An Investigative Study on Impoliteness Pragmatics in Kinship Conversation during Chinese New Year

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Abstract—In recent years, verbal offence and impoliteness in interaction have become a hotspot in pragmatics. In Chinese culture context, this paper discusses the pragmatic analysis mode of chatting discourse in the Chinese New Year and the factors that affect the choice of response modes under the constraints of Chinese seniority from the perspective of interpersonal pragmatics. Through the analysis of questionnaires in Statistical Package for Social Sciences (SPSS), this paper found that the family conversation during the Spring Festival caused widespread discussion and became a social phenomenon worthy of attention. The younger generation had a negative emotional tendency towards it, and the expression of the questioner was the key influencing factor. Different questioning methods had significant differences.

Index Terms—Interpersonal pragmatics, impoliteness, pragmatic analysis modal, parameter inspection

I. INTRODUCTION

The Spring Festival/Chinese New Year (CNY) is the most important traditional festival in China, and in thousands of years, it has formed customs of reunion and visit relatives and friends. However, in the harmonious and happy atmosphere of family gathering, there is always discordant noise—relatives who haven't met for a long time and been a little bit unfamiliar, should have expressed greetings and care, but eventually caused the annoyance of the young generation in actual communication, even produced verbal offence and conflict.

In the long history of development, China, the typically agricultural civilization, has bred the concept of consanguinity and clan deeply imprinted in Chinese blood genes Then ethnic groups worked as a powerful tool to help feudal emperors rule the society.

This can be proved in abundant address terms of kinship: there are 363 modern standard kinship addresses in Chinese, including 245 paternal ones, 65 maternal ones, 44 wife's and 9 husband's. Infiltrated in this cultural atmosphere, China has formed a kinship relationship totally different from western culture, and a sense of belonging arises spontaneously from the same clan or hometown. Even in modern times, the concept of human relations is also deeply rooted in the operation of society. As the most important traditional festival in China, the CNY is also greatly influenced by the concept of kinship and family culture, and inherits the custom of visiting and greeting to know kinsfolk's latest daily situation and become closer with each one. But such customary customs have caused many conflicts at present.

The discussion related to "the communication with relatives during New Year" on mainstream social media platforms such as Tik Tok and Weibo got heated. Most of the voices are disgusted and complain that relatives have no sense of distance, inquire about personal privacy, and preach as seniors. Even the China section of the February 2023 issue of *Times* magazine paid attention to this phenomenon and published articles related to marriage promotion. Obviously, this has become a common social phenomenon.

During the Spring Festival, the topic of kinship communication often covers sensitive personal privacy, which subsequently leads to verbal conflict, so it belongs to impolite behavior. This paper, from the perspective of interpersonal pragmatics, analyzes the conversational structure and the strategies used in the exchanges, then finally summarized one framework of kinship conversation during CNY, based on Spencer-Oatey's Rapport Management Framework and Bousfield's Impoliteness Model. According to self-built model, the author designs one piece of questionnaire, and tries to answer three following questions:

1) Whether this phenomenon is inspired consensus?
2) What characteristics of the kinship conversation during CNY?
3) Which factors influence the way of response?

And the data collected are analyzed by the statistical software SPSS to get subjective conclusions. This study aims to improve the understanding of kinship communication discourse in CNY and help promote interpersonal harmony.

II. RESEARCH REVIEW

A. Politeness/Impoliteness Study

When it comes to impoliteness, it is pertinent to explore its origin and relationship with politeness, one of the important topics in pragmatics. Since Lakoff put forward the Rules of Politeness in 1973, which acts as a flagship for extensive analysis on essential rules of communicative discourse, it has formed the Face Theory by Brown and Levinson (1978/1987) and the politeness principle of Leech. These three classic theories have led to the vigorous development of politeness studies, and gradually the topics of research involve more fields of humanities and social sciences.

