МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ КИЇВСЬКИЙ НАЦІОНАЛЬНИЙ ЛІНГВІСТИЧНИЙ УНІВЕРСИТЕТ

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Master's Qualification Paper

FACE THREATENING ACTS IN MODERN ENGLISH DIALOGICAL DISCOURSE

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TABLE OF CONTENTS

INTRODUCTION

When an individual enters the presence of others, they commonly seek to acquire information about him or to bring into use the information about him already known. They will be interested in his general socio-economic status, his conception of self, his attitude toward them, his competence, his trustworthiness. Although some of his information seems to be sought almost as an end in itself, there are usually quite practical reasons for acquiring it. Information about the individual helps to define the situation, enabling others to know in advance what he will expect from them and what they may expect from him. Informed in these ways, the others will know how best to act in order to call forth a desired response from him (Goffman, 1959).

Communication is a live process which is unplanned, unprepared and unrehearsed. Sometimes we hesitate for a moment to recollect something in our mind, to choose the right words to explain something better or just to think what to say next. Nevertheless, the speakers always take turns and cooperate with each other. They also show that they are still being involved in a conversation and their emotional attitude towards the things which they discuss. Taking all these factors into consideration we can see that our speech isn't smooth and flawless, but there are some sounds, words and word-phrases which make it smoother and let us make our communication more sufficient. In simple words, communication can help us to lose our "face" or to save it.

The object of this Paper is face-threatening acts in Modern English dialogical discourse.

The subject of the Paper is functional characteristics of face-threatening acts in Modern English dialogical discourse.

The main aim of this Paper is to find, investigate and classify situations with face-threatening acts and to find ways how to avoid these problems in everyday communication.

To achieve the aim, the following **objectives** should be fulfilled:

1) to investigate the main features of communication;

2) to identify the notions of "face", "face-threatening acts", "positive face" and "negative face";

3) to work out a functional classification of face-threatening acts;

4) to study functions of masking as a means of defence;

5) to investigate causes of masking in Modern English dialogical discourse;

6) to study the role of politeness and aggression for communication;

7) to offer solutions how to avoid face losing situations.

Methodology of this paper presupposes the usage of a number of methods, both general scientific and specific linguistic ones. The method of generalization is applied to analyse the literature and the obtained materials. The descriptive method is used to describe the phenomena of "face-threatening acts" in communication, characterize their place in language and also their influence and functional peculiarities. Different discourse analysis methods are used to investigate the functions of communication in everyday life. Intentional method is used in order to reveal and analyse the speaker's intention in dialogical discourse. Conversational and contextual methods are applied in order to investigate the functions of face-threatening acts in different contexts in dialogical discourse.

Theoretical significance of the paper lies in the fact that its practical results may contribute to the study of face-threatening acts in communication in Modern English dialogical discourse.

Practical value of the work consists in further usage of its results in the courses of theoretical and practical grammar and speaking practice. This will also enlarge the knowledge about the nature of the notion "face-threatening acts" in communication and the importance of avoiding face-threatening acts in the process of communication.

Materials for the investigation served the abstracts from Modern English literature texts and TV-episodes which present the examples of face-threatening acts in communication.

Structurally the Paper consists of introduction, two chapters, conclusions to each chapter, general conclusions, resume, the list of references and the list of illustration materials.

Chapter One is concerned with the theoretical description the main features of communication and the notions of "face", "face-threatening acts", aggression, facial expressions, gestures in communication It also deals with different structural and functional classifications of the word face, proves the importance of the word "face" as our self-image in communication.

Chapter Two deals with functioning of face threatening acts in Modern English dialogical discourse. Various communicative situations with face threatening acts are singled out and analyzed. Functional classifications based on communicative peculiarities of face threatening acts are offered. Special attention is paid to the role of aggression and its results for face threatening acts and their emergence.

In **General Conclusions** we sum up the results of our investigation.

CHAPTER ONE. VERBAL COMMUNICATION IN MODERN ENGLISH DIALOGICAL DISCOURSE

1.1. General features of communication

We use communication every day and everywhere, including our workplace. Whether you give a slight head nod in agreement or present information to a large group, communication is absolutely necessary when building relationships, sharing ideas, delegating responsibilities, managing a team and much more.

Learning and developing good communication skills can help you succeed in your career, make you a competitive job candidate and build your network. While it takes time and practice, communication and interpersonal skills are certainly able to be both increased and refined.

There are several different ways we share information with one another. For example, you might use verbal communication when sharing a presentation with a group or you might use written communication when applying for a job or sending an email.

However, during the period in which an individual is in the immediate presence of the others, few events may occur which directly provide the others with the conclusive information they will need if they are to direct wisely their own activity. A society is a complex, multi-faceted process of establishing and developing contacts between people (interpersonal communication) and groups (intergroup communication), generated by the needs of joint activities and includes at least three different processes: communication (information exchange), interaction (exchange of actions) and social perception (perception and understanding of a partner).

Without communication human activity is impossible. The psychological specifics of communication processes viewed from the perspective of the relationship between the individual and society are studied within the psychology of communication.

Also, the role of communication for human's activity is studied by sociology. Since ancient times communication has been a complex process of

establishing contacts between individuals and entire groups. Without communication, human society simply will not exist. With the appearance of the first man, it became the cause and pledge of the emergence of society and civilization.

Modern people cannot live without communication in any area of their life and work, and it does not depend on whether a person likes it or not, whether a person an extrovert or an introvert. Let us try together to find the reasons for such a unique phenomenon as interpersonal skills, and answer the question of why a person needs communication (Levinson 1983:7).

The answer to the question of why a person needs communication brings us to the history of a primitive society. The first communication began with the appearance of the first person. And this communication the first people made through gestures. With the help of communication in society, in human society, have been established unique rules for communication between people.

The value of communication in a person's life cannot be overestimated. It has a great influence on the formation of the human psyche, its proper development. Communication between people helps them share information, perceive and understand each other, learn something from their experiences and share theirs. Communication in human life distinguishes it from other biological beings on this planet.

Why do we need communication?

A person needs communication, because it is determined by the person's natural life and his constant presence in society. For example, in a family, in a group of employees, at school or as a student in class. If a person loses the opportunity to communicate from his birth, he could never grow up as a social person, civilized and culturally developed, would only look like a human.

This is proved by numerous cases of the so-called "Mowgli people", deprived of human communication in early childhood or immediately at birth. All systems of the body developed in such individuals quite normal, but the psyche was delayed in development, if not completely stopped due to lack of experience in

communicating with people. According to this we understand that a person needs to communicate with other people.

We meet many people every day. Sometimes they even get tired of communication. Few people would like to go to a desert or to an island for a long time. But even Robinson Crusoe in this situation could not exist without communication that is why he talked to a parrot, but later he became much happier when he found his friend Friday.

In the process of communication we share information. The assimilation of new knowledge is the most important aspect in the development of personality. Most of information, knowledge we get directly from people during communication. Of course, we can receive information from books, films, and other sources. But in most cases it is more interesting to get information asking a clarifying question and as a result, trying to explain what you understand and do not understand (Cutting 2002:56).

Another important part of sharing information is discussion. In these cases you can lose you "face", even if you do not notice it. Remember at least how many times a day you discuss something with other people. Through communication, we build interpersonal relationships.

It has been always difficult to find friends without communicating. Moreover, it is difficult to even get in touch, not to mention such important things as friendship and love.

Communication helps us not to feel lonely. When you are bored, you have a desire to call someone, to write or to meet with someone. And it does not matter whether this is a family or a friend.

Every person sometimes feels lonely and abandoned, even if in reality it is not so. And sometimes even empty talk helps to get rid of this feeling.

One of the most important aspects of human interaction is the ability to transmit ideas and feelings in a clear manner. **Communication** is one of the methods of sending and receiving information. It is an interlocking, social, cognitive, linguistic enterprise, which includes the participants, the aim, the uttered

information, and the result of the conversation. Thus the process of sending and receiving information takes place during the conversation.

Conversation is a talk involving a small group of people or at least two people where thoughts, feelings, and ideas are expressed, questions are asked and answered, or news and information are shared. However, conversation involves more than only exchange of information (Goffman 1959:1).

However, during the period in which the individual is in the immediate presence of the others, few events may occur which directly provide the others with the conclusive information they will need if they are to direct wisely their own activity. Nowadays many crucial facts lie beyond the time and place of interaction or lie concealed within it (Searl 1996:1).

1.2. The notion of "face" in modern linguistics

Every person lives in a world of social encounters, involving him either in face-to face or mediated contact with other participants. In each of these contacts, he tends to act out what is sometimes called a line, that is, a pattern of verbal and nonverbal acts by which he expresses his view of the situation and through this his evaluation of the participants, especially himself.

The term "face" may be defined as the positive social value, which a person effectively claims for himself by the line others assume he has taken during a particular contact (Goffman 1959:1).

Nowadays the concept "face" becomes more and more many sided. This term was created from the Latin "facia". Common meanings in Indo-European usually were based on the notions of appearence, image, look, and in general, how a person looks. But on the other hand, there are other meanings, which are not connected with the previous meaning "form or shape". Only then people created different colorful expressions with the word "face" such as: **face to face, face time, lose face, save face, show face, make a face** (Brown,Levinson, 1987).

Later the term was established in the late 1960s by the American sociologist Erving Goffman. It is defined by Goffman as an image of the self which depends

on both the rules and values of a particular society and the situation the social interaction is embedded in. It hence mirrors the way a person wants to be perceived by others in his surrounding space. Goffman describes three levels which influence an individual's actions in order to correspond to one's face needs (Goffman 1959:56).

This notion has a double meaning:

- a part of our body

- and your image (Cambridge Advanced Learner's Dictionary 1983:234).

If we speak about "Face Threatening Acts" here we have face as a sociological concept for an individual's public self-image. One's face is always in progress and develops within social interaction. Each individual in a social group has his or her own face that he or she wants to protect against threats. This term was suggested by E. Goffman. And he correlates it with the concept of "Politeness Theory".

In our modern world, in the 21st century scientists consider that the term "face" is a sociological concept with the help of which we describe our own appearance, look and it also creates self-image for public. It is our own self-representation. In most cases our image is created by people while communication. If we have at least some social interaction or cooperation, it will definitely create our visage. Later it was proved by scientists that everyone, it does not matter whether you are a child or an adult or a teenager, has his or her own face in a certain social group to which a person belongs. As a result people always want to protect their image against threats (Brown, Levinson, 1987).

It means that we always want to be perceived by people in a good side in a positive way.

Thus, Ervin Goffman distinguished three different layers that impact a human's activity in order to correspond to one's face needs:

- Pride is described as the human's necessity to realize one's own wants, desires;

- Dignity is described as human's own emotive and natural or physical relation in social interaction ;

- Honor is defined as Human's own responsibilities and obligations towards the society.

According to E. Goffman face depends on these social boundaries and rules and depicts the person's behavior and how the human behaves trying to portray a certain religious community or profession. Faces in our case mean people or individuals, who transmit and receive information. While communication people perform a social act and in this act they are equal and both are aware of the difficulties in communication. Both are addressee's faces (Goffman 1959:34).

That is why we judge the person according to his "face". Our world is dangerous and is full of evil. Sometimes we just lose our control and it does not matter whether you are a good person or a bad person. In any case you can lose face, create face-threatening acts and do not win anything. Unfortunately, a face-threatening act appears even when you only begin to talk with a person, when you affect his personal space. You never know and you will never guess whether a person is in a good mood or not. People often say that there are no bad personalities, all these people are not for our liking. That is why sometimes there are a lot of different difficulties in communication when we lose our face, image, reputation, status, and respect. When we meet a person, we always think about his "face", we create his image during our communication, by ourselves. We create threats (Goffman 1959:25).

The concept "face" and the term "face" itself denote a person's social identity. This is one of the cross-cultural universals. In English, French, Russian, or Chinese, the same word will denote a part of the body that turns red when we do something wrong and that we try to cover with our hands and that is our social "I", the reputation that suffers because of this. Why there is such a physiological reaction, such a parallel between the physical body and the social entity is unknown.

In addition, there are many different other mysteries that are associated with the term "face". It is not clear, first of all, from what face actually consists of. What is a face? The easiest way to say it is that a face is an impression about an individual in the eyes of others. Usually, when someone loses face, something happens that informs others of someone's unpleasant information. Someone stumbled and made an awkward gesture – a trifle, but as a result this action spoiled the impression. Someone got caught stealing money from a safe – this is not such a trifle, but it also seriously spoiled the impression about a person (Cutting 2002:57).

But, surprisingly, when we turn to those actions that allow you to save face, it turns out that it's not just a negative impression. When someone saves a situation or saves his face, and someone drops it, something much more happens than just an outflow from one and the flow of negative information to others. At the moment of losing face, for example, everyone may know what really happened, it may not be a secret to anyone what happened here. If we speak about Human's activity during the communication it means that we speak about verbal and also non-verbal acts (Brown, Levinson, 1987).

But still in many cases people just want to avoid threats that is why they try to use not only verbal but also non-verbal acts. Let us consider them in detail:

- Facial Expressions

Facial expressions are very important during the communication. With the help of the face we can show: happiness, sadness, fear, anger. Without any doubts, face is the first thing which we can see when we meet people. Moreover, face also transmits information with a smile or a frown. Face is the main part of the body that can take part in face-threatening acts.

- Gestures

For many people gestures help in communication. With the help of gestures it is easier to express emotions while speaking something important or unimportant, but not only positive, in in our case also negative. For example,

irritation, displeasure, nervousness also has to do with losing our self-image and our reputation. That is why gestures are as important as words.

