



**UNIVERSITI PUTRA MALAYSIA**

***PRAGMATIC DISCOURSE ANALYSIS OF SPEAKERS' DIALOGUE IN  
KOREAN LANGUAGE AMONG UNIVERSITY STUDENTS***

**LEE JI SOO**

**FBMK 2022 12**



**PRAGMATIC DISCOURSE ANALYSIS OF SPEAKERS' DIALOGUE IN  
KOREAN LANGUAGE AMONG UNIVERSITY STUDENTS**

By

**LEE JI SOO**

**Thesis Submitted to the School of Graduate Studies, Universiti Putra  
Malaysia, in Fulfilment of the Requirements  
for the Degree of Doctor of Philosophy**

**September 2021**

All material contained within the thesis, including without limitation text, logos, icons, photographs and all other artwork, is copyright material of Universiti Putra Malaysia unless otherwise stated. Use may be made of any material contained within the thesis for non-commercial purposes from the copyright holder. Commercial use of material may only be made with the express, prior, written permission of Universiti Putra Malaysia.

Copyright © Universiti Putra Malaysia



## DEDICATION

This thesis is dedicated to my beloved family; especially to my beloved father, who is fighting cancer, to my daughter, who has been waiting for her mother to play with her for a long time, and to my husband, who supported me to complete my dissertation.

May God bless you always.



Abstract of thesis presented to the Senate of Universiti Putra Malaysia in  
fulfilment of the requirement for the degree of Doctor of Philosophy

**PRAGMATIC DISCOURSE ANALYSIS OF SPEAKERS' DIALOGUE IN  
KOREAN LANGUAGE AMONG UNIVERSITY STUDENTS**

By

**LEE JI SOO**

**September 2021**

**Chairman : Professor Normaliza binti Abd Rahim, PhD**  
**Faculty : Modern Languages and Communication**

The purpose of this dissertation is to identify the speakers' (or writers') intended implicit meaning in dialogue, in the form of student-generated written texts to emulate oral discourse which is in two dimensions: pragmalinguistics and sociopragmatics, which Malaysian Korean learners should consider in context to reduce the gap between 'what is said' and 'what is communicated' in a discourse situation. Thus, the first objective was to identify the speakers' implicit meaning through presupposition, implicature, and deixis. The second objective was to discuss the function of cultural schemata and differences in values to enable the interpretation of the speakers' intended implicit meaning of sentences. The third objective was to analyze the implicit meaning of politeness in Korean dialogue to discern the meaning of politeness or impoliteness expressed by the speakers' intention in the context. 100 dialogue samples from 50 university students at Universiti Putra Malaysia were collected and analyzed using Yule's (1996) pragmatics model and Hur's (2012) model for Korean politeness. Findings revealed that there are many linguistic forms, cultural factors, and social variables that are involved in the contextual meaning of the speakers' utterances which affect pragmatic failure among Malaysian Korean learners. Based on these findings, it can be concluded that pragmatic discourse analysis is an efficient method to analyze Korean discourse for narrowing the gap between 'what is said' and 'what is communicated' in order to prevent pragmatic failures for successful communication among students at Universiti Putra Malaysia.

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia  
sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

**WACANA PRAGMATIK DIALOG BAHASA KOREA DALAM KALANGAN  
PELAJAR UNIVERSITI**

Oleh

**LEE JI SOO**

**September 2021**

**Pengerusi : Profesor Normaliza binti Abd Rahim, PhD**  
**Fakulti : Bahasa Moden dan Komunikasi**

Disertasi ini adalah untuk mengenal pasti makna tersirat yang dimaksudkan oleh penutur (atau penulis) dalam dialog, teks bertulis yang dihasilkan oleh pelajar melalui wacana lisan yang terkandung dalam dua dimensi iaitu pragmalinguistik dan sosiopragmatik, yang merupakan wacana bahasa Korea dalam kalangan pelajar Malaysia. Pelajar harus mempertimbangkan dalam konteks untuk mengurangkan jurang antara 'apa yang dikatakan' dan 'apa yang dikomunikasikan' dalam situasi wacana. Oleh itu, objektif pertama adalah untuk mengenal pasti makna tersirat penutur melalui praandaian, implikatur, dan deiksis. Objektif kedua adalah untuk membincangkan fungsi skemata budaya dan perbezaan nilai bagi membolehkan tafsiran maksud tersirat ayat yang dimaksudkan oleh penutur. Objektif ketiga adalah untuk menganalisis makna tersirat kesantunan dalam dialog Korea untuk membezakan makna kesantunan atau ketidaksopanan yang dinyatakan oleh niat penutur dalam konteks yang disarankan. 100 sampel dialog daripada 50 pelajar universiti di Universiti Putra Malaysia telah dikumpul dan dianalisis menggunakan model pragmatik Yule (1996) dan model Hur (2012) untuk menganalisis kesantunan bahasa Korea. Dapatan kajian menunjukkan bahawa terdapat sejumlah besar bentuk linguistik, faktor budaya, dan pembolehubah sosial yang terlibat dalam makna kontekstual ujaran penutur yang mempengaruhi kegagalan pragmatik dalam kalangan pelajar bahasa Korea di Malaysia. Berdasarkan dapatan ini, dapat disimpulkan bahawa analisis wacana pragmatik adalah kaedah yang tepat untuk menganalisis wacana bahasa Korea bagi mengecilkan jurang antara 'apa yang dikatakan' dan 'apa yang dikomunikasikan' bagi mengelakkan kegagalan pragmatik untuk komunikasi dalam kalangan pelajar di Universiti Putra Malaysia.

## ACKNOWLEDGEMENTS

First of all, I would like to give all the glory to God.

My most sincere gratitude and appreciation go to my dear supervisor Professor Dr. Normaliza Binti Abd Rahim, who supported me to complete my dissertation. She is the one who always raised me whenever I fell and wanted to give up on the long journey of my doctoral thesis. It would have been difficult for me to accomplish this far without her. I also thank my wonderful committee members, Dr. Hazlina Abdul Halim and Dr. Zalina Mohd Kasim, for their patience and advice that have helped me in this research.

Thank you to my internal examiners Dr. Wan Muhammad Bin Wan Sulong and Dr. Ilyana Binti Jalaluddin, for their guidance after VIVA and encouragement for this research.

My special thanks to my external examiner, Dr. William O'Grady. Your good feedback and compliment helped strengthen my thesis and made for an enjoyable journey.

I wish to extend my heartfelt thanks to my dear sister, Ms. Ji Hyun Lee, who has motivated and encouraged me from the beginning without fail. Your kind words uplift my spirits.

To conclude, I cannot forget to thank my family and friends for all the unconditional support in this very intense academic journey. THANK YOU!

This thesis was submitted to the Senate of Universiti Putra Malaysia and has been accepted as fulfilment of the requirement for the degree of Doctor of Philosophy. The members of the Supervisory Committee were as follows:

**Normaliza binti Abd Rahim, PhD**

Professor  
Faculty of Modern Languages and Communication  
Universiti Putra Malaysia  
(Chairman)

**Hazlina binti Abdul Halim, PhD**

Associate Professor  
Faculty of Modern Languages and Communication  
Universiti Putra Malaysia  
(Member)

**Zalina binti Mohd Kasim, PhD**

Associate Professor  
Faculty of Modern Languages and Communication  
Universiti Putra Malaysia  
(Member)

**ZALILAH MOHD SHARIFF, PhD**

Professor and Dean  
School of Graduate Studies  
Universiti Putra Malaysia

Date: 14 April 2022



## Declaration by graduate student

I hereby confirm that:

- this thesis is my original work;
- quotations, illustrations and citations have been duly referenced;
- this thesis has not been submitted previously or concurrently for any other degree at any other institutions;
- intellectual property from the thesis and copyright of thesis are fully-owned by Universiti Putra Malaysia, as according to the Universiti Putra Malaysia (Research) Rules 2012;
- written permission must be obtained from supervisor and the office of Deputy Vice-Chancellor (Research and Innovation) before thesis is published (in the form of written, printed or in electronic form) including books, journals, modules, proceedings, popular writings, seminar papers, manuscripts, posters, reports, lecture notes, learning modules or any other materials as stated in the Universiti Putra Malaysia (Research) Rules 2012;
- there is no plagiarism or data falsification/fabrication in the thesis, and scholarly integrity is upheld as according to the Universiti Putra Malaysia (Graduate Studies) Rules 2003 (Revision 2012-2013) and the Universiti Putra Malaysia (Research) Rules 2012. The thesis has undergone plagiarism detection software.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Name and Matric No.: Lee Ji Soo,

## Declaration by Members of Supervisory Committee

This is to confirm that:

- the research and the writing of this thesis were done under our supervision;
- supervisory responsibilities as stated in the Universiti Putra Malaysia (Graduate Studies) Rules 2003 (Revision 2015-2016) are adhered to.

