

УНИВЕРЗИТЕТ „ГОЦЕ ДЕЛЧЕВ“ - ШТИП
ФИЛОЛОШКИ ФАКУЛТЕТ

UDC80 (82)

ISSN 1857-7059

ГОДИШЕН ЗБОРНИК

2023

YEARBOOK

2023

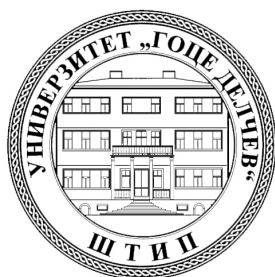


ГОДИНА 14
БРОЈ 21

VOLUME 14
NO 21

GOCE DELCEV UNIVERSITY - STIP
FACULTY OF PHILOLOGY

УНИВЕРЗИТЕТ „ГОЦЕ ДЕЛЧЕВ“ – ШТИП
ФИЛОЛОШКИ ФАКУЛТЕТ



ГОДИШЕН ЗБОРНИК
2023
YEARBOOK
2023

ГОДИНА 14
БР. 21

VOLUME XIV
NO 21

GOCE DELCEV UNIVERSITY – STIP
FACULTY OF PHILOLOGY



ГОДИШЕН ЗБОРНИК ФИЛОЛОШКИ ФАКУЛТЕТ

За издавачот:

проф. д-р Луци Караниколова -Чочоровска

Издавачки совет

проф. д-р Дејан Мираковски
проф. д-р Лилјана Колева-Гудева
проф. д-р Луци Караниколова -Чочоровска
проф. д-р Светлана Јакимовска
проф. д-р Ева Ѓорѓиевска

Редакциски одбор

проф. д-р Ралф Хајмрат – Универзитет од Малта, Малта
проф. д-р Неџати Демир – Универзитет од Гази, Турција
проф. д-р Ридван Џанин – Универзитет од Едрене, Турција
проф. д-р Стана Смиљковиќ – Универзитет од Ниш, Србија
проф. д-р Тан Ван Тон Та – Универзитет Париз Ест, Франција
проф. д-р Карин Руке Бритен – Универзитет Париз 7 - Дени Дидро, Франција
проф. д-р Роналд Шејфер – Универзитет од Пенсилванија, САД
проф. д-р Кристина Кона – Хеленски Американски Универзитет, Грција
проф. д-р Златко Крамарик – Универзитет Јосип Јурај Штросмаер, Хрватска
проф. д-р Борјана Просев-Оливер – Универзитет во Загреб, Хрватска
проф. д-р Татјана Гуришиќ-Бекановиќ – Универзитет на Црна Гора, Црна Гора
проф. д-р Рајка Глушица – Универзитет на Црна Гора, Црна Гора
доц. д-р Марија Годорова – Баптистички Универзитет од Хонг Конг, Кина
доц. д-р Зоран Поповски – Институт за образование на Хонг Конг, Кина
проф. д-р Елена Андонова – Универзитет „Неофит Рилски“, Бугарија
м-р Диана Мистреану – Универзитет од Луксембург, Луксембург
проф. д-р Зузана Буракова – Универзитет „Павол Јозев Сафарик“, Словачка
доц. д-р Наташа Поповиќ – Универзитет во Нови Сад, Србија

проф. д-р Светлана Јакимовска, проф. д-р Луци Караниколова-Чочоровска,
проф. д-р Ева Ѓорѓиевска, проф. д-р Махмут Челик, проф. д-р Јованка Денкова,
проф. д-р Даринка Маролова, проф. д-р Весна Коцева, доц. д-р Надица Негриевска,
доц. д-р Марија Крстева, доц. д-р Наталија Поп Зариева, проф. д-р Игор Станојоски,
проф. д-р. Лидија Камчева Панова

Главен уредник

проф. д-р Светлана Јакимовска

Одговорен уредник

проф. д-р Ева Ѓорѓиевска

Јазично уредување

м-р. Лилјана Јовановска (македонски јазик)
доц. д-р Сашка Јовановска (англиски јазик)
доц. д-р Наталија Поп Зариева (англиски јазик)

Техничко уредување

Славе Димитров

Редакција и администрација

Универзитет „Гоце Делчев“ - Штип
Филолошки факултет
ул. „Крсте Мисирков“ 10-А п. факс 201, 2000 Штип
Република Северна Македонија



