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BAKALÁŘSKÁ DIPLOMOVÁ PRÁCE

Comparison of the Korean and Czech politeness systems

Porovnání korejského a českého zdvořilostního systému

OLOMOUC 2020 Zuzana Peltanová

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Prohlašuji, že jsem diplomovou práci vypracovala samostatně a uvedla veškeré použité prameny a literaturu.

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Tato diplomová práce se bude zabývat analýzou zdvořilostních systémů v korejštině a češtině. Oba systémy jsou velmi odlišné, proto práce bude porovnávat, jak fungují a jaké potíže mohou potkat studenta, zatímco se seznamuje s těmito zdvořilostními systémy. Budu se snažit odpovědět na otázku, jak by Češi měli a jak jsou schopní rozumět korejskému zdvořilostnímu systému a naopak. Odpověď bude poskytnuta sérií analýz a porovnáním obou systémů.

Abstract

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This thesis will analyze politeness systems in the Korean and Czech languages. Since the systems are different on various levels it will compare how they work and what difficulties learners may encounter while studying the politeness systems. In this thesis, I will try to answer the question of how Czech people should and how accurately they can understand the Korean politeness system and vice versa. The answer will be provided by detailed analysis and comparison of both politeness systems.

Prohlašuji, že jsem diplomovou práci na téma „porovnání korejského a českého zdvořilostního systému" vypracovala samostatně a uvedla veškeré použité prameny a literaturu.

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Table of Contents

Table of tables and figures

Transcription

This thesis will be using the "Revised Romanization of Korean" which will help transcribe Korean alphabet (*hangeul*, 한글) into the Latin alphabet. This system was made by the Republic of Korea's Ministry of Culture and Tourism. Transcription will be shown in italics.

hangeul → romanization				
Vowels		**Consonants** (initial/final)		
Simple vowels	Diphthongs	Plosives	Affricates	Nasals
ㅏ → a	ㅑ → ya	ㄱ → g/k	ㅈ → j/t	ㄴ → n
ㅓ → eo	ㅕ → yeo	ㄲ → kk	ㅉ → jj	ㅁ → m
ㅗ → o	ㅛ → yo	ㅋ → k	ㅊ → ch/t	ㅇ → -/ng
ㅜ → u	ㅠ → yu	ㄷ → d/t		
ㅡ → eu	ㅒ → yae	ㄸ → tt	Fricatives	Liquids
ㅣ → i	ㅖ → ye	ㅌ → t	ㅅ → s/t	ㄹ → r/l
ㅐ → ae	ㅘ → wa	ㅂ → b/p	ㅆ → ss/t	
ㅔ → e	ㅙ → wae	ㅃ → pp	ㅎ → h	
ㅚ → oe	ㅟ → wi	ㅍ → p		
ㅟ → wi	ㅞ → we			
	ㅢ → ui			

Table 1 – Romanization of hangeul

1) Introduction

Politeness is a crucial part of a language. It carries many purposes such as showing respect or maintaining hierarchy. The importance level of politeness varies from culture to culture but generally, using politeness while speaking or in literature helps figure out and establish relationships. In countries like The Republic of Korea (from now on referred to as 'Korea') where politeness plays a massive role, it is important to understand the system of politeness properly.[1]

As for Czech where the politeness system is seemingly not as complicated there are still many influencing factors that make the language hard to master even for native speakers.

Every language differs from others in different aspects but as for Czech and Korean the topic of politeness is a very interesting one. That is because both languages differentiate between certain politeness levels, but each accomplishes this differently. Czech and Korean also share some methods of how to act politely in discourse, while some methods are completely different.

1.1)   Overview

This thesis will analyze how politeness systems work in the Korean and Czech languages. After reviewing a few theories about politeness, it will describe differences and similarities of the Czech and Korean systems. This work will be talking about the tools used while expressing politeness in these languages and giving examples.

1.2)   Objective

The goal of this thesis is to help learners of the Korean or Czech language understand how politeness is expressed in these languages. The differences and similarities will be demonstrated with various examples. One of the aims is to explore the topic of how important it is to understand cultural differences and how should we all try to respect other cultures. As any foreigner with at least a basic level of knowledge of Korean can experience for themselves, Koreans tend to be quite accommodating when having a

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[1] Although the language of North Korea (The Democratic People's Republic of Korea) does not differ greatly in terms of politeness, for the sake of simplicity I will be talking about the language used in South Korea. Even though vast majority of examples used in this work will be applicable to both languages.

conversation in their native language with a non-native speaker, but they very much appreciate if the other party is respecting their culture of language. The same applies for most Czech people.

The area of comparing Czech and Korean does not yet seem mapped by many. Although various studies focused on either Czech or Korean politeness can be found, with an increasing tourism between the countries and growing importance of Czech–Korean international relations in the fields of politics and the economy, the importance of being able to understand each other appears to be more apparent than ever before. This matter has inspired the creation of this thesis. Hence, this work tries to help learners of Korean and Czech fix common errors while studying and understanding the language culture.

1.3)   Previous research

There are many politeness theories that try to define and explain the term 'politeness'. One of the most influential theories is the concept of 'face' introduced by Goffman (1982) and further developed by Brown and Levinson (1987). This theory, along with those following, will be presented in more detail in Chapter 2.2.

The Cooperative Principle by Paul Grice (1975), which has influenced many linguists around the world, will also be referenced in this thesis. Among them being Geoffrey Leech (1983) who has constructed the Principle of Politeness since he found that Grice's theory was lacking. The Politeness Principle with Leech's six maxims has proved itself to be more effective across cultures.

Robin Lakoff (1973; 1977), one of the biggest names in the community of linguistics, proposed her own Politeness Principle before she was also influenced by Grice's theory. The principle consists of three rules of how to hold an appropriate discourse. Later, she developed the two rules of pragmatic competence that ensure that the discourse will be held politely and simply.

While Brown and Levinson, Grice and Lakoff came up with the most influential theories, this thesis will also introduce a Korean and Czech insight on this issue. Czech linguist Zítková (2008) agrees with Brown and Levinson's theory while Sohn (1999) adds normative politeness to the same theory.

2) Theory of Politeness

2.1) Definition of Politeness

Many linguists have attempted to define the term 'politeness'. The concept of politeness is a highly complicated social-linguistic, cultural, and pragmatic concept and as the definitions vary, linguists often disagree. An online modern Cambridge dictionary describes politeness as "behaviour that is socially correct and shows understanding of and care for other people's feelings". To see progress in defining what politeness is, compare it to the version from 1775 (p. 1529) by Johnson that says politeness is "Elegance of manners; gentility; good breeding".

However, as Xiujun (2001, p. 4) describes in his work, the common understanding of the concept is rather problematic. The appropriate definition of politeness is one of the biggest difficulties known in linguistics. It is tricky to give an accurate and widely accepted definition of politeness.

