KENYATTA UNIVERSITY
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES
DEPARTMENT OF ENGLISH AND LINGUISTICS

AN ANALYSIS OF POLITENESS STRATEGIES IN GIKUYU: A CASE OF THIKA
SUB-COUNTY, KENYA.

CATHERINE NJAMBI (B.ED)
C50/CE/23433/2010

Dissertation Submitted to the School of Humanities and Social Sciences in Partial
Fulfillment of the Requirements for the Award of the Degree of Master of Arts of Kenyatta
University

NOVEMBER, 2015.
DECLARATION

This dissertation is my original work and has not been presented for a degree in any other university or any other award.

Catherine Njambi
C50/CE/23433/2010
Signature:……………………….. Date:…………………………

This dissertation has been submitted for examination with our approval as university supervisors

Dr. Phyllis. W. Mwangi
Department of English and Linguistics,
Kenyatta University.
Signature:……………………….. Date:…………………………

Professor. Chege Githiora
SOAS
University of London
Signature:……………………….. Date:…………………………
DEDICATION

I sincerely dedicate this work to the Almighty God for this far He has brought me academically.

To my loving husband Chris and my three lovely children Stacy, Mark and Rita.
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<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
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<tbody>
<tr>
<td>Etiquette</td>
<td>The rules indicating the proper and polite way to behave. In this study it refers to polite linguistic behavior during an interaction.</td>
</tr>
<tr>
<td>Face - Self-</td>
<td>Image that people present during interpersonal communication.</td>
</tr>
<tr>
<td>Collective cultures-</td>
<td>These are cultures that emphasize family and group work and their goals are above individual needs or desires.</td>
</tr>
<tr>
<td>Individualistic cultures -</td>
<td>These are cultures that emphasize personal achievements regardless of the expense at the group. Their goals result in a strong sense of competition.</td>
</tr>
<tr>
<td>Deference –</td>
<td>This is respect shown by a speaker especially by putting another person’s interest first.</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>A</td>
<td>Activity</td>
</tr>
<tr>
<td>B &amp; L</td>
<td>Brown and Levinson</td>
</tr>
<tr>
<td>BF</td>
<td>Boutique manned by a Female.</td>
</tr>
<tr>
<td>BM</td>
<td>Boutique manned by a Male.</td>
</tr>
<tr>
<td>FTA</td>
<td>Face Threatening Acts</td>
</tr>
<tr>
<td>H</td>
<td>Hearer</td>
</tr>
<tr>
<td>K.N.P.H.S</td>
<td>Kenya National Population and Housing Census</td>
</tr>
<tr>
<td>OMF</td>
<td>Open air Market manned by a Female.</td>
</tr>
<tr>
<td>OMM</td>
<td>Open air Market manned by a Male.</td>
</tr>
<tr>
<td>P.P.S.</td>
<td>Positive Politeness Strategy</td>
</tr>
<tr>
<td>P.S</td>
<td>Positive Politeness</td>
</tr>
<tr>
<td>S</td>
<td>Speaker</td>
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ABSTRACT

This study looked at politeness strategies in Gikuyu. The study identified and described the politeness strategies used by the Gikuyu in business settings. To this end, it looked at how gender and setting influence politeness strategies. The study found that Gikuyu speakers do use politeness strategies in order to save their partner’s faces. It also established that politeness strategies in Gikuyu can be accounted for using Brown and Levinson’s model of politeness. Data was collected in Thika Sub-county in Kiambu County, Kenya, from two types of business premises; namely the clothes market and boutique. The data was in the form of recorded conversations between the business people and their customers. Observations were made to cater for the forms of non-verbal communication such as handshakes. Data was then transcribed and different realizations of politeness strategies were identified and described. These included terms of address and declining politely among others. The study used the descriptive research design to analyze both the verbal and non-verbal politeness strategies. Setting and gender were seen to influence the use of politeness strategy such that some politeness strategies can only be used by male to a male and not from a male to a female. As for the setting, it was discovered that politeness strategies used depended on the context. Some politeness strategies were only used in certain contexts and not in others. It is recommended that the politeness strategies identified be included in the writing of business journals in order to enlighten the business people on ways of increasing profit.
This study looked at politeness strategies in Gikuyu. The study identified and described the politeness strategies used by the Gikuyu in business settings. To this end, it looked at how gender and setting influence politeness strategies. The study found that Gikuyu speakers do use politeness strategies in order to save their partner’s faces. It also established that politeness strategies in Gikuyu can be accounted for using Brown and Levinson’s model of politeness. Data was collected in Thika Sub-county in Kiambu County, Kenya, from two types of business premises; namely the clothes market and boutique. The data was in the form of recorded conversations between the business people and their customers. Observations were made to cater for the forms of non-verbal communication such as handshakes. Data was then transcribed and different realizations of politeness strategies were identified and described. These included terms of address and declining politely among others. The study used the descriptive research design to analyze both the verbal and non-verbal politeness strategies. Setting and gender were seen to influence the use of politeness strategy such that some politeness strategies can only be used by male to a male and not from a male to a female. As for the setting, it was discovered that politeness strategies used depended on the context. Some politeness strategies were only used in certain contexts and not in others. It is recommended that the politeness strategies identified be included in the writing of business journals in order to enlighten the business people on ways of increasing profit.
CHAPTER ONE

1.0 Introduction

This section consists of the background information, statement of the problem, the objectives of the study, research questions, and research assumptions, justification of the study, and scope and limitations.

1.1 Background to the Study

Politeness is a linguistic phenomenon that occurs in daily interactions. A people’s interpersonal relationships are demonstrated through the use of language. Understanding politeness is very important because as people start interacting, speakers try to understand each other by incorporating polite ways of communication in order to maintain the relationship they hold. When the relationship is not maintained, we say there is a communication breakdown. This mostly occurs when one interactant feels offended and the partner did not try to mend the offence using a polite strategy. One characteristic of communication is; self reflection. It means that humans have the ability to think about themselves, their communication partners, messages, and the potential results of those messages. This feature enables a person to monitor his or her actions and when necessary make adjustments. (Billow & Krauss. 1988)

Rules of interaction are like grammatical rules as they allow social members to perform their acts according to mutual expectations and to understand each other by making a sense of features of acts like apologizing, requesting or complimenting. When one apologizes in the course of an interaction, it helps in satisfying the feelings of the offended partner.( Chomsky, 1990)
The notion of politeness, as the scholarly literature on politeness has suggested, indicates that polite linguistic behaviour can vary between different participants and across cultures. In some societies their ways of interaction are warm or friendly; in others it is characterized by displays of self-importance, bragging and showing off (Brown and Levinson, 1987). The Japanese speakers, for instance, have extremely strong notions about politeness, honour and shame. They try as much as possible not to offend a guest as this can bring shame on one. This extreme politeness culture of the Japanese is reflected in their language for they have many words and inflections marking different degrees of politeness (Troike, 2003).

According to Samavor (2009, P.67) there are communities that practice individualism in their cultures. Here, each person cares for his or her feelings. In the U.S for example, people do not normally rely on group affiliation for their identity or social support. They are less concerned about how they influence someone else’s feelings. There are statements that are commonly used in this community like, ‘call a spade a spade’ or ‘say as it is’ without beating around the bush.

Other communities practice collective cultures. This is where a group membership is normally the primary source of identity. Considerable value is placed on establishing and sustaining stable, harmonious relationships with members of the community. The Gikuyu have a collective culture. They mainly live in the central part of Kenya which comprises Kiambu, Murang’a, Nyeri, Kirinyaga and Nyandarua counties. This community is the largest of all the 42 ethnic groups in Kenya in terms of numbers with 6,622,576 people according to Kenya Population Census (2009). This constitutes 20% of the Kenyan population. The
community belongs to the larger Bantu group. Traditionally the mainstay of the Gikuyu was agriculture but they have now diversified to business.

Kenyatta (1939) reports that the Agikuyu family group had certain rules of behaviour which were strictly observed in order to keep the group in a harmonious relationship. He adds that everyone in the group knew that etiquette dictated that one talk to others in a gentle and polite manner. A Gikuyu man, for instance, would infuriate another if he mentioned his mother’s name in an indecent way. The Agikuyu have an adage to this effect; “Handu hari muthuri hatitangagwo mai” (one does not pour water carelessly in the presence of an old man) (Kenyatta, 1939). This means that one should not speak or behave disrespectfully in the presence of an old man. The use of metaphors and proverbs is a common communicative strategy for depersonalizing what is said and allowing more indirectness, hence politeness. This study established how politeness strategies are used by Gikuyu speakers in the modern society especially in business circles.

1.2 Statement of the Problem

The routine nature of everyday activities suggests that the implicit methods people use while talking are taken for granted as forms of social knowledge (Gumperz, 1988). During a conversation, the rules of interaction are often discoverable in reaction to their violation by others, and feelings that contrary behaviour is ‘impolite’ or ‘odd’ in some respect.

