

ERVING GOFFMAN

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INTERACTION RITUAL

*Essays on Face-to-Face Behaviour*

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## ON FACE-WORK\*

### *An Analysis of Ritual Elements in Social Interaction*

Every person lives in a world of social encounters, involving him either in face-to-face or mediated contact with other participants. In each of these contacts, he tends to act out what is sometimes called a *line*—that is, a pattern of verbal and nonverbal acts by which he expresses his view of the situation and through this his evaluation of the participants, especially himself. Regardless of whether a person intends to take a line, he will find that he has done so in effect. The other participants will assume that he has more or less willfully taken a stand, so that if he is to deal with their response to him he must take into consideration the impression they have possibly formed of him.

The term *face* may be defined as the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact. Face is an image of self delineated in terms of approved social attributes—albeit an image that others may share, as when a person makes a good showing for his profession or religion by making a good showing for himself.<sup>1</sup>

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<sup>1</sup> For discussions of the Chinese Conception of face, see the

A person tends to experience an immediate emotional response to the face which a contact with others allows him; he cathects his face; his "feelings" become attached to it. If the encounter sustains an image of him that he has long taken for granted, he probably will have few feelings about the matter. If events establish a face for him that is better than he might have expected, he is likely to "feel good"; if his ordinary expectations are not fulfilled, one expects that he will "feel bad" or "feel hurt." In general, a person's attachment to a particular face, coupled with the ease with which disconfirming information can be conveyed by himself and others, provides one reason why he finds that participation in any contact with others is a commitment. A person will also have feelings about the face sustained for the other participants, and while these feelings may differ in quantity and direction from those he has for his own face, they constitute an involvement in the face of others that is as immediate and spontaneous as the involvement he has in his own face. One's own face and the face of others are constructs of the same order; it is the rules of the group and the definition of the situation which determine how much feeling one is to have for face and how this feeling is to be distributed among the faces involved.

A person may be said to *have*, or *be in*, or *maintain* face when the line he effectively takes presents an image of him that is internally consistent, that is supported by judgments and evidence conveyed by other participants, and that is confirmed by evidence conveyed through im-

following: Hsien Chin Hu, "The Chinese Concept of 'Face,'" *American Anthropologist*, 1944, n.s. 46:45-64. Martin C. Yang, *A Chinese Village* (Columbia University Press, New York, 1945), pp. 167-72. J. Macgowan, *Men and Manners of Modern China* (Unwin, London, 1912), pp. 301-12. Arthur H. Smith, *Chinese Characteristics* (Felming H. Revell Co., New York, 1894), pp. 16-18. For a comment on the American Indian conception of face, see Marcel Mauss, *The Gift*, tr. Ian Cunnison (Cohen & West, London, 1954), p. 38.

personal agencies in the situation. At such times the person's face clearly is something that is not lodged in or on his body, but rather something that is diffusely located in the flow of events in the encounter and becomes manifest only when these events are read and interpreted for the appraisals expressed in them.

The line maintained by and for a person during contact with others tends to be of a legitimate institutionalized kind. During a contact of a particular type, an interactant of known or visible attributes can expect to be sustained in a particular face and can feel that it is morally proper that this should be so. Given his attributes and the conventionalized nature of the encounter, he will find a small choice of lines will be open to him and a small choice of faces will be waiting for him. Further, on the basis of a few known attributes, he is given the responsibility of possessing a vast number of others. His coparticipants are not likely to be conscious of the character of many of these attributes until he acts perceptibly in such a way as to discredit his possession of them; then everyone becomes conscious of these attributes and assumes that he willfully gave a false impression of possessing them.

Thus while concern for face focuses the attention of the person on the current activity, he must, to maintain face in this activity, take into consideration his place in the social world beyond it. A person who can maintain face in the current situation is someone who abstained from certain actions in the past that would have been difficult to face up to later. In addition, he fears loss of face now partly because the others may take this as a sign that consideration for his feelings need not be shown in the future. There is nevertheless a limitation to this interdependence between the current situation and the wider social world: an encounter with people whom he will not have dealings with again leaves him free to take a high line that the future will discredit, or free to suffer humilia-

tions that would make future dealings with them an embarrassing thing to have to face.

A person may be said to *be in wrong face* when information is brought forth in some way about his social worth which cannot be integrated, even with effort, into the line that is being sustained for him. A person may be said to *be out of face* when he participates in a contact with others without having ready a line of the kind participants in such situations are expected to take. The intent of many pranks is to lead a person into showing a wrong face or no face, but there will also be serious occasions, of course, when he will find himself expressively out of touch with the situation.

When a person senses that he is in face, he typically responds with feelings of confidence and assurance. Firm in the line he is taking, he feels that he can hold his head up and openly present himself to others. He feels some security and some relief—as he also can when the others feel he is in wrong face but successfully hide these feelings from him.

When a person is in wrong face or out of face, expressive events are being contributed to the encounter which cannot be readily woven into the expressive fabric of the occasion. Should he sense that he is in wrong face or out of face, he is likely to feel ashamed and inferior because of what has happened to the activity on his account and because of what may happen to his reputation as a participant. Further, he may feel bad because he had relied upon the encounter to support an image of self to which he has become emotionally attached and which he now finds threatened. Felt lack of judgmental support from the encounter may take him aback, confuse him, and momentarily incapacitate him as an interactant. His manner and bearing may falter, collapse, and crumble. He may become embarrassed and chagrined; he may become shamefaced. The feeling, whether warranted or not, that he is perceived in a flustered state by others, and that he

is presenting no usable line, may add further injuries to his feelings, just as his change from being in wrong face or out of face to being shamefaced can add further disorder to the expressive organization of the situation. Following common usage, I shall employ the term *poise* to refer to the capacity to suppress and conceal any tendency to become shamefaced during encounters with others.

In our Anglo-American society, as in some others, the phrase “to lose face” seems to mean to be in wrong face, to be out of face, or to be shamefaced. The phrase “to save one’s face” appears to refer to the process by which the person sustains an impression for others that he has not lost face. Following Chinese usage, one can say that “to give face” is to arrange for another to take a better line than he might otherwise have been able to take,<sup>2</sup> the other thereby gets face given him, this being one way in which he can gain face.

As an aspect of the social code of any social circle, one may expect to find an understanding as to how far a person should go to save his face. Once he takes on a self-image expressed through face he will be expected to live up to it. In different ways in different societies he will be required to show self-respect, abjuring certain actions because they are above or beneath him, while forcing himself to perform others even though they cost him dearly. By entering a situation in which he is given a face to maintain, a person takes on the responsibility of standing guard over the flow of events as they pass before him. He must ensure that a particular *expressive order* is sustained—an order that regulates the flow of events, large or small, so that anything that appears to be expressed by them will be consistent with his face. When a person manifests these compunctions primarily from duty to himself, one speaks in our society of pride; when he does so because of duty to wider social units, and receives support

<sup>2</sup> See, for example, Smith, footnote 1; p. 17.

from these units in doing so, one speaks of honor. When these compunctions have to do with postural things, with expressive events derived from the way in which the person handles his body, his emotions, and the things with which he has physical contact, one speaks of dignity, this being an aspect of expressive control that is always praised and never studied. In any case, while his social face can be his most personal possession and the center of his security and pleasure, it is only on loan to him from society; it will be withdrawn unless he conducts himself in a way that is worthy of it. Approved attributes and their relation to face make of every man his own jailer; this is a fundamental social constraint even though each man may like his cell.