The *Longman Dictionary of Applied Linguistics* (Richards & Schmidt, 2010, p. 442–443) has a much more complex definition:

> *[politeness] (in language study) (a) how languages express the social distance between speakers and their different role relationships; (b) how face-work; that is, the attempt to establish, maintain, and save face during a conversation, is carried out in a speech community. Languages differ in how they express politeness. In English, phrases like 'I wonder if I could'... can be used to make a request more polite. Many other languages (Japanese and Javanese are examples) devote far more linguistic resources and require more complex work on the part of a speaker to encode levels of politeness. Politeness markers include differences between formal speech and colloquial speech, and the use of address forms. In expressing politeness, the anthropologists Brown and Levinson distinguished between positive politeness strategies (those which show the closeness, intimacy, and rapport between speaker and hearer) and negative politeness strategies (those which address the social distance between speaker and hearer and minimize the imposition that a face-threatening action unavoidably effects).*

This definition works with the expressions stated by Goffman (1982) and Brown and Levinson (1987) which will be explained in more detail in Chapter 2.2 and will be also the main definition in this thesis.

Now it is clear how differently linguists view politeness. Knowing how essential it is to be able to define a term before proper research, it may almost appear discouraging to uncover more about this topic. With the help of following information, the true meaning should be clear enough even though different readers may come to different understandings.

2.2) Politeness theories

2.2.1) Goffman's 'face' & Brown and Levinson

Possibly the most influential theory that has affected many studies in a variety of fields, such as anthropology, developmental psychology, applied linguistics, pragmatics, sociolinguistics, and communication studies, is the seminal work done by Brown and Levinson in 1987 (Divandari, 2014, p. 28). They adopt the notion of 'face' by Goffman (1982) and further develop the theory.

In his book, *Interaction ritual, essays on face-to-face behavior*, Erving Goffman introduces the term 'face' as "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact".

Brown and Levinson follow the assumption that every person has a face and "certain rational capacities, in particular consistent modes of reasoning from ends to the means that will achieve those ends". Here, face is tied up with notions of being humiliated, embarrassed, or 'losing face'. It means that face can be lost, maintained, attended to, enhanced, or even ignored. Therefore, everybody's faces affect an individual's face (and vice versa). There are two components to face. Brown and Levinson define them as:

Negative face: "the want of every 'competent adult member' that his actions be unimpeded by others" (Brown & Levinson, 1987, p. 62).

Positive face: "the want of every member that his wants be desirable to at least some others" (Brown & Levinson, 1987, p. 62).

In other words, a negative face bearer will appreciate being left unattended, unattacked and undistracted by others. A negative face bearer simply does not want to be imposed upon. Whilst a positive face bearer will welcome any appreciation of their own work. A positive face bearer will want to be approved of by someone else. Possibly the biggest threat a positive face holder may encounter is being ignored.

Apart from the faces, their theory also consists of face threatening acts (FTA), strategies for these acts and factors as to when to use said strategies. This thesis will elaborate on the factors further in Chapter 3.

FTA can be described as activities that may put a speaker (S) or a hearer (H) in an uncomfortable situation. Here, a few examples will be briefly presented.

"For a …	FTA would be …"
Negative face H	orders, suggestions, dares, remindings, offers, promises, compliments or expressions of strong emotions towards H.
Positive face H	expressions of disapproval, criticism, violent emotions; disagreements, non-cooperation, irreverence.
Negative face S	expressing thanks, acceptance of thanks, excuses, acceptance of offers, unwilling promises and offers.
Positive face S	apologies, physical or emotional breakdown, admissions of guilt, self-humiliation.

Table 2 - Examples of FTA

In a usual polite or friendly conversation both parties would try to avoid any FTA. However, in real life people may encounter situations where using FTA is unavoidable or desired. Brown and Levinson came up with five different methods of how to use FTA and still save H's face, or at least soften the impact. The five methods are: (1) bald on record, (2) positive politeness, (3) negative politeness, (4) off record, (5) or not using any FTA.
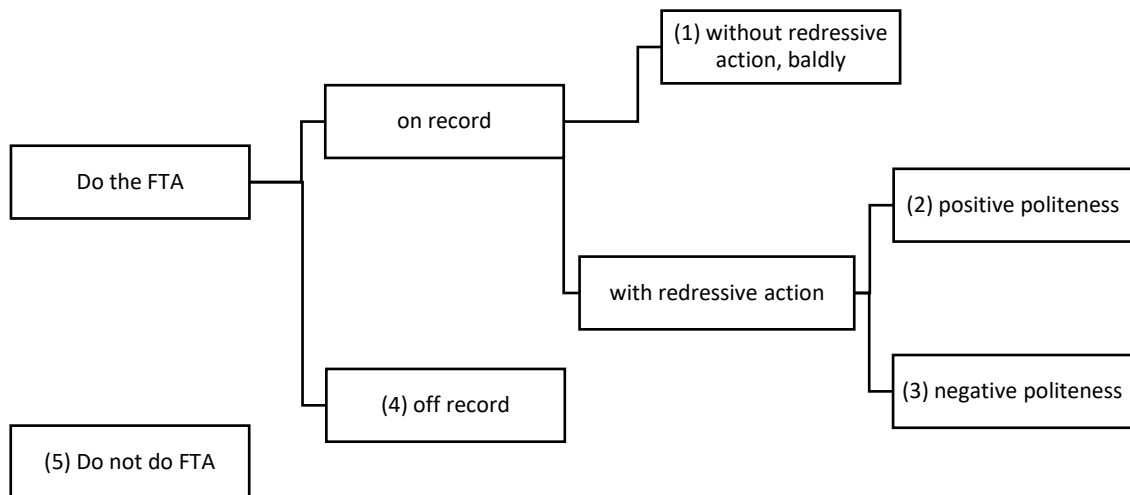
Figure 1- Strategies for FTA

Using the bald on record method means speaking directly, clearly, and efficiently. Usually this can be used in a state of emergency; when S offers or suggests something to H that is in H's interest, or when S is superior to H. For instance: *Watch out!* (Brown & Levinson, 1987, p. 96).

Positive politeness is used to save H's positive face. In a way, S respects H and shares, at least partly, their wants. H should feel good about themselves and about their interests. Here, FTA does not mean negative evaluation. For example: *You always do the dishes! I!ll do them this time* (Brown & Levinson, 1987, p. 107).

The usage of negative politeness is supposed to satisfy H's negative face. S is aware of H's wants and will not invade his territory. The dialogue tends to be formal and avoiding firm statements, which gives H freedom. H does not feel pressured, therefore, his face is being saved. For example: *Let her perhaps go for whatever she's looking for* (Brown & Levinson, 1987, p. 158).

Going off record means only hinting or slightly touching the nature of our true intention. Irony, metaphors, and rhetorical questions are some of the tools used in the off record method. An example would be: *Damn, I'm out of cash, I forgot to go to the bank today* (Brown & Levinson, 1987, p. 69*).* Here, S is hinting they are in a need of cash and expect H to offer them some.

