British and Korean politeness management style

in a first-encounter conversation: A cross-cultural

analysis of language, behaviour and emotion

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Abstract

Many previous researchers have studied politeness in terms of linguistic strategies which are used to mitigate Face Threatening Acts (FTAs) (e.g. Brown & Levinson, 1987). The *nonstrategic politeness* was defined in the present study as a general behavioural and face management style in a first-encounter interaction with a stranger with equal status, a situation without apparent FTAs.

Three samples of British-British (B-B) pairs, Korean-Korean (K-K) pairs, and Korean-British (K-B) pairs were recruited for video-recorded dyadic conversations. After a 15-minute conversation, they were then asked to answer a questionnaire. The questionnaire contained questions to rate themselves and their interlocutors on six dimensions: Kindness, Politeness, Likeability, Formality, Relaxation, and Interest. The participants were also asked to provide reasons for their ratings.

Analyses of the participants' questionnaire responses found the following results. (1) All participants tended to rate their interlocutors more positively than themselves on evaluative dimensions among the six. (2) The K-K group showed a more modest tendency in their ratings compared to the B-B group. (3) The Korean participants of the K-B group had the most divergent ratings between their self-ratings and their interlocutor's ratings of them. (4) Significant correlations of Politeness with Likeability and Relaxation were found to be exclusive to the B-B group, whereas it was Formality and Interest for the K-K group. (5) Identification of social distance and the use of conventional language were the K-K group's cultural-specific reason types for positive evaluations of Politeness. The B-B group attributed their positive ratings on Politeness to turn-taking management.

Analyses of the video data focused on five target behaviours: posture, interruptions, mirroring responses, age-disclosure, and self-deprecation. The results of these analyses appeared to be largely consistent with the findings from the questionnaire responses. The B-B group held relaxed postures longer than the K-K group. Covering interruptions and mirroring responses by repeating were more frequently used by K-K than B-B. The K-K group's self-presentation was closely related to Koreans' cultural emphasis on the value of interdependence and hierarchical relations, compared to the B-B group. British and Korean self-politeness management styles are discussed based on the overall results.

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Declaration

This thesis has not been previously published (unless referenced), or presented for an award at this or any other university. This thesis has been supervised by Dr. Peter Bull. Any remaining error or omissions that may remain in this thesis are the author's sole responsibility.

Chapter 1

Introduction: Summary of thesis

This thesis is focused on finding core elements of British and Korean self-politeness management style among university students in their first-encounter interaction with a stranger. In such a conversation, unacquainted interactants are expected to address two requirements of formality maintenance and of temporary-friendship establishment. This is referred in the present study as *non-strategic* (self) politeness management style. To investigate the participants' actual conversations from various angles, questionnaire responses of ratings by a forced choice technique and reasons asked by open-ended questions were analysed. In addition, a content analysis of the video recordings was employed. These series of final analyses of the main study are reported in Chapter 4 to Chapter 6. Each chapter (from Chapter 2 to Chapter 7) is summarised below.

Chapter 2

Chapter 2 provides the research background of the present study: interpersonal interactions and judgments; the cultural background of the UK and Korea; different communication styles depending on the speaker's culture and language; politeness theories and criticisms of the traditional views on the analysis of politeness; the roles of verbal and non-verbal behaviour in communication. It thereafter continues to introduce the focused situation of the present study (i.e. a first-encounter conversation with a stranger) and attempts to predict the levels of politeness in the given situation.

People from British and Korean cultures are known to be different in terms of their way of understanding the self compared to others and the world, the highlighted values in their cultures and the conventional behaviours according to the cultural norms.

Politeness in a highly strict form is not expected, firstly because there is no foreseen Face Threatening Acts from either of the two unacquainted interactants and secondly because the interactants would be motivated to make an effort to build a *temporary-friendship* during the given situation. In such a

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situation, the present researcher expects that people will adopt only a minimal level of politeness for maintaining each other's positive and negative face.

The present researcher defines this manner of self-politeness management as *the nonstrategic politeness*. A person in such a situation would not need to manage his or her behaviour for a particular type of act; the person would approach his or her overall behavioural management as to give a good general impression to the other. The focus of analysis is how *the nonstrategic politeness* is conducted and evaluated by the participants. Given that inter-cultural encounters have become ordinary scenes in many parts of the worlds, it seems important to understand other cultures' regulations and interpretations of such behaviours. A cross-cultural comparison is thought to enable one's own cultural-specific way of politeness management salient to people from the other culture. Therefore, the rationale of the present study is to compare and contrast British and Korean politeness management styles.

Chapter 3

A pilot study is reported in Chapter 3. Two groups of participants were recruited in the UK, the British-British pairs (B-B group) and the Korean-British pairs (K-B group). Except one Korean participant, all were the students of the University of York. Only non bilingual or bicultural Koreans were eligible to participate. Relatively equal number of same or opposite-sex pairs were assured to be included in each group.

Each pair of two unacquainted participants had a conversation for 20 minutes in an empty lecture or seminar room in the absence of the researcher and without any given topic. They were only instructed to have a getting-to-know conversation as the present researcher was interested in how strangers develop their conversation in a first-encounter conversation. Later they were separated to answer a questionnaire.

They were asked in the questionnaire to rate their interlocutor and then themselves on six dimensions, Kindness, Politeness, Likeability, Formality, Relaxation and Interest, on a 7-point Likert scale. The first three dimensions were regarded as abstract, whereas the latter three were considered as non-abstract. It was based on a view that some dimensions seem to be closer to value-judgments (i.e. to judge if good or bad) the abstract notions are expressed in behaviour learned from the society's norms and cultural practices, but others are

less limited to such a judgment and may appear in a more spontaneous movements. For each rating, they were asked to freely write reasons for their choice of rating.

Initially, the pilot study aimed to test the following three hypotheses. First, on all of the abstract dimensions, the British participants, compared with the Koreans, would give higher scores to both themselves and to their interlocutor. Second, on the abstract dimensions, participants from both cultures would give higher scores to their interlocutor than to themselves. Lastly, on all of the six dimensions, an individual's self ratings and the ratings given by his or her interlocutor would be more divergent in an inter-cultural conversation pair (i.e. in the K-B group) than in an intra-cultural conversation pair (i.e. in the B-B group).

Results found no evidence supporting the first hypothesis. The second hypothesis was partly supported by the B-B group and the British participants in the K-B group. The Korean participants' ratings on the Kindness dimension only had a significant difference between self-ratings and ratings of interlocutor. The third hypothesis was also partly supported since only the Koreans and one subgroup of the B-B group showed the divergence pattern of ratings. The subgroup of B-B pairs only had diverging scores between self-ratings and ratings of interlocutor on the Kindness and Likeability dimensions.

The lack of evidence or only partly supporting evidence for the three hypotheses was attributed to the small sample size, as well as the incomplete sets of comparable groups. Nevertheless, some evidence of the expected results indicated that the methodology might be appropriate in discovering potential cultural-differences on the six dimensions. Therefore, the same materials and a modified procedure was used for the experiment in the following main study. By including a third group, Korean-Korean pairs (i.e. the K-K group), the main study was expected to expand the results of the pilot study.

Chapter 4

For the main study, a new group of participants were recruited, the Korean-Korean pairs (K-K) as well as additional data to the B-B and K-B groups. The length of conversation was reduced to 10 to 15 minutes.

Chapter 4 together with the following two chapters deal with the main study of the thesis. While qualitative analyses of the participants' questionnaire responses and the video data are reported in the next two chapters, Chapter 4

will cover a quantitative analysis of the data, the ratings given by the participants to their interlocutors and to themselves on the six dimensions. This chapter will also provide a contextual basis for Chapter 5 and Chapter 6. Inter-correlations and factor analysis was also conducted in order to map the different relations among the six dimensions. All analyses focused on the Politeness dimension, the primary theme of the work.

The research aim of this chapter is 1) to find culturally different tendencies in the participants' written assessment of the self and the other and 2) to investigate possible connections between the Politeness and the other five dimensions so as to identify comparable elements of politeness according to the cultural background of the interlocutors or themselves (i.e. British or Korean).

The three participation groups of the main study are two intra-cultural conversation groups (i.e. the K-K and B-B groups) and one inter-cultural conversation group (i.e. the K-B group), whose two subgroups will be indicated as the Kb group (i.e. the Korean participants who had a British interlocutor) and the Bk group (the British participants who had a Korean interlocutor).

The participants' ratings of interlocutor (*IR*) was compared with their self-ratings (*SR*), and then one's *SR* with their interlocutor's *IR*, which can be newly named as the other's view (*OV*). The first comparison offers a way to understand the participants' relative perception of self and other on the six dimensions; the second comparison enables to see the patterns of divergence or convergence between different views (i.e. self and other) of the same target person.

In the comparisons between the K-K group and the Kb group, and between the B-B group and the Bk group, each two groups did not differ greatly. The two Korean groups had significant differences of the ratings on the Formality and Relaxation dimensions (i.e. both *IR* and *SR*) and the two British groups on the Kindness dimension (i.e. *IR*) only.

When the K-K and B-B groups were compared, however, substantial cultural differences were observed in all ratings except *SR* on the Kindness and Relaxation dimensions. On the other hand, the Kb and Bk groups had significant differences only on a limited range of dimensions: *IR* on the Politeness and Likeability dimensions and *SR* on the Kindness, Relaxation and Interest dimensions.

The results demonstrate that one's cultural-specific tendencies of assessment of self and the interlocutor on the six dimensions would not

necessarily carry over into the inter-cultural conversation. It may therefore imply their behavioural adjustment to the conversation with a foreign interlocutor and a possibility of changed criteria for the assessment.

Particularly, a higher divergence between *SR* and *OV* might support the view that the standard of judgment for the target dimension is more dependent on subjective beliefs and evaluations rather than objective and observable cues. In fact, there were more divergences in comparison of *SR* and *OV* especially between the Kb and Bk groups than between the other subgroups of the intra-cultural conversation groups. Moreover, the divergence scores between *SR* and *OV* were significantly higher for the Kb group than the Bk groups on the other four dimensions except on Formality and Relaxation. The fact that the Kb group had more divergence scores but not the Bk group, would suggest a potential misinterpretation of the Kb group's behaviour by the Bk group.

Correlations between the dimensions were tested only for each intra-cultural conversation group, due to their bigger (and comparable) sample size than the inter-cultural conversation group. Separate correlation tests were done for each type of ratings. The Politeness dimension had significant positive correlations with three to four other dimensions. A significant correlation with the Kindness dimension was found in all four test sets (i.e. the K-K group's *IR* and *SR*, the B-B group's *IR* and *SR*).

These results of the correlation tests seem to have great implications for mapping some characteristic elements of the Politeness dimension in each culture. First of all, the common inclusion of the Kindness dimension in all results would hint at its general role in explaining Politeness. The presence of significant correlation with the Interest dimensions in both *IR* and *SR* of the K-K group points its special function in the Korean group but not in the British group. Also, the absence of a significant correlation between Politeness and Formality in the case of the B-B group's *SR* leaves a question in that the Formality aspect might only be highlighted when evaluating the other's Politeness dimension. Such relations will be fully supported by analysing the participants' reasons for their ratings.

In short, the results for self-ratings (*SR*) present two dimensions each for the K-K and B-B groups, that are significantly correlated to Politeness and found to be cultural-specific for each group. They are Formality and Interest for the K-K group, and Relaxation and Likeability for the B-B group. These cultural-specific elements of Politeness might be the key to understand their behavioural and

emotional conduct of politeness management.

Factor analyses were conducted for the same four datasets as used in the correlation tests above. The results differentiate the Politeness and Formality dimensions from the other four dimensions, even though this division appears slightly different between the groups and the rating types. Overall, it seems reasonable to make an inference that the division of the two groups of dimensions is dependent on whether the focus is on behavioural or affective aspects.

Chapter 5

Based on these results, qualitative analyses were employed in Chapter 5 to match the participants' reasons for their ratings against the observed patterns of the ratings. The participants' reasons they provided for each of their ratings were analysed by categorising and comparing the frequency of each category usage between the groups and the types of ratings. More than 30 naturally clustering reason types were initially observed. After several revisions, a total of 16 distinguishable categories were retained in addition to the Indecisive (or Ambivalent) and Others categories. Four superordinate classifications were also devised to classify the 16 categories. They are 1) the Person-Focused classification including General Impression, Demographic Information, Appearance, and Levels of Relaxation, 2) the Relations-Focused classification including Social Distance, Affective Assessment, Situation, and Context-laden Narrative, 3) the Behaviour-Focused classification including (non-conventional) Language, Conventional Language, (non-conventional) Non-verbal Behaviour, and Conventional Non-verbal Behaviour, and 4) Conversation-Focused classification including Topics of Conversation, Participation Acts, Turn-Taking, and Characteristics of Conversation.

The division into the four groups (i.e. K-K , B-B, and the Koreans and British participants of the K-B group) was again used for these comparisons. The most widely used categories that were used by more than 25 percent of the respondents in each group used, were ranked in their "selection of categories".

Overall, the results demonstrate that the different groups of participants tend to use a bigger range of different categories of reasons on the Politeness and Formality dimensions. The four groups showed the relative concurrence of the category usages, especially on the Kindness, Relaxation and Interest

dimensions.

Particularly focusing on the reasons for the ratings on the Politeness dimension, the results demonstrate that the Social Distance (e.g. age gap) and Conventional Language (e.g. the use of honorifics) categories are the K-K group's cultural-specific usage of categories. For the B-B group, Turn-Taking (e.g. no interruption and a good balanced contribution in the conversation between the two interactants) was found to be their cultural-specific usage of category. Interestingly, the British participants in the inter-cultural conversation group (i.e. the K-B group) also mentioned Turn-Taking in their reasons for ratings of interlocutor on the Politeness dimension; this suggests the stability of this judgmental criterion.

For the Formality dimension, the K-K group showed the same cultural-specific types of reasons as for the Politeness dimension: Social Distance and Conventional Language. The B-B group showed a different cultural-specific type of reasons on the Formality dimension; it was the Characteristics of Conversation (e.g. the flow of the conversation) category.

The Koreans in the K-B group did not use any of the K-K group's cultural-specific types of reasons, but exclusively used the Language category instead, for most of the dimensions. Both Koreans and British in the K-B group used Language for self-ratings on the Formality dimension, while only the British used this category for ratings of interlocutor on the Relaxation dimension.

It is suggested from the results that to acknowledge social relations between the two interactants of a dyad and to regulate language based on the relations are important for the Korean-Korean pairs' evaluation of Politeness. For their British counterparts, it seemed essential that the positive evaluation of Politeness between the two interactants in terms of their contributions to the conversation and not to impede each other's conversational territory that is expected to be equal.

From the results of the participants in the K-B group, it can be inferred that some of the cultural-specific types of reasons are not likely to be adopted in the inter-cultural conversations, when a particular type of reason is vulnerable to the situational factors or dependent on socio-cultural contexts. However, if the cultural-specific judgmental criterion is relatively free from such a factor or context, it might still be used in the evaluation of foreign interlocutors.

Chapter 6

A content analysis of the audio-visual data was conducted and reported in Chapter 6 to integrate the results found in Chapter 4 and Chapter 5.The need for analysing the participants' actual behaviour or attitudes and the contents of their conversations was recognised after the analyses of the questionnaire responses. This video analysis has provided some ways to verify the observed patterns in their ratings and the use of reasons.

Five target behaviours of analysis were selected: 1) (sitting) posture, 2) interruptions, 3) mirroring responses, 4) age-disclosure, and 5) self-deprecation. The behavioural tendency in expression of such an act or attitude would be related to levels of Formality and Relaxation during the conversations, the degree of allowance in breaking down the interpersonal boundaries between strangers in their first-encounter conversation, and emotional attitude in self-presentation.

Each of the five target behaviours was analysed by observing the first five minutes of each pair's conversation, due to the different lengths of conversation. The results were compared between the same division of the four groups as used in the previous chapters: the Korean-Korean pairs (K-K), the British-British pairs (B-B), and the Koreans (Kb) and British (Bk) in the inter-cultural conversation group (K-B).

First of all, a straight or relaxed posture may be one of direct and visible indicators of the levels of Formality and Relaxation. A straight posture is defined in the present research as maintaining the following four critical parts of the body: the straight back, both arms kept on the person's lap, both knees put (relatively) closer, and the legs not stretched out. If any of the four critical parts do not meet the criteria, the posture is defined as relaxed. Only a slightly flexible criterion was applied for the back (or upper body) of the participants, according to the observed extent of how tilted the chair on which they sat was. The maintenance time of each type of posture was measured.

Secondly, the frequency of Interjecting Interruptions and Covering Interruptions was counted for each participant. Interjecting Interruptions are defined as successful interruptions which cut off the other's speech to start a new turn for the interrupter. Covering Interruptions are preceding completions by interrupting the other's speech before the interlocutor ends the sentence. These two types of interruptions are likely to show the multifaceted characteristics of the conversation, not only the degrees of casualness in terms of behavioural norms,

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but also temporarily-established intimacy or the acceptance of close psychological proximity.

Similarly, mirroring responses would possibly hint at the likelihood of feeling empathy to the speaker; it may be an unconscious mimicry indicating the acceptance of the other's talk. Mirroring responses were measured by counting the frequency of the word "really?" spoken when asking back (i.e. Mirroring Response with reflecting word) and the frequency of repetition of the other's utterance (i.e. Mirroring Response by repeating verbatim).

The next target behaviour, age-disclosure seems to be a more relevant barometer of the participants' attention to the social and hierarchical relations between the two interactants of a dyad. The lapsed time from the beginning of the conversation until the time of age or age-related information disclosure was measured, regardless of being it spontaneous or in response to the other's question. Since the analysis was only focused on the first five minutes of their interactions, those who did not disclose such information were excluded for the calculation of the mean.

Lastly, self-deprecation was approached as Self-Deprecating Attitude: the present researcher defines it by including self-deprecating topic choice and self-deprecating expressions. Self-Deprecating Attitude is defined as not only the voluntary presentation of self-humbling but also an active behaviour of highlighting the other's strengths, in which case indirectly revealing the relative weakness of the self. The types of topics and expressions that fall into this definition were collected from each participant's talks during the first five minutes of their conversation.

Overall, the results show that K-K and B-B were significantly different in the maintenance of straight postures (and relaxed postures) and in the quickness of age-disclosure: the Korean pairs, compared to the British pairs, were able to keep a straight posture for a longer period time and disclosed their age or age-related information quicker. The two groups showed significant differences in the use of Covering Interruptions and Mirroring by Repeating, but not in the other categories of the target behaviours. Interestingly, the results from the inter-cultural conversation group (K-B) demonstrate a possibility of adjustment or modification of the mentioned four target behaviours among them.

As for Self-Deprecating Attitude, only K-K and B-B were analysed, since some of the K-B dyads did not have a smooth flow of conversation due to the

Korean participants' reduced fluency in English. A content analysis has found that more participants in K-K were tending to show Self-Deprecating Attitude intensively than the B-B pairs.

Chapter 7

The study is summarised, evaluated and concluded in Chapter 7. The present study is considered to have its significance in the way of approaching politeness as *nonstrategic*, which is distinguished from other studies, and cross-culturally comparing the characteristics. This study's theoretical, methodological and practical implications are discussed in Chapter 7.

Chapter 2

Literature review: Nonstrategic politeness

2.1. Introduction

The current study aims to investigate intercultural interactions, which have potential problems of miscommunication, by principally comparing the differences and similarities in notions, expressions, and interpretations of politeness between two cultures, typically distinguished as East and West.

Individuals today have a greater opportunity for direct and immediate contact with different cultures through short trips or living abroad, or an encounter with foreign visitors in their home country. In other words, compared to times before the 1980s, intercultural contact and communication is no longer confined to immigrants, whose connection with their host country will be much deeper in terms of quality and quantity than that of travellers and transient sojourners. Sojourners are defined as people who live in another country for a fixed period of time in order to fulfil a certain goal or mission, and who expect to go back to their home country after completing their task (Furnham, 1988).

Those who stand at the cultural boundaries by experiencing a new culture without completely leaving their own cultural tradition, such as students studying abroad and international businessmen, are the very people who can indeed be agents for cultural diffusion. Compared with immigrants, sojourners are thought to be less highly motivated to work at cultural adaptation and to have a different perspective on mingling with the essence of their host country (Kim, 1988). Because of their lower motivation and, in practical terms, less exposure to new cultural customs, they could easily experience miscommunication and misunderstandings that may cause a misleading image of the host country or confirm negative stereotypes about the inhabitants of the country. Therefore a different approach is needed to examine the cultural experiences of sojourners, compared to those of settlers, in order to gain more useful insights into the cultural differences in interpersonal relationships (Kim, 1988).

Even the general public are more aware of diverse cultures without necessarily leaving their home ground. The direction of the cultural tide has also

become diversified in that it no longer only flows from the West to the East. Known as *Hanryu*, literally meaning the Korean wave (한류; 韓流), South Korea (i.e. "Korea" will be used instead of "South Korea" throughout the present paper hereafter, for simplicity) has become a country exporting entertainment and cultural content since the 1990s, especially to its neighbouring countries in Asia (Kim, 2007). This phenomenon goes beyond the enjoyment of Korean TV dramas, films and K-pop by its recipients, and encourages people to become interested in Korean language and culture in general (Kim, 2007). It also makes them active consumers of goods from Korea and visitors to the country.

Since communication studies have been enriched through the development of conversation analysis (e.g. Sacks, 1992), intercultural interaction and miscommunication has also attracted an increasing number of researchers (e.g. Gumperz, 1982; Lane, 1985). Intercultural contact has also been studied in terms of sojourners' mental well-being during the throes of cultural adaptation, for example, by Furnham (1988) from a social psychology tradition. By and large, intercultural communication studies have mainly dealt with utterance exchanges in an intercultural encounter between native and non-native English speakers. Yet, the intercultural interaction that is the focus of the present study encompasses a wide range of issues concerning how people who are not fluent in another culture experience their initial contact with the native and how the interactants perceive the foreignness.

2.1.1. The socio-cultural meaning of interpersonal interaction

Members of the same culture share what Nishida (1999) calls "cultural schemas" which are obtained through social interactions and stored as cognitive units of information that can be used as a rule of thumb for certain behaviours. Nishida (1999) proposed 11 axioms to apply schema theory to cross-cultural adaptation, and suggested that sojourners may fail to recognise the host country's culturally-specific actions and behaviours due to unestablished "primary social interaction schemas" (p. 760). One's cognition about these schemas, a set of knowledge necessary for social interaction, is constructed from repeated experience and observation and retrieved largely unconsciously through one's familiar culture (Nishida, 1999).

It would thus be valuable to study behaviours reflected through the eyes

of sojourners. Behaviours that do not fit into the schemas of a person's native culture, whether by passing meaninglessly (in spite of their meaningfulness in the host culture) or appearing salient (due to their non-existence in one's own culture), could compensate for the shortcomings of the emic approach (i.e. investigating behaviours as meaningful in the actors' culture) with an etic account (i.e. describing behaviours without preloaded appropriateness to make a case for the behaviour; see Headland, Pike, & Harris, 1990, for emics and etics accounts).

The current study will attempt to seek out the social definition or symbolic meaning beyond the literal meaning of words and acts. As social animals, human beings are aware of themselves being shown to other individuals and are motivated to appear positive to others (e.g. Goffman, 1955). People thus act out their verbal and non-verbal behaviours in a socially desirable way when interacting with others or regulate them to be commensurate with the situation (Schlenker & Weigold, 1992).

Goffman (1955) refers to the positive self-image that people want to have approved by others as "face". He posits that ideally both participants in a face-to-face interaction would guide their behaviours in order to maintain both their own face and that of their interlocutor. In addition, he argues that there is a mutual acceptance of the structure and procedures of conversation in order to avoid 'losing face'. Therefore, appropriate face-work should be adopted upon the occurrence of a face-threatening incident so as to correct the mishap (Goffman, 1955). Brown and Levinson's (1987) politeness theory, which stems from Goffman's analysis, will be introduced later in detail.

Human communication consists of many symbols mainly because it is not possible to exactly express one's thoughts or directly access other people's inner mind (Samovar, Porter & McDaniel, 2010). According to Blumer (1969), a person's reaction to his or her interlocutor's act is modulated through their interpretation of the meaning the act implies; it is not a mere response to it. Some interpersonal behaviours are only socio-culturally meaningful and used within a specific culture and may not be interchangeable within another culture. For example, 'nod-shake' (i.e. nodding one's head up and down, and shaking one's head from side to side) is a typical way to convey a positive and negative response, respectively, in many parts of the world including Korea and the UK. Whereas in some parts of Greece, southern Italy and Turkey 'dip-toss' (i.e. hanging one's head down, and bending one's head back) performs this role.

Individuals are educated and experienced to use culturally-specific behaviours; thus such actions may be performed unwittingly even though they can also be regulated on purpose. Therefore, it is a valid inference that people expect their symbolic behaviours to be perceived by other members of society in a way that is related to cultural norms and values.

Comprehending this symbolism and receptivity of social schemas, it seems essential to take steps to study the motivation underlying the varied behaviours that shape the social schemas. One's self-concept, or one's sense of the self, influences one's own social perception and interpersonal behaviours (Markus & Wurf, 1987; Rosenberg, 1965). One's culture provides information concerning the way one should behave and the way he or she should interpret other's behaviour (Keesing, 1974).

The particular aspect people focus on when defining themselves varies depending on their culture, and is related to the different cognitive processes that people nurture within their respective cultures (i.e. self-construal): for example, people in individualistic cultures, represented by industrialised "Western" cultures (i.e. North America, Western European countries, and rest of the English speaking world) emphasise the autonomy of the individual and are more predisposed to the concept of the independent self. On the other hand, those with collectivistic cultural backgrounds, as typically exemplified by East Asian cultures (e.g. China, Korea, Japan), are more likely to find their identity in relation to their groups and thus tend to have interdependent self-construal (Kitayama, Markus, Matsumoto, & Norasakkunkit, 1997; Markus & Kitayama, 1991).

The culturally different ways of reasoning (for a review, see Nisbett, Peng, Choi, & Norenzayan, 2001) explain people's different motivations: for example, focusing on different objects when shown a same scene (e.g. Masuda & Nisbett, 2001; Nisbett, 2003) or choosing a dissimilar option between choices (i.e. the pen choice experiment, Kim & Markus, 1999). The pen-choice experiment was, for the researchers, a hidden focus of a simple survey procedure. When provided with five pens which were identical in every aspect but had two different colours outside of the pen with the proportion of "unique" to "majority" pens as one to four, or two to three, Americans chose a unique colour of pen more than did Koreans. It indicates Americans' preference for a distinct individuality and Korean people's greater tendency for conformity to others.

In short, by having a different self-concept, cognitive processes, and

motivation system according to the culture, one's interpersonal behaviours also follow the culturally prescribed rules.

2.1.2. Intrapersonal and interpersonal evaluations in interpersonal contact

Social interaction does not only result in exchanges of behaviours; people have evaluated each other for as long as human value systems have existed. Social evaluation is only possible when a target can be judged good or bad; or by what we call as values (e.g. see Allport, 1937, for personality traits and human values; for cultural values see Rokeach, 1973, Schwartz, 1992, 1994, 2004, 2006a). Schwartz (1994) summarised the function of a value as a standard that "guides selection or evaluation of behaviour, people and events" (p. 20). One's own beliefs about which values are more important than others can change during different stages of life and can be influenced by one's education, social roles, or even gender (Schwartz, 2006a).

At a cultural level, hierarchy or the order of importance of different values varies across cultures, as Schwartz asserted with his theory of cultural value orientations (e.g. Schwartz, 2004, 2006a); even though in some related countries a consensus of value priorities is also found (Schwartz & Bardi, 2001), which means that some basic and universal human values exist. Therefore we cannot always confidently assume that a value considered as more important than others in one culture will have equally significant meanings in another culture. As a result, during an intercultural interaction between two people new to each other's culture, there is a possibility that they will adversely evaluate certain behaviours exhibited by the other, reacting in a way that is different from what is expected in their own culture. The value orientations of East Asian and Western cultures, or allegedly "Confucian influenced" and "West European" and "English-speaking" cultures, as Schwartz categorised them among his "seven transnational cultural groupings" (2006a), will be discussed in more detail in a later section about cultures.

Through analysing an enormous amount of data from 54 nations across the world and comparing them with US university student samples, Schwartz and Bardi (2001) obtained what they called Pan-Cultural Norms of 10 value types. This data was collected between 1989 and 1995 at five universities in different regions of the US (for more information about the data, as well as the 10 value

types used in the study, see Schwartz & Bardi, 2001). Benevolence has the first priority and stimulation, tradition and power have the least priority, 8th, 9th, and 10th, respectively, for the US students, and these values ranked the same in the pan-cultural norms. The most striking difference was showed up in hedonism and universalism, which were given 7th and 3rd priority, respectively, in the pan-cultural norms but the reverse ranking was true (i.e. 3rd and 7th) in the US student samples.

People also make self-evaluations. The portrait of one's self (e.g. personality, ability, appearance) is often gained through social-comparison processes (e.g. Festinger, 1954). Given the relativity of personal and social values, two kinds of motivation regarding social comparison are possible: 1) downward social comparison (e.g. Wills, 1981) in which people try to compare themselves with others who are thought to be inferior to them; and 2) upward social comparison, (e.g. Hakmiller, 1966; Thornton & Arronwood, 1966) whereby people improve themselves through comparison with superior others. Such comparisons are used not only for self-evaluation purposes, but as a means of self-enhancement in terms of self-regard (Thornton & Arronwood, 1966) or self-esteem. Furthermore, thinking about oneself could be affected by how the person perceives others as thinking about him or her (e.g. Cooley, 1902).

The clear inference is that there is a simultaneity in one's evaluations of self and others, particularly during social interaction. However, humans are not universally motivated to seek positive self-evaluations only, as differences in values also reflect. Heine, Lehman, Markus, and Kitayama (1999) highlight such differences by examining Japanese culture in comparison to North American culture. They found that Japanese people are generally more self-critical, whereas Americans are more self-enhancing. In summary, a person's cultural background, where they have learned and experienced their own values and established customs, will be a predominant source for explaining the signification of interpreting social behaviours.

In the next section, the two particular cultures of interest to this paper will be addressed: British and Korean.

2.1.3. British and Korean culture, according to theories of culture

When it comes to cross-cultural studies in the realm of social psychology, a large

number of researchers have focused on the differences between well-known Eastern and Western cultures, which typically correspond to the division of cultures into collectivism and individualism, respectively (e.g. Hofstede, 1980, 2001; Smith, Dugan, & Trompenaars, 1996; Trompenaars & Hampden-Turner, 1998). This is because these cultural orientations are regarded as playing a prominent role in one's cognitive processes and behavioural motivations, for example from the perceptual level (e.g. self-construals in Markus & Kitayama, 1991; causal attribution styles in Miller, 1984) to the behavioural level (e.g. allocentric vs. idiocentric behavioural tendencies in Trandis, 1983), which together shape one's speech and behaviour as well as their interpretation in social interaction.

Despite the risk of oversimplification in explaining and attributing interpersonal behaviours to this two-fold cultural dimension, such cultural differences have been supported by well-established literature since they were popularised by Hofstede's (1980, 2001) world-wide survey. Much more detailed cultural dimensions than the individualism/collectivism division have now been made possible by recent research that attempts to broaden these cultural distinctions (e.g. Schwartz, 2004, 2006a).

British and Korean cultures, the focus of the present cross-cultural study, differ from each other in line with previous studies on social and cultural psychology. First of all, their representativeness as two comparable cultures is underpinned by influential pieces of work by Hofstede (1980, 2001) and Schwartz (e.g. 2004, 2006a, 2006b, among others) on classifying cultures, to name but a few.

According to Hofstede's (1980, 2001) cultural dimensions, the United Kingdom had lower scores in Power Distance, Uncertainty Avoidance, and Long-Term Orientation while higher scores were obtained in Individualism and Masculinity indexes. These scores suggest that members of British culture are taught to pursue individual uniqueness and thus equality among people, and to respect history and tradition while focusing on the present and quick results. They are achievement oriented but flexibility in the processes used to achieve their goal is acceptable to them.

In contrast to this, South Korea had higher scores in the first three indices mentioned above and lower scores in the latter two indices. In this hierarchical society, people understand inequality within an organisational

relationship and tend to regard their in-group memberships as more important than individuality. Many rules and beliefs to avoid uncertainty are preferred for members of this society. People guide their lives by virtues and often current difficulties are tolerated in the long term.

Triandis (1995) added a further comparison of horizontal versus vertical cultures to the individualism-collectivism division of cultures. He proposed that individualistic and collectivist cultures can be subdivided depending on whether the predominant view of people about the relationship between themselves and the society is horizontal or vertical. According to his classification, the UK is an example of a vertical-individualist culture where the independent self and individuality are promoted and standouts are acceptable and they are distinct from horizontal individualistic cultures, for example Sweden and Denmark. In contrast, Korea is a vertical-collectivistic culture where making oneself stand out is often avoided and the cohesion within the ingroup is highly valued while complying to those of higher status in the hierarchy is expected (Triandis, 1995, for a review of this vertical-horizontal distinction within the individualist-collectivism division of cultures, see Shavitt, Torelli & Riemer, 2010).

These distinctions between the UK and Korea are also linked to Schwartz's (e.g. 1992, 1994, 1999, 2004, 2006a, among others) cultural dimensions on value hierarchy. In a series of works, he extracted seven cultural value orientations from an international survey conducted in 76 countries across continents: harmony (with nature), embeddedness, hierarchy, mastery, affective autonomy, intellectual autonomy, and egalitarianism. The results show that the UK can be grouped with other English-speaking countries rather than with Western European countries, and he argued that putting the two regions together under the dimension of individualistic culture gives a distorted description of them. The features of the English-speaking region are to place greater emphasis on the values of affective autonomy and mastery and least on the values of harmony and embeddedness. In contrast, Korea is categorised as a Confucian-influenced region, which is characterised as exhibiting high levels of hierarchy and mastery while being far from values of harmony and egalitarianism. The most distinctive feature of each country that distinguish them from each other is then the UK's high affective autonomy (i.e. encouraging individuals to seek emotionally positive fulfilment) and Korea's high hierarchy values.

Although these two countries fall into the categories of English-speaking

(or, in broad terms, Western culture) and East Asian culture, they have been given relatively less attention as the subjects of intercultural communication research, compared to other related countries. "The West" or "Western cultures" in the present study refer to the cultural region including the English-speaking countries and North-western European nations in comparison to "the East" or "East Asian cultures".

Even if the scope is narrowed down to politeness as a main theme, many of the studies have still been conducted by applying or re-examining theories to Japan (e.g. Coulmas, 1985; Fukada & Asato, 2004; Gagne, 2010; Ide, 1982; Pizziconi, 2003; Shibamoto-Smith & Cook, 2011) or China (e.g. Chen & Yang, 2010; Gao, 2008; Gu, 1990; He & Zhang, 2011; Hua, Wei, & Yuan, 2000; Ji, 2000; Pan & Kadar, 2011; Yu, 2003), or comparing those countries with the United States or other English-speaking countries (e.g. Chen, 1993; Cocroft & Ting-Toomey, 1994; Fukushima, 2000; Haugh & Hinze, 2003; Hii, Ide, Ikuta, Kawasaki, & Ogino, 1986; Hiraga & Turner, 1996; Imahori & Cupach, 1994; Liao & Bresnahan 1996; Nakane, 2006, Tang & Zhang, 2009; Rinnert & Kobayashi, 1999; Yeung, 1997).

However, it might be unsafe to group Japan together with China and Korea. It is located outside the Confucian-influenced region, and is much closer to the UK in Schwartz's co-plot map of countries based on cultural orientation (Schwartz, 2004, 2006a); it appears even higher on Masculinity scores than the UK and is also in between Korea and the UK regarding Individualism scores according to Hofstede's cultural dimensions (1980, 2001). Such a deviant combination of cultural orientations may reveal that Japan is undergoing an era of cultural transition (Schwartz, 2006a).

Recently a few reports have argued that there are signs of their own cultural variability shifts (e.g. Parker, Haytko, & Hermans, 2009). Yet, people in these three East Asian countries are still under the influence of their historic philosophy from shared cultural origins and affected by their solitary language systems. China, Korea and Japan have developed their own traditions, owning their main-stream culture to the northern sects of Buddhism, Taoism and Confucianism. Korean culture has also dwelled on the uniqueness of its language and culture, and at the same time its commonalities with the other two countries.

Linguistic and communication studies of Korea, alone or in comparison with other cultures, have escalated since the 1990s (e.g. Byon, 2004; Guan, Park

& Lee, 2009; Hara & Kim 2004; Hatfield & Hahn, 2011; Kim, 2008; Kim & Bresnahan, 1994; Kim & Wilson, 1994, Park et al., 2012). Yet politeness in Korean culture, especially in intercultural settings, has been paid relatively little attention. Some notable work can be found in Holtgraves and Yang (1990, 1992) and in Kim and Yang's (2011) work. Therefore, there seems to be a strong need for cross-cultural psychologists to investigate how Korean culture is similar and/or dissimilar to foreign cultures, such as the British, as this is reckoned by the literature to be located far away from it in the map of cultures.

2.1.4. Cultural differences in speech and conversation style

The comprehensive communication styles of the Eastern and Western cultures share some culturally-specific features. Hall's (1976) cultural factors give some grounds for this. According to his classification, China, Korea and Japan correspond to "high context (HC)" cultures where "minimal information" is regarded as sufficient to convey a message, as "preprogrammed information" can explain the unspoken content to the receiver (Hall, 1976). English-speaking and Northwestern European countries fall into the "low context (LC)" culture group, requiring more transactions of information with lower dependency on the context (Hall & Hall, 1990).

A parallel division of individualism/collectivism distinctions between the West/East cultures can be matched with this. In the low-context communication style, users can express their feelings effectively, while a high-context communication style allows users to minimise tensions and maintain harmony within their ingroup (Hall, 1976). In LC cultures, speech is more direct and the expression of reactions is also external. An opposite type of preference prevails in HC cultures; the conversation would be more silent and people from a society with this preference would be able to read between the lines, especially from non-verbal communication which, however, is exhibited as more reserved and implicit. Thus, low-context communication is predominantly adopted by members of individualistic cultures where direct speech is preferred, while high-context communication works best for members of collectivist cultures where indirect speech strategies are advanced (Gudykunst & Matsumoto, 1996). Individualist/collectivist cultures also have an influence on conversational constraints, which explains the culturally preferred conversational strategies (Kim

et al., 2009).

Such a tendency of collectivist cultures to be outwardly less expressive may result from the old influence of Confucian ideas. The most ideal or desired man, namely "virtuous men" (군자; 君子), in ancient China and Korea would exhibit five cardinal virtues: benevolence, righteousness, the proprieties, wisdom and loyalty. Benevolence in Confucius' sayings, the most emphasised virtue, is primarily related to rigidity and is described as avoiding insinuating speech and flattering face. Therefore emphasising quiet and moderate characteristics has been a long tradition in these cultures.

Another feature that differentiates East Asian cultures' communication styles from those of Western cultures is language. Interestingly, compared to other countries that also use formal and informal forms of language, honorifics in the Korean and Japanese languages are stratified into several levels depending on the hierarchical status of the speaker and the listener. In particular, the Korean language, by its morphological markings, can transform the same sentence into tens of variations based on the relationship (e.g. intimate, social, public, etc.) between the speaker and hearer or other context. Language abounding with honorifics is closely intertwined with the hierarchical characteristics of a society. Byon (2006) has discussed how honorifics function in enhancing Korean linguistic politeness.

In addition, Korean and Japanese language users are so-called exclamation enjoyers in their conversation. Maynard (2000) contends from the examination of a *wh*-phrase in Japanese that colloquially this does not fulfil its originally designed grammatical function but serves as a transmitter of one's emotional expressions. In Korean, exclamations constitute one of nine cases of speech due to their frequency of use, not because of their lexical abundance. Distinctive exclamation forms are non-grammatical interjections. Such exclamations are often uttered in a more exaggerated tone than usual utterances. By doing this, their empathy is more stressed rather than the literal meanings of the speech.

Koreans' interdependent orientation towards objects compared to Americans' independent orientation may be seen from some examples of each language's semantic systems. Choi (1999) postulates that the relation between an object and a container is important in the conceptualisation of the Korean language's spatial verbs, such as *kkida* (which, however, for the present author

seems in fact a mistake; it should be '*kkiwuda'* which is the verb in active form meaning to put something in something fitting tightly or firmly, whereas '*kkida'* is an adjective meaning 'be caught', 'be trapped' or 'be tight/close'). In English, a relation-independent verb such as *put* needs a preposition, for example, *in* and "the degree of fit" still does not pertain to the verb.

Although it may be a question of which came first, the use of language or the cognitive process, it might be suggested that categorising spatial verbs according to the relation of how the figure fits to the container may reflect the Korean notion that objects exist interdependently. Similarly, Americans' individuality-seeking view seems to be demonstrated in defining the motion verb (e.g. *put*) and supporting preposition (e.g. *in*) independently without any preconception of its objects.

To put it briefly, different cultures foster speech and conversation styles that are preferred by their ingroup members, as their unique linguistic expressions might reveal. Individualistic cultures tend to be linked with direct communication, visible expressions of emotion, a more informal atmosphere and a more "debating" style of progressing the conversation. Collectivist cultures are inclined to indirect communication, diffident usage of emotional expressions and a more "listening" attitude towards conversation.

Given such preferences, as well as culturally-specific value priorities, one can expect that communication strategies and politeness standards would manifest differently in each culture. In the next section, politeness theories and their application to intercultural communication will be discussed.

2.2. Politeness in communication

The desire to give a good impression so as to be respected by others, what Maslow describes as "esteem needs" (1943), may be an intrinsic desire of anyone in a civilised society when interacting with others. Typically in a conversation, such a desire is indulged, at least at an ostensible level, through a series of protocols stored as social schemas that guide the person in what to say and how to behave in accordance with the norms of that society. More importantly, this desire is protected by a shared perception that one's interlocutor also has the same desire. As mentioned earlier, Goffman (1955) called this kind of social want

"face" and described socially (or culturally) accepted actions to save or maintain face by the term *ritual*.

The importance of such *rituals* in terms of social interaction, or conversational manners and speech styles used as verbal politeness, has been further noticed since speech acts theory (e.g. Searle, 1969) and conversational rules and maxims (e.g. Grice, 1975, 1989; Leech, 1983) provided a foothold for research into the economy of language use. The Gricean Maxims, for example, provide the principles that a speech act should be truthful, informative, relevant and clear. In the sense that speeches, more than nonverbal behaviours, are organised for analysis, as Brown and Levinson (1987) also pointed out, politeness research has flourished in the realm of linguistics. Indeed, early theories of politeness were built on and applied to corpus-based analysis, such as Lakoff's (1973, 1977) work.

Heavily influenced by speech act theory, but at the same time admitting its limitations as "a sentence-based, speaker-oriented mode of analysis", Brown and Levinson (1987, p.10) proclaim their theory to be a bi-directional analysis because it simultaneously comprehends the speaker's utterance, the hearer's response and the speaker's perspective-taking. In this section, Brown and Levinson's politeness theory will be introduced in detail.

The Goffman's (1955) concept of face was later elaborated by Brown and Levinson (1987). In their politeness theory of language, they claimed that everyone desires to protect both their negative and positive face from (potential) threats. Negative face is defined as "the want of every 'competent adult member' that his actions be unimpeded by others" and positive face is "the want of every member that his wants be desirable to at least some others" (Brown & Levinson, 1987, p. 62). Some actions, such as requests, are by their nature accompanied by threats to either or both of these wants (Face Threatening Acts; FTAs) for either or both of the speaker and hearer. Brown and Levinson asserted four politeness strategies to avoid or minimise FTAs in order of (in)directness: bald-on-record, positive politeness, negative politeness, and off-record. Explanations and examples (as quoted from Brown & Levinson, 1987) of the four strategies are as follows.

1) *Bald-on-record* is to perform an FTA in an unequivocal and direct way (for example, saying "Do *X*!" to request something) (p. 69).

2) *Positive politeness* focuses on the positive face of the hearer so that

the hearer is reminded of the speaker's recognition of his wants (for example, saying "Let's get on with dinner" to indirectly ask the husband who is watching TV to stop and have dinner together) (p. 72).

3) _Negative politeness_ refers to performing an FTA with an effort to mitigate the imposition, such as implying that the hearer may opt out so as to avoid the hearer's loss of negative face to some degree or conveying the speaker's respect for the hearer's negative face (for example, requesting with some sets of phrase or hedges, as in "could you possibly pass the salt (please)?") (p. 135). Positive politeness and negative politeness are together regarded as _redressive actions_ in that they mitigate the speaker's loss of face when performing an FTA with the implication that he does not intend to threaten the hearer.

4) _Off-record_ means to paraphrase an FTA (for example, saying "It's hot in here" whilst hoping that the hearer interprets the speaker's desire to have a window opened) (p. 71). It possesses two positive possible consequences: if the hearer penetrates the speaker's intention from such a superficial hint the hearer can be appreciated by, for example, his pre-emptive offer (for example, "Oh, I'll open the window then!") and the speaker can avoid directly imposing a threat by saying an ambiguous sentence (p. 71).

Other than these four strategies, simply not performing the FTA can be considered a fifth strategy and might be the most polite option in some situations; however, Brown and Levinson (1987) only concentrated on the above-mentioned four politeness strategies because no linguistic analysis is needed for this fifth strategy. According to Brown and Levinson (1987), the choice of strategy is based on the consideration of three factors that influence the level of politeness appropriate to the situation: power difference (P) and social distance (D) between the speaker and the hearer, and imposition level of the threats (R). For example, when a speaker needs to impose a high burden in his or her speech act to a hearer who has a socially more powerful status than the speaker and with whom he or she is not well acquainted, the person may use the off-record strategy, as this is thought to be the most polite, as long as the person is able to perform the act in an ideal situation. However, real societies may have different rules for choosing a politeness strategy as their cultural norms could significantly affect it

and/or people are not as rational as Brown and Levinson's Model Person.

The rating of imposition is a particularly crucial characteristic in Brown and Levinson's (1987) politeness theory because the remarkable point of their strategies is "redressive actions", a concomitant of the speaker's decision to do the FTAs to the hearer. Those actions include the speaker's intention to perform the FTA with a medium level of indirectness between the bald-on-record and off-record strategy. The most effective and prevalent is theoretically considered the redressive actions in doing FTAs, for such actions would not result in fear of "retribution" or risk of the hearer's failure to grasp the gist of the speaker's speech, unlike the bald-on-record and off-record strategies, respectively.

However, the strategies that are most often used in practice may be dependent on the user's cultural background. The distinction between the two types of face wants has been another principal determiner in comparing culturally-specific politeness. For example, Western cultures and English-speaking cultures are regarded as placing more emphasis on positive politeness than Eastern cultures (Brown & Levinson, 1987). Yet, such differences are relative, not grouped by an absolute standard. For example, even though both are categorised as Western European in broad terms, Greek people are closer to a negative politeness culture than the British, and thus the bald-on-record strategy is extensively used in personal situations among Greeks (Economidou-Kogetsidis, 2010).

Brown and Levinson's (1987) investigation into politeness theory postulates that the speech acts that potentially threaten one's face are the basis for using politeness strategies and that the three factors (i.e. P, D and R as described above) are key elements influencing the determination of the level of threat. However, they agree with the point that there could be other factors germane to politeness, and also that the evaluation of the R factor may differ in various cultures, as they admit its relative weight cast by a society's norms. They certainly acknowledged that their theory was not intended to cover every utterance, to be proved by many languages. Nevertheless, an attempt to find common ground between some languages that are culturally and geographically distinct was made; they mainly compared three languages: English, Tamil (one of the languages of India), and Tzeltal (a Mayan language). In seeking some universals of linguistic politeness, they did find some equivalent expressions for each politeness strategy among the three languages, but it still leaves space for

criticisms, which will be discussed later in this chapter.

Brown and Levinson (1987) gave an account of why they did not take the same line as some conversational maxims mentioned above, but proposed a politeness theory with choices of strategies. Actually some overlapping points are found between the maxims and Brown and Levinson's theory. Leech (1983) addressed linguistic politeness as manifested on the assumption that both parties in a conversation will work at the best cost for the other in order for the conversation to take place in a harmonious atmosphere.

Leech's (1983) six maxims are as follows.

1) Tact: minimise the cost to other; maximise the benefit to other

2) Generosity: minimise the benefit to self; maximise the cost to self

3) Approbation: minimise the dispraise of other; maximise the approval of other

4) Modesty: minimise the praise of self; maximise the dispraise of self

5) Agreement: minimise the disagreement between self and other; maximise the agreement between self and other

6) Sympathy: minimise empathy between self and other; maximise sympathy between self and other

The tact maxim, for instance, corresponds with Brown and Levinson's (1987) negative and positive politeness strategy in that it asks the speaker to mitigate the imposition on the other, and care for the other's needs, which target the maintenance of negative face and positive face wants, respectively. However, Brown and Levinson considered that these maxims fell short in explaining every language use and expected rather some universal factors in the choice of strategies.

Another mainstream approach in linguistic politeness research since politeness theories were proposed has sought to apply or re-establish politeness models into culturally-specific verbal behaviours (e.g. Gu, 1992; Hill et al., 1986; Ide, 1998; Matsumoto, 1988; Pizziconi, 2003), and to compare and contrast between different cultures. There have been some representative politeness markers of research interests, such as requests (e.g. Blum-Kulka, 1987; Clark and Schunk, 1980; Holtgraves and Yang, 1990, 1992), refusals (e.g. Yoon, 2004), thanking (e.g. Ohashi, 2008), apologies (e.g. Barnlund and Yoshioka, 1990; Holmes, 1990; Obeng, 1999), complaints (e.g. Boxer, 2002; Chen et al., 2011),

compliments and compliment responses (e.g. Chen, 1993; Herbert and Straight, 1989; Holmes, 1988, 1990). Politeness strategy usage in conflict and confrontation management is another field of politeness theory's application (see, for a list of studies, Brown & Levinson, 1987, p. 26). However, some researchers have noticed that Brown and Levinson's theory is not applicable in some languages. The next section will look at its limitations and the criticisms that have been made.

2.2.1. Criticisms of Brown and Levinson's politeness theory

Recent issues within politeness research include critical examinations of conventional politeness theories, especially that of Brown and Levinson (1987). Some alternative models to it have been proposed, such as the work by Wierzbicka (1992) and Arundale (2006). The principal criticisms cover the following points: 1) the emphasis on hearer-oriented demonstrations, thus more weight is given to saving face for others rather than for the self, 2) the prototype of "the model person" being exclusive to individualistic cultures, 3) studies on impoliteness or rudeness, which can be calculated and strategic but which were not adequately dealt with in Brown and Levinson's theory, and fundamentally 4) the lack of verification of non-verbal politeness, due to its analysis range being mostly restricted to the single utterance level.

According to Arundale (2006), politeness should be interpreted at the level of social interaction and it is important to consider the relations between persons. Therefore it also seems necessary to understand politeness in bidirectional flows, not only analysing spoken sentences, and to broaden our view of the speech context to accept other possible factors (Economidou-Kogetsidis, 2010). Although Brown and Levinson (1987) took a further step by seeing politeness phenomena as a bidirectional interaction by considering the relations between the speaker and the hearer, it still seems to lack a microscopic analysis of a conversation as a whole because they gave examples of a few sentences, not analysing the whole process of conversations. In other words, they explain the core content of an incident such as request, refusal and thanking yet their theory does not fully scan the whole encounter process from its opening to the closure. With mere analyses of the key utterance exchanges, Brown and Levinson might have missed the opportunity to reinforce their theory with

flexibility.

Much of verbal politeness is realised by the use of idioms and linguistic hedges. For example, asking someone "can you post this letter for me?" is an indirect request but the sentence is not enquiring about the hearer's ability itself, for example, "are you able to post this letter for me?" (Brown & Levinson, 1987, p. 139). Therefore investigating whether a certain politeness strategy was used is not necessarily equal to studying a politeness phenomenon *per se*. Rather, the present study is motivated to focus more on the driving factors of polite speech and behaviour while looking at how a whole encounter flows in accordance with the interlocutor's reactions and whether one's use of politeness strategies would change at different stages during the encounter.

Some researchers have undertaken to scrutinise politeness phenomena in a discourse or a conversation unit with a wider perspective (e.g. Cook, 1997; Harris, 2001; Ohashi, 2008; Pavlidou, 1994; Usami, 2002). Since the work of Ambady, Koo, Lee and Rosenthal (1996), which was the first to compare linguistic and nonlinguistic politeness in cross-cultural settings, nonlinguistic politeness has been regarded as taking an important role at a conversational level and has started to capture the interest of a few researchers, despite the fact that a number of studies on nonverbal cues have already been undertaken in conversation analysis and emotion studies to date.

Brown and Levinson (1987) certainly mentioned some nonverbal politeness behaviours in their theory when necessary, for example, "prosodic and kinesic hedges", such as the use of high pitch or raised eyebrows, which could be used instead of verbal hedges (p. 172). However, that is no more than a tag along with their analysis of linguistic politeness; moreover, the universality of non-linguistic behaviours might be even harder to prove from their comparisons among the three language groups they primarily focused upon. Therefore it seems valuable to define nonverbal politeness properly and to include it in future studies of politeness.

Some researchers also proposed work on "impoliteness" (or rudeness) (Culpeper, 1996) and a model of "self-politeness" (Chen, 2001) in an attempt to find alternatives to the traditional views. In Brown and Levinson's (1987) theory, impoliteness or rudeness was only illustrated as a part of listing some polite expressions. For example, the overuse of passive or subjunctive forms in an imperative statement or a request (Brown & Levinson, 1987) could be regarded

as rude and thus should be avoided. In other words, impoliteness was only dealt with as something on the outer borderline of politeness levels, so "not polite anymore", not as an independent phenomenon having its own motives and expectations. Moreover, their strategies are only other-oriented in that the speaker uses the strategy to save the hearer's face when performing an FTA, according to Chen. Chen suggests that the speaker's motivation to protect his or her face when he or she has to perform a speech act that can threaten the speaker's own face should also be included in the study of politeness. Therefore, in some contexts rudeness can be not just an absence of politeness but an active strategy in its own right, especially in certain institutional contexts. He also points out that self-politeness motivation could outweigh the sum of Brown and Levinson's P, D, and R factors on some occasions (Chen, 2001, p. 92).

Regarding the universality of politeness theory, as Brown and Levinson (1987) claimed, some researchers support universality (e.g. Hill et al., 1986; Meier, 1995) and others with counter-evidence (e.g. Ide, 1989; Mao, 1994; Matsumoto, 1988) have well argued, even though the foundational need to maintain one's face for a cooperative communication is generally thought to be universal (Janney & Arndt, 1992). However the definition of face and politeness are still not easy to explain clearly, as Fraser (1990) asserted. Arundale (2006) raised doubts about a fundamental question in the work on politeness by Brown and Levinson (1987), implying that face wants are not just "individual needs", but the ideology of individuals in an individualistic culture that a person's actions are driven by his or her inner motivation. To borrow some words from O'Driscoll (2007), Brown and Levinson's concept of face-wants "emphasises the 'self-claiming' part at the expense of the 'others-assuming' and 'particular-contact' parts" and thus "is a severe truncation of Goffman's original definition" (p.467). Ohashi (2008) also commented on the inapplicability of Brown and Levinson's politeness theory to some Asian cultures. Therefore, more investigation into the concept of face is required prior to the study of cross-cultural politeness.

