Crushed under Imposition and Respectability Face Loss:
A Look at Rapport Management in *Monji dar Sobh-e-Namnak*

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Abstract

This article focuses on how Shaygan and Dr. Talaee manage their rapport orientations in three interactional goals in Monji based on Spencer-Oatey's model (2008), consisted of three interrelated elements (face sensitivities, interactional wants and behavioral expectations). Threatening or supporting each of which leads to rapport enhancement, maintenance, neglect and challenge. It is hypothesized getting involved in a transactional goal is a threat to rapport and insistence on getting one's goals achieved further imbalances rapport and orients it toward neglect and challenge; it may lead to unpleasant consequences. The research intends to answer (1) how Shaygan and Talaee manage their rapport in their transactional interactions? (2) How are the interactional goals settled in the end for the two characters? The findings show both characters threaten each other's sociality rights and sometimes attack each other's face and set their rapport toward challenge. Left bereft of his identity and sociality rights, felt tenser when he himself attacked them, Shaygan committed suicide. Analysis of face and rapport management among people who are in contact with each other in long-term relationships and how face unfolds under those conditions in pragmatics is a road less traveled by and this research is a step in this path.

1. Introduction

To fulfill one's goals and to make one's wishes come true, one has to get involved in communication with others which is a rather threatening business. Most of the times, if not always, one of the parties involved in a conversation commits act(s) that is/are threatening to the addressee's face which is the positive social values that the other party claims for himself/herself. Upon getting involved in any instance of communication and

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as "there's no faceless communication" (Tracy 221; Scollon and Scollon 48), face considerations inevitably come into play and face-works need to be performed. Face was originally defined by Goffman as "the positive social value a person effectively claims for himself, by the line others assume he has taken during a particular contact" (5). In Brown & Levinson's idea face is split into positive face (the positive consistent self-image or personality claimed by interactants, crucially including the desire that this self-image be appreciated and approved of) and *negative* face (the basic claim to freedom of action and freedom from imposition) (62). Spencer-Oatey proposed a model for language behavior which she called Rapport Management Model (henceforth RMM) and modified it her consequent researches. The present research bases its theoretical method on this modified model. RMM is composed of three interrelated elements, namely: face sensitivities, interactional wants and behavioral expectations; threatening or supporting each of these interconnected components orients rapport in different directions ranging from rapport enhancement orientation and rapport maintenance orientation to rapport neglect orientation and rapport challenge.

The present article intends to focus on how two boyhood friends manage their rapport orientations in their adulthood in *Monji dar Sobh-e-Namnak*; the play recounts how the widespread censor departments of the Pahlavi Regime represented by Dr. Talaee, Managing Director of the Printing and Publish Department (henceforth MDPPD) prevents Mahmud Shaygan, a well-known dramatist, from getting his play printed and distributed. It is hypothesized that getting involved in a transactional goal is a threat to rapport and insistence on getting one's goals achieved further imbalances rapport management and orients it toward neglect and challenge, still it may lead to unpleasant consequences. The data, as it is implicated, are derived from Radi's *Monji* and include all excerpts where the two characters meet. The present research intends to answer (1) how Shaygan and Talaee manage their rapport in their transactional interactions during the course of *Monji*? and (2) how are the interactional goals settled in the end of the play for the two characters? The results indicate that Shaygan and Talaee's relationship is imbalanced by infringing on one another's sociality rights added by face threats. Additionally, instead of enhancement or maintenance, they orient their rapport management toward neglect and challenge. Furthermore, the final un-fulfillment of the interactional goal leads to restitution of order for Talee by preventing his friend's publication of his book and to the loss of respectability/ quality face and then final suicide for Shaygan. Focusing on face and rapport management among people in long-term contact the present research aims to further develop research on face and rapport management.