Just as the member of any group is expected to have self-respect, so also he is expected to sustain a standard of considerateness; he is expected to go to certain lengths to save the feelings and the face of others present, and he is expected to do this willingly and spontaneously because of emotional identification with the others and with their feelings.<sup>3</sup> In consequence, he is disinclined to witness the defacement of others.<sup>4</sup> The person who can wit-

<sup>3</sup> Of course, the more power and prestige the others have, the more a person is likely to show consideration for their feelings, as H. E. Dale suggests in *The Higher Civil Service of Great Britain* (Oxford University Press, Oxford, 1941), p. 126n. "The doctrine of 'feelings' was expounded to me many years ago by a very eminent civil servant with a pretty taste in cynicism. He explained that the importance of feelings varies in close correspondence with the importance of the person who feels. If the public interest requires that a junior clerk should be removed from his post, no regard need be paid to his feelings; if it is a case of an Assistant Secretary, they must be carefully considered, within reason; if it is a Permanent Secretary, his feelings are a principal element in the situation, and only imperative public interest can override their requirements."

<sup>4</sup> Salesmen, especially street "stemmers," know that if they take a line that will be discredited unless the reluctant customer buys, the customer may be trapped by considerateness and buy in order to save the face of the salesman and prevent what would ordinarily result in a scene.

ness another's humiliation and unfeelingly retain a cool countenance himself is said in our society to be "heartless," just as he who can unfeelingly participate in his own defacement is thought to be "shameless."

The combined effect of the rule of self-respect and the rule of considerateness is that the person tends to conduct himself during an encounter so as to maintain both his own face and the face of the other participants. This means that the line taken by each participant is usually allowed to prevail, and each participant is allowed to carry off the role he appears to have chosen for himself. A state where everyone temporarily accepts everyone else's line is established.<sup>5</sup> This kind of mutual acceptance seems to be a basic structural feature of interaction, especially the interaction of face-to-face talk. It is typically a "working" acceptance, not a "real" one, since it tends to be based not on agreement of candidly expressed heart-felt evaluations, but upon a willingness to give temporary lip service to judgments with which the participants do not really agree.

The mutual acceptance of lines has an important conservative effect upon encounters. Once the person initially

<sup>5</sup> Surface agreement in the assessment of social worth does not, of course, imply equality; the evaluation consensually sustained of one participant may be quite different from the one consensually sustained of another. Such agreement is also compatible with expression of differences of opinion between two participants, provided each of the disputants shows "respect" for the other, guiding the expression of disagreement so that it will convey an evaluation of the other that the other will be willing to convey about himself. Extreme cases are provided by wars, duels, and barroom fights, when these are of a gentlemanly kind, for they can be conducted under consensual auspices, with each protagonist guiding his action according to the rules of the game, thereby making it possible for his action to be interpreted as an expression of a fair player openly in combat with a fair opponent. In fact, the rules and etiquette of any game can be analyzed as a means by which the image of a fair player can be expressed, just as the image of a fair player can be analyzed as a means by which the rules and etiquette of a game are sustained.

presents a line, he and the others tend to build their later responses upon it, and in a sense become stuck with it. Should the person radically alter his line, or should it become discredited, then confusion results, for the participants will have prepared and committed themselves for actions that are now unsuitable.

Ordinarily, maintenance of face is a condition of interaction, not its objective. Usual objectives, such as gaining face for oneself, giving free expression to one's true beliefs, introducing depreciating information about the others, or solving problems and performing tasks, are typically pursued in such a way as to be consistent with the maintenance of face. To study face-saving is to study the traffic rules of social interaction; one learns about the code the person adheres to in his movement across the paths and designs of others, but not where he is going, or why he wants to get there. One does not even learn why he is ready to follow the code, for a large number of different motives can equally lead him to do so. He may want to save his own face because of his emotional attachment to the image of self which it expresses, because of his pride or honor, because of the power his presumed status allows him to exert over the other participants, and so on. He may want to save the others' face because of his emotional attachment to an image of them, or because he feels that his coparticipants have a moral right to this protection, or because he wants to avoid the hostility that may be directed toward him if they lose their face. He may feel that an assumption has been made that he is the sort of person who shows compassion and sympathy toward others, so that to retain his own face, he may feel obliged to be considerate of the line taken by the other participants.

By *face-work* I mean to designate the actions taken by a person to make whatever he is doing consistent with face. Face-work serves to counteract "incidents"—that is, events whose effective symbolic implications threaten face. Thus

poise is one important type of face-work, for through poise the person controls his embarrassment and hence the embarrassment that he and others might have over his embarrassment. Whether or not the full consequences of face-saving actions are known to the person who employs them, they often become habitual and standardized practices; they are like traditional plays in a game or traditional steps in a dance. Each person, subculture, and society seems to have its own characteristic repertoire of face-saving practices. It is to this repertoire that people partly refer when they ask what a person or culture is "really" like. And yet the particular set of practices stressed by particular persons or groups seems to be drawn from a single logically coherent framework of possible practices. It is as if face, by its very nature, can be saved only in a certain number of ways, and as if each social grouping must make its selections from this single matrix of possibilities.

The members of every social circle may be expected to have some knowledge of face-work and some experience in its use. In our society, this kind of capacity is sometimes called tact, *savoir-faire*, diplomacy, or social skill. Variation in social skill pertains more to the efficacy of face-work than to the frequency of its application, for almost all acts involving others are modified, prescriptively or proscriptively, by considerations of face.

If a person is to employ his repertoire of face-saving practices, obviously he must first become aware of the interpretations that others may have placed upon his acts and the interpretations that he ought perhaps to place upon theirs. In other words, he must exercise perceptiveness.<sup>6</sup> But even if he is properly alive to symbolically con-

<sup>6</sup> Presumably social skill and perceptiveness will be high in groups whose members frequently act as representatives of wider social units such as lineages or nations, for the player here is gambling with a face to which the feelings of many persons are attached. Similarly, one might expect social skill

veyed judgments and is socially skilled, he must yet be willing to exercise his perceptiveness and his skill; he must, in short, be prideful and considerate. Admittedly, of course, the possession of perceptiveness and social skill so often leads to their application that in our society terms such as politeness or tact fail to distinguish between the inclination to exercise such capacities and the capacities themselves.

I have already said that the person will have two points of view—a defensive orientation toward saving his own face and a protective orientation toward saving the others' face. Some practices will be primarily defensive and others primarily protective, although in general one may expect these two perspectives to be taken at the same time. In trying to save the face of others, the person must choose a tack that will not lead to loss of his own; in trying to save his own face, he must consider the loss of face that his action may entail for others.

In many societies there is a tendency to distinguish three levels of responsibility that a person may have for a threat to face that his actions have created. First, he may appear to have acted innocently; his offense seems to be unintended and unwitting, and those who perceive his act can feel that he would have attempted to avoid it had he foreseen its offensive consequences. In our society one calls such threats to face *faux pas*, *gaffes*, boners, or bricks. Secondly, the offending person may appear to have acted maliciously and spitefully, with the intention of causing open insult. Thirdly, there are incidental offenses; these arise as an unplanned but sometimes anticipated by-product of action—action the offender performs in spite of its offensive consequences, although not out of spite.

to be well developed among those of high station and those with whom they have dealings, for the more face an interactant has, the greater the number of events that may be inconsistent with it, and hence the greater the need for social skill to forestall or counteract these inconsistencies.

From the point of view of a particular participant, these three types of threat can be introduced by the participant himself against his own face, by himself against the face of the others, by the others against their own face, or by the others against himself. Thus the person may find himself in many different relations to a threat to face. If he is to handle himself and others well in all contingencies, he will have to have a repertoire of face-saving practices for each of these possible relations to threat.

#### THE BASIC KINDS OF FACE-WORK

*The avoidance process.*—The surest way for a person to prevent threats to his face is to avoid contacts in which these threats are likely to occur. In all societies one can observe this in the avoidance relationship<sup>7</sup> and in the tendency for certain delicate transactions to be conducted by go-betweens.<sup>8</sup> Similarly, in many societies, members know the value of voluntarily making a gracious withdrawal before an anticipated threat to face has had a chance to occur.<sup>9</sup>

<sup>7</sup> In our own society an illustration of avoidance is found in the middle- and upper-class Negro who avoids certain face-to-face contacts with whites in order to protect the self-evaluation projected by his clothes and manner. See, for example, Charles Johnson, *Patterns of Negro Segregation* (Harper, New York, 1943), ch. 13. The function of avoidance in maintaining the kinship system in small preliterate societies might be taken as a particular illustration of the same general theme.