2.2.2. Cultural differences in politeness: the face

Various questions concerning the universality of politeness theory refer to its inapplicability to some East Asian countries, notably China, Korea, and Japan, as these theories have mostly originated from Western European cultures. Against

Brown and Levinson (1987), who insisted on the universality of positive and negative face, the concept of face may be different across cultures, as briefly discussed in the previous section. Cultural differences between the East and West, known as collectivist and individualistic cultures, have long attracted numerous researchers in the areas of cross-cultural studies and social psychology. The different value-orientations of the two cultures (e.g. Hofstede, 1980, 1991, 2001) have led scholars to find abundant evidence to demonstrate that the two cultures differ in their view about the self, others and the relations between the self and others (see, for example, Markus & Kitayama, 1991).

The philosophical tradition of the individual's own drives and attributes highlighted in European and North American cultures is more closely related to negative politeness, as negative politeness means not to impede the other's freedom, whereas East Asian cultures lean more towards a positive politeness orientation (Matsumoto, 1988). Even within European culture sharing the same cultural roots, positive politeness is more prevalent among the Greek than the British people as presented earlier (Economidou-Kogetsidis, 2010). It is thus unsurprising that the concepts of face and politeness in one culture could be different from those of another, thus cultural relativity should be guaranteed in studying politeness.

Taking the example of face, Western cultures' definition seems only in part to overlap with "*체면; Chemyon*", the equivalent of face in Korea (Kim & Yang, 2011); Koreans allegedly have two kinds of face: the personal face and the social face, also called as self-shamed *Chemyon* and other-shamed *Chemyon* (Kim & Choi, 2000), which are expected to be similar to Chinese concepts of face. Hu (1944, p. 45) explained two kinds of Chinese face: "面*; mien-tzu*" (or *mianzi*), "a reputation achieved through getting on in life, through success and ostentation" and "prestige that is accumulated by means of personal effort or clever maneuvering", and "臉*; lien*" (or *lian*), "the respect of the group for a man with a good moral reputation" and representing "the confidence of society in the integrity of ego's moral character, the loss of which makes it impossible for him to function properly within the community".

Illuminating East Asian cultures' concept of face, Hu's (1944) explanation corresponds to Kang's (1994) two desires, of which one is "ostentation" and the other is "sociocultural norms". According to him, "the desire for ostentation" is the

wish to be admired by others and this may be similar to the Western concept of face. "The desire for norms" refers to customary expressive behaviours that people use in order to meet the expectations of socio-culturally appropriate behaviour patterns (Kang, 1994). That is, "the desire for ostentation" can be regarded as solely individual motivation whilst the latter can be understood as not necessarily the same as the self's purely individual want in that it fulfils the want on behalf of his or her socially defined roles. As the senior-junior relationship is very important in Korea, even being one year older or younger regulates such a relationship. For example, a senior person may not accept a younger one paying for their lunch because of *Chemyon*; it is because that his social face as a senior leads to the expectation that he will be more able to afford it and to show mercy and kindness to younger people. Letting the younger pay could challenge these expectations.

Matsumoto (1988) also argued that there is a qualitative distinction between the meaning of face in European culture and in Japan. Japanese face is more influenced by relations with others than concerns about the self. Even in Japan, questions become more complex as Japanese people do not usually express their inner thoughts but hold a "relationship-inspiring" face while interacting with others, which could be different from their true minds. The direct exhibition of emotions, particularly through facial expressions, is viewed as vulgar and discourteous. Suppose a German directly refuses a Japanese person's offer of a drink, because in Japan losing face is less acceptable, the perceived face threat to the Japanese would be more than the threat the German could experience (Park, 2008). Putting together, some direct actions that are considered polite in one culture may not be at the same degree of politeness or even judged as impolite in another culture, and even within one culture (in)directness as a preferred strategy is not always consistent across various situations.

Overall, as Ide (1989) emphasised, Korean and Japanese people in particular may be more sensitive to face needs as East Asian countries traditionally are hierarchical societies.

2.3. Verbal and nonverbal behaviours in communication

2.3.1. Verbal politeness: honorifics

In the next place, relevant matters of linguistic politeness should be taken into account. The politeness strategies in Brown and Levinson's (1987) theory are determined by the extent which the strategy is direct or indirect. Other politeness theories have dealt with linguistic indirectness as well. When it comes to the performance of FTAs, an indirect speech is the way of performing an FTA politely, as hypothesised by traditional politeness theories. Generally speaking, this is a true statement. To demonstrate that the linguistic indirectness is universal strategies, however, it seems that some problems should be clarified first. First of all, the three East Asian countries, especially Korea, as described earlier, are well-known for their profound development in the use of honorific languages and self-effacing (sometimes even self-deprecating) expressions. Even if an utterance is categorised as a "direct" strategy according to Brown and Levinson's theory, some behaviours, for example, requests in Korean language, may still be perceived as polite enough because of their attached honorifics.

Sohn (1986) identified 17 different levels of request speech act in Korean language. In addition, a more recent study revealed the discrepancy of strategy choices in Korean, not expected by Brown and Levinson's theory (Byon, 2006). Korean participants adopted directive request strategies more than other choices in all three settings across different power relations (i.e. performing a request to a professor, to his/her best friend or to a junior member). This study suggests that honorifics could sometimes pay off the situational factors (e.g. power difference), which are perceived as relevant to explanations of strategy choices in politeness theory, and that linguistic indirectness cannot always account for politeness phenomena (Byon, 2006).

2.3.2. Nonverbal behaviours in communication

In this section, it will be examined why understanding different non-verbal and semi-verbal behaviours (e.g. tone, speed or dynamics of speech) are important in a successful intercultural communication. Hall's (1976) division of cultures into HC and LC culture can also explain why nonverbal or physical expressions play an important role, particularly for members of HC cultures, in conveying

communicative messages.

Nonverbal and semi-verbal behaviours in social interaction, such as gaze, posture, hands movements or intonation, are in fact as essential as verbal expressions in communication. Not only serving the assistive purpose of transmission of conversational intentions, nonverbal behaviours include also interpersonal rapport-building messages (Hall, 2001). Physical behaviours in communication appear differently from individual to individual, thus they are perceived more differently in intercultural interaction (see LaFrance & Mayo, 1978, for a review). Unlike basic facial expressions that are "hardwired" as more involuntary reactions in the human genes, these culturally-learned behaviours, to take an example of eye contact, are less instinctive reactions.

Some gestures or nonverbal behaviours are widely seen and interpreted similarly in most of cultures. Other behaviours may 'exclusively' be prevalent within certain cultures (Bull, 1987; Matsumoto, 2006; Remland & Jones, 2005). For example, a wink and shrugging one's shoulders are one of the culturally-specific acts in North America. These behaviours are hardly used in Asian cultures and do not carry socially special meanings than they do in America. Not just absent in other cultures, some gestures have totally different meanings in other countries (Matsumoto, 2006).

A set of such behaviours organise a part of "schema" that is obtained through repeated experiences or observation in one's own cultural environment. Lack of knowledge in the other schema could cause confusion when interacting with people from other cultures (Nishida, 1999). Therefore there exist risks of miscommunication in interethnic conversations through mis-presenting of or mis-interpreted nonverbal behaviours, let alone the possible misunderstanding of speech content itself.

2.3.3. The expression and recognition of emotions : facial expressions

Emotions are largely expressed through face, and facial expressions are the foremost nonverbal behaviour in human communication. Thus far, research on facial expressions has been the most common area for studying culture and nonverbal behaviours (see Matsumoto, 2006, for a review). Dating back to Darwin's (1872, 1965) work on the expression of emotions of humans, the universality of facial expressions was understood from the evolutionary and

anatomical perspectives. Ekman and colleagues found the six basic facial expressions of emotion, that is, happy, sad, anger, fear, disgust, and (positive) surprise, which are consistently recognised by people in diverse countries and thus concluded as universal (Ekman, 1972; Ekman & Friesen, 1971; 1976; Ekman, Sorenson, & Friesen, 1969), even though the universality of surprise is sometimes questioned by some researchers such as Oatley and Johnson-Laird (1987).

Subsequent research have been conducted on cultural-specific display and decoding rules (Matsumoto, Yoo, Nakagawa, et al., 2008; Yuki, Maddux, & Masuda, 2007, among others), social factors that influence on the way in which emotions are expressed (e.g. Buck, Losow, Murphy, & Costanzo, 1992) and the judgment of expressions of emotion (e.g. Ko, Lee, Yoon, Kwon, & Mather, 2011; Masuda, Ellsworth, Mesquita, Leu, Tanida, & Van de Veerdonk, 2008). Some controversies on the boundaries between pan-cultural and culturally-specific facial expressions of emotion (as reviewed in, for example, Russell, 1991) have caused researchers to examine the questions about the universality of emotional expressions from the base of emotion experiences (Russell, 1994).

With an instrumental remark on the methodological weaknesses of early literature starting with work of Ekman et al. (1969), Russell (1994) showed a balanced view between biological operations of emotional expressions in human as well as the role of culture in emotional experience and the perception of the intensity of emotions. Like an example of refusal situation mentioned above, when Japanese felt embarrassed by his German interlocutor's refusal to his offer for a drink, some actions might trigger heavier emotional experience to some people, consequently making more severe expressions of emotion or masking of the emotion. Moreover, there are culturally-specific ways of expressing the emotion, as seen among the Japanese sample in Ramirez, Andreu and Fujihara's study (2001), who showed their anger more physically than Spanish participants who expressed theirs more verbally.

2.4. Politeness in communication with a stranger

2.4.1. The given context: a first encounter conversation with a stranger

As discussed earlier, it is insightful to study cross-cultural interactions by focusing on those who are not very familiar with another culture. The encounter between people with unacquainted others from the new culture reveals what they see as unusual about the culture. In terms of intercultural contact, chances to encounter with a foreigner have greatly increased even in an ethnically homogeneous country, such as Korea; approximately 1.41 millions of foreign residents are in Korea, forming 2.8% of the population in 2012 (Korean Ministry of Public Administration and Security, 2012). The government policy is changing to support multiculturalism in order to curb the frictions between native Koreans and the ethnic minorities.

Nevertheless, when the general public of the host country and sojourners meet each other, the risks for miscommunication get higher as both parties have little or no full understanding of the other's cultural values and behaviour norms. Therefore, it is still a matter of concern to study encounters between them for the intercultural communication researchers.

As discussed so far, although a person tries to leave a good impression, the person's friendly and polite intentions expressed through verbal and nonverbal behaviours may not be perceived as friendly and polite enough in the eyes of the other. Assuming that people are not likely to impose a face threat to a stranger, due to the social distance as argued by Brown and Levinson's (1987) theory; politeness in communication with strangers would mainly focus on maintaining each other's positive face.

However, when two non-acquainted people are in a situation where they have to converse with each other to avoid awkward moments, the situation itself may become a conversational imposition to both of the interactants. Therefore, to keep the conversation going may also probably threaten their negative face. Even if one is not so interested in, or even dislikes the other one, it is very unlikely that people would seemingly show his or her unfavourable feelings to the other to keep the interlocutor's positive face, when a certain amount of time is guaranteed to have a conversation to fulfil their face needs.

Given the situational factors as described above, it is expected that people would perform polite acts in order to look favourable to the other, and so

would promote both the self and other's positive face. Even if a person does not feel favourable about the other, the person would still adopt polite behaviour with the hidden purpose of masking their dislike of the other. In this case, the person's politeness management is likely to be merely concerned with avoiding FTAs.

However, one's such effort of positive politeness may not be fully functioning to their interlocutor from a different ethnic background. One way to verify the problem is to examine the politeness by social evaluation methods and to compare the degree of agreement of ratings between the self-evaluation and the evaluation received from others. The comparison of self-ratings with judgment by others is a common method in communication studies, self-esteem research, or impression formation examination (e.g. Riggio & Friedman, 1986).

As to the first impression, it is revealed that the other perceiver's ratings on the target person's impression such as personality traits using a thin slice of video-taped conversation of the target are normally as accurate as the self-evaluation of target person or that of his or her acquainted informant (e.g. Carney, Colvin, & Hall, 2007; Holleran, Mefl, & Levitt, 2009). Gudykunst and Shapiro (1996), in their work of comparing intracultural and intercultural encounter, asked respondents to rate their perceived self-concept, expectations, uncertainty, anxiety, quality of and satisfaction with commutation during an encounter. Similarly, in the present study interactants might be able to rate themselves and their conversational partner regarding politeness and on the issues related to the conversation.

Another aim of the current research is to apply politeness theory to everyday social interaction and to investigate intercultural (or interethnic) contact, without constraints on exemplifying FTAs only. Therefore, other pertinent elements of politeness strategies that were left untouched in Brown and Levinson's (1987) theory will be considered together. The research questions in this study thus are focused on initial social interactions (or getting-acquainted situation) as a particular incident, rather than looking at segments of conversations and targeting single utterances.

A situation of focus in the present study is such a first-encounter conversation between two unacquainted people with similar social roles. First, a preliminary calculation of the situational factors will be attempted using Brown and Levinson's (1987) three key variables of politeness: power difference, social distance and the imposition of threatening speech act. The participants' age and

social role within each pair in the present study was restricted to one broad generation (i.e. 20s) and university students, all of the same university. The power difference between the interactants would be little or none, as a result. Meeting someone as non-acquainted to each other ascribes a large social distance between the two, thus this factor would certainly play a role in calculating the required level of politeness.

Considering the fact that this study did not focus on particular types of speech acts, but initiated the conversation without any given topic for the participants, it can be assumed that there was no imposition of FTAs for both of the interactants. One potential threat might be when one does not take part in the talk. However, the situational requirement (i.e. to participate in the conversation) is the same for everyone and it can still be assumed that there is no imbalance of the three variables between the two interactants. Therefore, the severity of required politeness in the present setting almost equals the degree of social distance between the two interactants, and would be "lighter" than in cases with power distance of interactants and FTAs present.

In such a case, and more importantly, such that the present analyses focus on the whole conversation rather than particular speech acts, Brown and Levinson's (1987) politeness theory does not seem precisely applicable to the present study. This issue can be clarified by taking the non-dichotomised understanding of politeness proposed by Locher and Watts (2005), that is, in their term *relational work*. They critique that Brown and Levinson's theory of politeness is an analyst approach overlooking the actual interactants' points of view and that it only accounts for mitigating FTAs but not other politeness strategies which are used without being faced with FTAs. Locher and Watts emphasise individuals' subjective perception and interpretation of politeness about themselves and their interlocutor.

2.4.2. A new concept: nonstrategic politeness

What is focused on in this research can be better understood by a new concept, "*nonstrategic politeness*", as provisionally termed for the present study. This is in line with *relational work*, which is described by Locher and Watts (2006) as individuals' elaboration in order to contribute to "negotiating relationship with others" (p. 10). The essence of *nonstrategic politeness* is the rapport-building

aspect of politeness which is particularly highlighted as a temporary-friendship forming process when first encountering a stranger. It may appear that a relatively high level of politeness would be required due to the interactants' large social distance, considering the initial state of the encounter only. Nevertheless, the time restriction (i.e. 10 to 20 minutes of conversation) of the study runs as a latent situational factor which can temporarily diminish the social distance. In other words, interactants would need to reduce the unfamiliarity with each other once they have started a conversation which would last for at least 10 minutes, because by doing so it can prevent extra effort for excessive levels of politeness.

Consequently, the non-acquainted dyad would face another need to set an unspoken compromise point of intimacy, or namely temporary-friendship. Everyone in any social interaction has face-wants for maintaining and protecting each other's positive and negative face (Brown & Levinson, 1987; Goffman, 1955). As long as not violating each other's face-wants, an intimacy allowance is expected to be established at an early stage of the interaction to allow for a more effective flow of conversation which is unlikely to be changed during the rest of the interaction once set up.

Nonstrategic politeness is one of the means during this process to indirectly inform the interlocutor of the extent of 'pseudo-friendship' which he or she can accept by, for example, reduced use of particular politeness markers, yet showing appropriate respect towards the other as an unacquainted one. It is therefore a cooperative activity that harmonises both sides' face-wants. It is also a conversation enhancer in that it lessens unnecessary emotional gap and cuts off use of politeness markers that this entails. It is regarded as different from linguistic politeness based on the "strategic" motivation for avoiding FTAs. The working definition of *nonstrategic politeness* should therefore be understood as a more generic concept that involves both linguistic and non-linguistic behaviour as it does not only appear via speech act but is also reflected in one's attitude.

Nonstrategic politeness is on one side comparable to the "politic" behaviour distinguished by Locher (2006). This is a more lenient perspective toward politeness and described as "merely appropriate to the interaction in question and not polite as such" (Locher, 2006, p. 1). Politic behaviour can be positively marked (i.e. as polite) but mostly very unlikely to be rated as polite (Locher & Watts, 2006) or simply unmarked (Watts, 2003). Of particular interest in the present study is whether *nonstrategic politeness* is perceived for culturally

different recipients to the same extent as how it is viewed in the eyes of people from the same country. Specifically, what is marked as polite in one culture might be unmarked in other cultures and 'mere appropriateness' of some behaviour could be exaggeratedly complimented as very polite if that fits with how perceivers' culturally trained standards work.

To prevent potential misconception, it should be noted that the present researcher's use of the word politeness or polite behaviour throughout this study is limited to the notion of *nonstrategic politeness*, or (self) politeness management in a first-encounter conversation, as explained so far. This is not to take a dichotomist perspective on politeness which is merely regarded as the opposite of impoliteness; it is to take a more specifically defined view of politeness that can be differentiated it from the strategic politeness for mitigating FTAs. Therefore, only the term politeness or polite behaviour will be used from this point onwards in the discussion throughout the thesis, and the *nonstrategic* aspect of politeness will be highlighted where necessary.

2.5. Summary of the background and the rationale of the study

The world is becoming smaller and closer on the strength of globalisation and development of technology. Individuals today, especially in developed countries, have much higher chances of encounters with foreigners in their daily lives. However, intercultural communication is not a question of how to speak the instrument language more fluently. Each culture has its own hierarchy of values and norms, and a culturally-specific way of thinking and behaving. Misinterpretation of those cultural features and inability to adjust one's own way to other's appropriate style when required could lead to miscommunication in intercultural interaction.

British and Korean culture, in particular, are differentiated from each other in terms of their predominant self-construal, highlighted values, communication style, the way of encoding and decoding emotions and their concept of politeness. In a broad and primary sense, British culture follows so called Western individualistic culture and Korean culture is categorised along with Northeast Asian countries as collectivist culture. Any respectful intercultural conversation would be influenced by such differences.

To find out how British and Korean people deal with such an intercultural encounter, the current study attempts to compare three possible types of dyadic conversations: 1) between British and British, 2) between Korean and Korean and 3) between British and Korean participants. As mentioned before, the environmental setting for the comparison will be that each participant is not acquainted with each other. Thus we can examine how people perform the "rituals" in order to save the face wants of both themselves and their conversational partner. In the next chapter, a pilot study which was firstly conducted with two types of pairs among the three conditions mentioned above will be introduced.

Chapter 3

A pilot study of the evaluation of first-encounter conversations

3.1. Introduction

According to the literature reviewed in Chapter 1, the British and Koreans have different cultural perceptions of the world (or others) and of themselves. These differences are linked to their unique patterns of speaking and behaviour. It has been widely reported (see, for example, Scheu-lottgen & Hernandez-campoy, 1998) that speaking with someone from a different cultural background, leaving the language barriers aside, can often result in miscommunication due to 'misconveying' a message or 'misinterpreting' the interlocutor's conversational intent. The research questions, which led to the conducting of this pilot study, were 1) to what extent do members of British and Korean cultures maintain a conversation differently or similarly when encountering a stranger, 2) what are differences and similarities between them when the stranger is an in-group member (i.e. intra-cultural interaction) or an out-group member (i.e. inter-cultural interaction), and 3) the perception of politeness and the related features of themselves and of their interlocutors.

This study was designed to be a bilateral (that is, from both points of view; the speaker and his/her recipient) investigation into social judgements of politeness in a dyadic interaction based on a theory of mind. That is in the sense that everyone is aware of how their behaviour is going to be viewed by their interlocutor, and all the participants knew that their interlocutor was answering the same questions to judge themselves. It is expected that people are more polite to someone with a bigger social distance from them than to someone closer to them, as Brown and Levinson (1987) proposed in their politeness theory. When we meet someone for the first time, the impression-forming process quickly begins. People do not merely evaluate others, but the evaluation is driven by information-seeking motives by which information is sought about whether the relationship with the interlocutor could develop, for example, into a good personal relationship or be no more than a business partnership. Most times, this process is based upon the mutual knowledge that each person is aware of himself/herself being

the subject of such ratings by the interlocutor. Therefore, when they are in a first-meeting situation, people tend to show 'socially desirable' behaviour in order to be positively evaluated. In other words, people are motivated by the desire to leave a good impression and are thus likely to show their politeness to an acceptable degree.

The experimental condition in this current study comprised two comparison groups of in-group conversation (that is, between British participants, and between Korean participants). In both conditions, one participant talked with a non-acquainted person, who was also a participant, for twenty minutes. The duration of twenty minutes was used in order for the participants to develop a significant level of engagement in the conversation, and not merely to perceive the interaction as talking with someone merely in passing. In addition, it was assumed that by having participants who were students in the same university, there was a practical likelihood of them becoming friends or new acquaintances after the experiment, assuring that they did not know each other before the experiment. This setting would give the participants more motivation to engage in the conversation. Even though the current experiment could be described as a laboratory-based conversation, it was intended to strengthen the features of natural conversation that university students might frequently encounter.

A brief description of the procedure of the experiment is that both participants, after a twenty-minute conversation, were taken to separate rooms and asked to answer a questionnaire. The questionnaire was designed to rate, for example, the levels of politeness of their interlocutor and of themselves with open questions for them to write the reasons for their evaluations. Once this had been completed, they were asked to watch a video-recording of the conversation and given the opportunity to make any changes they wanted to in their responses to the questionnaire. This instruction was not given before the experiment, but after they had finished answering the questionnaire: the participants were asked to answer a specific part of questionnaire again (i.e. not going through the entire parts of the questionnaire again) after watching their video. The reason for this was because the present researcher was interested in what aspects of conversation people fix their attention on when remembering without and then with a video-recording of the conversation. Thus, by providing them with room for free recall at first but presenting them with the videos later it can be revealed how their focus is changed or remained. In addition, if they had been instructed at the

beginning of the experiment that they were going to have a second round of answering the questionnaire while watching the video, this might have hindered them from having a natural recall sequence as such, and mislead them into thinking that they could postpone remembering behavioural cues in order to answer the questionnaire until they watch the video.

Regarding methodological devices, a few issues need to be clarified about the rationale behind the construction of this experiment. First, this preliminary experiment was conducted with samples of home and international (Korean) students at the University of York, in the UK. For the congruency of language in the whole process of the experiment, the naturalness of the environment (a campus of a university in England and the fact that they were all students at the same university), and the purpose of avoiding confusion, English was used as the language of communication for all groups of participants and the accompanying questionnaire was also written in English. It was therefore important to assure that the proficiency of English of the Korean participants was sufficiently good for them to take part in the experiment.

As language and cultural cues frame the users' social and ethnic identity, this would be evident with bilingual or bicultural individuals that they can show two different identities according to the culture they are primed with (see, for example, Botha, 1968; Bond & Yang, 1982, for language priming on responses to questionnaires; Hong, Morris, Chiu, & Benet-Martinez, 2000, for cultural icons priming on cultural-normative choice making). The definition of bilingual or bicultural individuals in the work mentioned above was as follows: living in both countries for more than five years in each, or having grown up and been educated in English as a second official language in a highly Westernised culture such as Hong Kong before its return to China. Therefore, Korean students temporarily studying abroad (i.e. in the UK) were recruited for the current experiment so that bilinguals or bicultural people would be screened out. It was therefore ensured that there would be no possibility that they might endorse the British identity and follow the British cultural norms.

As for controlling variables, the gender of the participants was regulated in a way that enabled relatively equal distribution of same-sex or cross-sex conversation pairs (that is, three types of pair composition) within each group. Gender, like other factors such as culture, age, class and education, plays an important role in the way of speaking and behaving (Mills, 2003). The belief that

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women are generally more polite than men is not a groundless assumption, at least in terms of language, as Lakoff's (1975) work on women's language illustrates. Different speech behaviours (e.g. Holmes, 1986; 1990) and interpersonal styles (e.g. Graham & Ickes, 1997; Hall, 1984) between women and men have been investigated by many scholars. For example, Aries (1982) found that when women and men had a discussion about an ethical issue in a same-sex or a mixed-sex group, they showed gender-stereotypical interpersonal styles across both groups and most of their non-verbal behaviours did not differ from the expected gender-roles.

The current experimental setting of using getting-acquainted conversation in a dyadic form might result in some similarities to Aries' (1982) work. However, as long as the counter-balanced distribution of gender is managed across the groups in the current study, it is unlikely that gender would be a variable which would influence the results. Nevertheless, the effect of gender can still be examined in whether participants' interpersonal behaviours are influenced by the gender of their interlocutor. If there is no such influence, the main independent variable will gain more assurance.

After disentangling some questions about prerequisites, the next step is to discuss the aspects of natural conversation on which the present experiment is focused. One's personality or characteristics can be evaluated without interaction between a perceiver and a target person since dominant and easily capturable resources for such information is already available in one's appearance (see, for example, Albright, Kenny, & Malloy, 1988; Zebrowitz & Collins, 1997, for zero-acquaintance research). It has been also proved that people are able to rate a target person's personality or character even when given only minimal exposure or a short observation of the target person's behaviour. This has become a robust method, in studies of social perception, which guarantees a particular degree of accuracy in the raters' judgements (i.e. thin-slices methods; see, for example, Ambady & Rosenthal, 1992). However, the current study aims to find what people would be interested about knowing in face-to-face interaction, rather than to focus on specific aspects of the target person, such as personality traits or intelligence. For example, whether one would look favourable to the interlocutor, or whether the interlocutor would detect that a person is tense while talking, are the subject of this question.

3.1.1. Questioned dimensions

Six dimensions were selected for examination in this study, which represent basic information that people would be likely to evaluate at a first meeting, including politeness, which is the main focus of the current study: Kindness, Politeness, Likeability, Relaxation, Interest and Formality. Three of these are categorised as 'abstract dimensions': two are personal qualities or characteristics which partly form a good first impression (i.e. Kindness and Politeness), and the other is intended to see how the judgers' ratings for the Kindness and Politeness dimensions are related to their subjective affiliation motive towards their interlocutor (i.e. Likeability). They are abstract notions and can be expressed in behaviours that are guided by each society's socio-cultural norms. The other three dimensions are referred to as 'non-abstract dimensions': they are situational or behavioural features that people may find helpful in order to understand their interlocutor's temporary state (i.e. Relaxation, Interest and Formality). Non-abstract dimensions are not necessarily related to personality or to social skills and are therefore not suitable for judgment of being good or bad. The behavioural manifestation of these dimensions can also be controlled but fundamentally they involve more spontaneous physical reactions

First, **Kindness** was chosen as it represents an essential characteristic of benevolence in simple terms. Benevolence has been recognised as a desirable human value along with, for example, honesty, kindness and agreeableness, by a number of researchers (e.g. Anderson, 1968; Schwartz & Bardi, 2001). Cottrell, Neuberg and Li (2007) found that trustworthiness and cooperativeness, to a lesser extent, are the most important characteristics people seek across various types of social goals. Asking the participants to judge their interlocutor's trustworthiness, however, could be something of a burden for people in a short stranger-meeting situation. Cooperativeness then appears to be a fairly valued characteristic which in part corresponds to Kindness in this study.

Politeness can be placed together with kindness when they are described as a personality trait (for example, 'one is kind' or 'polite') into broad terms. Yet they are different in terms of the range that they affect and the relations between the actor and the recipient. Kindness, as generally included in benevolence or favour, is expressed in a relatively universal way, whereas politeness is a culture-specific concept. As discussed in Chapter 1 in the consideration of the theories of politeness, a culture's own rules of politeness

regulate the behaviour and speech of members of that culture. This may be the main reason for people being more cautious in their behaviours and speech when interacting with someone from a different cultural background as they are not familiar with what is polite or impolite in the other person's culture. Moreover, politeness strategies are employed, according to Brown and Levinson (1987), on the basis of the premise of unequal relations in terms of power status and social distance between the speaker (or actor) and the recipient, and in the context of imposing 'face' threats to the other. However the present researcher is interested in how a person would interact with someone in a similar point on the axes of power (that is, both are students of the same university) and when neither of the dyad is likely to present a threat to the other's face due to social distance (that is, they are non-acquainted with each other).

The final abstract dimension is **Likeability**. Physical attractiveness might affect one's likeability mostly at first glance, but it might not be an entirely contributory factor in forming likeability; the person's whole likeability may also be attributed by other good impressions formed from personal qualities or behaviours. In fact, people appreciate kindness more than attractiveness from others when in a stressed situation for the purpose of self-protection (Li et al., 2008). The environment of the current study could raise some participants' anxiety level to some degree, if not all. Accordingly, we can assume that a person's kindness and other related factors, and not only physical attractiveness, will function to enhance his/her likeability, and therefore there would be a positive correlation between ratings on Kindness and Likeability. More importantly, because what the participants were asked to do was not to choose a more likeable person from a group of people but only to interact with one person at a time, it is at least expected that this design does not place overemphasis on physical attraction. Taking the tendency of socially-desirable answers into account, ratings on Likeability would still show participants' general view of their interlocutors.

The other three dimensions are Relaxation, Interest and Formality. In an encounter with a stranger, people generally experience tension, at least at the beginning, but this tension can be eased as the conversation proceeds. Human face, voice and body movement are very expressive of various emotions (e.g. Argyle, Salter, Nicholson, Williams, & Burgess, 1970; Ekman, 1982; Darwin, 1872, 1998); feeling comfortable or tense is not an exception. Ratings on the

Relaxation dimension would provide relatively objective information about participants' ratings of how relaxed or tense a target person appears to be. However, when it comes to the problem of self-ratings, some issues may be controversial in that people might simply hide the expression of their feeling of tension or relaxation, or intentionally express the opposite feeling so that their interlocutor could rate differently from what he/she actually feels. Therefore, not only comparing self-ratings with the ratings given by their interlocutor, but also examining the reasons which participants provided together with the ratings, will enable finding such chances, if at all.

Under the experimental environment in which two non-acquainted participants are asked to have a twenty-minute conversation while being video-recorded, not many kinds of emotion are likely to be induced except relaxation or tension, or enjoyment or boredom. So whether a person is interested in the conversation will be another concern for participants. In addition, responding appropriately to an interlocutor is a natural social skill for a successful interaction. People may appear interested by listening attentively to the speaker's talk, asking questions about their interlocutor, expressing appropriate facial emotions, or giving feedback by means of verbal expressions. The index of **Interest** will be estimated more by non-verbal cues, together with some verbal cues. However, it is assumed that expression of being interested and of having feelings of tension might be less universal than that of other emotions. For example, vocal feedback to show that a person is a good listener has many variations across cultures and this could sometimes cause miscommunication (Stubbe, 1998). Misinterpreted listeners' feedback might then affect turn-taking and the flow of conversation. With these potential risks, achieving agreed ratings of the Interest dimension seems important.

Another non-abstract dimension is **Formality**, although this is to a substantial extent related to Politeness. Politeness is often manifested and can be recognised by culturally-defined polite conventions of language (for example, by adding 'could you' to a command instead of merely uttering an imperative sentence) and the customs of behaviours (for example, shaking hands when meeting for the first time). Formality can be equated with these manners. However, if we think of formality to be in a formality-informality axis, it does not correspond with politeness-impoliteness in that informality is not necessarily impoliteness. Formality is comprised of socially regulated rules about speech and

behaviour, but other variables such as the contents of conversation, changes of topic, and the interactants' attitudes to the conversation are also sources from which to evaluate how formal or informal the person is. Thus the Formality dimension can be seen as in line with Goffman's (1963) tightness-looseness dimension which focused on the regulation of involvement in gatherings. The types of interaction which are regarded as 'tight' or 'loose' are different across cultures (Goffman, 1963). Recently, Gelfand and his colleagues (Gelfand, Nishii, & Raver, 2006; Gelfand et al., 2011) divide cultures between "tight" and "loose" nations. Their division corresponds to the well known collectivism-individualistic distinction and Hofstede's (1980, 2001) cultural dimensions. In "tight" nations, everyday behaviour is more likely governed by stronger norms and deviant behaviour is less tolerated (Gelfand et al., 2011). Therefore, Korean participants' behaviour is expected to be more susceptible to the situational constraints, compared to British participants.

3.1.2. Hypotheses

What is salient for people from different cultures when a person is asked to rate how formal or informal his/her interlocutor or the conversation is another point to monitor. Hypothesising the British and Korean participants' tendencies in estimating the six dimensions, the cultural norms highlighted by each culture and their emphasised values should be addressed first. A major premise for making hypotheses for this study is, as discussed above, that the three abstract dimensions (i.e. Kindness, Politeness, Likeability) are more judged by raters' arbitrary interpretation of the cues so that there is the possibility of cultural influence on one's judgments on these dimensions, while the judgments of the three non-abstract dimensions (i.e. Formality, Relaxation, Interest) are more based on factual information from the cues, which many people would agree on being obtainable and identifiable. As the literature discussed in Chapter 2 showed, medieval Korea had been influenced by many schools derived from Confucianism. Modern Koreans are still more collectivistic and inclined to seek for modesty than their British counterparts whose societies more tend to foster individuality. Therefore the British participants in this study are expected to rate both others and themselves with more strengths-seeking (or, individuality-encouraging) eyes; however, in general, as Leech's (1983) modesty maxim

claims, their self-ratings would not top their ratings of others.

Comparing self-ratings and the ratings given by others, there seem to be potential possibilities of those scores to be convergent when the ratings are adjusted according to the judger's receptiveness to a so-called theory of mind, that is, the ability to understand the other's minds and emotions. For example, some people may think that their interlocutor would view them as more relaxed because they believe that their behavioural cues for the expression of tension were successfully controlled and thus not conveyed to the interlocutor, even though they actually felt tense during the interaction. If in this case their interlocutor interpreted the visible behavioural cues accordingly, then the scores given by the interlocutor and by the actor should be convergent even though the actor's true feeling and its outward expressions were incongruent. In other cases where people are more self-focused and less able to envisage how they would be seen in the eyes of others, they might assume that their inner state of mood was conveyed to their interlocutor and only rate their subjective feeling of emotions or estimation of the behaviours despite the lack of expressive cues as such. Posing the question, 'how would my conversational partner rate me?', could lead to such problems. These concerns will be discussed later when the results are considered in detail.

It is therefore still very difficult to figure out the congruency among people's true feelings, their expressions of the feelings, and the ratings of such behavioural dimensions. Given that, only general hypothesis will be made at this stage. That is, if participants', for example, kindness were expressive enough with congruent behavioural or linguistic cues, there is more chance for members of the same culture than for someone with a different cultural background to rate those cues appropriately. Three main hypotheses can be extracted from the research questions as follows:

1. On all of the abstract dimensions, the British participants, compared with the Koreans, will give higher scores to both themselves and to their interlocutor.

2. On the abstract dimensions, participants from both cultures will give higher scores to their interlocutor than to themselves.

3. On all of the six dimensions, an individual's self-ratings and the ratings given by his/her interlocutor would be more divergent in an inter-cultural conversation pair than in an intra-cultural conversation

pair.

3.2. Method

3.2.1. Participants

Thirty-two native British and ten native Korean students (both cohorts were entirely non-bilingual) participated in this experiment. There were two conditions: an intra-cultural conversation with a same-nationality interlocutor (between British and British; thereafter, B-B group), an inter-cultural conversation with someone from a different culture (between Korean and British; hereafter, K-B group). Eleven pairs of B-B groups and ten pairs of K-B groups were composed. Due to the small sample size of the Korean population in the location of the study (York, UK) and the limited eligibility for participation, no K-K pairs were obtained.

The British participants were obtained either via the web-based participant recruiting system operated by the Department of Psychology at the University of York. The Korean participants volunteered by responding to an advertisement posted on the web page of the Korean Society in York. The qualifying conditions for the British participants were that they should be native British English speakers and that they should not be bilinguals. The Korean participants were eligible to participate in the study if they met three requirements: having been educated in Korea until the age of eighteen, having lived abroad (all other countries except Korea) for no more than two years, and not being bilingual. In addition, the Koreans were required to be able to speak and understand English to an appropriate degree in order to converse with a native British student. The advertisement for Korean participants therefore stated that their English proficiency should be sufficient to communicate with a native British participant and all the Korean participants' subjective confidence in their English was checked when they contacted the researcher.

Table 3.1 shows the participants' ages and the pair compositions. The mean age of the Korean participants (N=10, M=25.1 years old) was higher than that of all the British students (N=22, M=20 years old). The length of staying abroad for the Koreans varied from as short as four or five months (four participants) up to two years and seven months (one participant). Two Korean volunteers' length of stay exceeded the selection criterion, but they were allowed

to participate on the grounds that they had returned to Korea for more than four months in the middle of their stays in the UK.

Table 3.1

Mean age with SD and gender distribution of each group

Condition^	The composition of pairs*	Mean age (SD)
K-B group	3 Km-Bf pairs, 2 Kf-Bm pairs, 3 Kf-Bf pairs, 2 Km-Bm pairs	23.10 (5.25)
B-B group	6 Bm-Bf pairs, 3 Bf-Bf pairs, 2 Bm-Bm pairs	20.1 (2.43)

Note. ^ B-B group = British and British pairs, K-B group = Korean and British pairs, *Bm = British male, Bf = British female, Km = Korean male, Kf = Korean female.

All of the British participants in the K-B group were undergraduate students in various fields including one from psychology. Among the Korean participants in this group, there were two PhDs, two Masters, four undergraduate students and two from a language school in York. Participants in the B-B group were in various subjects of study including six psychology students. All in this group were undergraduate except one psychology Masters course student.

3.2.2. Apparatus

A hand-operated camcorder was used to video-record all the conversations. This was placed approximately 1.5 metres away from where the participants sat and was mounted on a one-metre-high tripod. The room in which the experiment took place had a similar atmosphere to other normal offices of the university, with two chairs, a desk, and shelves. However, there were three differences between the room and other offices as it was originally designed as an observation laboratory: 1) in one corner of the room were a desk computer and a chair but this space was concealed by curtains; 2) in the opposite corner on the ceiling near the door was a CCTV camera which was visible but not in use; and 3) in the middle of wall

of the room where the camcorder was located there was a small glass window shared with the adjacent room. However, this window was hidden by a piece of plywood leaning against the window.

The questionnaire used in the experiment consisted of three parts of which the first two parts were developed by the present researcher and the final part contained questions on personality traits; that is, it was an English version of TIPI (Ten Item Personality Inventory, Gosling, Rentfrow, & Swann, 2003); it is a very brief measure of the Big Five personality dimensions, which is efficient in a time-limited survey but cannot be competitive with other longer versions of the Big Five measures. TIPI in the present study was used to check if the selected participants are biased to certain personality traits. An English version (Gosling et al., 2003) and a Korean version (Ha, n.d.) of the TIPI can be found in Appendices which show the online questionnaire for the main study.

The first two parts of the questionnaire were designed to investigate how people evaluate their interlocutor in terms of levels of politeness as well as how they anticipate they will be evaluated by their interlocutor. The main heading for the first part of the questionnaire was "How would you describe the person? Please rate in the boxes below and give example(s) of your evaluation from the person's verbal/non-verbal expressions you remember". For the second part, the heading was "How do you think the person you talked to would describe you? Please rate in the boxes below and give example(s) of your evaluation from your verbal/non-verbal expressions you remember".

A seven-point rating scale of the six dimensions (listed below) was common to both parts:

1. ***Kindness***
(with -3 being 'Very Unkind', 0 as 'Neutral', and 3 as 'Very Kind')
2. ***Relaxation***
(with -3 being 'very tense', 0 as 'neutral', and 3 as 'very relaxed')
3. ***Interest***
(with -3 being 'very bored', 0 as 'neutral', 3 as 'very interested')
4. ***Formality***
(with -3 being 'very informal', 0 as 'neutral', and 3 as 'very formal')
5. ***Politeness***
(with -3 being 'very impolite', 0 as 'neutral', and 3 as 'very polite')
6. ***Likeability***

(with -3 being 'very unlikeable', 0 as 'neutral', and 3 as 'very likeable')

In half of the items (Kindness, Interest and Politeness) the most positive dimension appeared on the right of the scale, while in the other half (Relaxation, Formality and Likeability) it was on the left side of the scale. The order in which the six dimensions were presented was same for both parts (one part about their interlocutor, the other for themselves). Below each box of the rating scale there was an underlined blank space in which the participants were asked to freely write the reasons why they chose the rating. In Kind and Pate's (2002) study, a seven-point Likert scale was also used to rate participants and their conversation partners on 14 items, for example, "(ITEM) 1. good vs poor listener", "(ITEM) 3. interesting vs boring", and "(ITEM) 12. relaxed vs tense" (see Appendix A in Kind & Pate, 2002). Therefore, to present a rating scale with two conflicting characteristics at opposite poles of the scale seems to be a valid method.

All consent forms, instructions and questions were written in English for both the British and the Korean participants and were the same for every participant. The full questionnaire of an online version (i.e. used for the main study) is attached in appendix A (the English version) and appendix B (the Korean version) at the end of this paper.

3.2.3. Procedure

All of the British participants were informed at the recruitment stage that they would be paired with another participant, either British or Korean, for a twenty-minute conversation, and the Korean participants were told that they would talk to a native British student. British participants were randomly assigned to the B-B group or the K-B group. Primarily, the pair allocation was made according to each person's choice for their available time slot, but some dyad compositions were mediated in order to balance the gender distribution within each group, as seen in Table 3.1.

When two participants arrived for the experiment, both were led to the room equipped with the camcorder. It was ensured that they were not previously acquainted simply by asking them if they already knew one another. They were then asked to have a free conversation without any given topic for twenty minutes and told that the researcher was interested in seeing how strangers develop their

conversation. It had already been made clear in the advertisements for participants that a camcorder would record their conversation. In addition, they were now informed that the CCTV camera in the room was not in use, and that nobody could see or hear them from the next room as the window was covered, both of which statements were true, in order to help resolve suspicions if they had any. The information which the researcher gave them about the questionnaire was only that they would be required to answer the questionnaire separately after the conversation, with one person remaining in the current room and the other in the next room. At this stage, it was not explained that they would have a second opportunity with the questionnaire to change or check their answers after watching their video, but only that they would have a chance to view their own video before they leave. The questionnaire was described as containing questions about the conversation they were about to have and that it targeted both their interlocutor and themselves.

All of the instructions were given by the present researcher (who is Korean) in English, but also repeated briefly in Korean for the Korean participants. Then the researcher turned on the video-recording equipment and left the room. After twenty minutes, the researcher returned to the room, interrupted the conversation and stopped the camcorder. The researcher then explained about the contents of the questionnaire in more detail for both of the participants. They were then asked if one would voluntarily move to the next room so that each person could answer the questionnaire separately. Pens were provided. The Korean participants were told that they could use an on-line dictionary if they needed to while reading and writing in English, and that they could write in Korean as a last resort if they felt that they could not express their thoughts properly in English.

There was no time limit for completing the questionnaire and the participants were asked to let the researcher know when they had finished. When they had completed the whole questionnaire, the researcher asked them if they could watch their own video recording separately in each room again. They were then told that they could make changes or put additional words in any part of the questionnaire, except the personality questions, if they wanted to. The researcher stressed that that there was no need to watch the whole video if they did not want to; rather, that they could skim the video and only watch the parts which they wanted to see. The researcher also stressed that they were not obliged to modify

their previous responses if they did not want to. Only one participant (a native British student) refused to view the video by reason of feeling embarrassed, and he was allowed to end the session at this stage.

Video-clips were played on a laptop prepared for each participant. A different colour of pen from that used in the first round was provided in case participants wanted to make any changes in their original answers. They were debriefed, thanked for their participation, and received either a course credit or payment before leaving. The payment rate was £5 per hour with pro rata to their actual time spending in the participation.

3.3. Results

Participants first rated their interlocutors and then themselves on the same six dimensions as listed above (Kindness, Relaxation, Interest, Formality, Politeness and Likeability). KS, RS, IS, FS, PS and LS refer to the mean scores of the six dimensions respectively.

The ratings in the first part of the questionnaire (the scores that the participants gave to their interlocutors) will be referred to as 'ratings of interlocutor'. The mean scores of each dimension under this category are referred to as 'KS of Interlocutor', 'RS of Interlocutor', and so on. The ratings in the second part of the questionnaire (the scores that they gave to themselves based on how they thought that their interlocutor would rate them) are referred to as 'self-ratings' throughout (for example, 'Self KS', 'Self RS' for each dimension).

From these two sets of ratings, two types of comparative analysis were conducted: one was to compare self-ratings with ratings of the interlocutor using a within-subjects design. The second was to compare self-ratings with the ratings given by the interlocutor. Accordingly, the second comparisons are only possible on the premise of two independent samples. By the virtue of its composition, the K-B group can be divided into two sub-groups: Korean participants who talked to British (hereafter, Kb group) and British participants who talked to Koreans (hereafter, Bk group).

As for the B-B group, both parties of an interacting dyad should belong to different sub-groups so that ratings of the interlocutor could serve as 'ratings by

interlocutor' for the other person in the dyad. The composition of the two sub-groups for the B-B group was based on a quasi-random selection which nevertheless had to satisfy the following criteria: both sub-groups should have an equal number of men and women, and equal distributions of psychology and non-psychology students.

Table 3.2 shows the four sub-groups in detail. B1 and B2 groups refer to the two sub-groups of the B-B group. Non-parametric tests were used throughout because none of the groups satisfied the Test of Normality or the Test of Homogeneity of Variance. All the scores used in the final analysis are the participants' original scores, not the changed scores after watching the video, because not many participants changed their scores after watching the video, and this resulted in not sufficient data to analyse.

Table 3.2

Mean age with SD and gender distribution of the four subgroups

Condition	Sub-groups	Mean age (SD)	N (male : female)	Pair Composition *
K-B group	Kb (N=10)	26.60 (5.60)	5 : 5	(as specified in Table 3.1.)
	Bk (N=10)	19.70 (0.74)	4 : 6	
B-B group	B1 (N=11)	19.60 (0.65)	5 : 6	3 of B1m-B2f pair, 3 of B1f-B2m pair,
	B2 (N=11)	20.60 (3.37)	5 : 6	3 of B1f-B2f pair, 2 of B1m-B2m pair

Note. *B1m = male participants in B1 group, B1f = female participants in B1 group, B2m = male participants in B2 group, B2f = female participants in B2 group.

Prior to the main analyses, personality traits of the members of each sub-group, which were tested using a brief measure of the Big Five personality model (TIPI; Gosling et al, 2003) were compared. This was in an attempt to check a potential distortion factor for the main analyses, because particular types of personality trait, if there were any, might have caused a specific type of result. Because of the sampling method used for this study itself (opportunity sampling), and especially the small number of participants, the heterogeneity of personality might not be guaranteed among the participants in each group, and this could

question their representativeness. Table 3.3 shows each subgroup's scores of TIPI.

No significant differences were found when the scores were examined by Independent-Samples Kruskal-Wallis Test across the four sub-groups. In a comparison between two sub-groups within each condition group, Kb and Bk group had significant differences in Agreeableness and Emotional Stability at .05 level, but B1 and B2 group did not differ from each other. Bk group's personality tendency was also not different from the tendencies of either B1 or B2 group. It can therefore be concluded that the British participants did not have many different personality traits among them in any sample.

Table 3.3

Mean TIPI scores with SD of the four subgroups

Condition	Sub-groups	Extraversion (SD)	Agreeable-ness (SD)	Conscien-tiousness (SD)	Emotional Stability (SD)	Openness to Experiences (SD)
K-B group	Kb	9.00 (3.02)	9.00 (2.67)	9.50 (2.55)	7.60 (3.57)	10.00 (1.94)
	Bk	9.70 (3.02)	11.20 (1.55)	9.80 (3.16)	11.20 (2.53)	11.30 (1.35)
B-B group	B1	10.36 (3.17)	10.18 (1.40)	10.18 (2.27)	8.64 (4.23)	11.00 (1.79)
	B2	10.09 (3.18)	10.27 (1.42)	9.09 (2.63)	10.36 (2.11)	10.91 (1.81)

The Korean participants' lower mean scores of the two personality factors might have resulted from their cultural background, but this cannot be clarified until further comparisons with another Korean sample selected from Korea has been made. Moreover, the data is not insufficient at this stage to examine the correlations between the five personality factors and the six dimensions used for this study. Therefore, what is important from the personality check here was to verify that there were no statistically significant differences between the British samples.

Mann Whitney-U tests found a significant gender effect in the B-B group's Self RS and LS of interlocutor, and the Kb group's KS of interlocutor, all at $p < .05$. However, the fact that all other ratings still did not have significant gender differences and that each group had the equal distribution of male and female participants led to the following analyses.

3.3.1. Self-ratings and ratings of interlocutor

3.3.1.1. A comparison of the ratings between groups

Self-ratings and ratings of interlocutor in each conditional group (K-B group and B-B group) and the total mean scores of the whole sample are presented in Table 3.4. The shaded scores with asterisks in Table 3.4 show the results of comparisons between self-ratings and ratings of interlocutor within each dimension, which are reported in the next subsection.

Table 3.4

Mean ratings and SD of each subgroup's self-ratings and ratings of interlocutor

Dimension ※	Mean ratings (SD)		
	Kb in K-B	Bk in K-B	B-B
Self KS	1.50 (0.97)	1.80** (0.42)	1.23** (0.87)
KS of interlocutor	2.50 (0.71)	2.50** (0.53)	2.00** (0.70)
Self RS	-0.60 (1.71)	1.00 (1.16)	1.27 (1.42)
RS of Interlocutor	1.00 (1.33)	1.00 (1.56)	1.41 (1.50)
Self IS	1.30 (0.95)	2.20 (0.63)	1.64 (1.00)
IS of Interlocutor	2.10 (0.88)	1.60 (0.84)	1.68 (1.13)
Self FS	-0.40 (1.65)	-0.50 (1.35)	-1.59 (1.44)
FS of Interlocutor	-0.20 (1.14)	0.00 (1.33)	-1.23 (1.34)
Self PS	0.80 (1.40)	1.60* (0.70)	1.45* (1.10)
PS of Interlocutor	1.70 (0.95)	2.50* (0.71)	2.14* (0.77)
Self LS	1.50 (0.71)	1.50** (0.53)	1.41*** (0.80)
LS of Interlocutor	1.70 (0.95)	2.40** (0.70)	2.32*** (0.57)

Note. *$p < .05$, ** $p < .01$, *** $p < .001$, ※ KS = Kindness scores, RS = Relaxation scores, IS = Interest scores, FS = Formality scores, PS = Politeness scores, LS = Likeability scores

K-B group should be compared in terms of its sub-groups (i.e. Kb group and Bk group) because their results cannot be collapsed due to their different nationality. When the group differences were examined using Independent-Samples Kruskal-Wallis Test, the three groups had significant differences in Self RS, Self FS and FS of Interlocutor, $p < .05$.

Three between-group comparisons were then made using Independent-Samples Mann-Whitney U Test. First, between Kb and Bk groups, Self RS and Self IS had significant differences, $p < .05$. In both dimensions, the British participants rated themselves more highly than the Koreans did. Second, between Kb and B-B groups, the participants in B-B group had significantly higher Self RS and FS of Interlocutor than the Korean participants had, $p < .05$. Lastly, only FS of Interlocutor differed between the two British groups (Bk and B-B groups). The Bk group rated the interlocutor's FS significantly lower than the B-B group did, $p < .05$.

3.3.1.2. A comparison of the differences between the two ratings

A Related-Samples Wilcoxon Signed Ranks Test was used to measure the significance of differences between self-ratings and ratings of interlocutor in each group. The mean scores are as shown in Table 3.4 in the above subsection. The Bk group had significantly higher Kindness Scores (KS), Politeness Scores (PS), and Likeability Scores (LS) of interlocutor compared to their self-ratings of each dimension, $p = .008$, $p = .014$, $p = ..007$, respectively. The B-B group also had significantly higher KS, PS, and LS of interlocutor compared to their self-ratings of each dimension, $p = .001$, $p = .005$, $p < .000$. The Kb group did not have any significant differences between the ratings of interlocutor and self-ratings.

Correlation coefficients were tested by Spearman's rho test. The only significant correlations found were in the B-B group's ratings in the Kindness, $r = .506$, $p < .05$ and Formality dimensions, $r = .502$, $p < .05$. The results indicate that the B-B group's Self KS was significantly associated with their KS of Interlocutor, and was Self Formality Scores (FS) with FS of Interlocutor: the higher they rated themselves, the higher they rated the interlocutors in the two dimensions. No other scores apart from these dimensions in the B-B group and none in the other two groups had significant correlations.

The results that the Korean participants gave higher KS and IS to their

British interlocutor than to themselves did not gain statistical significance at *p* < .01. On the contrary, their interlocutors, that is, those in the Bk group, rated their Korean interlocutors' Kindness, Politeness and Likeability more highly than those of themselves, *p* < .01. The B-B group showed the same pattern as the Bk group, but the differences between Self LS and LS of Interlocutor reached a higher significance level, *p* < .001.

3.3.2. Self-ratings and ratings (given) by interlocutor

As mentioned earlier, the B-B group was split into two sub-groups (B1 and B2) in order to compare both parties of a conversation pair as independent samples. The B2 group's ratings of interlocutor were transposed and named as the 'ratings by Interlocutor' for the B1 group and *vice versa*: the B1 group's ratings of interlocutor were renamed as the 'ratings by Interlocutor' for the B2 group. The same method was applied to the K-B group's two subgroups, Kb and Bk.

Table 3.5

*M*ean ratings and SD of each subgroup's self-ratings and ratings by interlocutor

Dimension ※	Mean ratings (SD)			
	B1	B2	Kb	Bk
Self KS	1.45 (0.93)	1.00* (0.78)	1.50* (0.97)	1.80 (0.42)
KS by Interlocutor	1.82 (0.60)	2.18* (0.75)	2.50* (0.53)	2.50 (0.71)
Self RS	1.27 (1.10)	1.27 (1.74)	-0.60* (1.71)	1.00 (1.16)
RS by Interlocutor	0.82 (1.60)	2.00 (1.18)	1.00* (1.56)	1.00 (1.33)
Self IS	1.55 (1.37)	1.73 (0.47)	1.30 (0.95)	2.20 (0.63)
IS by Interlocutor	1.73 (1.01)	1.64 (1.29)	1.60 (0.84)	2.10 (0.88)
Self FS	-1.27 (1.68)	-1.91 (1.14)	-0.40 (1.65)	-0.50 (1.35)
FS by Interlocutor	-1.00 (1.34)	-1.45 (1.37)	0.00 (1.33)	-0.20 (1.16)
Self PS	1.45 (1.29)	1.45 (0.93)	0.80* (1.40)	1.60 (0.70)
PS by Interlocutor	2.00 (0.78)	2.27 (0.79)	2.50* (0.71)	1.70 (0.95)
Self LS	1.55 (0.82)	1.27** (0.79)	1.50* (0.71)	1.50 (0.53)
LS by Interlocutor	2.18 (0.60)	2.45** (0.52)	2.40* (0.70)	1.70 (0.95)

Table 3.5 presents the mean scores and SD of each of the four subgroups. The shaded scores with asterisks in Table 3.5 show the results of comparisons between self-ratings and ratings of interlocutor within each dimension. Correlation coefficients were obtained from Spearman's rho tests. The only significant correlation among all of the four subgroups' results was found in the B2 group's Self PS and PS by interlocutor, r = -.629, *p* < .05.

