



POLITE CHARACTERS OF HIGH SCHOOL STUDENTS IN ACEH TAMIANG

Zahra Nelissa¹, Evi Rahmiyati², Dian Ari Widyastuti³, Wan Chalidaziah⁴

Final Received: 30th May 2022

Final Proof Received: 7th April 2023

Abstract: Polite character is a person's attitude in acting that cannot be separated from self-control from negative actions. This article contains a study of the polite character of students in the context of Guidance and Counseling in Aceh Tamiang. This article aims to describe "politeness" comprehensively and conduct a comparative test on each tribe. The research method of this study is the survey method with descriptive-analytical techniques and data analysis using One Way Anova. The research was carried out in Aceh Tamiang by involving several tribes including; Acehnese, Malay, Batak, Padang, Javanese, Sundanese, Gayo, and Bandar tribes. Data collection was carried out using google form by the Polite Behavior Scale instrument. The results of the research contribute theoretically and practically to developing a polite character that can be a reference in the scientific repertoire of guidance and counseling. It is hoped that teenagers in Aceh Tamiang can maintain their friendly attitude, believing that ethnic differences are not an obstacle to positive behavior.

Keywords: polite character, tribe, aceh tamiang

JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling
Websites:<http://ejournal.upi.edu/index.php/JOMSIGN>

Permalinks:<http://ejournal.upi.edu/index.php/JOMSIGN/article/view/6314>

How to cite (APA): Nelissa, Z., Rahmiyati, E., Widyastuti, D. A., and Chalidaziah, W. (2023). Polite Characters of High School Students in Aceh Tamiang. *JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling*, 7(1), Pages 93-106.



This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License, which permits unrestricted use, distribution, and reproduction in any medium provided the original work is properly cited.

INTRODUCTION

At this time, the behavior of teenagers is often troubling society. Many teenagers feel that the behavior expressed is normal, but sometimes it clashes with local ethics or culture. Culture is one of the factors that influence the mindset of individuals in behaving (Ismira et al., 2019). Anthropology

¹ Universitas Syiah Kuala, Indonesia; zahanelissa@usk.ac.id

² Universitas Syiah Kuala, Indonesia; evi.rahmiyati@usk.ac.id

³ Universitas Ahmad Dahlan, Indonesia; dian.widyastuti@bk.uad.ac.id

⁴ Institut Agama Islam Negeri Zawiayah, Indonesia; wan_chalidaziah@iainlangsa.ac.id

provides insight into the knowledge and concepts of human culture, how to behave and act in the school environment, outside of school, and family (Toha & Darmanto, 2001). This relates to how individuals behave and interact with others which are influenced by personality, perceptions, prejudices, and others. A person's behavior tends to be unique to each person and depends on the culture of the local community. Because humans live in a cultural perspective, the cultural aspect is one of the right approaches to use in an effort to influence an individual's perspective on something, including influencing the character of politeness.

Behavior that appears spontaneously has been integrated into daily actions so that it does not feel like it is not good. In the community or school environment, it is often seen that children do not show attitudes related to politeness toward older people in the community or school environment, both in speaking, behaving, and being impolite (Farhatilwardah et al., 2019; Sari & Septiani, 2020). Polite character is also inseparable from self-control in adolescents, good self-control can control negative actions and must be following the place, time, and conditions in which we are (Lensun et al., 2021). Politeness is friendliness and conformity of circumstances with certain words, actions, or behavior (Stewart, 2003; Spaans & Touber, 2019). Politeness is also influenced by the culture and character of the local community in uniting people from different economies, classes, and customs.

