

WHAT CONSTITUTES “POLITE” ENGLISH?

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Introduction: HOW SHALL WE EVALUATE ?

In the English language, so-called polite English can be said to be simply friendly English. But, what might be considered friendly all depends on perceived social distance and an appropriate tone of voice. Of course, the problem is how these matters can be decided when cross-cultural standards and values prevent any easy analysis or explanation. Cross-cultural considerations only complicate matters more since quantifiable and qualitative standards differ in every culture.

Indeed, Japanese politeness depends on quite different assumptions about social relations and expectations for polite social behavior, not to mention the ways of using either language to conform with such values. Further, evaluation of subjective values and the means to express them are not amenable to objective description without extensive surveys and carefully constructed models and controls adjusted for the great variety of cultural differences within just the English speaking communities throughout the world. The fact that every society has notions of politeness does not make them universal nor their conventions of expression analogous so that transfer is usually impossible; a new manner or strategy must be developed to cross from Japanese to English.

This present explanation is offered to compensate for perceived shortcomings in present-day English language instruction¹⁾ and the absence of empirical linguistic studies to provide a basis for more objective generalization. The basic points were first developed over a period of approximately ten years at the request of a Japanese publisher

and two private language schools.²⁾ A full summary was critiqued by native speakers from North America and the U.K.³⁾ before presentation to the Japan Association for Practical English at their 1988 National Convention.⁴⁾ In that form, they were accepted as comprehensive but “too difficult for Japanese to understand” by those who had any reservations (namely, that pronunciation and other basics were more important to master than trying to develop an understanding of the world and life view needed to grasp the cultural differences posed by the question of politeness). The same points were presented in English to two other forums of Japanese participants⁵⁾ with opportunities for questions and answers that revealed that, while the concepts were new and challenging to grasp in an English language presentation, they certainly were salient and useful insights. In addition, they were separately presented to nine adult classes at Kanagawa University and a private language school where students were required to prepare an analogous analysis of the universe of human communication in Japanese in a chart showing relative politeness, impoliteness or neutrality. One class at Kanagawa produced a short video of the problem posed for Japanese when considering how to make a simple but polite request for directions.⁶⁾

We shall first look at the different cultural expectations that condition the expression of “politeness” in English by Japanese and native speakers. These are followed by a speculative but basically verifiable chart and explanation of just what can be considered polite in the universe of communication in English. Finally the reaction of Japanese working with these concepts is considered with the end of arriving at some practical considerations in how to use “polite” English or to provide instruction for the same.

I. JAPANESE CONCERNS

As we can expect,⁷⁾ Japanese have the familiar problems of not finding anything analogous to Japanese formal expressions, especially

honorifics and an extensive vocabulary of humbleness, respect, and in general, polite words. Indeed, formality in English can be very impolite while English friendliness can often seem rude and crude to Japanese.

1) Japanese expect to communicate with respect to status differences. This is not merely a result of Japan's popularly labeled "Vertical Society" where hierarchies presumably replace class. It seems quite consistent with the Edo caste system and the military regimentation of twentieth-century Japan. Thus, even where all are "middle class," name, rank and serial number decide social status and determine what is prescribed for politeness. In addition, Japanese are very etiquette conscious so that,

2) Japanese want to emphasize areas of politeness in English usage. That is to say, Japanese wish to express the same thing in English as is felt to be correct or appropriate in Japanese. Most are not prepared to accept the fact that what is appropriate in Japanese is usually inappropriate or differently realized in English. Consequently,

3) Japanese are frustrated in not finding true analogues in English; for example, there are