<sup>8</sup> An illustration is given by K. S. Latourette, *The Chinese: Their History and Culture* (Collier-Macmillan, London, 1964): "A neighbor or a group of neighbors may tender their good offices in adjusting a quarrel in which each antagonist would be sacrificing his face by taking the first step in approaching the other. The wise intermediary can effect the reconciliation while preserving the dignity of both."

<sup>9</sup> In an unpublished paper Harold Garfinkel has suggested that when the person finds that he has lost face in a conversational encounter, he may feel a desire to disappear or "drop



Once the person does chance an encounter, other kinds of avoidance practices come into play. As defensive measures, he keeps off topics and away from activities that would lead to the expression of information that is inconsistent with the line he is maintaining. At opportune moments he will change the topic of conversation or the direction of activity. He will often present initially a front of diffidence and composure, suppressing any show of feeling until he has found out what kind of line the others will be ready to support for him. Any claims regarding self may be made with belittling modesty, with strong qualifications, or with a note of unseriousness; by hedging in these ways he will have prepared a self for himself that will not be discredited by exposure, personal failure, or the unanticipated acts of others. And if he does not hedge his claims about self, he will at least attempt to be realistic about them, knowing that otherwise events may discredit him and make him lose face.

Certain protective maneuvers are as common as these defensive ones. The person shows respect and politeness, making sure to extend to others any ceremonial treatment that might be their due. He employs discretion; he leaves unstated facts that might implicitly or explicitly contradict and embarrass the positive claims made by others.<sup>10</sup> He

through the floor," and that this may involve a wish not only to conceal loss of face but also to return magically to a point in time when it would have been possible to save face by avoiding the encounter.

<sup>10</sup> When the person knows the others well, he will know what issues ought not to be raised and what situations the others ought not to be placed in, and he will be free to introduce matters at will in all other areas. When the others are strangers to him, he will often reverse the formula, restricting himself to specific areas he knows are safe. On these occasions, as Simmel suggests, ". . . discretion consists by no means only in the respect for the secret of the other, for his specific will to conceal this or that from us, but in staying away from the knowledge of all that the other does not expressly reveal to us." See *The Sociology of Georg Simmel* (Kurt H. Wolff, tr. and ed.) (Free Press, Glencoe, Ill., 1950), pp. 320-21.

employs circumlocutions and deceptions, phrasing his replies with careful ambiguity so that the others' face is preserved even if their welfare is not.<sup>11</sup> He employs courtesies, making slight modifications of his demands on or appraisals of the others so that they will be able to define the situation as one in which their self-respect is not threatened. In making a belittling demand upon the others, or in imputing uncomplimentary attributes to them, he may employ a joking manner, allowing them to take the line that they are good sports, able to relax from their ordinary standards of pride and honor. And before engaging in a potentially offensive act, he may provide explanations as to why the others ought not to be affronted by it. For example, if he knows that it will be necessary to withdraw from the encounter before it has terminated, he may tell the others in advance that it is necessary for him to leave, so that they will have faces that are prepared for it. But neutralizing the potentially offensive act need not be done verbally; he may wait for a propitious moment or natural break—for example, in conversation, a momentary lull when no one speaker can be affronted—and then leave, in this way using the context instead of his words as a guarantee of inoffensiveness.

When a person fails to prevent an incident, he can still attempt to maintain the fiction that no threat to face has occurred. The most blatant example of this is found where

<sup>11</sup> The Western traveler used to complain that the Chinese could never be trusted to say what they meant but always said what they felt their Western listener wanted to hear. The Chinese used to complain that the Westerner was brusque, boorish, and unmannered. In terms of Chinese standards, presumably, the conduct of a Westerner is so gauche that he creates an emergency, forcing the Asian to forgo any kind of direct reply in order to rush in with a remark that might rescue the Westerner from the compromising position in which he had placed himself. (See Smith, footnote 1; ch. 8, "The Talent for Indirection.") This is an instance of the important group of misunderstandings which arise during interaction between persons who come from groups with different ritual standards.

the person acts as if an event that contains a threatening expression has not occurred at all. He may apply this studied nonobservance to his own acts—as when he does not by any outward sign admit that his stomach is rumbling—or to the acts of others, as when he does not “see” that another has stumbled.<sup>12</sup> Social life in mental hospitals owes much to this process; patients employ it in regard to their own peculiarities, and visitors employ it, often with tenuous desperation, in regard to patients. In general, tactful blindness of this kind is applied only to events that, if perceived at all, could be perceived and interpreted only as threats to face.

A more important, less spectacular kind of tactful overlooking is practiced when a person openly acknowledges an incident as an event that has occurred, but not as an event that contains a threatening expression. If he is not the one who is responsible for the incident, then his blindness will have to be supported by his forbearance; if he is the doer of the threatening deed, then his blindness will have to be supported by his willingness to seek a way of dealing with the matter, which leaves him dangerously dependent upon the cooperative forbearance of the others.

Another kind of avoidance occurs when a person loses control of his expressions during an encounter. At such times he may try not so much to overlook the incident as to hide or conceal his activity in some way, thus making it possible for the others to avoid some of the difficulties created by a participant who has not maintained face. Correspondingly, when a person is caught out of face because he had not expected to be thrust into interaction, or because strong feelings have disrupted his expressive mask, the others may protectively turn away from him or his activity for a moment, to give him time to assemble himself.

<sup>12</sup> A pretty example of this is found in parade-ground etiquette which may oblige those in a parade to treat anyone who faints as if he were not present at all.

*The corrective process.*—When the participants in an undertaking or encounter fail to prevent the occurrence of an event that is expressively incompatible with the judgments of social worth that are being maintained, and when the event is of the kind that is difficult to overlook, then the participants are likely to give it accredited status as an incident—to ratify it as a threat that deserves direct official attention—and to proceed to try to correct for its effects. At this point one or more participants find themselves in an established state of ritual disequilibrium or disgrace, and an attempt must be made to re-establish a satisfactory ritual state for them. I use the term *ritual* because I am dealing with acts through whose symbolic component the actor shows how worthy he is of respect or how worthy he feels others are of it. The imagery of equilibrium is apt here because the length and intensity of the corrective effort is nicely adapted to the persistence and intensity of the threat.<sup>13</sup> One's face, then, is a sacred thing, and the expressive order required to sustain it is therefore a ritual one.

The sequence of acts set in motion by an acknowledged threat to face, and terminating in the re-establishment of ritual equilibrium, I shall call an *interchange*.<sup>14</sup> Defining

<sup>13</sup> This kind of imagery is one that social anthropologists seem to find naturally fitting. Note, for example, the implications of the following statement by Margaret Mead in her “Kinship in the Admiralty Islands,” *Anthropological Papers of the American Museum of Natural History*, 34:183–358: “If a husband beats his wife, custom demands that she leave him and go to her brother, real or officiating, and remain a length of time commensurate with the degree of her offended dignity” (p. 274).

<sup>14</sup> The notion of interchange is drawn in part from Eliot D. Chapple, “Measuring Human Relations,” *Genetic Psychol. Monographs* (1940) 22:3–147, especially pp. 26–30, and from A. B. Horsfall and C. A. Arensberg, “Teamwork and Productivity in a Shoe Factory,” *Human Organization* (1949) 8:13–25, especially p. 19. For further material on the interchange as a unit see E. Goffman, “Communication Conduct in an

a message or move as everything conveyed by an actor during a turn at taking action, one can say that an interchange will involve two or more moves and two or more participants. Obvious examples in our society may be found in the sequence of "Excuse me" and "Certainly," and in the exchange of presents or visits. The interchange seems to be a basic concrete unit of social activity and provides one natural empirical way to study interaction of all kinds. Face-saving practices can be usefully classified according to their position in the natural sequence of moves that comprise this unit. Aside from the event which introduces the need for a corrective interchange, four classic moves seem to be involved.