From a different study, politeness cannot be separated from Leech's (Sudartini, 2006) view which explains the maxims, including 1) the maxim of caring, namely minimizing harm to others, increasing finances for others, 2) maxim of kindness, which is reducing benefits to oneself and increasing benefits to others, 3) the maxim of appreciation, namely reducing the lack of respect for others and increasing respect for others, and 4) the maxim of modesty, which is reducing praise for oneself and increasing praise for others. The same applies to Foley (2001) There are two types of politeness, namely positive politeness, and negative politeness. In positive politeness, the speaker respects the other person, while negative politeness is addressed to the negative speaker

Politeness is a part of the character (Ariska et al., 2018). There are 6 pillars of character in life, namely "honesty (trustworthiness), respect (respect), responsibility (responsibility), justice (fairness), caring (caring), and good citizens (good citizenship)" (Daryanto & Darminatun, 2013). Based on

these pillars, politeness comes from respect, where an individual shows a polite attitude which is a form of respect for others. While character education itself is strengthening and developing behavior based on certain values. The character values imbued with the Pancasila precepts in each of these sections can be stated as follows: (1) Characters that originate from the heart include faith and piety, honesty, trustworthiness, fairness, orderly, rule-abiding, responsible responsible, empathetic, dare to take risks, never give up, willing to sacrifice, and have a patriotic spirit; (2) Characters originating from thought include intelligent, critical, creative, innovative, curious, productive, science-oriented, and reflective; (3) Characters derived from sports/kinesthetics include clean and healthy, sporty, tough, reliable, resilient, friendly, cooperative, determinative, competitive, cheerful, and persistent; and (4) Characters originating from taste and initiative include humanity, mutual respect, mutual cooperation, togetherness, friendly, respectful, tolerant, nationalist, caring, cosmopolitan (worldwide), prioritizing the public interest, love for the homeland (patriotic), proud to use Indonesian language and products, dynamic, hard-working, and work ethic (Daryanto & Darminatun, 2013).

Aceh is a province located in the westernmost part of Indonesia, Aceh itself consists of several parts, one of which is Aceh Tamiang which is located on the border with North Sumatra. Because of its location on the border, there are many ethnic variations in the area. In addition to the Acehnese and Tamiang tribes, there are also Padang tribes, Batak tribes, Banjar tribes, and others who live in the area. This happens because Aceh Tamiang is bordered by Langsa City in the north, Langkat Regency and the Malacca Strait in the east, Langkat Regency, and Gayo Lues Regency in the south, and East Aceh Regency in the west. This is the basis why Aceh Tamiang consists of several tribes, because of its strategic location and the source of job search in oil palm has a great opportunity for migrants. Because the existence of several tribes in Aceh Tamiang will indirectly affect the attitude or behavior of the local community. So the polite character is very suitable to be used as an initial study in this study.

METHOD

The approach in this study is quantitative with the survey method. The population of this study is high school students Aceh Tamiang, the reason for choosing this population is because there is a diversity of ethnic groups in

Aceh Tamiang, and the location borders the provinces of Aceh and North Sumatra. The data collection procedure using google form by the Polite Behavior Scale instrument . Sampling was done randomly with a sample of 163 students. The questionnaire consists of 45 items used to reveal the polite character of high school students in Aceh Tamiang. The analytical technique used is the descriptive-analytic analysis and one-way Anova, using parametric statistics. One Way Anova's goal is to compare the averages of two or more ethnic groups.

The study was conducted on high school students in Aceh Tamiang who were in grades 1 and 2. Sampling was carried out randomly with a sample of 163 students with different ethnic backgrounds.

Table 1
Gender

Gender	Frequency	Percentage (%)
Woman	58	35.6
Man	105	64.4
Total	163	100.0

Based on the table 1, there were 58 female students with a percentage of 35.6% and 105 male students with a percentage of 64.4% who were involved in this study. The distribution of this data is found in several Aceh Tamiang Senior High Schools.

Table 2
Age

Age	Frequency	Percentage (%)
18 years	10	6.1
17 years	47	28.8
16 years	80	49.1
15 years	26	16.0
Total	163	100.0

Based on the table 2, it was found that the sample that contributed the most to this study was 16 years old or equivalent to class 1 SMA as many as 80 students with a percentage of 49.1%, and the others were dominated by 17-year-old students as many as 47 students with a percentage of 28.8%. Then followed by 15-year-old students as many as 26 students with a percentage of 16% and finally 18-year-old students as many as 10 students with a percentage

of 6.1%. No students aged 18 years and over or grade 3 students were found because during the study the students were focused on preparing for the exam.