- (a) No clear distinctions in male/female speech forms. While there are some differences corresponding to differences in male/female experiences in daily life, the ideal in modern English is to deliberately remove distinctions based on sexual stereotypes.
- (b) No consistent patterns in honorifics which are very limited. British usage of certain titles and expressions as sir, mister or mate have some formal distinction based on the old class structure, it is nevertheless the ideal even for the upper classes to minimize their significance; U.S., Canadian, Irish, Australian, etc. usage of the same terms can only confuse even as they variously understand British usage apart from their own.^{7a)}
- (c) No systematic terminology for humbleness/respect. Indeed, the concept itself is alien to English and is reduced to matters of register and collocation or of being considerate or inconsiderate.
- (d) Inconsistent information from English speakers due to a number

of factors including those

- i) Due to differences—or a failure to grasp them—in Japanese politeness. That is, in one case, the English speaker may well be aware of a difference but simply substitute an acceptable English pattern instead of an actual equivalent of the Japanese which may confuse an English speaker. In another case, the informant may actually be unaware of difference and assure the learner that “this is the way” to do the same in English. In either case, the information given is not wrong, but merely misapprehended or misapplied—something like equating おはようございます with “Good morning:” Everything goes fine until someone replies with “what’s good about it?” At the same time the polite elements お and ございます can only be explained, not expressed in English.⁸⁾
- ii) Confusing prescriptive and descriptive usage. Even professionally trained teachers may unthinkingly present a textbook answer that repeats what every parent tells their children to do while in actual practice neither parent nor child actually does it. Nonprofessionals may even feel obliged to prescribe usage rather than describe common practice. In any event, the learner is unprepared for discrepancy between Emily Post and what is actually customary. Not only is Emily Post dated, following her may lead to embarrassment or insult!
- iii) Ethnocentric assumptions by native-speaker informants that may cause i) or ii) above or false generalization of their own limited practices as universal to the English speaking world or, as often is the case, North Americans attributing to British or visa versa something that is rare for either one.
- iv) Uncritical acceptance by Japanese (misunderstanding). Even when informants are careful to qualify their explanations, Japanese learners are quick to overgeneralize. This may be common to any learning process, but here we usually have the case where someone looking for a rule where one does not exist constructs

a rule from whatever information actually does apply. Since some of the substance is there, the learner is unprepared for the unpredictable alternatives of real life, actually becoming confused from prior success that was merely one of an infinite number of possibilities and never was "the rule."

4) Japanese are surprised to find formality can be impolite. While many Japanese can recognize long ceremonies are boring and formality is stifling even in their own institutions, their acceptance of them as obligatory seems to blind them to the reality that formality can be an imposition and a lack of consideration for those who must go through it either as host or guest!⁹⁾

5) Japanese can find English directness rude and crude.¹⁰⁾ This is especially true when there are differences of opinion or some less than pleasant realities that must be dealt with. It seldom seems to occur that it might be impolite to gloss over or treat such facts of life so superficially or that ignoring them can be an affront—unlikely to lead to a solution much less make people happier!

II. CONCERNS IN THE ENGLISH SPEAKING WORLD

In the little more than a century from the black ships, natives of the "land of the gods" still describe themselves as a "small island country." Yet another, smaller island country, before aspirations of empire even, have been quoting one of their poets, John Donne, for almost four centuries in echo of a New Testament idea nearly two thousand years old, older than either island as countries. In effect, Donne said it for English speakers everywhere: "No man is an island ...every man is a...part of the main;... any man's death diminishes me, because I am involved in mankind."¹¹⁾ In short, any culture that expects to include the whole world with ideals of the French Revolution will have an entirely different way of thinking and expressing social relations than one that depends on social distinctions and has an insular view of everything-in-its-place. Formal authoritarianism

will be at odds with formal democracy and has often inspired quotation of Kipling¹²⁾ instead of Donne.

It is too tempting to equate the differences in so-called polite and blunt forms in English with something in Japanese: but, "would you mind opening a window" can range from a beseeching to hostile tone, selfishness or consideration for others; likewise, "Open a window" with or without "please!" Even matters of register as with "For God's sake!" "Goodness sake," etc., can seem to be violated simply by the tone of voice.

English communication seeks out common areas. That is, while there are social conventions, conformity is not their goal. Differences are expected but do not need to be defined; instead, points held in common or complimentariness are sought out. Put another way, differences and similarities are two sides of any individual and it is more polite and democratic to share similarities which make it possible to communicate as equals, "part of the main" and "involved in mankind."

1) English treats differences as matters of individuality. That is, such matters as age, income, birth, education, etc., are not determinate in and of themselves as the basis of social relations or in any way prescriptive of the language or manner we should use; rather, their combined effect in creating social closeness or distance or the limits on what can be shared determines what may be appropriate for courtesy and respect.

