

**Бухоро давлат университети  
ўқув-методик кенгаш 9-сонли  
йиғилишининг баённомасидан  
К ў ч и р м а**

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Бухоро шахри

**К У Н Т А Р Т И Б И:**

**1. Турли масалалар.**

Инглиз тилшунослиги кафедраси ўқитувчиси Ф.Э. Юлдашева ва талаба Ш.Ш. Ғуломовларнинг 5120112-Филология ва тилларни ўқитиш: (инглиз тили) таълим йўналиши учун “Politeness quotes” деб номланган ўқув-методик қўлланмани нашрга тавсия этиш.

**Э Ш И Т И Л Д И:**

**М.Ю. Фарманова (кенгаш котибаси)** - Инглиз тилшунослиги кафедраси ўқитувчиси Ф.Э. Юлдашева ва талаба Ш.Ш. Ғуломовларнинг 5120112-Филология ва тилларни ўқитиш: (инглиз тили) таълим йўналиши учун “Politeness quotes” деб номланган ўқув-методик қўлланмани нашрга тавсия этишни маълум қилди. Ушбу ўқув-методик қўлланмага: Инглиз тилшунослиги кафедраси катта ўқитувчиси (PhD) Н.С. Қобилова ва Таржимашунослик ва лингводидактика кафедраси мудирини, (PhD) Н.Ф. Қосимовалар томонидан ижобий тақриз берилгани таъкидланди. Ўқув-методик қўлланма муҳокамаси ҳақидаги Хорижий тиллар факультети (2021 йил 29 апрель) ва Инглиз тилшунослиги кафедраси (2021 йил 14 апрель) йиғилиш қарори билан таништирди.

Юқоридагиларни инобатга олиб ўқув-методик кенгаш

**Қ А Р О Р Қ И Л А Д И:**

1. Инглиз тилшунослиги кафедраси ўқитувчиси Ф.Э. Юлдашева ва талаба Ш.Ш. Ғуломовларнинг 5120112-Филология ва тилларни ўқитиш: (инглиз тили) таълим йўналиши учун “Politeness quotes” деб номланган ўқув-методик қўлланма нашрга тавсия этилсин.

2. Ушбу қарорни тасдиқлаш университет Кенгашидан сўралсин.

Ўқув-методик кенгаш раиси  
Ўқув-методик кенгаш котиби

Кўчирма асдига туғри

Ўқув-методик кенгаш котиби



М.И. Даминов  
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## **“POLITENESS QUOTES”**

“Madaniyatlararo kommunikatsiya” fani  
bo’yicha  
o’quv-metodik qo`llanma

**Buxoro-2021 “Iste’dod”**

Mazkur o'quv-metodik qo'llanma oliy ta'limning filologiya va tillarni o'qitish (ingliz tili) ta'lim yo'nalishi III bosqich bakalavriat talabalari uchun mo'ljallangan bo'lib, "Madaniyatlararo kommunikatsiya" fani ishchi dasturi asosida tayyorlangan.

Ushbu metodik qo'llanmada xushmuomalalik tushunchasi haqida batafsil ma'lumot berilgan bo'lib, xushmuomalalik kategoriyasi misollar yordamida ochib berilgan. Shuningdek, xushmuomalalikni ifodalash usullarini turli interfaol metodlar va kontekst asosida o'rgatishga oid bir qancha mashqlar berilgan bo'lib, ular madaniyatlararo muloqotda kirishish jarayonida katta ahamiyatga ega.

Mazkur metodik qo'llanmadan nafaqat bakalavriat ta'lim yo'nalishi talabalari, balki umumta'lim maktablari va akademik litsey yosh o'qituvchilari va o'quvchilari ham foydalanishlari mumkin.

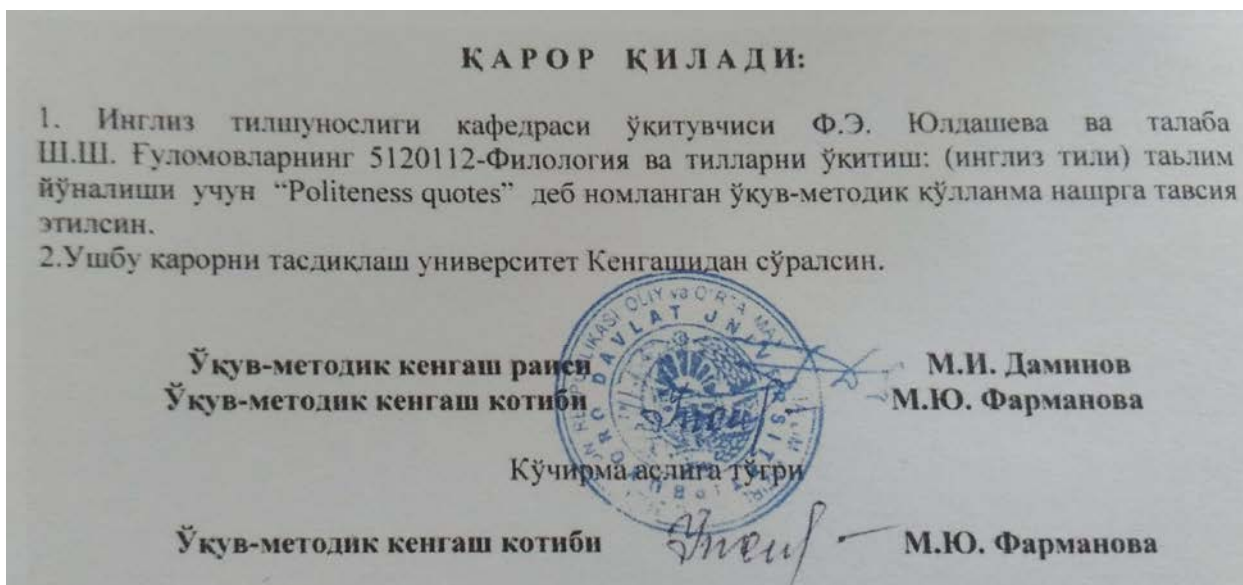
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Metodik qo'llanma Buxoro davlat universiteti o'quv-metodik kengashining 2021 yil 4-maydagi 9-sonli yig'ilishida muhokama qilingan va nashrga tavsiya qilingan.



## INTRODUCTION

Today, the growth and development of international cooperation in science and technology, intercultural communication features in the development of science and technology, the ability of university students to develop practical knowledge of a foreign language, as well as intellectual potential, free reading of foreign language literature requires knowledge.

This methodical manual on the subject of “Intercultural communication” prepared and designed for third year English studying students of the Foreign Languages Faculty, the purpose of which is to teach the rules of how to communicate in a polite way according to intercultural communication settings, as well as famous politeness quotes by different prominent authors are also provided in order to use them in their discourse. This manual is intended to further enrich students’ knowledge of choosing appropriate quotes and using them in communication. The main purpose of this manual is to teach students that being polite allows one to show basic human decency to others, even strangers.

Through the given quotes in the manual, students develop the politeness skills and abilities to obtain the knowledge of real and colourful communication. This manual is designed to teach lessons on the basis of politeness skills and new pedagogical technologies. The authors would like to express their gratitude in advance to the colleagues who commented on the structure and content of this manual.

**Authors**

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**Treat everyone with  
politeness,  
even those who are  
rude to you  
not because  
they are nice,  
but because  
you are nice.**

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## **POLITENESS IS A WINDOW INTO THE INNER WORKINGS OF THE SOCIAL WORLD**

Politeness is a core communication skill. As soon as we begin to learn language, our parents teach us to say ‘please’ and ‘thank you’ and ‘excuse me’ and ‘I’m sorry.’ It’s no mistake that we learn politeness so early. Our parents intuitively sense that politeness skills are central to our being seen as decent people.

Being polite allows us to show basic human decency to others, even strangers. Receiving politeness acknowledges and reaffirms our humanity. Politeness makes a risky and sometimes frightening social world just a little bit safer.

Politeness is more than etiquette. Understanding politeness provides insight into fundamental truths about the social world and what it means to be a person—someone with a self and an identity. Politeness also illustrates how the social world is at times rule-governed.

Like many concepts in communication, politeness is familiar yet difficult to define. Luckily, we do not have to start from scratch. We can stand on the shoulders of giants: in this case, the sociologist Erving Goffman, and the linguists Penelope Brown and Stephen Levinson.

## WHAT IS POLITENESS?

**Politeness** is a set of strategies for doing everyday communication tasks (e.g., requesting, advising, complimenting, criticizing, reminding) while at the same time protecting face. When I talk about politeness, I will sometimes refer to a hypothetical interaction between a speaker and a hearer. Politeness strategies are designed to protect both the speaker's and the hearer's face during the course of ordinary interaction.

Politeness is the practical application of good manners or etiquette so as not to offend others. It is a culturally defined phenomenon, and therefore what is considered polite in one culture can sometimes be quite rude or simply eccentric in another cultural context.

While the goal of politeness is to refrain from behaving in an offensive way so as not to offend others and make all people feel relaxed and comfortable with one another, these culturally defined standards at times may be manipulated. Negative politeness: Making a request less infringing, such as “If you don't mind...” or “If it isn't too much trouble...”; respects a person's right to act freely. In

other words, deference. There is a greater use of indirect speech acts. Also considered a part of being assertive.