Signature: \_\_\_\_\_  
Name of Chairman  
of Supervisory  
Committee: Professor  
Dr. Normaliza binti Abd Rahim

Signature: \_\_\_\_\_  
Name of Member of  
Supervisory  
Committee: Assoc. Prof.  
Dr. Hazlina binti Abdul Halim

Signature: \_\_\_\_\_  
Name of Member of  
Supervisory  
Committee: Assoc. Prof.  
Dr. Zalina binti Mohd Kasim

## TABLE OF CONTENTS

	<b>Page</b>
<b>ABSTRACT</b>	i
<b>ABSTRAK</b>	ii
<b>ACKNOWLEDGEMENTS</b>	iii
<b>APPROVAL</b>	iv
<b>DECLARATION</b>	vi
<b>LIST OF TABLES</b>	xi
<b>LIST OF ABBREVIATIONS</b>	xiv
<b>CHAPTER</b>	
<b>1 INTRODUCTION</b>	
1.1 Introduction	1
1.2 Background of the Study	2
1.3 Problem Statement	7
1.4 Objective of the Study	9
1.5 Research Questions	9
1.6 Significance of the Study	10
1.7 Limitation of the Study	10
1.8 Definition of Terms	11
1.9 Conclusion	13
<b>2 LITERATURE REVIEW</b>	
2.1 Introduction	14
2.2 Definition of Pragmatics and its important issues: the speaker's utterance and situative context meaning	14
2.3 The scope and range of Pragmatics and Pragmatic Discourse Analysis	18
2.4 Pragmalinguistic Discourse Analysis	20
2.4.1 Presupposition	22
2.4.2 Implicature	24
2.4.3 Deixis and distance	25
2.5 Sociopragmatic Discourse Analysis	28
2.5.1 Cultural schemata and Cross- Cultural Pragmatic failure	29
2.5.2 Culture and Politeness studies in Cross-Cultural communication	33
2.5.2.1 Korean Politeness study	36
2.5.2.2 Korean Politeness in the linguistic aspects	36
2.5.2.3 Politeness in the sociopragmatic aspect with variables	39
2.6 Conclusion	42

<b>3</b>	<b>METHODOLOGY</b>	
3.1	Introduction	43
3.2	Research Design	43
3.3	Sample and Population	44
3.4	Research Instruments	44
3.5	Theoretical Framework	45
3.6	Conceptual Framework	47
3.7	Data Collection Procedure	48
3.8	Data Analysis	49
3.9	Validity and Reliability of the Data	53
3.10	Conclusion	53
<b>4</b>	<b>RESULTS AND DISCUSSION</b>	
4.1	Introduction	55
4.2	Diversity of language hidden meaning in context and its main issues	56
4.2.1	Presupposition	56
4.2.1.1	Factive presupposition	56
4.2.1.2	Non-factive presupposition	65
4.2.2	Implicature	67
4.2.2.1	Non-context dependent implicature	68
4.2.2.2	Context-dependent implicature	74
4.2.3	Deixis and distance	76
4.2.3.1	Spatial deixis	77
4.2.3.2	Temporal deixis	79
4.2.4	Summary of findings	81
4.3	Function of cultural schemata and difference in values	83
4.3.1	Greeting culture in Korea	83
4.3.2	Address terms in Korean culture	89
4.3.3	Religious culture and knowledge of ethics	93
4.3.4	Idiomatic expressions of Korean	100
4.3.5	Summary of findings	104
4.4	Linguistic expressions and Factors involved in the systems of Korean politeness	105
4.4.1	Expressions of politeness interpreted in context	106
4.4.2	Expressions of Impoliteness interpreted in context	116
4.4.3	Summary of findings	126
4.5	Conclusion	127
<b>5</b>	<b>CONCLUSION</b>	
5.1	Introduction	128
5.2	Summary of Findings	128
5.3	Implication	130
5.4	Novelty	131

5.5	Recommendation	132
5.6	Closure	132

<b>REFERENCES</b>	134
<b>APPENDICES</b>	146
<b>BIODATA OF STUDENT</b>	148
<b>LIST OF PUBLICATIONS</b>	149



## LIST OF TABLES

Table		Page
3.1	Potential presuppositions (Yule, 1996, p.30)	49
4.1	Existential Presupposition Caused by Pronoun or Definite Nouns 1	56
4.2	Existential Presupposition Caused by Pronouns or Definite Nouns 2	57
4.3	Existential Presupposition Caused by Pronouns or Definite Nouns 3	59
4.4	Factive Presupposition by Verbs	60
4.5	Factive Presupposition by Adjectives	61
4.6	Existential Presupposition Caused by Verbs ('stop', 'start', 'continue', 'finish')	62
4.7	Existential Presupposition Caused by Sentence Structure with Wh-Questions	63
4.8	Non-factive Presupposition	65
4.9	Generalized Conversational Implicature	69
4.10	Scalar Implicature 1	71
4.11	Scalar Implicature 2	72
4.12	Scalar Implicature 3	73
4.13	Particularized Conversational Implicature	74
4.14	Spatial Deixis 1	77
4.15	Spatial Deixis 2	78
4.16	Temporal Deixis 1	79
4.17	Temporal Deixis 2	80
4.18	Greeting 1	83
4.19	Greeting 2	85

4.20	Farewell 1	87
4.21	Farewell 2	88
4.22	Address Terms 1	90
4.23	Address Terms 2	90
4.24	Address Terms 3	91
4.25	Islam in Malaysia	93
4.26	Korean Shamanism	95
4.27	Chinese Shamanism	96
4.28	Same Color Different Cultural Symbolism	97
4.29	The Differences in Cultural Values about the Color Red	98
4.30	Idioms Related to Eating Behavior 1	101
4.31	Idioms Related to Eating Behavior 2	101
4.32	Idioms Related to the Body 1	102
4.33	Idioms Related to the Body 2	103
4.34	Between Very Close Friends, <i>haeche</i>	106
4.35	After Class, Between Very Close Friends, <i>Haeche</i>	107
4.36	In a Korean Restaurant, Schoolmates, <i>haeyoche</i>	109
4.37	At a Dormitory, Roommates, <i>haeyoche</i>	110
4.38	In a University Club, First Meeting, the Same Age, <i>hapsyoche</i>	112
4.39	On a University Campus, First Meeting, Both <i>haeyoche</i> and <i>hapsyoche</i>	113
4.40	Between a Doctor and a Patient, Both <i>hapsyoche</i> and <i>haeche</i>	114
4.41	Between Very Close Friends, at the Dormitory, <i>haeche</i>	116

4.42	At the College Library, Between Very Close Friends, <i>haeyoche</i>	118
4.43	At a Café, Between College Alumni, <i>heyoche</i>	120
4.44	At a Restaurant, with College Friends and a Waiter	121
4.45	In the Hospital, Between the Doctor and Patient	123
4.46	At a Restaurant, Between a Teacher and a Student	124





## LIST OF ABBREVIATIONS

UPM	Universiti Putra Malaysia
KFL	Korean as a Foreign Language
UiTM	Universiti Teknologi Malaysia
UKM	Universiti Kebangsaan Malaysia
UM	Universiti Malaya
UPM	Universiti Putra Malaysia
USM	Universiti Sains Malaysia
UTAR	Universiti Tunku Abdul Rahman

## CHAPTER 1

### INTRODUCTION

#### 1.1 Introduction

Human effort to understand 'what language is' and 'what language does' has been constant, ever since language has been studied in the field called 'Linguistics', from ancient Greece to modern times. It is because language is not just a tool for communication but also a tool for expressing one's thoughts. As noted by the German linguist scholar Humboldt, who recognized language as a process of mental activity that is constantly working in relation to human thoughts (Lee, 2013), human beings think through language, create themselves through language, and recognize the world through language by communicating with others.

The question, however, is whether communication with another person is always formed as one intended in using language. People often experience cases in which the other person reacts or misunderstands against the speaker's intention, which leads to pragmatic failure in discourse. This is mainly because the sentences that the speaker uttered or the writer wrote do not fully embody the speaker's or the writer's intended meaning and cause ambiguity, which is called 'linguistic underdetermination' in pragmatics (Grice, 1975; Levinson, 1983; Huang, 2009). At the same time, people do not express all of their thoughts and all of the context behind the idea in conversation at the time it occurs. In many cases, the interpretation of the speaker's utterance or the writer's text depends on how well the listener or the reader infers and interprets the situational context. As a result, it is possible to cause a significant gap between 'what is said' and 'what is communicated', and eventually the direction of conversation may lead to miscommunication or communication breakdown among interlocutors, contrary to the speaker's or the writer's intention. Furthermore, this becomes more difficult for non-native speakers who have less knowledge shared with native speakers, and they would thus encounter difficulties in communication with speakers who have different values and cultural backgrounds. Therefore, to narrow the gap between 'what is said' and 'what is communicated' in the discourse situation, this dissertation analyzes what linguistic forms and what cultural as well as social variables are involved in the interpretation of the discourse context through dialogue. Through this, this study will identify whether there is a difference in contextual meaning formed in the discourse situation with the speaker's utterance itself without considering the context. Although there are certain limits to selecting dialogue as the data source in light of the difficulty of collecting recorded data, this method offered a unique perspective into the language acquisition process among this unique group of learners. This dialogue is meaningful as 'emulated utterances' produced by Malaysian Korean learners, and it will be beneficial to university-level learners who acquire Korean elsewhere in that they can refer to many examples of pragmatic failure for their daily use. To that end, all of the data collected come from pre-intermediate Korean as a

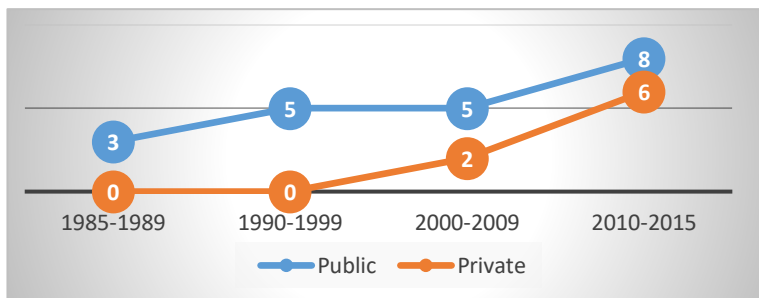
Foreign Language (KFL) learners of the Universiti Putra Malaysia who constructed situational dialogues in written form before performing them orally in class.