Lastly, not using any FTA would mean not offending H in any possible way and would resolve in failure on S's side since S would not be able to deliver the desired

communication. Brown and Levinson therefore ignore this method in their further research which this thesis will follow.

Brown and Levinson's theory continues further by introducing factors which determine when to use said methods, and strategies that may be applied including 15 strategies for positive politeness and 10 for negative politeness.[2]

2.2.2) Grice's Cooperative Principle

The Cooperative Principle (CP) developed by Paul Grice (1975) is a very influential principle that has affected many linguists in the past. Among them namely G. Leech and R. Lakoff whom I will talk about in 2.2.3 and 2.2.4. CP, according to Grice, ensures that a conversation is held effectively – that S and H can understand each other – if CP is practiced. With the CP Grice associates four categories of maxims that are to be followed (Xiujun, 2001). The categories and maxims are as follows:

Quantity	a) Make your contribution as informative as is required (for the current purposes of the exchange).	
	b) Do not make your contribution more informative than is required.	
Quality	Supermaxim	Try to make your contribution one that is true
	Submaxims	a) Do not say what you believe to be false.
		b) Do not say that for which you lack adequate evidence.
Relation	Be relevant	
Manner	Supermaxim	Be perspicuous
	Submaxims	a) Avoid obscurity of expression
		b) Avoid ambiguity
		c) Be brief (avoid unnecessary prolixity)
		d) Be orderly

Table 3 - Maxims of Cooperative Principle

This principle can be roughly identified as the bald on record method (Brown & Levinson, 1987, p. 94–95) since most of these maxims emphasis that the conversation should be informative, brief and relevant.

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[2] For more detail please see *Politeness – Some Universals in Language Usage* by Penelope Brown and Stephen C. Levinson (1987).

2.2.3) Leech's Politeness Principle

Taking Cooperative Principle into consideration, Geoffrey Leech (1983) concluded that CP is not always sufficient. He, therefore, introduced his Politeness Principle (PP) which complements CP. He finds that CP does not solve the question of politeness and thus differs from culture to culture. PP, similarly as CP, consists of 6 maxims. ('Self' stands for speaker, 'other' for hearer.)

Tact maxim

    (a) Minimize cost to other

    (b) Maximize benefit to other

Generosity maxim

    (a) Minimize benefit to self

    (b) Maximize cost to self

Approbation maxim

    (a) Minimize dispraise of other

    (b) Maximize praise of other

Modesty maxim

    (a) Minimize praise of self

    (b) Maximize dispraise of self

Agreement maxim

    (a) Minimize disagreement between self and other

    (b) Maximize agreement between self and other

Sympathy maxim

    (a) Minimize antipathy between self and other

    (b) Maximize sympathy between self and other

(Leech, 1983, p. 132)

These maxims are truly self-explanatory. However, Leech takes much greater care in explaining the tact maxim since it stands out as the most important kind of politeness in English-speaking countries. As for the tact maxim, the larger benefit to H, the more polite

S is. On the other hand, the modesty maxim seems to be of bigger importance in Japanese. Leech quotes an example from Miller (1967, p. 289–90, as cited in Leech, 1983, p. 136) of two Japanese women chatting. Woman A compliments woman B on her garden. In most European countries compliment would most likely be accepted and thanked upon. However, woman B answered by denying the reality (saying she did not put effort in her garden at all) on which the compliment was constructed upon. She minimized the praise of herself. Korean, similarly to Japanese, shows many examples of the modesty maxim.

Fraser (1990, p. 22) states that while Brown and Levinson's theory is built around making H 'not feel bad', Leech's and Lakoff's theories are supposed to make H 'feel good'. This statement proves very helpful since it is now possible to link Brown and Levinson's FTA strategies and Leech's and Lakoff's principles.

As for Leech's principle, the Tact maxim is a negative one, it can be used to avoid conflict (Leech, 1983, p. 113) which correlates with the negative method. The Agreement maxim (a) corresponds with negative politeness while (b) with positive politeness. Lastly, the Sympathy maxim finds its place in the bald on record method as well as the positive politeness method (Brown & Levinson, 1987).

2.2.4) Lakoff's Politeness Principle

Robin Lakoff enriched the linguistic community by being one of the first to explore politeness in a pragmatic view (Barešová, 2008, p. 18). In 1973, Lakoff proposed her Politeness Principle based on pragmatic competence (the ability to use language appropriately). Lakoff's rules of politeness are mutually exclusive, meaning that using a wrong rule at a given time results in not using any at all. She introduces three rules (maxims):

(1) Don't impose (Distance) – this rule is usually applied when there is social distance between the speaker and the hearer. The distance can be affected by age, occupation, family relation, etc. The parties should remain formal to exclude personal emotions. Private affairs should neither be mentioned nor asked about. Here, we can see a correlation in Brown and Levinson's negative politeness theory. This rule is common to follow in European cultures.

(2) Give option (Deference) – the second rule also relates to the negative politeness theory. S shall not insist on their desire, command or request towards

H. H needs to be given the option to either refuse or accept what S proposes. Hesitancy is the key here in order to be polite. S usually speaks indirectly to H using language with different meaning. This rule is widely used in Asian cultures.

(3) Make audience feel good (Camaraderie) – this rule highlights the closeness between the parties. Being nice and friendly is recognized as being polite. Even when S does not necessarily agree with H, S will avoid disagreement in order to not be seen as rude. This strategy tends to be informal and is present in contemporary American culture. As opposed to the first two rules, Camaraderie is related to the positive politeness theory.

<div align="right">

(Lakoff, 1973; as cited in Barešová, 2008, p.19 and Margetan et al., 2014).

</div>

Later, Lakoff (1977) suggests two rules of pragmatic competence while taking into account Grice's CP. (1) Make yourself clear – the rules of Clarity (that also correlate to Brown and Levinson's bald on record method); (2) Be polite (the rules of Politeness). The rules of Clarity ensure that there will be as little confusion as possible between the parties while the rules of politeness ensure no social harm is done by the end of an encounter.

It is necessary to state that all of these theories are accepted by some linguists and denied by others.

2.3) Zítková's point of view

Czech linguist and interpreter Zítková (2008, p. 47) talks about how a common layman perceives politeness. She says that while the public is able to differentiate between polite and impolite behavior in both verbal and non-verbal communication, they are not able to explain why they did so. And while most people would not necessarily note the presence of polite speech, they would almost surely notice its absence. That brings this thesis back to the point of how important it is to define politeness. According to Zítková, linguists that elaborate on the politeness issues always need to define the term. It seems rather complicated if not impossible to compare different studies if the reader does not know what the author means by 'politeness'.