There is, first, the challenge, by which participants take on the responsibility of calling attention to the misconduct; by implication they suggest that the threatened claims are to stand firm and that the threatening event itself will have to be brought back into line.

The second move consists of the offering, whereby a participant, typically the offender, is given a chance to correct for the offense and re-establish the expressive order. Some classic ways of making this move are available. On the one hand, an attempt can be made to show that what admittedly appeared to be a threatening expression is really a meaningless event, or an unintentional act, or a joke not meant to be taken seriously, or an unavoidable, "understandable" product of extenuating circumstances. On the other hand, the meaning of the event may be granted and effort concentrated on the creator of it. Information may be provided to show that the creator was under the influence of something and not himself, or that he was under the command of somebody else and not acting for himself. When a person claims that an act was meant in jest, he may go on and claim that the self

Island Community," unpublished Ph.D. dissertation, Department of Sociology, University of Chicago, 1953, especially chs. 12 and 13, pp. 165-95.

that seemed to lie behind the act was also projected as a joke. When a person suddenly finds that he has demonstrably failed in capacities that the others assumed him to have and to claim for himself—such as the capacity to spell, to perform minor tasks, to talk without malapropisms, and so on—he may quickly add, in a serious or unserious way, that he claims these incapacities as part of his self. The meaning of the threatening incident thus stands, but it can now be incorporated smoothly into the flow of expressive events.

As a supplement to or substitute for the strategy of redefining the offensive act or himself, the offender can follow two other procedures: he can provide compensations to the injured—when it is not his own face that he has threatened; or he can provide punishment, penance, and expiation for himself. These are important moves or phases in the ritual interchange. Even though the offender may fail to prove his innocence, he can suggest through these means that he is now a renewed person, a person who has paid for his sin against the expressive order and is once more to be trusted in the judgmental scene. Further, he can show that he does not treat the feelings of the others lightly, and that if their feelings have been injured by him, however innocently, he is prepared to pay a price for his action. Thus he assures the others that they can accept his explanations without this acceptance constituting a sign of weakness and a lack of pride on their part. Also, by his treatment of himself, by his self-castigation, he shows that he is clearly aware of the kind of crime he would have committed had the incident been what it first appeared to be, and that he knows the kind of punishment that ought to be accorded to one who would commit such a crime. The suspected person thus shows that he is thoroughly capable of taking the role of the others toward his own activity, that he can still be used as a responsible participant in the ritual process, and that the rules of conduct which he appears to have broken are still sacred,

real, and unweakened. An offensive act may arouse anxiety about the ritual code; the offender allays this anxiety by showing that both the code and he as an upholder of it are still in working order.

After the challenge and the offering have been made, the third move can occur: the persons to whom the offering is made can accept it as a satisfactory means of re-establishing the expressive order and the faces supported by this order. Only then can the offender cease the major part of his ritual offering.

In the terminal move of the interchange, the forgiven person conveys a sign of gratitude to those who have given him the indulgence of forgiveness.

The phases of the corrective process—challenge, offering, acceptance, and thanks—provide a model for interpersonal ritual behavior, but a model that may be departed from in significant ways. For example, the offended parties may give the offender a chance to initiate the offering on his own before a challenge is made and before they ratify the offense as an incident. This is a common courtesy, extended on the assumption that the recipient will introduce a self-challenge. Further, when the offended persons accept the corrective offering, the offender may suspect that this has been grudgingly done from tact, and so he may volunteer additional corrective offerings, not allowing the matter to rest until he has received a second or third acceptance of his repeated apology. Or the offended persons may tactfully take over the role of the offender and volunteer excuses for him that will, perforce, be acceptable to the offended persons.

An important departure from the standard corrective cycle occurs when a challenged offender patently refuses to heed the warning and continues with his offending behavior, instead of setting the activity to rights. This move shifts the play back to the challengers. If they countenance the refusal to meet their demands, then it will be plain that their challenge was a bluff and that the bluff has

been called. This is an untenable position; a face for themselves cannot be derived from it, and they are left to bluster. To avoid this fate, some classic moves are open to them. For instance, they can resort to tactless, violent retaliation, destroying either themselves or the person who had refused to heed their warning. Or they can withdraw from the undertaking in a visible huff—righteously indignant, outraged, but confident of ultimate vindication. Both tacks provide a way of denying the offender his status as an interactant, and hence denying the reality of the offensive judgment he has made. Both strategies are ways of salvaging face, but for all concerned the costs are usually high. It is partly to forestall such scenes that an offender is usually quick to offer apologies; he does not want the affronted persons to trap themselves into the obligation to resort to desperate measures.

It is plain that emotions play a part in these cycles of response, as when anguish is expressed because of what one has done to another's face, or anger because of what has been done to one's own. I want to stress that these emotions function as moves, and fit so precisely into the logic of the ritual game that it would seem difficult to understand them without it.<sup>15</sup> In fact, spontaneously expressed feelings are likely to fit into the formal pattern of the ritual interchange more elegantly than consciously designed ones.

<sup>15</sup> Even when a child demands something and is refused, he is likely to cry and sulk not as an irrational expression of frustration but as a ritual move, conveying that he already has a face to lose and that its loss is not to be permitted lightly. Sympathetic parents may even allow for such display, seeing in these crude strategies the beginnings of a social self.

MAKING POINTS—THE AGGRESSIVE USE OF  
FACE-WORK

Every face-saving practice which is allowed to neutralize a particular threat opens up the possibility that the threat will be willfully introduced for what can be safely gained by it. If a person knows that his modesty will be answered by others' praise of him, he can fish for compliments. If his own appraisal of self will be checked against incidental events, then he can arrange for favorable incidental events to appear. If others are prepared to overlook an affront to them and act forbearantly, or to accept apologies, then he can rely on this as a basis for safely offending them. He can attempt by sudden withdrawal to force the others into a ritually unsatisfactory state, leaving them to flounder in an interchange that cannot readily be completed. Finally, at some expense to himself, he can arrange for the others to hurt his feelings, thus forcing them to feel guilt, remorse, and sustained ritual disequilibrium.<sup>16</sup>

When a person treats face-work not as something he need be prepared to perform, but rather as something that others can be counted on to perform or to accept, then an encounter or an undertaking becomes less a scene of mutual considerateness than an arena in which a contest or match is held. The purpose of the game is to preserve everyone's line from an inexcusable contradiction, while scoring as many points as possible against one's adversaries and making as many gains as possible for oneself. An audience to the struggle is almost a necessity. The

<sup>16</sup> The strategy of maneuvering another into a position where he cannot right the harm he has done is very commonly employed but nowhere with such devotion to the ritual model of conduct as in revengeful suicide. See, for example, M. D. W. Jeffreys, "Samsonic Suicide, or Suicide of Revenge Among Africans," *African Studies* (1952) 11:118-22.

general method is for the person to introduce favorable facts about himself and unfavorable facts about the others in such a way that the only reply the others will be able to think up will be one that terminates the interchange in a grumble, a meager excuse, a face-saving I-can-take-a-joke laugh, or an empty stereotyped comeback of the "Oh yeah?" or "That's what you think" variety. The losers in such cases will have to cut their losses, tacitly grant the loss of a point, and attempt to do better in the next interchange. Points made by allusion to social class status are sometimes called snubs; those made by allusions to moral respectability are sometimes called digs; in either case one deals with a capacity at what is sometimes called "bitchiness."