In the B-B group, only the B2 group's Kindness, *p* = .016 and Likeability, *p* = .006 dimensions had significantly different scores between self-ratings and ratings by interlocutor, in both of which cases they were rated higher by their interlocutor than by themselves. No other dimensions had statistically significant differences between self-ratings and ratings by interlocutor.

To compare self-ratings and the ratings given by the interlocutor, a more accurate analysis would be provided by correlation tests than by the mean comparisons. While no other dimensions showed significant correlations, interestingly there was a significant negative correlation between Self PS and PS by Interlocutor in B2 group, as proved by a Spearman's rho correlations test: the higher they rated their own Politeness, the lower their interlocutor rated them, *p* < .05.

For those in inter-cultural conversation, the results of the Koreans and the British appeared differently. The Korean participants' mean score between self-ratings and ratings by interlocutor significant differed at the .05 level in four dimensions, Kindness, *p* = .031, Relaxation, *p* = .020, Politeness, *p* = .017 and Likeability, *p* = .021, where their ratings given by the Bk group were higher than their self-ratings. Contrastingly, none of the differences were significant in the Bk group; the Bk group's self-ratings and their Korean interlocutors' scores given to them did not significantly differ, as a Related-Samples Wilcoxon Signed Ranks Test revealed.

3.4. Discussion

From two sets of ratings between the interactants, the present study elicited two

types of comparisons: between self-ratings and the ratings of interlocutor; between self-ratings and the ratings by interlocutor. The first comparison would show how one views oneself in comparison with the other (i.e. one participant, two targets). The second comparison attempts to capture the ways in which one's self perceptions are different from how the one is seen in the eyes of the other person (i.e. two participants, one target). As hypothesised, the evaluations might take on a different aspect depending on what is rated and who is rating. In the following section, the six dimensions will be divided into the abstract and non-abstract dimensions for a broad analysis.

3.4.1. Hypotheses check

3.4.1.1. Hypothesis 1

Hypothesis 1 was that on all abstract dimensions, British participants would give higher scores to both themselves and their interlocutor compared with Koreans. Contrary to the hypothesis, the Korean participants' mean scores among all abstract dimensions were not significantly lower than that of the British participants, neither for those who talked to the Koreans (i.e. Bk group) nor who talked to another British participant as an interlocutor (i.e. B-B group). The failure to support this hypothesis may be because the Koreans among these comparison groups are not entirely representative of Korean culture. Although only those Koreans who have been abroad (including the UK) less than two years were selected to take part in this experiment, their speech and behaviour could have been different from what they would show when they were with a Korean monoglot dyad in Korea.

A different attitude was actually found with regard to two non-abstract dimensions: the Relaxation and Formality dimension. The two subgroups of the intercultural conversation condition had significantly lower Self FS and FS of Interlocutor scores compared to the B-B group. This indicates that the intercultural conversations had a more formal atmosphere than the conversations between the two British people. This also suggests that the relatively formality in the attitudes and behaviour of the British-Korean dyad were conveyed to each other, and they were able to perceive it. One thing to note is that the British participants showed a different attitude when they talked to a Korean than they did when they conversed with a British in that the British who talked to Koreans

behaved with a stiffer formality to their Korean interlocutor than they would do to a British interlocutor.

In the Self RS dimension, only the Korean group had significantly lower scores than the other British groups. Surprisingly, RS of Interlocutor did not differ among all the participants. Two explanations are possible regarding the fact that the Korean participants perceived their level of Relaxation as lower (i.e. closer to 'slightly tense'). First, they might have hidden their subjective feelings of tension so that their British interlocutor was unable to judge whether the Koreans were tense because they hid it so well. Secondly, the British interlocutors might not have caught the Koreans' expressions of tension: even though the Koreans did show their tenseness, the British were unable to interpret their expressions accurately. An accurate description for these mismatching ratings can be obtained from conducting further analysis using the video record.

Also, participants were asked to rate the dimensions as derived from the interactions with other people, not as solitary features imagined with references external to the conversational situation. Having a British interlocutor could have affected the Koreans' ratings. Cultural differences in verbal and non-verbal expression could be identified when each culture's in-group conversation (i.e. conversation with a member of the same culture) in Britain and in Korea is compared to their monoglot dyads, not in intercultural conversations which could reflect the participants' attitudes after they had adjusted to the unusual environment. To draw a sufficient conclusion, therefore, another comparison with the data of the Koreans who talked to a Korean would be necessary.

3.4.1.2. Hypothesis 2

Hypothesis 2 was that on the abstract dimensions, the participants of both cultures would rate their interlocutors more highly than themselves. There was, however, a notable cultural difference in terms of the disparity between self-ratings and ratings of interlocutor. The hypothesis was only supported by the British, not by the Koreans. Participants in both of the British groups (the Bk and the B-B group), gave significantly higher scores to their interlocutors than to themselves in all three abstract dimensions. The Korean group had only Kindness dimension among the abstract dimensions that has a significant difference between self-ratings and the ratings of interlocutor.

Two explanations are possible. One is that the British culture possesses a more positive baseline when evaluating other people's personal qualities while Koreans are more reluctant to give higher ratings to strangers. This is based on the assumption that the ratings may not mirror the actual behaviour that participants observed but were made on the basis of social desirability which could be different from what they would privately rate. One potential risk is that participants might conceal their true rating by gibing a higher mark. On the other hand, the second account requires a supposition that the participants' ratings are consistent and objective, so as to conclude that everyone in the dyad rated behaviour as it actually is. It is unlikely that the second interpretation is responsible for every one of the results, though. Among the three abstract dimensions, are complex concepts, especially the Politeness and Likeability. These more complex concepts are better assessed with cues from other aspects of behaviour such as the dimensions listed here as non-abstract ones. Because of this complexity, it is more reasonable to see the ratings of interlocutor as being judged, to some degree, from a subject motive based on the evidence of observable cues.

As to the non-abstract dimensions, it is less likely here that people have a desire to give higher ratings than they actually perceive: First, this is because non-abstract dimensions are expected to be more expressive with overt and visible cues so that to give higher ratings than what is observed can technically cause the rater's cognitive discrepancy; secondly, these dimensions do not burden raters with moral responsibility for underestimate or overestimate. In other words, the raters would not feel any constraints when they are asked to rate aspects which seem more objective to judge (e.g. whether the other person looks tense or relaxed) and contains fewer moral values. It is thus concluded that the ratings on the three non-abstract dimensions will be more strictly objective and less influenced from subjective feelings.

Understanding the different rating tendencies between the two types of dimensions and then comparing the dimensions from various angles, it can be inferred how Koreans and the British perceive Politeness differently. In B-B group, a certain level of modesty played a role in self-ratings but the ratings of interlocutor did not hinge on it. As such, participants gave significantly higher scores to their interlocutor on the abstract dimensions. Their self-ratings and the ratings of interlocutor appeared equally at the moderate level on the non-abstract

dimensions. The British who had a Korean interlocutor had a similar pattern in the abstract dimensions. This difference between the two ratings, even though they had a more formal atmosphere than the B-B group's conversation, may suggest that the British people are strongly inclined to positively evaluate the other person regardless of the situation. Alternatively, they could have viewed the formality of the Korean interlocutor as a source of the Korean culture's politeness, and accepted it as a different politeness pattern to which they gave an exaggerated deference.

The Koreans did not give significantly higher scores to their interlocutor than themselves on the Politeness and Likeability scales, but did on the Kindness and Interest scales. A probable motive for those ratings is that Politeness and Likeability are considered by Koreans to be an important feature in the construction of one's personality especially in connection with interpersonal relationship. Koreans being more self-effacing and hesitant about judging someone else, particularly strangers, might have felt that to give high scores for those scales was rash evaluation. In consequence, they gave moderate scores in those two dimensions, and higher scores in Kindness dimension, which seems to have lesser share in contributing to a person's interpersonal capability attributed to it. The other possible motive is that the formal atmosphere generated the relatively lower scores in Politeness and Likeability. These possibilities could, again, be given a more convincing exploration by comparing them with scores from conversations of Korean monoglot dyads.

3.4.1.3. Hypothesis 3

Hypothesis 3 was that the scores of each person's self-ratings and the ratings by his or her interlocutor would be more diverging in inter-cultural conversations than intra-cultural conversation. This hypothesis was partly accepted in that a diverging pattern of mean scores was only found among the Koreans in intercultural conversation groups. Some divergent scores were also observed in the B-B group. To check the degree that the interlocutor's view is diverging or converging from the self view about oneself, the significance of the differences between the two ratings' mean scores was first looked at. In the B-B group, one subgroup (i.e. B2) had significant differences between self-ratings and the ratings by interlocutor in Kindness and Likeability dimension, where the interlocutor's

scores were higher. It was not a specially expected phenomenon but can be now regarded as an inevitable consequence of the British people's open-hearted tendency to evaluate others highly on the abstract dimensions.

Of particular interests are the results of the K-B group. It is evident that there exists a cultural difference among their ratings. The Koreans in inter-cultural conversations received significantly higher scores by their British interlocutors than by themselves on Kindness, Relaxation, Politeness, and Likeability dimensions, whilst the British did not. It is concluded that the Koreans had divergent scores in the abstract dimensions which resulted from the combination of the Koreans' modesty in self evaluation and their British interlocutor's individuality-encouraging (or enhancing) inclination as discussed earlier in Chapter 2.

However, analyses of the non-abstract dimensions require a careful attention against this hypothesis. It was understood in the previous section that the non-abstract dimensions listed above are thought to be relatively free from arbitrary decisions, and therefore, are more objective judgments. In other words, the participants would evaluate from what they saw on these non-abstract dimensions, rather from instinct. Consequently, there would be only two explanations possible: the Koreans hid that they were tense, or the British did not notice the tension, even though the Koreans did express it. The latter explanation could be due to cultural differences in display and decoding rules of emotional cues. It is, nevertheless, somewhat incompatible with the accounts made to distinguish the dimensions into abstract and non-abstract categories and to explain hypothesis 1 and 2. That is, the non-abstract dimensions' cues are more visible and noticeable than the abstract ones.

Whatever the reason behind it, this observation helps engender another potential insight: Relaxation cues are easier to hide, or more difficult to notice, than Interest and Formality cues when people are in an inter-cultural conversation dyad. Indeed, the IS and FS by the self and by interlocutor were pretty convergent in each of the both groups. The self IS of the Koreans, particularly, differed significantly from that of the British, with lower scores for the Koreans and higher scores for the British; however, it still received convergent scores from interlocutors, marking a low correlation coefficient between the self IS and IS by interlocutor.

Correlation analyses would provide a more precise idea about how

divergent or convergent the two sets of ratings actually are. In addition, video analyses of the actual behaviours, preferably verified by a third party view, would aid in figuring out to what extent the ratings on the abstract dimensions were acceptable to other members of the same or different culture, and whether the non-abstract dimensions were objectively rateable. However, neither of those analyses was possible for this study because of the small sample size and limited resources.

3.4.2. Conclusion

The hypotheses of the present study were partly supported by its results, as explained above. Better support for the hypotheses might have been present had more comparison groups enabled the drawing of clearer conclusions. Nevertheless, some implications from the results could inform the building of new hypotheses for further study. Generally all of the participants made a more favourable evaluation of their interlocutor than of themselves on Kindness, Politeness, and Likeability dimension. There was, however, a potential chance that the Koreans may not rate their interlocutor's Likeability as highly as their own in a getting-acquainted conversation.

On the non-abstract dimensions, a range of different patterns was observed across the three groups; in some groups certain dimension had higher scores to their interlocutor than to self, and an opposite tendency, or no significant difference, were seen in the ratings for their interlocutor and self in other dimensions. It is understood that the non-abstract dimensions would include more non-verbal expression as a basis for evaluation. As people's emotional state and actual reactions could vary depending on the situation, a single penetrating mode of evaluating was not expected to be readily available in the first place. Rather, the results from non-abstract dimensions could indicate the reliability or otherwise of participants' ratings among the six dimensions and thus that the other scores were not simply random or meaningless ratings.

In the inter-cultural conversation group, the mean scores of the self-ratings and the ratings by interlocutor on all of the abstract dimensions had significant differences only in the Korean group, and not amongst the British. This could be a joint production by both Koreans' modesty in self regard and the British's individualistic view of others. One exception was in the Relaxation

dimension where Koreans were also given significantly higher scores by their interlocutor than by themselves. This might suggest that some non-verbal cues are understood differently in other cultures.

The reasons for participants' ratings will be discussed in the next chapter which will also present important supplementary information for the current analyses. In addition, a follow-up study is expected to produce some additional practical comparisons for these results from intra-cultural conversation data from Korea.

Chapter 4

The main study on the quantitative analysis

of the questionnaire responses

4.1. Introduction

4.1.1. Summary of the pilot study and the rationale for the main study

Based on the analysis of questionnaire data, in the previous chapter, the pilot study reported was obtained from one group in the intra-cultural conversation condition (i.e. the B-B group) and one group in the inter-cultural conversation condition (i.e. the K-B group). The questionnaire responses were obtained in the UK. The participants rated their conversational partner (ratings of interlocutor; *IR*) and themselves (self-ratings; *SR*) on the six dimensions including politeness and other related interpersonal aspects.

The preliminary hypotheses in the pilot study on the three abstract dimensions (i.e. Kindness, Politeness and Likeability) stated that 1) the British participants, compared to the Korean participants, would give both higher *SR* and *IR* on the dimensions, 2) in general all participants would give high *IR* than *SR*, and 3) the difference between each participant's *SR* and his or her interlocutor's *IR* (other's view; *OV*) would be greater in the K-B group than the B-B group.

The first hypothesis was not supported by the obtained results. Evidence in support of the second hypothesis was found for the British and Korean participants with respect to the Kindness dimension only. The last hypothesis was partly rejected because one subgroup of the B-B group unexpectedly had divergent scores between *SR* and *OV* on the Kindness and Likeability dimensions. In the K-B group, the expected divergent scores were found only among the Koreans on the three abstract dimensions and one of the non-abstract dimensions, Relaxation, whereas the British participants did not have any significant divergence in the scores.

The results which failed to support the hypotheses might be due to a lack of comparable groups and an overall small size. To fully test the hypotheses, the study needs a sample of Korean intra-cultural dyads as well as a bigger sample

size for the K-B group. Therefore, the same procedure across six dimensions were repeated to expand the pilot study into the main study. Ideally, the inter-cultural conversation condition should have had another K-B group collected in Korea, so to get data as a counterpart for the current obtained K-B. It was initially attempted, but it was not possible to recruit enough British participants in Korea. Therefore, it was left as a desirable research option in future studies.

Further details of participants and the recruitment process can be found in the method section of this chapter. By obtaining a third group, namely the Korean intra-cultural conversation condition collected in Korea (i.e. the K-K group), the present researcher expected to improve comparison of their perceptions of politeness, with the final aim of establishing similarities and dissimilarities between the two cultures.

On the premise that politeness is also required in a situation without Face Threatening Acts (FTAs), this study researches a new angle of politeness: by bringing the concept of *nonstrategic politeness* as introduced in Chapter 2. This study also specifically link politeness to first impression. Studies on first impressions are abundant in the social sciences. Researchers mainly employ two methodologies, depending on how much a perceiver is exposed to a target person before making social judgments: 1) zero acquaintance where an observer does not experience any interaction with the target person (e.g. Albright et al., 1988) and 2) thin slices where an observer is given a short recording of the target person's behaviour (e.g. Ambady & Rosenthal, 1992). Most of the research in this area has been limited to personality traits or physical characteristics; and the focus of such studies has been mainly on the "consensus" between a target person's self-rating and an observer's rating of the target person.

Seminal studies of politeness are traditionally derived from a linguistic viewpoint: pragmatics and socio-linguistics (e.g. Watt, 2003). As reviewed in Chapter 2, the main focus of the previous studies was particular expressions or utterances which are used to attenuate FTAs. They are typically concerned with why a certain linguistic behaviour is more polite than others.

However, there have been no explicit studies to examine politeness in terms of first impressions and in a more realistic social interaction. The present study aims to find perceptual elements of politeness, by focusing on the account of *nonstrategic politeness* as introduced in Chapter 2. Instead of quoting an instant of an interaction and analysing it with respect to facework only, politeness

will be approached more fundamentally, as to which features of one's behaviour and attitudes are perceived as polite in the first-encounter conversation.

4.1.2. The objectives of the study

Dyadic conversations of the above mentioned groups were recorded in a semi-natural setting, designed to create a first-encounter situation. A semi-natural setting was chosen in line with two expectations: 1) participants' behaviour in such a situation would not be unrealistically controlled in the absence of the researcher, but 2) would not be as natural as in other observation studies without any experimental settings. Before outlining the objectives of the present study, two issues need to be tackled: 1) to check whether the understanding of the politeness in this study fits with the explanations given by traditional politeness theories and 2) specify the type of politeness this study aims to examine.

These issues, with reference to Chapter 2, have been briefly summarised in this chapter to clarify the research aims. According to Brown and Levinson's (1987) theory, three factors define levels of politeness strategies: social distance, power difference and imposition of potential FTAs. The last two factors are expected to be minimal in the experimental setting described above. Therefore, social distance should be the only factor that will affect the degree of required politeness in the situation. It sets forth the necessity of crafting a new path for characterising politeness. The *nonstrategic politeness* is the suggested solution for this consideration and the focus of this study.

The major premise in this study is that the participants must have made their assessments based on predominant determinants and noticeable markers for the asked dimension. Therefore, it is assumed that overall patterns observed from each group would represent their collective perceptions of the dimensions. However, unlike the pilot study, there were no specific hypotheses in this study. Its purpose was to investigate 1) other politeness markers that will determine levels of *nonstrategic politeness* of the self and other, beyond the linguistic markers of strategic politeness as in the previous politeness theories (e.g. Brown & Levinson, 1987) and 2) cultural-specific understanding and the operation of politeness. More specific research questions of the quantitative study in this chapter are listed below.

Q1) Would differences be present in ratings between groups across the

six considered dimensions?

Q2) If differences were observed in the ratings between the K-K and B-B groups, will the same cultural-specific tendencies of ratings be observed in the K-B group?

Q3) How would the politeness dimension be related to the other five dimensions?

Q4) Would the relation among the six dimensions differ between the two cultures?

In this chapter, statistical comparisons of the three types of ratings, *SR* (self-rating), *IR* (rating of interlocutor), and *OV* (other's view), will be made first to test research question 1 (Q1) and 2 (Q2). Evidence supporting the Q2 will suggest stronger cultural differences in the judging standards for the dimensions. If observed cultural differences between the K-K and B-B are not found by the Koreans and British participants in the K-B group, a mitigating effect of the situational factor in the inter-cultural interaction can be proposed.

The second part of the analyses will focus on some possible interconnectedness of the six dimensions by conducting correlation test and principal component analysis. Results of these analyses are expected to reveal more detailed elements of politeness. Research question 3 (Q3) and 4 (Q4) will be addressed by comparing the two intra-cultural conversation groups (i.e. the K-K and the B-B group), and *SR, IR* in each group. Principal component analysis was conducted to further clarify the relations among the six dimensions and to extract new superordinate categories for grouping the six dimensions. Based on similarities and/or differences between the groups, the analyses of the participants' reasons will be reported in the next chapter.

4.2. Method

4.2.1. Participants

In addition to the K-B and B-B groups, a third comparative group of 30 Korean-Korean (i.e. the K-K group) pairs was included in the main study which were collected in Korea in July 2011. Half of the sample was from Korea University and

another half from Kyunghee University, both in Seoul, South Korea. These participants in the K-K group spoke in Korean, so that their data are obtained in the comparable condition to the B-B group's data (i.e. being in one's own cultural setting, speaking in one's native language, and conversing with a member of the same nationality).

Additional K-B and B-B pairs were collected in the UK; 5 K-B pairs participated at the University of Manchester and the other K-B pairs participated at the University of York in November 2012. The remaining new B-B pairs were collected at the University of York in June 2012. The data from the Korean-British (i.e. the K-B group) and British-British (i.e. the B-B group) pairs recruited for the pilot study was merged with the additional data from the newly recruited K-B and B-B pairs. With this, the number of pairs, for the present study, totalled to 30 for K-K, 24 for K-B and 42 for B-B.

Table 4.1

Age and gender distribution of each of the K-K, Kb, Bk, and B-B group

Group	Age			Gender	
	N*	M (SD)	range	male N*	female N*
K-K	60	22.56 (2.38)	18.42 to 27.50	29	31
Kb in K-B	22	24.81 (3.46)	19.25 to 29.83	11	12
Bk in K-B	22	20.60 (2.13)	18.25 to 27.08	11	13
B-B	77	20.31 (1.69)	18.50 to 30.50	39	39

Note. * valid respondents excluding those who did not enter the information in the questionnaire.

University students regardless of level or course of study were eligible to take part in the study with an age restriction of maximum 30 years. Gender distribution of each pair was counterbalanced: the almost equal number of female-female pairs, male-male pairs and female-male pairs were arranged at the recruitment stage for each group of sample. Excluding less eligible data from

one Korean participant in the K-B group, whose age was over 38 years, and six British participants in the B-B group who have spent more than half of their life abroad, the results from 185 participants in total were included in the final analyses. Details of their age and gender of the sample are presented in Table 4.1, with K-K, B-B, and the Koreans (Kb) and British (Bk) in K-B separately.

4.2.2. Apparatus

The content and the structure of the questionnaire were the same as the one used for the pilot study. Using an online survey website (i.e. surveymonkey.com), the questionnaire was presented on a computer or a laptop for the newly recruited participants. The only additional information each participant was asked to enter at the start of the questionnaire was their individual participant ID number to anonymise their personal details, which were filled in by the present researcher in the pilot study.

The rating options followed the same structure as the previously used questionnaire, for example, "very unkind", "unkind", "a little unkind", "neither unkind nor kind", "a little kind", "kind", and "very kind" for the Kindness dimension. However, a numeric score, for example, ranging from -3 to 3 in a 7-point Likert scale, was not assigned to the rating options in the online questionnaire. It was still expected for the participants to perceive the rating options as a continuum when presented on a horizontal line at regular intervals. For the Kb group, the questionnaire was written in both Korean and English. They were free to choose between Korean and English to write their reasons in the questionnaire.

4.2.3. Procedure

The same procedure as the pilot study was used, except for the number of conversations each participant had and the manner of response to the questionnaire as described above. In order to double the size of data within the planned time for data collection, each participant had two conversations with two different participants in turn. However, the data from the participants' second conversations were not included in the final analyses because their experience in the first conversation seemed to affect their second participation.

Due to the change in the questionnaire format, from pen-paper to an

online survey, the participants were guided to a PC in a computer laboratory near the seminar or lecture room they were in for their conversation, or provided with a laptop to fill in the questionnaire. A good spread of the participants in the room securing highest possible distance in between each participant was ensured in the computer laboratory. This was to prevent any potential influence from the presence of their interlocutor for each conversational dyad while responding to the questionnaire. Most of the time, there were other non-participating students in the computer laboratory as the room was open for all students of the university. This fact proved helpful in distracting the participants from the presence of the present researcher and their interlocutor in the same room. In the case of using an individual laptop, each of the four participants was guided to separate rooms where they responded to the questionnaire.

4.3. Results

Three sets of analyses will be presented in this section: 1) the comparisons of the ratings, once between ratings of interlocutor (*IR*) and self-ratings (*SR*) of the four culturally distinguished groups (i.e. K-K, K-B with Kb and Bk separately, and B-B), and between each participant's *SR* and their interlocutor's *IR* (i.e. other's view; *OV*) of the six subgroups (i.e. K1 and K2 in the K-K, Kb and Bk in the K-B, B1 and B2 in the B-B), 2) correlations between the six dimensions and 3) the principal component analysis of the dimensions. Like the analyses reported in Chapter 3, the division into the four groups was used while comparing *IR* with *SR*, and the subdivision into the six subgroups was used for comparing *SR* and *OV*.

4.3.1. Comparisons of the ratings between the groups

Prior to the comparisons, Shapiro-Wilk tests were conducted. These revealed that the sample was not normally distributed in the ratings on all of the six dimensions, with an exception of Bk group's ratings in Formality, $p = .197$, $p = .239$ for *IR* and *SR*, respectively. The overall results from tests of normality and the uneven sample size across the groups suggested a non-parametric test for the comparison of ratings.

Although the study was secured by counterbalanced pairs with the

relatively equal number of each gender and restricted age range, further checks were conducted for possible gender and age effects. A Mann-Whitney U test found no difference between male and female participants in their *IR* and *SR* of any dimension.

To test for age effects, the whole sample (N = 181, excluding 4 missing age data) was temporarily split into six cohorts, according to an ascending order of age. The first five split points were at an interval of 2 years: the first cohort was ranging between 18.25 and 20.24 years old, the second cohort was ranging to 22.24 years old, the third ranging to 24.24, the fourth ranging to 26.24, and the fifth ranging to 28.24 (N = 74, 49, 27, 15 and 10, respectively for the first to fifth cohort). The only participant whose age was slightly over 30 (i.e. 30.50 years old) was included in the sixth cohort, making the age range of this cohort between 28.25 and 30.50 (N = 6). A MANOVA did not find any significant difference in *IR* and *SR* of all dimensions among the age cohorts, Pillai's Trace = 0.389, p = .188; Wilk's Lamda = 0.657, p = .155, although equality of covariance matrices were not accepted.

As stated earlier, there is no pre-set hypothesis for the comparisons of ratings. Any significant differences or similarities would be highlighted while going through three sets of comparisons: 1) between each participant's ratings (*IR* and *SR*, and then *SR* and *OV*), 2) each type of ratings by K-K compared with Kb, and B-B compared with Bk and 3) the ratings by the participants of different nationalities (i.e. K-K compared with B-B, and Kb compared with Bk). This series of analyses will be referred hereafter as Level-1, Level-2 and Level-3 comparison, respectively.

4.3.1.1. Comparisons of self-ratings and ratings of interlocutor

Related-Samples Wilcoxon Signed Ranks Tests were employed for each of the four groups' Level-1 comparison. The K-K group and B-B group had significantly higher *IR* than *SR* on the Kindness, Politeness and Likeability dimensions (p < .001 for all) and on the Relaxation dimension, p < .05 for the K-K group, p < .01 for the B-B group, but not on the other two dimensions.

The same pattern was found among the inter-cultural conversation condition groups: the Kb group's results on the Kindness and Relaxation dimensions, p < .001, and on the Politeness and Interest dimensions, p < .05;

and the Bk group's results on the Kindness and Likeability dimensions, $p < .001$, and on the Politeness dimension, $p < .01$.

The following Figure 4.1 to Figure 4.6 present the four groups' median *IR* and *SR*, marked with levels of significance on the Kindness, Politeness, Likeability, Formality, Relaxation and Interest dimensions, respectively.
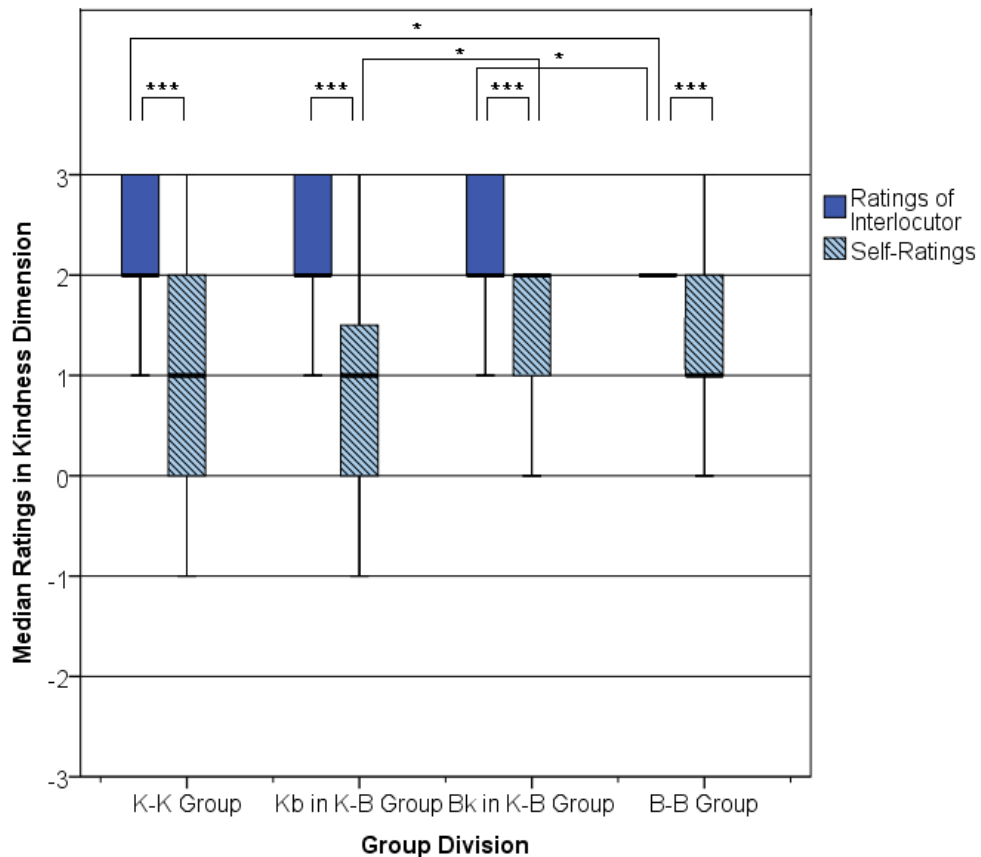
Figure 4.1. A box plot showing the median and interquartile range of ratings of interlocutor and self-ratings on the Kindness dimension by group division (* *p*< .05, *** p< .001).

Two Level-2 comparisons (i.e. between the K-K group and the Kb group; between the B-B group and the Bk group) were tested by the Mann-Whitney U Test. The K-K group and the Kb group did not differ much on the other dimensions. However, in the Formality and Relaxation dimensions, the K-K group's mean rank of both *IR* and *SR* were significantly higher than the Kb group's, $p < .01$ for *IR* on both dimensions; $p < .05$ for *SR* on the Formality dimension and $p < .01$ on the Relaxation dimension. Figure 4.4 and Figure 4.5

illustrate these results.

The only significant difference in the British groups was in the Kindness dimension, as can be seen in Figure 4.1, where the Bk group scored higher in *IR* than B-B group, *p* < .05.
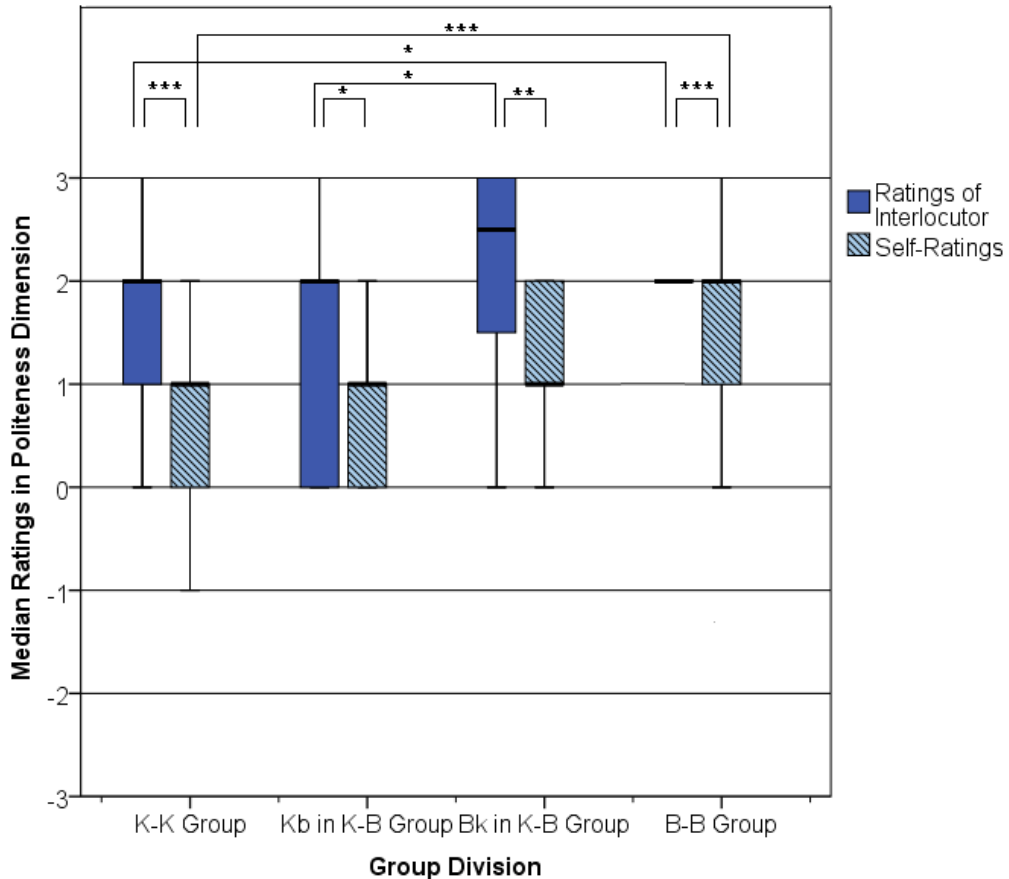
Figure 4.2. A box plot showing the median and interquartile range of ratings of interlocutor and self-ratings on the Politeness dimension by group division (* *p*< .05, ** *p*< .01, *** p< .001).

The Level-3 comparison was to check cross-cultural differences between the Korean and British participants in each condition. The two groups (i.e. K-K and B-B) in the intra-cultural conversation conditions each showed substantial differences in all of the ratings except *SR* on the Kindness and Relaxation dimensions. The K-K group's mean ranks, relative to the B-B group's, were higher on the Kindness, *p* < .05, and Formality dimensions, *p* < .001, and lower on the remaining dimensions, where the differences were significant (except for *SR* on the Relaxation dimension as mentioned before).

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Secondly, the two subgroups (i.e. Kb and Bk) in the inter-cultural conversation condition differed from their counterpart group (K-K and B-B, respectively) which is reported above. Significant differences were only observed on a limited range of dimensions: *IR* on Politeness and Likeability, and *SR* on Kindness, Relaxation and Interest. The Bk group's mean ranks were higher than the Kb group's in all these results.
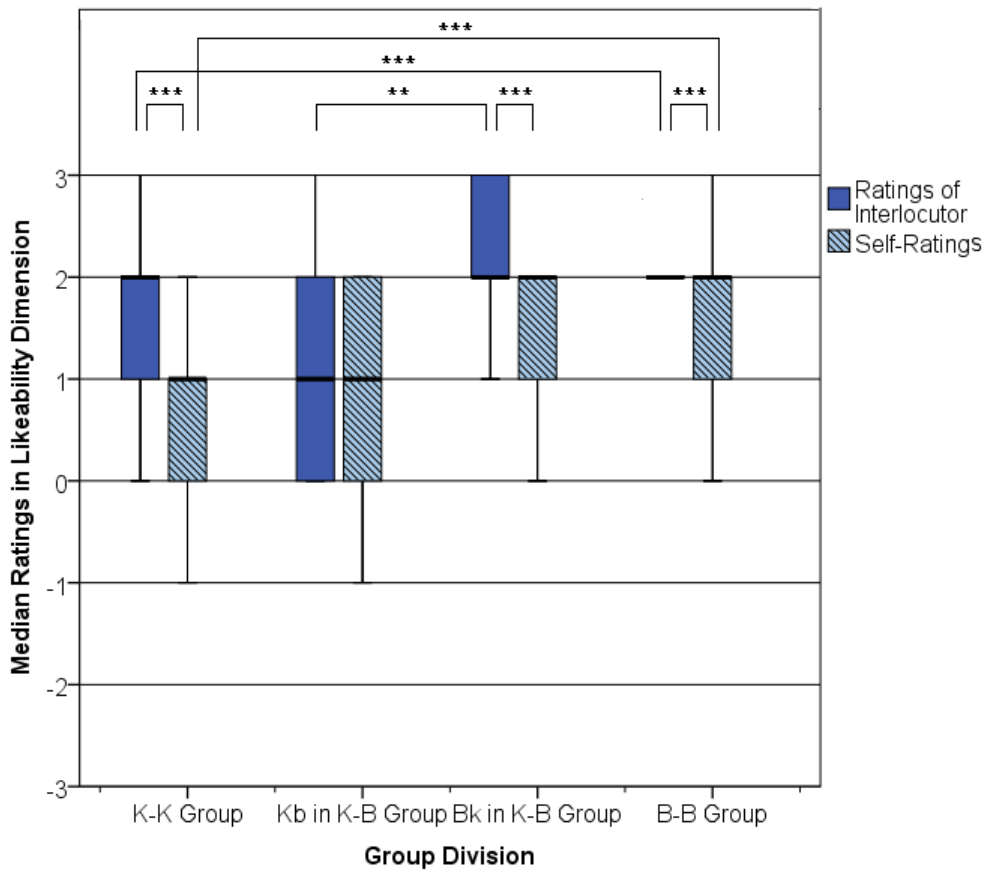
Figure 4.3. A box plot showing the median and interquartile range of ratings of interlocutor and self-ratings on the Likeability dimension by group division (** *p*< .01, *** p< .001).
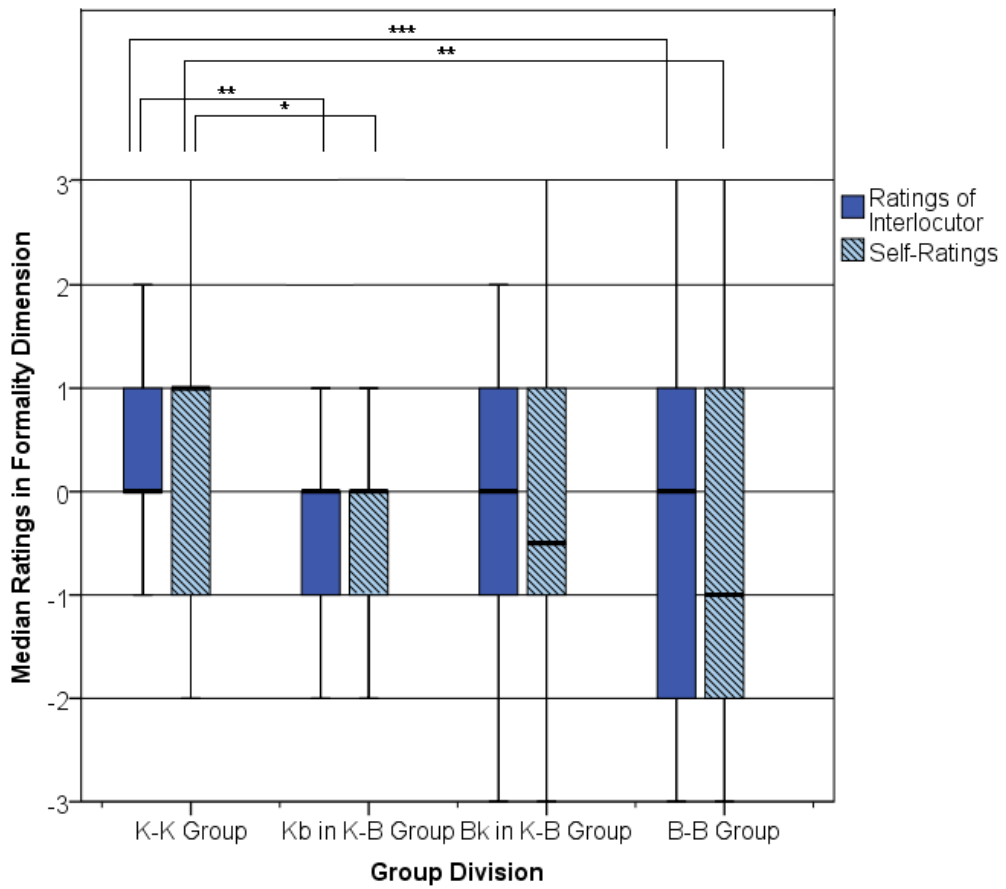
Figure 4.4. A box plot showing the median and interquartile range of ratings of interlocutor and self-ratings on the Formality dimension by group division (* *p*< .05, ** *p*< .01, *** p< .001).
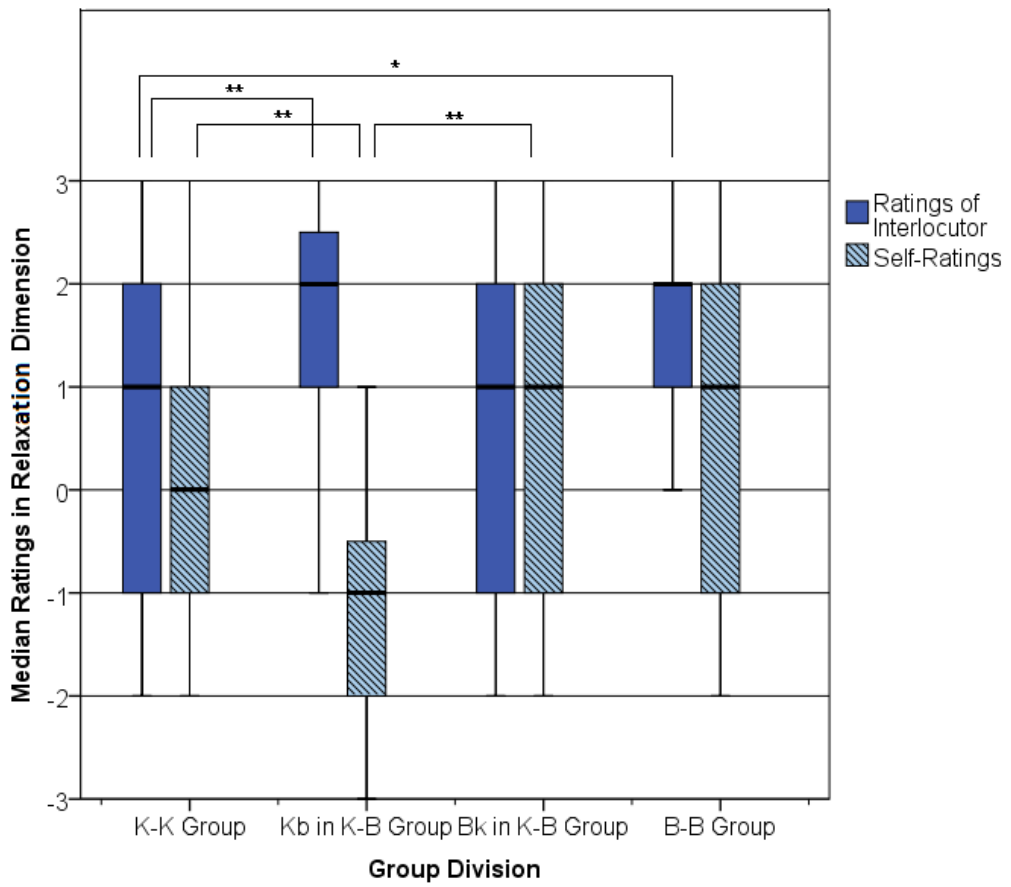
Figure 4.5. A box plot showing the median and interquartile range of ratings of interlocutor and self-ratings on the Relaxation dimension by group division (* *p*< .05, ** *p*< .01).
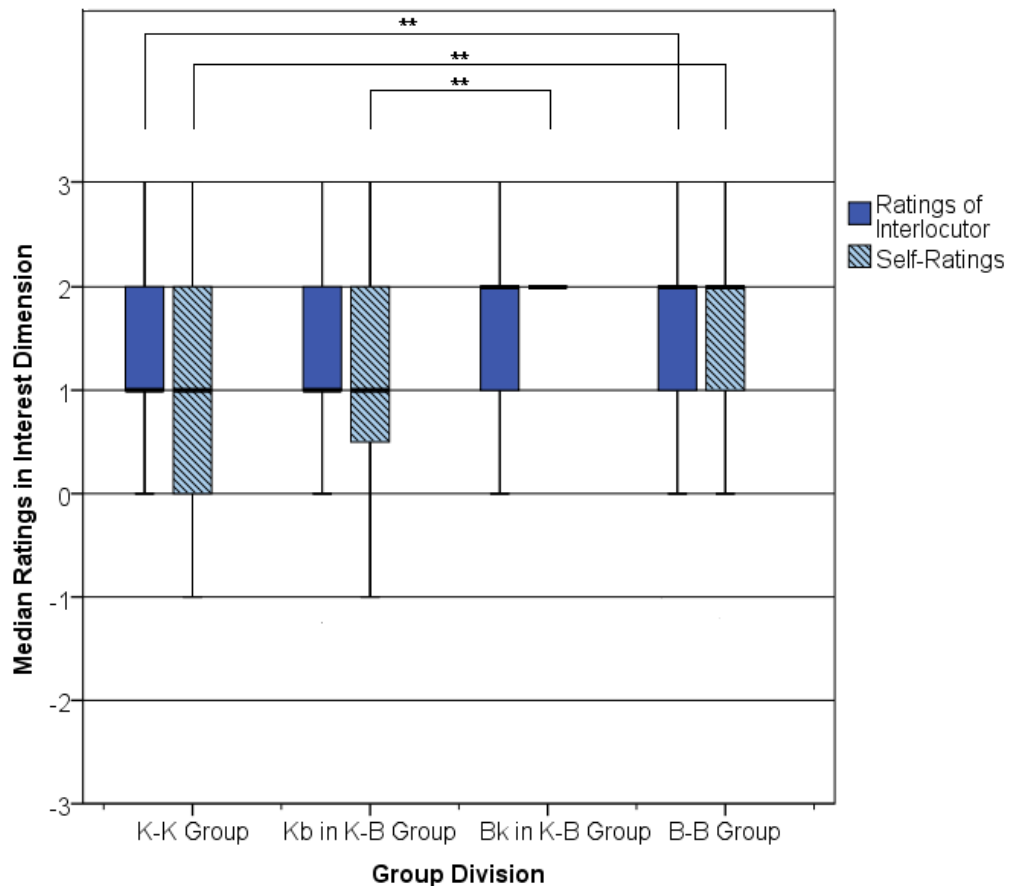
Figure 4.6. A box plot showing the median and interquartile range of ratings of interlocutor and self-ratings on the Interest dimension by group division (** *p*< .01).

The comparisons of ratings showed that there was a stronger tendency towards cultural difference but the effect from the condition was weak; the Level-3 comparisons had more significant results than the Level-2 comparisons. The K-K and B-B groups had significant differences of *SR* and *IR* on the Politeness, Likeability, Formality and Interest dimensions, and of *IR* on the Kindness and Relaxation dimensions. On the contrary, there were no significant differences between the K-K group and the Kb group, and between the B-B group and the Bk group on most of the dimensions.

4.3.1.2. Comparisons of self-ratings and other's view

The next set of comparisons was made between *OV* and *SR*. A person's self-rating is abbreviated as *SR* and his or her interlocutor's ratings of the person (i.e. ratings of interlocutor; *IR*) are termed as *OV* (other's view). Both were targeted to

rate the same person but by two different perceivers. Therefore, the two participants in a dyad should belong to two different groups when comparing *SR* and *OV* in order to prevent a duplicated employment of the data.

As the Kb and the Bk groups in the K-B condition are already separated from each other by their nationality, the pairs in the K-K and B-B groups are also split into two subgroups each and named as K1 and K2, and B1 and B2, respectively. The criteria for dividing into the subgroups are in the same way as explained in Chapter 3, so that the two subgroups are relatively comparable to each other in their demographic characteristics.

The differences, which are termed as the divergence scores, between the two ratings were calculated by subtracting *SR* from *OV*. Figure 4.7 to Figure 4.12, respectively, shows the mean divergence scores for each subgroup on Kindness, Politeness, Likeability, Formality, Relaxation and Interest.

Allocating a score of -3 to 3 to the seven rating options in each question, the divergence scores range from -6 to 6; with the positive numbers indicating *OV* to be higher than *SR* and the negative numbers indicating *OV* to be lower than *SR*. The greater the absolute value the more divergent the two ratings are and therefore showing the extent of one person's *SR* being different from his or her interlocutor's view (i.e. *OV*) and vice versa. The differences between *OV* and *SR* were tested in the same way as the earlier section, in terms of Level-1, Level-2 and Level-3 comparisons.
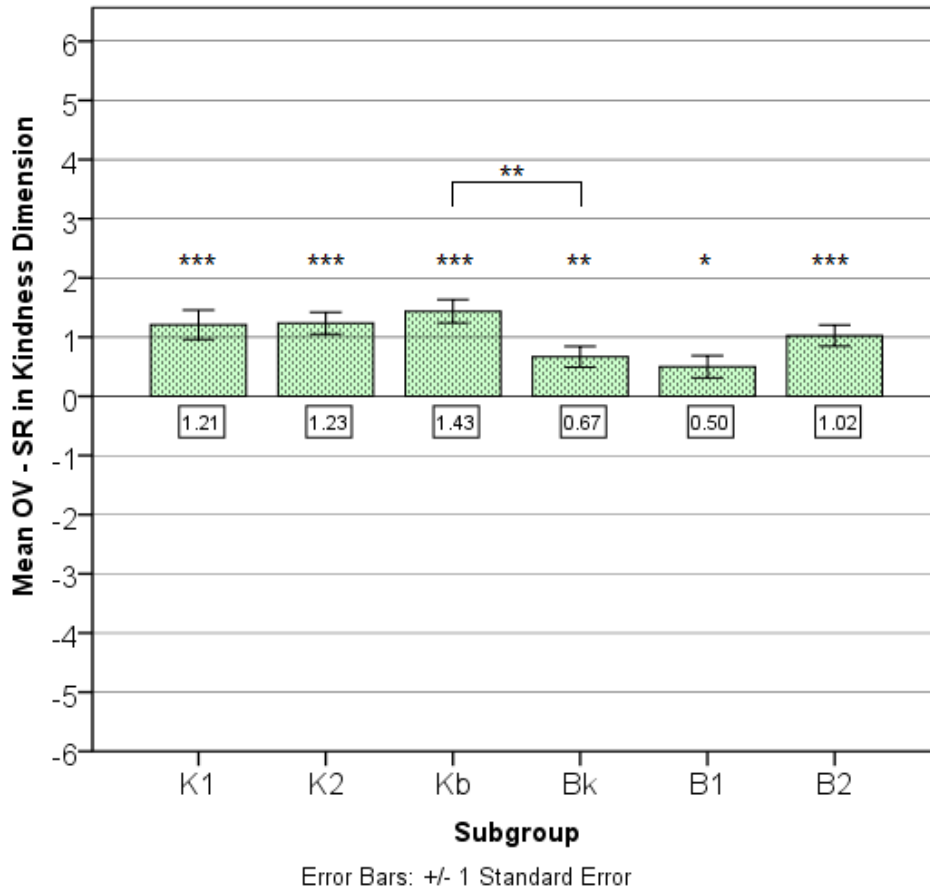
Figure 4.7. Mean with Standard Errors of the differences between other's view and self-ratings on the Kindness dimension by subgroup (* *p*< .05, ** *p*< .01, *** p< .001).

For Level-1 comparison, Related-Samples Wilcoxon Signed Ranks Tests were again used to check the significance of the differences between one's *OV* and *SR* as within-subject and similar to the Level-1 comparison of *SR* and *IR*. First, the results of the K-K group are reported below, followed by the B-B group, and lastly the K-B group. The significance levels for each dimension are as marked in Figure 4.7 to Figure 4.12.

The two subgroups of the K-K group, K1 and K2, showed the same pattern: significant differences were only evident in the three abstract dimensions, with *OV* ranked higher than *SR* in all of the significant differences. However, in the B-B condition, only the B1 group showed the same pattern as in the K-K group. The B2 group had significantly higher *OV* than *SR* on Kindness, Likeability and Relaxation. As for the K-B group, the divergent pattern of higher *OV* and lower *SR* was more predominant for the Kb group, who had significant differences on Kindness, Likeability, Relaxation and Interest. The Bk group

received significantly higher *OV* than *SR* on the Kindness and Relaxation dimensions only.
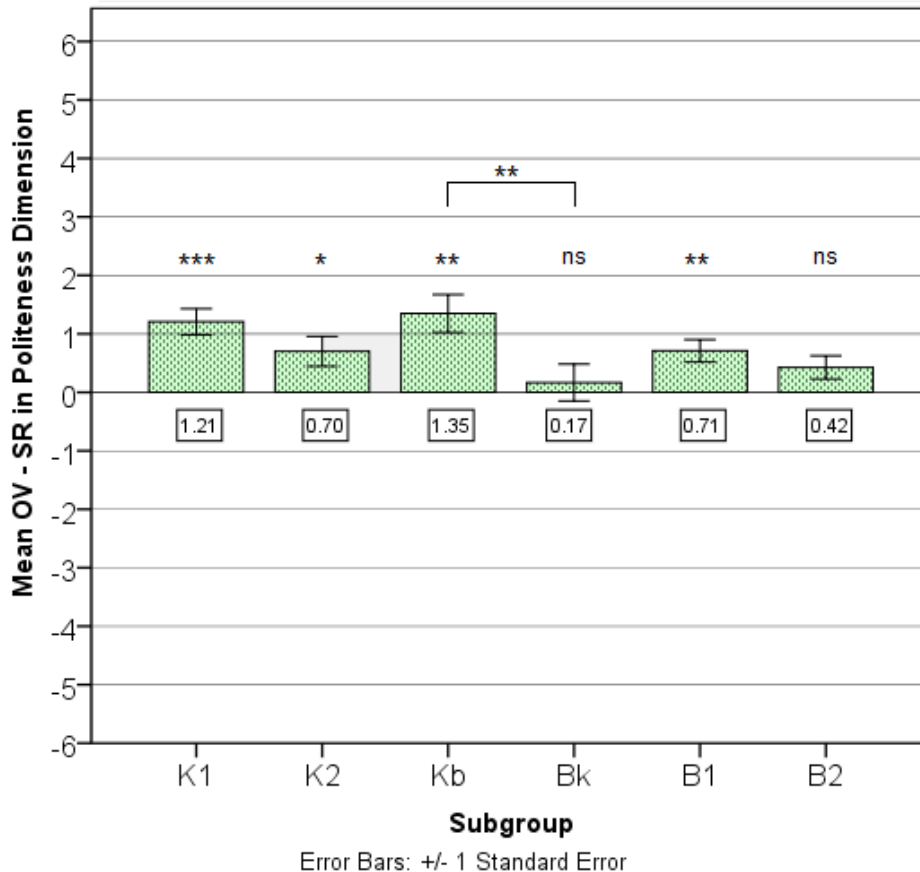
Figure 4.8. Mean with Standard Errors of the differences other's view and self-ratings on the Politeness dimension by subgroup (* *p< .05,* ** *p< .01,* *** p< .001, *ns* non-significant).

