ABU (Being Able But Unwilling to Respond) – A New TESOL Term and its Relationship with Modesty and Fear of Being Viewed as Show-off

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Abstract

This study endeavours to establish if a classroom behaviour, which the writer will term "Able but unwilling" (ABU), is a factor in learner reticence. It is proposed that ABU is similar to, but stands separately from, Willingness to Communicate (WTC). Traditionally, WTC-related studies focusing particularly on East Asian learners have reported factors such as insufficient target language proficiency and insufficient academic knowledge that led to low-level WTC. However, although the writer is Chinese, this does not fit his experience of learning in UK higher education and neither did it fit that of his East Asian classmates. For example, he and his classmates had sufficient language proficiency and academic knowledge, but they were still unwilling to respond to teachers' questions. Why, in the absence of the factors cited, would learners still be reticent? In addition, published literature views L1 and L2 WTC separately. However, the current reality of classrooms such as those in EMI higher education where both native and non-native speakers, who may already speak several languages, study together, is that these students are still reticent to communicate.

To identify if ABU is a factor in this reticence, the researcher proposed 5 research questions (RQs) related to ABU employing a mixed methods approach to collect data from a sample of 50 European, British and American (Uba) and 55 East Asian (EA) participants. These RQs compare possible tendencies to be ABU between EA and Leuba students and empirically explore whether modesty and fear of being seen as showing-off (FSF) influence EA and Eubank students' ABU. Lastly, they investigate how modesty and showing-off are conceived of by EuBA and EA participants.

This study differs from previous WTC studies in that it sheds light on reticent behaviours in a range of six online and face-to-face class contexts.

It was found that ABU exists in both EA and EuBA groups to different degrees in the six contexts, while EA students have stronger ABU tendencies across all scenarios compared to EuBA students. Modesty and FSF also have variable degrees of influence on EA and EuBA respondents' ABU across all scenarios while EuBA and EA students appear to have different conceptions of modest and show-off classroom behaviours. Based on these findings, the researcher proposes implications for both research and pedagogy in the contexts investigated.

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Glossary and Abbreviations

EAL: English as Additional Language

EFL: English as a foreign language

ESL English as the second language

EMI -English Medium-Instruction

EMI is a geographically ubiquitous term that is typically, but not exclusively, applied to higher education and maybe all levels of classes in international schools around world. In North America, it sometimes refers to 'immersion,' 'content-based learning,' 'content-based language learning,' or 'content-based language education.' In Europe, but not exclusively, it is typically referred to as 'content and language integrated learning' (CLIL), 'integrating content and language in higher education,' or 'English-taught programmes.' (Macaro et al., 2018).

IntP – interview participant. This is the lexical substitute of interviewee.

Multi-cultural class: a class has students from various cultural backgrounds.

I.P.A. Interpretative Phenomenological Analysis

OEQ-EI – an interview phase for discussing interviewees' OEQ data collected through questionnaire.

OEQ -Open-ended Question

PS-Pilot Study of this research.

PSPS-Pilot Study of the Pilot Study

QueP – questionnaire participant

S/ESI – story/experience-sharing interview

TESOL: Teaching English to students from other languages

1 Chapter One Introduction

ABU is a new term, but it is not created from nothing and has theoretical underpinnings from existing TESOL theory and research. In this chapter, the author introduces the contextual background that formed the general idea of this research in 1.1 below. Section 1.2 below introduces the theoretical underpinnings of ABU, particularly the Willingness to Communicate (WTC) model (MacIntyre et al., 1998, p. 547), and explains why the researcher proposes the term ABU. This section will outline the connections between ABU and published theoretical frameworks and the rationale for researching ABU. Then, the researcher briefly introduces why he is interested in this topic and how his interest has led to specific research aims and research questions (1.3 below). Finally, the researcher presents the outline of this dissertation, including a brief overview of the primary subject matter of each chapter (1.4 below).

1.1. The landscape behind this study

There are three strong contextual thrusts based on the author's experience which hatched this study:

(1) studying in UK higher education (HE) institutions since 2017

(2) teaching EAP courses to Chinese students preparing to study in native-English-speaking countries

(3) teaching both domestic and international students in a UK HE institution and language schools.

The experience mentioned above has allowed the researcher to see the obvious rise in the number of international students studying in the UK year by year. According to HESA[1], there was a total of 2,862,620 students enrolled in 2021⁄22 (HESA.ac.uk) of which 23.75% (n=679,970) are international students: 4.20% (n=120,140) from the EU and 19.56%

[1] https://www.hesa.ac.uk/data-and-analysis/students/where-from

(n=559,825) were non-EU (UniversitiesUK[2]). HESA statistics (Figure 1) shows a very sharp rise in students from non-EU countries such as China and India. The researcher has also witnessed a drop in EU students' enrolment, as illustrated by Figure 1. Students from non-EU countries have taken up a much larger proportion of non-domestic students in UK HE institutions. There is a popular term called 反向留学[3] (reverse-study-abroad) on Chinese social media which humorously describes the current situation. Reverse-study-abroad indicates a situation that some Chinese students found very few classmates were not Chinese in some non-Chinese (such as UK) HE classes that they attended. Though the phrase is a joke, it indicates a trend that UK HE institutions have become a context where various cultures meet.

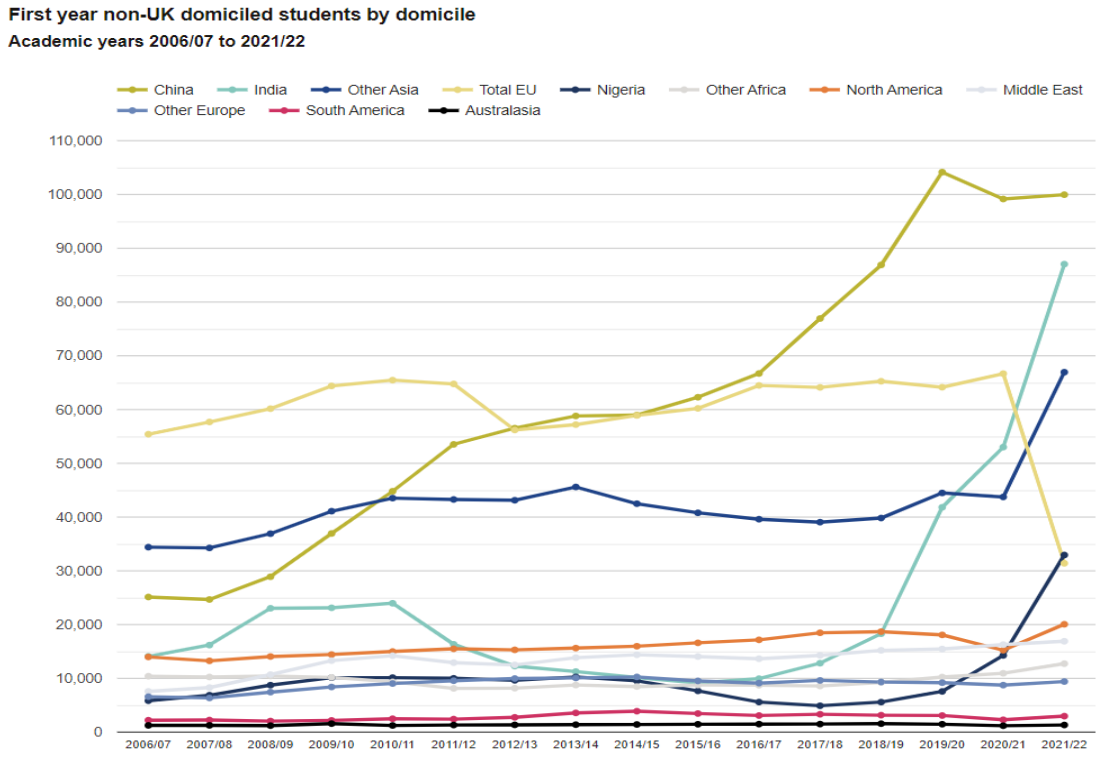

Figure 1. First year undergraduate non-UK domiciled students by domicile (Academic years 2006/07-2021/22)[4]

[2] https://www.universitiesuk.ac.uk/universities-uk-international/insights-and-publications/uuki-publications/international-facts-and-figures-2022

[3] Pronunciation in Pinyin: fǎn xiàng liú xué

[4] 'The chart is restricted to students in their first year of an undergraduate course. This gives an indication of the annual inflow of non-UK students.' (Note from data source: https://www.hesa.ac.uk/data-and-analysis/students/where-from)

The author holds a deep appreciation for the cultural diversity contributed by all the enrolled students from various cultural backgrounds. Meanwhile, he is motivated to contribute to students' learning experience as a teacher and researcher. He frequently ponders on potential issues that students and teaching staff may meet in classrooms where attendees are from multiple cultural backgrounds, with diverse learning habits and expectations for their peers and lecturers. The potential issues could be misunderstandings based on cultural differences. The researcher has heard several thought-provoking stories which he interprets as being due to cultural differences. For example, students from some cultural backgrounds are concerned with their lecturers' salaries or ask peers what their grades (for assignments, essays, exams and so on) are. Though questions like this might not be out of bad intentions, students and lecturers from some cultural backgrounds might not feel comfortable. There could be a much longer list of experiences like these. It is important to improve understanding of cultural diversity and difference. Therefore, when the researcher was figuring out the landscape of his PhD research, he had the general ideas of:

(1) exploring potential cultural differences

(2) making a contribution to the teaching and learning in multi-cultural classes

(3) providing some cultural insights into the process of education in multicultural settings

The researcher knows it is not practical to complete the above-mentioned targets in just one, or even several, research project. However, the researcher intends to contribute a brick to the building of Rome. Based on the researcher's many years of experience as a student and a teacher in UK HE context and his own interests, the researcher picked up three concepts to explore potential cultural differences related to these concepts:

(1) ABU - being Able But Unwilling to respond

(2) modesty

(3) showing off.

The next section (Relevant theories) will briefly introduce the relevant theories related to these three concepts.

1.2. Relevant theories

The initial thought about ABU derives from the researcher's extensive experience of studying and teaching in English Medium Instruction (EMI) classrooms with students from diverse cultural backgrounds. The researcher has noticed a particular phenomenon in those EMI classes. East Asian (EA) students are typically and noticeably more verbally silent or reticent than their peers from Western cultural backgrounds. The researcher has explored this phenomenon and endeavoured to find factors for this phenomenon in EFL/ESL/ESOL/EAL/TEFL or EMI classes since his master programme in 2017. The exploration shows that the phenomenon is related to what applied linguists term 'Willingness to Communicate' (WTC) (MacIntyre et al., 1998, p. 547; Liu et al. 2011; MacIntyre, 2020), which later inspired the researcher to develop of the concept of ABU.

1.2.1. Willingness to Communicate

WTC is the intention to speak or remain silent given free choice (MacIntyre, 2007; MacIntyre, 2020), and WTC fluctuates within and between communication events according to the state of communicative readiness, which is dynamically changing (Henry et al., 2021). This notion has been discussed from both the L1 and L2 or EAL/EFL perspectives. In the L1 sense, WTC is defined as a trait-level disposition that 'permeates every aspect of an individual's life and significantly contributes to the individual's social, educational, and organisational achievements' (Richmond & Roach, 1992). L2 WTC is defined as 'the readiness to engage in discourse in an L2 with a specific person or persons at a specific time.' (MacIntyre et al., 1998, p. 547). This definition alludes to a dual viewpoint that combines trait and state levels. (Peng & Woodrow, 2010). At the trait level, an essential communication propensity anchored in a person's personality is presumed, whereas, at the state level, a person's communicative behaviours vary over time and in settings. Either at a trait level or state level, WTC, in an L2 sense, has drawn much attention (Nazari, 2012).

1.2.2. L2 WTC and EA students

Consistently with the researcher's own learning and teaching experience, numerous studies (i.e. Liu and Jackson, 2009) have reported that East Asian learners have low-level WTC in classrooms: for example, the low-level WTC of Japanese students (Harumi, 2001; Nakane, 2006), Korean (Kim, 2013), Hong Kong (Tsui, 1996; Liu and Littlewood, 1997), China Mainland (Cortazzi & Jin, 1996; Chen, 2000; Liu et al. 2011), and Taiwan (Gal and Lin, 2009). With a broader scope, East Asian learners' low-level WTC in non-domestic contexts has also been reported: for example, Korean postgraduate students' reticence in American universities (Choi 2015; Lee, 2009), Japanese students' reticence in an Australian university (Nakane, 2006), and Chinese students' reticence in a New Zealand undergraduate programme (Zhong, 2013). The specific low-level WTC behaviours that have been reported (Jones et al., 1993; Braddock et al., 1995; Cortazzi and Jin, 1996) for East Asian learners are (Qiao, 2022):

(1) unwilling to participate in classroom discourse

(2) loath to initiate responses

(3) reluctant to answer questions

(4) over-dependent on instructors

(5) inactive learners.

1.2.3. L2 WTC factors

MacIntyre et al. (1998) proposed a Heuristic Model of Variables Influencing L2 WTC (see Figure 2 below). We can glean some information about these factors from the pyramid's building blocks. However, these blocks are denoted by overarching terms that may obscure more specific aspect. Numerous studies have reported more specific factors of EA students' low WTC that the WTC pyramid might obscure. For example, linguistic incompetence (e.g., Liu & Jackson, 2009) and academic knowledge inadequacy (Tan, 2007) could be covered by the Communicative Competence block on Layer V; teacher-centred teaching methodology (Tsui, 1996) and large class size (Wen & Clement, 2003) could be covered by the Social Situation block on Layer V; familiarity with interlocutors could be covered by the Interpersonal Motivation block on Layer IV; fear of making mistakes (Fang-yu, 2011) could be

covered by the Self-Confidence block on Layer IV or Personality block on Layer VI; fear of making mistakes and being laughed by peers (Donald, 2010) could be covered by the Social Situation block and Intergroup Attitudes (Layer V).

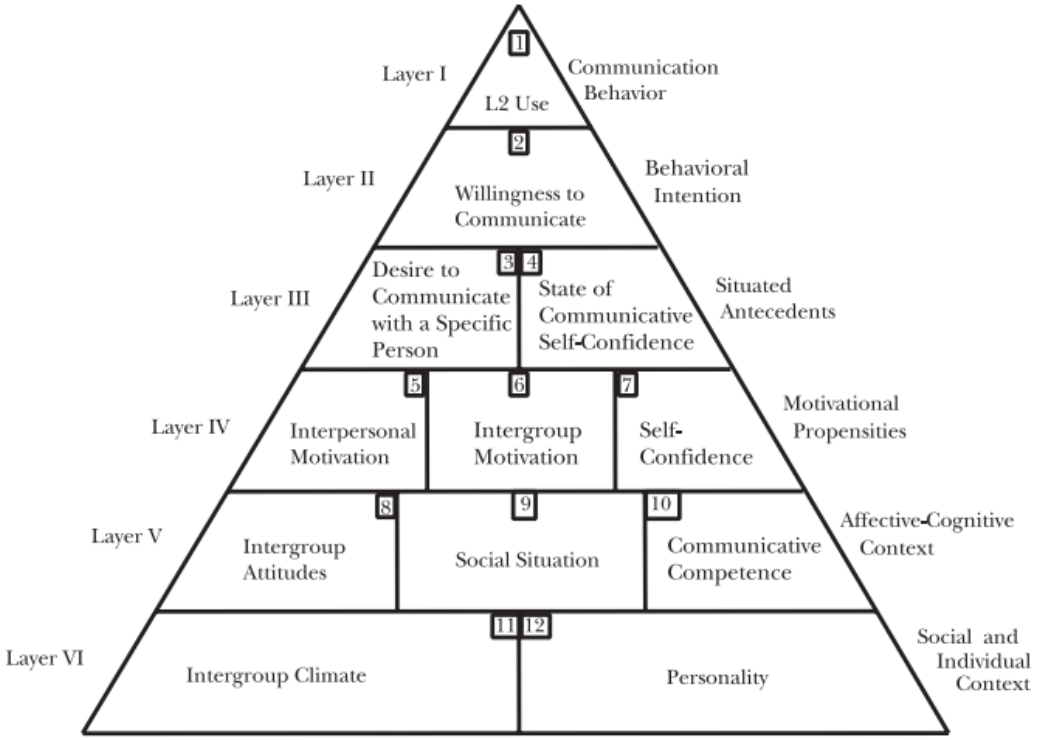

Figure 2 MacIntyre et al.'s (1998) heuristic model of variables influencing WTC

1.2.4. L1 WTC, L2 WTC and the new term ABU

There has been a quite impressive match between the heuristic model and the studies mentioned above. The heuristic model pointed out overarching terms, and specific studies reported factors which may fit into those overarching terms. These existing literature pieces have built a foundation for the researcher to view WTC within a bigger landscape (Figure 3).

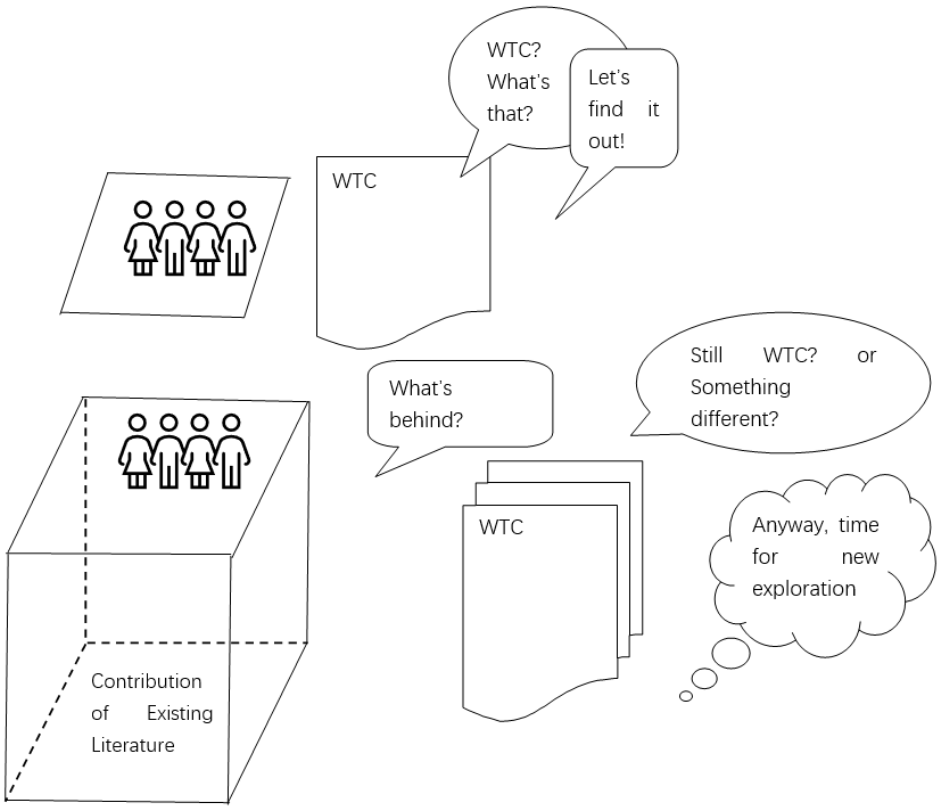

Figure 3. Demonstrating the significance of existing WTC literature

As MacIntyre et al. (1998) stated, L2 holds the key to the individual's willingness and causes a considerable modification of a communicative act. Due to individually varying L2 communicative competence, L2 WTC is distinct from L1 WTC - a trait-like tendency. This stresses the crucial influence of L2 competence (MacIntyre & Doucette, 2010) on one's L2 WTC. The author started to consider whether students would still have low WTC when they have L2 competence or even very high proficiency? How about English native-speaking students in HE EMI classes? English is their L1, so would they still have low WTC? Besides, the actual situation in UK HE EMI classes could be more complicated than the dichotomy of L1-or-L2 WTC. There are also students whose first language is not English (could be their L2, L3, L4 and so on) but whose English proficiency is very good (such as Very High Proficiency group in Figure 4) or better than some of the English-native-speaking students at least in specific academic fields.

Taking a more progressive step, the researcher also wonders not just about target language proficiency, which is the so-called key for L2 WTC, but also whether some students will have low-level WTC when so many or some of the factors mentioned in 1.2.3 above do not exist. The studies mentioned above have reported factors such as obstacles that hinder EA students so that they will have low WTC tendencies. Therefore, the researcher intends to investigate if some students would still be reluctant to communicate in an EMI class, when they do not have to be silent, such as:

(1) when their English is competent enough to communicate in classes that they attend

(2) when they have adequate academic knowledge

(3) when their lecturers indeed encourage them to verbally contribute

(4) when the class is small and each student has plenty of opportunities to contribute;

(5) when students indeed have the motivation to verbally contribute;

(6)when students have not skipped their breakfast or lunch before their classes and they are not hungry during class time

and so forth

Based on these questions, the author proposes a new term called ABU characterised by its inclusion of L1 and L2 senses of WTC:

(1) it includes the empirical exploration of L1 and L2 WTC and more complicated situations where the target language is, for example, a student's L3 orL4, but they are already competent in the target language.

(2) It stresses low-level WTC when other relevant factors are mitigated. In other words, it concerns students' low WTC when they do not have to have low WTC.

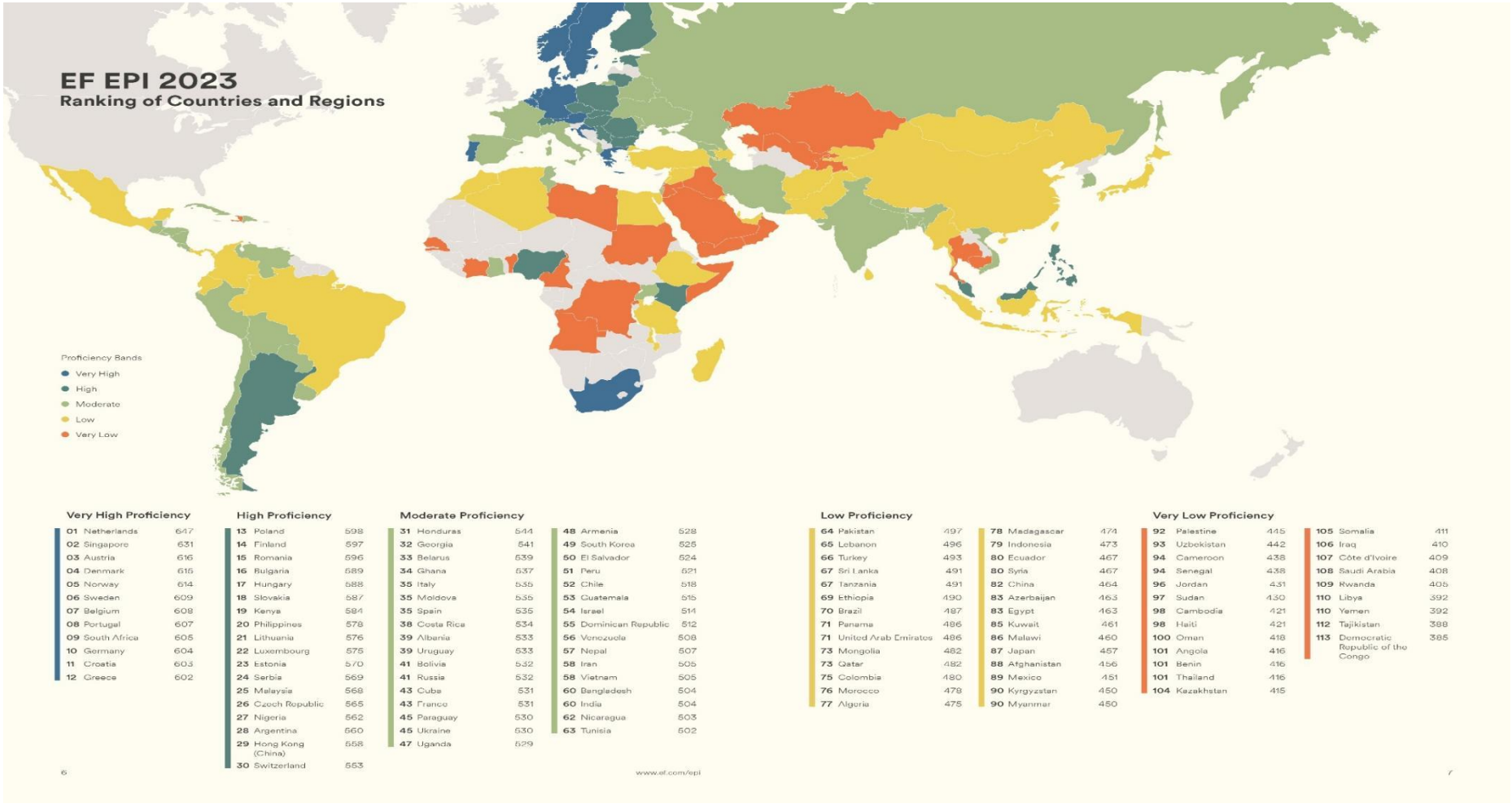

Figure 4. English proficiency index produced by EF (Education First)

1.2.5. Modesty and Showing off

After forming the idea of ABU, the researcher started his journey to find whether ABU has already been covered by existing literature. It was found that some behaviours reported by researchers focusing on EA learners fit the core of ABU. The researcher named those behaviours ABU-like behaviours and will review the relevant research in Chapter 2 Literature Review (2.1 below). The researcher was very interested to find that researchers consistently attribute two causes to those ABU-like behaviours: modesty and fear of being perceived as a show-off by others (FSF). These will be reviewed and addressed in 2.2 below. Likewise, the researcher conducted his initial research on WTC and its contributing factors in 2018 with Chinese postgraduate taught/PGT students in the United Kingdom. He found that 80% (4 out of 5) of the interviewees mentioned ABU-like behaviours and explicitly pointed out that the reasons for the behaviours were modesty and/or FSF (see Table 1 below for example).

S1	*It is like a Chinese thought that don't show yourself obviously. Hence, Chinese students are reluctant to answer questions unless teachers nominate students to answer questions.*
S3	*East Asian, generally speaking, they are relatively reserved and modest. We do not tend to show off; we do not show ourselves; we do not express ourselves directly. We prefer to express our thoughts implicitly. Hence, these must have some influence on Chinese students' classroom performance.* *According to my understanding of Confucianism, the main influence is modesty. As I mentioned above (in Chinese cultural influence), we do not want to show off because of modesty.*
S4	*…in the Chinese context, modesty and self-effacing are very advocated. Frequent expressing one's opinions in classes would possibly be perceived as showing off, and this might also be a culture related factor. Like I mentioned above (in the part of Chinese cultural influence), respecting teachers and modesty, something like these, are entirely different from UK's teaching and learning culture.*
S5	*If I race to answer the question, if I get the chance to answer the question, are others going to deem I am showing off?*

Table 1. Interview quotes about ABU-like behaviours, modesty and FSF. (data source: the researcher's master dissertation)

While reading and studying existing literature discussing ABU-like behaviours and their relationship with modesty and FSF, the researcher found none of these publications had defined or explained what modesty and showing-off are in education and language education disciplines. The researcher was therefore motivated to find out what modesty and showing-off are in these contexts. Then, the researcher explored other academic fields, including psychology, moral philosophy, anthropology, ancient Chinese philosophy including Confucianism, and Taoism. These will be introduced in 2.3 below and 2.4 below. The

explorations for those fields showed that definitions for modesty and showing-off vary from person to person, like one thousand Hamlets in one thousand people's eyes. Therefore, there is still no universally accepted definition, either for modesty or showing off. The lack of definitions inspired the researcher with a new idea: Why not conduct a study not aiming to provide universally accepted definitions for these two concepts? How about investigating these two concepts with a more grounded method and the inclusiveness for individual cognitive differences, such as inviting participants to define modesty and showing-off based on their individual understanding?

1.3. Aims, research questions and significance

1.3.1. Aim 1: examining assumptions with statistical evidence

The researcher has found many studies (see section 2.1. below) discussing ABU-like behaviours. Some of those studies have been based on 2 assumptions:

Assumption 1 Modesty is a factor for ABU-like behaviours[5]

Assumption 2 FSF is a factor for ABU-like behaviours

Firstly, the researcher wants to stress that these are all valid investigations. However, the researcher argues that ABU-like behaviours, Assumption 1 above (A1) and Assumption 2 above (A2) in TESOL research come from only two major sources: applied linguists' theoretical speculation and qualitative small-sample interview-based studies. These investigations have raised constant questions for the researcher and possibly other readers too: Do ABU-like behaviours, A1 and A2, rarely or commonly (or to what extent) exist among students? If yes, what if people ask – what do you mean by rarely or commonly? Therefore, the researcher intends to conduct a quantitative study with a larger sample than has previously been used that will statistically check to what extent ABU, A1 and A2 exist in a specific context.

1.3.2. Aim 2: investigating both conventional and non-conventional WTC scenarios

The conventional WTC scenario here indicates the WTC involved in answering teachers' questions in a face-to-face EMI or EFL class and has been explored widely (see 2.1 for review). The non-conventional WTC context here refers to other less explored scenarios, such

[5] 'is a factor' does not mean 'the only factor'. The researcher acknowledge there could be many other factors that could cause ABU.

as WTC in verbal peer discussion in face-to-face classes, answering teachers' questions through microphones and public chat board in online classes. Due to COVID-19, the researcher taught the majority of his classes online, and during his first PhD year, he also attended many EMI classes as an online student. Online teaching and learning allowed the researcher to witness various types of interactions. For example, some students are very silent in classrooms, but they appear to have a high frequency in answering teachers' questions by typing their responses on chat boards in online classrooms. Therefore, the researcher hypothesises that maybe ABU tendencies also vary according to interaction types. The researcher intends to conduct research related to ABU and its relationship with modesty and FSF covering various interaction types/scenarios: answering lecturer's questions and discussing with peers through different mediums (online audio, online text and in-person verbal responses) in different contexts (online and face-to-face classes).

1.3.3. Aim 3: conducting a cross-cultural research EA (East Asian) vs EuBA (European, British and North American)

It is easy to find academic literature claiming that EA participants have low WTC (e.g. Liu, 2005; Chen, 2003; Watkins, 2000) or do not have low WTC (e.g. Cheng, 2000). These articles have left a constant doubt for the researcher and possibly others: How is low or high WTC defined for EA students? Would those researchers still claim EA students have low or high WTC if they measured both EA students and their counterparts from other cultural backgrounds such as European, North/South American, South/Central Asian students at the same time? Similar to low WTC, all the reported ABU-like behaviours, Assumption 1(above) and Assumption 2(above) (will be reviewed in 2.1. & 2.2.) are from academic literature discussing EA students. The researcher wonders whether EuBA students also have ABU tendencies, modesty-ABU and FSF-ABU relationships? If yes, is the tendency stronger or weaker, compared with EA participants? Based on these questions, the researcher had a strong motivation to conduct comparative research using EA and EuBA participants.

1.3.4. Research questions

The researcher's curiosity, interest and aims mentioned above have driven the researcher to propose five research questions.

RQ. 1. To what extent, if any, do East Asian and EuBA (European, British and North American) students have ABU tendency in an English medium higher education classroom context?

RQ. 2. To what extent, if any, are East Asian and EuBA (Europe, Britain and North America) students' self-rated modesty a factor in ABU in an English medium higher education classroom context?

RQ. 3. To what extent, if any, are East Asian and EuBA (Europe, Britain and North America) students' self-rated fear of showing-off a factor in ABU in an English medium higher education classroom context?

RQ. 4. In what ways, if at all, do East Asian students' conceptions of modest behaviours *in an English medium higher education classroom context* differ from those held by students from EuBA (Europe, Britain and North America) backgrounds?

RQ. 5. In what ways, if at all, do East Asian students' conceptions of show-off behaviours *in an English medium higher education classroom context* differ from those held by students from EuBA (Europe, Britain and North America) backgrounds?

1.3.5. Potential significance of research questions

The three major aims mentioned 1.3.1-1.3.3 formed the general motivation for the researcher to conduct this research. The researcher's motivation also comes from the specific literature gaps and potential significance associated with each specific research question. The literature gaps will be unfolded with more details in literature review chapter and significance of this research will be evaluated in conclusion chapter after this research being conducted. However, here, the researcher intends to offer a brief view for readers to facilitate readers' understanding for the following chapters and the coherence of the complete thesis.

RQ1 targets the gap that many theoretical speculations and participants of small-scale interview-based studies (see 2.1. below for detailed review) claiming ABU-like behaviours. However, there is a need for a quantitative study that can tell us to what extent ABU exists among selected target participant groups. Whether or not ABU exists, it reminds researchers to view WTC from a new angle - students' low-level WTC when they do not have to be silent. In practice, exploring RQ1 will inform educators or readers whether students will be willing to communicate in class once they can communicate, such as being linguistically and academically competent. The answer to the question of to what extent ABU exists may also help educators and students have practical expectations for their students and classmates.

Especially for some EMI classes where students from various cultural backgrounds study together, some members of these classes from various cultural backgrounds may have different likelihoods of showing ABU tendencies. For example, for a class that has many students from cultural backgrounds with high percentages of ABU tendency, when the teacher plans the class, adding many teacher-learner or learner-learner interactions might not be practical. Likewise, the students attending this class cannot expect much input from peers during discussion.

RQ2 and RQ3, like RQ1, follow a hypothesis-testing pattern. The researcher identified a gap in the existing literature (see 2.2. below for detailed review), where theoretical assumptions and small-sample interview-based studies suggest that modesty and FSF are two factors of EA students' ABU-like behaviours. This research aims to provide a statistical answer with a much larger sample size to show students' specific percentages in perceiving modesty and FSF as factors for their ABU. The investigation of these two questions can guide practical application in the sense of informing lecturers and students whether modesty and FSF are popularly existed factors for ABU. If yes, these two research questions can encourage educators to come up with interventional actions to cope with the impact of modesty and FSF on ABU in the context where communication plays a key role in learning-teaching. Effective interventional actions may also cast away burdens for students who cherish and want to communicate in class but force themselves to be silent for the sake of modesty and FSF. Therefore, answers to RQ2 and RQ3 also have the potential to improve students' learning experience.

RQs 4 and 5 focus on the gap concerning the lack of definition of modesty and showing off in the TESOL research field (see 2.3 and 2.4 below for detailed review and discussion). The researcher aims to present definitions through these two research questions. Besides, due to the nature of cross-cultural studies, the exploration of these two research questions may show what behaviours are viewed as modest behaviours and showing off behaviours, or even there might be cross-cultural differences between EA and EuBA. Answers to RQ4 and RQ5 may equip students in multicultural classrooms with the ideas about how to behave in multicultural and other types of classrooms in socially appropriate way and/or avoid negative social judgement, such as showing off.

1.4. Outline of the thesis

This chapter briefly introduced this study's necessary background foundations, the researcher's interests and aims, and the research questions derived from them. Chapter 2 is literature review. This chapter includes a review of existing literature that provides the necessary background knowledge for each research question. The author also directly pointed out gaps left by existing literature and built the link between those gaps and research questions.

Methodology is the main content of Chapter 3. This chapter will describe the researcher's investigation of the research questions. The researcher will first introduce pragmatic paradigm he used to guide the research design and then explain why he employed a mixed methodology - quantitative descriptive study and phenomenology. Later, the researcher will offer a comprehensive description of how he collected and analysed data. This may provide valuable resources for researchers who intend to replicate this study.

Chapter 4 will present the research findings. The researcher will also build links between existing studies and this research. Readers will find that some research findings echo some existing studies, but some findings contradict previous published research.

Chapter 5 includes a summary of the findings and an evaluation of the possible contribution of this work. The researcher will also explicitly report the limitations of this investigation. The purpose of a review of limitations is twofold: (1) to inform others of any precautions they may need to take if they wish to perform similar research, (2) to demonstrate that the researcher understands what he should do to make it better if he conducts this research again. The researcher will also discuss the implications for both pedagogy and further research. Last but not least, the researcher will review his PhD journey and share some valuable lessons that he has learned with prospective PhD students.

2 Chapter Two. Literature Review

The review of literature in this chapter serves three primary aims. Firstly, the author intends to build background knowledge for readers who are interested in this research and introduce up-to-date academic exploration in relevant fields. Although the researcher has already introduced the background theories to this research in Chapter 1, the review work in this chapter will be more detailed and tailored to each research question. The review will also explicitly point out specific gaps left by existing literature and link gaps with rationales for each research question.

This chapter has 4 major sections. Section 2.1. is directly related to research question 1. This section examines existing literature that describes behaviours that fit the core of ABU which the author has named ABU-like behaviour. The cited researchers' assertions and interviewees' vivid descriptions of ABU-like behaviours may provide necessary comprehensive knowledge of what ABU is.