- Nom-verbal components

Here belong such factors as tone of voice, pauses, pitch, loudness and inflections. According to this, the scholar distinguishes that with the help of the tone, loudness and even pauses we can understand mood, positive or negative inner state, whether a person is frank or not. And as a result, we also have the image of a person that can be positive or negative. Thus a person can also lose or save face. It also can show the person's self interest in communication with a partner. When a person is lively, active, emotional it means that listeners might interpret approval and enthusiasm. But if not, a person loses the image of positive "face". All these things should be said in a powerful tone of voice. If we say it with an unwilling tone, the voice represents a lack of interest and the desire to stop the conversation.

- Body language

Body language is definitely important during the interview. Arm-crossing, and leg-crossing are examples of disrespecting if you, of course, are not in a company with a friends or parents.

- Proxemic components

Everyone needs their own "personal space". This condition is one of the most important while communication. The amount of this distance depends on a person you communicate with and on different factors such as social norms, cultural expectations, situational factors, personality characteristics, and level of familiarity. Generally accepted norms of the distance vary between 18 inches to four feet. If a person speaks to a group of people, for example, lectures or seminars, he needs the distance from 10 to 12 feet.

- Eye Gaze

Eye contact while speaking is an essential condition in nonverbal communication. Psychologists proved that when people enjoy things they are talking about, human's eyes are wide and the rate of blinking increases and pupils dilate. This situation we can describe with such words as admiration, interest,

strong desire for continuing the conversation. And do not forget that eye contact describes you as an honest person, if a person avoids this contact in most cases he lies or he can be shy. And as a result he loses his face. Here we need to be attentive not to make a mistake.

- Touches

Touches help people to understand the relationship with other people. It helps us to express respect, support and in some cases even disgust. Thus, when a mother hugs a baby, she expresses love, when a child bites another child and shouts, he expresses anger and creates the image of a naughty child. When a mother says to her child: I love you, you are so obedient, she creates the image of a careful mother, who loves and takes care about her child.

- Appearance

Our appearance is our self-presentation. People always pay attention to our choice of color, clothing, hairstyles, and other factors affecting appearance. Even with the help of appearance a person can save or lose their image. Appearance can help engage a person in communication or just push him away (Stephen 1987:25).

Our self-image depends on the perception by other people. Everyone acts socially, aspiring to uphold the identity we create for others to see.

Nowadays the term face has still different meanings. First of all a face is our part of the body, but the second meaning connects with our self-image. As we know the history of the word face began in 17th century and was develop by Erving Goffman (1960).

An interesting linguistic feature is that we describe the term "face" as something external to the individual. It is like an informational cocoon that envelops each of us, and a cocoon that is created not by someone individually, but by all those people, who speak with each other, by all people, who interact together. So, you can break the cocoon outside, and you can break it from the inside. Traditional good society implies that people in general do not have any physiological secretions, from which from time to time it is necessary to get rid of (Goffman 1959:23).

Everywhere a good education involves a lot of little tricks or small gestures. Canadian-American sociologist of a Jewish-Russian origin Erving Hoffman (1959:23) was the first who tried sociologically examine and catalog them. And he used the old sociology of Durkheim's religion to describe four basic types of etiquette gestures or etiquette practices. First, he pointed out those practices that are aimed at oneself, and those that are directed at others.

When we meet someone in the park and say hello – this is an action aimed at another, we tell the other that we are pleased to see him and we are concerned about his affairs. If, on the other hand, before going to the park to take a walk there, we take care of the styled hair and make-up eyes, we thereby perform a similar ritual, but already directed at ourselves. We thereby make it clear that our social "I" seems to us an object deserving a responsible, important and even reverent attitude. When we do not want lose our faces, we can ask a question: "How are you". When we release some kind of signal, a message informing us that the other person is interesting, pleasant, and we have a good opinion about him. If we speak about negative face, it is connected with different avoidance practices – when we suppress the information that someone has done something wrong, or suppress the information that could compromise us (Chaika 2007:56).

1.3. Politeness Theory and its role for Modern English dialogical discourse

A lot of scholars connect the notion of "**face**" with the term "politeness theory". The authors base their theory on the concept of **"face"** proposed by E. Hoffman (1960) and introduce negative and positive faces. The concept of face was derived from Chinese into English in the 19th century. Erving Goffman would then go on to introduce the concept into academia through his theories of "face" and "facework". The theory is built on the sociological concept of "face" (as in "save face" or "lose face") to discuss politeness as a response to mitigate or avoid face-threatening acts such as requests or insults. Notable concepts explicated in the

framework of the theory include "positive politeness", "negative politeness", bald on-record and off-record communication styles.

Although politeness has been studied in a variety of cultures for many years, Penelope Brown and Stephen Levinson's politeness theory has become very influential. In 1987, Brown and Levinson proposed that politeness was a universal concept, which has had some disagreement within academia. Politeness is the expression of the speakers' intention to mitigate face threats carried by certain "face-threatening acts" toward the listener. Another definition is "a battery of social skills whose goal is to ensure everyone feels affirmed in a social interaction". Therefore, being polite can be an attempt for the speaker to save their own "face" or the "face" of who he or she is talking to.

According to the basic tenets of the Brown-Levinson theory (1987), the essence of polite behavior is to preserve the faces of communicants by mitigating the impact of face-threatening acts. The authors of the theory highlight negative and positive politeness and suggest certain strategies for its successful implementation.

After its emergence, the theory received a large amount of criticism, but despite this it is considered a classical basis for many subsequent studies, including in the field of intercultural communication.

Politeness theory explains for the reparations of offends to a human's visage by face-threatening acts. The notion "face-threatening acts" appeared in the nineteenth century in China and later came into Europe. A scientist, who tried to provide the idea into academia, was Ervin Goffman (1960). Stephen Levinson and Penelope Brown (1987) viewed "politeness theory" like a kind of unusual culture for several years. These two scientists helped the term "politeness theory" to become generally accepted. The "politeness theory" was recognized as extremely important and fruitful (Goffman 1959:35).

Why is politeness so important? **First**, the cultivation of politeness teaches a person to control his impulses and socially express emotions. This is important because with the help of courtesy people can communicate with people. If a kid

tries to achieve his goal through a fight and direct aggression, as he matures, he learns to express his desires differently. Politeness helps a person to be safe, because it helps to understand what to expect from people.

Secondly, the rules of politeness create patterns of behavior that help solve simple problems in society. They develop standard forms of dialogues, which makes it easier to communicate with unfamiliar people. Also, politeness helps to create permissible limits in more difficult situations. Thus, the cultivation of politeness helps the child to learn the important laws by which society lives.

Thirdly, politeness determines the social stratum, it helps the person to decide who he is and where. It also helps to rally the family, to define its environment: "We are cultured people, this is not our way", "We are simple people and therefore we say everything without sentiments". These features help the child go through the most difficult process of self-identification. I think everyone wants to be treated politely, but this can be achieved only if the person himself behaves properly towards others as well. It does not matter whether they are relatives, friends, neighbors or passers by – attention, care and kindness are important for each person. But the most important thing is to start with oneself.

Every day people travel by bus, train, car. These are places where every day people interact with strangers. And nowadays it is not difficult to be attentive and kind to each other. It is not difficult to give the seat to an elderly person in the bus. It is not difficult to greet people when we meet and tell them "goodbye", "all the best" when parting.

The most important thing is to understand the simplicity of politeness and to accustom oneself to behave properly in everyday life.

Talking about politeness, let us turn to examples:

Hello, please call Rosie to the phone.

- She is not at home

- Hmmm, so, for what purpose did I say hello?

(C. Ahern, 2006).

There are many similar "jokes" in society. Such situations really seem comical, we laugh at them, perhaps we recognize ourselves, or compare them with those whom we know. However, if you look at them from the other side, you can see what kind of problem humanity has encountered. Politeness in modern society has lost its strength in comparison with earlier eras of the development of the society. In the understanding of modern people, it is synonymous with culture. If someone gives up the seat on the bus to an elderly person or a pregnant woman, if he takes an old woman across the road, if he is ready to help those in need at any moment, if he is friendly to others – someone will say: "What a cultured person he is! There are few of them in our world!" or "What a truly polite person!". The meaning of both options is perceived equally. It is important to understand that a polite person never emphasizes his politeness. Everything is done not for the show, but for the kindness of the soul (Vochmyanina, 2006).

1.4. General characteristics of Politeness Theory

In the work by G. Leech (Levinson 1995: 56), politeness is interpreted as a strategy (or series of strategies) employed by a speaker to achieve a variety of goals, such as promoting or maintaining harmonious relations or create a positive impression about you. In this case, we understand politeness as socially correct, but not always sincere behaviour. In "Principles of Pragmatics" G. Leech (1995) introduces the Politeness Principle, which runs as follows:

- Minimize (all things being equal) the expression of impolite beliefs;
- Maximize (all things being equal) the expression of polite beliefs.

There are two types of politeness: positive and negative.

Positive politeness

Positive politeness strategies seek to minimize the threat to the hearer's positive face. These strategies are used to make the hearer feel good about themselves, their interests or possessions, and are most usually used in situations where the audience knows each other fairly well. In addition to hedging and attempts to avoid conflict, some strategies of positive politeness include statements

of friendship, solidarity, compliments and the following examples from Brown and Levinson. Pay attention that H stands for a hearer and S for a speaker:

- Attend to H's interests, needs, wants

You look sad. Can I do anything?

- Use solidarity in-group identity markers

Heh, mate, can you lend me a dollar?

- Be optimistic

I'll just come along, if you don't mind.

- Include both speaker (S) and hearer (H) in activity

If we help each other, I guess, we'll both sink or swim in this course.

- Offer or promise

If you wash the dishes, I'll vacuum the floor.

- Exaggerate interest in H and his interests

That's a nice haircut you got; where did you get it?

- Avoid disagreement

Yes, it's rather long; not short certainly.

- Joke

Wow, that's a whopper!

 "Positive politeness" strategies can also emerge in situations where the speakers do not know each other well. For example, Charlotte Rees and Lynn Knight have explored the role of politeness theory in general practice consultations. They found that, in an effort to remain polite, patients agreed to be a part of group consultation even when the patient preferred a private consultation. Rees and Knight concluded that politeness strategies in the medical field can inhibit patients from providing complete and accurate information (Cutting 2002:45).

Another use of positive politeness is polite or formal speech. Again, this type of formal speech can be used to protect the hearer's positive face.

Negative politeness

Negative politeness strategies are oriented towards the hearer's negative face and emphasize avoidance of imposition on the hearer. By attempting to avoid imposition from the speaker, the risk of face-threat to the hearer is reduced. These strategies presume that the speaker will be imposing on the listener and there is a higher potential for awkwardness or embarrassment than in bald on record strategies and positive politeness strategies.

Negative face is the desire to remain autonomous so the speaker is more apt to include an out for the listener, through distancing styles like apologies or indirect speech. The use of negative politeness strategies assumes a direct relationship between indirectness and politeness (S. Fraundor 2001:67).

Examples from Brown and Levinson (1987) include:

- Be indirect

Would you know where Oxford Street is?

- Use hedges or questions

Perhaps, he might have taken it, maybe.

Could you please pass the rice?

- Be pessimistic

You couldn't find your way to lending me a thousand dollars, could you?

- Minimise the imposition

It's not too much out of your way, just a couple of blocks.

- Use obviating structures, like nominalisations, passives, or statements of general rules

I hope offense will not be taken.

Visitors sign the ledger.

Spitting will not be tolerated.

- Apologise

I'm sorry; it's a lot to ask, but can you lend me a thousand dollars?

- Use plural pronouns

We regret to inform you.

Favour seeking, or a speaker asking the hearer for a favour, is a common example of negative politeness strategies in use. Held observes three main stages in favour-seeking: the preparatory phase, the focal phase, and the final phase.

The preparatory phase is when the favour-seeking is preceded by elaborate precautions against loss of face to both sides. It often involves signals of openings and markers to be used to clarify the situation (e.g. '*You see,*' or '*so,*'). The request is often softened, made less direct, and imposing (e.g. Past Continuous '*I was wondering*'; informal tag '*What d'you reckon*?'). The speaker must also reduce his own self-importance in the matter and exaggerate the hearer's (down-scaling compliments) (S. Fraundor 2001:67).

The focal stage is subdivided into elements such as asker's reasons or constraints (e.g. '*I've tried everywhere but can't get one*'), the other's face (e.g. '*You're the only person I can turn to*'), and more.

The third stage is the final stage which consists of anticipatory thanks, promises, and compliments (e.g. '*I knew you would say yes. You're an angel.*').

An example that is given by McCarthy and Carter is the following dialogue from the Australian television soap opera, "Neighbours":

Clarrie: So I said to him, forget your books for one night, throw a party next weekend.

Helen: A party at number 30! What will Dorothy say about that?

Clarrie: Well, what she doesn't know won't hurt her. Of course, I'll be keeping my eye on things, and (SIGNAL OF OPENING) that brings me to my next problem. (EXPLAIN PROBLEM) You see, these young people, they don't want an old codger like me poking my nose in, so I'll make myself scarce, but I still need to be closer to hand, you see. So, (ASK FAVOUR) I was wondering, would it be all right if I came over here on the night? What d'you reckon?

Helen: Oh, Clarrie, I...

Clarrie: Oh (MINIMISATION) I'd be no bother. (REINFORCE EXPLANATION) It'd mean a heck of a lot to those kids.