2. Literature Review

Investigating leader-member interactions Campbell argue that rapport management is important only in situations where there is obvious and substantial threat to a member's face wants or sociality rights. Comparing Thai and Japanese cultures with regard to the component of rapport management, Aoki concludes that the Japanese place more emphasis on the observation of sociality rights, while the Thais incline toward the management of face. Paramasivam shows that the interactions are primarily oriented to rapport-maintenance and that Rapport management is shown to help foster shared mindfulness and team thinking between controllers and pilots.

Using Spencer-Oatey's rapport management model, Zhu (2014) found that all the instances of strong disagreement served to maintain or enhance, rather than damage, the rapport of the participants. Yazdani et.al. found that participants respect face sensitivities through strategies that enhance the interlocutor's identity face. Allami and Samimi investigated the role of proficiency when responding to particular reprimands based on Spencer-Oatey's rapport management approach and found that intermediate learners claimed autonomy and thus refused to be controlled and also violated respect and involvement components more than advanced EFL learners did. Lauriks and others conclude that people may deliberately maintain discordant relationships when it is in their best interests to do so. Robinson and others investigated the complex social aspects of communication required for students to participate effectively in Problem Based Learning and explored how these dynamics are managed. The findings of Robinson and others suggest that educators need to understand the complex interactional demands students have to face in undertaking PBL and support students to overcome these difficulties considering the three bases of rapport management. Zhu (2017) compares how Chinese and English postgraduate students manage a harmonious relationship with university instructors by managing rapport through paying attention to face sensitivities. Loo et.al. concludes that the management of all three components of rapport during debriefing may contribute to improving short-term learning outcomes. Cenni and Goethals found Italian response writers are less concerned with the restoration of customers' satisfaction and their 'sociality rights', preferring a more confrontational and defensive style when addressing a service failure.

Sheikhan shows that Persian speakers try to respect behavioral expectations and thereby enhance their respectability faces. Muñoz showed that accommodative moves affect the three main bases of rapport. Reski investigated videotaped interactions of the students during the classroom discussions over request, compliments, apologies, gratitude and disagreement based on Spencer-Oatey and found that the students tended to hold the rapport enhancement behavior. Reski and Aswad found that interruptions are primarily threats to the three interconnected rapport components. Harrington found

that the agents must attend to rapport-concerns and engage in face-enhancing linguistic behaviors to develop rapport with the debtor. Amiryousefi, et.al confirmed that although rapport management strategies are culture-specific, they are still universal. Thakur et.al confirms the impacts of faculty-student rapport enhancement on classroom environment. Mapson and Major focus on how latent networks inform the interpretation of relational work and rapport management.

As it is seen much of the prior work on rapport management have explored situations wherein there was a clear tendency on the part of at least one participant to maintain or enhance rapport and have left to oblivion the situations in which face and rapport were damaged; in addition to have focused on just one encounter and did not investigate the long term relationships. The present article intends to explore situations in which rapport is damaged to analyze face and rapport management among two characters who are in contact with each other in long term relationships.

3. Methodology

3.1. Rapport Management Model (RMM)

RMM was introduced by Spencer-Oatey in 2000 and modified in subsequent years (2002, 2005, 2007 and 2008). The 2008 RMM model is the most comprehensive one and provides the theoretical basis of this article. For Spencer-Oatey "All language has a dual function: the transfer of information, and the management of social relations" (12); the second function, i.e. "the management (or mismanagement) of relations between people" (Spencer-Oatey 96) is what she calls *rapport management* and is said to have broader scope than *face management*; yet, "like face management, it examines the way that language is used to construct, maintain and/or threaten social relationships but … it also includes the management of sociality rights and interactional goals" (Spencer-Oatey, 12):
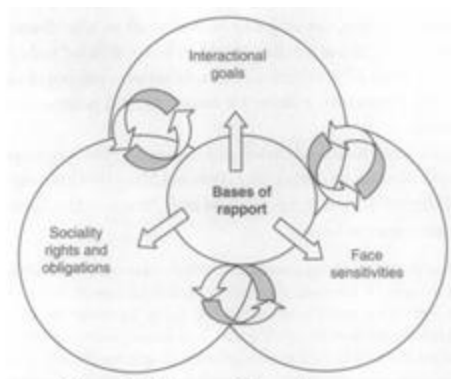