Although she prefers the Principle of Relevance[3] theory from Sperber and Wilson she does agree with Brown and Levinson's politeness theory and says:

> *Politeness can be defined from a negative point of view (as a means to avoid conflict and reduce potential aggression between interactants) and also from a positive point of view (as a means to maintain good relationships and friendly atmosphere between interactants).* (Zítková, 2008, p. 48–49; translated in Chejnová, 2015, p. 12)

Zítková's approval therefore lets this thesis use Brown and Levinson's theory for further research.

2.4) Sohn's point of view

According to Korean linguistics professor Sohn (1999), language consists of two functions: (1) transmission of information and knowledge and (2) establishment and maintenance of human relationships which is the function relevant to linguistic politeness. Sohn elaborates that linguistic politeness consists of normative (or discernment) and strategic (or volitional) politeness. These two types of politeness both appear together in the same discourse.

Here, strategic politeness is universal, it appears in almost every language and its function is face-saving. Sohn (1999, p. 408) states that interlocutors using strategic politeness in interactive speech act situations are perfoming their communicative goals. This correlates with Brown and Levinson's face threatening acts (FTA).

Normative politeness is bound by contemporary and traditional culture norms of society. Its function is social indexing.

Sohn (1999, p. 408) also notes that normative politeness is "expressed with grammatically and lexically encoded forms of politeness which are called honorifics."

While the Brown and Levinson's theory gathered a lot of criticism because of it not being applicable in every culture, the addition of normative politeness seems to solve this issue. Therefore, this thesis will combine the idea of Sohn with the theory of Brown and Levinson which will create the guideline for Chapter 3.

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[3] Princip of Relevance advocates the use of minimal communicative tools for maximum effect

2.5) Politeness in Korean

It is now possible to examine the politeness of a single culture. Korean is a highly honorific language meaning its speakers need to know the social relationship with an addressee (hearer). The relationship can be affected by age, kinship, social status, or in or out-groupness. Song (2005, p. 20) states that "whether the referent of the subject noun phrase deserves the speaker's respect depends on the speaker's position (towards the hearer)". The grammatical pattern in Korean seems to be the most systematic among all known languages (Sohn, 1999, 409).

In Korean, the most important form of expressing politeness is using the Korean honorific system that consists of honorific and humble expressions and personal pronouns. Not only does Korean offer different words of the same meaning (but different usage) but also includes six different politeness levels that shape the endings and affixes of expressions, verbs or whole sentences. For a beginner Korean learner, or even experienced one, this may seem quite confusing and difficult to understand. Especially for learners unfamiliar with languages that use honorifics in a similar way, most commonly English.

In his work, Song (2005, p. 93) states:

> *People say "His grandfather passed away two years ago" instead of "His grandfather died two years ago" when they wish to pay respect to the dead person. In Korean, however, the expression of deference is prevalent and must be systematically (and carefully) used. Languages that have something close to the Korean system of deference in terms of complexity and sophistication are Japanese and possibly Javanese. This system of deference is often cited as one of the most difficult areas of Korean to learn and, not surprisingly, it is a common source of learners' errors.*

2.5.1) Confucianism and Korean politeness

One of the biggest reasons as to why Korean is so hierarchically based is that Confucianism has played a great role in Korean political, cultural and economic development since deep in the past. Choi (2010, p. 35) notes that there is no written record of when Confucianism entered Korea. Many scholars speculate that Confucianism penetrated into Korea before the era of Three kingdoms (57 BCE–668 CE).

Also, interestingly, according to Clements (2005), Korea is now considered to be one of the most Confucian countries in all of Asia – even more than mainland China, Taiwan or Japan.

Confucian attitudes and beliefs persisted nearly in all areas of society, not only in how government was run and the type of education children received, but also the ways in which people interacted socially. Social interaction at all levels was based on Confucian ideas and ideals such as *chung* (loyalty); *hyo* (filial piety); *in* (benevolence); and *sin* (trust). Even today, in the "westernized" structure of South Korean society, more emphasis is placed on the group than on the individual, and great importance is given to values such as respect and loyalty towards elder family members, hard work, discipline, righteousness, and sincerity (McArthur, 2010, p. 178).

The aspect of Confucianism that displays itself the most in language are the Confucian relationships. There are five types of relationships that clearly state which subject is superior to whom. The relationships are: Ruler – Subject, Husband – Wife, Parent – Child (even though adult son would be superior to his mother), Elder – Junior and Friend – Friend. Each role had its defined duties. In today's discourse, it can be observed that S will try to find the relationship to H, usually asking H's age, in order to be able to stay polite. In other words, fill his duties towards H.

2.6) Politeness in Czech

In Czech, politeness is on one hand expressed by the honorific system where pronominal system is connected through congruence to the verbal system (Neústupný & Nekvapil, 2005, p. 251). The other option is whether the speaker uses Standard or Common Czech.

The Czech honorific system seems much less complicated than the Korean one. While age, relationships and social status also matter in politeness behavior, a Czech person gets to pick from two main levels of honorifics as opposed to Korean six. They are called the T-form[4] (which is used between friends, family and is informal) and the V-form (which is formal and is used between parties with larger social distance). The forms affect how hearer is addressed and also the ending of the verb and/or adjective used. This thesis will inspect T and V-form closely in Chapter 3.1.2.

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[4] This for is called T-form because of the word *ty* which in Czech means *you* in an informal form. Similarly, 'V' in V-form stands for *vy* which also means *you* but in a formal form.

Another distinction of polite speech is whether S is using Standard Czech or Common Czech. Common Czech is used the most although it is non-standard and therefore viewed as lower and, for example, would not be used in literature. Common Czech also connects to humor, intimacy or jolliness. Whereas Standard Czech is used in the media, education or written documents, is formal and tends to signal distance (Chejnová, 2015, p. 26). Kraus (1996, p. 30–32) even relates Standard Czech to negative politeness and Common Czech to positive politeness.

Similarly to Korean, Czech contains expressions that bear the same meaning but would be used differently. Many of those come from regional dialects. A great part of expressing politeness in spoken Czech is additionally volume and tone of S's voice. If used incorrectly a polite discourse could resolve in quite a sarcastic one.

2.6.1) Summary

The Czech politeness system consists mainly of two factors. One being whether S uses T or V-form towards H, and second being the usage of Standard or Common Czech. These two factors influence different parts of discourse. First factor is present when S chooses how to address H (by name, title or a pronoun) and in verb endings. However, the second factor impacts each part of the utterance such as nouns, adjectives, verbs, and their endings, and so on. Generally, Standard Czech and V-form occur together since they are both part of the formal language.

3) Expressing politeness in language

In this chapter examples will be presented, compared, and discussed. The guideline for this chapter is provided by Brown and Levinson's (1987) theory of politeness which also includes factors that S pays attention to before choosing which method to use. The main group of factors are 'pay offs'. Pay offs, in this case, are advantages provided by a certain method. The better or more pay offs a method offers, the more likely S will choose that specific method. At the beginning of each method pay offs will be discussed.