In aggressive interchanges the winner not only succeeds in introducing information favorable to himself and unfavorable to the others, but also demonstrates that as interactant he can handle himself better than his adversaries. Evidence of this capacity is often more important than all the other information the person conveys in the interchange, so that the introduction of a "crack" in verbal interaction tends to imply that the initiator is better at footwork than those who must suffer his remarks. However, if they succeed in making a successful parry of the thrust and then a successful riposte, the instigator of the play must not only face the disparagement with which the others have answered him but also accept the fact that his assumption of superiority in footwork has proven false. He is made to look foolish; he loses face. Hence it is always a gamble to "make a remark." The tables can be turned and the aggressor can lose more than he could have gained had his move won the point. Successful ripostes or comebacks in our society are sometimes called squelches or toppers; theoretically it would be possible for a squelch to be squelched, a topper to be topped, and a riposte to be parried with a counterriposte, but except in staged

interchanges this third level of successful action seems rare.<sup>17</sup>

#### THE CHOICE OF APPROPRIATE FACE-WORK

When an incident occurs, the person whose face is threatened may attempt to reinstate the ritual order by means of one kind of strategy, while the other participants may desire or expect a practice of a different type to be employed. When, for example, a minor mishap occurs, momentarily revealing a person in wrong face or out of face, the others are often more willing and able to act blind to the discrepancy than is the threatened person himself. Often they would prefer him to exercise poise,<sup>18</sup> while he feels that he cannot afford to overlook what has happened to his face and so becomes apologetic and

<sup>17</sup> In board and card games the player regularly takes into consideration the possible responses of his adversaries to a play that he is about to make, and even considers the possibility that his adversaries will know that he is taking such precautions. Conversational play is by comparison surprisingly impulsive; people regularly make remarks about others present without carefully designing their remarks to prevent a successful comeback. Similarly, while feinting and sandbagging are theoretical possibilities during talk, they seem to be little exploited.

<sup>18</sup> Folklore imputes a great deal of poise to the upper classes. If there is truth in this belief it may lie in the fact that the upper-class person tends to find himself in encounters in which he outranks the other participants in ways additional to class. The ranking participant is often somewhat independent of the good opinion of the others and finds it practical to be arrogant, sticking to a face regardless of whether the encounter supports it. On the other hand, those who are in the power of a fellow-participant tend to be very much concerned with the valuation he makes of them or witnesses being made of them, and so find it difficult to maintain a slightly wrong face without becoming embarrassed and apologetic. It may be added that people who lack awareness of the symbolism in minor events may keep cool in difficult situations, showing poise that they do not really possess.

shamefaced, if he is the creator of the incident, or destructively assertive, if the others are responsible for it.<sup>19</sup> Yet on the other hand, a person may manifest poise when the others feel that he ought to have broken down into embarrassed apology—that he is taking undue advantage of their helpfulness by his attempts to brazen it out. Sometimes a person may himself be undecided as to which practice to employ, leaving the others in the embarrassing position of not knowing which tack they are going to have to follow. Thus when a person makes a slight *gaffe*, he and the others may become embarrassed not because of inability to handle such difficulties, but because for a moment no one knows whether the offender is going to act blind to the incident, or give it joking recognition, or employ some other face-saving practice.

#### COOPERATION IN FACE-WORK

When a face has been threatened, face-work must be done, but whether this is initiated and primarily carried through by the person whose face is threatened, or by the offender, or by a mere witness,<sup>20</sup> is often of secondary importance. Lack of effort on the part of one person induces compensative effort from others; a contribution by one person relieves the others of the task. In fact, there are many minor incidents in which the offender and the

<sup>19</sup> Thus, in our society, when a person feels that others expect him to measure up to approved standards of cleanliness, tidiness, fairness, hospitality, generosity, affluence, and so on, or when he sees himself as someone who ought to maintain such standards, he may burden an encounter with extended apologies for his failings, while all along the other participants do not care about the standard, or do not believe the person is really lacking in it, or are convinced that he is lacking in it and see the apology itself as a vain effort at self-elevation.

<sup>20</sup> Thus one function of seconds in actual duels, as well as in figurative ones, is to provide an excuse for not fighting that both contestants can afford to accept.

offended simultaneously attempt to initiate an apology.<sup>21</sup> Resolution of the situation to everyone's apparent satisfaction is the first requirement; correct apportionment of blame is typically a secondary consideration. Hence terms such as tact and *savoir-faire* fail to distinguish whether it is the person's own face that his diplomacy saves or the face of the others. Similarly, terms such as *gaffe* and *faux pas* fail to specify whether it is the actor's own face he has threatened or the face of other participants. And it is understandable that if one person finds he is powerless to save his own face, the others seem especially bound to protect him. For example, in polite society, a handshake that perhaps should not have been extended becomes one that cannot be declined. Thus one accounts for the *noblesse oblige* through which those of high status are expected to curb their power of embarrassing their lessers,<sup>22</sup> as

<sup>21</sup> See, for instance, Jackson Toby, "Some Variables in Role Conflict Analysis," *Social Forces* (1952) 30:323-37: "With adults there is less likelihood for essentially trivial issues to produce conflict. The automatic apology of two strangers who accidentally collide on a busy street illustrates the integrative function of etiquette. In effect, each of the parties to the collision says, 'I don't know whether I am responsible for this situation, but if I am, you have a right to be angry with me, a right that I pray you will not exercise.' By defining the situation as one in which both parties must abase themselves, society enables each to keep his self-respect. Each may feel in his heart of hearts, 'Why can't that stupid ass watch where he's going?' But overtly *each plays the role of the guilty party* whether he feels he has been miscast or not" (p. 325).

<sup>22</sup> Regardless of the person's relative social position, in one sense he has power over the other participants and they must rely upon his considerateness. When the others act toward him in some way, they presume upon a social relationship to him, since one of the things expressed by interaction is the relationship of the interactants. Thus they compromise themselves, for they place him in a position to discredit the claims they express as to his attitude toward them. Hence in response to claimed social relationships every person, of high estate or low, will be expected to exercise *noblesse oblige* and refrain from exploiting the compromised position of the others.

Since social relationships are defined partly in terms of vol-

well as the fact that the handicapped often accept courtesies that they can manage better without.

Since each participant in an undertaking is concerned, albeit for differing reasons, with saving his own face and the face of the others, then tacit cooperation will naturally arise so that the participants together can attain their shared but differently motivated objectives.

One common type of tacit cooperation in face-saving is the tact exerted in regard to face-work itself. The person not only defends his own face and protects the face of the others, but also acts so as to make it possible and even easy for the others to employ face-work for themselves and him. He helps them to help themselves and him. Social etiquette, for example, warns men against asking for New Year's Eve dates too early in the season, lest the girl find it difficult to provide a gentle excuse for refusing. This second-order tact can be further illustrated by the widespread practice of negative-attribute etiquette. The person who has an unapparent negatively valued attribute often finds it expedient to begin an encounter with an unobtrusive admission of his failing, especially with persons who are uninformed about him. The others are thus warned in advance against making disparaging remarks about his kind of person and are saved from the contradiction of

untary mutual aid, refusal of a request for assistance becomes a delicate matter, potentially destructive of the asker's face. Chester Holcombe, *The Real Chinaman* (Dodd, Mead, New York, 1895), provides a Chinese instance: "Much of the falsehood to which the Chinese as a nation are said to be addicted is a result of the demands of etiquette. A plain, frank 'no' is the height of discourtesy. Refusal or denial of any sort must be softened and toned down into an expression of regretted inability. Unwillingness to grant a favor is never shown. In place of it there is seen a chastened feeling of sorrow that unavoidable but quite imaginary circumstances render it wholly impossible. Centuries of practice in this form of evasion have made the Chinese matchlessly fertile in the invention and development of excuses. It is rare, indeed, that one is caught at a loss for a bit of artfully embroidered fiction with which to hide an unwelcome truth" (pp. 274-75).

acting in a friendly fashion to a person toward whom they are unwittingly being hostile. This strategy also prevents the others from automatically making assumptions about him which place him in a false position and saves him from painful forbearance or embarrassing remonstrances.