Table 3
Tribe

Ethnic group	Frequency	Percentage (%)
Acehnese	34	20.9
Malay tribe	26	16.0
Batak tribe	5	3.1
Padang tribe	5	3.1
Javanese ethnic	90	55.2
Sundanese	1	0.6
Gayo tribe	1	0.6
Banjarese	1	0.6
Total	163	100.0

Based on the table 3, it can be seen that Aceh Tamiang consists of several ethnic groups, but in this study, the Javanese dominated as many as 90 students with a percentage of 55.2%, followed by the Acehnese 34 students with a percentage of 20.9 and the Malays also called the Tamiang Tribe as many as 26 students with percentage 16%. The Batak and Padang tribes only contributed 5 students with a percentage of 3.1% while the Sundanese, Gayo, and Banjar tribes each contributed to this study with only 1 student with a percentage of 0.6%. The following is a figure 1 of the distribution of data by tribe.

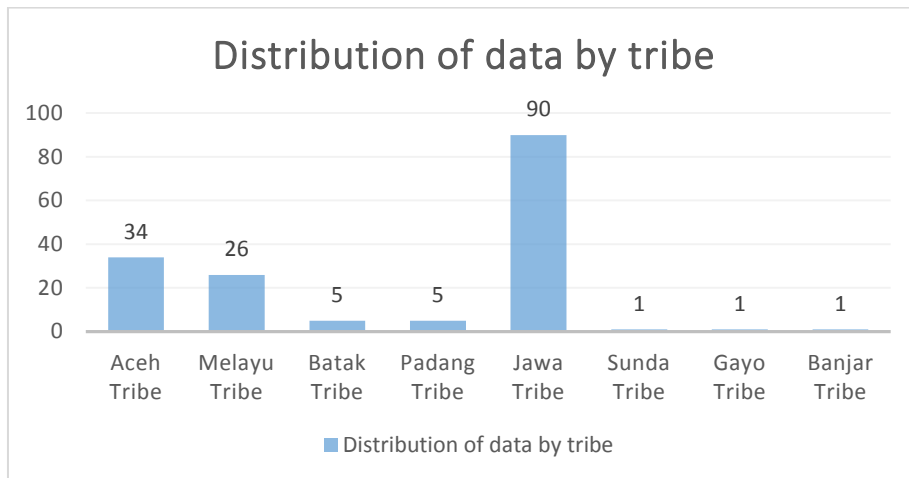


Figure 1. Distribution of data by tribe

FINDINGS AND DISCUSSION

Findings

A. Overview of Student Levels of Polite Character

In this study, the instrument used there are 45 items consisting of indicators of courtesy with parents, courtesy with teachers, manners associating with older people, manners associating with younger people, courtesy with peers, and politeness polite with the opposite sex. The results of the respondents' responses can be seen in table 4.

Table 4
Respondents' Responses

No	Indicator	1	2	3	4	Average	Conclusion
1	Good manners to get along with parents	3	12	63	85	3.41	Always
2		4	63	55	41	2.82	Often
3		5	40	70	48	2.99	Often
4		2	14	49	98	3.49	Always
5		4	37	50	72	3.17	Often
6		60	46	46	11	2.05	Sometimes
7		4	6	37	116	3.63	Always
8		2	13	29	119	3.63	Always
9	Good manners associating with Master	13	18	41	91	3.29	Always
10		5	69	53	36	2.74	Often
11		4	15	43	101	3.48	Always
12		4	4	23	132	3.74	Always
13		12	55	55	41	2.77	Often
14		85	34	19	25	1.90	Sometimes
15		3	8	24	128	3.70	Always
16		1	12	54	96	3.50	Always
17	Good manners to get along with older people	2	53	55	53	2.98	Often
18		4	7	30	122	3.66	Always
19		6	24	51	82	3.28	Always
20		3	19	61	80	3.34	Always
21		3	29	49	82	3.29	Always
22		4	13	48	98	3.47	Always
23		4	15	52	92	3.42	Always
24		5	3	14	141	3.79	Always
25	Good manners associating with younger people	8	16	47	92	3.37	Always
26		8	51	50	54	2.92	Often
27		13	41	62	47	2.88	Often
28		7	15	55	86	3.35	Always
29		10	46	52	55	2.93	Often
30		21	37	54	51	2.83	Often
31		23	34	40	66	2.91	Often
32		18	38	42	65	2.94	Often
33	Politeness with peers	6	23	52	82	3.29	Always
34		3	5	16	139	3.79	Always
35		65	50	33	15	1.99	Sometimes
36		61	52	32	18	2.04	Sometimes
37		5	15	35	108	3.51	Always
38		3	3	30	127	3.72	Always
39		17	22	54	70	3.09	Often
40		4	5	21	133	3.74	Always
41	Courtesy with the opposite sex	10	14	31	108	3.45	Always
42		7	9	36	111	3.54	Always
43		2	5	24	132	3.75	Always
44		1	6	16	140	3.81	Always
45		8	16	28	111	3.48	Always
Overall average						3.22	Often

