

PART OF THE FAMILY: NATIVE KOREAN PERSPECTIVES
ON USING KINSHIP TERMS WITH
FEMALE AMERICANS

by

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ABSTRACT

This paper explores the issue of native Korean speakers' usage of Korean kinship terms when communicating with American females. Koreans typically use four sibling terms (*hyeng*, *nwuna*, *oppa*, and *enni*) to address peers and friends who are slightly older than them, whereas Americans use first names as address terms in this context. While some existing research explores English speakers' perceptions of these terms and their usages, there is a lack of research investigating native Koreans' perspectives of using these terms with Americans. To fill this gap, this study uses an online survey to explore native Korean speakers' perceptions of using kinship terms with American females compared with Korean females. It also investigates whether specific demographic factors play a role in the acceptance of kinship terms in different situations, and it provides a general overview of the influence of eight chosen situational and interpersonal factors on these kinship term usages. Overall, while gender, age, and experience living in the US all affected kinship term usage with Americans to some degree, experience living in the US seemed to be the most powerful influence throughout the survey responses. Additionally, while romantic interest and closeness/intimacy of the relationship are two of the most commonly discussed contextual factors in the literature on this topic, these factors were consistently ranked among the least important in the minds of the native Korean respondents when determining kinship term usage with both Korean and American interlocutors. Overall, this study reveals that there is great variety amongst individual native Korean speaker opinions about using Korean kinship terms with Americans, so American learners of Korean should be prepared to negotiate address term usage with the different native speakers they encounter.

LIST OF ABBREVIATIONS AND SYMBOLS

<u><i>L1</i></u>	first language
<u><i>L2</i></u>	second language (or any language learned after the first language)
<u><i>IL</i></u>	interlanguage; the language produced by a learner of a language
<u><i>KSL</i></u>	Korean as a second language
<u><i>NS</i></u>	native speaker of a language
<u><i>NNS</i></u>	nonnative speaker of a language
<u><i>FN</i></u>	first name; personal or given name (form of address)
<u><i>TLN</i></u>	title + last (family) name (form of address)
<u><i>BB</i></u>	born before (a given year)
<u><i>BIA</i></u>	born in or after (a given year)
<u><i>XP</i></u>	experience
<u><i>MC</i></u>	multiple choice
<u><i>DCT</i></u>	discourse completion task

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INTRODUCTION

As the world grows more and more interconnected due to technological advances and ease of travel, people from different backgrounds have more and more chances to interact with and learn about different languages and cultures around the world. When people from those different cultures interact, they engage in intercultural communication, where each person will likely bring differing cultural backgrounds with them to that interaction, depending on where they are from.

What happens when those cultural perspectives don't quite align? According to Agar (1994), that's where "rich points" occur, where people are exposed to new, mysterious, and sometimes confusing pieces of language and culture (p. 106). Investigating these different rich points in a new language or culture not only can help someone understand that target culture, but also expands their own individual culture.

Americans learning Korean will undoubtedly have a large number of rich points to work through. Indeed, analysis of American and Korean native speakers' speech acts shows that Americans are generally more "egalitarian, individualistic, and direct", whereas Koreans are more "hierarchical, collectivistic, indirect, and formalistic" (Byon, 2015, p. 393). And since language and culture heavily influence each other (Agar, 1994), evidence of these characteristics can be found in the English and Korean languages as well.

One example of how these differences manifest themselves in language can be found in the forms of address commonly used in English and Korean. This thesis seeks to explore one aspect of address forms in particular—usage of Korean kinship terms with American females.

Koreans and Americans have very different systems for addressing their peers, with Koreans often using kinship terms and Americans usually using first names. However, there is very little research detailing how these different systems impact intercultural communication between Americans and Koreans. While there have been some studies analyzing how Americans perceive Korean kinship terms (Brown, 2013) and how they have successfully or unsuccessfully used them in intercultural communication (Kim & Brown, 2014), there is a lack of research exploring native Korean speakers' perspectives concerning using Korean kinship terms with Americans. This study seeks to fill that hole, looking to see whether Koreans consider kinship terms to be equally appropriate for interactions with American females compared to fellow Korean females, and also investigating which factors are most important when considering whether or not to use kinship terms. By exploring these issues, Korean language learners and instructors can gain valuable insight into the implications of Americans using kinship terms with native Korean interlocutors, which can help them develop pragmatic competence.

This paper begins by taking an in-depth review of all the relevant research, including pragmatics in intercultural communication, cultural differences between the US and South Korea (henceforth referred to simply as "Korea"), forms of address (including kinship terms) in English and Korean, and the perspectives of both native English speakers and their native Korean interlocutors about this topic. It will then detail the methodology, data analysis, results, and limitations of a survey given to native Korean speakers. This survey focuses specifically on Korean's perspectives on using kinship terms with American females, rather than both males and females, in an attempt to simplify the study. Including both American males and females would require a much longer survey, and that would have placed a higher burden on the respondent.

This narrowed focus also allows this study to go more in depth when investigating the different factors that may influence these intercultural pragmatic choices.

The results of this study will provide helpful pedagogical information to Korean language learners within the US to inform their communicative choices in Korean. By being aware of native Koreans' possible perceptions of their usage of kinship terms, they can gain pragmatic competence and will be more prepared to negotiate this issue in their future interactions with native Korean speakers.

LITERATURE REVIEW: BACKGROUND OF THEORETICAL AND METHODOLOGICAL ISSUES

Pragmatics in Intercultural Communication

Put simply, intercultural communication can be defined as any communication that occurs between people with different cultural backgrounds (Bowe & Martin, 2007; Clyde, 1994; Holliday, Hyde, & Kullman, 2004; Hong, 2018). Most research on intercultural communication focuses on “cultural groups at the level of nations and national languages”, although it is worth acknowledging that some languages, such as English and Arabic, span multiple nations and a variety of geographical and cultural varieties within them (Bowe & Martin, 2007). Still, as authors such as Agar (1994) and Harkness (2015b) point out, language and culture are inextricably intertwined. Due to this fact, cultural groups that speak different languages will typically have more cultural differences than groups that share a language, so it is logical that most intercultural communication research focuses on communication between speakers of different languages.

The first requirement for any sort of successful intercultural communication is knowledge of a common language, which could involve one person learning another person's language or both parties learning a common lingua franca. However, as Clyne (1994) states, “language

represents the deepest manifestation of a culture, and people's value systems... play a substantial role in the way they use not only their first language(s) but also subsequently acquired ones" (p. 1). In other words, despite sharing a common language, people's different cultural norms and values will remain present to some degree during intercultural communication. Another way of viewing this fact is that no matter how much one person understands someone else's cultural values and thinks they are adapting to those values during communication, they will still be influenced subconsciously by their native cultural values and beliefs.

When encountering these different cultural norms and behaviors, people often have to abandon their "usual interpretation scheme" and instead have to rely on stereotypes about that culture in order to interpret and understand unfamiliar behaviors (Kadar & Mills, 2011, p. 100). Holliday et al. (2004) warn against the dangers of stereotypes, arguing that stereotyping can all-too-easily transform into "otherization" or culturism, which consists of reducing all members of a cultural group to "the pre-defined characteristics of a cultural label" (p. 24). Despite their problematic nature, Bennett argues that stereotypes are a helpful (if not necessary) tool for intercultural communication, as long as they are viewed as a general tendency for members of a cultural group to orient towards certain norms or values (as cited in Kadar & Mills, 2011).

Giles notes that when engaged in intercultural communication, many speakers try to "accommodate to the conventions of others" in order to express "positive values, attitudes, and intentions towards them" (as cited in Bowe & Martin, 2007, p. 176). By bridging the gap between any cultural differences present, the successful communicators are attempting to understand and show solidarity with the other interlocutor. However, when members of a minority cultural group enter a new, more dominant host culture, they are often expected to assimilate to the host culture with a "high degree of deculturation of the original culture" in order

to function in that new culture (Kim, 2002, p. 149). Clyne (1994) agrees, noting that while Australia—a predominantly English-speaking host culture—has grown in tolerance of diversity and cultural variation, any sign of “foreignness” is still often viewed as “inadequate” to some degree (p. 208).

While some interlocutors may attempt to assimilate to or accommodate unfamiliar cultural values, intercultural communication often leads to misunderstandings and communication failures. Carbaugh (2005) states that encountering unfamiliar cultural beliefs or practices can be “deeply perplexing” (p. 59), and Bowe and Martin (2007) point out that different cultural and language conventions can often lead to misunderstandings. Going even further, Kadar and Mills (2011) warn that there is a “real danger” present in intercultural communication, grimly noting that “a lack of understanding and not being able to make sense of actions and behaviours exhibited by another person all too often lead to feelings of disorientation, frustration and helplessness”, if not prejudices and negative attitudes towards an entire cultural group (p. 100). There are a variety of factors that can contribute to the breakdown of intercultural communication, but one factor in particular is especially relevant to the current study: pragmatic failure.

Pragmatics, in its simplest sense, is the ability to use language appropriately in different contexts (Gass, 2013). Taking the definition a step further, Thomas (1983) defines a speaker’s pragmatic competence as “the ability to use language effectively in order to achieve a specific purpose and to understand language in context” (p. 92). Pragmatic competence can further be broken down into sociopragmatic competence and pragmalinguistic competence, which Byon (2015) summarizes as follows:

Sociopragmatic competence is related to cultural knowledge, norms, values, and beliefs of the target language community, and it concerns appropriate comprehension and

interpretation of the socio-cultural context in which target speech acts occur. On the other hand, pragmalinguistic competence is associated with target linguistic knowledge, and it involves the use of appropriate linguistic resources for conveying target speech acts. (p. 392)

Failure to adhere to the target socio-cultural norms or misusing linguistic resources when performing speech acts can lead to “pragmatic failures”, which are ultimately failures of communication, where the original meaning or intentions of the speaker are not correctly communicated or interpreted by the listener (Thomas, 1983, p. 91). In intercultural communication, then, where people are coming to the interaction with different cultural views, attitudes, and value systems, pragmatic failures are even more common than in intracultural communication (Hong, 2018). Indeed, Gass (2013) points out that pragmatic competence can be one of the most difficult areas for language learners, and notes the interpersonal dangers associated with pragmatic failure:

Miscommunication resulting from NS [native speaker] perceptions of relatively proficient NNSs [non-native speakers]...is often serious in terms of interpersonal relations, because the source of the difficulty is more likely to be attributed to a defect in the person (or a culture...) than to a NNS's inability to map the correct linguistic form onto pragmatic intentions. (p. 323)

Korean honorifics, considered by many to be “emblematic of Korean cultural values”, is one area of Korean pragmatics which is known for being complex and omnipresent throughout the language (Brown, 2015a, p. 255; Brown, 2015b; Sohn, 1999). More details about Korean honorifics will be provided in the following section, but learning the grammatical and cultural knowledge governing honorifics is likely necessary for Korean language learners to avoid possible pragmatic pitfalls.

Cultural Differences between the US and South Korea

Since differences in cultural norms, values, and expectations obviously play a large role in having successful, pragmatically-appropriate intercultural communication, a discussion of some

of the pertinent cultural differences between the US and Korea is necessary to understand and perhaps even explain some of the results of this study. This brief discussion is by no means comprehensive, but it intends to provide a general overview of some of the major differences between the two cultures and their primary languages.

Before delving into the cultural differences between the US and Korea, however, it is important to note that societies are made up of individual people, and not every individual may agree with or align perfectly with every generalized description of the “culture” that they belong to. However, even though individual differences exist, whenever we reference a particular society, Harkness (2015b) argues that we automatically “presuppose a particular structure of generalizable relational positions or identities”, and that members of cultural groups can often point to specific linguistic features as “salient examples of what they understand their society to be about” (p. 492). So despite the importance of individual differences within a culture, generalizations can still be made about overall cultural values and behaviors.

Historical and Ideological Differences. Before looking at specific cultural differences between these two countries, this section provides some insight on the historical and ideological backgrounds of US and Korean culture. The historical context and ideologies prevalent in both cultures obviously were instrumental in developing language practices and instilling cultural practices and beliefs, so a brief glance at some of this background information will provide a backdrop for the cultural differences to follow.

The US and Korea can be grouped into the vague, commonly-termed cultural constructs of “the West” and “the East”, respectively. Shin, Dovidio, Napier, Stangor, and Uleman (2018) classify the two cultures a little more specifically, naming the US as representative of Northern European-heritage culture and Korea as representative of East Asian

culture. Christianity, especially Protestantism, has had a large historical presence in Northern European-heritage cultures, including the US (Shin et al., 2018; Spencer-Oatey & Kadar, 2016), and (neo-)Confucianism has played a large role in the development of East Asian societies (Kadar & Mills, 2011; Shin et al., 2018; Spencer-Oatey & Kadar, 2016). According to Spencer-Oatey and Kadar (2016), religious beliefs such as Christianity can also be classified as ideologies, and ideologies are often the reason for “deep culture perspectives” (p. 99). In addition, Hong (2018) notes that western countries, such as the US, have a relatively long history of democracy, while many East Asian countries have a historical base in feudalism, where differential treatment based on class was clear.

Due to this history, it can be safely assumed that Christianity and democracy have played significant roles in the formation of the general US culture, and Confucianism and a feudalism have done the same in Korean culture. While Christianity and Confucianism may not currently be as prevalent throughout US and Korean cultures as they once were, Spencer-Oatey and Kadar (2016) maintain that in secular cultures, non-religious people are still influenced by religious ideologies present in their culture.

Before moving on, a few additional points should be clarified. While much of the ideological influence in East Asia is attributed to “Confucianism” as a whole, Kadar and Mills (2011) point out that much of the influence is actually the product of neo-Confucianism, which was a reform of Confucianism brought about by “the merging of Confucian ideology with elements of Buddhism and Taoism” (p. 9). Following their terminology, I will continue to use the term Confucianism “in a vague sense”, referring to the general influence of Confucianism and neo-Confucianism as a whole (p. 10). One additional point they make is that Confucianism is not the only ideology that has influenced East Asian culture, nor can it be proclaimed “the

dominant ideology of East Asia” currently; however, it is the most commonly discussed ideology due to the clear “ideological-cultural link” between Confucianism and East Asian linguistic systems (p. 9-10).

Individualism vs Collectivism. One of the most commonly cited cultural differences between the US and Korean cultures is the cultural orientation towards individualism and collectivism, respectively (Hong, 2018; Kim, 2002; Liu, 2002; Shin et al., 2018; Spencer Oatey & Kadar, 2016). These two concepts define the “self” in terms of their relationships with others and their environment (Shin et al., 2018). This distinction is imperative, since, as Kang (2015) states, “knowledge about the cultural concept of self is essential for culturally effective and polite interactions” (p. 411).

In the US, individualism is highly valued, and people tend to have an individual-centered view that “favors free action and complete liberty” (Hong, 2018, p. 36), which echoes the democratic ideals the country was founded on. According to Shin et al. (2018), an individual-orientation “considers the individual as a basic unit and as a principal agent, with personal achievements as a primary goal” (p. 3); in a similar thread, Spencer-Oatey and Kadar (2016) define the core characteristic of individualism as “individuals functioning independently of each other” (p. 87).

On the other hand, in East Asian cultures, including Korea, collectivism is the norm (Byon, 2015; Hong, 2018; Kim, 2002; Shin et al., 2018; Spencer-Oatey & Kadar, 2016). Spencer-Oatey and Kadar (2016) denote the defining characteristic of collectivism as “group members being bound and mutually obligated to each other” (p. 87). Kim (2002) goes into even greater detail concerning the role of the self within collectivism, which she refers to as “interdependence”:

In East Asian cultures, the self is defined predominantly in terms of relationships and group memberships. In this alternative view, the self is inherently social—an integral part of the collective. The key feature of interdependence is not distinctiveness or uniqueness, but a heightened awareness of the other and of the nature of one’s relation to the other. Interdependence is the first goal to be taken care of; it is crafted and nurtured in social episodes so that it becomes spontaneous, automatic, and taken for granted. (p. 13)

The core dichotomy of prioritizing self versus prioritizing “the collective” influences many additional cultural values and behaviors. For example, individual-orientation encourages people to identify others primarily based on personal characteristics or individual achievements, whereas group-orientation leads people to identify others based more on their roles and positions within the group (Shin et al, 2018). Of course, this is not an all-or-nothing divide—collectivist cultures also recognize personal characteristics, and individualistic cultures also have groups with different group roles and positions (Kim, 2002). However, the degree to which each of those constructs is valued is what differentiates the two cultures.

Many East Asian cultures, as an extension of collectivism, use family as a metaphor for society. Liu (2002) notes that in Chinese, the word for “country” (国家) is a combination of the characters *guo* (“state”) and *jia* (“family”), making a country a “state-family” (p. 55). He states that this is just one example of the “tremendous and unusual role” that family plays in many different aspects of Chinese culture. Similarly, the Korean word for “country” (국가 “*kwuk-ka*”) is historically derived from the same characters (國家) and has the same literal meaning of “state-family”. In the same way, Kim and Brown (2014) note that Koreans often see society through the metaphor of a “large extended family”, and they cite Park in claiming that Koreans “seem to have the tendency to regard almost any organized social institution as a type of family structure” (p. 5). This idea of society as an extended family plays a large role in this study’s

examination of the usage of Korean kinship terms, which will be discussed in great detail in future sections of this paper.

Individual- versus group-orientation also influences cultural behavioral differences, as Kim (2002) details. For example, engaging in argumentation is much more positively perceived by individualistic cultures than by collectivist cultures. Group-oriented cultures tend to avoid arguments and other conflicts due to “their desire to preserve relational harmony and their motivation to save others’ face” (p. 50). This fact may affect the way that Koreans react to using kinship terms in different situations—if a Korean or American wants to use a specific form of address with them that they aren’t fully comfortable with or that feels awkward, they may go along with it simply to avoid conflict.

As a final note, with cultures that exhibit strong collectivism, it is important to note that the “group” involved will inevitably have boundaries. This leads to the existence of an “in-group” and an “out-group”—those who are members of the group, and those who are not. Kadar (2013) notes that the ritualized relational practices that occur within the in-group are often quite different from the behavioral practices used with out-group members. While this difference occurs in any cultural group, Spencer-Oatey and Kadar (2016) reveal the added importance of this practice in East Asia:

[Connections] are particularly salient in China and more broadly in East Asia. It seems that the gap between in-group (*nei*, known in Japanese as *uchi*) and out-group (*wai*, *soto* in Japanese) is traditionally large in East Asia in comparison with many other societies, and that the interactional rules of appropriate behaviour differ for in-group and out-group members. (p. 90)

Based on this generalization, if an American is perceived as an out-group member by a Korean, then they may not be expected to conform to any Korean linguistic practices that are reserved

only for in-group members—in fact, they may be directly discouraged from engaging in those practices at all, if the behavior is not considered appropriate for out-group interactions.

Equality vs Hierarchy. Closely tied to the individualism-collectivism differences is the idea of equality versus hierarchy, which is also sometimes referred to as a “horizontal” versus a “vertical” society. The US culture tends to be more egalitarian in nature, where equality amongst all members of society is highly valued; this can clearly be linked to the relatively long history of democracy and focus on individualism in US society (Hong, 2018). In contrast, Korean society, as well as other East Asian cultures, is very hierarchical in nature and split vertically, with some members of society being “above” the others in status and power (Brown, 2013; Brown, 2015b; Hong, 2018; Kadar & Mills, 2011; Kang, 2015; Kim & Brown, 2014; Shin et al., 2018). This is not to say that US society is entirely “horizontal”—Kadar (2013) emphasizes that even in societies that heavily promote egalitarianism, “social inequality and hierarchy are ever present”, albeit in a much more covert form (p. 8). However, he argues that hierarchy is much more obvious in societies that historically have promoted collectivism since the hierarchical culture has been coded explicitly into the language.

Within Korean society, there are many factors that play a role in determining someone’s social status within the hierarchy. Two of the primary factors are age and gender (Brown, 2013; Brown, 2017; Kang, 2015; Kim & Brown, 2014). Brown (2017) notes that the reason for the emphasis on age and gender can be traced back to “traditional Confucian-based practices, which emphasize age as the ubiquitous factor for determining social hierarchy, and which perpetuate patriarchal family practices whereby the eldest male was the head of the family” (p. 3). The social relational network is also closely connected with the view of society as an extension of family, as discussed previously. Within the extended family structure, each member has specific

roles and responsibilities, with the elders taking care of the members below them, and the younger members giving respect and obedience to their elders in return (Kim & Brown, 2014). This will be an important factor in the usage of kinship terms, which will be discussed later.

Honorifics and deference. As stated previously, the hierarchical nature of many East Asian languages is coded explicitly in their language through the usage or absence of honorifics to show deference. Brown (2015b) gives a glimpse at the importance of these honorifics in the Korean language:

It is no exaggeration to say that a Korean speaker cannot open his/her mouth to utter a single sentence without considering his/her social position vis-à-vis the person he/she is talking to (and/or talking about) and molding his/her utterance with the appropriate level of honorific forms to match that relationship. As such, everyday usage of the Korean language constantly reflects and perpetuates the hierarchical and relational nature of Korean society.... (p. 303)

Now, as previously mentioned in the discussion of pragmatics, every culture uses language differently in different social contexts, and language can be altered to be more or less polite. However, the unique thing about languages such as Korean is just how prevalent honorifics is throughout the Korean grammar. Indeed, Harkness (2015a) remarks on the “elaborate system” of honorific markers, and lists just a few: “sentence endings, honorific suffixes and infixes, various forms of address or avoidance, lexical substitutions, self-lowering first-person indexicals, and so on” (p. 307).

Usage of this honorifics system—perhaps the most systematic among all known languages (Kang, 2015)—is required in order to use the Korean language appropriately. Unlike English usage in the US, “to speak ‘as equals’ is not understood to be the norm, but rather a highly marked, unstable, ideologically saturated state of sociality in Korea that seems to be undermined by the very use and structure of Korean itself” (Harkness, 2015a, p. 319). Indeed, Park warns that “failure to indicate the relational hierarchy with appropriate linguistic features is

regarded as rude, ignorant, and resistant to the societal order” (as cited in Kang, 2015, p. 411). Thus, with every sentence uttered in Korean, the speaker is required to constantly identify their position in the relational hierarchy, along with the position of the person they are addressing as well as any person they may reference. This is part of the reason for the complexity of the Korean address system, which will be discussed more in the section on Korean address terms.

Terms of Address

While Korean honorifics explicitly define social relationships in practically every sentence uttered, this defining of social relationships is happening, at least subtly, in any utterance, and this is especially clear in the usage of address terms (Fasold, 1984). Bowe and Martin (2007) argue that address forms help build a person’s identity, their role in a group, and their social personality, and they note Braun’s description of address term usage:

...address behavior is the way individual speakers or groups of speakers use the repertory of address variants available to them. From a sociolinguistic point of view, address behavior is meaningful whenever speakers have to choose between several variants ... Address behavior is further influenced by a speaker’s social and linguistic background. (as cited in Bowe & Martin, 2007, p. 95).