In the 21st century, British scholars, represented by Gino Eelen and Richard Watts, have comprehensively reflected on the above classical theories. For example, Arundale pointed out that these theories only considered the gain and loss of the face of the speaker one-sidedly but fails to take into account that of the listener [1]. Under this critical groundswell, a new research paradigm was born, and politeness research ushered in a discourse turn. Eelen

published *A Critique of Politeness Theories*, which well combed the traditional research models made by previous scholars, and he pointed out that the root of the confusion in the study of politeness was that it confused the concept of *politeness* from the public and language researchers. Mills [2] explores in more detail the six major problems of face theory: relying too much on speech act theory and neglecting the subjective initiative of communicators; idealized communicator; assuming perfect communication behavior; ignoring these phenomena of impoliteness, only as the absence of politeness; abuse notions of power, distance and coercion. In the transformation process of paradigm, many scholars have tried to intersect with neighboring disciplines to make up for the shortcomings of previous politeness studies with a broader perspective and interdisciplinary methods, such as correcting the neglect of impoliteness or focusing on impolite behavior in multiple sociocultural contexts. Then many articles concentrating on impoliteness have emerged.

B. Politeness Studies from the Perspective of Interpersonal Pragmatics

In the process of pragmatics diversification and interdisciplinary development, interpersonal pragmatics has sprung up and developed rapidly in recent years, becoming a mature branch of pragmatics. Besides, the study of (non) politeness becomes key element of this new subject, and meanwhile "relationship" as its core.

Arundale regards face as the keystone of interpersonal pragmatics, promoted its development by analyzing interpersonal relationship and subject cognition [3], and proposed Face Constructing Theory (FCT). Haugh, Kádár and Mills summarized the three major research fields of interpersonal pragmatics: interpersonal relationship construction, interpersonal modality expression and interpersonal relationship evaluation in language use [4]. These make up for the early classical theory used one static perspective on politeness behavior and build a clear framework for in-depth analysis of politeness and face in natural communication.

There are many universal (non) politeness theories in the field of interpersonal pragmatics, but the linguistic and cultural factors have not been taken into consideration. For example, Spencer-Oatey's Rapport Management Model ignored the dynamic impact of cultural and emotional factors. At the same time, domestic pragmatics scholars have directly used the western theoretical framework to analyze Chinese interpersonal problems, and to some extent, lacking the sense of locality. East Asian, which is deeply influenced by Confucianism, shapes social hierarchy, collectivism, and other cultural characteristics, which are quite different from the western. It cannot be turned a blind eye and indiscriminately imitated. To solve this problem, Professor Ran Yongping proposed a new interpersonal care model in the context of Chinese culture based on the thematic concepts of human feelings, face and affection in China, and incorporated the principle of "Bestowal & Repay" reciprocity in the context of Chinese culture into the study of communication process [5].

During the CNY, the author observed that relatives' conversation have aroused the disgust of the young generation in recent years and triggered extensive discussion on the social media platform. Tik Tok user" Pipi in the countryside" released a series of videos of "When I Meet My Kin during the Spring Festival" and "Guide for Contemporary Youngsters to Fight Against Relatives During the Spring Festival", with more than 300,000 thumbs at average. Each of top 3 videos have gotten more than 2.7 million thumbs, up to 3.35 million.

C. Pragmatic Analysis Model

Brown and Levinson agree with Goffman's definition of "face": an individual's "self-image in the public mind", and it is "can be lost or maintained, and needs to be paid attention to in communication". Two scholars specifically distinguish between "positive face" and "negative face" [6]. The former refers to the recognition and praise given by communication participants in communication; The latter is the freedom they wanted to decide their actions independently, without any interference. No matter what type of situation, an ideal communicator always has the above two kinds of face needs. Borrowing from Austin and Searle's speech act theory, Brown and Levinson call the speech act that infringes on the face of the communicator as the Face Threatening Act (FTA). The degree of face threat depends on three factors: the social distance between the speaker and the listener, the power difference between the two sides, and the coerciveness of the act in a specific culture.

In addition, Brown and Levinson also summarized five possible strategies for face threatening behavior, and found that there are differences in different socio-cultural contexts.

Spencer-Oatey believed that Brown and Levinson did not fully reveal the management of interpersonal relationships. The reason why people use verbal politeness in communication is not only to meet the face needs. He further refined the face needs into quality face and social identity face, increased social power and communication purpose, and sorted out and formed the Rapport Management Model (RMM, shown in Table I).

TABLE I: RAPPORT MANAGEMENT MODEL

Rapport management		
	Face management (personal/social value)	Sociality rights management (personal/social entitlements)
Individual	Quality face	Equity rights
Society	Social identity face	Association rights

Bousfield formed a Biopsy of the Dynamics of Impolite Exchanges [7], and analyzed the whole process of impolite speech, which is shown in Table II.