Based on the table 4, the average respondents' responses are in the "often" category or on a scale of 2.51 – 3.25. This shows that the study sample is in the high category. This shows that the ethnic differences of students in

Aceh Tamiang do not affect politeness towards parents, teachers, older people, younger people or peers.

B. Comparative Analysis of Polite Characters

C.1 Normality Test

A normality test is performed at the initial stage of analysis, this is done to determine whether the distribution of study data is normal or not. Based on the results of the normality test, the results were describe in table 5.

Table 5
Normality Test

Ethnic group	Kolmogorov-Smirnov			Shapiro-Wilk		
	Statistics	df	Sig.	Statistics	df	Sig.
Acehnese	.126	34	.188	.937	34	.050
Malay tribe	.149	26	.141	.942	26	.151
Batak tribe	.195	5	.200	.933	5	.620
Padang tribe	.231	5	.200	.887	5	.344
Javanese ethnic	.118	90	.004	.966	90	.019

Based on table 5, the data obtained has a significance value of > 0.05 , so the data is normally distributed for the Acehnese with Sig 0.50, the Malays with Sig 0.151, and the Bataks with Sig 0.620, the Padang tribes with Sig 0.344 and the Javanese with Sig 0.19. Meanwhile, the Sundanese, Gayo, and Banjar tribes could not be analyzed further because the sample that contributed was only 1 ethnic group so further analysis of these tribes was not involved.

C.2 Homogeneity Test

A homogeneity test was carried out to ensure that the data obtained came from the same population (homogeneous). From the data obtained, it can be seen that the results of the homogeneity test are described on table 6.

Based on the table 6, obtained a significance value (Sig) of 0.964. Because the Sig value is $0.9464 > 0.05$, it can be concluded that the Acehnese, Malay, Batak, Padang, and Javanese are the same or homogeneous variance, so the assumption to perform the One Way Anova test can be carried out in this study.

Table 6
Homogeneity Test

	Levene Statistics	df1	df2	Sig.
Based on Mean	.148	4	155	.964
Based on Median	.133	4	155	.970
Based on Median and with adjusted df	.133	4	126.518	.970
Based on trimmed mean	.129	4	155	.972

C.3 One Way Anova Test

This test was carried out to see if there were significant differences between the studied tribes. The results of the One Way Anova study are presented on table 7.

Table 7. One Way Anova Test

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.341	7	.192	.934	.482
Within Groups	31,779	155	.205		
Total	33,120	162			

Based on the results in the table 7, the significance value of the Anova analysis is 0.482 or sig > 0.05, which is the same average. It can be concluded that the average of the five analyzed tribes is "the same" significantly. There is no difference between the Acehnese, Malays, Bataks, Padangs and Javanese.

C. Comparative Analysis of Polite Characters Per-indicator

The average polite character indicator of Aceh Tamiang High School students is in the high category (R=135; M=112.5; SD=22,5). The comparison is described on table 8.

Based on the table 8, the character of good manners associating with parents is most dominant in the Acehnese, the character of politeness associating with teachers is the most dominant in the Padang tribe, and the character of politeness associating with older people is the most dominant in the Malays or ethnic groups from the area. The character of politeness in associating with younger people is more dominant in the Acehnese, the character of politeness toward peers is also more dominant in the Acehnese and the character of politeness to associate with peers is more dominant in the Malays.