Tact in regard to face-work often relies for its operation on a tacit agreement to do business through the language of hint—the language of innuendo, ambiguities, well-placed pauses, carefully worded jokes, and so on.<sup>23</sup> The rule regarding this unofficial kind of communication is that the sender ought not to act as if he had officially conveyed the message he has hinted at, while the recipients have the right and the obligation to act as if they have not officially received the message contained in the hint. Hinted communication, then, is deniable communication; it need not be faced up to. It provides a means by which the person can be warned that his current line or the current situation is leading to loss of face, without this warning itself becoming an incident.

Another form of tacit cooperation, and one that seems to be much used in many societies, is reciprocal self-denial. Often the person does not have a clear idea of what would be a just or acceptable apportionment of judgments during the occasion, and so he voluntarily deprives or depreciates himself while indulging and complimenting the others, in both cases carrying the judgments safely past what is likely to be just. The favorable judgments about himself he allows to come from the others; the unfavorable judgments of himself are his own contributions. This “after you, Alphonse” technique works, of course, because in depriving himself he can reliably anticipate that the others will compliment or indulge him. Whatever allocation of favors is eventually established, all participants are first

<sup>23</sup> Useful comments on some of the structural roles played by unofficial communication can be found in a discussion of irony and banter in Tom Burns, “Friends, Enemies, and the Polite Fiction,” *Amer. Sociol. Rev.* (1953), 18:654-62.

given a chance to show that they are not bound or constrained by their own desires and expectations, that they have a properly modest view of themselves, and that they can be counted upon to support the ritual code. Negative bargaining, through which each participant tries to make the terms of trade more favorable to the other side, is another instance; as a form of exchange perhaps it is more widespread than the economist's kind.

A person's performance of face-work, extended by his tacit agreement to help others perform theirs, represents his willingness to abide by the ground rules of social interaction. Here is the hallmark of his socialization as an interactant. If he and the others were not socialized in this way, interaction in most societies and most situations would be a much more hazardous thing for feelings and faces. The person would find it impractical to be oriented to symbolically conveyed appraisals of social worth, or to be possessed of feelings—that is, it would be impractical for him to be a ritually delicate object. And as I shall suggest, if the person were not a ritually delicate object, occasions of talk could not be organized in the way they usually are. It is no wonder that trouble is caused by a person who cannot be relied upon to play the face-saving game.

#### THE RITUAL ROLES OF THE SELF

So far I have implicitly been using a double definition of self: the self as an image pieced together from the expressive implications of the full flow of events in an undertaking; and the self as a kind of player in a ritual game who copes honorably or dishonorably, diplomatically or undiplomatically, with the judgmental contingencies of the situation. A double mandate is involved. As sacred objects, men are subject to slights and profanation; hence as players of the ritual game they have had to lead themselves into duels, and wait for a round of shots to go wide



of the mark before embracing their opponents. Here is an echo of the distinction between the value of a hand drawn at cards and the capacity of the person who plays it. This distinction must be kept in mind, even though it appears that once a person has gotten a reputation for good or bad play, this reputation may become part of the face he must later play at maintaining.

Once the two roles of the self have been separated, one can look to the ritual code implicit in face-work to learn how the two roles are related. When a person is responsible for introducing a threat to another's face, he apparently has a right, within limits, to wriggle out of the difficulty by means of self-abasement. When performed voluntarily these indignities do not seem to profane his own image. It is as if he had the right of insulation and could castigate himself qua actor without injuring himself qua object of ultimate worth. By token of the same insulation he can belittle himself and modestly underplay his positive qualities, with the understanding that no one will take his statements as a fair representation of his sacred self. On the other hand, if he is forced against his will to treat himself in these ways, his face, his pride, and his honor will be seriously threatened. Thus, in terms of the ritual code, the person seems to have a special license to accept mistreatment at his own hands that he does not have the right to accept from others. Perhaps this is a safe arrangement because he is not likely to carry this license too far, whereas the others, were they given this privilege, might be more likely to abuse it.

Further, within limits the person has a right to forgive other participants for affronts to his sacred image. He can forbearantly overlook minor slurs upon his face, and in regard to somewhat greater injuries he is the one person who is in a position to accept apologies on behalf of his sacred self. This is a relatively safe prerogative for the person to have in regard to himself, for it is one that is exercised in the interests of the others or of the undertak-

ing. Interestingly enough, when the person commits a *gaffe* against himself, it is not he who has the license to forgive the event; only the others have that prerogative, and it is a safe prerogative for them to have because they can exercise it only in his interests or in the interests of the undertaking. One finds, then, a system of checks and balances by which each participant tends to be given the right to handle only those matters which he will have little motivation for mishandling. In short, the rights and obligations of an interactant are designed to prevent him from abusing his role as an object of sacred value.

## SPOKEN INTERACTION

Most of what has been said so far applies to encounters of both an immediate and mediated kind, although in the latter the interaction is likely to be more attenuated, with each participant's line being gleaned from such things as written statements and work records. During direct personal contacts, however, unique informational conditions prevail and the significance of face becomes especially clear. The human tendency to use signs and symbols means that evidence of social worth and of mutual evaluations will be conveyed by very minor things, and these things will be witnessed, as will the fact that they have been witnessed. An unguarded glance, a momentary change in tone of voice, an ecological position taken or not taken, can drench a talk with judgmental significance. Therefore, just as there is no occasion of talk in which improper impressions could not intentionally or unintentionally arise, so there is no occasion of talk so trivial as not to require each participant to show serious concern with the way in which he handles himself and the others present. Ritual factors which are present in mediated contacts are here present in an extreme form.

In any society, whenever the physical possibility of spoken interaction arises, it seems that a system of prac-

tices, conventions, and procedural rules comes into play which functions as a means of guiding and organizing the flow of messages. An understanding will prevail as to when and where it will be permissible to initiate talk, among whom, and by means of what topics of conversation. A set of significant gestures is employed to initiate a spate of communication and as a means for the persons concerned to accredit each other as legitimate participants.<sup>24</sup> When this process of reciprocal ratification occurs, the persons so ratified are in what might be called a *state of talk*—that is, they have declared themselves officially open to one another for purposes of spoken communication and guarantee together to maintain a flow of words. A set of significant gestures is also employed by which one or more new participants can officially join the talk, by which one or more accredited participants can officially withdraw, and by which the state of talk can be terminated.

A single focus of thought and visual attention, and a single flow of talk, tends to be maintained and to be legitimated as officially representative of the encounter. The concerted and official visual attention of the participants tends to be transferred smoothly by means of formal

<sup>24</sup> The meaning of this status can be appreciated by looking at the kinds of unlegitimated or unratified participation that can occur in spoken interaction. A person may overhear others unbeknownst to them; he can overhear them when they know this to be the case and when they choose either to act as if he were not overhearing them or to signal to him informally that they know he is overhearing them. In all of these cases, the outsider is officially held at bay as someone who is not formally participating in the occasion. Ritual codes, of course, require a ratified participant to be treated quite differently from an unratified one. Thus, for example, only a certain amount of insult from a ratified participant can be ignored without this avoidance practice causing loss of face to the insulted persons; after a point they must challenge the offender and demand redress. However, in many societies apparently, many kinds of verbal abuse from unratified participants can be ignored, without this failure to challenge constituting a loss of face.