2) Modern English stresses equality in a way that realizes most of the ideals of the French revolution (equality, brotherhood and liberty) in the spirit of democracy:

a) Discriminatory language is avoided. While all may not agree in what is appropriate, say, for avoiding sexism, racism etc., even those arguments for what is or is not taboo argue on the basis that there is no discrimination in the usage they advocate.¹³⁾ This avoidance in turn heightens sensitivity toward recognised taboos.

b) Familiar thee and thou are obsolete (replaced with you). In other

words, English has democratized to the extent of losing the previous distinction in addressing other people. (As this is a relatively recent change some interesting anomalies appear in application to God, explained next.)

c) Even God is personal and "equal" to most Christians who accept the teaching that Christ was God becoming a common man. Interestingly, however, many use the obsolete thee and thou, even thy and thine, as terms of special reverence rather than closeness. It should be noted, however, many true believers use "you" while a few clerics and others with appropriate education may still use thee, etc., as a genuine term of familiarity¹⁴⁾ (one rather suspects these individuals, however, must feel closer to God than to their fellows).

d) Equality is a social fiction, but fundamental to the idea of what is friendly or polite:

i) D.H. Lawrence's wish to say *shit* to a lady's face at once reveals the ideal and that it is fictional. I never determined if he lacked the courage or the opportunity, but it should be clear that he desired to overcome class distinctions and was not interested in insulting anyone.¹⁵⁾ Interestingly, the fiction has worked in reverse in the southern United States. While it is difficult to imagine a "Southerne Belle" who has not used the term to express contempt, many will take (or at least pretend) offence at its use by another.....for all are ladies and one does not say *shit* to a lady!¹⁶⁾

ii) As good as vs. no better than: Similarly, those who find the need to say they are as good as someone else are as much as saying there is reason to consider them inferior while one who says he is no better than another may appear especially arrogant or patronising. While various Japanese are ready to accept such roles, they are inconsistent with democratic ideals and cause instinctive reactions in most English speakers. Such reactions come from the individual's own existential position and thus make any

deviance from the assumption of equality both unpredictable and dangerous while presumption of equality is likewise dangerous if social distance is not preserved.

iii) Friendliness is a matter of social distance, “buddy!” Indeed, the term buddy is especially instructive. People who actually are buddies, genuinely close friends with few if any secrets, have no need of the term in personal address. Hence, used as such, especially with strangers, it is a violation of any definition of appropriate address respecting familiarity or unfamiliarity and must be understood as ironic or even hostile. (People named or nicknamed Buddy have a special problem, indeed.)¹⁷⁾ While income, family, etc., are predictors of social distance, they are not the determiners as it relates to polite language. Social distance is essentially defined by degree of familiarity and can largely be self-defined by participants in their conversation and other interaction as long as they can enter it freely and as equals. These two conditions (or fictions) are essential for politeness or friendliness to begin while it is maintained by matching our language to the degrees of familiarity that have developed in actual social interaction.

iv) Formality keeps distance or rejects; informality closes that distance or intrudes by becoming too close. What makes either one friendly or polite depends on the content of our communication combined with whatever social relation that has been established.

e) Tone of voice is key to interpretation.¹⁸⁾ As we have already noted, the indirectness (would you mind ...ing) or directness (do...) did not determine politeness. Similarly, tone of voice cannot be considered independently from either content or context in deciding how polite or impolite an expression or mode of address is. Lacking clearly prescribed language or strict social protocol, however, tone of voice remains a reliable guide.

i) Anger, however, can mean unguarded rather than impolite. Of course it is impolite when directed at someone. Likewise, its

expression in public is generally so. Nevertheless there are a variety of situations where it would be acceptable social behavior or even expected: i.e., political rallies, protest meetings or even in friendly discussion. As long as the emotional intensity does not exceed what is allowed by social proximity, anger or other strong emotions are not impolite. Such intensity, however, does reveal what proximity is assumed.