For Level-2 comparison, the divergence scores between the Korean groups and between the British groups were examined by the Mann Whitney U Tests. Among the Korean sample, the Kb group's scores were significantly different from the K1 group's scores, $U = 205.00$, $Z = -2.405$, $p < .05$, on the Relaxation dimension, and from the K2 group's scores on the Relaxation and Likeability dimensions, $U = 145.50$, $Z = -3.643$, $p < .001$; $U = 211.00$, $Z = -2.509$, $p < .05$, respectively. In the three mentioned instances, the Kb group's mean divergence scores were higher than both K1 and K2 groups' scores.

Similarly, the British groups' divergence scores differed from each other only in two dimensions. The Bk group's divergence scores were significantly

lower than the B2 group's scores in the Interest and Likeability dimensions, U = 309.00, Z = -2.456, $p < .05$; U = 285.00, Z = -2.862, $p < .01$, respectively.

To summarise, the Kb group was rated higher by their British interlocutor on the Relaxation and Likeability dimensions, compared to their counterpart Korean group who were rated by Korean interlocutors; the Bk group was rated lower by their Korean interlocutor, compared to how the British subgroups were rated by their British interlocutors on the Interest and Likeability dimensions.
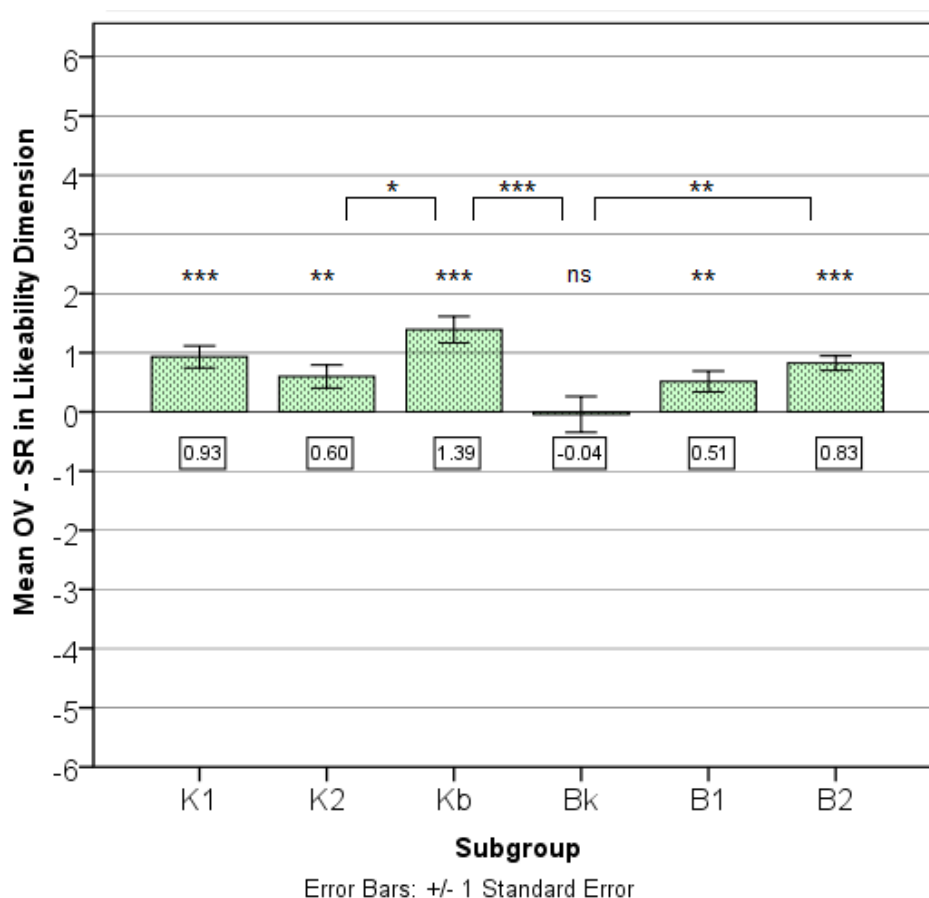
Figure 4.9. Mean with Standard Errors of the differences between other's view and self-ratings on the Likeability dimension by subgroup (* *p* < .05, ** *p* < .01, *** p< .001, *ns* non-significant).

The final comparisons were at Level-3, between the two cultures. Firstly, a one-way ANOVA was used to analyse the four subgroups in the two intra-cultural conversation conditions. The homogeneity of variance was found for all of the six dimensions. There was a significant effect of culture on Kindness, $F_{(3, 133)} = 3.033$, $p = .032$. However, none of the groups significantly differed from

each other as found by a posteriori test (Tukey's HSD). Only the K2 and B1 groups had a difference at the marginally below-significance level of 0.051.

Secondly, a Mann Whitney U Test was used to compare the two subgroups in the inter-cultural conversation condition. There were significant differences in the divergence scores between the Kb and Bk groups on Kindness, $U = 154.00$, $Z = -2.751$, $p < .01$, Politeness, $U = 155.00$, $Z = -2.617$, $p < .01$, Likeability, $U = 115.50$, $Z = -3.509$, $p < .001$, and Interest, $U = 146.00$, $Z = -2.836$, $p < .01$.
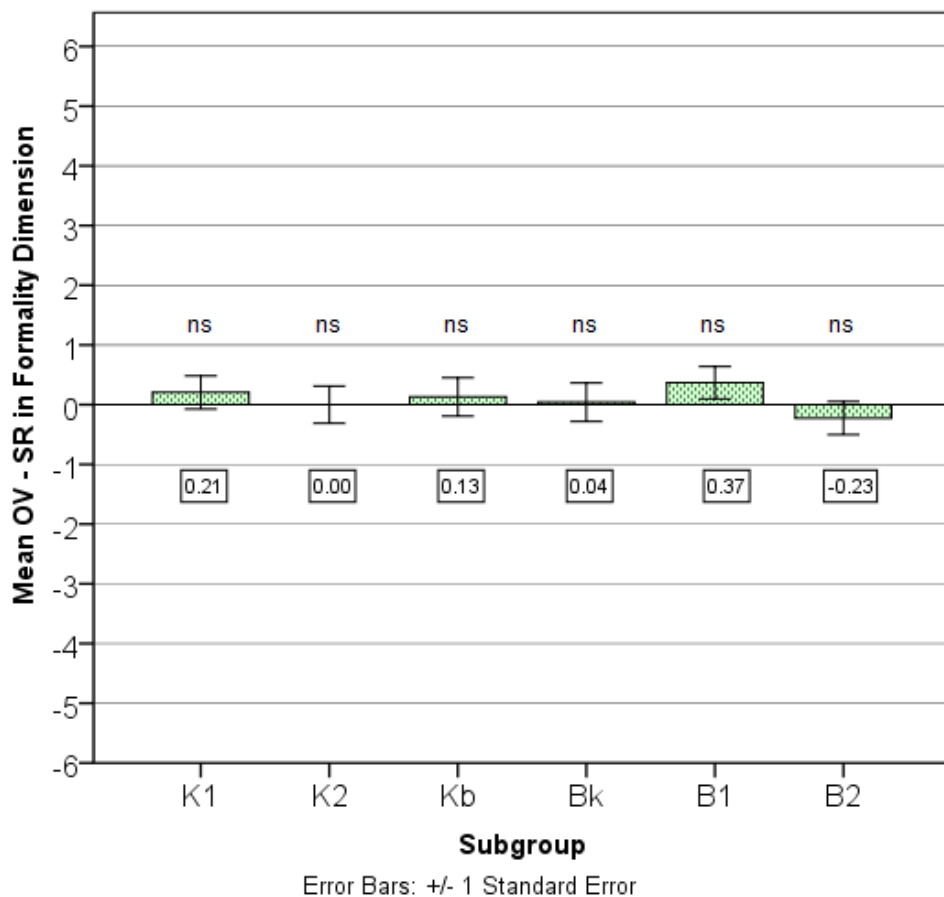
Figure 4.10. Mean with Standard Errors of the differences between other's view and self-ratings on the Formality dimension by subgroup (*ns* non-significant).
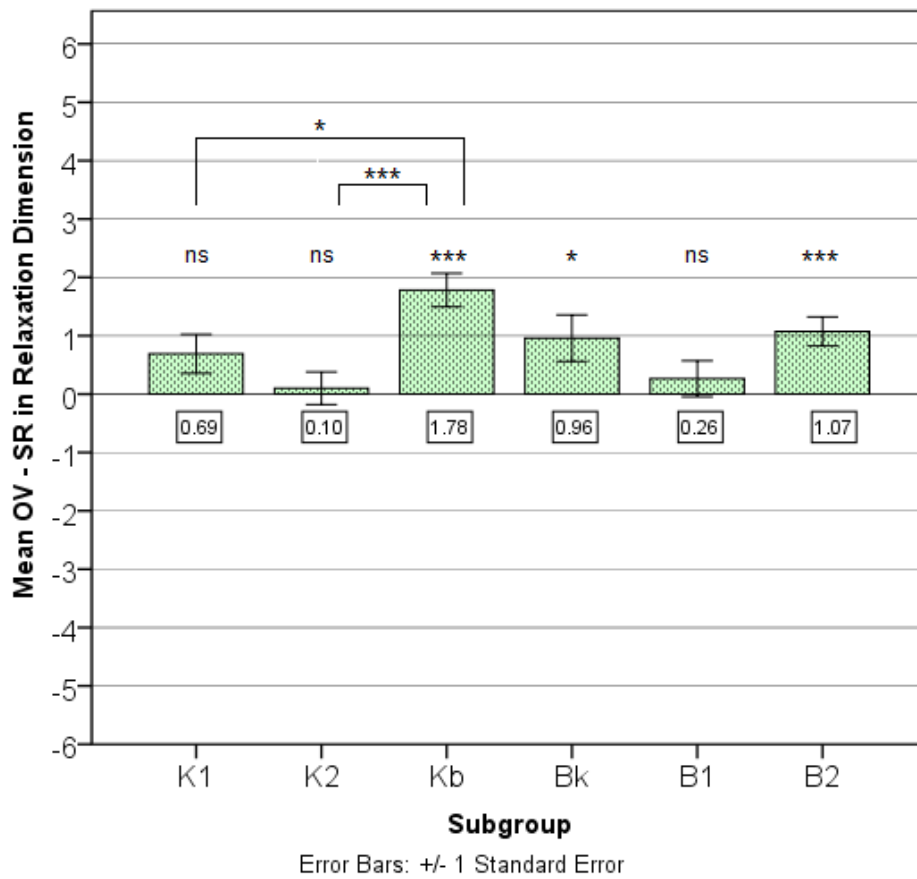
Figure 4.11. Mean with Standard Errors of the differences between other's view and self-ratings on the Relaxation dimension by subgroup (* *p*< .05, *** p< .001, *ns* non-significant).
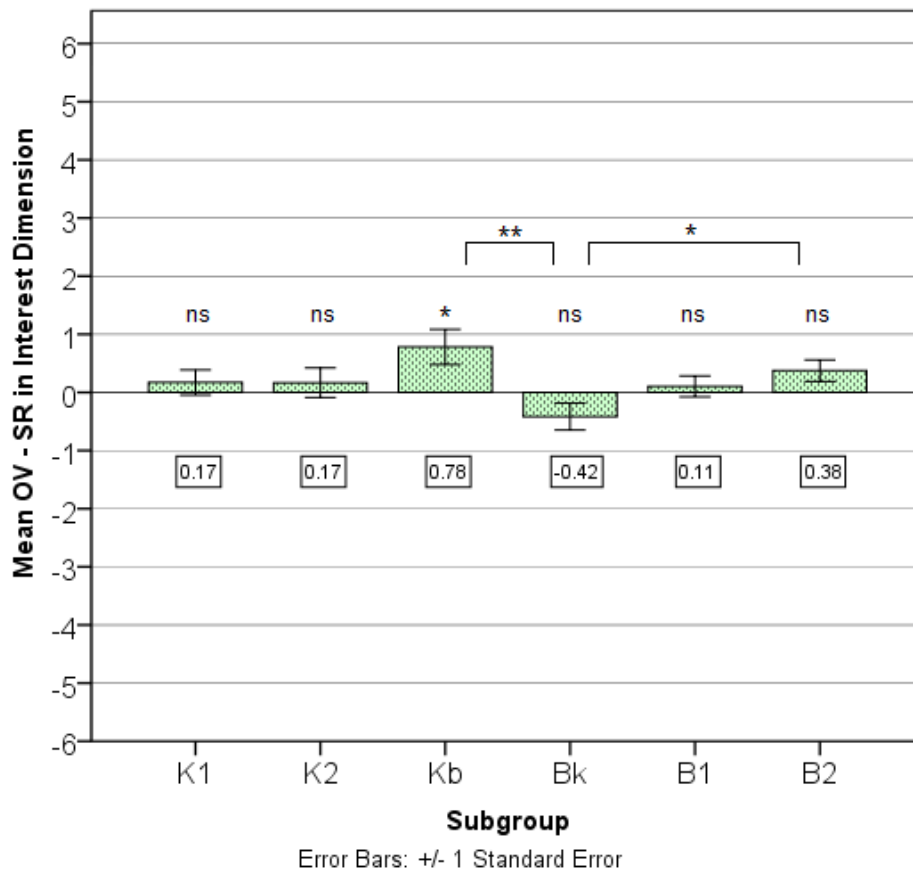
Figure 4.12. Mean with Standard Errors of the differences between other's view and self-ratings on the Interest dimension by subgroup (* $p< .05$, ** $p< .01$, *ns* non-significant).

In these comparisons, the differences between *OV* and *SR* were formulated into divergence scores. Two main findings are: 1) a general trend for most of the subgroups, with the significant differences between *OV* and *SR* was found in the three abstract dimensions but mostly not in the three non-abstract dimensions and 2) no clear cultural differences was found in the divergence scores between the K-K and the B-B groups but a distinction between the inter-cultural and the intra-cultural conversation groups was found in some dimensions. The Kb group's results were the most noticeable from the other subgroups, since their divergence scores were the first or the second highest among all of the subgroups on most of the six dimensions.

4.3.2. Inter-correlations of the dimensions

The second purpose of the analyses in the present chapter was to deconstruct

the concept of politeness. The correlation tests conducted showed how the Politeness dimension is related with the other five dimensions. Once inter-relations among the six dimensions were drawn, an appropriate type of principal component analysis for the next analysis could be employed to further understand the relationships.

This research motivation started from the assumption that politeness would be understood differently according to the perceiver's cultural background. Each group was tested separately in order to not miss any potential cultural differences. Moreover, the differences between ratings of interlocutor (*IR*) and self-ratings (*SR*) were observed as seen above. This observation suggests the two types of ratings within each group to be separately tested. In total, four separate correlation tests were conducted for the K-K and B-B groups, with each group tested once for *IR* and another for *SR*. The Kb and Bk groups were excluded due to their smaller sample size in comparison to K-K and B-B.

Correlations between the six dimensions were checked with the Spearman's rho tests. Table 4.2 to Table 4.5, respectively, displays the correlation coefficients of the K-K and B-B groups' *IR* and then *SR*. The analysis in this section is focused on the relationship between Politeness and the other five dimensions, as mentioned earlier. The results will therefore be reported in a selective way to highlight this point.

Comparing *IR* of K-K with *IR* of B-B, the same eight pairs of significant correlations were identified in both groups. The results are summarised in Table 4.2 and Table 4.3, respectively. Particularly in the Politeness dimension, both groups had significant positive correlations with Formality, Kindness and Likeability. One distinct point was the significant correlation between Politeness and Interest, which was only found in the K-K group's ratings but not in their British counterparts.

Table 4.2

Correlation coefficients among the six dimensions for the K-K group's ratings of interlocutor

Dimension	1	2	3	4	5	6
1. Formality	–					
2. Relaxation	-.151	–				
3. Interest	-.263*	.216	–			
4. Kindness	-.131	.323*	.555***	–		
5. Politeness	.322*	.233	.298*	.351**	–	
6. Likeability	.012	.275*	.496***	.424**	.323*	–

Note. * *p< .05,* ** *p< .01,* *** *p< .001*

Table 4.3

Correlation coefficients among the six dimensions for the B-B group's ratings of interlocutor

Dimension	1	2	3	4	5	6
1. Formality	–					
2. Relaxation	-.195	–				
3. Interest	-.100	.315**	–			
4. Kindness	-.092	.391***	.453***	–		
5. Politeness	.242*	-.073	.087	.354**	–	
6. Likeability	-.051	.395***	.423***	.523***	.234*	–

Note. * *p< .05,* ** *p< .01,* *** *p< .001*

The results of the K-K and B-B groups' *SR* as shown in Table 4.4 and Table 4.5, respectively, also demonstrate that the two groups in general had a similar pattern of significant positive correlations between the dimensions. The same six pairs of significant correlations are found in both groups. In comparison to the results from *IR*, the number of comparable correlation pairs was small. It suggests observation of higher differences between the two groups, for *SR* results.

A common tendency was found: Kindness was the only dimension that was significantly correlated with Politeness in both group results. The Politeness dimension was significantly correlated with Formality and with Interest for the K-K group, but not for the B-B group. The B-B group had significant correlations

between Politeness and Relaxation, and between Politeness and Likeability.

Table 4.4

Correlation coefficients among the six dimensions for the Korean pairs' self-ratings

Dimension	1	2	3	4	5	6
1. Formality	–					
2. Relaxation	-.199	–				
3. Interest	-.141	.310*	–			
4. Kindness	.117	.337***	.327*	–		
5. Politeness	.490***	.191	.267*	.569***	–	
6. Likeability	-.126	.362**	.454***	.584***	.231	–

Note. * *p*< .05,   ** *p*< .01,   *** *p*< .001

Table 4.5

Correlation coefficients among the six dimensions for the British pairs' self-ratings

Dimension	1	2	3	4	5	6
1. Formality	–					
2. Relaxation	-.159	–				
3. Interest	.065	.339**	–			
4. Kindness	.138	.320***	.135	–		
5. Politeness	-.004	.243*	.135	.491***	–	
6. Likeability	-.070	.505***	.469***	.484***	.356**	–

Note. * *p*< .05,   ** *p*< .01,   *** *p*< .001

Lastly, the results from *IR* and *SR* were compared within each group. The Politeness dimension in both *IR* and *SR* of the K-K groups was significantly correlated with Formality, Interest and Kindness, respectively. A significant correlation between Politeness and Interest was only observed in their *IR* but not in their *SR*. In the result of the B-B group, both their *IR* and *SR* on the Politeness dimension were significantly correlated with their ratings on Kindness and Likeability. In addition, a significant correlation between Politeness and Formality was observed in their *IR*, and between Politeness and Relaxation in their *SR*.

In summary, the six dimensions were found to tend to be more strongly inter-correlated in the result of *IR* than *SR*. Therefore the results of *SR* show more distinct features between the two groups. Overall, the Politeness dimension

was significantly correlated with the Kindness dimension, regardless of the groups or the types of ratings. The correlations of Politeness with Formality and with Interest were the cultural-specific features for the K-K group's *SR,* and its correlations with Relaxation and with Likeability for the B-B group's *SR*, which was not found to have appeared in the other group's results.

4.3.3. Principal component analysis

The results from the comparisons of ratings and the correlation tests answer the question on the two assumptions previously made about the dimensions. The first one is about the characteristics of the six dimensions. Formality, Relaxation and Interest are different from Kindness, Politeness and Likeability since the first three are categorised as the non-abstract and the last three as the abstract dimensions. Judgments of the abstract dimensions are expected to be based on more subjective and abstract standards, and therefore *SR* and *OV* are more likely to be divergent, whereas, judgments of the non-abstract dimensions were expected to be more dependent on objective and concrete cues. Consequently, a higher likelihood of getting a consensus between *SR* and *OV* on these dimensions was expected. The comparisons of *OV* and *SR* answered the question to an extent and stated that the divergence scores from most of the groups were small for the non-abstract dimensions, whereas the scores were large for the abstract dimensions.

The second assumption was concerned with possible inter-relations between the six dimensions. Initially the six dimensions were selected for the following reasons: 1) the dimensions appear to have been used in other first-impression studies (e.g. King & Pate, 2002), therefore they are considered reasonable aspects of interpersonal judgments and 2) dimensions other than Politeness were needed in the present study which were probably partly related but not completely similar, so they can function as pre-emptive dimensions and contribute to the finding of relevant elements of Politeness. The results of correlation tests demonstrated significant inter-correlations among the six dimensions. Therefore, the other five dimensions together can partly account for the Politeness dimension as expected.

Based on the above mentioned results, the principal component analysis with direct Oblimin rotation was chosen to find latent variables which can group,

or distinguish the dimensions. However, due to the small number of items (i.e. six dimensions) in the questionnaire, the validity of this analysis is low and therefore the extracted components cannot replace the dimensions; instead, they will still summarise the inter-connected aspects among the six dimension. This is further discussed in this chapter.

This analysis provided a definition with more clarity of the relations among the dimensions. Initially, the principal component analysis was conducted twice on the six dimensions for the whole sample's ratings of interlocutor (*IR*) and ratings of self (*SR*), respectively, like the two separate correlation tests as reported in the previous section since the perception of the participants of themselves and their interlocutors was expected to be different.

Basically, the same two components were found in both analyses (i.e. one for *IR* and another for *SR*); and the factor loadings on each of the two components appeared similarly in both analyses. In the first analysis for *IR*, the Politeness dimension was mutually loaded onto the two components. Apart from this, Formality loaded onto Component 2. Component 1 consisted of the other four dimensions. In the next analysis for *SR*, Component 2 only had the Formality dimension loaded, while all the other five dimensions loaded onto Component 1.

Summing up the results from both analyses, Kindness, Likeability, Relaxation and Interest tended to cluster to the component 1; this can be labelled as affectivity representing emotional appraisal. They can be better understood by a contrast to the Formality dimension which was clearly loaded onto the component 2. It represents more of the behavioural aspect than the other four dimensions in the component 1. This component was therefore termed as social practice. The division of the dimensions is further explained in the Discussion section.

However, whether the Politeness dimension fits to the affectivity component or the social practice component is not clear according to the above mentioned results. Moreover, the results did not produce meaningful comparisons between the two cultural groups. Therefore, in the final analysis, it was decided not to combine all groups into one large sample. The use of the same four data sets, as for the correlation tests, was expected to generate better comparable sets of results. Therefore, the principal component analysis was carried out separately for each of the K-K and B-B groups, and for each group's *IR* and *SR*, respectively.

Prior to the conduct of the four separate analyses, the sampling adequacy for analysis was tested by using the entire sample as a baseline. A principal component analysis method was used with direct oblimin rotation since most of the dimensions were highly correlated to each other. The sampling adequacy for analysis was obtained by Kaiser-Meyer-Olkin measure (KMO = .77) and Bartlett's test of sphericity, $p < .001$. An initial analysis, with the delta value of 0 for the rotation, extracted two components which had eigenvalues over Kaiser's criterion of 1. The first component explained 43.67% of the variance, and the second 18.83%, making the total accounted variance 62.50%.

As mentioned earlier, four separate principal component analyses were carried out to examine each intra-cultural conversation group's two types of ratings. This was undertaken in an attempt to clarify whether there was a different structure of the components depending on the cultural background of the sample and the type of ratings. All four analyses successfully passed a sampling adequacy test for the analysis and the Bartlett's test of sphericity.

The Principal Component Analysis and the same rotation method (i.e. Oblimin with Kaiser Normalisation) were employed for all four analyses. One exception was the Max Iterations for Convergence for the analysis of the B-B group's *SR*, which had to be entered as 40 instead of the pre-set level, 25. This attempt initially failed to create a pattern matrix at the level of 25; the actual rotation converged in 33 iterations after the level of 40 was entered. Table 4.6 displays the structure matrix of both groups' *IR*, and Table 4.7 shows the results of *SR*.

As seen in Table 4.6 and 4.7, the pattern of dividing into two components, of affectivity and social practice, was kept the same across all four test results. The results of component 2 will be reported first. All four test results have Formality and Politeness dimensions loaded onto the component 2. The Formality dimension in the results of K-K and B-B groups' *IR* and K-K group's *SR* are highly loaded onto component 2. In the result of B-B group's *SR*, the Formality dimension is more strongly loaded on component 2. In addition, this item's factor loading of a negative value onto component 1 suggests the Formality dimension in this group's result would need more supporting explanation to clearly define its characteristics; it indicates that Formality for the B-B group's *SR* is associated with a lack of 'affectivity' (i.e. component 1).

Table 4.6

A rotated structure matrix of each group's ratings of interlocutor, showing the items contributing to the two components on the dimensions

	K-K Group		B-B Group	
Dimension	Component 1	Component 2	Component 1	Component 2
Formality	-.21	**.89**	-.19	**.73**
Relaxation	**.53**	.02	**.59**	**-.46**
Interest	**.82**	-.11	**.75**	-.05
Kindness	**.77**	-.02	**.83**	.12
Politeness	.56	**.70**	.29	**.76**
Likeability	**.76**	.13	.77	.01

Table 4.7

A rotated structure matrix of each group's self-ratings, showing the items contributing to the two components on the dimensions

	K-K Group		B-B Group	
Dimension	Component 1	Component 2	Component 1	Component 2
Formality	-.26	**.84**	-.40	**.53**
Relaxation	**.66**	-.06	**.74**	.27
Interest	**.73**	.01	**.69**	.02
Kindness	**.70**	**.51**	.30	**.85**
Politeness	.37	**.86**	.34	**.65**
Likeability	**.81**	.11	**.73**	.46

On the other hand, the Politeness dimension had mutual loadings on both components in the result of K-K group's *IR*, but its factor loading on component 2 is bigger than on component 1. In the other groups' results, it is highly loaded onto component 2. A general pattern for the Politeness dimension can be proposed from summing up the results of the four tests that possess a stronger characteristic of the component 2. Nevertheless, additional consideration on the characteristics of Politeness dimension to explain its mutual loadings in the result of K-K group's *IR* is also required.

Secondly, the preliminary analysis showed Relaxation, Interest, Kindness and Likeability in general load on component 1. This pattern was clearly observed

in the result of K-K group's *IR*, but slightly different structures were found in the other three test results. Relaxation in the result of B-B group's *IR*, Kindness in the result of K-K group's *SR*, and Likeability in the result of B-B group's *SR* have mutual loadings onto both components. Distinctively, Kindness in the result of B-B group's *SR* was highly loaded onto component 2. It is expected that a similar way of explanation can be made for the Kindness dimension's standing-out pattern in the result of B-B group's *SR* and for its mutual loadings in the result of K-K group's *SR*; these tendencies might possess stronger characteristics of social practice in self-ratings than in the ratings of interlocutor. To sum up, these results contrastingly indicate that Interest is the only dimension which clearly belongs to the component 1 in all of the four test results.

An overall pattern was found by integrating the results from the four test results: Relaxation, Interest, Kindness and Likeability tended to load on the component 1, representing affectivity as previously considered. Whereas Formality and Politeness tended to be attached to component 2 in which the idea of social practice features symbolically. The structures of the K-K group and B-B group also differed slightly with respect to compositions and their *IR* and *SR*. The Discussion section below addresses these issues.

4.4. Discussion

The research questions for this chapter are, to find 1) whether there is Korean and British cultural-specific ways of understanding the *nonstrategic politeness* and 2) if politeness is managed differently or similarly in intra-cultural and inter-cultural conversations. This study has investigated the Korean and British participants' perception of self and other by asking for self-rating (*SR*) and ratings of their interlocutor (*IR*) on a number of aspects related to politeness in a first-encounter conversation. The quantitative analyses of the ratings have provided a structured insight into both stability and modifiability of some behavioural tendencies between the two conversational conditions.

4.4.1. Comparisons of the ratings between the groups

The analyses were not intended to test specific hypotheses but rather to identify

cross-cultural differences and similarities between the groups. For more structured comparisons of the ratings, the analyses followed a three-step comparison (i.e. termed as Level-1 to Level-3 as defined in section 3.1.). This widens the research scope from an individual perspective to a more global perspective. A summary of the results is provided below with each level of analysis, in sequence, followed by a detailed explanation.

4.4.1.1. The level-1 analyses

Through the Level-1 analysis of the *IR-SR* comparisons (i.e. comparing the two types of ratings within individual participants), it was confirmed that overall the participants rated their interlocutor as more favourably than themselves especially on Kindness, Politeness, Likeability, and Relaxation. It can be explained with two of Leech's (1983) six *Politeness Principles*. The Generosity maxim can be seen as actively fulfilled by the participants, since all groups gave higher ratings to their interlocutor than to themselves on those aforementioned four dimensions; the Modesty maxim only had a restricted application, as the result shows that *SR* was overall lower than *IR* but still moderately high on the positive side of the scale.

These results appear to indicate that politeness management was maintained, whereby the participants probably tried to be polite and that was recognised (and rated positively) by their interlocutors. As expected by the definition of *nonstrategic politeness*, they were not overly polite, as evident in their self-ratings, but neither impolite

There is no absolute standard of modesty or generosity at least in this study, and both maxims are only applicable in a relative sense to each other. Cultural-specific conventional politeness markers, once they are found, might explain why each group attributed their ratings differently. The results also suggest that the participants' assessment of interlocutor would be based on different standards than the assessment of themselves.

However, the result on the Relaxation dimension was not as straightforward as the above stated results notably in the Kb and Bk groups as compared to the other subgroups which had significant divergence scores on this dimension. Two different inferences are possible for signs that indicate the levels of Relaxation: 1) they are controllable so to avoid an outwardly expression of the

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same or 2) the signs are not recognisable by their interlocutors since they belong to a different culture. If the second inference is true, it allows the possibility that some cultural blind spots may exist on the non-abstract dimension. Expanding this point, the other dimensions also require further examination for discovering unrecognisable cultural-specific cues.

4.4.1.2. The level-2 analyses

The results of the Level-2 analyses (i.e. comparing the two groups from the same culture between the different conditions) of the *IR-SR* comparisons were by and large non-significant. The non-significant results may indicate the stability of the judgmental standards for the dimensions or that the standards are less likely affected by the situational factors.

The B-B group in the intra-cultural and the Bk group in the inter-cultural conversation condition did not have significant differences between each other in their ratings in all other results, except for *IR* on the Kindness dimension as the Bk group's *IR* was significantly higher than the B-B group's *IR*. This result is understandable since the situational factors for the two British groups were the same: both were in the British cultural context; only the Bk group had the Korean interlocutors.

The two Korean groups had significant differences in their ratings on Formality and Relaxation: the K-K group's *IR* and *SR* were significantly higher than the Kb group's ratings. That is, the Kb group saw themselves and their interlocutor as less formal and less relaxed than those of the K-K group. Since these dimensions are deemed to be more context-dependent than the other dimensions, they provide information about the atmosphere as well as about the person.

Therefore, it can be inferred that the differences are related to the situational factors in the inter-cultural conversation condition. Also, the Kb group was clearly more influenced by the situational factors than the Bk group whose ratings on these dimensions did not differ from the B-B group's ratings. The correlations of Formality and Relaxation with Politeness might suggest that the adaptation of participants' own cultural-specific ways of *nonstrategic politeness* management can occur during the inter-cultural interaction. Two possible accounts for the situational effects on the K-B group are 1) the foreignness factor

of their interlocutor and 2) the language barriers in the conversation due to some of the Koreans' less fluency in English. This is an important focal point in the analysis of the reasons for the ratings which is reported in Chapter 5.

In addition, the *SR-OV* comparisons by Level-2 analysis explain why some misinterpretations might happen in an inter-cultural conversation. The Kb group had significantly higher divergence scores compared to both subgroups of K-K (i.e. K1 and K2) on the Relaxation dimension, and compared to the K2 group on the Likeability dimension. The Bk group had significantly lower divergence scores than the B2 group on the Interest and Likeability dimensions.

It can be concluded that 1) there is a higher chance for the Bk group to make misinterpreted judgments of the Kb group on the Relaxation dimension, and they are probably more generous when evaluating the Kb group's Likeability; and 2) the Kb group is more likely to make misinterpreted judgments of the Bk group on the Interest dimension, and become more modest when evaluating the Bk group's Likeability.

4.4.1.3. The level-3 analyses

Most importantly, the Level-3 analysis (i.e. cross-culturally comparing the two groups in the same conversational condition) of the *IR-SR* comparisons has found remarkable cultural differences. The two groups in the intra-cultural conversation condition (i.e. K-K and B-B) greatly differed from each other in all 12 comparable instances (i.e. the six dimensions each for the two types of ratings) except in two instances, *SR* on Kindness and Relaxation. The K-K group's ratings on Kindness and Formality were higher, and their ratings on the other four dimensions were lower than the B-B group's ratings. Contrastingly, the two subgroups of the inter-cultural conversation condition (i.e. Kb and Bk in the K-B group) had significant differences only in five instances in which the Bk group's ratings were higher than the Kb group's ratings: *IR* on Politeness and Likeability, and *SR* on Kindness, Relaxation and Interest.

In short, some of the cultural differences, of judgemental standards, found from the two intra-cultural conversation groups were not identified from the two subgroups in the inter-cultural conversation condition. The situational factors could be the reason, as discussed earlier, for using or changing into different judgmental standards in the inter-cultural interaction. The participants in the inter-

cultural conversation might have adjusted their behaviour standards and assessment criteria accordingly.

As to the divergence scores, none of the four subgroups (i.e. K1, K2, B1, and B2) in intra-cultural conversations significantly differed from each other. However, the two subgroups in inter-cultural conversations greatly differed from each other. The Kb group's scores were the most distinct from all other subgroups' scores, as their divergence scores had the highest values on the five dimensions except on Formality.

In addition, the Kb group's scores were significantly higher than their Interlocutor, the Bk group's scores, on Kindness, Politeness, Likeability and Interest. All scores are positive numbers; that is, the Bk group rated the Kb group much higher than how the Kb group rated themselves. A possible inference is that this substantial divergence scores for the Kb group is a joint work by the Kb group's maximised modesty rule for self (i.e. as illustrated by the K-K group's lower *SR* than the B-B group's *SR* in general) and the Bk group's maximised generosity rule for other (i.e. as hinted by the B-B group's higher *IR* than the K-K group's *IR* in general).

The same result can now be viewed from the Bk group's perspective. The Kb group's ratings of their interlocutor, the Bk group, were still found to be relatively congruent judgments with the Bk group's *SR*. A possible explanation is that this convergence for the Bk group is a combination of the Bk group's minimised modesty rule for self and the Kb group's minimised generosity rule for other.

It is assumed that the effect of the situational setting was more influential to the Koreans in the K-B group. They were in the British cultural context and conversed in the non-native language. Such situational factors may explain why the Koreans could have been more cautious, or taken more calm judgments towards their British interlocutors than they would be with Korean interlocutors. However, it is hard to draw a conclusion at this stage since there are no absolute criteria for judgments on the dimensions, nor absolute standards of modesty or generosity.

To summarise, the Korean and British groups showed a cultural-specific way of understanding the six dimensions. First, the B-B group's ratings were in many instances higher than the K-K group's ratings. Second, the Kb group's ratings on the Formality and Relaxation dimensions were more susceptible to the

situational effects. The differences of ratings on these two dimensions indicate that the Kb and Bk groups in the inter-cultural conversation probably experienced the interaction differently and that their views of each other did not mirror the actual self-perception. Lastly, there were some significant divergence scores between *OV* and *SR*, which were especially noticeable in the Kb and Bk groups. Therefore, the overall results leave potential risk of unresolved misunderstanding. It builds up the rationale for unpacking each other's reasoning for the ratings.

4.4.2. The correlation test

The six dimensions were significantly correlated with each other in many instances, yet most of the correlation coefficients were lower than the marginally acceptable value (.30). These results suggest that the six dimensions are only correlated with each other in a way that each has a distinguishable characteristic, which is as expected in the design of the study.

The four sets of correlation tests (i.e. K-K's *IR* and *SR*, B-B's *IR* and *SR*) enabled the collection of differences between the two groups and between the two types of ratings. The significant correlations were compared by narrowing down the focus of investigation to the Politeness dimension. Its correlation with Kindness was commonly observed in all four instances. All of their coefficients were above .30, and especially higher in the result of *SR* than *IR*. It implies the Politeness dimension generally relies on the Kindness aspect regardless of the group or the target of ratings.

The comparisons of self-ratings differentiated the two groups remarkably from each other. While the significant correlation between Politeness and Kindness was generally identified from both groups and from both types of ratings (i.e. *IR* and *SR*), both groups had two exclusive correlations with Politeness: it was Formality and Interest in the K-K group's *SR*, and it was Relaxation and Likeability in the B-B group's *SR*. It denotes that the two exclusive correlations for each group have cultural-specific meaning to them. In other words, to keep a high level of formality and to express one's interest towards the interlocutor or in the conversation may form essential parts in the evaluation of Politeness for the K-K group. For the B-B group, it seems more important to maintain a high level of relaxed attitude and to highlight one's likeability, so to be positively evaluated on the Politeness dimension.

First, the K-K group's actual *SR* on the Interest dimension and the B-B group's actual *SR* on the Relaxation dimension can be compared and this comparison can be used to represent the non-abstract dimensions. On the Interest dimension, only the Kb group had a significant divergence score. The other subgroups' non-significant divergence scores on this dimension match with the expectation that the judgment of the non-abstract dimensions is more likely to reflect the availability of observable and objective characteristics. According to this expectation, the K-K and Kb groups' significantly lower ratings in comparison to their British counterparts' ratings on the Interest dimension may suggest their less active expressions regarding the Interest dimension, therefore limiting the availability of visible signs for their interlocutor.

Two assumptions are possible at this stage. First, the expressions of interest could be more positively marked by the K-K group than for the B-B group, once they are noticed by each group. Secondly, if the K-K group indeed found it relatively difficult to express their interests to their interlocutor, there could be a risk that the lack of such expressions could be seen as lack of courtesy. Although the actual level of interest expressed during the conversation cannot be ascertained before the conduct of video analysis about their behaviour, the K-K group's *IR* and *SR*, and the Kb group's *SR* on the Interest dimension, compared to their British counterparts, imply that there might be an unspoken agreement among the Koreans to positively mark even passive signs of interests, or that they might have specific ways to figure out the under-expressed interests.

The significant correlation between Politeness and Relaxation which appeared as the B-B group's cultural-specific feature may account for the connection of the Bk group's higher *IR*, targeted at the Kb group, on the two dimensions; even though the Kb group's self-ratings on Relaxation were actually very low, the Bk group viewed them as relaxed. This perception might be related to the Bk group's high ratings on Politeness as well. It can be understood in relation to the Likeability dimension which is another cultural-specific feature correlated to Politeness for the B-B group. A person remaining relaxed and not looking confused or nervous, rather than showing interests, might be the most approachable way to demonstrate that the first-encountered interlocutor is easy or comfortable to talk to, thus enhancing the interlocutor's Likeability.

Lastly, regarding the Formality dimension, there seems to be a potential risk that not to conform to the expected level of formality might be seen as

impolite in a first encounter conversation in the Korean cultural context. However, it would not mean formality features are completely omitted at a cost of boosting casualness for the B-B group. It can be rather assumed that the B-B group still maintained some basic level of formality which they did not realise or reflect in their ratings. Any undiscovered politeness markers could be verified by analysing the reasons for the ratings. This is addressed in the next chapter.

4.4.3. The principal component analysis of the six dimensions

The categorisation of the six dimensions into the abstract and non-abstract dimensions was to describe the characteristics of judgmental criteria for the dimensions. This distinction appeared valid as seen in the results of the non-significant differences between *SR* and *OV* (i.e. the divergence scores) particularly on the dimensions categorised as non-abstract. However, the distinction of abstract and non-abstract dimensions was not made to find characteristic elements of politeness. Therefore, there seemed a need to group the six dimensions again so as to reflect the inter-correlation of the dimensions.

The same four sets of data division as for the correlation tests were used for the factor analyses; it was then possible to compare the two types of analyses for each of the four data sets (i.e. the K-K group's *IR* and *SR*, the B-B group's *IR* and *SR*). Two components were extracted in all four sets and the overall loadings appeared similar across the results. The basic criterion to distinguish the six dimensions has been formulated and reported earlier by summing up the results from all four tests: the component 1 including Relaxation, Interest, Kindness, Likeability and the component 2 including Formality and Politeness.

The dimensions loading on the component 1 represent emotional aspects, therefore termed as affectivity. Emotional or behavioural expressions concerned with these four dimensions would be more likely driven by the actor's own discretionary motivation and experience. Whereas, Formality and Politeness on the component 2 typify the behavioural manner or regulations therefore termed as social practice. Emotional or behavioural expressions regarding these two dimensions would be based more on social or cultural standards. In general, the targeted aspect of first impression attempted in the questionnaire can be understood as encompassing both aspects.

However, there were some variations of the factor loadings found in each

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of the four data sets. They need to be explained based on a combination of the basic criterion (i.e. the affectivity factor with the four dimensions and the social/behavioural practice factor with Politeness and Formality) together with the results of correlation tests. Cultural-specific features in relation to the Politeness dimension have been found in a discussion of the results. This is summarised as two points below.

First, the K-K and B-B groups were contrasted in the type of affectivity-related dimensions that were significantly correlated with the Politeness dimension. It was Interest for K-K and Relaxation and Likeability for B-B. This contrast fits with (low and high) affective autonomy (e.g. Ferris, 2010; Schwartz, 1992, 1994). Low affectivity autonomy by Ferris's (2010) description is characterised by concern with others' evaluations of self, their expectations and unhappiness (p. 29). The Interest dimension emphasised by the K-K group corresponds to these characteristics. High affectivity autonomy refers to individuals' pursuit of "affectively positive experience" (Ferris, 2010, p. 29) that is independent of others. The correlation with Relaxation and Likeability dimensions emphasised by B-B are in line with this explanation.

Secondly, the general pattern of significant correlation between Politeness and Kindness should also be noted. This pattern was found in all four tests. Yet, the Kindness dimension showed the most varying position between the two components across the results, according to the results of the factor analyses. This dimension belongs to the component 1 in both K-K and B-B groups' *IR*. However, for the K-K group's *SR*, it is mutually loaded onto the two components and for the B-B group's *SR* it is included in the component 2. These results suggest that the Kindness dimension in both groups' *SR* might not be solely described by the affectivity component. It is then possible to assume that Kindness is sometimes expected as a part of social practice.

Referring back to the results of the correlation test, the size of the correlation coefficients differed between the two types of ratings, which were higher than .50 for both *SR* groups and moderate for both *IR* groups (i.e. on the .30s). According to the overall results, the Kindness aspect seemed more strongly related to the Politeness dimension in both groups' *SR* than in their *IR*. This tendency is clearer in the B-B group's *SR* than the K-K group's *SR*. The factor loading of the Kindness dimension in the K-K group's *SR* was still higher on the component 1. Therefore, it is implied that the function of the Kindness

dimension in the self-evaluation by the B-B group might be closer to the social practice aspect than the affectivity aspect.

Regarding the size of sample in relation to the number of items (or variables) in the questionnaire, there could be a question into whether there were enough number of participants in this study. For example, Field (2009) introduces a general rule of the participant-variable ratio as at least 10 to 15 participants per variable. However, he also reviewed other studies showing that the ratio has little effect on the reliability of factor solutions but "the absolute sample size and the absolute magnitude of factor loadings" (p. 647) is most important. The current sample size (i.e. 60 in the Korean-Korean group and 77 in the British-British group) is considered to be a minimum according to the 'rule of thumb' and most of the factor loadings were greater than 0.6 if not all. Therefore it can be concluded that the reliability of the factor solution obtained in the present study is not too deviant from the minimum expectation.

In summary, the meaning of a good first impression seems to be generally positively connected with well-managed affectivity and social practice. To cross-culturally compare, Formality and Interest for the K-K group and Relaxation and Likeability for the B-B group each appear to be the characteristic elements of their *nonstrategic politeness* management. It may be reasonable to conclude from this result that (self) politeness management in the Korean group is directed to the promotion of acceptance in others, and high formality is involved in maintaining the interpersonal harmony. While the Kindness aspect serves as an equivalent social practice element to the Formality aspect for the K-K group, the British group's (self) politeness management is more focused on the enhancement of self-efficacy with the expressions of high relaxation. This cultural difference provides a critical starting point in understanding cultural-specific structures of the Politeness dimension.

4.4.4. General discussion

This chapter has been focused on accessing *nonstrategic politeness*, by directly asking the participants to rate their interlocutor and themselves on Politeness and the five related dimensions after a first-encounter conversation. It aimed to find cultural differences by comparing the Korean and British groups. The definition of the *nonstrategic politeness* and the situational factors in which it is expected to

occur have been fully explained in Chapter 2. To briefly describe, it would be exerted by individuals' willingness to refine their behaviour to the expected norms specifically aiming towards the enhancement of a person's own positive face, as well as avoiding the interlocutor's loss of face.

The *nonstrategic politeness* is different from *strategic* politeness which the present researcher defines as accompanied by perlocutionary acts targeted for a particular behaviour that can avoid or mitigate Face-Threatening Acts (FTAs). The expected level of politeness in the given situation of the present study did not particularly require the participants to be strategic in their politeness management in the interaction; they were rather expected to be *nonstrategic* because of the non-FTA inducing situation design. If the participants were asked to cope with a particular FTA with the interlocutor, they would not find it difficult to see them as clearly polite because they would use explicit politeness strategies and it would have given them a solid ground enough to give higher self-ratings on the Politeness dimension.

Under the no FTA-inducing situation of this study, the participants were not expected to see the necessity for adopting either the most polite strategy or the impolite options. The behavioural motivation for maintaining their positive face or self-refinement would only be moderate. In addition, the way of promoting their positive face in the given situation, or the management of *(nonstrategic) politeness* would not only be context-dependent but also based on cultural-specific rules. It is therefore possible that the actor's intention in their politeness management can be perceived differently: for example, a confident attitude as overly self-boosting, and a modest attitude as overly self-effacing. Important discussion points are presented below.

First, it is evident by the within-subject comparisons of the two types of ratings on the three abstract dimensions (i.e. Kindness, Politeness and Likeability) that the entire sample showed a more modest evaluation to themselves than to their interlocutors. Their self-ratings (*SR*) were significantly lower than ratings of interlocutor (*IR*) on all the dimensions by all four groups, except the Kb group's ratings on the Likeability dimension.

Some dimensions seem to produce more convergent ratings between the two interactants than other dimensions. It is demonstrated by the differences between *SR* and *OV* (i.e. one's interlocutor's *IR*), which tend to be smaller on the non-abstract dimensions than on the abstract dimensions. The differences or the

divergence scores on Formality and Interest, were mostly non-significant in all groups. It suggests that expressions of these dimensions could be compromised and might be shared between the two interactants and therefore the two perceivers' assessments of each other would converge toward the compromised point.

To sum up the two types of comparisons, the judgments of the three abstract dimensions tended to be in a more abstract form, as seen in the significant divergence scores, particularly compared to the two non-abstract dimensions of Formality and Interest. This suggests that each culture might have different cultural-specific standards for the judgements and that the judgmental criteria for self-evaluation and other-evaluation might not be the same.

Secondly, the significant differences between the groups of different conditions on Formality and Relaxation demonstrate that the inter-cultural conversation condition created an expectedly different atmosphere from the intra-cultural conversation condition. The Koreans in the K-B group, or the Kb perceived both their Interlocutor and themselves as less formal than the K-K group did but similarly informal to the B-B group. The Kb group's *SR* on Relaxation was higher than the K-K group but their interlocutor, the Bk group's *IR* did not match to it. The situational factors thus seem to have a greater effect on the Kb group.

An interesting point is that the Bk group may have failed to notice the Kb group's expectations and hence would not have looked tense to the Kb group. This implies a possibility of a cultural-blind spot in the conversational assessment of interlocutor in an inter-cultural context. It is reasonable to propose that the different situational influence may have brought modifications of behavioural norms and judgmental standards to the Kb group. Despite of the non-significant differences of ratings on the abstract dimensions between the conditions, this suggests an additional account which might not have been reflected on the ratings to adjusted politeness management style for the inter-cultural interactions.

It is possible that the cultural-specific politeness markers observed in the intra-cultural conversation groups might not have the same effect on the perceivers in the inter-cultural conversation groups. For example, some politeness markers by the Korean cultural-specific criteria may be applicable to when used in their native language therefore by conversing in English the Kb group might have been left with no chance to apply these criteria in their

assessment of the Bk group on the Politeness dimension or because the relaxation dimension takes an important role in defining the levels of the Politeness dimension for the British, the Bk group's *IR* for the Kb group on the Politeness dimension could have been an over-estimation of the Kb group on the Relaxation dimension.

Thirdly, there were clear cultural differences. The K-K and B-B groups showed significant differences in their ratings of all the instances except for their *SR* on the Kindness and Relaxation dimensions. Particularly, it should be emphasised that the K-K group, compared to the B-B group, had higher ratings on the Kindness and Formality dimensions but lower ratings on the other four dimensions. It throws an intriguing question into the comparability of the *nonstrategic politeness* between the two groups.

Taking the results of the ratings, correlation test and factor analyses together, a key to summarise the Korean and British cultural-specific features of the Politeness dimension can be found. The K-K group's self-politeness management is built on higher formality and expressed in a less relaxed atmosphere thus reinforcing the social distance between the unacquainted dyad as more conspicuous. However, their politeness seems closely related to low affectivity autonomy, or *'other-oriented emotion'*, as shown by the significant correlation with the Interest dimension, which is found as their cultural-specific feature of politeness. The determinant factor of this dimension is more on the interlocutor's side, as it is more important how much a person's interest to the other is delivered to the perceiver.

In contrast to K-K, the B-B group's self-politeness management is accompanied by lower formality and more relaxed atmosphere thus mitigating the social distance to be more inconspicuous. However, their Politeness is strongly promoted by high affectivity autonomy, or *'self-oriented emotion'*, as shown by the exclusively found significant correlation with the Relaxation and Likeability dimensions. The determinant factors of these dimensions are more dependent on the actor - him or herself -, rather than his or her interlocutor because the subject of feeling relaxed is dependent on the person, him or herself, and the level of one's likeability should be based on the person's self-belief before it can be expressed to the interlocutor.

As for the Kb and Bk groups, the situational factors play an important role in defining their *nonstrategic politeness*, as briefly discussed earlier. Interestingly,

the situational effect was weighted differently for the two groups, as observed in the actual ratings on the non-abstract dimensions. However, the Kb and Bk groups' ratings on the abstract dimensions did not differ greatly from their counterpart group (i.e. K-K and B-B, respectively). It is still not confirmed whether they used their own cultural-specific standards for the judgments on the abstract dimensions. It is also possible to assume that their judgmental criteria have been adjusted to the situation but their rating tendencies were the same. Evidence to counter exemplify this would be specific politeness markers each picked upon by the Kb and Bk groups, in comparison to those by the K-K and B-B groups. These points have been analysed in detail in the next chapter.

Despite the exploratory power of the present study in searching for cultural-specific elements of the *nonstrategic politeness*, a few methodological limitations and research suggestions are considered for improvement in future studies.

First, there is a question of the exchangeability regarding the six dimensions between Korean and British culture. The adjectives, kind, polite, likeable, formal, relaxed, and interested and their antonym (i.e. unkind, impolite, unlikeable, informal, tense, and bored), as presented to the participants, might not be complex words at first instance and it seems possible to easily translate them from one into the other. However, as the cultural-specific characteristics have been found for politeness, whether these words possess the same socio-cultural meaning for each group has not been assured. Although prevented in the present study in order to gather unrestricted information, a short definition for each dimension that can be universally accepted and limit various interpretations of the words might be beneficial. However, in this case it would be inevitable to only make a more restricted range of comparisons. In the present research, it is expected that this ambiguity will be compensated by the reasons for ratings that the participants provided as response to the open-ended question.

Secondly, the rating options were on a relatively narrow scale. It took a similar form as a 7-point Likert scale, ranging from three negative ratings to three positive ratings with a neutral rating in the middle. Numerical scores were presented with the rating options in the pilot study, but the numbers were omitted in the online-version of the questionnaire in the main study. Given that the participants were expected to behave relatively in good manners toward the interlocutor in the designed condition, in which the *nonstrategic politeness* would

occur, they were only likely to use the positive rating options in the scale.

This tendency was more obvious in the three abstract dimensions of Kindness, Politeness and Likeability. The frequency of ratings for Politeness and Formality dimensions, as representing the abstract and non-abstract dimensions, respectively, are summarised in Table 4.8 and 4.9. The sample size of valid responses for each group is 60 for K-K (i.e. including one missing data in *SR* on Politeness and another in *SR* on Formality), 23 for Kb, 24 for Bk and 78 for B-B. Although statistical significance was obtained for the analyses reported in this chapter, more highly defined differences could have been observed if a more detailed scale was used. This could be revised by including more categorical scores in the scale.

Table 4.8

The frequency table of each rating for the Politeness dimensions by groups

Ratings*	Ratings of Interlocutor (*IR*)				Self-ratings (*SR*)			
	K-K (%)	Kb (%)	Bk (%)	B-B (%)	K-K (%)	Kb (%)	Bk (%)	B-B (%)
3	9 (15.0)	3 (13.0)	12 (50.0)	14 (17.9)	1 (1.7)	1 (4.3)	0	5 (6.4)
2	29 (48.3)	9 (39.1)	6 (25.0)	49 (62.8)	11 (18.3)	4 (17.4)	11 (45.8)	
1	13 (21.7)	3 (13.0)	4 (16.7)	11 (14.1)	20 (33.3)	8 (34.8)	9 (37.5)	25 (32.1)
0	9 (15.0)	8 (34.8)	1 (4.2)	4 (5.1)	22 (36.7)	9 (39.1)	1 (4.2)	10 (12.8)
-1	0	0	1 (4.2)	0	5 (8.3)	0	3 (12.5)	2 (2.6)
-2	0	0	0	0	0	1 (4.3)	0	1 (1.3)
-3	0	0	0	0	0	0	0	0

Note. *Ratings by scores: 3 = very polite, 2 = polite, 1 = a little polite, 0 = neither polite nor impolite, -1 = a little impolite, -2 = impolite, -3 = very impolite; the frequency is presented as valid N (percentage).

Table 4.9

The frequency table of each rating for the Formality dimensions by groups

Ratings*	Ratings of Interlocutor (*IR*)				Self-ratings (*SR*)			
	K-K (%)	Kb (%)	Bk (%)	B-B (%)	K-K (%)	Kb (%)	Bk (%)	B-B (%)
3	0	0	0	1 (1.3)	1 (1.7)	1 (4.3)	1 (4.2)	3 (3.8)
2	8 (13.3)	1 (4.3)	3 (12.5)	6 (7.7)	6 (10.0)	0	1 (4.2)	6 (7.7)
1	20 (33.3)	1 (4.3)	5 (20.8)	14 (17.9)	23 (38.3)	2 (8.7)	6 (25.0)	12 (15.4)
0	22 (36.7)	14 (60.9)	6 (25.0)	19 (24.4)	11 (18.3)	10 (43.5)	4 (16.7)	9 (11.5)
-1	5 (8.3)	3 (13.0)	6 (25.0)	14 (17.9)	13 (21.7)	6 (26.1)	7 (29.2)	25 (32.1)
-2	5 (8.3)	4 (17.4)	3 (12.5)	20 (25.6)	5 (8.3)	4 (17.4)	4 (16.7)	16 (20.5)
-3	0	0	1 (4.2)	4 (5.1)	0	0	1 (4.2)	7 (9.0)

Note. Ratings by scores: 3 = very formal, 2 = formal, 1 = a little formal, 0 = neither formal nor informal, -1 = a little informal, -2 = informal, -3 = very informal; the frequency is presented as valid N (percentage).