Chapter 3.1 (honorifics), however, will be slightly different because it is not included in Brown and Levinson's theory.

3.1) Honorifics

In this thesis, although both Czech and Korean politeness systems use honorifics, the concept of honorifics is more specific for the Korean language. From a rather Korean perspective, Kiaer (2017, p. 107) states: "Being a good citizen, in a nutshell, is to lower oneself and to raise others. This, I believe, is the behind-the-scenes, yet real, motivation for numerous linguistic behaviours of Korean native speakers." To 'lower oneself and to raise others' is mostly done by using honorifics in discourse.

More general approach is offered in Brown and Levinson (1987, p. 178) where honorifics are a part of negative politeness strategy 'Give deference'. To give deference occurs when "S humbles and abases himself, and where S raises H" which is basically Kiaer's proposal. Additionally, Brown and Levinson (1987, p. 179) understand honorifics as:

> *Direct grammatical encodings of relative social status between participants, or between participants and persons or things referred to in the communicative event.*

However, as mentioned above, the idea of putting honorifics into negative politeness is too general and this thesis will stick to Sohn's normative principle in order to introduce honorifics into this research.

A complex definition can be found in Brown (2011, p. 19) who states that honorifics are: "resources for indexing the relative position of interlocutors, referents and bystanders either in the lexicon or the morpho-syntax of a language".

According to Comrie (1976, as cited in Brown & Levinson, 1987, p. 180) there are three main types of honorifics. (1) Speaker–addressee: the relation of speaker to hearer (addressee/hearer honorifics); (2) speaker–referent: the relation of speaker to things or persons referred to (referent honorifics); (3) speaker–bystander: the relation of speaker (or hearer) to 'bystanders' or overhearers (bystander honorifics).

The speech levels of Korean are a great example of addressee honorifics. Surprisingly, Czech is in fact an example of referent honorifics, and not addressee honorifics as might be assumed since "it is not possible to express respect to H without reference to him or her" (Comrie, 1976, as cited in Brown & Levinson, 1987, p. 180).

3.1.1) Korean honorific system

As mentioned above, there are three types of honorifics. But even though Korean has one of the most developed honorific systems there are no true bystander honorifics. Bystander honorifics can be, for instance, found in Javanese or some Australian aboriginal languages (Brown, 2011, p. 20). However, Korean hearer and referent honorifics are extremely complex. Pucek (2005, p. 84) also divides referent honorifics into subject honorifics and object honorifics.

3.1.1.1) Hearer honorifics

Any utterance can hardly be communicated if the speaker does not have knowledge of the social relationship between S and the heare (Sohn, 1999, p. 16). To index the relationship between S and H, Korean uses hearer honorifics. Hearer honorifics are apparent grammatically. They change the verb endings, affixes, and so on. Hearer honorifics are also the most complicated part of the Korean honorific system and are used in dialogue, books, speeches, or in the news. Hearer honorifics consist of six speech levels that depend on following factors: Age, Family relationships, Social status (prestige), Personal relationships, Sex, Consideration of a third party in discourse, Situational emotions, Form of communication (Pucek, 2005, p. 84–85).

In Korean it is impolite to address H by H's name. Instead, Koreans prefer using H's position in relation to S or H's position in society. For example, a girl would address her brother "brother" instead of using his name. She would also address the manager of a clothing shop "manager" instead of "Mr. (family name)".

According to Jung (2005, p. 124), the speech levels can be sorted depending on how much deference is shown through them towards H. From the most deferential to least they are: (1) Deferential (formal) style – *hapsyoche* (합쇼체)*,* (2) Polite (informal polite) style – *haeyoche* (해요체)*,* (3) Semiformal style – *haoche* (하오체)*,* (4) Familiar style – *hageche* (하게체)*,* (5) Intimate style – *haeche/banmal* (해체/반말)*,* (6) Plain style – *haerache* (해라체)*.*

Koreans use the deferential style when talking to people with unquestionable seniority. That can be talking to elderly, professors, grandparents (or even parents), seniors or an employer. It is used to show high respect to H and provides a great degree of separation. This style can be also used in TV programs, radio broadcasts, army or while publicly

speaking to larger audiences. Also the infix *si* is heavily used to express politeness by adding it in the verb structure. (Brown, 2011; Jung, 2005; Pucek, 2005).

For example: *Naeil biga naeriji aneul geosimnida.* (Pucek, 2005, p. 87)

내일 비가 내리지 않을 것입니다.

It looks like it isn't going to rain tomorrow.

The polite style is the most universal and commonly used as it is used between adults of similar age or even towards superiors (if deferential style is not required). Children usually use the polite style towards their parents and teachers; cashier and customer use this style towards each other and strangers on the street would use this style while asking for and giving directions. This style is also preferred by women over the deferential style (Brown, 2011; Pucek, 2005).

Siheomeul eonje chigesseoyo? (Pucek, 2005, p. 87)

시험을 언제 치겠어요?

When are you taking the exam?

Not so commonly used anymore is the semiformal style. It is now almost only associated with the older generation and is falling out of usage. This style is used towards someone with lower social status than S or S can be simply paying respect to H not necessarily because of H's social position but because of H's status as an adult. For example, a teacher would use this style towards his former, now grown up, student or husband talking to his wife. Another instance could be police talking to a culprit. Today, this style is popular in historical Korean TV dramas or movies (Jung, 2005; Pucek, 2005)

Dangsin, iraedo joso? (Pucek, 2005, p. 88)

당신, 이래도 좋소?

Darling, is this good too?

The familiar style is usually used by older men towards younger men and is not too common in today's society. Women and younger men almost never use this speech style. A great example would be a father talking to his son's friends or a teacher talking to his students. This style is associated with formality and authority; S still shows great courtesy

towards H. Korean word *jane* (you) is specific for this particular style (Brown, 2011; Pucek, 2005).

> *Changho gun, i subak cham masinne, janedo jom mokge.*
>
> (Pucek, 2005, p. 89)

창호 군, 이 수박 참 맛있네, 자네도 좀 먹게.

Changho, this watermelon is pretty good, you have some too.

The intimate style or *banmal* (lit. half speech) is widely used between siblings, close friends, same age children or by very young children towards their family members. This style shows closeness, friendship, and, indeed, intimacy. It could also be used by husband towards his wife, but the wife would have to use a higher speech level towards her husband (especially if she is younger than him). Close adult friends would use the intimate style towards each other, but they might switch into a higher level if, for instance, their children would be present (Jung, 2005; Pucek, 2005).

> *Neoneun jigeum mwolhae? Bappa?* (Pucek, 2005, p. 89)

너는 지금 뭘해? 바빠?

What are you doing now? Are you busy?

Lastly, the plain style is also considered intimate but is lower than *banmal*. This style is used by parents or teachers towards young children and is considered unwise to use the plain style towards hearers older than high school age. In fact, if used in such way, it might come off as offensive. This style can also be used between siblings or classmates (until they become adults). The second use is as a writing style to a general non-specified audience (narratives of novels, newspaper reports etc.)