Section 2.2. will review literature discussing the relationship between modesty and ABU-like behaviours, as well as the relationship between FSF and ABU-like behaviours. By the end of 2.2., readers should have a deep knowledge of the previous studies' exploration of issues related to research questions 2, and 3, as well as the rationales for proposing these two research questions.

Section 2.3. will document the stages of the researcher's exploration of the concept of modesty, which is also the core of research question 4. This section reviews literature discussing what modesty is; types of modesty and the definition of each type of modesty; established constructs of specific types of modesty; cross-cultural studies concerning the difference in modesty between East Asian and Western participants.

Due to the lack of definition of the concept of showing off, section 2.4 introduces the researcher's investigation of definitions of showing off through reviewing frameworks related to showing-off: the showing-off hypothesis and costly signalling theory. In addition, the researcher discovered a lack of cross-cultural research on showing-off, so he explored cross-cultural comparisons of other concepts with similar connotations to showing-off: narcissism, self-presentation, self-disclosure and self-enhancement.

Overall, this review will provide background theoretical and research rationales for each research question topics and their wording. Furthermore, the researcher intends to clarify one point before the literature review to prevent readers' confusion. The researcher deliberately kept some original quotes from cited literature without paraphrasing in sections 2.1 and 2.2. Those direct quotes are from published studies and positioning articles and were used to evidence what ABU-like behaviours are and ABU-like behaviours' relationship with modesty and FSF. The researcher does not want to let his passion for this research unconsciously amplify or exaggerate those quotes and forcefully use those quotes to evidence his point. Therefore, direct quotes might facilitate the supervision of readers with a critical mind. Besides, some direct quotes were put in tables. The researcher takes advantage of informative tables to clearly and efficiently provide more background details for those direct quotes, such as the original data before being translated into English, sufficient demographical data of interviewees who contributed the direct quote and so on.

2.1. ABU-like behaviours in TESOL literature

Liu and Littlewood (1997 p. 375) argued in their position paper that some Chinese learners deliberately choose to be silent even though they are able to orally contribute in the class: '*no doubt there are students who always know the answer and are confident in their English but remain silent.*'. It is clear that they believe that sometimes Chinese students' reticence is due to deliberate choice, not incapability. In addition to applied linguists' arguments, some research participants have also acknowledged their ABU-like behaviours. Liu (2005, p.117.) asked students in a first year undergraduate English Listening & Speaking course at a Chinese university to write a journal about their English learning. One participant noted:

> *In the classroom, though I didn't answer any question, I think I could answer very well if the teacher asked me to. And to the teacher's every question, I made a very good preparation. (Ping, female, journal band 2)*

The journal excerpt presents the contrast between the participant's perceived capability to answer many questions and the choice to not answer any of them. Likewise, Peng (2012) interviewed four Chinese undergraduate students' to investigate factors affecting their WTC in class with one interviewee mentioning a similar tendency: *'usually I would answer questions no more than twice.'.* This quote indicates the deliberate control of one's frequency of volunteering answers. Firstly, the student should really be able (such as target language proficiency, academic knowledge, opportunities of answering questions) and willing to

answer questions more than twice. Then that student can limit the actual frequency in answering questions 'no more than twice'. The self-repression indicated by the quote is consistent with the theme –'say little as opposed to too much (p. 267)' produced by Chen's (2003) research targeting Japanese and Korean students. Chen (ibid.) conducted in-depth interviews with a Japanese and a Korean student learning English in the US and interpreted their life history narratives to identify possible causes underlying their reticence in classroom. In this research, both these students showed their preference for ABU-like behaviours. For example, Noriko (Japanese interviewee) stated (p.267):

> *'I have my own opinion but I'm not, I'm not, I'm not used to tell my opinion… I don't like to say my opinion to other people'*
> *'Every time I think by myself. I keep something inside myself.'*

To keep something inside oneself shows the reluctance for verbal contribution based on the precondition that she has the ability to verbally contribute something, but she does not want to do so. This interviewee admitted that she has her 'own opinion' and being silent is her deliberate choice, not due to her inability to give an opinion verbally. As for the other participant (a Korean male student), when Chen (2003) interviewed him, she was very surprised because she had observed that the Korean interviewee was very silent in his English class. However, during the interview, she realized that actually the silent Korean interviewee had a rich knowledge of English. Chen (2003) asserted that the Korean student may also believe that it was better to say no more than enough. This may be an example of the phenomenon that Seungwon (the Korean interviewee) and many other students choose to be reticent even when they are able to speak out.

The researcher has also found ABU-like behaviours discussed in studies discussing Vietnamese students. Though Vietnam is not an East Asian country according to geographical location, its culture shares many similarities with China, Korea, Japan (Huang and Chang, 2017). Ngan (2021) investigated causes of the first-year students' reticence in English speaking lessons with one interviewee stating, for example, that: many of us will not say anything although we have knowledge about the topic." (p.112). The subject of the quote is 'many of us', which suggests that this type of ABU-like behaviour might not be a rare phenomenon but a more or less general pattern.

The data cited above suggest there is more to East Asian learners' reticence than the frequently reported factors of lack of language proficiency and knowledge. This may indicate

that some behaviours consistent (or partially consistent) with the concept of ABU have been found in TESOL and EMI research, though they appear as minor asides in papers primarily discussing reticence and L2 WTC.

2.1.1. Gaps and RQ1.

The review of the above literature has so far has raised at least two questions for the researcher.

(1) The author found that the discussion of learner reticence, and what may be termed ABU, is about EA learners, which makes the author wonder: does the ABU phenomenon also exist among students from other cultural backgrounds such as European, British and North American (EuBA) students?

(2) Furthermore, all the above discussion comes from two sources:

(a) applied linguists' theoretical assumptions without data support

(b) data from small scale qualitative studies using interviews and/or learners' journals.

These are all valid investigations that have informed us of the existence of ABU or ABU -like behaviours. However, the lack of larger scale quantitative studies leaves a lot of questions unanswered. For example, the researcher wonders to what extent, ABU exists in a wider population of students? How common is ABU among students in a specific class, specific institution or specific cultural background? Therefore, the researcher sees a need to approach researching ABU with quantitative methodologies. Finally, Research question (RQ) 1 was proposed:

> *RQ 1. To what extent, if any, do East Asian and EuBA (European, British and North American) students have ABU tendency in an English medium higher education classroom context?*

2.2. Modesty, Showing Off and ABU

This section discusses and reviews existing literature on the relationship between ABU-like behaviours and modesty (2.2.1. below) and the relationship between ABU and FSF (2.2.2. below).

2.2.1. The relationship between ABU-like behaviours and modesty in various EA contexts

Liu and Littlewood (1997 p. 375) suggested that 'no doubt some students always know the answer and are confident in their English but remain silent through a sense of modesty'. Kennedy (2002) explained this assertion in more detail, indicating the impact of modesty on ABU-like behaviours: for Chinese students, being modest and self-effacing, not 'blowing your own trumpet' is praiseworthy, while expressing independent judgements is egotistical and selfish. Likewise, other scholars discussing Chinese students' verbal participation also argued that Chinese culture values modesty rather than standing out and expressing one's views, and this affects their behaviour in class (Sato, 1990; Cortazzi & Jin, 1996; Jackson, 2003). These publications suggested that in Chinese culture or for Chinese students, even if some of them are able to express their own opinions in class, once they initiate this type of action, there will be a risk of facing the judgement of not being modest, and Chinese students prioritise modesty over their willingness to communicate in class. Therefore, not speaking out despite being able to do so could be perceived as modesty by Chinese students.

In another EA context, Hwang (1993) explained that Korean cultural beliefs regard modesty as a virtue and a judgement criterion. Therefore, Korean students in language classes are torn by the dilemma constructed by two forces: (1) verbal participation is important for their English acquisition (2) reluctance in verbal communication meets the requirement of being modest (Hwang, 1993, P.192). As a result, even if students are able to participate in verbal communication in English, they may still avoid doing so. Those students are concerned about the other students' critical gaze censuring their conspicuousness or competitiveness (Huang, 1993, p.196). Similar statements could also be seen in theoretical assumptions in discussing Japanese learners' reticence. For example, Lebra (1987) stated that vocal hesitation may be understood as a sign of modesty. Similarly, some scholars focusing on Vietnamese learners also stated that modesty is considered one of the most important characteristics in Vietnamese culture. Many Vietnamese students are reserved and modest; they do not like to express themselves and thus tend to keep quiet in class (Ngan, 2021, p.112).

In addition to the opinions of academics, the relationship between ABU-like behaviours and modesty has also been mentioned by research participants. A Chinese student (Table 2 below) in Liu's (2005, p.116.) study directly cited culture, especially modesty, as a reason for his deliberate reticence when he is able to be verbally communicative. The interviewee also used very positive vocabulary (e.g. 'the wisest thing') to comment on his ABU-like behaviour - for not showing your ability when you have ability.

Participant	Quote
First-year, Non-English majors, Attendee of English listening & speaking course, A Chinese university in Beijing Liu (2005, p.9)	*Because Chinese culture tells us to be modest, we often keep quiet and give the chances to others. And Chinese people always seem to be too gentle and too reserved, namely, we like and are good at hiding our emotions. As a result, we often keep quiet if we are going to be put in a different position from others' like standing up in front of many people sitting there. In Chinese opinion, the wisest thing for a person is that he shouldn't show his outstanding abilities even if he has the ability. Chinese people don't like to show their views in public. Culture is deep in everyone's mind. It is passed from generation to generation. So in our mind, it is all right to be reticent. It needs a lot of courage to change to be open (He, male)*

Table 2. Quote from Liu (2005, p.9) could be interpreted as the relationship between modesty and ABU-like behaviours.

In addition to the above relationship between modesty and ABU-like behaviours, some scholars such as Manley (2015) also use another term that researchers targeting East Asian learners may often come across – reluctance or fear of showing off/FSF, may also cause reticence or ABU, though showing off is not necessarily an antonym of modesty.

2.2.2. The relationship between ABU-like behaviours and FSF in various EA contexts

The relationship between modesty and ABU-like behaviours has been mentioned by some research participants, but it is mentioned more frequently by researchers' positioning statements/assumptions. Conversely, the relationship between fear of being labelled/viewed as showing-off (FSF) and ABU-like behaviours is mentioned frequently by both participants and researchers.

Peng (2012) investigated factors influencing willingness to communicate (WTC) in EFL classrooms in China with four Chinese university students through semi-structured interviews, learning journal reports, and classroom observations. One interview participant reported his ABU-like behaviours stating: '*to not being called showing off I will not answer questions twice'* (p.208.). This interview quote shows the deliberate control of frequency of

response by the learner who could have contributed more. The frequency of his speaking-up is not determined by his ability, talent, or English proficiency. The risk of being called a show-off limits his speaking-up to less than twice. More seriously than this, some participants in other published research even choose 100% silence due to FSF. When Gu and Maley (2008) interviewed Chinese graduate students enrolled in an English course in the UK. One participant reported: *'yes, **I know the answer, but why** do I have to **answer it** in class? It **looks as if I want to show off.**'* (p.230.). This interview transcript here pointed out an ABU tendency more directly. When the interviewee directly admitted her/his ability to answer the question, s/he simultaneously showed the foolishness of speaking-up because it is a sign of showing off. disapproval of speaking-up has also been found in other studies. Yi (2020) investigated two Korean graduate students in a US higher education context. Table 3 (below) is an example from Yi's data (p.10.).

Participant	Quote
Yonna Korean, Doctoral program student in a US University (Yi, 2020, p.10)	*And also, what I want to say is I love this phrase: Knowledge speaks, wisdom listens. I don't know where I heard it, but I love this phrase. To speak many things, it is not very good to me. I think it's not very good...to me it looks like showing off. [A] kind of displayed knowledge? It looks a little ridiculous. Ridiculous. Because some people already know it, but they don't say. They just want to hear. I respect that kind of people. Some people already know the knowledge, but they just think and think. But they do not display. I respect that kind of people.*

Table 3. Quote from Yi (2020, p.10) could be interpreted as the relationship between modesty and ABU-like behaviours

This interviewee quote not only states the relationship between fear of showing-off and speaking-out, like other quotes in 2.2.2 above, the interviewee also pointed out the admiration of ABU-like behaviour, such as the wording 'wisdom listens […] I respect that kind of people' (p.10). This is consistent with many researchers' interpretations that silence is gold, concerning Asian learners' preferences for ABU-like behaviours. This saying was reported by Le and Châu (2019) for Vietnamese, Liu (2005) and Yi (2016) for Chinese, Jones (2011) for Japanese, and Gu and Reynolds (2013) for Koreans.

All this data from different studies could be synthesised to argue that East Asian learners may still keep silent even when they are able to verbally contribute to the class. Moreover, these participants themselves linked FSF and ABU-like behaviour. Going deeper, the researcher found a syllogistic chain (see Figure 5 below) that East Asian participants from other studies reported: being active or being verbally active in the classroom (stage 1) will

make peers think you are not modest or view you as a show-off (stage 2) and the result is usually being socially isolated by others (stage 3).

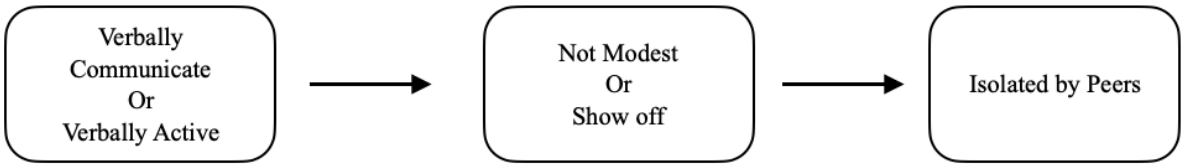

Figure 5. Chain effect of verbal contribution in classroom

A case in point: Liu (2005) investigated the factors involved in classroom reticence for 100 first-year university students in English listening-speaking classes at a Chinese university. She reported that these students prefer to be reserved and modest, and most of the students prefer to keep quiet and not stand out in class. One participant explicitly stated the incremental process: being verbally active and being viewed as show-off and then being disliked by others:

> *'If you are too active, you will be thought of as one who likes to show off. People will not like you. So many people will not say anything although they are very knowledgeable and have their own opinions in the mind.' (Xia, female, journal), (p. 90.)*

In Li and Jia's (2006) study of East Asian students in a US university pre-sessional course, a Korean student (alias: Ping) echoed this (Table 4 below), and showed that the 'dislike' for verbally active students is quite harsh– 'classmates will became hating him':

Participant	Quote
Alias: Ping, Korean, Level III oral communication class (OC III) in the ESL program at Southside University2 in the U. S. (Li and Jia, 2016)	*If somebody, some student participate too much in the class, every classmate will became hating him. Stopping him. If I talk too much like this, everybody hate me. So I have to keep silent (p.198).*

Table 4. Quote from Li and Jia (2016, p.198) could be interpreted as the chain: verbal participation - showing off- social exclusion

In another East Asian context (Murata, 2011), evidence from Japanese learners (Table 5) suggested a similar experience (p.14.). A concern about their public image restrains them from risking being perceived as different or distinct from other students by giving their opinions lest they be criticized for showing off, as seen in the following remarks by Japanese Interviewees, IR5 and IR7:

Participant	Quote
Japanese participants in a Tokyo private university	*ガツガツ意見を言うことはかっこ悪いと思っていた。中高時代は人からどう思わ れるかが、絶対的に重要だった。 (IR.5)*

(Murata, 2011, p.14.)	*I used to think that giving opinions actively wasn't cool. It was absolutely important how I would be regarded by others when I was at junior and senior high schools. (IR5)*
	小さい頃から、変わっている子、目立つ子は仲間はずれになっていた。みんなと同 じような意見を言わなくてはいけないというプレッシャーがある。そういったこと は言葉になっていなくても、雰囲気的に感じてしまう。 (IR7) *When I was a child, those who were conspicuous and different from other children were ostracized. There was pressure that you had to give the same opinions as others. I used to feel it from the atmosphere although I was not directly told so. (IR7)*

Table 5. Quotes from Murata (2011) could be interpreted as the chain: verbal participation - showing off- social exclusion

Although these two interview respondents (IR5 & IR7) did not state that the fear of being labelled a show-off/FSF influenced their reticence, Murata (2011) argued that evidence suggests in Japanese primary and secondary school culture, pupils who are perceived as too different from their peers tend to be socially isolated or teased for showing off (e.g. Abe, 2002, p. 21; Azuma, 1994, p. 10; Ford, 2009, cited from Murata, 2011).

The same 'trauma' of being excluded by peers due to frequent class participation has also been observed in the Hong Kong context (Jackson, 2002). However, in Hong Kong, Jackson (2002) found a direct link between frequent participation and being perceived as showing off. Jackson (2002) adopted a mixed-methods approach (surveys, interviews, observation and analysis of videotapes of learner case discussions) to investigate Chinese students' (21 Hong Kong students) reticence in an English-medium undergraduate (full-time, final year) business course in Hong Kong. Participants in this research stated that they did not want to be the focus of classroom attention, and they even sit at the back of the classroom on purpose. Participants were concerned that if they spoke up frequently in class or gave lengthy responses, they would be labelled as a 'show-off'. Some of these participants explained they had developed this behaviour in secondary school having experienced being criticised or ostracised by classmates when they were seen as taking a more active role than peers. In this research context, there was also an exchange student from America. Though the American lecturer during the interview commented that an American student's frequent speaking up makes a positive contribution to learning and teaching, many Hong Kong participants directly and negatively commented that the American student was rude, wasting others' time. When Liberman (1994) interviewed Asian students from various Asian countries studying in the U.S., Asian interviewees also negatively commented on American students actively speaking up.

One Japanese student said: 'American students seem to want to show off their knowledge and intelligence in class and are often overconfident and egotistical; discussions seem to be like competitions.' (p.184.).

2.2.3. Quantitative studies about reticence and its relationship with modesty and FSF

Apart from the qualitative data cited above (Sections 2.2.1. and 2.2.2.) some quantitative data (Table 6 below) from existing studies may also support the relationship between reticence and modesty or reticence and showing off. A relatively large-scale survey study conducted by Yi (2016) provided quantitative evidence on the frequency of the relationship. Yi (2016, p.363) surveyed 100 Chinese undergraduate students learning English for Academic Purposes (EAP) finding:

(1) only 2% of participants believed that 'speaking or asking questions in class' is 'not showy at all'

(2) 43% of participants responded that answering questions is 'definitely showy'.

To and Lai (2019, p.213) found that.

(1) nearly 40% of the Vietnamese learners in their study agreed that 'Vietnamese culture values modesty and doing things rather than showing off and talking about things'

(2) over 70% agreed that they felt pressure if required to speak in front of the class.

In Taiwan, Hsu (2015) found about one quarter of students (22.2% agree and 2.3% strongly agree) showed approval attitudes toward the questionnaire statement that their peers might think that they liked to show off if they talked too much in class (Table 6 below).

Reference	Context	Item	Detail
Hsu (2015)	354 first-year undergraduate students: 65.3% male (231) and 34.7% female (123) enrolled in eight intact Freshman English classes for non-majors enrolled in eight intact Freshman English classes for non-majors	Item 23: If I speak too much, my classmates would think that I am showing off.	Strongly Disagree 12% Disagree 33.6% Uncertain 29.9% Agree 22.2% Strongly Agree 2.3% Mean: 2.69 Standard Deviation: 1.02
Yi (2016)	100 Chinese EAP (English for Academic Purposes) students from 2014 cohort	What Comment Will You Give on the Following? (Table 6 of the Appendix of this research) No.1. Yes, definite it is showy. No.2. I don't think I like to speak in front of other peers. No.3. I am afraid of speaking in front of other students.	Comments: No.1.43/100 No.2.33/100 No.3. 12/100 No.4. 10/100 No.5.2/100

		No.4. It is ok to ask questions in class but not voluntarily initiate a speech. No.5. It is not showy at all.	
To & Lai (2019)	320 Vietnamese students of pre-intermediate college students	Sub-scale: Cultural Belief Item 1: 1. cultural beliefs (Vietnamese culture values modesty and doing things rather than showing off and talking about things). Sub-scale: Pressure of Public Speaking (1) Item 2: if you are too active, you will be thought of as one who likes to show off (2) Item 4: pressure to speak in front of the class (time allowed to perform a speaking task, time for preparation, pressure to perform well).	Cultural Belief: Around 35% (specific number not reported) Pressure of Public Speaking: Around 70% (specific number not reported)

Table 6. Summary of some quantitative studies investigating the link between show-off and active participation

2.2.4. Gaps and RQ2 & 3

This section has reviewed relevant literature and discussed the relationship between ABU and two distinct factors of interest, namely modesty and FSF. This review has concluded that the theoretical claims made in the literature:

(1) only come from two sources: academics' theoretical assumptions and qualitative study with small sample size.

(2) only focus on EA students or those from closely related Confucian heritage cultures such as Vietnam

Based on these two gaps and the researcher's interest and aims 1 and 3 mentioned in section 1.3 above, the researcher proposes two research questions that could:

(1) explore those theoretical claims through quantitative methodology with a much larger sample size

(2) include EA participants and their EuBA counterpart

The two research questions are:

> *RQ 2. To what extent, if any, are East Asian and EuBA (Europe, Britain and North America) students' self-rated modesty a factor in ABU in an English medium higher education classroom context?*

RQ 3. To what extent, if any, are East Asian and EuBA (Europe, Britain and North America) students' self-rated fear of showing-off a factor in ABU in an English medium higher education classroom context?

2.3. Review of modesty

This section explains the design of research question 4 and discusses published theory and research on how modesty is defined and conceptualised.

The researcher conducted an initial literature review (2.3.1.) to ascertain how modesty has been defined but found a dearth of literature pertaining to the definition of modesty within the TESOL field. Consequently, the concept of modesty was explored by drawing upon insights from other disciplines, including ancient Chinese philosophy, as well as research on morality and ethics, which have provided definitions of modesty. As per the author's understanding, a universally accepted definition of modesty does not exist. It is possible that other scholars have also come to this realisation and have pursued an alternative path - categorising modesty into distinct types and providing corresponding definitions for each type. Section 2.3.2. provides an overview of different interpretations and meanings of various types of modesty. Subsequently (2.3.3), the researcher presents a comprehensive analysis of cross-cultural studies, utilising various methodologies. This is also congruent with the nature of research question 4, which seeks to investigate the intercultural disparities between EA and EuBA students in their conceptions of modesty. Section 2.3.4. provides a summary of the lessons the author learned from the review and stated clearly how those lessons facilitate the design of research question 4.

2.3.1. Modesty and its definition

Modesty definitions and explanations may vary from individual to individual and there is no universally accepted definition. However, published studies have used language that conveys similar connotations to describe modesty, such as downplaying achievements (Kim et al., 2010), being 'unsung heroes' (Genyue et al., 2011), and "low-key, humility, attention-avoiding, unobtrusive, unassuming" (Shi et al., 2021). In addition to the proposed synonyms for modesty, researchers have attempted to establish umbrella definitions.

Some current Chinese scholars (e.g. Xiong et al., 2018) have pointed to the historical conception of humility in China. The conventional method is to obtain hints from The Book of

Changes/Zhou Yi/ I Ching/I Jing/Yi Jing is regarded as "the origin of books, the source of classics," "the birth of Chinese culture," etc. The Book of Changes Chapter 15 /Qian (translated as Modesty or Humility) illustrated the definition of modesty (Figure 6) with a symbolic image of a mountain buried beneath the earth. In addition to this image, a statement in Zhou Yi that discusses modesty has been cited in numerous other texts (see Table 7 below for examples) which discuss modesty. This verse appears to suggest that modesty is a highly esteemed and advantageous attribute.

天道亏盈而益谦
地道变盈而流谦
鬼神害盈而福谦
人道恶盈而好谦

(It is the way of heaven to diminish the full and augment the humble.
It is the way of the earth to overthrow the full and replenish the humble.
Spiritual Beings inflict calamity on the full and bless the humble.
It is the way of men to hate the full and admire the humble.)

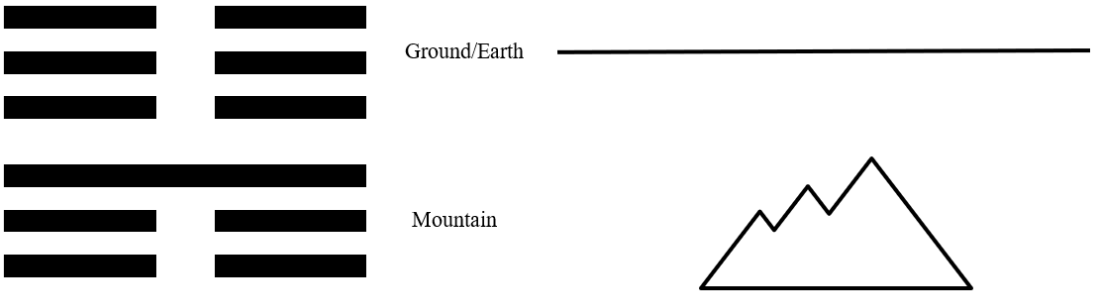

Figure 6. Graphical demonstration of modesty/humility in Book: Zhou Yi (Chapter 15)

Time	Book Name	Chapter/Volume
西汉 /Western Han 180 BC-120 BC	《韩诗外传 - Han Shi Wai Zhuan》	《卷三》Volume 3 &《卷八》Volume 8
唐/ Tang Dynasty 631 年/631 A.D.	《群书治要 - Qun Shu Zhi Yao》	《卷一》/Volume 1
宋/Northern Song Dynasty 977 年-984 年/977-984 A.D.	《太平御览 - Tai Ping Yu Lan》	《人事部六十四- Ren Shi Bu 64(Liu Shi Si)》《谦》/ Section QIAN 《人事部一百 -Ren Shi Bu 100 (Yi Bai)》 《鉴戒下》/ Section Jian Rong Xia
金/Jin 1270 年/1270 A.D.	《朱子语类 - Zhu Zi Yu Lei》	《易四》/ Chapter YI SI《 乾上》/Section QIAN SHANG
东汉-晋 Eastern Han – Jin 2 12-231 A.D.	《文子 - Wen Zi》	Chapter Shou Ruo/守弱

Table 7. Some examples of Chinese classics cited the above verse from The Book of Changes

Other texts, such as Confucian (Table 8 below) and Taoist (Table 9 below) writings, also convey the same message as the aforementioned verse: modesty/humility brings practical and moral benefits to people, while 'the full' (which, when this adjective describes a person in Mandarin, typically means arrogant) will be punished. These examples are typically translated as ‘humility’ rather than ‘modesty’ since, in Mandarin, modesty and humility are typically used interchangeably. Chinese terminologies for ‘humble’ are essentially variants of the word for ‘modesty’ (Shi, 2021), and it is important to note that past empirical research has demonstrated that Chinese laypeople's views of humility and modesty are extremely similar (Elliott, 2010). There is substantial overlap between people's notions of modesty and humility, according to published research (Xiong et al., 2018). Exline and Geyer (2004), for instance, asked 127 introductory psychology students (61 men, 66 women, diverse ethnicities) at a private university in the Midwestern United States to rate the extent to which they perceived humility as similar to modesty on a scale ranging from 0 (not at all) to 10 (extremely). The results indicated that modesty and humility were perceived to be similar (M = 7.80), and nearly half of the participants included the word modesty in their definitions of humility. Similarly, Gregg et al. (2008) identified humility as one of the most prominent qualities of modest individuals. Additionally, some academics consider modesty an essential component of humility (Lee and Ashton, 2004; Davis et al., 2016).

Book	Quote	Translation
《春秋繁露 - Chun Qiu Fan Lu》 Chapter 通国身/Tong Guo Shen	欲致贤者，必卑谦其身	To be a virtuous person, one must keep humble.
《白虎通德论 - Bai Hu Tong De Lun》 《卷二》/Volume 2 《礼乐》/Chapter Li Yue	谦谦君子，利涉大川	The humble gentleman would successfully travel far (in life, in career and any other good things).
《荀子 - Xunzi》 《仲尼》	孔子曰:知而好谦，必贤。	Confucius said: the person with knowledge/wisdom who still keeps humble must be virtuous.

Table 8. Some examples of modesty in classic Confucianist texts

Book	Quote	Translation
《老子河上公章句》:《益谦》 Lao Zi He Shang Gong Zhang Ju : Chapter Yi Qian	地洼下，水流之；人谦下，德归之. Di Wa Xia, Shui Liu Zhi; Ren Qian Xia, De Gui Zhi	As water flows into the low-lying land, morality comes to the humble person.

《老子河上公章句》:《益谦》 Lao Zi He Shang Gong Zhang Ju : Chapter Yi Qian	天道佑谦 Tian Dao You Qian	The Heavenly Way blesses the humble.
《老子河上公章句》:《反朴》/ Chapter Fan Pu	人能谦下如深溪，则德常在 Ren Neng Qian Xia Ru Shen Xi, Ze De Chang Zai	If a person is humble as the deep creek, the morality will always be with that person.

Table 9. Some examples of modesty in classic Taoist texts

Modesty in the ancient Chinese literature discussed here conveys that being modest/humble is highly admired and has benefits. Likewise, some Western scholars also attempted to provide some umbrella definitions for modesty.

Driver (2001, p.16-17) argued 'modesty is dependent upon the epistemic defect of not knowing one's own worth', or in short 'A modest person underestimates self-worth' (p.16). This definition is usually called the *Underestimation Account*. The criticism for this account concerns two points: First, underestimation could also be related to immodesty. Schueler (1997, p.470) asked us to imagine a gifted scientist who may be the best of the century, yet he assesses himself to be only the second-best. Though this person has underestimated his achievement, he can still be immodest in the sense of the virtue of being inclined to boasting behaviour. The reason of this might be that scientist's underestimation is not surely to let his audience sense underestimation at the same time. Therefore, Schueler's critique may provide a valuable reminder for us: we may need to state clearly: the modesty we talk about is performer's modesty or the modesty sensed by audience. Because there might be a cognitive gap – performer's modesty/immodesty may not necessarily be the modesty/immodesty sensed by audience.

Allhoff (2009) pointed out another fault in the underestimation account: the underestimation that Driver (2001, p.16-17) takes to be important could derive from stupidity or self-deception just as easily as it could derive from modesty. Allhoff's (2009) critique exists because his logical precondition is different from Driver's (2001, p.16-17). For Driver (ibid), modesty is a root while underestimation is the specific result or one of many possible results of modesty, as in 'I am modest, therefore I underestimate'. However, for Allhoff (ibid), underestimation is a result that could be triggered by many factors, such as modesty, stupidity, coincidence, or luck. This may remind us that when we talk about

modesty, we need to state what our logical precondition is. Because modesty and perception of modesty are not necessarily the same thing. A person's modesty could be perceived as anything else except modesty or even immodesty by others. No matter what the factors are, the researcher will only focus on what behaviour(s) allow the audience to sense modesty.

Flanagan (1996, p.176) proposed the non-overestimation account which is also known as the accurate account. According to this account, a modest person may have a perfectly accurate sense of his/her accomplishments and worth and not overestimate them. The problem of this definition is that self-knowledge cannot be viewed as modesty (though it might be necessary), because sometimes, self-knowledge could be just knowing your actual self (Allhoff, 2009). Allhoff (ibid) also provided an example to demonstrate his critique: a mediocre chef who accurately reports that he is not a very good chef. This accurate report just evidences the desirable characteristic of not inflating or boasting his abilities, rather than evidencing modesty; he does not have much talent at all, so he does not have anything to be modest about.

Apart from definitions that stress evaluation, some scholars also defined modesty through different cognitive perspectives. Schueler's (1997, p.479) and Roberts and Wood (2003) definitions included response to inward and outward concerns: the modest person lacks a certain desire or set of desires of caring whether people are impressed with him/her for his/her accomplishments. However, Roberts and Wood (2003) also provided a precondition: this type of unconcern or insensitivity to others' appreciation and admiration for his/her accomplishment is based on the fact that the modest person does know his/her accomplishment is impressive. By using the method which Allhoff used – providing examples to demonstrate critique, we could also say a person's unconcern about others' attention or admiration stems from immodesty. For example, a learner who knows he is the best student (measured by exam scores) becomes the top scorer again. When everyone looks admiringly at him, he does not care about those admiring eyes and just passes by. Because that person thinks that those people are not qualified to appreciate his academic capability. Some may think that he is arrogant. If his lack of concern stems from an attitude that 'it is nothing impressive because it is easy and normal to be the top scorer (again)' there might be some people who would not think that person is modest. Again, applying the same reasoning: we should state our logical premise first – modesty or the perception of modesty. Even a person's arrogance sometimes could be viewed as modesty by others. This kind of awareness

also applies to other definitions of modesty. For example, Nuyen (1998) defined modesty as being equitable for one's achievements, which means that a modest person is equitable when it comes to self-evaluation and wants to approportionate the credit to all those who have a share in the success. Again, there is the possibility that even a really modest person who has already let all his teammates share his achievement could still be viewed as a showy person by others.

2.3.1.1. Rationale for RQ4

From reviewing and discussing the above definitions, we find that definitions of modesty are quite diverse because definition providers hold different epistemic perspectives. It is a valuable lesson for researchers interested in definitions of modesty that we may need to state clearly that the modesty we are talking about is the modesty of the performer or the modesty sensed by the audience because modesty differs according to who is perceiving the modesty. The A from performer could be A but also be A plus or A minus or B for the performers' audience.

2.3.2. Conceptualisation of what modesty is

Conceptualizations of modesty vary markedly (Shi et al., 2020). In contrast to the above literature which attempts to provide umbrella definitions of modesty, some scholars conceptualise modesty through more specific perspectives. Scholars mentioned in this section point out what specific angle of modesty they focus on and then define the specific modesty. Reading this section enables us to know various types of modesty and corresponding definition of each specific type of modesty. As with the above section (2.3.12), the author will demonstrate how the review for this section provides rationales for research question 4.

2.3.2.1. Modesty, as a personality

A number of scholars have conceptualised modesty as a personality trait which stresses its stability of disposition. A well-known example might be NEO-PI-R, a model designed by Costa and McCrae (1992) to depict an individual's personality. The NEO-PI-R is a 240-item personality instrument that measures the five general tendencies/(5 models) of one's personality (Table 10 below): Neuroticism (N), Extraversion (E), Openness (O), Agreeableness (A), and Conscientiousness (C). Each model has 6 facets, and each facet has 8 items (240

items = 5 models × 6 facets × 8 items). Among those five factor models, there is a model called Agreeableness and modesty is one of its 6 facets (Xie and Cobb, 2020).

Neuroticism	**Extraversion**	**Openness**	**Agreeableness**	**Conscientiousness**
Anxiety	*Warmth*	*Fantasy*	*Trust*	*Competence*
Angry Hostility	*Gregariousness*	*Aesthetics*	*Straightforwardness*	*Order*
Depression	*Assertiveness*	*Feelings*	*Altruism*	*Dutifulness*
Self-Consciousness	*Activity*	*Actions*	*Compliance*	*Achievement Striving*
Impulsiveness	*Excitement-Seeking*	*Ideas*	*Modesty*	*Self-Discipline*
Vulnerability	*Positive Emotions*	*Values*	*Tendermindedness*	*Deliberation*

Table 10. NEO-PI-R, models and facets

Later, Lee and Ashton (2004) designed a six-factor personality model (HEXACO) (Table 11 below). In this model, modesty is not a sub-category/facet of agreeableness, but an independent personality characteristic, along with another five facets: Emotionality, extraversion, Agreeableness, Conscientiousness and Openness to experience. We may see that from Costa and McCrae (1992) to Lee and Ashton (2004), there is a big leap from viewing modesty as a sub-trait (of Agreeableness) to viewing modesty as an independent personality category. More specifically, Yan (2010) argued that modesty is a personality that covers some essential qualities: honesty, aggressiveness, stability, discontent, lack of pride, and lack of stereotyping. No matter how big the scope of modesty is, these scholars consistently stress that modesty is an inner personality. Apart from this, some scholars have also asserted that modesty could also be an external embodiment of the inner personality, such as modesty as a behaviour mode, or modesty as an instrument that caters for social desirability, etc.

H E X A C O	*Honesty-Humility (H)*	*Sincerity*	*Greed avoidance*	*Fairness*	*Modesty*
	Emotionality (E)	*Anxiety*	*Dependence*	*Sentimentality*	*Fearlessness*
	Extraversion (X)	*Social Self-Esteem*	*Social Boldness*	*Sociability*	*Liveliness*
	Agreeableness (A)	*Forgivingness*	*Gentleness*	*Flexibility*	*Patience*
	Conscientiousness (C)	*Organization*	*Diligence*	*Perfectionism*	*Prudence*
	Openness to Experience (O)	*Aesthetic Appreciation*	*Inquisitiveness*	*Creativity*	*Unconventionality*

Table 11. Modesty, as a personality in HEXACO

2.3.2.2. Modesty, the integration of cognition and behaviour

Zhu Xi (1130-1200 A.D.), a famous Neo-Confucianist in the Southern Song Dynasty (1127-1279 A.D.), regarded modesty as the integration of cognitive and behavioural tendencies. In his book Zhu Zi Yu Lei, Zhu Xi emphasised that ordinary people can only see their own strengths and others' weaknesses. In contrast, modest people choose to lower themselves to treat others on an equal level in cognitive and behavioural senses. In a word, according to this definition, a modest person cognitively and behaviourally lowers him/herself and simultaneously raises others. At the same time, there are also some scholars who conceptualise modesty in a multidimensional way like Zhu Xi, but those academics did not use the same categories (cognition and behaviour) as Zhu Xi.