Table 8
Comparative Analysis of Polite Characters Per-indicator

Indicator	Acehnese	Malay tribe	Batak tribe	Padang tribe	Javanese ethnic
Good manners to get along with parents	3.2294	3.2154	2.6400	3.3200	3.2022
Good manners associating with teachers	2.8176	2.9346	2.5400	3.0800	2.9067
Good manners to get along with older people	3.4265	3.3558	2.8500	3.5500	3.3556
Good manners associating with younger people	3.0294	3.0000	2.6800	2.6000	2.8244
Good manners to get along with peers	2.8882	2.8769	2.6200	2.6000	2.8011
Good manners to get along with the opposite sex	3.6206	3.6885	3.4200	3.6600	3.6144

From the comparison above, it can be concluded that the polite character of high school students in Aceh Tamiang is dominated by the Acehnese and the Malays. The figure 2 analyzes the comparison of polite characters per indicator.

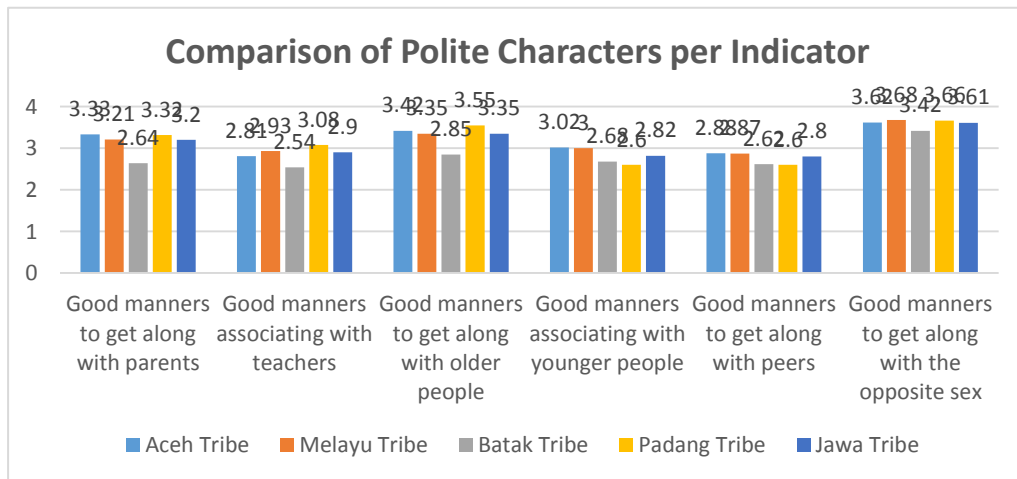


Figure 2. Comparison of Polite Characters per Indicator

Discussion

The word "character" is often heard lately, where a character is the essence of education. In education, there is character formation whose echoes

have existed for a long time, but because of the eruption, education has eroded its meaning caused to irresponsible people. Character is contained in the values of Pancasila, there are several pillars of character, one of which is respect, which is also called politeness (Ariska et al., 2018). Politeness is the conformity of behavior that is applied according to local culture by maintaining moral values. According to Chalus & Gauci (2019), individuals who have modesty tend to explore social, cultural, and political relationships and are interested in developing contemporary experiences. Therefore, politeness cannot be separated from the influence of local culture.

Language is a very efficient tool for transmitting information, sometimes humans make statements that are inefficient, inaccurate, or even contradict their own beliefs (Yoon et al., 2020; Ylivuori, 2021; Wang et al., 2022), as happened with the Batak tribe. It is their speakers who seem contrary to ethics and morals. The inability of self-control is considered a failure in decency, the failure is based on arrogance and a lack of rational judgment in attitude. Politeness is based on rules such as expression, graceful manner, and enthusiasm in pleasing others as well as oneself (Hartley, 2011). Making others happy can be defined as politeness or kindness that can be practiced on a daily basis, although some believe that modesty is just a mask worn to hide bad passions and impulses. In different studies, cognitive, affective, and psychomotor play an important role in the process of delivering messages which are reflected in the polite character of the individual (Herlina, 2017). This implies that interaction or contact with other individuals is a basic human psychological need.