Regarding the studies of impoliteness in family conflict, many scholars have paid attention to the adult relationship with relatively equal status and power, eg., that of husband and wife [8], and the conflict in parent-child discourse [9]. However, the author found that there is currently a lack of research on the relatively special kinship and New Year greetings in Chinese culture through CNKI search and review of relevant literature. At present, the phenomenon of" urging marriage/cuihun" has become a hot topic in society, triggering discussions about" perfect kin" who only give red envelopes without any chat.

TABLE II: THE BIOPSY OF THE DYNAMICS OF IMPOLITE EXCHANGES

Participant		Actions		
Speaker 1	Triggering event		Swear, insult, command, etc.	
Speaker 2	Response options	Respond	Deny opp. Position	Counter	Defensive
					Offensive
				Compromise	
			Accept opp. Position (Submit)		
		Do not respond	Linguistically withdraw from the exchange		
Speaker 2		Response—"Antecedent event" of FTA		
Speaker 1	Response options	Response	Deny opp. Position	Counter	Defensive
					Offensive
				Compromise	
			Accept opp. Position (Submit)		
		Do not respond	Linguistically withdraw from the exchange		

The elders care about the lives of young people who haven't seen each other for a long time and use chat conversation to close the distance between them. However, according to the follow-up verbal response and actual reactions, this kind of greeting did not achieve the original pragmatic purpose—young people felt offended their personal privacy and responded in the way of implicit offense or direct defense, which also made the elders feel that it was against the traditional Chinese etiquette of order and respect for the elderly.

III. METHODOLOGY AND THEORETICAL FRAMEWORK

A. Framework

In the actual situation, it's found that the intention of the questioner has two obvious tendencies: kindness and malice, which affect the response of hears. But this emotion is an interval range, close to "continuous spectrum". The frame classifies Speak 2's response into non-aggressive speech and aggressive speech. The former refers to words that are not intended to threaten the identity, face or status of the hearer, and are non-offensive [10]. Therefore, in general, it will not cause the listener's negative response, but due to different knowledge background and contextual cognition, the two participants of the conversation will have different interpretations of words, which may contort the original speaker's unintentional words and bring about the listener's discomfort. When the hear identifies it as a verbal offence, he may make defensive response and other measures to protect own face. The latter cannot be confused with the commonly recognized" conflict". It can be seen as the process of interpretation, argumentation or rational communication and negotiation, with five moves.

This study combs this conversation structure: always the event is triggered by the elderly relatives and answered by the youngster. According to Speaker 1's attitude, the Speaker

2 would decide the strategy: whether do the FTA. S2 could keep silence, escape from the spot to show his unwilling, or comply with the question to avoid possible impoliteness. But it is interesting that someone choose to balderdash the private information in actual communication, without obediently tell truth which may cause sneer or preach. If S2 does the FTA, the strategies could be divided into defensive response (without redressive action) which easily bring about impoliteness and conflict, and offensive response that is more euphemistic with redressive action. So, the defensive one is more likely to be the" Antecedent event" of FTA. The response of S1 also could be distinguished as" Don't do the FTA" and" do the FTA".

As the reasons of these impolite behaviors, Shen Zhiqi and He Ziran concluded that the formation of verbal offence is due to the interaction between the speaker's speech itself and the hearer's social psychology. In the socio-cultural context of kinship communication during the CNY, the offence recognized by two sides stems from the definition of personal privacy in two generations. The youngsters regard the questioning or excessive care of such topics as an invasion of privacy, and dangerous social distance, so impoliteness is constituted. On the other hand, as for the seniors, the wedge of their uncomforting feeling is that defense and refutation are against respect for the elderly in Confucianism and Chinese ethical morality. Based on these principles, this study forms a dynamic model of kinship conversation during CNY, as Table III shown.

