

Saving Face



Saving Face

John Galsworthy



Saving Face:

Saving Face Stephen Pattison, 2016-04-01 Faces are all around us and fundamentally shape both everyday experience and our understanding of people To lose face is to be alienated and experience shame to be en faced is to enjoy the fullness of life In theology as in many other disciplines faces as both physical phenomena and symbols have not received the critical appreciative attention they deserve This pioneering book explores the nature of face and enfacement both human and divine Pattison discusses questions concerning what face is how important face is in human life and relationships and how we might understand face both as a physical phenomenon and as a series of socially inflected symbols and metaphors about the self and the body Examining what face means in terms of inclusion and exclusion in contemporary human society and how it is related to shame Pattison reveals what the experience of people who have difficulties with faces tell us about our society our understandings of and our reactions to face Exploring this ubiquitous yet ignored area of both contemporary human experience and of the Christian theological tradition Pattison explains how Christian theology understands face both human and divine and the insights might it offer to understanding face and enfacement Does God in any sense have a physically visible face What is the significance of having an en faced or faceless God for Christian life and practice What does the vision of God mean now If we want to take face and defacing shame seriously and to get them properly into perspective we may need to change our theology thought and practice changing our ways of thinking about God and about theology **On**

Saving Face Michael Keevak, 2022-06-20 In *On Saving Face* Michael Keevak traces the Western reception of the Chinese concept of face during the past two hundred years arguing that it has always been linked to nineteenth century colonialism Lose face and save face have become so normalized in modern European languages that most users do not even realize that they are of Chinese origin Face is an extremely complex and varied notion in all East Asian cultures It involves proper behavior and the avoidance of conflict encompassing every aspect of one s place in society as well as one s relationships with other people One can give face get face fight for face tear up face and a host of other expressions But when it began to become known to the Western trading community in China beginning in the middle of the nineteenth century it was distorted and reduced to two phrases only lose face and save face both of which were used to suggest distinctly Western ideas of humiliation embarrassment honor and reputation The Chinese were judged as a race obsessed with the fear of losing their face and they constantly resorted to vain attempts to save it in the face of Western correction Lose face may be an authentic Chinese expression but save face is different Save face was actually a Western invention To save or to lose face the giving of face or the humiliating absence of such a noble gesture have since the nineteenth century been regarded as archetypical features of the puzzling cultural universe that China represented in the eyes of the West This book is the fruit of many years of meticulous research by Michael Keevak conclusively argued and importantly enjoyably written A must for any reader with an interest in Chinese culture Lars Laamann SOAS University of London Revising assumptions that saving face is a term of

exclusively Chinese origin Keevak traces deftly how the expression emerged rather in a shuttle movement between East and West in European colonialist efforts to pinpoint and essentialize Chineseness This lucidly written book brings us to new understanding of an old term Emily Sun Barnard College Columbia University *Saving Face* Mansi Shah,2025-08-12

People love a rags to riches story But they hate an imposter who lies to get ahead To all those who know her Ami Shah is the epitome of glamour She has unapologetically leveraged her privileged upbringing as the daughter of Indian aristocrats in Singapore to build her American skincare empire Amala a business that s now set for a dream acquisition by a Fortune 500 company There s just one problem she s not the real Ami Shah Forty years earlier a girl named Monica Joseph is abandoned at the Gate of Hope a Singapore orphanage attached to a convent school Given how she comes into the world the most her academic prowess and etiquette earns her is a job as a maid for Ami a schoolmate from the upper class Shah family Working a menial job with no other opportunities while Ami applies to university and then business school causes Monica to nurse a quiet rage at the unfairness of life Until Monica steals not only Ami s acceptance letter from the London Business School but also Ami s identity and starts a whole new life on the other side of the world And miraculously she almost pulls it off When Ami is nominated for a life changing entrepreneurial award and the media wants to learn her origin story Monica s carefully constructed persona and life s work are in jeopardy Monica knows there is only one surefire way to cover her tracks She must return to the scene of crime the place she vowed never to revisit home **Saving Face** Maya Hu-Chan,2020-06-09

Maya Hu Chan shares a blueprint for becoming a more empathetic self aware and inclusive leader *Saving Face* guides us to consider different perspectives to think first and speak last and to respect others above all else Frances Hesselbein former CEO Girl Scouts of the USA and Presidential Medal of Freedom recipient Organizations now need to attract retain and motivate teams and employees across distance time zones and cultural differences Building authentic and lasting human relations may be the most important calling for leaders in this century According to management and global leadership specialist Maya Hu Chan the concept of saving face can help any leader preserve dignity and create more empathetic cross cultural relationships Face represents one s self esteem self worth identity reputation status pride and dignity Saving face is often understood as saving someone from embarrassment but it s also about developing an understanding of the background and motivations of others to discover the unique facets we all possess Without that understanding we risk causing others to lose face without even knowing it Hu Chan explains saving face through anecdotes and practical tools such as her BUILD leadership model Benevolence Understanding Interacting Learning and Delivery This book illustrates how we can give face to create positive first impressions avoid causing others to lose face and most importantly build trust and lasting relationships inside and outside the workplace **Swan Song** John Galsworthy,1928 [The English Review](#) Ford Madox Ford,1917 *American Magazine* ,1909 *Journal & Proceedings of the Asiatic Society of Bengal* ,1927 Includes section Numismatic supplement no 5 45 previously issued in the society s Journal later in its Journal 3rd ser *The Forum* Loretta

Sutton Metcalf, Walter Hines Page, Joseph Mayer Rice, Frederic Taber Cooper, Arthur Hooley, George Henry Payne, Henry Goddard Leach, 1898 Current political social scientific education and literary news written about by many famous authors and reform movements **The Wide World Magazine** ,1916 Airmen Or Noahs Murray Fraser Sueter,1928
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Table of Contents Saving Face

1. Understanding the eBook Saving Face
 - The Rise of Digital Reading Saving Face
 - Advantages of eBooks Over Traditional Books
2. Identifying Saving Face
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Saving Face
 - User-Friendly Interface
4. Exploring eBook Recommendations from Saving Face
 - Personalized Recommendations
 - Saving Face User Reviews and Ratings
 - Saving Face and Bestseller Lists
5. Accessing Saving Face Free and Paid eBooks
 - Saving Face Public Domain eBooks
 - Saving Face eBook Subscription Services
 - Saving Face Budget-Friendly Options

6. Navigating Saving Face eBook Formats
 - ePub, PDF, MOBI, and More
 - Saving Face Compatibility with Devices
 - Saving Face Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Saving Face
 - Highlighting and Note-Taking Saving Face
 - Interactive Elements Saving Face
8. Staying Engaged with Saving Face
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Saving Face
9. Balancing eBooks and Physical Books Saving Face
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Saving Face
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Saving Face
 - Setting Reading Goals Saving Face
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Saving Face
 - Fact-Checking eBook Content of Saving Face
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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