In Javanese philosophy, politeness is also implied, as described by Eliasa (Eliasa, 2017) including *Urip Iku Urup*, which means *Life is on, Life is supposed to be beneficial*; *Memeyu hayuning Bawana, Ambrasta dur Hangkara*” which means that humans must prioritize safety, happiness, and welfare. Politeness is based on kindness, there will be no selfishness because it is based on love for others. In the book *The Polite Gentleman* there is a saying that says *"Do to others as you would want others to do to you"* (CB Hartley, 2015). The writing implies love for others means loving yourself

In the findings, it was found that the Acehnese and Malay tribes had a high polite character in Aceh Tamiang. Respect for one another is a character that has been formed in oneself. Aceh Tamiang is one of the areas that was spared from the GAM (*Gerakan Aceh Merdeka*) conflict in the past. The

indigenous people of Aceh Tamiang are the Malays who are farmers daily, their area is rich in natural products such as rubber and oil palm plantations, although in terms of the economy it is not high, but when the province of Aceh "Strikes" only Aceh Tamiang can continue their daily activities. day. This dynamic can be seen in the role of humans in the formation of history, holding fast to religion and beliefs (Alexander Uhi, 2015).

The background of the mention of the word "tribe" (kawom), is intended for all descendants of the ancestors from the father, no matter how far the descendants are (Hurgronje, 2019). Although it is believed, that ethnic differences occur due to assimilation in ancient times, the ethnic diversity found in Aceh Tamiang is supported by a strategic location. All of these phenomena not only contribute to individual character but also to the role of guidance and counseling teachers in viewing student problems from an ethical (universal) or emic (specific) point of view in solving student problems.

In the formation of polite character, there is a new culture that provides, nurtures, and supports each other to overcome the destruction caused by neoliberalism. Such a challenge is called "non-reformist reform" (Hilyard, 2019). Although not entirely a social order, it tries to regulate its social reproduction outside of some capital structures as happened in Aceh Tamiang. Social influence is an indication of the occurrence of artificial politeness communication and imitation politeness is usually characterized by unique prosodic patterns that contradict the literal meaning (Yamashita, 2019; Xu & Gu, 2020). It is understood, that the character that appears on the surface is a form or semantic of speech or symbols that arise as a recontextualization of impoliteness in social conflicts that have the opposite effect, namely bonds of affection and intimacy within a group. Different things happen in China, polite imperative markers are almost unknown in Old Chinese but are often found in Old Mandarin. Thus, it is suspected that the development of polite imperative markers occurred during the transitional period of Medieval Chinese (Mu, 2018), and developed diachronically.

CONCLUSIONS AND RECOMMENDATIONS

The polite character of high school students in Aceh Tamiang which is found in the Acehnese, Malay, Batak, Padang, and Javanese tribes shows that there is no significant difference. This means that the level of politeness in the local community, especially the Aceh Tamiang youth, is in the high category in

terms of polite attitude towards parents, teachers, older people, younger people and peers. Recommendations for further studies are that researchers identify politeness in the same tribe and compare the results of polite character levels in the same tribe with different tribes, and these results can be a basic reference in making "indigenous" counseling strategies in Aceh.

ACKNOWLEDGEMENT

The authors thank the supervisors who always guide patiently to produce this work, as well as to the Aceh Tamiang MGBK (*Musyawah Guru Bimbingan dan Konseling*) teachers who have given permission and helped distribute this study instrument. Do not forget to also thank Syiah Kuala University for financing publications in the context of developing lecturers.