2.3.2.3. Value Modesty and Instrumental Modesty

Wang et al. (2016) proposed a dualistic model or dichotomy of Chinese modesty: value modesty and instrumental modesty. Value modesty is similar to the inner quality mentioned in above paragraph. Moreover, they have also mentioned that modesty could be an instrument for dealing with the interaction between self and the external world. As those researchers stated, value modesty refers to recognising and insisting on a low-key way of doing things and willingly accepting the sacrifices modesty may require. People with value modesty assume modesty is a virtue and view modesty as a noble goal. By contrast, instrumental modesty stresses that people take advantage of modesty to realise utilitarian purposes. For example, it sometimes works as an impression management tactic and self-presentation strategy (e.g., Leary, 1995). Yoshida et al. (1982) discovered that by the second grade, Japanese children learn to behave modestly in order to garner favourable evaluations from others. It seems to tell us the possibility that, if an individual wants to fit into a group which upholds modesty as a desirable quality, even if that individual is not a modest person in an inner quality sense, he/she would attempt to show modesty or even show off modesty or play the role of a modest person in social interaction.

2.3.2.4. Real Modesty and False Modesty

The various types of modesty reviewed so far suggest that modesty may not only be a stable inner quality, but sometimes modesty could also be used as a tool to serve specific purposes. If modesty does not stem from one's own sincerity, is that still modesty? Hu (2007) have captured this point and constructed a framework. This framework categorised modesty by the measurement of sincerity – real modesty and false modesty.

Real modesty is not just an accurate reflection of one's moral cultivation but also an explicit indication of one's attitude that there will always be room for improvement. It has two characteristics: sincerity and moderation, while false modesty can be seen as a kind of self-presentation strategy to achieve other utilitarian purposes such as instrumental modesty (see Section 2.3.2.3.) which has two characteristics: cowardice and hypocrisy (Xiong et al., 2018).

2.3.2.5. Trait Modesty and Situational Modesty

In addition, many researchers have categorised modesty as either situational or trait (Tangney, 2000; Cai et al., 2011; Han, 2012). Trait modesty is similar to modesty conceptualised as a personality (reviewed in 2.3.2.1), which refers to one's general proneness toward self-effacement, other-enhancement and attention-seeking avoidance (Xiaohua, 2009). It is a stable inner quality which does not vary from context to context. Garcia (2006) further categorised trait modesty into inward-directed and outward-directed types. The former is seen primarily as a matter of people's spontaneous and stable inclination or mental state toward their socially preferred features; the latter refers to people's disposition to react to others' evaluation of their own achievements.

Different from the stableness of trait modesty or modesty in a personality sense, situational modesty mainly describes people's modest behaviours in different situations, and it has been widely confirmed that modest behaviours observed in different contexts are not the same (Watling and Banerjee, 2007; Fu et al., 2011; Heyman et al., 2011). For instance, Han (2012) reported that people like to adopt an immodest attribution style (attributing to ability, effort, etc.) when their achievements do not threaten others, and the relationship is close. In other cases, they tended to employ a modest attribution style – attributing success to extrinsic factors (luck, task difficulty, etc.). Similarly, in public or with the presence of authority figures, people like to keep a low profile and do not show off their strengths or abilities. In this case, modesty can be considered a kind of impression or image management skill (Chen et al., 2009; Diekmann et al., 2015) as in the cases of instrumental modesty (2.3.2.3 above) and false modesty (2.3.2.4 above).

2.3.2.6. Rationale for RQ4

From the above literature pieces, modesty could be a personality trait (2.3.2.1), or a value, and it could also be an instrument (2.3.2.3), such as an impression management tool to cater for social politeness or social desirability. It could be real or false (2.3.2.4); it could be inward-directed and outward-directed (2.3.2.5). Since modesty has very diverse inner layers and those inner layers could overlap with each other, the researcher decided not to look for an universally agreed definition of modesty for everyone. Rather, the researcher intends to use a more grounded approach to let participants, according to their own experience, to describe what behaviours allow them sense modesty.

2.3.3. Cross-cultural difference in modesty conceptions

As the review expands in scope and depth, the researcher found that differences in conceptions of modesty extend beyond its definition (2.3.1.1 above) and classification (2.3.2 above). It also exists at a cultural level. The researchers referred to in this section believe that cultural differences exist in how modesty is conceptualised. When Xiong et al. (2018) explained the reason to develop a Chinese Modesty Scale, they directly pointed out that most scales approaching modesty lack cultural specificity. Some other researchers (e.g. Lee et al., 1997; Fu et al., 2010; Heyman et al., 2011) also directly stated that modesty has obvious cultural relativity (Lee et al., 1997; Fu et al., 2010; Heyman et al., 2011). Studies comparing individuals in East Asian and North American countries indicate that modesty is emphasized to a substantially greater extent in the East (e.g., Cai et al., 2007). As for the cultural differences, numerous differences have been discussed and demonstrated between members of these two groups (cf. Markus & Kitayama, 1991). Specifically, Eastern cultures strongly expect individuals to downplay their accomplishments (Kim et al., 2010). Compared with Chinese, Westerners value personal achievement (Markus and Kitayama, 1991; Rui and Stefanone, 2013), self-uniqueness (Yokota, 2012), and positive self-presentation (Lee-Won et al., 2014) more highly, and thus, modesty is less encouraged (Chelminski and Coulter, 2006). Apart from those theoretical assumptions, there are some studies that offer evidence of cultural difference in modesty in a more empirical sense by using the exact same scale to measure both Western and East Asian samples summarised in the following paragraphs of this section.

2.3.3.1. Difference of modesty in self-evaluation

Cai et al. (2007) recruited 64 American undergraduates (25 males; 39 females) and 68 Chinese undergraduates (12 males; 56 females) to investigate the difference in cognitive self-evaluation between American and Chinese. Both sample groups completed the three following measures:

(1). A cognitive self evaluation

(2). An affective measure of self regard

(3) Inclination Toward Modesty subscale of the Modest Responding Scale (developed by Whetstone et al., 1992)

They found that Chinese participants scored higher on a measure of modesty than American participants, and cultural differences in cognitive self-evaluations were greatly reduced once modesty scores were statistically controlled. Along with other research (Kurman & Sriram, 2002; Kurman, 2003), these findings suggest that cultural norms of modesty lower Chinese participants' cognitive self-evaluations and promote American participants' self-aggrandisement.

2.3.3.2. Differences of modesty in situational self-evaluation

Kanagawa et al. (2001) recruited 128 Japanese female students from a Japanese university and 133 US female university students and then let those participants answer the open-ended question 'who am I' using their first language under four conditions: (1) answering questions with an authority figure present – the first or second authors of this research, (2) with a group of 20-30 people; (3) by themselves – answering the question with an audio recording in a research booth; (4) with a peer present – answering the question with one peer who was also a participant in the research. It was found that the conditions had a greater influence on the self-descriptions of the Japanese participants than on the Americans. Japanese adults wrote more modest descriptions of themselves in a public setting rather than in private (Kanagawa et al., 2001), but American adults did not provide significantly different descriptions across these contexts. This research not only shows cultural differences in modesty but also reveals the situatedness of modesty or at least the situatedness of modest tendencies.

2.3.3.3. Differences in general tendencies to be modest

As for measurement in-equivalences between Chinese and Western modesty, a large scale study conducted by McGrath (2015) surveyed a sample of 15,540 individuals from 16 regions

(4 East Asian regions including: Hong Kong, China Mainland, Korea and Japan) to identify invariances (properties that remain constant) using the Values in Action-Inventory of Strengths (VIA-IS) developed by Peterson & Seligman (2004) - a proprietary psychological assessment including 240-items that measures 24 key character strengths one subscale of which is Humility/Modesty. Results showed that most of the VIA-IS subscales had achieved configural and metric invariance, but not the humility/modesty subscale. This result may lend support to the argument that there are cross-cultural differences in modesty between East Asian and Westerners.

2.3.3.4. Differences in conceptions of modesty

Shi et al. (2021) attempted to define what modesty is. However, rather than doing this through literal demonstration and discussion or evaluation of the definitions of others', they investigated lay conceptions of modesty (谦虚 Qīan Xū) in China through a grounded approach. In their own words, they termed this a 'prototype approach'. This study consists of three independent but connected surveys.

First, 111 Chinese university students spontaneously listed the characteristics of modest people. Independent coders then edited participants' answers into 112 exemplars and then put them into 34 categories (Study 1). Categories that were subsumed into categories with higher/greater frequency were deemed more prototypical. In Study 2, another 81 Chinese participants (21-54 years old) directly ranked these categories according to how well these categories corresponded with their conceptions of modesty. After that, frequencies and ratings were counted, ranking categories into three broad divisions: central, peripheral, and marginal. Finally, in Study 3, the ordinal validity of divisions was confirmed by having a third sample of Chinese participants (no.=118, 13-56 years old) rate the modesty of individuals exhibiting traits from within each division. These researchers compared their research findings with Gregg et al. (2008) which had researched lay conceptions of modesty with a combined UK and US sample by using the same research method (2 of the 3 researchers in Gregg et al., 2008 were also researchers in Shi et al.,2021). Among those categories, some were central in both China and the West (e.g. friendly, not conceited), others only in China (e.g. low-key, polite, easy-going, authentic). After the comparison, Shi et al (2021) concluded that lay conceptions of modesty in China only partially corresponded to those in previous Western samples.

2.3.3.5. Differences in the social desirability of modesty

Some studies reported that modesty is emphasised to a substantially greater extent in the East than in North America (e.g., Cai, Brown, Deng, & Oakes, 2007), whether this is in younger age groups (Lee et al., 1997) or adult groups (Fu et al., 2001).

Lee et al. (1997) compared Chinese and Canadian children's moral evaluations of lying and truth-telling in situations involving pro-social behaviour/good deeds and antisocial behaviours in three year-groups: 7, 9 and 11. Four short stories were presented to the children – two stories involved a child who intentionally carried out a good deed and admitted the good deed with honesty; the other two stories involved a child who deliberately committed a bad deed and honestly admitted the bad deed. Children were required to evaluate and comment on the story characters' deeds and their verbal statements. Overall, both Chinese and Canadian children rated truth-telling positively and lie-telling negatively in antisocial situations. In contrast, Chinese children rated truth-telling less positively and lying more positively in prosocial settings than Canadian children. These researchers concluded that the emphasis on self-effacement and modesty in Chinese culture outweighs Chinese children's evaluations of lying in some situations. The same pattern of approving lie-telling about one's good deeds were also found in adult samples using the same method, (e.g. in Fu et al. 2001).

2.3.3.6. Rationale for RQ 4.

The aforementioned studies provide evidence that cross-cultural differences in modesty do indeed exist. Nonetheless, those investigations have not encompassed modest behaviours that allow EA and EuBA participants to sense modesty in EMI higher education classroom context. This presents a potential research opportunity.

2.3.4. Summary of review and research question 4

The exploration of definitions of modesty (2.3.1.) and types of modesty (2.3.2.) revealed that there is no universally agreed definition of modesty nor clear-cut categorisations of modesty. More importantly, the review examined the researcher's preconception that the perception of modesty may vary among individuals, as the modesty exhibited by one person may not necessarily align with the modesty perceived by others. Modesty in one person could be perceived as anything else or even immodesty by other people, and vice versa. These two lessons learned from the discussion in 2.3.1. and 2.3.2. further enhanced the researcher's

determination for investigating what modest behaviour is in a more grounded way – giving the participants the opportunity to describe what modest behaviour is rather than the researcher defining what modest behaviour is for the participants. The review of cross-cultural studies (2.3.3.) evidenced the differences in conceptions of modesty at a cultural level. Therefore, the researcher aims to find out whether cross-cultural differences exist in the higher education EMI class concerning the specific point that he is interested in – what behaviours allowed EA and EuBA participants to sense modesty.

Based on these points, the researcher proposed research question 4:

RQ4. In what ways, if at all, do East Asian students' conceptions of modest behaviours in an English medium higher education classroom context differ from those held by students from EuBA (Europe, Britain and North America) backgrounds?

2.4. Review of showing off

The review of showing off comprises four distinct segments (2.4.1 - 2.4.4.). The initial segment initially examined the definition of showing off. As a result of the inadequacy of the definition of 'showing off', the researcher conducted a review of various theories pertaining to the concept and identified several essential features commonly associated with the phenomenon of showing off. Subsequently (2.4.2), the researcher reviewed some studies conducted to explore showing off and examined the essentials that he elicited from showing off theories. The third section (2.4.3.) aims to review cross-cultural differences in perceptions of showing off between participants from EA and EuBA backgrounds. However, to the best knowledge of the researcher, there are no relevant studies. The researcher therefore had to review cross-cultural studies exploring topics that may pertain to showing off, albeit not in a strictly literal sense such as narcissism, self-disclosure, self-presentation and so forth. Finally, 2.4.4. points out how the review facilitates the design of research question 5.

2.4.1. Showing off: definitions and relevant theories

In contrast to modesty, the concept of showing off is not widely defined and discussed by various academic disciplines such as psychology, socio-linguistics, philosophy, and moral philosophy reviewed in 2.3. Usually, showing off is more of a sub-domain or specific externalisation of umbrella terms such as narcissism (Leonelli et al., 2019; Wink, 1991), exhibitionism (Balsam, 2008), ego satisfaction, and ego inflation (Karthikeyan, 2007), a type of assertive behaviour (Koyama and Smith, 1991), the presentation of self (Bennett and

Yeeles, 1990), and a pattern of self-exposure (Hold-Cavell, 1985). One of the few definitions of showing off in academic literature comes from Reddy (2005, p.191), who defined showing off as highlighting aspects of the self to obtain positive evaluation or positive attention from others. This definition highlighted two points: the objective is to gain positive evaluation and attention, and the emphasis is on self-promotion. The researcher also found two well-known theories that might help us better understand what showing-off is.

2.4.1.1. Costly Signalling Theory

Costly Signalling Theory (CST) proposes that certain traits evolve because they convey useful information about an individual's qualities to others; the more costly the trait, the more reliable the signal; and the more reliable the signal in a perceived sense, the greater the likelihood that the signaller will receive benefits from the signal recipient(s). For the evolutionary stability of such signalling, two necessary conditions must be met (Bird and Smith, 2005, p. 116): First, both signallers and recipients must benefit from the signals advertised by signallers; second, these signals impose a cost on the signaller, and this cost may be indicative of a desired quality. These two necessary prerequisites could be used to explain some wasteful behaviours, such as hunting game animals to share with tribe members or hosting feasts to treat tribe members (Quinn, 2019). Because these ways can signal the hunting ability which is very desirable for a hunting tribe - hunting is the survival production mode, and the hunters with this desirable trait are more likely to receive benefits from other tribe members, such as allies or more mating partners. But why is this related to showing off? Where is the showing off in all the processes of signalling? The framework – the showing off hypothesis (Iredale et al., 2008)
derived from CST may make more sense of these questions.

2.4.1.2. Showing off Hypothesis

Hawkes (1991) introduced the show-off hypothesis when he researched the Ache, a hunter-gatherer tribe of Eastern Paraguay. The showing-off in that study is described as a strategy adopted for disseminating a costly signal or desirable quality. In that study, men/hunters typically have two food-foraging options: One option is to hunt some easily obtained animals and fulfil the basic responsibility of feeding their own families using this secure and reliable method. The second alternative is hunting big game animals. This strategy's rewards fluctuate widely from day to day, but the reward is great if it is achieved. Instead of providing food for their families in a secure and stable way, show-off hunters typically opt for hunting

game animals (despite the low probability of capturing game animals) and then distributing food to many other members in the tribe. Killing the game animal and sharing its meat with others can signal certain desirable qualities such as superior hunting skills compared to others in a tribe which relies on hunting for survival. The reason why show-off hunters choose the second strategy is to attract more social attention, such as allies and more mating possibilities.

Costly signal theory and the show-off hypothesis appear to indicate that showing off requires at least four elements: E1-E4 (**Error! Reference source not found.** below), elicited by the researcher. The researcher intends to emphasise that the showing off in this section is the showing off perceived by researchers, not showing off for signallers nor signal recipients (such as game animal meat provider or recipients in this section). The researcher holds the preconception that showing off and perceived showing off are different things. As for this research, the researcher aims to investigate the perception of showing off through research question 5 – behaviours that allowed participants to sense showing off.

Essential/E	Essential Model	Essential Mode in context of hunting tribe
E1	Signaller and signal receiver/recipient	hunter and tribe members
E2	Desirable quality or a subject could demonstrate desirable quality for signal recipient	the hunting ability in a tribe relying on hunting for survival; meat for a tribe which relies on meat as survival resources
E3	The strategic exhibition to advertise the desirable quality	selecting a hunting strategy that allows tribe members to perceive one's superior hunting abilities but giving up the strategy that provides secure and consistent food supply for nuclear families.
E4	Signaller aims to get something beneficial from (potential) signal recipients	alley or more mating opportunities from tribe members who appreciate the meat offered by show-off hunter

Table 12. Essentials of showing-off behaviours elicited from showing-off hypothesis and costly signalling theory

2.4.2. Studies Relevant to Showing off

2.4.2.1. Showing off in hunter-gatherer tribe

Wood and Hill (2000) conducted a study of Ache hunters (the same as those researched by Hawkes (1991)) to examine the costly signal theory and the show-off hypothesis. These researchers provided adult male participants with two storyboards, each containing a hand-drawn image; thus, two paintings show groups A and B separately. The characters of these two groups are the same: three hunters, the spouse and children of one hunter, and two

sexually mature but unmarried women. However, the difference rests in the amount of food obtained, which is intended to imply that one group has superior hunters(s). Group A had obtained much more than Group B. Based on these materials, all the male participants together were asked to say which group they would join for the following six months. All informants answered instantly, with the majority stating a preference prior to being asked to make their choice. Then, these participants were privately interviewed to present the rationale for their decision.

Six of the seven males without dependent offspring preferred the strategy of showing off and joined the group with less food; these male participants claimed that they could demonstrate superior hunting skills to increase their mating possibilities. One interviewee who, when asked about his motivation for joining the smaller kill group (group B), stated, 'The daregi/Women.'.

This study may support the essential model (E1-E4) from the review of costly signalling theory and show-off hypothesis. Obviously, hunting ability is a desirable skill for the forest foraging/hunting-gathering tribe (E1 and E2), and in order to acquire mating access (E4), some individuals must signal through this strategy that they have the desirable quality: they join a group with lower-level competence in hunting to highlight the ability required by others (E3). However, one may ask if the signal, signaller, and signal recipient might be altered in a different setting; after all, not all communities live in tribal communities, and many people's daily needs are not derived from hunting. Specifically, what qualities are desired in other certain contexts? For instance, if you (or anyone else) do not live in a hunting culture and game animals are not desirable, what will be the desirable quality and what will 'game animal' mean in a different context? With these doubts in mind, the researcher examined a number of studies approaching showing off in different contexts with various participants and methodologies.

2.4.2.2. An experiment on showing off about male generosity among university students

Iredale et al. (2008) conducted the first experiment to test the show-off hypothesis for men's generosity using a sample of 90 (45 males and 45 females) university students in the United Kingdom. As money was a scarce resource for the student population in the researched context, the researchers decided that monetary donations to charity were an adequate measure of generosity - the desired trait - in this study. Male and female heterosexual

participants participated in a series of experimental games in which they may win money under three conditions: being observed by an attractive observer of the same gender, being observed by an attractive observer of the opposite gender, or not being observed.

Following the games, participants were asked what proportion of their winnings they would donate to charity in each of the three situations. The finding showed that heterosexual males were more inclined to donate to charity in the presence of an attractive female observer than in the company of a male observer or no one (Mean: 57% vs 34% vs 28.06%). On the other hand, the charitable contributions of female participants did not differ significantly among the three circumstances (opposite gender, same gender, and no observer) (Mean: 38.67% vs 41.33 vs 40.00%). As those researchers concluded, the finding suggests that men's generosity may serve as a mating strategy. This research may also evidence that when the context is changed, the object being signalled (desirable quality), signallers and recipient may be different. Here, male (E1) university students utilise the strategy of donating money (E3) in front of attractive female university students (E1) to show the desirable characteristic (financial generosity) (E2) in order to attract or impress or perhaps attract the attractive female university student(E4).

2.4.2.3. Showing-off in a corporate context

Moving to a different context, Park et al. (2017) used costly signalling theory to research employees' tacit knowledge-sharing behaviour within a company context. Park et al. (2017) investigated 146 Korean workers in South Korean organisations and their 42 managers. There were three 8-point Likert scale questions in the questionnaire to measure employees' desirability for social status in company:

"I want my peers to respect me and hold me in high esteem"

"Being a highly valued member of my social group is important to me"

"I would like to cultivate the admiration of my peers."

In addition, the 42 supervisors were asked to respond to a seven-item scale ($\alpha = .95$) developed by Srivastava et al. (2006) to evaluate the knowledge-sharing behaviour of their employees (146 in total). Hierarchical linear modelling (HLM) analysis of the data revealed that the demand for status is positively associated with knowledge-sharing behaviour ($\gamma = .30$, $p < .01$). Therefore, those researchers concluded that the need for status among employees stimulates their knowledge sharing. This study has another noteworthy contribution. It

demonstrates that the showing-off content and the purpose of showing off change as the context changes. Here, the content to be displayed is tacit knowledge (E2), not game meat. Tacit knowledge, in this setting, is a source of unique competitive advantage (Park et al., 2017), a lack of which handicaps others and highlights the individual who possesses it. The signal receivers are co-workers and leaders (E1), but they are not members of hunting tribes. In this situation, the objective of sharing knowledge is not to increase mating possibilities but to receive recognition from peers for one's skill (E4). In this situation, the strategy for promoting a desirable trait, possessing tacit knowledge, is to disseminate it (E3).

2.4.2.4. Showing off in conspicuous consumption

Showing off also exists as a motivation for conspicuous consumption (Duan and Dholakia, 2018; Bronner and Hoog, 2018). Lv and Pongsakornrungsilp (2022) explored the motivation of Chinese customers to purchase luxury products using a sample of 135 Chinese luxury buyers. Ten questionnaire items collected data to measure five factors in purchasing luxury products (two items for each factor): Showing off, Uniqueness, Socialising, Pleasure and Product quality on a 5-point Likert scale ranging from 1: strongly disagree to 5 for strongly agree. This study found that the majority of luxury product purchases are motivated by social factors, such as displaying wealth (31.9%) and socialising (34.1%). Similarly, Kang and Park (2016) utilised 10 in-depth interviews and focus group interviews (n = 20, 4 participants in each group) to research the motivation for luxury commodity consumption, concluding that acquiring luxury products offers customers the benefit of showing off. In this context, the advertising approach of buyers (E1) for 'desirable qualities or perceived qualities' (E2) is buying (E3) (not browsing, not demonstrating knowledge about those items, not taking pictures of luxury commodities, etc.), and the self-benefit is to display one's wealth and social prestige (E4) (Li and Su, 2007; Wang et al., 2010).

2.4.2.5. Showing-off by school children

Owens et al. (2007) conducted group interviews with 40 girls and 32 boys in grade 9 (each group consisted of five to seven students) from South Austrian schools and seven of their principal teachers. Participants were given a scenario in which a new student (a girl) joined an opposing-gender group (boys) and interaction during class break. Participants were requested to discuss this scenario. The interviews included semi-structured open-ended questions: Why do boys behave in this manner? What are the consequences for girls? How do girls react? Data from instructors, and students, are very congruent in this study. The

purpose of showing-off behaviour of those boys'(E1) - using offensive words (E3) to that girl is often to impress (E4) friends (E1) and establish a macho and tough identity (E2).

Apart from aforementioned studies, showing-off also appears in other contexts, such as a motivation for selecting a tourism destination (e.g. Dai, 2021), a motivation for sharing photos or selfies online (Cho et al., 2019), a social strategy for making friends (Aguiton et al., 2009), and geotag use on social media to show off location (Tasse et al., 2017). All of these investigations indicate that showing off essentially entails purposefully or unconsciously signalling desirable or perceived desirable qualities with the objective or perceived motive of earning benefits such as positive attention and evaluation.

2.4.2.6. Rationale for RQ5

Based on the evidence, description, and analysis presented thus far, it would appear that showing off may be situational. The showing off in a hunter-gatherer tribe is different from the showing-off of school children or male undergraduates' generosity or staffs' showing-off in company (Table 13 below). Therefore, the researcher holds the preconception that showing off behaviours in this research context – EMI higher education classroom, might also be different from the research contexts mentioned in this section (2.4.2.).

Cross-Reference and Context	E1 Signaller and signal receiver/recipient	E2 Desirable quality or a subject could demonstrate desirable quality for signal recipient	E3 The strategic exhibition to advertise the desirable quality	E4 Signaller aims to get something beneficial from (potential) signal recipients
Showing off in hunter-gatherer tribe	hunter and female hunter-gatherer tribe members	Hunting capability	Joining a tribe with less capable hunters to display superior hunting capability	Mating
An experiment on showing off about male generosity among university students	Male undergraduates who attend a game that make money an attractive female observer	Financial generosity	Willingness to donate more money while being observed by an attractive female	Impressing the attractive female observer
Showing-off in a corporate context	Staff of company Boss and colleagues	Tacit knowledge	Sharing tacit knowledge	Recognition of expertise, career promotion
Showing off in conspicuous consumption	people buy luxurious commodities Some other individuals	Wealth and social status	Buying luxurious commodities	Displaying wealth and social status
Showing-off by school children	Grade 9 boys who use offensive words Their friends	Macho and tough identity	Saying offensive words to girls in front of friends	Displaying macho and tough identity

Table 13. Showing-off essentials (E1-E4) in various contexts

2.4.3. Cross-cultural differences in showing-off

Cultural psychologists (Marsella et al., 1985; Triandis et al., 1989; Markus & Kitayama, 1991) concur that different cultures form different concepts of self, which, in turn, result in different behaviours, thoughts, and emotions. The preceding section appears to indicate that show-off behaviour or the perception of show-off behaviour might be situated. Therefore, the researcher began to wonder if show-off behaviour or the perception of show-off behaviour are culturally situated. This curiosity was heightened by two further concerns:

(1) We usually see literature talking about showing-off and fear of being perceived as a show-off in literature focusing on East Asian culture.

(2) Concepts with overlapping or similar meanings to showing off are examined in a cross-cultural sense, and the findings are that those concepts are strongly culturally bounded.

To the best of the researcher's knowledge, there is no construct of showing off, nor any studies which have been undertaken to compare the difference between EA and EuBA in the sense of showing off. On the one hand, it encourages the researcher to study this topic and make contributions to fill the gap in the applied linguistic field, but on the other hand, it poses challenges to the review task. Therefore, the author had to review several cross-cultural investigations targeting other concepts, such as concepts of narcissism, whose connotations overlapped with showing off. In these investigations, showing off is a subdomain of narcissism; showing off is a specific type of exhibitionism and self-disclosure. This section provides a review and discussion of cross-cultural studies pertaining to these ideas.

2.4.3.1. Cross-cultural study of narcissism

Narcissism is an excessive, even unstable, and susceptible form of extravagant self-love. A positive, inflated, and agentic view of the self; a lack of empathy in relationships with others; and a self-regulatory strategy to maintain and enhance this positive self-view are essential components of narcissistic personality (Campbell et al., 2004; Campbell et al., 2000; Campbell et al., 2002; Morf & Rhodewalt, 2001). Numerous investigations have evaluated cultural differences in participants' narcissistic tendencies. Most of these investigations, employed the Narcissism Personality Inventory/NPI designed by Raskin and Hall (1979) to measure narcissistic tendencies and trait narcissism (Gentile et al., 2013). In situations where time or participant attention may limit the types of measures that can be administered, the

40-item length of this instrument may not be appropriate. In response, Ames et al (2006) developed the NPI-16, a shorter (16 items), unidimensional, and overall-scoring measure of the construct. Gentile et al. (2013) later produced the NPI-13 (13 items version), which produces a total score and three subscale scores. No matter the version of the NPI, each item contains two statements from which the participant must pick, and the scoring ranges from 0 to 1 based on the selected statement. Here, we may find one of the many connections between showing off and narcissism. Whether the version of the narcissism personality inventory contains 40 items, 16 items, or 13 items, one or two items always have wordings of showing off. In NPI 40, there are two references to flaunting one's wealth (items 15 and 20).

Item 15 in NPI-40; Item 5 in NPI 3

I don't particularly like to show off my body.

I like to show off my body.

Item 20 in NPI-40; Item 7 in NPI-16; Item 11 in NPI-13

I try not to be a show off.

I will usually show off if I get the chance.

Numerous investigations have compared the cross-cultural narcissism of East Asia and the West. For example, Fukunishi et al. (1996) recruited 119 Japanese, 70 Chinese, and 121 American undergraduates to examine whether there are differences in narcissism among or between cultural groups using the 40-item version of the Narcissism Personality Inventory (NPI-40). The Chinese group averaged the highest narcissism score (19.1 out of 40), followed by the American group (17.5) and the Japanese group, which had the lowest narcissism score (13.0 out of 40). By contrast, EuBA learners were found to have a higher narcissism tendency using the same measurement tool by Meisel et al.'s (2016) cross-cultural study comparing Chinese and US participants.

Other researchers tend to categorise narcissism and perform cross-cultural comparisons of its subcategories. Jauk et al. (2021) once classified narcissism into two subcategories: grandiose narcissism and hypersensitivity or vulnerability narcissism. Three elements comprise grandiose narcissism: leadership/authority, grandiose exhibitionism, and entitlement/exploitation (Ackerman et al., 2011) and this type of narcissism usually concerns the trait of exaggerating self-worth, feelings of superiority, admiration seeking, entitlement, and arrogance (Buss & Chiodo, 1991). Vulnerability narcissism referred to as a covert narcissist, outwardly presents as being seemingly introverted, insecure, and anxious (Krizan & Herlache, 2018; Miller et al., 2016; Weiss et al., 2019). Jauk et al. (2021) recruited 258

German and 280 Japanese college students for cross-cultural comparison research. These researchers assessed grandiose narcissism using the NPI-13 (Gentile et al., 2013) and hypersensitivity/vulnerability narcissism by the extended version of the Hypersensitive Narcissism Scale (HSNS; Hendin & Cheek, 1997), and the 23-item Maladaptive Covert Narcissism Scale (MCNS, Cheek et al., 2013). Using the regression model, the researchers reported that German participants had a higher mean score of grandiose narcissism than Japan. Conversely, students in Japan have a greater tendency toward hypersensitivity and narcissism.

The above studies may more or less evidence the existence of cross-cultural differences in narcissism. However, the author is also aware that narcissism is not a 100% lexical and conceptual replacement for showing off. Therefore, the researcher began reviewing cross-cultural studies for other phrases that may have overlapping connotations with showing off.

2.4.3.2. Cross-cultural study of self-presentation, self-disclosure and self enhancement

Self-presentation is usually a term connected with or occurring with self-disclosure and self-enhancement. Sometimes, showing off is also a particular behavioural output of these terms. For example, according to Tylor et al. (1973), self-disclosure is a vital communication behaviour in an interpersonal setting because social relationships begin through self-disclosure to identify the self, and self-disclosure is usually about one's actual behaviour or self-perceptions (Johnson, 1981). However, self-presentation is not a description of "how one really is" but, rather, as a picture of how one generally would like to be regarded (ibid). Self-enhancement (SE) refers to the tendency to maintain unrealistically positive self-views (Alicke & Sedikides, 2009; Chang, 2007; Taylor & Brown, 1988). It is typically operationalized as a continuous construct that indicates individual differences in the positivity of people's illusory self-perceptions, and self-enhancers usually score relatively high on this continuum (Dufner et al., 2019).

The definitions of those terms are quite different, but what is in the same vein is that showing off is sometimes the specific behaviour output of self-presentation (Ingram et al., 2019; Manago et al., 2008; Michaelidou et al., 2021), self-disclosure (Lee et al., 2008; Chou et al., 2009), and self-enhancement (Dufner et al., 2019; Wallace and Baumeiste, 2002; Song and Yoon, 2007).

2.4.3.2.1.Self-disclosure

Cho and Park (2013) conducted a comparative study comparing the views of Korean and American university students about self-disclosure on social network sites (SNS). Twelve U.S. students (2 males; 10 females) were recruited from the communication department of a large public university in the United States, and 18 Korean students (11 males; 7 females) were recruited from a leading Korean private institution. All of the Korean participants had accounts on Cyworld, the most popular SNS in Korea. Five U.S. participants used Facebook exclusively, four used MySpace exclusively, and three used both Facebook and MySpace. They were asked to mention their SNS activity during the interview.

From the findings, the researchers concluded that individualistic culture members are more inclined to reveal themselves than collectivistic culture members. Specifically, US participants are more likely and inclined to express themselves completely and reveal identifying information. In contrast, Korean participants are less likely to disclose self-identifying data. For instance, American participants typically use a photo of themselves as their online profile, whereas Koreans choose to utilise third-party software such as photoshop to create an actress's image as their online profile. Participants from the United States were willing to reveal identifying information. They invested enough time to develop a comprehensive internet profile. The majority of Korean participants' profiles contained only the fields that were automatically populated by Cyworld based on the information provided by the user when the account was created. Many other cross-cultural studies, such as Chen (1995) and Ma (1996), concentrating on the self-disclosure between Chinese and American college students, East Asian (Chinese Mainlanders, South Koreans, and Taiwanese) and American university students, have reached similar conclusions. Intriguingly, the same conclusion was reached using different methods to approach self-presentation, even though the concepts are comparable but distinct.

2.4.3.2.2.Self- presentation

Kim and Papacharissi (2003) investigated cross-cultural disparities in online presentation by enlisting 98 Korean and American participants to analyse their home pages online in order to determine how cultural differences are displayed through online self-presentation. The US participants portrayed themselves in a direct and personal manner, whereas the Korean participants structured the online self by providing interlinks to introduce their interests. United States samples were more inclined to use more personal-related and non-

manipulated photos, while Korean samples usually present themselves by using photos of others, such as media hero/heroine, cartoon, and their own manipulated graphics. Though the methodology used is quite different compared with the study of self-disclosure, we could see that these two studies' findings are surprisingly consistent.

2.4.3.2.3.Self-enhancement

Cross-cultural studies about self-disclosure and self-presentation seem to consistently show the cultural difference between these terms, and findings are similar around the same point: East Asians are more reluctant to exhibit or show themselves. Then the researcher focused on the cross-cultural comparison studies of self-enhancement.

In contrast to cross-cultural studies of narcissism, which mostly use the same scales, the Narcissism Personality Inventory (40 items, 16 items or 13 items version) and cross-cultural studies of self-enhancement have used more diverse measurements to make comparisons. Kobayashi & Brown (2003) approached self-enhancement through the Better Than Others Effect; Chang et al (2001) approached it through the Optimism and Pessimism Bias for positive events; or other perspectives such as False Uniqueness Effects (Heine et al., 2001); academic self-enhancement (Kurman, 2003); compensatory self-enhancement (Heine et al., 2001); Self–peer evaluations (Heine & Renshaw, 2002), etc. (cited from Heine, 2005). All of these studies have concluded that Western learners have a stronger tendency for self-enhancement than Asian learners. This is congruent with the findings of Heine et al.'s (1999) meta-analysis: 88 out of 91 cross-cultural studies on self-enhancement tendency revealed that Westerners are more inclined to self-enhance than East Asians. As for intra-cultural comparisons, 46 of 48 research studies reveal evidence of self-enhancement among Westerners. However, only 20 of 46 studies reveal evidence of self-enhancement among East Asians, and 19 of 46 studies reveal a tendency to self-criticism. In addition to these findings, these researchers found that 93% of individuals assessed their self-esteem as being above the theoretical midpoint of the self-esteem scale. Finally, these investigations supported the existence of cross-cultural difference in self-enhancement.

2.4.3.3. Rationale for RQ5.

This section has reviewed the cross-cultural analyses of some umbrella terms whose connotations overlap with showing off. Several empirical investigations have demonstrated that, in general, EuBA participants had a higher propensity for narcissism and self-esteem.