Helen: All right.

Clarrie: (THANK WITH BOOST) I knew you'd say yes. You're an angel, Helen.

Helen: Ha! (laughing)

(C. Ahern, 2006).

All of this is done in attempt to avoid a great deal of imposition on the hearer and is concerned with proceeding towards a goal in the smoothest way and with sensitivity to one's interlocutors. An Englishman ('*Excuse me, sir, could you please close the window*') is associated with the avoidance or downplaying of an imposition; the more we feel we might be imposing, the more deferential we might be. It is clearly a strategy for negative politeness and the redressing of a threat to negative face, through things like favour-seeking.

If a person does not want to be a part of the face-threatening act, he should learn this politeness theory since childhood. Growing up, the child learns to control himself. Therefore, it is important to increase the load of politeness in stages, remembering that the child has a lower level of self-control than an adult. The mistake of many parents is that they make demands unexpectedly and all at once: "You are already an adult, therefore you should ...". This creates an overload and misunderstanding of the child: why yesterday it was "possible", and today it is already "impolite" (Brown, Levinson, 1987).

But if we speak about politeness we should mention that a child learns not so much from the words of the parents, but on their example. Therefore, to instill the rules of politeness, which are not respected by parents, is hard. This is also dangerous because it violates family identification, the child is confused in what he is taught and in what he sees with his own eyes.

Politeness is a double-edged sword. On the one hand, it allows you to express yourself socially and simplifies the interaction between people. On the other hand, it deprives a person of the opportunity to be himself, it makes interaction too complicated and insincere. An example of this is the secular societies of the past centuries, which are not by chance called hypocritical. They had too many complex and unwritten laws of behavior that prevented people from

being themselves, thus, they commit "face-threatening acts" in their family, because their communication with other people was reduced.

Therefore, teaching the child the rules of courtesy, you should remember why you do it. If you see that the rules only complicate life without bringing any benefit, this is an occasion to think about whether they really are needed. In most cases "face-threatening acts" happen because of impudence and intolerance. In our country often say, that impudence wins. Very often people who have impudence are compared with "intellectuals".

When you communicate with another person it is not always possible to be kind and delicate. At the same time, people still want to behave politely and try not to violate our borders. We understand how politeness is important, how it affects relationships, and why it sometimes seems insincere and false.

There are following explanations of courtesy:

- it is the look of the speakers' design to lessen face threats carried by certain face-threatening acts toward the listener.

- it is decorous behaving or speaking in a way that is proper for the social situation you are in, and showing that you are diligent to consider other people's wants and feelings.

- being well-behaved, having good manners and knowing the correct way to behave in social situations (Fraundorf, 2011).

According to the term "courtesy", well-behaved signifies a try of saving our image or the speaker's visage. Thus, Levinson and Brown (1987) distinguished negative and positive visages. These types of "faces" are universally recognized within academia.

It is necessary to understand the difference between them: a positive face involves the desire to communicate, while a negative face includes independence and sovereignty in the process of communication.

The situation with a negative face appears if a human does not want and even does not try to escape obstacle of conversable independence of act. Injury appears for both sides: for the person who speaks and for the one who listens. Next

actions are a big problem because a negative face is dangerous Speaking about positive face-threatening acts we should remember that they appear when we just do not think about one's sensations, thoughts, ideas and wishes. It deals with the speaker or the hearer (Levinson, 1983).

1.5. Face threatening acts in modern linguistics

If we look at the meaning of the word "threat" that means "a statement in which we tell someone that we will cause them harm or trouble if they do not do what we want" we will definitely understand that a "face-threatening act" deals in most cases with a "negative face". Scientists explain it as the act that intrinsically injuries the recipient's or the speaker's look deeding in opposition to the desires and needs of the interlocutor.

Generally, three different types of "face-threatening acts" are distinguished:

- **paraverbal** means that deal with modulation, intonation, pauses
- **verbal** in which the speaker uses language means
- **non**-**verbal** signals that include facial expression

Unfortunately, during communication in everyday life cases with face-threatening acts are unavoidable. The human will definitely notice at least one of the "face-threatening acts" during communication.

Brown and Levinson (1987) distinguished **positive** and **negative face**. Face is the public self-image that every person tries to protect. Brown and Levinson defined "positive face" in two ways: as "the want of every member that his wants be desirable to at least some others executors", or alternatively, or "the positive consistent self-image or "personality" (crucially including the desire that this self-image be appreciated and approved of). "Negative face" was defined as "the want of every competent adult member" that his actions be unimpeded by others", or "the basic claim to territories, personal preserves, rights to non-distraction – i.e. the freedom of action and freedom from imposition". Whereas "positive face" involves a desire for connection with others, negative face needs include autonomy and independence (Brown, Levinson, 1987).

Ten years later, Brown characterized positive face as a desire to be liked and admired by someone. Positive face is connected with situations where a person does not lose his face, he has a good reputation and nothing threatens him. If we speak about a negative face, we mean a poor reputation or self-image. It means that we lose our face and a person has a bad opinion about us. He does not trust us anymore. Positive face refers to one's self-esteem, while negative face refers to one's freedom to act. These two aspects of face are the basic wants in any social interaction. During any social interaction, cooperation is needed amongst the participants to maintain each other's face. Participants can do this by using positive politeness and negative politeness that has to do with communicant's positive and negative faces.

Now we can give the definition to the term a face-threatening act. According to Brown and Levinson (1987), positive and negative faces exist universally in human culture. It has been argued that the notion of face is the actual universal component to their proposed politeness theory. Face-threatening act is an act that inherently damages the face of the addressee or the speaker by acting in opposition to the wants and desires of the others. Based on the terms of conversation in social interactions, face-threatening acts are at times inevitable.

As we have already known a face-threatening act is associated with an utterance. Even one word can spoil your reputation. It also can be multiple acts for example gesture with a word.

Let us speak about **negative** face-threatening **acts.** A negative face is threatened when an individual can not avoid or fails to avoid obstacles. A person just does not want even to speak. It can cause damage to either the speaker or the hearer, and makes one of the interlocutors lose his face. In any situation a person has freedom of choice and freedom of action.

Damage to the hearer

The following are cases in which the negative face of the hearer (the person being spoken to) is threatened.

- An act that affirms or denies a future act of the hearer and creates pressure on the hearer to either perform or not perform the act.

Here belong: orders, requests, suggestions, advice, reminding, threats, or warnings.

- An act that expresses the speaker's sentiments of the hearer or the hearer's belongings.

To this case belong: compliments, expressions of envy or admiration, or expressions of strong negative emotion toward the hearer (e.g. hatred, anger, distrust).

- An act that expresses some positive future. Here belongs the act of the speaker toward the hearer. In doing so, pressure has been put on the hearer to accept or reject the act and possibly incur a debt.

Positive face-threatening acts

Positive face is threatened when the speaker or hearer does not care about feelings, wants, or just does not want what the other people want. Positive face-threatening acts can also cause damage to the speaker or the hearer. For example when an individual is forced to do something and he does it his positive face is threatened.

Damage to the hearer

The following are cases in which the positive face of the hearer (the person being spoken to) is threatened.

- An act that expresses the speaker's negative assessment of the hearer's positive face or an element of his or her positive face. The speaker can display this disapproval in two ways:

✓ The first approach is for the speaker to directly or indirectly indicate that he dislikes some aspect of the hearer's possessions, desires, or personal attributes.

✓ The second approach is for the speaker to express disapproval by stating or implying that the hearer is wrong, irrational, or misguided.

- An act that expresses the speaker's indifference toward the addressee's positive face.

- The addressee might be embarrassed or is afraid of the speaker.

Examples: excessively emotional expressions.

- The speaker indicates that he doesn't have the same values or fears as the hearer.

Examples: disrespect, mention of topics which are inappropriate in general or in the context.

- The speaker indicates that he is willing to disregard the emotional well-being of the hearer.

Examples: belittling or boasting.

- The speaker increases the possibility that a face-threatening act will occur. This situation is created when a topic is understood by the speaker as a sensitive societal subject.

Examples: topics that relate to politics, race, religion.

- The speaker indicates that he is indifferent to the positive face wants of the hearer. In most cases it is expressed in obvious non-cooperative behavior.

Examples: interrupting.

- The speaker misidentifies the hearer in an offensive or embarrassing way. This may occur either accidentally or intentionally. Generally, this refers to the misuse of different terms in relation to status, gender, religion, politics or age.

Example: Addressing to a young woman as "madam" instead of "miss" (S. Fraundor 2001:67).

Damage to the speaker

The following are cases in which the positive face of the speaker (the person talking) is threatened.

- An act that shows that the speaker is in some sense wrong, and unable to control himself.

- Apologies: In this act, a speaker is damaging his own face by admitting that he regrets about one of his previous acts.

- Acceptance of a compliment;

- Inability to control one's physical self;

- Inability to control one's emotional self;

- Self-humiliation;

- Confessions.

Also, here we can speak in detail about:

- **Threat to the positive speaker**

Threat to the positive speaker is expressed in the form of an apology, admission of guilt or responsibility. The authors explain the acceptance of a compliment as a type of threat, explaining that the speaker has a desire to diminish person's positive qualities and thereby to damage his image.

- **Threat to the negative speaker**

It occurs when a person expresses gratitude or accepts an offer, because the speaker has a sense of duty. Such speech acts as an excuse, a forced promise or a sentence also potentially violate the speaker's freedom of action and thus carry a threat to his negative person.

- **The threat to the positive face of the listener**

Positive face associates with the speaker's use of speech acts, which show his indifference to the feelings, desires of the hearer and his positive person. Among them are the acts relating to certain aspects of the hearer's positive person: criticism, disapproval, accusation, ridicule, insult, disagreement, challenge. In addition to them, the authors single out speech acts that threaten the positive person of the listener as a whole: disrespect, mention of taboos, boasting, accidental or deliberate error in the use of circulation forms and status symbols.

- **The threat to the negative face of the listener**

Negative face occurs when a speaker uses different speech acts and shows that he can potentially violate the listener's freedom of action. Brown and Levinson distinguish, firstly, speech acts that indicate to the listener his future action: order and request, suggestion, advice, reminder, threat (in case of non-fulfillment). Secondly, such speech acts as an offer and a promise cause a sense of

duty. And, thirdly, a compliment, as well as an expression of admiration or envy, indicates the existence of a certain desire of the speaker in relation to the listener and his property. This forces a person to think that he will have to protect the object that is desired by others or to give it up.

P. Brown and S. Levinson (1987) emphasize that face-threatening acts are not a deviation from the communication process, but represent its natural part.

Conclusions to Chapter One

Without any doubts communication plays an important role. Every day we meet a lot of new people. And when we see a person, we always perceive him as a good person with a good image and reputation. But, still, there are a lot of different things that make us create face-threatening acts. Not only words can spoil the situation. Actions also play an important role in modern society. In the 21st century communication is as important as breathing. Well, breathing helps you to survive but without communication a person cannot exist too. The most effective intangible weapon is a word and how you use this weapon influences on your life.

Our communication creates our own image in society. Tomorrow, your daughter might come to you after finding herself in the hot seat and your words will play an important role for her. The way you communicate will decide her future or her further behavior. Thus, facial expressions, appearance, haptics, eye, gaze, proxemics, body language, gestures, and facial expressions help people to show their emotions and help them during communication.

According to E. Goffman (1960), our modern world is a world of communication. Every day people express their own opinions, their own points of view about various situations all over the world. Goffman defined the term "face" rather positive than negative. And it is necessary to mention that in our case we mention "face" as an image, but not just a part of the body. That is why Ervin Goffman described the term "face" with two famous metaphors: "to lose one's face and to save one's face". It depends on the situation, which the person creates and in which he is.

If you lose face, you do something which makes you seem weak, stupid , and as a result people respect you less. If you do something to save face, you do it so that people will not lose their respect for you. In any case a person always tries to do something that will save him from looking stupid or feeling embarrassed and makes an impression on people because he does not want to lose his face.

The theory of politeness by Brown-Levinson (1987) is a classical theory of politeness, developed and published in 1987 in the work by American social

linguists Penelope Brown and Stephen Levinson "Politeness: some universals in the use of language".

The politeness principle is a series of maxims, which Geoff Leech has proposed as a way of explaining how politeness operates in conversational exchanges. Leech defines politeness as forms of behavior that establish and maintain comity. That is the ability of participants in a social interaction to engage in interaction in an atmosphere of relative harmony.

Politeness is one of the most important and inherent qualities in the behavior of a cultural person. "Be kind," "be healthy," "thank you," "excuse me," "please" are not just words, but also a way of expressing respect for a person. Now the topic of politeness and culture of a person is particularly relevant among young people. Politeness as a rule causes good feelings.

To be polite means to have good manners. Thus, we can explain "Politeness theory" with the help of such terms as "politeness", "face" and "face-threatening acts". The main idea of the theory is that not only the listener but also the speaker can "lose their face". According to different situations Brown and Levinson distinguished a "positive" and a "negative" person. Situations where people lose their faces are called "face-threatening acts" that were divided into four types depending on the "person" the threat was directed to:

- The threat to the positive speaker;
- The threat to the negative person speaking;
- The threat to the positive face of the listener;
- The threat to the negative face of the listener.

CHAPTER TWO.   FACE THREATENING ACTS IN MODERN ENGLISH DIALOGICAL DISCOURSE

2.1. Using masks as face-threatening acts

Despite of the fact that a face-threatening act exists, people still want to avoid it. Most of us want to know how to save your face and not to lose self-image and reputation. Thus, most of us wear masks.