> *Cheolsuya, ulji mara!* (Pucek, 2005, p. 90)

철수야, 울지 마라!

Cheolsu, don't cry!

Every speech style affects the grammar differently with different affixes. Here is a table of all the speech levels with their declarative endings for clarity.

English name	Korean name	Declarative ending
Deferential style	*hapsyoche*	*-(seu)mnida*
Polite style	*haeyoche*	*-eoyo/-ayo*
Semiformal style	*haoche*	*-(s)o*
Familiar style	*hageche*	*-ne*
Intimate style	*haeche / banmal*	*-eo/-a*
Plain style	*haerache*	*-da*

Table 4 - Korean speech levels

3.1.1.2) Subject honorifics

Subject honorifics index the relationship between the grammatical subject of the sentence and S. The subject is high in seniority and is deserving of S's deference even if the subject is not present. In Korean, subject honorifics are expressed by the honorific marker *si* and by vocabulary substitutions (Jung, 2005; Brown, 2011).

The subject can never be S himself/herself as well as it cannot be inanimate objects, animals, children or people of lower status than S. The subject can however be a deity, God, or even the Holy Spirit. In some cases, it can also be subject's body part or subject's possession. It also matters who is S talking to. For example, if a boy is telling his brother that their father arrived home he would use the subject honorific. But if the boy was informing his grandfather then he would omit these honorifics because the grandfather deserves higher respect from the boy. *Si* attaches to the stem of the verb or adjective that is in relation with the subject (Jung, 2005; Pucek, 2005).

For example: *Aiga usneunda. X Abeojikkeseo useusinda.* (Pucek, 2005, p. 95)

아이가 웃는다. X 아버지께서 웃으신다.

The kid is laughing. X The father is laughing.

Subject honorifics also utilize vocabulary substitutions. Korean has a limited set of honorific words that replace common nouns, verbs, pronouns and particle substitutions when the subject is of higher status (Brown, 2011, p. 34). Examples of honorific words are as follows.

Nouns			Verbs		
English meaning	common	honorific	English meaning	common	honorific
meal	*bap*	*jinji*	to eat	*meokda*	*japsusida*
house	*jip*	*daek*	to sleep	*jada*	*jumusida*
name	*ireum*	*seongham*	to be	*issda*	*gyesida*
age	*nai*	*yeonse*	to give	*juda*	*deulida*
person	*saram*	*bun*	to die	*jukda*	*doragasida*
speech	*mal*	*malsseum*	to speak	*malhada*	*malsseumhasida*

Table 5 - Vocabulary substitutions

3.1.1.3) Object honorifics

Object honorifics are not as widely used as subject honorifics and are limited to lexical substitutions. When talking about object honorifics the relationships between S and object and H and object are both important, object must be superior to both. The honorific marker *kke* is also used in object honorifics.

> *Sonjaga halmeonikke seonmureul deuryeotda.*   (Pucek, 2005, p. 99)

> 손자가 할머니께 선물을 드렸다.

> Grandson gave grandma a gift.

3.1.2) Czech honorific system

The honorific system in Czech consists of two main types (forms) of honorifics. T-form (*tykání*) and V-form (*vykání*). There are also two archaic forms called *onkání* and *onikání* which address H in third singular or plural person and nowadays could be seen as sarcastic.

According to Patočka (2000, p. 12), (similarly as in Korean) among other factors that decide whether S will use T or V-form some factors are: age, social status and sex.

3.1.2.1) T/V form

The usage of these forms occurs in more European languages, such as French, German or Russian (Nekvapil, 2005, p. 12). The T-form, as mentioned above, is common between friends of any age, family members, colleagues, towards young children or in school used by teacher towards his students. However, university professors are required to use the

V-form when communicating to their students. Even some high school teachers prefer the V-form, but high school students report that to them the usage of V-form felt cold, unfriendly and very distant. Nonetheless, university students tend to accept this behavior from their professors since they appreciate the respect that professors are showing them. The usage of V-form, therefore, is very formal, respectful and is used towards older people, between adults that do not know each other and is more likely to be used by women than men (Chejnová, 2015, p. 29).

The distinction between when to use T or V-forms are sometimes clear to S but there are many situations when little differences may change the result. Therefore, several examples will be presented to give a better picture to the reader.

Swarska (2001; as cited in Chejnová, 2015, p. 28) listed a few situations where the T-form is used towards a stranger:

(1) "peers of the same age (such as school, football match or a pub). For example a student bumping into another." (2001; as cited in Chejnová, 2015, p. 28)

Dávej si bacha!

Watch it!

(2) "an older communicative partner to a younger but adult person: a positive relationship may be manifested; an older partner may use T-forms to address a younger partner to express positive politeness, while the younger partner uses V-forms to show deference. However, non-reciprocal use of T-forms may signal distance between communicators and emphasize asymmetry. Complicated from this point of view can be relationships between daughter-in-law or son-in-law and their mother-in-law or father-in-law." (2001; as cited in Chejnová, 2015, p. 28)

A: *Vaše sbírka známek je obdivuhodná.* (V-form)

B: *Díky, chěl bys jednu?* (T-form)

A: Your stamp collection is admirable.

B: Thanks, you want one?

(3) "some Czech speakers use T-forms to address Asian stallholders who sell their goods in markets. This practice is evaluated as rude. Using T-forms to address an

adult stranger can signal a negative relationship, contempt, intruding upon somebody's privacy, or conflict. For instance a customer asking Asian stallholder for a bag." (2001; as cited in Chejnová, 2015, p. 28)

> *Dej mi tašku.*

> Give me a bag.

Patočka (2000) talks about model situations where to use T or V-form. Some are:

(1) S will more likely use T-form towards H if there is a mutual communicator between them that uses T-form towards both S and H.

(2) The bigger the company the higher the likeliness of workers using V-form towards each other. On the other hand, in a small company, workers will probably be using the T-form since there is a team atmosphere rather than competitive which leads to shorter formal distance.

3.1.2.2) Nominal and pronominal addressing, verb conjugation

It is easy to differentiate which form is the interlocutor (S) using towards the addressee (H) depending on how S addresses H. The T-form often uses nominal addressing (names usually in intimate or familiar form); pronominal in second person singular form; or it omits the addressing completely. For example:

> *Máš čas?*

> Are (you) free?   (Nekvapil, 2005, p. 12)

The V-form can also omit the addressing activity or use pronominal, here, in second person plural form; but Czechs tend to prefer using nominal addressing. Pečený (ROK) states that typically Czechs use the terms *pane* (Mr.; for men), *paní* (Mrs; for women) and *slečno* (Ms; for young – unmarried – women) plus H's surname (*paní Součková*), academic title (*paní doktorko* – Mrs. doctor) or even H's first name (*paní Jano* – Mrs. Jana).