ii) Other options include irony, sarcasm, parody and ambiguity in a range of voice expression that are content- and context-dependent but of and in themselves neither polite nor impolite. The same can be said for patronizing, officious, commanding, begging, whining (beseeching?), imploring or even "sweet" tones of voice. They all help determine if content befits context. Even a neutral tone of voice may not reflect courtesy and respect for others in a given social situation.

f) "Correct" can be "excruciating" as Miss Manners explains.¹⁹⁾ That is to say socially correct behaviour is not necessarily intended to be friendly. Friendliness assumes good will on the part of all participants, but as her column reveals, not all people desire to express good will, or even consider the same behavior friendly. Indeed, most of her modern day equivalent to Emily Post seems addressed to those occasions when something less than charity has created a problem those seeking her advice seem happy to resolve with excruciating "correctness" rather than special good will.²⁰⁾

I trust these points are sufficient to demonstrate how deep, complex and firmly entrenched the values guiding politeness in English actually are and the collision course that must result when one polite fiction assumes all are in God's image and equal while another pretends someone is better—and often assumes it as fact rather than fiction!

III. A RULE OF THUMB

Since there really are social differences, it is important to know

that English recognizes them in terms of degrees of familiarity and relative equality while recognizing vast differences in skill or accomplishments as simply individuality. Respect for such differences are a social obligation or one's due as a human being and not politeness, Politeness shows consideration for different values, feelings or needs irrespective of social accomplishments but on a personal basis even with strangers. That is, we are friendly in different ways to different folk.²¹⁾

Consequently, Japanese should be less concerned with how to express: their stereotyped formulas and very heads-up about how to respect individuality while showing consideration for others as equals with different desires, expectations and needs. Any reader of Miss Manners, however, will realize the lack of standard form does not simplify things any more for native speakers than for learners and can take heart in the realization most honest efforts will be appreciated while misunderstandings are not limited to cross-cultural encounters. Friendliness is what really counts.

The following table provides an overview of the politeness as friendliness feature in English—a Mercator rather than round projection: Here the X axis represents the range of social relationships. In the round, these come together through estrangement or possibly instant mutual infatuation. In life, they are overlapping and in flux, many changing even in a manner of minutes. In general, they move from left to right as social distance closes; again, remember this is the distance between fictional, legal equals. (That is to remember social roles as parent and child, teacher and student are temporary and do not define permanent social relations: siblings have equal rights and a father is not superior to his son in more than age or property once the son is a legal adult. Discrimination on the basis of sex, race, age, etc., are morally as well as legally wrong. Differences in social status are expected to be earned or preserved on the basis of individual merit.)²²⁾

Lacking these distinctions, it is relatively easy to arrange all possible social relationships from strangers to intimates. It should be noted that a true intimate is one from whom there is no secret and there is a sense of complete trust and mutual reliance. This mutual quality explains why few people may ever find genuine intimacy.²³⁾ (I suspect the majority of people live their full lives without it.) Near intimacy can change to estrangement (as in divorce) or physical accident, including of course, death, amnesia, etc. This arrangement cannot apply to caste systems while it could be argued many families or groups impose rules that could create subsystems (the military, for example, or a Confucian family in San Francisco). The in-group will have their own adaptation of English for their respect levels, etc., but it should be pointed out that even the military suspends them outside duty situations and in civilian life. The fact these form exceptions can only confirm the rule, however. Furthermore, that rule is merely descriptive, not prescriptive.

The Y axis represents the tone of voice as tied to types of content moving from top to bottom in accord to distant or non-emotional tones toward familiar or unguarded emotional tones of voice. In the round, they come together in times of emergency and public panic. In life, we find the continuum will vary with local culture and that transitions can be sudden and take great leaps according to involvement of individuals. These content categories are based on the literature of Transactional Analysis, a type of psychotherapy. In spite of its origins, it is a valuable tool for both education and social linguistics and gives the fullest analysis yet for understanding tones of voice. Often, content will not be pure, but contaminated with the potential to take off in unexpected directions which is the essence of "games" here.²⁴⁾