Another term that was created by E. Goffman (1959:78) is "a mask", but in this case it is not something that covers all or a part of your face by protecting or hiding it. It is not a thing that is used for ceremonies or special occasions. The scientist tries to explain it as an expression or the way of behavior that hides your real emotions or your character in case if you want to save your face and to make an impression on people.

People often wear masks (Goffman, 1997, Vochmyanina, 1987). For example:

Father: Why are you not studying you have an exam tomorrow if I am right?

Son: Yes, but I just studied for a while and I am taking a break.

Father: I didn't see you studying since morning.

Son: I did, you can ask mother.

Father: Listen son; this time of the life is really precious and important, if you work hard in this time, it will help you in life wherever you go.

Son: I understand that fully.

Father: Plus we come from a middle-class family and it is not very easy for me to afford your studies, I do it with a lot of savings and working hard. So whenever you are studying keep this in mind that I want a good return for all of this as well, and that can only be given by getting good grades.

Son: I understand that father and I will keep this in mind from next time.

Father: Thank you, son.

Son: I love you Dad, for always being there for us and for making us follow our dreams. You are my hero.

(they both hug each other and the son goes and starts studying) .

(C. Ahern, 2006)

Or another similar example:

Father: Son, what happened to your result, it was supposed to come out today?

Son: Yes I will check my email

Father: I will check with you too

Son: Well I already checked them

Father: Then why did you lie?

Son: Because I didn't get good marks

Father: Did you pass or not?

Son: Yes I passed but I didn't get good marks

Father: What is the reason behind that?

Son: This is one course I find it very hard to understand.

Father: Why didn't you discuss this with me earlier I should have arranged a good teacher or tuition for you?

Son: I was too scared to ask.

(C. Ahern, 2006)

In both cases the son tries to wear a mask of an ideal pupil. According to these examples we can say that people wear masks everywhere: at work, on the street, talking with friends and acquaintances. Sometimes we do not doff a mask even at home. Some of them are similar to us like two peas, others are totally differ from us. But for what purpose do people wear masks?

First of all our role depends on situations and we should remember about it because every day we play different social roles for example: a wife, a daughter, a worker, a mother. If you are a strict boss at work, when you come home you have two variants: to play a role of a gentle, kind-hearted mother, wife or a strict, exacting mother. In most cases people are "positive people" and "save their faces". And another example if you communicate with subordinates as with your own children, there will be no benefit from this that is why it is better to be a "negative person" and "lose a face" than not to have any results (Chaika, 2007).

Let us look at the following example:

*This intelligence has driven a wedge between me and all people I once knew and loved. Before, they laughed at me and despite me for my ignorance and dullness; now they hate me for my knowledge and understanding what in God's name do they want of me? They've driven me out of the factory. Now I'm more alone than ever. **Maybe some of them make believe** that they love.*

(D. Keyes, 1966).

"Maybe some of them make believe" – this phrase persuades us that those people wear a mask of a hypocrite or an unfair person. But, nowadays it is not so bad to wear masks for saving our faces during communication. In certain moments of life masks are needed. It is not so bad to smile through one's tears at a child, especially when your heart is broken, or another situation when we try to support relatives, and we also are frightened.

With the help of masks we can solve a lot of psychological problems. In the 21st century there exists a role's therapy or field therapy, during which people are invited to try on various roles in order to overcome their fears.

The masks themselves are just a tool and accordingly they can be used for good and for bad purposes. And if we use masks only for benevolent intentions, then what is the problem? It turns out that there are some difficulties and we should try to avoid them. For example when we meet a new person we always try to make an impression:

Jack: Hello, I see you're new here. What's your name?

Sue: Oh, hi! My name is Sue.

Jack: And I'm Jack. Why have you decided to learn French?

*Sue: You know, **I have relatives in Canada**; **they are French-speaking, and I'm going to spend my next summer with them**. And you? How long have you been learning it?*

(D. Keyes, 1966:78).

Everyone always wants to be better. Therefore another reason why people wear masks is that they often aspire to be better than they actually are. We all have similar principles and we all want to do almost all things well and to be all around better. All of us want to be kind, do good, not evil, to be responsive but not insensitive. Some people do it better, others do worse, but almost everyone wants to seem good. According to this fact, scientists consider, that maybe, it is worth trying to change what we don't like in ourselves, and stop just habitually wear a "good" mask (Foschi, Lai, Sigerson, 1994).

It happens that we use some masks not because we like them, but because they are imposed by colleagues, by the environment, and by close people. For example since childhood you have had leadership qualities. Now you are 25, you are a director of a big company and you are a leader. It means that you were used to wear a leader's mask since your birth. In this case, it is quite possible that a person even does not want at all to be a leader, but he uses it because of his status. And of course he does not want to lose his leader's face. That is why when our behavior goes against our true desires, it inevitably negatively affects our psychological state (M. McCarthy, 1999).

Often we wear masks when we want to please other people; especially it happens when we meet new people. We often observe how people who seem almost ideal at the beginning of communication lose their charm, after some period of communication.

The natural desire to please forces us to hide all our foibles and to emphasize our dignity. On the one hand there is nothing bad in this case, because people do not like us. They like our masks. And when you become closer with people you lose your face and your mask becomes obvious. That is why it is not worth spending so much time and effort on people who wear masks and just play a role because of saving their face. We should appreciate friends and close people who really love us with all our strengths and weaknesses (Yaguello, 2004).

2.2. Different types of masks in communicative situations

Psychologists also recommend do not forget about sincerity. Often, sincere behavior looks much more attractive than all of our cutest masks. So if you can afford to be sincere – be sincere. One of the most famous statement about masks, which was formulated by the famous surrealist painter Salvador Dali is (1978): "If you start playing a genius, you will certainly become a genius!" And Salvador Dali did it! He became a great painter.

Our masks change with age. Being a child we wear a mask of an obedient child, being an adult we wear a mask of a strict bossy mother. Our masks depend not only on different situations but also on communicating with different people. Each person has many masks, and he is able to change them with amazing speed.

Every time when we consciously or unconsciously change roles, we change their symbols – masks. For example communicating with a teacher people play one role and communicating with a friend they wear another one that is necessary for this situation. Roles and masks in most cases depend on situation and they always are different (Fleischman, 2004). Let us look at the following example:

Lady Gaga: "Alright, listen to me. Here's what we're gonna do

-You're gonna do the song that I said I wanted you to do, remember?

-This is what I said- I- you promised me you were gonna do it"

-"I always sing"

-"I love you"

-"Always Remember Us This Way".

(Lady Gaga, 2006).

In this song Lady Gaga wears a mask of a beloved person. And in this case she wears a good mask and "loses a face" because she is a weak woman. She is the first who confesses her love, not a man.

Sometimes the difference between masks is almost not noticeable, but sometimes the differences are so remarkable that they arrest our attention. After changing the mask, one and the same person suddenly appears before you in a new image: a serious worker, a joker, a lover, a cynic or an enthusiast.

We put on some masks deliberately especially with people who are not interesting for us. As a result we smile at somebody, laugh at silly jokes and pretend to listen carefully when our thoughts are far away. Nod is one of most popular forms of expression but even this gesture is not universal. This gesture is accepted only in one or another ethnic group. There are a lot of different collections of masks. The habit of wearing a mask is given to us from birth. Let us speak about a child. Before a child says the first word, he learns to scream not because of pain, but in order to attract the attention of his parents, smiles in order to gain someone's love, and generally plays various performances.

 Since childhood we have been taught to speak politely to strangers because this is a part of human relationships. Social pressure makes us keep within the bounds of propriety. We have no right to hit someone who does not like us but we cannot also afford to express our love for everyone who is sympathetic to us because of our social rules (Goffman, 1959).

Sometimes we put on a comic or tragic mask, a mask of boredom or indifference, self-confidence or ridicule. All these masks are accepted in our society. When communicating with each other we are accustomed to behave as if we play a play, knowing our roles by heart.

"Excuse me, please", "How are you?", "I wish you a good time" – all these words are just **a mask of politeness** imposed on us by the environment. And we do this because we **want to keep a face** of a polite person, who respects other people, other culture, and other nationality (Vochmyanina, 2006). For example**:**

*Charlie: I could see by the way he was twitching and writhing that he had to get to the bathroom. Oh, my God, not there in front of them. **"Excuse me, please",** he said, "I got to go..." Somehow, in that drunken stupor, I managed to turn him away from them and head him toward the bathroom.*

(D. Keyes 1966:67).

Society, as a rule, makes people seem worse than they really are, although we are not always aware of it. Sometimes we put on masks because we want to be accepted in a certain circle. If you are a soldier you should be tough, stern and

courageous. Only in this case you "**will be on home ground"** among other soldiers. In modern society you should be witty, unprincipled and cynical.

Wearing a mask is not only a way of self-affirmation, but also a necessary condition for creating close relationships. The positive side of wearing a mask is that it serves as a defense of our inner **"I",** and sometimes protects other people from it.

We are forced to wear masks because we want to be a part of a society, to take care of other people, and not to harm them. After all, a harsh, rude and arrogant word can injure a person. In many cultures exists a fear of physical coercion. Moreover spiritual exposure is also a big fear for modern society. Sometimes it seems to us that if we were able to throw off masks of education or intelligence, we would definitely find our inner essence. This feeling is based on the assumption that ordinary people are more truthful, authentic, real, and innocent.

Thus, scientists distinguish the main causes of life when people put on different masks (M. McCarthy, 1999):

- Circumstances

For many people, masks help them to be a part of a modern society. For example at work as a rule people wear a mask of a strict director or an executive and disciplined employee, which gives him every chance for success. At home we change our masks. For example I wear a mask of a daughter and a granddaughter. My mother does not a strict doctor anymore. She is a loving mother and my father is a caring husband (Clancy, 1996). Let us look at example:

Father: No Son you should never behave that way because the education is the most important thing and the things which are finding difficult to understand you need to talk about them to us.

Son: ok, I will from now on.

Father: Now cheer up and don't be sad. And promise me next time you will do better.

Son: Yes dad, I promise and thank you so much for understanding me you are the best dad in the world.

(C. Ahern, 2006).

This is the key to home comfort and warmth. Also, adults and children often use this method when they want to get it right. Next goes:

- Critical situation

Unfortunately sometimes you have to wear a mask of a strong and unbowed person if a trouble occurs:

The employee asks his/her boss:

<u>Supervisee:</u> **Do you really care about our company** *(or nonprofit)?*

<u>Boss:</u> *A little. I couldn't make myself go to work in the morning if I didn't believe in it. But if all our profits went to our competitor, I wouldn't care that much, except that I'd have to look for another job.*

<u>Supervisee:</u> *Do you really think you deserve to make twice as much as I do?*

<u>Boss:</u> *Yes,* **I'm smarter, harder-working, and lower-maintenance than you are and I add more than twice your value to the bottom line***.*

(C. Ahern, 2006).

In another words you have to wear a "good face" on a bad game. A mask helps us to hide the feelings from others, to go through our own grief and to support those who need help and faith.

- Overcoming fears

There are people, who use masks for hiding their psychological complexes and fears:

<u>Kity:</u> *But, Charlie, it's true. You are* **already** *a better reader than I. You can* **already** *read a whole page at a glance while I can take in only a few lines at a time. And you* **already** *remember every single thing you read .*

(D. Keys, 1966:89).

A hero has a fear. It is difficult for him to understand or to realize that he is clever and not stupid anymore. He is a part of an experiment. And this experiment works!

- Social priorities

Pretending to be someone else can also be forced by the priorities imposed by the environment: parents, friends, colleagues, the media and social networks. It can be a mask of a leader, an excellent student, a hard worker or a good boy.

- Desire to please

Another reason why people put on masks is their desire to hide their flaws:

-*Hello, **nice to meet** you, my name is Kity.*

-*Hi, my name is Mike.*

-*Oh, I am **veeeeery glad**, that I have a chance to get acquainted with you, Mike!*

(C. Ahern, 2006).

Actually Kity is not so friendly and affable with people. In this case she wears a mask of a polite and friendly girl.

- The desire to be better than you actually are

In spite of the fact that the modern world breaks stereotypes, nevertheless in the society such things as upbringing, humanity, decency, and sympathy still exist.

For example:

*So therefore Alex thinks that you could **do far better** than Greg and you **think the same of Sally**. Sally and Greg aren't stupid, they probably sense that.*

(C. Ahern, 2006)

That is why, most of people, if they do not possess good qualities, they try to show that they have these qualities with the help of an appropriate mask.

Scientists introduce different types of masks:

- A good person

This image in most cases is often used by a person who aims for being a good one, although he is not a good person at all. He has bad qualities. A person as a rule can play any good social roles in society. Moreover, a person is well aware of all socially accepted principles of the moral, has good oratorical abilities and loves to teach (Stephen, 1987).

Mark: My friend Rich is coming to town next week. Have you ever met him or may be heard?

Charlie: No, I haven't.

*Mark: He's kind of crazy, **but a great guy**.*

Charlie: Yeah, why do you say so? What's he like?

*Mark: He's really **hard working**, but very much a loner. He's **pretty talented** and **can do just about anything**.*

Charlie: And what can you say about Kity?

*Mark: She's a **great tennis player** and also goes bicycling a lot.*

*Charlie: Moreover she's **kind of exotic looking**. She's got long dark hair and piercing black eyes.*

*Mark: People think she is **rather beautiful.***

(C. Ahern, 2006)

- Always unhappy

This mask is chosen by energetically weak people. They always have a justification for their failures, and it does not always real.