Non-assertive politeness: when a person refrains from making a comment or asserting their beliefs during a discussion so as to remain polite to others present. Also when a person goes along with a decision made by someone else so as not to appear impolite.

Assertive politeness: when a person offers their opinion in a positive and constructive way to be assistive and helpful during an interaction. Or to refrain from agreeing with something they do not actually agree with in a way that does not offend others.

Positive politeness: Seeks to establish a positive relationship between parties; respects a person's need to be liked and understood. Direct speech acts, swearing and flouting Grice's maxims can be considered aspects of positive politeness because:

they show an awareness that the relationship is strong enough to cope with what would normally be considered impolite (in the popular understanding of the term); they articulate an awareness of the other person's values, which fulfills the person's desire to be accepted.

Some cultures seem to prefer one of these kinds of politeness over the other. In this way politeness is culturally bound.

## WHAT IS FACE?

**Face** is one of the most important concepts in communication theory. It is my favorite concept, and the one I think has the most explanatory power. It is impossible to understand politeness without understanding face. Once you understand face and face work (i.e., all the work we do in conversations to save face), your experience of the social world will never be the same. You will see face and face work everywhere.



Most of us are familiar with the expression “to save face” or “to lose face.” But what is it exactly that is saved or lost? Goffman, who introduced the concept to modern audiences, defines face as the positive social value we claim for ourselves when we act in a particular way in a social situation.

Synonyms for face include pride, self-esteem, dignity, sense of self-worth or self-respect, identity, integrity, or sense of being a person with intrinsic value. Face is all of these things.

### **FACE = “I AM SOMEBODY!”**

When I try to define face for a new audience, I am often reminded of a call-and-response chant that the Reverend Jesse Jackson uses when he speaks to young people in an effort to bolster their sense of self-worth. He starts “I am!” And the audience responds “Somebody!”

The essence of face is the claim that each of us is somebody, a person with intrinsic worth, someone deserving of basic human decency and respect in recognition of our personhood.

And notice that face is not something we have in a passive way. It is something we actively claim.

Remember, Goffman says face is the positive social value we claim for ourselves by acting in a particular way in a social situation. By our actions on the stage of the social world, by walking, talking, standing, dressing, speaking, etc. in a particular way, we engage in a social performance that makes the claim: I am somebody!

Even in being polite to others, we are signaling that we are the sort of person who has poise and social grace, the sort of person who cares about saving face, and the sort of person whose face is worth saving.

When people fail to adhere to certain norms of conduct in dress, speech, or action, one of the things we say about them is that they lack self-respect, pride,

self-esteem, or even personhood. We may say they “have no shame.” We could just as easily say they have no face. We may refer to the person as an animal.

In the ultimate gesture of contempt, we may withhold politeness (e.g., we may not say please, thank you, excuse me, or I’m sorry) because they make no effective claim to personhood, and hence we don’t acknowledge their personhood. It sounds harsh, but it’s real. Think of the way homeless or other stigmatized people are sometimes treated, as if they are not people, as if they do not exist, as if they have no face.

Face is ubiquitous. It is at risk of being lost or saved in every interaction. No matter what the interaction is about, it is also about face. In a way, every interaction is first and foremost about face. Unless we feel safe that we will not lose face in a situation, we will not be able to focus on much else. Social anxiety is a pathologically intense fear of losing face.

In developing our social skill it is critical to understand how to deal effectively with people’s face wants.

### **FACE WANTS: LEAVE ME ALONE AND LIKE ME**

In their landmark book, Politeness: Some Universals in Language Usage, Brown and Levinson extend Goffman’s concept of face. They describe face as a persistent set of wants, which they refer to, not surprisingly, as face wants.

What they mean is that in any social interaction, we possess two enduring desires. The first one, referred to as our positive face want, is the desire to be liked and approved of, to have our wants wanted by other people. The second, referred to as our negative face want, is our desire to go about our business in an uninterrupted and unimpeded way.

I often summarize these as leave me alone and like me.

If you’re paying close attention, you will realize that these are contradictory wants. And you wondered why communication was tricky, why it was so easy to say the wrong thing, to offend people. The answer: people are impossible! At our

core, we have two persistent desires that are almost impossible to satisfy simultaneously.

In future posts I will describe how difficult communication situations are defined by the presence of multiple, competing goals. For now it's enough to recognize that these competing face wants—leave me alone and like me—make almost every interaction difficult.

Let's take stock of what we've learned. Building on Goffman's idea of face as the positive social value we claim for ourselves, we now have Brown and Levinson's refined concept of face as consisting of two aspects: positive ("like me") and negative ("leave me alone"). In talking about face and politeness, I will often drop the word wants and just talk about positive and negative face. But you should not forget that these are best thought of as persistent desires of every person in every situation: the desire to be liked and approved of and the desire to be left alone.

In part two of this discussion of politeness, I'll talk about face-threatening acts and about four politeness strategies.

Linguistic politeness can be defined as the ways in which language is employed in conversation to show consideration for the feelings and desires of one's interlocutors, to create and uphold interpersonal relationships (so-called politic behavior), and to comply with the rules for what society or one's culture considers appropriate behavior. Although politeness in language had featured in earlier work to different degrees of explicitness, the research into the phenomenon only really took off in 1970s and 1980s. The first accounts were based on contemporary theoretical pragmatics and sociology and on the cooperative principle, speech act theory, and the notion of face in particular. They regarded politeness as a set of maxims (e.g., "give options") motivating linguistic choices, or as paying linguistic attention to an individual's wish to be liked and to do as one pleases. These models inspired numerous linguists, resulting in a substantial increase in the number of politeness studies in the 1990s. However, the research started to find more and more problems with the theories. It challenged, among other things, the claim that

they described a universal feature of languages and cultures, as well as the idea that their fixed set of invariable sociolinguistic factors (e.g., social distance) captured the role of context in politeness. The accumulation of criticism eventually led to, at least for some scholars, a clear rejection of the traditional models at the turn of the century. One of the main objections was that, in those approaches, politeness is a theoretical construct by observers, and that this so-called etic or second-order concept is often at odds with the emic or first-order views of politeness held by members of the observed groups. Several alternatives have been proposed since the early 2000s. The discursive approach, arguably the most influential alternative, sees politeness as constructed through discourse, and it concentrates on the ways in which the concept is used in interaction by the members of the observed group. Other approaches take an explicitly interpersonal or “frame-based” perspective on politeness. A noteworthy development is that numerous scholars nowadays are couching the issue of politeness in terms of a more general framework. In one specific model, politeness is subsumed by the more wide-ranging concept of rapport management, or, in other words, the control of (dis)harmony between people in discourse. Conversation analysis, too, is paying a lot of attention to linguistic phenomena typically discussed within the politeness literature. Despite the drastic changes that the field in its entirety has undergone and the ongoing debate, some of the topics with which current research into politeness is concerned go back decades. They include the acquisition of linguistic politeness behavior by children, cross-cultural pragmatics, the conceptualization of the notion of face, honorifics, and the interaction of gender with politeness. Topics that have only recently or occasionally been explored are impoliteness, the role of politeness in language change, and diachronic changes to politeness cultures and forms themselves.

Numerous reviews of the literature on politeness in language have been published over the years. The following list includes the more recent ones by some of the most important scholars in the field: Locher and Graham 2010, Locher 2012, and Mills 2015 focus on the discursive approach, Brown 2015 focuses on the

classic face-based approach, and Culpeper 2011 and Terkourafi 2016 provide fairly balanced overviews. Another major resource is Culpeper, et al. 2017, a handbook on linguistic (im)politeness.

## **POLITENESS QUOTES**

quotations about politeness

1. Being polite is not meant to be a graceful way of being dishonest. Politeness is a way in which we honor and respect others.

MARK NICHOLS

2. One of the greatest victories you can gain over any man is to beat him at politeness.

JOSH BILLINGS

3. A man never loses anything by politeness.

HENRY VENN

4. Politeness is an inexpensive way of making friends.

WILLIAM FEATHER

5. Either one learns politeness at home ... or the world teaches it to you with a whip and you may get hurt in the process.

F. SCOTT FITZGERALD

6. Politeness and a sense of honor have this advantage: we bestow them on others without losing a thing.

BALTASAR GRACIAN

7. Treat everyone politely, even those rude to you; not because they are nice, but because you are.

JEAN CHERNI

8. Of course, it is no easy matter to be polite; in so far, I mean, as it requires us to show great respect for everybody, whereas most people deserve none at all.

ARTHUR SCHOPENHAUER



9.True politeness is perfect ease and freedom; it simply consists in treating others just as you love to be treated yourself.

B. H. SMART

10.Politeness is to human nature what warmth is to wax.

ARTHUR SCHOPENHAUER

11.Politeness is ... forgetting ourselves in order to seek what may be agreeable to others.

WELLINS CALCOTT

12.Some folks are too polite to be up to any good.

KIN HUBBARD

13.Politeness is one half good nature and the other half good lying.