Figure 1. The Bases of Rapport

Face:

Spencer-Oatey draws on Goffman's definition of face as "the positive social *value* a person effectively claims for himself by the line others assume he has taken during a particular contact" (Goffman 5) and contends that "face is associated with personal/ relational/ social value, and is concerned with people's sense of worth, dignity, honor, reputation, competence and so on" (Spencer-Oatey, 540). To describe face sensitivities, she introduced two notions of face: *Quality face* or *respectability face* (102), which is "pan-situational", (Ibid.) reflects the interactants' prestige, honor, or good name. Its relative weight is attributed to attributes such as "biographical variables (e.g. age, sex), relational attributes (e.g., marriage ties), social status indicators (e.g. educational attainment, occupational status, and wealth), formal title/position/rank, personal reputation (moral or amoral) and integrity (Spencer-Oatey, 103). *Identity face* is "situation-specific" and highly vulnerable. Spencer-Oatey (104) maintains that "people's claims to identity face are based on the positive social values that they associate with their various self-aspects" and that people develop "sensitivities" around them. It is the identity face that is threatened or enhanced in specific interactional encounters.

Sociality Rights and Obligations:

Sociality Rights and Obligations "involve the management of social expectancies" and is defined as "fundamental social entitlements that a person effectively claims for him/herself in his/her interactions with others" and "…reflects people's concerns over fairness, consideration and behavioral appropriateness (Spencer-Oatey 13-14). When they are left unfulfilled, interpersonal rapport is affected. In other words, the interaction between People is based on "value-laden beliefs" which Spencer-Oatey labels socio-pragmatic interactional principles (Spencer-Oatey and Jiang) and are of two types, *equity* and *association*. Equity is the belief that we expect others to "treat [us] fairly", not to be "imposed upon", "not unfairly ordered" and "not taken advantage of or exploited" (Spencer-Oatey 16). The equity entitlement is itself composed of two components "the notion of cost-benefit (the extent to which we are exploited or disadvantaged, and the belief that costs and benefits should be kept roughly in balance through the principle of reciprocity), and the related issue of autonomy-imposition (the extent to which people control us or impose on us)" (Ibid.). Association means entitlement "to social involvement with others, in keeping with the type of relationship that we have with them" and relates either to "interactional involvement- detachment or to affective involvement- detachment. The former is "the extent to which we associate with people, or dissociate ourselves from them" and the latter is "the extent to which we share concerns, feelings and interests" (Ibid.).

Interactional goals:

According to Spencer-Oatey (17) interactional goals "refer to the specific task and/or relational goals that people may have when they interact with each other". She distinguishes between "transactional" and "relational goals". Achieving a "concrete" task, such as "obtaining written approval for something, clinching a business deal, or finishing a meeting on time" are examples of transactional goals. (Ibid. 17-18).
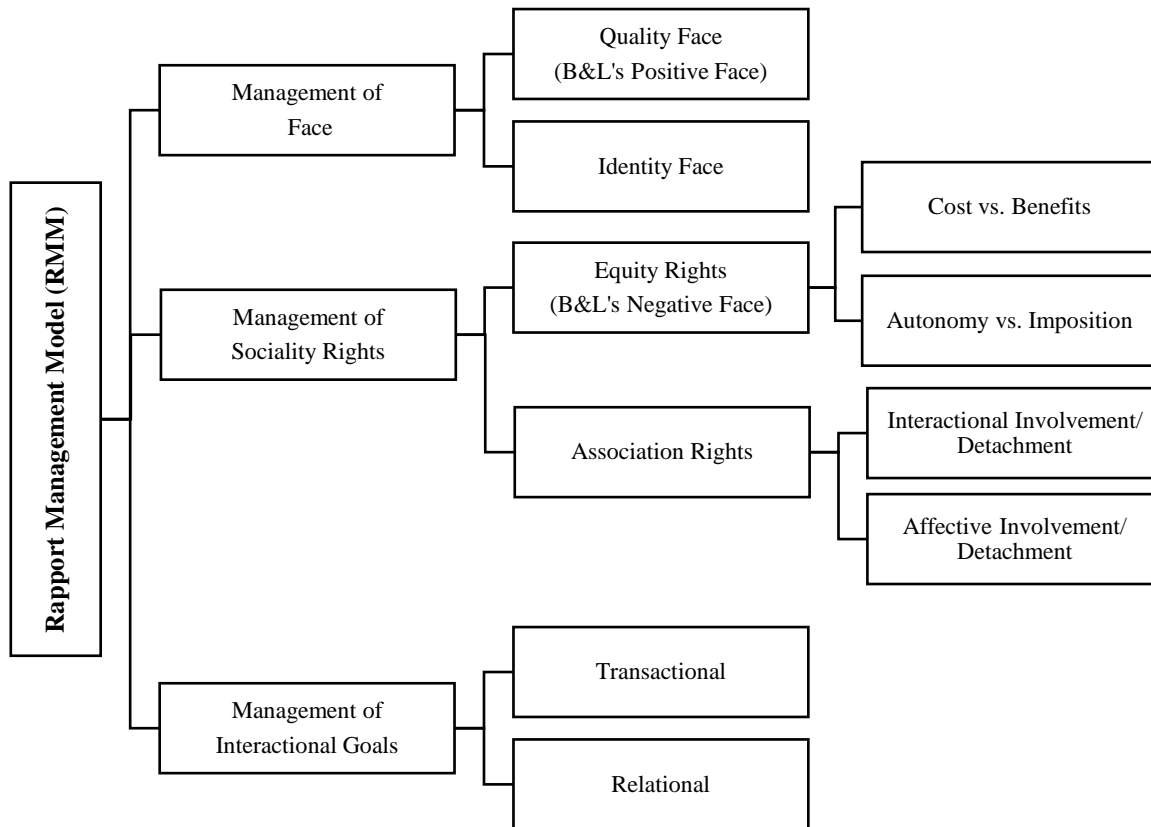
Spencer-Oatey' RMM is summarized as figure 2:

Figure 2. Rapport Management Model (2008)

Based on the management of rapport, it can orient to one of the following four directions (Spencer-Oatey 96):

I.   *Rapport enhancement orientation*: a desire to strengthen or enhance harmonious relations between the interlocutors; for example, to start an incipient romantic relationship; to win a lucrative business contract; to show genuine friendliness to someone who is lonely; and so on. But whatever people's motives, their desire is for positive change: to improve the rapport between them.

II.   *Rapport maintenance orientation*: a desire to maintain or protect harmonious relations between the interlocutors. In other words, people simply want to maintain the current quality of relationship and level of rapport. When people hold a rapport-maintenance orientation, their aim is to minimize rapport threatening behaviors by selecting appropriate rapport management strategies.

III.   *Rapport neglect orientation*: a lack of concern or interest in the quality of relations between the interlocutors perhaps because of a focus on self or on task matters (for example, when dealing with an emergency or when trying to convey accurate information); it may also be because they genuinely do not care about the relationship for some reason; or it may be because they are more concerned about their own face sensitivities, sociality rights and interactional goals than about maintaining interpersonal rapport.

IV.   *Rapport challenge orientation*: a desire to challenge or impair harmonious relations between the interlocutors. People's motives for holding such an orientation could be various; for example, to assert personal independence; to rebuff a romantic advance; to repay a previous offence; and so on. But whatever people's motives, their desire is for negative change: to worsen the rapport between them. Deliberately causing people to lose face is one way of doing this.