Qualitative studies relating to self-presentation and self-disclosure demonstrate that EuBA and EA learners use distinct tactics for presenting themselves, but they also imply that EuBA participants may be more inclined to self-disclosure online. The researcher is well aware that although these terms share certain connotations with showing off, they are not an exact replacement for showing off. There may therefore be a need for independent cross-cultural research on showing off.

2.4.4. Summary of review and research question 5

The review in 2.4.1 suggested that perception of showing off and showing off are different. Additionally, the lack of definition of showing off enhanced the researcher's willingness to provide or make an initial exploration of what behaviours will be perceived as showing off. The review of literature in section 2.4.2. suggested that showing off, like modesty, has situational characteristics. The showing-off behaviour in a hunter-gatherer tribe is different from other contexts, including the undergraduates' charity donation, teenage boys' showing-off behaviour towards girls, showing-off behaviours in Korean companies, and so forth. This enhances the researcher's willingness to explore showing off behaviours in English-Medium-Instruction/EMI higher education classrooms.

The lack of research on showing off also exists in cross-cultural research, as evidenced by the lack of clear definitions of showing off. Though the researcher has reviewed many cross-cultural studies employing various constructs and various qualitative approaches concerning some issues that may include the connotation of showing off, such as narcissism, self-presentation, self-disclosure and so on in section 2.4.3., those topics are not exactly the same as showing off or at least they are not a 100% lexical substitute of showing off. The researcher is much more interested in conducting research covering the exploration of what showing off behaviours are in a cross-cultural way.

Based on these, the researcher proposed research question 5:

> *RQ5. In what ways, if at all, do East Asian students' conceptions of show-off behaviours in an English medium higher education classroom context differ from those held by students from EuBA (Europe, Britain and North America) backgrounds?*

2.5. Conclusion of Chapter 2

The researcher introduced and reviewed background knowledge, theories and research relevant to the proposed research questions. This review allowed the researcher to identify existing literature gaps and explicitly state the rationales for each research question. The next chapter of this thesis will describe how the research was designed to answer those research questions.

3 Chapter Three. Methodology

This chapter will describe and explain how the research was planned, designed and conducted to find answers to the research questions.

There are 7 sections in this chapter (3.1.-3.7.). The first section (3.1.) introduces some stages before the formal PhD research, such as the pilot study and a one-semester observation for a taught module, which helped the researcher evaluate the research design. The researcher will introduce these stages in 3.1. because the lessons he learned from these steps go throughout all the PhD research design, such as the specific choice of research paradigm, methodology, method and how to present research findings. Though the pilot study will be introduced in section 3.1. and the pilot study dissertation has already been submitted to the university archive, he will still insert some details in the following sections and chapters to build a longitudinal cross-reference.

In Section 3.2., the researcher introduces the research paradigm which guides the main direction of the research design and then introduce the approaches or research traditions (3.3.) that he has chosen based on the scope of the paradigm. Each methodology umbrellas various methods for data collection and data analysis. The researcher will introduce specific approaches in 3.4. and 3.5. he has used to collect and analyse data. The content of 3.2.-3.5. will be unfolded in chronological order with critical evaluation for the chosen paradigm, methodologies and methods for data collection and analysis. Section 3.6. and Section 3.7. will provide a detailed post-hoc reflection, including trustworthiness and ethical considerations.

3.1. Background of the study - pilot study and more

According to the curriculum/programme design of PhD TESOL Research, the researcher was required to complete a compulsory module, TESRP03. This module requires the author to conduct a pilot study (PS) and then submit a dissertation based on the PS for assessment and gain the eligibility to start his official PhD thesis research and following PhD milestones. The researcher conducted the PS in 2021 (Table 14). There were 25 participants (EuBA:40%=10/25; EA: 60%=115/25) attending the pilot study with the mean age of 27.87

(age range: 22-36). To complete the pilot study dissertation with confidence, he also conducted a pilot study of the pilot study (PSPS) with 5 participants.

Before the PSPS, the researcher also conducted an Evaluative Observation (named by the author). The researcher observed a taught module, which has 9 sessions running across a whole academic semester as a guest student and researcher. The observed module had 13 registered students. The majority of them are from China Mainland (53.85%=7/13), and the rest of them are from EuBA (23.08%=3/13) and other cultural backgrounds (23.08%=3/13). The observed module was delivered online due to the COVID lockdown policy. Two lecturers delivered the 9 sessions through the virtual classroom software BigBlueButton ®.
The main purpose of Evaluative Observation is to evaluate and form the idea of the research design for his PSPS, PS and formal thesis research. The researcher aimed to evaluate paradigm (such as positivism, interpretivism, pragmatic paradigm or criticism), methodologies (quantitative or qualitative), methods and many other details about the research design.

Stage	**Time**	**Purpose**	**Participants**
Evaluative Observation	The second semester of 1st PhD Year	Evaluating research design Comparing the suitability and appropriateness of different paradigms, research traditions, methodologies, methods for the research To understand the research context	13 registered students of the observed module
PSPS	The second semester of 1st PhD year	To evaluate the research design and protocols	5 participants from the target university
PS	The third semester of 1st PhD year	To evaluate the research design and protocols To complete the compulsory academic assessment	25 participants from the target university

Table 14. Summary of stages before the PhD thesis research

The lesson the researcher learned from PS, PSPS and Evaluative Observation, more or less enhanced the researcher’s determination for using specific paradigm and methodology and how to present the findings of this research. The researcher will add those details while discussing and describing specific part of the following chapters and sections.

3.2. Philosophical underpinning – Paradigm

The term paradigm refers to the researcher's worldview, which emphasises the researcher's perspective on study issues and the theoretical framework utilised to direct the entire research design. The choice of paradigm determines the research's purpose, motivation, and

expectations (Mackenzie and Knipe, 2006), the formulation of the problem chosen for study and the accompanying research questions or hypotheses, the sampling technique, selection of suitable research equipment, and analysis and discussion of the acquired data (Kamel, 2011).

The paradigm chosen for this research is pragmatic paradigm.

3.2.1. Pragmatic Paradigm, definition and rationale

The concept of pragmatic paradigm is based on the premise that a mono-paradigmatic perspective and the use of a single scientific method are insufficient to support the entire research (Kivunja & Kuyini, 2017). This paradigm's two fundamental characteristics are: (1) functionality and (2) inclusion.

Functionality suggests that a pragmatist (such as the researcher) is more concerned with what works for understanding and addressing real-world problems in a practical sense. There might be several approaches that would work (even equally) for one research question in a theoretical sense. While holding different criteria for approaches, pragmatists decide which approach is the most appropriate one based on the reality of their research context.
A case in point:
There are two instruments that can theoretically collect valid data for a research question:

(1) going to 25 countries and observing 50 ESOL classes

(2) collecting 500 questionnaires from ESOL students coming from 25 countries

Pragmatists would compare these two instruments from a practical point of view - which instrument is more practical concerning the available resources, such as time, funding, human resources. Even if the approach (1) works better than approach (2), once pragmatists see that approach (1) is not practical, they would choose approach (2), and vice versa.

The second characteristic is inclusiveness. Pragmaticism allows a researcher to stand back from the traditional philosophical dualism of objectivity and subjectivity (Biesta, 2010) and the false dichotomies that force researchers to choose one side – positivism or constructivism (Creswell and Clark, 2017). Pragmaticism accepts that different paradigms and methodologies can coexist in one investigation instead of the researcher restricting him/herself to only using one type of paradigm/method to guide every aspect of the research (Johnson & Onwuegbuzie, 2004).

Inclusiveness gives researchers the freedom to use mixed methods. For pragmatists, quantitative and qualitative methods are not diametrically opposite and exclusive to each other. These two methodologies co-exist in this research (Table 15 below). The researcher uses their distinct advantages to address research questions they are appropriate for respectively and let them jointly prop up the whole research.

RQs	Purpose	Methodology	Method	Data-Collecting Tools	Data-Analysis Approach
RQ1	What is the percentage of acknowledging the existence of ABU tendency? (EA and EuBA respectively)	Quantitative Methodology (3.3.1below)	Descriptive Study (3.3.1.2 below)	Attitudinal Questionnaire Items (3.4.3.3 below)	Descriptive Analysis (Frequency of answers) (3.4.4 below)
RQ2	What is the percentage of (EA and EuBA, respectively) acknowledging that modesty is a factor for ABU (EA and EuBA)				
RQ3	What is the percentage of (EA and EuBA, respectively) acknowledging that modesty is a factor for ABU (EA and EuBA)				
RQ4	What behaviours let each EuBA and EA students (EA vs. EuBA)	Qualitative Methodology (3.3.2 below)	Phenomenology (3.3.2.1below)	1.Open-ended Questionnaire Items (3.5.1below) 2. Experience/Story-sharing Interview (3.5.2 below)	Interpretative Phenomenological Analysis (IPA) Data coding to produce Themes and Meaning Units 3.5.2.5.2 3.5.2.5.3 below
RQ5	What behaviours let each EuBA and EA students (EA vs. EuBA)				

Table 15. Overall view of research design under pragmaticism

3.2.2. Potential pitfalls of a Pragmatic Paradigm and efforts in avoiding them

The freedom granted by a pragmatic methodology can be viewed as a two-edged sword. It gives the researcher autonomy in conducting the research by the most suitable or practical method to answer the research questions. However, in order to find the most suitable one, it requires researchers to have a comprehensive understanding of many potential research methods. As Clarke and Visser (2019) argued, a researchers' determination to use pragmaticism calls for a great deal of prescriptiveness, necessitating extensive additional reading, and consideration and comparison of various methods, which usually results in a significant delay in formalising the research. This could be extremely frustrating for a novice researcher who just wants to get started (Clarke & Visser, 2019). The time spent comparing and analysing all the methods could have been used for other purposes, such as recruiting more participants or conducting more interviews. Nevertheless, this research has been piloted twice (PS and PSPS), and the researcher's experience of studying and teaching research methodologies may equip him with the necessary knowledge to identify the most appropriate methodology.

Another criticism of pragmaticism is that the effectiveness of a method can only be determined after the research is completed. For some researchers, it is suspicious that many pragmatists choose methods prior to conducting research based on what they expect to work (Hall, 2013) rather than trying both perceived practical and impractical methods first and then deciding which method is better. The researcher believes this study has not succumbed to this pitfall. The researcher argues that the paradigm and methodologies were chosen and implemented after the PS (pilot study) and PSPS[6] (pilot study of the pilot study) had been conducted and evaluated. For example, phenomenology is the methodology used for RQ 4 & 5. The researcher chose phenomenology after he had compared narrative inquiry, ethnography and phenomenology during Evaluative Observation for RQs 4 & 5. During the Evaluative Observation, the author attended the observed class as an ethnography researcher with field notes and watched all the video-recorded classes repeatedly. However, the researcher has zero confidence in saying that he has captured, observed and noted down those participants' psychological activity in interpreting others' behaviours as modesty or showing off. The researcher expects that he can try to conduct the field observation again to approach RQ4 and RQ5 one day with available Brain-computer interfaces (BCIs) devices that

[6] See section of Glossary and Abbreviation (appear after Table of Figures) to check all the abbreviations' meanings.

can transcribe the consciousness activity or flow in an ethical way. Another case in point is that the researcher held narrative inquiry to observe the module to closely study individuals' experiences over time and in context (Connelly & Clandinin, 1990). The researcher produced a narration that recorded the participants' learning journey. The researcher even calculated how many words each participant had spoken for each session and on average; how many times participants had proactively answered teachers' questions for each session and on average. However, the recorded process did not answer RQ4 and RQ5. The author believes that though narrative inquiry, ethnography and other research traditions cannot answer the 5 research questions of this research, they can be useful tools to answer many other RQs belonging to ABU, modesty and showing off. The researcher will discuss and provide some examples in5.6.3.1-5.6.3.3 below for readers interested in knowing what those research traditions can contribute to the studies that have a similar focus as this one but do not have the exactly same research questions.

3.2.3. Triangulation

Since pragmaticism allows the researcher to employ more than one paradigm, methodology and method in one investigation, the researcher also has the foundation for using triangulation.

Triangulation in social science is the method of trying to conduct research from more than one standpoint to achieve fuller, richer and more sophisticated explanations for research targets (Cohen et al., 2017, p.265). Scholars have categorised more than ten types of triangulation including time triangulation, space triangulation, paradigmatic triangulation and so on. However, for this research, the researcher employs three types of triangulation:
(1) paradigmatic triangulation
(2) triangulation at data-collection level
(3) triangulation at data-analysis level.

3.2.3.1. Triangulation at paradigmatic level

Paradigmatic triangulation concerns the use of various paradigms for the same investigation. In this research, the use of the pragmatic paradigm and its embrace of different paradigms enabled the researcher to approach the research questions from both positivist and interpretivist (or sometimes called constructivist) standpoints. The former is a methodological philosophy in quantitative research (Crotty, 1998, p.8), seeking verifiable

evidence (such as attitudinal questionnaire items in this research) or data to support theories and hypotheses. The latter focuses on understanding the subjective world of human experience (Guba & Lincoln, 1989) - to get into the subject's mind to understand the viewpoint of the subject being observed rather than the observer's viewpoint (Kivunja & Kuyini, 2017).

The dual-use of positivism and interpretivism enabled the researcher to use various data-collecting tools (Table 15 above) umbrellaed by these paradigms to weave a more complete landscape. For example, the dual use of both quantitative and qualitative methods shows:
(1) statistical evidence about the frequency of EA and EuBA participant acknowledging that modesty (RQ2) and FSF (RQ3) are factors for their ABU?
(2) Regardless of whether or not modesty and FSF are factors for each participant's ABU, what do participants mean by modesty (RQ4) and FSF (RQ5)?

3.2.3.2. Triangulation at data-collection and data-analysis level

Data-collection triangulation suggests that different sources of data are collected (Taber, 2008) and check the data by cross-referencing (Cohen et al., 2007, p.141). Data-analysis triangulation here involves the bilateral participation of the researcher and participants in analysing data, such as interviewees checking the researcher's data analysis result for their interview data. Triangulation for data collection and analysis involves specific background knowledge about details of the research design. Therefore, the researcher will state the triangulation for these two aspects in 3.5.2.4.3 and 3.5.3.3 below.

3.3. Research tradition

Research tradition indicates an historically situated approach to research covering generally recognised territory and employing a generally accepted set of research methods (Richards, 2003, p.12). There are many research traditions, but the author has chosen 2 traditions: descriptive study for RQ1, RQ2 and RQ3 and phenomenology (qualitative) for RQ. 4 and RQ. 5.

3.3.1. Quantitative methodology

3.3.1.1. Rationale for quantitative methodology

Quantitative methodology refers to the approach of empirically collecting, analysing, and displaying data in numerical rather than narrative form (Given, 2008; p.713). The choice of

quantitative methodology is fundamentally determined by the nature and purpose of RQs 1-3, because these three questions aim to provide statistical evidence to investigate 'to what extent', but not 'in what sense' nor why participants acknowledge: ABU exists (RQ 1); the frequency of attributing modest/ FSF as a factor of ABU (RQ2 and RQ3). In addition, quantitative research endeavours to find generalisable answers and typically requires a large sample size. RQs 1-3 attempt to capture general patterns in the degrees of ABU in two cultural groups and its relationships with modesty and FSF. To meet this expectation, a large sample size, compared with qualitative methodology, which usually uses a small sample, is indeed essential. Furthermore, this study only compares the differences in responses between EA and EuBA students in a chosen research context, which fits the core concept of quantitative research - to collect data from a predetermined group of respondents in order to gain knowledge and insight into a variety of issues of interest (Sukamolson, 2007). Moreover, quantitative researchers usually know clearly in advance what they are looking for, so all aspects of the study are carefully designed before data is collected (McCusker & Gunaydin, 2015). Either from the researcher's own prediction or existing literature concerning ABU-like behaviour, ABU may have multiple connotations, and individuals may have varying interpretations. For example, for some people, ABU may imply that students deliver shorter responses, despite their ability to elaborate and augment answers; students only answer teacher's questions while being called on to answer. However, before the research, PS, PSPS and Evaluative Observation were conducted, the researcher, according to his interest, had already confirmed to investigate whether or not specific types of ABU exist, and operationalised these behaviours according to the categories in Table 16 below.

Context	***ABU Scenarios***	***Details***
Context 1 Online Class	S1 ABU S2 ABU S3 ABU S4 ABU	Answering lecturer's question through microphone Answering lecturer's question through public chat board/typing Sharing opinions with peers through microphone Sharing opinions with peers through public chat board
Context 2 Face-to-Face Class	S5 ABU S6 ABU	Verbally answering lecturer's question in face-to-face class Verbally sharing opinions with peers in face-to-face class

Table 16. Six target ABU scenarios (S1-S6 ABU)

3.3.1.2. Rationale for descriptive study – a sub-category of quantitative methodology

Quantitative methodology is an umbrella term which covers many sub-categories. Hoy (2015, p.46) divided quantitative research into five major types:

(1) experimental research

(2) non-experimental (or ex post facto) research

(3) theoretical research

(4) practical research

(5) descriptive research.

Research questions 1, 2 and 3 may fit the scope of descriptive research, which is the process of simply describing relations without primarily speculating about the cause (Hoy, 2015, p.48). From the wording, we may find that, in research questions 1-3, the author is only interested in the relations between cultural background (EA or EuBA) and the specific frequencies for specific issues that fit the researcher's interest. RQ1 focuses on frequencies of EA and EuBA participants separately reporting the existence of ABU tendency. RQ2. and RQ3. describe the frequencies of EA and EuBA participants separately acknowledging that modesty and FSF are two (of many possible) factors for their ABU.

3.3.2. Qualitative methodology for RQ4 and RQ5

RQs 1-3 introduced above show the strong features of quantitative methodology that rely on numerical measurement and statistical analysis to test if the theory or hypothesis explains or predicts phenomena of interest (Gay & Airasian, 2000). However, RQs 4 and 5 show the strong feature of qualitative methodology which stresses many different views of reality, depending on individual perspective (Pascale, 2011). The researcher holds 2 pre-assumptions about RQs 4 and 5:

(1) individuals do not have the exact same real-life experience;

(2) the behaviours that allowed participants to sense modesty and show-off are different.

The pilot study also evidenced these preconceptions. All the 25 PS participants and 5 PSPS participants did not provide the same experience for sensing modesty and showing off from others' behaviours in various classroom contexts. Therefore, the researcher had more confidence in using qualitative methodology to approach these two research questions. However, the term qualitative methodology is 'an overarching category, covering a wide range of data-collection instruments and data analysis approaches and methods found within different research disciplines' (Ritchie et al., 2013). The researcher has adopted phenomenology from to a wide range of qualitative approaches to explore RQs 4 and 5 . The following paragraph will cover:

(1) what phenomenology is;

(2) rationale for using phenomenology;

(3) the characteristics of phenomenology in this research;

(4) potential pitfalls of using phenomenology and the countermeasures taken by the researcher.

3.3.2.1. Phenomenology and its rationale

Phenomenology derives from the Greek words phainómenon - 'what appears or arises', and logos - 'study'. Edmund Husserl initiated it as a philosophical movement and research tradition and it was later developed by Martin Heidegger, Maurice Merleau-Ponty, and Jean-Paul Sartre. This philosophical doctrine focuses on two fundamental facets: (1) human experiences and (2) how humans interpret these experiences (Smith et al., 2009). These two facets are congruent with the foci of research questions 4 and 5 (Figure 7): what were the behaviours of others in the classroom (what participants experienced) that allowed participants to sense modesty and showing off (what they interpreted from the experience is modesty and showing off)?

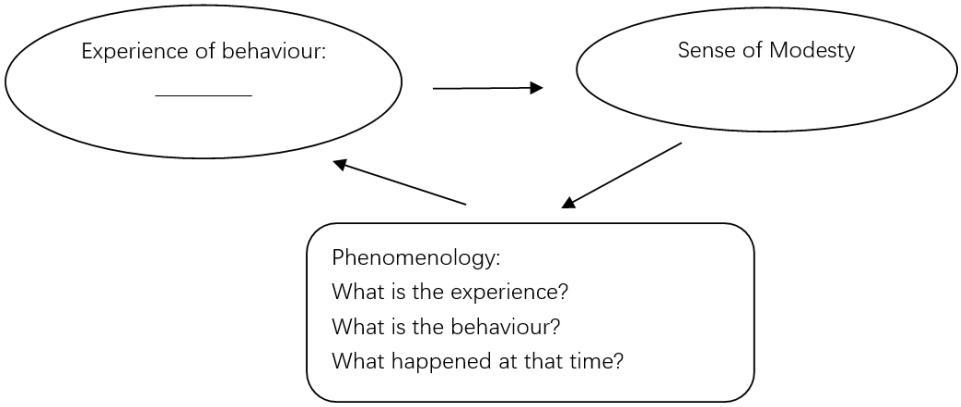

Figure 7. Demonstration of phenomenology

3.3.2.2. Key concepts and characteristics of Phenomenology in this research

What constitutes phenomenology is a matter of debate. Embree (1997), for example, divided phenomenology into seven categories, but in this section, the author will briefly introduce two types of phenomenology: descriptive and interpretative phenomenology that were a basis for the version of phenomenology applied in this research.

3.3.2.2.1.Descriptive Phenomenology

Descriptive phenomenology is also called transcendental constitutive phenomenology or Husserlian Phenomenology. This type of phenomenology has three major characteristics:

bracketing, intentionality and eidetic nature (Wertz, 2011, p.125-126), which inspired the researcher's use of phenomenology to approach RQs 4 & 5.

3.3.2.2.1.1. Bracketing – valuing participants' data as authoritative knowledge

Bracketing (other names: transcendental reduction, phenomenological reduction, or epoché of natural attitude and scientific knowledge) refers to putting aside the researcher's preconception, natural scientific and other knowledge, theories, hypotheses, measuring instruments, and existing studies about the topic under investigation. Bracketing requires the researcher to be more grounded and to view participant's data as a relatively exclusive source of a finding. It casts researchers' own knowledge and expertise away from overshadowing participants' insights. For example, for RQ4, a participant might mention that behaviour A allowed him/her to sense modesty. Maybe for the researcher, behaviour A is nothing related to modesty, and the researcher is even able to quote 100 articles to support his disagreement with the participant's view. However, once the participant claims that he/she senses modesty from behaviour A, researchers should cast their own objectivity and experience aside. RQs 4 and 5 aim to identify the behaviours that allowed participants, rather than the researcher or anyone else, to sense modesty and showing-off. The concept of bracketing has been a significant guide for the data analysis approach in this study (3.5.2.5.1 below) and the member checking for data coding result between the researcher and participants (3.5.2.5.4).

3.3.2.2.1.2. Intentionality – stressing first-hand experience

This term suggests that every act of consciousness we perform, every experience that we have, is intentional: it is essentially 'consciousness of' or an 'experience of' something or other (Sokolowski, 2000, p.8.). Horgan and Tienson (2002) offered an example that explained this concept well. An individual has the experience of eating an apple because one has already had an apple, bitten it and felt it. The experience of eating an apple does not come from intuition. For instance, reading a book introducing other individuals' experience of eating apples does not enable one to have the experience.

Intentionality leads the researcher to use contextual details to gain insight into participants' experiences and listen to participants' descriptions of 'how', 'what', 'when' and 'where' the experiences are. Intentionality is a significant criteron for recruiting participants for RQs 4 and 5. The researcher deliberately chose participants who had previously and directly

experienced someone's behaviour(s) that allowed them to sense modesty or showing off, rather than participants who construct their understanding of modest or showing-off behaviours through second-hand knowledge. The principle of intentionality guides the sampling criteria and data collection procedure for both open-ended items (3.5.1 below) and online interview (3.5.2 below)

3.3.2.2.1.3. Eidetic nature – finding the essence of various experience

'Eidetic' (an adjective deriving from the noun 'eidos' in Greek) refers to 'form'. Eidetic nature indicates that we can conceptualise the essence of the general pattern through our understanding of one unit or small sample size and form categories by recognising a common essence. For example, every daffodil is different, but people who uphold the eidetic nature of phenomenology would simultaneously claim that every daffodil or even the most deviant daffodil is still a daffodil rather than other type of flower due to its shared essence with other daffodils. It may indicate that even though participants mention various behaviours related to modesty or showing off, those behaviours may fit into a category due to those behaviours having a shared essence. These categories may help us to produce themes. For example, in this study, three reported behaviours that allowed participants to sense modesty were: (1) not proactively showing self-achievement; (2) not volunteering to answer questions, but when asked, one can answer questions well; (3) helping others. Using an eidetic view, we may put the first two behaviours into one category and produce one theme: passive display, but 'helping others' might not fit into that theme.

3.3.2.2.2.Hermeneutic Phenomenology

Hermeneutic phenomenology (also called Heideggerian Phenomenology due to his significant contribution) stresses two aspects (Wojnar and Swanson, 2007): dasein and the involvement of the researcher's interpretation.

3.3.2.2.2.1. Dasein – modesty and showing-off in classroom context

This concept stresses that individuals cannot abstract themselves from various contexts that influence their choices and give meaning to lived experience, and one's lived experience is in relation to broader social, political, and cultural contexts (Campbell, 2001). This concept suggests the significance of context, which led the researcher to the belief that modesty and showing off in a classroom context are different from modesty and showing off in other contexts. It might sound contradictory. If the eidetic characteristic discussed in section

3.3.2.2.1.3 above stresses eliciting the common essence from variety, why does the researcher at the same time borrow a concept which emphasises contextual difference? The researcher assumes that modesty and showing-off in different contexts share the same essence, but they also vary from context to context. For instance, all lobsters share the same essence, but lobsters produced in the Northern part of France and Southern part of France (different climate and ecological environment) taste different. Through the literature review in sections 2.4.2.1-2.4.2.5 above (or see Table 13 above), the researcher has already summarised how show-off behaviours sharing the same essential essence have their own uniqueness in various contexts. Showing off in a hunter-gatherer tribe is presented through hunting game animals, while the showing off of male undergraduates with the presence of attractive females is donating more money to charity.

3.3.2.2.2.2. Involvement of researcher's interpretation

This suggests that the researcher could bring his/her own understanding to jointly interpret participants' data and work together with participants' interpretation to co-construct research findings (Koch, 1995). Bracketing (see section 3.3.2.2.1.1 above) requires the researcher to value participants' data as authoritative knowledge. However, the researcher does not just intend to be the note taker and provider of restatements of participants' data, such as simply listening to participants' narration, recording data and then submitting the report. It may be a more appropriate manner of abiding academic strictness and criticism, if the researcher tries to understand what participants really mean by communicating with participants, asking for participants' double-checks and listening to participants' feedback on the researcher's coding work. For example, one participant's data about behaviour that made him sense showing off was 'Always say that it was your own idea and that you solved the question'. Instead of just quoting it as data, the researcher communicated with the participant about what it meant, asking, ‘Is my understanding of what you told me consistent with what you tried to tell me?’. To sum up, the theoretical characteristic mentioned in this paragraph facilitates the data analysis which will be documented in section 3.5.2.5 below. That section will introduce how participants checked for the researcher’s data coding result (member checking) after they participated in the questionnaire survey and the online interview.

3.4. Data collection for quantitative study

3.4.1. Context and participants

The researcher recruited 105 participants (52 postgraduate taught students and 53 undergraduate students) from two cultural backgrounds in a UK university in approximately equal proportions: 55 EA respondents (52%) and 50 EuBA respondents (48%). The recruited participants come from 19 self-reported national and regional origins (Table 17 below). The age range of participants (with one missing answer) is 18 – 47, with a mean age of 25.97. Females accounted for a larger portion (n=70 67%) while the remaining 35 are males (33%).

Cultural Background	**Self-reported National and Regional Origin**	**No. of Respondents**	**Percentage**
EuBA: 48% (No = 50)	USA	5	4.76%
	UK	22	20.95%
	Bulgaria	4	3.81%
	Canada	1	0.95%
	Denmark	1	0.95%
	Finland	1	0.95%
	France	1	0.95%
	Germany	3	2.86%
	Greece	2	1.90%
	Hungary	1	0.95%
	Italy	6	5.71%
	Poland	1	0.95%
	Portugal	1	0.95%
	Spain	1	0.95%
EA: 52% (No = 55)	Hong Kong	2	1.90%
	Japan	2	1.90%
	Korea	2	1.90%
	Mainland China	45	42.86%
	Taiwan	4	3.81%
Sum		**105**	**100.00%**

Table 17. Summary of questionnaire respondents' self-reported nationality

Due to COVID-19, students in the target university attend their courses through 3 teaching-learning modes: Online Learning mode, Face-to-Face/FtF mode or Hybrid Mode (online + FtF). In addition, the target university offered a wide variety of programs. Participants in this research reported studying 70 different academic programs. The following section describes how the researcher recruited such a diverse sample and how he administered the questionnaire.

3.4.2. Sampling and administration

The survey sampling contains four basic characteristics: convenience sampling, purposive sampling, random sampling, and snowball sampling.

The researcher sent emails and social media text messages with a link to the online survey and a message to acquaintances from East Asian or EuBA backgrounds studying at the target university. The researcher had access to the contact information because he knows those individuals socially. The participant-recruitment text briefly introduced the research, but more importantly, the researcher clearly stated that the questionnaire is an online survey and participants can access the questionnaire through the link mentioned by the text. Participants were clearly informed of relevant information that might suit their interests and enquiries:

1. It may take 10-15 minutes to complete the survey, according to the pilot study of this research
2. You receive this text because you are an undergraduate or postgraduate taught/PGT student of the target university and with origins belonging to categories of EuBA (Europe, Britain, North America) and EA (China Mainland, Macau, Hong Kong, Taiwan, South Korea, Japan).
3. On the online survey, the information sheet and consent form are attached before the question page for collecting data for research questions. These pages give you a detailed introduction to this research (such as the research aims), your rights and the researcher's promises to protect your rights.

3.4.3. Questionnaire content and procedure

The researcher designed and constructed the questionnaire using the software Jisc Online Surveys®. The online questionnaire includes the following sections:

Title Page

Information Sheet

Consent Form

Notice Page

Background Question Page

Attitudinal and Open-ended Question Page

Final Notice Page

Quit page

This software contains a logical jumping function (Figure 8), which can guide respondents to jump to the target page depending on response. For example, participants could only move to the question page when they chose Agree for both the information sheet and consent form pages.

Before officially collecting data, the questionnaire has been piloted by 25 EuBA and EA participants (introduced in 3.1 above) he knew socially in the target university. Before PS, the researcher has emailed the questionnaire to 5 PSPS participants (also introduced in 3.1. above) from the same university to check their understanding about questionnaire items. None of PS and PSPS participants provided feedbacks for not understanding any questionnaire item. More important, the researcher has also used PS and PSPS to check other details, including the terms of consent form, information sheet and the researcher welcome the feedback from pilot student participants. All the participants have not casted any doubt or rejections for the questionnaire.

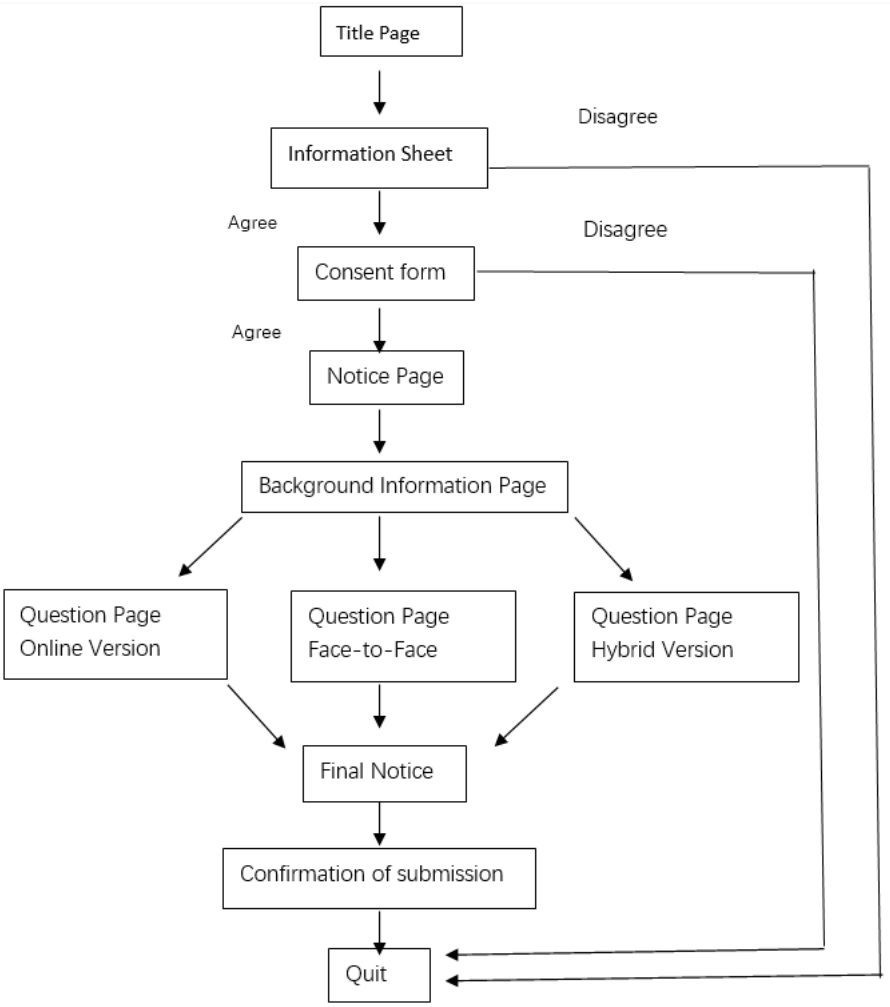

Figure 8. Logical and procedural flow of online questionnaire

3.4.3.1. Preparation stage of questionnaire, from title page to notice page

The title page states the research topic, researcher's identity (name and student number) and project id: 4052 approved by GUEP – General University Ethics Panel, the researcher's affiliation/his enrolled university logo. The information sheet is right after that, and participants were informed of the background information of this research, and research aims, such as data use, data protection method and promises, confidentiality promises etc. At the end of this page, there is a required question to ask for participants' consent:

(1) You have read and understood the above information

(2) You are 18 years of age or older

(3) You voluntarily agree to participate

Participants can only move to the next page of the Consent Form by clicking 'Agree' for all the above three items; otherwise, they will move to the quit page.

On the consent form page, the researcher requested participants' consent to the following:

1. *I confirm that I have read and understood the information sheet dated [14/02/2022] explaining the above research project, and I have had the opportunity to ask questions about the project*
2. *I understand how my questionnaire data will be used in research outputs.*
3. *I am aware that I will not be named in any research outputs.*
4. *I agree to take part in the questionnaire of this study*

Participants can move to the next page by clicking Agree for all the items. If participants choose Disagree either for information sheet page or consent form page, they will be directed to Quit Page (but still with gratitude). This is to make sure that participants participate in this research voluntarily, without the researcher's presence and give participants enough time to consider whether they really want to join this research at any time they want as long as the link is still accessible. After these two ethics-focused pages, participants can choose to move to the Notice page (if they have already consented to those two pages).

The notice page (Figure 9) states the respondent can ask any questions about this research anonymously to the researcher through the chat function of the researcher's website. This is to reduce the potential risk of participants not understanding questionnaire items.

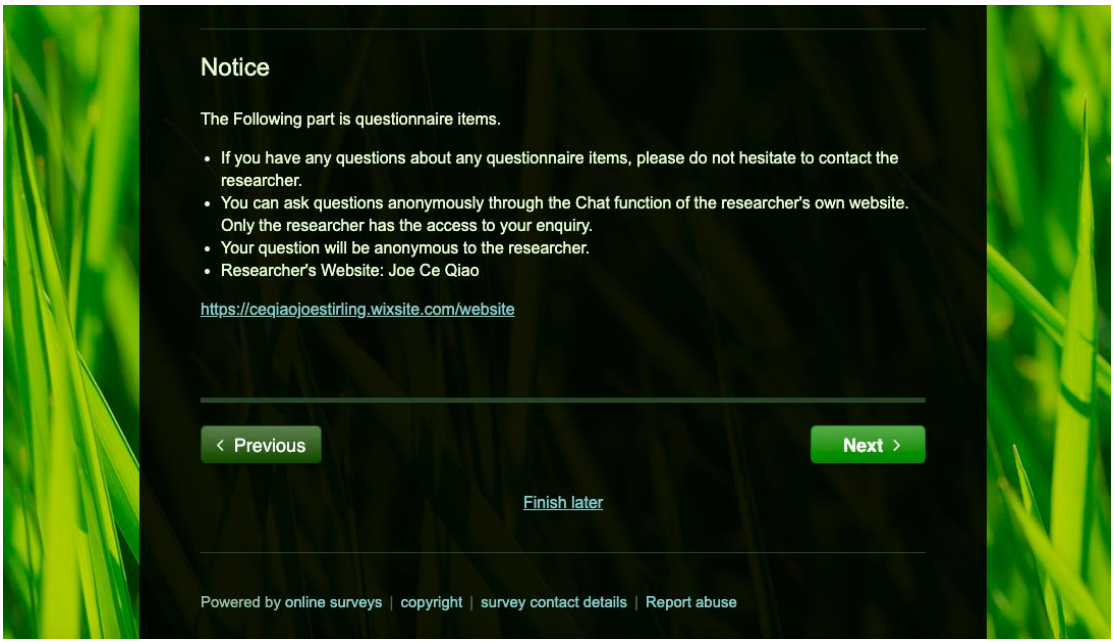

Figure 9. Notice page of online questionnaire

After these three preparatory pages, participants will come to the question pages, which contains three types of item (Table 18 below).