Politeness according to Brown & Levinson (1987) presupposes a potential for aggression that seeks to disarm and make possible communication between potentially aggressive partners. A client and a business man or woman are two potentially aggressive people each with high expectations of gaining by manipulating the situation in his or her favour. In order for them to
converse and end their conversation in a harmonious way, there must be means of minimizing the potential conflict, in order to maximize the personal profit.

This study sought to establish the possible means of minimizing aggression that Gikuyu speakers employ in their interactive routines in businesses since their exchanges are more than just a collection of utterances. This called for an investigation of the exact nature of politeness strategies used.

**1.3 Objectives of the Study**

This study had the following objectives:

1) To identify and describe the politeness strategies observed by the Gikuyu in business interactions.

2) To determine how gender and setting influence the use of politeness strategies in Gikuyu.

3) To establish how politeness strategies in Gikuyu could be accounted for using Brown and Levinson’s model of politeness.

**1.4 Research Questions**

1) What are the politeness strategies observed by the Gikuyu speakers in business interactions?

2) How does gender and setting influence the use of politeness strategies?

3) How can the Gikuyu politeness strategies be accounted for using Brown and Levinson’s model of politeness?

**1.5 Research Assumptions**

1) There are politeness strategies by the Gikuyu in business interactions.
2) Gender and setting influence the use of politeness strategies.

3) Gikuyu politeness strategies can be accounted for using Brown and Levinson’s model of politeness.

1.6 Justification of the Study

Many scholars have studied Gikuyu from a theoretical linguistics perspective focusing on its phonology, morphology, and syntax. For instance, Mwangi (2001) studied verb morphology in Gikuyu in the light of morpho-syntactic theories while Ikaria (2008) studied the structure of conversation in Gikuyu in terms of content and length. The current study therefore made a contribution to applied linguistics where not as much has been done in Gikuyu.

Specifically, it has added more knowledge to the existing studies on politeness and pragmatics. Young pupils in lower primary school (class 1 to 3), who are supposed to be taught in their mother tongue or the languages of their catchment area, can benefit from this study in terms of etiquette. It can be equally beneficial to Gikuyu media practitioners who write or broadcast on business matters in Gikuyu.

1.7 Scope and Limitation

This study falls under the field of discourse analysis. It focuses on spoken discourse related to politeness norms in Gikuyu. The spoken discourse was more appropriate than written discourse because it was spontaneous. It also targeted Gikuyu business men and women as the respondents. This study limited itself to analyzing verbal politeness strategies in Gikuyu business interactions. The area of study was Thika Sub-county in Kiambu County, Kenya. Thika is a commercial town and was appropriate for the study because Gikuyu is widely spoken there.
The study limited its data collection to two settings; a boutique and a clothes market. The boutique was considered to be formal as the business transactions are done inside a building with well displayed items for the customers to see. On the other hand, the clothes market is considered informal. This is because the goods are sold from an open air place and the clothes are not costly. The study limited itself to Brown and Levinson’s politeness theory to account for the use of politeness strategies in Gikuyu business transactions.
CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This section contains a review of related literature on politeness and the theoretical framework that informs the study. As far as literature review is concerned we start with general literature on discourse studies followed by different views on politeness and language and finally gender and politeness. The second part contains the Theoretical framework.

2.1 General literature on discourse studies

According to Sinclair (1975), discourses are ways of behaving, interacting, valuing, thinking, believing, speaking and often reading and writing that are accepted as instantiations of particular roles (or types of people) by specific groups of people, whether families of a certain sort, lawyers of a certain sort, business people of a certain sort, and many others.

Many scholars have studied discourse analysis in different areas. For instance, Penelope (1979) examined some interaction details of a court case in the Mexican community of Tenejapa (peasant Mayan Indians who speak a language called Tzeltal) and compared it with Tzeltal verbal interaction in other contexts. She particularly wanted to contrast women’s speaking styles in amicable cooperative ‘ordinary’ Tzeltal conversations with their speech in angry confrontations in a Tzeltal court case and found that language and gender are context dependent. The results of her study were relevant to our study which investigated the context dimensions in the use of politeness strategies.
Salifu (2010) studied the factors influencing linguistic choices made by a speaker of Dagbanli to address another. He noted that these choices were influenced by three social variables namely, kinship, age and sex. The study was therefore relevant to ours because of gender variable in the use of language.

Sando (2006) studied politeness strategies in colloquial Cameroonian English. He established that Cameroonian English speech revealed the use of a number of pragmatic particles for expressing a broad range of attitudinal functions among them, politeness. These particles are ‘na’, ‘ya’ and, e’ihn’ generally said with a rising intonation. They are used by both men and female speakers with females using them more frequently than their male counterparts. His study was relevant to ours in the establishment of politeness strategies used by men and women during a business conversation.

A study that was closely related to this study was Ikaria (2008) which studied the structure of conversation in Gikuyu in terms of content and length. She analyzed the interactional features that are associated with male and female participants in such conversations. Her study analyzed how setting influences topic occurrence in Gikuyu conversations and found that some settings had many and short topics compared to others. She achieved her objectives through the use of spontaneous conversational data collected from various settings that included: a construction site, salon, women group meeting, and a barber shop. Her study assisted this study in the method of data collection through the use of a tape recorder.

Another relevant study is Walya (1996) which studied the structure of Kenyan banking discourse. In addition, she outlined those discourse strategies that the interactants applied in their conversations and the effects that they had on banking interactions. These discourse
strategies included any shared knowledge, code-switching, body movement, and use of prosodic features. She found that the information interactants gave in their conversations in the bank were influenced by shared knowledge between interactants, the nature of services offered, the code used, the presence of other customers and bankers besides the interactants. Her objectives were achieved through the use of spontaneous conversational data between bankers and customers. In her study, banking interaction was viewed as both transactional and interactional. Her study is relevant to this study as data collected mostly involved transactions and interactions in order to find the politeness strategies involved for both to be achieved. Like her study that dealt with customers and bankers, our study looked at transactions between customers and sellers.

On her part Mwanatumu (2000) studied communication events and discourse strategies in an intercultural context. The participants studied comprised English speaking tourists of different nationalities visiting Mombasa and interacting with local tour guides from diverse cultures in Kenya. The study specifically explored the nature of tourists and guides’ conversations to establish how these speakers from diverse cultures interpreted each other’s utterances to achieve effective communication. Her study also looked at miscommunication due to varying norms of politeness. Her study was relevant to this study in establishing the different dimensions of politeness and in the analysis of data collected.

Ngumo (2013) studied greetings and forms of address in the Gaaki Dialect of Gikuyu speakers. Her study looked at their variety and their use as determined by the social variables of age, gender and kinship. It concluded that greetings and forms of address are gender specific and that they also differ according to the age of the interactants. Her study was relevant to our study in establishing the relationship between politeness and gender.
2.2 Language and Gender

Language and gender is an area of study within sociolinguistics, applied linguistics and related fields that investigate varieties of speech associated with a particular gender or social norms for such gendered language use. According to Lakoff (1975), women use more polite strategies than men because of their inferior position in the society. She further suggested that women use different strategies in order to talk in less assertive ways. This study is related to Lakoff’s since it embarked on establishing the politeness strategies employed by females.

Coates (1986) discussed the way women and men are socialized into differing gender roles and how the linguistic usage of women and men reflects these differences. She also outlined the historical range of approaches to gendered speech. She contrasted four approaches known as deficit, deference, dominance and deficient. ‘Deficit’ shows that adult male language is standard and women’s language is deficient. ‘Dominance’ is where the female sex is seen as the subordinate group whose difference in style in speech results from male supremacy and also possibly an effect of patriarchy. This results in a male–centered language. ‘Deference’ is an approach of equality differentiating men and women as belonging to different ‘sub-cultures’ as they have been socialized to do since childhood. This then results in the varying communicative styles of men and women where there is now, ‘women’s style and men’s style. The dynamic or social construction shows that a speech should not necessarily be classified as a category but these social constructs, associated with particular gender, can be utilized by speakers as they see it fit. Her study was relevant to this study in establishing how Gikuyu men and women use language in order to bring out politeness strategies.

Tannen (1993) compared gender differences in language to cultural difference in terms of conversational goals. She argued that men tend to use a ‘report style’, aiming to
communicate factual information, whereas women more often use a ‘rapport style’ which is more concerned with building and maintaining relationships. Her study had a bearing on this study which set out to establish how gender differences manifests themselves in the use of politeness strategies.

2.3 Language and Context

Cameron (2006) argued that communication styles are always a product of context. This shows that people accommodate their language towards the style of the person they are interacting with and according to the setting they are in. Labov (1972) talks of friendly contexts, where he says that the use of politeness strategies is like a game between the speaker and the hearer who know each other well.

Politeness strategies depend on whether a setting is formal or informal. For example, a student and a teacher talking in an office is a very formal situation while the same student meeting his teacher in a bar, which is an informal context, the language will change. Terms of address also do change depending on context. One may be termed as a mother at home, a secretary in the office and a ‘sister’ in the church.