Bowe and Martin list many different types of address forms, including address pronouns, titles, kinship terms, and names. In this section, the first two forms will be briefly discussed, and a much more in-depth discussion of kinship terms will take place in the following section, since that is the focus of the present study.

Address Pronouns. Most languages have at least two variations of the second-person pronouns (Bowe & Martin, 2007). The French language, for example, has *tu* and *vous*, and similar examples can be found among many other languages, including German, Italian, Spanish, and early English (*thou* and *ye*) (Bowe & Martin, 2007; Brown & Gilman, 1960; Fasold, 1984). In their seminal study, Brown and Gilman (1960) introduced the symbols T and V to

differentiate between the “familiar” and “polite” variants of the pronouns, respectively, and they argued that two main semantic factors influence the choice of which pronoun to use. The first is power, which indicates equal or unequal relational status, and the other is solidarity, which indicates the presence or absence of intimacy in the relationship.

Pronoun forms of address in modern-day English and Korean do not follow this two-form system. Modern-day English has retained only one address pronoun (*you*), which can be used in both familiar and polite contexts, and English speakers must rely on other linguistic elements to code deference or intimacy (Bowe & Martin, 2007). On the other hand, Korean possesses a whopping five second-person pronouns (*ne*, *caney*, *tangsin*, *kutay* and *cagi*). Generally speaking, however, “when addressing a superior or adult stranger, none of these pronoun forms can be used and thus a nominal form needs to be used instead”, typically a name and/or a title (Kim & Brown, 2014, p. 267).

Titles. Bowe and Martin (2007) state that titles are an example of honorific language use and that using titles is generally a means to show respect, deference, or honor to the addressee. Titles can be free or attached to a name, and they are sometimes formed from occupation titles or abstract nouns. In English, examples of titles include *Dr.*, *Mr.*, and *Mrs.*, which are typically used preceding last names or full names, as well as *Your Highness*, *Sir*, and *Ladies and Gentlemen*, which are all free (Bowe & Martin, 2007).

In Korean, as stated in the previous section, usage of the second-person pronoun is restricted in most contexts, so speakers rely much more on usages of names, titles, and kinship terms. This heavier reliance on titles, combined with Korea’s hierarchical social structure, means that the Korean (along with other East Asian languages) has a richer lexicon of title address terms, including, for example, *silcang* (section chief), *kwacang* (department head), and

sacang (president or boss of a company) (Hong, 2018; Kim & Brown, 2014; Sohn, 1999). In a culture where group-orientation and one's specific role in that group is highly important in every linguistic interaction, this rich bank of title terms allows for clear identification for the relative roles of the speaker and the addressee.

Kinship Term vs First Name Usage. Kinship terms and names are the other two major forms of address, and they are the two forms of address that are the most centrally relevant to this study. Agha (2015) notes the importance of kinship symbolism throughout many languages:

... participants in social practices around the world routinely invoke the idiom of kinship to perform or construe interpersonal behaviors, whether their own or those they meet or try to imagine.... [People inhabit these] kinship behaviors ... in order to become recognizable to each other as social beings of specific kinds, whether as persons already belonging to, or as persons hoping to avoid, group-specific historical trajectories in relation to others. (p. 550)

Globally, kinship terms are used across the majority of cultures as forms of address to show respect, including to varying extents both American and Korean cultures. According to Fleming and Slotta (2018), in most cases, cultures that use kinship terms use them only to address "senior kin," or kin that are older than the speaker, while personal names are used for "junior kin," or kin that are younger than the speaker. They argue that this asymmetrical usage of terms "is most commonly associated with societies in which hierarchical status distinctions are particularly well elaborated and institutionalized" (p. 382), which explains why kinship terms are so prevalent in Korean culture. The usage of kinship terms as a replacement for names, they claim, is a more indirect and therefore "polite" form of reference, which "ascribes (higher) status and (greater) authority to the addressee" (p. 377). In stark contrast, personal names are a very direct and specific form of address that are therefore less honorific in nature.

English vs. Korean Forms of Address. Kinship terms are used in English, but their use is much more limited than in many other cultures, including Korean. Following the trend noted

by Fleming & Slotta, kinship terms are used almost exclusively for actual kin, and only for older generations (e.g. “Mom”, “Grandpa”, “Uncle Larry”), whereas younger and/or same-generation kin relations are addressed only by first name (Fasold, 1984). The category of “same-generation kin relations” includes siblings, who all address each other by their personal names, regardless of any gender or age differences.

Outside of the family, then, what forms of address are typically used? In their landmark study on the subject, Brown and Ford (1961) noted that the primary two forms of address in English are Title + Last Name (TLN) and First Name (FN), with age and occupational status being the most influential factors in determining which of the two forms are used. However, Murray (2002), in his update to the Brown and Ford study, suggests that FN usage, already considered the more common of the two, is becoming increasingly more prevalent, even among first introductions of adults, in occupational settings, and across larger age gaps. Between friends and friendly acquaintances, which is the focus of the current study, mutual FN usage is used almost exclusively in American English.

Comparatively, Korean offers a much more complex and varied selection of common address terms than English. Lee and Cho (2013) categorize these forms of address into four main dyads. Since uneven power dynamics are not a part of the current study’s scope, I will focus on the two dyads where the power dynamic is relatively even.

The first dyad involves cases in which there is low solidarity between the interlocutors, such as the first meeting between two people. Lee and Cho point out that speakers do not have many options for address terms in these scenarios, although “one possible form of address is full name + *-ssi* (the “so-called neutral title”) (p. 84).

The other dyad involves cases in which there is some level of solidarity between the interlocutors. For these cases, Lee and Cho note:

Amongst a group of college students in this type of [-power, +solidarity] dyad, there were three types of address terms observed: *senpay[nim]*, age- and gender-appropriate sibling terms, or FN+*ssi*. *Senpay[nim]* is an address term that is used towards a senior at the same institution (e.g. an underclassman addressing an upperclassman at college), and is less intimate than a sibling term, but more intimate than FN+*ssi*. (p. 84)

As these two contexts provide the backdrop for the situations involved in this study, a closer look at sibling kinship terms and the “neutral” title -*ssi* is necessary. Since none of the contexts of the present study include a senior/junior relationship at an institution, *senpay[nim]* will be excluded from further discussion.

Compared with English, Korean contains a fairly complex collection of kinship terms, with terms often differing depending on the gender of the speaker, the gender of the addressee, the side of the family (mother’s or father’s) the kin is connected to, and other specific details of the relationship between the speaker and the addressee (Lee & Cho, 2013). This study focuses particularly on the four terms for an older sibling, which are listed as follows:

- *Hyeng* - older brother of a male
- *Nwuna* - older sister of a male
- *Oppa* - older brother of a female
- *Enni* - older sister of a female

When a younger sibling addresses their older sibling, they exclusively use kinship terms rather than addressing them by their personal name (Brown, 2017; Brown, 2013; Kim, 2015).

Conversely, when an older sibling addresses a younger sibling, they use his or her personal name, rather than the kinship term *tongsayng* (“younger sibling”) (Kim, 2015).

Despite their relatively simple literal meanings, these terms are used on a much larger social scale than with just family. In addition to being used for literal older siblings, *hyeng*, *nwuna*, *oppa*, and *enni* are “widely used metaphorically outside of the family as intimate ways to address acquaintances of marginally superior age” (Brown, 2017, p. 171). Put more simply, these four terms are used as the go-to form of address for peers and friends who are slightly older than the speaker to demonstrate both intimacy and respect.

Full name+*ssi* or FN+*ssi*, on the other hand, can also sometimes be used in these contexts, but the appropriateness of the usage of can be overgeneralized and confusing, as shown by this description from Kim and Brown (2014):

There is a tendency for *ssi* to be described as a universally polite form (e.g., “polite title for name” in King & Yeon 2000) and for the form to only appear in sentences that feature honorific speech styles. Describing *ssi* as “polite” is potentially misleading, given the fact that it is only customarily used towards those of equal or younger age — it is certainly not a polite way to address a status superior. (p. 268)

While the usage of *-ssi* may not be appropriate to use to address someone significantly older or more superior than the speaker, Lee and Cho (2013) demonstrate that usage of this term does occur towards people marginally older than the speaker. However, they emphasize that *ssi* is “quite low in the Intimacy scale” and claim that “it is chosen as the last resort after the rank terms and kinship terms are chosen and no other address terms are appropriate” (p. 87).

Confucian Connotations of Kinship Terms. As mentioned previously, many aspects of modern Korean culture have historically been developed at least partly due to Confucian influences. This includes the tendency to view society as an extended family structure. Using kinship terms both within and beyond true family members helps cement this extended “family” mentality, and it also upholds the traditional neo-Confucian values of “respecting the elderly” and “knowing your place” (Brown, 2015b, p. 303).

Kinship terms such as *hyeng*, *nwuna*, *oppa*, and *enni* are not just forms of address; they also embody the specific roles and responsibilities of both members of the relationship. The younger members are expected to “show respect towards more senior members and acquiesce to their wishes”, while the elder members are expected to “take care of and/or provide for the junior members” (Kim & Brown, 2015). Thus, every time a junior addresses their senior by one of these four terms, both members of the relationship are reminded of their relative social status and social responsibilities towards the other member. These constant reminders help to reinforce the powerful idea of “knowing your place”—a key neo-Confucian value that is expected of any “refined and well-bred” Korean (Brown, 2015b, p. 261). This is also part of the reason that, in contrast with American English, addressing a status superior (e.g. in age or rank) by FN alone in Korean is “taboo”, and must be attached to or replaced by honorific titles or suffixes of some kind in order to properly honor their superior hierarchical status and therefore be pragmatically acceptable (Kadar & Mills, 2011).

Connotations of Oppa and Nwuna. The meanings of the two same-gender sibling terms (*hyeng* and *enni*) are fairly straightforward, but both of the opposite-gender kinship terms (*oppa* and *nwuna*) have some additional connotations besides respecting elders and taking care of juniors.

While the original, most basic meaning of *oppa* refers to the older brother of a female (or, by extension, an older male friend/peer of a female), there are many other connotations and specific contexts in which *oppa* is used. The first context is a possibly surprising one—Korean women often use *oppa* in romantic contexts. While it may seem odd at first to attach the image of a brother-sister relationship to a romantic relationship, there is a historical explanation for this trend. According to Brown (2013), Korean men have traditionally been expected to marry

women who were an equal or younger age. Since *oppa* is widely used beyond actual family members, and since the image of an *oppa* connotes a slightly older man that a woman can depend on to look out for her, it becomes clearer why this term is acceptable and often encouraged in romantic relationships (Brown, 2017).

Closely tied to this romantic usage of *oppa* is the behavior known as *aegyo*. As Brown (2013) defines, *aegyo* refers to “overt displays of cuteness, which are typically childlike, submissive and vulnerable” (p. 5), and while *aegyo* can be used by both genders and in non-romantic contexts, it is most often performed by females, and it is often correlated with flirtatious or manipulative behavior. Brown lists a number of both linguistic and nonverbal features that are associated with *aegyo*, including “baby-talk”, “pouting, batting the eyelids, cupping the face in the hands, ... pretending to be shy or embarrassed, pretending to cry, and pretending to throw a tantrum” (p. 5). Above all, Brown names the repeated usage of *oppa* as the most commonly associated feature of *aegyo*, especially when the final syllable is elongated (“*oppaaaa!*”). Using *aegyo* together with *oppa* tends to veer towards the “sexy and flirtatious side of *oppa*” rather than just a platonic form of address towards an older male friend (p. 5).

Another special context where *oppa* is used is the fangirl context. As Brown (2013) shows, female fans of K-pop boy bands often use *oppa* to refer to any male idol they find attractive, even in cases where the idols are actually younger than the fan. This is a common practice by both L1 and L2 fans, and this usage of *oppa* is often viewed negatively by those outside of fandoms, likely due to the fact that the idol-fan relationship is not an accurate extension of the relationship duties embodied by the term *oppa*. Brown further notes that L2 users of this particular usage face more severe criticism by outsiders, since people assume they are ignorant of the other meanings of the term.

In contrast to *oppa*, usage of *nwuna* is sometimes avoided, whether by the woman being referred to, the speaker addressing the woman, or both. *Nwuna* is an interesting case, since traditionally men have held more power in the historically-patriarchal society, but *nwuna* indexes that the woman is older and therefore has the power of age on her side (Brown, 2013). If a woman wants to embody the cutesy image associated with usage of *oppa* and the imagery of a man taking care of and caring for an attractive or innocent younger sister, she may avoid usage of *nwuna* altogether, since it doesn't connote those images.

Furthermore, as previously stated, Korean society has traditionally maintained that romantic relationships should take place between an older man and a younger woman. As such, the use of the term *nwuna* has not generally been used in romantic contexts and instead has the connotation of an off-limits woman. Brown (2017) notes that if a man were to fall in love with an older woman, he would find an alternate way to address her than *nwuna*, since "rather than hinting at romantic interest, it would index a lack of it" (p. 3). While Brown goes on to cite several examples in media where *nwuna* was indeed used in romantic contexts, he points out that, generally speaking, "affection for *nwuna* is tied up with a voyeuristic and somewhat shallow male obsession for an older and more worldly woman who is out of reach of the romantic affections of younger men" (p. 7).

Although social acceptance of these older woman, younger man relationships is growing, *nwuna* is still commonly avoided in that context, and other address terms are used instead (Brown, 2017). A common alternative is FN+*ssi*, which is more age-neutral, although, as mentioned previously, *ssi* is most commonly used towards people of equal or younger age (Kim & Brown, 2014). This alternative removes the explicit reference to the socially-questionable age difference between the man and woman.

Address Terms in Korean Textbooks. Now that we have explored the details of and differences between the English and Korean forms of address, we can start to consider how these terms might affect intercultural communication when English speakers interact with Korean speakers in Korean. Before jumping into this pragmatic interplay, however, it is necessary to include a brief discussion of how Korean address terms have been presented in Korean as a Second Language (KSL) learning contexts.

As Nation (2001) points out, fully understanding a vocabulary term requires not only just knowing the form and the meaning of the word, but also mastering a number of other aspects, including the connotations of the word as well as the restrictions on the term's use. Thus, in order for Korean learners to have a full understanding of the kinship terms *hyeng*, *nwuna*, *oppa*, and *enni*, KSL curriculums should aim to provide information regarding as many of those aspects as possible.

So how do Korean textbooks present these four terms to Korean language learners? Unfortunately, it appears that textbooks usually provide rather bare definitions for kinship terms. According to Kim and Brown (2014), Korean textbooks' presentation of address terms is overgeneralized and misleading:

KSL textbooks tend to represent address terms in a highly simplified way and do not properly represent the title and kinship orientation of Korean. Most textbooks predominantly feature the use of personal names followed by *ssi*. Indeed, Brown (2010) found that this pattern accounted for 74.7% of all address terms appearing in three popular textbooks (p. 46). In contrast, titles (3.6%) and kinship terms (5.3%) appear at low frequencies. (p. 268)

As mentioned previously, *ssi* is chosen as an address form only as a "last resort" (Lee & Cho, 2013, p. 87), so the overwhelming presence of *ssi* is misleading for learners. Kim and Brown (2014) also criticize the lack of information given to learners regarding the different usages and connotations of the different Korean kinship terms. An example of this lack of

information is provided by Brown (2013), who specifically points to the most commonly used entry-level Korean textbook in the US, *Integrated Korean Beginning 1/2*, which “simply defines *oppa* as ‘the older brother of a female’ with no mention of the social meanings that *oppa* can connote” (p. 18).

Unfortunately, this issue is not limited only to *Integrated Korean*. Instead, You (2002) laments that there is insufficient information provided to Korean language learners across the board:

Textbooks fail to provide enough information about extra usages of the terms. Rather, they just provide basic and non-intuitive description about redundant usages of some kinship terms for both members and non-members of a family or relatives. (p. 314)

Why exactly is this lack of information a problem? Information about the usage and connotations of the terms, as well as their ties to Korean cultural values and behaviors, is how Korean language learners will begin to develop pragmatic competence in Korean address term usage. You (2002) emphasizes that part of the reason that kinship terms have been “one of the most complicated and difficult areas to learn and to teach” is due to “the high level of sensitivity to the social and interpersonal relationships involved in an appropriate selection and use of the terms” (p. 307). Clearly, the rather bare definitions provided by most textbooks are not providing the cultural background knowledge needed for students to build pragmatic competence in this area. Furthermore, this lack of pragmatic information leaves students ignorant of the possible social consequences that can arise if they use kinship terms in inappropriate ways. Kim & Brown’s (2014) study, discussed in the following section, provides specific examples of this particular issue.

Brown (2013) further argues for the need for including classroom instruction on the different indexical meanings of Korean address terms. He points out that many beginning

learners are indeed aware of at least some of the usages and connotations of kinship terms due to their outside exposure to Korean media and culture. However, he still advocates for the explicit teaching of these different indexical meanings, claiming that it would provide “a deeper and more socio-historically situated understanding” of the different terms and their usages (p. 19).

Kinship Terms in Intercultural Communication

As discussed in the early sections of this paper, English and Korean not only have different ways to address their friends and peers of a marginally higher age, but they also have different cultural norms for social interaction.

When these two cultures intersect in intercultural communication, therefore, there will likely be some tensions and negotiations when adapting to or rejecting the target culture’s typical forms of address. This section begins with a brief overview of the general perception of foreigners in Korea. It will then examine some of the tensions and negotiations involved in American females’ usage of Korean kinship terms, looking first at native English females’ perspectives of Korean kinship terms (especially *oppa*), and then discussing the different feedback native Korean speakers have given regarding English females’ usages of the terms.

Korean View of Foreigners. Throughout its 5,000-year history, Korea has received migrants from around the world, including Manchuria, China, Japan, India, and the Middle East (Kim & Oh, 2012), but during the Japanese occupation and military dictatorships throughout the 20th century, South Korea “promoted ‘pure-blood nationalism’... hoping to consolidate Korean identity in the face of adversity” (Kang, 2017, p. 61; Kim & Oh, 2012). Because of the fact that Koreans perceive their culture to be fairly homogenous, it is easy to see how any foreigner could be perceived as an outsider or marked as a foreign Other.

Despite this fact, Korean society's perception of Westerners, especially white Westerners, has generally been quite positive. Park (2014) mentions that several recent op-ed articles in Korean newspapers have criticized the "double standards" of treatment given to different kinds of foreigners—"overly kind treatment of white Americans and Europeans and mistreatment of other Asians as second-rate citizens" (p. 1582). Kim and Oh (2012) further underscore this preferred treatment, noting that East Asians often value Western culture over their own. In intercultural communication between Koreans and Americans, this may influence which address terms the native Korean speaker perceives as the most appropriate: perhaps highly valuing Western culture such as American culture will bias Korean speakers to use American-style forms of address when communicating with Americans.

However, even though Westerners are generally more positively perceived, that doesn't mean that they are automatically considered part of the "in-group" in Korean culture. Rather, they are considered as the "western Others", and they are generally respected as such (Kang, 2017, p. 67). Indeed, since Koreans generally don't consider their language and culture "universal", they don't expect foreigners to "adopt and assimilate into their culture"; on the contrary, "foreigners who can speak East Asian languages fluently and are knowledgeable about their cultural practices and rituals are often treated as celebrities by the media" (Kim & Oh, 2012, p. 117; Kang, 2017).

Kang (2017) discusses several cases of this celebrity treatment in her discussion of Korean TV shows featuring foreigners. She focuses especially on the show *Non Summit*, in which groups of foreign "panelists" are featured to discuss their native cultural perspectives on different topics, while also demonstrating knowledge of Korean culture and customs. Kang mentions that all of the discussions take place in the Korean language, meaning that the panelists

speaking fluent Korean, which is “a rarity for foreigners” (p. 71). Speaking of the Korean viewers’ reactions to these multicultural foreigners, she states that “Once new foreign neighbors expressed their willingness to learn the Korean language, and especially Korean culture, Korean viewers seemed ready to adopt them as ‘welcomed guests’ (and later friends/family members)” (p. 62).

The phrase “and later friends/family members” in parentheses almost seems like an afterthought in her statement, but that thought could be explored further. It shows that even if a foreigner tries to engage with the Korean language and culture, it is likely not enough for them to be considered a member of the “in-group” of Korean society. Such reticence makes sense when considering the “rarity” of foreigners who speak the Korean language fluently and have enough cultural knowledge to even engage with in-group members in the Korean language. Brown (2015a) reinforces this idea, claiming that “some Koreans may not expect or even value the correct use of honorifics by learners of non-Korean heritage” (p. 255). Providing evidence for this claim, he cites several examples of Korean TV dramas, where foreigners are portrayed as pragmatically incompetent users of honorifics, which “becomes a strong symbol of their potential illegitimacy as authentic Koreans” (p. 255). This is likely due to the fact that honorifics is considered an “iconic marker of Korean identity itself” (p. 260).

Overall, it seems that Koreans’ general perception of Americans, despite their relatively positive view of Western culture, is that of an “out-group” member, not expected to show competence in Korean cultural norms such as the correct usage of honorifics. However, looking back at Kang’s (2017) offhand comment that Koreans could possibly adopt foreigners as “‘welcomed guests’ (and later friends/family members)” (p. 62), it does imply that foreigners can, at some point, graduate to the level of “in-group” member. However, there seems to be a general lack of information provided on how foreigners can progress to that state.

Perspectives of Native English Speakers. In the following two sections, we will look at the perspectives of different individuals regarding American female usage of Korean kinship terms. First, we will examine the perspectives of different American females concerning sibling terms, and this will be followed by a discussion of the feedback given to native English speakers regarding their kinship term usage.

Brown (2013) investigated the perception of the kinship term *oppa* (older brother of a woman) by six female Korean language learners in the United States. Four of the learners were white, and the other two were ethnically Korean and spoke some Korean at home.

The study revealed that many of the learners had mixed feelings towards the usages of *oppa*. Several of the learners mentioned positive aspects of using *oppa*, associating its usage with love, attraction, and intimacy. However, five out of the six learners also associated the usage of *oppa* with negative perceptions, calling it childish, overly cute, and manipulative. There was also some noteworthy differences between the perceptions of different learners. One learner, a fan of K-pop boy bands, associated a positive perception of using the term *oppa* to refer to any member that she “loved” or found attractive; however, Brown points out that many other L1 and L2 users have negative perceptions of this particular usage of *oppa*, and associate it with “Koreanophiles” who have a romanticized view of Korea due to celebrity culture.