Background Question			Collecting demographic information
Attitudinal Question	Section A Attitudinal Items 1.-6.	RQ1	Frequency of acknowledging ABU tendency
	Section B Attitudinal Items 7.-12.	RQ 2	Frequency of acknowledging that modesty is a factor for ABU
	Section C Attitudinal Items 13.-18.	RQ3	Frequency of acknowledging that FSF is a factor for ABU
Open-Ended Question (OEQs)	OEQ 1	RQ4	Behaviours that allowed participants to sense modesty
	OEQ 2	RQ5	Behaviours that allowed participants to sense showing-off

Table 18. Content summary of question page

3.4.3.2. Background information section

The section on background information addressed variables that the researcher believed might influence responses to the main part of the questionnaire which includes: gender, age, language proficiency, registered academic program, cultural background EA or EuBA and nationality. Another use of background information is to direct respondents to the parts of the questionnaire that are appropriate for their learning mode. For instance, the participant's response to the learning mode question takes them to the online learning version, the FtF version, or the hybrid (online + FtF) version. There are just minor distinctions between these three questionnaire versions. For instance, if a participant picked the Online Learning version, there would be questions specific to this learning mode, such as asking the participant's ABU while responding to teachers' questions or discussing thoughts with peers via microphones (S1 & S2 ABU) or the public discussion board (S3 & S4 ABU). The FtF learning version does not have those questions because, in the target university's FtF class, students' verbal communication is not delivered through audio or online chat board. Nevertheless, regardless of which version participants select, PSPS and PS suggest that it should take between 10 and 15 minutes to complete the questionnaire.

In addition, there is a cultural background question that serves as a classification tool to facilitate the comparison of data for RQs 1-5: which cultural group do you belong to: EuBA (Europe, UK, and North America) or EA (East Asia: China Mainland, Korea, Japan, Taiwan, Hong Kong, and Macau) (Figure 10 below). Participants were also asked about their self-reported nationality to determine whether this corresponds to their chosen cultural background.

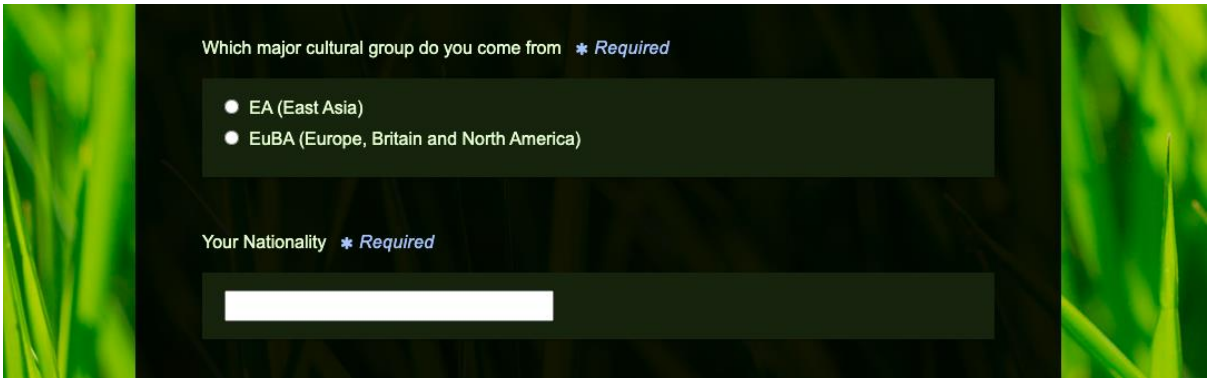

Figure 10. Screenshot of open-ended questions/OEQs of the questionnaire

3.4.3.3. Question page for research questions 1,2 and 3

After respondents answer all the background questions, the logical navigation function will direct participants to the question page. The question pages contain closed-ended attitudinal questions and open-ended items. The former collects data for research questions 1, 2 and 3, and all the items are equipped with 5 point-Likert scale ranging from Strongly Disagree to Strongly Agree; open-ended items collect data for research questions 4 and 5 and will be introduced in a detailed way in section 3.5.1. There are three sections of attitudinal items. Section A (Table 19below) collects data for research question 1 and examines six distinct ABU scenarios (S1-S6 ABU) in two key classroom contexts: online classroom (S1 – S4 ABU) and FtF classroom (S5 and S6 ABU). Notably, hybrid learning mode covers both these two contexts S1 – S6).

Section A of Attitudinal Questions		
Context	Items	**Context**
Online Learning Mode	1. For lecturer(s)' questions, I can answer those questions and can answer those questions in English through microphone, but I choose to be silent. 2. For lecturer' questions, I can answer those questions and can answer those questions in English through public chat board, but I do not type. 3. For breakout room peer discussion, I have my idea and I can share my ideas in English through microphone, but I choose to be silent. 4. For breakout room peer discussion, I have my idea and I can share my ideas in English through public chat board, but I don't type.	Hybrid Learning Mode
Face-to-Face Learning Mode	5. In face-to-face class, I can answer lecturer's questions and can answer those questions in English, but I choose to be silent. 6. In face-to-face class group discussion, I have my ideas and I can share my ideas in English with my peers, but I choose to be silent.	
RQ1 To what extent, if any, do East Asian and EuBA (European, British and North American) students have ABU tendency in an English medium higher education classroom context?		

Table 19. Section A - items collecting data for research question 1.

Sections B (Table 20 below) and C (Table 21 below), respectively, collect data for RQ 2 and 3 concerning the relationship between modesty and ABU (Section B) and the relationship between FSF and ABU (Section C). Each section has 5 point-Likert scale items, in the same vein as Section A, ranging from Strongly Disagree to Strongly Agree.

Section B of Attitudinal Question		
Context	Items	Context
Online Learning Mode	7. Modesty reduces my frequency/times of answering lecturer's questions in English through microphone when I am able to answer lecturer's questions in English through microphone. 8. Modesty reduces my frequency/times of typing on public chat board for answering lecturer's questions in English, when I am able to answer lecturer's questions in English through public chat board 9. Modesty reduces my frequency/times of sharing opinions in English through microphone with my peers in breakout room, when I am able to share my opinions with my peers in English through microphone. 10. Modesty reduces my frequency/times of sharing opinions in English through public chat board with my peers in breakout room, when I am able to share my opinions in English with my peers through public chat board.	Hybrid Learning Mode
Face-to-Face Learning Mode	11. In face-to-face class, modesty reduces my frequency/times of answering lecturer's questions in English, when I am able to answer lecturer's questions in English. 12. In face-to-face class, modesty reduces my frequency/times of sharing my ideas with peers in English when, I am able to share my ideas with peers in English.	
RQ2 To what extent, if any, are East Asian and EuBA (Europe, Britain and North America) students' self-rated modesty a factor in ABU in an English medium higher education classroom context?		

Table 20. Section B - items collecting data for research question 2

Section C of Attitudinal Question		
Context	Items	Context
Online Learning Mode	13. The fear of being labelled as 'show-off' by others reduces my frequency/times of answering lecturer's questions in English through microphone, when I am able to answer lecturer's questions in English through microphone? 14. The fear of being labelled as 'show-off" by others reduces my frequency/times of answering lecturers' questions in English through public chat board, when I am able to answer lecturers" questions in English through public chat board? 15. The fear of being labelled as 'show-off" by others reduces my frequency/times of sharing opinions in English through microphone with my peers in breakout room, when I am able to share my opinions with my peers in English through microphone. 16. The fear of being labelled as 'show-off" by others reduces my frequency/times of sharing opinions in English through public chat board with my peers in breakout room, when I am able to share my opinions in English with my peers through public chat board?	Hybrid Learning Mode
Face-to-Face Learning Mode	17. In face-to-face class, the fear of being labelled as 'show-off by others reduces my frequency/times of answering lecturer's questions in English, when I am able to answer lecturer's questions in English. 18. In group discussion of face-to-face class, the fear of being labelled as	

	'show-off" by others reduces my frequency/times of sharing my ideas with peers in English.	
RQ3 To what extent, if any, are East Asian and EuBA (Europe, Britain and North America) students' self-rated fear of showing-off a factor in ABU in an English medium higher education classroom context?		

Table 21. Section C - items collecting data for research question 3

Once participants complete the question page, they will automatically be navigated to the final notice page. This page states the following:

(1) If you are interested in the follow-up interview, you can leave your email or any other preferred contact here (such as WhatsApp, WeChat, Instagram, etc.).

(2) The researcher will contact you and send you the information sheet and consent form of the interview and schedule the interview (if you agree to attend it).

(3) If you leave your email or any other contact here, your questionnaire data might not be anonymous for the researcher.

The purpose of points 1 and 2 is to recruit individuals for the follow-up interview. Point 3 is an ethical consideration reminder. If participants consent to participate in the interview, they are informed that their data may not remain anonymous to the researcher alone. The question requesting the participant's contact information is optional. Participants can proceed directly to the final page and quit page without leaving their contacts.

3.4.4. Quantitative data analysis

3.4.4.1. Frequency of answers

As mentioned in 3.3.1.2 above, this research is a descriptive study. Descriptive statistics constitute a mathematical summarisation of the data where a large number of observed values are mathematically converted to numbers, such as maximum, minimum, range, mean, and summary of answer frequencies (Given, 2008, p.209). Among many descriptive statistics measurement types, the author focused on frequency distribution, which is the number of cases per category (Fisher & Marshall, 2009). To directly answer RQs 1-3, the researcher focused on the frequency of distribution of AG-SAG sum which is the sum of proportions of respondents who chose agree/AG and strongly agree/SAG for items collecting items for RQs 1-3. In other words, the author calculated what the percentages are of EA and EuBA participants acknowledging (indicated by AG-SAG sum) the existence ABU tendency (RQ 1) and acknowledging modesty (RQ 2) and FSF (RQ3) have impacts on their ABU tendencies across the 6 researched scenarios.

The researcher used AG-SAG sum to answer RQs 1-3 firstly, by creating a Microsoft 365 Excel® file to record all the 105 questionnaires collected through Jisc Online®. The researcher then imported this Excel document into Stata 17 to build crosstabulations for RQs 1-3. Crosstabulation is a frequency distribution table that merges the counts of different values of two or more variables (Dass, 2010). Crosstabulation in this research includes two variables: cultural background and answers for each attitudinal item.

The researcher created two types of crosstabulation: 5-point-likert crosstabulation (5-Point table, see example Table 22 below) and 3-attitude crosstabulation (3-A table, see example **Error! Reference source not found.** below). The first type of crosstabulation has the distribution of all five categories of attitudes for both EA and EuBA participants: (Strongly Disagree/SDG, Disagree/DG, Neither Disagree Nor Agree/NDNA, Agree/AG and Strongly Agree/SAG). Because Sections A-C have 18 items, the researcher made 18 5-Point tables (see example: Table 22 below)[7]. To present the data of findings in a more efficient way, the researcher made three summary 5-Point tables corresponding with RQs 1-3 (see example: Table 24 below).

Besides, the researcher has also created 18 3-A tables (see example: Table 23 below)[8]. In these 3-A tables, the author categorised the sum of DG and SDG as Disagree (SDG -DG sum); categorised AG-SAG sum as Agree and named NDNA as Neutral. Though Disagree and Neutral might not directly relate to RQs 1-3, the researcher still presented them in 3-A tables to construct a complete data view for readers' interest and curiosity. To summarise:
(1) 5-Point tables show the details of all kinds of attitudes with specific percentages towards items for RQs 1-3;
(2) 3-A tables show the specific percentages of participants' Agree, Disagree or Neutral attitudes toward questionnaire items. Among these three attitudinal categories, Agree or called AG-SAG sum, is the direct answer for RQs 1-3.

Lastly, in order to respond to the RQs 1-3's requirement of 'to what extent', the author has defined categories of Agree/ AG-SAG sum as follows:
>0% - < 15%, small minority

[7] All the 18 5-point tables can be found in Appendix 6, lines 2-12, lines 120-130 and lines 236-246.

[8] All the 18 3-A tables can be found in Appendix 6, lines 104-114, lines 220-230 and lines 334-344.

≥15% - < 30%, minority

30% - < 45%, moderate proportion

≥45%, large proportion

During the PS, the researcher did not use these categories to report data. He just reported specific percentages of EA and EuBA groups for each item. After the PS, he had a self-reflection and realised that the way he used to report 18 items concerning AG-SAG, DG-SDG is messy. When the researcher presented the PS at four international conferences, he also found that it was a substantial task for audiences to receive and for himself to report data from 18 items. After careful consideration, the researcher decided to use categories to report percentages in a more organised way. The researcher found that for all 18 items, the AG-SAG sum ranged from 9.52% to 54.76%. The researcher categorised the range into 4 groups to ease the data report.

However, the researcher also knows that people may have different understandings even for the same category. For example, if the researcher reports that a larger proportion of EA participants have S1 ABU, some readers would wonder what the phrase “large proportion” means. Therefore, the researcher took a middle way to suit readers' different preferences. The researcher will report the data with those organised categories but will also mention the specific percentage. For example, the researcher will report:

(1) a large proportion of EA participants reported that they have S1 ABU (54.76% =23/42),

(2) moderate proportion in S2(33.33%=14/42), S3 (38.09%=16/42), S5 (41.51%=22/53)and S6 ABU (32.08%=17/53)

(3) small proportion in S4 ABU (21.43%=9/42).

Furthermore, for readers who intend to know all the percentages for all the 18 items in a quick way, the researcher summarised all the specific percentage in tables and will present those tables in 4.1.1., 4.1.2. and 4.1.3. below.

Key
frequency *row percentage*

culba	abu1 SDG	DG	NDNA	AG	SAG	Total
EA	0 0.00	11 26.19	8 19.05	21 50.00	2 4.76	42 100.00
EuBA	4 9.52	11 26.19	6 14.29	12 28.57	9 21.43	42 100.00
Total	4 4.76	22 26.19	14 16.67	33 39.29	11 13.10	84 100.00

Table 22. Example of 5-point table for Item 1.

Key
frequency *row percentage*

culba	ABU1 Disagree	Neutral	Agree	Total
EA	**11** **26.19**	**8** **19.05**	**23** **54.76**	**42** **100.00**
EuBA	**15** **35.71**	**6** **14.29**	**21** **50.00**	**42** **100.00**
Total	**26** **30.95**	**14** **16.67**	**44** **52.38**	**84** **100.00**

Table 23. Example of 3-A table for item 1.

It should also be noted that 3-A tables provide some foundational preparations for further exploration concerning association strength measured by Cramer's V and statistical significance measured by a Chi-Square Test which will be introduced in Section 3.4.4.2below and presented in the Finding and Discussion Chapter. Lastly, in order to respond to the RQs 1-3's requirement of 'to what extent', the author will present a table with specific ABU scenarios and specific percentages (Table 25).

ABU Scenarios		**Cultural Background**	***SDG***	***DG***	***NDNA***	***AG***	***SAG***
S1 ABU	Online verbal response to lecturers' questions	***EA***	0.00 % 0/38	26.19 % 11/38	19.05 % 8/38	50.00 % 21/38	4.76 % 2/38
		EuBA	9.52 % 4/34	26.19 % 11/34	14.29 % 6/34	28.57 % 12/34	21.43 % 9/34
S2 ABU	Online text response to lecturers' questions						
S3 ABU	Online Verbal response during peer discussion						
S4 ABU	Online text response during peer discussion						
S5 ABU	Verbal response to lecturers' question in FtF class						
S6 ABU	Verbal response during peer discussion in FtF class	***EA***	9.43 % 5/41	35.85 % 19/41	22.64 % 12/41	24.53 % 13/41	7.55 % 4/41
		EuBA	27.91 % 12/34	51.16 % 22/34	2.33 % 1/34	11.63 % 5/34	6.98 % 3/34

[...]

Table 24. Example of summary of 5-point table for RQ1

ABU Scenarios		**Cultural Background**	**Disagree (SDG-DG sum)**	**Neutral (NDNA)**	**Agree (AG-SAG sum)**	**Association Strength (Cramér's V)**	**Chi-Square Test (Statistical Significance)**
S1 ABU	Online verbal response to lecturers' questions	*EA*	26.19% 11/42	19.05% 8/42	54.76 % 23/42	0.1087	Pr = 0.609
		EuBA	35.71% 15/42	14.29% 6/42	50.00 % 21/42		

S2 ABU	Online text response to lecturers' questions	*EA*	[…]				
		EuBA					
S3 ABU	Online Verbal response during peer discussion	*EA*					
		EuBA					
S4 ABU	Online text response during peer discussion	*EA*					
		EuBA					
S5 ABU	Verbal response to lecturers' question in FtF class	*EA*					
		EuBA					
S6 ABU	Verbal response during peer discussion in FtF class	*EA*	45.28% 24/53	22.64% 12/53	32.08 % 17/53	0.3733	Pr = 0.001
		EuBA	79.07% 34/43	2.33% 1/43	18.61 % 8/43		

Table 25. Example of data summary table for RQ1

3.4.4.2. Cramer's V and Chi Square Test

The researcher did not use Cramer's V and Chi-Square Test to analyse the data because, personally, the researcher does not think these two methods directly answer RQs 1-3. However, while the researcher presented the PS and this research on many other occasions, some audiences and listeners showed interest in knowing the test results after using these two methods. For example, sometimes audiences naturally ask a follow-up question: whether cultural background (EA or EuBA) is a variable that influences participants' responses to the questionnaire items. Though this research has already had 5 research questions, the researcher still employed Cramer's V. and Chi-Square Test to provide a statistical answer for readers interested in knowing the association strength and statistical significance between cultural background and attitudinal items' answers. The following two paragraphs will provide a theoretical demonstration of these two statistical methods and record the data analysis procedure using these two approaches.

The Cramér's V statistic is a commonly used measurement of association between two categorical variables. For this research, the researcher adopted Cramer's V to check the association between participants' cultural background (EA or EuBA) and their attitudes toward 18 statements. The Cramér's V value has numerical meanings which indicate association strength. Values range between 0 and 1 (inclusive), indicating no association for 0 and 1 being completely correlated. The researcher assumes that the criteria of strength of association vary from research to research. For example, according to the criteria used by Lee (2016) strength of association can be categorised as follows:

≤0.1: negligible;
0.1< - ≤0.2: weak;
0.2< - ≤0.4 moderate;
0.4< - ≤0.6 relatively strong;
0.6< - ≤0.8 strong;
>0.8: very strong

However, the threshold used by Dai et al. (2021) is
weak: >0.05;
moderate: >0.10;

strong: >0.15;
very strong: >0.25.

The criteria used by Kakudji et al. (2020) are:
≥ 0.1 weak association
≥ 0.3 moderate association
≥ 0.5 large association

With the reference of various categorisation criteria above and the range of Cramer's V of all the 18 items in this research (min: 0.005- max: 0.3733), the researcher made the categorisation below:
0.00< - <0.10 very weak association
0.10 ≤ - <0.20 weak association
0.20≤ - <0.30 moderate association
0.30≤ - <0.40 relatively strong
0.40≤ - <0.50 strong association
0.5≤ - <1 very strong association
These 6 groups not only cover the range of Cramer's V but also could facilitate the data report in an organised way. The researcher will also report the specific values of Cramer's V for all the 18 items that may suit some readers' interest.

The chi-square test is appropriate when both variables are categorical (Hoy & Adams, 2015, p. 93). For bivariate data (two variables), as in this research, chi-square tests whether there is a relationship or association between two categorical variables to see if the frequencies observed are statistically significantly different or by chance alone; it is a measure of 'goodness of fit' between an expected and an actual, observed result or set of results. (Cohen et al., 2017, p.789). For this research, Chi-Square tests whether any differences between EA and EuBA responses to the attitudinal items in Sections A, B and C happen by chance or not. In contrast to Cramer's V, the conventionally accepted significance level of Chi-Square test is 0.05. Statistical significance should be equal to or less than 0.05 (Rana & Singhal, 2015). Chi-square tests are commonly sensitive to sample size (Bergh, 2015): if a sample is large enough, even trivial differences could be significant (Martin-Löf, 1973, 1974); if the sample size is small, there will be an increased possibility of failing to reject the null hypothesis when it is actually false. Therefore, the absence of statistical significance does not preclude a

qualitative analysis to look for association. There is no expected cut-off for the sample size (Rana & Singhal, 2015) to tell researchers what is large and what is small. To make a compensation, the researcher reported all Chi-Square test results calculated by Stata® and reported the sample size in specific numbers for each Chi-Square test. The researcher will present the results of both Cramer's V and Chi-Square tests together with 3-A tables in the Findings and Discussion chapter below (Table 38Table 40and Table 42).

However, before presenting the Cramer's V and Chi-Square test results, the researcher intends to clarify three important points:
(1) the researcher is reluctant to use Cramer's V and Chi-Square test because the sample size/amounts of respondents of all the 18 attitudinal items are small (less than 100)
(2) Due to the small sample size, the statistical significance result might not be reliable. For example, the Chi-Square test might show that the Cramer V's result between variables: cultural background and attitudinal item 1 (84 respondents for item 1) is insignificant - p-value of Chi-Square Test is larger than 0.05. However, the result might actually be significant (P-value smaller than 0.05) if the sample size is much bigger, such as 500 respondents (not 84 respondents) for item 1.
(3) Cramer's V and Chi-Square Test do not directly answer any research question of this research. The author presents the statistical results of these two approaches just for the readers who have asked, who will ask and who will be interested in association strength and its statistical significance between variable 1: cultural background and variable 2: responses of 18 attitudinal items.

3.5. Data collection for RQ4 and RQ5

This section will introduce two instruments used for data collection: Open-ended question/OEQ items (3.5.1 below) and online interview (3.5.2 below). For each instrument, the researcher will introduce their definition, rationale, potential pitfalls and procedures of how he has used these instruments to collect data.

3.5.1. Open-ended question items

3.5.1.1. Definition and rationale

Open-ended questions/OEQs are free-form survey questions that allow and encourage respondents to answer question in open-text format based on their knowledge, feeling, and understanding. OEQ has the advantage to elicit participants' opinions by permitting

individuals to respond in their own words (Geer, 1988), as opposed to closed-ended questions that require respondents to choose from a pre-determined list of answers (RePass, 1971; Kelley, 1983; Wattenberg, 1984, cited in Geer, 1988). This advantage fits the researcher's major concern for RQs 4 and 5. The researcher assumes that people do not have the exact same experience concerning the behaviours that have allowed them to sense modesty and showing off. An open and grounded instrument like an OEQ might be an appropriate tool to elicit the uniqueness, richness and diversity of participants' different experiences.

Secondly, RQ 4 and 5 focus on the comparison between cultural groups. This may call for a relatively large sample size, to avoid the possibility that a few atypical responses could bias the results. An OEQ correspondingly has the advantage of collecting qualitative data from a larger sample size, compared with other qualitative data collecting tools. For example, if the researcher intends to recruit at least 100 participants from EA and EuBA cultural backgrounds to compare the inter-cultural difference, it might be more practical for the researcher to collect data through OEQs, compared with conducting 100 interviews or collecting 100 journals from participants.

3.5.1.2. Potential pitfalls

OEQs sometimes have low response rates (Reja et al., 2003; Denscombe, 2009). Some participants fail to respond to OEQs not because they do not have views on the issue but because they are not articulate enough to put forth an answer (Craig, 1985; Stanga and Sheffield, 1987, cited in Geer, 1988). Sometimes, participants are not motivated to provide answers, which is another reason for low response rates. In order to prevent or reduce the influence stemming from the flaws of OEQ items, firstly, the researcher controlled the amount of open-ended questions. The questionnaire, no matter which version (online, face-to-face or hybrid), only has two OEQs (see Figure 11.), so respondents are less likely to feel unmotivated to answer them. In addition, the researcher did not use OEQs to ask questions in a technical way. For example, the researcher did not ask what the definitions of modesty and showing off are. Instead, the researcher asked very specific questions with contextual hints: 'according to your own experience in the classroom, what behaviours let you sense modesty?'.

3.5.1.3. Sampling and content of OEQ item

As one section of the questionnaire, the sampling and administration of OEQ items were introduced in 3.4.2 above. Notably, the sample size of OEQ items differs from other items in the same questionnaire, such as background information items and attitudinal items collecting data for RQs 1-3. There are two OEQ items which separately collect data for RQs 4 and 5. The first OEQ item has 75 participants who contributed valid OEQ data covering 16 self-reported nationalities at national and regional levels. EA (54.67%, n=41) accounted for a larger proportion of the sample than EuBA participants (45.33%, n=34). For RQ 5, the sample size is 72 (EA n=38/ 52.78% > EuBA n=34/47.22%), covering 19 self-reported nationalities. The reason for the smaller sample size of OEQ items (than sample size than attitudinal items) might be due to its own limit of low response rate discussed in 3.5.1.2 above and the researcher's strictly held criterion of intentionality – to find participants with first-hand experience (3.2.2.2.1.2 above). For example, some participants, when answering OEQ items, directly mentioned that they do not have any first-hand experience:

No 想不起來 (No. Cannot find one in memory)
Not sure of having such experience
I can't say I've sensed this;
我没经历过（I haven't had such experience）
I can't say I've sensed this.

These participants will not be recruited as samples for RQs 4 and 5, though their attitudinal items' answers still contribute to RQs 1-3.

The researcher is also concerned about OEQ's consistency with phenomenological requirements: (1) direct experience (phenomenology's intentionality) and (2) an emphasis on the consciousness developed by the direct experience. The former was echoed by the wording (see Figure 11 below) of 'according to your experience; the latter corresponded with the wording of 'what behaviour (s) of others ... made you sense modesty/show-off'. As shown by the screenshot, these two OEQs are required questions. However, they do not require specific answers. Participants can type anything, letters, and numbers freely and directly type yes, no, or any other type of response. The author knows that this flexibility in entering data may result useless responses. For example, the author reminded the participant that 'you can use your first language (such as 中文(Mandarin)/English/한국어.) to answer this question'. There were very few participants whose answer is really just two words: '中文'(Mandarin). However, this 'disadvantage' could also be leveraged to the advantage of the research, as open-ended questions act as a filter to choose participants

who have direct experience and who take the survey seriously. More crucially, there is still the possibility of a low response rate, but we have to accept the ethical consideration of individuals' voluntary participation.

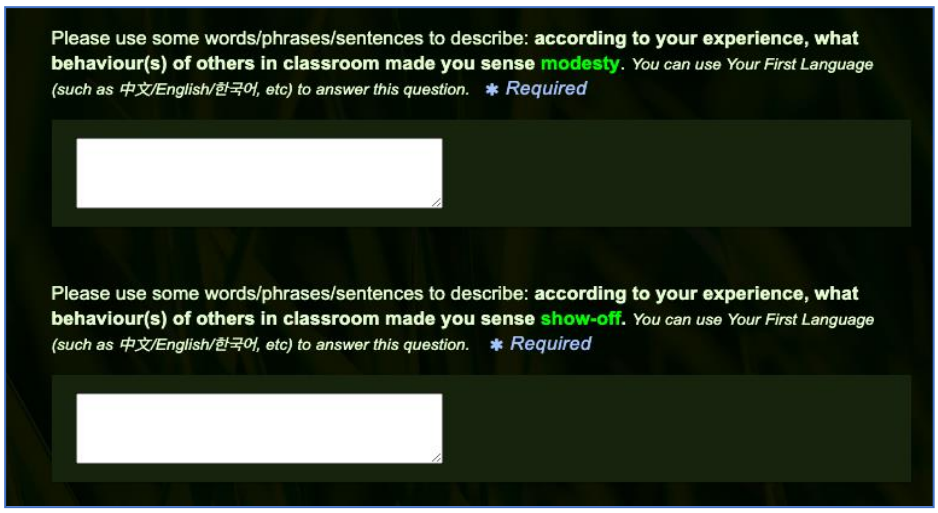

Figure 11. Open-ended questions for collecting data for research questions 4 and 5

After all the above-mentioned design and considerations, the majority of 105 questionnaire participants provided valid data. 75 QuePs contributed to RQ4 and 72 QueP for RQ5 (Table 26 below).

RQ	Item No.	Respondents Number	Cultural Background	Age	Gender	Learning Mode
RQ 4	OEQ Item 1	75	EA: 54.67% =41/75 EuBA: 45.33% =34/75	Range: 18-44 Mean: 24.81	Male: 32% =24/75 Female: 68%=51/75	Face-to-Face 17.33% =13/75 Hybrid 72.00% =54/75 Online 10.67%=8/75
RQ 5	OEQ Item 2	72	EA: 52.78% =38/72 EuBA: 47.22% =34/72	Range: 18-47 Mean: 25.19 (one missing data for age)	Male: 34.72% =25/72 Female: 65.28%=47/72	Face-to-Face 23.61% =17/72 Hybrid 68.06% =49/72 Online 8.33%=6/72

Table 26. Demographical data of OEQ participants

3.5.2. Online interview

3.5.2.1. Definition and rationale

An online interview is synchronous communication in time and asynchronous communication in space (Opdenakker, 2006). It is still possible to speak and for the interviewer and interviewee to see each other's faces, even in different geographical locations. Due to practical concerns, the interviews in this research were conducted using Zoom, an online conferencing tool with video/audio and text chat options. Online interviewing has similar advantages to online questionnaires. It is a convenient and cost-effective alternative to face-to-face interviewing (Gray et al., 2020) and helps the researcher interview hard-to-reach participants. When it is conducted online, it removes the barriers of time and space and reduces time spent travelling; especially for this research, participants are students of higher education who may also have part-time jobs or live in different cities or countries during the pandemic. The cost and travelling time to interview them would be considerable.

3.5.2.2. Potential pitfalls

There are also limitations to online interviews. Availability of the technology could be a disadvantage of using videoconferencing (Sedgwick & Spiers, 2009). However, this may not be applicable to this research because the target participants are undergraduate and PGT students who have used online conferencing software for classes for a long time due to COVID-19 or other reasons. For example, some participants have used this software to teach foreign languages for years (some interviewees are online language teachers). Another disadvantage is connection quality (Chapman & Rowe, 2001). The researcher has reminded participants to do this interview in a place that usually has strong wireless fidelity/Wi-Fi signals. However, the researcher did not anticipate this to be a problem as the interviewees had already used online conferencing tools for their study and teaching, and they had already known which place suit them best for online conferencing.

Authorities (O'Conaill et al., 1993; Sedgwick and Spiers, 2009) have also mentioned that the lack of physical presence of the researcher, may make participants share less information, especially for sensitive questions and painful experiences. Before the pilot study was conducted, the researcher had wondered would the OEQs are potentially sensitive, because feelings participants have about the behaviour of classmates can be quite strong (just the researcher's own prediction). However, the experience with the pilot study and taking a very

open and grounded approach were enough to counter this possibility. The frequent smile and the anonymity of protagonists in stories and experiences shared by interviewees suggested that interviewees enjoyed the interview.

3.5.2.3. Sampling, sample and administration

Same as principle of intentionality (3.3.2.2.1.2. above) for OEQ participants' recruitment, the interview sampling focused on potential interviewees with first-hand experience of seeing behaviours that lead them to sense modesty and/or showing-off. Firstly, the researcher checked the interviewee recruitment page of the questionnaire (mentioned in section 3.4.3 above) – who are the potential interviewees – the participants who have shown their interest in the interview by leaving their contact. To increase the possibility that interviewees really have first-hand experience, the researcher repeatedly browsed potential interviewees' responses for OEQ items to check whether they had mentioned their first-hand experience. In a nutshell, the author checked whether respondents who left contacts also provided valid data for the two OEQ items (examples of invalid data, see 3.5.1.3 above).

The researcher contacted those potential interviewees with attached interview consent form and information sheet through email, Messenger/Facebook and WhatsApp using their self-reported contact details to double-confirm their interest and decision for online interview. There are 9 participants (4 EuBA and 5 EA) with the mean age of 26.78 (min=22; max=34) who accepted the interview invitation with signed consent (Table 27 below).

Interviewee ID		**Nationality**	**Gender**	**Discipline**	**Age**
EuBA	IntP 1	UK	Female	TESOL, Postgraduate	28
	IntP 2	UK	Male	TESOL, Postgraduate	34
	IntP 3	Germany	Male	Philosophy and Psychology, Undergraduate	22
	IntP 4	Italy	Male	Applied Biological Sciences, Undergraduate	23
EA	IntP 5	China Mainland	Female	Marketing, Undergraduate	25

	IntP 6	China Mainland	Male	Marketing, Undergraduate	28
	IntP 7	China Mainland	Female	Media Management, Postgraduate	29
	IntP 8	Taiwan	Female	Aquatic Pathobiology, Postgraduate	26
	IntP 9	Taiwan	Female	Psychology, Postgraduate	29

Table 27. Interviewee demographic information

The author then divided his available time into several 30-minute slots and invited interviewees to choose any slot that suited them best. After agreeing on a time and sending participants Zoom links with passwords individually, the researcher conducted interviews. When scheduling the Zoom interview, the researcher chose the option 'turning off video' for both interviewer and interviewee to ensure that turning on camera was based on the interviewee's willingness. Due to the researcher's ethical concerns, the researcher would only turn on the camera when the interviewee also turned it on because the researcher did not want interviewees to feel forced to do so by the researcher's visual presence.

3.5.2.4. Procedure

The online interview procedure in this research was divided into 3 major phases (see Figure 12 below):

Phase 1. Preparatory stage

Phase 2. Storytelling/experience sharing

Phase 3. Triangulation: OEQ data and OEQ data discussion interview

These phases has been piloted by 8 PS (4 EuBA and 4 EA interviewees) participants and 1PSPS particpant (EA- China Mainland) from the same UK university as this research. Those 8 PS interviewee and 1 PSPS interviewee also attended the PS and PSPS questionnaire study. PS and PSPS interviewees have not reported any confusing point and have not cast any doubt or negative answers towards the consent form and information sheet.

Before those interviews, the researcher was aware of the potential challenges of both requiring and not requiring participants to use L1 for attending research interviews. As some academics pointed out, not using L1 might limit interviewees' expression due to confidence level (Baker, 2019). Language barriers between the interviewer and interviewees

also affect engagement, understanding and accuracy in interviews (Eades, 2008). Sometimes, language barriers might construct language-based power asymmetries between the interviewer and interviewee (Schembri, 2022). On the other hand, allowing interviewees to use L1 can cause the interviewer(s)'s potential misrepresentation and deculturalisation of data (Schembri, 2022). Practically, using L1 could place enormous workloads on researchers (Baker, 2019). However, the potential pitfalls mentioned above do not mean that for interviewees, using L1 and not using L1 to attend research interviews is not favourable. The researcher assumes that those pitfalls (at least some of them)are not appliable to this research due to the following facts:

Firstly, either for PSPS or PS or interviews of this research, the researcher did not require interviewees to speak any specific language. It is the interviewees' free choice to attend and use their preferred language to attend the interview. Secondly, the researcher assumes the possibility is slim concerning language barriers and language-based power asymmetries between the researcher and interviewees. There is also less possibility of the researcher's deculturalisation and misunderstanding of interviewees' data in their L1. For interviewees whose first languages are not English, they have already met the English entry requirement before officially getting enrolled in the target university programme they were/are doing. Though different academic programmes have slightly different English entry requirements, the interviewees recruited for PSPS, PS and this research all speak impressively fluent or native-level English. All the EuBA interviewees not from native-English-speaking countries automatically started the conversation in English with the researcher. All the EA interviewees (PSPS, PS, and this research) used their and the researcher's first language, Mandarin, to attend the interview without being required by the researcher. For this research, 7 (out of 9) interviewees were using their first language. As for those 2 EuBA participants who did not use their first language, the researcher did not find it difficult to understand or transcribe their data. The researcher hardly can recognise whether they are native-English speakers or not.

3.5.2.4.1.Preparatory phase

When each participant entered the virtual Zoom interview room, stage one was started. Both the interviewer and interviewee had a short greeting exchange. The researcher then restated some ethical points:

(1) participants can withdraw from the research at any time;

(2) it is your free choice to attend visually or audibly during the interview;

(3) this interview will be audio or video recorded once you agree to be audio/video recorded

(4) interview will be video/audio recorded when you choose to/not to switch on your video to get participants' oral consent again.