2.4 Studies on politeness.

According to Eelen (2001), Politeness is seen as a general principle of language use governing all interpersonal aspects of interaction. It uses specific linguistic forms and formulae. Politeness takes into account the effect of what we say to ‘other people’ by showing courtesy, respect and consideration, acknowledging and not imposing unnecessarily on them in order to avoid conflict. This study dealt with business people and their customers and in order for each party to benefit conflict had to be avoided.
Meier (1995) shows politeness as simply doing what is socially acceptable and as a means of enhancing the desire of the ego. Similarly, Lakoff (1975, p. 64) says that politeness consists of forms of behaviour which have been developed in society in order to reduce friction in personal interaction. This view of politeness was very appropriate for this study to determine the strategies that Gikuyu people use in order to avoid interpersonal conflict.

On his part, Leech (1983, p. 104) supports Lakoff’s view on politeness by interpreting politeness as forms of behaviour aimed at creating and maintaining harmonious interaction. He further says that whenever a conversation begins, the interactants hope to end it in a harmonious way in that, each one of them would try as much as possible to make the conversation grow rather than end in a conflict. Likewise, Fraser and Nolen (1981, p. 86) advocates that the degree of politeness expressed is a result of conventional contract made by the interlocutors in order to avoid conflict and disharmonious interaction.

This study adopted Held’s (1999) view on politeness which showed that politeness functions as a means of minimizing potential conflict, in order to maximize personal profit. For this reason data was collected from business premises and, as expected nobody wished to offend his or her customers to the detriment of his or her business. His views on politeness were relevant to this study as it determined the strategies used by the interactants in order to avoid conflict.
2.5 Theoretical framework

2.5.1 Introduction

This section highlights the tenets of the Politeness Theory.

2.5.2 Politeness Theory

The study used Politeness Theory propounded by Brown and Levinson (1978, 1987) to analyze politeness strategies used by Gikuyu speakers in their speech. The theory is based on Goffman’s (1967) notion of ‘Face’. Brown and Levinson define ‘Face’ as the public self-image that every adult tries to protect.

People around the world communicate in different ways, the choice of words, phrases and reactions differ from person to person and from culture to culture; and yet all have certain basic things in common. Brown & Levinson (1987) claims that people of every culture have two fundamental needs: every human being wants to be accepted and liked and at the same time strives to preserve the control over his or her actions and freedom not to be constantly impinged on by others.

Tannen (1992) believes that these two needs reflect the human nature: we are individuals as well as social creatures and we all keep balancing the needs for involvement and independence. Brown & Levinson (1987) calls the two fundamental needs for involvement and independence as: ‘positive face’ and ‘negative face’. Negative face is the basic claim to territories, personal preserves, rights to non-distraction that is freedom of action and freedom from imposition while Positive face is the positive consistent self-image or ‘personality’
claimed by interactants. This is characterized by the desire to be loved, admired, ratified and related to positively.

In Brown and Levinson’s Politeness Theory, communication is seen as being potentially dangerous and antagonistic. The rational actions people take to preserve both kinds of face for themselves and the people they interact with add up to politeness. Brown and Levinson also argue that in human communication, whether spoken or written; people tend to maintain one another’s face continuously.

They outline four main types of politeness strategies. These strategies were used in analyzing data and are illustrated below in figure 1.

**Fig 1 Circumstance determining choice of strategy.**

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Brown and Levinson, 1987, P.60.
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The strategies are:

a) **Bald- on-record**

   This is performing Face Threatening Acts without redressive action. This strategy is employed when the speaker wants to communicate in an indirect and in an ambiguous way. An example is ‘wash your hands’ and ‘what is the time?’

b) **Off-record**

   This is a direct strategy done by taking some of the pressure off speakers. When the cost of imposition becomes very high or when the distance and power difference between speaker and addressee is very great, then even more linguistically complicated redressive action is required.

c) **Positive politeness:**

   This is oriented towards positive Face of the hearer. Positive politeness strategies (PPS) seek to minimize the threat to the hearer’s positive Face. These strategies are used to make the hearer feel good about himself, his interests or possessions. P.P.S is usually used in situations where members of an audience know each other fairly well. FTA is performed with redressive action. These strategies seek a common ground or co-operation and they happen in jokes or offers such as. “Do you want some milk?”

   In addition to hedging and attempting to avoid conflict, some strategies of positive politeness (PS) include statements of friendship, solidarity and compliments.

d) **Negative politeness**

   Here, the speaker creates an ‘out’ for the listener by employing various strategies such as, being conventionally indirect, using questions and hedging, being pessimistic, by
apologizing and through the use of the passive. An example is, “could you please pass the salt” instead of “pass the salt” a direct answer which sounds rude and impolite.

This study used these four strategies by Brown and Levinson in identifying politeness strategies because this theory has been the dominant model in the study of politeness for decades (Kasper, 1990).
CHAPTER THREE

METHODOLOGY

3.0 Introduction

The methodology section consist of the research design, the study area, the target population, sample and sampling procedure, research instruments, data collection procedure, methods of data analysis and ethical considerations.

3.1 Research Design

The study used the descriptive research design to describe the different politeness strategies identified and observed from the data collected because politeness is not measurable but can be demonstrated through behavior or the use of words.

3.2 Area of Study

The study was carried out in Thika Sub-County, Kiambu County, Kenya. This town lies on the A2 road, 40 kilometers northeast of Nairobi near the confluence of the Thika and Chania Rivers. According to Kenya National Population and Housing Census (2009), Thika Town has a population of 200,000 people. This town is known as a center of light industries, especially in food and horticulture processing.

According to the Municipal Council of Thika Strategic Plan (2008), this town has 100 small scale industries and about 20 major factories. The service sector is well represented with the establishment of a number of educational, hospitality and financial institutions. It has a bustling nightlife, modern recreation and significant retail trading operations.

The municipality was purposively chosen because of a number of reasons. First, it is a business town and it is expected that for the success of any business, politeness is paramount.
Secondly, the majority of the residents in this town speak Gikuyu, the language studied and lastly the two domains; boutiques and second hand clothes markets with sellers who speak Gikuyu were available. Appendix 11 shows the map of the study area.

3.3 Target Population

The study targeted native Gikuyu speakers (both men and women) in Thika Municipality. According to KNPHC (2009) there were 6,622,576 Gikuyu speakers in Kenya who largely lived in central Kenya, inhabiting the counties of Kiambu, Muranga, Nyeri Kirinyaga and Nyandarua among others. This population was ideal for the study due to the inherent advantage available to the researcher studying her own speech community with the native speaker’s intuition.

3.4 Sampling and Sampling Procedures

The study adopted purposive sampling. Purposive sampling is a non-probability sampling which is used when the researcher’s focus is on in-depth information (Mugenda and Mugenda, 1999). It allows the researcher to use cases that have the required information with respect to the objectives of the study. There were many business sites in the municipality where Gikuyu speakers could be found but as stated before, boutiques and second hand clothes markets were sampled.

In the study area, there were two second hand clothes markets but the one sampled had Gikuyu male and female sellers who stocked men’s and women’s clothes. The same applied to the boutiques where the study sampled two that stocked male and female clothes. One boutique had a male attendant and the other a female attendant and both were Gikuyu speakers. These sampled areas were also far from music stores and bus stations and this made it possible to avoid too much noise when tape-recording.
3.5 Research Instruments

The study used a tape recorder to collect and record spontaneous utterances from the buyers and sellers. The data so collected was supplemented by observations which were recorded in a note book. This captured the non-verbal behavior that signified politeness such as instances of a handshake or moving close to the speaker.

3.6 Data Collection Procedure

Two visits to each of the premises sampled were made before conducting the research in order to build confidence and enhance rapport with the owners of these domains. The researcher established the kind of customers and their flow in order to arrange for the right time to conduct the research and to test the tape recorder which was placed on the counter at the boutique but in a basket at the open air clothes market for security purposes.

3.7 Method of Data Analysis

The tape recorded conversations were transcribed. Politeness strategies used in these conversations were analyzed qualitatively. Mills (2003) states that politeness need to be analyzed at a discourse level rather than at sentence or phrase level. A detailed account on the use of politeness strategies in Gikuyu from the tape-recorded discourse and the observations were given. Factors influencing these politeness strategies from conversations were analysed according to Brown and Levinson Politeness Theory. These are the payoffs which translated to the question; ‘what led to the use of such a strategy?’ For example the seller may have greeted the customer with the purpose of establishing a common ground.

Appendix 111 Show a checklist that was used in analyzing the politeness strategies. It assisted in identifying all the verbal politeness strategies that were employed by the
participants. The frequency of politeness strategies per domain was used to calculate the percentages and comparisons of different usages of politeness strategies by each gender.

3.8 Ethical Considerations

A research permit from the National Council for Science and Technology was sought. This document helped in introducing the researcher to the owners of the businesses and to their customers. It was accompanied by the researcher’s National and student identity card from Kenyatta University.