As for the verbs, similarly, the T-form is expressed by the second person singular while V-form by the second person plural form of the verb.

3.1.3) Analysis

The first important part to compare in terms of Korean and Czech are honorifics. As mentioned above, Koreans pick from up to six speech levels while Czechs from, de facto, two. Pucek (2005, p. 86–90) offers equivalent to each of the levels.

Korean style	V/T form	Examples
Deferential	V	K: *I chekeul gimgyosuege jeondalhae jusipsio.* 이 책을 김교수에게 전달해 주십시오.
		C: *Předejte, prosím, tuto knihu panu profesoru Kimovi.*
		E: Please, hand this book over to professor Kim.
Polite	V	K: *Eonje dorawayo?* 언제 돌아와요?
		C: *Kdy se vracíte?*
		E: When are you coming back?
Semiformal	T/V	K: *Eoseo, gao!* 어서, 가오!
		C: *Rychle běž/běžte!*
		E: Go, hurry!
Familiar	T	K: *Jane jigeum bappeunga?* 자네 지금 바쁜가?
		C: *Máš teď hodně práce?*
		E: Are you busy now?
Intimate	T	K: *Ppalli hakgyoe ga!* 빨리 학교에 가!
		C: *Běž rychle do školy!*
		E: Go to school, quickly!
Plain	T	K: *Jeo gongi ne geosinya?* 저 공이 네 것이냐?
		C: *Ten míč je tvů?*
		E: Is that ball yours?

Table 6 - Comparison of Czech and Korean speech levels

As for the honorific words, Korean, again, has many more to offer. Park (2007, p. 127) introduces a chart that shows the variety in Korean pronouns and compares them to their Czech counterparts:

person	Czech		Korean
1st sing.	*já*	T	*na*
		T+	*jeo*
1st pl.	*my*	T	*uri*
		T+	*jeohui*
2nd sing.	*ty*	T	*neo, jane*
	Vy	V	*dangsin, geudae, hyeong*
2nd pl.	*vy*	T	*neohuideul, janedeul*
		V	*dangsindeul, geudaedeul, hyeongdeul*
3rd sing.	*on, ona, ono*	T	*geui*
		V	*geubun*
3rd pl.	*oni, ony, ona*	T	geudeul
		V	geubundeul

Table 7 - Comparison of Czech and Korean pronouns

From these examples it is safe to state that Korean and Czech are quite different in terms of honorifics. Korean is much more complex and gives many more options to S. Czech, however, seems to be problematic in terms of honorifics since the 'rules' when to use certain addressing form are vague and not as specific as in Korean.

3.2) Bald on record method

As once discussed, bald on record method is used when S is of higher position than H, when H's interests are being prioritized or in a state of emergency. The pay offs from bald on record method are: S can enlist public pressure against H or in support of himself; S can get credit for honesty (for indicating that S trusts H); S can avoid the danger of being seen to be a manipulator; S can avoid being misunderstood and S can have the opportunity to pay back in face what was potentially taken away by the FTA.

(1) *Paní, nestůjte tady ve dveřích.*   (Nekvapil and Neústupný, 2005, p. 254)

Lady, don't block the door.

(2) *Geu aega sagwahageodeun yongseoreul hae juryeomuna.*

(Pucek, 2005, p. 90)

그 애가 사과하거든 용서를 해 주려무나.

If the kid has apologized you should forgive him.

(3) *Podrž to!*   (Patočka, 2000, p. 23)

Hold it!

(4) *Chimdaee nuwora!*   (Pucek, 2005, p. 90)

침대에 누워라!

Lay down!

3.2.1) Analysis

In case (1), a passenger on a tram informs the lady to not block the door so that other passengers could enter and exit the vehicle comfortably. Case (2) shows an elementary school teacher talking to her student, telling him to apologize. Both cases follow the sympathy maxim offered by Leech. Both also try to help the efficiency of the situation. S in (1) wants to help other people and S in (2) wants to resolve conflict between two students. The pay off in these situations is that both can issue public pressure from others. The kid will be more likely to forgive his classmate if other students agree with the teacher and the lady on the tram will likely move if there will be staring eyes.

Cases (3) and (4) show situations with a hint of emergency. In (3) S asks his colleague to hold documents for him while S's phone is ringing. In (4) S is a parent mother telling her child to go to bed after she found out that the child was playing games after bedtime.

From these examples it is apparent that Czech and Korean express the bald on record method similarly. (3) and (4) even show that in state of emergency both languages sacrifice politeness by lowering the speech. Usually, the utterance in (3) would be seen as rude without the addition of prosím (please) at the end. In (4) the mother would most likely use the intimate style with her child instead of plain as shown in the example.

3.3) Positive politeness method

The positive politeness method is supposed to save H's positive face by cooperating, approval, acknowledgement, or agreement. The pay offs for using this method are: S can avoid or minimize the debt implications of FTA such as requests and offers; and strengthening the relationship with H.

According to Koblizkova and Pikhart (2017, Conclusion), positive politeness is becoming the dominant method in Czech culture. That is mainly due to continuous globalization and appearance of more independent nations around the Czech Republic giving reasons to act less cautious and more self-confident.

> (1) *Může pro tebe něco udělat?*　　　　　　　　(Nekula, 2017, chapter 3)
>
>　　　Can I do something for you?

> (2) *Mueosideunji ne maeumdaero haryeom.*　　　　　(Pucek, 2005, p. 90)
>
>　　무엇이든지 네 마음대로 하렴.
>
>　　　Whatever it is, do it your way.

> (3) *Promluvme si o tom v klidu.*
>
>　　　Let's calmly talk about it.

> (4) *Yeogi jom anjeusipsida.*　　　　　　　　　　(Pucek, 2005, p. 87)
>
>　　여기 좀 앉으십시다.
>
>　　　Let's all sit here, please.

3.3.1) Analysis

The S in first two cases (1) and (2) is trying to cooperate with H with the pay off of strengthening the relationship. In (1), the interlocutor is sympathizing with her upset friend. By offering help, S is trying to ease the situation for H. (2) presents a father as S that is sympathizing with his daughter, giving her freedom.

Cases (3) and (4) utilize shortening the distance between the parties by creating 'we' situation in which H will feel acknowledgement from S. The pay off here is that if S will decide to request something from H, H will not feel as offended. Both these examples fit

into a business environment. In (3), a business owner meets with his unsatisfied clients and suggests that they talk about the dissatisfaction calmly. (4) also shows a business owner but which leads his clients into the boardroom.

In the Czech examples, there is a pattern which is supposed to calm the situation and bring S and H closer together. It is, of course, unrealistic to state that every positive politeness utterance in Czech has this calming effect. But given that both (1) and (3) were compared to a Korean counterpart with the same description this 'effect' should not be overlooked. However, this matter would make for a great quantitative study in the future.