TABLE III: THE DYNAMIC MODEL OF KINSHIP CONVERSATION DURING CNY

Dominant Power	Modality	Actions		Strategy Performance	
1 Elderly	Trigger	Care	↕	"Continuum"	Non-conflict
		Pry			Conflict
2 Youngster	Non-response	(Presence) Silence	Don't do the FTA	Break off	
		(Non-presence) Escape/Leave			
		Accept/Comply with		Provide information	Reality
					Balderdash
	Response	Counterattack (On record)	Do the FTA	Defensive Response (Without redressive action)	
				Offensive Response (With redressive action)	
	Surrender	Evade			
		Withdraw			
1 Elderly	Ignorance, and continue	Intervention	Don't do the FTA	Quench	
	Shift	Change subjects	Compromise		
		Angry (Identity suppress) Transfer of Impoliteness Responsibility	Do the FTA	Intensify	

B. Questionnaire

To check three questions, post in the previous part, this study organizes a questionnaire (as shown in Table IV), which involves two modules: participants' personal information and specific questions related to pragmatic impoliteness in kinship conversation during CNY.

TABLE IV: DESIGN OF QUESTIONNAIRE

Personal Information	Pragmatic Impoliteness in CNY kinship conversation
1. Gender	6. Attention degree of pertinent hashtag/topic
2. Age	7. Personal experience related
3. Education level	8. Topic of conversation
4. Occupation	9. Attitude toward this conversation
5.Relationship Status	10. Reasons
	11 Euphemistic care Kinship hypothetical scenario 12 Impolite question Friends 13
	14. Factors of response selection
	15. S1 feedback

C. Analytical Software—Website Wen Juan Xing and Statistical Package for Social Sciences (SPSS)

The questionnaire of this study was powered by Wen Juan Xing (WJX, https://www.wjx.cn), a platform providing functions equivalent to Amazon Mechanical Turk.

SPSS is the abbreviation of "Statistical Package for Social Sciences", which is the earliest statistical analysis software in the world and widely used in various fields and industries, such as communication technology, industry and agriculture, educational psychology, economic management, medicine, and sports. This paper mainly uses the Crosstabs and independent sample T-score test of SPSS.

Finished the design of questionnaire, the author shared the link to subjects invited to take part in this survey. Then the data collected were analyzed in wjx and SPSS.

These points would be verified in the following part: the basic condition of subjects, as age and education level; the universality of this impoliteness phenomenon happened in kins during CNY; the factors affected the response of youngster. Otherwise, the results would be well visualized to help summarize main findings.

IV. RESULT

A. Descriptive Statistics

1) General description

This study collected 44 samples, and all 44 subjects participated in this questionnaire survey, mainly from classmates and friends of the author. So the age of them is mostly in 23–27, which is in large proportion of the whole, specifically 88.64%. That is conducive to getting a real portray of impoliteness discourse related to the generation gap, and an in-depth analysis of factors that keep functioning in the process of response selection. Besides, the proportion of male is relatively lower than that of female, so this factor

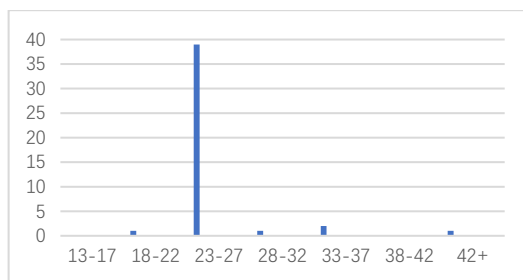of subjects' gender is not considered in this survey. (See in Fig. 1).

Fig. 1. Bar graph of subjects' age.

Otherwise, as for the education level (shown in Table V and Fig. 2), all subjects are well-educated. 95.5% of them entered college and accepted higher education which involves professional skills and great morality. 47.7% participants, almost half of the total, have gotten or are in graduate learning.

TABLE V: SUBJECTS' EDUCATION CONDITION

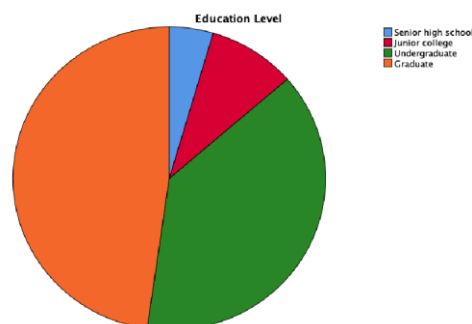|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Senior high school	2	4.5	4.5	4.5
	Junior college	4	9.1	9.1	13.6
	Undergraduate	17	38.6	38.6	52.3
	Graduate	21	47.7	47.7	100.0
Total		44	100.0	100.0	

Fig. 2. Pie chart of "education level".