The purpose and objectives of this study were clearly explained to the participants by the researcher who answered all their questions concerning the study. Consent to participate in the study was voluntary as signing of consent papers seemed too formal and would have ruined a relaxed atmosphere necessary for the collection of natural data. The participants were also assured that the study would not reveal their identity.
CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.0 Introduction

This chapter deals with the presentation and analysis of data drawn from business conversations with the objective of identifying and describing the type of politeness strategies used by the Gikuyu speakers involved. Data was tape-recorded from male and female attendants and their customers during business transactions in four domains. These were two stalls in an open-air market and two boutiques at the central business district in Thika Sub-County. Politeness strategies in these conversations were described and accounted for using Brown and Levinson’s Politeness Model. The settings where data was collected were coded as:

(1) OMF -- open air market manned by a female.

(2) OMM -- open air market manned by a man.

(3) BM -- a boutique manned by a male.

(4) BF -- a boutique manned by a female.

This chapter is arranged as follows:

4.1 looks at politeness strategies used by sellers and buyers and how they are accounted for using Brown and Levinson’s model of politeness while 4.2 deals with gender and politeness. Finally, 4.3 deal with context and politeness.

4.1 Politeness strategies

This subsection covers the following areas: the use of business jargon, exaggeration and hedges, greetings, terms of addresses, requests, farewell, appreciation, demeaning terms, non-verbal politeness strategy, compliments and declining politely to avoid disagreements.
(a) The use of business jargon

This study adopted Held’s (1999) view on politeness according to which politeness functions as a means of minimizing potential conflict in order to maximize personal profit. In the OMF setting, the seller was selling children’s ware. The clothes were in a heap where customers were expected to search for the kind of children’s clothes they wanted. These included pairs of trousers, T-shirts, shorts and pullovers. The seller attracted the customers to her wares in an enticing way since competition for customers with other sellers was very high. She was aware that her customers were mothers who would like their children to be presentable. She thus chose her words well to politely invite the buyers to her stall. Brown and Levinson’s first politeness strategy on positive politeness talks of ‘notice, attend to H’ (his interests, needs, wants, goods). The seller in this domain invited the buyers by informing them that children need to be clean and smart.

Example 1

OMF

Female seller: Mutumuro, camera wee (newly opened merchandise, camera wee)

Ukai, ukai, ciana ithere (come, come, let the children be clean.)

In this domain, this kind of touting to no one in particular served as welcoming remarks. The buyers’ Faces were not threatened the moment they started talking to the seller since they had been invited to the premises. As Lakoff (1975) note that, people use certain behavior developed in the society to reduce friction in personal interaction. The seller in this domain protected her face by using the term “Mutumuro” meaning that the goods were newly opened. These were second hand goods and she knew that unless she made them sound attractive, nobody would be interested in them. The word ‘Mutumuro’ can be considered as business jargon because it is only used by vendors of second-hand merchandise.
(b) Exaggerations and hedges.

The sellers in OMM and in OMF contexts opened their conversations with their customers through the use of positive politeness that Brown & Levinson call exaggerate (interests, approval, and sympathy with H). The seller in OMF exaggerated by saying that her wares came into the country by an aeroplane and that they smelled of jet fuel. The mention of the term aeroplane was intended to attract the hearers to move closer to see the kind of clothes of that description. This exaggeration was accompanied by rhythmic sounds at the end of every sentence. These sounds acted as an intensifier such as ‘weee’ to prove that indeed the goods had just been opened from the bail. The intensifiers played an important role in this case by mitigating any potential FTA’s. The same case applied to the seller in OMM, who invited the customers by telling them that his wares were freshly opened, meaning that they had not been in the market for long.

Example 2

OMM

Male seller: Mali ya leo, mali ya leo (goods of today, goods of today).

Here, the seller was deliberately ambiguous so that one could not tell whether he was talking about the latest fashion or the bail being newly opened. This, according to, Brown & Levinson, is the use of hedges. These are a feature of negative politeness where S makes his or her own opinion safely vague. In English some hedges have positive politeness functions. They include phrases like; sort of, like, or in a way. The female buyer in the OMM hedged when she told the seller that they, sellers, look like liars. For the hedge to sound less threatening she used a plural subject of ‘sellers’ rather than ‘you seller’. Brown and Levinson (1987, p.56) state that a speaker has the ability to rationally and strategically choose what to say before speaking.
Example 3

OMM

Female buyer: Niui inyui muhuana ta kuhenania, mundu agithii gukora turosa ndiraigana
(You know you sellers are really kind of liars because when one goes home he/she finds that
the trousers does not fit).

The female buyer hedged to avoid being direct in order to protect the seller’s face. Had she
been direct, she would have said; ‘you sellers are liars’. The hedge helped S to avoid
pointedly offending the seller. The hedge therefore lessened the face threat to H.

c) Greetings

Another strategy found in the conversations was the use of greetings. Greetings were used as
conversation openers only in BM and BF. These were formal settings where things were well
organized and the quality matched the price. The kind of buyers expected were clients who
could afford that kind of price. Below is an illustration of the kind of greeting used in BF:

Example 4

BF

Female seller: Karibu, habari? Sema. (Welcome, how you are? Say something.)
Female Buyer: Asante. (Thank you.)

Greetings are acts of communication in which human beings intentionally make their
presence known to one another. Wei (2010) points out that, greetings serve as a tool of polite
behaviour and is thus guided by politeness norms. The female buyer in BF felt free now that
she had been welcomed to the premises through the greeting. She could touch any item in the
shop and felt connected to the seller by the handshake that had been. These greetings helped
the seller to protect her face and that of her customer’s for it would have been impolite to just ask the buyer directly what she wanted. The female seller gave a positive face to the female buyer by countering the potential face damage. By so doing, she indicated clearly that no face threat was intended or desired. Brown and Levinson state that S in general recognizes H’s face wants and she herself wants them to be achieved. In other words, the seller expected an appropriate reply to her greetings.

The study found that the seller gained by dominating the conversation and selling at a price that she was comfortable with. It was evident that whoever started the conversation had a high chance of gaining the upper hand by either buying at a low price or to selling at a high price.

The kind of greeting used in the BMM was as illustrated in example 5:

Example 5

BM

Male Buyer : Li mutongoria. (Yes, boss)
Male seller : Nikwega. Ukwenda atia umuthi? (Fine. What do you want today?)

This kind of greeting was different from the one employed in BMF. Here the buyer is the one who initiated the conversation. He went ahead to choose his words well by calling the seller ‘mutongoria’ meaning ‘boss’. The word ‘boss’ was flattering to the seller. This was because the attendant was not the owner of the boutique and exaggerated respect was accorded to him thus threatening his face. The term ‘boss’ is a term used by men to show respect to the one being referred to even when he is not a leader. This study found that the buyer wanted to dominate the conversation and the rest of the bargaining process so that he could buy at a low price. He used the words to mitigate any FTA on his part and on the part of the seller who
tried by all means to maintain that kind of respect accorded to him. The buyer also expected
the seller to be polite to him throughout the buying period.

(d) Terms of address

The use of forms of address is a politeness strategy that was used by the sellers in three
settings namely, OMM, OMF and in BM. In OMM the male seller kept referring to his
female customers as “sister”. He used this strategy of creating an in-group identity marker
four times in order to claim common ground with the buyer. Brown & Levinson (1987) show
that S can claim common ground with H by the use of forms of address of a language or a
dialect, of jargon or slang and of ellipsis. The seller protected his face by mitigating any
potential FTAs that may have occurred if he had referred to his customers less flatteringly as
women. This term “sister” was appropriate for the buyers who had come to buy trousers. An
older woman would not have been the appropriate customer for the kind of trousers the seller
stocked (pencils and hip-stars). This study found that the term ‘sister’ generally refers to
teenagers or youthful women.

The seller in OMF used kinship terms to refer to her customers. The Gikuyu community
value the use of kinship terms for they show respect to every member of the Nyina wa Njoki
(mother of Njoki), Nyina wa Wanja (mother of Wanja) and Nyina wa Kamau (mother of
Kamau). The seller referred to the female buyers as “mother of somebody” just by guessing
that they could be mothers who were interested in buying children’s clothes. This form of
address is a common politeness strategy used by the Agikuyu to refer to the parents as noted
by Ngumo (2013) in her study on forms of address in Gaaki Dialect of Gikuyu speakers.
Kenyatta (1939) also shows how the term ‘nyina’ was considered as an honourable form of
address, and one which is desired by every woman in Gikuyu society. In this study the seller
did not know the real names of the customers, thus protecting her face from any potential FTA. Kinship terms were also used by the Tharaka community as observed by Mirungu (2013) who found that names of the children were used to refer to their parents.

In OMF the seller also wanted to claim common ground with the buyer by uttering English words with a Gikuyu accent. “Mai ndia” (my dear). The endearment was meant to make the buyer feel close and valued. This shift gave the seller credit for presenting herself as a modern, civilized and educated person. A boutique is a formal setting where customers who are relatively well to do were expected. The seller in this boutique (BF) used Kiswahili to welcome the buyer instead of Gikuyu. She did this to protect her Face from any embarrassment that she would have to suffer if she used a language that the buyer did not understand. This study found that shifting in language was only used in the boutiques.

The different terms of address used in OMM and OMF are presented in Table 4.1 below.