Thirdly, a few more dimensions, directly considered to be involved in the Politeness dimension, could have been included in the study. For example, modesty, solicitude or empathy. Instead of the present researcher's own selection, a preliminary survey could have been conducted by asking other non-participant Korean and British students about relevant dimensions to Politeness. The questionnaire could be tailored for the cultural background of respondents, in which the cultural-specific dimensions obtained from such a preliminary survey could be added to the common six dimensions chosen by the researcher. Although the additional dimensions cannot directly be compared between groups, a more natural perception on the Politeness dimension could be gathered in such a way.

Lastly, ideally a third group of participants would have been added to the study and observed in their natural intra-cultural conversation, once with an acquainted or close interlocutor and then with a stranger. This would have enabled the *baseline* level of politeness to be marked and then compared with

the level of *nonstrategic politeness* elicited in the situation of the present study. The *nonstrategic politeness* would have been more clearly defined from this comparison.

To summarise, the present study has been focused on the participants' perceptions and experiences of politeness management in a first-encounter situation in which they were explicitly asked to judge the levels of various aspects related to the Politeness dimension. The factor analyses have revealed that the six dimensions can be divided into two components, affectivity and social practice. From the results of the correlation tests, it is concluded that the Politeness dimension is related to both aspects in general but that there are cultural-specific elements for each intra-cultural conversation group: the Formality and Interest dimensions for K-K and the Relaxation and Likeability dimensions for B-B.

In combination, the results have identified four main points: 1) the different judgmental criteria for self-evaluation and other-evaluation, 2) the cultural-specific elements of the Politeness dimension, 3) the cultural-specific judgmental criteria which show the stability on some dimensions and the adjustability on some other dimensions and 4) a potential possibility of misinterpretation in the inter-cultural conversation due to the different judgmental criteria and some adjusted behaviours to the situation.

A next step is still necessary to qualitatively analyse the reasons that the participants provided to support for their ratings. The rationale for the following analyses has partly been discussed in this chapter. By categorising and comparing their reasons between the six dimensions, conditions, and groups, the following chapter aimed to find particular cultural-specific politeness markers and to investigate if these markers were expressed and recognised by the participants in the inter-cultural conversations. In this way, the cultural-specific elements of *nonstrategic politeness* suggested in the current chapter can be further verified with practical evidence.

Chapter 5

The main study on the qualitative analysis

of the reasons for the ratings

5.1. Introduction

5.1.1. Theoretical and practical rationale of the study

From the analyses presented in Chapter 4, it has been proposed that there are cultural-specific ways in making self- and other-assessments on the six dimensions. The cultural-specific tendencies of the ratings evident from comparing the K-K and B-B groups did not appear to be the same as between the Kb and Bk groups in the inter-cultural conversation condition. The results also demonstrate that there are some cultural-blind spots where particular expressions might not be perceived with the same degree of meaning and can be misunderstood when interacting with a foreign interlocutor. These implications of the cultural-specific features, however, cannot be confirmed solely by the analyses of the ratings.

Therefore, an argument was proposed for analysing the reasons the participants provided for their ratings. Previous research showed that East Asian and Western people have different self-construal (Markus & Kitayama, 1991) and attribution styles (Nisbet et al., 2001). Although specific behaviours were not targeted, the participants of the present study are likely to have different focal point of interpersonal evaluation, according to the literature about cultural differences in explaining the self, other, and the world. Apart from this, their judgmental criteria based on the conventional markers are also expected to be different from the Korean and British groups. To address these expectations, this chapter is focused on the reasons given by the participants in their questionnaire responses.

5.1.2. Direction of the analysis

The qualitative analyses in the present chapter start from categorising the reasons and extracting the frequently used reason types. The frequency of each category usage is then compared between the groups, between the types of ratings, and across the dimensions. The main purpose of this analysis was to find cultural-specific uses of certain types of reasons, particularly for the Politeness dimension. Possible cultural-specific politeness markers was matched against the observed correlations with the other dimensions, to see if the results of the correlation tests and the factor analyses can be verified. The latter part of the analyses was focused on examining the highly used reason types in more detail with some actual examples from the responses. That is addressed in the Discussion section.

5.2. Method

5.2.1. Participants

This chapter uses the responses from the same groups of participants as in Chapter 4, but the sample size of the data in the present chapter is smaller than that of Chapter 4. This is because it was optional to provide the reasons for rating the participants as they did, and the participants could omit this task if they wished to. By this free-answer method, it was expected to minimise the risk of forced answers but only collect noticeable reasons that the participants naturally came across.

The groups divided for comparison in this chapter are the four used in the earlier part of the analyses in Chapter 4: the K-K and B-B groups in the intra-cultural conversation conditions, and the two subgroups in the inter-cultural conversation conditions (i.e. the Kb and the Bk of the K-B group). The reasons for ratings of interlocutor (*IR*) and self-ratings (*SR*) were also separately compared. The final analysis is based on the percentages of the category usages from valid respondents in each dimension. Valid respondents are defined as those who both entered ratings and provided reasons.

The number of valid respondents is initially sorted by the values of their ratings (i.e. whether the rating was a positive or negative score). The result is summarised in Table 5.1. The initial of each dimension (e.g. K for Kindness, R for Relaxation) is used as the heading of each column in Table 5.1. This separation between the positive and negative ratings as presented in Table 5.1 is only for reference purpose.

Table 5.1

The number of valid respondents who provided reasons for ratings of their interlocutors (IR) and self-ratings (SR) in each dimension, with the positive (+) and negative ratings (-) separated

IR Group	K+	K-	R+	R-	I+	I-	F+	F-	P+	P-	L+	L-
K-K	59	-	34	21	45	4	28	10	51	-	49	1
B-B	61	-	50	10	59	3	14	29	55	-	58	-
Kb in the K-B	23	-	19	4	20	2	2	8	15	-	15	-
Bk in the K-B	22	-	13	7	21	-	8	8	19	1	21	-
SR Group	K+	K-	R+	R-	I+	I-	F+	F-	P+	P-	L+	L-
K-K	41	5	26	21	41	8	30	18	32	5	29	4
B-B	49	-	27	22	53	3	13	40	47	2	52	-
Kb in the K-B	15	1	2	18	16	3	3	10	10	1	13	2
Bk in the K-B	19	-	11	7	21	-	2	16	19	2	19	-

Note. – indicates no respondent, K = Kindness, R = Relaxation, I = Interest, F = Formality, P = Politeness, L = Likeability

Respondents, who gave the midpoint of rating choices, which was converted into the neutral score of 0, were excluded in the final analysis. This was because the neutral ratings were deemed to imply no significant meanings but could rather be confounding in characterising the typical reasoning for rating the questioned dimension. As can be seen in Table 5.1, there is a large ratio from positive ratings to negative ratings in each dimension. It therefore demonstrates

the motivation that most of the reasons were provided to support the positive ratings of the dimensions.

5.2.2. Materials and procedure

Whereas the ratings the participants were asked to give for their interlocutor and for themselves were a required field of the questionnaire and in a form of forced-choice answers, the reasons for each rating were optional as mentioned above. Participants were invited to answer an open-ended question below each rating scale and given ample of blank space on which to write.

At the top of each page of the questionnaire, a single instruction was given, for example, in the first part of the questionnaire designed for ratings of interlocutor, "How would you describe the first conversational partner? Please rate each dimension below and give reason or examples of your evaluation from his/her verbal/nonverbal behaviour you remember". This was then followed by six questions, each commonly started with "My first conversational partner seemed" and presented with seven different labels of ratings for the participants to tick to complete the question sentence according to the asked dimension. To take examples from the Kindness dimension, the given choices were 'very unkind', 'unkind', 'a little unkind', 'neither unkind nor kind', 'a little kind', 'kind', and 'very kind'. Below the ratings on the scale was a prompter tag, "Reason or examples for your evaluation" and a box of blank space.

These structures were repeated for the rest of the questionnaire while the instruction and questions in the second part of the questionnaire were tailored for rating the participants themselves. Since the current chapter is an extended analysis of the data collected for the study in Chapter 4, no further description of the materials and procedure is presented in this section. The whole procedure of the experiment and the design of questionnaire can be found in the Methods section of Chapter 4.

5.3. Results

In this section, an analysis of the quantified category usage is reported first. More detailed qualitative interpretation of the reason types follows in the Discussion. Cohen's coefficient of agreement (k) was calculated based on two raters' coding, the present researcher and a fellow native Korean researcher who has been living in the UK for about 10 years and is fluent in English. After training, the second rater coded 89 units of reasons from the K-K group's data and 83 units from B-B, achieving a Cohen's k of .78, demonstrating a satisfactory level of reliability in the agreement between the two raters (Cohen, 1960).

5.3.1. Coding scheme

Each of the collected reasons differed in its length, structure and the ways of expressing the contents. The corpus of the reasons gathered from 11 to 61 people in each dimension had to be converted into comparable data sets. Categorisation based on a content analysis was therefore planned.

As a first step, each reason was re-arranged into the smallest semantic unit possible and tagged as to what best describes the character of the content. Each reason in this preliminary analysis refers to an individual respondent's single set of response for each question, for example, a reason attached to a participant's rating of interlocutor (*IR*) on the Kindness dimension. A single set of response, or each reason varied from one short-answer type description to a series of examples narrated in several sentences, due to the nature of open-ended question. The smallest semantic unit in this context is not to be understood to be a linguistics term but instead, is used to indicate how much a long description can be condensed to extract a key theme to represent it.

Some parts of reasons are taken from a couple of responses and combined into the following example for the purpose of explanation. A participant A's reason for his or her *IR* on the Kindness dimension could be "She smiled a lot", and it can be compared with a participant B's reason, "He was smiley, made eye contact and generally seemed a nice guy". Person A's reason has one semantic unit of non-verbal behaviour, that is, smiling. Person B's reason has three semantic units of which two are non-verbal behaviour, smiling and eye-

contact, and one is general positive impression of the interlocutor. Naturally emerging tags such as *non-verbal behaviour* and *general positive impression* were gathered in this way throughout all the six dimensions and for each rating type, that is, ratings of interlocutor (*IR*) and ratings of self (*SR*).

Originally more than 30 naturally emerging tags, or categories were collected. Some of the categories were more frequently and commonly observed across all groups and rating types. There were also a few other categories that predominantly appeared in a particular group's usage, in which case it was still decided to retain that category given its meaningfulness in that culture.

After the preliminary analysis and several revisions to reduce and consolidate the number of categories, 16 categories that seemed to embrace a wide range of reasons were finally selected by the present researcher. Two additional categories, named Indecisive/Ambivalence, and Other, appeared to be beneficial to include for reasons which do not fit into any of the 16 categories. Once each reason was categorised, the most frequently used categories were compared between different groups and different rating types.

5.3.2. Typology

The selections of the 16 categories also correspond to a possible grouping of them according to their loci of attribution. Four broad classifications, each a cluster of four categories, represent different foci of the evaluation: person versus relations, and behaviour versus conversation. Figure 5.1 illustrates the 16 categories with their abbreviations, under the four superordinate classifications.

Detailed explanations for each group of categories are below Figure 5.1. The same set of 16 categories was used for analysing the reasons for both *IR* and *SR*. The term, target person, that is consistently used in the explanations, therefore can be understood by either the respondent him or herself or the interlocutor in the explanations below.

General Impression (G)	Demographic Information (D)	Social Distance (SD)	Affective Assessment (Aff)
Person-Focused		**Relations-Focused**	
Appearance (App)	Levels of Relaxation (RT)	Situation (Sit)	Context-laden Narrative (Cxt)
Language (L)	Conventional Language (Con.L)	Topics of Conversation (TO)	Participation Acts (PA)
Behaviour-Focused		**Conversation-Focused**	
Non-verbal Behaviour (N)	Conventional Non-verbal Behaviour (Con.N)	Turn Taking (TU)	Characteristic of Conversation (Cha)

Figure 5.1. The 16 distinguishable categories used for the content analysis of the reasons and the four classifications grouping the categories

1) *The Person-Focused classification* describes the reasons to inherent or personal elements of the target person which could be either temporary or stable. The categories belonging to this classification approach the target person from a unilateral standpoint, that is, not considering the target person's (or, the other's) view but rather projecting solely the perceiver's own view.

2) *The Relations-Focused classification* describes the target person by taking the relations with the interacting other person into account and, thus, reflects more of a bilateral perspective in assessing the target person.

3) *The Behaviour-Focused classification* centres on specific verbal and/or non-verbal behaviour of the target person. Reasons coded as one of the four categories in this classification often come with citations of concrete examples from the interaction. In this classification is a division of the four categories into two, that is, the Conventional and the Non-Conventional (Behaviour or Language). The Non-Conventional categories are not separately noted in Figure 5.1 and thereafter. Instead, only the Conventional categories are marked with the heading, 'Conventional', throughout the chapter.

4) *The Conversation-Focused classification* takes a more global scope to various communication activities and conversational practices seen in the interaction itself or in the target person rather than in specific behaviour by the individuals.

Each category is explained in detail below with some examples quoted directly from the respondents' answers. Reasons originally written in English either by the British or Korean participants are reported verbatim. Those produced in Korean language are translated into English by the present researcher for the purpose of exemplification in this and later chapters only, in which case is marked with '(K)' right after the quotation.

Some quotations might be only a part of the originally provided sentence if the full sentence contains unnecessary content for analysis to exemplify the category. In case of partial quotation, ellipsis is *not* particularly included to indicate the cut-off point. For example, "She seemed very friendly and happy to chat" is a person's entire reason for his or her *IR* on Kindness, but only the extract of the part, "very friendly", might be quoted as an example for the General Impression category.

In other cases, some quotations include the front or back context of the focal point in the sentence, even though not necessary to exemplify the particular category. Then brackets are used in the quotation to indicate which part outside the focal point is not related to the exemplified category. For example, the part inside the brackets in the quotation, "(asked a lot of questions about her experiences) as a Korean living in England", is only included to provide the context for understanding the latter part, which is the actual focus of an example for the Demographic Information category.

From this point on, all directly cited or translated quotations are in italics between double quotation marks. The present researcher's interpreted translation, if necessary, has been inserted within square brackets (i.e. [ ]). It should also be noted that the numerical order assigned for the categories below does not connote any numerical importance of each category but it is only for the purpose of convenience in listing them.

1) *General Impression* : Description, appraisal, or evaluation of the target person's personality traits, characteristics, or attitudes (e.g. "*friendly*", "*easy to*

talk", "*open*", "*personable*", "*tried to help me finding right words*"). Directly assessing the levels of the Politeness dimension is also coded as this category (e.g. "*polite*", "*well-mannered*", "*was not rude*").

2) <u>*Demographic Information*</u> : Mentioning personal information (e.g. "*he is from the southern area*", "[my interlocutor] *has a brother*" (K), "*studying economics*" (K)) or expressions of acknowledging cultural background (e.g. "(*asked a lot of questions about her experiences*) *as a Korean living in England*"). Simply mentioning one's age and gender is included as demographic information in this category; but if age and gender was considered with relative comparison between the two speakers they are included in the Social Distance category, for example, "*We are of the same age*" (K).

3) <u>*Appearance*</u> : Mentioning the target person's physical characteristics such as appearance, clothing, or attractiveness (e.g. "*attractive face*" (K), "*a cute appearance*" (K), "*casually dressed*").

4) <u>*Levels of Relaxation*</u> : Description or estimation of the extent which the target person feels or seems relaxed or tense. Relaxation here is regarded as the individual's own experience (e.g. "*seemed relaxed*", "*was nervous*", "*looked tense at the beginning but became relaxed afterwards*" (K)) rather than indicating the shared atmosphere between the two interactants.

5) <u>*Social Distance*</u> : Description or estimation of normative or emotional distance between the two interactants ("*she is a senior student*" (K), "*I was older*" (K)), primarily expressed by finding common grounds (e.g. "*shared interests*", "*we are of the same age*" (K), "*as we both are female*" (K)) or by noticing some differences (e.g. "*he is different from me in terms of experiences* [in its type or range] *and personality*" (K), "*as the person was the opposite-sex to me*" (K)).

6) <u>*Affective Assessment*</u> : The respondent's subjective evaluation of the atmosphere or mood about the conversation or the target person, other than the levels of relaxation (e.g. "*was glad to know (*that he is a fan of the same baseball team that I support*)*" (K), "*felt awkward at times*", "*easily conversed*", "*we got on quite well*", "*eager to know each other*", "*genuinely interested in what he had to say*").

7) *Situation* : Description of situational or environmental factors (e.g. "*there was a camera in front of us*", "*we met for the first time here*" (K), "*the conversation was for a short time*" (K)).

8) *Context-laden Narrative* : Context-dependent accounts, mostly used to put forth the background of the focal point of speech or to support the speaker's following argument; therefore it is far from being used itself alone (e.g. "*although she was late for the experiment*" (K), "*didn't seem to have busy schedules*" (K)). Attribution to (alleged) norms or building rationale for their evaluation (e.g. "*politeness isn't really a huge factor among people* [of] *my age*?", "[whether] *taking part in the conversation seems the most important aspect in estimating the levels of kindness in such a first-encounter situation*" (K)).

9) *Language* (Non-Conventional) : Mentioning the use of language, which has no conventional meaning implied to the speaker's own culture at least (e.g. "*used easy word to understand*", "*joking*", "*did not use bad languages*") or describing illocutionary acts which has one clear conversational message and purpose (e.g. "*thanked*", "*complimented*").

10) *Conventional Language* : Mentioning the use of language, which has conventional meaning in the user's culture (e.g. "*used honorifics*" (K), "*used formal language/grammar*"), or describing locutionary acts that may be accompanied by socially meaningful behaviour or ritual use of language (e.g. "*we introduced our names and exchanged pleasantries*").

11) *Non-verbal Behaviour* (Non-Conventional) : Mentioning non-verbal or vocal behaviour(s), which has no conventional meaning implied to the speaker's own culture at least (e.g. "*smiled*", "*fidgeting with fingers*", "*mumbled*") or describing specific acts shown by the target person during the interaction (e.g. "*showed* [him] *my mobile*" (K), "*she gave me a fan (when I was feeling too hot)*" (K)).

12) *Conventional Non-verbal Behaviour* : Mentioning non-verbal or vocal behaviour(s) which is socially meaningful or conventionally practised in the user's culture (e.g. "*shook hands at the beginning*", "*he first gave a bow*" (K)).

13) *Topics of Conversation* : Directly referring to or using quotes from either the target person's or the other interactant's talks (e.g. "*we talked about the*

university") or indirectly mentioning or evaluating about the topics discussed (e.g. "*topics were interesting*").

14) <u>*Participation Acts*</u> : Mentioning the acts which indicate the target person's participation or engagement into the conversation, or describing the target person's effort to make the conversation going (e.g. "*asked questions*", "*listened well*", "*paid attention*", "*returned with his opinion*", "*engaged in conversation*", "*contributed well to the conversation*").

15) <u>*Turn-Taking*</u> : Description or evaluation of how the turns of talks were operated between the two interactants (e.g. "*didn't interrupt*", "*always listened first*", "*I made an effort to break awkward moments*" (K); the last example is understood as emphasising the person initiating a new turn). Comparison or estimation regarding the portion or amount of talks between the two interactants (e.g. "*I probably talked too much over her*", "(*she asked questions about me,*) *but not particularly a lot*").

16) <u>*Characteristics of Conversation*</u> : Description or evaluation of characteristics of the conversation (e.g. "*never any awkward moments, no inhibition whilst talking*", "*conversation flowed well*", "*didn't feel the allocated time was long*" (K)). The affective evaluation of conversation is included in this category when interpreted as referring the flow of talks, as seen in the first example of this category (e.g. "*never any awkward moments*"), but excluded when understood as reflecting the speaker's subject assessment of the experience in general (e.g. "*the conversation was interesting*" (K)).

17) <u>*Indecisive/Ambivalent*</u> : Attribution to the difficulty of judgment (e.g. "*no criteria to judge*", "*cannot decide after the conversation*" (K)). Expressions of hesitative or ambiguous position as to the target person (e.g. "*not overtly formal language and not in too formal way of talking*"). Indecisive or ambivalent attitude towards the target person (e.g. "*formal topics but informal conversation*").

18) <u>*Other*</u> : The rest types of reasons that cannot be categorised into any of the above.

5.3.3. Content analysis

5.3.3.1. Frequency of category usage

Double categorisation was not allowed for one semantically classifiable unit. However, multiple categorisations were possible for one sentence which was difficult to divide semantically but had more than two conversational messages. Taking the same example used in the category 6), "was glad to know he is a fan of the same baseball team that I support" (K), this sentence can be categorised into both 5) and 6), as it states a common ground (*Social Distance*) and at the same time shows an emotion out of the fact (*Affective Assessment*). In addition, due to the nature of open-ended questions that can have considerable variations in format and content of answers, two ways of counting the coded answers were considered in a preliminary analysis stage: they are provisionally named as raw vote count and delegate count. The two ways of counting are explained below.

The following is an example from a British participant's reason for *IR* on the Politeness dimension, "*she asked me about my course and listened to the responses and asked me questions in response to what I had said*", which can be divided into four semantically classifiable units: a) "*she asked me*", b) "*about my course*", c) "*listened to the responses*", d) "*asked me questions in response to what I had said*". First of all, by the raw vote count method which counts every single coding, each of the four units gets a mark. Among these four parts, three describe behaviours, which are, initiating the conversation (a), listening (c) and responding with a further question (d), all of which fall into the *Participation Acts* category. The other one is about the content of conversation (b) which corresponds to the *Topics of Conversation* category. In sum, this respondent's reason gets three marks coded in the *Participation Acts* category and one mark in the *Topics of Conversation* category.

The delegate count method would not allow three marks in one category; it only allocates one mark for one category within one reason, no matter how many times the same category was used to code multiple units within the reason. This way concentrates on what was particularly utilised amongst all categories. By looking at the overall pattern, this method can therefore rule out individual differences in the way of expressions in writing, for example, someone may tend to keep listing semantically similar units of reason in one sentence. Moreover, a

sum of the frequency of coded category within one group will correspond to the number of participants who used the category. This was expected to provide clearer comparable data.

This way of counting has been adopted in the final analysis since it entails these advantages over the other method. If there was a word limit and more regulations in the format of answers for the participants to provide each reason, the quantified data of each category usage by a single participant could have been more meaningful than the 'delegate' style of counting. Further reflection on the choice of counting method and review on the coding scheme will be made later in the Discussion part of this chapter.

The frequency of each single category usage, or the frequency of 'users', was summed up within each of the four groups and in each of 12 possible comparison segments (i.e. the six dimensions each for the two types of ratings). The frequencies were then calculated in percentage terms. For example, the Participation Acts category was observed in 40 among the 59 valid respondents in the K-K group, in their reasons for ratings of interlocutor on the Kindness dimension. Since the number of valid respondents is different between groups, as seen in Table 5.1 in the Method section, the proportions of the respondents who used each category within the target comparison segment was thought to make it more reliable to compare the figures between groups.

As long as 25 percent of the respondents made use of the category, it was regarded as highly used. Such a list of categories for each group is referred to as the selection of categories in this chapter. Comparisons of the usages are reported in subsection 5.3.3.2.

The four groups (i.e. K-K, Kb, Bk and B-B) are compared in their selection of categories for ratings of interlocutor (*IR*) and self-ratings (*SR*) in turn, on each of the six dimensions. Due to the small number of respondents in the Kb group, particularly their *IR* on the Formality dimension (N=10) and *SR* on the Politeness dimension (N=11), this group would require special caution in interpretation of the comparisons with the other groups. Two primary points for analysis are the categories that were commonly adopted across groups and the others that were predominant in a particular group.

As the principal component analysis reported in Chapter 4 showed, the Formality dimension was discovered to be linked to the Politeness dimension in general in a different direction to the other four dimensions. While special attention is given to the Formality and Politeness dimensions in the Discussion, the current section is aimed to make an individual analysis for each dimension. The six dimensions (i.e. Kindness, Politeness, Likeability, Formality, Relaxation and Interest) are presented in the order named.

5.3.3.2. Hierarchical comparisons of category selection

The abbreviation of each category is only used in Table 5.2 to Table 5.7 for the purpose of simple presentation. The full names for each category are given as footnotes below each table. All values in Table 5.2 to Table 5.7 are in percentage terms, except the numbers within brackets, which denote the valid respondents as defined earlier. When more than two categories are in a joint place, they are listed in the order of which appears in 5.3.2. (i.e. Typology); however, the same percentage noted will demonstrate their joint ranking.

Table 5.2 shows the selections of categories with their percentages of each group on the Kindness dimension. The notable categories commonly appear in the selection for the Kindness dimension are General Impression (G) and Participation Acts (PA). Other categories exclusively found in some of the selection are Affective Evaluation (Aff), Language (L), Non-verbal Behaviour (N) and Topics of Conversation (TO)

For ratings of interlocutor, three common categories are found in all of the four groups: General Impression, Non-verbal Behaviour and Participation Acts. Yet, their ranks clearly differ between the two cultures. Participation Acts is the most frequently used reason for both K-K and Kb groups, whereas it is the third most frequently used for both B-B and Bk groups. General Impression is the first most frequently used reason for both of the British groups and the second most frequently used for both of the Korean groups. Affective Evaluation is the second most predominant reason for all groups except for the Kb group, that has, however, another exceptional use with the Language category. Non-verbal Behaviour appears to have similar moderate importance in all of the groups. Only

the Bk group used the Topics of Conversation category with a moderate percentage of users.

Table 5.2

The selections of reason categories for ratings of interlocutor and ratings of self on the Kindness dimension

Target	Ratings of Interlocutor				Self-ratings			
Condition	Intra-culture	Inter-culture	Intra-culture		Intra-culture	Inter-culture	Intra-culture	
Group	K-K	Kb	Bk	B-B	K-K	Kb	Bk	B-B
(valid N)	(59)	(23)	(22)	(61)	(46)	(16)	(19)	(49)
1st	PA 67.80	PA 78.26	G 81.82	G 59.02	G 45.65	G 50.00	PA 63.16	G 46.94
2nd	G 45.76	G 52.17	Aff 45.45	Aff 40.98	PA 45.65	PA 50.00	G 52.63	PA 44.90
3rd	Aff 45.76	L 39.13	N 40.91	PA 36.07	Aff 26.09	Aff 25.00	Aff 26.32	Aff 34.69
4th	N 40.68	N 30.43	PA 40.91	N 31.15		L 25.00	N 26.32	
5th			TO 31.82					

Note. Values in two decimal places represent the percentage of users in each group. Categories in a higher rank are shaded in a darker background.

G = General Impression, Aff = Affective Assessment, L = Language, N = Non-verbal Behaviour, TO = Topics of Conversation, PA = Participation Acts.

For ratings of self, General Impression, Affective Evaluation and Participation Acts commonly appear as the top three most used reason types with similar order of percentages among all of the groups. One of the distinctive points relates to Language and Non-verbal Behaviour: the first one is only found in the Kb group's selection of categories and the latter is in the Bk group only.

Table 5.3

The selections of reason categories for ratings of interlocutor and ratings of self on the Politeness dimension

Target	Ratings of Interlocutor				Self-ratings			
Condition	Intra-culture	Inter-culture	Intra-culture	Intra-culture	Inter-culture	Intra-culture		
Group	K-K	Kb	Bk	B-B	K-K	Kb	Bk	B-B
(valid N)	(51)	(15)	(20)	(55)	(37)	(11)	(21)	(49)
1st	G 62.75	G 80.00	G 85.00	G 67.27	G 62.16	G 45.45	G 66.67	G 63.27
2nd	Con.L 33.33	Sit 33.33	PA 30.00	PA 40.00	PA 32.43	L 27.27	PA 52.38	PA 38.78
3rd	SD 31.37	L 33.33	TU 30.00	TU 32.73	Con.L 27.03			TU 36.73
4th	PA 29.41	Aff 26.67	Aff 25.00					
5th		PA 26.67						

Note. Values in two decimal places represent the percentage of users in each group. Categories in a higher rank are shaded in a darker background.

G = General Impression, SD = Social Distance, Aff = Affective Assessment, Sit = Situation, L = Language, Con.L = Conventional Language, PA = Participation Acts, TU = Turn-Taking.

The selections of categories for the Politeness dimension for all comparable groups and for both *IR* and *SR* are displayed in Table 5.3. As mentioned before, the Kb group's reasons for *SR* need to be carefully approached when compared with the other groups' results which are based on the larger sample size. **For ratings of interlocutor,** General Impression (G) is top ranked for all of the four groups by high percentages mostly. Participants Acts (PA) is another commonly used category even though the rank appears differently between the groups (i.e. 2nd for the B-B and Bk groups; 4th for the K-K and Kb groups). A culturally exclusive utilisation of Social Distance (SD) is observed among the respondents in the K-K group in contrast to Situation (Sit) and Language (L) in the Kb group and Turn-Taking (TU) in the two British groups. The K-K and B-B groups did not use Affective Evaluation (Aff) but Kb and Bk

used it with marginal percentages. Regarding language, only the two Korean groups made a moderate degree of usages; the K-K group reported Conventional Language (Con.L) the second most among the others, which is comparable to the use of Language (L) by the Kb group.

For ratings of self, only General Impression is common in all groups. Apart from the Kb group, the other three groups still used Participation Acts frequently. It is the same as in the case of ratings of interlocutor; the use of Conventional Language is exclusively found in the K-K group and Language was only found in the Kb group. Unlike the case of ratings of interlocutor, Turn-Taking was only used by the B-B group. Overall, the number of categories used for ratings of self in Kindness is less varied than those used for ratings of interlocutor.

Table 5.4

The selections of reason categories for ratings of interlocutor and ratings of self on the Likeability dimension

Target	Ratings of Interlocutor				Self-ratings			
Condition	Intra-culture	Inter-culture		Intra-culture	Intra-culture	Inter-culture		Intra-culture
Group	K-K	Kb	Bk	B-B	K-K	Kb	Bk	B-B
(valid N)	(50)	(15)	(21)	(58)	(33)	(14)	(19)	(52)
1st	Aff 60.00	Aff 46.67	G 95.24	G 86.21	Aff 51.52	G 35.71	G 52.63	Aff 55.77
2nd	G 48.00	G 40.00	Aff 47.62	Aff 43.10	G 30.30	SD 35.71-	Aff 36.84	G 46.15
3rd	N 34.00	L 26.67	TO 28.57			Aff 28.57	N 31.58	Cha 25.00
4th	SD 28.00	N 26.67						
5th	PA 28.00							

Note. Values in two decimal places represent the percentage of users in each group. Categories in a higher rank are shaded in a darker background.

G = General Impression, SD = Social Distance, Aff = Affective Assessment, L = Language, N = Non-verbal Behaviour, TO = Topics of Conversation, PA = Participation Acts, Cha = Characteristic of Conversation

The results for **the Likeability dimension** are reported in Table 5.4. **For ratings of interlocutor,** the first and second most frequently used category for the two Korean groups are Affective Evaluation (Aff) and General Impression (G), respectively. The two categories are ranked reversely for the two British groups, by whom an especially high consistent usage of General Impression is observed: 20 out of 21 respondents in the Bk group and 50 out of 58 in the B-B group. From the third rank all usages seemed to have culturally exclusive usages: Non-verbal Behaviour (N) is found to be frequently used by both of the Korean groups; Social Distance (SD) and Participant Acts (PA) only appears in the K-K group's selection; Language (L) only in the Kb group; Topics of Conversation (TO) only in the Bk group.

For ratings of self, Affective Evaluation and General Impression are common for all of the groups. Each group's percentages of these two categories are slightly different from each other, but they tend to be included within the top two ranks. An exceptional case is the Kb group whose first rank is both General Impression and Social Distance, placing Affective Evaluation at the third place. Characteristics of Conversation (Cha) was only included in the B-B group's selection with the percentage of 25. The Bk group is the only one whose usage of Non-verbal Behaviour is included in the selection of categories.

Next, Table 5.5 shows the selections of categories with the percentages of respondents regarding the **Formality dimension**. The widest range of categories (i.e. 10 different categories) are found in this dimension by summing up the four groups' selections of categories. As noted earlier, the result of the Kb group's categorisation for *IR* should not be overestimated as noticed earlier. **For ratings of interlocutor,** the use of Affective Evaluation (Aff) is common for all of the groups. However, the usage of General Impression is only included in the other three groups except the B-B group and its percentage is not as remarkably high as in the other dimensions. Social Distance (SD) and Situation (Sit) were only included in the K-K group's selection. Topics of Conversation (TO) was only considerably used by the Kb and B-B groups. Language (L) only appears in the Kb group's selection while Non-verbal Behaviour (N) and Characteristics of Conversation (Cha) appear in the B-B group only. An exceptional usage of Levels of Relaxation (RT) in this dimension is only found among the two British groups.

Table 5.5

The selections of reason categories for ratings of interlocutor and ratings of self on the Formality dimension

Target	Ratings of Interlocutor				Self-ratings			
Condition	Intra-culture	Inter-culture	Inter-culture	Intra-culture	Intra-culture	Inter-culture	Inter-culture	Intra-culture
Group	K-K	Kb	Bk	B-B	K-K	Kb	Bk	B-B
(valid N)	(38)	(10)	(16)	(43)	(48)	(13)	(18)	(53)
1st	G 44.74	Aff 50.00	N 50.00	Aff 34.88	G 31.25	L 38.46	G 44.44	G 32.08
2nd	SD 39.47	L 40.00	G 37.50	TO 30.23	SD 29.17	Aff 30.77	L 33.33	N 30.19
3rd	Sit 34.21	TO 40.00	Aff 37.50	RT 27.91	Aff 29.17	TO 30.77		
4th	Aff 31.58	G 30.00	RT 31.25	N 27.91	Con.L 29.17			
5th				Cha 27.91	N 27.08			

Note. Values in two decimal places represent the percentage of users in each group. Categories in a higher rank are shaded in a darker background.

G = General Impression, RT = Levels of Relaxation, SD = Social Distance, Aff = Affective Assessment, Sit = Situation, L = Language, Con.L = Conventional Language, N = Non-verbal Behaviour, TO = Topics of Conversation, Cha = Characteristic of Conversation

For ratings of self, there is no common usage of categories found in all groups. The usage of General Impression is the highest in the selection of categories for the K-K, B-B and Bk groups, but is not included in the Kb group's selection. Three categories were used by two groups among the four: Affective Evaluation is in the two Korean groups; Non-verbal Behaviour is in the two intra-cultural conversation groups (i.e. K-K and B-B); Language is in the two inter-cultural conversation groups (i.e. Kb and Bk). The rest of the ranks are exclusively used by one group only: Social Distance and Conventional Language in the K-K group and Topics of Conversation in the Kb group.

Table 5.6

The selections of reason categories for ratings of interlocutor and ratings of self on the Relaxation dimension

Target	Ratings of Interlocutor				Self-ratings			
Condition	Intra-culture	Inter-culture		Intra-culture	Intra-culture	Inter-culture		Intra-culture
Group	K-K	Kb	Bk	B-B	K-K	Kb	Bk	B-B
(valid N)	(55)	(22)	(20)	(60)	(47)	(20)	(18)	(49)
1st	RT 52.73	Aff 36.36	RT 70.00	N 53.33	Aff 40.43	RT 45.00	N 66.67	N 53.06
2nd	Aff 49.09	N 36.36	Aff 55.00	Aff 46.67	N 40.43	L 45.00	RT 55.56	RT 36.73
3rd	N 45.45	RT 27.27	N 40.00	RT 36.67	RT 34.04	Aff 40.00	G 33.33	Aff 26.53
4th	Sit 32.73	Sit 27.27	L 35.00	G 33.33	Cxt 29.79	Sit 35.00	Aff 27.78	
5th		PA 27.27	G 25.00	Cha 33.33		N 35.00		
6th			Cha 25.00	Sit 26.67				

Note. Values in two decimal places represent the percentage of users in each group. Categories in a higher rank are shaded in a darker background.

G = General Impression, RT = Levels of Relaxation, Aff = Affective Assessment, Sit = Situation, Cxt = Context-laden Narrative, L = Language, N = Non-verbal Behaviour, Cha = Characteristic of Conversation

As for **the Relaxation dimension**, a total of nine different categories are included in the selection of categories as frequently used ones. Table 5.6 lists the results. **For ratings of interlocutor,** Levels of Relaxation (RT) and Affective Evaluation (Aff) were commonly used in all groups and ranked within the top three. Situation (Sit) was mentioned by a moderate number of respondents in all groups except the Bk group; Non-verbal Behaviour (N) was considerably used by all groups except the B-B group. The Bk group distinctively made a moderate use of Language (L). The Kb group exclusively made use of Participation Acts (PA), The usage of General Impression (G) and Characteristics of Conversation (Cha) only appears in the two British groups but with relatively marginal percentages.

For ratings of self, Levels of Relaxation, Affective Evaluation and Non-verbal Behaviour are the commonly observed categories in all four groups. Affective Evaluation was more considerably mentioned by the two Korean groups compared to the two British groups, who reported Non-verbal Behaviour more frequently than the Koreans. The other categories selected appear with an exclusive usage to one group only: the K-K group with Context-laden Narrative (Cxt), the Kb group with Language and Situation, and the Bk gropu with General Impression.

Table 5.7

The selections of reason categories for ratings of interlocutor and ratings of self on the Interest dimension

Target	Ratings of Interlocutor				Self-ratings			
Condition	Intra-culture	Inter-culture		Intra-culture	Intra-culture	Inter-culture		Intra-culture
Group	K-K	Kb	Bk	B-B	K-K	Kb	Bk	B-B
(valid N)	(49)	(22)	(21)	(62)	(49)	(19)	(21)	(56)
1st	Aff 71.43	TO 63.64	PA 66.67	PA 58.06	Aff 57.14	PA 52.63	PA 76.19	PA 55.36
2nd	SD 55.10	Aff 54.55	Aff 57.14	Aff 43.55	TO 42.86	Aff 31.58	D 33.33	Aff 50.00
3rd	TO 53.06	PA 36.36	TO 33.33	TO 35.48	SD 26.53	TO 26.32	Aff 33.33	TO 30.36
4th	PA 26.53					Cha 26.32	TO 33.33	

Note. Values in two decimal places represent the percentage of users in each group. Categories in a higher rank are shaded in a darker background.

D = Demographic Information, SD = Social Distance, Aff = Affective Assessment, TO = Topics of Conversation, PA = Participation Acts, Cha = Characteristic of Conversation.

Table 5.7 above shows the results for **the Interest dimension**. There was observed a highly consistent usage of categories across different groups and all of the categories selected in the list were in either the Relations-Focused or

Conversation-Focused classifications, except the use of Demographic Information by the Bk group for their ratings of self.

For ratings of interlocutor, the category usages of all four groups did coincide to a large degree. Affective Evaluation (Aff), Topics of Conversation (TO) and Participation Acts (PA) were commonly used with a high percentage by most of the groups. Affective Evaluation in the K-K group's selection is ranked the 1st with over 70 percent of the respondents. The other three groups also used this category significantly, all placing it on the second rank. The only category which was found to be culturally exclusive was Social Distance (SD) in the K-K group's selection.

For ratings of self, among the three commonly found categories in the ratings of interlocutor, Affective Evaluation and Topics of Conversation were included in all groups; Participation Acts in the K-K group were not as frequently used as to be included in their selection (i.e. 22.45 percent), but it is ranked first in the other three groups. There were three categories which was only found in one group: The K-K group with a marginal usage of the Social Distance category, the Kb group with Characteristics of Conversation (Cha), and the Bk group with Demographic Information (D).

5.3.3.3. Parallel comparisons of the selections of categories

The same data from the selections of the categories reported above are represented in a different format in this section, so that a more global overview of the category usage is possible. The focus of this analysis was to find cultural-specific usages of particular categories. It can be then matched against the cultural-specific features found in Chapter 4.

Figure 5.2 presented below enables multiple comparisons of the category usages at one view, across the 12 comparison segments and the four groups, without reference to the degree of importance of each category. A comparison segment is defined in this section as one rating type on one dimension; for example, ratings of interlocutor (*IR*) on the Kindness dimension is one comparison segment and ratings of self (*SR*) on the Kindness dimension is another. This makes up a total of 12 comparison segments.

Classification	Category	K (IR)	K (SR)	P (IR)	P (SR)	L (IR)	L (SR)	F (IR)	F (SR)	R (IR)	R (SR)	I (IR)	I (SR)
Person-Focused	General Impression												
	Demographic Information												
	Appearance												
	Levels of Relaxation												
Relations-Focused	Social Distance												
	Affective Evaluation												
	Situation												
	Context-laden Narrative												
Behaviour-Focused	Language												
	Conventional Language												
	Non-verbal Behaviour												
	Conventional Non-verbal Behaviour												
Conversation-Focused	Topics of Conversation												
	Participation Acts												
	Turn-Taking												
	Characteristics of Conversation												

Symbols

Kb	Bk
▦	▢
▤	▥
K-K	B-B

IR = Ratings of Interlocutor
SR = Self-Ratings

Figure 5.2. The category usage matrix in each of the 12 comparison segments by groups

The reference of each group's symbol is on the bottom of Figure 5.2: clockwise from the left top are Kb, Bk, B-B and K-K groups' symbol. A box which denotes a category for one comparison segment, can be filled with these partitions. The four symbols' positions within one box are kept the same for all the boxes in Figure 5.2.

The 12 boxes in a horizontal axis next to each category name each indicate the usage of that category for each of the 12 comparison segments. For example, only three boxes are marked with Demographic Information: this is only included by the K-K group for *SR* on the Formality dimension (i.e. the K-K group's symbol is drawn at the bottom left-hand corner of that box) and by the Bk group for *IR* and *SR* on the Interest dimension (i.e. the Bk group's symbol is drawn at the top right-hand corner of the two boxes). It is clear from Figure 5.2 that Demographic Information is selected by none of the four groups in the rest of the comparison segments (i.e. all other boxes except the three box mentioned are empty).

The above matrix enables one to see which categories are more commonly used than others. The categories that were used more among the four groups and across the comparison segments can be regarded as generally accepted reason types. Those not widely used are likely to indicate cultural-specific usages as they were only selected by a limited number of groups and/or comparison segments. First of all, the top four frequently selected categories (i.e. Affective Evaluation, General Impression, Participation Acts and Non-verbal Behaviour) are grouped in a different category classification from each other. It shows that the frequently selected categories by most of the groups are balanced in terms of their focal point (i.e. in the Relations, Person, Behaviour and Conversation-Focused classification, respectively; see the typology in 5.3.2.). Secondly, the range of categories supporting for the Kindness and Interest dimensions tend to be more consistent among the participants than for the other dimensions. Particularly, the reason types provided for the Formality dimension covered the widest variety of categories. This pattern suggests that Formality might require more varied types of reasons or criteria to judge. Similarly, the least frequently selected categories can demonstrate whether particular categories were more frequently selected by particular groups. Specifically, Social Distance and Conventional Language were mostly selected by the K-K group. Language was mostly exclusive to the Kb group. The selection of Turn-Taking and Characteristics of Conversation was only found in the two British groups in nearly all cases. All these three points are discussed in the next section with more detailed explanation.

5.4. Discussion

5.4.1. The hierarchy of category usage

The present chapter compared the usage count of categories among the four groups (i.e. the K-K and B-B groups in the intra-cultural conversation conditions, and the two subgroups in the inter-cultural conversation condition, Kb and Bk). The coding system developed for the analysis extracted 16 categories from naturally clustered reason types. Four of them comprise one superordinate classification, bringing a total of four classifications to the 16 categories. The number of respondents who used each type of reason was summed up in each comparison segment (i.e. one rating type on one dimension), and their proportions to the total number of valid respondents in each comparison segment were calculated as a percentage. Data of those who gave a mid-point rating were not included in the analysis.

By selecting the categories whose calculated percentage was over 25, the 'selection of categories' for each group in each comparison segment was listed in rank order. Due to the selection criteria and the different sample sizes, each of the hierarchical structure varies in its level, from as small as two up to seven categories. In most cases, the group's selection of categories obtained a comprehensive list of categories, of which at least one category belongs to each of the four classifications of categories, thus showing a relatively balanced reasoning with the four classifications included. Two categories had less than 25 percent in all comparison segments, Appearance and Conversational Non-verbal Behaviour. These two, along with the two other categories, Indecisive/Ambivalent and Other, will not be further discussed due to their low frequency.

The major categories that are widely used are first discussed below in turn with more detail: General Impression, Affective Evaluation, Non-verbal Behaviour and Participation Acts. It is followed by explanations on the special usage of Language, Demographic Information and Levels of Relaxation, as they are regarded to denote a special function to a particular group or dimension. Examples from the actual participants' reasons will be again used to back up the explanations. The same notations as explained earlier in this chapter are used throughout the rest of the chapter.

5.4.1.1. General Impression

The second most widely used category throughout the whole sample is General Impression, one of the highest ranked categories on average. Except in two dimensions, Relaxation and Interest, where it had the least predominance among the list of selected categories, General Impression was reported in nearly all comparison segments by almost all groups. The participants' substantial dependence on this type of reason seems to correspond to the evidence found by research of personality traits (e.g. McCrae, 2002; McCrae & Antonio, 2005). Most of the personality traits inventories are comprised of a list of general terms describing the sub-traits, and they found some universality in use of such lists. First impression formation primarily relies upon social judgement of target person's evaluative and non-evaluative elements which are generally summarised as personality traits (e.g. McCrae, 2002).

A number of personality assessment items developed by earlier researchers (e.g. Goldberg, 1990; Saucier & Goldberg, 1996; McCrae & Costa, 1999) tend to include similar aspects of the dimensions examined in the present study. Among recent studies focusing on the personality trait terms in language, typically in English adjectives, Roivainen (2013) reveals an abundant use of personality descriptive adjectives related to certain characteristics such as 'friendly' and 'kind' than others .

Probably due to such a lexical accessibility, attributing the three abstract dimensions heavily resembles the way adjectives are used in description of first impressions, or more specifically, personality traits. This issue, however, raises a question on whether the usage of General Impression is true reflection of evaluation about the target dimension, be it merely a lexical approach to paraphrase the rating phrase the respondents gave.

However, such personality descriptive adjectives or adverbs were often followed by specific examples of behaviours in the present study. Therefore, it can be assumed that personality descriptive words in the participants' reasons would provide meaningful data as to the choice of such words depending of the conversational condition of the participants.

While it is not the focus of the present analysis to go through the entire multitude of individual ways of expressions in this category, each group's general

pattern of descriptions categorised as General Impression can be summarised. Generally, the B-B group provided a variety of personality descriptive adjectives but the K-K group had a limited use of such varieties in the use of General Impression, even when the number of respondents who provided General Impression type of reasons did not much differ between the K-K and B-B groups.

Interestingly, including the personality descriptive words in the use of adverbs, the K-K group's usage appeared similar to the B-B group's usage. For example, for ratings of interlocutor on the Kindness dimension, both K-K and B-B groups recognised 10 distinguishable features of personality traits: 1) friendly, 2) easy to talk to, 3) agreeable, 4) open, 5) polite, 6) sociable, 7) nice, 8) sincere, 9) passionate, and 10) talkative. It should be noted that there were other expressions in the participants' reasons, that describe the similar or same traits, but these adjectives are representative words selected by the present researcher. There were a couple of other personality descriptive words as well pertaining to both groups, which were not directly comparable unlike the above 10 traits. As reported in the Results section, about 45 percent of the respondents in K-K used General Impression whereas about 59 percent used it in the B-B group. Compared to the K-K group, the users in the B-B group had a wider range of variations and higher volume of usage regarding the descriptive words for 1) friendly, 3) agreeable, 4) open, 5) polite, 7) nice and 10) talkative.

Some research has found a similar structure of the personality trait factors in the most frequently used Korean personality trait adjectives indicating that they are comparable with English data (Hahn, Lee & Ashton, 1999). Therefore, it can be assumed that the Korean participants' less varied usage of personality describing language compared to the British participants is neither because of a lower accessibility of personality adjectives or a lack of personality trait lexicon in Korean language, nor because the Korean participants particularly restricted their behaviours and showed less variable characteristics.

A key to solve this ambiguity can be sought from the Kb and Bk groups' answers. The number of respondents in the Kb group, who used reasons categorised as General Impression for supporting their *IR* on the Kindness dimension, had a smaller proportion than those in the Bk group. Regardless of the language they used to write their reasons (i.e. Korean or English) in the questionnaire, almost all the Kb group's reasons that describe the target person's

personality or attitude were not in a simple sentence structure, for example, a subject, the substantive verb *be* and an adjective (e.g. she was friendly); only two respondents answered in this way. Their reasons were focused more on the impressions received from particular behaviours, for example, "*she tried to help* (*when I had difficulty to tell something*)", "*kindly explained again,* (*when I didn't understand* [my] *interlocutor's words and asked again*)" (K). Whereas, the Bk group's reasons were similar to the B-B group's usage, in that a variety of personality descriptive adjectives were directly used.

The difference between the Korean and British participants should rather be explained by their differing tendencies of rhetorical elaboration in everyday language. In English, to show strong agreement a second speaker may "upgrade" first speaker's conversational assessment; it is typical to add modifiers or to replace the expression with other words that have stronger meaning (Pomerantz, 1984; see Table 1 in Ogden, 2006, for the agreement types with examples). This rhetorical tendency might have been displayed by the British participants when answering the questionnaire; the participants probably perceived giving the rating (e.g. very kind) as a first assessment and providing reasons for the evaluation as if to make a second assessment (i.e. agreement), and therefore felt the need to upgrade the descriptive word in the rating option. Despite the impossibility of knowing the participants' motivation, the British group's tendency in the use of various personality descriptive adjectives is impressive, compared to the lack of such a usage by the Koreans.

In addition, Church et al. (2006) tested implicit trait beliefs across two individualistic and four collectivistic countries. There is a general expectation for trait researchers that "people in all cultures believe that personality play a role in the consistency and predictability of behaviour" (p. 695), to which Church and his colleagues refer as "implicit theories or beliefs about the 'traitedness'" (p. 695), They found that such beliefs are stronger in individualistic cultures compared to collectivistic cultures. This might explain the present study's results that the British participants more intensively relied on the use of personality trait descriptive languages or inner characteristics to account for their behaviours, while this tendency appeared less strongly among the Koreans and rather contextual or relational accounts were manifest in their reasons.

A next comparison to make is the relatively different usage of this category between the groups and between the rating types. On the Kindness and Politeness dimensions, the two subgroups in the inter-cultural conversation condition (i.e. Kb and Bk) reported this type of reasons more than the other two intra-cultural conversation groups (i.e. K-K and B-B), particularly for ratings of interlocutor. Especially the Bk group made the highest usage of General Impression on the three abstract dimensions compared to the three groups. It seems consistent, firstly with the foreignness factor which might have attracted more attention for the participants, letting them describe their interlocutor themselves generally more, and secondly with the general modesty tendency to give lower ratings for themselves than for their interlocutor.

It also shows that the Korean participants' less frequent usage of personality adjectives did not change in the condition to converse with British interlocutors, supporting some cultural-specific tendencies being stable across the situation. It should still be noted that the use of personality descriptive language was generally the first approachable option as a reason for the question for the majority of the sample, and would possibly be a highly important feature in interpersonal assessment. Therefore, special consideration is given below to other attribution types outside the General Impression category.

5.4.1.2. Affective Assessment

This category appears on all of the 12 comparison segments and it is the most widely used category. Except in one segment, self-ratings (*SR*) of the Politeness dimension where none of the four groups had this category in their selection, either all four groups or at least two groups made use of this category. This seems to prove some universal importance of personal affective assessment in the interpersonal judgments. The participants' less utilisation of Affective Assessment is probably compensated by other behavioural types of reasons especially for self-evaluation on the Politeness dimension.

To take examples from ratings of interlocutor (*IR*) on the Formality dimension, the percentages in the K-K, B-B and Bk groups' usage of Affective Assessment did not differ to a large degree: all varied between 31.50 and 37.50

percent. Since the Kb group's sample size for this segment is only 10, their result is not exemplified in this section.

The K-K group's reasons categorised as this are mostly either about the interlocutor's attitude or the atmosphere being relaxed: for example, "*conversed with a relaxed attitude*" (K), "*seemed a bit uncomfortable with* [me] (*probably due to the age gap between each other*)" (K), "*didn't make a threatening environment* (*although I am younger*)" (K), "*answered to questions comfortably*" (K), "*the conversation was fun* (*as there were many common grounds*)" (K), "*felt as if doing small-talk with friends*" (K) and "*felt the interlocutor talked casually/comfortably* (*probably somehow because of the awareness of the same age*)" (K). Such examples do not, however, directly refer relaxation as an antonym of being tense that describes individuals' personal emotion. These expressions should be understood in a context related to the formality markers; as seen in the examples, there are some determinants for levels of formality or politeness appropriate to the situation, such as age gap and the senior-junior relationship at the university, which are socially very meaningful to Koreans.

Similarly, the B-B group's answers using this type of reasons for *IR* on the Formality dimension are mainly to describe the interlocutor's casual attitude or how the atmosphere of the situation or the conversation was felt like. For example, "*she spoke to me almost as if to a friend*", "*it was an informal atmosphere*", "(*he*) *was happy to discuss* (*a broad range of personal topics*)", "(*felt like she was trying to be informal but still*) *felt a bit staged*", "*the conversation wasn't overly stilted*" and "*it seemed quite strained*". Contrary to the K-K group's reasons, the emotions described in the B-B group's answers are more independent of the other person or driven by the situational factors (i.e. their first-encounter, or the experimental settings) rather than focused on the relations between the dyad.

To summarise, the K-K group's descriptions of Affective Evaluation are made with the relationship (or, Social Distance) with the interlocutor in mind, whereas the B-B group's answers do not have such an involvement. In addition, the assessment on levels of formality for the K-K group are relations-based and for the B-B group are individuals' attitude-based. In fact, Social Distance and Situation was the second and the third most frequently used one, respectively, just above the Affective Assessment category in the K-K group's selection for *IR*

on the Formality dimension. It was Topics of Conversation, following Affective Assessment, for the case of B-B group.

This difference supports the proposed statement as can be found in section 4.4.2. of Chapter 4. The dimensions related to the Politeness dimension appear differently between the K-K and B-B groups. For the K-K group, their higher ratings on the Formality and Interest dimensions were significantly correlated to the higher ratings on Politeness, and for the B-B group it was Relaxation and Likeability. From the analysis of the reasons, it may have been proven that the K-K group's affectivity component would indeed signify emotions connected or oriented to others (i.e. low Affectivity Autonomy, for example, in Schwartz, 1992), whereas the B-B group's emphasis is on personal emotions, independent of others (i.e. high Affectivity Autonomy).