REFERENCES

- Alexander Uhi, J. (2015). *Filsafat Kebudayaan*. Pustaka Belajar.
- Ariska, S. F., Marzuki, M., & Rosnita, R. (2018). Penanaman Nilai Kesopanan, Kejujuran dan Tanggung Jawab Menggunakan Model Tadzkirah di Sekolah Dasar Kota Pontianak. *Pakistan Research Journal of Management Sciences*, 7(5), 1–2.
- Chalus, E., & Gauci, P. (2019). Revisiting the polite and commercial people: Essays in georgian politics, society, and culture in honour of professor Paul Langford. In *Revisiting The Polite and Commercial People: Essays in Georgian Politics, Society, and Culture in Honour of Professor Paul Langford* (Issue c).
- Daryanto, & Darminatun, S. (2013). *Pendidikan Karakter di Sekolah*. Gava Media.
- Eliasa, E. I. (2017). Budaya Damai Mahasiswa di Yogyakarta. *JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling*, 1(2), 175.
- Foley, W. A. (2001). *Anthropological Linguistics: An Introduction*. Blacwell Publisher Ltd.
- Hartley, C. B. (2015). *The Polite Gentleman*. Skyhorse Publishing.
- Hartley, F. (2011). *The Ladies Book of Etiquette*. 36 Cornhill.
- Herlina, U. (2017). Profil Komunikasi Antarbudaya Mahasiswa Bimbingan dan Konseling. *JOMSIGN: Journal of Multicultural Studies in Guidance*

- and Counseling*, 1(2), 123.
- Hildyard, N. (2019). Scarcity, 'polite society' and activism. *Geoforum*, 101(January), 294–298.
- Hurgronje, C. S. (2019). *Orang Aceh, Budaya, Masyarakat dan Politik Kolonial*. MATABANGSA.
- Ismira, I., Ahman, A., Supriatna, M., & Jendriadi, J. (2019). Telaah Profil Karakter Kinerja sebagai Upaya Pengembangan Kesuksesan Karir Mahasiswa. *Turast : Jurnal Penelitian Dan Pengabdian*, 7(1), 1–18.
- Lensun, F., Pasandaran, S., & Pangalila, T. (2021). Strategi Pembelajaran Daring Mata Pelajaran PKN Dalam Bentuk Karakter Kesopanan Siswa di SMK Negeri 1 Tomohon. *Jurnal PPKN: Media Kaian Pancasila Dan KEwarganegaraan*, 1(3), 149–159.
- Mu, Y. (2018). The development of QIE in Medieval Chinese :From temporal adverb to polite imperative marker. *Cahiers de Linguistique d'Asie Orientale*, 47(1), 97–124.
- Sari, N. I., & Septiani, E. (2020). Meningkatkan Nilai Kesopanan dan Kesatuan Anak dalam Berbahasa Di Era Kenormalam Baru. *Prosesing Seminar Nasional Dan Diskusi Panel Pendidikan Mtematika Universitas Indraprasta PGRI*, 80, 209–214.
- Spaans, J., & Touber, J. (2019). Englightetned Religion Form Confessional Churches to Polite Piety in The Duchth Republic. In H. Van Ruler (Ed.), *Gastronomía ecuatoriana y turismo local*. (Vol. 1, Issue 69). Brill.
- Stewart, A. (2003). George orwell, doubleness, and the value of decency. In *George Orwell, Doubleness, and the Value of Decency*.
- Sudartini, S. (2006). *Konsep Kesopanan Berbicara oleh Wanita dalam Budaya Jawa*. 1–14.
- Toha, M., & Darmanto. (2001). Karakteristik dan Perilaku Manusia. In *Perilaku Organisasi* (Vol. 1, Issue 1, pp. 1–50).
- Wang, Y., Hong, S., Pei, M., Wang, X., & Su, Y. (2022). Emotion matters in early polite lies: Preschoolers' polite lie-telling in relation to cognitive and emotion-related abilities. *Social Development*, 31(2), 406–422.
- Xu, C., & Gu, W. (2020). Prosodic characteristics of genuine and mock (im)polite Mandarin utterances. *Proceedings of the Annual Conference of the International Speech Communication Association, INTERSPEECH, 2020-Octob*(Im), 4153–4157.

- Yamashita, A. (2019). Polite language forms as markers of an emerging new language order in nikkei-brazilian japanese. *Languages*, 4(3).
- Ylivuori, S. (2021). Whiteness, Polite Masculinity, and West-Indian Self-fashioning: The Case of William Beckford. *Cultural and Social History*, 18(5), 669–689.
- Yoon, E. J., Tessler, M. H., Goodman, N. D., & Frank, M. C. (2020). Polite speech emerges from competing social goals. *Open Mind*, 4, 71–87.