4. Discussion

Based on the RMM, the interactional goal behind this interaction is a transactional one, i.e. Shaygan intends to obtain Talaee approval of his interview without deleting the underlined red terms such as "fascism". Contrary to Shaygan's expectations, Talaee admits his inability to authorize the publication of the interview and attributes his denial to what he calls *order*. This request is costly for Talaee in terms of inconvenience, status costs and so on. Shaygan's request affects Talaee's autonomy, freedom of choice and freedom from imposition, and thus threatens his sense of equity rights. Talaee perceives the request out of his obligation scope and regards it as an infringement of his rights but he does not feel he has lost credibility or been devalued.

Offering to omit those words to get the interview printed is for Shaygan an infringement of his sociality rights, as he believes Talaee hampered his way. He thinks he is imposed upon and was unfairly ordered to omit those terms. As a famous author of his time, he thinks he is entitled to express his views freely and thus his autonomy is appropriated. Talaee includes Shaygan among the irresponsible who evokes Shaygan to ask who he is responsible for; this is a starting point for identity face aggravation; this is retorted by "Bullshit". But inasmuch as none of the participants took any offence, no face threat has happened. But when Shaygan hears the reason why Talaee is not going to authorize the interview, "Sometimes we have a word that is pure by nature but when it is allocated with other terms, it becomes evil,

abnormal and irritant and unfortunately our author is not aware of its adverse effects", he is left agape. This answer is quite opposite to the behavioral expectation and Shaygan interprets it a threat to his sociality rights of being treated with deference.

Shaygan orients his rapport with Talaee toward challenge, because he tries to aggravate Talaee's identity face and infringes upon his sociality rights through restricting his equity rights and imposition; but Talaee puts an end to it and admits that he is not satisfied with this situation and tries to regain their rapport maintenance orientation, and against another criticism by Shaygan, he admits that all his movements are under scrutiny and that he has not the autonomy. Shaygan believes he has. This seems to have been accepted by Shaygan for he remains reticent later. To make up for this omission, Talaee promises do his best for *Monji* which is an effort on the part of Talaee to restitute rapport.

Seeing his lifelong friend finding faults with *Monji's* sentences after hampering his interview is against Shaygan's behavioral expectations of a friend and at the same time against his sociality rights. He believes that Talaee hasn't an obligation to silence a committed writer and his doing so is infringing upon Shaygan's sense of social entitlements to freely have his works printed and distributed. Talaee forces Shaygan not to say things in *Monji* that destabilize social *order* and this behaviors falls out of Shaygan's expectation and threatens his perceived rights to equitable treatment. Shaygan's rejection of amendments, "I cannot be a silent observer" (87), is interpreted by Talaee to be against his sociality rights and obligations for as the MDPPD, he is entitled to be obeyed and treated with deference. In addition, the cost that *Monji's* printing might ensue, he calculates to be much greater than its benefit. Receiving not the due deference and obedience from Shaygan together with his infringement on equity rights of manager, Talaee attacks Shaygan's respectability face and calls his divulging, "sadism"(Ibid.); he further threatens his respectability face by attributing his disclosure to his "reaping profit from vandalism" (Ibid.). These attacks on Shaygan's respectability face aggravate their rapport. From now on, Shaygan's attacks on Talaee's face become more apparent. Shaygan blatantly attacks Talaee's respectability face by assimilating him to a "parasite" and himself to a "parasitologist" (Ibid).

Talaee believes that talking with Shaygan is futile for he is not on the right track in any way; hence, he fails to appreciate Talaee's benevolent efforts. Calling Talaee's department a butchery and his staffs more malicious than the previous pricks are Shaygan's attacks on Talaee's identity face. Having heard all these attacks on his identity face, Talaee verges on threats and admonishes Shaygan that he has to face the unpleasant consequences of his decision. Their relationship is further imbalanced by Shaygan's going to the end of his tether explicating that the worst decision would be preventing *Monji's* publication which he claims to be of no importance: "Can a beggar be bankrupt?" (88), Shaygan orients himself toward rapport neglect for he believes Talaee's behavior is imposing and his trying to enhance their rapport is just a pretention, his behavior is regarded to be infringing on his equity rights.