**Table 4.1 Forms of Address used in OMM and OMF**

<table>
<thead>
<tr>
<th>Terms of address</th>
<th>OMM</th>
<th>OMF</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sister</td>
<td>Customer</td>
<td>Mamu (Mum)</td>
</tr>
<tr>
<td>Mutongoria</td>
<td>Mai ndia (My dear)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nyina wa Njoki</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Mother of Njoki)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nyina wa Wanja</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Mother of Wanja)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nyina wa Kamau</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Mother of Kamau)</td>
<td></td>
</tr>
</tbody>
</table>
As can be seen in Table 4.1, the female seller used more polite terms than the male seller.

An example of a term of address used in OMM is ‘customer’. This is a polite term to refer to a person by showing respect. The term “customer” was also used in BM and BF. The female customer wished the male seller to reduce the price for her in the course of the bargaining process; she referred to herself as a customer as example 6 shows.

**Example – 6**

**OMM**

Male seller: Ikaugwo ii irehe thiri bibuti. (Just do this, bring three fifty)

Female buyer: (Smiling) hii, onawe ndurona ndi kacitoma? (Don’t you see I am a customer?)

The seller in the example above knew that she was a customer, but the female buyer meant that she is a regular buyer at his premises and so the seller needed to sell to her at a fair price. The female buyer used this strategy to reduce an FTA if she had demanded that the seller reduce the price for her. She had to justify the need for the seller to reduce the price as she frequents his premises.

**(e) Requests**

Requests were found in three domains (OMF, OMM and BF). In OMF, the seller was in a hurry to start bargaining with the buyer but the buyer was not ready to do so. The buyer requested to be given time to search for more items.

**Example 7**

**OMF**

Female buyer: No noureke njethange tungi? (Could you let me look for more?)
This was a negative politeness strategy where the buyer did an FTA on record by being conventionally direct. Her answer threatened the Face of the seller who according to Brown & Levinson was supposed to minimize threat by minimizing the imposition, giving deference or apologizing. The seller did this by giving deference. This is polite respect, especially putting another’s person’s interests first for he gave the buyer enough time before the bargaining process could begin. In order to minimize the imposition, the seller started to call for the attention of other customer.

**Example 8**

**OMM**

Male seller: Nounjire ukwenda thaithi irikû? (Could you tell me which size you like?)

No ugerie gaka kabenju. (Could you try this pencil one?)

**OMF**

Female Seller: Nourore gaka mai ndia? (Would you mind looking at this one my dear?)

In Example 8 both the male and female sellers tried to be polite to the buyers by offering them help in choosing the items. The sellers wanted to gain by creating rapport with them. By so doing, their chances of selling their wares were higher. In BF the female seller really engaged the buyer in talking until she requested for a blue item. This request by the buyer helped in protecting any FTA that the seller would have suffered if the buyer had not responded. This is illustrated below:

**Example 9**

**BF**

Female buyer: No nyone kamburuu? (Can I get a blue one?)
The female buyer responded by requesting a blue item after the female seller imposed heavily on her. Goffman (1967) notes that when a face has been threatened, face work must be done. In this case, it was the duty of the female buyer to repair the face of the female seller by the use of a request. This request was to show the seller that the buyer was still interested in the seller’s wares.

(f) Farewell

These are signals to indicate that a conversation has come to an end. In OMM, the male seller bid the customer farewell by saying ‘ruciu’ (tomorrow) to signify that even if the interaction had ended, the buyer was welcome any other day in the future. When a customer got into the business premises, the sellers and buyers built solidarity so that the buying and the selling process would run smoothly. As the interaction came to an end, the continued solidarity was threatened. Farewells were used to bring an assurance of continued solidarity in the next encounter. The seller talking of tomorrow does not mean that the customer will visit the place the following day but at a later day in the future.

The other domain where farewell was used is BM. This was done by a male buyer who did not get the item he wanted but was assured it would be available the following day. The buyer had to proof that he would come for the item and thus he used a Kiswahili farewell ‘Tuonane’ (see you) to show that they would meet later. This study found that only males used farewells.

(g) Appreciation

The Gikuyu term for thank you is ‘niwega’. It is a way of showing gratitude for something done to someone. Out of the four settings, it was only in BM where appreciation was not shown by either the seller or the buyer. In the other settings a borrowed word from English
‘thengiu’ was used to mean ‘thank you’. A thank you is a positive politeness strategy where S goes on record plus redress to H’s wants. S fulfills H wants (for some X). The speaker can do this by giving gifts to H which could be goods, sympathy, understanding or cooperation (Brown and Levinson, 1987). In this case the speakers who showed appreciation gained from their interactants either by getting goods or money after selling their wares or were happy that they had bought something at a price they were comfortable with.

(h) Demeaning Terms

This study looked at politeness as being goal oriented where the sellers wished to sell and buyers to buy at fair prices. In order for customers to buy the items at lower prices they deliberately referred to the items in dimunitive terms. Example 9 shows the terms that the female seller used. In normal circumstances the morpheme ‘tũ’ in Gikũyũ indicates small size but in this case the sellers used it to create an impression that the commodities were not worth a high price.

This is a strategy that the female seller in the OMF used to attract mostly young mothers who had small children to her stall. It was also meant to show that because the items were small in size, not much money would be charged. Example 10 below exemplifies:

Example 10

OMF

Female seller: mutumuro, ii tuticati, tuticati, tunjaket na tuturoca twa ciana...(Newly opened merchandise, small T-shirts, small T-shirts, small jackets, small pairs of trousers...)
(i) Non-verbal politeness strategy.

This study looked at both verbal and non-verbal politeness cues. The non-verbal politeness strategies were identified through observation. Gestures like opening both hands and even waving to welcome the customer were observed. The movements of the hands were used to put more emphasis to the welcoming words. This was done by the seller in BF. This kind of welcoming with both hands wide open was threatening to the customer as it seemed like an over exaggeration of politeness which the buyer felt constrained to reciprocate by buying an item in order to save her face and that of the seller.

Greetings, through a handshake, were also observed in BF. The handshake was initiated by the seller to indicate politeness and readiness to do business. This was a positive politeness strategy where the seller wanted to claim common ground with the buyer. This also reduced the social distance and enhanced the building of solidarity between the seller and the buyer.

Smiles were also observed and were mostly used when the sellers wanted the customers to accept the offer they gave. The smiles were used to soften an FTA. For example in BM the male customer needed a coat size thirty nine and since the seller did not have it he first smiled before answering back. The seller confronted the buyer’s direct question with a question of his which he tempered with a smile as he did not want to destroy the face of the customer.

Example 11

BM

Buyer:  Ii tethe ringi. Wina caici thate naini? (Yes, search for another one. Do you have size thirty nine?

Seller:  iyo thaithi tinene gugukira? (Smiling) (Is that coat not too big for you?)
Smiles were also used by sellers at the end of the haggling session especially when packing an item. The smiles acted as polite ways of softening the FTAs that threatened the solidarity as the interaction came to an end. The sellers used this strategy in order to retain customers who left knowing that they were welcome to the premises in the future.

Physical distance between the seller and the customer was a politeness strategy used by the sellers. It was observed that during the bargaining session, the sellers moved close to the buyers. This was threatening on the buyer’s part. The seller wanted to gain on their part by selling the items at different prices to different customers as the bargaining was now private. This was observed at OMM where the buyer requested to be told the price of a pair of trousers and since the seller did not want to shout the price, he had to inform her to finish changing then they would talk at close distance for others not to hear. This is illustrated in Example 12.

**EXAMPLE 12**

**OMM**

Female buyer: urendia atia? (How much are you selling this one?) (As she goes back to the makeshift changing room).

Male seller: Rikia uke twarie. (Just finish dressing; then come we talk.)

**(j) Compliments**

Another politeness strategy that was employed by the sellers was the use of compliments. The sellers had to tell their customers that the items fitted them well so that they would feel good and buy the item. Brown & Levinson state that compliments are not necessarily taken as threatening acts to the complimenter. The speaker may compliment others simply because he
or she wants the complimentee to feel good or sincerely appreciates the thing or quality the complimentee offers. According to Holmes (1995), compliments function as ‘solidarity signals’, cementing friendships, attenuating demands, smoothening ruffled feathers and bridging gaps created by possible offences. (p.464). In OMM the seller complimented the buyer by telling her that her dress was nice:

**Example 13**

**BM**

Male seller: Thaithi niiyo! (That is the size!)

By using a raised voice, the seller meant that the size suited the customer. The seller gained by using the compliment to convince the buyer to buy the item as it was good on her.

**k) Declining politely to avoid disagreement.**

According to Brown and Levinson (1987), declining politely is also referred to as token agreement. The buyers in BF and in OMM tried not to disagree with the sellers who tried to impose their opinions on them. As seen in example 14 and 15, the buyers did not want to be seen as rude but saved the faces of the sellers by declining politely rather than being direct.

**Example 14**

**OMM.**

Male seller: Thaithi niiyo, rora gicicioinî. Wona atia? (That is your size, look at yourself in the mirror, what do you think?)