or informal clearance cues, by which the current speaker signals that he is about to relinquish the floor and the prospective speaker signals a desire to be given the floor. An understanding will prevail as to how long and how frequently each participant is to hold the floor. The recipients convey to the speaker, by appropriate gestures, that they are according him their attention. Participants restrict their involvement in matters external to the encounter and observe a limit to involvement in any one message of the encounter, in this way ensuring that they will be able to follow along whatever direction the topic of conversation takes them. Interruptions and lulls are regulated so as not to disrupt the flow of messages. Messages that are not part of the officially accredited flow are modulated so as not to interfere seriously with the accredited messages. Nearby persons who are not participants visibly desist in some way from exploiting their communication position and also modify their own communication, if any, so as not to provide difficult interference. A particular ethos or emotional atmosphere is allowed to prevail. A polite accord is typically maintained, and participants who may be in real disagreement with one another give temporary lip service to views that bring them into agreement on matters of fact and principle. Rules are followed for smoothing out the transition, if any, from one topic of conversation to another.<sup>25</sup>

These rules of talk pertain not to spoken interaction considered as an ongoing process, but to an occasion of talk or episode of interaction as a naturally bounded unit. This unit consists of the total activity that occurs during the time that a given set of participants have accredited one another for talk and maintain a single moving focus of attention.<sup>26</sup>

<sup>25</sup> For a further treatment of the structure of spoken interaction see Goffman, *op. cit.*

<sup>26</sup> I mean to include formal talks where rules of procedure are explicitly prescribed and officially enforced, and where only

The conventions regarding the structure of occasions of talk represent an effective solution to the problem of organizing a flow of spoken messages. In attempting to discover how it is that these conventions are maintained in force as guides to action, one finds evidence to suggest a functional relationship between the structure of the self and the structure of spoken interaction.

The socialized interactant comes to handle spoken interaction as he would any other kind, as something that must be pursued with ritual care. By automatically appealing to face, he knows how to conduct himself in regard to talk. By repeatedly and automatically asking himself the question, "If I do or do not act in this way, will I or others lose face?" he decides at each moment, consciously or unconsciously, how to behave. For example, entrance into an occasion of spoken interaction may be taken as a symbol of intimacy or legitimate purpose, and so the person must, to save his face, desist from entering into talk with a given set of others unless his circumstances justify what is expressed about him by his entrance. Once approached for talk, he must accede to the others in order to save their face. Once engaged in conversation, he must demand only the amount of attention that is an appropriate expression of his relative social worth. Undue lulls come to be potential signs of having nothing in common, or of being insufficiently self-possessed to create something to say, and hence must be avoided. Similarly, interruptions and inattentiveness may convey disrespect and must be avoided unless the implied disrespect is an accepted part of the relationship. A surface of agreement must be maintained by means of discretion and white lies, so that the assumption of mutual approval will not be discredited. Withdrawal must be handled so that it will not

certain categories of participants may be allowed to hold the floor—as well as chats and sociable talks where rules are not explicit and the role of speaker passes back and forth among the participants.

convey an improper evaluation.<sup>27</sup> The person must restrain his emotional involvement so as not to present an image of someone with no self-control or dignity who does not rise above his feelings.

The relation between the self and spoken interaction is further displayed when one examines the ritual interchange. In a conversational encounter, interaction tends to proceed in spurts, an interchange at a time, and the flow of information and business is parcelled out into these relatively closed ritual units.<sup>28</sup> The lull between interchanges tends to be greater than the lull between turns at talking in an interchange, and there tends to be a less meaningful relationship between two sequential interchanges than between two sequential speeches in an interchange.

This structural aspect of talk arises from the fact that when a person volunteers a statement or message, however trivial or commonplace, he commits himself and those he addresses, and in a sense places everyone present in jeopardy. By saying something, the speaker opens himself up to the possibility that the intended recipients will affront him by not listening or will think him forward, foolish, or offensive in what he has said. And should he meet with such a reception, he will find himself committed to the necessity of taking face-saving action against them. Fur-

<sup>27</sup> Among people who have had some experience in interacting with one another, conversational encounters are often terminated in such a way as to give the appearance that all participants have independently hit upon the same moment to withdraw. The disbandment is general, and no one may be conscious of the exchange of cues that has been required to make such a happy simultaneity of action possible. Each participant is thus saved from the compromising position of showing readiness to spend further time with someone who is not as ready to spend time with him.

<sup>28</sup> The empirical discreteness of the interchange unit is sometimes obscured when the same person who provides the terminating turn at talking in one interchange initiates the first turn at talking in the next. However, the analytical utility of the interchange as a unit remains.

thermore, by saying something the speaker opens his intended recipients up to the possibility that the message will be self-approving, presumptuous, demanding, insulting, and generally an affront to them or to their conception of him, so that they will find themselves obliged to take action against him in defense of the ritual code. And should the speaker praise the recipients, they will be obliged to make suitable denials, showing that they do not hold too favorable an opinion of themselves and are not so eager to secure indulgences as to endanger their reliability and flexibility as interactants.

Thus when one person volunteers a message, thereby contributing what might easily be a threat to the ritual equilibrium, someone else present is obliged to show that the message has been received and that its content is acceptable to all concerned or can be acceptably countered. This acknowledging reply, of course, may contain a tactful rejection of the original communication, along with a request for modification. In such cases, several exchanges of messages may be required before the interchange is terminated on the basis of modified lines. The interchange comes to a close when it is possible to allow it to do so—that is, when everyone present has signified that he has been ritually appeased to a degree satisfactory to him.<sup>29</sup> A momentary lull between interchanges is possible, for it comes at a time when it will not be taken as a sign of something untoward.

In general, then, a person determines how he ought to conduct himself during an occasion of talk by testing the potentially symbolic meaning of his acts against the self-

<sup>29</sup> The occurrence of the interchange unit is an empirical fact. In addition to the ritual explanation for it, others may be suggested. For example, when the person makes a statement and receives a reply at once, this provides him with a way of learning that his statement has been received and correctly received. Such "metacommunication" would be necessary on functional grounds even were it unnecessary on ritual ones.

images that are being sustained. In doing this, however, he incidentally subjects his behavior to the expressive order that prevails and contributes to the orderly flow of messages. His aim is to save face; his effect is to save the situation. From the point of view of saving face, then, it is a good thing that spoken interaction has the conventional organization given it; from the point of view of sustaining an orderly flow of spoken messages, it is a good thing that the self has the ritual structure given it.

I do not mean, however, to claim that another kind of person related to another kind of message organization would not do as well. More important, I do not claim that the present system is without weaknesses or drawbacks; these must be expected, for everywhere in social life a mechanism or functional relation which solves one set of problems necessarily creates a set of potential difficulties and abuses all its own. For example, a characteristic problem in the ritual organization of personal contacts is that while a person can save his face by quarreling or by indignantly withdrawing from the encounter, he does this at the cost of the interaction. Furthermore, the person's attachment to face gives others something to aim at; they can not only make an effort to wound him unofficially, but may even make an official attempt utterly to destroy his face. Also, fear over possible loss of his face often prevents the person from initiating contacts in which important information can be transmitted and important relationships re-established; he may be led to seek the safety of solitude rather than the danger of social encounters. He may do this even though others feel that he is motivated by "false pride"—a pride which suggests that the ritual code is getting the better of those whose conduct is regulated by it. Further, the "after you, Alphonse" complex can make the termination of an interchange difficult. So, too, where each participant feels that he must sacrifice a little more than has been sacrificed for him, a kind of vicious indulgence cycle may occur—much like the hostility

cycle that can lead to open quarrels—with each person receiving things he does not want and giving in return things he would rather keep. Again, when people are on formal terms, much energy may be spent in ensuring that events do not occur which might effectively carry an improper expression. And on the other hand, when a set of persons are on familiar terms and feel that they need not stand on ceremony with one another, then inattentiveness and interruptions are likely to become rife, and talk may degenerate into a happy babble of disorganized sound.