Shaygan and Talaee's treatment of one another is not only a constant irritant but also they go a step further and make each other feel credibility loss or personal devaluation in some way. Thus, it can be claimed that face sensitivities are at stake and both interlocutors feels the loss of identity face, because their criticizing each other and calling names make them seem small. In terms of sociality rights, Talaee pretends to be affectively involved in Shaygan's efforts to get his *Monji* published but Shaygan considers Talaee's and his censors' behaviors imposing and hence infringing upon his equity rights. Their interactional goals is a transactional one in which Shaygan expects his friend to obtain an agreement to publish *Monji* but Talaee does not get any profit from its authorization unless he makes Shaygan make the appropriate amendments. Thus, in this excerpt, both parties infringe on one another's sociality right and attack each other's face and hence there is rapport challenge orientation.

Shaygan informs Talaee that he decided to make the required amendments. Making these amendments infringes his autonomy, freedom of choice and freedom from imposition; therefore, his perceived rights to equitable treatment are threatened. He certainly feels offended and hence devalued and debased; accordingly his identity face, i.e. the importance he attaches to his role as a committed author, is threatened, not infringed. After all, his decision is received with ironical reiteration of his own words by Talaee in a question form, "Is it because of your indebtedness to your society?" (135); this is an attack on his respectability face. Talaee is happy that he made him abide by what he had said; still, he finds faults with every clause and every word of the work. This is an attack on his identity face because he undermines his role as an author and at the same time an infringement on his autonomy. Thus, Talaee is seen as though he is challenging their rapport.

Talaee believes that the issues that are raised in Shaygan's work are mischievous, that the author in *Monji* is "unrealistic and anti-social, bereft of mental health and that this retarded author has full support of Shaygan" (136). These are attacks on the face identity of Shaygan as an author. Talaee and his administration infringed on the Shaygan's equity rights of autonomy and so does Shaygan. According to this discussion one can say that rapport, here, is challenged on both sides. Talaee compares Shaygan to a conscientious writer; "while Shaygan plunges his pen into the abscess of society and provides excuses for the opportunists and finds truth only in Shantytowns, a conscientious author tries to logically discuss the problems of his society and lower its inflammation" (140). Additionally, Falsafee, a common friend, tells Shaygan that "there are intact scenes, nice people and fantastic scenery to write about" (141). These are, more than an infringement on Shaygan's sociality rights and are identity face attacks which set their rapport further in turmoil. Their attacks are directed at Shaygan's competence and abilities and implicate that he is not a committed author and that doesn't know what to choose to write about and hence his setting horns on the people. Here,

Shaygan is unfairly treated and given an unrequested advice which are debasing and devaluing; hence attacks on identity face. The attacks on Shaygan's identity face cause him to laugh in contempt and counterattack Talaee by talking cynically about his "large suburban residence in Kalardasht with its obese and respectable ladies, young girls, prudent managers who busy themselves with gold and currency rates and national expediencies" (Ibid.). This is an attack on Talaee's identity face and at the same time an infringement on his association rights of interactional detachment; for Talaee has the right to be detached from what is currently debated. This face threat and infringement on sociality rights of a person who once provided his friend with a seclusion to write his play and his wife not to feel lonely is really disparagement and puts their rapport in turmoil and orients it toward challenge. In addition this imparts the sensation that Shaygan neglects their rapport. This infuriates Talaee and entails his rebukes; he calls him "an ungrateful and indecent person who compensates for one's mercifulness and sincerity with evil words and diatribe" (142).