In the preparatory/second step, the researcher reiterated that the objective of this study is to find out about modesty and showing-off sensed from the behaviours of others, not from ourselves. This is done to ensure that participants comprehend the study focus.

3.5.2.4.2.Storytelling/experience sharing

When the researcher and participant moved on to the second section, sharing first-hand experiences, the researcher double-checked if the participant had first-hand experience of witnessing specific behaviours that allowed them to sense modesty and showing off. All of the participants responded affirmatively. Consequently, the researcher asked each participant separately in each interview to describe what, when, and where the actual event occurred.

In order to better comprehend the data provided by interviewees, the researcher/interviewer also posed questions prompted by interviewee data. For example, one British interviewee, a postgraduate student, has also been an English language teacher for years. She gave an account of sensing modesty from a student in her class. The author asked her whether, at that time, she was a classmate of the student mentioned by her or a teacher of that student.

3.5.2.4.3.Triangulation: OEQ data and OEQ data discussion interview

This section addresses the interpretation of the open-ended question responses. To check whether the researcher's understanding of the data is correct, the researcher invited the interviewees to interpret their OEQ items' answers (e.g. Table 28 below). This was also encouraged by the concept of 'bracketing' of phenomenology (section 3.3.2.2.1.1. above) – data analysis and understanding of data should take the data provider/participant as the authority of knowledge. This facilitates the author's comprehension of open-ended question data and adds credibility to data coding. Notably, the researcher deliberately put open-ended questionnaire explanations after the experience-sharing question to reduce the possibility that open-ended question data may interfere with the content of the story-sharing interview.

The researcher worried that if the researcher lets interviewees explain their questionnaire data first, it will be more likely that interviewees' story sharing becomes the simple augment of details for their open-ended questionnaire data. If interviewees have many stories to tell, it is possible that they mention different stories about either modesty or show-off behaviours in OEQ and the story-sharing section, which may enrich the data. Personally, the researcher really welcomes the potential enrichment in data.

IntP 1 EuBA, UK	*Open-ended Questionnaire Answer*	*Interviewee's Explanation for Open-ended Question Data*	
OEQ 1 Modest Behaviours	*Data:* *if someone compliments you it's almost rejecting that compliment whilst giving someone or something else credit instead.'*	*The Researcher:* *Can you explain the 'credit 'here?* *Interviewee:* *Yeah, I think that's quite a British thing to do. Like if someone says, Wow, your French is amazing. You're like, oh, no, no, no, it's, you know, My French is not very good. My teacher was really good. So you give someone else credit, like, oh, no, no, no, like, Hannah. I'm just making up that name. Oh, no, no, Hannah's better than me. Like, my French is not very good. Hannah's better than me. Joe is better than me. So you reject the compliment. You're like, no, no, no. Because that's modest. And it's the same with like, any kind of compliment. Obviously, I'm making examples about learning and languages. But yeah, like if someone says, I don't know, you're so intelligent. You'd be like, No. Joe is more intelligent than me.*	*Triangulation: OEQ data and interview data*
OEQ 2 Show-off Behaviours	*Data:* *bringing up facts/ talking about own experience as if to show off.*	*So, when they give their answer, instead of just answering the question, they have to insert some kind of fact, like 60% of the Earth is made of water or something.* *it can be relevant, but it's just not necessary to answer the question.* *Yeah. And like, we're talking about your own experience, like in French learning. Some people would be like, yes, well, when I spent five years travelling and France and then giving the answers so it's irrelevant. It's just to show off and then for some of the teachers* *Well, yes. When I was teaching and I, but I think I think it's good to relate their own experience, but sometimes if it's constant, they can't just answer a question without being like, yes, but I,I,I, me me me, then that's okay.*	

Table 28. Example of triangulation between OEQ data and OEQ data-explanation interview

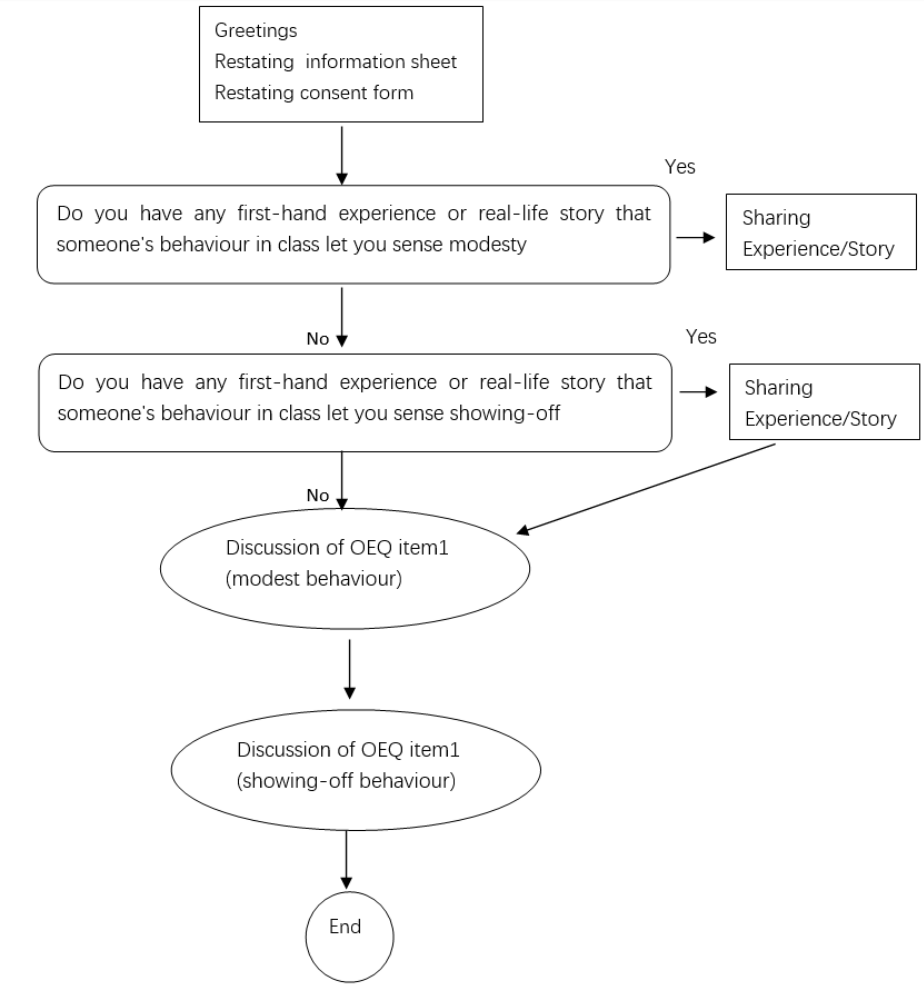

Figure 12. Flow chart of interview procedure

3.5.2.5. Data analysis for qualitative study

Qualitative study data in this research covers open-ended question data and online interview data. All the qualitative data were collected to answer research questions 4 and 5 and partial qualitative data (OEQ data) was triangulated with quantitative data to answer research question 2 and 3 (will be introduced in 3.5.3.33.5.3.3 below).

3.5.2.5.1.Data analysis approach: Interpretative Phenomenological Analysis

An Interpretative Phenomenological Analysis/IPA approach was used for analysing both open-ended item data from the questionnaire and from interview data which includes story-sharing interview questions and discussion on each interviewee's open-ended question data.

IPA is a method that attempts to determine "how individuals perceive the specific events they face; how individuals make meaning of their personal and social worlds" (Smith, 2003, P.53). As indicated by its name, IPA emphasises both phenomenological and interpretative

natures. The phenomenological aspect of IPA requires the researcher to consider experience as the primary object of study and to comprehend the meaningful world of humans in a particular situation. In what circumstances (what, where, when, and how) did respondents exhibit modest/show-off behaviour in relation to this study? (Eatough and Smith, 2008, p.196). Interpretive nature indicates that our comprehension of the event is constructed by both participant's description and a detailed interpretation of what the subjects report (Smith et al., 2009, p.3.). In other words, the themes will be produced by both the words of the informants and the researcher's interpretation of those words. This dual nature supports inductive approach that has the advantage of capturing the richness and complexity of the lived experience of emotional life (Eatough et al., 2008). This could bring new insights to existing studies, particularly since no studies (to the best knowledge of the researcher) have focused on modest and show-off behaviours in classrooms from the perspective of the learner.

3.5.2.5.2.IPA for OEQ Data

This section documents how the researcher used IPA to analyse OEQ and interview data in sections 3.5.1 and 3.5.2. The procedure for coding data and producing themes could be divided into 3 stages*:*

(1) *Stage 1: Familiarising data and highlighting chunky statements*
(2) *Stage 2: Producing meaning units from highlighted chunky statements*
(3) *Stage 3: Organising, categorising meaning units and producing themes*

These demonstration of these three stages and the tables below(Table 29, Table 30 and Table 31) will show how did the researcher produced themes from raw data.

3.5.2.5.2.1. Stage 1: familiarising data and highlighting chunky statements

For open-ended questionnaire data, the researcher initially separated all submitted questionnaires into two groups, EA and EuBA. Next, the author copied and pasted all data from the open-ended questions of two groups onto two separate Microsoft Word® documents, labelling respondents as QueP/Questionnaire Participant 1-105. (QueP1-50, EuBA; QueP 51-105, EA). The researcher repeatedly read each response to familiarise himself with the data and made interpretative notes throughout the reading. Then, the researcher highlighted chunky statements from each respondent's raw data. Highlighted chunky statements refer to some phrases, words and sentences respondents reported to describe

the behaviours of others in classrooms that allowed respondents to sense modesty and showing off (Mishra et al. (2022) (example in Table 29 below).

OEQ Respondent ID	**Raw Data of Questionnaire Item (Highlighting chunky statement)**
QueP 3, EuBA	*Answering questions succinctly, not a lot of elaboration or taking time to talk about things outside the parameters of the questions.* *Quieter voice, smaller gestures, not trying to draw attention to one's self unless required.*
QueP 4, EuBA	*When a student raises their hand and takes into account what others around them are saying before, during, and after speaking*
QueP 5, EuBA	*Waited to get called on by the lecturer*
QueP 6, EuBA	*When others were quiet but still seemed engaged.*
…	…
QueP 91, EA	没有过于踊跃回答，但是关键时刻回答的内容让人通俗易懂 *(Not too proactively answering questions, but the content of answer in crucial time could let people easily understand)*
QueP 92, EA	有学识的人跟旁人请教问题 *(Knowledgeable person enquire others)*
QueP 93, EA	当没有人能回答老师问题时才回答的人 *(The person who answers teacher's questions when nobody is able to answer)*
QueP 94, EA	提出问题 *Initiating questions*

Table 29. Example of highlighting chunky statements

3.5.2.5.2.2. Stage 2: producing meaning units from highlighted chunky statements

Meaning units, according to Graneheim and Lundman (2004), are a group of words or statements that relate to the same 'core essence' or ('central meaning') of the 'lived experiences' that the research participants are trying to convey through their responses. The researcher created words/phrases to capture the 'core essence' of what the research participants were actually expressing to provide another opportunity to extrapolate in very few tangible words that also fit other similar chunky statements with the same core essence (Alase, 2017). For example, in Table 30 below, both chunky statements of QueP 92 and QueP 94 indicated behaviours about asking questions. Therefore, the researcher used a phrase: *Asking Questions* that covers these two chunky statements and any statements sharing the same essence.

Respondent ID	**Raw Data of Questionnaire Item (Highlighting chunky statement)**	**Meaning Unit (produced by chunky statements)**

QueP 3, EuBA	*Answering questions succinctly, not a lot of elaboration or taking time to talk about things outside the parameters of the questions.* *Quieter voice, smaller gestures, not trying to draw attention to one's self unless required.*	1. Answering Questions Plainly 2. Avoidance of Being Attention Centre
QueP 4, EuBA	*When a student raises their hand and takes into account what others around them are saying before, during, and after speaking*	Open to Others' Opinions
QueP 5, EuBA	*Waited to get called on by the lecturer*	Hesitance to Speak-out
QueP 6, EuBA	*When others were quiet but still seemed engaged.*	Silent in Verbal Participation
…	…	
QueP 91, EA	没有过于踊跃回答，但是关键时刻回答的内容让人通俗易懂 *(Not too proactively answering questions, but the content of answer in crucial time could let people easily understand)*	Self-Effacing Personal; Achievement
QueP 92, EA	有学识的人跟旁人请教问题 *(Knowledgeable person enquire others)*	Asking Questions
QueP 93, EA	当没有人能回答老师问题时才回答的人 *(The person who answers teacher's questions when nobody is able to answer)*	Self-Effacing Personal Achievement
QueP 94, EA	提出问题 *Initiating questions*	Asking Questions

Table 30. Example of producing meaning units from chunky statements

3.5.2.5.2.3. Stage 3: organising, categorising meaning units and producing themes

The researcher listed all the meaning units, organised them and categorised those meaning units according to their core essence. After these steps, the researcher built several meaning unit groups and each meaning unit group includes meanings units sharing the same essence.

Then the researcher captured and encapsulated the 'core essence' of the central meaning of each category of meaning units in one or two words (Alase, 2017), and the one/two words are the theme's name. In order to better present each theme and the meaning units covered by each theme, the researcher made theme tables (example: Table 31 below). Each theme table has four columns: meaning units producing the theme, self-reported nationality of respondents, a direct quote of OEQ data and participant ID, from left to right.

Theme 5: Polite Behaviours				
Raise hand before speak-out	EuBA	USA	*When a student raises their hand*	QueP 4
		UK	*Raising hand to speak first*	QueP 14
		UK	*People slowly raising their hand*	QueP 18
		UK	*Raised hand feature*	QueP 25

Theme 5: Polite Behaviours				
		UK	*raising hand to speak*	QueP 26
	EA	Japan	*Raising hands*	QueP 105
Not Interrupting others	EuBA	UK	*not interrupt lecturer*	QueP15
		UK	*not jumping in*	QueP 25
	EA	Japan	*being quiet when others speak and not interrupting*	QueP 105
Polite Discourse	EA	China Mainland	*礼貌用语* *(use polite language)*	QueP 83
		Hong Kong	*請問你, 吾該哂, 谢谢你* *(May I ask, thank you very much, thank you) please, thank you*	QueP 101

Table 31. Coding summary table of open-ended question data

3.5.2.5.3.IPA for online interview data

Interview data comes from two sources: the story/experience sharing interview and discussion about each interviewee's open-ended data (from the OEQs) during the interview. In this section, the author recorded the procedure for analysing data from these sources and how each interviewee participated in checking the interview data coding result.

Even though the number of interview respondents is substantially fewer than the number of questionnaire respondents, the coding workload is still considerable due to the detailed description of interviewees and the transcribing of the interviews. Particularly for this study, 5 interviews were performed in Mandarin. For the benefit of the readers, the researcher translated the entire Mandarin transcripts into English. The procedure for producing themes from interview data is similar as the procedural work for open-ended question data:

(1) *Stage 1: Familiarising data and highlighting chunky statements*
(2) *Stage 2: Producing meaning units from highlighted chunky statements*
(3) Stage 3: Checking with Open-ended question data and producing themes
(4) Stage 4: Triangulation between open-ended question data and story/experience-sharing Interview data

3.5.2.5.3.1. Stage 1: familiarising data and highlighting chunky statements

The author transcribed every recorded interview into Microsoft Word ® and labelled each document from IntP (interview participant) 1 to IntP 9. IntP 1-4 are respondents from the EuBA, while IntP 5-9 are EA students. The author read each interview transcript multiple

times to become familiar with the data, and then he made interpretative notes on the left margin for any data that was significant for research questions 4 and 5. The researcher's understanding of the data grew with repetitive reading. In addition, the researcher highlighted chunky statements as what he did for OEQ data introduced in 3.5.2.5.2.13.5.2.5.2.1 above (see Table 32 below).

Interviewee ID	*Direct Quote, Story/Experience Sharing Section with Highlighted Chunky Statement*	*Researcher's Notes*	*Meaning Unit*	*Themes*
IntP 3, Germany, EuBA Undergraduate, Male	I feel like I feel like here the modesty and showing off context I personally would say is, you know, it's more about, you know, sometimes when *like, sometimes when I'm in a class in a classroom, I'll be careful, I quite like to ask a lot of questions. And sometimes I want to interact with the teacher more, but I'll be careful not to do that too much.* Because I know that usually that there's a very big size of, of the class. So you can't do too much without, you know, people getting a bit annoyed with you. Because I think I think the smaller the size of the classes, the more I'd be willing to do that. And *I see that with other people as well*. So yeah, and it's a really big size, the bigger the size of the classes, the more people feel embarrassed or feel like other people might be annoyed, if they if they try and ask a lot of questions. I tried to interact with the teacher.	The interviewee's data covers the behaviour of not dominating class. Like other interview data, not predominating could be the behaviour driven by the aim of giving opportunities to others. But as for this interviewee, not predominating comes from the concern for others 'feeling. The interviewee enjoys classroom interaction, but his preference gives way to his intention of not offending others 'benefits. It is a behaviour about putting self-interest behind others' benefits.	Caring Classmates Feelings	Theme 3: Altruistic Behaviours

Table 32 Example of interview transcript producing highlighted chunky statements, meaning unit and theme

3.5.2.5.3.2. Stage 2: Producing meaning units

With the highlighted chunky statements and the researcher's notes, the researcher gradually developed an impression of what the essence of these notes and chunky statements were. The researcher employed a small number of words to describe the shared essence of chunky statements and similar behaviours. This process generates the meaning unit – specific behaviours that allowed participants to sense modesty and show-off (Table 32 above and Table 33 below). Similar to the example provided below, the interviewee provided one real-life story from which he sensed modesty. This real-life experience and highlighted chunky statements in it allowed the researcher to create one meaning unit: Caring for Classmates' Feelings (Table 32 above).

Interviewee ID	Nationality	Summary of live experience/story	Meaning Unit/Behaviour	Theme
IntP 1	UK	A student told her classmates when they were preparing French Speaking test: maybe the test is difficult to others but not difficult for me - because my French is amazing.	*Demonstrating Personal Achievement*	Theme 2: Pretentious Behaviours
…	…	…	…	…
IntP 4	Italy	In school, a girl would put Plato's book in a philosophical class; put an English literature book in English language class. IntP 4 sensed that the girl was trying to demonstrate her knowledge level.	*Demonstrating Personal Achievement*	Theme 2: Pretentious Behaviours
IntP 5	China Mainland	Some students would deliberately show some knowledge beyond the content of class. IntP 5 thought this type of behaviour is about showing one's knowledge level and hard-working quality.	*Demonstrating Personal Achievement*	Theme 2: Pretentious Behaviours
…	…	…	…	…
IntP 9	Taiwan	In order to demonstrate capability, some students choose to answer questions and also some of them directly come to other peers to tell that they are capable of answering questions.	*Demonstrating Personal Achievement*	Theme 2: Pretentious Behaviours

Table 33. List of meaning units, themes produced by story/experience-sharing interview data

3.5.2.5.3.3. Stage 3: checking with open-ended question data and producing themes

Firstly, the researcher made a table to list all the interview meaning units. After this, the researcher started to check whether meaning units produced by interview data overlapped

with meaning units produced by OEQ data. The number of respondents to OEQ items was much more than the number of interviewees. Therefore, there is a high possibility that all or some of the interview meaning units would overlap with the OEQ meaning units. Unsurprisingly, as found in the pilot study, all the interview meaning units (Table 33 above) overlapped with the OEQ meaning units. Therefore, the researcher applied the themes covering the OEQ meaning units to the corresponding interview meaning units.

3.5.2.5.3.4. Stage 4: triangulation between open-ended question data and story/experience-sharing interview data

As mentioned in stage 3, all the interview meaning units and themes overlapped with the OEQ data. However, the interview data may still have an important contribution to building better understanding of the overlapped meaning units and themes. Story/Experience-sharing interview data in this research offered more details about behaviours that allowed interviewees to sense modesty and showing-off with vivid narration, contextual notes, such as time, space, and protagonists in each story. Sometimes, the interviewees' also physically imitated specific behaviours of protagonists in their stories.

For example, for QueP 51's (also IntP 6)[9] OEQ data (Table 34 below), we (the researcher and reader(s)) may sense the behaviour of flaunting something beyond one's capability. However, from the Story/Experience-sharing data, we can capture what exactly happened at that time that allowed IntP 6/QueP 51 to sense showing-off; what does 'one pretends understanding' in the OEQ data (Table 34 below) mean with vivid example, such as in story 1, one thought the meaning of the word invest is 'to investigate' and meaning of 'investigate' means 'to invest'.

All of the detailed notes and contextual clues elicited by the story/experience-sharing interview facilitated the researcher's understanding of specific meaning units and definitions of themes, which may to some extent, enhance the trustworthiness of this research.

Meaning Unit: Overextending one's	*China Mainland*	*不是很理解老师讲的东西但是会装的很理解并且当别人不熟悉时候他会把不是很理解得内容交给别人* *(One does not understand teacher's input well but one pretends understanding well and one teaches others when those people do not know answers.)*	QueP 51

[9] QueP 51 also attended research interview. The interviewee ID is IntP 6.

<table>
<tr><td>Capability</td><td colspan="3"><u>TRIANGULATION: OEQ & OEQ-explanation interview</u>
Data Source: Story/Experience-sharing interview, IntP 6
QueP 51 is also IntP 6
当时我学学雅思的时候就有一个同学他 invest 和 investigate 两个单词没有分清然后他就教给别人 然后就说出的意思是反的 就是他觉得 invest 的意思是调查,investigate。然后他给别人说的时候就说错了。然后然后但是我在旁边听着，我就觉得特别好笑但是我也没有当众指出。其实他并不是特别确信他知道这俩单词的意思，但是他还是教给别人。
(When I was attending an IELTS class, a classmate did not distinguish the meaning between 'invest' and 'investigate' and then he taught others about these two words. What he taught is the mismatch of meanings of these two words. He said the meaning of invest is 'to investigate' in Mandarin and the meaning of investigate is 'to invest' in Mandarin. At that time, I was somewhere around them and listening to them. I felt quite hilarious, but I did not point out the mistake in public. I think that guy did not surely know the meaning of those two words, but he still taught others.)

Story 2:
然后可能那个就比如说嗯 就是比如说 Marketing 的一些理论，然后他可能只理解了部分。或者说是只在表面的那一层的意思，他没有往下深挖也然后他的理解就是结合他自己的比如说经历，然后再加上那些理论。他结合了一下，然后他讲给别人。
(Then it might be like, hmm, like, say, some theories of Marketing, he probably just understood partial of those, or just superficial level's meaning. He did not dig deep and his understanding is just the combination with something of himself, such as his experience and with those theories. He made a combination and then imparted to others.)
<table>
<tr><td>China Mainland</td><td>不懂装懂，瞎**说
(One pretends knowing but actually one does not know, speak out like bullshitting around)</td><td>QueP 65</td></tr>
<tr><td>China Mainland</td><td>咋咋呼呼很能说，但经常回答错误的人
(Speaking out loud but usually answers wrongly)</td><td>QueP 93</td></tr>
<tr><td>Japan</td><td>Even though his first language is not English, he was trying to say his opinions in class</td><td>QueP 104</td></tr>
</table>
</td></tr>
</table>

Table 34. Example of OEQ-explanation interview data triangulated with OEQ data

3.5.2.5.4.Member checking: participants checking IPA coding result

In order to:

(1) enhance the credibility of this research

(2) conduct the data-analysis triangulation mentioned in3.2.3.2 above

(3) implement the phenomenological concept of researcher-participant joint work for interpreting data (introduced in 3.3.2.2.2.2 above),

the researcher contacted all the interview respondents again to check the researcher's coding result for their interview and open-ended data. Among 9 interviewees, 7 of the 9

interviewees (IntP 1, IntP 4, IntP5-9 of Table 27 above) volunteered to take part in the member checking.

The researcher created 7 PDF documents for each of the 7 interviewees who agreed to take part in the data coding check. Each PDF file has its unique password composed of 10 random English letters. Only those 7 interviewees and the researcher know the password for specific PDF file (Figure 13).

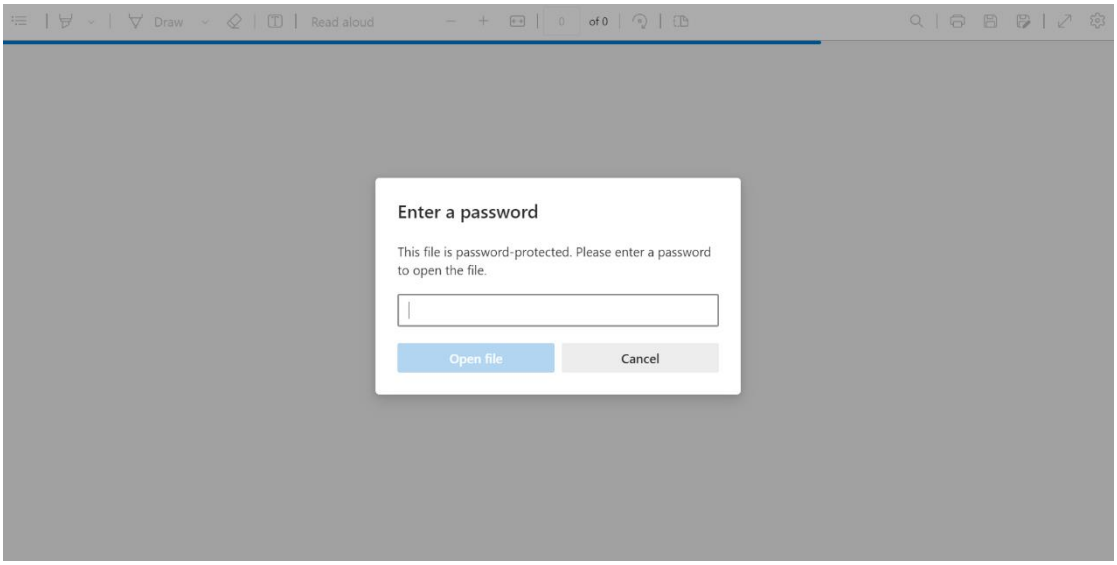

Figure 13. Password-protected file for member-check (Interview data and OEQ data included)

Each PDF file includes coding tables from which interviewees can see the procedure of coding and the researcher's thoughts while coding their experience sharing interview data (see Figure 14 for an example) and OEQ item data (see Figure 15 for an example). The researcher added the definitions of meaning units and themes to help interviewees understand the coding result better. More importantly, there are both close-ended and open-ended questions. The former aims to get the agree-disagree answer for the research's coding result. The latter purports to get further comments such as interviewees' clarifications, if any.

Direct Quote, Story/Experience Sharing Section with Highlighted Chunky Statement	*Researcher's Notes*	*Meaning Unit*	Themes
Well, yeah, to some degree, but yeah, I guess modesty, you perceive it after someone speaks up and then they might be a bit embarrassed by, like, certain admiration they may be receiving Okay, so Well, I do think some people that maybe they answer, and then when they getting the attention, yeah, they might, they might retract a little out of that. I'm trying to. Actually, I don't know, because he Well, they they stand out less than the show offs. And also, yeah, and there isn't any really ill feeling against it. So I don't have I can't think of Yeah, like these anecdotes like that. But yeah, like, I've definitely felt that when I answer something, and then I might feel a bit a bit embarrassed, sort of, like the individual attention and. And yeah. And so that, that just as a general phenomenon, phenomenon, there's like the few people that that really like that, that interaction and that attention. And then for a lot of other people. It's yeah, one once you're out there, you you want to like stick your head out. You just want to Yeah, like the Japanese saying, you know, like, the flower that emerges gets chopped off. You know, And so I feel like a lot of people when they when they start seeking out they just want to crouch back down.	*Interviewee's data revealed that his not-very-comfortable feeling about attracting attention from others. The embarrassing feeling is like the abashment to being attention centre.* *When the opportunity comes, modest learners tend to hold back from capturing and using the opportunity to stand out.* *The quoted Japanese saying and interviewee's comment of 'crouch back down' show the modest learner's 'fear' and reluctance of not standing out*	Avoidance of Being Attention Centre	Unpretentious Behaviours: 1. Self-Effacing Personal Achievement **2. Avoidance of Being Attention Centre** 3. ABU - being Able But Unwilling to Speak out 4. Answering Questions Plainly 5.Admitting Self-Limitations

Notes:
Meaning Unit:
Words/phrases that the researcher has used to capture the core essence of the behaviour reported by interviewees that had allowed them to sense modesty or show-off.

Theme:
Words/phrases that the researcher has used to capture the core essence of the meaning unit and cover other meaning units sharing the same/similar core essence.

Please tick the box/ ☑ for the statement that describes your attitude towards the coding result of Meaning Unit

☑ The meaning unit is consistent with the core of my open-ended question/OEQ data and my explanation of OEQ data

☐ The meaning unit is inconsistent with the core of my open-ended question/OEQ data and my explanation of OEQ data

Any comments for the data coding result? [If yes, please type to enter text]

Please tick the box/ ☑ for the statement that describes your attitude towards the coding result of Theme

☑ The theme grasps the core of the meaning unit that elicited from my data

☐ The theme does not grasp the core of the meaning unit that elicited from my data

Any comments for the data coding result? [If yes, please type to enter text]

Figure 14. Example of member checking page, experience-sharing interview data

IntP No.4	Open-ended Questionnaire Answer	Interviewee's Explanation for Open-ended Question Data	The Researcher's Note	Meaning Unit	Theme
Open-ended Question, Modest Behaviours	*Students announcing they aren't sure of the answer they are giving just before they give it*	yet. Yeah. Okay. So there's in, Yeah, I think a lot of the times when someone goes to answer I particularly in on the Zoom things with the chat. Yeah, they might say they might announce, well, I don't I don't know if this is right. But it could be insert answer. Yeah. I feel like that in I think in zoom in particular. Yeah. When people go to, like they want to, you know, they want to show what they know. But, yeah, they're afraid of Yeah, I noticed, I think because of with the chat, you can't really communicate your insecurity in the way that you can with body language. And so it might come across as very direct. This is the answer. And then if you're wrong, it's like, it may seem that you're very committed to that. So to pre announce it with a bit of insecurity, I think enables them to do it.	The behaviour talked about by IntP 3 both through open-ended question data and explanation during interview, indicate a sort of one's 'insecurity' for the correctness of one's answer. This type of pre-announcement of insecurity allowed IntP 3 sense modesty.	Admitting Self-Limitations	Unpretentious Behaviours: 1. Self-effacing Achievement 2. Avoidance of Being Attention Centre 3. ABU - being Able But Unwilling to Speak out 4. Answering Questions Plainly **5.Admitting Self-Limitations**

Notes:
Meaning Unit:
Words/phrases that the researcher has used to capture the core essence of the behaviour reported by interviewees that had allowed them to sense modesty or show-off.

Theme:
Words/phrases that the researcher has used to capture the core essence of the meaning unit and cover other meaning units sharing the same/similar core essence.

Please tick the box/ ☑ for the statement that describes your attitude towards the coding result of Meaning Unit

☑ The meaning unit is consistent with the core of my open-ended question/OEQ data and my explanation of OEQ data

☐ The meaning unit is inconsistent with the core of my open-ended question/OEQ data and my explanation of OEQ data

Any comments for the data coding result? [If yes, please type to enter text]

Please tick the box/ ☑ for the statement that describes your attitude towards the coding result of Theme

☑ The theme grasps the core of the meaning unit that elicited from my data

☐ The theme does not grasp the core of the meaning unit that elicited from my data

Any comments for the data coding result? [If yes, please type to enter text]

Figure 15. Example of member checking page, open-ended question data

3.5.3. Producing findings

Research questions 4 and 5 concern what is the difference between EA and EuBA participants' perception of modest and showing-off behaviours. The researcher will explain the findings in the following order:

(1) presenting all the behaviours (or called Meaning Unit produced by participants' qualitative data, see Table 43 - Table 47, below) that allowed EA and EuBA participants sense modesty and showing-off

(2) comparing difference in quantitative sense

(3) comparing difference in qualitative difference

3.5.3.1. Comparing quantitative differences

The researcher used Mentioning Rate to compare the quantitative difference. Mentioning rate shows the percentage of participants of each cultural background mentioning each theme and meaning unit. The mathematical equation of mentioning rate is:

$$\frac{\text{Number of } EA \text{ or } EuBA \text{ participants mentioning Behaviour A}}{Total\ number\ of\ EA\ or\ EuBA\ participants} = EA \text{ or } EuBA\ group's\ contribution\ rate$$

The presentation of mentioning rate serves can show what themes and behaviours are more or less frequently mentioned by participants. For example,

(1) 10 EuBA participants mentioned Behaviour A is a modest behaviour, while 20 EA participants mentioned **Behaviour A is a Modest behaviour**

(2) There are 200 EuBA participants. There are 200 EA participants.

(3) So, for Behaviour A: EuBA mentioning rate is 5%, while EA contribution rate is 10%

This may indicate that EA participants are more likely to perceive that Behaviour A is a modest behaviour than EuBA participants.

Furthermore, mentioning rate also directly tells readers to what extent in this research, participants would perceive a specific behaviour as a modest or show-off behaviour.

Themes	EuBA	EA	Meaning Units	EuBA	EA
Theme 1: Verbally Monopolising	55.88% 19/34	39.47% 15/38	*Talking too much in Class*	35.29% 12/34	28.95% 11/38

<table>
<tr><td>Behaviours</td><td></td><td></td><td colspan="3">[…]</td></tr>
<tr><td rowspan="2"></td><td rowspan="2"></td><td rowspan="2"></td><td>Talking Over others</td><td>11.71%
5/34</td><td>0.00%
0</td></tr>
<tr><td colspan="3"></td></tr>
<tr><td>Theme 2: Pretentious Behaviour</td><td>26.47%
9/34</td><td>39.47%
15/38</td><td colspan="3">[…]</td></tr>
<tr><td>Theme 3: Egotistical Behaviours</td><td colspan="2" rowspan="3">[…]</td><td colspan="3" rowspan="2"></td></tr>
<tr><td>Theme 4: Rude Behaviours</td><td>Being Loud</td><td>11.76%
3/34</td><td>0.00%
0</td></tr>
<tr><td></td><td colspan="3">[…]</td></tr>
</table>

Table 35. Example of presenting meaning units and overarching themes with mentioning rate

3.5.3.2. Comparing qualitative difference

To find qualitative differences, the researcher focuses on those meaning units/behaviours that have been mentioned by both EuBA and EA participants. Then the researcher will conduct a deeper analysis of EuBA and EA participants' OEQ and interview data to identify nuances in the data. To facilitate readers' understanding, the researcher will quote participants' raw data to evidence the difference and welcome readers' scrutiny of those qualitative differences (see 4.2.1.2 and 4.2.2.2 below).

3.5.3.3. Triangulation between findings of quantitative study and qualitative study

The themes and meaning units produced by qualitative data not only directly answer research questions 4 & 5, but they also triangulate with research questions 2 & 3's quantitative data.

The quantitative data analysis for research questions 2 & 3 produced exact frequencies (in percentages) that EuBA and EA students attributed modesty and FSF as factors in their ABU

in six scenarios. Therefore, the researcher could also check whether EuBA and EA respondents also mentioned ABU-type behaviours as modest behaviours in their OEQ and/or interview data. If yes, does the cultural group (either EA or EuBA), with a higher frequency of acknowledging that modesty is a factor for their ABU, also have a higher frequency of mentioning ABU-typed behaviours as modest behaviour in classroom context? Similarly, if FSF was a factor of the ABU for one cultural group with higher frequency, would OEQ participants belonging to that cultural group more frequently report not being ABU, such as proactively verbal participation as a show-off behaviour in class?

3.6. Trustworthiness

This section evaluates the trustworthiness of the study through a review of the research design and methodology. The trustworthiness or rigour of a study refers to the degree of confidence in its data, interpretation, and methods utilised to ensure its quality (Pilot & Beck, 2014, cited from Connelly, 2016). The discussion of trustworthiness is presented under two subheadings: trustworthiness in quantitative methodology and trustworthiness in qualitative methodology.

3.6.1. Trustworthiness in quantitative methodology

There are many concepts that represent trustworthiness, but in the field of quantitative methodology, authorities such as Guba and Lincoln (1994) use terms which reveal the positivist core: validity and reliability. It does not mean that validity and reliability are not applicable to qualitative research, but these two terms exist in qualitative research with different names.

3.6.1.1. Validity

Validity is the degree to which an item or instrument accurately measures or describes what it is intended to measure or describe. (Bell 2014 p. 121). There are different types of validity. However not all of them are applicable to every research case. As for this research, the relevant types of validity are:

(1) face validity - examines the appearance of the questionnaire in terms of usability, readability, consistency of style and formatting, and language clarity (Taherdoost, 2016).