## 1.2 Background of the Study

An influx of Korean culture via mass media into Malaysia has motivated a considerable number of young Malaysian to choose Korean as their foreign language. With the booming popularity of so-called K-pop and Korean dramas throughout the world and the resulting Korean Wave (*Hallyu*), the Korean language has been introduced to most East Asian countries and to others around the globe, notably, Malaysia, Thailand, Vietnam, Indonesia, the Philippines, Singapore, China, Japan, Russia, the United States, and the United Kingdom. The term Korean Wave, *Hallyu* (韓流) indicates the Korean cultural art boom in East-Asian countries since 1990. Initially, K-Pop, dramas, movies, fashion, travel, food, etc., fascinated teenagers mainly in China and spread out to the rest of Asia, Europe, and the United States of America.

While being influenced by the success of the Korean entertainment industry, learning the Korean language has become a favorite choice among Malaysian undergraduates for many years, leading them to enroll in Korean proficiency courses at their universities. A study by Normaliza Abd Rahim et al. (2013) notes that the Korean cultural wave has influenced the Malaysian youth community, and this shows that the culture has sparked their interest in learning about Korea in general. Cohen (2012) noted as a keynote speaker at the conference of the International Association for Korean Language Education as follows: “In particular the link between language and culture has gained increasing appeal internationally and has enjoyed attention in the field of language education” (p. 3). The traditional style of learning the Korean language based only on conventional books and classroom activities is now rapidly changing due to the impact of mass media, especially regarding the Korean entertainment industry. In other words, it is a critical challenge for the Korean as a Foreign Language (KFL) community to adapt the textualization of culture contents into KFL textbooks to make them attractive. All things considered, reconsideration of the concepts and the paradigm in KFL learning is also needed at the same time.

Korean language education at Malaysian universities began in 1983. According to Rou et al. (2015, pp. 82-92) three universities, namely Universiti Malaya (UM), Universiti Kebangsaan Malaysia (UKM), and Universiti Teknologi MARA (UiTM), were chosen to open Korean language classes in Malaysia for the first thirty-seven government scholarship students in the engineering departments to learn the language for nine months under a government plan in 1984. The total number of students who have studied in Korea with Malaysian national scholarships has reached 1,400 over the past 30 years, and the exchange of students has proven to be beneficial to both countries.



**Figure 1: Number of Korean language courses opened in public and private universities in Malaysia between 1985 to 2015** (Provided by the Korean Embassy in Malaysia)

This graph shows the increasing numbers of national and private universities in Malaysia that have opened Korean language classes from 1985 to 2015. The five major public universities, i.e., UM, UPM, UKM, USM, UiTM, have been offering Korean language classes since 1985, one after the other. Different from in Thailand, Vietnam, Indonesia, and the Philippines, there has not been a dynamic boom in Korean language education in Malaysia, but rather there has been steady growth. It is noteworthy that especially around 2005, a growing number of private universities, such as Taylor's College, Segi College, UTAR, the University of Nottingham, HELP College, and Multimedia University as well, have scrambled to open Korean language courses as one of the electives (either for 2 or 3 credits) taught by their own faculty or in independent language centers due to students' demands motivated by the Korean Wave during the last 15 years. Yet, there is no Korean language department in the universities in Malaysia but only one Koreanology unit as part of Asian Studies at Universiti Malaya. Lee (2016) asserts that despite the long exchange between the two countries and the rising popularity of Korean in Malaysia, the lack of quantity and quality of faculty for the Korean language has hindered establishing a department of Korean Language in universities in Malaysia. The prerequisite for opening a new department at national universities in Malaysia is to have eight instructors in the faculty, more than four of which must have doctorate degrees in related fields; however, there are only one or two full-time instructors and some part-time instructors of Korean in most of the universities in Malaysia except for the Department of Koreanology in Universiti Malaya. Rou et al. (2015) believe that "the question of maintenance or abolition of the Korean language education in Malaysia is directly related to the availability of instructors" (p. 85). At the same time, it is also important to note that the Malaysian Ministry of Education officially adopted Korean as a foreign language in October 2014, and as of 2017, ten middle and high schools in Malaysia are conducting Korean language classes. Sri Putri Science Middle School in Putrajaya was the first school to open Korean courses; sixty-nine students are learning Korean as a foreign language there from Korean teachers at present. The students have various motivations to learn Korean, including to enjoy K-pop lyrics better and to get hired by Korean companies.

Despite the quantitative growth of Korean classes in Malaysia, far too little attention has been given to Malaysian university students who learn Korean as their foreign language. Although Korean language education in Malaysia has been established for nearly forty years, since 1982, few studies have been carried out on Korean as a foreign language among Malaysian KFL learners. There are only eighteen theses and twelve journal articles related to 'Korean language and culture' that can be found in 'Research Information Sharing Service (RISS)' among seven hundred and seventy-six domestic master's theses and doctoral dissertations published from 1971 to 2020, searched under the keyword 'Malaysia'. RISS is an integrated search site for academic papers, books, research reports, and public lectures. Most of the other journal articles and theses are mainly related to religious studies, international relations studies, and economic studies of Malaysia. Kim (2013), a Korean researcher of the Malaysian region notes, "The research between Korea and Malaysia mainly focuses on politics and economy such as the economic crisis in Asia in 1990, growing interest in Islamic finance, and the spread of Korean Wave" (p. 107).

When observing the status to date, one could indeed lament the fact that there are few research studies related to the Korean language and culture in Malaysia, as well as on learning strategies for Malaysian learners of Korean, despite the growing number of KFL learners in the country. Malaysian students' endeavor to learn Korean can be impeded by factors such as limited class offerings at universities, textbook-oriented KFL education limited to language forms, and the lack of speaking practice time; it is most telling, however, that there is an absolute lack of research studies on Malaysian Korean learners, especially regarding university students. Considering that Malaysian Korean learners' goal of learning Korean is to improve their communication skills, the direction of Malaysian Korean learners in Malaysia has to be focus on 'the use of language' rather than 'linguistic form' in syntax. However, learners tend to be more interested in grammatical errors, but communication obstacles are greater when using language that is not appropriate for the context or off the topic than regarding grammar errors themselves. Thus, Korean learners have to develop their pragmatic competence by practicing and applying pragmatic discourse analysis to the discourse.

The reason why the researcher adopts the pragmatic discourse analysis is based on the following background of study. First, the researcher felt the need to study whether there were any 'internal elements of language' that easily enable the listener to grasp the speaker's utterance meaning and identify the speaker's intention to speak reflected in the situative context for Malaysian beginner or intermediate Korean learners for narrowing the gap between 'what is said' and 'what is communicated' in the context. The internal element of language is an element that considers three aspects of language: form, content, and use (Kim, 2020). However, this study focuses entirely on the pragmatic discourse analysis point of view, not on syntactic or semantic areas, but on how such internal elements were used in the discourse context to determine the speaker's

utterance meaning in the situative contexts. According to Yule (1996), the speaker's utterance meaning becomes clear only when the speaker's meaning of presupposition, the meaning of implicature, and meaning of deixis are well interpreted within the context at the time of utterance, and some linguistic forms such as noun, verb, phrase, and sentence structure, etc., which help the listener to recognize the speaker's intention of utterance in the context easily, and how they are involved in the contextual meaning of the discourse. Communication is bound to lead to fewer failures when understanding and interpreting the other person's words better. Therefore, as a way to understand the speaker's utterance without pragmatic failure, the researcher adopts Yule's (1996) pragmatic theory to examine linguistic factors which enable one to find the implicit meaning of the speaker's utterance hidden below the surface of the sentence. However, since it is very difficult to obtain satisfactory recording data from the students of the beginner level students due to their lack of language skills to produce spoken discourse on the spot, this dissertation uses the dialogue data prepared by students in advance as homework instead of instant recording. Thus, the use of the word 'utterance' for dialogue might not seem entirely suitable. However, as the tasks required the students to generate written texts of 'emulated' oral dialogues which later were also practiced orally. The researcher would like to borrow the term of 'speaker's utterance' to characterize these snippets of communication produced by learners of Korean, even when in writing.