MARY WILSON LITTLE

14.Politeness is lost by anger.

AL-BUSTI

15.Politeness is the outward garment of goodwill.

JULIUS CHARLES HARE

16Please and thank you are still magic words.

ANONYMOUS

17.Be polite; write diplomatically; even in a declaration of war one observes the rules of politeness.

OTTO VON BISMARCK

18.A man should be as polite all the time as a candidate is just before an election.

ED HOWE

19.The key to being polite is to think of yourself as Lord or Lady Bountiful – much too well-bred to let on that your bunions pinch or your fine sense of smell has just discerned that something has died.

JOY BROWNE

20.Politeness may be regarded as the zero of friendship's thermometer.

STANISLAUS BOUFFLERS

21. Politeness is not always a sign of wisdom; but the want of it always leaves room for a suspicion of folly, if folly and imprudence are the same.

WALTER SAVAGE LANDOR

22. There is no policy like politeness; and a good manner is the best thing in the world either to get a good name, or to supply the want of it.

EDWARD BULWER-LYTTON

23. Politeness goes far, yet costs nothing.

SAMUEL SMILES

24. In truth, politeness is artificial good humor, it covers the natural want of it, and ends by rendering habitual a substitute nearly equivalent to the real virtue.

THOMAS JEFFERSON

25. Good and strong will. Mechanism must precede science (learning). Also in morals and religion? Too much discipline makes one narrow and kills proficiency. Politeness belongs, not to discipline, but to polish, and thus comes last.

IMMANUEL KANT

26. (Politeness is) a tacit agreement that people's miserable defects, whether moral or intellectual, shall on either side be ignored and not be made the subject of reproach.

ARTHUR SCHOPENHAUER

27. [Politeness costs nothing]. . . . Nothing, that is to him that shows it; but it often costs the world very dear.

WILLIAM ALLINGHAM

28. Virtue, perhaps, is nothing more than politeness of soul.

HONORÉ DE BALZAC

29. Politeness is an inexpensive way of making friends.

WILLIAM FEATHER

30. There is a politeness of the heart; this is closely allied to love.

JOHANN WOLFGANG VON GOETHE

31. Politeness is sometimes a great tax upon sincerity.

CHARLOTTE LENNOX

32.Life is short, but there is always time enough for courtesy.

RALPH WALDO EMERSON

33.Politeness – The most acceptable hypocrisy.

AMBROSE BIERCE

34.Treat everyone with politeness, even those who are rude to you – not because they are nice, but because you are.

UNKNOWN

35.E-mail has some magical ability to turn off the politeness gene in the human being.

JEFF BEZOS

36.Politeness of the mind is to have delicate thoughts.

FRANCOIS DE LA ROCHEFOUCAULD

37.The care that we bestow on our person is a species of politeness towards others.

CHARLES BLANC

38.One of the greatest victories you can gain over someone is to beat him at politeness.

JOSH BILLINGS

39.Politeness is the chief sign of culture.

BALTASAR GRACIAN

40.Politeness is one of those advantages which we never estimate rightly but by the inconvenience of its loss.

SAMUEL JOHNSON

41.True politeness consists in being easy one's self, and in making every one about one as easy as one can.

ALEXANDER POPE

42.True politeness is to social life what oil is to machinery, a thing to oil the ruts and grooves of existence. False politeness can shine without warming and glitter without vivifying.

FRANCES HARPER

43. Politeness has been well defined as benevolence in small things.

THOMAS B. MACAULAY

44. A polite enemy is just as difficult to discredit, as a rude friend is to protect.

BRYANT MCGILL

45. All Politeness is owing to Liberty. We polish one another, and rub off our Corners and rough Sides by a sort of amicable Collision. To restrain this, is inevitably to bring a Rust upon Mens Understandings.

ANTHONY ASHLEY-COOPER

46. Home is the place where true politeness tells.

JULIA MCNAIR WRIGHT

47. It is wise to apply the oil of refined politeness to the mechanisms of friendship.

COLETTE

48. Politeness can at once be the indifferent affliction of the 'civilized' as well as a subterfuge for the designed offence.

VINOD PANDE

49. Politeness is the poison of collaboration.

EDWIN LAND

50. Politeness is half good manners and half good lying.

MARY WILSON LITTLE

51. The real test of good manners is to be able to put up with bad manners pleasantly.

KAHLIL GIBRAN

52. You can do a lot more with weapons and politeness than just politeness.

VLADIMIR PUTIN

53. You won't burn in hell. But be nice anyway.

RICKY GERVAIS

54. Politeness is organized indifference.

PAUL VALÉRY

55. Our pride will lead us to perish, but our politeness keeps us alive.

SIPHO P NKOSI

56. Politeness heals the heart.

GOET VEREN OSMAN

57. Keep your farts at bay, if you have looseness of bowel.

GOET VEREN OSMAN

58. Politeness means kindness.

SUBMITTED BY: SANIM

59. Politeness and a sense of honor have this advantage: we bestow them on others without losing a thing.

BALTASAR GRACIAN

60. A person who is nice to you, but rude to the waiter, is not a nice person.

DAVE BARRY

61. Don't use harmful words on people cause you may hurt them but use helpful words on them cause it heal their pains.

DAVID ISRAEL

62. No one has ever been offended by someone with good manners and courteous behavior.

UNKNOWN

63. Kindness and politeness are not overrated at all. They're underused.

TOMMY LEE JONES

64. One of the greatest victories you can gain over someone is to beat him at politeness.

JOSH BILLINGS

65. It is wise to apply the oil of refined politeness to the mechanism of friendship.

SIDONIE GABRIELLE COLETTE

66. Politeness is an inexpensive way of making friends.

WILLIAM FEATHER

67. Politeness costs little and yields much.

UNKNOWN

68. Politeness, The most acceptable hypocrisy.

AMBROSE BIERCE



69. Politeness is a sign of dignity, not subservience.

THEODORE ROOSEVELT

70. Always be nice to people, whether you love them or hate them and earn your respect.

UNKNOWN

71. Be sincere; be brief; be seated.

FRANKLIN D. ROOSEVELT

72. A man's beauty is in his tongue.

PROPHET MOHAMMED

73. Being humble means recognizing that we are not on earth to see how important we can become, but to see how much difference we can make in the lives of others.

GORDON B. HINCKLEY

74. The only true source of politeness is consideration.

WILLIAM GILMORE SIMMS

75. Politeness is only one half good manners and the other half good lying.

MARY WILSON LITTLE

76. Politeness is the art of choosing among one's real thoughts.

ABEL STEVENS

77. Politeness is good nature regulated by good sense.

SYDNEY SMITH

78. Politeness is fictitious benevolence.

SAMUEL JOHNSON

79. Politeness is the chief sign of culture.

BALTASAR GRACIAN

80. Politeness is the result of good sense and good nature.

OLIVER GOLDSMITH

81. Gentleness is the great point to be obtained in the study of manners.

NATHANIEL PARKER WILLIS

82. The truest politeness comes of sincerity.

SAMUEL SMILES

83. There is no accomplishment so easy to acquire as politeness, and none more profitable.

HENRY WHEELER SHAW

84. Politeness is better than logic. You can often persuade when you cannot convince.

HENRY WHEELER SHAW

85. Politeness is to human nature what warmth is to wax.

ARTHUR SCHOPENHAUER

86. Politeness costs nothing and gains everything.

LADY MARY WORTLEY MONTAGU

87. Politeness has been well defined as benevolence in small things.

THOMAS BABINGTON MACAULAY

88. Politeness smooths wrinkles.

JOSEPH JOUBERT

89. Politeness is to goodness what words are to thoughts.

JOSEPH JOUBERT

90. Politeness is the flower of humanity.

JOSEPH JOUBERT

91. The true effect of genuine politeness seems to be rather ease than pleasure.

SAMUEL JOHNSON

92. There is a politeness of the heart; this is closely allied to love.

JOHANN WOLFGANG VON GOETHE

93. Politeness is practical Christianity.

ORVILLE DEWEY

94. True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.

95. Politeness is a wreath of flowers that adorns the world.

MME. DE BASSANVILLE

96. Fine manners are like personal beauty,—a letter of credit everywhere.

CYRUS AUGUSTUS BARTOL

97. A polite enemy is just as difficult to discredit, as a rude friend is to protect.

BRYANT MCGILL

98. A real gentleman is as polite to a little girl as to a woman.

LOUISA MAY ALCOTT

99. One needs no particular talent to be polite. On the contrary, being nice is what's left when you've failed at everything else.

DIANE SETTERFIELD

100. The boldness of his mind was sheathed in a scabbard of politeness.

DUMAS MALONE

101. Modesty is an excellent quality, honey. Don't lose that.

WILL FETTERS

102. Insonparvar kishining yurish-turishidan ko'rinib turuvchi axloqiy odob mavjudki, bunday odob tajang odamda bo'lmaydi.

D. DIDRO

103. Biz o'zimizda boodoblik tuyg'usini rivojlantirmog'imiz kerak, aks holda, kishilar hurmatini qozonib olgach, uni tezda boy berib qo'yishimiz ham mumkin. Bu saboq kishiga nihoyatda qimmatga tushadi va afsuski, o'z avlodini ham bu og'ir qarzdan qutqarolmaydi.