*Russ: Honey, why are you **so sad**?*

(Janet says nothing)

*Russ: Honey, why are you **so unhappy**? I don't understand.*

Janet: You don't love me, Russ!

Russ: But, honey, I love you very much.

*Janet: **That's untrue. You love my cousin, Sunny. You think she's lovely and I'm ugly.***

Russ: Janet, just once last month I took Sunny out for lunch. You mustn't worry. I like your company much better than Sunny's.

Janet: Oh, shut up, Russ.

Russ: But, honey, I think you're wonderful. You mustn't…

Janet: Oh, SHUT UP !

(A. Baker 2005:56).

- Helpless

This image is similar to the image of always unhappy. But in this case we have the position:

- *"I cannot;*
- *It will not work;*
- *I do not know how;*
- *It is too difficult for me, I do not understand".*

A person creates his own self-image. The main aim is a denial of duties.

- Lord of the world

The mask of a strong and confident person is often worn by people who need to comply with their status or leadership position. For example:

Marry: Oh, do you know him?

*Rosie: OF COURSE!!! He is my **boss!! He is very strict and exacting!***

*Marry: Ahahahah! **You afraid of him !***

(C. Ahern, 2006)

- Loser

These people are passive and have a weak character. They constantly feel guilty because of their failure.

Charlie: I'm out of the hospitil but not back at werk yet. Nothing is happining.

*Chatlie: **I had lots of tests and differint kinds of races with Algernon.***

*Charlie: **I hate that mouse**.*

*Charlie: **He always beets me.** Prof Nemur says I got to play those games and I got to take those tests over and over agen.*

(D. Kies 1966:45).

In this situation Charlie is a stupid boy who is unable even to write. He is loser, because even a mouse is much clever than he is.

- Merry fellow

People who feel their social unimportance plays a role of merry fellow. These people are afraid to be unnecessary although they have a lot of friends and acquaintances. They love noisy parties, often invite and visit guests. Even being alone they try to communicate via the Internet. It helps them to avoid the state of loneliness, sad, and gloomy thoughts:

*Charlie: They were all around in a circle watching and **laughing at the way we were doing the steps.** They **laughed harder every time I fell**, and I was laughing too because it was so funny. But the last time it happened I didn't laugh. I picked myself up and Joe pushed me down again. Then I saw the look on Joe's face and it gave me a **funny feeling in my stomach**. "He's a scream," one of the girls said. **Everybody was laughing.***

*Joe said: "I **ain't laughed** so much since we sent him around the corner to see if it was raining that night we ditched him at Halloran's".*

*Charlie: I didn't know what to do or where to turn. Her rubbing up against me made me feel funny. **Everyone was laughing at me and all of a sudden I felt naked.** I wanted to hide myself so they wouldn't see.*

(D. Kies 1966:65).

- "Gray mouse"

This style of behavior is chosen by people with a deep sense of loneliness. These people have a lot of complexes. In many cases these people like to attract attention.

*Charlie: Then, after, I found the stairs and ran out into the street and walked for a long time before I went to my room. I never knew before that Joe and Frank and the others liked to have me around just to make fun of me, because of my stupidness. For them I always was unnoticed, like a **gray mouse**.*

(D. Kies 1996:56)

- Ninny

The purpose of this image is purely mercantile. As a rule these people use this mask if they want to avoid punishment or blame and to get help or material gain.

*Rosie: You think that he is **ninny**, but it is not so. He understands and knows even more than we! He just feigns. Remember this.*

(C. Ahern, 2006).

- A person who knows life

Usually this person is cynic, skeptic and conservative and uses such phrases as:

- ***I know;***
- ***You should;***

I have a great experience… *(M. McCarthy, 1999).*

All these masks are used for saving faces as an opposition to the face-threatening acts. Thus, Goffman (1959) tried to explain why in so many cases people save or lose their face. And also there are some other tactics, which help people to protect from face-threatening acts. Let us consider them in details. All these strategies were created by Robert Cecil, William Rothwell and Erving Goffman (1960). They divided face-saving strategies into five categories.

- Ignorance strategy deals with ignorance, conflicts, and incidents. A person tries to be calm. He just continues the conversation. And this calmness helps him to save the situation and to solve the situation. A person takes the middle path. For example:

Kity: Tell me something!! What are you going to do??

Charlie: I just need time to think. Kity, try to be calm.

(D. Kies 1996:34).

- Avoidance strategy deals with avoiding a threat to one's face and protecting one's self-image.

- Corrective processes are used to restore the desires expressive order and flow of events. We can meet it in the situation when some threat cannot be avoided anymore (M. McCarthy, 1999).

Kity: I do not want to talk with you anymore. You are too rude with me. I cannot stand it anymore .

(D. Kies 1996:45).

- Defensive strategy deals with avoiding certain topics that can be connected with conflicts and suppressing emotions as soon as they are not suitable in certain situations.

Mother: Let us speak about your boyfriend.

Kity:OOOOH NOOO!!!

Mother:But why, Kity?

Kity: Because NO!

(D. Kies 1996:78).

- Protection strategy deals with politeness in any case. In most cases themes are changed if a person really wants to avoid conflicts and negative emotions. Try to stay positive and not to lose your balance.

Rosie: I am so angry today, my mood is bad, but nevertheless I am so glad to see you, thank you for such warm meeting .

(C. Ahern, 2006)

- Preventive strategy deals with announcements of possible awkward incidents that can occur in the flow of events (Levinson, 1983).

2.3. Communicative classification of face-threatening acts

Cases when we can detect face-threatening acts are:

- aggression;
- refuse;
- bad mood;
- problematic situations;
- anger;
- rudeness;
- irritation;
- conflict.

All these cases cause a situation with "face-threatening acts". In our routine life aggression is the most typical act. It is expressed through angry or threatening behavior or feelings which may even result in fighting (M. McCarthy, 1999).

Most situations that were mentioned are connected with a negative face. The following are cases in which the negative face of the speaker is threatened:

- An act that shows that the speaker is succumbing to the power of the hearer.

- Expressing thanks

- Accepting a thank you or apology

- Excuses

- Acceptance of offers

- A response to the hearer's violation of social etiquette

- The speaker commits himself to something he or she does not want to do.

Refusals threaten positive and negative faces and are connected with willingness and unwillingness, ability and inability.

Our real life is amazing. Every day we have different interesting situations. Most of them are positive, some of them are negative, but it is life. It is difficult to live without any **conflicts, aggression, without bad mood**, and **various problematic situations** (A. Bass, A. Darki, 1999).

2.4. Aggression in dialogical discourse

Unfortunately, in most cases a face-threatening act is expressed through **aggression**. According to A. Bass and A. Darki (1999), there are five different types of aggression:

1. Physical aggression (physical actions against someone);

2. Irritation (hot temper, rudeness);

3. Verbal aggression (threats, screams, swearing, etc.);

4. Indirect aggression, directed (gossip, malicious jokes) and non-directional (cries in the crowd, stamping, etc.);

5. Negativism (oppositional behavior) (A. Bass and A. Darki, 1999).

Let's look at the first example:

Rosie: It's my 18th birthday

Mother: Please, Rosie, do not drink a lot

Mother: Alex, please, take care about her .This is… This is…my little Rosie

Alex: do not worry, all will be okay

It is time to party

Rosie: LET'S DRINK, Alex!....In the morning Alex speaks with Rosie's mother.

Alex: Sorry, it was totally my fault, the whole thing

Mother: I'd love to believe you, Alex. I really would .

(C. Ahern, 2006).

In this case Alex lost his face as a responsible man. He did not keep his promise. And in the film there is another example when Alex does not keep his promise again:

Rosie: Greg invited me to the school dance

Alex: What did you say?

Rosie: no, obviously. I'm going with you.

Alex: Rosie… Bethany wants me to take her to the dance

Rosie: Really?

Alex: Yeah, imagine

Rosie: take her, if it means that much to you

Alex: Come on…you'd have no one to go with

Rosie: I got asked by the first fittest guy in our year. I think I am fine.

Alex: What, so actually this is quite convenient for you

Rosie: Yeah

Alex: All right. Well, I'll go ask her then.

Rosie: Go for it.

(C. Ahern, 2006).

Alex lost his reputation for Rosie.

In today's world, people simply give promises, and after all they just reject them. There are individuals who are genuinely surprised when you literally in a few minutes remind them about their promise. Moreover, there are a lot of such people who feign and "do not remember about their words".

If you look at yourself, you will find that you are not an exception too. Many people do not know what it means to keep the word, and do not realize how important this skill for people is. Each of us is a person living in times of widespread disregard of promises. And today everyone should have such skill as the ability to keep a word.

What does the phrase "to keep the word" mean?

This phrase means the ability to do what you promise to another person, despite all different obstacles and adverse circumstances. The ability to keep a word is the desire and ability to answer for everything that has been said.

What does give the ability to keep the word?

A person who keeps his word, first of all, observes the emergence of new results in life. You will notice that you have stopped talking about the fact that you need to do something. You will simply act. Many people say that they want to earn more but they do not do nothing, pupils promise to study but they do not do it properly. All these words have no any embodiment in real life.

The same situation is here with Alex. He just promised but did not do. One of the benefits that a person who keeps his word receives is a steady increase in self-esteem. Every time Alex does not keep his promise and as a result he undermines his authority. In this position, Alex experiences an additional stress.

Our brain captures each promise as a commitment. First of all, it turns out that we make a promise to ourselves. That is why without keeping the word we trust ourselves less and less. As a result, a person loses self-esteem, his face and does not believe in the fulfillment of his own goals. Moreover, unfulfilled promises markedly weaken the sense of inner honesty. At the same time, when you hold the word or promise, you become more confident and stronger.

In addition, to keep the word means to take another step towards creating an image of a person. In other words it means that a person is capable of being responsible for his promises. Often, success in any undertaking depends on how much people trust you. These two situations can be described as negative face-threatening acts that deal with the damage to the hearer. If we speak about the

speaker, in these cases he expresses some positive future act toward the hearer (Yaguello 2004:111).

Let us look at another example, where both Alex and Rosie lost their images as considerate, intent pupils. Rosie and Alex is emailing during the lesson:

Alex: Rosie, are you there?

Rosie: Alex, I need to concentrate so I can pass my exams and get a life.

Teacher: Right, Rosie Dunne, get yourself down to the headmaster's office.

(C. Ahern, 2006).

In this case Alex tripped up Rosie. Although in this situation he wanted to save her face:

Alex: No, no, no, it was my fault, Mr. Simpson. I had something I needed to tell her.

Mr. Simpson: So I see, Alex. Congratulations!

(C. Ahern, 2006).

Although both pupils lost their faces, we have a positive face-threatening act. Rosie and Alex have excessively emotional expressions. The addressee might be embarrassed for or fear the speaker. Here belongs the headmaster and teacher's anger. Rosie in this situation was not glad, she was so angry because of Alex. And moreover, she lost her face as a diligent pupil for Mr. Simpson.

Despite of the fact that Alex is upset about Rosie's behavior, he cannot believe that Rosie acted in such a way. But, still, Rosie tries to save her face.

Rosie: I think not telling you…it was a way to keep your dream alive, you know?

Rosie: So, there was at least someone out there who still saw me as Rosie. And not this strange person I've become .

(C. Ahern, 2006).

This is a case of justification. Complaints about the difficulties of life are also found as often as attempts to embellish the reality. Rosie's reasons for making excuse is low self-esteem, fears and may be a habit to be in the position of victims. Brave people, self-confident people who are always ready for risk and

development in most situations are rarely justified. In any case justification is a defense.

But if we look at Alex's image from the very beginning we will see he also loses his face.

Bethany: Alex, I missed you in the library today.

Alex: Yeah, I had nothing…

 I mean, yeah. I was a bit… A bit of busy…

Bethany: Don't be a stranger, Alex!

(C. Ahern, 2006).

Alex looks as irresponsible person who cannot even find the reason to explain his absence. In this situation he creates the image of a person, who cannot say boo to a goose.

Another situation with losing Alex's face is similar to Rosie's situation:

Rosie: Sally, why can't you drink? If that's not a rude question?

Sally: Alex?

Rosie: What?

Alex: Didn't… didn't…

Sally: Alex and I are pregnant!!

Rosie: Alex, you didn't tell me

Alex: No, I…sorry, I thought I did.

Rosie! Rosie, where are you going?

Rosie: Back home. I walked straight into the middle of something here!

Alex: Look! It's all fine, honestly. Sally and I just needed to air some stuff.

Rosie: Oh, good. I'm glad you're fine, 'cause I'm not. We were out together the whole night, Alex! And all the while your girlfriend was at home expecting a baby! And you didn't say.

Alex: Come on, Rosie. Nothing happened, we were just…We were just having some fun. I wanted to see you! For Christ sake, you are my best friend.

Rosie: Or maybe you needed someone from your old I to point out the truth!

(C. Ahern, 2006).

This example presents a typical aggressive situation. Let us consider this problematic situation in details. Aggression is typical for face-threatening acts. Most conflicts in our life happen because of our aggressive state.

But in any case, in any situation everyone, it does not matter whether a person is a child, or an adult, or a teenager, he always wants to save a situation, finds a way out, finds the solution of the conflict and solves it.

And Alex is not an exception too, because he loves Rosie. And he has loved her since their childhood. That is why he does not want to lose his face:

Alex: I was worried you might find it hard, you know, coming here

Rosie: Hard?