Talaee interprets Shaygan's words as an infringement on his equity rights of cost and benefit. For the cost of hosting Shaygan was more than its benefit and this affects their rapport. Talaee not only neglects their rapport but orients toward rapport challenge. He was so dissatisfied with Shaygan that he warns him not to count on him either for *Monji* or for the like because "I'll cut your way" (150). And When he is asked why he does so he furthers his respectability face attacks by calling his friend "an outlaw" who has "to be chained, a self-centered indecent adventurer, a wicked person"; instead of calling his beliefs 'criticism' he dubs them "barking" and this is a direct attack on his identity face for it undermines his role as a committed author to his society (150-151). These are infringements of his equity rights to be autonomous. He is not left free to express his views and they are called barking; the imposition of order by Talee and his administration undermines Shaygan's sociality rights and this leads towards rapport challenge orientation. Instead of being highly lauded by Talaee and his administration, Shaygan's views have been dubbed "barking" which is a disparagement of a well-known dramatis; thus, his sociality rights are unjustly infringed and this sets their rapport further in turmoil. Shaygan reminds his friend that he is like "a 40 year-old tree that cannot be straighten up" (151) but he is told formidably that they'll do that if necessary. This is also an infringement of Shaygan's Equity rights to be free from imposition; thus here his equity rights are at stake and this affects rapport management orientation. This attacks and counter attacks continue and Shaygan is accused of being a propagandist and Shaygan calls Talaee stripteaser. This is an identity face attack on Talaee and this is why he admonishes Shaygan to be polite which is retorted by "polite evil, fuck off! Hurry up" (Ibid.). This attacks on identity faces put face management at risk and none of the interactants has any regard for the other's identity face requirements. This is again an infringement on equity rights of Talaee and his companion to be treated fairly but they are ordered to get out and this must be done quickly, otherwise he will kill one of them.

Shaygan thanks Talaee for the proposition of a research trip while he threw Talaee out of his house very impolitely before and now that his wife asked him to go with her otherwise she will leave him, he is caught in a situation which forces him to get in touch with Talaee. Expressing thanks is typically post-event speech act and enhances sociality rights but since this thankfulness is not an outright one and is done against his will, it is not received well. Talaee ironically pokes fun at how he finally comes to terms with his conscience as he previously had said he was indebted to his society. This is an infringement of his sociality rights of interactional detachment.

Now Shaygan gets into another interactional goal of transactional type and wants to get his passport but he is told that the security officials barred him to leave the country. To add insult to his injury, Talaee informs that he gave Katayoon a hand in getting her passport. Shaygan implores Talaee to help him due to their old friendship otherwise he will lose his family but the more he humiliates himself the more the negative replies he hears from Talaee. Shaygan's requests are self-denigrations and self-devaluations and thus lead to his own respectability face loss. This request though is within Talaee's scope of obligations but he shuns it and makes the respectability face loss seem more aggravated. Asking for a passport falls within the sociality rights of an individual but causes Shaygan to feel imposed upon as the authorities' insistence on writing another play in which the focus is on social expediencies as the prerequisite for the issuance of the passport bereaves Shaygan of his right of autonomy and therefore it is an infringement of his sociality rights. This very focus on social expediency imparts the sensation that the author has so far been disconcerting public opinion which is an indirect attack on Shaygan's identity face and undermines all his life-time career as an outstanding author and an infringement upon his equity rights of autonomy. The passport issuance and writing a new play being mutually interdependent is a matter of cost and benefit which are so interwoven that remains the great dilemma of the play. The more Shaygan's resists, the more imposing Talaee appears. When Shaygan asks what may happen if he doesn't write a new play, Talaee intimidates him that "SAVAK has opened a new case" and that "they are waiting to hear about their negotiation outcome" (216). This is also an attack on his sociality rights of interactional detachment. Shaygan feels totally imposed and cannot bear this load of imposition, "I am checkmated" (218). So not being able to resolve the dilemma of whether or not to write a new play, he commits suicide. Talaee in the end regains his supremacy over his friend and by leading him to being broken as a 40 year old tree i.e. to commit suicide and thereby he restitutes the order he claims should be in place for the well-being/ expediency of the society.