I. GYOTE

104.Boodoblik yordamida hattoki kuch bylan erishish mumkin bo'lmagan g'alabaga ham erishish mumkin.

J. LEBBOK

105.Olijanob bo'lishning o'zi kifoya emas, boodoblik ham zarur.

A. AMIEL

106. Hayotda muvaffaqiyat qozonish uchun iste'dodlilikdan ko'ra kishilar bilan xushmuomalada bo'lish ko'proq muhimdir.

J. LEBBOK

107. Modomiki bir-ikki og'iz shirin so'z odamni baxtiyor etsa, shuni qizg'angan odam ablahdir.

T.PEN

108. Xushmuomalalik va kamtarlik kishining chinakam ma'rifatliligidan nishona.  
O. BALZAK
109. Xushmuomalalikka haq to'lanmasa ham u ko'p naf keltiradi.  
M. MONTEGYU
110. Tasviriy san'at asarlarini yaxshi ko'rinsin uchun bajonidil yorug' joyga qo'yamiz, odamlar bilan ham xuddi shunday xushmuomalada bo'lishimiz kerak.  
R. EMERSON
111. Qo'pollikni hech qanday bahona oqlay olmaydi.  
T. G. SHEVCHENKO
112. Kishilarning xushmuomala bo'lishlari uchun umrlari bemalol yetadi.  
R. EMERSON
113. Hushmuomalani qizg'anma, mayli oshirib yubor.  
M. SERVANTES
114. Hamma bilan xushmuomalada bo'l, ko'pchilikka inoqlash, faqat ayrimlar bilangina rasmiy muomala qil.  
V. FRANKLIN
115. Barchaga iltifotli bo'lu, ammo takallufsizlik qilma.  
V. SHEKSPIR
116. Kechirim so'raganda ham haqorat qilgandagidek oshirib yubormang.  
V. SHEKSPIR
117. Xushmuomalalik ham agar pisanda qilinsa, haqoratga aylanadi.  
B. GRASIAN
118. Kimki yoqimtoy bo'lishni istasa, xuddi shu yoqimtoy bo'lishni istagani uchun ham doimo yoqimsiz ko'rinadi.  
Ye. B. VAXTANGOV
119. Ortiqcha iltifot haddan tashqari bachkana ko'rinadi.  
MARK TVEN

120. Beodoblik — alohida bir illat emas, balki kuruq manmanlik, burch tuyg‘usining yo‘qligi, tanballik, bema’nilik, xayolparishonlik, dimog‘dorlik, xasad singari ko‘pgipa illatlarning oqibatidir.

J. LABRUYER

121. Eng og‘ir haqorat sendan hech bir yomonlik ko‘rmagan kishining haqoratidir.

ABUL FAROJ

122. Sizga munofiqlik qilishini sira kutmagan odamingizning xafa qilishiga ayniqsa chidash qiyin.

EZOP

123. Oshkora etilmaydigan tuyg‘ularimizdan biri ayniqsa nafratdir.

A. RIVAROL

124. Nafrat — razillikni, ba’zan aqli zaiflikni yashiruvchi niqobdir; nafrat saxovat, aql va odamlarni tushunish xislati yetishmasligining belgisidir.

A. DOBE

125. Ko‘pincha jahлга nisbatan nafratni yashirgan yaxshiroq: xafagarchilik unutilishi mumkin, biroq nafrat esa hech qachon kechirilmaydi.

F. CHESTERFIELD

126. Sharttakilik, dag‘allik, betga choparlik — shunday nuqsonlarki, hatto ulardan ba’zi oqil odamlar ham mustasno emas.

J. LABRUYER

127. Surbetlik ataylab qilingan xatti-harakat emas, balki xarakter nuqsonidir; tug‘ma nuqsondir.

J. LABRUYER

128. Aksari yoshlar o‘zlarini dag‘al va qo‘pol tuta turib, buni yana tabiiy hol deb biladilar.

F. LAROSHFUKO

129. Qo‘pollik o‘z qadr-qimmatini unutish demakdir.

N. G. CHERNISHEVSKIY

130. Fe‘l-atvorda mo‘‘tadillik hamisha ezgulikdir.

T.PEN



131. Qo‘pollik — ruhiy qashshoqlik.  
M. EBNER-ESHENBAX
132. Qo‘pollik ham bukrilik kabi mayiblikdir.  
M. GORKIY
133. Beodoblik — johillik urug‘i.  
S. VATLER
134. Minnatdorchilik barcha yaxshiliklar ichida eng oddiysi bo‘lgani holda, ko‘rnamaklik esa barcha illatlar ichidagi eng yomon illatdir.  
T. FULLER
135. Ko‘rnamak odamdan ham mudhishroq yana kim bo‘lishi mumkin?  
V. SHEKSPIR
136. Minnatdorchilik — eng katta yaxshiliklarning biri. Ammo minnatdorchilik talab qilishdagi me‘yor esa undan ham katta yaxshilikdir.  
F. GEBBEL
137. Kilgan har bir saxovating uchun minnatdorchilik talab etish savdolahish degan so‘z.  
A. DEKURSEL
138. Minnatdorchilik tashakkur bildirilayotgan kishining huquqi emas, balki minnatdorchilik aytayotgan odamning burchidir; minnatdorchilik talab qilish — ahmoqlik, minnatdor bo‘lmaslik esa tubanlikdir.  
V. O. KLUCHEVSKIY
139. Senga qilingan yaxshilikni unutma, lekin o‘zing qilgan yaxshilikni unut.  
PUBLILIY SIR
140. Agar kishi o‘zi yaxshi ko‘rgan odamiga yaxshilik qilgan bo‘lsa, keyin bu ishini har qanday sharoitda ham eslab yurmasligi kerak.  
J. LABRUYER
141. Hammaga va har kimga gapirib yuriladigan yaxshilikni yaxshi ish deb bo‘lmaydi.  
D. MUKERL
142. Agar kishi ba‘zan his-tuyg‘ularini jilovlay olmasa ham har qalay doimo tilini



N. SHAMFOR

156. Sen dunyoda ko‘rnamak odamlar borligidan ranjib yuribsan. Vijdoningdan so‘rachi, senga yaxshilik qilgan odamlarning bari ham o‘zingdan ro‘shnolik ko‘rganmi.

SENEKA

157. Ko‘rnamaklar taxmin qilganimizdan ko‘ra ancha oz, negaki, saxiylar ham o‘ylaganimizga qaraganda ancha kam.

SH. SENT-EVREMON

158. Bizdan nimadir yaxshilik ko‘rgan odamimizni uchratsak, darhol uning minnatdorchilik bildirishini eslab qolamiz. Vaholanki, o‘zimiz minnatdorchilik bildirishimiz zarur bo‘lgan kishilarni ko‘rganimizda esa bu narsa xayolimizga ham kelmaydi.

I. GYOTE

159. Hammadan ham yaxshilikni tez unutadilar.

F. SHILLER

160. Deyarli hamma odamlar mayda-chuyda yaxshiliklarga shukrona bildiradilar, ko‘pchilik esa uncha arzimaydigan yaxshiliklardan minnatdor bo‘ladi, ammo hech haqiqiy yaxshilikning qadriga yetmaydi.

F. LAROSHFUKO

161. Ko‘rnamaklikning birinchi odimi — yaxshilik qilgan odamning niyatipi sinchiklashdir.

P. BUAST

162. O‘ylamay qilingan gunoh uchun so‘kmaganlaridek, majbur bo‘lib qilingan yaxshilik uchun ham maqtash kerak emas.

YEVRIPIID

163. Yaxshilikni darrov qaytaraman deyishning o‘zi ham ko‘rnamaklikdir.

F. LAROSHFUKO

164. Yaxshilikka yarasha tashakkur bildira olish ham oson emas, buning uchun ko‘p kuch sarflash kerak.

J. LABRUYER

165. Koʻrnamakka iltifot koʻrsatish — u qadar baxtsizlik emas, ammo qabih odamdan yordam soʻrash katta baxtsizlikdir.

F. LAROSHFUKO

166. Nafratimizga uchragan kimsalarning yordamiga muhtoj boʻlish ogʻir musibatdir.

QOBUS



## WAYS OF EXPRESSING POLITENESS

### Expressing of politeness

Expressing Politeness	Responses
Can you help me?	Of course
May I borrow your pen?	Sure, here it is
Could you hold this?	Of course
Would you, please, open the door for me?	Ok
Do you mind if I come late?	Yes I do/ No I don't



### Expressing politeness in English



# Example

1. A: Can I borrow your English book?

B: sure, here it is.

2. A: Would you help carry my bag?

B: Of course.

3. A: Will you accompany me to the market?

B: I'm sorry I have to accompany my mother to the hospital.

## Can I borrow your book?

*A request is when you ask for something.*

Informal

Can I borrow your book?

Could I borrow your book?

Formal

We are often *informal* with family and friends.

We are usually *formal* with everyone else, like teachers, doctors, and people we do not know well.