Alex: I mean, you've had tough time, Rosie and…Seeing where we live, you know, our apartment, our lifestyle, it's just…

Rosie: You thought I was jealous of you?

Rosie: No, I pit you, Alex! All I see is someone compensating for a crap personal life.

 (C. Ahern, 2006).

According to this talk both Alex and Rosie lost their faces as best friends. They also lost their faces as calm people, who can't stop in time and not to quarrel. Although friends get rid of aggression, they lost their warm relationships.

T. Rumyantseva (1999) expresses the opinion that behavior can be called aggressive if there are two prerequisites:

a) when there are disastrous consequences for the victim;

b) when behavioral norms are violated.

According to these prerequisites we can characterize this situation as a negative face-threatening act that causes the damage to the hearer. This is an act that expresses the speaker's sentiments of the hearer or the hearer's belonging. This is the case of expressing of strong negative emotion toward both: Rosie and Alex. In this case negative emotion is anger (A. Bass and A. Darki, 1999).

Nowadays, the word aggression has many synonyms, for example: violence, hostility, and anger .It is necessary to say that these words do not always have the

same meaning and sense. From the point of view of psychology, aggression is any behavior aimed at harming another living being who does not want such treatment (Rumyantseva, 2001).

2.5. Anger, irritation and rudeness as the reasons for losing face

The role of anger in our everyday life is a well-known fact. In most cases it is connected with human's terrible experience. Moreover, anger can destroy the whole movement of life. Latin scholars and poets such as Seneca and Plutarch wrote a lot about anger. In his recent work the famous American psychologist JS Hall counted about 2,200 states of anger. Today, various schools of psychology are actively studying anger and discuss how to deal with it, how to get rid of it, and how to use it properly (Vochmyanina 2006:34).

Rosie is **angry** because of recent circumstances, and several options are possible for this anger to come out: anger at Alex, at yourself, at Mt Simpson. She tries to transmit this energy into a more constructive way. I consider that aggression does not give her anything. It only spoils her mood and not only hers. Instead, she can try to overcome the obstacle and to solve the problem – then her anger will pass by herself. Another example with anger:

Rosie: Why amnt I invited to your birthday party this year? I know all the boys from the class are going. Are you fighting with me?

Sandra Stewart: Dear Alice, I'm sorry about Alex's behavior this week. I know that Rosie is upset about not going to the party and she doesn't understand why she hasn't been invited. To be honest I can't quite understand it myself; I have tried to talk to Alex but I'm afraid I can't get inside the mind of a 10-year-old boy! I think it's just a case of his not being able to invite her because the other boys don't want a girl to go. Unfortunately he seems to be at that age . . . Please give my love to Rosie, it seems so unfair and when I spoke to her last week I could see how hurt she was. Perhaps myself and George can take the two of them out some other evening during the week.

Alex: The party was not very good. You did not miss anything. The boys are stupid. Brian threw his pizza in Jameses sleeping bag and when James woke up he had tomato and cheese stuck in his hair and everything and my mum tried to wash it and it would not go away and then Jameses mum gave out to Brians mum and my mum went real red and my dad said something I didn't here and Jameses mum started to cry and then everyone went home. Do you want to go to the cimena on Friday and go to McDonald's after? My mum and dad will bring us.

Rosie: Sorry about your party. Brian is a weirdo anyway. I hate him. Brian the whine is his name. I will ask my mum and dad about the cinema. Look at Ms. Casey's skirt it looks like my granny's.

(C. Ahern, 2006).

In all these cases Alex loses his face as a good, reliable friend. He does not invite Rosie to his party. Rosie is angry. But to my mind Alex tries to solve all these problems and in these cases it is really important to speak with each other.

When we constantly restrain ourselves, it is exhausting, and we become more **aggressive**. We must understand that so much energy cannot be in us for all time – first or last it will fulfill itself. If you feel **this flood of anger**, and you will soon begin to tear and toss try to keep cool. Try to get out of the situation or to get distracted. You can close your eyes and count to ten, you can leave the room or just mentally take water in your mouth when talking to an annoying person. It is possible that this will save you from displaying unnecessary aggression. And a little bit later, Alex tries to solve situation. He comes to Rosie:

Alex: I know we are not officially talking, but I need help with my tie

Rosie: is smiling.

(C. Ahern, 2006).

In any case it is important to talk with people. It is important to be polite, kind, and gentle. And of course, in many cases it is important to have the ability to forgive people who are available for us.

Rudeness is another case of "losing our image and face". For example:

Alex: So, where is this tool meant meeting you?

Rosie: <u>You are</u> ***so rude***!!!

(C. Ahern, 2006).

This communicative situation is caused by **irritation.** Each of us regularly deals with aggressive behavior. Sometimes we are rude and distracted. In most cases, aggression seems absolutely outrageous and people really want to understand what could be the causes of human aggression and irritability. Moreover in most cases we have not done anything wrong. What does push people to such disgusting behavior?

After all, it is not always because of a simple lack of culture and education! Like many other life phenomena, aggression has its own psychological reasons, which everyone always tries to understand (A. Bass and A. Darki, 1999).

When we speak about **irritation,** it is also necessary to speak about **annoyance**. **Annoyance** is an unpleasant mental state that is characterized by such effects as irritation and distraction from one's conscious thinking. It can lead to emotions such as frustration and anger. The property of being easily annoyed is called irritability. One of the most widespread situations with irritation is connected with a person's **bad mood**. Similarly, there are cases when people feel so annoyed and angry they do not want to communicate because they are introverted personalities. Such people are called introverts. They are happier and more comfortable being alone. They do not like to be in a group of people. They are often anti-social. It is connected with genetic factors. Sometimes other people do not understand it and get into conflict with them.

In this situation neither Alex nor Rosie are introverts. Possibly, in this situation they just do not have a good mood. Their feelings of annoyance or anger are connected with a defense mechanism because both Rosie and Alex just want to return to their comfort zone. One of the brightest examples of face-threatening acts can be a **dispute** between people. And in most situations it is difficult to find an argument.

Let us look at example between Rosie and her parents:

Alex to Rosie: Boston College happens to have a really great hotel management course

Rosie's parents: No, Rosie. Who'll do you washing?????? You'll never eat!!!!! It's ridiculous.

Rosie: They have food in America, Mom, and I'm guessing washing machines .

(C. Ahern, 2006).

Parents lost their image as supporting parents, who believe in their daughter, in her force to become successful in Boston. They do not believe that she can enter the university in Boston and later open her own hotel.

We are all perfectly familiar with the syndrome of unrealized excellent pupils, students for our parents. Our parents still want put their ideas into practice. Almost all parents want to grow up a champion, an excellent student, and so on.

But there is another syndrome, in my opinion, more severe, killing the little man's faith in himself and everything around him:

Rosie: Did you ever want more, Dad?

Dad: Do you know what your Gran's favourite phrase was?

"Not for the likes of us". When you told us of your plan, it was the first thing that popped into my head. I could hear her voice in the room saying it. I don't want that voice in your head, ever .

(C. Ahern, 2006).

In this situation Alex mentioned Rosie's envy. Analyzing it according to the face-threatening act it can be termed as a negative face-threatening act that is connected with the act that **affirms** or **denies** a future act of the hearer and creates pressure on the hearer to either perform or not perform the act. As an example here belong **advice and warnings**.

Anger depends on how we interpret and respond to certain situations. Alex and Rosie have their own triggers of what makes them angry, but there are several common factors that cause anger in this situation. We feel anger when something threatens us, when we are upset about something or feel powerless, when we are

unfairly hurt or devalued by someone, when our feelings are not respected, when we want to control someone, but we are not allowed to.

Sometimes the same situation can make person's blood boil, and another person does not respond to it at all. This means that someone interprets the situation correctly, but someone does not. Our reactions to various life situations depend on many factors, including upbringing, past experience and current life circumstances. If we learn to identify what causes anger, we will learn how to control it.

When we speak about Rosie and Alex, we can say that anger is a destructive feeling. It affects not only the person who is experiencing but also those people who are around. There is no such a person who will never be angry. Anger occurs when one person feels discontented resulting from resentment.

Anger can be a short termed one or it can last a lifetime. And this is a very painful feeling, primarily because we cannot always explain the reason. In addition, anger often leads to ruining important relationships. Some people are often angry because of their temperament and inability to behave correctly in a conflict situation. Many find it difficult to discuss their feelings with those who are angry, and they just keep quiet about it.

Sometimes we even forget what upset us, but always remember about our feelings. There are several advices how to cope with anger:

- Be kind and thoughtful in a dispute.

When a person is angry, it does not mean that he is bad, it means that he feels bad. Try to treat him with kindness and has a desire to help. Help him to solve the problem and to cope with negative emotions. The main thing is not to talk about it because the phrase "I want to help you" is more like a manifestation of pride, rather than sincere compassion. In any case it is better to direct all attention to understand your common problem and try not to concentrate on your sense of self-importance.

- Control your own emotions

You are invincible while you are beyond destructive emotions. And you become vulnerable as soon as you allow anger to capture you. Make every effort not to become angry person in this situation too. Try to stay with a cold mind. This is the only way you can get out of the conflict without harming yourself.

- Understand the problem

Often feeling these emotions a person cannot explain the reason of his indignation. He says a lot of unnecessary words. Although in general the problem is usually understandable there are many details that are still slip away. The best strategy is to ask specific questions and clearly give answers.

- Don't make excuses

The reasons, because of which you are angry, do not care someone who is angry too. It does not matter what you will say. It is just your defense. In any case, an angry person will not sympathize with you until he calms down. And first of all our task is to calm him down.

- Aim for solving your common place

When you are angry, in any case, this is not only your problem. This is a problem of both: yours and that person who is angry. And your main goal is to solve this problem.

Try to articulate the cause of the conflict as clearly and as impartially as possible and may be you can help another person to understand himself better. Explain literally the points: what happened? What's wrong with that? What did the interlocutor expect?

- Do not be afraid to be wrong

Do not think that you are definitely right only because you did not get carried away. It is possible that during communication with your partner you will be the loser and this is normal. Be prepared for the fact that your pride will be hurt and that you will have to apologize and correct your mistake, even if at the beginning of the dispute you were confident that you were right. Be prepared for any outcome. But the best variant is to look at the problem calmly, with "open eyes".

- Do not pretend to be insensitive

Do not try to show your indifference. It is really great if you really managed to keep calm and you actually control the situation. But this is a completely different story, if you are already hurt and you are already angry.

- Ask directly how you can change the situation

Ask a question "What can I do?". Try to calm down. This is a signal of trust, sincerity, and a desire to solve the problem. And it really helps to understand the issue as quickly as possible, productively and efficiently.

- Do not put yourself above the interlocutor

Anger is one of the most destructive and exhausting emotions. When your partner is angry, it does not mean that he becomes worse than you. So the first thing you should want is to help the other person cope with his feelings. Try not to put yourself above the interlocutor because this behavior will be as destructive as possible.

- Do not annoy if one of you is not ready to talk

If the interlocutor is so angry that he does not talk with you, then step back and wait until he cools down. If you are not ready to admit your mistake when there is one, and be on the same wavelength, again, gave way. But in any case try to be critical (Tanaka H. Turn 1999:67).

If we look at the next example, we will understand that anger is a big force in relationship and, in general, in life. When Rosie met her daughter's father Greg, all that she feels is anger, aggression and abhorrence.

Rosie: just don't come whinging to me when you realize you're empty inside

Grag: No danger of that?

Rosie: Good! Excellent! Fantastic!

Grag: Katie drew the picture. Rosie, I am a dad. Rosie I wanna meet her, Rosie! I am her dad.

Rosie: Dad? Where were you, "DAD" when she woke up with colic every night for the first few months? Or cut her first tooth or took her first steps?

As we can see Grag lost his face of an ideal father when he left his daughter and Rosie. He didn't even help them with money .

(C. Ahern, 2006).

This is a positive face-threatening act. Damage is caused to the speaker. This is the case in which the positive face of the speaker (the person talking) is threatened. The act shows that the speaker in some sense is wrong and unable to control himself. We can say that Grag tries to apology. In this act, the speaker is damaging his own face by admitting that he regrets one of his previous acts. According to Rosie she is unable to control her emotional self. For example:

<u>Grag:</u> You have to give me a chance, Rosie! I can be different, I promice.

<u>Rosie:</u> Hey! This is a man who let you go to casualty on you own in the middle of the night.

(C. Ahern, 2006).

The ability to admit mistakes is a vital component of happiness. To make mistakes is typical for everyone. But we make the biggest mistake when we do not recognize these mistakes. Stubbornness is often confused with purposefulness, although there is a big difference between these concepts:

- Stubbornness is a behavior in which a person ignores the demands that people want from him and does not follow the instructions, does out of spite.

- Purposefulness is the quality of knowing what you intend to do, or behavior that shows this.

Stubborn people face peoples' misunderstanding and condemnation. The inability to flow into society and the reluctance to admit mistakes leads to conflicts. As a result a person becomes aggressive and withdrawn. A person may have mental problems. And the ability to recognize our own blunders is important for personal development.

Aggression causes physical and psychological harm to the hearer(s). It is necessary to remember that nowadays there exist a huge amount of politeness strategies of avoiding damages between people during their communication. For example:

"I can understand how you must feel so angry, betrayed, and hurt and you must hate me so much but there's not just yourself to think of"

(C. Ahern, 2006).

In this case anger is a manifestation of aggression. The speaker loses his image.