5.4.1.3. Non-verbal Behaviour

The Non-verbal Behaviour type was used by most of the four groups on many of the comparable segments, but on the Politeness and Interest dimensions its usage was not found in any of the four groups. On the Politeness dimension, particularly, the percentage of users of this type was just below the selection criteria (i.e. 25 percent and more) in the selection of categories for *IR* by the K-K group (21.57%) and for *SR* by the Bk group (23.81%). Although Non-verbal Behaviour in these two groups' selections were not used by a considerable number of respondents, it still seems meaningful because the total number of categories in their selections is only four for the two groups. Some examples from these two cases are presented below.

The K-K group's usage appears in three types of expressions: 1) a mere mention of the word "act" or "behaviour", for example, "*did not use any behaviour or language that could be perceived as impolite*" (K), "*basically did not show any uncomfortable or awkward behaviour or words during the conversation*" (K); 2) a description of face-related non-verbal behaviour or facial expression, for example, "*to make eye contact during the conversation*" (K), "[my interlocutor's] *way of speaking and face seemed gentle and cordial which gave* [me] *an impression of being polite*" (K), "*smiley face*" (K); and 3) recognition of other gestures, particularly of posture or a sign of concentration on the conversation, for example,

"*did not sit slouched back while talking*" (K), "*did not lose* [his/her] *posture*" (K), "*did not show any behaviour such as a sign of lost concentration when the person is not talking*" (K).

The first usage is negligible since the expression, "words and actions" or "words and behaviour", might almost seem interchangeable with the word "person" in this context. That is, they made use of this expression in saying the person was not impolite. The second and the third usage are of more relevance, which put an emphasis on a humble attitude. Interestingly, the Koreans tended to link a humble attitude to some physical expressions as seen in the examples above, not only describing it as a personality trait.

The K-K group's appreciation of being modest or humble is amplified in their use of General Impression for this segment. For example, some participants of the group directly mentioned the interlocutor as "*talked in the conversation abasing him/herself*" (K), "*chose to be humble rather than boastful of him/herself*" (K) and "*did not introduce him/herself in a lordly/boasting manner*" (K), confirming this argument. A probable inference is that the British participants would use the word "modest", whereas the Koreans would use the word "humble" in a similar context; and being humble entails much stronger self-regulation for the Koreans. The K-K group's emphasis on this attitude is also acknowledged on the use of the Social Distance and Conventional Language types of reasons, all of which are explained in detail in a separate section later in this chapter.

The Bk group's usage of this category for *SR* on the Politeness dimension is summarised as body language. Examples of their answers are "*did not close her off with body language*", "*I smiled, but we were not very formal in body language*" and "*kept eye contact maintained*". These reasons are understood as accompanying signs of how to look engaged in a conversation, but there is no link to particular attributes other than that. As discussed later, the Participation Acts and Turn-Taking categories together occupied a considerable amount in the two British groups' perceptions on the Politeness dimension.

5.4.1.4. Participation Acts

Most of the four groups had an intensive usage of this category on the Kindness, Politeness and Interest dimensions. Typical behaviours categorised into this type are to ask questions, to listen and to respond appropriately. Each of the four groups' examples taken from the Politeness dimension will be presented first. In its segment of *IR*, the usages of all four groups (i.e. K-K, B-B, Kb and Bk) are focused more on the listener's role than speaker's role; the distributions of the reasons between these two focuses appeared similarly among the four groups. However, in its segment of *SR*, the K-K group's recognition on Participation Acts is centred on listening and responding behaviours, whereas both listening and asking behaviour tend to be relatively equally valued by the two British groups. It is exemplified in the following quotations.

First, for *IR* on the Politeness dimension, among the 15 respondents (29.41 %) who used this type of reasons in the K-K group, 11 respondents mentioned listening or responding behaviour, for example, "*answered to my questions as best* [he/she] *can*" (K), "*listened well and pretty nodded through*" (K) and "(*actively participated in the conversation and*) *listened courteously/attentively*" (K); only one respondent reported speaker's behaviour in that "(*kindly*) *gave me lots of advice*" (K); and three respondents described both behaviour, for instance, "*actively participated in the conversation and listened courteously/attentively*" (K).

The B-B group had 22 respondents (40.00 %) using the Participation Acts type of reasons in this segment, which often appeared to be combined with the Turn-Taking type of reasons. 15 respondents pointed out listener's behaviour, for example, "*she listened politely while I spoke* (*and didn't interrupt*)", "*seemed to be listening intently*" and "*he was responsive* (*and very amicable*)"; three respondents focused on speaker's behaviour, for example, "*asked questions about me,* (*didn't solely talk about himself*)"; and four respondents' answers included both behaviour such as "*a poliete*[=polite] *considerate listener and speaker*".

Among the four respondents (26.67 %) of the Kb group in the inter-cultural conversation who used this category, three respondents stated the interlocutor listened well, for example, "*her good listening attitude made me to talk*". A total of six respondents (30.00 %) of the Bk group used this type of reasons and four of them talked about the interlocutor listening or responding, for

instance, "*after introducing ourselves, he was recpetive*[=receptive] *toi*[=to] *my questions and was eager to return them. He appeared to listen to what I said*".

In the segment of *SR* on the Politeness dimension, the three groups except the Kb group had a considerable number of respondents using this category. 11 out of the 12 respondents (32.43 %) in the K-K group mentioned either they listened well (e.g. "*responded to questions well and listened well*" (K)) or were attentive (e.g. "*as* [I] *paid attention to what* [my] *interlocutor was saying and* [as I] *was respectful*, ([my] *interlocutor would evaluate me as polite*)" (K)), showing a massive focus on the listener's role.

Of the 19 respondents (38.78 %) in the B-B group, eight reported listening behaviour (e.g. "*I also listened politely and responded when they'd finished talking*") while seven mentioned asking behaviour (e.g. "*I think I asked him questions about himself* (*and so probably came across as at least a bit polite*)") and four took both behaviours as their answers (e.g. "*I asked questions and listened to the responses*"). Again, their usage of the *Participation Acts* often came together with the *Turn-Taking* type of reasons. The Bk group had 11 respondents (52.38 %) of this category and four respondents focused on listening behaviour while five respondents highlighted good speaker's behaviour of them. The two British groups' use of Participation Acts has relatively balanced focus between the listener and speaker's role.

Overall, the four groups seem to have approached the behavioural aspects of self-evaluation differently, as seen in the examples taken from the participants' actual reasoning on the Politeness dimension. As for ratings of interlocutor, a similar use of Participation Acts appeared across all groups; they tend to pay more attention to the listener's role than the speaker's role when making assessment of interlocutor. However, this pattern is only observed in the K-K group's reasons for self-ratings. This result suggests that a receptive figure would be more positively expected in the Korean intra-cultural interactions.

The Participation Acts category was also the most highly ranked and predominantly used particularly on the Kindness and Interest dimensions by all of the four groups. Therefore, in addition to the comparisons regarding the Politeness dimension as above, numerical comparisons between listening or responding and asking behaviour in the reasons for the Interest dimension will be

briefly summarised here without quotations, because the content is similar to the above case.

In both ratings, the K-K group's usage of this category was considerably lower than the other three groups. For *IR* on the Interest dimension, the two Korean groups had this category as the lowest rank in their selection of categories, whereas the two British groups had it on the top rank. The K-K, B-B, and Kb groups had a larger proportion of respondents reporting listener's behaviour, nearly twice as many as those reporting speaker's behaviour or than those reporting both. On the other hand, the Bk group had a relatively equal number of respondents each stressing either listener or speaker's behaviour.

For *SR* on the Interest dimension, the K-K and B-B groups had the number of respondents reporting the speaker's role more than twice the number of those who report the listener's role. The Bk group's responses of this category for the largest part focused on the speaker's role, followed by the second largest part focusing on both listener's and speaker's roles. The respondents in the Kb group who used this type of reasons showed a relatively equal emphasis between the two aspects of behaviour.

In summary, the speaker's role rather than the listener's role is stressed by all groups for self-assessment on the Interest dimension, but the opposite is true for assessment of interlocutor. However, the Kb and Bk groups' slightly different patterns from this common tendency imply that their actual interaction could have been different from their intra-cultural counterparts, in that both the Kb and Bk groups might have been more focused on listening to their inter-cultural conversational partner, than the K-K and B-B groups did to their intra-cultural conversational partner.

5.4.1.5. Language

The main user group of the *Language* category was the Kb group, which is perfectly understandable due to the special environment in which they took part in the conversation, featured by a foreign country and a foreign interlocutor. They used this category in 8 out of 12 comparison segments. The only other group who had this category in their selection is the Bk group, for *SR* on the Formality

dimension and for *IR* on the Relaxation dimension. Examples can be taken from *SR* on the Formality dimension, the only case where both the Kb and the Bk group made use of this category. Some examples are given below in the original English written by the Kb group without correcting spelling or grammatical errors as long as it is understandable, in order not to distort the person's choice of words.

First, some direct quotations of the Kb group's reasons are such as "*I speaked usuall short sentense*", "*I accidently swared as well, sorry…*", "*I did not use formal word*", "*one of the problems that the international students faced in terms of English is that they only use formal language* (*which leads to awkward & uncomfortable communications*)", "(*I tried to be formal. But,*) *sort of my words were informal*", "*I used normal language which I usually use in my normal life*" and "[my interlocutor] *could probably have understood* [me] *as English is not* [my] *mother tongue*" (K). The reasons are either reflective of their lack of fluency in English as a second language user, or to describe the language as indicator of levels of formality. Their uses of this category on the other dimensions are much more to do with the first usage, being aware of the situational factor in relation to their use of the English language.

On the contrary, the Bk group's examples in the case of *SR* on the Formality dimension are "*I used slang terms*", "(*my body language and*) *speech was not formal*", "*I used colloquial language*" and "*used informal language*". As predicted, the Bk group's notion on the *Language* type of reasons is only about the linguistic function indicating levels of formality.

In summary, the Kb group's reasons in the *Language* category illustrate their recognition on the foreignness of the situation. An interesting point is that the other groups did not make noticeable use of this type of reasons; it suggests that language itself is not a necessary determinant of formality. It can be inferred that this function was specially brought forward in the inter-cultural conversation as present in some of the examples from both of the Kb and the Bk groups. This might be due to the unusual situational factors for these groups. It would seem that neither the K-K nor B-B groups used this category because there were other formality markers or standards more salient for the two intra-cultural conversation groups. This fits the actual category usages of the K-K and B-B groups discussed earlier.

5.4.1.6. Demographic Information

The Demographic Information category was only found in one comparison segment among the 12: *SR* on the Interest dimension by the Bk group. Its usage for *SR* on the Formality dimension by the K-K group (22.92%) and for *IR* on the Interest dimension by the Bk group (23.81%) was slightly less than the selection criteria, but it is reported here due to their potential meaningfulness.

Firstly, the K-K group's use of this category in part functioned as an additional explanation for either Conventional Language or Topics of Conversation. To draw special attention to the aspects related to Demographic Information seemed an important stage for them before they could start the conversation; they had to guess or ask their interlocutor's age for formality issues such as the form of address, so that the necessity of using honorifics can be clarified (Conventional Language), or in other occasions they tried to find common grounds to talk (Topics of Conversation) by asking about some personal information such as hometown and university entry year. These are all in a broad sense related to Social Distance as well. This usage supports the K-K group's cultural-specific dependence on the calculation of Social Distance between the members of the dyad; based on this calculation, levels of formality are then partly determined.

As for the Bk group, their use of the Demographic Information category in support of their ratings on the Interest dimension differed especially in that Demographic Information was merely to indicate where their interests came from. Again, it seems to be related to the "foreignness" factor of the situation in that most of the actual reasons the Bk group provided were about cultural features of their Korean interlocutor. A typical example is "(*he seemed to quite enjoy*) *talking about the English culture especially*".

5.4.1.7. Levels of Relaxation

This category was only noticeably used in three comparison segments: by all four groups for *IR* and *SR* on the Relaxation dimension and by the two British groups

for *IR* on the Formality dimension. Its usage on the Relaxation dimension mostly appear to repeat the statement of their rating options, whether the interlocutor or themselves seemed relaxed or tense. However, the B-B and Bk groups' usages for *IR* on the Formality dimension may indicate its special function for the culture.

As discussed earlier, some of the K-K group's Affective Assessment type of reasons in this comparison segment included the expression of being "relaxed" or "comfortable". These usages do not directly fit into the Levels of Relaxation type of reasons due to their contextual meanings from the link to Social Distance.

The B-B group's usage of the Levels of Relaxation category was to describe how relaxed their interlocutor appeared (e.g. "*seemed quite relaxed while in the conversation*") or the conversation itself (e.g. "*because it was so relaxed*, (*we were less formal with each other*)"). Also, it was often expressed in combination with the Non-verbal Behaviour type of reasons, for example, "*relaxed posture*" and "*sat in relaxed manner*". The Bk group's usage was the same as the B-B group's. As can be seen in the latter example, the relaxed atmosphere was related to the lower formality.

These two British groups' usages contrast with the aforementioned K-K group's reasons. While the emotion described in the K-K group's reasons as seen in section 5.4.1.2. might be seen as a consequence to the Social Distance between the two interactants, the emotion described in the B-B group's reasons as exemplified above is not necessarily inclusive of such a relationship but rather independent of the other person's emotion. Interestingly, the responses from both Korean and British groups showed that Relaxation is partly related to Formality. It can be then concluded that levels of formality in the British intra-cultural context are not based on Social Distance, unlike the ones in the Korean intra-cultural context.

This evidence can be interpreted in relation to the low and high Affective Autonomy, which characterise the Korean and the British groups, respectively. It will be further discussed in the following section.

5.4.2. The cultural-specific elements of the Politeness dimension

In section 5.3.3.3., Parallel Comparisons of the Selections of Categories, it was reported that the use of Social Distance and Conventional Language was exclusive to the K-K group, while Turn-Taking and Characteristics of Conversation were only used by the British groups except just for one case. These special usages were mostly observed on the Politeness and Formality dimensions. This implies that the judgement of these two dimensions may require cultural-specific criteria more than other dimensions. An important question is then if their cultural-specific judgmental standards are also observed among the participants in the inter-cultural conversation condition.

How category usage appears to differ between the conversation conditions can be seen from Figure 5.3. For a concise presentation, the abbreviations of the categories are used in Figure 5.3; yet, the categories when explained in detail are to be named in full. The full name of all categories in Figure 5.3 can be found in the footnote.

The pattern numbers as in the second column from left in Figure 5.3 differentiate whether the categories were used by a single group or two comparative groups. If the majority of the selected categories for a particular dimension are included in Pattern 3 or Pattern 4, it means that the Kb or the Bk group did not differ greatly from the K-K or the B-B group, respectively. This therefore indicates that the judgment of the dimensions with this pattern is likely to be more robust to the situational factors than the other dimensions. From this perspective, Kindness, Likeability, Relaxation and Interest are distinguished from Politeness and Formality: the selected categories for the latter two dimensions are more divergent across the groups. That is, the Politeness and Formality dimensions are good platforms to collect cultural-specific usage of categories. The following discussion is therefore focused on these two dimensions.

Culture	Usage by Group	K (IR)	K (SR)	P (IR)	P (SR)	L (IR)	L (SR)	F (IR)	F (SR)	R (IR)	R (SR)	I (IR)	I (SR)
Korean	K-K but not Kb (Pattern 1)	Aff		SD, ConL	PA, ConL	SD, PA		SD, Sit	G, SD, ConL		Cxt	SD	SD
	Kb but not K-K (Pattern 2)	L	L	Aff, Sit, L	L	L	SD	L, TO	L, TO	PA	Sit, L		PA, Cha
	both K-K and Kb (Pattern 3)	G, N, PA	G, Aff, PA	G, PA	G	G, Aff, N	G, Aff	G, Aff	Aff	RT, Aff, Sit, N	RT, Aff, N	Aff, TO, PA	Aff, TO
British	both B-B and Bk (Pattern 4)	G, Aff, N, PA	G, Aff, PA	G, PA, TU	G, PA	G, Aff	G, Aff	RT, Aff, N	G	G, RT, Aff, N, Cha	RT, Aff, N	Aff, TO, PA	Aff, TO, PA
	Bk but not B-B (Pattern 5)	TO	N	Aff		TO	N	G	L	L	G		D
	B-B but not Bk (Pattern 6)				TU		Cha	TO, Cha	N	Sit			

Figure 5.3. Comparison of the category usage in each of the 12 comparison segments by groups

Note. G = General Impression, D = Demographic Information, RT = Levels of Relaxation, SD = Social Distance, Aff = Affective Assessment, Sit = Situation, Cxt = Context-laden Narrative, L = Language, Con.L = Conventional Language, N = Non-verbal Behaviour, TO = Topics of Conversation, PA = Participation Acts, TU = Turn-Taking, Cha = Characteristic of Conversation.

First, Social Distance (SD) and Conventional Language (Con.L) are pointed as cultural-specific usage for the K-K group; they are found in Pattern 1 on both Politeness and Formality dimensions. The two categories were often combined together in the K-K group's answers. For example, a Korean participant rated his or her Korean interlocutor as a little polite, for a reason being "[my interlocutor] *was older than me but used honorifics*" (K). It can be inferred that the older interlocutor's use of honorifics to the younger respondent in the above example may be an unexpected respect and therefore a salient politeness marker for the respondent. It demonstrates two unspoken rules of the culture: 1) the expectation of a younger person in a dyad to use honorific language to an older person and 2) the acceptability of the older person to use non-honorific language to the younger one.

Secondly, the Turn-Taking (TU) category was found to be the British groups' cultural-specific usage for the Politeness dimension. The B-B group considerably reported this type of reasons in order to attribute them being not

rude or impolite, by typically saying, "(*I think on the whole I was polite and*) *tried to avoid talking too much or interrupting her*" or "*I interrupted her upon occasions, although otherwise well-mannered*", for instance. The B-B group's use of Turn-Taking was often associated with Participation Acts (PA). An example of this combination is "*I asked her questions about her and didn't interrupt while she responded*". Some other examples are in section 5.4.1.4. It implies that not to interrupt the other's talk is an unspoken rule for this culture and to accommodate this rule is still recognised and appreciated. The other British cultural-specific category is Characteristics of Conversation (Cha); this was only found for the Formality dimension.

Overall, the typical logic of for each group's reasons on the Politeness dimension can be summarised as follows: the K-K group attributed their reasons to being polite, whereas the B-B group attributed their reasons to being not rude or impolite. These different criteria might be related to the rationale behind the two groups' ratings on the Politeness dimension, where the B-B group's ratings were significantly higher than the K-K group's ratings. A possible inference is that the Koreans may have a lower baseline of judgement as they lay additional points from unexpected politeness marker on the baseline; the British may have a higher baseline of judgment as they can cut down the points if breaking the politeness rule is observed.

Finally, it can be confirmed that the Kb and Bk groups would rely on additional resources, which might supplement the smaller usage of cultural-specific types of reasons, than their comparable groups (i.e. K-K and B-B). Particularly, the appropriate condition was removed for the Kb group to adopt the Korean cultural-specific features, that is, by the situational factor that they talked to a British interlocutor in English and was in the British cultural context. The consideration on the senior-junior relationship should be weaker when interacting with a foreigner. Besides, the Korean honorifics cannot be translated into English. These reasons might be why the Kb group used Language (L), Situation (Sit) and Topics of Conversation (TO) as indicated by Pattern 2 for the Politeness and Formality dimensions, instead of Social Distance and Conventional Language.

On the other hand, it is expectable that the Bk group might use the British cultural-specific features in their conversation with the Korean interlocutors, since the environment was still within their cultural context. Indeed, the Turn-Taking

(TU) category was included in both British groups' selection of categories for *IR* and in the B-B group for *SR* on the Politeness dimension. It can therefore be concluded that social or cultural practices, particularly in a form of linguistic behaviour such as Turn-Taking can be maintained even in an inter-cultural first-encounter.

It is also confirmed that both groups in general needed different standards to rate their foreign interlocutor, not particularly on Politeness or Formality, but on all the six dimensions. As frequently seen in Pattern 2 and Pattern 5 of Figure 5.3, Situation (Sit), Language (L), Non-verbal Behaviour (N), Topics of Conversation (TO) and Participation Acts (PA) were particularly used by Kb or Bk; even though their own cultural counterpart group (i.e. K-K and B-B) did not use those categories. Most of the additional resources are from the categories in the Behaviour- and Conversation-Focused classifications according to the typology. This demonstrates that the participants in the inter-cultural conversation condition tended to make use of specific action as their supplemental standards.

5.4.4. General discussion

5.4.4.1. Limitations

As a study of content analysis and qualitative analysis, the results reported in this chapter can hardly be free from an issue of reliability in its methodology. First, the definition of some categories might be too broad. For example, the reasons categorised as Participation Acts could have benefitted from a separation between some comparable behaviours such as listener's role and speaker's role. However, a defensible argument for the current categorisation stands on the point that all categories are still distinguishable from each other and that they are the minimum number of categories necessary to cover various aspects in balance. Allowing sub-categories of Participation Acts would make the current categorisation more complex.

Second, the coding scheme was based on the 'delegate vote' method of counting as described earlier. This might have overlooked the quantitative differences between some types of reasons within each participant. Excluding the differences in the volume of description about particular types of reasons would

overlook how much the two participants each give consideration of each type of reasons. However, it also entails a risk of including meaningless individual differences of expressions. Furthermore, the tendency of reporting a series of similar behaviours that belong to one category appeared on some categories only, typically Participation Acts. The 'delegate vote' method therefore seemed to be more advantageous than the 'raw vote' method in preventing overemphasis or overestimation of such categories, as well as on consideration of the nature of open-ended question, as discussed in the Method section.

Thirdly, the selection of the frequently used categories may be questioned with regard to its selection criteria. The criteria for selected categories had to be used by more than 25 percent of valid respondents, that is, one in four respondents. This arbitrary decision of the minimum percentage by the present researcher could be problematic. It could have been stricter, for example by raising up to 50 percent as a general idea of majority, so that only the major usages can be selected. Nevertheless, there is always an issue of missing meaningful category usages which do not meet the criteria. For example, Appearance was not selected in any of the comparison segments and by any of the groups, but still the B-B group's usage of this category for *IR* on the Formality dimension was close to the selection criteria of 25 percent. It probably suggests the B-B group's cultural-specific notion on the connection between the way one is dressed and levels of formality. Such a consideration of underrepresented categories would inspire future directions of study.

5.4.4.2. Summary and conclusion

This study has found several cultural-specific features of politeness, which fit into the results of previous literature. As revealed in Chapter 4, the Korean-Korean (K-K) and British-British (B-B) pairs of groups notably differed in the significantly correlated dimensions with Politeness, particularly for self-ratings (*SR*). The K-K group's *SR* on the Politeness dimension was significantly correlated with Kindness, Formality and Interest. The B-B group's *SR* on the Politeness dimension was significantly correlated with Kindness, Relaxation and Likeability. Except the Kindness dimension, which appears common between the two groups,

the other two dimensions for each group were found as their cultural-specific features of politeness.

The factor analysis in Chapter 4 divided the six dimensions into two factors: Politeness and Formality into one, which seems empathising social practice, or behavioural regulations, and the other four dimensions into another factor, which represents affectivity, or emotional endeavour. Regarding the affectivity component correlated with Politeness, it is the Interest dimension that was exclusive to the K-K group, and the Relaxation and Likeability dimensions that were exclusive to the B-B group. In a possible interim conclusion, the K-K group's cultural-specific feature can be characterised with other-oriented emotions, which takes the interlocutor's emotion into consideration. In contrast, the B-B group's characteristic feature is defined as self-oriented emotions, which describes one's emotional status solely based on the individual emotional experience.

This difference is also evident in each group's different utilisation of the reasons they provided for their ratings. For example, the use of personality descriptive adjectives, which were mostly categorised as General Impression, was different between the groups. The B-B group's expressions in describing the target person's personality or characteristics were rich in variation. Contrastingly, the K-K group seemed less used to describe the target person by a wide range of adjectives, even though similar types of personality traits were focused on their reasons. Such a comparison of the range of personality descriptive words in their reasons for ratings is only a fragmentary evidence from the use of language; however, it still gives an implication that the B-B group might be more confident in distinguishing themselves from others and vice versa, and freely expressing their definition of the target person into words. It supports the notion that the B-B group's affectivity components are characterised as self-oriented emotion.

None of the K-K or Kb groups showed such a tendency in the linguistic utilisation. This phenomenon is a remarkable contrast between the two cultures. Korean language also possesses a comparable abundant vocabulary of person descriptive words to English. It therefore proves that the absence of such a linguistic custom should not be attributed to a lack of lexicon. A possible inference is in link to the K-K group's interdependence in their view of them and others and a weaker emphasis on individuality in Korean culture. This is in line

with their characteristic affectivity component, described in the present study as other-oriented emotion.

Other cultural-specific usage of the reason types, particularly found on the Politeness or Formality dimensions, are also linked to these cultural differences. The K-K group's exclusive use of the Social Distance and Conventional Language categories is dependent on social comparison of the relationship between the two interactants in a conversation, for example the age gap and unacquaintedness. The B-B group's exclusive use of the Turn-Taking category is, however, independent of such a consideration of relationship; rather it illustrates how well each interactant of equal status manages their expected contributions to the conversation while not intruding on the other's conversational territory.

However, these cultural-specific features were only limitedly used in the inter-cultural conversations between the Kb and Bk groups. The reasons discovered were in the most divergent range of categories for both cultures' ratings on the Politeness and Formality dimensions, in which the cultural-specific use of categories was found. The Kb group did not use the Social Distance and Conventional Language categories but the Bk group used the Turn-Taking category for *IR* on the Politeness dimension. It is an interesting point that the Bk group still adopted the British cultural-specific standards of Politeness in evaluating the foreign interlocutor, but did not use it for evaluating themselves.

A suggested conclusion is that the cultural-specific politeness markers can be omitted or kept to use in an inter-cultural conversation situation depending on how susceptible the nature of the markers to the situational influence from the foreignness factor of interlocutor is. When the cultural-specific politeness markers require specific characteristics or a particular way of understanding the target person, they become inapplicable to a foreign interlocutor. Such markers can be selective and tend to be replaced by alternative markers. This is seen in the case of the Kb group. They had to converse in English and be in a British cultural context interacting with British interlocutors, and therefore did not adopt Social Distance and Conventional Language for the judgmental standards.

If the politeness markers are faced with no other linguistic obstacles, and possibly if the users feel the socio-cultural meanings attached to the markers are universal, they would still make their assessment based on the politeness

markers in an inter-cultural conversation. This is as in the case of the Bk group's use of the Turn-Taking category. This group was in their own cultural context using their own language. This condition enabled the Bk group to use the Turn-Taking type, which is purely a linguistic mannerism, even with the foreign interlocutors.

Therefore, it leaves a question for future research in whether these cultural-specific politeness markers would be observed in a different inter-cultural conversation condition: Koreans paired with British participants to have a conversation in Korean language while being in a Korean cultural context. This is the fourth group which was initially planned to be recruited for the present study but was not possible to arrange. It would be then interesting to see if these Koreans would pay attention to Social Distance and Conventional Language between them and their British interlocutor, and if the British participants would consider Turn-Taking important as well when speaking in Korean.

Results of this future study will be largely dependent on how deeply the British would be integrated to the Korean society and how much the foreignness factor of them has become unnoticeable for the Koreans as such. To test such a hypothesis, a group of British participants would be needed who are able to take part in a conversation in Korean, but not completely bilingual or bicultural individuals. Their characteristics would therefore be comparable to the Kb group who participated in the inter-cultural conversations of the present study.

It is probable upon this assumption to expect that the Koreans in such a group would meaningfully recognise Social Distance and Conventional Language. Even if they do not pay attention to other Social Distance factors, such as the age gap, these Koreans may focus on the fact that they are unacquainted with the British participants and therefore used the honorifics as they speak in Korean. Since Social Distance was often a prerequisite for Conventional Language, the two categories will still be noticeable features for them.

For the British participants in this fourth group, however, Turn-Taking might not work as in the same way as for those in the British intra-cultural conversation condition (i.e. B-B group). The rule for Turn-Taking seems to be linked to the culture of the language, as Turn-Taking was not noticed by the K-K group. Consequently, the Korean rule of Turn-Taking would be attached to the

fluency in Korean. It is predicted by the findings so far the British cultural-specific politeness marker, Turn-Taking, will get a weaker effect on the British talking to Korean interlocutors in Korean.

Details in the cultural-specific features of politeness still need to be finalised by including such an additional study. As found by the correlation tests and factor analyses, Politeness is not only related to the social practice factor, but also the affectivity factor. Moreover, the affectivity factor is highlighted in a different way between the K-K and B-B groups. The above mentioned cultural-specific categories do not directly show the affectivity factor. Research on the *nonstrategic politeness*, or self-politeness management in a first-encounter conversation, should therefore include the emotional aspect as well. The essence of the *nonstrategic politeness* is a negotiation between the pursuit of politeness or formality maintenance and temporary intimacy establishment. This point is the main focus of analysis in the next chapter.

Based on careful reflection of the discussed issues, the next chapter will address more behavioural aspects of the interaction by analysing the content of video data. Video analyses of the behavioural features relevant to the cultural-specific politeness markers could aid in making up for limitations of the analyses in this chapter. Chapter 6 will start with the rationale for the further investigation into this. The use of Turn-Taking will be specifically defined and coded from the actual video data of all groups. To verify the special use of the Social Distance category by the K-K group, the time each dyad discloses their age or other related information will be measured and compared across the groups. The use of Conventional Language, particularly by the K-K group, can be compared before and after the age-disclosure to see if there is any change. In addition, the examination will extend to a few more aspects in relation to the temporary intimacy establishment in the first-encounter conversation, as well as levels of Formality and Relaxation, which together account for the *nonstrategic politeness* management style.

Chapter 6

The main study on the qualitative analysis

of the video-recording data

6.1. Introduction

6.1.1. The rationale for video content analysis

The analyses of the questionnaire responses that are reported in Chapter 4 and 5 have revealed some cultural differences in the evaluation of politeness and the five other related dimensions between the British and Korean participants in their first-encounter conversations. In this chapter, a video analysis was conducted because it can supplement the findings by verifying the written assessment from various behavioural aspects of the conversation, that are in Heath, Hindmarsh and Luff's (2010) words, "not only the talk of participants, but their visible conduct, whether in terms of gaze, gesture, facial expression, or bodily comportment" (p. 7).

In Chapters 4 and 5, it was proposed that the different self-management styles of politeness between British and Korean cultures could be characterised as high Relaxation versus high Formality, unrecognised versus recognised Social Distance, and the importance of other-related versus self-related emotions. According to the comparisons of the ratings between groups, the British groups tended to have lower ratings on the Formality dimension and higher ratings on the Relaxation dimension than the Korean groups. Generally, the most frequently used reason types for these dimensions were the Affective Assessment and Non-verbal Behaviour categories in most of the groups. Types of Non-verbal Behaviour reported in the participants' reasons were eye-contact, posture, fidgeting hand gestures, and so forth. Therefore, an analysis of such non-verbal behaviour was expected to provide clear evidence in the participants' physical management that is linked to Formality and Relaxation.

The British groups tended to have higher ratings than the Korean groups on the Kindness, Politeness, and Likeability dimensions. For these abstract dimensions, General Impression was the type of reason most frequently used. Typical characteristics that were commonly positively marked in their reasons were friendliness, empathy, being considerate or caring, polite and open. The Participation Acts was another category that was commonly identified among the top ranks in most of the groups' selections of categories, especially for the Kindness and Politeness dimensions. Good listening behaviour as well as active engagement in the conversation and a favourable attitude were positively marked by most participants from both cultures.

In addition to these common features, Social Distance and Conventional Language were found to be the Korean-Korean dyads' cultural-specific type of reasons for Politeness. The Turn-Taking category was exclusively found in the results of the British-British dyads. Lastly, an additional investigation with regard to self-presentation seemed necessary considering the general tendency that the Korean pairs' self-ratings and ratings of interlocutor were lower than the British pairs' scores on the three abstract dimensions.

Consequently, the video analysis was planned based on the results of the previously conducted analyses and a preliminary analysis of sample videos which found some similarities and differences between the British and Korean participants' conversation styles. This video analysis was expected to provide additional support in understanding the individuals' emotional endeavour to the conversation as well as the atmosphere of the interaction. Keeping the primary focus of analysis on the Politeness dimension, the following five major points for audio-visual analysis were selected. They are 1) posture, 2) interruptions, 3) mirroring responses, 4) age-disclosure, and 5) self-deprecation. Each of these behaviours is explained in detail in the following subsection.

6.1.2. Five target behaviours for analysis

6.1.2.1. Posture

The Korean-Korean pairs (K-K) perceived themselves and their interlocutors as more highly formal than the British-British pairs (B-B), and B-B perceived

themselves as more highly relaxed than K-K. The Korean-British pairs (K-B) reported the slightly moderate level of Formality and Relaxation compared to K-K and B-B. These two dimensions were also differently correlated with the Politeness dimension between the two groups: K-K's self-ratings on Politeness were positively correlated with Formality but not with Relaxation, and B-B's self-ratings on Politeness were positively correlated with Relaxation but not with Formality.

In order to measure the participants' "visible conduct" of managing Formality and Relaxation, sitting posture was selected for investigation. Although K-K did not report posture as much as B-B in their reasons for these two dimensions, the evaluation of a person sitting upright or in a laid back posture appeared the same in both groups. For example, a Korean participant from K-K mentioned that "[my interlocutor] *would rate* [me] *as informal because* [I] *was leaning back in* [my] *chair and resting* [my] *arms on the armrest*" (directly translated from the participant's response written in Korean; it will hereafter be noted as (K) after translated quotations). Similarly, a British participant from B-B rated him or herself as low on the Formality dimension for a reason that "*I was slouched and relaxed*" (direct quotation from the response; all directly quoted or translated extracts are hereafter written in italics). The judgment of different postures is also often related to levels of Relaxation; a British participant gave reasons for his or her rating on the Relaxation dimension as "*relaxed posture*". That is, a laid back posture denotes low Formality as well as high Relaxation, while a stiff posture denotes the opposite in both cultures. Details of postural measurements are provided in the Method section.

6.1.2.2. Interruptions

Another way of measuring the behavioural management of Formality and Relaxation is to make an analysis of linguistic devices used in the conversations (e.g. "*used honorifics*" (K), "*didn't use any kind of formal language*") and the content of topics covered by the participants (e.g. "*his mannerisms and the conversation content seemed to make the conversation slightly formal*"). The use of honorifics was a determinant of high Formality for K-K; however, this is not directly comparable with the use of formal language by B-B, since honorifics and

formal language do not have the same socio-cultural meanings or functions in the UK. Therefore, the use of honorifics and formal language are only compared within each user group, whether there was any change in the use of such conventions during their conversation. Content of topics are analysed with particular regard to self-deprecation (see also section 6.1.2.5.).

Instead of the cultural-specific linguistic devices, the following two target verbal behaviours, interruptions (or turn-taking) and mirroring responses, were selected for analysis because the use of these target behaviours were observed in both cultures by a preliminary analysis. The frequency of usage or the importance of their roles was however expected to be different between the two cultures: from the results of reasons the participants provided in the questionnaire, the importance of good turn-taking and mirroring responses was found in the British-British (B-B) pairs and Korean-Korean (K-K) pairs, respectively. A detailed analysis of these features would therefore confirm the two cultures' different linguistic politeness management. The definition of mirroring responses is provided later in the following subsection.

According to conversation analysts (e.g. Sacks, 1992), turn-taking is the linguistic rule about who should talk and when to begin and end one's talk in a conversation. The category, Turn-Taking, in Chapter 5 is used to include the participants' evaluations of how smoothly turns of talk run during the conversation (e.g. whether interruptions occurred) and whether both interactants make an equal contribution in the talk (e.g. favourable efforts in minimising pauses or silence between talks). This has been found as the British participants' cultural-specific characteristics determine the levels of Politeness. In the present chapter, the term turn-taking only follows the definition by conversation analysts, and therefore should not be confused by the name of category in Chapter 5.

There are many variations in how turn-taking is managed between different cultures. For example, Wierzbicka (1991) compared turn-taking between American and Japanese speakers in relation to their culturally emphasised values. Clear turn-taking is important not to impede the interlocutor's "personal autonomy" in Anglo-American culture. She quotes Mizutani and Mizutani (1987) to contrast it to Japanese culture where "the role of the speaker and the listener are not completely separated" (as cited in Wierzbicka, 1991, p. 81) and attributes such "a collective work of the speaker and the addressee" to the culture that

"values interdependence more highly than autonomy" (p. 81). A study by Furo (2001) found a similar result. More frequent use of backchannels by Japanese speakers during a dialogue than Americans would imply that completion points to take a turn might be signalled in different ways depending on the language and culture.

This "cooperative" style of turn-taking is also expected for Korean speakers, whose culturally emphasised values are similar to Japanese speakers. The data analysed in Chapter 5 show that interruptions are negatively perceived and good turn-taking is positively marked by the British speakers. Based on the results that nearly none of the Koreans, however, made any remarks about interruptions or turn-taking in their reasons for the ratings, it is of interest to make a comparative study into whether interruptions are indeed not as frequently observed in the British-British dyads as in the Korean-Korean dyads; and if the answer is positive, then whether interruptions are more acceptable in the K-K dyads.

6.1.2.3. Mirroring responses

Mirroring responses can be seen as a linguistic version of 'mirror-congruent postures' that have been researched by many behavioural analysts. Bull (1987) has reviewed a number of studies of postural congruence and discussed evidence that mirror-image or congruent posture is a rapport-building behaviour. Mirroring responses are similarly approached in the present study as an agreeing response that can hint a sign of solidarity. The preliminary analysis of the study found that repeating the interlocutor's speech is a common type of listener response for the Korean-Korean group. Whereas, for native English speakers, as discussed in Chapter 5, "upgrading" by rephrasing the speaker's speech is a common way of showing agreement (Pomerantz, 1984). The present researcher proposes that agreeing responses in the form of mirroring may indicate the user's (unconscious) preference of interdependence over independence in the choice of responding expressions. To verify this expectation, two types of mirroring responses were analysed (see subsection 6.2.3.2 for its coding scheme).

6.1.2.4. Age-disclosure

A fourth focus of investigation is to find how the members of dyad relate to or distance themselves from each other. As seen in Chapter 5, to recognise socio-cultural distance between the interactants (i.e. the Social Distance category of reasons) and to modify the level of honorifics (i.e. the Conventional Language category of reasons) seemed necessary for the K-K group's evaluation on the Politeness and Formality dimensions. The disclosure of age, or the senior-junior position, at the initial stage of conversation by this group implies that there are different expectations of the roles based on such a hierarchical relationship and that people would normally conform to the expected roles. These features were not highlighted in the B-B group's reasons.

This result suggests that the identification of hierarchical relations between the two interactants was almost an essential prerequisite for the K-K group to set the conversational regulations but not for the B-B group. Moreover, it is a general idea that 'personal' questions such as regarding age or family are avoided in a first-encounter interaction by the Western etiquette. However, the present researcher expected that in such a 'getting-to-know' conversation, people would still need to disclose 'personal' information to some extent in order to find common ground and develop their topics. Therefore, how each group disclose age or age-related information is analysed in this study.

6.1.2.5. Self-deprecation

Lastly, self-deprecation is investigated in this study. This needs to be understood in line with the hierarchical regulations in the interaction. Kim (2014) argues that self-deprecation would reduce the psychological distance between two interactants by enabling "to be in equilibrium with each other" (Kim, 2014, p. 83). However, the present researcher takes a slightly different perspective than Kim's (2014) view about the role of self-deprecation; when it comes to self-deprecation between members of a dyad with age difference, it seems necessary to distinguish first who is to self-deprecate, for example, whether it is the senior or the junior of the dyad. If self-deprecation is made by the senior, the purpose of it can be seen as similar to Kim's (2014) argument. If it is the junior person, it could

rather serve as reinforcing the recognised social or hierarchical distance between the two interactants on the surface but *disarming* the psychological distance between the two by showing that the self-deprecating person is harmonising with the expected role in the hierarchy. Of more interest is whether the 'junior' style of self-deprecation is still applied between 'equal status' pairs, namely, people of the same age.

It should be noted, however, this kind of self-deprecation based on the hierarchical position between the interactants is not expected in the B-B group. As discussed earlier, the senior-junior relations seem important in K-K but not in B-B. Nevertheless, English speakers seem to engage in the use of "self-deprecating language" even to a little degree, as implied in Kim (2014). Certainly, self-deprecating language and humour are expected to have some different communicative functions, and thus to bring in some cultural-specific impression to the Koreans. According to Kim (2014), "self-deprecating language, in which speakers lower or humble themselves toward their addressees, does not contribute to achieving the goal of communication according to the Western culture-based frameworks" (p. 82). Similarly, self-deprecating humour, which is typical of British humour (Wang, 2014), may be one of the easiest mediums to achieve such an interactional goal.

It was hypothesised in the present study that observed cultural difference with regard to emotions in self-presentation (i.e. high versus low affective autonomy between B-B and K-K) will be linked to the use of self-deprecating expressions: it will be more intensively used by K-K than B-B.

A problem is then how to measure self-deprecation. Kim (2014) collected data from task-based conversations, where participants were asked to form a story based on a number of pictures provided. Given that the participants in the present study had conversations without specific tasks or given topics, the use of "self-deprecation language" in their conversations cannot easily be collected and compared. Moreover, the present analysis is not restricted to collecting self-deprecation language itself, or self-deprecating humour.

This study rather focuses on the intentional aspect of self-deprecation in order to maintain politeness, thus further aims to analyse the conversations in a more macro level context, how people develop or flow their conversation into the

way of deprecating themselves. It has been shown in Chapter 5 from the result of the reasons analysis that the Koreans' motivations for self-politeness management is not just to respect the other but also to humble themselves. Some Korean participants in the K-K sample in fact mentioned a modest attitude as a politeness feature in their reasons. Based on these considerations, a more focused qualitative content analysis was conducted for what is termed as Self-Deprecating Attitude in the present study.

Comparison of the listed verbal and non-verbal behaviours between the groups would expand the results found in the participants' answers to the questionnaire.

6.2. Method

6.2.1. Data sources

The length of each dyadic conversation's video-record varied between 10 minutes 4 seconds to 23 minutes 36 seconds. A 20-minute-long conversation was the experimental design in the pilot study, where each participant was only asked to have a conversation with one other participant. Eleven British-British pairs and 10 Korean-British pairs had conversations in this way. Later in the main study, each participant had two conversations with two different other participants (see also section 4.2.3. Procedure in Chapter 4). Accordingly, the time for each conversation was reduced to 15 minutes, since they had to be given a longer time for answering the questionnaire about their two conversations. Often it was not possible for the conversation to reach the full time because some participants arrived late for the appointed time slot. Among 91 analysed dyads, 16 dyads' recorded conversations lasted less than 14 minutes (i.e. 9 of B-B and 7 of K-B)

In order to get comparable data sources, only the first five minutes of each conversation was extracted and analysed. This length was particularly focused because of the following reasons: 1) this can fall within the 'initial' stage of conversation across the different pairs whose actual time of video recording varied, and 2) this 'initial' stage seems more important than the later stage for

researching *nonstrategic politeness* as the participants' negotiation of appropriate politeness levels and the extent to which 'temporary friendship' is accepted can be observed. The beginning of the video extract is defined as the moment when the participants were 'officially' asked to start their conversation; consequently, if an irrelevant instructive or administrative part of the procedure by the researcher was recorded at the very beginning of the video, the extract of five minutes is made after this point. Often the 'official' start sign was when the researcher left the room.

6.2.2. Participants

In Chapter 5, only those who gave either positive or negative ratings in the questionnaire were included for the final analyses. However, the respondents to be analysed in the current chapter did not necessarily have to be restricted in this manner for several reasons. Their written assessment might not be in accord with their actual behaviour. The analysis was only done for the first five minutes; therefore, their impressions and expressions would be more general and not leaning toward any particular opinion, compared to the later stage of their conversation. In addition, there could be some acts or behaviour that the respondents were merely not aware of in their written assessment. The target behaviours as mentioned in the Introduction above can benefit from analysing a wider range of data.

Initially, the 30 Korean-Korean pairs (K-K), 24 Korean-British pairs (K-B), and 39 British-British pairs (B-B) were going to be analysed. However, video recordings of two pairs of the K-B group (two male-male dyads) were excluded from final analysis due to technical fault of the videos. Therefore only 22 K-B pairs were analysed. Among these 22 K-B pairs, one Korean participant's age was about 38, even though he did not disclose his age during the conversation; as in Chapter 4, his data were excluded but his British interlocutor's data was included in the final analysis. Since neither of them disclosed their age during the entire duration of conversation, it is expected that the British participant's interaction with him would not be affected by the Korean participant's ineligibility (i.e. must be aged 30 or under) for this analysis, even though the age difference might have been obvious for the Korean looking older than the British participant.

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The Koreans (Kb) and British (Bk) in the K-B group are reported separately. The general information of the participants and the recruitment process can therefore be referred to the Participants section in Chapter 4. The total number of participants for the final video analysis is consequently, 60, 21, 22, and 78, respectively for K-K, Kb, Bk, and B-B. There were two missing age data from a male-male pair and a male-female pair. Mean age of each group and the age gap depending on the pair type are based on the rest of participants and presented in Table 6.1. The Korean-British group's mean age and SD are calculated without 3 missing data of age, two from a female-female pair and one British male participant. It should also be noted that there were relatively a similar number of dyads with the same-age (or same-grade/year) in K-K and B-B groups.

Table 6.1

Mean and SD of age in each group and age gap according to the type of pairs

Group	Age: Mean (SD)	Pair Type: N of dyads (Mean age gap)		
		male-male	male-female	female-female
B-B	20.41 (1.81)	11 (0.15)	20 (0.56)	8 (0.31)
K-B	22.60 (3.55)	4 (2.61)	11 (4.97)	7 (5.29)
K-K	22.56 (2.38)	8 (0.77)	14 (1.52)	8 (0.38)

Note. B-B = British and British pairs, K-B = Korean and British pairs, K-K = Korean and Korean pairs

Each of the four groups (i.e. K-K, Kb, Bk, B-B) were then divided into three clusters depending on the content of their ratings: negative (e.g. "very impolite", "impolite", "a little impolite"), neutral (e.g. "neither Impolite or polite") or positive (e.g. "a little polite", "polite", "very polite"). Then the observations of the four types of target behaviour were compared between those three divisions of the group, in order to see if the observed behaviour matched their ratings. The number of participants within the three divisions in each group can be found in the Participants section of Chapter 5.

<u>6.2.3. Coding scheme</u>

6.2.3.1. Posture

The target behaviour, posture, is measured by whether the person has a leaning posture (forward, backward, or sideway) or a straight (or, erect) posture. A first key point to distinguish the two types of posture is the position of the person's upper-body (back and trunk). A second point is whether the person's arms and/or hands are touching other objects or part of their body than keeping on their lap, except when making hand gestures. Although "observations of body openness (absence of folded arms or crossed legs) suggest that it has a generally positive meaning" (Bull, 1987, p. 25), 'closed' body position may also indicate relaxation in some other context. For example, according to Mehrabian (1969, as cited in Bull, 1987, p. 26), "for standing encoders a folded arm position may be more relaxed than one with the arms hanging" compared to seated encoders. In addition, according to the explanation about tight/loose cultures (see the section 3.1.1. for the discussion about Formality), regulation of behaviours is also related to formality. Based on a preliminary observation and the difference between the B-B and K-K groups in their perceived levels of Formality and Relaxation from the questionnaire response, closed body postures by the seated participants in the present data are considered to denote their relaxation and informality.

A Straight (sitting) Posture in the present analysis is defined as a posture with four key focal parts of the body denoting less relaxed emotion: 1) sitting up straight, 2) putting hands on the top of the person's knee, 3) not spreading one's legs widely, and 4) not straightening one's legs. Any other postures containing one or more of any criteria deviating from the four criteria mentioned above are regarded as Relaxed Postures, for example, sitting with crossed legs with other criteria met about the upper body and hands.

However, some flexible applications of the criterion were made, especially for the criteria 1) sitting up straight and 3) not spreading one's legs widely. Since the backs of all chairs provided for the participants were not high enough to support the neck and some of chairs were leaned back at a slight angle, sitting upright did not literally mean for everyone an angle of 90 degrees between the person's upper body and legs. Regarding one's legs, since men usually do not keep legs and feet together as much as women do, a certain

degree of putting them aside is allowed to be perceived as meeting the criteria 3). Figure 6.1 shows an example of Straight and Relaxed Postures, particularly determined by criteria 1). An obvious difference of the back position is observed between the two participants.

Figure 6.1. An example of Straight Posture (left) and Relaxed Posture (right). An image captured from the recording of a Korean female and a British male's dyadic conversation.

Coding of this non-verbal behaviour follows "the one-second criterion" in the Posture Scoring System developed by Bull (1987). This criterion is to score "any movement which is taken up and maintained for at least 1 second" (Bull, 1987, p. 41). According to this criterion, the time during which "there is no visible movement within that posture" (Bull, 1987, p. 41) is measured as one single posture or act. However, in the present study, the time for "transition" from one type of posture to another is included in the person's previously held posture or act as long as it is less than two seconds. If the "transition time" was longer than two seconds, the time for the movement was counted together with the following posture. That is, the modified criterion in this analysis only sets the start point of (a new) behaviour. Therefore, a dichotomised categorisation was done in this measure, keeping the sum of the maintenance time of both *Straight* and *Relaxed Postures* as five minutes for all participants.

6.2.3.2. Interruptions

The target behaviour, interruptions, is measured by counting what are referred to as *Interjecting Interruptions* and *Covering Interruptions*. Roger, Bull and Smith (1988) distinguished 18 different types of interruptions. The category *Interjecting Interruptions* in the present analysis is based on their coding system, but takes a more simple definition by summing up what they classified as "successful single interruption" and "successful complex interruption" together. Overlapping and brief or extended listener responses were included in the count as long as a first speaker pauses or stops in his or her speech slightly before or after the start of a second speaker's utterance.

The reason for excluding unsuccessful single or complex interruptions, which are still categorised as interruptions by Roger et al. (1988), is that these utterances are often made without the first speaker noticing the second speaker's attempt to make a turn. Moreover, it is not sufficiently clear if the second speaker's failure in properly starting his or her turn is because of the first speaker's "snatch-back" and continuing his or her speech.

In *Covering Interruptions*, a second speaker interrupts a first speaker's speech to complete the end of the first speaker's sentence which was going to be completed by the first speaker otherwise. The first speaker may still complete his or her sentence simultaneously or slightly after the second speaker interrupts. The important point of Covering Interruptions is that the second speaker might or might not fill in the same word as the first speaker was going to complete in his or her speech. The filler words may only be the second speaker's *foreseeing* (or *predicting*) completion of the first speaker's sentence. However, the attempts to complete the interlocutor's talk instead, regardless of its accuracy, could be to some degree showing how much the listener, or the second speaker is following the first speaker or how closely reading the first speaker's mind.

Compared with *Interjecting Interruptions*, *Covering Interruptions* may be seen as an attempt by the second speaker to help the first speaker. That is, a different motivation might be behind this type of interruptions. However, it is categorised as interruptions as such an attempt still precedes (and thus overlaps) or cuts off the first speaker's talk.

To exemplify *Covering Interruptions*, an extract taken from a conversation between two male Korean participants, A and B, is given below. The extract was translated from Korean to English by the present researcher. This chunk of talk also contains examples of other target behaviours. They are included as these target behaviours will be reported in the next sections and keeping the sequence was deemed essential as it helped to understand the context. It should be noted that the transcription has not adopted any established notations from formalised methodologies such as conversation analysis (CA). A few symbols are used only to simplify the presentation in this extract. The present researcher's interpreted translation is inserted within square brackets between the directly translated phrases that are written in italics. NV denotes non-verbal behaviour. An arrow ('↑') symbolises an interruption point to the previous sentence, in a line above. This piece of conversation lasted for about 49 seconds, between 00:33 and 01:22 from the beginning of their conversation. Person B was saying that he has just finished his undergraduate course. The extract is taken after this point. The actual example of Covering Interruptions is underlined in line 14-B and 15-A (i.e. person A is the interrupter).

1-A: *Wow, what* [are you] *going to do now*[=afterwards]*?*

2-B: [I am] *preparing for* [entering a] *graduate school.*

3-A: *Ah.. Which/What* [is your] *department*[=subject]*?*

4-B: *Department of law*.

5-A: [You] <u>*have done well*[=been smart/excellent] *at school*</u>.

(A's NV)   <SMILE-------------------------->

6-B: <u>*That's not*</u>.

(B's NV)   <SMILE>

7-A: *Department of law... Then, are you planned to become a professor or the like? Or...*

8-B: <u>*Ah, cuz I'm preparing for* [a] *law school*</u>.

9-A: *Ah~,* [you are] <u>*preparing for* [a] *law school. Mmhm~ Once before, ah, cuz in the department of law,* [I] *have some friends, all a bit seem to dislike* [=be negative about] *law school*[s]</u>.

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10-B: *Yes.*

11-A: [I mean] *guys in the department of law.*

12-B: *Yes.*

13-A: *But then,* [what's] *the reason* [for you] *to choose*[=plan to go to] [a] *law school...*

14-B: *Well, now because* [the entrance quota of] *the bar exam has been reduced, a way is now, the range of choice , only to that*

15-A: ↑ *is reduced..*

14-B (sentence continuing): *direction, cannot help being reduced*[=narrowed down].

The last part of the sentence in line 14-B should be re-ordered "the range of choice cannot help but only to be reduced" in English. Yet, it was attempted in the transcription to follow the order or words in Korean language as possible, only to show that person B's use of the verb "reduced" comes well after person A's Covering Interruption by the same verb.

To count *Covering Interruptions*, first it was questioned whether the second speaker "covered" the first speaker's utterance in the same form of sentence structure. For example, if a second speaker interrupts a first speaker who was asking by saying "Are you,", the second speaker's preceding answer as "First year" is not counted as a *Covering Interruptions*. The first speaker's speech is an interrogative sentence, even though not completed, and the second speaker's speech is a part of a non-interrogative or descriptive sentence. Such a *preceding answer*, or to answer before the first speaker finishes his or her question is not taken as either *Covering Interruptions* or *Interjecting Interruptions*. It is because many speakers did not make clear end of the question, either by adding some extra words after the interrogative predicate (e.g. "did you do your degree here, or..."), which in Roger et al.'s (1988) classification is an "afterthought", or by phonetically fading out the end of utterance after an incomplete sentence. In addition, what was counted as *Covering Interruptions* was not double-counted as *Interjecting Interruptions* and vice versa.

6.2.3.3. Mirroring responses

The target behaviour, mirroring responses are measured by counting two types of responses. The first type is reflecting the speaker's speech without repeating the same speech, that is, asking for clarification (or, confirmation) by other words. An example of this type is observed in which a person asks again if what the interlocutor has just said is true, by typically saying "really?". The intention of this type of response could be a pure curiosity of the truthfulness of the statement, but might also be a mere response signalling the person's emotional reaction (e.g. surprise, sympathy) to the statement, instead of expressing it in a detailed comment. The emotional reaction hidden in the expression, "really?", would be to sympathise with the interlocutor's feeling transmitted from his or her statement. Or else, it could function as acceptance, agreement or acknowledgement of the speaker's statement, even if only ostensible. This type of mirroring responses is termed as Mirroring by Reflecting.