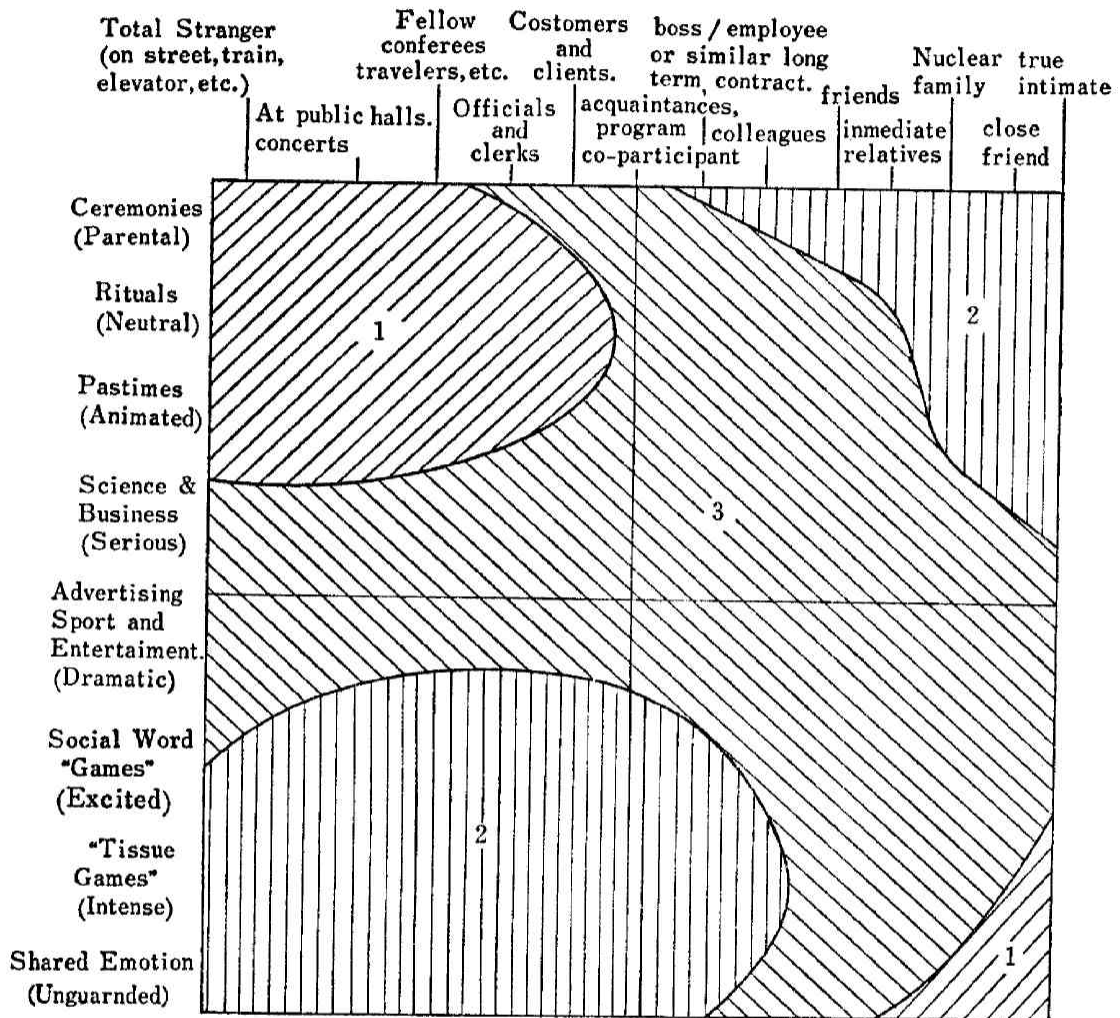
Ceremonies, including weddings, funerals, graduations, etc. actually are publicly structured ways to handle highly emotional events so that participation can range from total strangers to immediate family.