3.4) Negative Politeness method

The usage of negative politeness should not hurt H's negative face which means S should avoid suggestions, orders, compliments, or promises. S should not invade H's privacy. Pay offs provided by this method are: S can pay respect, deference to H; S can maintain social distance and avoid threat of advancing familiarity towards H; S can also give a real or conventional 'way out' to H which S can use to his advantage.

Pearson and Lee (1991, p. 160) found out that Koreans prefer the usage of negative politeness. Barešová (2008, p. 19) and Brown and Levinson (1987, p. 180) also note that Korean, as a highly honorifics-dependent language, utilizes the ways of deference which are part of the negative politeness method.

(1) *Nemohl bych Vás pozvat třeba na kávu nebo večeři?* (Nekula, 2017, chapter 3)

Could I not invite you for coffee or a dinner?

(2) *Agireul dolboa jusimyeon jokenneundeyo.*   (Kang, 2018, p. 235)

아기를 돌보아 주시면 좋겠는데요.

I was wondering if you could take care of my baby.

(3) *Promiňte, ale vadilo by Vám, kdybych zavřel okno?*

(Brown & Levinson, 1987, p. 183)

Excuse me, sir, but would you mind if I closed the window?

(4) *Janeneun jeonyeok siksareul hasieotneunga?*   (Kang, 2018, p. 243)

자네는 저녁 식사를 하시었는가?

37

Have you had your evening meal?

3.4.1) Analysis

Here, the first two cases leave a convenient way out for H. (1) being a situation when a man interested in a woman asks her to join him for a coffee or a dinner. S asked in such way so that H will not be embarrassed (would not lose her face) if she declined. Similarly, in (2) S asks H if H could take care of her baby for the time being. Even though S applies some pressure on H, the utterance is still indirect. This leaves H from (1) and (2) with freedom to answer without losing face.

Examples (3) and (4), however, show greater distance between the parties. S of (3) asks his employer if it would be okay to close the window. (4) shows two old adult friends, one asking the other if he had eaten.

The difference between Czech and Korean examples here is that there is much higher concentration of lexical hedges (such as *třeba*; or making the question unnecessarily long) in the Czech ones. Koreans relied more on showing deference by using honorifics (such as the infix *si*). It is true that honorifics are an excellent tool for politeness and that would, possibly, be why Koreans utilize the negative politeness method more.

3.5) Off record method

Using the off record method means hinting S's true intentions. The pay offs for this method are: getting credit for being tactful; avoiding responsibility for the potentially face-damaging interpretation; giving H an opportunity to be seen to care for S.

(1) *Mohl bych se, prosím, zeptat, máte-li pero navíc?*

Could I ask you if you happen to have a spare pen?

(2) *Nuguui jisideonga…?*   (Pucek, 2005, p. 92)

누구의 짓이던가…?

I wonder whose fault it is…

(3) *No, když někdo nechá čaj na rozkývaném stole…*

(Brown & Levinson, 1987, p. 227)

Well, if one leaves one's tea on a wobbly table…

(4) *Jega dowa deurilkkayo?*   (Pucek, 2005, p. 93)

제가 도와 드릴까요?

Should I help you?

3.5.1) Analysis

Examples provided for the off record method are all not stating their true intentions right away. Cases (1) and (2), however, are quite obvious even though they are not straightforward. S in (1) asks H if he happens to have a spare pen in such way that S is not stating he is in a need of one. Still, H would be expected to offer a pen (if he had a spare one). (2) presents a S that is wondering about a specific situation. His true intention here does not have to be to identify the one at fault but to discuss what H thinks and why.

(3) and (4) are more complex. (3) suggests that the cup of tea that was left on the table fell down and broke apart or that the tea spilled. In (4) S is a shopping assistant that does ask the customer if she need help, but the sentence also implies that the assistant is aware of H's presence and will be ready to help her anytime. In both cases, S is protected from being blamed that the intentions were bad.

The only difference spotted here is that Czechs may tend to make their sentences slightly longer (similarly as in 3.4). Again, to sufficiently prove this statement a quantitative study is required since it is not unusual for Koreans to create longer sentences as well.

4) Conclusion

4.1) Research results

The results from Chapter 3 can be summarized as it is done in Table 8. Honorifics were not included in the table since they are not perceived as a 'method' per se. However, honorifics proved to be quite different in each language. While Korean has a much more complex system of honorifics, Czech seems to be more complicated since the usage of honorifics is not as clear.

Method	Difference in Korean and Czech	notes
Bald on record	lowering one's speech	
Positive politeness	Czech seemed to express the calming effect	preferred in Czech
Negative politeness	Korean showed deference by honorifics and Czech by lexical hedges	preferred in Korean
Off record	creating longer sentences	

Table 8 - Research results

The table shows positive politeness being preferred in Czech whereas Korean is more inclined to using negative politeness. The reason why bald on record or off record methods were not preferred nor used too differently is possibly the fact that they are less occurring in real life situations.

These results, while being constructed with proper analysis, would still need larger quantity of data to be generally applicable. Unfortunately, not enough actual examples were provided in academic studies. The reason why this thesis is laying out this many is so that readers can have clear understanding of every method.

It is also important to state that even after receiving many critique reviews, Brown and Levinson's theory proved very useful and eligible for this thesis.

4.2) Summary

Czech and Korean are two languages with different histories and different philosophies. Linguistically, they are extremely far from each other. However, this research proves that even languages this far away share many similarities in the topic of politeness.

In Chapter 1, this thesis establishes its goal which is to compare how politeness works in Czech and Korean. It also introduces basic ideas which are developed throughout this research.

The definition of politeness and its complexity along with many politeness theories were discussed in Chapter 2. Brown and Levinson's (1987) theory of politeness provided this work with valuable information and helped create the guideline for Chapter 3. In their work, Brown and Levinson also introduce 'pay offs' which helped greatly in understanding each of their politeness methods.

Grice's (1975) Cooperative Principle, Leech's (1983) Politeness Principle and Lakoff's (1973) Politeness Principle lead to better understanding of the nature and approaches to politeness as a linguistic phenomenon. Their principles also helped significantly in the search for appropriate examples for Chapter 3.

Zítková (2008) agrees with Brown and Levinson's theory while Sohn (1999) adds normative politeness to make Brown and Levinson's model more applicable for other languages (such as Korean). Normative politeness adds the topic of honorifics into the guideline in Chapter 3 which are extremely important in Korean and Czech.

Later, an introduction into Korean and Czech politeness is given. Korea has a very hierarchal society with historical roots which is also apparent in the language. Czech, on the other hand, is less hierarchal and has not experienced such important historical transformations.

In Chapter 3 the actual comparison is executed. Firstly, a rich explanation of Korean and Czech honorific systems is provided. Korean six and Czech two speech levels are compared to each other with examples. Then, Brown and Levinson's politeness theory methods are made into sub-chapters, issued with instances and analyzed. Results of these analyses are summarized in the "research results" table in Chapter 4.1.

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