In short, Chapter 4-2 'Diversity of language hidden meaning in the context and its main issues' examines the linguistic form in the sentence for finding out contextual meaning that cannot be found at the surface; rather, the meaning is unveiled when considering the context by pragmalinguistic discourse analysis for narrowing the gap between 'what is said' and 'what is communicated' in the context. Through this analysis, students will learn that language meaning is not only from the explicit sentence meaning but also implicit meaning hidden behind the sentences that are intended by the speaker.

Second, we may often encounter cases in conversations with non-native speakers, whereby it is not completely clear what was communicated; one thought he/she had a successful conversation, but the other person sometimes shows discomfort contrary to one's expectation; the counterpart speaks nicely with a smile, but one feels unpleasant, as if one's face was threatened. The researcher considers the main cause of this phenomenon as a pragmatic failure resulting from verbal expressions or language strategies formed from disparities in different cultures and values.

One of the main reasons that cause the gap between 'what is said' and 'what is communicated' when talking between two speakers with different cultures, is the 'culture' reflected in the speaker's language. No matter how much the listener properly interprets the meanings of the speaker's utterance through presupposition, implicature and deixis, many difficulties still arise in conversation

if the interlocutor does not understand the society or culture to which the other party belongs. There are social norms or cultural values that do not have to be explained among speakers in the same culture, but these become a very big obstacle between speakers from two different cultures with no background knowledge shared. The probability of pragmatic failure increases when less knowledge is shared among interlocutors and when the greater the difference is in their cultural values. Thomas (1983) defined “the term ‘the pragmatic failure’ as the inability to understand ‘what is meant by what is said’” (1983, p. 91), while sociopragmatic failure refers to a mistake in discourse caused by a lack of knowledge of the social norms and cultural values of the target language such as “size of imposition,” “tabus,” “cross-culturally different assessments of relative power or social distance,” “cross-culturally different pragmatic ground rules,” and “cross-culturally different assessment of the relative importance of pragmatic principles” (pp.104-108).

Based on this, the need arose to study whether there were culturally related verbal expressions that must be known when talking with a native speaker for Malaysian Korean learners to narrow the gap between ‘what is said’ and ‘what is communicated’. To this end, the researcher adopted Yule’s (1996) theory of ‘cultural schema’ to determine the importance of building up background knowledge in communication among the speakers from different backgrounds and how the lack of knowledge of the other person’s culture causes pragmatic failure in the situative context. Thus, in Chapter 4-3 ‘Function of cultural schemata and difference in values’, common daily expressions, i.e., greetings, titles, food-related, religious and idiomatic expressions are examined for the use of beginner-level Malaysian students. Since the area of cultural language is vast, this dissertation limits itself to linguistic expressions frequently used in everyday life for both beginner- and intermediate-level Korean learners.

Finally, another important factor related to the pragmatic failure among speakers from a different culture is ‘politeness’, which is studied actively in cross-cultural pragmatics. This is because the values of politeness are different in each language culture, and the methods and strategies of expressing politeness are different. Thus, politeness becomes a factor that causes a significant gap between ‘what is said’ and ‘what is communicated’ in communication between speakers from different cultural backgrounds.

According to Brown and Levinson (1987), politeness acts as a universal principle applicable to language cultures around the world. However, considering each culture has different values, definitions, and strategies for politeness, it is questionable whether the study of politeness can be in the same way. For example, even if a Malaysian Korean learner expresses it as politely as possible, a Korean native speaker can take it impolitely, and even if a Korean native speaker expressed it positively for the other person, the Malaysian speaker can take it in an unpleasant way. The problem is that these pragmatic failures occur without realizing it. These pragmatic failures, which express politeness in their

respective ways but produce different results, are an important factor in causing a significant gap between 'what is said' and 'what is communicated' in the situative context. According to Hur (2012), polite expression is classified into polite, impolite, and non-polite. The speaker's intention, whether the speaker intends to express politeness or impoliteness, appears in the discourse through "all linguistic devices" (p. 75) used by the speaker. However, Hur (2012) noted that not only pragmalinguistic elements but also sociopragmatic social variables such as power, distance, and situation must be considered to know whether the conversation between two is formed politely or impolitely. Thus, Chapter 4-4, 'Linguistic expression and social variables involved in the systems of Korean politeness', studies the linguistic expressions and social variables in the discourse situation, such as distance according to intimacy between the speaker and the listener, power according to social status, and the environment, according to public and private areas.

By cultivating these pragmatic analysis skills, it is hoped that Malaysia Korean learners can prevent situations in which they answer incorrectly or misunderstand each other, that is, experience pragmatic failures, with the goal of enabling Malaysian university-level learners to better adapt to the discourse situation.

### **1.3 Problem statement**

The problem to be addressed through this dissertation is that there is a significant gap between 'what is said' and 'what is communicated' among interlocutors in discourse situations. Yule (1996) emphasizes that communication becomes problematic when the listeners fail to interpret "people's intended meaning, their assumptions, and their purpose or goal, and the kinds of actions (for example, requests) that they are performing when they speak" (Yule, 1996, p. 4). This aspect becomes more problematic among foreign language learners who lack shared background knowledge, including social norms, culture, and values of the target language. Thus, the researcher argues that there are three key things that a non-native Korean speaker must consider to make communication with a Korean native speaker more successful, as covered in this study: linguistic properties inherent in the speaker's utterance; cultural differences which are reflected in language; and the different ways of expressing politeness between cultures, for narrowing the gap between 'what is said' and 'what is communicated' in the context. However, few studies have researched what Malaysian Korean learners should consider overall in the actual discourse situation when forming a conversation with a native Korean speaker.

Previous discourse studies for communication have mainly found the answer in terms of the structure of discourse rather than the use of language. Na (2020) highlights 'the form' – such as coherence, cohesion, knowledge structure – rather than the content of the utterance or text in communication for both spoken and



written language and stresses that no matter how good the content is, one cannot properly convey one's thoughts without a coherently organized structure of discourse. Jeong, Lim, and Hyun (2019) focused on pragmatic information in Korean grammar to reduce the pragmatic failure in discourse situation. In addition, studies on the discourse level of specific grammatical expressions such as "dwaeseyo" (Lu, 2020) or "-ketun(yo)" (Han, 2017) are interpreted differently in context. These are all examined to determine the best way forward, i.e., to build upon or to offer an alternative approach. Indeed, it is questionable whether the studies of these discourse grammar or fragmental or limited linguistic expressions are sufficient to find the speaker's implied meaning – which varies in the situative contexts – to prevent pragmatic failure. Few studies have been conducted in the area of Korean discourse focusing on the speaker's implied meaning in the context in terms of such features as presupposition, implicature, and deixis for narrowing the gap between 'what is said' and 'what is communicated'.

Cultural studies remain a popular topic in the area of foreign language learning. However, it is worth considering how cultural studies manifests itself in Korean language learning. This is because there have been few studies on culture in terms of pragmatics although the cultural aspects reflected in the language represent one of the main factors that causes pragmatic failure. Until now, previous studies focused on culture with topics such as food culture, residence, environment, society, art, etc., based on Korean textbooks, mainly focusing on building knowledge of culture itself apart from language (Dewi, 2021), or research on cultural conflicts and social conflicts of married immigrants who immigrated to Korea and Korean culture education plans for them (Kim and Kang, 2019). Lee (2019) emphasizes the importance of Korean cultural education in Korean language learning for foreigners and promotes the need to seek ways to strengthen Korean teachers' cultural teaching skills or develop various cultural teaching models suitable for various learner types and learning purposes. However, there is little research on how Korean culture and values are realized in verbal expressions in everyday conversations, and what pragmatic failures occur due to the implied meaning of culture reflected in language expressions for narrowing the gap between 'what is said' and 'what is communicated' in Korean discourse.

Finally, one of the important factors that causes pragmatic failure when communicating between non-native Korean speakers and native Korean speakers is the expression of 'politeness'. Recently, cross-cultural pragmatic studies on politeness and impoliteness are being conducted relatively actively. However, in most cases, they focus on one speech act, such as refusal, request, praise, or apology among speakers from different cultural backgrounds, or strategies to prevent pragmatic failures. Kim, Myat, and Cho (2020) studied the Korean speech act of request and pragmatic failure for Myanmar Korean learners, Liu and Jean (2019) studied the pragmatic problem that appeared in the refusal speech act of Chinese learners, and Lee, Huang, and Roh (2016) studied the apology speech act of Thai Korean learners. However, situations of

daily conversation are not always related to one Korean speech act mentioned above, and there are many other social factors involved in verbal expressions and contexts. At the same time, few studies suggest a holistic view of what Korean learners should analyze regarding Korean politeness in discourse situations.

Therefore, this dissertation attempts to fill in some of the gaps in terms of these three questions, notably, in the area of Korean discourse.

#### **1.4 Objectives of the Study**

1. To identify the linguistics properties in the Korean dialogue among UPM students for narrowing the gap between 'what is said' and 'what is communicated' in the context.
2. To discuss the function of cultural schemata and difference in values reflected in discourse in the Korean dialogue among UPM students for narrowing the gap between 'what is said' and 'what is communicated' in the context.
3. To analyze the systems of Korean politeness in the Korean dialogue among UPM students for narrowing the gap between 'what is said' and 'what is communicated' in the context.