Female buyer: Ti moru mubuto. (The pair of trouser) (Not bad)

Looking at the kind of the response given by the buyer, one can tell that she was not interested in what the seller was saying or the kind of compliments the seller gave her. “Not bad” shows that the buyer wanted to politely send a message to the seller that the item was not appealing to her.
Example 15

BF.

Female seller: Wakona atia, mai ndia? (How do you see it, my dear?)

Female buyer: Tikoru. No korwo no nyone ka buruu, no ngene. (Not bad, but I would prefer a blue one)

Here, the buyer also did not want to be seen to be rude so, she declined politely and gave her own preference.

L. Sayings /proverbs

The Gikuyu community values the use of sayings in speech. (Kenyatta 1939). This helps to reduce FTA s as the message is passed indirectly. A saying used by the seller in OMM, urged the buyer to talk honestly. Consider the example below:

Example – 16

OMM

Male seller: - Reke ngurutire, kaba kwaria ikwenda thaithi iriku? Mundu wa Ngai nikwiyaria.

(Let me get for you. Just say what you want, a person of God expresses himself/herself).

The seller really wanted the buyer to express herself freely. He did this in order to break the silence that had lasted for long when the buyer was looking for an item to buy. He did not want to be seen as imposing himself too much on the buyer and so the choice of a saying was appropriate.

M. Use of flattering language

This is a positive politeness strategy used to make the hearer feel good about himself or herself. It was used by the male seller to a female seller.
Brown and Levinson (1987) state that such a strategy is mostly used by members of an audience who know each other fairly well. This turned out to be true as the female buyer informed the seller that she was a regular customer.

**Example – 17**

**OMM**

Female buyer: (Ndacoka ndungindirikana. (But when I come you pretend not to know me)

Male seller: We no uriganire, titawe, thengiu (You, I cannot forget you, not you (smiling) thank you, thank you.

The buyer used flattery to tell the female buyer that he cannot forget her. This seller meets many customers and may not remember her in the future. This assurance by the seller of not forgetting the buyer was used to save a threatened face. The seller had to save his face from the harsh accusation by the customer.

**N. Use of humour.**

Humour in this study was identified in instances where the buyers felt happy about something until they laughed or smiled. Such situations were found in OMF. The female seller in the course of attracting customers to her wares used words that made her customers happy. This was a strategy to make them feel relaxed as they chose the second hand clothes.

**Example 18**

**OMF.**

Seller: weee waciana, aciari, atumia ciranunga atia? Maguta ma ndege. (wee for children, parents, ladies they smell, fuel for the aeroplane.)
Buyers: (all laugh)
In this case laughter came as a result of the intonation used by the seller in talking about the kind of smell of the clothes. It implied that the clothes were imported, brand new something that seemed humourous for the buyers knew that was not the case.

4.2 Politeness Strategies and Contexts.

Data in this study was collected from four contexts. These were the open air market where one was manned by a female (OMF) and the other was manned by a male attendant (OMM). The other domain was the boutique where one was also manned by a female (BF) and the other by a male attendant (BM). The open air market was an informal setting while the boutique was formal. Looking at the politeness strategies used by the seller in OMF, terms of address were predominant. There was a lot of touting and competition for customers was high. On the contrary, terms of address were minimally used and touting hardly occurred in the boutiques because they are a formal setting.

Table 4.2 below shows the number of realizations of politeness strategies in OMF. The total number of politeness strategies was 14. This translates to 75% of the total number of strategies used by both the buyer and the seller. The buyer used politeness strategies 20 times which translates to 25% of the total politeness strategies used. The table shows that the majority of the strategies, (9 making 45%) were terms of address followed by the use of humour and two polite responses making (10%) each. The study found that the use of politeness strategies is context specific as some strategies like greetings were only used in boutique.
### Table 4.2 Politeness Strategies used in OMF

<table>
<thead>
<tr>
<th>Strategies</th>
<th>Seller Freq.</th>
<th>% (freq/total freq*100)</th>
<th>Buyer Freq.</th>
<th>% (freq/total freq*100)</th>
<th>Total Freq.</th>
<th>% (freq/total freq*100)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Terms of address</td>
<td>9</td>
<td>45</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>45</td>
</tr>
<tr>
<td>Polite terms</td>
<td>1</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Use of humour</td>
<td>2</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Appreciation</td>
<td>1</td>
<td>5</td>
<td>1</td>
<td>5</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Polite responses</td>
<td>2</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Declining politely</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>10</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Requests</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>10</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Use of sayings</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Use of flattery</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Non-verbal cues</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Greetings</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Farewell</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Welcoming words</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Repetition</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15</strong></td>
<td><strong>75</strong></td>
<td><strong>5</strong></td>
<td><strong>25</strong></td>
<td><strong>20</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

In OMM, the most employed politeness strategies were requests and use of flattery language. This was also an informal setting and like OMF, touting for customers was evident. Sayings were also used in this context, something that was not observed in the formal setting of a boutique. The Table 4.3 below illustrates how politeness strategies were used in OMM.
### Table 4.3 Politeness Strategy used in OMM

<table>
<thead>
<tr>
<th>Strategies</th>
<th>Seller</th>
<th></th>
<th></th>
<th>Buyr</th>
<th></th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Freq.</td>
<td>%</td>
<td>(freq/total freq*100)</td>
<td>Freq.</td>
<td>%</td>
<td>(freq/total freq*100)</td>
<td>Freq.</td>
<td>%</td>
</tr>
<tr>
<td>1 Terms of address</td>
<td>2</td>
<td>16.66</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>16.66</td>
</tr>
<tr>
<td>2 Polite terms</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>3 Use of humour</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4 Appreciation</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5 Polite responses</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6 Declining politely</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>8.33</td>
<td>1</td>
<td>8.33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7 Requests</td>
<td>2</td>
<td>16.67</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>16.67</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8 Use of sayings</td>
<td>2</td>
<td>16.67</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>16.67</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9 Use of flattery</td>
<td>2</td>
<td>16.67</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>16.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 Non-verbal cues</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>8.33</td>
<td>1</td>
<td>8.33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11 Greetings</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 Farewell</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>8.33</td>
<td>1</td>
<td>8.33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13 Welcoming words</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 Repetition</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>8.33</td>
<td>1</td>
<td>8.33</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8</strong></td>
<td><strong>66.64</strong></td>
<td><strong>4</strong></td>
<td><strong>33.33</strong></td>
<td><strong>12</strong></td>
<td><strong>100</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the above table 16.7% was the highest percentage a politeness strategy was used in this context. These were requests, use of sayings and use of flattering language. The seller in this domain used four politeness strategies which included terms of address, requests, use of
sayings and flattering language. The buyer employed the following four types: non-verbal cues, declining politely, farewell and repetition.

An example of flattering language is illustrated on example 19. This kind of a strategy can only be used in business contexts especially if one is bargaining. It signifies that a close relationship has been developed. Such flattering language, if used in other contexts may sound rude and disrespectful to the one it’s directed at.

**Example 19**

**OMM**

Male seller: No wee nouriganire, ti tawe… (you, who can forget you, nobody like you…)

The boutique domain was considered a formal setting in this data. Here, customers entered the premises at their own will. Greetings were observed to have been used more since there was no touting. This proved that politeness is context based as shown in example 20.

**Example 20**

**BM**

Buyer: ii mutongori…..( How are you boss).

The frequency of usage of the politeness strategies in BM is illustrated below in Table 4.4
Table 4.4 Politeness Strategies in BM

<table>
<thead>
<tr>
<th>Strategies</th>
<th>Buyer</th>
<th>Seller</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Freq.</td>
<td>%</td>
<td>Freq.</td>
</tr>
<tr>
<td></td>
<td>(freq/total freq*100)</td>
<td>(freq/total freq*100)</td>
<td>(freq/total freq*100)</td>
</tr>
<tr>
<td>1 Terms of address</td>
<td>1</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>2 Polite terms</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>3 Use of humour</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4 Appreciation</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>5 Polite responses</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6 Declining politely</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>7 Requests</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>8 Use of sayings</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>9 Use of flattery</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>10 Non-verbal cues</td>
<td>1</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>11 Greeting</td>
<td>1</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>12 Farewell</td>
<td>1</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>13 Welcoming words</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>14 Repetition</td>
<td>1</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5</strong></td>
<td><strong>50</strong></td>
<td><strong>5</strong></td>
</tr>
</tbody>
</table>

There was a total of 5 instances of politeness strategies used by both the buyer and the seller in BM which translated to 50%. However, the strategies differed in that the male seller used appreciation, declining politely, farewell, and repetition to show honesty. On his part, the male buyer used terms of address, non-verbal cues, greetings, farewell and repetition.
This means that both the seller and the buyer were strangers to each other and so they each tried to sound polite.

Likewise in BF the strategies used include requests, farewell, welcoming words and repetition. The frequency of usage was the same for both the seller and buyer at 6 instances, translating to 50%. The use of repetition to show honesty was only identified in BM. This is illustrated in example 21 below.

**Example 21**

**BM**

Buyer: ukurehe thaithi yakwa ri? (When will you bring my size).