Brown notes that although almost all of the learners had some negative perceptions of the term *oppa*, only one learner completely avoided using the term altogether. Two of the white learners used the term only in very specific contexts: one when referring to K-pop band members amongst other American fans, and the other when addressing her Korean boyfriend. The three remaining learners (one white, two ethnically Korean) reported that they not only used the four kinship terms commonly, but also that they were “compelled” to do so “in order to speak

‘appropriately’”, despite both ethnic Koreans admitting discomfort associated with the level of “cuteness” associated with *oppa* specifically (p. 16). All of these learners, however, distanced themselves from any negative usages or connotations by explaining the differences between their personal usages of the term and the negative usages of the term by others. In doing so, these learners adopted only the usages of the term that they felt matched their identity, and separated themselves from any usages or connotations that they felt clashed with their personal values.

A point worth noting about this study is that despite insufficient pragmatic information provided in textbooks, it appears that the majority of these learners had at least some knowledge regarding the different usages and connotations of the kinship terms, which it seems they picked up from their interactions with Korean media and/or their interactions with Korean native speakers.

Feedback from Native Korean Speakers. As the previous study demonstrated, Korean language learners often actively make decisions about the usages of the terms that they want to incorporate into their personal identity. However, a possibly more important factor that affects learner usage of kinship terms is the feedback that they receive from native Korean speakers.

Kim & Brown (2014) explore this issue in a study examining the pragmatic competence of four UK-based learners of Korean. Their study looks at the usage of address terms in the interactions between these learners and native Korean speakers via computer-mediated communication (CMC). The authors collected transcripts of these interactions, and also conducted interviews in order to question the learners further on their usage of these terms and the feedback they received.

Three of the four learners used kinship terms in at least some of their interactions, and all of them received mixed or ambiguous feedback from the native Korean speakers regarding those

usages. One learner, referred to as Jennifer, preferred to use the English norm of referring to the Koreans by their bare personal name. On one occasion, however, she attempted to experiment and address Young, a girl five years older than her, as *enni*, to which Young responds with “Don’t call me that!!! Don’t call me *enni* (laughter) I dislike being older” (p. 272). The authors point out that Young’s negative reaction to Jennifer’s seemingly pragmatically appropriate usage of *enni* demonstrates a rejection to establish a traditional “hierarchical Korean-style older-younger relationship” (p. 272). Instead, by reverting back to their previous usage of personal names, they are maintaining their “equal friendship” (p. 272).

Another learner named Jane experienced a similar rejection when she addressed a girl two years her senior with the term *enni*, to which the girl responded that Jane using that term with her feels “weird” or “awkward” (p. 275-76). In her interview, Jane responds by saying:

“I am...quite mature, (laugh) most of the time. So they can feel like, Oh! she’s not like this kind of younger person. Maybe I don’t fit so neatly into the kind of age differentiation, but also I think like because I am kind of from a different kind of culture or whatever it can seem strange.” (p. 276).

This shows that Jane is also aware that she may not fit into the traditional roles expected of a hierarchical Korean-style relationship. On the other hand, many of Jane’s other older female acquaintances encouraged her to use *enni* to address them and to build Korean-style relationships. This could be an example of some friends marking her as an in-group member of their culture, while others marked her as an out-group member and used different pragmatic standards when interacting with her. While Jane claimed that she wasn’t quite used to using the term yet, in response to her Korean acquaintances encouraging her to use the term, she saw it as an effective method to build Korean-style relationships.

The third learner using these terms, Grace, had positive attitudes towards kinship terms, but her usages weren’t always pragmatically appropriate. In one exchange, she addressed her

former music instructor in Korea as *enni*, as opposed to the more pragmatically appropriate *sensayngnim* (“esteemed teacher”). This form of address had been accepted by a different Korean professor in the US, whom Grace considered a “close friend” (p. 273). However, in this case, while her music instructor did not explicitly reprimand her or prohibit her from using this term, she did not reciprocate the casual language register initiated by Grace. Additionally, when providing grammar corrections for Grace’s Korean sentences, the music instructor changed them to a more respectful register. As the authors point out, while Grace apparently viewed this teacher as an “intimate” on her level, her instructor was subtly but clearly trying to maintain more Korean-style modes of interaction (p. 273). In a later interaction with that same music instructor, Grace appeared to have taken the hint, as she addressed her teacher using the pragmatically appropriate *sensayngnim* and used a more formal register of language.

Overall, these three Korean language learners received a wide variety of feedback from their different native Korean interlocutors, with some accepting and encouraging English-style address forms, and others rejecting English-style norms and trying to “establish more Korean-style interactional norms” (p. 279). Clearly, native Korean speakers differ in their opinions of whether using kinship terms with native English speakers is a pragmatically acceptable practice.

Harkness (2015a) provides another example of this, describing a personal story in which a Korean female member of a Korean church addressed him by his first name rather than *oppa*, and one of their male friends interjected, insisting that she should call him *oppa*:

It is not likely that Chuyŏn ever would have thought to address any of the other older people in the choir in the manner in which she addressed me. But, as the only foreigner in the choir, I was an exception for her. (Earlier I had also given her the option of calling me by my given name in large part because she occasionally wanted to practice her English with me.) ... by insisting that Chuyŏn call me *oppa*, Insu was emphasizing my status as a member of the group with a position relative and relational to others there. For Chuyŏn and others like her in the choir, I was not to be just plain old “Nick,” but rather “Nick *oppa*.” (p. 311)

This example also shows that native Korean speakers have differing perspectives on how kinship terms should be used with foreigners. Perhaps Choyun used FN because she viewed Nick as an out-group member, or perhaps she wanted to establish a friendship based on American cultural standards due to her desire to practice English with him. Regardless, her decision to use FN with him stood in clear contrast to Insu's claim that he was an in-group member and should be addressed accordingly as *oppa*.

Because of the differing perspectives from both the Americans learners of Korean as well as the native Korean speakers, Kim and Brown (2014) argue that L1-L2 interactions should not be expected to always match L1-L1 interactions, and that determining the appropriate forms of address is instead a process of negotiation between the different speakers.

THE PRESENT STUDY

This study seeks to add to the present body of research involving native Korean speakers' perception of American females' usage of Korean kinship terms. While Kim and Brown's (2014) study provides a glimpse of some authentic feedback from native Korean speakers towards native English speakers, there is not enough data presented to make any generalizations about whether native Koreans find usage of Korean kinship terms with Americans pragmatically appropriate or not. There seems to be a gap in existing research: there are no studies where the primary participants are the native Korean interlocutors themselves; both Brown's (2013) and Kim and Brown's (2014) research were primarily focused on the native English speaker's role and perspectives on this topic.

To help fill this gap, the present study directly explores native Koreans' perspectives on using Korean kinship terms with American females. The study investigates whether native Korean speakers use Korean kinship terms (specifically sibling terms) in the same contexts with

American females as they would with fellow Koreans. Furthermore, it examines whether any differences in kinship term usage could be due to the factors of age, gender, or time spent living in the United States. Finally, it also seeks to evaluate whether different aspects of the intercultural communication, such as the American's level of Korean, the country the communication is taking place in, and the closeness of the relationship, are perceived as important factors in choosing which forms of address are pragmatically appropriate.

Methodology for Research on Pragmatics

Besides revealing perspectives regarding the usage of Korean address terms, Brown's (2013) and Kim and Brown's (2014) studies also provide examples of assessment types commonly found in pragmatics research. Brown's (2013) study on American females' perception of the term *oppa* relied on learner narratives elicited through "semi-structured open-ended interviews" (p. 8).

Given that the average interview length for this particular study was 38 minutes, this research method of conducting, transcribing, coding and analyzing interviews is obviously time-consuming, and this fact limits the number of participants that can be included in the study.

Brown acknowledges this fact, noting that "in order to explore individual learner 'stories,' the use of a small number of research subjects is actually preferred since it permits a deeper level of analysis" (p. 7). While such a small group of participants makes it impossible to generalize the results of the study with confidence, it does shine light on individual perceptions of the kinship terms and possible differences in perception, which are often lost in larger studies.

Kim & Brown's study (2014), which explored English speakers' usage of different Korean address terms and the feedback given from different native Korean speakers, used a combination of two research methods. First, the four participants provided the researchers with transcripts of all of the computer-mediated communication interactions that they had with several

native Korean interlocutors. Second, the participants met with one of the researchers for “biweekly retrospective interviews”, in which they could provide context for the transcripts and give “verbal reports explaining their use of specific forms of address” (p. 269). The benefit of this type of data collection is that the feedback given by the native Korean speakers was collected from authentic intercultural communication, rather than being elicited from inauthentic role plays or contrived, hypothetical scenarios. Using two different types of data collection allows the researchers to gain “complementary information on the research questions at hand” (Kasper & Dahl, 1991, p. 232).

In both of these studies, despite the fact that the interviewer refrained from injecting his or her personal views into the interview contexts, the interviewers undoubtedly had at least a small impact on the data collected. Brown’s role in the Brown (2013) study as a non-Korean university professor from the United Kingdom, as well as Kim’s role in the Kim & Brown (2014) study as a native Korean speaker, both likely influenced how the participants projected themselves in the interviews, either consciously or subconsciously. Despite this fact, Kim & Brown (2014) argue that the interview data still reflects the “experiences and emotions of the participants” (p. 270), and this “subjective and situated nature of research” is, according to Duff et al., “an inevitable—and even valuable—part of interpretive inquiry and engagement with human research participants” (as cited in Brown, 2013, p. 9).

Another data collection method not used in any of the studies described so far is the discourse completion task (DCT). Kasper and Dahl (1991) characterize DCTs as written questionnaires that include “brief situational descriptions, followed by a short dialogue with an empty slot” (p. 221). The participants of the study can then fill in whichever response they think is appropriate for the given context.

However, Kasper and Dahl (1991) also point out that there is much debate about the use of DCTs, describing them as “a much used and much criticized elicitation format in cross-cultural and IL [interlanguage] pragmatics” (p. 221). Some of the criticism of DCTs can be summarized by the following (Byon, 2015; Kadar & Dahl, 1991):

1. The wording of the questions may not accurately reflect naturally occurring contexts
2. DCT responses aren't identical to how the speakers would respond in real life
3. In naturally occurring situations, the speaker has the option to remain silent, whereas in DCTs they are forced to respond linguistically.
4. It is difficult, if not impossible, to represent emotion and tone of voice in a questionnaire that accurately portrays authentic conversations.

Despite the limitations inherent in DCTs, they also have many benefits, which explains why they are so widely used in pragmatics research. One of the most obvious advantages is that DCT allows researchers to collect large amounts of data in a short amount of time (Byon, 2015; Kadar & Dahl, 1991). This stands in direct contrast to the interview method used by Brown (2013) and Kim & Brown (2014), which, as previously mentioned, typically limits the number of participants involved in the research. Brown (2013) argues that large quantitative studies often obscure the “historically situated, individual experiences” that are of value to sociocultural research. However, even though the larger participant pools that DCTs allow may not highlight as much of the individual differences among the research subjects, they are helpful in making generalizations about typical expressions that would be used or avoided in specific contexts, as well as what social or psychological factors may influence those perceptions (Byon, 2015; Kadar & Dahl, 1991).

Methodology for the Present Study

Design. To investigate Korean speakers' perceptions of using Korean kinship terms with American females, an online survey was created. The author first wrote the survey in English (see Appendix A), and the survey was then translated by a native Korean speaker who is fluent in both English and Korean. The Korean version of the survey (see Appendix B) was then transposed into Qualtrics, a survey creation and distribution software.

The online survey consists of four main sections: a brief demographics section, a multiple choice section, a rating and ranking section, and an open-ended response question. The survey was kept anonymous, so the demographics section didn't ask for any identifying factors, but instead asked for basic demographics such as gender; year born; the number of years lived in Korea, overseas, and in America, respectively; and the participant's personal evaluation of their English abilities. This information was gathered for the purposes of grouping the data into different groups to see the impact of those different factors on the responses given in the survey. Furthermore, the gender question allowed for the survey to automatically give the participant only the questions that included kinship terms that applied to them (*nwuna* and *oppa* for males, and *enni* for females).

The multiple choice section was comprised of eight DCT-style questions, in which a short paragraph describing a specific context and conversation was given, and the participants had to choose which response or address term they would use in that situation. The first four questions were scenarios involving Korean females (two younger than the participant, and two older than the participant); the following four questions were the exact same scenarios, but involved American females instead. In doing this, the responses involving Korean females could

be directly compared to the responses involving American females to see if the participants responded differently when there were no other variables.

To address concerns that DCT answer choices do not always reflect authentic usage (Byon, 2015; Kadar & Dahl, 1991), the participants were given the option to write in their own, alternate response. Furthermore, even though the situations were completely hypothetical, the focus of this study was on any differences that might appear between the interactions between Korean females and American females. Thus, even though the survey's brief descriptions of situations involving meeting new people cannot possibly encapsulate all of the emotional and contextual factors involved when people meet someone for the first time, the differences between the questions involving Koreans and the questions involving Americans will still provide valuable insight about Koreans' perceptions involving encounters with fellow Koreans as compared to Americans.

The last two questions in the multiple choice section directly ask the participants to describe their thoughts about using kinship terms with Americans. The first question asks about their views on Americans addressing them by kinship terms, and the second questions asks about their views on addressing Americans with kinship terms.

The next section of the survey was created in order to explore the importance of different factors (concerning both the interlocutors' relationship and the communication climate) in the Korean speaker's decision to use Korean kinship terms. The different factors were (1) location of the communication (In Korea vs. Out of Korea), (2) closeness/intimacy of the relationship, (3) primary language of interaction, (4) closeness in age, (5) type of relationship (e.g. friends, acquaintances, colleagues), (6) length of relationship, (7) the American's skill level, and (8) romantic interest. The first two questions once again involved Korean females (in which factor

(7) was omitted), and the following two involved American females. Since both kinship terms for male participants (*oppa* and *nwuna*) have connotations tied to romantic contexts, and the kinship term applicable to female participants (*enni*) lacks those connotations, factor (8) was only included in the male participants' surveys. The first question was a rating scale, in which participants had to individually label each factor on a categorical scale, which, following McKelvie's (1978) advice, had five scales, ranging from "Not Important at All" to "Very Important". The following question was a ranking question, in which participants had to order the different factors from most important to least important in relation to each other.

The final question of the survey was an open-ended question, in which participants had the option to write any additional thoughts they had regarding using Korean kinship terms with American females. This question was included in the hopes of gaining additional insight concerning what impacts native Korean speakers' usage of kinship terms with American females.

Participants, Instruments, and Procedure. There were a total of 79 participants who completed the online survey. Detailed demographic information about these participants can be found in Appendix C, and a concise summary of this information is displayed in Table 1.

All participants were recruited using the snowball sampling method. The first group of participants were recruited from the author's institution and associated English Language Institute; after expressing interest in participating in the research, the recruits were sent a link to the online survey, which they could then take at their leisure. After taking the survey, the participants were encouraged to forward the link to other native Korean speakers they knew who might be interested in participating in this research. This data collection took place from October 2018 to December 2018 and was analyzed in December 2018 and January 2019.

Table 1. Summarized demographic information of participants

Demographic Information (Total Number of Participants = 76)		
Gender	Male	40 participants
	Female	36 participants
Year Born	Range	Youngest = 2000 Oldest = 1980
	Mean	1995.22
	Median	1996.5
Years lived in the US	0 experience	39 participants
	Some Experience	37 participants
	Range (excluding 0s)	Shortest = 5 months Longest = 18 years
	Mean (excluding 0s)	6.47 years
	Median (excluding 0s)	6 years

Data Analysis and Results

For clarity purposes, the data analysis for the survey results is divided into three main sections: multiple choice, rating and ranking, and open-ended responses. To save space in the text, the raw results of the participants' responses for these three sections are reported in Appendices D-F, respectively. Appropriate statistical analyses were conducted by using the Fisher Exact test for the multiple choice items and the Spearman's rho analysis for the rating/ranking questions, which will be described and explained below. For all statistical tests, a significance level of 95% ($\alpha=0.05$) was used.

Multiple choice questions. The multiple choice section was divided into the eight main situational DCT-style questions (4 questions involving Korean interlocutors, and 4 equivalent or roughly equivalent questions involving American interlocutors) and two final questions asking

participants to choose the answer that best reflected their views of using Korean kinship terms with both younger and older American females.

Multiple Choice 1. The responses to the questions reflecting the 4 situation-based DCTs are laid out in great detail in table format in Appendix D. There, each table contains the results of both the questions involving Korean interlocutors as well as the identical (or roughly equivalent) situation involving an American interlocutor. Each table shows the overall number of participants who selected each response, as well as the results divided according to three different demographic factors (female vs. male, born before 1995 vs. born in or after 1995, and no experience living in the US vs experience living in the US).

These responses were then sorted into two general categories: acceptance of kinship term usage and rejection of kinship term usage. (For situation 3, the responses were sorted into Korean-style and American-style.) Once this was completed, the Fisher exact test was used to compare whether the respondents responded differently to Korean interlocutors and American interlocutors for each situation for both male and female kinship terms. The Fisher Exact Test was used rather than the Chi-square test due to the fact that quite a few choices registered 0 responses. The Fisher exact test was also used to compare the influences of different demographic factors, as shown in Table 2.

Table 2. P-values from Fisher exact test for Situations 1 through 4.

Comparing Korean versus American interlocutors				
	Situation 1	Situation 2	Situation 3	Situation 4
Males	p=0.1156	p=0.6752	<i>p=0</i>	<i>p=0.0252</i>
Females	p=1	p=0.493	<i>p=0</i>	p=0.1145
Comparing Male versus Female Respondents				
With Korean interlocutors	p=1	p=0.4947	p=0.6773	p=0.4947
With American interlocutors	p=0.1171	p=0.6773	p=0.1619	p=0.1465
Comparing Respondents Born Before 1995 versus Born In/After 1995				
With Korean interlocutors	p=1	p=1	p=0.6688	p=0.1425
With American interlocutors	p=0.1524	p=0.1943	p=0.2312	<i>p=0.0014</i>
Comparing Respondents with Experience Living in States versus No Experience				
With Korean interlocutors	p=1	p=0.4937	p=0.6745	p=0.2337
With American interlocutors	p=0.0515	p=0.6752	<i>p=0.0055</i>	<i>p=0.0027</i>
Significant statistic values ($p < \alpha = 0.05$) are shaded green for emphasis. (Values are rounded to the 4 th decimal place.)				

The results shown in Table 2 reveal that while there were no significant differences between responses for Korean versus American interlocutors when the interlocutor was younger, there were indeed significant differences between these two groups when the interlocutor was older. Similarly, while gender did not impact response selection for any of the MC situations, age and experience in the US showed significant differences when the situations involved older American females. A detailed discussion of the results and their reasons will be provided in the Discussion section below.

Multiple Choice 2. The participants’ responses for the final two MC questions regarding the participants’ general views are included in Appendix D. Similar to the DCT-based questions, these responses were sorted into two categories, as follows:

1. Using kinship terms with [younger/older] Americans is natural or equally as comfortable as FN.
2. Using kinship terms with [younger/older] Americans is uncomfortable and/or will be rejected/replaced with FN.

The Fisher exact test was again used to compare whether or not specific demographic factors have an impact on these perspectives. The results of these tests are shown below in Table 3.

Table 3. Fisher exact test statistics for the MC questions involving younger/older American females.

	Total	Young	Old
Younger Versus Older [American] Interlocutors	p=0.6718	N/A	N/A
Male versus Female	p=0.6718	p=1	p=0.3554
Born Before 1995 versus Born In/After 1995	p=0.7721	p=0.5185	p=0.8282
Experience Living in US versus No Experience	p=0.0186	p=0.0445	p=0.2173
Significant statistic values ($p < \alpha = 0.05$) are shaded green for emphasis. (Values are rounded to the 4 th decimal place.)			

Table 3 shows that there were no significant differences in the participants’ self-ranking of their perception of kinship term usage with American females based on the age of the interlocutor or based on the gender or age of the respondent. Experience living in the US, on the

other hand, did produce significant results in this area. This will be explained further in the Discussion section below.

Rating and Ranking Section. For the rating and ranking questions, the respondents were first asked to rate and rank the importance of different factors (location, closeness, typical language used, age gap, type of relationship, and length of relationship) in choosing whether to use kinship terms with fellow Koreans. They were then asked to rate and rank those same factors for American females, with an additional factor (the American's Korean skill level) included. (Charts detailing the responses are located in Appendix E.)

The results are divided according to male responses and females responses, and for male responses, the factor of romantic interest was also included in the surveys, since *oppa* corresponds to several romantic connotations (Brown, 2013; Kim & Brown, 2014). A Spearman's rho analysis was then performed in order to determine if the rating and/or ranking the different context factors for male and female kinship terms were correlated. A Spearman's rho analysis was also performed to determine if the rating and/or ranking of the kinship terms for Korean versus American interlocutors were correlated. For the purpose of these analyses, the irrelevant context factors (i.e. the American's Korean fluency level when rating Korean interlocutors) were given an automatic rating/ranking of least important. The p-values for these analyses are shown in Table 4 (rating questions) and Table 5 (ranking questions):

Table 4. P-values from Spearman’s rho for the rating of context factors.

Male Respondents versus Female Respondents	
With Korean Interlocutors	<i>p=0</i>
With American Interlocutors	p=0.390
Korean Interlocutors versus American Interlocutors	
Males	<i>p=0.024</i>
Females	p=0.244
Significant statistic values ($p < \alpha = 0.05$) are shaded green for emphasis. (Values are rounded to the 3 rd decimal place.)	

Table 5. P-values from Spearman’s rho for the ranking of context factors.

Male Respondents versus Female Respondents	
With Korean Interlocutors	<i>p=0</i>
With American Interlocutors	p=0.201
Korean Interlocutors versus American Interlocutors	
Males	<i>p=0.017</i>
Females	p=0.627
Significant statistic values ($p < \alpha = 0.05$) are shaded green for emphasis. (Values are rounded to the 3 rd decimal place.)	

Tables 4 and 5 reveal that the results from the rating and ranking questions were parallel. In both cases, male and female respondents’ ratings/rankings of the different factors were very strongly correlated for Korean interlocutors, but there was no significant correlation for American interlocutors. Furthermore, while the male respondents’ ratings and rankings of factors for kinship term usage with Korean versus American interlocutors were significantly correlated, there was no significant correlation for female respondents. This will be explored further in the discussion section of this paper.

Open Ended Questions. The final question of the survey was a blank text box in which respondents were encouraged to write any additional thoughts they had about using kinship terms with American females. Table 6 shows a selection of some of the common themes found in these responses, and all original responses and their translations can be found in Appendix F.