Certainly there might be other forms of expressions that function in a similar way as "really?". They can be the responses in a form of question tag in English, for example, "is it?", "are they?", "did you?", and so forth. However, such a response of the same structure is not possible in Korean language, because the subject of sentence is often omitted in Korean. Instead, the variables in English as exemplified above can be equivalent to a single expression in Korean, "그래? (*geurae*?)" and its equivalent in the polite form "그래요? (*geuraeyo*?)" or

"그러세요? (*geureoseyo*?)". This literally means "is that a fact?" or "is that so?". All these variants of the expression "really?" are not included in the present analysis, in order to have one comparable data source.

The second type is asking again by repeating the interlocutor's speech or simply repeating verbatim (a part of or the entire sentence that the interlocutor has just said). Answering the speaker's question using the same word or phrase is not regarded as fitting into this category, because some answers need to take the same linguistic format to the question. Mirroring responses of this second type are only limited to repeating the speaker's use of non-interrogative predicates, nouns and adjectives. An example the underlined sentences in line 8-B and 9-A of the extract presented in the above section, 6.2.3.1.

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A few things need to be clarified as to when and when not an expression is categorised as Mirroring by Repeating in the comparison of the two languages, English and Korean. First, the normal word order in Korean is the same for interrogative and non-interrogative sentences. In contrast, the inversion of the normal word order happens in English. Therefore, repeating the same sentence with inverted subject was counted in, for example, when a first speaker says "I'll do Master's here" and a second speaker responds by saying "you'll do Master's here".

Secondly, the subject of the sentence is often omitted in Koreans' spoken language, whereas its role in the sentence is more important and rarely omitted in English. Instead, the words following the subject and the verb may be omitted; it is often in the case of "same evaluation" for agreement (i.e. Pomerantz, 1984), for example, when a first speaker says "it is too far" and a second speaker responds by saying "it is". The present analysis did not count such a case as mirroring response, because it might only be delivering the fact. However, *upgrading* and *downgrading*, to borrow Pomerantz's words, were included in the count as long as a second speaker responds with the same key words of the sentence (e.g. subject, verb, adjective). For example, when a first speaker says "it is really really good" and a second speaker responds by saying "yes, it's really good". These cases were separately collected and will be discussed later in this chapter.

6.2.3.4. Age-disclosure

The target behaviour, age-disclosure, is measured by timing how soon the participants directly disclose their age or relevant information which indirectly lets the other know his or her age or hierarchical status (e.g. university entry year). Regardless of self-disclosure or answering to a question by the other person, a lapsed time is measured from the start of their recording to the moment the participants told their own age-related information to their interlocutor. The Year of One's Birth, the Entry Year of University, and the (current) Year at University were the other three types of information apart from Age. To be precise, a participant's disclosure time was measured from when the time when a target word (e.g. first year) was spoken, not when the entire utterance of a sentence in

which the target word was included (i.e. I'm a first year undergraduate in physics) ended.

6.2.3.5. Self-deprecation

For the target behaviour, self-deprecation, a first part of analysis is to qualitatively investigate the participants' self-deprecating topics during the first five minutes of interaction with their interlocutor. Later the Discussion section intensively focuses on those who particularly mentioned "modesty" or its synonyms in their reasons for ratings on the Politeness dimension as a characteristic of either their interlocutor or themselves. Detailed information about the selected participants for analysing self-deprecation is provided in the Discussion section, accordingly.

Kim (2014) systematically analyses self-deprecating language of Korean and Japanese. She has exemplified three types of self-deprecating language used by participants who did a task-based conversation: "(a) the use of self-directed negative yes/no interrogatives showing uncertainty or self-doubt, (b) self-deprecating digressions exposing one's weaknesses or personal issues, and (c) the collaborative nature of self-deprecation" (Kim, 2014, p. 82). Basically, expressions of self-deprecation in the present research are defined similarly to previous research (e.g. Kim, 2014), that is, to deny one's strengths that are exposed to the other person or voluntarily disclose one's weakness to the other.

Since the participants of the present study did not receive any task or given topic to discuss, it seems inappropriate to quantitatively measure the frequency of self-deprecating expressions. Instead, it would be more reasonable to investigate the information that the participants attempted to bring in and how the contents serve as a means of self-deprecation.

Further developing from this perspective, Self-Deprecating Attitude in the present study is understood as encompassing deprecating the self as well as enhancing or highlighting the other's strengths. An example of this can be found in the given extract in section 6.2.3.2. (i.e. line 5-A and 6-B). The hidden meaning behind this other-respecting behaviour would be the same as self-deprecating behaviour. Topics or expressions within the first five minutes that show such an

attitude were collected and compared between the groups. Details of the categories are reported with the results below.

6.3. Results

6.3.1. Inter-rater reliability

Cohen's coefficient of agreement (k) was calculated based on two raters' coding each for the K-K and B-B groups' sample recordings. The present researcher, the first rater, selected a sample of instances including both what was categorised by the present researcher as one of Interjecting Interruptions, Covering Interruptions, Mirroring by Reflecting, or Mirroring by Repeating, and what was initially considered to fall into one of these four categories but not determined to fit into any of them in the end. The inclusion of these 'non-applicable' or 'fake' instances was expected to add more strict screening in that second raters had to pay more careful attention.

Sample instances of the B-B group's target behaviours were collected from the conversations of two male-male dyads, two male-female dyads, and three female-female dyads' conversations. The selected number of each pair type from the K-K group was two for all three pair types. After training, a native British monoglot speaker, a second rater for the sample from the B-B group, coded 71 instances including the two types of interruptions and mirroring responses (i.e. a total of four categories). In the same way, a native Korean monoglot speaker, a second rater for the sample from the K-K group, coded 106 instances of the four categories. None of these two second raters have recently been in an academic sector; thus they were expected to be unbiased in the technical terms and differentiating the target behaviours from other similar behaviours. For the B-B sample, a Cohen's k was .74, and it was .75 in the case of the K-K sample. Both demonstrate (nearly) satisfactory levels of reliability in the agreement between the two raters (Cohen, 1960).

Regarding the dichotomised categorisation of postures (i.e. into a Straight or Relaxed Posture), a sample of 10 instances each from the B-B and K-

K groups' recordings were coded by the same two second raters. A 100 percent of coincidence of categorisation was found between the present researcher's coding and each of the two raters.

6.3.2. Posture

Posture was analysed based on how long one holds a straight sitting posture during the first five minute of the conversation. Each of the four groups' mean length of Straight and Relaxed Posture maintenance time was calculated and presented in Table 6.2. As some participants changed their posture during the observed duration, the sum of participants showing either Straight or Relaxed Posture (i.e. $N^b + N^c$) exceeds the total number of participants in the group (i.e. N^a). The number of participants in the K-K, Kb, Bk, and B-B groups, who showed both Straight and Relaxed Posture during the five minutes are 12, 6, 14, and 30, respectively.

Table 6.2

Mean length (min'sec") of the Straight and Relaxed Posture maintenance time and the number of participants showing each type of the postures

Group (N^a)	Straight Posture		Relaxed Posture	
	N^b	Mean length	N^c	Mean length
K-K (60)	57	4'27"	17	2'44"
Kb (21) in K-B	18	3'40"	9	4'24"
Bk (22) in B-B	17	2'27"	19	3'36"
B-B (78)	43	2'24"	66	4'21"

Note. K-K = Korean and Korean pairs, K-B = Korean and British pairs, B-B = British and British pairs, Kb = Korean participants who had British interlocutors, Bk = British participants who had Korean interlocutors

The two groups of British-British (B-B) and Korean-Korean (K-K) pairs appeared the opposite in their mean length of Straight and Relaxed Posture maintenance time. In addition, there were more participants who were holding a Straight Posture in the Korean-Korean group, whereas there were more participants who were holding a Relaxed Posture in the B-B group. Among the 17 participants who showed Relaxed Postures in the K-K group, 14 were those who started the conversation with a Straight Posture but changed into a Relaxed Posture at some point later (and some returned to a Straight Posture). Only three of the 15 participants maintained Relaxed Postures for the entire duration of first five minutes.

On the contrary, among the 66 participants who showed Relaxed Postures in the B-B group, 35 participants maintained Relaxed Postures from the beginning of their conversation until five minutes passed. The remaining 31 participants can be divided into two: those who started from a Straight Posture but changed into a Relaxed Posture, and the others who started from a Relaxed Posture but showed a Straight Posture at some point within the five minutes. There were 26 participants in the first division, and most of them changed into a Relaxed Posture soon after the conversation began.

This supports the appropriateness of the definition of Relaxed Postures. At least a third of the B-B pairs perceived the situation before the researcher exits the room, or the very beginning of their interaction with a stranger (the interlocutor participant) as relatively more formal and less relaxed than the later stage of their conversations; and they sat with a Straight Posture defined in the present analysis at least during this initial situation.

Particularly, it is evident from the British participants' postures that sitting with crossed legs and folded arms are at least avoided while shaking hands, as illustrated in Figure 6.2.: 1) the person A, on the left, sits with his arms folded and legs crossed (the top left picture frame) but the person B, on the right, does not, 2) person A uncrosses his legs and reaches his hand to person B's hand (the bottom left picture frame), 3) person A and B shake their hands (the top right picture frame), 4) after shaking hand, person B lifts his one leg and puts it over the other leg (the last two frames on the right column). Among those who already had such postures before starting their conversation (i.e. before the researcher had gone out of the room to signal the beginning of the session), when they held

out their hand for a hand shake or when their interlocutor approached to do that first, some tended to uncross their legs and unfold their arms promptly, even though most of them quickly returned to Relaxed Postures afterwards.

Figure 6.2. A frame-by-frame illustration of a postural change before and after hand shaking (from top left to bottom right in vertical order). Time lapses between 00:02 and 00:09 from the beginning of a conversation between two British males.

However, it was typically amongst male participants; some female participants still shook hands while sitting with crossed legs, as Figure 6.3. shows. Combining both cases indicates the British participants' general perception about postures such as crossed legs and folded arms do not accord with formal manner (i.e. handshake) when to be strict, but some breaks are allowed in a relaxed atmosphere. Therefore, crossed legs and folded arms during the rest of conversation would suggest that their levels of formality remains relatively free from high formality.

Figure 6.3. An example of hand shaking while sitting with crossed legs. An image captured from the recording of a British male and a British female's dyadic conversation.

It is a surprising contrast that none of the Korean participants from the K-K dyads sat with crossed legs. Moreover, only two of this group had folded arms for some minutes. In summary, this result corresponds to the findings in the previous chapters that the Koreans, compared to their British counterparts, perceived the conversation and themselves as more formal and less relaxed as demonstrated by holding such a posture. The Korean participants' Straight Postures may in turn have given their Korean interlocutors an impression of being formal and tense, consequently keeping the overall atmosphere as such.

The Korean (i.e. Kb) and British (i.e. Bk) participants in the Korean-British (K-B) dyads had similarities with as well as differences from the Korean-Korean (K-K) dyads and British-British (B-B) dyads, respectively. First of all, those who showed Straight Postures in the Kb group had about a minute shorter mean duration compared to their counterparts in K-K. Those who showed Relaxed Postures in the Kb group had about 1.5 minutes longer mean posture maintenance time compared to their K-K counterparts.

Contrastingly, those who showed Straight Postures in the Bk group had nearly the same mean duration compared to their counterparts in B-B. However, those who showed Relaxed Postures in the Bk group had about three quarters of a minute shorter mean duration for holding the postures compared to their counterpart participants in B-B.

Not only the Korean-British dyads seem to have modified the mean length of maintenance time of each posture, but the number of participants showing each posture accordingly differed from the K-K and B-B dyads, respectively. To summarise, 1) a dominant type of posture for the Korean-Korean dyads was Straight Postures and for the British-British dyads was Relaxed Postures, and 2) the extent of reliance on each type of posture for the Korean-British dyads was in between the other two groups.

A number of non-parametric analyses were employed to statistically compare the posture maintenance time between the groups. For statistical convenience, the entire sample in each group were entered into dataset for analysis because all showed at least one type of posture within the five minute. The maintenance time of each participant was converted into the decimal system.

Figure 6.4. shows median and interquartile range of Straight Posture maintenance time of each group. Since none of the four groups' data was normally distributed and the sample sizes varied between the groups, Kruskal Wallis Tests were used for a comparison of the four groups. There were significant differences between the four groups in their maintenance time for Straight Postures, $p < .000$. This and following tests were not repeated for Relaxed Postures, since the statistical results are the same. It is because the first five minutes of conversation by each participant were categorised into one of the two posture types, whereby the sum of the maintenance time for each posture

remained the same five minutes for all. Therefore, the absolute differences of maintenance time between the groups are the same in both types of posture.
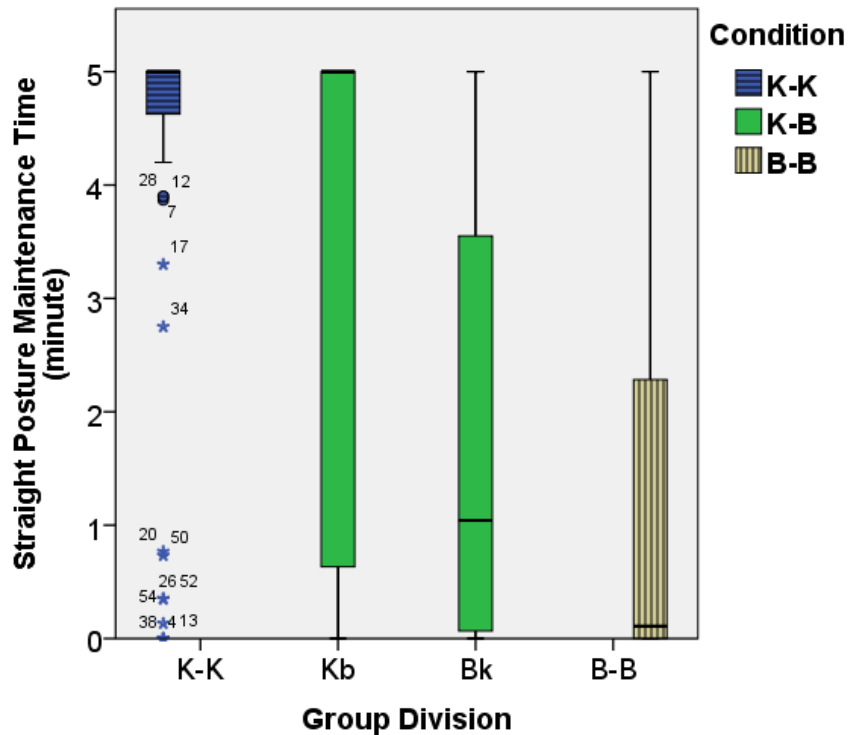

Figure 6.4. A box plot of Straight Posture maintenance time in minute.

Posteriori tests using Mann-Whitney U were conducted for the six possible sets of comparison: 1) K-K and B-B, 2) Kb and Bk, 3) K-K and Kb, 4) K-K and Bk, 5) B-B and Kb, and 6) B-B and Bk. The Bonferroni method was employed to set a minimal acceptance level of significance. The modified criterion was 0.83% in this case. In the Straight Posture maintenance time, K-K was higher compared to B-B, $U = 701.00$, $Z = -7.385$, $p < .000$, and compared to Bk, $U = 228.00$, $Z = -5.059$, $p < .000$; Kb was higher than B-B, $U = 411.50$, $Z = -3.618$, $p < .000$. There was no significant difference between Kb and Bk, $p = .048$, between K-K and Kb, $p = .068$, and between B-B and Bk, $p = .070$.

In summary, both Korean groups (K-K and the K-B's subgroup, Kb), regardless of the nationality of their interlocutors, maintained Straight Postures longer than the B-B group. The British subgroup (Bk) in K-B showed slightly longer Straight Postures than the B-B group, but the difference was not

significant. Also, most of the participants in K-K tended to keep only a Straight Posture and not to change to Relaxed Postures.

6.3.3. Interruptions

For each participant, the number of times using each type of interruptions as described in the Method section was counted. Table 6.3 presents the number of users (i.e. N^b) who showed the target behaviour at least once, their percentages of the sample size in each group (i.e. N^a), and the median frequency of the behaviour.

Table 6.3

The median and interquartile range (IQR)of Interruptions by groups

Interruption Type	Group (N^a)	N^b of Users (%)	Total Frequency Observed	Maximum Frequency by Single User	Median (IQR)
Interjecting Interruptions	K-K (60)	44 (73.33)	158	8	2.00 (4.00)
	Kb (21) in K-B	15 (71.43)	60	9	3.00 (5.00)
	Bk (22) in B-B	18 (81.82)	53	10	1.50 (2.00)
	B-B (78)	69 (88.46)	243	11	3.00 (4.00)
Covering Interruptions	K-K (60)	30 (50.00)	38	3	0.50 (1.00)
	Kb (21) in K-B	6 (28.57)	6	1	0.00 (1.00)
	Bk (22) in B-B	12 (54.55)	18	3	1.00 (1.00)
	B-B (78)	21 (26.92)	26	2	0.00 (1.00)

Note. K-K = Korean and Korean pairs, K-B = Korean and British pairs, B-B = British and British pairs, Kb = Korean participants who had British interlocutors, Bk = British participants who had Korean interlocutors

Since none of the four groups met a test of normality (Shapiro-Wilk) and the sample sizes varied among the four groups, Kruskal Wallis Tests were used

for a comparison of the four groups in their frequency. The four groups significantly differ from each other in the frequency of Covering Interruptions, p < .01, but not in Interjecting Interruptions.

A posteriori tests were conducted using Mann-Whitney U. According to the Bonferroni criteria, a minimum acceptance level of significance was modified to 0.83%. In Covering Interruptions, K-K's frequency was significantly higher compared to the B-B group, U = 1807.00, Z = -2.689, p = .007.

6.3.4. Mirroring responses

For each participant, the number of times was counted when they used Mirroring by Reflecting (i.e. responding with the word, "really?") and Mirroring by Repeating Verbatim as described earlier. Table 6.4 shows the results of observation and the median frequencies.

Except for the Kb group's frequency of Mirroring by Repeating Verbatim, none of the other cases met a test of normality (Shapiro-Wilk). Kruskal Wallis Tests were used for a comparison of the four groups in their frequency. The four groups significantly differed from each other in the frequency of Mirroring by Repeating Verbatim, p < .000, but not in the frequency of Mirroring by Reflecting.

A posteriori test was conducted using Mann-Whitney U. According to the Bonferroni criteria, a minimum acceptance level of significance was modified to 0.83%. The test found three cases of significant differences between the four groups' use of Mirroring by Repeating Verbatim: B-B group was lower than all other three groups, K-K group, U = 1323.00, Z = -4.456, p < .000, Kb group, U =394.00, Z = -3.749, p < .000, and Bk group, U =408.00, Z = -3.853, p < .000.

Table 6.4

The median and interquartile range (IQR) of mirroring responses by groups

Mirroring Response Type	Group (N[a])	N[b] of Users (%)	Total Frequency Observed	Maximum Frequency by Single User	Median (IQR)
Mirroring by Reflecting	K-K (60)	28 (46.67)	53	5	0.00 (2.00)
	Kb (21) in K-B	8 (38.10)	17	4	0.00 (2.00)
	Bk (22) in B-B	10 (45.45)	16	4	0.00 (1.00)
	B-B (78)	31 (39.74)	49	5	0.00 (1.00)
Mirroring by Repeating Verbatim	K-K (60)	51 (85.00)	193	12	3.00 (3.00)
	Kb (21) in K-B	20 (95.24)	69	9	3.00 (5.00)
	Bk (22) in B-B	20 (90.91)	85	15	3.00 (3.00)
	B-B (78)	54 (69.23)	109	7	1.00 (2.00)

Note. K-K = Korean and Korean pairs, K-B = Korean and British pairs, B-B = British and British pairs, Kb = Korean participants who had British interlocutors, Bk = British participants who had Korean interlocutors

6.3.5. Age-disclosure

For each participant, the lapsed time between the beginning of the interaction with their interlocutor (or the beginning of their video recording, if they started their interaction before shooting the recording) and the time when they first disclosed their age and/or age-related information to their interlocutor. If a participant disclosed different types of age or age-related information within the five minutes, they were all counted separately for each category. Two analyses were conducted separately for the first disclosure times and the following disclosure times (i.e. for the second time of disclosure and more). This was allowed in this analysis, as it was deemed to provide meaningful data as well, in terms of the abundance of such information during the observed five minutes. A second attempt of age-disclosure (as long as a different type of information was

disclosed from the first attempt) would mean the need for clarifying the ambiguity in the information disclosed earlier.

Age-related information was gathered from three types of information. One of them was commonly found in both cultures, one's year (or grade) in the university or in their course. In consideration of the fact that all of the participants except two were university students or just finished their degree, it is expected that their self-introduction at the initial stage of conversation would not much diverge from what they study and which year they are in. Those who merely introduced their course or level of study (e.g. doing a Master's degree or a PhD course) were not counted in this category, neither in any other categories.

The other two are only peculiar to the Korean pairs. As discussed earlier in Chapter 5, hierarchical or social relationships are usually determined by age gap or the senior-junior relationship in Korean societies. There are other possibilities to inform people about one's age without directly disclosing the age itself: the year of one's birth, the entry year of one's first degree. Detailed meaning behind these two types of information is discussed later in this chapter. Regardless of the types of information (i.e. the Year of One's Birth, Age, the Entry Year of University, the Year at University), the target behaviour is referred in this study as age-disclosure, unless specification of the information type is necessary.

It needs to be reminded that the present analysis was only conducted for the first five minutes; therefore, those who did not tell any of the four types of information within this observed time were marked as no response, and thus not included in the final analysis. The disclosure time was converted to minute unit digit. The median and interquartile range of the first age-disclosure time are presented in Figure 6.5. to Figure 6.7., for the Korean-Korean (K-K), Korean-British (K-B), and British-British (B-B) dyads, respectively. Other than the K-K group's age-disclosure by the Year at University, no other cases met the criteria for a test of normality (both Kolmogorov-Smirnov and Shapiro-Wilk). Therefore, non-parametric tests were used for all following analyses.
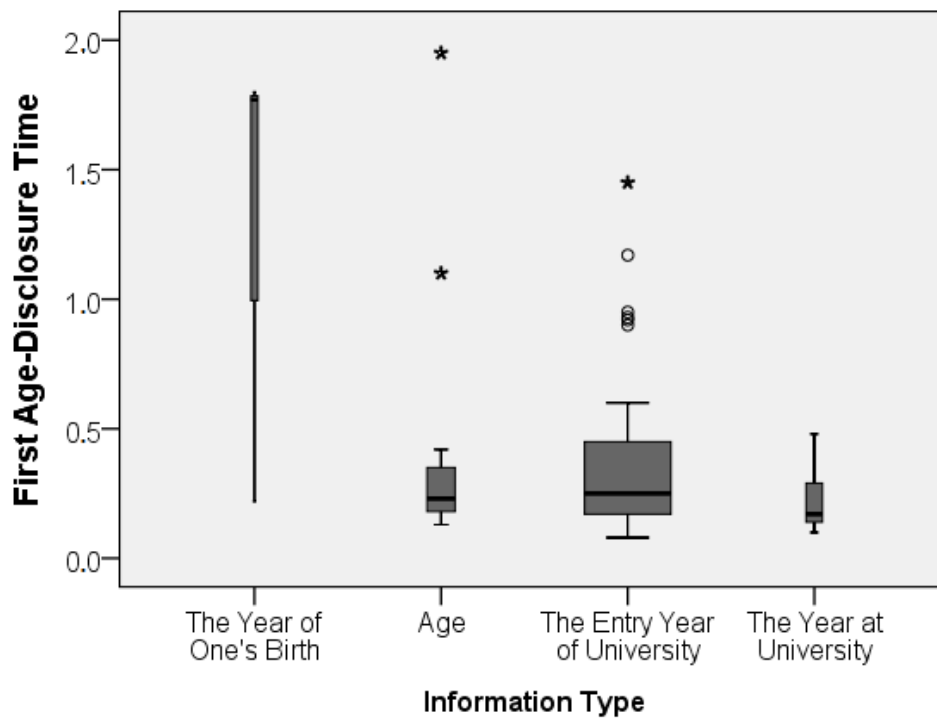
Figure 6.5. A box plot of age-disclosure time according to the information types by the Korean-Korean pairs.

In the Korean-Korean dyads (N=60), except one participant, all others revealed their age or age-related information to their interlocutor within the first five minutes of interaction. In their first age-disclosure, the most widely used information type was the Entry Year of University (N=37), followed by Age (N=12), the Year at University (N=7), and the Year of One's Birth (N=3). Most of these participants' age-disclosure behaviour occurred less than a minute after the beginning of their conversation.

The Korean (Kb, N=21) and British (Bk, N=22) participants in the inter-cultural conversation group (i.e. K-B) were collapsed into one sample for the following reason. Age-disclosure is deemed to be more reciprocal than the other target behaviours; age-disclosure is often in a form of answer to the interlocutor's question, which in turn lets the interlocutor do self-disclosure if he or she did not beforehand. Even if no one initiated the other's age-disclosure, people tend to disclose a similar type of age-related information once the other one first does self-disclose. This pattern was in fact observed among the participants in the K-B group. A similar number of participants in Kb and Bk disclosed the same two

types of information and the (absolute) difference in the average lapsed time until age-disclosure between the two subgroups was 0.45 minute for Age and 0.18 minute for the Year at University. By merging data from Kb and Bk into one sample, it was expected to be more comparable to the other groups' data which included both interactants of each dyad.
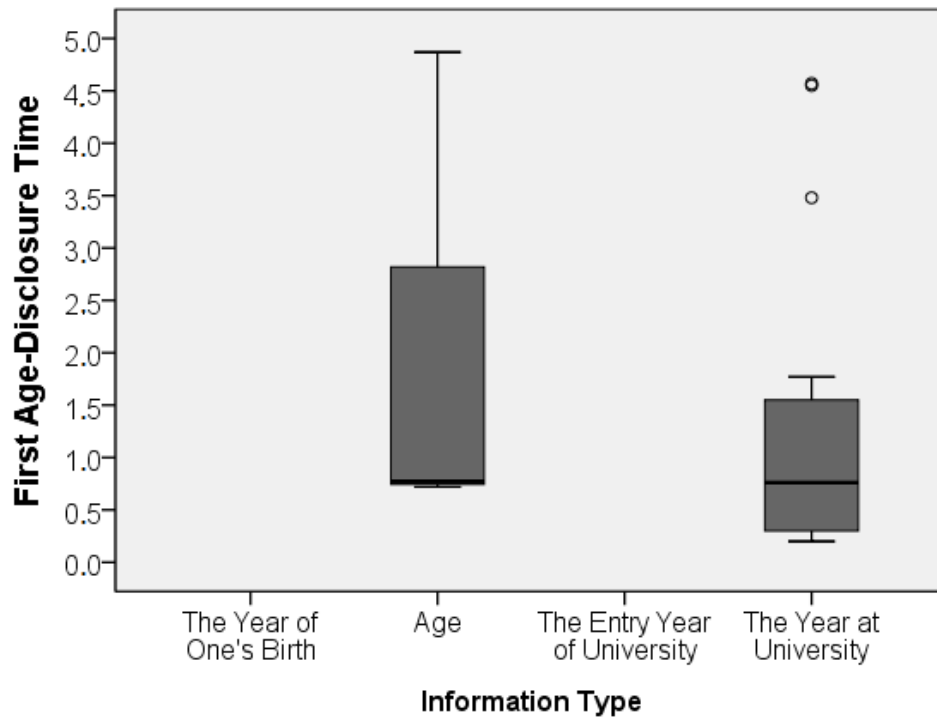

Figure 6.6. A box plot of first age-disclosure time according to the information types by the Korean-British pairs.

Figure 6.6. show the collapsed data from the Kb and Bk in the Korean-British dyads. Among the Koreans (N=21), two participants disclosed their age and seven participants disclosed their current Year at University. Among the British (N=22), only one participant disclosed his or her age and 11 participants disclosed their current Year at University. The others in this group, who said they are doing a Masters or a PhD course at the university, were not included in the analysis (i.e. eight Koreans and two British) as clarified before.
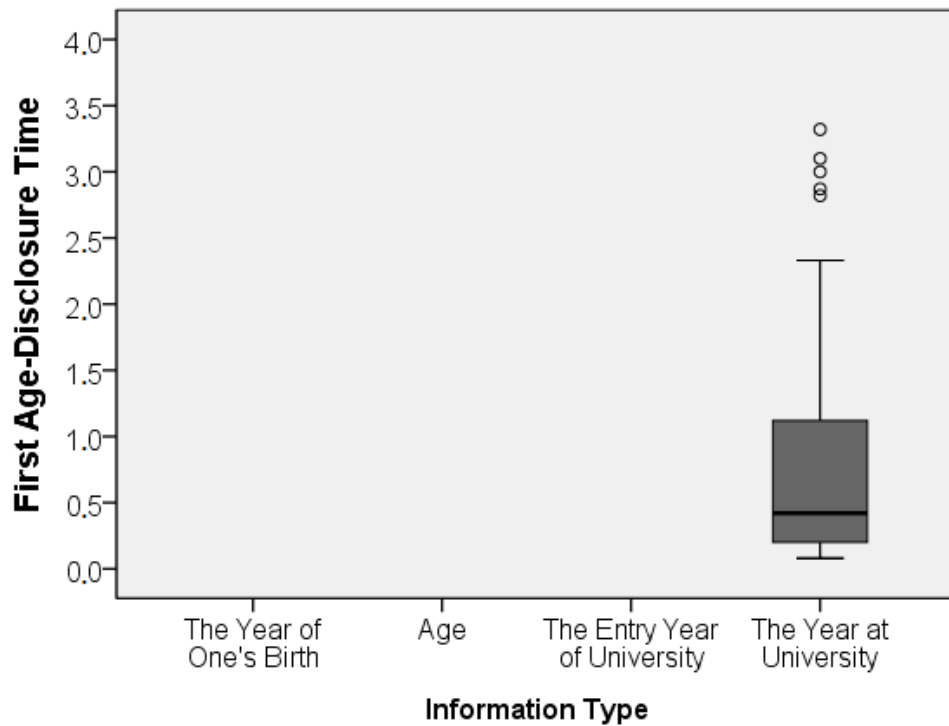
Figure 6.7. A box plot of first age-disclosure time according to the information types by the British-British pairs.

Figure 6.7. illustrates the age-disclosure time of the British-British dyads (N=78). Fifteen participants from this group were not included in the analysis, of which 10 were those who did not show the age-disclosure behaviour within the first five minutes, and five only said that they were doing a Master's or PhD course at the university. There was one participant who said he or she was a first year PhD student. This was regarded as the Year at University, and consequently included in the analysis. Most of the other participants disclosed their current Year at University within the first minute of their conversation.

A Kruskal Wallis Test was used for a comparison of the three groups. The three groups significantly differed from each other in their time of age-disclosure regardless of the type of information, $p < .000$.

A posteriori tests using Mann-Whitney U test were conducted for the three possible sets of comparisons: 1) K-K and B-B, 2) K-K and K-B, 3) B-B and K-B. The Bonferroni method was employed to set a minimal acceptance level of significance; the modified criterion was 1.67% in this case. Regardless of the

types of information, the disclosure time of the participants in K-K was significantly earlier compared to K-B group, U = 252.00, Z =-4.022, $p < .000$. However, there was no significant difference between K-K and B-B groups, $p = .020$, and between B-B and K-B groups, $p = .025$.

The next analysis was conducted by dividing each of the three groups (i.e. K-K, K-B, B-B) according to the type of information for disclosure. It was because each type of information may have a different meaning to listeners and play a different role in the conversation; therefore, a separate handling for each data seemed necessary in order to prevent overlooking or misinterpreting the potential meanings attached to the subcategories of this target behaviour. Only for the purpose of simplicity, a sequence of numbers was assigned to each subgroup: Group 1 to 4 are the participants in K-K who disclosed the Year of One's Birth (N=3), Age (N=12), the Entry Year of University (N=37), and the Year at University (N=7), respectively; Group 5 and 6 are the participants in K-B who disclosed Age (N=3)and the Year at University (N=18), respectively; Group 7 is the participants in B-B who disclosed the Year at University (N=62). The seven subgroups were compared through a series of Mann-Whitney U tests.

Prior to comparisons of mean ranks, a Kruskal Wallis test found significant differences between the seven subgroups, $p < .000$. Twenty-one possible varieties of pairs can be made from these seven subgroups. However, the subgroups within the same condition (i.e. K-K, K-B, or B-B) were not compared with each other; each subgroup was compared only with other subgroups in a different condition. A total of 14 possible comparison pairs were therefore obtained. A minimal acceptance level of significance was reduced from 5% to 0.36% by the Bonferroni's method. According to this criterion, significant differences were only found between Group 3 and Group 6, U = 147.00, Z = -3.339, $p = .001$, and between Group 4 and Group 6, U = 13.50, Z = -2.997, $p = .003$. The mean rank of both Group 3 and 4 was higher than Group 6.

In short, both K-K and B-B dyads disclosed their age and/or age-related information significantly quicker than K-B within the first five minutes of their conversation regardless of the types of information. When dividing each condition by the different types of information and comparing separately between different types from different conditions, the time when those participants in K-K who disclosed either their age or their Entry Year of University was significantly earlier

than the time when those participants in K-B who disclosed their current Year at University.

A total of 31 participants disclosed a different type(s) of information after the first age-disclosure behaviour. Those who attempted one more type of age-disclosure after the first disclosure were found in K-K (24 observations) and Bk group (2 observations) only. Among these Koreans, the most frequently used information type for their first age-disclosure was their Entry Year of University (N=20), followed by Age (N=3) and the Year at University (N=1). In their second disclosure, the most frequently used information type was their current Year at University (N=11) with mean disclosure time of 2.32 minutes, followed by Age (N=7) with mean disclosure time of 0.86 minutes, the Entry Year of University (N=3) with mean disclosure time of 0.72 minutes and the Year of One's Birth (N=3) with mean disclosure time=0.77 minutes. Those who attempted two more types of age-disclosure after the first disclosure were only found in K-K (5 observations). For these data, no statistical comparison was conducted due to the incomparability of the data between the groups. A detailed discussion of these observations is made later in this chapter.

6.3.6. Self-deprecation

Overall, the initial opening topics covered within the first five minutes of conversations by both intra-cultural conversation groups appeared similar. The common topics include introduction of their subject of study and age or age-related information, reasons for participating in the present conversation experiment, experiences of other experiment participations, exploration of possible mutual friends (once they disclose their department or subject of study), current accommodation (i.e. college accommodation or off-campus private housing), where they are from (i.e. hometown or the residence city of their family), any involvement in activities (e.g. societies at the university), plans after graduation, and so on.

Conversations of most of the dyads in the Korean-Korean (K-K) and British-British (B-B) pairs flowed not very differently from these sequences during the first five minutes. The inter-cultural conversation group, the Korean-British (K-B) dyads, however, had slightly different flows of topics. That is, they often

developed their conversations from the recognised cultural differences of them. Moreover, the K-B dyads encountered with more pauses and miscommunications due to some of the Korean participants' insufficient fluency in English. The K-B group's data are therefore thought to produce less comparative data to the K-K and B-B groups' data, and were consequently excluded from the final analysis.

Self-Deprecating Attitudes based on self-deprecating topics or expressions of self-deprecation were collected from the participants' first five minutes of conversations as introduced in the Method section. At the expression level, there were two types of combined self-deprecating expressions and single self-deprecating expressions observed. One of the combination types is self-deprecating expressions preceded by the other-respecting expressions (Type 1) and the opposite pattern (Type 2) is another; these two types are in a form of paired event, thus the first and second speakers' role is distinguished from each other. Single self-deprecating expression (Type 3) is that which is not preceded or followed by the interlocutor's other-respecting or other-comforting remarks.

Among the 30 Korean-Korean pairs, 18 pairs' conversations (60%) included one of the three types of self-deprecating expressions from the observed data. Twelve cases of these were the first type, and there were two of the second type and six of the third type. Contrastingly, only six pairs' conversations (15.38%) contained self-deprecating expressions among the 39 British-British pairs, of which five were Type 3 with only one case of Type 1.

The first type often takes a form of compliment and compliment response. Compliment responses have been much studied by researchers (e.g. Pomerantz, 1978). A number of cross-cultural comparative studies (e.g. Tang & Zhang, 2009) have found that East Asian people tend to use evading or rejecting compliment responses more, while English speakers who use the acceptance strategy more when responding to compliments. The Korean participants' main compliment response style in the present study is consistent with these findings, and the responders used self-deprecating expressions.

A more important point is that such self-deprecating responses were initiated by the first speaker's boosting remarks which not only praise the recipient's ability, personality traits or appearance, but also highlight some known hierarchical status of the recipient. An example can be linked back to the earlier

extract (i.e. in section 6.2.3.1.) from the K-K dyad who were discussing about law schools: a 27-year old male Korean participant (person A in the extract) attempted once more to boost his interlocutor (person B in the extract) regarding the same content as the one in line 5-A of the extract, "[you are a] *law* [student], *then* [you must have] *studied hard/well*" (or, the latter part can also be translated as "[you must have] *been excellent in* [your] *studies*"). Person B, a 25-year-old male participant's response was the same as the one in line 6-B of the extract: he smiled and said "it's not". Person B's response can be understood better with some background information of general expectation and facts: the department of law at Korea University has in fact the highest entry standards at the university apart from its medical school; also, the overall rank of this university is generally known to be within the top five in Korea. Therefore, person B's denying response is clearly an expression of Type 1 Self-Deprecating Attitude.

The difference between Type 2 and 3 is whether the first speaker's self-deprecating expression initiates the second speaker's comforting or empathising remarks that make up for the first speaker's expressed weakness. Type 3 may happen because the first speaker's speech is intended as self-deprecating humour, but sometimes because it may be perceived by the listener as too serious to give response. This type is more clearly used by some participants of the B-B group, even though a quantitative comparison is not adequate here. An example of Type 3 is from a B-B dyad who were both first year: the female participant asked, "*do you work or up here or any societies...?*" and the male participant answered, "*no, I'm far too lazy*" to that question.

This example can be compared with a K-K dyad's use of Type 2 expressions, where a 23-year old male participant, A, was asking his 20-year old female interlocutor, B, to guess his age. When the person B said "twenty-two?", the person A said "*I'm twenty-three. It's first time to meet someone who sees me younger than I actually am*". The person B's response was then "*ah, really*? [you] *look young*". In this example, the person B tries to cover the person A's self-deprecating expression, that he looks old. Afterwards, the person A's confirming remark of self-deprecation followed as "*oh*, [I was told] *I looked like as if a twenty-four-year old, even when I started uni*", which made the person B, who probably perceived it as a humour, laugh in the end.

A final part of the analysis was to look into how the participants led their conversation into self-deprecating topics. If a topic which was covered just before the end of the first-five-minute time frame, a slightly longer data source than the five minutes was allowed until the members of dyad changed to a different topic. This widened data source was only for this particular analysis in order to collect more sufficient information of the topics. Three types of topics were distinguished, namely by the time line: the stories of one's past, present, and future. Subjects of the stories for a particular analysis are about one's own hardship or sufferings, and concerns or worries. The K-K dyads tended to disclose their past hardships (e.g. an experience of hard labour while doing her placement at a resort) and present sufferings (e.g. difficulties in finding or doing some part-time jobs for earning their living expenses) more easily and in more details than the B-B dyads. In addition, although both K-K and B-B groups seemed to be concerned about the uncertainty about future plans after graduation, the severity of the Koreans' anxieties was expressed in a much stronger way than the British participants who talked about similar topics. The intention of the Koreans speaking frankly to disclose their own troubles and hardships might be to give the interlocutor an impression of humbling themselves, in a similar way as the categories of self-deprecating expressions.

Another distinctive observation found from the K-K group is when a dyad noticed the senior-junior relationship between them through the age-disclosure behaviour, the junior student was willing to talk about his or her concerns and the senior student tended to listen and give advice to the junior student. This unspoken agreement in establishment of such roles in the conversation as if they are a mentor and a mentee is also a part of showing conformity to the hierarchical status between the two interactants. In this way of self-presentation by the junior may convey an impression of a 'relatively weaker and inexperienced person' to the senior.

In summary, self-deprecating expressions and self-deprecating choice of topics were not as obvious and noticeable features as the other target behaviours in either the K-K or B-B dyadic conversations. Consequently, the observations were not quantified, or statistically compared between the groups. However, the K-K pairs overall tended to show Self-Deprecating Attitudes more intensely than the B-B pairs, at least during the initial stage of their conversations. The

percentage of the users of this behaviour in the K-K dyads was about 3.7 times more than the percentage of the users in the B-B dyads. Moreover, the Korean users showed more variety in the range of self-deprecating expressions and self-deprecating choice of topics than the British users.

6.4. Discussion

The target behaviours 1) to 3) will first be discussed together, followed by age-disclosure and Self-Deprecating Attitude respectively. It is because the first three target behaviours are individuals' behaviour compared to the target behaviour 4), age-disclosure which entails a higher reciprocity as mentioned earlier. They are also easily quantified and the frequency is comparative to each other. Also, the first three target behaviours seem to be interconnected with each other in explaining the way in which levels of Formality, Relaxation, and psychological proximity are expressed. However, age-disclosure and Self-Deprecating Attitude need to be approached differently, since the content and quality of the information is more important in these behaviours.

6.4.1. Posture, interruptions, and mirroring responses

By integrating the results of analyses on these three target behaviours, posture, interruptions, and mirroring responses, it can be confirmed that the participants' written assessments of themselves and their interlocutor reflect observable behaviours, except the use of *Interjecting Interruptions*. The video analyses of the non-verbal and verbal behaviours seem to verify the cultural differences reported in the previous chapters.

First, the Korean-Korean (K-K) dyads perceived the situation and possibly each other as more formal than the British-British (B-B) dyads. It can be seen that the dominant posture for them was a Straight Posture and that they mostly maintained such a posture without big changes at least during the first five minutes of their interactions. One thing that cannot be ignored is that influential factors leading to the observed level of formality and tension in the K-K dyads

might be multi-faceted, rather than solely resulting from the situation of meeting someone new and to have a time-set conversation.

It could be due to the anxiety of being filmed. Linking to the idea of inter-dependent self-construals (Markus & Kitayama, 1991) and low affective autonomy (e.g. Ferris, 2010) which characterise East Asian cultures including Korea, that the Koreans compared to the British participants might have had bigger pressures from *the absent audience* in front of the video camera. However, as Dörnyei (2007) sees, "even in our age when video cameras are common, the process of videotaping in the classroom may distract the participants and may elicit out-of-the-ordinary behaviour on the part of both the teacher and the students" (p. 184). Therefore, the setting of video-camera recording may have affected all groups to the similar degree as a baseline. For the K-K group, there could have been an additional factor for involving elements of formality and tension: the hierarchical relationship between the two participants when there is an age gap.

Relating this observation to the differences in the two groups' ratings on the Politeness dimension, it can be concluded that the B-B group's politeness management could be conducted within a relaxed context, whereas the K-K group's politeness management would probably not.

The frequency of Interjecting Interruptions did not much differ between the K-K and B-B groups, but Covering Interruptions did. There could be a possibility that Korean and English cannot directly be compared in terms of Interjecting Interruptions, and the role of Covering Interruptions may differ between the two groups.

There is a potential ambiguity for Korean speakers in the way in which their language is linguistically operated and socially communicated: 1) to peter off the end of an utterance or sentence is often adopted when the need for using the honorific sentence-ending form is not clearly established, and 2) the subject or sometimes even object of the sentence can be omitted in conversations while speaker and listener are still likely to understand through the context (i.e. high-context communication; see Hall, 1976; see also Chapter 2 for theories of cultures). Therefore, it could be difficult in distinguishing overlapping interruptions

in the Korean language, which was a part of the measure of Interjecting Interruptions in the present study.

As for the B-B group's usage of Interjecting Interruptions, it seems that the high frequency is in part originated from the rich nature of the "listener response" in English language; "extended listener response", as identified by Roger et al. (1988), may often occur in a form of interruptions. This might have increased the count of Interjecting Interruptions in the B-B group. Consequently, the high frequency of Interjecting Interruptions in the B-B group would also include cooperative behaviours to some degree.

Interestingly, the K-K and B-B groups' use of Covering Interruptions had a significant difference. Wierzbicka (1991) also argues about "the Japanese conversational principle of leaving sentences unfinished so that the addressee can complete them" (p. 81). She evaluates this principle, together with the unclear turn-takings in Japanese speakers as 'collective sentence production' and explains that it "reflects the Japanese cultural values of interdependence, co-operation, and 'groupism'" (p. 82). Although what is referred in her context is different from Covering Interruptions, in that the focus of the Japanese conversational principle is on the speaker, "leaving sentence unfinished" while the focus of Covering Interruptions is on the interrupters, the users of completion offering and Covering Interruptions seem to have similar motivations and intentions as Wierzbicka claims.

The Kb group's high usage of Interjecting Interruptions questions whether these participants recognised an appropriate turn-taking point and responded accordingly to their British interlocutors. However, considering the Bk group's high ratings of interlocutor (i.e. Kb) on the Politeness dimension, it can be inferred that the Kb group's Interjecting Interruptions may have been tolerated, or even had a positive function, to their interlocutor, the Bk group. Interruptions observed in the current data may have left a similar impression to the use of overlap by New Yorkers in Tannen's (1981) study. She explains that "overlap is used cooperatively by the New Yorkers, as a way of showing enthusiasm and interest, but it is interpreted by non-New Yorkers as just the opposite: evidence of lack of attention" (p. 138).

More obvious differences were observed by the Korean-British group. For Interjecting Interruptions, both Kb and Bk had high percentages of users. However, as can be seen in Table 6.2, the Kb group's percentage of users is actually higher than the Korean-Korean group's whereas the Bk group's percentage is slightly lower than the B-B group's. For Covering Interruptions, the three groups except the Kb group had similar percentages of users, about 40 percent of their total number of participants. The Korean-Korean group's percentage is about 1.40 times larger than the Kb group's. In other words, it demonstrates that the Kb group did not attempt as much Covering Interruptions as the Korean-Korean group, probably due to less fluency in English. This result supports the findings reported in Chapter 5 that the Kb recognised that they received help from their British interlocutor (i.e. the Bk group) for when they encountered difficulties in finding proper words in English.

For a much finer and clearer comparison, each type of interruptions as distinguished by Roger et al. (1988) would need to be counted separately in future research. In other words, only the type of interruptions which the listeners may perceive with negative feelings should be included in order to make a link to the results of analyses in the participants' reasons for their ratings, that the Turn-Taking was an important feature determining the levels of politeness for the B-B group. It is then expected that the two cultures have different frequencies in different types of interruptions.

Nevertheless, the result that more than three quarters of the participants in both K-K and B-B groups used overlapping interruptions would suggest that most of the dyads in these groups had relatively lively conversations. Interestingly, the percentage of users in the B-B group was about 20 percent more than that of the K-K group and nearly 100 percent; it seems that it is also related to the B-B dyads' perceived high relaxation and lesser formality.

The Korean (Kb) and British (Bk) participants in the K-B group, compared to their counterparts, K-K and B-B, respectively, showed a different range of frequency in the use of Interruptions: comparing the percentage of Covering Interruptions users, Kb had a smaller ratio (i.e. 28.57 %) compared to K-K (i.e. 50.00 %), whereas Bk had a higher ratio (i.e. 54.55 %) compared to B-B (i.e. 26.92 %). It can be inferred that, in an inter-cultural encounter, the fluency of a language and the situational factors play important roles in carrying out the same

linguistic habits as when speaking in one's native language and talking to a person from the same culture.

The use of mirroring responses appeared to differ depending on the participant's cultural background, particularly in terms of mirroring behaviour by repeating verbatim the interlocutor's utterance. Not only was the percent of users in the K-K group more than 10 percent higher than that of the B-B group, but the average usage of the Korean users was about 1.6 times more frequent than that of the British users. This result seems to indicate the tendency of higher susceptibility to the other's speech for the users in the K-K group and at the same time the importance of individuals' own digesting and responding to the other's speech for the users in the B-B group.

It is a possible inference that the increased frequency of mirroring responses by the K-B dyads is related to the special situational influence for the Korean-British dyads: the foreignness factor and the need for communication repairs for and from both sides due to the Kb group's insufficient English speaking and listening abilities. Therefore, it would demonstrate that there is a higher demand for clarifying speech in an inter-cultural conversation. Revealing that the person might not have understood something from the interlocutor might result in loss of the speaker's face. To avoid this, Mirroring by Repeating Verbatim (or, at least to try mimicking) could act as a more indirect strategy instead of asking for clarification. Besides such a communicative purpose of clarification, the high usage of repeating behaviour could also imply unconscious willingness to understand, or sympathise with their interlocutors for the participants in the inter-cultural conversation situation.

In summary, the Korean-Korean dyads tended to use more Mirroring by Repeating Verbatim than the British-British dyads, and the increased usage of such a type of responses by the Korean-British dyads seems to be concerned with the situational factors. In any case, these mirroring responses may have reinforced the positive side of first impressions to the interlocutor, corresponding to the results of the reasons (as reported in Chapter 5), where good listener attitudes were often appreciated by the majority of the participants.

6.4.2. Age-disclosure

The next topic of analysis, age-disclosure, needs more background information before further discussion about the observed differences between the K-K and B-B groups. There are a number of reasons why disclosing one's age is important for Koreans. First of all, the four participants from the Korean-Korean pairs (K-K), whose conversations were partly quoted as examples of the Type 1 and 3 self-deprecating expressions in the Results section, in fact their age was said one year older than the age written in the quotations. This is because Korean people have two ways of counting their age, namely, to count age in full and to count by a traditional Korean way.

In order to avoid confusions, the present researcher calculated all participants' age by subtracting the year and month of the participants' birth from the time they participated in the experiment, and converted each value into the decimal scale. This can be understood as in 'Western' custom. This method has been applied throughout all chapters in the present research. The only problem was when some participants' actual speech needed to be directly quoted as in the case of this chapter. Therefore, it should be noted that the age in the quotations is only modified to be in the Western way of counting so to give the comparable information to any reader.

The Korean way of counting age starts from conception, and, thus, regards a newborn baby as roughly one year old. Moreover, Koreans have traditionally reckoned that a person gets a year older after the new year's day in the lunar calendar (i.e. roughly one to one and a half month after the first of January in the solar, or 'Western', calendar), and many Koreans still follow this concept when clear clarification is not necessary.

In addition to the ambiguity in counting one's age, there used to be an issue with the time of entering into primary school for those whose birthday is in the early months of the year. To only briefly explain, it used to be possible for those born in January and February to enter their primary education together with those born the year before them, because all education in Korea starts the academic year from the first week of March. Consequently, there could be some students with nearly a year's age gap within the same class; for example, a person, A, with his birthday in February in 1985 and another person, B, with her

birthday in March in 1984. In fact, this will happen in the same way in any country where a certain age group is only expected to enter primary school. However, an important point is that Westerners do not seem to be interested in detailing this in any context, in contrast to Koreans.

For such reasons, the Year of One's Birth can be the more accurate information than disclosing one's age that might be different according to the person's choice of counting. Often, people like the person A exemplified above, give additional information when disclosing the Year of Birth, for example, "the *early '85"* in order to indicate his or her early entrance to primary school, whereas the person B would only say the Year of his or her Birth is '84.

At university level, there are also special socio-cultural factors in Korea which bring a wider range of age cohorts into the same year group of university. 1) The first difference is that universities in Korea take a four-year-course system, except vocational collages with two-year-courses. 2) There are a high number of students resitting the College Scholastic Ability Test (i.e. which is equivalent to the SAT in America) in a hope to get a higher mark. 3) Many students take a leave of absence during their course for a number of reasons: all men are expected to serve the military duty in Korea for about 2 years, more and more students prefer to study abroad for some time before graduation, and some would postpone to finish their course due to financial issues or for keeping the affiliation until they find a job, and so forth.

Therefore it is not a big surprise to encounter a person of older age in the same Year (grade) at University. Certainly it is not only true in Korea but can be the same in most contexts in many countries. However, the use of this information appears differently to the Korean speakers. Since these issues make the Year at University an indirect source of age-related information, the Entry Year of University is, instead, more importantly used for Korean university students. This may explain the result that the K-K dyads disclosed their Entry Year of University the most, followed by Age, while the Year of One's Birth and the Year at University were still used by some participants as age-related information.

All of these explanations concerning the age-disclosure behaviour seem meaningful in link to the known importance of hierarchical relationship according

to the age gap or senior-junior relationships in Korean society. Consequently, the politeness management style in Korea cannot be understood without considering the social or hierarchical distances between the interactants.

To put it together, the Year of One's Birth, Age, and the Entry Year of University should be differentiated from the Year at University in both cultures, and each information type delivers the same content in both cultures. The first three types of information have stronger explaining power for determining the actual age gap between the two interactants. In contrast, the Year at University may not be relevant enough to figure our one's age as genuine demographic information. The only difference between the two cultures is whether a particular type of information contributes to establishing the hierarchical relation between two interactants.

In line with this point, the statistical results from the comparisons of the disclosure time between the three groups (or between the seven subgroups divided by the information types) require a careful interpretation. Although there was no significant difference between K-K and B-B, the understanding of the two groups need to focus on the fact that the Entry Year of University was the most frequently disclosed information type by the K-K dyads, whereas the Year at University was the only type of information among the four types used by the B-B dyads.

A possible conclusion for the K-K dyads' age-disclosure behaviour is that they need direct information to know each other's age, so that they can regulate their behaviour or relax the regulations accordingly. For example, some participants changed the levels of honorifics after their dyad's age-disclosure (see also the next section, 6.4.3. Self-Deprecating Attitude, as a related discussion of this point). More importantly, from the fact that the average time of disclosure after the beginning of their conversation was a minute or less, it can be inferred that they were open in self-disclosing or asking such "personal" information to their first-encountering interlocutor, whereas the B-B was not.

The B-B dyads' age-disclosure behaviour is understood as playing a different role in their conversation compared to the K-K dyads. The B-B group's disclosure of one's Year at University was mostly done by a part of self-introduction, following their disclosure of the course, level, or subject of study.

This stands in contrast to the Entry Year of University, which tends to be a part of such a self-introduction by most of the participants in K-K. This 'basic' information seems to function for establishing common ground and relating one to the other, for example, in terms of similar experiences.

In short, none of the B-B dyads disclosed and asked about their age or directly related information, at least during the first five minutes of their conversations; it can be inferred that to talk about age in an introductory talk in Western interactions is avoided as it may be impolite, unless there is a special need to address it for making a particular point in the person's talk. A majority of the B-B group seemed to use their Year at University only for a self-introduction purpose; whereas, a majority of the K-K group chose to disclose their Entry Year of University instead of the Year at University, even in their self-introduction stage, which can enable their interlocutor to know about their actual age.