OFF2CLASS

# How to Politely Turn Down an Invitation in American English

It is not always easy to say NO to people. Thankfully, there are *polite* phrases you can use to avoid hurting someone's feelings when you have to say NO to an invitation.

- I would love to join you, but . . .
- I would love to, but . . .
- Thanks for asking me, but I'm afraid I can't this time.
- Unfortunately, I can't because . . .
- Unfortunately, I can't go. Maybe next time!
- That sounds great, but . . .
- That sounds fun, but . . .
- Thank you so much for asking me, but . . .



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## Expressing of politeness

### 15. Speaking Class “Jazzy”

2. Expressing of politeness Expressing Politeness Responses Can you help me? Of course May I borrow your pen? Sure, here it is Could you hold this? Of course Would you, please, open the door for me? Ok Do you mind if I come late? Yes I do/ No I don't

3. ♣ Say “please” when you ask for it politely ♣ Say “sorry” when you can't give some help to other people ♣ Say “thank you” when someone gives you assistance or help

4. Example 1. A: Can I borrow your English book? B: sure, here it is. 2. A: Would you help carry my bag? B: Of course. 3. A: Will you accompany me to the market? B: I'm sorry I have to accompany my mother to the hospital.



5. How do you offer some help? • • • • • Can I help you? May I help you? What can I do for you? Would you like any help? Let me help you.

6. • I'm sorry. I can't. • I'm sorry. I don't think I could • Sorry. Actually I want to.... But I can't

7. How do you refuse an offer of some help? • No, thank you. • That's very kind of you. • No, don't bother, really

8. Thank you

## What is Jack requesting?

Choose the best request for the picture

A

May I go to the restroom?



B

Can I have another cookie?

C

Could I borrow some money?

OFF2CLASS

## How do you offer some help?

- Can I help you?
- May I help you?
- What can I do for you?
- Would you like any help?
- Let me help you.

**Could...?**

**Please...?**

**Pardon me?**

## WHAT WILL YOU SAY IN THESE SITUATIONS?

1. You have touched a person in the crowd. - **I am sorry.**
2. You are addressing an assistant in the shop. - **Excuse me.**
3. You didn't catch what your client said. - **Pardon?**

## HOW TO DISAGREE POLITELY

*social story*

Expressing a different opinion in a conversation, while being respectful and polite is very important.



## DESCRIPTION

In this activity, students learn what it means to disagree in a conversation and how to do it politely:

- start a disagreeing statement with a positive comment acknowledging the other person's opinion;
- allow the other person to have a turn to share their opinion;
- keep the tone pleasant, speak with a moderate intensity, to avoid arguing;
- use kind words and avoid putting the other person down because of their opinion;
- don't impose, end the conversation before it escalates.

Students also learn the importance of maintaining good relationships with the interlocutor and how to avoid turning the conversation into an argument. A series of concrete examples are offered throughout the story, accompanied by sentence frames students can use in similar situations to practice expressing disagreement politely and ending disagreements before they escalate.



Fairly polite – Phrases mentioned below are fairly polite. If you really want to be polite you could use these phrases:

**I'm afraid that's not quite right.**

Example: If your friend is speaking in wrong English you can tell him/her “I'm afraid that's not quite right.”

**Actually, I think you'll find that...**

Situation: Actually, I think if you'll look up in a grammar book, you'll find that “is” is used for a singular.

LESS POLITE AND STRONGER- Phrases mentioned below are a little stronger and a little less polite.

**I'm afraid you're mistaken.** – This phrase can be used when somebody is sharing wrong information. Example: A overhears B telling C that Steve Jobs is the founder of Microsoft then A can correct B saying “I'm afraid you're mistaken but Bill Gates is the founder of Microsoft.

**I don't think you're right about**

Example: If your sister says that a McDonalds burger costs 2 \$ you can reply to her saying “I don't think you're right about it, instead it costs 4 \$”.

BLUNT AND VERY STRONG: You may upset the person you are talking to so you should be really sure about your own facts before you say one of these. (You should be 100% sure about what you're saying)

**No, you've got it wrong.**

Example: If your daughter gets you a math problem that she has solved wrongly, you can reply to her saying “No, you've got it wrong”.

**If you check your facts, you'll find...**

Example: If you check your facts you'll find that China is the most populated country in the world. (Over a general knowledge question)

KINDLY REFRAIN FROM USING THESE

Rubbish! / You're talking rubbish. – Extremely RUDE

## **Where did you hear that? – INSULTING**

Example: You drink coffee regularly and one of your colleague tells you that coffee is bad for health, if you respond saying “where did u hear that?” it will be very insulting and your colleague will feel offended.

No, that’s all wrong. – TOO HARSH

Golden rules for correcting someone

**PRIVATE:** Correction, should always take place privately or if in a classroom it should be done anonymously (shouldn’t name).

**GENTLE:** Correction should be done with love and in a soft tone of voice.

**EXPLANATORY:** Correction should always include an explanation of why you feel the correcting was needed.

Before correcting someone, especially when correcting them publicly, ask yourself this question: Will the information I give by correcting the person bring about enough “good” to offset the embarrassment the other person will feel? Only if the answer is yes should you proceed. Correction that will have the person thanking you instead of resenting you is appropriate.

## **POLITENESS IN GRAMMAR**

Politeness is about keeping good relations with your listener or reader. There are two types of politeness

- showing the listener or reader that you value and respect them.
- changing or softening what you say so as not to be too direct or forceful.

Politeness: **showing respect**

There are many ways in which we can show that we value and respect our listener or reader. In more formal situations, we are especially careful to use certain polite phrases:

[addressing an audience]

Ladies and gentlemen, please welcome Mr Patrick Murphy ...

[a waiter in a restaurant]

May I take your plate, sir?

[a message in a thank-you card]

Thank you for your wonderful gift.

[asking a stranger for directions]

Excuse me, I'm looking for Cathedral Street.

Not: Where's Cathedral Street?

In formal contexts when we don't know people and we want to show respect, we use titles such as Mr + family name, Ms + family name, sir, madam, doctor (Dr), professor (Prof.):

[checking out at a hotel reception desk]

A:

Here's your credit card, Mr Watts. Have a safe trip.

B:

Thank you.

[at a restaurant]

Shall I take your coat, Madam?

[emailing a professor that you I know]

Dear Prof. Kinsella ...

Not: Hi John ...

See also:

Names and titles: addressing people

Politeness: making what we say less direct

When we speak and write, we usually try not to be too direct. There are a number of ways in which we can do this.

Softening words (hedges)

We can use softening words or hedges to make what we say softer.

## **Compare**

<b>SOFTER</b>	<b>MORE DIRECT</b>
It's kind of cold in here, isn't it? Could we close the window?	It's cold in here. Let's close the window.
Could you just turn the radio down a little, please?	Turn down the radio. (The imperative is very direct when used in requests.)
Your playing could possibly be improved. [giving someone criticism on their musical performance] You may need to spend more time working a little bit on the rhythm.	You must improve your playing. You need to spend more time working on the rhythm.

### **VAGUE LANGUAGE**

We use vague language to make times and quantities sound less direct and more approximate:

A:

Are you coming for dinner tomorrow night?

B:

Absolutely. What time is best for you?

A:

Any time around eight would be perfect.

It's about seven o'clock so I think we should be leaving soon. (less direct than It's seven o'clock so we should be leaving now.)

A:

What colour is your dress?

B:

It's kind of green and brown, with a few gold buttons on the front.

See also:



## MODAL EXPRESSIONS

We can use certain modal verbs, especially the past forms of the modal verbs can, may, shall and will (could, might, should and would), to be more polite or less direct. We can also use other modal expressions (certainly, possibility, be likely to, be supposed to be). We often do this when we ask for something or ask someone to do something:

Might I ask if you are related to Mrs Bowdon? (rather formal and more polite/less direct than May I ask ...?)

Would you follow me, please, sir? (more polite/less direct than Will you follow me ...?)

Would you mind moving your car, please?

A:

Could you take a look at my laptop? It's taking so long to start up.

B:

Well I'll certainly take a look. Is there a possibility that it might have a virus?

A:

Well, the anti-virus is supposed to be up to date.

You are likely to feel stressed before your exam. (less direct than You will feel stressed before your exam.)

See also:

Modality: introduction

Modal expressions with be

Please and thank you

Requests

## CHANGING TENSES AND VERB FORMS

Sometimes we use a past verb form when we refer to present time, in order to be more polite or less direct. We often do this with verbs such as hope, think, want and wonder. The verb may be in the past simple, or, for extra politeness, in the past continuous:

A:

Where's the key to the back door?

B:

I was hoping you had it. (less direct than I hope you have it.)

I thought you might want to rest for a while since it's been a long day.

I wanted to ask you a question.

I am having problems with my internet connection and I was just wondering if you could tell me how to fix it. (less direct and forceful than I have a problem with my internet connection and I wonder if you could tell me how to fix it.)

Warning:

In formal contexts, we sometimes use past forms in questions, invitations and requests in the present so as to sound more polite:

Did you want another coffee?

I thought you might like some help.