Table 6. Selection of Responses to the Open Ended Question

General Sentiment	Translated Response
No Strong Opinion	<ul style="list-style-type: none"> • I totally don't care regardless of the term. • Wouldn't Koreans not care that much?
Prefers Using Names	<ul style="list-style-type: none"> • It's not that I feel disinclined or uncomfortable about Americans using Korean kinship terms but more that I feel awkward. It doesn't seem natural. • I think that just addressing by name is fine. • Wouldn't it be easier to just call each other by our names?
Positive Towards Kinship Terms	<ul style="list-style-type: none"> • Koreans also have fantasies about foreigners. As long as there is enough conversation and sense of closeness, I don't think there will be an issue concerning kinship terms, and I think that Koreans would actually like it and find it exciting. • I don't think it's weird at all as long as someone in that conversation is Korean • I think it's good to address using kinship terms.
Follows along with American's Preference	<ul style="list-style-type: none"> • If someone asks if it's okay if they call me something, then I think I'll tell them to do what they want. • It doesn't matter. If they happen to ask to be called a kinship term I would call them that
Awareness of Cultural Differences	<ul style="list-style-type: none"> • I don't think that it's really necessary to organize things according to the Korean-style of using address terms. Each country has a different culture, and I respect that fact and think that there will accordingly be differences in address term usage.
Conditional Acceptance	<ul style="list-style-type: none"> • I think that the most important thing in kinship terms (American to Korean, or Korean to American) is how the Americans know the Korean culture and language. • If they want us to get closer and are in the middle of learning Korean then I don't care about using nwuna/oppa.

This question was included to give a more qualitative look into the psyche of native Korean speakers on this issue, and as such no statistical analysis was performed on this question. A more in-depth qualitative analysis of these results is located in the discussion section below.

Discussion

Multiple Choice 1.

Situations 1 and 2. Both Situation 1 and Situation 2 involved a younger interlocutor addressing the respondent by a kinship term. In Situation 1, the younger female was meeting the respondent for the first time and asked if she could refer to him/her by a kinship term. In Situation 2, the younger female was again meeting the respondent for the first time and used kinship terms with the respondent without requesting permission. As shown in Table 2, there was no significant difference in the way respondents reacted with Korean interlocutors versus American interlocutors. Similarly, the demographic factors of gender, age, and experience living in the US seemed to play an insignificant role in these situations.

Situations 3 and 4. Situation 3 (shown in Table 2) is the only situation in which the participants had to choose which kinship term they would use without any prompting by the interlocutor, and as such, this question reveals which kinship terms the participants view as most natural for the given context. When the interlocutor was Korean, the participants were mainly split between using the kinship term *enni/nwuna* (32 responses) and using FN+*ssi* (37 responses) to address her, and 0 respondents chose just the bare FN, which is not surprising, since that is a taboo form for interlocutors older than the speaker. When the interlocutor was American, on the other hand, the participants were much less likely to address her using a kinship term (13 responses) or FN+*ssi* (18 responses), and instead overwhelmingly chose FN as their address term of choice (43 responses). This large difference in responses was reflected in the results of the Fisher exact test, as shown above in Table 2. For both males and females, the p-value was <0.0001, making this an extremely significant difference in kinship term usage towards American females compared to fellow Koreans.

This shows that while native Korean speakers may acquiesce to younger American females' using kinship terms towards them, when given the choice without any input from their American interlocutor, their general first inclination is to default to the American style of address rather than using Korean-based forms of address. Based on this fact, it seems that the majority of Koreans view American females as a cultural out-group, and as such they interact with American females using different cultural standards and behaviors than their native culture. However, considering that 31 out of the 76 of the respondents did select a Korean-style term of address (*enni/nwuna* or FN+*ssi*), it is clear that not everyone acts according to these standards.

One big factor that affects whether a native Korean speaker will use Korean-style or American-style address terms with American females appears to be whether or not the Korean speaker has lived in the US. Respondents who had experience living in the United States were much more likely to use the American-style terms of address (26 responses) with “Tiffany” compared to Korean-style terms of address (2 responses for *enni/nwuna*, 7 responses for Tiffany-*ssi*). In contrast, respondents with no experience living in the US, where much more evenly split between the three options, with 11 respondents choosing *enni/nwuna*, 17 choosing Tiffany, and 11 choosing Tiffany-*ssi*. While shifting away from their native cultural norms to adopt American-style forms of address was still the most popular option of the three, overall more respondents with no experience living in the US chose Korean address terms rather compared to the American-style FN. This is reflected in the statistics in Table 2, which shows that the responses of those with experience living in the US differed to a statistically significant degree for American interlocutors compared to Korean interlocutors.

Thus, while respondents overall were more likely to select an American-style address term when addressing an American female, a native Korean speaker's experience (or lack of

experience) living in the United States plays a big role on which term they find most appropriate. Since Koreans who have lived in the States have much more daily interaction with American culture, that undoubtedly plays a role in their tendency to revert to that style of address when facing an American interlocutor.

One additional point that should be emphasized about this data is that FN+*ssi* was a surprisingly popular option for respondents. In fact, this was a more popular response than the kinship term for interactions with both fellow Korean and American female interlocutors. This seems to contradict claims by Kim and Brown (2014) that FN+*ssi* is normally used towards those of a equal or younger age compared to the speaker, as well as the bold proclamation by Lee and Cho (2013) that FN+*ssi* is used only as a “last resort” (p. 87). The proclivity for this form may be due to the fact that it is the very first encounter with a new neighbor, so there has been little chance for intimacy to develop in the relationship. However, the results still seem to imply that native Korean speakers don’t view FN+*ssi* as having the same strict limitations of usage that previous research has suggested.

Situation 4 involves an older female moving in next door and requesting that the participant call her by *nwuna* or *enni*. In this situation, the data reveals that there is a statistical difference in male respondents’ willingness to use kinship terms with Americans versus Korean interlocutors. Females, on the other hand, did not show a significant difference in their acceptance of kinship term usage towards older Koreans versus Americans. This is an interesting result, as it shows that while male respondents didn’t significantly differ in their acceptance of kinship terms *from* Korean and American females that were younger than them, they differed in their willingness to use kinship terms *towards* Korean and American females.

Additionally, the Fisher exact test results show that age and experience living in the US both play a role in the willingness of the participant to agree to use kinship terms towards older American females. Younger respondents were significantly more accepting of addressing American females using kinship terms than older respondents, and those with no experience living in the US were similarly more likely than those with experience to agree to address the American using a kinship term. This last factor may be due to the fact that respondents who had experience living in the US probably had a lot of experience interacting with Americans and referring to them by FN, so it may have seemed incongruous to address an American using their native Korean cultural norms. Koreans with no experience living in the US, then, may not have been influenced by those habits, and were thus more likely to agree to use the Korean kinship terms.

Multiple Choice 2. The final two questions in the multiple choice section were included to gauge native Korean speakers' general perceptions both regarding having American females address them with Korean kinship terms as well as regarding addressing American females with the kinship terms. The two questions revealed that there were differing opinions among the respondents, but the majority of the responses indicated that the Korean participants found kinship terms to be a natural or equally comfortable form of address as FN for both younger and older American females (refer to Appendix D to see the exact breakdown of responses).

As shown in Table 3, the only demographic factor that significantly impacted the respondents' opinions about general kinship term usage with American females was experience living in the US. Those with experience living in the US were significantly more uncomfortable with or rejecting towards using kinship terms with American females. While this was true regardless of the age of the American interlocutor, when examining the responses regarding

either younger or older American females, the responses of those with experience in the US were only significantly different for younger American females, and there was no significant difference for older females.

This is quite surprising, since in the multiple choice DCT section, experience in the US played no role in how the respondents reacted to the hypothetical situations involving younger females, but it did for those involving older females. This seems incongruous with the results shown in these questions. However, this could perhaps be explained by the difference in the way the questions were asked. While the respondents may answer in this section according to what they perceive as their general beliefs about kinship term usage with American females, their actual reactions in real-life contexts (or contexts emulating real-life, such as in this survey) may differ from these perceptions.

Another possible explanation for this strange juxtaposition could be explained by the fact that the native Korean speakers have more control over what terms of address they use compared to the terms they are called by others. Perhaps the Korean speakers would put up with American females addressing them by kinship terms despite the fact that it made them feel uncomfortable, whereas when they choose which terms to address an American by, they have the control to select which term they feel most comfortable with and can avoid that discomfort.

Ranking and Rating Questions. This section of the survey was included to see if there were any interpersonal or situational factors that affected the native Koreans' usage of kinship terms with both Korean and American females. Graphs illustrating the responses to these questions can be seen in Appendix E.

The overall results of these questions seem to indicate that there is no one-size-fits-all answer to what factor is the most important. Individual respondents had different opinions about

which factors were more or less important, and some factors that were rated very unimportant by some respondents were simultaneously ranked very highly by others.

The results of the Spearman rho test show that despite this variation from different respondents, the male and female average ratings and rankings of the individual context factors were strongly correlated for Korean interlocutors. However, this was not the case for American interlocutors, and a closer look at the responses reveals that there are some major differences between male and female respondents, particularly concerning the American's Korean fluency level. For female respondents, American fluency was the highest ranked factor on average, while it tied for the second *least* important factor on average for males.

Furthermore, the average rating and ranking by male respondents of the context factors for Korean interlocutors was correlated strongly with their ratings/rankings for American interlocutors. This did not hold true, however, for female respondents. This is likely due to the fact that the female respondents placed a heavy emphasis on the American's Korean skill as the most important ranked factor on average, which is not applicable to native Korean interlocutors. Additionally, while females ranked the type of relationship (e.g. friend, coworker, neighbor, etc.) as the second most important context factor for Korean interlocutors, it was ranked near the bottom of the list as the sixth highest ranked factor for American interlocutors.

While it is clear from the charts in Appendix E that many of the factors weren't consistently ranked by all respondents as very important or unimportant, there were a few factors that stood out more than the rest. Three factors that were consistently ranked as less important than the others were location (in Korea or not), romantic interest, and the length of the relationship. The fact that these three factors were ranked generally lower than the others was rather surprising, particularly the latter two, considering that these were the factors that were

most often discussed in the literature. While the location of the communication strongly impacts the dominant culture of the surrounding communication climate, this fact apparently didn't strike the respondents as a remarkably important factor when considering using kinship terms. Furthermore, while there was much discussion in the literature concerning how the kinship terms *oppa* and *nwuna* have many implications for romantic contexts, romantic interest was consistently ranked as a very unimportant factor for deciding whether to use kinship terms with either Koreans or Americans. Finally, the length of the relationship was also consistently ranked on the less important side of the scale, which is surprising considering that kinship terms are considered a marker of intimacy, showing that the interlocutors are mimicking a sibling-like relationship.

The most striking takeaway from these questions is the incredible variety exhibited by the answers. Clearly, different respondents had very different opinions regarding which factors are important when choosing whether to use kinship terms in a relationship. This was true across all of the factors—even romantic interest, which was ranked as one of the least important factors by almost all of the participants, was ranked by one respondent as the most important factor for using kinship terms with Americans and the second most important factor for using kinship terms with other Koreans. This is a good example of how it is impossible to make culture-wide generalizations concerning cultural beliefs and values, which reinforces Kim and Brown's (2014) argument that the use or nonuse of kinship terms generally dependent on negotiation between the interlocutors.

Open-Ended Responses. The open-ended response question at the end of the survey further underscored the variety of perspectives from different respondents, as shown in Table 6 in the previous section. A few of the responses not only indicated no strong opinion about which

address terms were the most appropriate for female Americans, but they also expressed a tone of seeming surprise that they were even being asked so many questions regarding the topic, as seen in the comment “Wouldn't Koreans not care that much?”

However, many of the other responses demonstrate that quite a few Koreans do, in fact, care about this issue. Several of the respondents expressed that it’s “good” or “fine” to use kinship terms with American females. One respondent even claimed that Koreans have a fantasy about foreigners, proposing that Koreans would like using kinship terms with foreigners and find it “exciting”. In a similar thread, another respondent noted that being able to identify with people from different cultures by using Korean kinship terms would make her feel good as a Korean.

On the completely opposite end of the spectrum, several other respondents proclaimed that it is easier or more comfortable to simply use names with American interlocutors. Some even noted that it would feel awkward or unnatural to use kinship terms in these relationships.

Most respondents were somewhere in the middle of this spectrum, with many noting that they would follow along with whatever the American wanted to do. Most of those responses also noted specifically that they would only use kinship terms if it was explicitly requested by the American, and that otherwise they would refer to them by name instead.

Several respondents specifically cited cultural differences as influences on their decisions to use Korean kinship terms. However, in many of these responses, the participants merely noted the cultural differences between the two countries and systems for addressing peers, but they did not give specifics for how that impacted their choice of address term. Many of those responses, however, seemed to imply that since the respondent was aware of the American

cultural norms for address, that they would choose those forms of address when communicating with an American.

One interesting common thread that many respondents noted as an important influence for choosing Korean kinship terms was the American's interest and knowledge concerning Korean culture. Many of the respondents noted that if the American knew the Korean culture and language well, or if they had an interest in learning more about Korean culture, then this would make them more likely to use kinship terms with Americans.

CONCLUSION: LIMITATIONS AND IMPLICATIONS

Limitations of the Study

While this study reveals some interesting individual differences between different native speakers' motivations to use/accept or avoid/reject kinship terms with and from American females, it was not without limitations. First and foremost, the multiple choice DCT questions were admittedly based on contrived, hypothetical situations. As such, it is impossible to perfectly and accurately represent all of the different situational and interpersonal factors that impact initial meetings (personality, first impressions, tone of voice, etc.) in such a brief description of the interaction. Because of this, it is impossible to claim with any sort of certainty that the respondents would react exactly the same in a real-life interaction as they responded in the survey. However, their responses reflect how the participants *think* they would respond, and this insight into the psyche of native Korean speakers is still valuable in and of itself. While the questions and responses are likely different from how real-life interactions would play out, the results are still quite revealing about native Korean speakers' perception of pragmatically appropriate conversational practice with American females.

Additionally, the list of possible factors that was included in the rating and ranking questions is not an exhaustive list. While the list was created to account for several situational and interpersonal factors, there are many other factors that surely have some impact on kinship term usage, such as personality. This list was purposefully limited, as an overabundance of factors could spread the data very thin among the rankings and make it more difficult to draw conclusions about any given factor. While limiting these factors helped provide a clearer picture of how those factors were more or less important to native speakers' usage of kinship terms, the results obviously have gaps where those other factors are missing.

This study's purpose was merely to provide a general overview of how native speakers use (or do not use) kinship terms with Americans and to look into what possible factors might influence this usage. However, as a general overview, it only reveals the surface-level thoughts of the respondents, and a deep analysis of each individual respondent's personal perception of this issue is impossible based on these results alone. To investigate more deeply into the individual differences that impact this topic, future studies can focus on more specific aspects of kinship term usage with Americans.

Pedagogical Implications

It is obvious that there is no across-the-board consensus among native Korean speakers concerning whether or not it is pragmatically appropriate to use Korean kinship terms with American females. As such, it is difficult to make widespread claims about how Korean kinship terms should be presented in Korean classrooms. There are a variety of factors that may influence the usage of these terms in an interaction between Koreans and Americans, namely (1) that particular American's personal attitudes towards whether the different meanings of the kinship terms match their identity, (2) that particular native Korean's personal attitudes and

beliefs towards whether it is acceptable or comfortable to use Korean kinship terms with American speakers, (3) demographic factors of the native Korean, (4) a variety of situational and interpersonal context factors, and (5) more specifically, whether that particular relationship seems to fit traditional Korean-style behaviors and respect expected of a sibling relationship.

There is one pedagogical implication that seems clear: Korean textbooks lack accurate and useful information regarding the cultural background, usage, and connotations associated with Korean kinship terms. While studies do indicate that even many beginning Korean learners have rudimentary knowledge of some of the different meanings due to exposure to Korean media or interactions with native speakers (Brown, 2013; Kim & Brown, 2014), this information should also be provided in the classroom. Learners should not have to rely on outside sources of information to gain pragmatic competence of Korean kinship terms. Rather, they should at least be provided basic information on the Confucian values that form the foundation of kinship term usage and the roles that kinship terms connote.

Furthermore, despite the fact that individual differences on the part of both the American female and the native Korean interlocutors will undoubtedly play a large role in which form of address is perceived as the most appropriate for that relationship, classrooms should provide a basic explanation of the different variables that may affect appropriate usage of the terms. Perhaps a wider variety of different titles, kinship terms, and other forms of address in textbook dialogues can help expose Korean language learners to which address terms are appropriate for different contexts. This will not only help give Korean language learners the tools to negotiate the usage of kinship terms in their own future interactions, but it will also help them understand the different reasons that kinship terms may or may not be pragmatically appropriate in a given

relationship. With these tools, KSL learners can be more successful and pragmatically competent users of these four kinship terms.

Finally, Korean language learners should be explicitly taught the skills for negotiating address term usage. This should go beyond teaching pragmatic knowledge regarding which address terms are appropriate for different contexts, and should include explicit instruction on pragmatically appropriate ways to negotiate entering into a different way of addressing someone, as well as accepting or rejecting someone else's request to use kinship terms. This will help them build their negotiation skills that will allow them to set different forms of address with different Korean speakers that they come into contact with.

Research Implications

This study confirmed Kim and Brown's (2014) findings that native Korean speakers differ in their perception of whether or not kinship terms are pragmatically acceptable forms of address when communicating with American females. However, the majority of speakers seemed to follow this general guideline: when speaking with an American female, they would follow American-style forms of address unless the American initiated the usage of kinship terms or requested that form of address from the native Korean speaker.

The biggest opportunity for future research regarding this topic is to explore much more deeply what impacts individual Korean speakers' choice of different forms of address, especially in intercultural communication contexts. While the short, structured survey designed for this study was aimed at discovering general trends and opinions about kinship term usage with American females compared to Korean females, a much less structured, interview-based study would likely reveal much more insight into what different factors influence different individuals' usage of kinship terms with those two groups. This is clearly a deeply nuanced and complex

area of Korean linguistics, and while a multiple choice DCT-based survey can reveal some surface information about native Korean opinions about this topic, an interview format would allow researchers to discover more individualized, nuanced information about kinship term usage in intercultural communication.

Other opportunities for further research are studies involving open role plays or analysis of real-life interactions between Koreans and Americans. Due to the fact that this survey was based solely on hypothetical scenarios and questions asking about their perceptions, the responses given by the study participants were also inherently hypothetical and could differ from how the speakers would actually react. Studying how native Koreans negotiate kinship term usage in real-life situations (or role-plays) could provide further insight into how they actually perceive the appropriateness of kinship terms for interactions involving non-Korean interlocutors. This additional research would then provide further insight for Korean learners that would empower them to more skillfully navigate the process of negotiation of kinship term usage with native Korean speakers.

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Study title: Part of the Family—Native Koreans' Perspectives of Female Americans Using Kinship Terms

Madison Brand, graduate student at the University of Alabama

You are being asked to take part in a research study.

This study is called Part of the Family. The study is being done by Madison Brand, who is a graduate student at the University of Alabama. Ms. Brand is being supervised by Dr. Liu who is a professor of Applied Linguistics at the University of Alabama.

Ms. Brand is not receiving any funding for this research, is not developing a product that will be sold, and will not profit in any way from this research. She also has no conflict of interest in this study.

What is this study about? What is the investigator trying to learn?

This study is being done to find out the interactions between Koreans and Americans and the different terms of address they use and how that differs from the terms of address used with other Koreans.

Why is this study important or useful?

This knowledge is useful because it will help inform Korean language learners and instructors better understand Koreans' perspectives on using different address terms with Americans. This will be significant for helping Korean language learners correctly learn and use different forms of address and may help avoid cultural insensitivity or miscommunication.

Why have I been asked to be in this study?

You have been asked to be in this study because you are a native Korean speaker between the ages of 18-40 who has a connection to a student at the University of Alabama.

How many people will be in this study?

About 40-100 people will participate in this study.

What will I be asked to do in this study?

If you meet the criteria and agree to be in this study, you will be asked to complete a short survey.

How much time will I spend being this study?

This study consists of a survey that will take under 30 minutes to complete.

Will being in this study cost me anything?

The only cost to you from this study is the time required to complete the survey (fewer than 30 minutes).

Will I be compensated for being in this study?

You will not be compensated for being in this study.

What are the risks (dangers or harms) to me if I am in this study?

There is little to no risk associated with participating in this study.

What are the benefits (good things) that may happen if I am in this study?

Although you will not benefit personally from being in the study, you may feel good about helping Korean language learners learn more about the Korean culture and language.

What are the benefits to society?

Cross-cultural communication will improve if Korean language learners have more information about the correct and most comfortable address terms to use when speaking with Koreans.

How will my privacy be protected?

Since the survey is online, you can complete the survey with no audience knowing your responses.

How will my confidentiality be protected?

Since the survey is anonymous, your identity will not be linked to your responses in any way.

What are the alternatives to being in this study? Do I have other choices?

The alternative to being in this study is not to participate.

What are my rights as a participant in this study?

Taking part in this study is voluntary. It is your free choice. You can refuse to be in it at all. If you start the study, you can stop at any time. There will be no effect on your relations with the University of Alabama.

The University of Alabama Institutional Review Board (“the IRB”) is the committee that protects the rights of people in research studies. The IRB may review study records from time to time to be sure that people in research studies are being treated fairly and that the study is being carried out as planned.

Who do I call if I have questions or problems?

If you have questions, concerns, or complaints about the study, please email the investigator Madison Brand at mnbrand@crimson.ua.edu.

If you have questions about your rights as a person in a research study, call Ms. Tanta Myles, the Research Compliance Officer of the University, at 205-348-8461 or toll-free at 1-877-820-3066.

You may also ask questions, make suggestions, or file complaints and concerns through the IRB Outreach website at <http://ovpred.ua.edu/research-compliance/prco/> or email the Research Compliance office at rscompliance@research.ua.edu.

___ I have read this consent form. I have had a chance to ask questions. I agree to take part in it.

Page 2 – Demographic Information

- In what year were you born?
- How many years have you lived in Korea?
- How many years have you lived in countries other than Korea?
- How many years have you lived in the U.S.?
- In your personal opinion, how fluent are you in English?
 - a. I can't speak English.
 - b. I can say a few basic sentences.
 - c. I can have simple conversations.
 - d. I can sometimes have in-depth conversations about complex topics.
 - e. I am completely fluent.
- Are you male or female?