Military procedures are probably somewhere between ceremony and rituals. Rituals entail normal greetings, introductions, etc., that confer recognition on others and confirm our mutual existence as members of society, but are restricted to set patterns or formulas. Pastimes have more variation but essentially do that—pass the time while while creating opportunities for confirming our world and life views. They include such common topics as the weather, the generation gap, new cars, etc. in stereotyped exchanges allowing for animated voices, irony, etc., but no direct emotions. Our courts and justice system include transactions ranging from ritual to science and business as well as formal ceremony. Science and business communication are normally serious in tone and matter-of-fact in procedure. Advertising, sport and entertainment go beyond the straightforward world of science and business to clearly dramatic, even consciously “stagey,” tones of voice. They also begin to incorporate elements of transactional games which include ulterior motivation and private objectives not clearly evident on the surface of communications. They can be limited to psychological word games, but can involve literally tissue level transactions ranging from creative acts like producing babies or, more commonly, destructive acts, coming to blows or personal injury or involving great indebtedness and the like.²⁵⁾ Going beyond the intensity of games are open and unguarded shared emotions ranging from terror to delight and eroticism.

The shaded areas reflect 1) friendly or polite transactions where things are mutually acceptable; 2) unfriendly or impolite areas when at least one party will feel intrusion or express rejection; and 3) the neutral zone which should not offend, but does not go beyond to assure acceptance. Normally, it assumes acceptance and, in that way, can be a form of politeness (or impoliteness if all parties are not at ease).

It is interesting to note how any given content can change from polite to impolite or vice versa. In English, ceremonies can be polite to neutral in personal communication as long as there is considerable

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WITH TONE OF VOICE AND PERCIEVED SOCIAL DISTANCE**



social distance. But, in normal personal relations, it is generally impolite to "make [someone] stand on ceremony" —the idiom says it all.

Rituals and pastimes have similar potential, but do not become impolite or unfriendly until we reach more personal levels. Here, a great deal of cultural variation may exist with some families preserving rituals, especially between generations. Nevertheless, I regard it rather unusual for a nuclear family to use "hello" or "good morning" even

outside the home. (I would expect: "Time to get up!" "What's for Breakfast?" "How do you feel?" or the like.) Similarly, the use of pastimes put distance or express rejection as the classic "Let's talk about the weather!" being used when one feels a person is probing into matters too personal to be discussed.

Science and business, even sport, entertainment and advertising should be neutral, but to the extent they are deceptive or exploitive, they can be regarded as intrusive as science or business are in personal intimacy or public dishonesty is in advertising, sport or entertainment; tolerance begins only at the professional level of colleagues.

Tolerance for psychological games also begins at such personal levels with some limited feeling of privilege to be included with shared emotion among closest friends and family. Public display of emotions not controlled by ceremony are generally regarded as unseemly as has been demonstrated at times in too free expression of joy or disappointment at olympic games.

IV. IN CONCLUSION

A complete and thorough analysis would take volumes, especially if cross-cultural comparison were included. Even this "Mercator projection" would become a better guide with topographical features that could distinguish positive content and deal with such basic content as white lies and deception, fear and hostility. Actually they are there in the content categories ranging from distant to familiar tones-of-voice; in-depth study is possible in the psychotherapeutical works of Berne, Steiner, James & Jongeward and the Harrises which can be consulted. But I will be satisfied if I have demonstrated the need to stop trying to equate Japanese formulas with non-existent equivalences in English and have replaced it with an awareness of the need to develop a feel for equality in social transactions and a hint of the kind of show of consideration that makes friendliness the natural expression of politeness in English. Since tone of voice is little more than an

expression of feeling, the best way to tune in on English feeling is to escape a purely We-They mentality and get "involved with mankind" on an I-You basis; for in this space age, no man is an island... nor is any nation.

Continued analysis should concentrate on the use of indirection and complementariness in transactions. This represents the main technique to keep options open and create a sense that the individual freely enters and continues in any transaction.²⁶⁾ Teaching materials for English learners should focus not only on leaving options open but also how to exercise their own options. Particularly, emphasis should concentrate on developing a non-prescriptive mentality. As high as 25% of students still perceived the question of politeness in prescriptive rather than optional terms. (They may also have seen the assignment of making their own charts as simply a task to regurgitate or even may not have understood the assignment.)

Differing assumptions as to what is desirable/acceptable need to be explored in a systematic way. Comparative charts produced by English majors and non-English majors as well as graduates reveal a considerably different universe of social communication amongst Japanese and its perception by different generations and roles within that universe. The students who produced a video posed a problem where a female tourist considered at least five alternative ways to ask directions where English would find any one way acceptable for all possibilities. (The improbability of addressing anyone from the Imperial family encouraged a humorous approach including being speechless—an alternative actually used initially by the tourist.) Thoroughness would require practically unacceptable ways, as well, to be explored and compared for both languages.