#### **1.5 Research Questions**

1. What are the linguistics properties that can be identified in the Korean dialogue among UPM students for narrowing the gap between 'what is said' and 'what is communicated' in the context?
2. What are the functions of cultural schemata and difference in values reflected in discourse that can be discussed in the Korean dialogue among UPM students for narrowing the gap between 'what is said' and 'what is communicated' in the context?
3. What are the systems of Korean politeness in discourse that can analyzed in the Korean dialogue among UPM students for narrowing the gap between 'what is said' and 'what is communicated' in the context?

## **1.6 Significance of the Study**

Through the finding of the study, first, Malaysian Korean learners can be aware of the fact that implicit and explicit meanings exist in the speaker's utterance, and pragmatic failures can be reduced by considering the implicit contextual meaning related to the speaker's utterance in addition to the interpretation of the explicit meaning in the sentence. The pragmalinguistic discourse analysis is of great significance as an analysis method that explicitly reveals the intention of the speaker's utterance hidden in a sentence. It will help to avoid misunderstanding or misinterpretation of what the speaker wants to say especially for beginner- and intermediate-level of Korean learners.

Second, from the findings of this study, Malaysian KFL learners would be able to gain a better understanding of the importance of proper use of the Korean language in context as well as an understanding of cultural importance in communication among cross-cultural speakers. In other words, the foreign language learners can be aware of the fact that language and culture are indispensable elements and the fact that the direction of Malaysian Korean learning should not be limited to the syntactic language aspect, but should be supported by knowledge of the social culture and values in the context to which target language belongs. The sociopragmatic discourse analysis is of great significance as an analysis method that explicitly reveals the cultural values of the speaker's utterance hidden in a sentence. It will also help to avoid misunderstanding or misinterpretation of what the speaker wants to say.

Third, the findings of this study enable Malaysian Korean learners to be aware of the systems of Korean politeness that are engaged in both linguistic expressions and social variables, and the speaker can identify utterances as polite or impolite through these factors. Pragmalinguistic and sociopragmatic discourse analyses are of great significance as an analysis method that explicitly reveals the Korean politeness of the speaker's utterance hidden in a sentence. It will help to enhance the ability to use them accurately, and it will help to avoid communication breakdown resulting from pragmatic failures that affect cross-cultural communication.

## **1.7 Limitations of the Study**

This study has the following limitations: First, this study has limitations in generalizing the findings to the entire Malaysian Korean-language-learning community since this dissertation is aimed at university students in Malaysia. Thus, targeted subjects are limited to Universiti Putra Malaysia students between 20-24, the majority ethnic group is Chinese Malaysian; they had no experience of learning foreign language before except for Korean. Students are in the pre-intermediate level, having completed 100 hours of Korean instruction in the

classroom. However, this study is based on a small number of people in a particular region. Younger subjects, in particular, i.e., in elementary, middle and high schools, may have different results.

Second, with the difficulty of collecting data, the discourse research data pool is not recorded from actual discourse, but rather it is from dialogue written in the context of a given topic, and hence the term 'emulated utterance' has been chosen to more accurately describe the data analyzed. However, although the instrument of dialogue does not show the actual discourse situation, it is meaningful in that by constructing a discourse situation similar to actual discourse, students can develop the ability to be function in actual situations. The dialogue is presented in a simple context, which is thoroughly reviewed in classes. The students may not be equipped with the competence to deal with the real-life conversation properly.

Third, since the study of discourse focuses on the use of language, namely what is said by the speaker, and how it is interpreted by the listener, this study does not address formal aspect or structural discourse grammar for the coherent construction of discourse. Furthermore, the meaning of discourse has been dealt with in terms of cross-cultural pragmatics centered on living culture. There is a limit to generalizing the cause of communication failure revealed in this analysis to people and situations around the world.

This dissertation adopts the theories of Yule's (1996) and Hur's (2012) only to find the gap between the implicit and explicit meaning of the speaker's utterance in a situative context. Therefore, it is limited to the ability to analyze the verbal expressions used and the social variables involved in a discourse situation. Considering that the study of pragmatics is 'language in use', there is a limit to applying this study on topics other than 'the speaker's utterance', 'contextual meaning', and 'cultural and social variation', as well as pragmatic failure in cross-cultural communication.

## **1.8 Definition of Terms**

### **1.8.1 Dialogue**

The Merriam-Webster Dictionary (2021), notes "a dialogue is 1) a written composition in which two or more characters are represented as conversing, 2) a conversation between two or more persons, 3) the conversational element of literary or dramatic composition." Dialogues as data for this dissertation are "instruments for analyzing patterns of ideal and possibly real dialogues" (Macagno & Bigi, 2017, p. 148) from students at Universiti Putra Malaysia who took Korean as an elective. It is not 'recorded dialogue', but 'constructed scripts'

by students for their performance in the classroom. Thus, it does not cover the concept of an abstract entity as 'communication' but rather more concrete segments of language as 'text' to analyze the speakers' utterances.

### **1.8.2 The Speaker**

The speaker is defined as the one who produces the utterance for both formal and informal situations in spoken and written dialogue.

### **1.8.3 Sentence and Utterance**

Based on Lyons (1977, p. 31), both sentence and utterance are a "product of ordinary language behavior." Brown and Yule (1983, p. 29) outline the terms "in a fairly non-technical way, that utterances are spoken and sentences are written." However, the term 'sentence' is used for 'text-sentences' and excludes the concept of 'system-sentences', which "never occur as the products of ordinary language-behavior, [...and are] used in metalinguistic discussion of the structure and functions of language [...] that are customarily cited in grammatical descriptions of particular languages" (Lyons, p. 1977, 31, cited in Brown & Yule, 1983, p. 19).

The term 'utterance' is used in this dissertation to analyze dialogues, in this case, written conversations, to identify the 'virtual speakers' intended meaning of 'emulated utterances' and their assumptions and purposes behind them.

### **1.8.4 Appropriateness/Felicity, Relevance, and Coherence**

A discourse is language that is used in both spoken and written forms. Koo (2005, p. 29) notes, "discourse analysis studies show a series of words and texts have a unified meaning, and this unified meaning is called 'coherence' in discourse analysis and 'relevance' in pragmatics." Approaches to discourse analysis vary widely, but their main concern is 'coherence' of discourse.

In pragmatics, the main interest is not how grammatically correct the utterance is, but rather how appropriate the utterance is in the context. The term 'appropriateness' used primarily in this study differs in analysis from the 'felicity conditions' of Austin (1975) and 'relevance theory' of Sperber and Wilson (1995); however, the use of these terms can be shared in the perspective of 'utterance interpretation' and 'how well the speaker's intended utterance is communicated to the listener'.

## 1.9 Conclusion

The interpretation of the speakers' intended utterance meaning and their assumption is an important element in conversation. This is because the speakers' utterance carries both explicit and implicit messages within it. To interpret the inconsistent and subjective manner of human concepts, factors involved in the situative context must be examined. Hence, in this chapter, the objectives of the study were to identify the speakers' utterances through Korean dialogues from UPM students and to discuss the pragmatics factors that Malaysian KFL learners should consider in interpreting the speakers' intended utterance meaning. The next chapter will discuss the literature review related to pragmatic discourse analysis and the factors related to the speakers' utterances.



## REFERENCES

- Ahn Jeong-khn. (2017). Saeroun hangugo jonjae jonggyoromi sayongnyangsang 새로운 한국어 존재 종결어미 사용양상 [The use of new forms of honorific final ending in Modern Korean]. *The Linguistic Association of Korea Journal*, 25(3), 173-192.
- Austin, J. L. (1975). *How to do Things with Words*. Massachusetts: Harvard University Press.
- Bae Jaewon & Lee Seungyeon. (2016). Moon wha kyoyook ūl wi han hangookō kyosa kyoyook bang hyang yōngoo 문화 교육을 위한 한국어교사 교육 방향 연구 [Research on teaching cultural education for Korean Language Instructors]. *Hanguk moonhwa yongoo*, 31.
- Brown, G., & Yule, G. (1983). *Discourse analysis*. Cambridge: Cambridge university Press.
- Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language usage*. Cambridge: Cambridge University Press.
- Cho, E. M. (2020). A Study on the Speech Act of Disagreement by American Korean Learners from a Perspective of Cross- cultural Pragmatics [Master's thesis, Ewha Womans University]. Research Information Sharing Service.
- Choe, H. C. (2018). The meaning analysis of the text utterance (=discourse) in modern Korean. *Journal of Korean Culture*, 40, 7-40.
- Cho, Hyun-yong. (2017). *Hangugo munhwareul malhada hangugo munhwaonohak gangi* 문화를 말하다: 한국어 문화언어학 강의 [Speaking Korean, Culture: Korean Culture and Linguistics Lecture]. Seoul: How
- Choi Ji-soo. (2019). Hanil yanggook ūi yochōng whahaeng bigyo yōngoo 한일 양국의 요청 화행 비교 연구 [A contrastive study on request speech acts in Korean and Japanese]. *Inmunsahwe* 21, 10(3).
- Clark, H. H. (1996). *Using Language*. Cambridge: Cambridge University Press.
- Cohen, J. (2012). Measuring and improving school climate: A pro-social strategy that recognizes, educates and supports the whole child and the whole school community. *The Handbook of Prosocial Education* (pp. 26-67). U.K: Rowman & Littlefield Publishers.