YEARBOOK FACULTY OF PHILOLOGY

For the publisher:

Prof. Lusi Karanikolova-Cocorovska, PhD

Editorial board

Prof. Dejan Mirakovski, PhD

Prof. Liljana Koleva-Gudeva, PhD

Prof. Lusi Karanikolova-Cocorovska, PhD

Prof. Svetlana Jakimovska, PhD

Prof. Eva Gjorgjievska, PhD

Editorial staff

Prof. Ralf Heimrath, PhD – University of Malta, Malta

Prof. Necati Demir, PhD – University of Gazi, Turkey

Prof. Rıdvan Canım, PhD – University of Edrene, Turkey

Prof. Stana Smiljkovic, PhD – University of Nis, Serbia

Prof. Thanh-Vân Ton-That, PhD – University Paris Est, France

Prof. Karine Rouquet-Brutin PhD – University Paris 7 – Denis Diderot, France

Prof. Ronald Shafer PhD – University of Pennsylvania, USA

Prof. Christina Kona, PhD – Hellenic American University, Greece

Prof. Zlatko Kramaric, PhD – University Josip Juraj Strosmaer, Croatia

Prof. Borjana Prosev – Oliver, PhD – University of Zagreb, Croatia

Prof. Tatjana Gurisik- Bekanovic, PhD – University of Montenegro, Montenegro

Prof. Rajka Glusica, PhD – University of Montenegro, Montenegro

Ass. Prof. Marija Todorova, PhD – Baptist University of Hong Kong, China

Ass. Prof. Zoran Popovski, PhD – Institute of education, Hong Kong, China

Prof. Elena Andonova, PhD – University Neofit Rilski, Bulgaria

Diana Mistreanu, MA – University of Luxemburg, Luxemburg

Prof. Zuzana Barakova, PhD – University Pavol Joseph Safarik, Slovakia

Ass. Prof. Natasa Popovik, PhD – University of Novi Sad, Serbia

Prof. Svetlana Jakimovska, PhD, Prof. Lusi Karanikolova-Cocorovska, PhD,
Prof. Eva Gjorgjievska, PhD, Prof. Mahmut Celik, PhD, Prof. Jovanka Denkova, PhD,
Prof. Darinka Marolova, PhD, Prof. Vesna Koceva, PhD, Prof. Nadica Negrievska, PhD,
Prof. Marija Krsteva, PhD, Prof. Natalija Pop Zarieva, PhD, Prof. Igor Stanojoski, PhD,

Prof. Lidija Kamceva Panova, PhD

Editor in chief

Prof. Svetlana Jakimovska, PhD

Managing editor

Prof. Eva Gjorgjievska, PhD

Language editor

Liljana Jovanovska, MA (Macedonian language)

Prof. Saska Jovanovska, PhD, (English language)

Prof. Natalija Pop Zarieva, PhD, (English language)

Technical editor

Slave Dimitrov

Address of editorial office

Goce Delchev University

Faculty of Philology

Krste Misirkov b.b., PO box 201

2000 Stip, Republic of North Macedonia





СОДРЖИНА CONTENTS

Книжевност / Literature

Јованка Денкова

РОМАНОТ „СРЕДБА ВО ОСАМЕНАТА КУЌА“ ОД ПЕТРЕ ДИМОВСКИ
– КАКО КРИК ЗА ПОГОЛЕМА СВЕШНОСТ И ПРЕТПАЗЛИВОСТ

Jovanka Denkova

THE NOVEL “MEETING IN THE LONELY HOUSE”
BY PETRE DIMOVSKI - AS AN OUTCRY OF YOUNG PEOPLE FOR
GREATER AWARENESS AND CAUTION 9