Seller: ruciu, ruciu ruru ruroka.(Tomorrow that is coming)

The use of politeness strategies in BF are illustrated Table 4.5.
Table 4.5 Politeness Strategy used in BF

<table>
<thead>
<tr>
<th>Strategies</th>
<th>Seller Freq.</th>
<th>% (freq/total freq*100)</th>
<th>Buyer Freq.</th>
<th>% (freq/total freq*100)</th>
<th>Total Freq.</th>
<th>% (freq/total freq*100)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Terms of address</td>
<td>2</td>
<td>8.33</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>16.67</td>
</tr>
<tr>
<td>Polite terms</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Use of humour</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Appreciation</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>8.33</td>
<td>1</td>
<td>8.33</td>
</tr>
<tr>
<td>Polite responses</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Declining politely</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Requests</td>
<td>1</td>
<td>8.33</td>
<td>5</td>
<td>41.67</td>
<td>6</td>
<td>50</td>
</tr>
<tr>
<td>Use of sayings</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Use of flattering language</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Non-verbal cues</td>
<td>0</td>
<td>0</td>
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<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Greetings</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Farewell</td>
<td>1</td>
<td>8.33</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>8.33</td>
</tr>
<tr>
<td>Welcoming words</td>
<td>1</td>
<td>8.33</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>8.33</td>
</tr>
<tr>
<td>Repetition</td>
<td>1</td>
<td>8.33</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>8.33</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6</strong></td>
<td><strong>50</strong></td>
<td><strong>6</strong></td>
<td><strong>50</strong></td>
<td><strong>12</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Next, we look at politeness in relation to gender.
4.3 Politeness and Gender

Gender in this study refers to either male or female. The study had both males and females as buyers and sellers. The study aimed at finding out who was more polite between males and females. Table 4.6 shows these politeness strategies by gender.

Table 4.6 Politeness and Gender

<table>
<thead>
<tr>
<th>Strategies</th>
<th>Female</th>
<th>Male</th>
<th>Total</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Freq.</td>
<td>Freq.</td>
<td>Freq.</td>
<td>%</td>
</tr>
<tr>
<td>1 Terms of address</td>
<td>11</td>
<td>4</td>
<td>15</td>
<td>26.3</td>
</tr>
<tr>
<td>2 Polite terms</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1.8</td>
</tr>
<tr>
<td>3 Use of humour</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>3.5</td>
</tr>
<tr>
<td>4 Appreciation</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>7.0</td>
</tr>
<tr>
<td>5 Polite responses</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>3.5</td>
</tr>
<tr>
<td>6 Declining politely</td>
<td>2</td>
<td>3</td>
<td>5</td>
<td>8.8</td>
</tr>
<tr>
<td>7 Requests</td>
<td>7</td>
<td>1</td>
<td>8</td>
<td>14.0</td>
</tr>
<tr>
<td>8 Use of sayings</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>3.5</td>
</tr>
<tr>
<td>9 Use of flattering language</td>
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<td>2</td>
<td>2</td>
<td>3.5</td>
</tr>
<tr>
<td>10 Non-verbal cues</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>5.3</td>
</tr>
<tr>
<td>11 Greetings</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>7.0</td>
</tr>
<tr>
<td>12 Farewell</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>5.3</td>
</tr>
<tr>
<td>13 Welcoming words</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>3.5</td>
</tr>
<tr>
<td>14 Repetition</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>7.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>36</strong></td>
<td><strong>21</strong></td>
<td><strong>57</strong></td>
<td><strong>100</strong></td>
</tr>
<tr>
<td><strong>%</strong></td>
<td><strong>63.2</strong></td>
<td><strong>36.8</strong></td>
<td><strong>100</strong></td>
<td></td>
</tr>
</tbody>
</table>
Table 4.6 shows that females were marginally politer than males as they used 13 strategies while males used 12 strategies. The total strategies for females was 36 (63.2%) and for male was 21(36.7%) making a total of 57(100%). This concurs with Lakoff’s (1975) assertion that women are more polite than men. She suggested that women use different strategies in order to talk in less assertive ways through question tags, indirect statements and discourse particles.

The choice of politeness strategies is influenced by gender. For example, females used a lot more terms of address and requests than their male counterparts. Also, there are certain politeness strategies a male seller could not use on another male buyer. For example, a male seller would not use the term of address as ‘my dear’ to another man but can do so to a female buyer. The table also shows that the males used repetition more than females did. A female seller can use the term ‘my dear’ to a female buyer but not to a male buyer. These findings resonate with Salifu (2010) assertion that the choice of linguistic variables depends on sex.

Having looked at the different strategies per setting and gender, we now turn to the chapter five which deals with the summary of the findings, conclusions and recommendations.
CHAPTER FIVE

SUMMARY OF THE FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter deals with the summary of the findings, conclusions and recommendations.

5.1 Summary of Findings

The study dealt with politeness strategies in Gikuyu. Objective one of the study was to identify the politeness strategies employed by the Gikuyu speakers in boutique and in open air market domains. In connection with this objective, the study found that there are politeness strategies in Gikuyu because for conversations to end well speakers need to show courtesy, respect, consideration and acknowledge rather than impose unnecessarily on others. These strategies that were evident were: Terms of address, requests, use of flattery language and sayings.

The study also aimed at determining how gender and setting influence the use of politeness strategies in Gikuyu. It compared the strategies used by females and those by males in terms of types and frequency of occurrence and found out that females generally used more strategies than males. It emerged that terms of address and requests were used more by females than by males while the later used repetition more. The study also looked at politeness and context. It found out that different politeness strategies are used depending on the setting. Those used in the open air markets differ from those used in boutiques.

The third objective was to establish how politeness strategies could be accounted for using Brown and Levinson’s Model of Politeness. This objective was achieved by looking at the
potential FTAs in the conversations and showing how the interactants were able to apply politeness strategies in order to avert such FTAs.

5.2 Conclusions

The study concludes that during the interactions, participants not only exchange information, and engage in the bargaining process to end conflict but also constantly negotiate relationships with each other. These can only be achieved if participants in a conversation follow conversation norms developed by society in order to reduce interpersonal conflict.

The study also concludes that for one to succeed in business, politeness strategies are paramount so that customers will consider coming back to one’s premises.

In order for the participants to end their conversation in a harmonious way, each tries as much as possible to make the conversation grow rather than end in a conflict. This study observed that this was achieved by Gikuyu speakers employing politeness strategies in business setups.

5.3 Recommendations

The study worked on politeness strategies in business settings. It recommends that males in these settings should endeavour to use politeness strategies more than they are currently doing. It also recommends that those in business should be sensitive to what politeness strategies they use on whom. This is because some strategies like the use of flattering are gender sensitive.

One way of creating awareness of politeness strategies is to include them in the teaching of communication skills especially to students undertaking business studies. Another is to cover them in the media, both print and electronic.
5.4 Suggestions for further research.

The study looked at politeness strategies in business settings. Further study can be carried out in other domains like churches and in public transport business. The study was carried out in Thika Sub-county of Kiambu County and further study can be carried out in other counties where Gikuyu is spoken.

This study used gender and context as variables and further study can be done using other variables like economic status.
BIBLIOGRAPHY


APPENDIX I

OPEN – AIR MARKET MANNED BY A FEMALE

S: Mutumuro, mutumuro, kamera wee
    ukai! ,ukai! , ukai!
    ukai!ukai! , ukai!

New arrival, new arrival, camera wee
You come! You come! You come!
You come! You come! You come!

Ciana ithere,ciana ithere kamera wee,
mutumu r ii tisati, tisati, jaketi na
muturoca twa ciana, mutumuro wee
mamu gaka nikega gwi gacukuru gaku

Let the children be clean, let the children
be clean , camera new arrival.
T-shirt, shirts, jackets and trousers for
children, new arrival. Mum is this ok for
your grandchild.
(Showing a small shirt to a lady)

B: Ndiri kana kanini
S: Gurira gacucu
B: Uyu niwe wina kana
S: Ciana ithere (moving to another buyer)

I do not have a small child
Buy for your grandchild
This lady has a small child
Let the children be clean (moving to
another buyer).
Look at this one my dear

Tarora gaka my dear.

B: Nikega, nono ureke njethange tungi.
S: (talking to another customer)uyu

It’s good, but let me look for another
(talking to another customer) This one
want

Arenda tutisati, kamera wee, kamera

T-Shirt camera, camera for children,
parents.
Wee waciana, aciari, atumia, ciranunga atia? maguta mandege.

B: (All buyers laugh) igua, ukakahuhi. (All buyers laugh) listens do come near.
S: (moving close to the buyer) ingirai (Moving close to the buyer) get in its not Ni yaraithi. Nyina wa expensive mother of Wanja, mother of Njoki ii, nyina waWanja ii, nyina wa ladies. Kamau ii, atumia ii.

B: Woiga ici ciroima atia? You’ve said what is the price?
S: (Softly) noigana wee, kamera wii Just 100 bob camera, can I pack for you? No ngwohere?

B: Njohera ici iigiri. Naurekengurie Just pack these two and may I request undinirie? that you reduce the price for me.