6.4.3. Self-deprecation

The importance of age-disclosure in Korean society suggests that there are expected roles according to the person's relative status in the hierarchy compared to his or her interlocutor. This would probably account for the likelihood of showing Self-Deprecating Attitude once the person is aware of the social or hierarchical distance to their interlocutor.

The following example supports the Korean-Korean dyads' perception about the senior-junior relationship. A 19-year old male participant said "*oh*, [you] *are a senior*..." with an emotional expression portraying the fact that he is now alert and would be more careful with his choice or words and behaviours thereafter. His 21-year old female interlocutor responded "*behave comfortably* [with me], *comfortably*" (or "*be comfortable, comfortable*")This example shows the Self-Deprecating Attitude held in between the junior and senior student. The junior student tries to respect the senior-junior relationship between them thereby conveying the fact that he is acknowledging and willing to conform to the hierarchical relationship. The senior student portrays the image that she is free from the expected image of a senior, therefore also shows Self-Deprecating Attitude.

All of the K-K dyads started their conversations with honorifics, demonstrating that the honorifics are normally necessary in a first-encounter conversation with an unacquainted person. However, some participants, including the 21-year old female Korean participant in the example above, who had a younger interlocutor stopped the use of the honorific in sentences after the younger interlocutor's age was disclosed.

Interestingly, discontinuing honorifics in their conversation does not always lead to the reduced level of Politeness, as the following example suggests: "*during this introduction, the manner in which he spoke along with the tone of his voice was polite and did not exhibit a boasting attitude*" (K). A 25-year old male participant in a K-K dyad provided this as a reason for rating his same aged male interlocutor as polite. From a video analysis, it was observed that his interlocutor used a mixture of honorifics and non-honorifics after age-disclosure, whereas this participant himself mostly maintained in using the honorific forms.

On the other hand, in the British society which is mostly devoid of such hierarchical relationships (e.g. by the age gap or the senior-junior relations) among university students, there was no observed behavioural change in the B-B group in terms of linguistic formality before and after age-disclosure (i.e. disclosure of their Year at University).

In summary, it is important to consider that the Self-Deprecating Attitude that has been discussed in the present study cannot only be measured by self-deprecating expressions, but the need to include one's endeavour in transmitting the emotional aspect that can favour the recipient, the manipulation of non-verbal behaviours such as one's way of speaking and even the choice of topics is important. As seen in some of the examples considered, such an attitude might be presented without self-deprecating expressions on the surface. Therefore, Self-Deprecating Attitude should be understood as a combination of self-deprecation and other-boosting.

Considering available conclusions, it can be inferred that Self-Deprecating Attitude is a more noticeable feature of politeness management in the Korean intra-cultural dyads, compared to their British counterparts.

<u>6.4.4. General discussion</u>

6.4.4.1. Summary and conclusion

The observations of the five target behaviours (i.e. posture, interruptions, mirroring responses, age-disclosure, and self-deprecation) for the first five minutes of the participants' conversations found some of the expected cultural differences between the Korean-Korean (K-K), British-British (B-B) and Korean-British (K-B) pairs. The results were found to balance well with the participants' written assessment in the questionnaire.

The B-B dyads were found to be able to hold a Relaxed Posture for a longer length as compared to the K-K dyads, and often changed their postures. The attempts to change their postures in the present data can be translated as the participants' effort to make themselves more comfortable and find a better way to relax, since most of the postural changes were the transition from a Straight Posture to a Relaxed Posture, or changes of different Relaxed Postures. The extent of the Straight and Relaxed Posture maintenance time for both British (Bk) and Korean (Kb) participants in the K-B group appeared to be at a mid-point between the time found in K-K and B-B. This observation was found to be exactly in the concurrence with the ratings in the Formality and Relaxation dimensions, suggesting high validity of their responses in the questionnaire. The different levels of Formality and Relaxation might not only pertain to the participants' perception about the target person, but it may also reveal their feeling of insecurity or ambiguity in the situation (e.g. no given topic for a 15 to 20-long conversation with a stranger, the existence of video camera recording them) to some extent. Assuming this point is relevant, it is possible to consider that the K-K dyads were the most susceptible to these situational factors, while the B-B dyads were well-protected from such factors.

All four groups made frequent use of Interjecting Interruptions (i.e. over 70 percent in both K-K and Kb; over 80 percent in both B-B and Bk). *Covering Interruptions* were only used by the majority of K-K and Bk. Two different motivations might be behind the two groups' notable usage of *Covering Interruptions* compared to the other two groups. The characteristic of other-oriented emotions and the emphasis on reflective listener's role, which have been discussed in Chapter 4 and 5, seems to be partly accountable for the K-K group's

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usage. In contrast, the British participants in the inter-cultural conversation condition might have used *Covering Interruptions* with a stronger purpose, than conversational repair or clarification.

However, there is a possibility that the K-K dyads' usage of interruptions is due to the systematic nature of Korean language. Two points to consider here are 1) each word class is independent and mostly can stand alone or be omitted while normally not impairing a conversational message and 2) the word order is not fixed within a sentence and basically can be put in any order without confusing the information to be transmitted. It is understandable from the perspective of high-context conversation, that such ambiguity in spoken language can be interpreted properly by the people involved in the conversation (Hall, 1976).

This point also seems to be related to the other verbal behaviour and mirroring responses. The B-B group's use of Mirroring by Repeating Verbatim was significantly less frequent than the other three groups. This analysis started with an expectation that mirroring responses would be influenced by one's unconscious motivation to show strong emphasis in the other speaker. Therefore, a possible inference linked to that expectation is the B-B group being more clearly characterised with individualistic drive in one's expression, which was exhibited in their linguistic habit of avoiding repetition where possible while responding. On the contrary, the Korean intra-cultural conversation participants' large use of mirroring responses can be attributed to the observation in their characteristic of other-oriented emotions (see also Chapter 4 and 5), in combination with a motivation to show Self-Deprecating Attitude.

In the age-disclosure behaviour, the K-K groups used various range of age-related information (i.e. the Year of One's Birth, Age, the Entry Year of University, and the current Year at University or in their course) and disclosed information at an early stage in their conversation within a minute from the start of the conversation. It is comparable to the B-B group, in which the majority of participants disclosed their current Year at University (or in their course) within a first minute of their conversation. Yet, the information exchanged was only from their current Year at University. It has been discussed in this chapter that the K-K group's usage of age-disclosure is correlated to the importance of relationships between interactants in terms of socio-cultural hierarchy in the society.

Lastly, this chapter has addressed self-deprecation, narrowing down on Self-Deprecating Attitude, as provisionally stated in this study. Although this target behaviour was categorised and collected, the usage was not statistically compared between different groups or different dyads, due to the insufficient and non-comparable data set. The discussion made on this target behaviour suggests that the choice of topics in the K-K dyads more inclined to reveal one's hardships or personal concerns, which might give the listener an impression of not perfectly admirable person and which in turn leaves the listener a possibility to react with the Type 1 Self-Deprecating Expression. This kind of Self-Deprecating Attitude is related to the Korean cultural value, interdependence, and the socio-cultural norm of conformity to alleged hierarchical status of the members of dyads. From the current observation, it seems to be an interesting characteristic of the Korean intra-cultural conversation, that was hardly found in their British counterpart.

Some methodological limitations have been noticed as discussed earlier in this section. They were mainly due to the difficulty in categorising and coding non-verbal behaviours such as interruptions. For example, it might not be clear enough to differentiate *Covering Interruptions* from answering a first speaker's question before the question is finished. Moreover, in Mirroring by Repeating Verbatim, the cases of response in a form of question (i.e. asking back) for clarification were not separately analysed, but rather included in the current coding. It was because of the difficulty in interpreting the speaker's actual intention for such a response. It is therefore possible to conclude that the K-B group's frequent use of this type of response was initiated by a different motivation (i.e. more in a form of question due to the high need for speech clarification) compared to the K-K group.

Nevertheless, this study seems to have gained its strengths from the qualitative analysis of the participants' emotional attitudes as well as the behavioural conduct of politeness management during their first-encounter conversation. The results are expected to add some valuable support to the previous findings in related fields of study such as intercultural communication and cultural psychology.

6.4.4.2. Suggestions for future research

The present analysis can be extended by including other linguistic or non-verbal behaviours such as interrupting answers that were not further investigated in the present study. Roger et al. (1988) identified the "afterthought" behaviour (see subsection 6.2.3.2.) and this could be related to the Japanese speakers' "completion offering" behaviour (see also section 6.4.1.). A separate analysis on these behaviours may provide further clarify on cultural differences between the Korean and British speakers. Also, a more detailed coding scheme could be developed based on some literature (see, for example, section 4.6. Transcribing visible conduct in Heath et al., 2010).

The three non-verbal and verbal target behaviours (i.e. posture, interruptions, mirroring responses) can also be combined or with other aspects of conversation in future analysis on social interactions, rather than being analysed separately. For example, Bull and Brown (1977) analysed changes of postures in relation to changes of speech content. More recently, Seo and Koshik (2010) researched the role of gestures in initiating verbal repairs in ESL classroom. Appropriate interpretations of non-verbal and verbal behaviour during inter-cultural interactions, especially when it is goal-oriented, are not only necessary for achieving the goal of interaction but also for the purposes of promoting face-protecting or avoiding face-losing instances. It can be positively expected that there are many possible combinations of research focus to expand the present study in the inter-cultural context.

Chapter 7

Conclusions

7.1. Summary of the thesis and conclusions

7.1.1. Background of the study

Since inter-cultural encounters have become more commonplace affairs in many parts of the globalised world, there is a greater need to learn different cultural norms. To understand other cultures, one needs to not only focus on learning about conventionalised behavioural practices in the culture, but also to appreciate their specific ways of expressing and interpreting emotions which lie behind verbal and non-verbal behaviours during social interactions.

While previous research has been focussed on cultural-specific characteristics of self-construals (Markus & Kitayama, 1991), behaviour-attribution styles (Nisbett et al., 2001), value structure (Schwartz, 1994) and communication rules (Hall, 1977), there have been fewer studies on how these cultural differences are reflected in conventionalised behaviour and how people evaluate their interactions.

With regard to conventionalised behaviour for conversation, both language and non-verbal behaviour need to be analysed. A number of seminal works in linguistics have claimed critical principles of ideal conversations (e.g. see Grice, 1975, for Cooperative Principle and conversational maxims; Leech, 1983, for politeness maxims; see also Myllyniemi, 1986, for a more general review of related theories) and theories of conversational politeness (e.g. Brown & Levinson, 1987). Yet, their universality has been criticized (e.g. Keenan, 1976). A considerable number of researchers have shown cultural variations of the theories (see Chapter 2 for a review). Certainly, the importance of a cultural-specific practice of verbal communication can never be overemphasized. In addition, there are relevant conversational rules governing non-verbal behaviour

(Myllyniemi, 1986), which are also greatly influenced by the user's cultural background (Matsumoto, 2006; Matsumoto et al., 2008).

Whereas many previous researchers in the area of cross-cultural analysis of conversation and intercultural communication aimed to investigate specific contents of utterances (e.g. compliment responses, see also Chapter 2) or particular task-oriented situations (e.g. international students in university seminars, as in Nakane, 2006), the present researcher has focused on politeness which can integrate both linguistic and behavioural perspectives; politeness can be attributed to a personality characteristic or to a willingness to comply with the required norms. That is, politeness can be expressed by verbally, non-verbally, and emotionally. Regarding an intercultural context, the present study started from a fundamental question as to what composes politeness in one culture and how it is viewed by people from a different culture. The study targeted its *nonstrategic* aspect (see Chapter 2 for the definition of *nonstrategic politeness* in the present study).

7.1.2. Summary of the findings

In the present research, a first-encounter situation was chosen to investigate the self-politeness management style between non-acquainted dyads. In such a conversation, unacquainted interactants need to address two requirements of formality maintenance and of temporary-friendship establishment. This is referred in the present study as *non-strategic* politeness management style.

This study compared British and Korean culture, as Korea is under-represented in cross-cultural research between Western and East Asian countries. The primary research aim was to find cultural-specific features of politeness within each culture. In order to make comparisons between British and Korean participants, data was collected from 30 Korean-Korean pairs (K-K) of university students who participated in Korea, and 24 Korean-British pairs (K-B) and 38 British-British pairs (B-B) all in the UK. K-K conversed in Korean, K-B and B-B conversed in English.

The participants were asked to have a 15-minute conversation (a 20-minute conversation in the pilot study) with a free choice of topic. Their

conversations were video-recorded in the absence of the experimenter in an empty lecture or seminar room of their universities. The participants filled in a questionnaire after the conversation on which they were asked to rate their interlocutor and then themselves on six dimensions (Kindness, Politeness, Likeability, Formality, Relaxation, and Interest) and to provide reasons for their ratings.

The results for Kindness, Politeness, and Likeability showed that all groups rated their interlocutor more favourably than themselves. This suggests the co-occurrence of a modesty rule for self and/or a generosity rule for others, therefore a general function of (self) politeness management among all groups of participants. When compared cross-culturally, B-B tended to rate both their interlocutor and themselves more highly than K-K, particularly on these three dimensions. This result indicates that the Korean dyads might have been more strongly influenced by a modesty rule for self, compared to the British dyads.

The results for Formality and Relaxation showed that K-K perceived the situation as more formal and tense than B-B. The K-B Group's perception was in between the other two groups. These results suggest that politeness management in the two cultures would occur under different levels of formality. Supporting evidence for this difference was found in the video analysis, which can verify the differences for at least the first five minutes of their conversations: K-K group participants in general held straight postures longer than the other groups and they tended to keep the same posture during the observed time of the first five minutes. In contrast, overall the B-B group was more laid back in their postures (e.g. folded arms, crossed legs, and/or leaning back) and tended to change their sitting postures often.

Further analysis found significant correlations with regard to the self-ratings: the Politeness dimension was positively correlated with Kindness, Formality and Interest for the K-K pairs, with Kindness, Relaxation and Likeability for the B-B pairs. Thus, the significant correlation with the Kindness dimension was common between the two groups. The difference between Formality and Relaxation seems to account for the individuals' personal experience and atmosphere of the situation. The difference between the other two dimensions, Interest and Likeability, is considered to indicate the different focuses of emotions. According to Schwartz (1994), British culture is characterised by high Affective

Autonomy, whereas Korean culture is characterised by low Affective Autonomy. This may explain the difference between Likeability and Interest. The participants' self-ratings on how likeable they look to their interlocutor is individuals' subjective evaluation. Giving a high self-rating on this dimension therefore takes a more autonomous perspective on self-presentation. In contrast, the participants' self-ratings on how much they look interested in their interlocutors show more concern for the other. Judgments on the Interest dimension is closer to a non-abstract aspect and can be more objective. Consequently, giving a high self-rating on this dimension requires to think from the interlocutor's perspective.

The reasons for the ratings were categorised into 16 reason types, and category usage was compared between groups. K-K's culture-specific category usage for ratings on the Politeness dimension were the Social Distance and Conventional Language categories (e.g. "my interlocutor was senior (or older than me) but still used honorifics to me"). In the case of the B-B sample, Turn-Taking was a culture-specific politeness marker (e.g. "my interlocutor did not interrupt me").

A possible interpretation of these results is that K-K attributed their reasons to being polite, by seeking additional positive markers, whereas B-B attributed their reasons for not being rude or impolite by checking whether the politeness criteria are violated. This seems to account for the B-B group's overall patterns of ratings particularly on the Kindness, Politeness and Likeability dimensions being significantly higher than their Korean counterparts' ratings.

Interestingly, the observations from the video analysis do not completely correspond to their written assessment. For example, interruptions were hardly mentioned in the K-K's reasons but good turn-taking was apparent in the B-B group's reasons for positive evaluations on Politeness, as just mentioned above. Based on this result, it was presumed before the video analysis that the B-B dyads might have made less frequent interruptions than the K-K dyads. However, all groups were found to have made a frequent use of *Interjecting Interruptions*. Interjecting Interruptions are defined in the present study as successfully cutting off the interlocutor's speech or an obvious sign of continuous turn of the interlocutor. These interruptions were observed in over 70 percent of the K-K and Kb groups and over 80 percent of the B-B and Bk groups.

This observation is solely from the third observer's perspective; it should be understood alongside the participants' affective assessments about the behaviour. Although it is not possible to know their actual emotions during the interaction, it seems reasonable to infer that such a type of interruption is not perceived negatively by the recipient in a certain situation, which was possibly the case for most of the dyads in all groups. That is, frequent interruptions may denote the interrupter's active input in keeping the conversation flowing well, and could be rather positively perceived. An alternative inference is that participants might have not been aware of the overall frequency of interruptions but replied on some heuristics; either they only have recalled particular instances (probably from the most intense or the last moment during the interaction) that fit to the general impression they received from the target person (i.e. the peak-end rules (Fredrickson & Kahneman, 1993; Kahneman & Tversky, 1999), or reported the politeness markers that conventionally and commonly hold good in their societies in order to make *a posteriori* support for their evaluations (i.e. the familiarity heuristic (Kahneman, Tversky, & Slovic, 1982).

The only cultural difference was found with regard to *Covering Interruptions*, which are done by preceding the interlocutor's completion of a sentence and the filling in with a predicted word or phrase to complete the interlocutor's sentence. This target behaviour happened significantly more often in the K-K group and the British participants in the K-B group compared to the other groups. There seems to be a higher likelihood of this type of interruptions to be positively perceived by the recipient than the above mentioned type of interruptions, if the recipient takes the favourable intention or characteristic of Covering Interruptions into account: it would basically be to assist the first speaker's talk. It is partly evident in the participants' reasons from the perspective of the recipients. In the K-K groups' reasons for positive evaluation on the Politeness and Interest dimensions, many of them mentioned listener's behaviour with a particular description of 'agreeing', 'well responding', and so on. That is, Covering Interruptions may have given the recipients a similar impression to such a listener's behaviour, actively following the speaker's speech. Among the Korean participants in the K-B group, that is, those who were the recipients of the British interlocutor's Covering Interruptions, some mentioned the British interlocutor's attempts to help their English while speaking. Therefore, it is proposed that it is Covering Interruptions, rather than Interjecting Interruptions, which give the

members of the B-B group an impression of being interrupted, whereas both types of interruptions are rich in the K-K group.

Age disclosure occurred soon after the talk began all observed groups, mostly within the first minute of their conversations. There was a notable difference between the K-K and B-B groups, in terms of the type of information they disclosed and the number of disclosures. Four different types of information were used by the K-K group: the year of one's birth, age, the entry year of university, and (one's current) year at university or in the course. The B-B group only disclosed their Year at University. These two groups' age-disclosure time was significantly earlier than the K-B group. Among the members of K-K, 31 participants showed a second age-disclosure with different information from their first age-disclosure. As discussed in Chapter 6, the disclosure of the Year at University is normally an attempt to find a topic or a part of ordinary self-introduction for university students. This was apparent in the B-B group. However, the disclosure of the other three types of information, which was only found in the K-K group, indicates the stronger need to clarify their age: this information seems to be a prerequisite for them to adjust their behavioural norms accordingly.

Self-deprecation was approached as Self-Deprecating Attitude that is defined in the present study as including both self-deprecating expressions and the choice of self-deprecating topics. This kind of self-presentation can be understood in link to the theory of impression management, originated from Goffman's (1959) notion of one's self-controlled image presented to the public. The willingness to show such a self-deprecating attitude, which was more apparent in the K-K group than in the other groups, may be from a motivation to comply with their recognised status of the hierarchy (or social relations) in the case of those in the lower place of the relative hierarchy (e.g. a junior student). In the case of those in the higher place of the hierarchy (e.g. a senior student) the presentation of Self-Deprecating Attitude seems to be from a slightly different motivation: that is, to signify that they can abandon the recognised status or the accompanying customs. In any case, the hidden intention of Self-Deprecating Attitude and its potential consequence would be to reduce the psychological gap between the two non-acquainted interactants.

7.1.3. Conclusions

In conclusion, the two cultures have their own cultural-specific ways of *nonstrategic* politeness management. There seem to be two common requirements in their self-politeness management styles: formality maintenance, which is typically expressed by (willingness to comply with) the culture's conventional practices, and emotional effort which is the need to establish a temporary-friendship during the first-encounter interaction. Particularly in the context where *nonstrategic politeness* is expected, the pursuit of these two requirements would be in a harmonious way, so that neither of them is too much maximised or minimised in comparison to the other. In such a context, interactions would not be solely governed by the formality maintenance desire because there is a relatively small, or no power difference between the members of each dyad. In the same context, the element of emotional effort would not completely countervail the element of formality maintenance, due to the large social distance (i.e. non-acquainted each other) between the two interactants.

The observed Korean style of formality maintenance is done by identification of social distance between the interactants and use of honorifics according to the relations between them. A relative hierarchical status needs to be defined due to the importance of the senior-junior relationship in the society, or the interactants at least need to clarify who is the older and the younger. It leads to perceived high Formality and the longer maintenance of straight postures. The Koreans' *emotional effort* is based on the signs of Interest by agreeing responses (e.g. an abundant use of listener's response and assisting interruptions, or *Covering* I*nterruptions*) and concerns on how to look interested in the interlocutors. In addition, the use of behavioural rule of modesty seemed important by showing both other-respect and self-deprecation (i.e. Self-Deprecating Attitude).

Consequently, the conduct of *nonstrategic politeness* in the Korean group involves an element of variability. One's self-construal in Korean culture is flexible and dependent on the relations with the people and societies surrounding the person (Markus & Kitayama, 1991). In terms of self-presentation, people in collective cultures, including Koreans, tend to be high self-monitors, that is, concerned about other's view on themselves (Gudykunst, Yoon, & Nishida, 1987). Moreover, address terms change depending on the age gap and relations with

other interactants. For example, a female person is called "언니; *unni*" by a younger female person and "누나; *noona*" by a younger male person, but addressed by her first name or the Korean equivalent to the word "you" (without a honorific form), when interacting with an older person. There is also a 'male version' of these terms. These address terms are usually expected between acquainted interactants (or, sometimes only in a close relation), creating a large range of available address terms that one person can have. However, the use of such address terms is still flexible and the terms tend to be omitted depending on situations. Therefore, the self-politeness management style for the Koreans would mean that they should know how to adjust the levels of required politeness according to the relations with their interlocutors. Certainly, the adjustment of politeness entails both appropriate behavioural and linguistic practices (i.e. formality maintenance) and emotional attitude (i.e. emotional efforts).

The observed British cultural-specific features of formality maintenance are inconspicuous social distance (i.e. acceptance of egalitarianism) and individuals' conversational territory protection (e.g. turn-taking and the expectation of equal participation). This leads to perceived low Formality, or high Relaxation, which is expressed through their various types of casual postures. The British participants' *emotional effort* appears by the sign of Interest as well (e.g. asking questions and attentive listening) as respecting individuality of both interactants. This point is summarized in their high self-evaluation on the Likeability dimension which appeared to be correlated to positive self-evaluation on the Politeness dimension. That is, enhanced individual experience (how to look relaxed and likeable; high affective autonomy), rather than being easily affected by others' emotions, seems an important element of politeness.

The British way of *nonstrategic politeness* is possibly concluded as more resistant to interpersonal relations compared to the Korean counterpart, as long as the two interactants do not have socially recognised large hierarchical or power distance. Basically no one of the British-British pairs disclosed their age, at least during the first 5 minutes of their conversations, whereas it happened often among the Korean-Korean pairs. Even if they learnt each is in a different year at university or in their course, the British participants' physical regulations (e.g. a sitting posture) or linguistic devices (e.g. use of formal or informal language) were

not affected by such a relationship between the two interactants. In short, the self-politeness management style of the British group is (relatively) more resistant to social relations than the Korean style. Therefore, individuals' maintenance of the (positive) self image would be an important element of their politeness management, and modifications of behavioural or linguistic practices may be based on individuals' personal needs, for example, changes in posture to feel more relaxed.

Apart from these cultural differences, a few similarities were found between both cultures with regard to the element of emotional effort in their self-politeness management styles. Kindness is one of the core elements of politeness, when it is used to describe their inner attribution (i.e. being polite as a personal characteristic). Being kind or friendly was frequently mentioned by most of the participants as a reason for their positive evaluation on the Politeness dimension. Therefore it again confirms that politeness is not only composed by behavioural or linguistic practices but also by affective characteristics.

Another similarity was the very frequent use of Interjecting Interruptions. At least in the situation designed in the present study, the use of this kind of interruption probably transmitted a positive impression to the interlocutors, by hinting that the person is stepping over an ambiguous borderline from high formality (i.e. formality maintenance) to casualness (i.e. emotional efforts), and as a sign of one's effort in maintaining the conversation.

The participants in the inter-cultural conversation condition (i.e. the K-B group) have shown that each culture's specific characteristics of Formality Maintenance and emotional efforts can be adjusted according to the given contextual and situational factors. A larger degree of adjustment was observed in the Korean participants than in their British interlocutors. The primary reason might be that the contextual and situational factors were more influential to the Koreans (i.e. to speak in English and be in the foreign country). Also, based on the literature (e.g. Hofstede, 1980, 2001; Markus & Kitayama, 1991), it is expectable that Koreans who tend to have interdependent self-construals and are from a collectivistic culture, compared to British, would be more likely to adapt their behaviour to suit the situation. Yet, another interpretation is possible, summing up the discussions made so far. The Koreans' self-politeness management may be more susceptible to environmental variations, and

consequently, they have adapted to the British politeness management style. Or, the level of politeness shown by these Korean participants could be the same as what was shown by the members of the Korean intra-cultural conversation group to their interlocutors of the same age.

Combining these two accounts, a possible scenario can be drawn in the following sequence. 1) The Koreans in the inter-cultural conversation condition did not feel the same need for age-disclosure, as they knew that this is not normally expected in the British cultural context. 2) The Koreans in the K-B group then applied the same level of politeness which is targeted for the same age interactants in the K-K group to the interaction with their British interlocutors who are in a 'seemingly equal status'. 3) The accompanying behavioural and linguistic practices as well as the elements of emotional effort were retained insofar as they can be translated into English or converted into the British context. A further verification with more detailed observations and a necessary follow-up analysis is required for the validity of this scenario. Nevertheless, it is a plausible conclusion with the results in the present study so far and by the fact that the Koreans in the K-B group were only sojourners, not bicultural or bilingual, that they may have adjusted the Korean indigenous self-politeness management style to the British cultural-specific style.

7.2. Implications of the study

7.2.1. Theoretical implications

The present study is considered to have supported the previous literature in the area of politeness theories and face-work (e.g. Brown & Levinson, 1987; Goffman, 1955), and to have widened the focus of analysis. Researches on politeness have typically attracted many linguists; including when a specific regional focus was made (e.g. *Politeness in East Asia*, edited by Kádár & Mills, 2011), behavioural and emotional aspects were not intensively considered. The present study has a different significance than the previous ones. Although the analyses of behaviour and emotions in the present study are still from an observer's perspective, this study attempted to take the use of language, the behavioural

conduct, and individuals' (expectable) emotional experiences into account of the management of self-politeness. Moreover, the objectivity and validity of the observations have been supported to some degree by the participants' written assessments, and a link to previous literature has been found.

Even without needing to refer to the Sapir-Whorf hypothesis, or Whorfianism (see Lucy, 1996, for a review), examples of *linguistic relativity* are ample in everyday interactions, that our behaviour is guided or shaped by the language we use and behaviour regulates the language. Moreover, what can be changed to be appropriate to the language is not only behaviours but also attitudes. For example, the honorific system is the core of Korean politeness and using honorifics to an older interlocutor involves being respectful or deferential (Kim, 2011). The present study has not only taken the behavioural and emotional aspects of politeness but also provided some empirical evidence obtained from both the analyst and the perceiver's point of view.

The findings of the present study also fit the well-established discussion and ongoing debate of cultural differences between West and East Asian countries, for example, the individualism-collectivism division of cultures (e.g. Hofstede, 1980, 2001; see section 2.1.3. British and Korean culture according to theories of culture in Chapter 2).

The different self-presentation styles found between the two cultures are consistent with the notion of independent and interdependent self-construals (Markus & Kitayama, 1991). The British participants' self-presentation seemed to be based on an inner drive to look as a comfortable and likeable person. In contrast, the Korean participants' self-presentation seemed to be driven by a social desire to be viewed as an acceptable person to the other.

The explanations made in Chapter 6 on Self-Deprecating Attitude are a relevant point to consider here. Among Type 1 to 3 which were identified in the present study, the Type 3 expressions (i.e. single self-deprecating expression) were found to have similar function and meanings in both British and Korean groups. However, the other two types, which were exclusively found in the Korean intra-cultural conversation group, suggest one of the key elements of the Koreans' self-politeness management style. Both Type 1, self-deprecating expressions preceded by the other-respecting/boosting expressions, and Type 2,

self-deprecating expressions which prompt other-respecting/comforting expressions, require the two interactants to engage harmoniously; when one signals the initial part, the other spontaneously responds to serve the expected role. Korean culture's exclusive use of such an attitude and the apparent absence of this attitude in British culture might be one of further implication this research has revealed about their self-politeness management styles.

7.2.2. Methodological implications

Both quantitative and qualitative analyses were employed in this study, and each clearly supplemented the other. Specifically, the use of questionnaire responses benefited from the inclusion of both self-rating and other-rating. Other studies have aimed at investigating the accuracy between self-rating and rating by others using the method of thin-slicing (e.g. Holleran et al., 2009). In the present study, each participant's self-rating was compared with their interlocutor's rating of them, after their actual interactions, whereas the participants in the previous studies were only from an observer's perspective. The responses gathered in the present study are therefore expected to have more valid accounts for their ratings of interlocutors.

The abundant studies of 'accuracy' between self- and other-rating might not tell everything concerned in social or interpersonal judgments. Instead, the present study has conceptualized divergence scores between self-ratings (*SR*) and ratings given by the interlocutors (Other's View; *OV*), and distinguished the dimensions which obtained significant divergence scores and the other dimensions which did not. This was considered to provide other meaningful insights into the expressions and perceptions of the target dimensions. The dimensions with the non-significant divergence scores, or convergent scores, would demonstrate the same analytical meanings as what was reported as 'accuracy' in other studies. This case was mainly found in the Formality and Interest dimensions. These two dimensions, together with the Relaxation dimension, were initially differentiated from the other three dimensions, in that they are considered to be non-abstract and non-evaluative; they are freer from value judgments and appear in a more concrete way.

An interesting point is that the dimensions where significant divergence scores were found are the three abstract dimensions (i.e. Kindness, Politeness, Likeability) and one non-abstract dimension, Relaxation. This result has been discussed in Chapter 4: the participants' judgments on the abstract dimensions of the target person could be personal and arbitrary. Otherwise, as seen in the result of the Relaxation dimension, there seems to be other possible explanations, such as different interpretations of one's expressions or misinterpretation due to controlled expressions. A notable difference between groups was observed in the Korean-British inter-cultural conversation group. It posits a slightly different perspective to the previous studies of rating accuracy, in that there could be some (cultural) 'blind spot' for the perceivers.

In short, by asking each member of a dyad to rate themselves and their interlocutor in turn and by comparing the ratings of the same target person from the different perceivers, the present study has presented some additional information that the previous studies of first impression or personality judgments may have overlooked. The observed results, combining these 'blind spots' with the cultural-specific usage of reason types, imply that people from the different cultures have their own judgment criteria on the abstract dimensions and the application of such criteria is done differently for self-ratings and ratings of interlocutor. This methodological design enabled the present study to obtain more direct information by taking perspectives from both sides of an interacting dyad.

7.2.3. Practical implications

The results of this study have a number of practical implications. In terms of theoretical application, interactions with similar situational factors could be considered first. The members of each dyad in the present study was expected to be primarily affected by the social distance factor (i.e. being unacquainted each other), but not power difference nor the imposition of Face-Threatening-Acts (FTAs), to borrow the terms from Brown and Levinson (1987). Yet, precisely, it needs to be remembered that the present researcher did not expect there would be no Face-Threatening-Acts (FTAs) at all during the participants' interactions; at least by the situational setting, there was no FTAs. Therefore, any latent FTA, for example, a perceived responsibility to keep the conversation going, would be

equally imposed to both interactants, despite the fact that individuals' personality or characteristics may be responsible to perceived levels of the imposition.

Other situations in an inter-cultural context will particularly be relevant. For example, people at a negotiation table in a business sector or for diplomatic means may benefit from understanding of each other's self-politeness management style, or as what is termed *nonstrategic politeness* in this study. Each party at the negotiation table has their own goals to achieve. Their goals could be incompatible, while not necessarily one side is superior than the other. In this case, how they approach the conversational goal might also affect the outcomes, rather than solely determined by the appropriateness of the contents they would bring to the discussion. The importance of formality maintenance is taken for granted, but emotional efforts could be acknowledged more importantly.

With regard to the methodological application, there seems to be a large potential in the variations of interaction types in which the current research method can be used. Interpersonal politeness in other situations with different situational factors can also be analysed by a similar way to the present study, for example in an education sector, interactions between international students and their teachers. The interpretation of such alleged power differences between a student and a teacher could be different depending on the perceivers. Misguided behavioural practices based on such a misinterpretation could disturb them in taking a short cut to the situational goal.

The field of customer services such as call centres and hotel receptions cannot be missing in the research of politeness. Although the duration of interactions may not often be long enough to build a kind of temporary-friendship or *solidarity*, a successful establishment of such temporary-solidarity through an appropriate integration of formality maintenance and emotional effort (emotional efforts) could be even more beneficial for the service providers.

Even more widening the research scope, the types of interaction does not need to be limited to dyadic conversations or dyads of equal status. From the perspective of self-presentation, the politeness management style of a speaker towards more than one audience is another interesting area for investigation. Like Bull and Fetzer's (2011) work on politicians' facework, a speaker who has

unspecified individuals as audience or who is motivated for increased self-regulation or self-refinement can be included for analysis as well.

Last but not least, Inter-cultural communication skills training (e.g. see Brislin & Yoshida, 1994, for a general introduction) would be another important area which will benefit from applying the observed findings from this study. The behaviours considered in the present study can be highlighted especially for training inter-cultural conversationalists. In the findings of the present study, the Korean-British inter-cultural conversation group indeed showed some evidence of adjustment of their cultural-specific characteristics to the situation. Although some pairs' conversations did not flow well due to the Korean participants' reduced fluency in English, nearly all the Koreans in this group were rated by their British interlocutors much more highly than how they rated themselves. Developing this point, it can be further investigated while focusing on how successfully one can communicate and why still be positively marked while the fluency of the language is low.

Referring back to British and Korean self-politeness management styles, the following may need to be closely considered in inter-cultural communicatioin trainings. Two requirements of formality maintenance and emotional efforts seem to the main elements of politeness in both cultures. However, the focus of control appears differently between the two cultures. 1) The British way of formality maintenance is based on the awareness of individuality for oneself and his or her interlocutor. Their formality is focused on verbal communication: good turn-taking and active engagement in the conversation. Social distance between two interactants of a dyad is usually not highlighted. Their emotional effort is conveyed through non-verbal cues, the feeling of free in postural changes, which denotes a casual atmosphere to the interlocutor and make themselves comfortable at the same time. 2) The Korean way of formality maintenance is exhibited in a non-verbal and conventional verbal behaviour: their straight and fixed sitting postures, as well as the use of honorifics. Particularly, the latter not only increases levels of formality but also entails expected attitude fitting in relevant interpersonal relations (e.g. the senior-junior relations). There emotional efforts start from recognizing such social distance, and well expressed by breaking the accompanying conventional rules or complying with it (e.g. Self-Deprecating Attitude).

In both cultures, the indicator behaviours of formality maintenance might not be greatly noticeable or meaningful for insiders; it could be literally conventional, thus, subconscious. Contrasting such conventional practices between different cultures, and acknowledging different ways of emotional efforts, would be more practical resources in contributing to enriching inter-cultural communication trainings.

In short, the present study seems to possess a number of useful application potentialities. Whether the highlighted elements of self-politeness management style is adopted for the training purposes in inter-cultural encounter situations, or the analytical approaches are borrowed to develop other relevant theories of interactional politeness, this study's signification can be found in that it could be the beginning of a new perspective into politeness research. The present researcher's approach is that *nonstrategic politeness* can be used to promote successful *strategic* interactions as well, and therefore this study seems to have many implications for communication researchers.

Appendix A

Online questionnaire* - English Version

(*This questionnaire has been re-sized to fit to the printable area in this page)

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1) ID & pre-questions

<Your demographic information (Please only answer when relevant to you)>

1. Your participant ID given by the researcher

2. Sex

◌   ◌

Male   Female

3. In what year & month were you born?

	The month	The year
You were born in		

4. Field of study

UG or PG (Masters or PhD)	
Subject or Department	
Year	

5. Experience of staying abroad (Please answer if apply)

The name of foreign country that you stayed	
Duration of stay (e.g. **year(s) **month(s))	

Next

2) About the 1st conversational partner

<Your evaluation about your 1st conversational partner>

How would you describe the first conversational partner?
Please rate each dimension below, and give reason or examples of your
evaluation from his/her verbal/nonverbal behaviour you remember.

2. My first conversational partner seemed,

○	○	○	○	○	○	○
very unkind.	unkind.	a little unkind.	neither unkind nor kind.	a little kind.	kind.	very kind.

[Reason or examples for your evaluation]

```
                                                                    ▲

                                                                    ▼
◄                                                                   ►
```


3. My first conversational partner seemed,

○	○	○	○	○	○	○
very relaxed.	relaxed.	a little relaxed.	neither relaxed nor tense.	a little tense.	tense.	very tense.

[Reason or examples for your evaluation]

```
                                                                    ▲

                                                                    ▼
◄                                                                   ►
```


4. My first conversational partner seemed,

○	○	○	○	○	○	○
very interested.	interested.	a little interested.	neither interested nor bored.	a little bored.	bored.	very bored.

[Reason or examples for your evaluation]

[Text input box]

5. My first conversational partner seemed,

○ very formal. ○ formal. ○ a little formal. ○ neither formal nor informal. ○ a little informal. ○ informal. ○ very informal.

[Reason or examples for your evaluation]

[Text input box]

6. My first conversational partner seemed,

○ very impolite. ○ impolite. ○ a little impolite. ○ neither impolite nor polite. ○ a little polite. ○ polite. ○ very polite.

[Reason or examples for your evaluation]

[Text input box]

7. My first conversational partner seemed,

○ very likeable. ○ likeable. ○ a little likeable. ○ neither likeable nor unlikeable. ○ a little unlikeable. ○ unlikeable. ○ very unlikeable.

[Reason or examples for your evaluation]

[text input box]

8. Did you have any other impressions? If so, please state below.

[text input box]

9. What did you notice most about your first conversational partner? Please list as many verbal and/or nonverbal behaviours as you wish.

[text input box]

[Prev] [Done]

3) About yourself during the 1st conversation

<Your evaluation about yourself as seen in the eyes of the 1st conversational partner>

How do you think your first conversational partner would describe you? Please rate each dimension below, and give reason or examples of your verbal/nonverbal behaviour you remember.

2. I think my first conversational partner would rate me as,

○	○	○	○	○	○	○
very kind.	kind.	a little kind.	neither kind nor unkind.	a little unkind.	unkind.	very unkind.
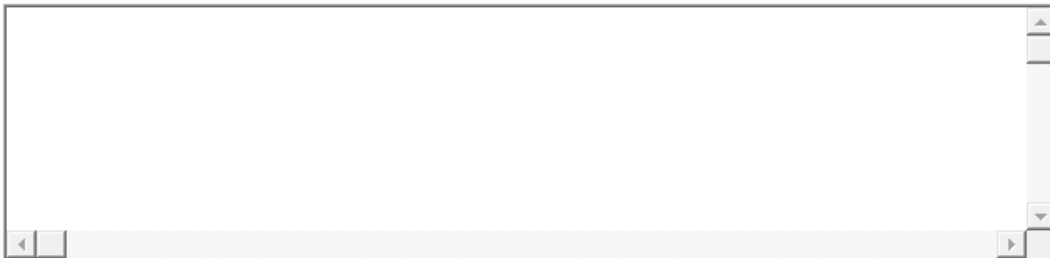
[Reason or examples for your evaluation]

3. I think my first conversational partner would rate me as,

○	○	○	○	○	○	○
very tense.	tense.	a little tense.	neither tense nor relaxed.	a little relaxed.	relaxed.	very relaxed.

[Reason or examples for your evaluation]

4. I think my first conversational partner would rate me as,

○	○	○	○	○	○	○
very bored.	bored.	a little bored.	neither bored nor interested.	a little interested.	interested.	very interested.

[Reason or examples for your evaluation]

```

                                                                    ▲
                                                                    
                                                                    
                                                                    
                                                                    ▼
◄                                                              ►
```

5. I think my first conversational partner would rate me as,

○   ○   ○   ○   ○   ○   ○

very   informal.   a little   neither   a little   formal.   very
informal.   informal.   informal.   formal.   formal.
                                                nor formal.

[Reason or examples for your evaluation]

```
                                                                    ▲
                                                                    
                                                                    
                                                                    
                                                                    ▼
◄                                                              ►
```

6. I think my first conversational partner would rate me as,

○   ○   ○   ○   ○   ○   ○

very   polite.   a little   neither   a little   impolite.   very
polite.   polite.   polite   impolite.   impolite.
                                                nor
                                                impolite.

[Reason or examples for your evaluation]

```
                                                                    ▲
                                                                    
                                                                    
                                                                    
                                                                    ▼
◄                                                              ►
```

7. I think my first conversational partner would rate me as,

○   ○   ○   ○   ○   ○   ○

very   unlikeable.   a little   neither   a little   likeable.   very
unlikeable.   unlikeable.   unlikeable   likeable.   likeable.
                                                nor
                                                likeable.

[Reason or examples for your evaluation]

[text input box]

8. Did you have any other impressions you think you've made? If so, please state below.

[text input box]

9. Was there anything you intended or wanted to say but didn't during the first conversation?
If so, could you please state what it was and why you didn't manage to say it.

[text input box]

10. Was there any aspect of your nonverbal behaviour (e.g. facial expression or body language) that you tried to control during the first conversation?
If so, please would you state what aspects you tried to control and why.

[text input box]

Prev Done

<Ten-Item Personality Inventory>

Here are a number of personality traits that may or may not apply to you.
Please write a number next to each statement to indicate the extent to
which you agree or disagree with that statement. You should rate the
extent to which the pair of traits applies to you, even if one characteristic
applies more strongly than the other.

1 = Disagree strongly
2 = Disagree moderately
3 = Disagree a little
4 = Neither agree nor disagree
5 = Agree a little
6 = Agree moderately
7 = Agree strongly

I see myself as:

1. Extraverted, enthusiastic.

2. Critical, quarrelsome.

3. Dependable, self-disciplined.

4. Anxious, easily upset.

5. Open to new experiences, complex.

6. Reserved, quiet.

7. Sympathetic, warm.

8. disorganized, careless.

9. Calm, emotionally stable.

10. Conventional, uncreative.

Prev Done

Appendix B

---

1) ID & 설문지를 보기 전에

<귀하의 인적 사항 (해당 사항에만 표시해주세요.)>

1. <실험 연구자로부터 받은 ID 를 입력하세요>

2. 성별

○   ○

남   여

3. 생년 & 월

	태어난 해	태어난 월
생년 & 월		

4. 학과, 학년, 재학/휴학 여부

학과	
학년	
재학중 또는 휴학중 (옆 칸에 한 가지를 써주세요)	

5. 해외 거주 기간 & 국가 (해당되시는 분만 적어주세요)

해외 거주 기간 (보기 : 00 년 00 개월)	
해외 거주 국가명	

다음

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2) 첫 번째 대화 상대방에 관하여

귀하는 첫 번째 대화 상대방을 어떻게 묘사하겠습니까? 아래의 각각의
문항에서 귀하가 생각하는 평가항목을 체크하고, 그 상대방의 언어적/비언어적
표현 중에서 생각나는 부분을 예로 들어 왜 그런 평가를 내렸는지
설명해주세요.

2. 나의 첫 번째 대화 상대방은,

○	○	○	○	○	○	○
매우 불친절 했다.	불친절 했다.	약간 불친절 했다.	불친절 하지도, 친절 하지도 않았다.	약간 친절 했다.	친절 했다.	매우 친절 했다.

[평가 이유]

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```

3. 나의 첫 번째 대화 상대방은,

○	○	○	○	○	○	○
매우 여유있어 보였다.	여유있어 보였다.	약간 여유있어 보였다.	여유있어 보이지도, 긴장해 보이지도 않았다.	약간 긴장해 보였다.	긴장해 보였다.	매우 긴장해 보였다.

[평가 이유]

```


```

4. 나의 첫 번째 대화 상대방은,

○	○	○	○	○	○	○
매우 지루해 했다.	지루해 했다.	약간 지루해 했다.	지루해 하지도, 흥미를 보이지도 않았다.	약간 흥미를 보였다.	흥미를 보였다.	매우 흥미를 보였다.

[평가 이유]

5. 나의 첫 번째 대화 상대방은,

○   ○   ○   ○   ○   ○   ○

매우   격식적   약간   격식적   약간   비격식적   매우
격식적   이었다.   격식적   이지도,   비격식적   이었다.   비격식
이었다.   이었다.   비격식적   이었다.   적이었다.
                                     이지도
                                     않았다.

[평가 이유]

6. 나의 첫 번째 대화 상대방은,

○   ○   ○   ○   ○   ○   ○

매우   무례했다.   약간   무례   약간   공손했다.   매우
무례했다.   무례했다.   하지도   공손했다.   공손했다.
                                   공손하지도
                                   않았다.

[평가 이유]

7. 나의 첫 번째 대화 상대방은,

○	○	○	○	○	○	○
매우 호감이 갔다.	호감이 갔다.	약간 호감이 갔다.	호감이 가지도, 비호감 이지도 않았다.	약간 비호감 이었다.	비호감 이었다.	매우 비호감 이었다.

[평가 이유]

```
┌──────────────────────────────────────────┐▲
│                                          │
│                                          │
│                                          │
│                                          │
│                                          │▼
└◄─────────────────────────────────────────►┘
```

8. 첫 번째 대화 상대방으로부터 위의 항목 이외에 다른 인상을 받은 것이 있습니까? 있다면, 아래에 자유롭게 써주세요.

```
┌──────────────────────────────────────────┐▲
│                                          │
│                                          │
│                                          │
│                                          │▼
└◄─────────────────────────────────────────►┘
```

9. 첫 번째 대화 중에 상대방의 어떤 면을 가장 많이 의식했습니까? 기억나는 언어적/비언어적 행동들을 아래 공간에 자유롭게 써주세요.

```
┌──────────────────────────────────────────┐▲
│                                          │
│                                          │
│                                          │
│                                          │▼
└◄─────────────────────────────────────────►┘
```

[이전] [완료]

3) 첫 번째 상대방과 대화를 나누었던 본인에 관하여
귀하는, 첫 번째 대화 상대방이 귀하를 어떻게 묘사하리라고 생각합니까?
아래의 각각의 문항에서 귀하가 생각하는 평가항목을 체크하고, 기억나는
본인의 언어적/비언어적 표현을 예로 들어 왜 그런 평가를 내렸는지
설명해주세요.

2. 내 생각에 나의 첫 번째 대화 상대방은 나를,

○	○	○	○	○	○	○
매우 불친절 했다고 평가할 것이다.	불친절 했다고 평가할 것이다.	약간 불친절 했다고 평가할 것이다.	불친절 하지도, 친절 하지도 않았다고 평가할 것이다.	약간 친절 했다고 평가할 것이다.	친절 했다고 평가할 것이다.	매우 친절 했다고 평가할 것이다.

[평가 이유]

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3. 내 생각에 나의 첫 번째 대화 상대방은 나를,

○	○	○	○	○	○	○
매우 여유있어 보였다고 평가할 것이다.	여유있어 보였다고 평가할 것이다.	약간 여유있어 보였다고 평가할 것이다.	여유있어 보이지도, 긴장해 보이지도 않았다고 평가할 것이다.	약간 긴장해 보였다고 평가할 것이다.	긴장해 보였다고 평가할 것이다.	매우 긴장해 보였다고 평가할 것이다.

[평가 이유]

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4. 내 생각에 나의 첫 번째 대화 상대방은 내가,

○ 매우 지루해 했다고 평가할 것이다.　　○ 지루해 했다고 평가할 것이다.　　○ 약간 지루해 했다고 평가할 것이다.　　○ 지루해 하지도, 흥미를 보이지도 않았다고 평가할 것이다.　　○ 약간 흥미를 보였다고 평가할 것이다.　　○ 흥미를 보였다고 평가할 것이다.　　○ 매우 흥미를 보였다고 평가할 것이다.

[평가 이유]

```



```

5. 내 생각에 나의 첫 번째 대화 상대방은 나를,

○ 매우 격식적 이었다고 평가할 것이다.　　○ 격식적 이었다고 평가할 것이다.　　○ 약간 격식적 이었다고 평가할 것이다.　　○ 격식적 이지도, 비격식적 이지도 않았다고 평가할 것이다.　　○ 약간 비격식적 이었다고 평가할 것이다.　　○ 비격식적 이었다고 평가할 것이다.　　○ 매우 비격식적 이었다고 평가할 것이다.
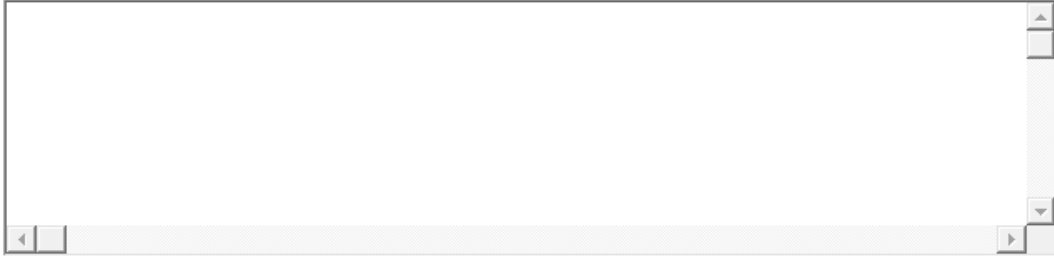
[평가 이유]

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6. 내 생각에 나의 첫 번째 대화 상대방은 나를,

○ 매우 무례 했다고 평가할 것이다.　　○ 무례 했다고 평가할 것이다.　　○ 약간 무례 했다고 평가할 것이다.　　○ 무례 하지도, 공손 하지도 않았다고 평가할 것이다.　　○ 약간 공손 했다고 평가할 것이다.　　○ 공손 했다고 평가할 것이다.　　○ 매우 공손 했다고 평가할 것이다.
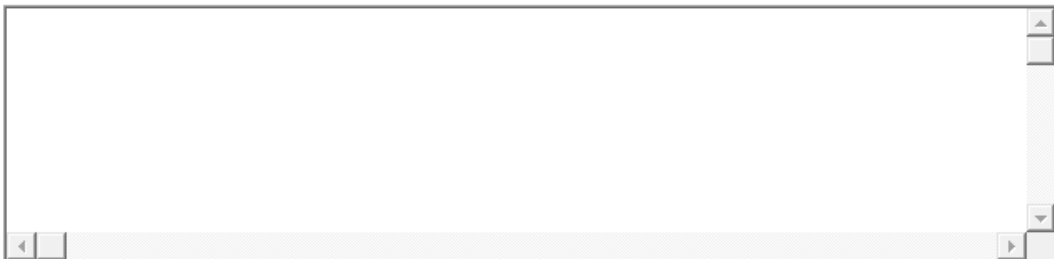
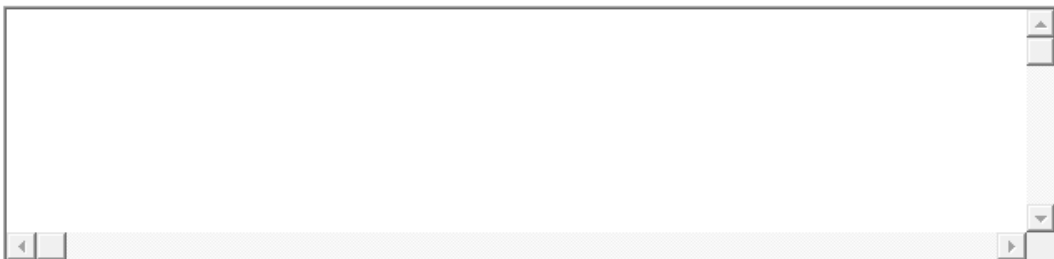[평가 이유]

7. 내 생각에 나의 첫 번째 대화 상대방은 나를,

○ 매우 호감이 갔다고 평가할 것이다.

○ 호감이 갔다고 평가할 것이다.

○ 약간 호감이 갔다고 평가할 것이다.

○ 호감이 가지도, 비호감 이지도 않았다고 평가할 것이다.

○ 약간 비호감 이었다고 평가할 것이다.

○ 비호감 이었다고 평가할 것이다.

○ 매우 비호감 이었다고 평가할 것이다.

[평가 이유]

8. 귀하가 첫 번째 대화 상대방에게 위의 항목 이외에 다른 인상을 남긴 것이 있다고 생각합니까? 있다면, 아래에 자유롭게 써주세요.

9. 첫 번째 대화 중에 말하려고 했거나 말하고 싶었으나 하지 않았던 것이 있습니까? 있다면, 무엇이었는지, 그리고 왜 말하지 않았는지 아래에 자유롭게 써주세요.

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10. 첫 번째 대화 중에 본인의 비언어적 행동**(e.g.** 얼굴 표정, 자세, 등)을 일부러 하려고 했던 것이나, 혹은 억지로 하지 않으려고 했던 것이 있습니까**?** 있다면, 무엇이었는지, 그리고 어떤 면을 통제하려고 했는지 아래에 자유롭게 써주세요**.**

<열 개 항목 성격 검사>

다음은 귀하의 성격 특성들에 관한 진술들입니다. 귀하가 각 진술에 동의하거나 동의하지 않는 정도를 각 진술 옆에 있는 빈칸에 숫자로 (1~7) 표시해 주십시오. 각 진술은 두 가지의 성격 특성들을 표현하고 있습니다. 두 개의 성격 특성들 중 하나의 성격 특성이 다른 하나의 성격 특성보다 귀하의 성격을 더 잘 표현하더라도 그 두 개의 성격 특성들 모두가 귀하에 적용되는 정도를 아래 숫자들로 평가해 주십시오.

전혀 동의하지 않는다.	동의하지 않는다.	그다지 동의하지 않는다.	중간이다.	어느 정도 동의한다.	동의한다.	매우 동의한다.
1	2	3	4	5	6	7

내가 보기에 나 자신은:

1. 외향적이다. 적극적이다.

2. 비판적이다. 논쟁을 좋아한다.

3. 신뢰할 수 있다. 자기 절제를 잘 한다.

4. 근심 걱정이 많다. 쉽게 흥분한다.

5. 새로운 경험들에 개방적이다. 복잡다단하다.

6. 내성적이다. 조용하다.

7. 동정심이 많다. 다정다감하다.

8. 정리정돈을 잘 못한다. 덤벙댄다.

9. 차분하다. 감정의 기복이 적다.

10. 변화를 싫어한다. 창의적이지 못하다.

이전   완료

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