As for subjects' occupation (shown in Fig. 3), 40.91% participants are student learning in school and 31.82% are staff of state organs, party and mass organizations, and public institutions. Except one unemployed and another type of job without explanation, 94.45% must frequently communicate with the mass in work and daily life. By this way, it can be inferred that almost participants know fundamental communication skills and define the concepts of politeness/impoliteness.

All above, there is a high probability that participant have great abilities to keep conversation with others and distinguish impoliteness in communication, which are essential to this study focusing on impoliteness pragmatics in kinship conversation during CNY.
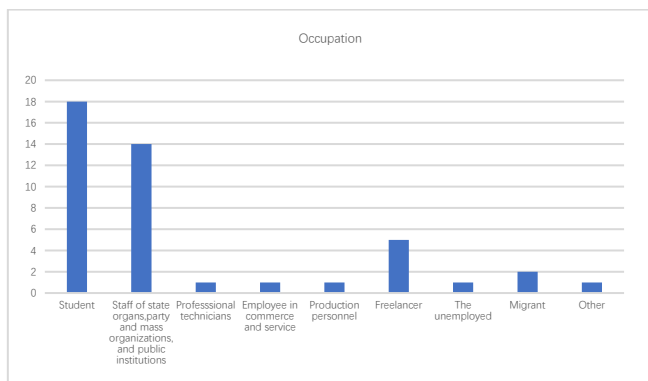
Fig. 3. Bar chart of "occupation".

2)   The university of verbal impoliteness during CNY

To verify the university of this phenomenon, this questionnaire has already designed two questions:

1. Have you ever seen discussion or hilarious video about "kingship conversation during CNY" on social platforms?

2. When visiting and greeting during CNY, do you experience relatives asking about the latest condition in chatting?
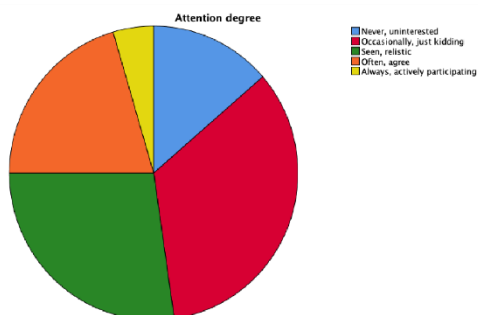

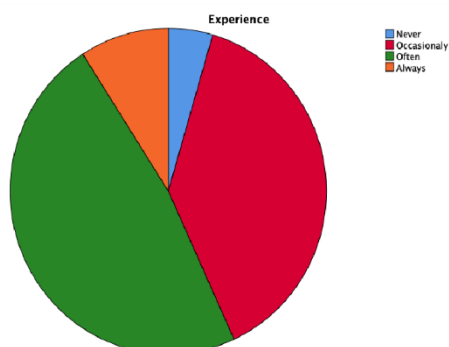Fig.4. Pie chart of "attention degree".

Fig. 5. Pie chart of "experience".

According to the date collected (Figs. 6 and 7), only 13.64% subjects have never seen related topic or video in social applications, that is, there are 86.36% youngsters met such discussion. Then 52.27% tend to admit that the kins' questioning in chatting is uncomfortable and a little noisy. 25% really agree such kins' questioning should be taken defensive way to response or fought back.

Moreover, Q7 inquired about personal experience in actual CNY chatting, and 94.45% persons ever underwent such uneasy care and inquisitive talks. Even 56.82% expressed that the frequency of this enquiry reached "often" and "always".

Therefore, questioning in kinship conversation during CNY is popular on the Internet and accompanying discussion

is widely echoed by large-scale subjects. Besides, more than 90% experienced such enquiry in their CNY's chatting and greeting, so it is truly universal phenomenon in Chinese society.