S: Niurona ni kamera? Ciana ii, ciana Do you see this is camera? Children wee ithere. Thengiu kamera wee let the children be clean(as she is mutumuro… packing and receiving the money) thank you new arrival..

OPEN – AIR MARKET MANNED BY A MALE

S: Maliya leo, maliya leo, sister sema? Today’s goods, today’s goods sister welcome what do you want today?
(Moving close to the buyer and showing a skirt)
B: (Silent, looking at the Skirt without a Word) (Silent and looking at the skirt without word) (smiling) touching it, she moves to the trousers hanged on a line (Smiling).


B: Úria ukungenia (Smiling) The one that will please me.(Smiling).

S: Geria, kuona niburi, ona hena ha Just try that one, seeing is free, there is a Kwigeria Tarora gaka gabenju, changing room. See this pencil or you kana ukwenda hip-star? want a hip-star?

B: Niui inyui muhuana ta kuhenania You know you sellers are like liars because Mundu athiiga agakor turoca ndiraigana. when you go home you find that the trouser do not fit you.

S: Sister, tandora hana kuhenania?Ningi Sister, look here, do I look like a liar? Ukwigeriauria utegukugana uutige. Secondly, just try; if it does not fit you (using gestures to show that he is honest) leave it.
<table>
<thead>
<tr>
<th>B:</th>
<th>Tarehe (She goes to a makeshift room) Let me have this (goes to try in a makeshift room) comes out wearing the trouser (she comes out wearing the trouser)</th>
<th>S: Caici niiyo, tarora gicicio-ini, That is your size; that is the shoe see Wona atia? yourself in the mirror, what do you see?</th>
</tr>
</thead>
<tbody>
<tr>
<td>B:</td>
<td>Timuru True it’s not bad.</td>
<td>S: Twethe iigana? How many do you want me to look for?</td>
</tr>
<tr>
<td>B:</td>
<td>Ngwenda umwe, reke ngerie uyuungi I just want one, but let me try this one (Later comes out), urendi aatia? (she tries) even this one is not bad how much (she goes back to try another). (as she goes back to the changing room to put on her clothes).</td>
<td>B: Ndirari haha ndiragura matatu ningi ndiragôra iiri I was here I bought at three hundred and I bought two trousers.</td>
</tr>
<tr>
<td>S</td>
<td>Rikia uke twarie, tutingingiriganwo Just finish we will talk, we cannot quarrel.</td>
<td>S: Onawe cici tarora matiriu Even you sister, look at the material.</td>
</tr>
<tr>
<td>B:</td>
<td>uga menye Just say I get to know</td>
<td>S: No mana Just four hundred.</td>
</tr>
<tr>
<td>B:</td>
<td>Nima ninjega no ngugura matatu Yes its ok but I will buy at three hundred.</td>
<td>S: iika ugwo urehe thiri bibuti. Just do this, bring three fifty.</td>
</tr>
<tr>
<td>B:</td>
<td>(Smiling) hii, onawe ndurona ndi kacitoma? (Smiling) hiî, don’t you see I am a customer?</td>
<td>S: Ruta thiri thate na ndakuria na gitiyo Just bring three thirty and don’t talk</td>
</tr>
</tbody>
</table>
Ndukarie ringi ma (as he packs the trousers).

B: Wee (as she opens her handbag) You!! (Opening her handbag)
S: Giki nikindu kiega, ona ndukuona This is something good, you won’t see
Teyo hangi, ona uguthii makwire something like this at any other place
Umerire niha. when you get home they will request you
to bring them here.

B Nandacoka ndungi ndirikana But when I come, you pretend not to
know me.
S We nouriganire, titawe, thenguí, For you I cannot forget you. Not you
róciu (smiling) (Smiling) thank you, tomorrow.
B Sawa Ok

A BOUTIQUE MANNED BY A MALE

B ii mutongoria Yes. Boss
S Nikwega ukwenda atia umuthi? Fine. What can I do for you today?
B Ndirenda igoti (as he checks among I want a coat. (He checks among coats)
S Riri nirira gukenia? (Showing a coat) It this ok. (Showing a coat)
B Ndina tariri mucii I have like this at home.
S Magoti ni maingi, ukwenda rangi ta Coats are many, which colour do you
iriku? like?
B Rangi ukuhiririe riri (showing his coat) A colour close to this one (showing his
coat)
Tareke ndigeria (he tries the coat) let me try this one (he tries on the coat) it
Nikanini small.is
S Haiya ni kanini? (Surprised)  Oh is it small?(surprised)
B Iino wethi ringi ta riri no thaithi nena nene Yes, find another one. A bigger size.
S Iiyo thaithi ti nene gugukira? (smiling) Is that size not big for you? (Smiling)
B Tarekangerie (he tries the coat). Nonii Let me try (he tries the coat on) But for
Ndirenda igot iria jinni na ndikahanane me I want a jeans coat and should not be
Naririandoete. similar to the one I took last time.
S Ni ndiraririkananriu, riu ria ria buraki. I remember that one was not like this
B Iiriku? (Turning to see the one the seller one that one was black in colour.
was talking about) Which one? (Turning to see the one the
seller was talking about)
S Ino, tinjörütiga o thaithi. This one oh, it’s not bad, it’s only the
B Ukurehe thaithi ya kwari? Size. When will you bring my size?
S Ruciu no ucokere Tomorrow you may come for it
B Ruciu ruru ruroka? Tomorrow that is coming?
S Ii, ruciu, ruciu Yes tomorrow, tomorrow.
B Githaa? Time?
S Githaa giothe kuma thaa mugwanja Any time from 1.00pm up to evening.
B Tuonane See you.
S Nogwo Fine.

A BOUTIQUE MANNED BY A FEMALE ATTENDANT

S Eee karibu customer. (Stretching her Eee welcome customer (stretching
Hand to welcome the customer). her hand to welcome the customer).
B  Asante nimeshukuru. Nikigigukuru niumaraibo?  
    Thank you am grateful. What is here any new arrival?
S  Indo gukuniniuaraibo. Ciukitebiu biu  
    Everything is new arrival. They have arrived in great numbers.
B  Nindirona, hauna ho (touching the shoes)  
    I can see, that is the case (Touching the shoes)
S  Mmm thikati, topu, iratōnaba giciothe  
    Mmm, skirts, tops, shoes and bags all of Umuthi uukwenda gatu?  
    them. What do you want today?
B  Rekenya mbenyone (holding a handbag).  
    Let me first see (holding a handbag). (Silence).
S  Wakona atia my dear?  
    How do you see it my dear?
B  Tikoru. Nokorwo no nyonekabururu  
    Not bad, but I would have preferred a Nongene.  
    one. I would be happy.
S  Marangi mothe mekwo (handing her a blue handbag).  
    All colours are there (handing her a blue handbag)
B  (Admiring the bag) ubgabei  
    (admiring the bag) give the price
S  (Smiling) onaweukiuitigoro tutingiriganwo  
    (Smiling) you know, not expensive, we won’t quarrel.
B  Mmm  
    Mmm
S  No twendiiti  
    it’s only twenty eight.
B  Wa!  
    Waa!
S  Woi! Icioti nyingi, inoni bagi ya kwariti Mai ndia.  
    Woi! Not much, this is a bag of quality my dear.
B  Nyenderia twendi tuu  
    Sell to me at twenty two.
S  No nyende ma no ndingihota iiyo niyo  
    I would love to but I cannot. This is the
bei

B Ona kagana kamwe nyone tigiti price
Wakuinuka? Even a hundred bob, so that I get fare

S Tiga kwenda tuhinge no nigwo home?
Ugatukora ruciu (packing don’t let us close the business, but
because We would like you to find us
tomorrow; just bring the cash (packing
the bag).

B (Handing in the money) Ruciu umenye (Handing in the money) remembers.
gukandiniria. tomorrow you should lower the price
for me

S Nogwo, thengiu. That’s so, thank you.

B Sawa. Ok
APPENDIX II: LOCATION OF THE STUDY
Appendix III: Data Analysis checklist

1. Terms of address
2. Polite strategies
3. Use of humour
4. Appreciations
5. Polite responses
6. Declining politely
7. Polite requests
8. Honorifics
9. Use of sayings
10. Use of flattery language
11. Non-verbal politeness
12. Greetings
13. Farewell
14. Welcoming words
15. Repetition to show honest
Appendix iv

Research permit

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit.
2. Government Officers will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two (2) hard copies and one (1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.

RESEARCH CLEARANCE PERMIT

Serial No. A 6057

CONDITIONS: see back page

THIS IS TO CERTIFY THAT:
MS. CATHERINE NJAMBI
of KENYATTA UNIVERSITY, 50-1028 gatukuyu, has been permitted to conduct research in Kiambu County on the topic: POLITENESS STRATEGIES IN GIKUYU: A CASE OF THIKA SUB-COUNTY, KENYA

for the period ending:
31st October, 2015

Applicant's Signature

Permit No: NACOSTIP/15/9871/6757
Date of Issue: 5th August, 2015
Fee Received: Ksh. 1000

Director/General
National Commission for Science, Technology & Innovation