If a communicant wants to keep a positive face, it is necessary to remember some rules. We should try not to forget about:

- the hearer's needs,
- interests and wants,
- positive and optimism,
- smile,
- calmness,
- and solidarity in communication (Tanaka H. Turn 1999:67).

In conversation both participants should take part, not only the speaker but also the hearer. Sometimes, if it is appropriate, one should use jokes. And of course in any case we should escape conflict situations. Consider the following example:

"Dear Stephanie, Let me help you find yourself. Allow my words of wisdom to rain down on you and shower you with knowledge"

(C. Ahern, 2006).

In this case the speaker offers his help and tries to keep the image of a friend.

There are cases when we still want to demonstrate a **negative face**, we are not interested in our interlocutor, it is possible:

- to stay indirect,
- to be pessimistic,
- reduce the impulse,
- use plural pronouns,
- use preventing constructions, for example passive constructions and nominal sentences.

Sometimes people just do not think about words they say and how they behave. It is difficult to control our emotions, feelings and even situations. According to this fact it is necessary to mention that "face-threatening act" appears when a person begins to speak with you and when he affects your territory (Vochmyanina 2006:76).

Face-threatening acts can be apparent through the look, verbal and non-verbal communication and expression of emotions. Even saying "no" can be impolite and you can lose your face as a faultless, unfailing person.

Rosie: My birthday party is on Tuesday not Wednesday. You can't bring sandy to the party because mum says so. She is a smelly dog. From Rosie

Alex: I do not care wot your stupid mum says sandy wants to come.

Rosie: My mum is not stupid you are. You are not aloud to bring the dog. She will brust the balloons.

(C. Ahern, 2006).

In this situation we have a certain mother's image. As we can see, Rosie's mother is a strict mother. She "loses her face" as a polite, hospitable mother, who allows Alex to come with his dog. As a result, Alex is a little bid rude with Rosie and calls her mother "a stupid mum".

Sometimes people just forbid themselves to enjoy life. The world of such personalities is strictly limited by their own invented rules (which most often do not make sense), which robs their lives of spontaneous joys. Alex thinks that it is dangerous to refuse pleasure.

There are several reasons why we so often reject our desires and wishes:

- Unconsciously we still obey our parents.
- We struggle with our desires.
- We do not trust others and do not love ourselves.

As a result we have a little conflict between Rosie and Alex:

Alex: Then I am not going.

Rosie: Fine.

(C. Ahern, 2006).

This is negative face-threatening act that deals with the damage to the hearer. This is an act that affirms or denies a future act of the hearer and creates pressure on the hearer to either perform or not perform the act. To this act belongs mother's order and suggestion.

But as it was mentioned earlier, everyone always tries to change the situation and does not want to lose face:

Rosie's mother Alice Dunne: Dear Ms. Stewart I just called by to have a word with you about my daughter Rosie's birthday on the 8th of April. Sorry you weren't in when I called, I'll call around again later this afternoon and hopefully we can talk then. I think there seems to be some sort of little problem with Alex and Rosie lately, I don't quite think they're on talking terms. Hopefully you can fill me in on the situation when we meet. Rosie would really love if he came to her birthday party. I'm looking forward to meeting the mother of this charming young man!

See you then, Alice Dunne .

(C. Ahern, 2006).

Irritation, quarrel, making the break ... And then suddenly there is a desire to see again a person who has already gone away from our life. The first step to reconciliation is to think about yourself, about another person and about what binds us together.

The next example shows that without anger our life is impossible:

Teacher Mr. Bogarty: Dear Mr. and Ms. Dunne, Following the recent actions of your daughter Rosie we request a meeting with you at the school immediately. We need to discuss her behavior and come to an agreement on a reasonable punishment. I have no doubt you understand the necessity of this. Alex Stewart's parents will also be in attendance. The scheduled time is Monday morning at 9 a.m.

(C. Ahern, 2006).

We can analyze this situation with an emotional approach: hankering to power.

It happened that it is difficult to seize the power by peaceful means. You have always cause damage to someone. Those who need power really do this because they are stout-hearted people. That is why they are more aggressive than other people (Tanaka H. Turn 1999:67).

Everyone has experienced anger. The intensity of your anger can range from profound annoyance to extreme rage. It's normal and healthy to feel angry from time to time in response to certain situations.

But sometimes people experience an uncontrollable anger that often escalates, especially when the provocation is minor. In this case, anger is not a normal emotion but a major problem.

Rosie: I didn't think that old bogey would go ahead and suspend us!

I'd swear we were axe murderers from the way that they were carrying on!

Oh this is the best punishment ever, I get to stay in bed for a whole week

nursing a hangover instead of going to school!

Thanks for taking me out, you're a real friend !

(C. Ahern, 2006)

Anger comes from a variety of sources and can vary widely. Some common anger triggers include:

- personal problems, such as missing a promotion at work or relationship difficulties

- a problem caused by another person such as cancelling plans;

- an event like bad traffic or getting in a car accident;

- memories of a traumatic or enraging event.

In other cases, an anger problem may be caused by early trauma or events in a person's life that have shaped their personality. In some cases, hormonal changes can also cause anger, as can certain mental disorders. For example:

Rosie: You keep spelling KNOW wrong. It's KNOW not NO.

Alex: Shut up with the "know" thing, you've been going on about that since we were about 5!

Rosie: Yeah exactly so you think you would listen to me by now.

Alex: Oh forget I said anything.

Rosie: Oh Alex I'm just worried about you. I know you really like her and all I'm saying is that she's not a one man kind of girl.

Alex: Well she is now. Rosie: Are you two going out with each other? Alex: Yes.

Rosie: YES?????

Alex: You sound surprised. Rosie: I just didn't think Bethany went out with people, I thought she just slept with them.

Rosie: Alex? Rosie: OK OK I'm sorry.

Alex: Rosie you need to stop doing that.

Rosie: I no I do.

Alex: Ha ha

Mr. Simpson: You two get down to the principal's office now.

Rosie: WHAT??? OH SIR PLEASE, I WAS LISTENING TO YOU!

Mr. Simpson: Rosie I haven't spoken for the last 15 minutes. You are supposed to be working on an assignment now. Rosie: Oh. Well it's not my fault. Alex is an awful influence on me. He just never lets me concentrate on my school work .

Alex: I just had something really important to tell Rosie and it just couldn't wait.

Mr. Simpson: So I see Alex, congratulations.

Alex: Eh . . . how do you know what it was . . .

Mr. Simpson: I think you two would find it interesting sometimes if you listen to me every now and again. You can really learn some useful tips like how to keep an instant message private so everyone else on the other computers can't see

Alex: Are you telling me other people in the class can read this?

Mr. Simpson: Yes I am.

Alex: Oh my god Rosie: Ha ha ha ha ha ha ha ha ha ha ha ha ha ha ha

Mr. Simpson: Rosie!

Rosie: Ha ha ha ha ha ha ha.

Mr. Simpson: ROSIE!!!

Rosie: Yes sir.

Mr. Simpson: Get out of the class now.

Alex: Ha ha ha ha ha ha ha

Mr. Simpson: You too, Alex.

(C. Aherrn, 2006).

Even in a silly situation everyone can lose one's face. This is a case of a negative face-threatening act that deals with a conflict, anger, and distrust. But this situation belongs to the case of positive politeness, because Alex is optimistic, he is funny and tries to solve this situation using jokes and laugh and include both speaker and hearer in activity.

Rosie in this case resorts to negative politeness. She is indirect and pessimistic.

Alex in is situation is not her friend. He is a person who sets up her. Rosie loses her face as an attentive pupil, who is attentively listen the teacher's explanations.

According to this example, we can say that lurking resentment, anger, sadness, longing are sources of disease and self-destruction.

2.6. Conflict as a case of losing one's image and face

As a rule, any **conflict** is a hard work. In this example it is true not only for Rosie, because her dream is ruined, but also for her parents. Disagreements inevitably affect the physical and mental state. That is why it is not only needed, but also it is necessary to pause and allow you to listen to your inner voice. Ask yourself:

- How do I feel, following the chosen side of conduct in the conflict?

- How do other people involved in the conflict react to my behavior? *(C. Ahern, 2006.)*

Openness here is a way to solve a problem.

Perhaps no one likes quarrels and conflicts. I am sure that almost all people prefer a peaceful, calm life. We understand that quarrels are bad, they destroy

relationships, and they destroy us. Unfortunately, it is much easier to remain ignorant than to work on yourself: learn to control your speech, constructively express negative emotions, effectively resolve conflicts, and not respond with aggression to aggression (Clancy, 1996).

But speaking about face-threatening acts, losing face happens not only in negative situations, but also in positive, when we ask about help or giving advice:

Rosie: Alex, please!! Are you there? Can we meet?

Alex: I'd love to, but Bethany's parents are talking us out to dinner at the Hazel.

Rosie: Ok. Enjoy the meal.

(C. Ahern, 2006).

Alex and Rosie have been best friends since their childhood. They always help each other in any case, they always have been together. And now, when Rosie is waiting for a baby and she needs his help, Alex refuses and decides to spend time with his new girlfriend's parents. He loses his face of a person who always can help. He loses his face of a person who is always near Rosie. He is not the closest friend anymore because he has Bethany.

It is damage to the speaker, because this is the case in which the "negative face" of the speaker is threatened. This is like an apology.

Everyone often sees how people, not receiving help from relatives or friends, are very offended and stop communicating. People usually operate around these reproaches: "He is my friend! Friends need help! It is his duty as a friend!" (Gofman 1959:24).

A good person is always ready to provide any assistance to his beloved. He does not think about anything, just try to fulfill a promice. But wise people do not always seek to please friends and family. And they do not rarely refuse to help.
It connects with the fact that wise people see and understand much more than others. They can understand when a person can dispense with their help or support, and when not. After all, the person can cope with the majority of problem

situations by himself. Another thing is that it is easier for him to seek somebody's advice instead of solving the problem by himself.

When a person is often helped, he gets used to it. And as a result he becomes weak-willed. Solving life problems tempers the character. And sometimes you need to leave a person alone with his problems. Of course, to calm human's own conscience, a wise person controls the situation. But people intervene only when it becomes clear that the person does not cope with their problems at all.

Nowadays most scholars think that when we help people, we spoil them and make them weak. That is why sometimes you just need to refuse to help people. In this case a person will learn how to cope with his problems by himself. As a result he becomes stronger. It is also possible to speak how different unexpected life changes destroy our life and we "lose face" as purposeful people:

Rosie: Oh, I had it all sussed! Move to Boston, study, get a great job, at 27, come back and open a hotel . Then get married and have kids

A friend: Wow! A whole life in bullet points.

Rosie: Yeah, well now, it's pregnant, have sprog, full-time mother, wave good bye to career, live off benefits, grow fat, lose hair.

(C. Ahern, 2006).

Rosie is upset and desperate. She does not want kids now. She understands that she loses her face as a diligent pupil who is going to enter the university in Boston and as a diligent future mother because of her unwillingness to have children. As a result she does not know how to speak with Alex about this situation. Let us turn to the following example:

Mother to Rosie: you told him yet about a baby?

Rosie: I'm sending him my arrival time in Boston.

That's all he needs to know!!

Mother: All this fibbing is gonna catch up with you, girl...

(C. Ahern, 2006).

Rosie just does not want to spoil Alex's destiny, his dreams and purposes, his goals in Boston. This is negative face-threatening act that connects with

damage to the hearer. This is an act that expresses the speaker's sentiments of the hearer or the hearer's belongings: expressions of strong negative emotion toward the hearer. We can say that Rosie shows her distrust to Alex.

For Rosie this situation is the fear to disappoint her parents, grandfathers, grandmothers, and of course Alex. And then we have the fear of not complying with the rules and moral standards that have been so carefully instilled in us from childhood. Rosie has the fear of being "wrong" in the eyes of our loved ones.

I think nowadays not everyone confesses, but many can catch themselves in petty lies. And our habits are the reason of it. This is our desire to be better than we are. The same situation is with Rosie. She does not want to be burden with a kid for her friend Alex. That is why she loses her face of an honest person.

There is no need to fool your own self. You just need to change something in reality: try to be kinder, more gracious, and more ambitious. And of course try not to lie because after all, this is not just a lie. People call it self-deception.

Definitely, those who love us take for what it is. But there is no any guarantee that people will do it forever. I sincerely hope that every person is looking for spiritual harmony. And it is possible only with the condition of real perception of oneself and striving for excellence. As Balzac (1760) said: "The truth is like a bitter drink, unpleasant in taste, but repairing health".

I know only one reason of the tattered relations, and it is not at all connected with the passport endorsement. A person can have a grievance against a person and this may last for several years, then an explosion of anger. As a result a person feels emptiness.

And even in this case Rosie tries to solve the situation (Chaika, 2007):

Rosie's friend: There are loads of people out there that want a kid that can't have one. Give it away!

Rosie: Yes… Alex…Boston….

Mother: What about names?

Rosie: No, I'll be let the new parents decide .

(C. Ahern, 2006).

But as a result it is not as easy as Rosie thinks to give her baby to other parents:

Rosie: Alex, what are you doing here?

Alex: Just back for the weekend. Thought I'd surprise you.

Rosie: Great! Yeah. Let's go for a coffee then.

Alex: No, no. Let's stay here. Why don't you put the kettle on? You are okay? You seem stressed.

Rosie: No, no. O, God. How did you…

Alex: Bethany

Rosie: Fast work. I was gonna tell you, Alex, I promise.

Alex: When?