(FEMALE) Page 3 – Multiple Choice (Native Korean)

1. You are eating dinner with your younger brother and his close female friend Mina. She is two years younger than you, and it is your first time meeting her. She asks you, "Is it okay if I call you enni?" What is your response?
 - a. You say, "Of course!", because you think it is the natural thing to do.
 - b. You agree that she can, even though you don't like when people you don't know very well call you enni.
 - c. You tell her that you don't like when people you don't know very well call you enni.
 - d. You tell her to call you by your name instead.
 - e. Other: _____
2. You are eating dinner with your friend and his female cousin Swuyeng. She is two years younger than you, and it is your first time meeting her. Throughout the meal, she refers to you as enni. What do you think about this?
 - f. Even though you don't know her very well yet, you think it is normal and comfortable.
 - g. It's not inappropriate, but you feel a little uncomfortable since you don't know her very well yet.
 - h. You think it is inappropriate and uncomfortable.
 - i. Other: _____

3. A girl is moving in next door to you, and she asks for your help moving furniture. She introduces herself as Sulki, and she is one year older than you. What name would you call her?
 - j. Enni
 - k. Sulki
 - l. Sulki-ssi
 - m. Other: _____
4. You live near a girl named Hyocin, who is one year older than you. She asked for your help moving some furniture when she first moved in, and you see each other almost every day, although you aren't particularly close. She tells you that she wants you to call her enni. What is your response?
 - n. You say, "Okay, enni", because you think it is the natural thing to do.
 - o. You agree, even though you don't feel comfortable addressing people you don't know very well as enni.
 - p. You tell her that you would prefer to call her Hyocin-ssi.
 - q. Other: _____

(FEMALE) Page 4 – Multiple Choice – (American)

5. You are eating dinner with your younger brother and his close American friend Jessica. She is two years younger than you, and it is your first time meeting her. She is competent at speaking Korean, and the three of you speak almost exclusively in Korean. She asks you, "Is it okay if I call you enni?" What is your response?
 - a. You say, "Of course!", because you think it is the natural thing to do.
 - b. You agree that she can, even though you don't feel comfortable when people you don't know very well call you enni.
 - c. You agree that she can, even though you don't feel comfortable when Americans call you enni.
 - d. You tell her that you don't like when people you don't know very well call you enni.
 - e. You tell her to call you by your name instead.
 - f. Other: _____
6. You are at a cafe with your new language exchange partner. She is an American girl named Mary, and she is one year younger than you. Half the time you speak English together, and half the time you speak Korean together. During the conversation, she refers to you as enni. What do you think about this?
 - a. Even though you don't know her very well yet, you think it is normal and comfortable.
 - b. It's not inappropriate, but you feel a little uncomfortable since you don't know her very well yet.
 - c. It feels a little strange, but she is probably saying that since she doesn't fully understand Korean culture.
 - d. You think it is inappropriate and uncomfortable.
 - e. Other: _____

7. An American girl is moving in next door to you, and she asks for your help moving furniture. She introduces herself as Tiffany, and she is one year older than you. She is fluent in Korean. What name would you call her?
 - a. Enni
 - b. Tiffany
 - c. Tiffany-ssi
 - d. Other: _____
8. You live near an American girl named Emily, who is two years older than you and who speaks Korean. She asked for your help moving some furniture when she first moved in, and you see each other almost every day, although you aren't particularly close. She tells you that she wants you to call her enni. What is your response?
 - a. You say, "Okay, enni", because you think it is the natural thing to do.
 - b. You agree, even though you don't feel comfortable addressing people you don't know very well as enni.
 - c. You agree, even though you don't feel comfortable addressing an American as enni.
 - d. You tell her that you would prefer to call her Emily-ssi.
 - e. You tell her that you would prefer to call her Emily.
 - f. Other: _____

(FEMALE) Page 5 – General

9. Which one of these statements most accurately reflects your views?
 - a. It is natural for Americans to call me enni in the same situations that a Korean would call me enni.
 - b. It is okay for Americans to call me enni, and it is also okay if they just call me by my given name, since that is American style.
 - c. I allow Americans to call me enni, but it makes me feel strange or uncomfortable inside.
 - d. I prefer Americans to not call me enni.
 - e. Other - _____
10. Which one of these statements most accurately reflects your views?
 - a. If an American girl speaks Korean, it is natural to refer to them as enni if they are older than you.
 - b. I only call an American girl enni if they ask me to; otherwise, I call them their given name.
 - c. If an American asks me to call them enni, then I will, but I will feel strange or uncomfortable inside.
 - d. I call all Americans by their given name, since that is American style.
 - e. Other - _____

Mark the box that applies.

How important are the following factors for deciding whether or not to use kinship terms with Korean women?

Factor	Not important at all	Not Very Important	Average	Fairly Important	Very Important
Location (U.S. vs. Korea)					
How close of a friend they are					
Primary Language of Interaction					
Closeness in Age					
Type of Relationship (friends, colleagues, acquaintances, etc.)					
Length of Relationship					

Rank the factors from most important to least important when deciding whether or not to use kinship terms with Korean women. (1= most important; 6= least important)

- _____ Location (America versus Korea)
- _____ How close of a friend they are
- _____ Primary language of interaction (English versus Korean)
- _____ Closeness in Age
- _____ Type of relationship (friends, colleagues, acquaintances, etc.)
- _____ Length of relationship (how long you've known them)

Mark the box that applies.

How important are the following factors for deciding whether or not to use kinship terms with American women?

Factor	Not important at all	Not Very Important	Average	Fairly Important	Very Important
Location (U.S. vs. Korea)					
How close of a friend they are					
Primary Language of Interaction					
The American's Korean skill level					
Closeness in Age					
Type of Relationship (friends, colleagues, acquaintances, etc.)					
Length of Relationship					

Rank the factors from most important to least important when deciding whether or not to use kinship terms with American women. (1= most important; 7= least important)

- _____ Location (America versus Korea)
- _____ How close of a friend they are
- _____ Primary language of interaction (English versus Korean)
- _____ The American's Korean skill level
- _____ Closeness in age
- _____ Type of relationship (friends, colleagues, acquaintances, etc.)
- _____ Length of relationship (how long you've known them)

1. You are eating dinner with your younger brother and his close female friend Mina. She is two years younger than you, and it is your first time meeting her. She asks you, “Is it okay if I call you oppa?” What is your response?
 - a. You say, “Of course!”, because you think it is the natural thing to do.
 - b. You agree that she can, even though you don’t feel comfortable when people you don’t know very well call you oppa.
 - c. You tell her that you don’t like when people you don’t know very well call you oppa.
 - d. You tell her to call you by your name instead.
 - e. Other: _____
2. You are eating dinner with your friend and his female cousin Swuyeng. She is two years younger than you, and it is your first time meeting her. Throughout the meal, she refers to you as oppa. What do you think about this?
 - a. Even though you don’t know her very well yet, you think it is normal and comfortable.
 - b. It’s not inappropriate, but you feel a little uncomfortable since you don’t know her very well yet.
 - c. You think she might be flirting with you.
 - d. You think it is inappropriate and uncomfortable.
 - e. Other: _____
3. A girl is moving in next door to you, and she asks for your help moving furniture. She introduces herself as Sulki, and she is one year older than you. What name would you call her?
 - a. Nwuna
 - b. Sulki
 - c. Sulki-ssi
 - d. Other: _____
4. You live near a girl named Hyocin, who is one year older than you. She asked for your help moving some furniture when she first moved in, and you see each other almost every day, although you aren’t particularly close. She tells you that she wants you to call her nwuna. What is your response?
 - a. You say, “Okay, nwuna”, because you think it is the natural thing to do.
 - b. You agree, even though you don’t feel comfortable addressing people you don’t know very well as nwuna.
 - c. You tell her that you would prefer to call her Hyocin-ssi.
 - d. Other: _____

5. You are eating dinner with your younger brother and his close American friend Jessica. She is two years younger than you, and it is your first time meeting her. She is competent at speaking Korean, and the three of you speak almost exclusively in Korean. She asks you, “Is it okay if I call you oppa?” What is your response?
- You say, “Of course!”, because you think it is the natural thing to do.
 - You agree that she can, even though you don’t feel comfortable when people you don’t know very well call you oppa.
 - You agree that she can, even though you don’t feel comfortable when Americans call you oppa.
 - You tell her that you don’t like when people you don’t know very well call you oppa.
 - You tell her to call you by your name instead.
 - Other: _____
6. You are at a cafe with your new language exchange partner. She is an American girl named Mary, and she is one year younger than you. Half the time you speak English together, and half the time you speak Korean together. During the conversation, she refers to you as oppa. What do you think about this?
- Even though you don’t know her very well yet, you think it is normal and comfortable.
 - It’s not inappropriate, but you feel a little uncomfortable since you don’t know her very well yet.
 - You think she might be flirting with you.
 - It feels a little strange, but she is probably saying that since she doesn’t fully understand Korean culture.
 - You think it is inappropriate and uncomfortable.
 - Other: _____
7. An American girl is moving in next door to you, and she asks for your help moving furniture. She introduces herself as Tiffany, and she is one year older than you. She is fluent in Korean. What name would you call her?
- Nwuna
 - Tiffany
 - Tiffany-ssi
 - Other: _____
8. You live near an American girl named Emily, who is two years older than you and who speaks Korean. She asked for your help moving some furniture when she first moved in, and you see each other almost every day, although you aren’t particularly close. She tells you that she wants you to call her nwuna. What is your response?
- You say, “Okay, nwuna”, because you think it is the natural thing to do.
 - You agree, even though you don’t feel comfortable addressing people you don’t know very well as nwuna.
 - You agree, even though you don’t feel comfortable addressing an American as nwuna.
 - You tell her that you would prefer to call her Emily-ssi.
 - You tell her that you would prefer to call her Emily.

Other: _____

(MALE) Page 5 – General

9. Which one of these statements most accurately reflects your views?
- f. It is natural for Americans to call me oppa in the same situations that a Korean would call me oppa.
 - g. It is okay for Americans to call me oppa, and it is also okay if they just call me by my given name, since that is American style.
 - h. I allow Americans to call me oppa, but it makes me feel strange or uncomfortable inside.
 - i. I prefer Americans to not call me oppa.
 - j. Other - _____
10. Which one of these statements most accurately reflects your views?
- f. If an American speaks Korean, it is natural to refer to them as nwuna if they are older than you.
 - g. I only call an American nwuna if they ask me to; otherwise, I call them their given name.
 - h. If an American asks me to call them nwuna, then I will, but I will feel strange or uncomfortable inside.
 - i. I call all Americans by their given name, since that is American style.
 - j. Other - _____

(MALE) Page 6 – Ranking (Korean)

Mark the box that applies.

How important are the following factors for deciding whether or not to use kinship terms with Korean women?

Factor	Not important at all	Not Very Important	Average	Fairly Important	Very Important
Location (U.S. vs. Korea)					
How close of a friend they are					
Primary Language of Interaction					
Age Difference					
Type of Relationship (friends, colleagues, acquaintances, etc.)					
Length of Relationship					
Romantic interest					

Rank the factors from most important to least important when deciding whether or not to use kinship terms with Korean women. (1= most important; 7= least important)

- _____ Location (America versus Korea)
- _____ How close of a friend they are
- _____ Primary language of interaction (English versus Korean)
- _____ Closeness in age
- _____ Type of relationship (friends, colleagues, acquaintances, etc.)
- _____ Length of relationship (how long you've known them)
- _____ Romantic Interest

(MALE) Page 7 – Ranking (American)

Mark the box that applies.

How important are the following factors for deciding whether or not to use kinship terms with American women?

Factor	Not important at all	Not Very Important	Average	Fairly Important	Very Important
Location (U.S. vs. Korea)					
How close of a friend they are					
Primary Language of Interaction					
The American's Korean skill level					
Age Difference					
Type of Relationship (friends, colleagues, acquaintances, etc.)					
Length of Relationship					
Romantic interest					

Rank the factors from most important to least important when deciding whether or not to use kinship terms with American women. (1= most important; 8= least important)

- _____ Location (America versus Korea)
- _____ How close of a friend they are
- _____ Primary language of interaction (English versus Korean)
- _____ The American's Korean skill level
- _____ Closeness in age
- _____ Type of relationship (friends, colleagues, acquaintances, etc.)
- _____ Length of relationship (how long you've known them)
- _____ Romantic Interest

(ALL PARTICIPANTS) Page 8 – Final Page.

Thank you for completing this survey!

If you have any other comments about using kinship terms with Americans, please write them here:

Appendix B: Survey (Korean Version)

페이지 1 - 연구 참가 동의서

연구 기획 명: 가족의 일원 - 미국인 여성의 친족 어휘 사용에 대한 한국인의 관점 앨라배마 대학원 학생 Madison Brand

귀하는 이 연구에 참여해 달라는 요청을 받으셨습니다.

이 연구는 '가족의 일원'을 기획으로 추진중이며, 앨라배마 대학교의 언어학 교수 Dilin Liu 박사의 지도 아래 Madison Brand 학생에 의해 이루어졌습니다.

Madison 학생은 연구를 통해 재정 지원이나 판매용 상품 개발과 같은 금전적 이익을 얻지 않으며 연구에 관한 이해상충 또한 없습니다.

이 연구는 무엇에 관한 것인가요? 연구원은 무엇을 알아내려 하는 건가요?

이 연구는 한국인과 미국인에게 어떤 상호 관계가 존재하는지와 그 관계에서 사용되는 호칭들의 차이점, 또 이 두 국적 사이의 호칭들과 한국인 서로에게만 사용되는 호칭들엔 어떤 차이가 있는지에 대해서 알아내기 위해 진행됩니다.

이 연구는 어떻게 중요 혹은 유용 한가요?

이 연구는 한국어 학습자들과 교사들이 미국인과의 여러 호칭에 대한 한국인의 관점을 더 잘 이해할수 있도록 도움으로써 그들이 문화 인식 혹은 의사소통의 오류를 피할 수 있는 정보를 제공해 줄 수 있기 때문에 중요합니다.

왜 귀하에게 이 연구에 참여를 요청하게 되었나요?

귀하는 앨라배마 대학교 학생과 관계된 18 세에서 40 세 사이의 한국어 모어 화자 이기에 이 연구에 참여를 요청 드리게 되었습니다.

몇 명이나 이 연구에 참여하나요?

대략 40 명에서 100 명 정도의 연구 참여자가 있을 것입니다.

이 연구에서 귀하의 역할은 무엇인가요?

조건에 맞으시고 연구 참여에 동의하신다면 짧은 설문 조사에 응하시게 될 것입니다.

이 연구에 참여하는데 시간이 얼마나 걸리나요?

설문 조사는 길게 30 분까지 걸릴 수 있습니다.

이 연구의 참여에 따른 비용이 있나요?

이 연구의 참여에 따른 비용은 귀하께서 설문에 할애해 주실 시간 (최대 30 분) 외엔 없습니다.

이 연구의 참여에 따른 보수가 있나요?

이 연구의 참여에 따른 금전적인 보수는 없을 것입니다.

연구 도중 참여를 중단할 수 있나요?

만약 귀하가 이 연구로 인해 기분이 상하거나 혹은 더 이상 이 연구의 필요 조건들이 충족되지 않는 경우 연구원이 귀하를 연구에서 빼드릴 수 있습니다.

이 연구에 참여하며 주의해야 할 것들이 있나요?

이 연구의 참여와 관련된 주의사항은 거의 또는 전혀 없습니다.

이 연구에 참여하여 얻는 개인적인 혜택이 있나요?

이 연구로 인한 개인적인 혜택은 없지만 귀하의 참여 덕에 한국의 문화와 언어를 배우는 학생들에게 도움이 되었다는 사실에 큰 가치를 부여할 수 있을 것입니다.

이 연구는 어떤 사회적 공헌을 하나요?

한국어 학습자들이 한국인과의 정확하고 편안한 호칭에 대한 정보를 많이 배우면 배울수록 문화간의 소통이 개선될 것입니다.

개인 프라이버시는 어떻게 보호되나요?

설문조사는 온라인으로 실행되어 답안 작성을 할 때에 다른 사람의 눈길 혹은 간섭을 피할 수 있습니다.

이 연구에 사용된 개인정보의 보호는 어떻게 보장되나요?

설문조사는 익명으로 실행되어 귀하의 신원이 귀하의 답안들과 연결 짓게 되는 일은 없을 것 입니다.

연구에 참여하는 것 외에 어떤 선택권이 있나요? 다른 선택 사항이 있나요?

연구에 참여하는 것 외엔 연구에 참여하지 않는 선택이 있습니다.

연구 참가자로의 권리는 무엇인가요?

이 연구에 대한 귀하의 참여는 자발적이며, 귀하가 이 연구에 대한 참여를 거부하거나, 또는 참여를 중지하기로 결정하더라도 앨라배마 대학 관련 및 일체의 불이익은 없습니다.

앨라배마 대학의 연구 심의 위원회 (Institutional Review Board - IRB)는 모든 조사 연구에 관련된 사람들의 권리를 보호해주는 위원회 입니다. IRB 는 때때로 모든 조사연구 인원이 공평하게 대해졌는지 혹은 연구가 제대로 진행되고 있는지를 확인하기 위해 연구자료들을 검토할 수 있습니다.

질문 혹은 문제가 있을 때 누구에게 연락을 해야 하나요?

실험에 대한 질문, 의문사항 또는 불만사항이 있다면 학생 연구원 Madison Brand 에게 mnbrand@crimson.ua.edu 로 연락 주시기 바랍니다.

연구참여자로서 권리에 대해 궁금한 사항이 있는 경우 앨라배마 대학의 연구실 책임자인 Tanta Myles 에게 205-348-8461 혹은 수신자 부담 전화번호인 1-877-820-3066 으로 연락 주시기 바랍니다.

그 외 연구관련 의문사항 또는 불만사항은 IRB Outreach 웹사이트 (<http://ovpred.ua.edu/research-compliance/prco/>)

또는 rscompliance@research.ua.edu 이메일 주소를 통한 문의가 가능합니다.

___ 나는 본 동의서를 읽었으며 궁금한 사항에 대한 질문 기회를 가졌고 이 연구에 참여 할 것을 자발적으로 동의합니다.

페이지 2 - 인적사항

- 당신의 출생 연도는?

- 당신의 한국 거주 연수는?
- 당신의 해외(한국 외 나라) 거주 연수는?
- 당신의 미국 거주 연수는?
- 본인의 영어실력은 어느 정도라고 생각합니까?
 - ① 전혀 못함
 - ② 짧은 문장 구사
 - ③ 간단한 대화 가능
 - ④ 때때로 심도 있는 대화 가능
 - ⑤ 매우 유창함
- 당신의 성별은? 남 / 여

(여성) 페이지 3 - 전용 문제 (한국인 편)

1. 당신은 당신의 남동생과 그의 친한 여성 친구 ‘민아’와 같이 식사를 합니다. 그녀는 당신보다 두 살 어립니다. 이 자리는 당신과 민아가 처음 만나는 자리입니다. 그녀가 “언니라고 불러도 될까요?” 라고 묻는다면 당신의 대답은?
 - ① 아무런 거리낌 없이 “그럼요” 라고 답한다.
 - ② 잘 모르는 사람에게 언니라고 불리는 것이 불편하지만 그냥 허락한다.
 - ③ 잘 모르는 사람에게 언니라고 불리는 것이 불편하다며 거절한다.
 - ④ 언니를 붙이지 않은 이름만을 부르라고 한다.
 - ⑤ 기타()
2. 당신은 당신의 친구와 그의 사촌 여동생 ‘수영’과 같이 식사를 합니다. 그녀는 당신보다 두 살 어립니다. 이 자리는 당신과 수영이 처음 만나는 자리입니다. 식사를 하는 동안 수영이 당신을 계속 언니라고 부른다면 이에 대한 당신의 생각은?
 - ① 아직 별로 친한 사이는 아니지만, 언니라고 불리는 것에 대해 불편하지 않고 수영은 무례한 행동을 하지 않았다고 생각한다.
 - ② 잘못된 것은 아니지만 별로 친하지 않은 사람에게 언니라고 불리는 것은 불편하다.
 - ③ 그녀가 언니라고 부르는 것은 매우 무례한 행동이며 이 상황에 대해 불편함을 느낀다.
 - ④ 기타()

3. 당신의 옆집에 한 여성이 이사를 왔습니다. 그녀는 당신에게 짐 옮기는 것을 도와 달라고 부탁드립니다. 당신은 그녀의 이름이 ‘슬기’이며 당신보다 한 살 많다는 것을 알게 됩니다. 당신은 그녀를 어떻게 부르겠습니까?
- ① 언니
 - ② 슬기(야)
 - ③ 슬기씨
 - ④ 기타()
4. 당신의 이웃 ‘효진’은 당신보다 한 살 더 많습니다. 그녀는 처음 이사 왔을 때 당신에게 도움을 요청해 당신과 아는 사이며 서로 매우 자주 마주치는 편이지만 그다지 가깝지는 않은 사이입니다. 어느 날 그녀가 당신에게 그녀를 누나라고 부르라고 한다면 당신의 반응은?
- ① 아무런 불편함 없이 “네 언니” 라고 답한다
 - ② 잘 모르는 사람에게 언니라고 하는 것이 불편하지만 알겠다고 한다.
 - ③ 언니보단 효진씨가 편할 것 같다고 말한다.
 - ④ 기타()

(여성) 페이지 4 - 전용 문제 (미국인 편)

5. 당신은 당신의 남동생과 그의 친한 미국인 친구 Jessica 와 같이 식사를 합니다. 그녀는 당신보다 두 살 어립니다. 이 자리는 당신과 Jessica 가 처음 만나는 자리입니다. Jessica 는 한국어에 매우 능통하며 식사 시간의 모든 대화는 한국어로 이루어집니다. 그녀가 당신에게 “언니라고 불러도 될까요?” 라고 묻는다면 당신의 대답은?
- ① 아무런 거리낌 없이 “그럼요” 라고 답한다.
 - ② 잘 모르는 사람에게 언니라고 불리는 것이 불편하지만 그냥 허락한다.
 - ③ 미국인에게 언니라고 불리는 것이 불편하지만 허락한다.
 - ④ 잘 모르는 사람에게 언니라고 불리는 것이 불편하다며 거절한다.
 - ⑤ 언니를 붙이지 않은 이름만을 부르라고 한다.
 - ⑥ 기타()
6. 당신은 새로운 언어 교환 파트너와 카페에서 만나고 있습니다. 미국인인 Mary 는 당신보다 한 살 어립니다. 언어 교환 모임 시간의 반은 영어를 하는 시간으로, 반은 한국어를 하는 시간으로 구성되어 있습니다. 그녀와의 첫 모임에서 대화를 하는 동안 그녀가 당신을 언니라고 부른다면 이에 대한 당신의 생각은?
- ① 아직 별로 친한 사이는 아니지만, 언니라고 불리는 것에 대해 불편하지 않고 Mary 는 무례한 행동을 하지 않았다고 생각한다.

