Title: Introduction

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Introduction

As a scholarly concept, face has existed for about 60 years. It was first introduced to academic discourse by Erving Goffman. In his seminal work *Interaction ritual: Essays on face-to-face behavior*, he defines face as "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact" or "an image of self delineated in terms of approved social attributes" (1967, p. 5). Goffman's understanding of face is visibly influenced by the Chinese conceptualisation presented by Hsien Chin Hu (1944) and by some sociological theories (e.g., Émile Durkheim, 1915). Goffman's ideas about face and facework became an inspiration for many scholars and researchers in different academic disciplines.

The papers presented in this volume constitute a contribution to a discussion on face, facework and (im)politeness. The volume consists of four parts, each of which discusses face and face-related issues from different perspectives, and in different cultures and languages. Part 1, *Face and (im)politeness – theoretical issues*, introduces the reader to the nature of the concept of face and face-constituting factors. The first chapter drawing on data from the Greek culture and language is an attempt to redefine face and its association with politeness (Maria Sifianou), while the second one investigates the role of context as a subjective face-constituting factor, drawing on Polish data (Ewa Bogdanowska-Jakubowska).

Part 2, *Face and politeness in cross-cultural and intercultural perspectives*, consists of four chapters presenting: a revision of the socio-pragmatic modelling of *face* against the Italian concept of *figura* (Gudrun Held); a study of compliments and their effects on face in exchanges between PhD students of different nationalities and their Indian supervisors (Marzieh Bashirpour and Imtiaz Hasnain); an analysis of face-related behaviour in Sino-American official interaction (Jiayi Wang); and a study of expressing opinions in Polish-Irish interactions (Weronika Gąsior).

Part 3, *Face, politeness and social norms*, overviews aspects of polite behaviour and facework in different languages and cultures. Paulina Biały analyses the use of diminutives in Polish; Magdalena Varga writes about the Indian way of politeness, which often seems shocking to members of other cultures; while Maria Spiechowicz describes harmonious communication and the importance of the concept of *omoiyari* (consideration, sympathy) in Japanese culture.

In Part 4, *Face in different discourses*, each chapter is devoted to the study of face in different types of discourse: Marcin Kuczok conducts a cognitive analysis of the metaphors of GOD'S FACE in the Old Testament. Yasuhisa Watanabe investigates the nature of Japanese emic face on the basis of political analytic articles. The last chapter deals with the interpreter's professional face and the ethics of interpreting (Ewa Bogdanowska-Jakubowska).

In spite of the great variety of perspectives taken by the authors, the contributions presented in this volume form a consistent whole due to the common denominator of the concept of face.

References

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