Мерал Шехаби-Весели, Лулјета Адили-Челику

БИБЛИЈАТА КАКО ИНТЕРТЕКСТ ВО ДЕЛОТО
„ТАТКОТО МУСА ГОЛ“ НА ЧАЈУПИ

Meral Shekabi-Veseli, Luljeta Adili-Cheliku

THE BIBLE AS AN INTERTEXT IN THE WORK
BAVA MUSA LAKURIQ BY ÇAJUPI 19

Марија Леонтиќ

ПОЕТСКИТЕ КНИГИ НА ФЕРИД МУХИЌ

Marija Leontik

FERID MUNIC'S POETRY BOOKS 31

Маријана Ѓорѓиева

РЕЛИГИОЗНИТЕ АСПЕКТИ ВО ГЕРМАНСКОЈАЗИЧНАТА
ЕКСПРЕСИОНИСТИЧКА ПОЕЗИЈА

Marijana Gjorgjieva

THE RELIGIOUS ASPECTS OF GERMAN LANGUAGE
EXPRESSIONIST POETRY 43

Култура / Culture

Софија Иванова, Ана Витанова-Рингачева

ВОДАТА И КАМЕНОТ КАКО СИМБОЛИ ВО НАРОДНАТА
ТРАДИЦИЈА НА СВЕТИ НИКОЛЕ И СВЕТИНИКОЛСКО

Sofija Ivanova, Ana Vitanova-Ringacheva

WATER AND STONE AS SYMBOLS IN THE FOLK TRADITION
OF THE TOWN SVETI NIKOLE AND THE SURROUNDING AREA 57

Маријана Ѓорѓиева

СОЦИОЛОГИЈАТА И РЕЛИГИЈАТА

Marijana Gjorgjieva

SOCIOLOGY AND RELIGION 73



Јазик / Language

| | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|
| Билјана Ивановска, Гзим Цафери НЕОЛОГИЗМИ ВО СОВРЕМЕНИОТ ГЕРМАНСКИ ЈАЗИК ПРЕКУ ПРИМЕРИ ОД ДИГИТАЛНИОТ РЕЧНИК OWID Biljana Ivanovska, Gëzim Xhaferrri NEOLOGISMS IN MODERN GERMAN PRESENTED BY THE DIGITAL DICTIONARY OWID | 89 |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|

| | |
|---------------------------------------------------------------------|----|
| Ана Коцева THE VARIABILITY OF LINGUISTIC POLITENESS | 99 |
|---------------------------------------------------------------------|----|

Методика на наставата по јазик / Language teaching methodology

| | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| Марија Гркова-Беаер ЗНАЧЕЊЕТО НА МЕТОДИТЕ ВО НАСТАВАТА ПО СТРАНСКИ ЈАЗИК Marija Grkova-Beader THE IMPORTANCE OF METHODS IN FOREIGN LANGUAGE TEACHING | 109 |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|

| | |
|----------------------------------------------------------------------------------------------------------------------------------|-----|
| Emin Idrizi TEACHERS' KNOWLEDGE AND INCORPORATION OF THE 21 ST CENTURY SKILLS IN LANGUAGE TEACHING | 119 |
|----------------------------------------------------------------------------------------------------------------------------------|-----|

Преведување / Translation

| | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| Лидија Таушански, Даринка Маролова ПРАВНИТЕ АКТИ ВО ПРЕВОДОТ ОД МАКЕДОНСКИ НА ГЕРМАНСКИ ЈАЗИК Lidija Taushanski, Darinka Marolova LEGAL ACTS TRANSLATED FROM MACEDONIAN TO GERMAN LANGUAGE | 133 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|

| | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| Меги Димова, Даринка Маролова ПРИМЕНА НА ПРЕВЕДУВАЧКИ ПОСТАПКИ ВО МАКЕДОНСКИОТ ПРЕВОД НА НОВЕЛАТА „МАЛИОТ ГОСПОДИН ФРИДЕМАН“ ОД ТОМАС МАН Megi Dimova, Darinka Marolova APPLICATION OF TRANSLATION PROCEDURES IN THE MACEDONIAN TRANSLATION OF THE NOVELLA LITTLE HERR FRIEDMANN BY THOMAS MANN | 143 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|

THE VARIABILITY OF LINGUISTIC POLITENESS

Ana Koceva¹

¹ Faculty of Philology, Goce Delcev University, Stip, North Macedonia
ana.koceva@ugd.edu.mk

Abstract

Politeness is a universal concept present in all languages and cultures. Despite the universality of the general concept of politeness, linguistic politeness is a different concept with its own distinct features related to both language and culture. The aim of this paper is to raise the awareness for the variability of linguistic politeness and its influence on the communicative competence of learners of English as a foreign language. The paper gives a thorough explanation on the difference between politeness as a behavioural trait and linguistic politeness by a theoretical overview of the development of linguistic politeness in English and some of the most influential linguistic approaches to this multiplex concept. Furthermore, it shows the culture-based variety of linguistic politeness in other languages and cultures and consequently emphasizes its influence on EFL learners with different cultural backgrounds and its importance for EFL teachers as well.