- ② 잘못된 것은 아니지만 별로 친하지 않은 사람에게 언니라고 불리는 것은 불편하다.
 - ③ 외국인에게 언니 소리를 듣는 것이 어색하지만 그녀가 한국문화를 완벽하게 이해하지 못한 것이라고 여긴다.
 - ④ 그녀가 언니라고 부르는 것은 매우 무례한 행동이며 이 상황에 대해 불편함을 느낀다.
 - ⑤ 기타()
7. 당신의 옆집에 한 미국인 여성이 이사를 왔습니다. 그녀는 당신에게 짐 옮기는 것을 도와 달라고 부탁드립니다. 당신은 그녀의 이름이 Tiffany 이며 당신보다 한 살 많다는 것을 알게 됩니다. 당신은 한국어에 능통한 그녀와 항상 한국말로 대화를 합니다. 당신은 그녀를 어떻게 부르겠습니까?
- ① 언니
 - ② Tiffany
 - ③ Tiffany 씨
 - ④ 기타()
8. 당신의 이웃 Emily 는 한국어에 능통하며 당신보다 두 살 많은 미국인입니다. 그녀는 처음 이사 왔을 때 당신에게 도움을 요청해 당신과 아는 사이며 서로 매우 자주 마주치는 편이지만 그다지 가깝지는 않은 사이입니다. 어느 날 그녀가 당신에게 그녀를 언니라고 부르라고 한다면 당신의 반응은?
- ① 아무런 거리낌 없이 “네 언니” 라고 답한다.
 - ② 잘 모르는 사람에게 언니라고 하는 것이 불편하지만 알겠다고 한다.
 - ③ 외국인을 언니라고 부르는 것이 불편하지만 알겠다고 한다.
 - ④ 언니보단 Emily 씨가 편할 것 같다고 이야기한다.
 - ⑤ 언니보단 Emily 가 편할 것 같다고 이야기한다.
 - ⑥ 기타()

(여성) 페이지 5 - 전용 문제

9. 당신보다 나이가 어린 외국인 여성에게 언니라고 불리는 것에 대한 당신의 생각은?
- ① 한국인에게 언니라고 불렀을 상황에 미국인에게 똑같이 언니라 불리는 것이 자연스럽다.
 - ② 미국인들에게 언니라고 불리든 미국식으로 언니라는 호칭을 뺀 이름만 불리든 둘 다 상관없이 괜찮다.
 - ③ 미국인들에게 언니라고 불릴 수는 있지만 사실 조금 어색하거나 불편하다.

- ④ 미국인들에게 언니라고 불리지 않았으면 좋겠다.
- ⑤ 기타()
10. 당신보다 나이가 많은 미국인 여성과 대화를 할 때 호칭 정리를 어떻게 하겠는가?
- ⑥ 대화 상대와 한국어로 대화한다면 언니라고 부르는 것이 자연스럽다.
- ⑦ 상대방이 먼저 언니라고 불리기를 원한다면 그렇게 하지만, 그렇지 않은 이상 이름만으로 부른다.
- ⑧ 상대방이 먼저 언니라고 불리기를 원한다면 그렇게 하지만 어색하거나 불편할 것 같다.
- ⑨ 나는 언제나 미국인들은 미국인 스타일에 맞춰 그 이름만으로 부른다.
- ⑩ 기타()

(여성) 페이지 6 - 중요도 표기

아래의 내용을 읽고 해당되는 곳에 √표 하십시오.

Q. 다음 요소들은 한국인 여성들과 언니 등의 호칭을 사용하는데 얼마나 중요합니까?

요소	전혀 중요하지 않음	별로 중요하지 않음	보통	약간 중요함	매우 중요함
위치 (국내—한국 vs. 국외)					
친밀도					
평상시 대화할 때 쓰는 언어					
나이차이					
상대방과의 관계 (친구, 동기, 지인 등등)					
알고 지낸 시간					

아래의 요소들을 한국인 여성들과 언니 등의 호칭을 사용하는데 있어 중요한 순서대로 표기하십시오. (1 = 가장 많이 중요함, 6 = 제일 덜 중요함)

- _____ 위치 (국내—한국 vs. 국외)
- _____ 친밀도
- _____ 평상시 대화할 때 쓰는 언어
- _____ 나이차이
- _____ 상대방과의 관계 (친구, 동기, 지인 등등)

_____ 알고 지낸 시간

(여성) 페이지 7 - 중요도 표기

아래의 내용을 읽고 해당되는 곳에 √표 하십시오.

Q. 다음 요소들은 미국인 여성들과 언니 등의 호칭을 사용하는데 얼마나 중요합니까?

요소	전혀 중요하지 않음	별로 중요하지 않음	보통	약간 중요함	매우 중요함
위치 (국내—한국 vs. 국외)					
친밀도					
평상시 대화할 때 쓰는 언어					
미국인의 한국어 어휘력					
나이차이					
상대방과의 관계 (친구, 동기, 지인 등등)					
알고 지낸 시간					

아래의 요소들을 미국인 여성들과 언니 등의 호칭을 사용하는데 있어 중요한 순서대로 표기하십시오. (1 = 가장 많이 중요함, 7 = 제일 덜 중요함)

- _____ 위치 (국내—한국 vs. 국외)
- _____ 친밀도
- _____ 평상시 대화할 때 쓰는 언어
- _____ 미국인의 한국어 어휘력
- _____ 나이차이
- _____ 상대방과의 관계 (친구, 동기, 지인 등등)
- _____ 알고 지낸 시간

(남성) 페이지 3 - 전용 문제 (한국인 편)

1. 당신은 당신의 남동생과 그의 친한 여성 친구 ‘민아’와 같이 식사를 합니다. 그녀는 당신보다 두 살 어립니다. 이 자리는 당신과 민아가 처음 만나는 자리입니다. 그녀가 “오빠라고 불러도 될까요?” 라고 묻는다면 당신의 대답은?
 - a. 아무런 거리낌 없이 “그럼요” 라고 답한다.

- b. 잘 모르는 사람에게 오빠라고 불리는 것이 불편하지만 그냥 허락한다.
 - c. 잘 모르는 사람에게 오빠라고 불리는 것이 불편하다며 거절한다.
 - d. 오빠를 붙이지 않은 이름만을 부르라고 한다.
 - e. 기타()
2. 당신은 당신의 친구와 그의 사촌 여동생 ‘수영’과 같이 식사를 합니다. 그녀는 당신보다 두 살 어립니다. 이 자리는 당신과 수영이 처음 만나는 자리입니다. 식사를 하는 동안 수영이 당신을 계속 오빠라고 부른다면 이에 대한 당신의 생각은?
- a. 아직 별로 친한 사이는 아니지만, 오빠라고 불리는 것에 대해 불편하지 않고 수영은 무례한 행동을 하지 않았다고 생각한다.
 - b. 잘못된 것은 아니지만 별로 친하지 않은 사람에게 오빠라고 불리는 것은 불편하다.
 - c. 그녀가 작업을 거는 걸지도 모른다고 생각한다.
 - d. 그녀가 오빠라고 부르는 것은 매우 무례한 행동이며 이 상황에 대해 불편함을 느낀다.
 - e. 기타()
3. 당신의 옆집에 한 여성이 이사를 왔습니다. 그녀는 당신에게 짐 옮기는 것을 도와 달라고 부탁드립니다. 당신은 그녀의 이름이 ‘슬기’이며 당신보다 한 살 많다는 것을 알게 됩니다. 당신은 그녀를 어떻게 부르겠습니까?
- a. 누나
 - b. 슬기(야)
 - c. 슬기씨
 - d. 기타()
4. 당신의 이웃 ‘효진’은 당신보다 한 살 더 많습니다. 그녀는 처음 이사 왔을 때 당신에게 도움을 요청해 당신과 아는 사이며 서로 매우 자주 마주치는 편이지만 그다지 가깝지는 않은 사이입니다. 어느 날 그녀가 당신에게 그녀를 누나라고 부르라고 한다면 당신의 반응은?
- a. 아무런 거리낌 없이 “예 누나” 라고 답한다.
 - b. 잘 모르는 사람에게 누나라고 하는 것이 불편하지만 알겠다고 한다.
 - c. 누나보단 효진씨가 편할 것 같다고 이야기한다.
 - d. 기타()

(남성) 페이지 4 - 전용 문제 (미국인 편)

5. 당신은 당신의 남동생과 그의 친한 미국인 친구 Jessica 와 같이 식사를 합니다. 그녀는 당신보다 두 살 어립니다. 이 자리는 당신과 Jessica 가 처음 만나는 자리입니다. Jessica 는 한국어에 매우 능통하며 식사 시간의 모든 대화는 한국어로 이루어집니다. 그녀가 “오빠라고 불러도 될까요?” 라고 묻는다면 당신의 대답은?
- a. 아무런 거리낌 없이 “그럼요” 라고 답한다.

- b. 잘 모르는 사람에게 오빠라고 불리는 것이 불편하지만 그냥 허락한다.
 - c. 미국인에게 오빠라고 불리는 것이 불편하지만 허락한다.
 - d. 잘 모르는 사람에게 오빠라고 불리는 것이 불편하다며 거절한다.
 - e. 오빠를 붙이지 않은 이름만을 부르라고 한다.
 - f. 기타()
6. 당신은 새로운 언어 교환 파트너와 카페에서 만나고 있습니다. 미국인인 Mary 는 당신보다 한 살 어립니다. 언어 교환 모임 시간의 반은 영어를 하는 시간으로, 반은 한국어를 하는 시간으로 구성되어 있습니다. 그녀와의 첫 모임에서 대화를 하는 동안 그녀가 당신을 오빠라고 부른다면 이에 대한 당신의 생각은?
- a. 아직 별로 친한 사이는 아니지만, 오빠라고 불리는 것에 대해 불편하지 않고 Mary 는 무례한 행동을 하지 않았다고 생각한다.
 - b. 잘못된 것은 아니지만 별로 친하지 않은 사람에게 오빠라고 불리는 것은 불편하다.
 - c. 그녀가 작업을 거는 걸지도 모른다고 생각한다.
 - d. 외국인에게 오빠 소리를 듣는 것이 어색하지만 그녀가 한국문화를 완벽하게 이해하지 못한 것이라고 여긴다.
 - e. 그녀가 오빠라고 부르는 것은 매우 무례한 행동이며 이 상황에 대해 불편함을 느낀다.
 - f. 기타()
7. 당신의 옆집에 한 미국인 여성이 이사를 왔습니다. 그녀는 당신에게 짐 옮기는 것을 도와 달라고 부탁드립니다. 당신은 그녀의 이름이 Tiffany 이며 당신보다 한 살 많다는 것을 알게 됩니다. 당신은 한국어에 능통한 그녀와 항상 한국말로 대화를 합니다. 당신은 그녀를 어떻게 부르겠습니까?
- a. 누나
 - b. Tiffany
 - c. Tiffany 씨
 - d. 기타()
8. 당신의 이웃 Emily 는 한국어에 능통하며 당신보다 두 살 많은 미국인입니다. 그녀는 처음 이사 왔을 때 당신에게 도움을 요청해 당신과 아는 사이며 서로 매우 자주 마주치는 편이지만 그다지 가깝지는 않은 사이입니다. 어느 날 그녀가 당신에게 그녀를 누나라고 부르라고 한다면 당신의 반응은?
- a. 아무런 거리낌 없이 “예 누나” 라고 답한다.
 - b. 잘 모르는 사람에게 누나라고 하는 것이 불편하지만 알겠다고 한다.
 - c. 외국인을 누나라고 부르는 것이 불편하지만 알겠다고 한다.
 - d. 누나보단 Emily 씨가 편할 것 같다고 이야기한다.
 - e. 누나보단 Emily 가 편할 것 같다고 이야기한다.
 - f. 기타()

(남성) 페이지 5 - 남성 전용 문제

9. 당신보다 나이가 어린 미국인 여성에게 오빠라고 불리는 것에 대한 당신의 생각은?

- ① 한국인에게 오빠라고 불렀을 상황에 미국인에게 똑같이 오빠라 불리는 것이 자연스럽다.
- ② 미국인들에게 오빠라고 불리든 미국식으로 오빠라는 호칭을 뺀 이름만 불리든 둘 다 상관없이 괜찮다.
- ③ 미국인들에게 오빠라고 불릴 수는 있지만 사실 조금 어색하거나 불편하다.
- ④ 미국인들에게 오빠라고 불리지 않았으면 좋겠다.
- ⑤ 기타()

10. 당신보다 나이가 많은 미국인 여성과 대화를 할 때 호칭 정리를 어떻게 하겠는가?

- ⑥ 대화 상대와 한국어로 대화한다면 누나라고 부르는 것이 자연스럽다.
- ⑦ 상대방이 먼저 누나라고 불리기를 원한다면 그렇게 하지만, 그렇지 않은 이상 이름만으로 부른다.
- ⑧ 상대방이 먼저 누나라고 불리기를 원한다면 그렇게 하지만 어색하거나 불편할 것 같다.
- ⑨ 나는 언제나 미국인들은 미국인 스타일에 맞춰 그 이름만으로 부른다.
- ⑩ 기타()

(남성) 페이지 6 - 중요도 표기

아래의 내용을 읽고 해당되는 곳에 √표 하십시오.

Q. 다음 요소들은 한국인 여성들과 언니/누나 등의 호칭을 사용하는데 얼마나 중요합니까?

요소	전혀 중요하지 않음	별로 중요하지 않음	보통	약간 중요함	매우 중요함
위치 (국내—한국 vs. 국외)					
친밀도					
평상시 대화할 때 쓰는 언어					
나이차이					
상대방과의 관계 (친구, 동기, 지인 등등)					
알고 지낸 시간					

상대방에 대한 이성적 호감					
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아래의 요소들을 한국인 여성들과 언니/누나 등의 호칭을 사용하는데 있어 중요한 순서대로 표기하십시오. (1 = 가장 많이 중요함, 7 = 제일 덜 중요함)

- _____ 위치 (국내—한국 vs. 국외)
- _____ 친밀도
- _____ 평상시 대화할 때 쓰는 언어
- _____ 나이차이
- _____ 상대방과의 관계 (친구, 동기, 지인 등등)
- _____ 알고 지낸 시간
- _____ 상대방에 대한 이성적 호감

(남성) 페이지 7 - 중요도 표기

아래의 내용을 읽고 해당되는 곳에 √표 하십시오.

Q. 다음 요소들은 미국인 여성들과 언니/누나 등의 호칭을 사용하는데 얼마나 중요합니까?

요소	전혀 중요하지 않음	별로 중요하지 않음	보통	약간 중요함	매우 중요함
위치 (국내—한국 vs. 국외)					
친밀도					
평상시 대화할 때 쓰는 언어					
미국인의 한국어 어휘력					
나이차이					
상대방과의 관계 (친구, 동기, 지인 등등)					
알고 지낸 시간					
상대방에 대한 이성적 호감					

아래의 요소들을 미국인 여성들과 언니/누나 등의 호칭을 사용하는데 있어 중요한 순서대로 표기하십시오. (1 = 가장 많이 중요함, 8 = 제일 덜 중요함)

- _____ 위치 (국내—한국 vs. 국외)

- _____ 친밀도
- _____ 평상시 대화할 때 쓰는 언어
- _____ 미국인의 한국어 어휘력
- _____ 나이차이
- _____ 상대방과의 관계 (친구, 동기, 지인 등등)
- _____ 알고 지낸 시간
- _____ 상대방에 대한 이성적 호감

(남성 여성 둘 다) 페이지 8

질문에 답해 주셔서 감사합니다.

미국인과의 호칭 정리에 대해 더 많은 피드백을 주시고 싶으시다면 아래에 적어주십시오.

Appendix C: Participant Demographic Information

Table C1. Participants' self-declared demographic information.

<i>Respondent</i>	<i>Male/ Female</i>	<i>Year Born</i>	<i># of Years lived in Korea</i>	<i># of Years lived outside of Korea</i>	<i># of Years lived in the US</i>	<i>Self-Rated English Fluency (5 = highest level of fluency)</i>
R1	Male	1997	20	2.5	2.5	4
R2	Male	1997	12	9	9	5
R3	Male	1992	25	1	1	3
R4	Male	1998	21	0	0	2
R5	Male	1996	23	0	0	2
R6	Male	1994	23	1	0	1
R7	Male	1995	23	0	0	2
R8	Female	1994	9	15	15	4
R9	Male	1995	24	0	0	2
R10	Male	1992	26	0	0	3
R11	Female	1996	11	11	11	5
R12	Male	1992	20	6	6	4
R13	Male	1993	18	8	8	4
R14	Male	1992	26	0	0	3
R15	Male	1991	17	10	7	3
R16	Male	1995	13	11	10	4
R17	Male	1999	18	2	2	4
R18	Male	1999	13	6	6	4

R19	Male	1992	27	0	0	4
R20	Male	1992	26	0	0	3
R21	Male	1996	17	5	5	4
R22	Female	1997	16	5	5	2
R23	Female	1995	24	0	0	1
R24	Male	1993	25	0	0	5
R25	Male	1997	23	0	0	2
R26	Male	1999	8	11	11	5
R27	Female	1994	12	12	12	5
R28	Male	1993	25	1	1	4
R29	Female	1998	20	0	0	3
R30	Female	1998	20	0	0	3
R31	Female	1998	21	0	0	2
R32	Male	1996	10	12	12	4
R33	Male	2000	17	1	0	3
R34	Male	2000	14	4	4	5
R35	Male	1999	20	0	0	3
R36	Female	1998	21	0	0	2
R37	Female	1998	20	0	0	2
R38	Female	1999	20	0	0	2
R39	Female	1998	21	0	0	2
R40	Female	1998	21	0	0	2
R41	Female	1998	20	1	1	4

R42	Female	1990	29	0	0	2
R43	Female	1990	23	4	4	4
R44	Male	1994	25	0	0	4
R45	Male	1994	25	0	0	4
R46	Female	1992	27	0.7	0.5	3
R47	Female	1993	23	3	2	4
R48	Male	1997	22	0	0	2
R49	Male	1999	3	16	16	5
R50	Female	1988	20	11	9	4
R51	Female	1993	24	1	1	4
R52	Female	1997	19	3	3	4
R53	Female	1997	0	0	0	2
R54	Female	1997	22	0	0	2
R55	Female	1997	22	0	0	2
R56	Female	1997	21	0	0	2
R57	Female	1997	22	0	0	3
R58	Female	1997	22	0	0	2
R59	Female	1995	7	15	7	4
R60	Male	1980	20	18	18	4
R61	Male	1994	8	16	12	5
R62	Male	1997	14	7	7	5
R63	Female	1997	14	8	8	5
R64	Male	1992	25	2	2	3

R65	Female	1998	20	0	0	3
R66	Female	1999	19	0	0	3
R67	Female	1998	20	0	0	3
R68	Female	1998	21	0	0	3
R69	Female	1998	21	0	0	2
R70	Female	1994	24	1	1	3
R71	Female	1998	21	0	0	3
R72	Male	1993	24	2	5 months	4
R73	Male	1986	23	4	5	3
R74	Male	1993	26	0	0	2
R75	Male	1985	25	8	8	3
R76	Male	2000	12	7	7	4

Appendix D: Multiple Choice Responses

Table D1. Situation 1, communication with native Koreans (top) versus Americans (bottom).

You are eating dinner with your younger brother and his close female friend Mina. She is two years younger than you, and it is your first time meeting her. She asks you, “Is it okay if I call you enni/oppa?” What is your response?							
You say, “Of course!”, because you think it is the natural thing to do.	6	<i>Female</i>	33	<i>BB 1995</i>	25	<i>No XP</i>	34
	5	<i>Male</i>	32	<i>BIA 1995</i>	40	<i>XP</i>	31
You agree that she can, even though you don’t like when people you don’t know very well call you enni.	1	<i>Female</i>	3	<i>BB 1995</i>	4	<i>No XP</i>	5
	0	<i>Male</i>	7	<i>BIA 1995</i>	6	<i>XP</i>	5
You tell her that you don’t like when people you don’t know very well call you enni.	0	<i>Female</i>	0	<i>BB 1995</i>	0	<i>No XP</i>	0
	0	<i>Male</i>	0	<i>BIA 1995</i>	0	<i>XP</i>	0
You tell her to call you by your name instead.	0	<i>Female</i>	0	<i>BB 1995</i>	0	<i>No XP</i>	0
	0	<i>Male</i>	0	<i>BIA 1995</i>	0	<i>XP</i>	0
Other	1	<i>Female</i>	0	<i>BB 1995</i>	0	<i>No XP</i>	0
		<i>Male</i>	1	<i>BIA 1995</i>	1	<i>XP</i>	1
You are eating dinner with your younger brother and his close American friend Jessica. She is two years younger than you, and it is your first time meeting her. She is competent at speaking Korean, and the three of you speak almost exclusively in Korean. She asks you, “Is it okay if I call you enni/oppa?” What is your response?							
You say, “Of course!”, because you think it is the natural thing to do.	5	<i>Female</i>	30	<i>BB 1995</i>	19	<i>No XP</i>	34
	8	<i>Male</i>	28	<i>BIA 1995</i>	39	<i>XP</i>	24
You agree that she can, even though you don’t like when people you don’t know very well call you enni.	6	<i>Female</i>	2	<i>BB 1995</i>	3	<i>No XP</i>	4
		<i>Male</i>	4	<i>BIA 1995</i>	3	<i>XP</i>	2
You agree that she can, even though you don’t feel comfortable when Americans call you enni.	7	<i>Female</i>	4	<i>BB 1995</i>	3	<i>No XP</i>	1
		<i>Male</i>	3	<i>BIA 1995</i>	4	<i>XP</i>	6
You tell her that you don’t like when people you don’t know very well call you enni.	0	<i>Female</i>	0	<i>BB 1995</i>	0	<i>No XP</i>	0
		<i>Male</i>	0	<i>BIA 1995</i>	0	<i>XP</i>	0
You tell her to call you by your name instead.	3	<i>Female</i>	0	<i>BB 1995</i>	2	<i>No XP</i>	0
		<i>Male</i>	3	<i>BIA 1995</i>	1	<i>XP</i>	3
Other	2	<i>Female</i>	0	<i>BB 1995</i>	2	<i>No XP</i>	0
		<i>Male</i>	2	<i>BIA 1995</i>	0	<i>XP</i>	2
BB = Born Before; BIA = Born In or After; XP = Experience Living in US							

Table D2. Situation 2, communication with native Koreans (top) versus Americans (bottom).