We were rather hoping that you would stay with us.

In shops and other service situations, servers often use past verb forms to be polite:

Assistant:

What was the name please?

Customer:

Perry, P-E-R-R-Y.

Assistant:

Did you need any help, madam?

Customer:

No, thanks. I'm just looking.

See also:

Past verb forms referring to the present

## **IF AND POLITENESS**

In speaking, we often use if followed by will, would, can or could to introduce a polite request:

If we can move on to the next point for discussion. (more polite than Can we move on ...)

If I could just say one more thing ... (more polite than Listen to me, I want to say something.)

If you will follow me, please. (more polite than Follow me, please.)

We use other expressions with if to express politeness: if you don't mind, if it's OK with you, if I may say so, if it'll help:

If you don't mind, I think I need that cup of tea.

I'll stay here, if it's OK with you.

Two-step questions

In speaking, we sometimes ask two questions rather than one so as to be less direct. The first question is an introduction for the listener and the second one asks a more specific question:

A:

Do you like sport? I mean, do you play sport?

B:

Yeah. I play basketball. I'm on the school team.

The first question introduces the topic of sport; the second one asks a more specific question about it. The listener answers the second question.

We sometimes use yes-no questions one after the other:

A:

Is this your pen?

B:

Yes, that's mine.

A:

Do you mind if I borrow it for a minute?

B:

Not at all.

This is less direct than asking Can I borrow this pen? As a question on its own.

Using names

We can make what we say more polite and less direct by using a person's name:

What's the time, John? (less direct than What's the time?)

I'm not sure I agree with you, Liam. (less direct than I'm not sure I agree with you.)

See also:

Names and titles: addressing people

## **POLITENESS: WHAT IS IMPOLITE?**

Being direct is impolite so we need to be careful when using direct forms.

The imperative form

In most contexts, the imperative is very direct and is usually impolite when used outside of family and friends:

[in a café]

Give me a coffee.

Polite form: Could I have a coffee, please?

[asking the time]

Tell me the time.

Polite form: Would you mind telling me the time, please?

However, it is acceptable to use an imperative in warnings, offers, written requests and when giving directions or instructions:

Mind your step!

Have another coffee.

Turn left once you get past the cinema. Then take a right along a narrow road ...

To stop in an emergency, press this button.

See also:

Imperatives as offers and invitations

Imperative clauses (Be quiet!)

Telling the time

Warnings

## USING TITLES INAPPROPRIATELY

We use titles before names, for example Mr Oakley, Dr Morrison:

[in a letter or email to Professor Harry Murray]

Polite form: title + family name: Dear Prof. Murray

Not: Dear Prof. Harry

See also:

Names and titles: addressing people

When we talk to someone directly, we use names and titles:

Hello, John, how are you?

Professor Sana, there's someone to see you.

When we are talking about people, we use different forms depending on our relationship with them.

We use first names only in informal situations:

A:

I saw Mel earlier today.

B:

Did you? I haven't seen her for weeks.

We use first name + family name (surname) when we are not sure if the person we are talking to knows who we're talking about:

Do you know Simon Perry?

Joy Goodfellow had to go to hospital today. I'm not sure why.

We use a title (Mr, Mrs, Ms, Dr, Prof) and the surname in more formal situations.

We don't usually use the title alone, or the title and first name (although we sometimes use a job title):

Dr O'Donnell, can I ask you a question?

Not: Dr David, can I ask ...?

Could you ask Mrs Zatta to call me when she gets back?

Not: Could you ask Mrs to call me ...?

We use Mr /'mɪstə/ for men. We do not usually write 'Mister' in full. We use Mrs /'mɪsɪz/ for married women.

Ms /məz/ does not indicate if the person is married or not. Some women take on their husband's surname and the title Mrs when they get married. Some women prefer to keep their surname and use the title Ms.

In formal contexts, we sometimes use Master for boys and Miss for girls. Miss also indicates single status (not married). The use of Miss is becoming less common among younger women, and Master now sounds old-fashioned.

## **PARENTS AND GRANDPARENTS**

We use mother (usually formal), mum, mam, mummy (less formal) mom (American English) to talk to a mother, and father (usually formal), dad, daddy, papa (less formal) to address a father. For a grandmother we use gran, grandma, nana, nan, and for grandfather we use 45olonel45, grandpa, granpy, gramps, pops:

Mum, you're going to be really pleased to hear this.

I can borrow your car, can't I, Gran?

Terms of endearment

We use terms of endearment for people we are very close to or to whom we want to show affection or friendship. They include: darling, dear, poppet (usually to a little child), love, luvvie, sweetheart. They may combine with names:

Can you lock the car, darling?

Peter, love, could you take this to the post-box for me?

## **GROUPS OF PEOPLE**

We use folks, guys, everyone/everybody, children, boys, lads, girls, ladies, gentlemen to address groups. Some of these are more formal. For example, ladies and gentlemen is more formal than folks or guys. Guys is used more and more for groups of both sexes, not just males:

OK, boys, could you all wait in the main hall, please.

Everybody, could you all hand in your evaluations as you leave, please.

Come, on guys, come and help!

Very polite terms of address

We use sir or madam most often in places such as shops or hotels where a service is being given. We use sir and miss to address male and female school teachers (but not teachers in higher education):

[in a shop: a shop assistant is addressing a customer]

How can I help you, madam?

[in a school classroom: a pupil is addressing the teacher]

Sir, she keeps talking all the time.

## **ADDRESSING STRANGERS**

English does not have a standard polite way of addressing strangers. For example, it is very difficult to know how to attract the attention of a stranger. Hello, sorry or excuse me are most likely to be used. Sir! Madam! Are not commonly used:

Sorry, you've dropped your scarf.

Excuse me, are you a friend of Sheila's?

Job titles

We don't normally call people by the name of their job or profession. Some jobs or professions which we can use as terms of address are: doctor (medical), driver, nurse, minister, officer, waiter:

Do you think it's serious, doctor?

Now, minister, can you explain this policy to us?

Excuse me, waiter, sorry, could I have some more bread, please?

We use Dr /'dɒktəI] for medical doctors and people with a doctorate qualification (PhD). We use a wide range of titles for jobs. Some common ones in business management are:

Chief Executive Officer CEO /si: i:əʊ/

Managing Director MD /em 'di:/

Financial Director FD /ef di:/

Chief Technical Officer CTO /si: ti: əʊ/

Vice-President VP /vi: 'pi:/ (especially in the USA)

Chair/Chairperson/Chairman /'tʃeəmən/

We often use abbreviations:

Kapor was founder and CEO of Lotus.



# WORKSHEETS FOR POLITENESS ACTIVITIES

## Good Manners



raise your hand  
before talking



pray to God



share toys



be a good listener

# Manners

Match the question with  
the correct response

1. What should you say  
if you walk in front of someone?

*Are You Ok?*

2. Letting someone use something  
you are using is called?

*I'm Sorry!*

3. When you ask for something  
you say?

*Respect*

4. When you receive  
something you say?

*Nice to Meet You!*

5. When you receive  
a gift you send a what?

*Thank You!*

6. If your parents ask you  
to do something, you show  
them what?

*Please!*

7. If you make someone  
else upset or sad, you say?

*Thank You Card*

8. If someone is having a  
bad day and you see them  
upset, you ask?

*Sharing!*

9. When you meet someone  
you say?

*Excuse Me!*

# MAGIC WORDS

**PLEASE!**

**THANK YOU!**

**EXCUSE ME!**

**CAN I HAVE...?**

**I'M SORRY!**

**COULD YOU HELP ME?**

**MAY I GO...?**

**COULD I BORROW...?**

**CONGRATULATIONS!**

**DON'T WORRY!**

**LOVELY! CHARMING!**

**LET ME HELP YOU!**

**YOU'RE A REAL PAL!**

**WHAT'S YOUR FAVOURITE MAGIC WORD?**



*Montessori at Home or School*  
*How to Teach Grace and*  
*Courtesy*

Free printable to accompany book  
 by Deb Chitwood



PLEASE?

thank you



**think**  
**BEFORE YOU**  
**speak**

**Turn OFF Your PHONE!**



Remember to consider other people when using your cell phone in public.

**Say PLEASE**  
**and THANK YOU**



**Be KIND**



Be kind to animals and people.

Wash your hands often to protect yourself and others.



Use a Kleenex to blow your nose.



# Free Manners

# Matching cards

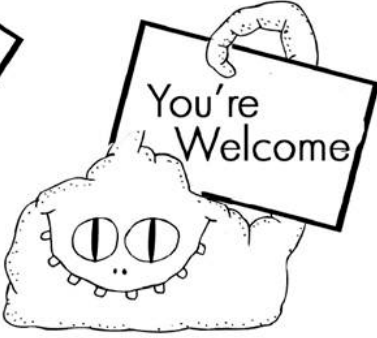
 <p>Remember to chew with your mouth closed.</p>	 <p>Offer your chair to someone who needs it more than you.</p>	 <p>To be very proper when an adult enters the room, stand up and offer your hand.</p>	 <p>When anyone leaves your house, walk them to the door. Say something like, "It was nice you could visit."</p>	 <p>Smile when you meet or greet someone.</p>	 <p>After you meet someone, say, "Nice to meet you."</p>
 <p>Dispose of trash and recycling properly.</p>	 <p>When you need to apologize say, "I'm sorry."</p>	<p><b>COVER</b>  <b>your</b>  <b>mouth</b></p> 	<p><b>KEEP</b>  <b>your</b>  <b>hands</b>  <b>to</b>  <b>yourself</b></p> 	 <p>Listen when other people speak. Give them undivided attention.</p>	 <p>When a child enters the room, stop what you are doing and say hello.</p>

THANK YOU

I'M SORRY

PLEASE

EXCUSE ME



Say **"Thank you!"** when someone helps you or does you a favour.