(2) content validity - whether the applied tool demonstrates that it fairly and comprehensively covers the domain or items that it claims to cover (Carmines and Zeller, 1979, p. 20).

(3) construct validity - refers to how well a notion, idea, or behaviour is translated or turned into a working and operating reality that can be researched (Taherdoost, 2016).

3.6.1.1.1.Questionnaire layout and face validity

The questionnaire's layout comprises primarily of its cover page, information sheet, and consent form. The questionnaire's title, university logo, researcher's name, student number, and university-approved GUEP study ID are included on the cover page (Project ID: 4052). In comparison to a design that is fairly informal, such as a web link or a shared word document containing questionnaire items, respondents may be more persuaded and treat the questionnaire of this research more formally. Before beginning the online survey, all participants must read the information page and consent form, both of which require their approval. The information sheet and consent form highlighted the questionnaire's content, thereby facilitating respondents' preparations and informing participants of their eligibility to participate in the study, including whether they are of EuBA or EA students, how their privacy will be protected, where their data will be stored, and when it will be deleted, as well as other assurances made under ethical considerations. All of these factors may improve the probability that participants will take this study seriously and offer valid information.

3.6.1.1.2.Classification of ABU, for content validity and construct validity

For content validity, the researcher is aware that response in the classroom or ABU/Being Able But Unwilling to respond in classroom can take on a variety of forms. The author divided ABU into 6 specific scenarios. He then measured their association with modesty and showing-off separately. The classification effectively accounts for the potential that some learners may have different attitudes in relation to modesty/showing-off and ABU in different scenarios. Besides, for construct validity, the classification also makes the abstract term ABU with vivid contextual hints, such as ABU in answering teacher’s questions through audio (S1 ABU) and ABU in answering teacher’s question through public chat board in online classroom (S2 ABU), which allows the participants to answer questionnaire questions with specific contextual clues

3.6.1.2. Reliability

Reliability is the degree to which a measurement of a phenomenon gives stable and consistent results (Carmines and Zeller, 1979), which indicates the degree to which a process

consistently yields the same results under the same conditions. This research could examine two important types of reliability:

(1) Test-retest reliability - the ability of the measuring instrument to reliably replicate the same results across time.

(2) Internal Consistency Reliability is the uniformity of test or instrument results over several items. This type of reliability determines whether or not distinct items measure the same construct (Huck, 2007, Robinson, 2009).

3.6.1.2.1.Longitudinal items and test-retest reliability

All the questionnaire items ask for a long-term and overall tendencies in specific contexts, such as Item 5 of the questionnaire:

> *Item 5 In face-2-face class: I can answer lecturer's questions and can answer those questions in English, but I choose to be silent.*

This item does not inquire about participants' most recent ABU tendency (yesterday or this year or whenever in a specific time period), nor ABU tendency in a specific class (geography or history or whatever), or transient or spontaneous ABU tendency, such as five minutes after class begins or every ten minutes during one class. It may be that some students demonstrate a high ABU tendency in one class on a random day, but a very mild ABU tendency in another class. Individuals may react differently each time if the researcher asks about their ABU tendency or the association between modesty/showing-off and ABU for different periods of time. An extreme example would be comparing the difference in answers regarding ABU on a sunny day versus a cloudy day, as weather-sensitive respondents are more likely to provide divergent responses. Nonetheless, the wording of questionnaire items covers a long period of time which may already cover a number of conditions. Consequently, the results are more likely to be stable.

3.6.1.2.2.High Alpha Cronbach Co-efficiency value of questionnaire items and internal consistency reliability

The most prevalent metric of internal consistency is the Cronbach Alpha coefficient value. It is considered to be the most appropriate measure of dependability when using Likert scales (Whitley, 2002, Robinson, 2009 cf. Taherdoost, 2016). The Cronbach alpha coefficiency value for all attitudinal items of this questionnaire is 0.8981 (Figure 16). Section A of the questionnaire, which collects data for research question 1, received a score of 0.8186; Section B and C which address research questions 2 and 3, received scores of 0.9170