3)   Attitude towards the phenomenon

As this phenomenon is universal and warmly discussed in social application, Q9 paid attention to subjects' attitude towards their kins' questioning experience. As Fig. 6 shown, none expressed happy to discuss the private information, and the mean of statistic is only 2.89 at average, below the median, which confirms that subjects tend to dislike to such conversation.
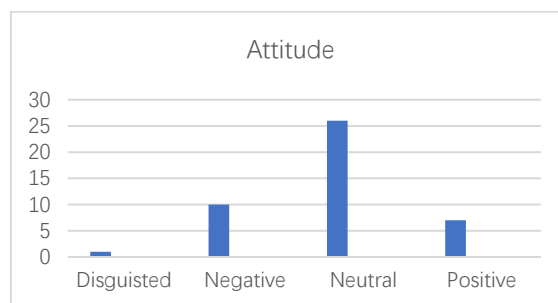

Fig. 6. Bar chart of "Attitude".

B.   Factors Affected Response

Based on the previous part, it is approved that youngsters taken part in this survey show they are unwilling to accept such chatting related to privacy with kins during CNY. And this part is going to check the main factor of the response selection.

At first, the study posted three hypothetical scenarios to verify two main factors that may make work in the early process of framework design: S1's (the elderly/kins') style of questioning and the special relationship in China.

1)   Speaker1's style of questioning

Q11 and Q12 set the similar situation for subjects: that is your kins to inquire information about your latest condition, like performance in work or school, marriage or procreation, which you are sensitive to. But in two scenarios, the kins' attitude or way of expression is totally different: Q11 is polite and seems like care, while Q12 is impolite, with a sense of malice. The study use Paired-Sample T Test in SPSS to verify whether the S1's way of expression makes work in S2's response. It is set S1's style of questioning as the variable, and kindly care with politeness (Q11) as prescore and rude enquiry with impoliteness (Q12) as postscore. The null hypothesis is defied there is no significant distinction in youngster's answer when the kins use different style of questioning to ask. The result is shown as Table VI.

It is shown in the second of Table VI that correlation = 0.502, and possibility $p = 0.001 < 0.05$, so there is a significant linear relationship in polite style and impolite style of S1's questioning. When the kins ask in distinguishing way, the youngster or answer would take significantly distinct response. Otherwise, the third chart of Table VI well shows under 95% Confidence Interval of the Difference (lower: −1.360, upper: −3.046), the possibility $p = 0.004 < 0.05$, then it is said that the null hypothesis should be refused, as there is significance distinction in polite style and impolite style of S1's questioning.

TABLE VI: PAIRED-SAMPLE T-TEST OF "S1'S STYLE OF QUESTIONING"

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Hypothetical scenario-polite kin's questioning	2.43	44	1.388	0.209
	Hypothetical scenario-impolite kin's questioning	3.25	44	2.013	0.303

Paired Samples Correlations

		Mean	Correlation	Sig.
Pair 1	Hypothetical scenario-polite kin's questioning & Hypothetical scenario-impolite kin's questioning	44	0.502	0.001

Paired Samples Test

95% Confidence Interval of the Difference

		Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	Sig (2-tailed)
Pair 1	Hypothetical scenario-polite kin's questioning—impolite kin's questioning	−0.818	1.782	0.269	−1.360	−0.276	−3.046	43	0.004

TABLE VII: PAIRED-SAMPLE T-TEST OF "S1'S IDENTITY"

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Hypothetical scenario-polite kin's questioning	2.43	44	2.013	0.303
	Hypothetical scenario-impolite kin's questioning	3.25	44	2.592	0.391

Paired Samples Correlations

		Mean	Correlation	Sig.
Pair 1	Hypothetical scenario-polite kin's questioning & Hypothetical scenario-impolite kin's questioning	44	0.340	0.024

Paired Samples Test

95% Confidence Interval of the Difference

		Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	Sig (2-tailed)
Pair 1	Hypothetical scenario-polite kin's questioning—impolite kin's questioning	−0.273	2.688	0.405	−1.090	0.545	−0.673	43	0.505

2) Identity of S1

Q12 and Q13 also set the similar situation for subjects: that is really rude or impolite way to inquire information about your latest condition, like performance in work or school, marriage or procreation, which you are sensitive to. But in two scenarios, the identity of S1 is totally different: Q12 is asked by your kinship, while Q13 is by your peers or friends. Then the Paired-Sample T-test in SPSS is used to verify whether the S1's identify makes work in S2's response. It is set the identify S1 as the variable, and kinship (Q12) as prescore and friends/peers (Q13) as postscore. The null hypothesis is defied there is no significant distinction in youngster's answer when the different S1 in friend/ kin identity ask questions. The result is as shown in Table VII.