**APPU SERIES**

## *Polite Expressions*

Instructions: drag and put the proper polite expression in the given boxes for the given pictures.

**You are welcome**

**Thank you**

**Excuse me**

**Please**

**I am sorry**



Would you mind \_\_\_\_\_ing...?

Could you possibly...?

If it's not too much trouble, could I have...

No, thanks. I'm just browsing. I'll let you know if I need anything.

I'm terribly sorry for...

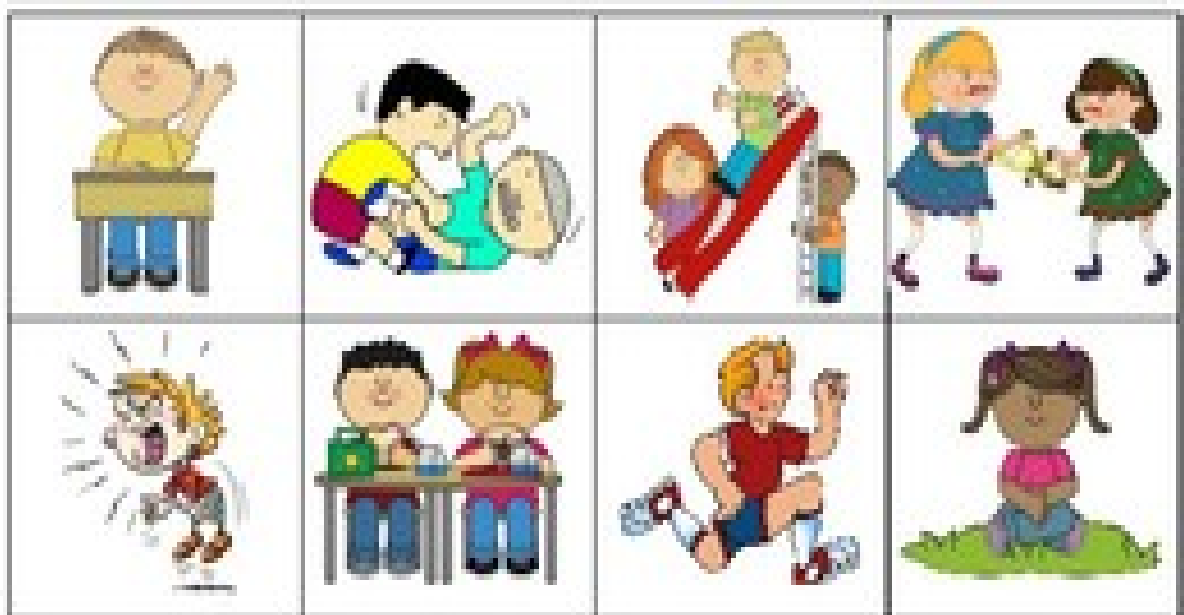
Could I have your attention, please?




Name: \_\_\_\_\_

# making **GOOD** CHOICES

Good Choices 😊	Bad Choices ☹️







Politeness only teaches us to  
save others from  
unnecessary pain... You are  
not bound by politeness to  
tell any falsehoods.

Maria Edgeworth

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PICTUREQUOTES.com



PICTUREQUOTES

# SOCIAL SKILLS

## BE POLITE AND USE MAGIC WORDS



My friend has been working with you with your writing. She is finished helping you. What do you do? What words do you use?

A friend tells you that you are a fast runner. What do you do? What do you say?

You need to borrow a crayon from a friend, but your friend is using the crayon you need. What do you do? What do you say?



Please

Thank You



# YES, BUT ...

## Saying No Politely



I see where you're coming from, *but ...*

I hear what you're saying, *but ...*

I see your point, *but ...*

I agree with you to some extent, *but ...*

That is right in a sense, *but ...*

You're right in a lot of ways, *but ...*

Yes, that's one way to think about it. *However, ...*

There might be some truth to what you're saying, *but ...*

## **LINGUISTIC POLITENESS IN DIFFERENT CULTURES**

Human beings as social creature need to communicate or interact to each other. In doing communication or interaction, they use language as a means of communication. The interaction may happen in intra-group or intergroup. In intergroup interaction misunderstanding is likely to happen if people do not pay attention to the communication rules in each other language. One of the ways to avoid misunderstanding is by knowing how to behave politely according to the norm of each other language. Each language has different way to show politeness. This paper is aimed at the discussion of politeness in different cultures. By understanding the rules of politeness in different culture, hopefully the communication done by people from different cultures will run smoothly.

**LANGUAGE AND CULTURE** are two inseparable items. Mulyana (2004: 73) states that “language is a cultural representation, or a ‘rough map’ that reflects culture, including world views, beliefs, values, knowledge, and experiences which are practiced by related communities.” Chaer and Agustina (2004:164) describe that “culture is everything that concerns human life including regulations or law that prevail in society products made by human beings, habits and tradition which are usually done, and interaction and communication devices used i.e. language and other nonverbal communication.” Wardhaugh (1988: 212) explain that one of the claims concerning the relationship between language and culture is that the culture of people is reflected in the language they employ because they use their language in ways that reflect what they value and what they do. From the definition of language and culture above, it can be inferred that language and culture are two closely related items i.e. language reflects culture and culture includes language.

**LANGUAGE AND POLITENESS** Since language reflects the culture of the language owner, so in their speech performance people at the same time express their cultures. One of the cultures reflected in language is politeness.

Spolsky (2001:19-20) sees politeness as the recognition of the listener and his or her rights in the situation. Each language may have certain formula to show politeness. For example, in English requests are made indirectly as a question such as “could you possibly pass me the salt?” or a statement like “I think that is the salt beside your plate”, or by adding formula like ‘Please’ and ‘if you would be so kind.’ In Javanese the difference in social status between a speaker and a listener will determine the choice of expression used. For example, the expression “Apa pada slamet?” and “Menapa sami sugeng?” both meaning “Are you well?” but the first is used to greet a subordinate and the second is used to greet a superior (Ohoiwutun, 1997: 87). In line with Spolsky, Holmes (2001: 268) states that politeness involves taking account of the feeling of others, so being polite means to make others feel comfortable. Linguistically, being polite means to speak appropriately based on the relationship between the speaker and the listener. In other words, in speaking to one another people have to select their words carefully according to the situation in which they are speaking. For example, when someone wants to say something, he or she will choose an appropriate way to say it since inappropriate words choice may be considered rude. Moreover, politeness according to Yule (1997: 60) is “the means employed to show awareness of another person face.” The term face means a person’s self image. In Brown and Levinson’s term (in Cook, 1992: 34) acknowledge the face of other people means that “people both avoid intruding upon each other territory (physical territory, a particular field of knowledge, a friendship) and also seek to enlarge the territory of others.” Yule (ibid) states that awareness showed to another person’s face when he or she is socially close is called friendliness, camaraderie, or solidarity. In everyday communication people may often unwittingly offend each other by saying something that threat one’s expectation regarding public self image (face want). This is called face threatening act. Alternatively, one may say something that lessens the possible threat to save other people face. This is called face saving act. When one intends to save another’s face, he or she should pay attention to the hearer’s negative face wants that is the hearer’s need to be independent, to have

freedom of action, and not to be imposed by others. He or she should also pay attention to the hearer's positive face that is the need to be accepted by others, to be treated as a member of the same group, and to know that his or her wants are shared by others (Yule, 1997: 61-62). Both Holmes (2001: 268) and Yule (1997: 64) differentiate politeness into two types namely, positive politeness and negative politeness. Positive politeness is an appeal to solidarity toward others, that is how to make hearer feel good or to make him or her feel that his or her values are shared. Positive politeness is used to extent intimacy, to imply common ground or to share wants. When the boss suggests that the subordinate should use first name to him or her, this is a positive politeness move, expressing solidarity and minimizing status difference. Negative politeness pays people respect and avoids intruding them. Negative politeness is usually expressed by indirect directive such as "Could you stay a bit later tonight, do you think, and finish this job?" Negative politeness includes expressing oneself appropriately in terms of social distance and respecting status difference, for example, using title + last name to the superiors or older people we do not know well.