Rosie: I didn't want to hold you back.

(C. Ahern, 2006).

There are several ideas why people want to communicate again. The main ideas are:

- The desire to renew an acquaintance appears if it is important to us;

- You can forgive somebody and let it go;

- Sometimes you cannot reclaim the authority. But this attempt helps you not to make previous mistakes again. For example:

Alex: I would be happy to go to your birthday party next week. Thank you for inviting me and sandy.

Form Alex your friend

To Rosie:

Thanks for the great day at the party. I am sorry sandy brust the baloons and ate your cake. She was hungry because mum says dad eats all our leftovers.

See you at skool tomorrow.

Alex

(C. Ahern, 2006).

Everyone knows such feelings as offense, anger, and frustration. We can describe it as painful, poisonous feeling that poisons a good attitude towards a person.

Often, due to the fact that our view and reality diverge, we easily get offended and do not understand why it has happened.

2.7. Jokes in dialogical discourse

There are cases when people lose their face because of jokes:

Rosie: I really don't know what you're talking about. Why would I send you a Valentine's card?

Alex: Ha ha! How did you no it was a! The only way you could no is if you sent it. You love me, you want to marry me.

Rosie: Alex Oh shut up, I sent it to you for a joke. Now leave me alone I'm listening to the teacher. If she catches us passing notes again we're dead meat. (C. Ahern, 2006).

This situation is treated as a negative face act. In other words, it belongs to a face-threatening act that has to do with a damage to the hearer. As a result we have such a feeling as anger again. Rosie loses her face as a brave friend. She is unable to say such important words as: "I love you!".

In a certain sense Rosie gives order. And it means that the speaker expresses an anticipation of some future action of the hearer and thereby restricts his/her personal freedom.

Why did Rosie send a Valentine's card? May be this is a fear of responsibility. For some people, "I love you" are not just three words, and they are not ready to promise what they are afraid to offer. Sometimes a person does not pronounce these words because of "fear of responsibility". Yes, it is quite possible that this is love, but because of the fear of corresponding obligations, feelings remain on the second place. We can only guess why people are afraid of responsibility. When making a choice, we exclude other options, and the lack of choice also causes fear and a sense of limitation or another reason, for example, fear of affection (Clancy, 1996).

For some people, accepting love means recognizing that they need another person. And in this case Rosie sanded a card may be because of fear of being rejected.

Sometimes the reason is a lack of the role model. Perhaps you just did not notice the tenderness that is so often present in the relations between partners, family members or close friends. There are two reasons of this fair to say "I love you". The first is that people rarely say it to you. The second reason is that you grow up in a family where actions were more important than words. If we speak about Alex and Rosie, I can definitely say that Alex is angry because of Rosie's behavior:

Alex: Oh. What happened to you? You've turned into such a swot.

Rosie: Yes Alex and that's why I'll go places in life, like going to college and being a big successful business person with loads of money ...unlike you...

(C. Ahern, 2006).

From time to time a joke is a result of the inability to realize our needs (Stephen 1987:67). The same situation happens with Rosie and Alex.

But as we can see face-threatening acts happen not only in negative situations and connect not only with aggression and anger. Sometimes these are some positive moments, where everyone can "lose their face" even do not thinking about it. Let us look at the example:

Alex's mother Sandra Stewart: Dear Ms. Quinn Alex will be unable to attend school tomorrow, the 8th of April, as he has a dental appointment.

Rosie's mother Alice Dunne: Dear Ms. Quinn, Rosie will be unable to attend school tomorrow, the 8th of April, as she has a doctor's appointment.

Alex: Rosie I'll meet you around the corner at 8:30 a.m. Remember to bring a change of clothes. We're not wandering around town in our uniforms. This is going to be the best birthday you ever had Rosie Dunne, trust me! I can't believe we're actually getting away with this

Alex PS: Sweet 16 my darling!

(C. Ahern, 2006).

This is a negative face-threatening act that causes damage to the hearer. But nevertheless this act expresses some positive future act of the speaker toward the hearer. As an example here belong offers and promises. The speaker states a future action in which the hearer should be involved.

Alex and Rosie lose their faces as diligent pupils for their teacher, because they miss classes caused by Rosie's sweet 16th birthday. The Alex's motto is: "So what are you waiting for? Live the life you've imagined. Live the life you deserve". He is an example of how people should live. He should inspire others.

Many people are too afraid to follow their dreams and do what they really love because sometimes it is risky. But in this case children wind round their parents little finger. They "lose their faces" as obedient and responsible children. They look as light minded. But everyone heard the cliché that life is too short and we do not know what tomorrow brings or where we will end up. So, why do we waste our time? Unfortunately all is not so easy because nothing comes without cost! Let us look at the following example:

Alex: Your mum is guarding the door like a vicious dog so I don't think I'll get to see you for the next 10 years or so. The kind big sis you love so much (not!) has agreed to pass this on to you. You owe her big time... Sorry about the other day. Maybe you were right. Maybe that tequila wasn't such a good idea. It seemed so wise at the time. The poor bar man will probably be closed down for serving us. Told you that fake ID my mate got would work, even though yours did say you were born on the 31st of February!! Just wondering if you remember anything that happened the other day . . . write to me.

Alex: You can trust your sister to pass it on. She's mad at your mum for not letting her drop out of college. Phil and Margaret have just announced that they're having another baby so it looks like I'll be an uncle for the second time round. At least that's taking the attention off me for a change. Phil just keeps laughing at what you and me did. Get well soon you alco! Do you know I didn't think it was possible for a human being to go so green in the face. I think you have finally found your talent Rosie, ha ha.

(C. Ahern, 2006).

And here again we can see Rosie's mother anger. This is also a face-threatening act that is connected with the damage to the hearer's reputation. This is an act expresses the speaker's sentiments of the hearer or the hearer's belonging. And of course it is a strong negative emotion toward the hearer, for example anger and distrust. These feelings belong to Rosie's mother. She is so angry because of Alex's behavior.

Conclusions to Chapter Two

Unfortunately, there are a lot of different conflicts between people. Most of them we create ourselves. Most of them are created by other people. In many cases it depends on the situation we are in. That is why people wear different interesting masks on a daily basis**.** Moreover it helps them to be in safety and stay calm. Thus for their safety they create different images. According to this there are different types of masks such as: a good person, always unhappy, helpless, lord of the world, loser, merry fellow, gray mouse, ninny, a person, who knows life.

There are also several cases that cause face-threatening acts. Here belong: aggression, refuse, bad mood, problematic situations, anger, rudeness, irritation, and conflict.

Aggression is one of the most popular situations where face-threatening acts may appear**.** Deep psychological approaches assert the instinctive nature of aggression. In this case, aggression seems to be an innate and inherent property of any person. The most prominent representatives of this approach are the psychoanalytic and ethological schools (C. Jung, Z. Freud, G. Hartmann, E. Chris, K. Lorenz, Ardri, Morris, 1998). Representatives of psychoanalysis associate aggression with the manifestation of the "death instinct" (Thanatos, 2009).

K. Lorenz (2001:76) believes that "aggression in humans is a completely same spontaneous instinctive desire, as in other higher vertebrate animals." Thus, aggression is considered as a tool for successful evolution, self-affirmation, domination, adaptation or appropriation of vital resources.

In some other cases people can express **anger, irritation and rudeness**. And of course we can meet face-threatening acts in different **jokes.** It is necessary to remember that **anger may be cause by health problems**. The constant flood of stress chemicals and associated metabolic changes that go with ongoing unmanaged anger can eventually cause harm to many different systems of the body. Some of the short and long-term health problems that have been linked to unmanaged anger include:

- headache

- digestion problems, such as abdominal pain
- insomnia
- increased anxiety
- depression
- high blood pressure
- skin problems, such as eczema
- heart attack

People who are under stress are more likely to experience anger.

GENERAL CONCLUSIONS

Nowadays communication is an interactional process in which hesitation pauses, repetitions, gaps appear very often. Another fundamental feature of conversation is turn-taking and cooperation between the speakers.

In this paper we have provided the analysis of the main features of spoken communication, gave a linguistic definition of the notions "face" "politeness theory" "positive politeness", "negative politeness" and "face-threatening acts". The terms "face" and "face-threatening acts" are language means, verbal or non-verbal that are used by participants of conversation in order to lose or save their faces or as a result of wearing masks.

Face-threatening acts play a very important role in conversation. Having analyzed the notions of "face" and "face-threatening acts", we have come to the conclusion that in most cases people lose their faces even if they do not know about it. Communication, as a form of interpersonal interaction, is governed by a set of principles. They are the "Cooperative Principle" and the "Politeness Principle". However, when communication concerns these principles, they may be violated for various pragmatic aims, such as self-image protection.

Non-verbal communication is also hugely important because about 65-70% of information is communicated by non-verbal means. We have defined that there are positive and negative faces. We have also arrived at the conclusion that face-threatening acts threaten both the hearer's face and the speaker's face.

We have proved by the examples from literature and serials, that face-threatening acts in dialogical discourse may work both as positive and negative markers. As communicative signals, face-threatening acts may be used to show the speaker's uncertainty, fear, anger, annoyance, aggression, bad mood and to express such emotions as surprise, annoyance and disagreement.

In the practical part of the research we have analyzed different situations with a face-threatening act. We have also established communicative classification of face-threatening acts. We have defined that order, promise, and compliment can cause a face-threatening act as well.

Face-threatening acts are connected with the Politeness theory. Nowadays politeness theory is a universal concept and is connected with our everyday life. To be polite means to have good manners, to have respect to other people. And it is necessary to remember that without politeness our life is impossible, in most cases we should be polite and follow some rules in accordance with the norms of the society.

Having analyzed the factors and purposes that govern our choice of language in social interaction, we have distinguished that the term "face-threatening acts" may be used for various pragmatic aims. Consequently, in communication face-threatening acts are multifunctional.

We have also analyzed socio-cultural aspects of "face-threatening acts". We have distinguished that, on the one hand, socio-cultural differences may be the reason for a certain communicative situation, while on the other hand, social norms and values may be the reason for face-threatening acts.

We may conclude that the aims of the research have been achieved, and the tasks we have set have been fulfilled. Hopefully, the results of our research will contribute to the general knowledge on this topic and will be useful for language learners.

RESUME

Діалогічне спілкування є комунікативним процесом, який неможливо спланувати й підготувати заздалегідь. Тому під час розмови ми часто припиняємо говорити на кілька секунд, запинаємось, щоб згадати щось важливе, підібрати необхідні слова, правильно виразити думку чи просто обдумати нашу наступну відповідь співрозмовнику. Під час розмови мовці, як правило, дотримуються принципів кооперації та змінюють комунікативні ролі. Іноді співрозмовнику потрібно просто показати, що він уважно слухає або виразити власне емоційне ставлення щодо обговорюваної теми.

Якщо ми візьмемо до уваги всі ці фактори, то побачимо, що наше щоденне мовлення не є таким зв'язним і бездоганним, і в результаті ми потрапляємо в незручне для нас становище і можемо втратити обличчя або ж власну репутацію, що є дуже важливою умовою для власного розвитку і у співпраці з людьми. Можна зазначити також що комунікація є складним процесом, оскільки в ній з'являється багато незручних пауз, хезитацій та комунікативних лакун. Щоб компенсувати ці недоліки і не втратити своє обличчя, мовці намагаються використовувати різні прийоми, такі як жарти, анекдоти, посмішка, пом'якшений тон, які забезпечують швидку та легку взаємодію між співрозмовниками. Це можуть бути також як звуки, так і слова, вирази, висловлення, запитальні висловлення і навіть невербальні компоненти.

Варто також зазначити, втратити обличчя можна навіть не тільки в негативному значені, коли людина агресивна, або має поганий настрій,роздратована,але і в позитивному значенні,наприклад, коли ми просимо вибачення,або робимо невдалий комплімент, коли даємо різного характеру обіцянки.

У майбутньому результати роботи можуть окреслити шляхи подальшого дослідження когнітивного та соціокультурного аспектів мовленнєвих дій,що загрожують репутації комуні канта в сучасному

діалогічному дискурсі, а також можуть бути корисними для тих, хто вивчає англійську мову як іноземну.

За теоретичну основу взято теорію ввічливості П. Браун і С. Левінсона та роботи Е. Гоффмана, в яких досліджуються дії, що несуть загрозу репутації.

Дипломна робота складається зі вступу, двох розділів та висновків. У списку використаної літератури нараховується 87 джерел теоретичного матеріалу.

У першому розділі роботи увага зосереджується на аналізі основних термінів та понять, що використовуються для лінгвістичного аналізу матеріалу, що досліджується, таких як «обличчя», «мовленнєві дії», «теорія ввічливості», їх теоретичний опис та подаються наявні в сучасні літературі структурні та функціональні класифікації. Також в роботі обґрунтована важливість дотримання принципу ввічливості та принципу взаємодії та описані можливі порушення максимів комунікації, а також досліджено використання невербальних засобів комунікації у ролі заповнювачів лакун.

У другому розділі представлені різновиди масок в якості уникнення загрозливих дій в сучасному англомовному діалогічному дискурсі, а саме досліджені ситуації з агресією , поганим настроєм, злістю, роздратованістю, конфліктів на матеріалі сучасної англомовної літератури та серіалів.

Ключові слова: обличчя, мовленнєві дії, що загрожують репутації комуніканта, англомовний діалогічний дискурс, теорія ввічливості, комунікація, агресія, позитивні та негативні мовленнєві дії, принцип ввічливості.

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