The ritual code itself requires a delicate balance, and can be easily upset by anyone who upholds it too eagerly or not eagerly enough, in terms of the standards and expectations of his group. Too little perceptiveness, too little *savoir-faire*, too little pride and considerateness, and the person ceases to be someone who can be trusted to take a hint about himself or give a hint that will save others embarrassment. Such a person comes to be a real threat to society; there is nothing much that can be done with him, and often he gets his way. Too much perceptiveness or too much pride, and the person becomes someone who is thin-skinned, who must be treated with kid gloves, requiring more care on the part of others than he may be worth to them. Too much *savoir-faire* or too much considerateness, and he becomes someone who is too socialized, who leaves the others with the feeling that they do not know how they really stand with him, nor what they should do to make an effective long-term adjustment to him.

In spite of these inherent "pathologies" in the organization of talk, the functional fitness between the socialized person and spoken interaction is a viable and practical one. The person's orientation to face, especially his own, is the point of leverage that the ritual order has in regard to him; yet a promise to take ritual care of his face is built into the very structure of talk.

## FACE AND SOCIAL RELATIONSHIPS

When a person begins a mediated or immediate encounter, he already stands in some kind of social relationship to the others concerned, and expects to stand in a given relationship to them after the particular encounter ends. This, of course, is one of the ways in which social contacts are geared into the wider society. Much of the activity occurring during an encounter can be understood as an effort on everyone's part to get through the occasion and all the unanticipated and unintentional events that can cast participants in an undesirable light, without disrupting the relationships of the participants. And if relationships are in the process of change, the object will be to bring the encounter to a satisfactory close without altering the expected course of development. This perspective nicely accounts, for example, for the little ceremonies of greeting and farewell which occur when people begin a conversational encounter or depart from one. Greetings provide a way of showing that a relationship is still what it was at the termination of the previous coparticipation, and, typically, that this relationship involves sufficient suppression of hostility for the participants temporarily to drop their guards and talk. Farewells sum up the effect of the encounter upon the relationship and show what the participants may expect of one another when they next meet. The enthusiasm of greetings compensates for the weakening of the relationship caused by the absence just terminated, while the enthusiasm of farewells compensates the relationship for the harm that is about to be done to it by separation.<sup>30</sup>

<sup>30</sup> Greetings, of course, serve to clarify and fix the roles that the participants will take during the occasion of talk and to commit participants to these roles, while farewells provide a way of unambiguously terminating the encounter. Greetings and farewells may also be used to state, and apologize for, extenuat-

It seems to be a characteristic obligation of many social relationships that each of the members guarantees to support a given face for the other members in given situations. To prevent disruption of these relationships, it is therefore necessary for each member to avoid destroying the others' face. At the same time, it is often the person's social relationship with others that leads him to participate in certain encounters with them, where incidentally he will be dependent upon them for supporting his face. Furthermore, in many relationships, the members come to share a face, so that in the presence of third parties an improper act on the part of one member becomes a source of acute embarrassment to the other members. A social relationship, then, can be seen as a way in which the person is more than ordinarily forced to trust his self-image and face to the tact and good conduct of others.

#### THE NATURE OF THE RITUAL ORDER

The ritual order seems to be organized basically on accommodative lines, so that the imagery used in thinking about other types of social order is not quite suitable for it. For the other types of social order a kind of schoolboy model seems to be employed: if a person wishes to sustain a particular image of himself and trust his feelings to it, he must work hard for the credits that will buy this self-enhancement for him; should he try to obtain ends by improper means, by cheating or theft, he will be punished,

ing circumstances—in the case of greetings for circumstances that have kept the participants from interacting until now, and in the case of farewells for circumstances that prevent the participants from continuing their display of solidarity. These apologies allow the impression to be maintained that the participants are more warmly related socially than may be the case. This positive stress, in turn, assures that they will act more ready to enter into contacts than they perhaps really feel inclined to do, thus guaranteeing that diffuse channels for potential communication will be kept open in the society.

disqualified from the race, or at least made to start all over again from the beginning. This is the imagery of a hard, dull game. In fact, society and the individual join in one that is easier on both of them, yet one that has dangers of its own.

Whatever his position in society, the person insulates himself by blindnesses, half-truths, illusions, and rationalizations. He makes an "adjustment" by convincing himself, with the tactful support of his intimate circle, that he is what he wants to be and that he would not do to gain his ends what the others have done to gain theirs. And as for society, if the person is willing to be subject to informal social control—if he is willing to find out from hints and glances and tactful cues what his place is, and keep it—then there will be no objection to his furnishing this place at his own discretion, with all the comfort, elegance, and nobility that his wit can muster for him. To protect this shelter he does not have to work hard, or join a group, or compete with anybody; he need only be careful about the expressed judgments he places himself in a position to witness. Some situations and acts and persons will have to be avoided; others, less threatening, must not be pressed too far. Social life is an uncluttered, orderly thing because the person voluntarily stays away from the places and topics and times where he is not wanted and where he might be disparaged for going. He cooperates to save his face, finding that there is much to be gained from venturing nothing. *change*

Facts are of the schoolboy's world—they can be altered by diligent effort but they cannot be avoided. But what the person protects and defends and invests his feelings in is an idea about himself, and ideas are vulnerable not to facts and things but to communications. Communications belong to a less punitive scheme than do facts, for communications can be by-passed, withdrawn from, disbelieved, conveniently misunderstood, and tactfully conveyed. And even should the person misbehave and break

the truce he has made with society, punishment need not be the consequence. If the offense is one that the offended persons can let go by without losing too much face, then they are likely to act forbearantly, telling themselves that they will get even with the offender in another way at another time, even though such an occasion may never arise and might not be exploited if it did. If the offense is great, the offended persons may withdraw from the encounter, or from future similar ones, allowing their withdrawal to be reinforced by the awe they may feel toward someone who breaks the ritual code. Or they may have the offender withdrawn, so that no further communication can occur. But since the offender can salvage a good deal of face from such operations, withdrawal is often not so much an informal punishment for an offense as it is merely a means of terminating it. Perhaps the main principle of the ritual order is not justice but face, and what any offender receives is not what he deserves but what will sustain for the moment the line to which he has committed himself, and through this the line to which he has committed the interaction.

Throughout this paper it has been implied that underneath their differences in culture, people everywhere are the same. If persons have a universal human nature, they themselves are not to be looked to for an explanation of it. One must look rather to the fact that societies everywhere, if they are to be societies, must mobilize their members as self-regulating participants in social encounters. One way of mobilizing the individual for this purpose is through ritual; he is taught to be perceptive, to have feelings attached to self and a self expressed through face, to have pride, honor, and dignity, to have considerateness, to have tact and a certain amount of poise. These are some of the elements of behavior which must be built into the person if practical use is to be made of him as an interactant, and

it is these elements that are referred to in part when one speaks of universal human nature.

Universal human nature is not a very human thing. By acquiring it, the person becomes a kind of construct, built up not from inner psychic propensities but from moral rules that are impressed upon him from without. These rules, when followed, determine the evaluation he will make of himself and of his fellow-participants in the encounter, the distribution of his feelings, and the kinds of practices he will employ to maintain a specified and obligatory kind of ritual equilibrium. The general capacity to be bound by moral rules may well belong to the individual, but the particular set of rules which transforms him into a human being derives from requirements established in the ritual organization of social encounters. And if a particular person or group or society seems to have a unique character all its own, it is because its standard set of human-nature elements is pitched and combined in a particular way. Instead of much pride, there may be little. Instead of abiding by the rules, there may be much effort to break them safely. But if an encounter or undertaking is to be sustained as a viable system of interaction organized on ritual principles, then these variations must be held within certain bounds and nicely counterbalanced by corresponding modifications in some of the other rules and understandings. Similarly, the human nature of a particular set of persons may be specially designed for the special kind of undertakings in which they participate, but still each of these persons must have within him something of the balance of characteristics required of a usable participant in any ritually organized system of social activity.