Moreover, in relation to politeness principle in the process of communication, Grice in Brown (2000: 257) proposes four maxims called conversational maxim, namely: (1) Quantity This maxim requires each participant in a conversation says as much as is necessary for understanding the communication. (2) Quality This maxim obliges each participant in a conversation to say only what is true. (3) Relevance This maxim obliges each participant in a conversation to say only what is relevant. (4) Manner This maxim requires that what the speaker talk about must be clear. Being clear means that the speakers have to: (a) avoid obscurity, (b) avoid ambiguity, (c) be brief, and (d) be orderly. The other politeness principle is proposed by Chaer and Agustina (2004: 172). They state that speech performance must be accompanied by the norms that prevail in the culture of the language society. This is called language etiquette. Further Chaer and Agustina (ibid) state: "Language etiquette regulate about: (1) what have to say at certain time and situation to a certain participant concerning with social status and culture in the

society; (2) what language variety is the most appropriate to be used in sociolinguistic situation and in certain culture; (3) when and how to use the turn-taking and interrupt the speech of others; (4) when to have to quiet; and (5) how the voice quality and physical attitude in speaking is.” The language etiquette proposed by Chaer and Agustina above indicates that in interacting with others people must have sociolinguistic competence i.e. the knowledge of the sociocultural rules of language and of discourse (Brown, 2000: 247).

### LINGUAGE POLITENESS IN DIFFERENCE CULTURE

It has been mentioned previously that every culture has different norms including language norms. Concerning with the language norms, every language may have different politeness principle. In verbal cross cultural communication people have to learn politeness principle in the languages of the other cultures in order to avoid misunderstanding since, as it is stated by Holmes (2001: 279), “the appropriate ways of speaking in different communities are clearly quite distinctive in a range of areas. Being polite involves understanding the social values which govern the way social dimensions such as status, solidarity, and formality are expressed.” This subtitle presents the phenomena of linguistic politeness in different cultures. Greeting “Hello”, “How are you?”, “Have you eaten yet?”, “Where are you going?” These are acceptable greeting in different cultures. A greeting is a way of being polite or friendly to someone. In many languages a question is used as a greeting, but it is not a real question. The expected answer for the question is ritualistic. For example, when someone asks about a person’s health: “How are you?”, he or she does not expect the person to tell about his or her health when he or she replies. People reply to this question with a fix expression such as “I’m fine thanks.” In most languages greeting is usually followed by ‘a small talk’ that is the little things to talk about at the start of conversation. In English speaking countries people often make small talk about the weather. The way people greet each other and the things they talk about may be different from one language to another. A sort of greeting which is acceptable in some countries may be not acceptable to other countries. The following illustration will describe it. A Chinese met his Germanic colleague at

their campus. Then he asked, “Where are you going?” He got an unfriendly response that surprised him, “Of course, I’m going to the class. Why do you ask?” For the Chinese, “Where are you going?” is an idiomatic expression to contextualize such informal greeting. For the Germany, however, the expression contextualizes an excessive curiosity (Mulyana, 2004: 132). In China or Indonesia, the expression “Where are you going?” is an acceptable and friendly greeting. It is a greeting expressed by the Chinese or Indonesian when they meet someone they know. However, this kind of greeting may be unacceptable for some European or western countries. They consider such greeting as an excessive curiosity.

Acceptance and Refusal of an Offer Polite acceptance and refusal may vary from culture to culture. The acceptance or refusal concerning with an offer may be expressed directly by saying ‘Yes’ for an acceptance or ‘No’ for a refusal. Direct acceptance or refusal of an offer may be polite in some cultures, in others, however, it may be considered weird or impolite. Consider the following exchanges: Exchange 1: Rose: “Would you like a cup of coffee?” Paul: “Yes, please” (or “No, thank you.”) Exchange 2: Tuan rumah: “Mari silakan minum.” (Host : “Please enjoy your tea/coffee.”) Tamu : “Tak usah repot-repot, Bu” (Guest : “Please don’t bother.”) Exchange 1 is usually expressed by the Western or European speakers. It is easy for them to say ‘yes’ or ‘no’ bluntly when they accept or refuse to an offer and it is merely polite in their cultures. Exchange 2 reflects Indonesian culture. When Indonesian get an offer such as drink, food, etc. they tend to answer using refusal expression although they actually expect the offer. For Indonesian it is difficult to say ‘yes’ or ‘no’ directly for an offer. A nearly similar case also happens for Chinese culture. Consider the following illustration: One afternoon in China, a woman professor from Germany invited her colleague, Ms Han, to visit her. After they had sat, the professor asked Ms Han whether he wanted to drink tea or coffee. Ms Han answered. “No. No thank you.” Because the professor wanted to drink coffee, she made it for herself and once more offered Ms Han but she still refused the offer. So the professor drank the coffee for herself while she was talking with Ms Han. A few days later, the



Germanic professor met another colleague of hers who informed her that Ms Han felt a little bit surprised because the professor did not serve her any drink or food when she visited her. In Chinese culture, if a guest was offered drink or food, he or she was expected to refuse until three times in order to be polite. The native, on the contrary, had to give his or her offer many times and even force the offer to make sure that the guest did not really want it (Mulyana, 2004: 133-134). From the illustration above, apparently the Chinese consider it is impolite to accept food or drink when it is first offered. They are expected to refuse an offer until three times. The Chinese think that if they accept food or drink when it is first offered, it means that they are greedy. Almost similar cases happen in some parts of India and Taiwan, as well as in parts of Arabic-speaking world. Their cultures consider that it is impolite to accept food when it is first offered. They just can accept the offer when it is on the third offer and similarly, only a third refusal is considered definitive by the offerer (Ho lmes, 2001: 276).

Address System Most languages have specific linguistic features that mark the relationship of the speakers. In English this relationship is marked by the use of address system. In America, for example, people who know each other well use first name in both informal and formal situations (such as James for James Arthur Phillips). When people do not know each other well or who differ in status the formal address: title + family (last) name is used such as Dr. Johnson, Ms. Newman, etc. For American it is possible to change from a formal address to the informal one, but the superior (in age, position, etc.) should suggest it. For example: A. Why don't you call me Bill? B. All right, Bill (Tillit and Bruder, 1993: 15). In Indonesia the choice of address words usage is very complicated because of the wide range of addressing forms. Kridalaksana in Chaer and Agustina (2004: 172-173) states: "There are nine kinds of addressing forms, namely: (1) pronoun such as *engkau* and *kamu*; (2) proper names such as *Dika* and *Nita*; (3) kinship terms such as *bapak*, *ibu*, *kakak*, and *adik*; (4) title and rank such as *64olonel64r*, *letnan*, and *64olonel*; (5) nominative forms of the doer (*pe + verba*) such as *penonton*, *pendengar*, and *peminat*; (6) nominative forms + *ku* such as *Tuhanku*, *bangsaku*, and *anakku*; (7) deictic words

such as *sini*, *situ*, or *di situ*; (8) the others nominative forms such as *awak*, *bung*, and *tuan*; and (9) zero form, without word.”

When an Indonesian wants to address someone, he or she must decide what appropriate address form he or she must use. He or she must consider whether the addressee is older, equal, younger, or children; whether the social status is higher, equal, or lower; whether the situation is formal or informal; whether the relationship with the addressee is close or not; whether the addressee is a woman or a man; etc. All of these factors will determine what address form is the most appropriate to use.

**Admonition** In some cultures, maintaining group harmony is very important. People from such culture do not like to be embarrassed or humiliated by others in public. Notice the illustration below: In Thailand a Germanic manager did not like his secretary who was always late to work for at least 30 minutes and sometimes an hour. He knew that the traffic in Bangkok was bad, but this was too much for him. One morning the manager got very angry when she arrived late at the office while the others staff were busy. He scolded her in front of others and told her that if she was late again she could lose her job. Then the secretary made a resignation (Mulyana, 2004: 137). In the illustration above, it seems that the Germanic manager has made a fault. In Germanic culture admonishing or criticizing a person in public is acceptable but in Thailand admonishing or criticizing a person in public is considered very rude because it causes a person to lose face.

**Business Talk** Business talk can be done not only in the office but also at a restaurant or a café so that people can do business as well as have a good meal. Ramshaw in Soars (1997: 40) gives some tips about having business talk accompanied by a meal. “The British are happy to have a business lunch and discuss business matters with a drink during the meal: Japanese prefer not to work while eating. Lunch is a time to relax and get to know one another, and they rarely drink at lunch time. The Germans like to talk business before dinner; the French like to eat first and talk afterward. They have to be well fed and watered before they discuss anything.” From the illustration above, it can be inferred that different cultures have different rules concerning business talk done during the

mealtimes. For the British business talk can be done at lunch time and it is not trouble at all to discuss business matters while they are eating and drinking. On the contrary, the Japanese do not like to talk business matters while they have lunch. For the Japanese lunch is time to relax and get to know one another. For the Germans business talk is done before dinner, while the French prefer to be well fed and watered before they talk. People who want to have business talk accompanied by a meal with one of those countries have to take account the rules that prevail in those countries so that they can avoid a misunderstanding.

Politeness is one of the cultural aspects that people must pay attention to in cross cultural communication. Concerning with verbal politeness, every culture has its own politeness principles. In speaking with other people from different cultures, someone must follow politeness principles of those cultures so that a misunderstanding can be avoided.

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“Iste’dod” jamiyati bosmaxonasida chop etildi

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