You are eating dinner with your friend and his female cousin Swuyeng. She is two years younger than you, and it is your first time meeting her. Throughout the meal, she refers to you as enni/oppa. What do you think about this?							
Even though you don't know her very well yet, you think it is normal and comfortable.	64	Female	33	BB 1995	24	No XP	33
		Male	31	BIA 1995	40	XP	31
It's not inappropriate, but you feel a little uncomfortable since you don't know her very well yet.	9	Female	3	BB 1995	3	No XP	4
		Male	6	BIA 1995	6	XP	5
You think she might be flirting with you. (Male participants only)	0	Female	N/A	BB 1995	0	No XP	0
		Male	0	BIA 1995	0	XP	0
You think it is inappropriate and uncomfortable.	1	Female	0	BB 1995	0	No XP	1
		Male	1	BIA 1995	1	XP	0
Other	2	Female	0	BB 1995	2	No XP	1
		Male	2	BIA 1995	0	XP	1
You are at a cafe with your new language exchange partner. She is an American girl named Mary, and she is one year younger than you. Half the time you speak English together, and half the time you speak Korean together. During the conversation, she refers to you as enni/oppa. What do you think about this?							
Even though you don't know her very well yet, you think it is normal and comfortable.	61	Female	30	BB 1995	21	No XP	31
		Male	31	BIA 1995	40	XP	30
It's not inappropriate, but you feel a little uncomfortable since you don't know her very well yet.	7	Female	3	BB 1995	2	No XP	4
		Male	4	BIA 1995	5	XP	3
You think she might be flirting with you. (Male participants only)	0	Female	N/A	BB 1995	0	No XP	0
		Male	0	BIA 1995	0	XP	0
It feels a little strange, but she is probably saying that since she doesn't fully understand Korean culture.	5	Female	2	BB 1995	4	No XP	3
		Male	3	BIA 1995	1	XP	2
You think it is inappropriate and uncomfortable.	1	Female	0	BB 1995	0	No XP	1
		Male	1	BIA 1995	1	XP	0
Other	2	Female	1	BB 1995	2	No XP	0
		Male	1	BIA 1995	0	XP	2
BB = Born Before; BIA = Born In or After; XP = Experience Living in US							

Table D3. Situation 3, communication with native Koreans (top) versus Americans (bottom).

A girl is moving in next door to you, and she asks for your help moving furniture. She introduces herself as Sulki, and she is one year older than you. What name would you call her?							
Enni/Nwuna	32	<i>Female</i>	18	<i>BB 1995</i>	8	<i>No XP</i>	15
		<i>Male</i>	14	<i>BIA 1995</i>	24	<i>XP</i>	17
Sulki	0	<i>Female</i>	0	<i>BB 1995</i>	0	<i>No XP</i>	0
		<i>Male</i>	0	<i>BIA 1995</i>	0	<i>XP</i>	0
Sulki-ssi	37	<i>Female</i>	15	<i>BB 1995</i>	17	<i>No XP</i>	21
		<i>Male</i>	22	<i>BIA 1995</i>	20	<i>XP</i>	16
Other	7	<i>Female</i>	3	<i>BB 1995</i>	4	<i>No XP</i>	3
		<i>Male</i>	4	<i>BIA 1995</i>	3	<i>XP</i>	4
An American girl is moving in next door to you, and she asks for your help moving furniture. She introduces herself as Tiffany, and she is one year older than you. She is fluent in Korean. What name would you call her?							
Enni/Nwuna	13	<i>Female</i>	8	<i>BB 1995</i>	3	<i>No XP</i>	11
		<i>Male</i>	5	<i>BIA 1995</i>	10	<i>XP</i>	2
Tiffany	43	<i>Female</i>	17	<i>BB 1995</i>	18	<i>No XP</i>	17
		<i>Male</i>	26	<i>BIA 1995</i>	25	<i>XP</i>	26
Tiffany-ssi	18	<i>Female</i>	10	<i>BB 1995</i>	6	<i>No XP</i>	11
		<i>Male</i>	8	<i>BIA 1995</i>	12	<i>XP</i>	7
Other	2	<i>Female</i>	1	<i>BB 1995</i>	2	<i>No XP</i>	0
		<i>Male</i>	1	<i>BIA 1995</i>	0	<i>XP</i>	2
BB = Born Before; BIA = Born In or After; XP = Experience Living in US							

Table D4. Situation 4, communication with native Koreans (top) versus Americans (bottom).

<p>You live near a girl named Hyocin, who is one year older than you. She asked for your help moving some furniture when she first moved in, and you see each other almost every day, although you aren't particularly close. She tells you that she wants you to call her enni/nwuna. What is your response?</p>							
You say, "Okay, enni/nwuna", because you think it is the natural thing to do.	66	Female	35	BB 1995	24	No XP	36
		Male	31	BIA 1995	42	XP	30
You agree, even though you don't feel comfortable addressing people you don't know very well as enni/nwuna.	8	Female	1	BB 1995	3	No XP	3
		Male	7	BIA 1995	5	XP	5
You tell her that you would prefer to call her Hyocin-ssi.	0	Female	0	BB 1995	0	No XP	0
		Male	0	BIA 1995	0	XP	0
Other	2	Female	0	BB 1995	2	No XP	0
		Male	2	BIA 1995	0	XP	2
<p>You live near an American girl named Emily, who is two years older than you and who speaks Korean. She asked for your help moving some furniture when she first moved in, and you see each other almost every day, although you aren't particularly close. She tells you that she wants you to call her enni/nwuna. What is your response?</p>							
You say, "Okay, enni/nwuna", because you think it is the natural thing to do.	52	Female	27	BB 1995	15	No XP	33
		Male	25	BIA 1995	37	XP	19
You agree, even though you don't feel comfortable addressing people you don't know very well as enni/nwuna.	5	Female	1	BB 1995	2	No XP	3
		Male	4	BIA 1995	3	XP	2
You agree, even though you don't feel comfortable addressing an American as enni/nwuna.	5	Female	4	BB 1995	1	No XP	1
		Male	1	BIA 1995	4	XP	4
You tell her that you would prefer to call her Emily-ssi.	3	Female	2	BB 1995	2	No XP	0
		Male	1	BIA 1995	1	XP	3
You tell her that you would prefer to call her Emily.	8	Female	2	BB 1995	6	No XP	2
		Male	6	BIA 1995	2	XP	6
Other	3	Female	0	BB 1995	3	No XP	0
		Male	3	BIA 1995	0	XP	3
<p>BB = Born Before; BIA = Born In or After; XP = Experience Living in US</p>							

Table D5. Participant views about using Korean kinship terms with younger (top) and older (bottom) American females.

Which one of these statements most accurately reflects your views?							
It is natural for Americans to call me enni/oppa in the same situations that a Korean would call me enni/oppa.	22	<i>Female</i>	10	<i>BB 1995</i>	7	<i>No XP</i>	15
		<i>Male</i>	12	<i>BIA 1995</i>	15	<i>XP</i>	7
It is okay for Americans to call me enni/oppa, and it is also okay if they just call me by my given name, since that is American style.	37	<i>Female</i>	19	<i>BB 1995</i>	15	<i>No XP</i>	18
		<i>Male</i>	18	<i>BIA 1995</i>	22	<i>XP</i>	19
I allow Americans to call me enni/oppa, but it makes me feel strange or uncomfortable inside.	13	<i>Female</i>	7	<i>BB 1995</i>	5	<i>No XP</i>	3
		<i>Male</i>	6	<i>BIA 1995</i>	8	<i>XP</i>	10
I prefer Americans to not call me enni/oppa.	2	<i>Female</i>	0	<i>BB 1995</i>	0	<i>No XP</i>	1
		<i>Male</i>	2	<i>BIA 1995</i>	2	<i>XP</i>	1
Other	2	<i>Female</i>	0	<i>BB 1995</i>	2	<i>No XP</i>	2
		<i>Male</i>	2	<i>BIA 1995</i>	0	<i>XP</i>	0
Which one of these statements most accurately reflects your views?							
If an American speaks Korean, it is natural to refer to them as enni/nwuna if they are older than you.	11	<i>Female</i>	3	<i>BB 1995</i>	3	<i>No XP</i>	6
		<i>Male</i>	8	<i>BIA 1995</i>	8	<i>XP</i>	5
I only call an American enni/nwuna if they ask me to; otherwise, I call them their given name.	52	<i>Female</i>	28	<i>BB 1995</i>	19	<i>No XP</i>	29
		<i>Male</i>	24	<i>BIA 1995</i>	33	<i>XP</i>	23
If an American asks me to call them enni/nwuna, then I will, but I will feel strange or uncomfortable inside.	2	<i>Female</i>	1	<i>BB 1995</i>	0	<i>No XP</i>	1
		<i>Male</i>	1	<i>BIA 1995</i>	2	<i>XP</i>	1
I call all Americans by their given name, since that is American style.	10	<i>Female</i>	3	<i>BB 1995</i>	6	<i>No XP</i>	3
		<i>Male</i>	7	<i>BIA 1995</i>	4	<i>XP</i>	7
Other	1	<i>Female</i>	1	<i>BB 1995</i>	1	<i>No XP</i>	0
		<i>Male</i>	0	<i>BIA 1995</i>	0	<i>XP</i>	1
BB = Born Before; BIA = Born In or After; XP = Experience Living in US							

Appendix E: Rating and Ranking Responses

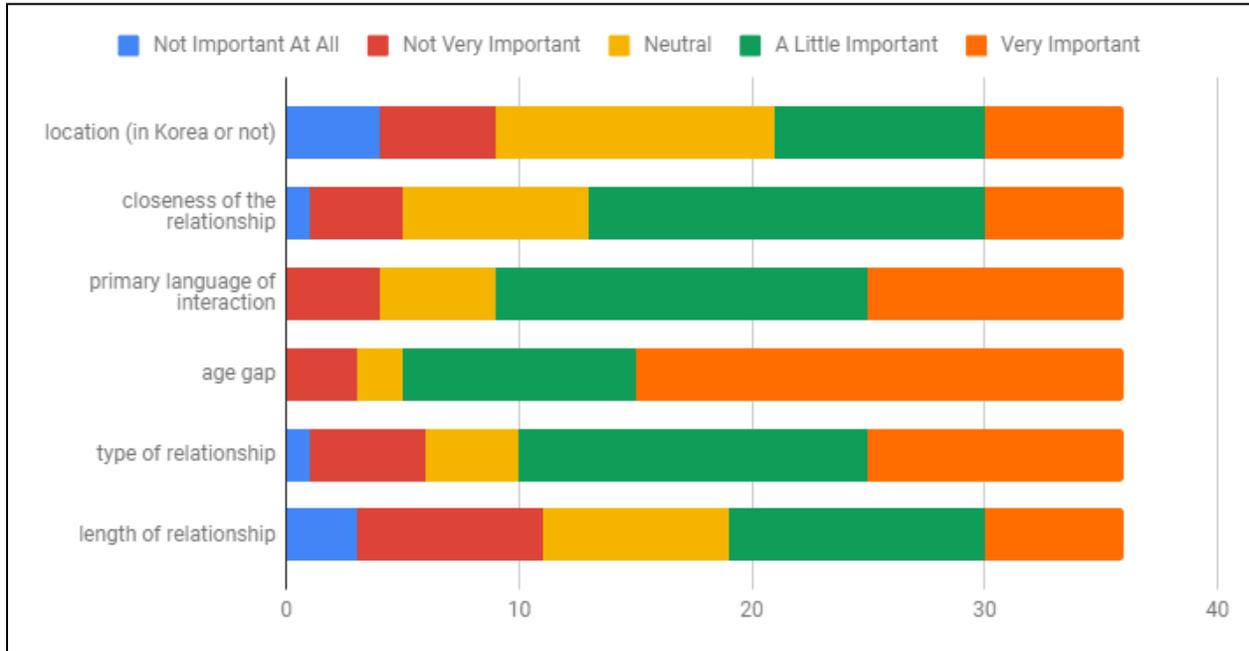


Figure E1. Female ratings for using Korean kinship terms with Korean females.

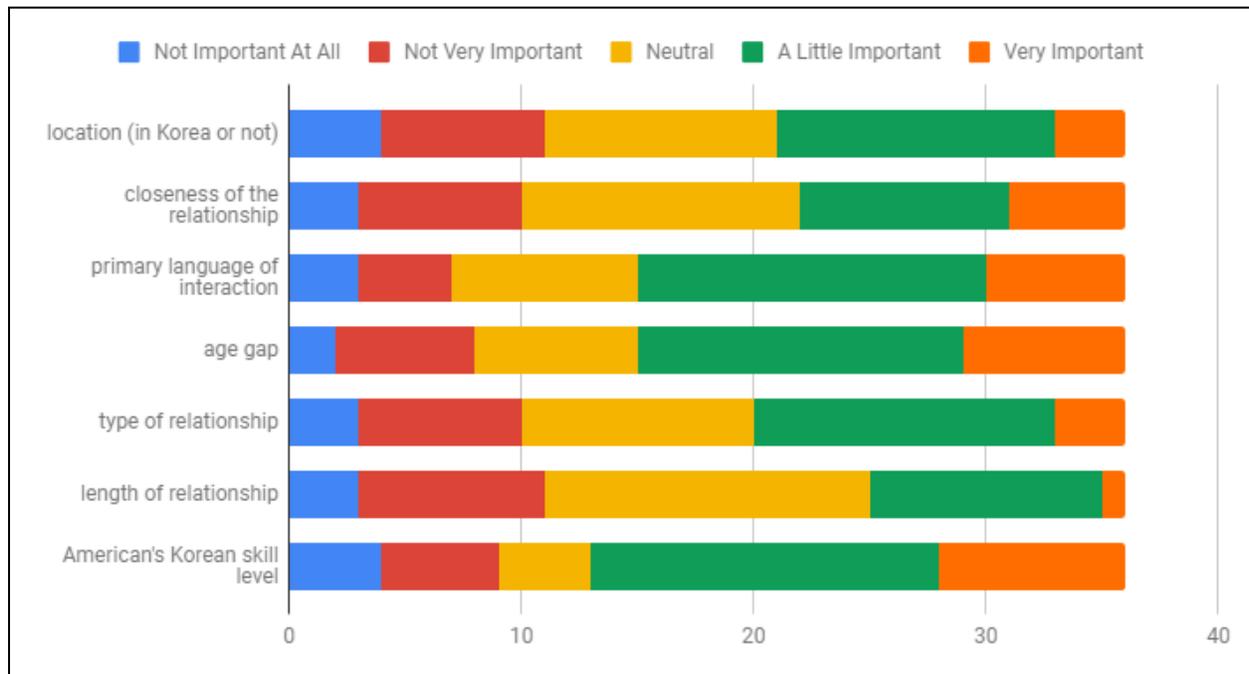


Figure E2. Female ratings for using Korean kinship terms with American females.

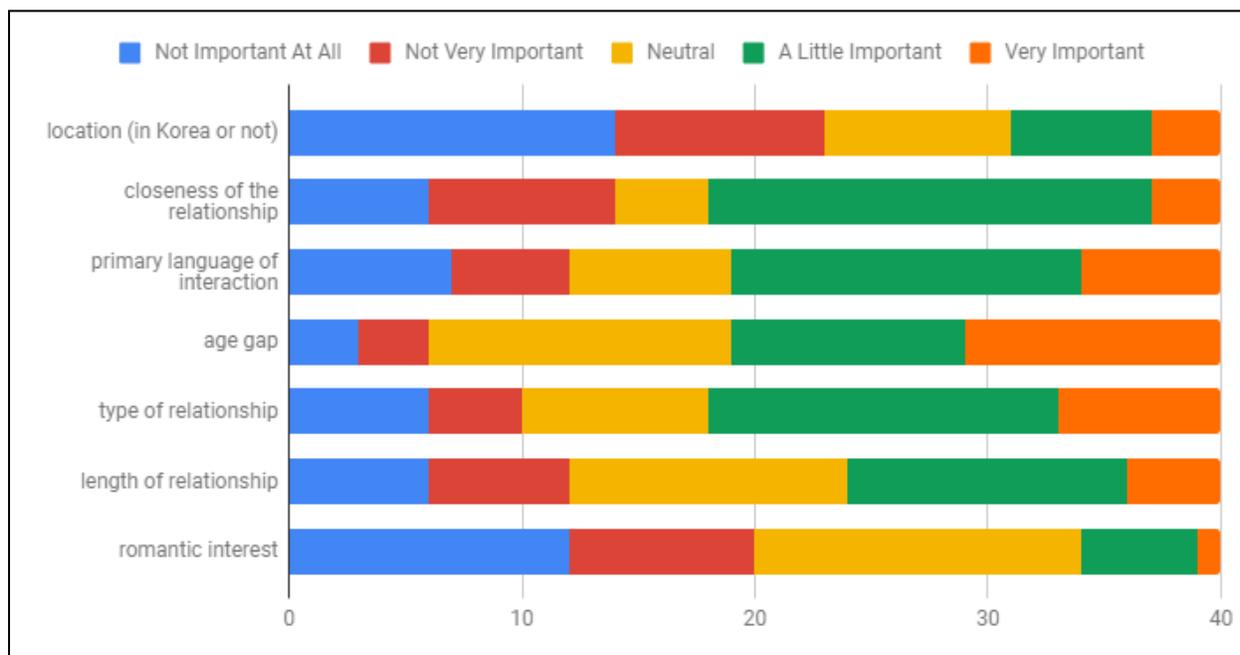


Figure E3. Male ratings for using Korean kinship terms with Korean females.

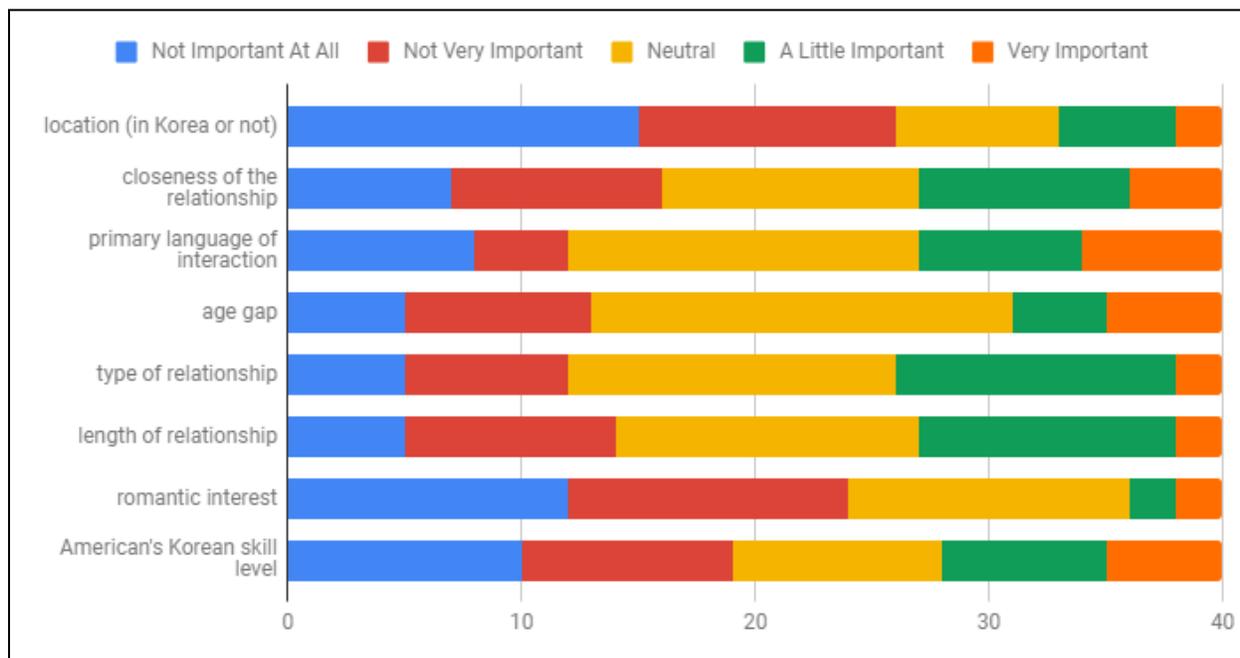


Figure E4. Male ratings for using Korean kinship terms with American females.

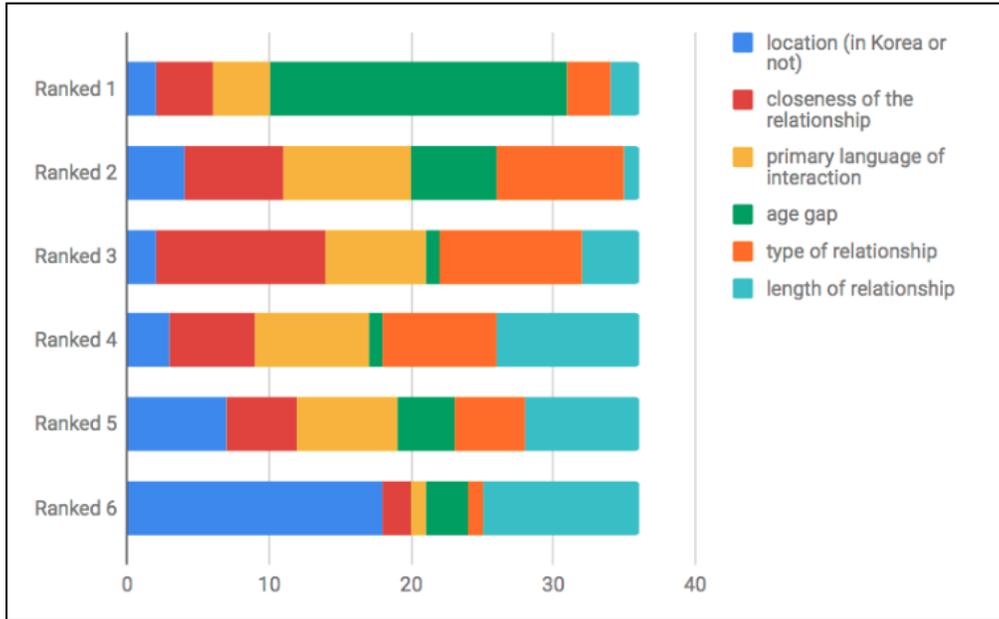


Figure E5. Female rankings for using Korean kinship terms with Korean females.