However instructive such analysis may become, we nevertheless have sufficient basis from this chart to work out a practical outline of instruction for Japanese learners at all age levels. In most cases, existing materials in use need simply to be disabused as being a direct

correspondence of anything in Japanese and students be given some orientation toward the democratic value system and sense of social distance/familiarity.²⁷⁾ Tones of voice in and of themselves need little instruction, but students need to learn the actual semantic value of the English they learn in order to produce natural intonation. In the classroom, students have demonstrated some initial tentativeness, but soon develop confidence and a great sense of release, even freedom, in the new approach English makes possible. Confidence can be expected to follow in most, if not all cases. I personally would recommend teaching the English value system as soon as the student begins learning English, adjusting teaching methods according to age and the students' understanding of Japanese values. I certainly would prepare students from the beginning to expect English to do things differently and never equivalent to any given Japanese terms for respect, etc., but simply to use them for a frame of reference to understand the differences of English values in practice.

NOTES

- 1) Cf., for example, S. Fukushima and Y. Iwata, "Politeness in English" *JALT JOURNAL*, Japan Association of Language Teachers, July, 1985, Tokyo. They concluded "A better understanding of politeness features in English will help EFL [English as a Foreign Language] students to communicate more effectively..." Also see the converse in S.I. Harada, "Honorifics" in *SYNTAX AND SEMANTICS VOLUME 5: JAPANESE GENERATIVE GRAMMAR*, edited by M. Shibatani, Academic Press (a Harcourt Brace Jovanovich subsidiary), 1976, New York. He found earlier explanations of Japanese honorifics (Prideaux and Makino, both in 1970) failed "from the fact that both of them try to incorporate the evaluation of politeness into the grammatical accounts of honorifics." (p. 561)
- 2) The publisher sought (in 1978) a college text to address the problems first presented by Barbra Teri Okada and Nancy Taeko Okada in their *DOs AND DONT's FOR THE JAPANESE BUSINESSMAN ABROAD*, Regents Publishing Company, Inc., 1973, New York. Instructional materials were produced for IL Institute in Tokyo and Kent Language School in Saitama and Kanagawa beginning in 1980. A text, *ENGLISH SOUND AND SENSE FOR INTERNATIONAL COMMUNICATION*, was finally

published by the Allegan Education Foundation at Sayama City in 1987 (reprinted in 1988).

- 3) These included a Canadian director of an English Language School, two British college instructors (of English at Kanagawa and Waseda Universities), and two U.S. instructors (of Sociology and Anthropology at Sophia University). One International Christian University professor of linguistics discussed it without the chart presented here; numerous others, including Japanese English professors, discussed it subsequently and prior to any other presentation. Of course, the author alone remains responsible for any shortcomings but must acknowledge insight provided by these others.
- 4) "Does Friendly=Polite?—It Depends.", 13th Annual Convention of the Japan Association of Practical English, September 25, 1988, Tokyo.
- 5) "Does 'Friendly' Equal 'Polite' in English?", Kanagawa University Foreign Language Center Seminar, December 16, 1988, Yokohama; "Guidelines for 'Polite English,'" 15th Spring Seminar, Yokohama Linguistic Circle for the Study of Language and Man, March 31, 1989, Hachioji City, Tokyo.
- 6) The video was produced in the winter of 1988-89 and is held at the Foreign Languages Center of Kanagawa University, Yokohama.
- 7) Detailed in Fukushima and Iwata cited above.
- 7a) A typical case is illustrated by Columbia Pictures' Oscar winning film *GANDHI* as shown in Japan. The *jimaku* used 君 for *Mister* when Smuts reluctantly used it in addressing Gandhi. 様 would have been far more correct, since Smuts was using pro forma respect as befits a British subject in a court of law.
- 8) I have elaborated this point in "What's in a Quote," *JAT BULLETIN*, number 43, October 1988, Japan Association of Translators, Tokyo.
- 9) Personal communications; mainly from program directors, teachers and students in the same programs.
- 10) See "Why Ask Your Age?" and "Why So Many Sensei?" in Paul Meredith Stuart's *NihONSENSE* (sic), *The Japan Times*, 1987, Tokyo, for interesting reversals (i.e., from an English speaker's perspective) that still illustrate this point.
- 11) Familiar enough to be in any reference for English quotations; the same passage is the source for the title of Hemingway's novel, *FOR WHOM THE BELL TOLLS*. Cf. Bartlett's *FAMILIAR QUOTATIONS*, any edition.
- 12) Of course, the line is "East is East and West is West and never the twain shall meet," from "Gunga Din;" cited in most quotation reference works.
- 13) This is not to ignore British tabloids that used "Jap" in headlines, even as the Japanese emperor died in January, 1989; it only reveals the