Key words: politeness, linguistic politeness, EFL, cultural variability.

Introduction

Politeness is an intricate concept that requires a multidirectional review with a special emphasis on its relations with language and culture, which are additionally complex terms. In the Cambridge Dictionary¹ politeness is defined as “behaviour that is socially correct and shows understanding of and care for other people’s feelings”, and in the Oxford Dictionary² it is described as “good manners and respect for the feelings of others” and “the fact of being socially correct but not always sincere”. On one hand, these definitions perfectly summarize the view of any individual on the concept of politeness, regardless of their culture, language, or any other characteristics. On the other hand, these definitions are extremely vague since socially correct behaviour or good manners are variable terms that are dependent on a range of factors such as culture, language, ethnicity, tradition, language and many more. Moreover, politeness as a general concept and linguistic politeness are two distinct terms.

Linguistic politeness is a distinct concept that includes both language and politeness as a social behaviour or simply it can be described as “polite use of language” (Ononye, 2020, p.22). Linguistic politeness refers to the language used to express

¹ politeness. (2023). Cambridge Free English Dictionary. available at: <https://dictionary.cambridge.org/dictionary/english/politeness>

² politeness (2023) Oxford Advanced Learner’s Dictionary at OxfordLearnersDictionaries.com. (n.d.). available at: <https://www.oxfordlearnersdictionaries.com/definition/english/politeness?q=politeness>

politeness in accordance with the sociocultural behaviour of a certain community. The complexity of politeness is further enhanced in linguistic politeness due to its dependence on elements with large variability, but also due to the different views of linguists on the concept itself. Herein, the first step in understanding and describing the concept of politeness is to differentiate between politeness used as a general term for a certain type of behaviour versus linguistic politeness or the language used to express politeness. Furthermore, one must consider the variable views of linguists on linguistic politeness as well as the cultural variability of linguistic politeness.

Linguistic politeness (origins and development)

The concept of politeness gradually changed in the past from cooperative and respectful behaviour to a polished or polite way of speaking. In Britain the polished and desired speech in the 19th century belonged to the upper classes, and through time the polite speech became equated to standard English. Therefore, this can be considered as the origin of language expressed politeness in the English language. Nowadays, the use of a standard language is still regarded as polite and appropriate in most everyday situations, not only for English, but for any language in general.

The language used to express politeness or linguistic politeness is interrelated to numerous concepts and depends on multiple features, therefore it is studied by many different researchers such as philosophers, linguists, psychologists etc. In this paper I will focus solely on the linguistic views on politeness.

The historical development of different linguistic views on politeness are nowadays referred to as classic, modern and post-modern views. The classical views on politeness are driven by one of the initial attempts to provide a framework that describes the appropriate use of English in discourse which is the Gricean cooperative principle. Grice (1969) believed that people who are involved in a conversation will naturally cooperate with each other and further proposed four basic maxims that are nowadays referred to as the Gricean maxims. In accordance with the maxims people should: provide the appropriate amount of information (quantity maxim), be truthful (quality maxim), be relevant (maxim of relevance), and avoid ambiguity or obscurity (maxim of manner). Although the Gricean maxims offer a well-structured guide for socially appropriate language use, it was shown that people often intentionally do not adhere to the maxims and convey or imply different meanings through a conversational implicature. Nevertheless, the maxims served as a solid base for future frameworks such as the politeness principle.

The politeness principle is a maxim-based approach to politeness established by Leech (1983). It is based on six maxims with variable importance, and these are the following: tact, generosity, approbation, modesty, agreement, and sympathy maxim. The use of maxims allows minimization of the impolite and maximization of polite beliefs. The role of this model is to maintain social equality and friendly relations to enable the speaker to assume that the interlocutor is being cooperative. Leech (2014) defined the politeness principle as “a constraint observed in human communicative behaviour, influencing us to avoid communicative discord or offence, and maintain or enhance communicative concord” (p.87). The constraint that he mentions is labelled as ‘general strategy of politeness’ and encompasses all its variants or maxims. Leech

emphasized that his maxims vary in different cultures and further studies are needed to describe the politeness principle in different contexts, unlike Brown and Levinson (1987) who believed in universality.