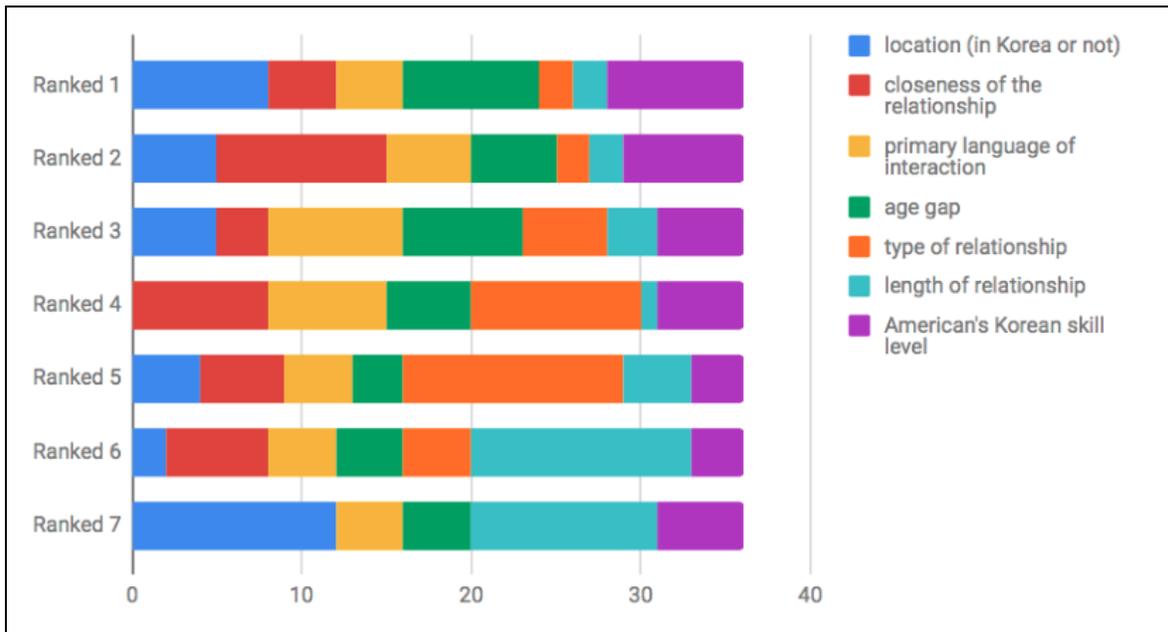


Figure E6. Female rankings for using Korean kinship terms with American females.

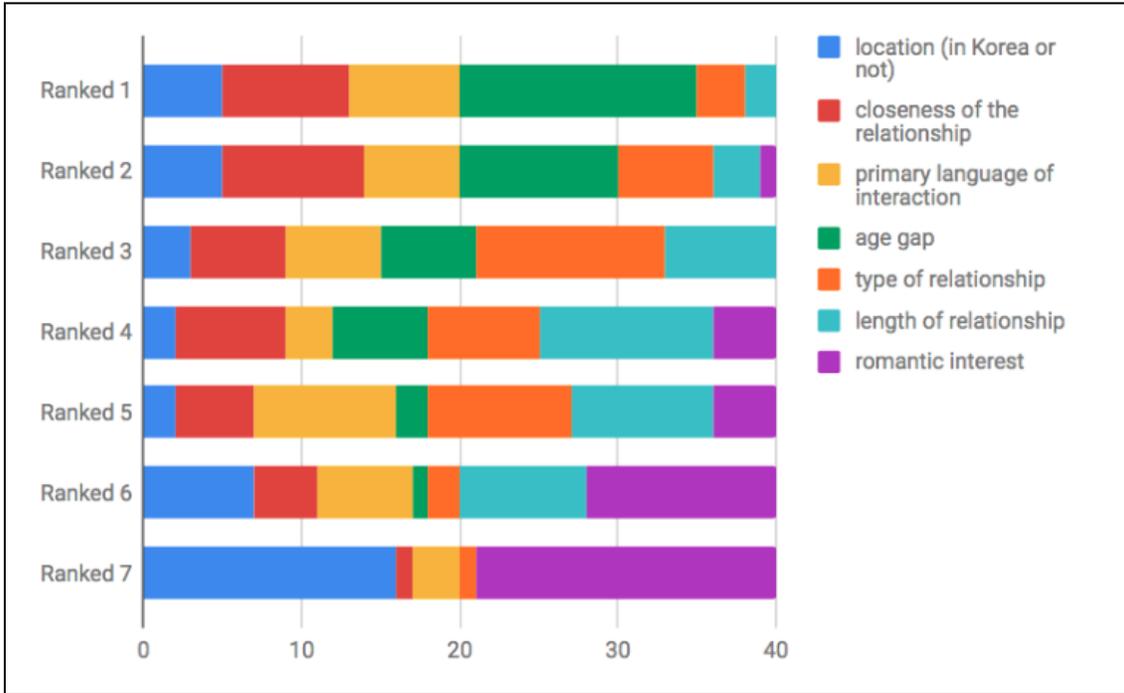


Figure E7. Male rankings for using Korean kinship terms with Korean females.

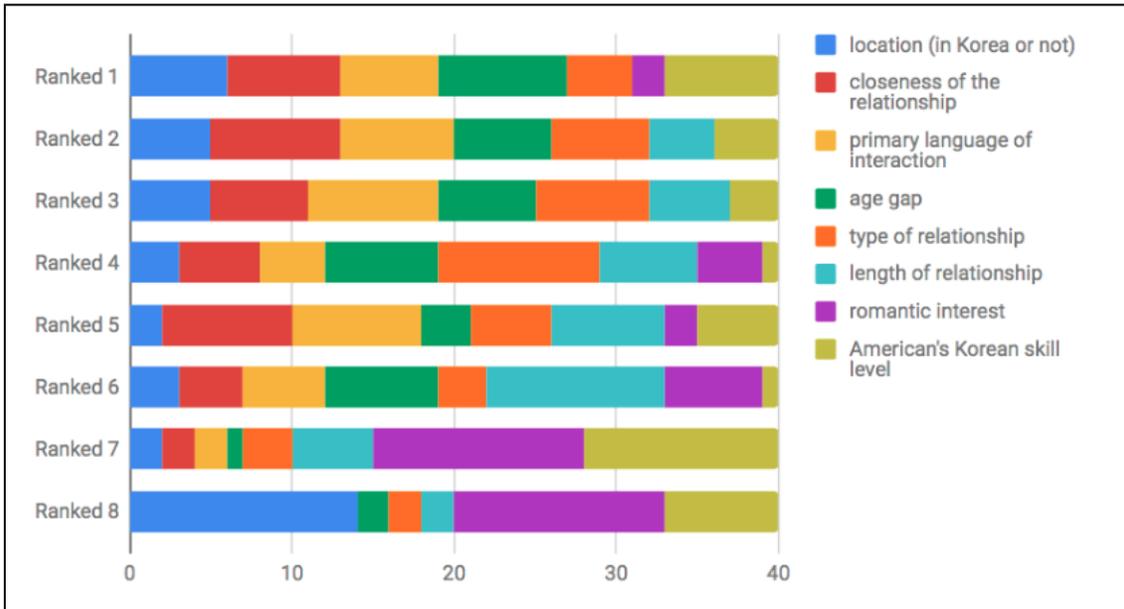


Figure E8. Male rankings for using Korean kinship terms with American females.

Appendix F: Open-Ended Responses

Note: Blank or meaningless responses (e.g. “none” or “x”) are excluded.

Table F1: Open-ended responses and their translations

Original Response	English Translation
<p>이러한 문제는 단지 문화적 차이인것 같다 미국에서는 brother and sister 은 직계 가족에게만 사용된다 그러나 한국은 나보다 나이가 많거나 적으면 모두가 누나 오빠 동생이 된다 이러한 차이가 미국인에게 오빠 누나라는 호칭이 거부감을 주는듯 하다</p>	<p>This sort of problem seems to be just a matter of cultural differences. In the US, “brother and sister” are only used for your immediate family, whereas in Korea anyone who is older or younger becomes a nwuna, oppa, or dongsayng. This kind of difference seems to be the reason for Americans’ disinclination toward honorifics such as oppa or nwuna.</p>
<p>미국인이 원하는 호칭이 있다면 그대로 불러줄게요 누나~~♡</p>	<p>I’ll call an American whatever name they want to be called, nwuna~~<3</p>
<p>이름이 편해요</p>	<p>Names are more comfortable.</p>
<p>"오빠/누나"라는 호칭은 초면에 사용하기엔 적절하지 않다고 생각하며, 상황에 따라 "이성에 대한 호감"표시로도 사용할 수 있음. 추가로 한국인들 사이에서 호칭정리가 애매할 때(예시에서 나왔듯이 옆집에 2살 많은 여성분이 이사를 왔을 때) 보통 친밀감이 형성되지 않은 상대를 부를 때 "저기요/저기..."라고 한다.</p>	<p>While I think that terms like “oppa/nwuna” aren’t suitable for the first meeting, depending on the situation it can be used to show “romantic interest”. Additionally, when naming is uncertain between Koreans (as was shown in the example, when a female two years older [than me] moved next door), we usually address someone we haven’t developed any intimacy yet by just saying “hey” or “excuse me.”</p>
<p>미국은 존댓말이 없으니 괜찮다고 본다</p>	<p>In America there’s no honorifics so I think it’s fine.</p>
<p>그냥 서로 이름 부르면 편하지 않을까요</p>	<p>Wouldn’t it be easier to just call each other by our names?</p>
<p>미국인이 한국어에 능통하고 누나라는 호칭을 원하지 않는 이상 누나라는 호칭을 쓰지 않을것이다</p>	<p>Unless the American is fluent in Korean and wants to be called nwuna I won’t use the term nwuna.</p>

<p>외국인들과의 호칭정리에 있어선 지인들과의 직접적인 관계보다는 그들이 내 지인들에게 어떻게 불리느냐가 더 중요한거같다. 내 친구가 어떤 외국인을 언니라고 부른다면 나도 비슷하게 따라가겠고 만약 이름으로만 부른다면 자연스럽게 나도 이름만 부르게 될거같다. 사실 같은 한국인들과의 호칭정리에서도 이부분은 중요하지만 외국인들과 대화할 때 더 큰 작용을 하는거같다</p>	<p>Concerning the choice of address terms with foreigners, I think that, rather than my relationship with them, my acquaintances' relationship with them, as in how they are called by my acquaintances, matters more. If I see my friend calling a foreigner enni, I would also similarly do so, and if she called the foreigner by just her name, naturally I would also call her only by her name. Honestly, this factor is important in addressing other Koreans as well, but I think it plays an even bigger role when conversing with foreigners.</p>
<p>미국인은 대체로 개방적이기 때문에 호칭을 정리하는데 크게 어려움이 없을것으로 예상된다. 이름을 부르거나 호칭을 부르기보다 친한 관계에서는 성으로 부르냐 이름으로 부르냐가 더 중요하다고 생각된다.</p>	<p>Because Americans are generally open, I expect that it's not that hard to figure out which address term to use. Rather than choosing between a name and an address term, I think that for close relationships it's more important to choose between calling them by their last name or by their first name.</p>
<p>미국여성이든 한국여성이든 호칭정리가 애매한 경우 (예: '언니'라고 부르라고 하지만 그러기 좀 불편할때) 아예 호칭을 쓰지 않을때가 있습니다. 이름이든 호칭이든 쓰지 않고 상대방과 대화를 합니다.</p>	<p>Whether it's an American female or a Korean female, in uncertain situations (ex: they tell you to call them enni but when that feels a little uncomfortable) there are times when we don't use any address term at all. We have a conversation and don't use any address terms, be it names or other terms.</p>
<p>상관없다 만약에 호칭을 불러주길 원한다면 불러주겠다</p>	<p>I doesn't matter. If they happen to ask to be called a kinship term I would call them that</p>
<p>미국에서 미국인과 지낸다면 굳이 한국처럼 호칭을 정하지 않는게 오히려 편하다고 생각합니다.</p>	<p>I think it's easier/better that, if you live in America with Americans, you don't determine address terms like you would in Korea.</p>
<p>미국인에게 존댓말을 쓰거나 존댓말로 불리는 거는 불편하다</p>	<p>Using honorifics towards Americans or having them call me according to honorifics is uncomfortable</p>
<p>미국인이 먼저 요청하지 않는 이상 이름을 부르는 것이 편하다.</p>	<p>Unless an American requests otherwise, addressing just with the name is comfortable</p>

<p>한국인들이 주로 쓰는 언어(오빠, 언니, 형, 누나)등을 사용한다면 한국 사람으로서 언제나 기분이 좋습니다. 외향적으로 다름에도 언어 교환을 통해 동질감을 느낄 수 있음에 즐겁습니다. 한국에서는 이러한 동질감을 통해 얻는 즐거움을 기본 바탕으로 하는 예능들도 많이 방영되고 있습니다.</p>	<p>If you use terms like Koreans normally use (oppa, enni, hyeng, nwuna etc.), then as a Korean I will always feel good. Even though there are outward differences, it is enjoyable to be able to identify with others through language exchange. A lot of TV shows broadcasted in Korea are also based on this enjoyment received from identifying with others.</p>
<p>그 미국인이 한국어를 잘하면 형/누나 라고 부르기도 어색하지 않으며 내가 형/오빠 라고 불려도 불편하지 않을거같음</p>	<p>If that American is good at Korean then it's not awkward to call them hyeng/nwuna, and I don't think I'd feel uncomfortable even if they called me hyeng/oppa.</p>
<p>Don't really care, but would be surprised if an american wants to use Korean way of addressing people (unni,oppa, etc),</p>	
<p>친해지고싶고 한국어를 배우고있는 중이라면 누나 오빠 상관없다</p>	<p>If they want us to get closer and are in the middle of learning Korean then I don't care about using nwuna/oppa.</p>
<p>오빠, 누나라는 호칭들은 대화를 하는데 중요합니다. 대화상 자연스럽게 느껴지고 평상시에 쓸수있는 것중에 하나입니다. 한국사람이든 미국사람이든 한국말을 능통하게 할수있다면 불편하지않고 다르게 느껴지지 않습니다. 솔직히 말씀드리자면 왜 이런것이 중요시 여겨지는것도 모르게 미국인들이든 세계인들이든 한국말로 대화를 한다면 항상 편안합니다. 하지만 사람들은 첫시선과 첫인상들을 통해 어떠한 사람의 편견과 생각을 이미 만들어 놓습니다. 한국계 미국인인 저도 영어를 쓰며 미국인에게 다가온다면, 미국인들은 때로는 저를 이상하게 생각합니다. 어떻게 제가 영어를 친근하게 쓰고 능통하게 쓰는 것을 의심하기도 합니다. 그냥 제생각을 적었고 또 이 기회를 주셔서 감사합니다.</p>	<p>Address terms like oppa and nwuna are important for conversations. The dialogue becomes more natural, and they are one of the things that you can use in everyday life. Whether it's a Korean person or an American person, if they can speak Korean fluently, I don't feel uncomfortable and I don't feel differently about them. To be honest, when talking in Korean, be it with Americans or others, I always feel comfortable, to the point that I don't know why such things [address terms] are deemed important. But when people first meet someone, they already create prejudices about them based on their first impressions. When I, a Korean American myself, approach an American and speak English, they would at times find me strange. They even question how I can speak English so fluently, akin to them. These are just my thoughts, and I thank you for this opportunity.</p>

별차이없이 행한다	I would act without much difference.
굳이 한국식의 호칭정리를 맞춰서 할 필요는 없다고 생각한다. 각자 나라의 문화가 있는것이고 나는 이를 존중하며 그에 따른 호칭차이도 생길 수 있다고 생각한다.	I don't think that it's really necessary to organize things according to the Korean-style of using address terms. Each country has a different culture, and I respect that fact and think that there will accordingly be differences in address term usage.
생각을 해보았을 때 언니'라는 호칭 자체는 나이가 위인 여자를 부르는 말인데, 미국에는 그런 호칭이 없기 때문에 미국인을 부른다고 생각할 때 어색한 느낌이 드는 것 같습니다.	When I thought about it, the term enni itself is a term used to address an older female, and since they don't have that kind of term in America, I think it feels awkward to imagine addressing an American that way
그냥 이름을 부르는것이 좋을것같다	I think that just addressing by name is fine.
I think that the most important thing in kinship terms (American to Korean, or Korean to American) is how the Americans know the Korean culture and language.	
호칭을 부르면 좋을 것 같다	I think it's good to address using kinship terms.
미국인이 한국식 호칭으로 부르는 것에 거부감이나 불편함을 느낀다기 보다는 어색함을 더 많이 느끼는 것 같다. 자연스럽지 않음	It's not that I feel disinclined or uncomfortable about Americans using Korean kinship terms but more that I feel awkward. It doesn't seem natural.
한국인과 미국인의 호칭에 차별이 없다고 생각합니다	I don't think I discriminate between Korean and American kinship terms.
한미교포와의 호칭정리는 미국인의 호칭과 다르게 느껴진다. 한미교포의 경우 한국문화를 태어날 때 부터 어느정도 접한 사람이라고 생각하기 때문에 한국인으로 생각해 예의를 갖춰야할 지 미국인으로 생각해 미국문화를 적용해도 될 지(첫만남에 이름부르기 등) 고민이 된다.	Using kinship terms with a Korean American feels different from using them with an American. In the case of Korean-Americans, since the time they were born they've learned about Korean culture to some extent, so I have to worry about whether I should think of them as a Korean and follow Korean etiquette or whether I should think of them as an American and follow American culture.
한국인들은 큰신경안쓰지않을까?	Wouldn't Koreans not care that much?

<p>상대방의 언어실력과 그 문화에 따라서 호칭정리 민감도가 달라지는 것 같습니다. 예를 들어, 한국인과는 호칭정리는 명확히 하는 편이고, 미국인 친구와는 호칭정리를 하지 않는 편인 것 같습니다.</p>	<p>I think that the sensitivity of choosing kinship terms depends on the other person's language skill and their culture. For example, I'm generally more clear-cut with my usage of kinship terms with Koreans, and I generally don't use kinship terms with Americans</p>
<p>미국인과의 사이에서는 서로간에 이름을 부르는 편이 편한 것 같습니다.</p>	<p>I think it's more comfortable when Americans and I call each other by our names</p>
<p>한국에 관심이 많고, 언어를 열심히 배우는 친구라는게 느껴진다면 먼저 나서서 한국에는 언니동생 호칭을 사용하는데 그렇게 부를래? 라는 제안을 해볼거 같지만 그외에 경우라면 굳이 먼저 제안하지 않을것 같습니다. 누군가 친하지 않은 외국인이 호칭을 사용하자 하면 처음에는 당황할수도 있을것 같습니다.</p>	<p>If I feel that a friend is interested in Korea and diligently learning Korean, then I might bring up the fact that in Korea we use kinship terms like enni and suggest "do you want to use terms like that?", but beyond that particular situation I don't think I'd necessarily be the first one to suggest it. If some foreigner I wasn't close to suggested that we use kinship terms I think it could be disconcerting at first.</p>
<p>호칭에 관해서 이견 이렇다 저견 저렇다 할게 없는것 같습니다. 외국인인 경우 더욱 그렇고요.</p>	<p>I don't think I have a lot of thoughts related to kinship terms saying "this has to be this way, and that has to be that way." That's even truer concerning foreigners.</p>
<p>어떤 호칭이든 전혀 상관없다</p>	<p>I totally don't care regardless of the term.</p>
<p>자유롭게 하는게 좋을것같다</p>	<p>I think it'd be good to act freely.</p>
<p>개개인의 성격과 이해관계가 미치는 영향도 중요하다고 생각합니다.</p>	<p>I think that influences from one's personality and interests are also important.</p>
<p>I don't think it's weird at all as long as someone in that conversation is Korean</p>	
<p>호칭정리에 굉장한 의미를 두지 않는 이상 미국인과는 호칭정리를 잘 하지 않는것 같아요. 서로 이름 부르면서 편하게 지내는 경우가 대부분인 것 같습니다.</p>	<p>Unless they're placing particular meaning behind using kinship terms, I don't think I use kinship terms with Americans. The most common situation is us comfortably getting along while calling each other by our names</p>
<p>불러도 되냐고 물어보면, 하고 싶은대로 하라고 할 것 같다.</p>	<p>If someone asks if it's okay if they call me something, then I think I'll tell them to do what they want.</p>

<p>호칭을 정리 하려면 나이를 물어봐야 하는데, 미국인에게 나이를 물어보는 것이 실례일까봐 어려울 때가 있습니다.</p>	<p>To establish kinship terms, I have to ask the other person's age, but I find it difficult sometimes because asking about one's age may appear rude to an American.</p>
<p>우리나라와는 문화적차이가있으므로 서로의 문화를 먼저 이해하는것이 중요할것 같다</p>	<p>Due to the fact that there are cultural differences between our countries, I think it's important to first understand each other's cultures.</p>
<p>언어적으로 쓰는 호칭이 다르다보니 가끔 애매한 상황이 많다. 예를 들어, 영어를 사용하다 오빠, 누나라는 호칭은 쓰기에 불편한 감이 있다. 하지만, 한국어에 유창한 미국인이라면 영어를 쓸지언정 오빠,누나라는 호칭은 어색하지 않을듯 하다.</p>	<p>Considering that the way we verbally address people is different, there are a lot of ambiguous situations. For example, while speaking English, using terms like oppa and nwuna has an uncomfortable feeling. However, if it's an American that is fluent in Korean, even if we're using English, I don't think that kinship terms like oppa and nwuna will be awkward.</p>
<p>어떤 호칭이든 상관 없음</p>	<p>I don't care regardless of the term.</p>
<p>한국사람들도 외국인에 대한 환상이있다. 충분한 대화와 친밀도만 있다면 호칭으로 문제 되는일은 없을거고 오히려 좋아하고 설레일것이다</p>	<p>Koreans also have fantasies about foreigners. As long as there is enough conversation and sense of closeness, I don't think there will be an issue concerning kinship terms, and I think that Koreans would actually like it and find it exciting</p>
<p>오빠 누나 호칭은 친근함을 나타내지만, 반대로 거부감을 유발할수도 있다.</p>	<p>Kinship terms like oppa and nwuna express a sense of closeness or familiarity, but on the other hand they can also lead to dislikable reactions.</p>

Appendix G: Notice of Approval for Human Research



Office of the Vice President for
Research & Economic Development
Office for Research Compliance

September 7, 2018

Madison Brand
English
College of Arts & Sciences
Box 870244

Re: IRB#: 18-OR-317 "Part of the Family-Native Koreans' Perspectives of Female Americans Using Kinship Terms"

Dear Madison Brand:

The University of Alabama Institutional Review Board has granted approval for your proposed research.

Your application has been given expedited approval according to 45 CFR part 46. You have also been granted the requested waiver of written documentation of informed consent. Approval has been given under expedited review category 7 as outlined below:

(7) Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies

Your application will expire on September 5, 2019. If your research will continue beyond this date, complete the relevant portions of the IRB Renewal Application. If you wish to modify the application, complete the Modification of an Approved Protocol Form. Changes in this study cannot be initiated without IRB approval, except when necessary to eliminate apparent immediate hazard to participants. When the study closes, complete the appropriate portions of the IRB Request for Study Closure Form.

Please use reproductions of the IRB approved stamped consent forms to provide to your participants.

Should you need to submit any further correspondence regarding this proposal, please include the above application number.

Good luck with your research.

Sincerely,

Director & Research Compliance Officer

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205-348-8461 | Fax 205-348-7189 | Toll Free 1-877-820-3066