- Cook, G. (1989). *Discourse*. Oxford: Oxford University Press.
- Cutting, J. (2002). *Pragmatics & Discourse*. USA: Routledge.
- Deng, J. (2021). A Study of Postposition Alternation Errors by Advanced Chinese Learners of the Korean Language, *Language and Information Society*, 43.
- Dewi, S. R. (2021). A study on the selection of intermediate Korean textbooks for Indonesian learners. *Korean culture research center of Sookmyung University*, 29.
- Dialogue. 2021. In *Merriam-webster.com*. Retrieved January 8, 2021, from <https://www.merriam-webster.com/dictionary/dialogue>
- Duan, L. (2018). A Study on the Pragmatic Misconceptions of Chinese Korean as Foreign Language Learners from the Perspective of Comparative Cultural Pragmatics [Master's thesis, Ewha Womans University]. Research Information Sharing Service.
- Feng, X. (2017). *A study on the Chinese Korean learners' errors in using honorific expression* [Master's thesis, Kyunghee University]. Research Information Sharing Service.
- Fillmore, C. J. (1997). *Lectures on Deixis*. USA: CSLI Publications.
- Gazdar, G. (1979). *Pragmatics: Implicature, Presupposition, and Logical Form*. New York: Academic Press.
- Goffman, E. (1983). The interaction order. *American Sociological Review*, 48 (1), 1-17.
- Grice, P. (1975). *Logic and conversation. Syntax and semantics*. New York: Academic Press.
- Halliday & Hasan. (1976). *Cohesion in English*. London: Longman.
- Han, H. (2017). The Study of Pragmatic Functions of '-ketun(yo)' for Korean grammar teaching on a discourse level. *International Association for Korean language education*, 28(2).
- Han, Y. (2014). A study of Chinese Linguistic Taboo. *Comparative culture studies*, 34.
- Hong, Seung-ah. (2020). hangugo gongsonpyohyone yuhyongbyol silhyon yangsang 한국어 공손표현의 유형별 실현 양상 [Politeness Expressions in Korean: Types and Realization]. *Language and Information Society*, 39, 87-108.



- Hong, W. (2015). The Halal Food market and Halal certification. *Food science and industry*, 48(2).
- Huang, Y. (2009). *Pragmatics*. (Lee Hae-yoon, Trans.). Söul: Huine (Original work published in 2006).
- Hur, Sang-hee. (2012). *Hangugo gongsonpyohyone hwayongnonjok yongu* 한국어 공손표현의 화용론적 연구 [A Pragmatic Study of Polite Expressions in Korean]. Söul: Sotong.
- Hwang, J. (2006). The relationship between Korean Idioms and expression of Idiom, *Journal of the international Network for Korean language and Culture*, 2(2), 271-290.
- Jang, Chan. (2014). hanjung inchingdaemyonsai hwayongjok yongbobe bigyo yongu iljomijjomsam inchingeul jungsimeuro 한중 인칭대면사의 화용적 용법의 비교 연구 – 1.2.3 인칭을 중심으로[A Study on Cross-Cultural Speech Acts of Korean and its educational implication]. *The Society of Korean Language and Literature*, 176, 91-113.
- Jeon, E. (2020). A Study on Impolite Expressions in Refusal Speech Acts from Korean Learners. *Journal of Korean Language Education*, 31(3), 273-308.
- Jeong, J. H. (2017). *A Study on Korean High School English Learners' Sensitivity to Discourse-based Grammar* [Master's thesis, Korea National University of Education]. Research Information Sharing Service.
- Jeong Jong-su. (2020). Hanguokö üimi hwayongron esö bon jönje yöngoo 한국어 의미·화용론에서 본 전제 연구 [A Study on the Presupposition in the Semantics and Pragmatics of Korean]. *Study of Humanities*, 33, 283-314.
- Jeong Kyeong-Jo. (2019). Hanguok önö moonhwa sog üi üisasotong bangsik e daehan gochal 한국 언어 문화 속의 의사소통방식에 대한 고찰 [A Study of the Conversation Characteristics in Korean Language Culture]. *Korean thought and culture*, 100, 619 – 646.
- Jeong, S., Lim, S., & Hyun, S. (2019). A Study on Teacher's Perception and Current Status of Education about Pragmatic information in Korean Grammar Education. *Journal of Korean Culture*, 46.
- Jeong Su-bong. (2020). Han jung gongsonpyohyone teukjjing daejo yongu 한.중

공손표현의 특징 대조 연구 [A study on the characteristics of Polite Expressions in Korea and China] , *hangukangnonjip chilp*, 78.

- Jin, S. (2019). A study on Error's Type and Solution of Arabic-Korean Machine Translation, *Arabic Language & Literature*, 23(4), 53-69.
- Kang Chang-seok. (2020), Gugo gyongoppobe bonjilgwa chegye 국어 경어법의 본질과 체계 [The Nature and System of the Korean Honorific Expressions]. *Language and Information Society*, 39.
- Kang Hyön-wha (2012). Hangugogyoyukagesoe damhwa yongu bunsok 한국어 교육학에서의 담화 연구 분석 [Issues of Discourse Studies in Korean Language Education]. *Hangugogyoyuk*, 23, 219-256.
- Kaplan, R. B. (1966). Cultural Thought Patterns in Inter-Cultural Education. *Language Learning*, 16 (1-2). New York: Blackwell.
- Kasper, G. (1992). Pragmatic Transfer, *Second Language Research*, 8, 203-231.
- Kasper, G. & Blum-Kulka, S. (1993). *Interlanguage Pragmatics*. New York: Oxford university press.
- Katz, J. J. (1977) *Propositional structure and illocutionary force: A study of the contribution of sentence meaning to speech acts*. New York: T. Y. Crowell.
- Kecskes, I. (2017). Cross-cultural and Intercultural Pragmatics. In Y. Huang (Ed.), *The Oxford Handbooks of Pragmatics* (pp. 400-415). UK: Oxford University Press.
- Kim A-Rüm. (2014). Hangugo gyoyukak hangugo haksseupjjae munbop mit hwayongoryue daehan insik 한국어 교육학: 한국어 학습자의 문법 및 화용오류에 대한 인식 [Awareness of Grammatical and Pragmatic Errors of Korean Learners]. *Saegugogyoyuk*, 100 (0).
- Kim, Du-Yeol. (2019). daemyongqasawa susae jisisonq jikssi deikssiseu wa daeyong onepora reul jungsimeuro. 대명사와 수사의 지시성 – 직시와 대용을 중심으로 [Reference of Pronouns and Numeral - Dexis and Anaphora]. *Hanomungyoyuk*, 40, 94-113.
- Kim, E. H. (2017). *Influence of mother's Korean vocabulary abilities on their*

- children's vocabulary and pragmatics in Korean-Chinese multicultural families* [Master's thesis, Ewha Womans University]. Research Information Sharing Service.
- Kim, H. S. (2015). A study on high-context culture aspect in Korean language textbooks [Master's thesis, Ewha Womans University]. Research Information Sharing Service.
- Kim Hyung-jong. (2013). Hanguge malreisia yongu donghyang 한국의 말레이시아 연구 동향 [Malaysia Research Trends in Korea]. *Asiareview*, 3(2), 107-138.
- Kim, H. Y. (2020). Discourse-analytic studies in Korean sociolinguistics. *The sociolinguistic Journal of Korea*, 28(4).
- Kim, J. H. (2020). Discourse as a Lense Looking into Language, *Eoneohaq: Journal of the Linguistic society of Korea*, 88.
- Kim Jin-moo. (2011). Insawahengae Hwayongronguk bunsuk [인사 화행의 화용론적 분석 Pragmatic analysis of Greeting behavior], *Peurangseu munhwayongu*, 22.
- Kim Jin-moo. (2013). Eonuhjeok Gongsonsung irone dehan sogo 언어적 공손성 이론에 대한 소고 [The study on the Theory of language Politeness]. *Franceyeongumunwha*, 26.
- Kim Jin-moo. (2019). Urimalgwa peurangseuo insasong jilmune hwayongnyangsang 우리말과 프랑스어 인사성 질문의 화용양상 [The use of greeting questions in Korean and French]. *Peurangseu munhwayongu*, 42.
- Kim, M. G. (2014). *A Study on Conditions of the Grammar Education at the Level of Discourse and Their Improvement - Focused on 『Reading and Grammar』 Textbooks* [Master's thesis, Yonsei University]. Research Information Sharing Service.
- Kim, M (2020). *A Comparative Study on the Interrogative Ending ‘-(eu)llae’ and ‘-(eu)lkka’ in Korean - Focusing on co-implementation proposals* [Master's thesis, Hankuk University of Foreign Studies]. Research Information Sharing Service.
- Kim, N., Myat, T., & Cho, H. (2020). Study on Korean Language Request Speech Act for Myanmar Learners < Focusing on Pragmatic failure >. *Eastsouthasia research*, 30(3).