Brown and Levinson (1987) claimed that politeness is the act of being aware of a person's face and respect it. Their theory is based on the concept of face introduced by Goffman (1967), who believed that every individual has a public self-image, or a face and the social interaction is always with the aim to maintain that face. He further differentiated between a positive face, or the desire to be liked and appreciated, and a negative face or the desire not to be imposed by others. Brown and Levinson agreed that the face consists of the emotional and social side of a person's self that is expected to be recognised by others. The positive face requires maintenance of the positive image, which means appreciating the wishes and desires of a person in the social context and showing that the person is liked, respected, and accepted. On the other hand, the negative face requires respecting the individual's needs for freedom of action, freedom from imposition and the right to make one's own decisions. According to the different faces, there are also different acts of politeness. If the speaker addresses the positive needs of the hearer and enhances hearer's positive face, then we have positive politeness. If the speaker addresses the above-mentioned needs of the hearer for freedom, then we have negative politeness. In each society, people generally behave in such a way that their self-image will be respected, and usually other people follow this pattern.

Opposing the politeness theory of Brown and Levinson (1987), Watts (2003) pointed out that the notion of face defined by Goffman depends on social factors, and the face wants that appear in Brown and Levinson's work are developed prior to the interaction. Herein, facework and politeness theory cannot be equated or be a basis for a new politeness model. Also, he stated that the Gricean approach to conversational cooperation is not adequate for a politeness theory. Unlike the view of Leech that puts the focus on the hearer, Watts (2003) believes that the central focus of analysis should be on the social interaction itself. Therefore, the study of politeness of Watts incorporates numerous aspects of social interaction, the polite, appropriate, and direct behaviour, as well as the impolite, inappropriate, and indirect behaviour of the interlocutors. His approach belongs to the modern views on politeness, which means the focus was no longer on the individual, but on the interpersonal relations in the interaction process.

Watts' view on politeness includes politeness, impoliteness, and politic behaviour. The term politic behaviour marks all linguistic behaviour that is seen as appropriate to the social constraints in a certain interaction. It is a socio-culturally determined behaviour that is directed toward establishing or maintaining the personal relationships between individuals or a social group. On the other hand, he defined the linguistic behaviour as the behaviour which is perceived as beyond what is expectable as polite or impolite behaviour depending on the behaviour itself (whether it relates to positive or negative politeness).

Following Eelen's (2001) views, Watts (2003) described politeness by dividing it into two groups: first - order (im)politeness and second - order (im)politeness. First order impoliteness are the lay interpretations of the concept, while the technical term

studied by linguists is labelled as second - order (im)politeness. Also, he believed that second - order (im)politeness shouldn't be analysed outside the communicative or verbal interaction, and that the focus of the analysis should be the ways in which members of a social group conceptualise (im)politeness. Politeness can be seen as both positive and showing deference. Politeness and impoliteness encompass all the strategies, whether verbal or non-verbal, that individuals use to construct and reproduce forms of cooperative social interaction across cultures. In order to set up a theory of linguistic politeness, the focus has to be on the interpersonal relations in the interaction process including the historical, cultural and social relations.

The Watt's structure of im/politeness is established upon Bourdieu's (1990) theory of practice and the concept of emergent networks, which are constructed through the social links that an individual forms during a social interaction. It can be summarized that Watts' social model of im/politeness involves a dynamic model that consists of relational work between the interactants, and it involves an ongoing evaluation and characterisation of polite or impolite linguistic behaviour in social practice.

The modern views were followed by post-modern approaches on politeness that consist of variable notions. However, linguists agree that politeness doesn't reside on utterances, and it is not preconstructed. They believe politeness appears within groups, herein it can be analysed solely by analysing large stretches of interaction in a certain group. This means that despite differences in the views, all post-modern linguists share the same points of focus which are the following: study on long stretches of interaction, analysis on the context and questioning the role of the analyst. The main goal of post-modern linguists is to determine the irregularities or the patterns of politeness production in longer interactions. In order to achieve successful analysis, linguists have used different approaches. Some of the most influential were the analysis of communities of practice, the use of frames and the notion of valency.

Wenger (1998) developed the community of practice in order to capture practices within a group and to see how different communities construct norms for what is polite or impolite.