- intellectual level of these publications (very low).
- 14) Cf. the English title, *I-THOU*, of *ICH UND DU* (1923) by the Jewish philosopher, Martin Buber (1878-1965).
 - 15) A well known account coming from Lawrence's tour of the U.S. lecture circuit first related to me in 1964 in a modern novel course devoted to his novels for one term at Michigan State University.
 - 16) At least not those in the south; also, a pun using the idiom "didn't say shit"="said nothing"→Do not speak openly with southern women (at least westward to Texas and Oklahoma; remaining areas have large influxes from other regions, including Spanish speakers and East Asians and seem more tolerant or appreciative of an open manner).
 - 17) Gary Larson in one of his cartoons from "*THE FAR SIDE*" series (regularly featured in the *Japan Times*) illustrates how anyone named Buddy must dislike his name by featuring the poor soul driving in the midst of a traffic jam surrounded by shouts such as "Move it Buddy!" or "Watch out Buddy!" etc.
 - 18) See E. Berne, *TRANSACTIONAL ANALYSIS IN PSYCHOTHERAPY* Grove Press, 1961, New York.
 - 19) See J. Martin's syndicated column *MISS MANNERS*. Her first collection was titled *MISS MANNERS' GUIDE TO EXCRUCIATINGLY CORRECT BEHAVIOR* and was a best seller in 1982. *TIME Magazine*, November 5, 1984 provides an extensive overview while the *Japan Times* carries it to date. Her affected Victorian prose style heightens her ironic humor, but it is likely to be missed by non-native speakers unless forewarned.
 - 20) *TIME* cites, for example, the following advice in response for a plea for how to handle "nonmarital" biological relatives: ...*Miss Manners is also trying to work up some sympathy for the father, but is finding it difficult...Miss Manners confesses that she would be pleased if the two families [marital and nonmarital] got together and eliminated their common problem, namely him.* (Although *TIME* refers to the situation as a "reasonably typical confusion in the contemporary life-style," readers of Shakespeare will recognize it as might many generations of Japanese.)
 - 21) See E. Berne, *WHAT DO YOU SAY AFTER YOU SAY "HELLO?"*, Bantam, 1975, New York.
 - 22) See T. Harris, *I'M OK-YOUR'E OK*, Harper and Row, 1967, New York, especially Chapter 12, sections "The worth of persons" and "People in perspective."
 - 23) See M. James and D. Jongeward, *BORN TO WIN: TRANSACTIONAL ANALYSIS WITH GESTALT EXPERIMENTS*, Addison-Wesley, 1971, Menlo Park. This work has been translated into Japanese.
 - 24) See E. Berne, *GAMES PEOPLE PLAY*, Grove Press, 1964, New York. This work popularized Transactional Analysis but understanding has been

superficial: cf. Peter Farb's 1974 popularization of Social Linguistics, *WORD PLAY*; tauted as "the most entertaining and enlightening book on human behavior since *Games People Play*," there is not one reference to Berne who provided much relevant and deep insight Farb would have done well to have used.

- 25) See C. Steiner, *GAMES ALCOHOLICS PLAY*, Grove Press, 1975, New York.
- 26) See A.B. Harris and T.A. Harris, *STAYING OK*, Harper and Row, 1985, New York.
- 27) i.e. as attempted in my *ENGLISH SOUND AND SENSE FOR INTERNATIONAL COMMUNICATION*, indicated above.

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