It is shown in the second of Table VII that correlation = 0.340, and possibility $p = 0.024 < 0.05$, so there is a significant linear relationship in polite style and impolite style of S1's questioning. When questioners in different identity ask, the youngster or answer would take significantly distinct response (also verified in Table VII). Otherwise, the third of Table VII well shows under 95% Confidence Interval of the Difference (lower: −1.090, upper: −0.545), the possibility p =0.505 > 0.05, then it is said that the null hypothesis should not be refused without sufficient reason, as there is not significance distinction in polite style and impolite style of S1's questioning.

TABLE VIII: THE ANSWERS OF HYPOTHETICAL SECENARIO OF Q12.13

		Frequency	Percent	Valid Percent	Cumulative Percent
Hypothetical scenario-impolite kin's questioning					
	Happily interact	12	22.7	22.7	22.7
	Tell the real information	10	22.7	22.7	45.5
	Change topics	9	20.5	20.5	65.9
Valid	Lie to protect own face	2	4.5	4.5	70.5
	Balderdash	3	6.8	6.8	77.3
	Escape	8	18.2	18.2	95.5
	Silence	1	2.3	2.3	97.7
	Offense	1	2.3	2.3	100.0
	Defense	0	0	0	100.0
Hypothetical scenario-impolite friend's questioning					
		Frequency	Percent	Valid Percent	Cumulative Percent
	Happily interact	12	27.3	27.3	27.3
	Tell the real information	9	20.5	20.5	47.7
	Change topics	7	15.9	15.9	63.6
	Lie to protect own face	1	2.3	2.3	65.9
Valid	Balderdash	6	13.6	13.6	79.5
	Escape	2	4.5	4.5	84.1
	Silence	2	4.5	4.5	88.6
	Offense	1	2.3	2.3	90.9
	Defense	4	9.1	9.1	100.0
	Total	44	100.0	100.0	

3) Subjects' optional order of factors

Besides above three hypothetical scenarios, this study made a question for subjects to rank possible order of factors that may affect the response of impoliteness in kinship conversation during CNY. The results are as Table IX.

TABLE IX: OPTIONAL ORDER OF FACTORS

Option		1st	2nd	3rd	4th	5th	6th	all
Personality	4.95	27	7	3	1	3	0	41
Topic	3.82	6	16	10	4	0	0	36
S1's style	3.43	5	8	15	5	3	0	36
Kinship	3	6	5	5	15	3	0	34
Customs of CNY	1.77	0	1	4	7	18	0	30
Others	0.27	0	1	0	0	0	7	8

It is shown in Fig. 7 that based on the score, optional order of factors is personality, specific topics, S1's style of expression, special China's kinship, and customs of CNY.
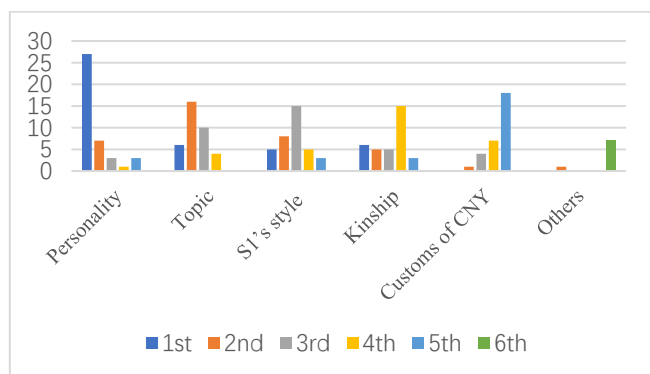

Fig. 7. Bar chart of "Optional Order of Factors".

V. CONCLUSIONS

Above all, questioning in kinship conversation during CNY is popular on the Internet and accompanying discussion is widely echoed by large-scale subjects. Besides, more than 90% experienced such enquiry in their CNY's chatting and greeting, so it is truly universal phenomenon in Chinese society. Youngster subjects tend to dislike to such conversation.

And the kins' style of questioning really affects the young answer's response selection. But when facing different identities of questioner, the selection is without significant distinction. By this way, the study originally designed factor--Chinese ethical morality of respect for seniority does not work, which means the youngster's response tend to be polite or offensive as a whole, less extremely defensive.

CONFLICT OF INTEREST

The authors declare no conflict of interest

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