Terkourafi (2005) used frames based on the belief that past experiences set up a frame for the present norms about what linguistic expression should a speaker use. Terkourafi (2005) defines politeness as a matter of habits since politeness doesn't reside in linguistic expressions themselves, but in the regularity of their co-occurrence. Geyer (2008) also uses frames as a set of expectations which rests on previous experience.

Post-modernism can be described as a view that opposes all theories that aim toward universalism or any kind of generalisations. The individual variability in the production and perception of politeness is highly emphasized. As Locher (2006) states, the norms of politeness and impoliteness are constantly changing and are different in every social interaction. Therefore, only the interactants who are part of a group in a discourse can make a distinction of polite and impolite sayings in a particular interaction. Also, Kadar (2017) described politeness as a social action, which embodies a social group's practice and referred to politeness as "an interactionally co-constructed phenomenon". Therefore, it can be concluded that despite the variability

is motivated by an individual's wants, while discernment concerns the role and obligations of the individual as member of a closely knit group within hierarchical society. Herein, the feature of Japanese that differentiates it from English and other languages is the 'group face'. In Japanese culture and language, the concern for the group is the expected norm of behaviour, rather than the atomistic individualism.

Conclusion

The various linguistic theories and principles of politeness and the different cultural habits on polite or impolite language expression simply confirm the complexity and variability of the concept of politeness (and impoliteness). It also emphasizes the importance of teaching and learning this pragmatic concept in EFL and ESL groups. One of the actions that can be immediately taken is to raise awareness of the importance and significance of linguistic politeness for learners and teachers of English, and consequently to incorporate it appropriately in the teaching programmes regardless of the level of English that is taught or the age of the students/learners. In this case, I firmly believe that explicit explanation of politeness and impoliteness should be applied in the English teaching together with an explanation on socio-cultural differences. Only in this way, teachers will be able to help students achieve real communicative fluency in English and although it cannot fully prevent future ambiguities, I believe it can significantly decrease miscommunication in relation to polite and impolite expressions especially for students of English as a foreign language with different cultural backgrounds.

References

- [1] Bourdieu, P. (1990). *The Logic of Practice*. Stanford University Press.
- [2] Brown, P., & Levinson, S. (1987). *Politeness. Some universals in language usage*. Cambridge: Cambridge University Press.
- [3] Eelen, G. (2001). *A Critique of Politeness Theory*. Manchester, UK: St. Jerome Publishing
- [4] Goffman, E (1967). *On Face-Work: An analysis on face-to-face behaviour*. New York: Penguin Books, Ltd.
- [5] Grice, H.P. (1969). "Utterer's Meaning and Intentions", *The Philosophical Review*.
- [6] Gu, Y. (1990). Politeness phenomena in modern Chinese, *Journal of Pragmatics*.
- [7] Hristov, P. B. (2008). *Politeness in requests in English and Bulgarian*. Oxford University
- [8] Ide, S. (1989), The search for integrated universals of linguistic politeness, *Multilingua* 12.
- [9] Kadar, D. (2017). *Politeness in Pragmatics*. Oxford Research Encyclopedia of Linguistics. <https://doi.org/10.1093/acrefore/9780199384655.013.218>
- [10] Kusevska, M. (2012): Меѓукултурна прагматика, Несогласување во усната комуникација: англиски и македонски [Intercultural pragmatics. Disagreement in oral communication: English and Macedonian]. Skopje: Akademski pecat.
- [11] Leech, G. (1983). *Principles of pragmatics*. London: Longman.
- [12] Leech, G. (2014). *The Pragmatics of Politeness*. Jericho: Oxford University Press
- [13] Locher, M.A. (2006). *Polite behavior within relational work: The discursive*

- approach to politeness. *Multilingua* 25, Mouton de Gruyter.
- [14] Mao, L. Robert (1994). Beyond politeness theory: 'Face' revisited and renewed. *Journal of Pragmatics* 21
- [15] Matsumoto, Y. (1989). Politeness and conversational universals – observations from Japanese, *Multilingua* 8
- [16] Ononye, C. F. (2020). The concept of politeness: First/second order distinction. A lecture delivered on the Telegram platform of the Pragmatics Association of Nigeria
- [17] Terkourafi, M. (2005) An argument for a frame-based approach to politeness, *Journal of Politeness Research*.
- [18] Terkourafi, M. (2005). Broadening the horizon of linguistic politeness
- [19] Watts, R. J. (2003). *Politeness*. Cambridge: Cambridge University Press.