- Kim, J. (2010). The Religion Issue of Multicultural Education in Connection with the influx of Muslims' into Korea. *The Language and Culture*, 6(2), 93-115.
- Kim, Soung-su. (2018). An Examination of Five Terms Related to the Cultural Diversity Phenomenon - hybrid culture, multicultural, interculture, cross-culture, transculture. *International Journal of Global Culture*, 7(1), 5-21.
- Kim, T. (2014). The study of murye (impoliteness) in Korean speech act – the comparative study on the types of murye and impoliteness strategies. *Journal of Korean language education*, 22(3), 99-131.
- Ko, C. (2019). A Study on Contents of Presupposition Education Focusing on Meaning Generation. *Functions. Studies in Linguistics*, 51, 183-204.
- Konca, M., & Kaya, F. (2014). Integrating culture while teaching foreign language as the fifth language skill. *Linguistics, Culture and Identity in Foreign Language Education*. Retrieved January 12, 2021, from <https://omeka.ibu.edu.ba/items/show/989>
- Koo Ja-eun. (2005). *Hwayongnongwa damhwa* 화용론과 담화 [Pragmatics & Discourse]. Ulsan: Ulsan university press.
- Kwak, J., Kwon, S., Kim, H., & Lee, D. (2018). Pragmatic Effects of Polite Expressions according to the Degree of Request Imposition: Influence on the Favorability of the Speaker and Acceptability of the Request. *The Journal of Linguistics Science*, 87.
- Kwon, Soonhee., & Jung, Kyung-wha. (2015). Hangugo haksseupjjae ono munhwa chairo inhan pyohyon ihae gansop yangsang yongu 한국어 학습자의 언어 문화 차이로 인한 표현 이해 간섭 양상 연구 [A Study on the Aspects that Korean Learner's Difference in Language and Culture Interferes with the Understanding of Expressions: With a Focus on Request Speech Acts]. *Hwabupyongu*, 30, 59-194.
- Lakoff, R. (1973). The Logic of Politeness: Or minding your p's and q's. *Proceedings of the Chicago Linguistic Society*, 9, 292-305.
- Lee Hai-young. (2002). Bigyomunhwajok hwayongnone gichohan hangugoe hwayonggyoyuk 비교문화적 화용론에 기초한 한국어의 화용교육[ Education on the Employment of Korean Language Based on Comparative Cultural Utilization], *ijungonohak*, 21, 46-70.
- Lee Hai-young. (2013). Taegugin haksseupjjae hangugo chucheuk pyohyon

ihae yongu 태국인 학습자의 한국어 추측 표현 이해 연구[A Study of L1 Thai speakers' understanding on Korean supposition expression]. *Ijungonohakwe*, 53, 217-239.

Lee Hai-young. (2015). Hangugo hwayong gyoyugesoe myongsijok gysu ganeungsonggwa gysil jogyong 한국어 화용 교육에서의 명시적 교수 가능성과 교실 적용[Explicit Teachability of Korean pragmatics in language classroom]. *Gukjehangugogyoyukakwe*, 26(3), 247-266.

Lee Hai-young. (2016). A Study on Cross-Cultural Speech Acts of Korean and its educational implication, *The Society of Korean Language and Literature* (176), 91-113.

Lee Hai-young. (2019). munhwa gan yonguroosso hangugo hwayongnon seuptteuk yonguwa gyoyuk 문화 간 연구로서 한국어 화용론 : 습득 연구와 교육[Utilization of Korean as a cross-cultural study]. *The Discourse and Cognitive Linguistics Society of Korea*, 26, 9-26.

Lee Hai-young. (2020). eunnyu yuhyonggwa suktaldoe ttareun beteunamin hangugo haksseupjjae hangugo eunnyu ihae 은유 유형과 숙달도에 따른 베트남인 한국어 학습자의 한국어 은유 이해 [Vietnamese Korean learners' Understanding of Korean Metaphors Depending on the Type of Metaphoric Expression and Proficiency]. *Gukjehangugogyoyukakwe*, 31(2), 233-255.

Lee Haiyoung, Hwang Sunyoung, Noh Ahsil & Samawadee Kunghae. (2016). Bigyomunhwajok hwayongnone gwanjomeso bontaegugin hangugo haksseupjjae sagwa hwahaeng yongu 비교문화적 화용론의 관점에서 본 태국인 한국어 학습자의 사과 화행 연구 [A Study on Thai Korean Learners Apology Speech Acts from a Cross-Cultural Pragmatic Perspective]. *Journal of Korean Language Education*, 27(3), 233-260.

Lee, H. K. (2013). *A study of the contents of 'cultural grammar' in Korean considering discourse and conversation* [Master's thesis, Korea University]. Research Information Sharing Service.

Lee, Jeong-bok. (2011), hangugo gyongoppobe juyogineung 한국어 경어법의 주요기능[The main functions of Korean honorifics]. *URIMALGEUL: The Korean Language and Literature*, 52, 25-53.

Lee Ji-soo. (2016). Malaysia hangookö kyoyook hyönhwang mit hwalsönghwa

bangan 말레이시아 한국어 교육 현황 및 활성화 방안 [Current Status and Activation Plan of Korean Language Education in Malaysia]. *Segyehangookö kyoyookja hyöbhoë*, 2.

- Lee, J. (2016). A study on the hearer honorification in contemporary Korean for teaching Korean as a foreign language. *International Journal of Korean Language Education* 2(2), 153-193.
- Lee, S. Y. (2017). *A Study of the Instructional Design of Korean Culture Considering Intercultural Communicative Competence* [Doctoral dissertation, Pukyong University]. Research Information Sharing Service.
- Lee, So-young (2020). Daehwa sok sanghojagyongeso natananeun gongsonsson 대화 속 상호작용에서 나타나는 공손성 [Politeness in interaction]. *Dogodongmunhak*, 154, 93-115.
- Lee, Sung-joon. (2013). *Hoombolt üi öñö chölhak 3, öñö, gyoyook, yesool* 훔볼트의 언어철학 3, 언어, 교육, 예술 [Philosophy of Language by Humboldt 3, Language Education, Art]. Gyeonggi Province: Prunsasang Press.
- Leech, G. N. (1983). *Principle of Pragmatics*. New York: Longman.
- Levinson, S. C. (1983). *Pragmatics*. UK: Cambridge university Press.
- Liu, P. & Jeon, E. (2019). A study on the pragmatic problems of refusal speech act by Korean Learners. *Teacher Education Research*, 58(4).
- Lu, C. (2020). Analysis on the Realization of Pragmatic Functions on 'Dwaesse-eo' as a Discourse Marker. *Inmunsahwoë* 21, 11(3), 1693-1704.
- Macagno, F., & Bigi, S. (2017). Analyzing the pragmatic structure of dialogues. *Discourse Studies* 19(2), 148-168.
- Marmaridou, S. (2011). *Foundation of Pragmatics*. Germany: De Gruyter Mouton.
- McCarthy, M. (1991). *Discourse Analysis for Language Teachers*. UK: Cambridge University Press.
- Mey, J. (1993). Pragmatics as Deconstruction. *Social Semantics*, 3 (2), 219-230.
- Mey, J. (2001). *Pragmatics An Introduction*. (2<sup>nd</sup> Ed.). Oxford: Blackwell.
- Moon, K. (2008). A Study of the Greeting expressions of Korean and its education program for foreign learners, *Saekukeo kyowuk*, 80.

- Moon, Keum-hyŏn. (2009). hangugo insa pyohyone yuhyonggwa teukjjing 한국어 인사표현의 유형과 특징 [The types and features of Korean greeting expressions]. *Segyehangugomunhak*, 1, 93-122.
- Moon, Keum-hyŏn. (2010). Hangugo eohwi gyowuke hyunwhanggwa gwaje 한국어 어휘 교육의 현황과 과제, [The present condition and challenge of Korean Vocabulary Education]. *Hangukeonnuh munhwa gyowukhakhoe*, 6(1).
- Moon, Keum-hyŏn. (2017). Hangugo gongsongsung pyohyune sengsung yuhung bunryu, 한국어 공손성표현의 생성유형 분류 Classification of generative types of Korean politeness expression]. *Hangugowa munhwa*, 21.
- Moon, Keum-hyŏn. (2018). Hangugo gongsong hwayonggyoyuge haksseup dangyebyol haksseup naeyonggwa gyoyuk bangan 한국어 공손 화용교육의 학습 단계별 학습 내용과 교육 방안 [Guidelines for Learning Contents and Methods Involved in the Learning Stages of Korean Politeness with a View on Pragmatic Education]. *Hangugo uimihakwe*, 61, 197-229.
- Morris, C. W. (1938). *Foundations of the Theory of Signs*. Chicago: University of Chicago Press.
- Nadia (2011). *A study on Korean title language education through comparative analysis of Malay and Korean* [Master's thesis, Kyunghee University]. Research Information Sharing Service.
- Na, Eun-yong. (2020). Daehaksaeng geulsseugie oryu yangsanqqwa jido bangan 대학생 글쓰기의 오류 양상과 지도 방안 [Patterns of Errors in University Students' Writing and Teaching Methods]. *Imunsahwe* 21, 11(5).
- Nam, Ki-shim et al. (2005). *Woegookin ūl wūihan hangookō moonbōb 1* 외국인을 위한 한국어 문법 1 [Korean Language Grammar for Foreigners]. Sōul: Communicationbooks.
- Normaliza Abd Rahim & Noraien Mansor & Arbaie Sujud & Hazlina Ab Halim & Roslina Mamat & Siti Nur Aliaa Roslan. (2013). The Influence of Korean Drama among Youth Community. *Journal of Business and Social Development*, 1 (1), 56-63.
- Normaliza Abd Rahim (2018), Discourse analysis theory: a new perspective in analysis. *Infrastructure University Kuala Lumpur Research Journal*, 6 (1).