5. Conclusion

This article investigated rapport management on the basis of Rapport Management Model of Spencer-Oatey between two boyhood friends in their adulthood (one as a famous playwright and the other as the MDPPD) in *Monji dar Sobh-e-Namnak.* They were engaged in three interactional goals which were transactional in nature. Shaygan intends to obtain Talaee approvals to get (a) his interview and (b) his play, *Monji*, published without the amendments that Talaeee and his administration had required and (c) his passport being issued. Early in the play, i.e. in Act II, and contrary to Shaygan's expectations, Talaee considered his requests out of the scope of his obligations, and regarded them as an infringement on his equity rights of being free from obligation. At the same time specifying that the only way for Shaygan to get his interview published was omitting those words was an infringement of a famous write's sociality rights of expressing his views free from imposition. Both interlocutors embarked on sociality right infringements but none threatened the other's face. In Act III, they engaged in the second transactional interaction and Shaygan wanted Talaee to obtain *Monji*'s authorization to get published; but Talaee and his team found faults with every word and phrase of it. Shaygan considered this as an infringement both upon his sense of social entitlements to freely print and distribute his word and upon his social rights of being free from imposition. Therefore, he rejected making amendments which was interpreted by Talaee to be against his sociality rights and obligations; for as MDPPD he was entitled to be obeyed and treated with deference.

In addition to infringement on sociality rights, both parties attacked each other's respectability face; so, in their second transactional encounter, they orient themselves toward rapport neglect and then to rapport challenge. In their third encounter, which is a continuation of their second transactional interaction, Shaygan informed Talaee that he intended to make his required amendments. The decision was made due to the situation he was caught in, he certainly felt offended and debased; this was an identity face loss for him for he accepted the infringements on his own sociality rights of freely expressing his views and at the same time an attack on his own respectability loss which he internally felt debased and devalued. Attacks on his identity face continued, by calling his work mischievous and himself unrealistic and anti-social, bereft of mental health and retarded. These debasements and devaluations were worsened when he was compared to a conscientious writer. Here, both interactants infringed on one another's sociality rights and face attacks were greatly felt on both sides but those of Talaee are more fierce and downgrading. Therefore both characters orient themselves toward rapport neglect and then to rapport challenge but this mismanagement is more obviously felt to be on the part of Talaee. In their fourth transaction, Shaygan further debased and humiliated himself by imploring Talaee to get his passport; this was a respectability face loss for

him. The more he humiliated himself the more the negative replies he heard from Talaee. Shaygan's requests were self-denigrations and self-devaluation and thus led to his own respectability face loss. This request though is within Talaee's scope of obligations but he shuns it, made the respectability face loss seem more aggravated. Asking for a passport fell within the sociality rights of an individual but caused Shaygan to feel imposed upon as the authorities' insistence on writing another play in which the focus was on social expediencies as the prerequisite for the issuance of the passport bereaved him of his right of autonomy and therefore it was an infringement of his sociality rights. This very focus on social expediency imparted the sensation that the author had been disconcerting public opinion which was an attack on Shaygan's identity face and undermines all his life time career as an outstanding author (i.e. his respectability face) and an infringement upon his equity rights of autonomy.

The passport issuance and writing a new play being mutually interdependent was a matter of cost and benefit which were so interwoven that remained the great dilemma of the play. The more Shaygan's debased himself and hence loss of respectability face, the more imposing Talaee appeared. So, in answering to the first question it can be said that Shaygan embarked on threatening Talaee's and his team's sociality rights and sometimes attacked their face but they are not so much in comparison to those of Talaee. He not only let Shaygan to reach any one of his transactional goals but also imposes upon his sociality rights and bereft him of them. In addition he attacked shaygan's identity face and respectability face. Therefore, though both characters involved in a rapport challenge orientation, this is more felt on the part of Talaee. Shaygan himself threatened his own respectability face as well as his identity face, especially in the last two interactions. Left bereft of his identity and sociality rights he commits suicide. This is a horrendous effect of losing respectability face loss for all his identity faces have been damaged and in fact nothing remained from him, he became a non-entity and shot a bullet in his head.

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