- Oh, J. H. (2013). A Study on Contents for Teaching Korean Language Culture on the basis of Reconceptualization of Cultural Competence - focused on an Analysis of Korean Language-Culture Textbooks. *Journal of the International Network for Korean Language and Culture*, 10(1), 75-97.
- Omar Fouad Ghafor (2020), Exploring the Perceptions of Kurdish EFL University Students towards Culture as the Fifth Language Skill, *Studies in English Language and Education*, 7(1).
- ÖZÜORÇUN, F. (2014). Teaching culture as a fifth language skill. *Journal of International social research*, 7(29), 681.
- P. Hiltrud Dave Eve (2017). Teaching Culture as the fifth language skill in English Classroom. Retrieved January 2020, from [http://www.itbis-nbu.gov.ua/cgi-bin/irbis\\_nbu/cgiris\\_64.exe?C21COM=2&21DBN=UJRN&P21DBN=UJRN&IMAGE\\_FILE\\_DOWNLOAD=1&image\\_file\\_name=PDF/IvanOgienko\\_2017\\_14\\_72.pdf](http://www.itbis-nbu.gov.ua/cgi-bin/irbis_nbu/cgiris_64.exe?C21COM=2&21DBN=UJRN&P21DBN=UJRN&IMAGE_FILE_DOWNLOAD=1&image_file_name=PDF/IvanOgienko_2017_14_72.pdf)
- Park, C. (2020). Regarding the strategic use and the system of Korean title. *Proceedings of Korean Language Society, Korea, 2022*.
- Park, S. (2017). A Study on the issue of Korean Politeness Research -focusing on literature reviews. *The Language and Culture* 13(4), 59-82.
- Park, Y. S. (2007). The Status of Korean Language in the Era of Globalization. *Korean language education research*, 30, 5-22.
- Park Young-soon. (2008). *Hangugo hwayongnon* 한국어 화용론 [Korean Pragmatics]. Söul: Hankook press.
- Patton, M. Q. (1990). *Qualitative evaluation and research methods* (2nd Ed.). Newbury Park, CA: Sage.
- Qiyun, H. (2018). Analysis of Interpreting Process in Translation from the Perspective of Schema Theory. *Journal of Advances in Education Research*, 3, 191-195.
- Rou Seung Yoan, et al. (2015). *Korea-Malaysia Education and Culture Exchange*. Söul: Politeia.
- Schiffrin, D. (1994). *Approaches to Discourse Analysis*. Oxford: Blackwell Publishers.
- Seddiki, Y. & Chaouki, N. (2017). The Role of Schematic Knowledge in Developing EFL Students' Written Discourse. *Dar Almandumah*, 13-16.
- Senft, G. (2014). *Understand Pragmatics*. London and New York: Routledge.



- Shin, H. C. (2020). A study on the greetings in Hangeul classical literatures- focused on meal greetings and general greetings, *Korean Language Research*, 26.
- Song, Kyöng-Sük. (2003). *Damhwa hwayongnon* 담화 화용론[Discourse and Pragmatics]. Seoul: Hankook munwhasa.
- Song, Gyon-geun. (2018), Arap yuhakssaengi hangugesö jingmyonhaneun munhwajok chaie gwanhan yongu 아랍 유학생이 한국에서 직면하는 문화적 차이에 관한 연구 [a study on cultural differences faced by Arab students in Korea]. *geulrobolmunhwayongu*, 9, 85~100.
- Sperber, D., & Wilson. D. (2002). Pragmatics, modularity and mind-reading. *Mind Language*, 7, 3-23.
- Stadler, S. (2012), The Encyclopedia of Applied Linguistics. *Cross-cultural pragmatics*, 1-8.
- Stalnaker, R. C. (1972). Pragmatics. *Semantics of Natural Language*, 40, 380-397.
- Tannen, D. (1989). *Talking Voices: Repetition, Dialogue, and Imagery in Conversational Discourse*. Cambridge: Cambridge University Press.
- Tannen, D. (2007). *Talking Voices: Repetition, Dialogue, and Imagery in Conversational Discourse*. (2<sup>nd</sup> ed.). Cambridge: Cambridge University Press.
- Thomas, J. (1983). Cross-Cultural Pragmatic Failure. *Applied Linguistics*, 4, 91-112.
- Wood. et al (2018), Schemas and Frames. *Sociological Theory*, 36(3), 244-261.
- Yang, Y. (2018). Comparative Analyses on presupposition-triggers of English and Korean. *The journal of Mirae English language and literature*, 23 (1).
- Youn, Seog-min. (2011). Textlinguistics and pragmatics for their point of contact. *Korean semantics*, 34.
- Youn Seog-min. (2016). Whayongron üi wüisang jöngrip üil üihan myöt gaji moonje 화용론의 위상 정립을 위한 몇 가지 문제 [Some Problems in Establishing Status of Pragmatics]. *Hangeul Hakhoe*, 313, 27-66.
- Yule, G. (1996). *Pragmatics*. Oxford: Oxford University Press.
- Wierzbicka, A. (1991). *Cross-cultural pragmatics: The semantics of human interaction*. New York: Mouton de Gruyter.

Witek, M. (2015). Linguistic underdeterminacy: A view from speech act theory.  
*Journal of Pragmatics*, 76, 15-29.



© COPYRIGHT UPM

## BIODATA OF STUDENT

Lee Ji Soo was born on January 26, 1974, in Seoul, South Korea. She studied French Language & Literature for her Bachelor's degree, and French literature for her Master's degree in Korea. After graduate school, she worked at Fulbright Korea and taught Korean to American scholarship students in Korea. She moved to Malaysia in 2007 and taught Korean language at Universiti Putra Malaysia until 2018. She is currently studying Korean at Kyung Hee University in Korea. Her research interests lie mostly in the field of Korean-Malay discourse studies, Korean-Malay culture, as well as teaching and learning Korean as a foreign language.



## LIST OF PUBLICATIONS

- Lee, J. (2016). Current Status and Activation Plan of Korean Language Education in Malaysia. *Proceedings of the 2<sup>nd</sup> World Association of Teachers of Korean Conference* (pp. 13-24). Seoul, Korea.
- Lee, J. S., & Normaliza Abd Rahim. (2017). Function of Cultural Schemata in Written discourse by Korean as Foreign Language learners in Malaysia. *Jurnal Kemanusiaan*,15(2).

### Conference Presentation

- Lee, J. S. (2021). Making Digital Textbook Platform with “WebQuest” Online Tool in BookWidgets for Smart Education. Will be presented at the 26th American Association of Teachers of Korean (AATK) Annual Conference. Virtual. June 2021.



**UNIVERSITI PUTRA MALAYSIA**

**STATUS CONFIRMATION FOR THESIS / PROJECT REPORT  
AND COPYRIGHT**

**ACADEMIC SESSION :** Second Semester 2021/2022

**TITLE OF THESIS / PROJECT REPORT :**  
PRAGMATIC DISCOURSE ANALYSIS OF SPEAKERS' DIALOGUE  
IN KOREAN LANGUAGE AMONG UNIVERSITY STUDENTS

**NAME OF STUDENT :**

LEE, JI SOO

I acknowledge that the copyright and other intellectual property in the thesis/project report belonged to Universiti Putra Malaysia and I agree to allow this thesis/project report to be placed at the library under the following terms:

1. This thesis/project report is the property of Universiti Putra Malaysia.
2. The library of Universiti Putra Malaysia has the right to make copies for educational purposes only.
3. The library of Universiti Putra Malaysia is allowed to make copies of this thesis for academic exchange.

I declare that this thesis is classified as:

\*Please tick (✓)

**CONFIDENTIAL**

(Contain confidential information under Official Secret Act 1972).

**RESTRICTED**

(Contains restricted information as specified by the organization/institution where research was done).

**OPEN ACCESS**

I agree that my thesis/project report to be published as hard copy or online open access.

This thesis is submitted for:



**PATENT**

Embargo from \_\_\_\_\_ until  
\_\_\_\_\_ (date)  
(date)

**Approved by:**

\_\_\_\_\_  
(Signature of Student)  
New IC No/ Passport No.:

Date :

\_\_\_\_\_  
(Signature of Chairman  
of Supervisory Committee)  
Name:

Date :

**[Note : If the thesis is CONFIDENTIAL or RESTRICTED, please attach with the letter from the organization/institution with period and reasons for confidentiality or restricted.]**