and 0.9642, respectively. All of these numbers exceed the generally accepted minimum value of 0.70 for the internal consistency coefficient (Whitley, 2002; Robinson, 2009) and are very near to the maximum value of 1. These alpha values suggest that the attitudinal items have obviously high possibility of measuring the same construct.

```
. alpha abu1 abu2 abu3 abu4 abu5 abu6 mo1 mo2 mo3 mo4 mo5 mo6 fsf1 fsf2 f
> sf3 fsf4 fsf5 fsf6

Test scale = mean(unstandardized items)

Average interitem covariance:     .4469251
Number of items in the scale:           18
Scale reliability coefficient:      0.8981   Overall

. alpha abu1 abu2 abu3 abu4 abu5 abu6

Test scale = mean(unstandardized items)

Average interitem covariance:     .5449096
Number of items in the scale:            6   Section A
Scale reliability coefficient:      0.8186

. alpha mo1 mo2 mo3 mo4 mo5 mo6

Test scale = mean(unstandardized items)

Average interitem covariance:     .8824782
Number of items in the scale:            6   Section B
Scale reliability coefficient:      0.9170

. alpha fsf1 fsf2 fsf3 fsf4 fsf5 fsf6

Test scale = mean(unstandardized items)

Average interitem covariance:     1.184804   Section C
Number of items in the scale:            6
Scale reliability coefficient:      0.9642

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```

Figure 16. Summary of Cronbach alpha coefficiency value

3.6.1.2.3.Other points that may contribute to trustworthiness of quantitative methodology

Online sampling and online access allow participants to decide at any time whether to participate in a study, complete it, or drop out, without the researcher's physical presence. This enables the researcher to recruit volunteers who genuinely wish to take part in the study, and they are more likely to answer the questionnaire or interview questions honestly in order to provide trustworthy and credible data.

The wording of the questionnaire has been thoroughly reviewed and evaluated with participants from the same research environment, specifically EuBA and EA students from

the target university. One of the objectives for conducting these reviews is to discover if all questionnaire items are understood in the way the designer intended and if there is any jargon or technical terminology.

For its readability and lack of difficult terms, the researcher received very positive feedback from pilot study participants and anecdotally from the conversations with interviewees after interviews. In addition, the researcher presented the pilot study at four international conferences held in four separate countries and has not yet received any questions regarding the questionnaire's readability.

3.6.2. Trustworthiness in qualitative methodology

Trustworthiness refers to the quality, authenticity, and veracity of the findings (Kyngas et al., 2020). The trustworthiness of the qualitative methodology in this research embodies four aspects:

(1) Credibility - relates to the veracity of the facts or participant perspectives, as well as the researcher's interpretation and representation of them; (Polit & Beck, 2004).

(2) Confirmability - the consistency and repeatability of the neutrality of findings. This term is comparable to objectivity in quantitative research (Polit & Beck, 2004) and also refers to the degree to which the results of the inquiry could be confirmed or corroborated by other researchers (Baxter & Eyles, 1997).

3.6.2.1. Credibility: ensuring voluntary participation

As with the questionnaire, the online sampling of interviewees respects the right to participate freely. In this study, the interviewee contact question at the end of the questionnaire is a non-required question. Without the physical presence of the researcher, participants are free to choose whether or not to provide their contact information for the purpose of arranging interviews. If a subject provided their contact information and the researcher contacted them, the participant can also simply disregard the message without the researcher's physical presence. Consequently, there is a greater possibility that recruited respondents are truly willing to participate in the interview, and are therefore more likely to give honest answers, giving credibility to this research.

3.6.2.2. Credibility: valuing Interviewee's first-hand experience while giving authority to interviewees

When interviewers are in a position of great authority and create a significant imbalance of power between the interviewer and interviewee, there is a risk of participants' responses being inhibited (James and Busher, 2006). However, the interviews in this study not only provide interviewees with equality, but also provide them with authority. As a result of the phenomenological aspect of the interview, which values participants' first-hand experience (or termed as intentionality introduced in 3.3.2.2.1.2) and hence makes the interviewee the absolute source of knowledge needed to answer the research questions, (Karnieli-Miller et al., 2009). The interviewer is merely a facilitator who performs operational tasks such as asking questions and prompting interviewees to clarify any unclear details (if any). The researcher's relinquishing of authority may lessen the likelihood that inequality discourages respondents from producing data to suit the interviewer's preferences predicted by interviewee. Moreover, the valuing of first-hand experience and the authority granted to the interviewee may also increase the likelihood that the interviewee will describe the experience that they truly want to share, without fabricating experiences or selecting one experience out of many to suit the interviewer's preferences.

3.6.2.3. Credibility: video conferencing interview tool and its chat function

The online interview was conducted using the video-conferencing software Zoom, and all interviewees switched on their cameras voluntarily. Compared to other types of online interviews, such as email interviews and telephone interviews, video conferencing allows the participant and interviewer to hear and see each other, though they are not in the same physical space. Video conference also provides opportunities for capturing interviewee's body language and emotional indicators (Cater, 2011 cf. O'Connor & Madge, 2017). Especially in this research, the interview questions are about the behaviours in the classroom. Body language and the interviewees' imitation of some behaviours related to their perceived showing-off/modest behaviours were captured by camera, which facilitates the interviewer's understanding of data, compared with mono-verbal data.

The chat board feature of the interview platform (Zoom) helps the researcher to confirm the accuracy of comprehension. For instance, the researcher did not hear a word 'admirable' clearly due to some reason, such as the occasional instability of wifi signal and so forth. Nonetheless, the researcher realised that the interviewee could type using the chat option.

The interviewee then entered the word ‘admirable’, and the researcher finally grasped its meaning.

3.6.2.4. Credibility: use of preferred language

For open-ended questionnaire items, participants were encouraged to use their first or preferred language to respond. The preferred language might help students express their ideas more accurately. Besides, the use of preferred language might also reduce the difficulty for producing answers. Participants would be less likely to provide perfunctory answers due to the anticipated complexity or difficulty in answering questions.

3.6.2.5. Confirmability: respondents checking coding result

The participants were sent the findings of the coding to determine whether the researcher's interpretation was consistent with the meaning they intended to express. The researcher's notes contain all themes derived from the interview. To make it more precise, the researcher provided more than just a table with themes and quotes. The researcher also kept track of his thoughts while he read and coded interview data. Therefore, interviewees not only reviewed the researcher's coding, but also the thought process that produced the themes.

3.7. Ethical consideration

Ethics is concerned with the good and the bad, the right and the wrong - what researchers should and should not do in their research and research behaviour (Cohen et al., 2008, p.111). In this section, the researcher reflects on the entire research process and describes the ethical considerations that guided the entire research process. This section is structured as follows:

(1) Voluntary participation

(2) Confidentiality

(3) Position and Power (equality between the researcher and participants)

(4) Against Deception

The author provides definitions at the start of each section and then provides particular cases in points to facilitate discussion and description.

3.7.1. Voluntary participation

As Diener and Crandall (1978) explained, participants should have the right to choose whether or not to participate in the research after being informed of its purpose and

requirements. In this case, voluntariness is analogous to freedom of participation. The freedom was safeguarded through online sampling, and procedures that permit withdrawal from study.

One of the many advantages of online sampling is allowing participants to determine whether or not to participate in the study without the presence of the researcher or other individuals. As stated above (section 3.4.2. above), if this questionnaire were a pencil-and-paper survey distributed by some teachers to their students in the classroom, some students may feel pressured to participate in this study due to respect for lecturers or peer pressure. In contrast, an online questionnaire does not require the presence of the researcher or survey administrators. Participants may opt out of the study without difficulty.

The researcher must acknowledge that this type of sampling has a substantial risk of a low response rate. However, we must balance this against protection and respect for participation freedom. This courtesy extends from the survey into the interviewing process. The researcher made the request for respondents' contact information by a non-required question at the end of the questionnaire in order to identify those who were willing to participate in the interview. Furthermore, open-ended questions and background questions do not require a specified answer format. This allows participants to skip questions they do not wish to respond to. Some individuals may not wish to disclose their IELTS scores, for instance. Therefore, participants are not required to provide precise IELTS band scores such as 5 or 7.5. Participants may input anything, including "I forgot" and "I do not want to tell you.".

In addition, the author was aware of the chance (which could be considerable or little) that certain questionnaire respondents, even if they answered the questionnaire or participated in the interview, only consented to participate in the study at that moment or within a specific time frame. The researcher provided participants with pseudonym options. The question for pseudonym on both the questionnaire and the interview was used to remove data if respondents from either the questionnaire or the interview contact the researcher. The researcher has made it clear on the questionnaire’s Notice Page that before the thesis submission, the researcher is able to delete their data reported in the thesis. Participants just need to tell the researcher the pseudonyms that they used while answering questionnaire.

The researcher's contact information has been provided to allow the tracking of research progress.

3.7.2. Confidentiality

According to the British Sociological Association/(2004) BSA's Declaration on Confidentiality, personally identifiable information obtained during study will not be disclosed without the individual's consent. Typically, the specific methods for confidentiality involve anonymity.

Anonymity was promised to all participants and only the researcher has access to the data of the participants. the researcher reminded participants of their rights and the protection of their privacy, such as consents forms and information sheets for questionnaire and interview. Even though the volunteers had granted their agreement, the researcher repeatedly reminded them at the very beginning of the interview (before being recorded) to bring them sense of security (Figure 12), especially the reminder for potential interviewee: if you agree to participate in the follow-up interview, your data will not be anonymous for the researcher only. For others who responded questionnaire only, their data is still anonymous. All questionnaire (attitude questions open-ended questionnaire) and interview data were anonymised by assigning a letter-number-combined identification number, such as QueP 1, IntP 1: questionnaire participant 1, interview participant 1, rather than using the participant's name – the researcher never asked the participant's name due to the nature of anonymity guidance in designing and conducting this study. Background question section did ask some personal information such as respondent's age and field of study; however, there is no required answer format for answering these questions; therefore, the researcher is free to type anything to answer those questions. For example, participants can just type 'abc' or any random letters, symbols and numbers to answer the question of 'What do you study'. All the data were stored on a separate, password-protected university drive. According to university requirements, the storage period for electronic data is ten years.

3.7.3. Position and Power

The researcher is frequently viewed as, or is, in an asymmetric position of power with respect to the participants; the former may have more power than the latter by virtue of their status, position, knowledge, or any other factor. (Cohen, 2018, p.136). However, in this research, the researcher and respondents occupy a roughly equal position in terms of hierarchy. As stated previously (3.3.2.2.1.2 above), the interview guided by

phenomenology, naturally places a high emphasis and priority on participants' first-hand experience, which means that, unlike in other studies, the researcher is not the more knowledgeable party. The interviewee is the knowledgeable party with authority. When the researcher is more knowledgeable than the interviewee, or when interviewees believe so, interviewees may feel a great deal of pressure to answer questions. Interviewees may consciously or subconsciously doubt if their response is adequate or 'accurate'. More importantly, the researcher had watched interview recordings many times and confirmed that the interviewer established a relaxed, non-judgemental environment and that this neutralised any perceived asymmetric power relationships.

3.7.4. Avoiding deception

Deception resides in not telling people they are being researched, not telling the truth, withholding some or all information about the research, telling lies, 'giving a false impression' and 'failing to correct misconceptions' (Hammersley and Traianou, 2012, p. 97), compromising the truth, and withholding opinions. (Hammersley and Traianou, 2012, P.132). Participants cannot agree without proper information, so the researcher endeavoured to ensure that all responders were adequately informed. The initial action he took is the delivery of an information sheet and consent form. The information sheet contains sufficient details about the research, including the purpose of the study, the researcher's contact information, the way in which data will be used, assurances about foreseeable risks, assurances and specific measures that will be taken to protect data, and even the contact information of department heads who can handle participants' complaints. The consent form included all terms essential to obtain participant consent, such as permission to directly quote data from open-ended questions and interview. In addition, the researcher placed various reminders to reiterate essential aspects, such as the notice page of the questionnaire reminding participants that participation in the study does not obligate them to participate in the interview. If they participate in the interview, their data for questionnaire will not be confidential for the researcher alone. All of these measures serve the purpose of facilitating an informed decision to participate in or not..

In addition, there must be honesty in the researcher's presentation of the work. He provides ample evidence to readers to demonstrate how he conducted the research and obtained the data. For example, the researcher stated that interviewee verification/member checking may add rigour to this study. The researcher attached interview transcript, the note and

direct quote used for producing themes as an appendix, to provide evidence with sincerity for readers to critically check, scrutinise and review: whether the researcher actually did what he said that he had done (see Appendix 5 below).

3.8. Conclusion of Chapter 3

This chapter has described all the research procedures, including the data analysis description and the plan for presenting findings. The content of this chapter may build the foundation to understand the next chapter, from which readers will know what this research leads to.

4 Chapter Four. Findings and Discussion

This chapter provides the findings and discussion of the quantitative (Section 4.1.) and qualitative study (Section 4.2.). The quantitative study concerns research questions 1-3. The qualitative study concerns research questions 4 and 5. The researcher integrates his report of findings with a comparison with existing literature. The consistencies and contradictions with existing literature and new findings will be directly reported.

Furthermore, the researcher is aware that readers and audiences may ask some follow-up questions, according to his experience in presenting this research in many occasions. The researcher deeply appreciates their interest. However, he intends to apologise here in advance: this research has already had 5 research questions and he really cannot answer all of them. The researcher, with great gratitude, will endeavour to answer some of anticipated follow-up questions (4.1.1.2, 4.1.2.2 and 4.1.3.2 below) and point out the unanswered or uncovered follow-up questions in section 5.6 below to encourage himself and many others with interests to make more contribution to these areas.

4.1. Findings and discussion for quantitative study.

Quantitative data was collected by attitudinal questionnaire items introduced in Section 3.4.3.3. (Table 19, Table 20 and Table 21).

Due to the facts that

(1) the questionnaire has three versions: online learning version, Face-to-Face(FtF) version and Hybrid version

(2) each version of the questionnaire has a different number of attitudinal items

There are different numbers of respondents for three versions of the questionnaire (see Table 36 for details).

Questionnaire Versions		**Section A. (RQ1)**	**Section B (RQ2)**	**Section C (RQ3)**	**Respondents Numbers**	**Cultural Background**	**Age**	**Gender**
Hybrid Learning Mode (Hybrid Version) 18 items 75 respondents	Online Learning Mode 12 items 9 respondents	Item 1	Item 7	Item 13	84 (9 Online Version respondents + 75 Hybrid Version respondents)	EA: n=42 50% EuBA: n=42 50%	Range: 18-44 Mean: 24.87	Male: n=21 25% Female: n=63 75%
		Item 2	Item 8	Item 14				
		Item 3	Item 9	Item 15				
		Item 4	Item 10	Item 16				
	Face-to-Face Learning mode 6 items 21 respondents	Items 5	Item 11	Item 17	96 (21 FtF Version respondents + 75 Hybrid Version respondents)	EA: n=53 55.21% EuBA: n=43 44.79%	Range: 18-47 Mean: 25.52	Male: n=35 36.46% Female: n=61 63.54%
		Items 6	Item 12	Item 18				

Table 36. Attitudinal question participants and demographical information

4.1.1. Findings and discussion on RQ1.

RQ1 To what extent, if any, are East Asian and EuBA (Europe, Britain and North America) students' self-rated modesty a factor in ABU in an English medium higher education classroom context?

The researcher collected data through 6 attitudinal questionnaire items introduced in Table 19 of 3.4.3 above. The data analysis approach is explained in 3.4.4 above. Section 4.1.1.1. presents direct answer for RQ1 and section 4.1.1.2 presents some findings that might answer some readers' follow-up questions.

4.1.1.1. ABU exists among EA and EuBA participants

Both EuBA and EA participants' AG-SAG sums (see section 3.4.4.1.above for criteria) indicate the existence of ABU (see Table 37 and Table 38 below) across all six scenarios with varying frequencies:

S1 ABU: verbally answering lecturers' questions via audio in online class

S2 ABU: answering lecturers' questions via online text

S3 ABU: peer discussion via microphones in online class

S4 ABU: peer discussion via online text

S5 ABU: verbally answering lecturers' questions in FtF class

S6 ABU: verbal peer discussion in FtF class

ABU Scenarios		Cultural Background	*SDG*	*DG*	*NDNA*	*AG*	*SAG*
S1 ABU	Online audio response to lecturers' questions	***EA***	0.00 % 0/42	26.19 % 11/42	19.05 % 8/42	50.00 % 21/42	4.76 % 2/42
		EuBA	9.52 % 4/42	26.19 % 11/42	14.29 % 6/42	28.57 % 12/42	21.43 % 9/42
S2 ABU	Online text response to lecturers' questions	***EA***	2.38 % 1/42	42.86 % 18/42	21.43 % 9/42	30.95 % 13/42	2.38 % 1/42
		EuBA	14.29 % 6/42	35.71 % 15/42	21.43 % 9/42	16.67 % 7/42	11.90 % 5/42
S3 ABU	Online Verbal response during peer discussion	***EA***	14.29 % 6/42	33.33 % 14//42	14.29 % 6/42	35.71 % 15/42	2.38 % 1/42
		EuBA	23.81 % 10/42	33.33 % 14/42	16.67 % 7/42	21.43 % 9/42	4.76 % 2/42
S4 ABU	Online text response during peer discussion	***EA***	7.14 % 3/42	50.00 % 21/42	21.43 % 9/42	19.05 % 8/42	2.38 % 1/42
		EuBA	21.43 % 9/42	59.52 % 25/42	9.52 % 4/42	4.76 % 2/42	4.76 % 2/42
S5 ABU	Verbal response to lecturers' question in FtF class	***EA***	3.77 % 2/53	35.85 % 19/53	18.87 % 10/53	35.85 % 19/53	5.66 % 3/53
		EuBA	20.93 % 9/43	37.21 % 16/43	18.60 % 8/43	20.93 % 9/43	2.33 % 1/43

S6 ABU	Verbal response during peer discussion in FtF class	***EA***	9.43 % 5/53	35.85 % 19/53	22.64 % 12/53	24.53 % 13/53	7.55 % 4/53
		EuBA	27.91 % 12/43	51.16 % 22/43	2.33 % 1/43	11.63 % 5/43	6.98 % 3/43

Table 37. 5-point table for RQ1

ABU Scenarios		Cultural Background	Disagree (SDG-DG sum)	Neutral (NDNA)	Agree (AG-SAG sum)	Association Strength (Cramér's V)	Chi-Square Test Statistical Significance (Pr =)
S1 ABU	Online verbal response to lecturers' questions	*EA*	26.19% 11/42	19.05% 8/42	54.76 % 23/42	0.1087	0.609
		EuBA	35.71% 15/42	14.29% 6/42	50.00 % 21/42		
S2 ABU	Online text response to lecturers' questions	*EA*	45.24% 19/42	21.43% 9/42	33.33 % 14/42	0.0050	0.881
		EuBA	50.00% 21/42	21.43% 9/42	28.57 % 12/42		
S3 ABU	Online Verbal response during peer discussion	*EA*	47.62% 20/42	14.29% 6/42	38.09 % 16/42	0.1275	0.505
		EuBA	57.14% 24/42	16.67% 7/42	26.19 % 11/42		
S4 ABU	Online text response during peer discussion	*EA*	57.14% 24/42	21.43% 9/42	21.43 % 9/42	0.2575	0.062
		EuBA	80.95% 34/42	9.52% 4/42	9.52 % 4/42		
S5 ABU	Verbal response to lecturers' question in FtF class	*EA*	39.62% 21/53	18.87% 10/53	41.51 % 22/53	0.2060	0.131
		EuBA	58.14% 25/43	18.60% 8/43	23.26 % 10/43		
S6 ABU	Verbal response during peer discussion in FtF class	*EA*	45.28% 2/53	22.64% 12/53	32.08 % 17/53	0.3733	0.001
		EuBA	79.07% 34/43	2.33% 1/43	18.61 % 8/43		

Table 38. 3-Attitude table with Cramer V and chi-square test for RQ1

Some theoretical speculations (e.g. Liu & Littlewood, 1997) and interview-based qualitative studies (e.g. Ngan, 2021; Chen, 2003; Liu, 2005) reviewed in 2.2 above reported behaviours which fit the core of ABU. The researcher has named these behaviours ABU-like behaviours. The ABU-like behaviours all occurred in scenarios involving answering teachers' questions in FtF classes. This research using a much larger sample size and a quantitative methodology also found evidence of ABU in answering lecturer's questions in FtF classes (S5 ABU). However, apart from S5 ABU, this research also shows that ABU exists among EuBA and EA students in another five scenarios (S1-S4 and S6 ABU) not covered by existing studies.

Specifically

(1) EA and EuBA students acknowledged the existence of ABU in answering lecturers' questions through microphones (S1 ABU) with large proportions (54.76% =23⁄42 and 50.00% =21⁄42 respectively).

(2) moderate proportions of EA (33.33%=14⁄42) and minority of EuBA students (28.57%=12⁄42) reported their ABU in S2 scenario – answering lecturer's questions through public chat board.

(3) EA students show their ABU with moderate proportions in S3 (38.09%=16⁄42) and S5 (41.51%=22⁄53) and S6 (32.08%=17⁄53) ABU, a minority proportion in S4 ABU (21.43%=9⁄42).

(4) For EuBA students, a small minority (9.52 %=4⁄42) of participants reported that they have ABU in S4 scenario. Minorities of EuBA participants acknowledge their S6 (18.61%=8⁄43), S2 (28.57%=12⁄42), S3 (26.19%=11⁄42) and S5 (23.26%=10⁄43) ABU.

4.1.1.2. New Findings

4.1.1.2.1.Comparing ABU: EA participants vs EuBA participants

Data in

Table *38* above shows that EuBA participants, like EA participants, also have ABU tendencies across six researched scenarios. However, EA students have higher frequencies in acknowledging the existence of S1-S6 ABU (EA: S1 ABU> EuBA: S1 ABU … EA: S6 ABU> EuBA: S6 ABU). To some extent, this may explain why existing studies usually report ABU-like behaviours of Asian students (e.g. Tsui, 1996; Lee, 2003) but not EuBA students.

For EA participants, the S1-S6 ABU AG-SAG sums range from 21.43%=9⁄42 to 54.76%=23⁄42, whereas the range for EuBA is 9.52%=4⁄42 to 50.00%=21⁄42. These statistics may indicate that

the different ABU scenarios (S1-S6 ABU) dramatically influence EuBA participants' frequencies of acknowledging the existence of ABU, compared with EA participants.

Cramér's V and Chi-square test results (
Table 38 above) suggest a very weak and insignificant association between cultural background and participants' attitudes toward S1 ABU (Cramér's V=0.1087, Pr=0.609, n=84) and S2 ABU (Cramér's V=0.0050, Pr=0.881, n=84) , a weak association (without statistical significance) between cultural background and participants' attitudes toward S3 ABU (Cramér's V=0.1275, Pr=0.505, n=84), and moderate associations (without statistical significance) in S4 (Cramér's V=0.2575, Pr=0.062, n=84) and S5 ABU (Cramér's V=0.2060, Pr=0.131, n=96). The exception is S6 ABU. Cramer's V and Chi-Sqaure Test showed a strong association with statistical significance (Cramér's V=0.3733, Pr=0.001, n=96).

4.1.1.2.2.Comparing ABU: interaction with lecturers vs interaction with peers

Both EA and EuBA students show that they have larger AG-SAG sum(
Table 38) in interactions with teachers than in interactions with peers in online classes either through microphone (S1 ABU > S3 ABU) or through online text response (S2 ABU > S4 ABU) or in face-to-face class (S5 ABU > S6 ABU). This may suggest that both EA and EuBA participants are more likely to have ABU tendencies while interacting with lecturers, compared with peer interaction.

4.1.1.2.3.Comparing ABU: verbal response vs online text response

Both EuBA and EA participants show the same pattern of higher frequencies of ABU in verbal response than online text response indicated by AG-SAG sums (
Table 38 above), either for answering lecturers' questions (S1 ABU > S2 ABU) or peer discussion (S3 ABU > S4 ABU). Therefore, both EA and EuBA participants are more likely to have an ABU tendency while responding verbally than responding via online text, either for interacting with lecturers or with peers.

4.1.2. Findings and discussion for RQ2

RQ2 To what extent, if any, are East Asian and EuBA (Europe, Britain and North America) students' self-rated fear of showing-off a factor in ABU in an English medium higher education classroom context?

4.1.2.1. Direct finding for RQ2

Both EA and EuBA students have chosen Agree and Strongly Agree for items (of Section B) relating to the influence of modesty in S1-S6 ABU (Mo & S1-S6 ABU) (Table 39 below). This quantitative data echoes the theoretical arguments and interview-based qualitative studies reviewed in Section 2.2.1 above (e.g. Manley, 2015; Liu & Jackson, 2011; Liu, 2005). However, that research studies only discussed the relationship between modesty and ABU-like behaviour or modesty and reticence among EA students in verbally answering teacher's questions in FtF classes. The quantitative findings in this study suggest that:

(1) the relationship between modesty and ABU may exist in both online (S1- S4 ABU) and FtF classrooms (S5 & S6 ABU); in both teacher-student (S1, S2 and S5 ABU) and peer interaction (S3, S4 and S6 ABU).

(2) the modesty-ABU relationship also exists among EuBA students.

Specifically,

(1) Large proportions (see Table 40 below) of EA participants acknowledged that modesty causes their S1 ABU (AG-SAG Sum for Mo & S1 ABU 47.62%=20/42), S2 ABU (47.62%=20/42) and S3 ABU (40.48%=17/42), while EuBA participants only showed the large proportion in Mo & S1 ABU (45.23%=19/42).

(2) Moderate proportions exist in EuBA participants' answers for Mo& S2 (30.95 %=13/42), Mo & S3 ABU (33.33 %=14/42), Mo & S5 (37.21 %=16/43) and Mo & S6 (30.23 %=13/43) ABU. The moderate proportion only exist in EA participants' Mo & S4 ABU (38.10 %=16/42) and Mo & S5 ABU (39.62%=21/53) and Mo & S6ABU (35.85%=19/53)

(3) Minorities of EuBA participants' reported the link Mo & S4 ABU (21.43 %=9/42).

Modesty and ABU Scenarios		***Cultural Background***	***SDG***	***DG***	***NDNA***	***AG***	***SAG***
Mo & S1 ABU	Online verbal response to lecturers' questions	*EA*	4.76 % 2/42	23.81 % 10/42	23.81 % 10/42	40.48 % 17/42	7.14 % 3/42
		EuBA	11.90 % 5/42	23.81 % 10/42	19.05 % 8/42	35.71 % 15/42	9.52 % 4/42
Mo & S2 ABU	Online text response to lecturers' questions	*EA*	7.14 % 2/42	21.43 % 11/42	30.95 % 9/42	35.71 % 18/42	4.76 % 2/42
		EuBA	16.67 % 7/42	30.95 % 11/42	19.05 % 11/42	26.19 % 10/42	7.14 % 3/42
Mo & S3 ABU	Online Verbal response during peer discussion	*EA*	4.76 % 3/42	26.19 % 9/42	21.43 % 13/42	42.86 % 15/42	4.76 % 2/42
		EuBA	16.67 % 7/42	26.19 % 13/42	26.19 % 8/42	23.81 % 11/42	7.14 % 3/42
Mo & S4 ABU	Online text response during peer discussion	*EA*	4.76 % 2/42	30.95 % 13/42	26.19 % 11/42	30.95 % 13/42	7.14 % 3/42
		EuBA	19.05 % 8/42	40.48 % 17/42	19.05 % 8/42	19.05 % 8/42	2.38 % 1/42
Mo & S5 ABU	Verbal response to lecturers' question in FtF class	*EA*	11.32 % 6/53	28.30 % 15/53	20.75 % 11/53	28.30 % 15/53	11.32 % 6/53
		EuBA	18.60 % 8/43	25.58 % 11/43	18.60 % 8/43	25.58 % 11/43	11.63 % 5/43
Mo & S6 ABU	Verbal response during peer discussion in FtF class	*EA*	9.43 % 5/53	33.96 % 18/53	20.75 % 11/53	24.53 % 13/53	11.32 % 6/53
		EuBA	23.26 % 10/43	25.58 % 11/43	20.93 % 9/43	27.91 % 12/43	2.33 % 1/43

Table 39. 5-point table for RQ2

Modesty & ABU Scenarios		**Cultural Background**	**Disagree (SDG-DG sum)**	**Neutral (NDNA)**	**Agree (AG-SAG sum)**	**Association Strength (Cramér's V)**	**Chi-Square Test (Statistical Significance)** Pr
Mo & S1 ABU	Online verbal response to lecturers' questions	*EA*	28.57% 12/42	23.81 % 10/42	47.62 % 20/42	0.0832	0.748
		EuBA	23.81% 15/42	19.05 % 8/42	45.23 % 19/42		
Mo & S2 ABU	Online text response to lecturers' questions	*EA*	30.95% 13/42	21.43 % 9/42	47.62 % 20/42	0.1722	0.288
		EuBA	42.86% 18/42	26.19 % 11/42	30.95 % 13/42		
Mo & S3 ABU	Online Verbal response during peer discussion	*EA*	28.57% 12/42	30.95 % 13/42	40.48 % 17/42	0.2036	0.175
		EuBA	47.62% 20/42	19.05 % 8/42	33.33 % 14/42		
Mo & S4 ABU	Online text response during peer discussion	*EA*	35.71% 15/42	26.19 % 11/42	38.10 % 16/42	0.2424	0.085
		EuBA	59.52% 25/42	19.05 % 8/42	21.43 % 9/42		
Mo & S5 ABU	Verbal response to lecturers' question in FtF class	*EA*	39.62% 21/53	20.75 % 11/53	39.62 % 21/53	0.0468	0.900
		EuBA	44.19% 19/43	18.60 % 8/43	37.21 % 16/43		
Mo & S6 ABU	Verbal response during peer discussion in FtF class	*EA*	43.39% 23/53	20.75 % 11/53	35.85 % 19/53	0.0628	0.828
		EuBA	48.84% 21/43	20.93 % 9/43	30.23 % 13/43		

Table 40. 3-Attitude table with cramer's V and chi-square test for RQ2

4.1.2.2. New findings

4.1.2.2.1.Comparing the Modesty-ABU link: EA vs EuBA participants

Data in Table 40 above also showed that EA respondents presented larger proportions of AG-SAG sum than EuBA respondents (Mo & S1 ABU: EA>EuBA; Mo & S2 ABU: EA>EuBA ... Mo & S6 ABU: EA >EuBA). This suggests that EA respondents have higher frequencies in reporting that modesty influences their ABU in the 6 researched scenarios. The finding here may explain why so many studies have consistently asserted that modesty is a key factor in EA learners' reticence (Liu, 2005; Liu & Littlewood, 1997; Liu & Jackson, 2011; Delios & Makino, 2001; Manley, 2015, etc.), but (to the best knowledge of the researcher) no studies have argued that modesty influences EuBA students' ABU or ABU-like behaviours. The statistical evidence from this study suggests that a modesty-ABU link is not unique about EA students and that modesty is also a factor in some EuBA participants' ABU.

Response to this section of the survey (see Table 20 above) may also indicate that the effects of modesty on EuBA students' ABU are more situation-dependent than those of EA respondents, such as interaction with the teacher or peers through verbal or online text responses, in online or FtF class. EA participants have a much smaller AG-SAG range across 6 ABU scenarios than EuBA participants. The range of EA is min= 38.09% (Mo & S4 ABU)-max=47.62% (Mo & S1 ABU = Mo & S3 ABU) while the range for EuBA is min= 21.43% (Mo & S4 ABU) – max: 45.23% (Mo & S1 ABU).

The Cramér's V result (Table 40) indicated:
(1) very weak insignificant associations between cultural background and participants' attitudes concerning modesty's influence on S1 (Cramér's V=0.0832, Pr= 0.748, n=84), S5 (Cramér's V= 0.0468, Pr=0.900, n=96) and S6 (Cramér's V=0.0628, Pr=0.828, n=96) ABU
(2) a weak insignificant association in Mo & S2 ABU (Cramér's V=0.1722, Pr=0.288, n=84)
(3) moderate and insignificant associations in Mo & S3 ABU (Cramér's V=0.2036, Pr=0.175, n=84) and Mo & S4 ABU (Cramér's V=0.2424, Pr=0.085, n=84).

4.1.2.2.2.Comparing the Modesty-ABU link: verbal response vs online text response

The frequencies of AG-SAG sum of both EuBA and EA learners are higher for interaction with the lecturer than interaction with peers through microphone (Mo & S1 ABU>Mo & S3 ABU),

through online text (Mo & S2 ABU>Mo & S4 ABU), and in face-to-face class (Mo & S5 ABU>Mo & S6 ABU).

4.1.2.2.3.Comparing the Modesty-ABU link: interacting with lecturers vs interacting with peers

Both EuBA and EA participants acknowledged the influence of modesty on ABU with higher frequencies in verbal responses than those associated with text response, either for interaction with the lecturers (Mo & S1 ABU > Mo & S2 ABU) or with peers (Mo & S3 ABU > Mo & S4 ABU) in an online course.

4.1.3. Findings and discussion for RQ3

RQ3 To what extent, if any, are East Asian and EuBA (Europe, Britain and North America) students' self-rated fear of showing-off a factor in ABU in an English medium higher education classroom context?

4.1.3.1. Direct finding for RQ3

According to the AG-SAG sums, EA and EuBA participants reported that FSF influences their ABU in all 6 target scenarios with varying degrees (Table 41 and Table 42 below).

Taking a more detailed look, EuBA participants' responses suggested:
(1) minorities of proportion exist in FSF & S3 (26.19%=11/42) and FSF & S4 ABU (23.81%=10/42);
(2) moderate proportions for FSF & S1 ABU (40.47%=17/42), FSF & S2 ABU (38.09%=14/42) and FSF & S6 ABU (30.23%=13/43);
(3) a large proportion for FSF & S5 ABU (53.49%=23/43).

For EA participants:
Moderate proportions of participants reported the relationship between FSF and every type of researched ABU - FSF & S1 (40.47%=17/42), FSF & S2 (42.86%=18/42), FSF & S3 (42.86%=18/42), FSF & S4 ABU (38.09%=16/42), FSF & S5 (41.51%=22/53) and FSF & S6 (43.40%=23/53) ABU.

FSF and ABU Scenarios		Cultural Background	*SDG*	*DG*	*NDNA*	*AG*	*SAG*
FSF & S1 ABU	Online verbal response to lecturers' questions	***EA***	4.76 % 2/42	38.10 % 16/42	16.67 % 7/42	28.57 % 12/42	11.90 % 5/42
		EuBA	16.67 % 7/42	38.10 % 10/42	19.05 % 8/42	28.57 % 12/42	11.90 % 5/42
FSF & S2 ABU	Online text response to lecturers' questions	***EA***	4.76 % 2/42	38.10 % 16/42	14.29 % 6/42	28.57 % 12/42	14.29 % 6/42
		EuBA	19.05 % 8/42	28.57 % 12/42	19.05 % 8/42	26.19 % 11/42	7.14 % 3/42
FSF & S3 ABU	Online Verbal response during peer discussion	***EA***	4.76 % 2/42	38.10 % 16/42	14.29 % 6/42	30.95 % 13/42	11.90 % 5/42
		EuBA	23.81 % 10/42	30.95 % 13/42	19.05 % 8/42	21.43 % 9/42	4.76 % 2/42
FSF & S4 ABU	Online text response during peer discussion	***EA***	4.76 % 2/42	35.71 % 15/42	21.43 % 9/42	30.95 % 13/42	7.14 % 3/42
		EuBA	23.81 % 10/42	30.95 % 13/42	21.43 % 9/42	19.05 % 8/42	4.76 % 2/42
FSF & S5 ABU	Verbal response to lecturers' question in FtF class	***EA***	11.32 % 6/53	30.19 % 16/53	16.98 % 9/53	33.96 % 18/53	7.55 % 4/53
		EuBA	16.28 % 7/43	20.93 % 9/43	9.30 % 4/43	44.19 % 19/43	9.30 % 4/43
FSF & S6 ABU	Verbal response during peer discussion in FtF class	***EA***	7.55 % 4/53	30.19 % 16/53	18.87 % 10/53	37.74 % 20/53	5.66 % 3/53
		EuBA	13.95 % 6/43	39.53 % 17/43	16.28 % 7/43	25.58 % 11/43	4.65 % 2/43

Table 41. 5-point table for RQ3

FSF & ABU Scenarios		Cultural Background	Disagree (SDG-DG sum)	Neutral (NDNA)	Agree (AG-SAG sum)	Association Strength (Cramér's V)	Chi-Square Test (Statistical Significance) Pr =
FSF & S1 ABU	Online verbal response to lecturers' questions	***EA***	42.86% 18/42	16.67% 7/42	40.47% 17/42	0.0337	0.953
		EuBA	54.77% 17/42	19.05% 8/42	40.47% 17/42		
FSF & S2 ABU	Online text response to lecturers' questions	***EA***	42.86% 18/42	14.29% 6/42	42.86% 18/42	0.1030	0.641
		EuBA	47.62% 20/42	19.05% 8/42	38.09% 14/42		
FSF & S3 ABU	Online Verbal response during peer discussion	***EA***	42.86% 18/42	14.29% 6/42	42.85% 18/42	0.1754	0.275
		EuBA	54.76% 23/42	19.05% 8/42	26.19% 11/42		
FSF & S4 ABU	Online text response during peer discussion	***EA***	40.47% 17/42	21.43% 9/42	38.09% 16/42	0.1649	0.319
		EuBA	54.76% 23/42	21.43% 9/42	23.81% 10/42		
FSF & S5 ABU	Verbal response to lecturers' question in FtF class	***EA***	41.51% 22/53	16.98% 9/53	41.51% 22/53	0.1396	0.392
		EuBA	37.21% 16/43	9.30% 4/43	53.49% 23/43		
FSF & S6 ABU	Verbal response during peer discussion in FtF class	***EA***	37.74% 20/53	18.87% 10/53	43.40% 23/53	0.1614	0.286
		EuBA	53.48% 23/43	16.28% 7/43	30.23% 13/43		

Table 42. 3-Attitude table with cramer v and chi-square test for RQ3

4.1.3.2. New findings

4.1.3.2.1.Comparing the FSF-ABU link: EA vs EuBA participants

The published position papers and research studies reviewed in Chapter 2 (Section 2.2.2 above) argued that FSF impacts EA students' ABU-like behaviours in verbally answering teachers' questions in FtF classes. As for this research, EA participants' AG-SAG sum of FSF & S5 firstly statistically support this phenomenon. Statistics summarized in Table 42 above also suggested FSF has impacts on ABU for both EA and EuBA students in online classes (FSF & S1-S4 ABU); not only in interaction with teachers (FSF & S1, S2 & S5 ABU) but also in interaction with classmates (FSF & S3, S4 and S6 ABU); not only in audio response (FSF & S1, S3, S5 and S6 ABU) but also in online text response (FSF & S2&S4 ABU). Notably, all of the relevant studies reviewed in Section 2.2.2. above (e.g. Liu, 2009; Wu, 2019; Sang & Hiver, 2021) have argued that FSF causes EA students' ABU-like behaviours through interview-based qualitative studies (Chen, 2003; Peng, 2012) or quantitative questionnaires (Yi, 2020; Fang-yu, 2011), but no studies report the relationship among EuBA learners. In this research, EuBA students have a higher frequency in acknowledging that FSF influences their ABU in answering lecturer's questions in FtF class (FSF & S5 ABU, EuBA: 53.49% > EA: 41.50%).

EA participants' AG-SAG sums range from 38.09% (min: FSF & S4 ABU) to 43.40% (max: FSF & S1 ABU/FSF & S6 ABU), while EuBA participants' AG-SAG sums range from 23.81% (min: FSF & S4 ABU) to 53.49% (max: FSF & S5 ABU). EA participants' data presented a smaller range of AG-SAG sums. Therefore, the author concluded that, compared with EA respondents, EuBA's frequencies of attributing ABU to FSF depends more on the situation than it does for EA students, such as the ABU in settings with lecturers or with peers; via microphone or text; in online class or FtF class.

The Cramér's V and Chi-Square Test results (see Table 42 for details), suggest that for FSF and S1 ABU (Cramér's V=0.0337, Pr = 0.953, n=84), there is a very weak insignificant association. As for the other 5 researched ABU scenarios, statistics indicate weak insignificant associations: S2 (Cramér's V=0.1030, Pr = 0.641, n=84), S3 (Cramér's V=0.1754, Pr = 0.275, n=84), S4 (Cramér's V=0.1649, Pr = 0.319, n=84), S5 (Cramér's V=0.1396, Pr = 0.392, n=96) and S6 (Cramér's V=0.1614, Pr = 0.286, n=96)

4.1.3.2.2.Comparing the FSF-ABU link: interacting with lecturers vs interacting with peers

The statistics in Table 42 above may suggest that, for EuBA learners, FSF is more likely to be a factor for their ABU while interacting with their lecturers than while interacting with their peers. For EuBA learners:
(1) the AG-SAG sum in FSF & S1 ABU is larger than in FSF & S3 ABU
(2) FSF & S2 ABU is larger than FSF & S4 ABU
(3) FSF & S5 ABU larger than FSF & S6 ABU.

For EA respondents' verbal response: the AG-SAG sum for FSF & S1 ABU is smaller than FSF & S3 ABU and the AG-SAG sum for FSF & S5 ABU is smaller than FSF & S6 ABU. However, as for online text response, the AG-SAG sum for FSF & S2 ABU is larger than FSF & S4 ABU.
Therefore, for EA participants:
(1) If the response medium is verbal communication, FSF is more likely to be a factor for their ABU while interacting with classmates than interacting with lecturers;
(2) If the response medium is online text, FSF is more likely to be a factor for their ABU while interacting with lecturers than with peers.

4.1.3.2.3.Comparing the FSF-ABU link: verbal response vs online text response

The AG-SAG sums (Table 42) for EuBA students indicate that FSF & S1 ABU is larger than FSF & S2 ABU. FSF & S3 ABU is larger than FSF & S4 ABU. This may suggest that FSF is more likely to influence EuBA respondents' verbal responses than their online text responses either for answering lecturers' questions or during peer discussion time. On the other hand, EA learners' AG-SAG sums in FSF & ABU have shown the pattern of FSF & S1 ABU=FSF & S3 ABU and FSF & S3 ABU>FSF & S4 ABU. The quantitative data here indicates that:
(1) EA participants have the same frequency in agreeing that FSF influences their audio and online text responses while answering lecturers' questions;
(2) EA participants have higher frequencies in agreeing that FSF influences their verbal responses than text responses during peer discussions.

4.2. Findings and discussion of qualitative study

This section reports the findings for research questions 4 and 5. The author also builds the discussion based on the findings and links between this study and other published theory and research. RQs 4 and 5 aim to explore what the differences (if any) are in perceptions of

modest behaviours between EA and EuBA participants. Both the quantitative and qualitative differences (if any) will be reported.

4.2.1. Finding and discussion for RQ4

RQ4 In what ways, if at all, do East Asian students' conceptions of modest behaviours in an English medium higher education classroom context differ from those held by students from EuBA (Europe, Britain and North America) backgrounds?

4.2.1.1. Overall findings

Findings for RQ 4 come from two sources: OEQ data contributed by 75 participants (see Table 26 for a quick check) and 9 online interviews (Table 27). OEQ data produced 5 themes related to modest behaviour (see Table 43 below) covering 17 specific behaviours of others which allowed participants to sense modesty.

Theme 1: Self-Effacing Behaviours

Theme 2: Inclusive Behaviours

Theme 3: Altruistic Behaviours

Theme 4: Reticent Behaviours

Theme 5: Polite Behaviours

Of all these 5 themes, Theme 1, Self-Effacing Behaviours, has the highest frequency of being mentioned (also termed "mentioning rate"[10]) by both EA and EuBA participants (EuBA: 44.12% - being mentioned by 15 EuBA respondents among 34; EA: 43.90% - 18 out 41 respondents). Theme 2, Inclusive Behaviours, is the only theme that has a higher EA participants' mentioning rate (EA: 34.15%=14⁄41 > EuBA 14.71%=5⁄34). Interview data produced 3 themes (Theme 1, 2 & 3) covering 7 specific behaviours (see Table 44 below) that overlap with the OEQ data and serve to enrich our understanding of specific behaviours.

As for specific behaviours, neither EuBA nor EA participant data provides many high frequency behaviours - defined as mentioning rate over 15%. For the EuBA group, Raising Hand Before Speaking out has the highest frequency: 15.63%=5⁄34, while EA group has

[10] For example, there are 34 EuBA participants and 16 of them have mentioned behaviours covered by Theme 1 Self-Effacing Behaviours. Therefore, the EuBA group's mentioning rate for Theme 1: Self-Effacing Behaviours is 46.88% (16⁄34). There are 41 EA participants and 18 of them have mentioned behaviours under this theme. Therefore, for Theme 1, the EA group's mentioning rate is 43.90% (18⁄41).

mentioned Open to Others' Opinions with the highest frequency 17.07%=7/41. In addition, the mentioning rates of 6 behaviours have clear numerical differences between EA and EuBA participants. Among those 6 behaviours, there are four behaviours for which EuBA students have higher mentioning rates:

(1) Avoidance of Being Attention Centre(EuBA: 11.76%=4/34 vs EA: 0%),

(2) Giving Opportunities to Others (EuBA: 14.71%=5/34 vs EA: 0%),

(3) Silent in Verbal Participation (EuBA: 14.71%=5/34 vs EA:2.44%=1/41)

(4) Raising Hand Before Speaking out (EuBA: 14.71% =5/34 vs EA: 2.44%=1/41).

There are two behaviours for which EA participants have higher mentioning rates:

(1) Asking Questions (EuBA: 0% vs EA: 12.20% = 5/41)

(2) Helping Peers (EuBA: 0% vs EA: 9.76% = 4/41).

Apart from the quantitative differences mentioned above, there are also 3 behaviours presenting the difference in qualitative senses which will be introduced below:

(1) 4.2.1.2.1.1 Self-effacing Personal Achievement

(2) 4.2.1.2.1.3 ABU - being Able But Unwilling to Speak-out

(3) 4.2.1.2.2.1 Open to Others' Opinions

The following paragraphs will focus on:

(1) what these themes and meaning units are;

(2) how the interview data enriched understanding of the themes and meaning units that overlapped with the OEQ data;

(3) whether there are any differences between EuBA and EA groups in qualitative senses concerning each specific meaning unit/behaviour;

(4) whether there are any findings that echo or contradict with existing literature.

Themes	EuBA	EA	Meaning Units	EuBA	EA
Theme 1: Unpretentious Behaviours	44.12% 15/34	43.90% 18/41	Self-effacing Personal Achievement	8.82% 3/34	12.20% 5/41
			Avoidance of Being Attention Centre	11.76% 4/34	0.00% 0
			ABU - being Able But Unwilling to Speak-out	5.88% 2/34	9.76% 4/41
			Answering Questions Plainly	8.82% 3/34	7.32% 3/41
			Admitting Self-Limitations	11.76% 4/34	9.76% 4/41
Theme 2: Inclusive Behaviours	14.71% 5/34	34.15% 14/41	Open to Others' Opinions	14.71% 5/34	17.07% 7/41
			Asking Questions	0.00% 0	12.20% 5/41
			Seriously Engaging in Class	0.00% 0	4.88% 2/41
Theme 3: Altruistic Behaviours	17.65% 6/34	9.76% 4/41	Giving Others Opportunities to Speak out	14.71% 5/34	0.00% 0
			Helping peers	0.00% 0	9.76% 4/41
			Caring Classmates' Feelings	5.88% 2/34	0.00% 0
Theme 4: Reticent Behaviours	29.41% 10/34	7.32% 3/41	Hesitance to Speak-out	14.71% 5/34	4.88% 2/41
			Silent in Verbal Participation	14.71% 5/34	2.44% 1/41
			Low Frequency in Speak-out	8.82% 3/34	0.00% 0
Theme 5: Polite Behaviours	17.65% 6/34	7.32% 3/41	Raising hand Before Speak-out	14.71% 5/34	2.44% 1/41

			Not Interrupting Others	5.88% 2/34	2.44% 1/41
			Polite Discourse	0.00% 0	4.88% 2/41

Table 43. Themes and meaning units produced by OEQ data for RQ4

Interviewee		Meaning Units	Theme	Summary of lived experience/story
IntP 1, EuBA	British	Giving Others Opportunities to Speak out	Altruistic Behaviours	Some students have answers but let other classmates to say their answers.
IntP 2, EuBA	British	ABU - being Able But Unwilling to respond	Unpretentious Behaviours	IntP 2 is an ESOL teacher in an EA country and he found sensed modesty from a very capable student. IntP 2 assumes that student is capable of answering his questions but usually reluctant to do so and keep being quite.
IntP 3, EuBA	German	Caring Classmates' Feelings	Altruistic Behaviours	IntP3 and some of his classmates really want to verbally contribute to class, but they would give up their preference when they sense that their preference of learning may make others feel uncomfortable.
IntP 4, EuBA	Italian	Avoidance of Being Attention Centre	Unpretentious Behaviours	Some students when they sense that they are about to stand out than others, they want to crouch down.
IntP 5, EA	China Mainland	Asking Questions	Receptive behaviours	Some students ask questions because they are really keen on knowing the answer, instead of showing to others how hardworking they are through asking questions.
IntP 6, EA	China Mainland	1. Self-effacing Personal Achievement 2. Caring Classmates' Feelings	1. Unpretentious Behaviours 2. Altruistic Behaviours	IntP 6 and his group members just randomly said a much lower score than their actual scores, to reduce the possibility that their classmates who have lower scores than IntP 6 feel embarrassed.
IntP 7, EA	China Mainland	Self-effacing Personal Achievement	Unpretentious Behaviours	Some students who receive the compliment from teachers tend to calmly and silently accept it without being excited or obviously happy.
IntP 8, EA	Taiwan	Helping peers Caring Classmates' Feelings	Altruistic Behaviours	A very capable learner would like to help others and the capable one won't let people receiving help sense negative feelings, such as feeling stressful, feeling stupid, etc.
IntP 9, EA	Taiwan	Helping peers	Altruistic Behaviours	Some capable students proactively tell less capable students that their willingness to help and would even be happy to supervise and push less capable students to study.

Table 44. Themes and meaning units produced by experience-sharing interview data for RQ4

4.2.1.2. Themes and meaning units

4.2.1.2.1.Theme 1. Unpretentious Behaviours

Unpretentious behaviours, as defined here, indicate concealing or reducing individuals' strength to make themselves look less able or inconspicuous. Unpretentiousness has a logical prerequisite - one must first be able to impress others, but actively choose not to do so by hiding or downplaying strength. In relation to this theme, the specific behaviours are:

i. Self-Effacing Personal Achievement
ii. Avoidance of Being Attention Centre
iii. ABU - Being Able But Unwilling to Speak-out
iv. Answering Questions Plainly
v. Admitting Self-Limitations

4.2.1.2.1.1. Self-effacing Personal Achievement

This behaviour[11] is not a matter of completely hiding one's ability, but rather not allowing others to perceive that you directly demonstrate your ability. The achievements mentioned by both EuBA and EA participants mainly concern one's academic competency, such as ability to answer lecturers' questions very well (QueP 45 & QueP 46) and calm acceptance of compliments from teachers and classmates (QueP 7, QueP 57). However, EA learner data also shows that downplaying achievements is more diverse. EA participants also mentioned self-effacement for academic background and experience (QueP 70), 'not proactively saying anything' (QueP 75), and cognition and insight (QueP 81).

> *QueP 45, UK*
> *When people appear way more knowledgeable when answering the questions*
> *QueP 46, Poland*
> *people not volunteering to answer questions but immediately getting the answer right when called upon*
> *QueP 57, China Mainland*
> *在别人称赞时，不张扬。*
> *(Not to make it widely known, when being complimented.)*
> *QueP 70, China Mainland*
> *我知道他有很厉害的背景和经历，但不是从他自己口中直接说出来的*
> *(I know he has very awesome background and experience, but those are not directly mentioned from his mouth.)*
> *QueP 75, China Mainland*
> *小组讨论的时候什么都不主动说，但是问她任何问题她都可以回答的非常好，而且善于总结*
> *(Not proactively mentioning anything during peer discussion. However, when asking her any*

[11] see Appendix 1 for all the data contributing to this meaning unit

questions, she could answer very well, and (she is) good at summarising.)
QueP 81,China Mainland
并不主动表现自己的见识和能力，而是通过对话慢慢发现
(Not proactively showing self insights and ability, but can be found out slowly through conversation)

IntP 6 shared a story concerning achievement in assignment scores which suggests that the achievements mentioned by EA participants are more diverse and provides a vivid contextual description for us to understand this behaviour/meaning unit better.

IntP 6, China Mainland, Undergraduate
It is like, when you ask a person's grades/scores. That person will deliberately lower his/her grades/scores so as not to let others know he/she has very good grades/scores; or maybe others do not have good grades/scores, so he/she lowly reports his/her scores so that others don't feel downhearted. I think this is the behaviour that makes people sense modesty.
When me and my team member in a class […] we got 75 pts and at that class, […] we had a casual chat with that group and asked them how many pts did they get? They replied, in range 50-60. Then we thought if the number we give has a big gap, they may feel embarrassed. So, our group member said we had gotten around 60.

From IntP 6's story, we that the example given includes a white lie (deliberately lowering grades). This is congruent with a previous study conducted by Lee et al. (1997), which found that Chinese children, compared to Canadian children, generally would approve and even compliment those who tell lies in order to hide that they had been kind to others. The Chinese children in Lee et al's (1997) study tended to take this as a modesty indicator, while Canadian children interpreted this as a lie. When Fu et al. (2001) replicated the research with a sample of Chinese adults and Canadian adults, the result was still the same.

4.2.1.2.1.2. Avoidance of Being Attention Centre

This behaviour has been mentioned by EuBA participants only: 4 (out of 34) EuBA OEQ participants and 1 (out of 4) EuBA interviewee. EuBA OEQ participants (see Appendix 1) used language such as 'not trying to draw'(QueP 3) and 'uncomfortable' (QueP 13), to show the meaning of avoidance of being an attention centre.

QueP 3, USA
Quieter voice, smaller gestures, not trying to draw attention to one's self unless required.
QueP 13, UK
uncomfortable when everyone is looking at them

Besides, from IntP 4's description, we may sense the relationship between modesty and embarrassment or uncomfortable feelings while being the centre of attention. IntP 4 used

the phrase 'crouch back down', which may indicate a person's reluctant acceptance of others' attention.

> *IntP 4, Italy*
> *I've definitely felt that when I answer something, and then I might feel a bit a bit embarrassed, sort of, like the individual attention*
> *[…]It's yeah, one once you're out there, you you want to like stick your head out. You just want to Yeah, like the Japanese saying, you know, like, the flower that emerges gets chopped off. You know, […] a lot of people when they when they start seeking out they just want to crouch back down.*

4.2.1.2.1.3. ABU - being Able But Unwilling to Speak-out

One participant (QueP 36) even deliberately pointed out that the modesty he/she perceived is directly related to ABU – the original term used in this thesis.

> *QueP 36, Italy*
> *I think that my explanation is pretty close to the concept.*

All the data here uses wording that stresses a deliberate reluctance to speak-out despite the ability to speak-out. IntP 2 provided a real-life story of working as an English teacher. He observed the ABU tendency in one of his students through that student's behaviours and interpreted this ABU as modesty.

> *IntP 2, UK*
> *[…]she was the smartest in the class. […] the best in the class for all strands, reading, writing, speaking and listening. […] she was really, really modest. […] Sometimes she would look at me and kind of like roll her eyes […] when I asked her a question, and I made her answer, like questions and stuff. She'd always kind of look at, like, look at it like it was kind of beneath her a little bit like I've got to answer this question now.*
> *The researcher: And this girl, she usually rolls her eyes why you can find the association between rolling eyes and modesty ?*
> *IntP 2: just because like, she just knew the answers, but just felt like she didn't want to give the answers.*

Existing published research mentioned the relationship between behaviours sharing the same connotations of ABU and modesty among EA learners (Liu and Littlewood, 1997; Peng, 2012; Chen, 2003, etc.), but not EuBA learners possibly because previous research has not examined the tendency among EuBA participants. From the findings of research question 2 (4.1.2.1 above), we have already seen the statistical evidence that EuBA participants have a relatively high frequency of acknowledging the existence of ABU (see Table 38) in themselves and acknowledging that modesty causes their ABU in answering teachers' questions (see Table 40).

Furthermore, there are also two qualitative differences between the EA and EuBA groups revealed by OEQ data. Firstly, the EA student data has an insider or outsider perspective.

Some EA respondents (2 out of 4 EA participants who contributed to this meaning unit) indicate that ABU occurs in the context of sharing opinions only with people from the same cultural background (QueP 65 and QueP 67). For example, QueP 67 argued that ABU is something only found among international students (not domestic students).

QueP 67, China Mainland
专业能力很好的中国同学（考试往往取得最高成绩），在课堂上很少发言，一般只跟同国籍的同学交流讨论
(Some Chinese classmates who have very good competence in the major they study (usually have very good scores in exams), speak out rarely, generally only communicate and discuss with classmates having the same nationality)

QueP 65, China Mainland
Some international students have ideas in the class but choose to be silent.

Secondly, one EA participant (QueP 77) also demonstrated a very self-assured attitude regarding the relationship between ABU and Modesty, using the phrase underlined below:

QueP 77
当我知道一些同学的英语水平很不错的时候 他们不回答那一定是谦虚
(When I know some classmates, whose English competence is really not bad
they do not answer questions
that must be modesty.)

4.2.1.2.1.4. Answering Questions Plainly

On one hand, this behaviour suggests one's answer should be matched to the requirements of the question and should not be over-elaborate (QueP 3 and QueP 20). On the other hand, 'plainly' also suggests an attitude of viewing oneself as equal but not superior to others. Such answers would suggest not having a cocky attitude (QueP 38) and not being superior to others (QueP 64)

QueP 3
Answering questions succinctly, not a lot of elaboration or taking time to talk about things outside the parameters of the questions.
QueP 20
Short answers
QueP 38, Germany
Not answering a question with a cocky attitude
QueP 64, China Mainland
比如保持平等的交流状态
(Such as keeping the state of communicating equally)

4.2.1.2.1.5. Admitting Self-limitation

Admitting self-limitation stresses the possibility of being incorrect or the awareness of one's self not being the authority. Participants made statements like 'I am not sure' (QueP 18, QueP 41, QueP 69) to show uncertainty or possible ignorance (QueP 23).

QueP 18, UK
saying "I think" "I'm not sure but is it..."
QueP 23, UK
Students will say they don't know an answer to a question
QueP 41, Germany
I'm not sure if it's right or not but I think…
QueP 69, China Mainland
I'm going to say something like this or something like this I'm not sure.

IntP 6[12] explained his OEQ data (also QueP 51) during the interview stating that it conveyed the meaning of not viewing self as the authority. IntP 6 acknowledged the possibility that his personal understanding may not be sufficient to show his classmate, because he knew his limitation as a student (see Table 45).

Data Triangulation	*QueP 51, China Mainland* *Even I have very good understanding about question, I still say I do not understand well when others ask me question*	*Data source: OEQ Item 1. (Translated from Mandarin)*
	IntP 6 *At that time, there was a class, a class of E-sport. One lesson of that class, there was a related theory is about marketing, value cycle theory of Marketing. […] a friend, asked me question about that. I answered his question. […] I said that was my understanding. But my understanding is not the authoritative answer. So, I said that I think my understanding is right, but it might not be the answer wanted by teacher, […] my understanding is this, you need to be critical because I am not the authority.*	*Data source: OEQ-Explanation Interview (Translated from Mandarin)*

Table 45. Example of interview data enriching OEQ data

4.2.1.2.2.Theme 2: Inclusive Behaviours

Being inclusive here means openness to input from others rather than being stubborn with knowledge of self. An inclusive learner is willing to listen to and accept ideas, and suggestions and input of learning content from lecturers or peers. IntP 8 proactively provided her definition (without being asked by the interviewer) about modest learners before she answered the interview questions, which may help us understand what an inclusive learner is.

IntP 8, Taiwan
His/Her behaviour is like, I am still not enough, I need to absorb more knowledge.

There are 3 types of receptive behaviours under this theme:

[12] QueP 51 also attended the research interview. The interviewee ID is IntP 6.

i. Open to Others' Opinions
ii. Asking Questions
iii. Seriously Engaging in Class

4.2.1.2.2.1. Open to Others' Opinions

Both EuBA and EA participants have used the phrase 'listening to others' (Appendix 1 below). Not limited by this, the openness here also includes valuing of others' opinions, revealed by language such as 'taking account of' (QueP 4, America), 'listen to and give advice to' (QueP 72, China Mainland) other's opinions and curiosity about others' opinions – 'what do you think?' (QueP 41, Germany).

> *QueP 4, America*
> *takes into account what others around them are saying before, during, and after speaking ;*
> *QueP 72, China*
> *认真聆听并给出发言同学的建议*
> *(Listening attentively and giving advice to classmates who speak out)*
> *QueP 41, Germany*
> *As you said...*
> *What do you think?*

Apart from these two points covered by both cultural groups, only 2 EA participants have mentioned behaviours related to openness to different opinions through the expressions 'listen to different opinions' with gratitude (QueP 95, China Mainland) and 'accept criticisms and opposite opinions' (QueP 99, China Mainland). Consistent with this, Shi et al (2020) used a similar method to investigate Chinese people's conception of modesty, finding that a small proportion of participants mentioned taking criticism. However, when Gregg et al. (2008) used a similar method to investigate US and UK participants' conceptions, this behaviour was not mentioned at all. While accepting that there is a limited amount of data in these studies (including this research), this may imply that EA participants are more likely to view the behaviour of taking criticism as a modest behaviour, such as QueP 99's data quoted above.

4.2.1.2.2.2. Asking Questions

This behaviour is mentioned by 12.20% of (5 out of 41) EA OEQ respondents and compared with other behaviours, this behaviour is relatively common in the EA group (EA: 12.20% vs EuBA: 0%). The behaviour is also only mentioned by one EA (one of five) interviewee – IntP 5 (China Mainland). Although this was not covered by OEQ data, IntP 5 stressed that to be modest, asking questions must be based on the precondition that one is really keen on knowing the answers and not for other reasons, such as asking questions to show some

desirable qualities - a higher knowledge level and diligence, mentioned by the data quoted below.

> *IntP 5, China Mainland*
> *He/she asks teacher question and the asking question is really about the fact that he/she wants to know the answer instead of showing his/her knowledge through asking questions or asking questions to show how hardworking he/she is.*

Moreover, one EA respondent stated that as a more knowledgeable individual, asking questions especially demonstrates modesty. For example:

> *QueP 92, China Mainland*
> *有学识的人跟旁人请教问题*
> *(Knowledgeable person consulting to others around.)*

4.2.1.2.2.3. Seriously Engaging in Class

There is only a little evidence for this behaviour, and it is only mentioned by EA participants. Serious engagement includes asking for feedback from teachers for one's performance in the class, correctness-checking for one's answers (QueP 55) and also very academically able learners' serious engagement in class (QueP 66).

> *QueP 55, China Mainland*
> *我见过那种基础不太好的。因为我也是其中之一。就是经常上课抢着回答问题，然后问完之后一定要问老师对或者不对*
> *(I have seen some people with not-very-good competency. Because I am also one of those. It is like rushing to answer questions and must ask teacher right or wrong after asking questions.)*

> *QueP 66, China Mainland*
> *我的同学今年已经 60 多岁，心理学从业很多年，但每次在课堂上依旧认真听讲，提出问题*
> *My classmate has aged over 60 and has worked in psychology for many years, but every time in class, he still seriously receives input and ask questions."*

4.2.1.2.3.Theme 3: Altruistic Behaviours

Altruism is typically characterised as a propensity or tangible actions to contribute to the benefit, welfare of others with or without the cost of sacrificing one's own self-interest (dictionary.cambridge.org). One interviewee's data from the pilot study of this research may help us understand this theme better.

> *Data Source: Pilot study of this research. (Pilot Interviewee, China Mainland, postgraduate taught student, male)*
> *When I was doing my undergraduate, there was a class where many students attended. The lecturer asked a question, and everyone knows there was a student (Student A) definitely capable of providing a splendid answer. Absolutely has the ability (of doing so). To my surprise, after answering this question, Student A proactively told the lecturer Student B would also have very good perspective/answer for this question. He proactively offered opportunities for others. Student B answered the lecture's questions, but Student B did not answer the question that well, though Student B put efforts into answering that question. At that time, student A proactively clapped his/her hands for Student B and said, 'you answered that question very well'. At that*

moment, I sensed modesty from student A. Student A gave me the feeling of encouraging others and giving opportunities for others.

In the above transcript, we could see very obvious altruistic behaviours. For example, student A passed on an opportunity to student B when many classmates know that student A is able to impress others. Student A proactively recommended student B to stand out. Student A gave encouragement and assurance to student B whose performance has not met others' expectations.

Data in this theme show three specific types of behaviour :

i. Giving Opportunities to Others
ii. Helping Peers
iii. Caring Classmates Feelings

4.2.1.2.3.1. Giving Opportunities to Others

This behaviour/meaning unit is only mentioned by EuBA learners (mentioning rate, EuBA: 14.71% vs EA:0%). These respondents frequently use the expressions 'allow' (QueP 12, QueP 26), 'wait to' (QueP 18, QueP 39), and 'let others' (QueP 42) to express their willingness to let others speak out or speak out before themselves. This leads us to ask why this is not mentioned by EA students. The researcher speculates that if EA learners are reluctant to speak out as reported by a great number of studies (such as Tsui 1996, Liu, 2005), EA students might be less likely to face the two options: (1) I want to speak out or (2) I should hold back and give the opportunities to others, though I want to speak out.

QueP 12, UK
allowing others to voice their opinions
QueP18, UK
waiting and allowing others to answer.
QueP 26, UK
Allowing others to contribute to the conversation before yourself
QueP 39, Germany
Waiting for others to answer before trying to answer themselves.
QueP 42, France
Letting others participate

4.2.1.2.3.2. Helping Peers

Helping peers is relatively frequently mentioned by EA learners in response to both OEQ question and interview question. This behaviour has been mentioned by 9.76% (4 out of 41) of EA OEQ respondents and 40% (2 out of 5) of EA interviewees in the experience-sharing

interview. The researcher speculates that EA participants are more likely than EuBA participants to view behaviours related to helping others as modest behaviours.

In addition, some EA respondents also identified specific types of help, such as helping others to express their ideas (QueP 100) and assisting those learners who cannot comprehend (QueP 61). QueP 61 who also participated in the research interview (ID: IntP 9) also directly mentioned the help should be proactive rather than in response to a favour request.

> *IntP 9, Taiwan, postgraduate taught student, female*
> *They don't begrudge helping students who are not capable. I think that's quite important. They would just um, would feel like saying, just be very willing to teach you. Because like if I might have done well in the class before, if it's not that ideal, students whose grades are particularly good, like maybe ranking, maybe the top three […] would be willing to teach the people around them like me […] Yes, they would say, ah if you have questions you can ask, can ask them and then they will teach you. They know they should supervise and urge you.*

4.2.1.2.3.3. Caring about Classmates' Feelings

This behaviour is reported by two EuBA OEQ participants and 2 interviewees (one EuBA interviewee and one EA interviewee) during the experience/story sharing phase of the interview.

As noted by IntP 3 below, he desires and appreciates a great deal of verbal engagement in class, especially when he contributes to the class. However, he considers whether his verbal participation, which he greatly enjoys, will annoy others, such as his classmates and teacher. IntP 3's data shows his tendency to the interests of others before his own.

> *IntP 3, Germany*
> *I'll be careful, I quite like to ask a lot of questions. […] I want to interact with the teacher more, but I'll be careful not to do that too much. Because […] there's a very big size of, of the class. So, you can't do too much without, you know, people getting a bit annoyed with you.*

IntP 8 shared a story about her undergraduate classmate who usually cares about others' feelings. A very capable learner will not let peers who ask questions to him feel that they are stupid.

> *IntP 8, Taiwan*
> *[…] An undergraduate classmate. […] he is awesome. His background knowledge is very sufficient. Anyway, he is a person with sufficiency in every aspect. But he is quite willing to help others. Yes. If you ask him questions, you will not feel: will he think that I am very stupid? He won't let you feel that isn't it very fundamental? Why do you not understand? It is like when you get along with him, you won't have that kind of pressure.*

4.2.1.2.4.Theme 4: Reticent Behaviours

This theme includes three specific behaviour types:

i. Hesitance to Speak-out

ii. Silent in Verbal Participation

iii. Low Frequency in Speak-out

These three specific behaviours show that reticence has subcategories. It not only covers silence (*no verbal participation in interaction at all*) but also includes an unwillingness to communicate (*hesitance to speak out*). In addition, some behaviours do not necessarily require silence in class. Reticence could be a low frequency of proactive communication (low frequency *in speaking-out*).

This theme is mentioned more frequently by EuBA respondents than EA respondents (29.41% versus 7.32 %). Existing studies typically view reticence as a phenomenon of EA learners' modesty (Jackson, 2003; Miller and Aldred, 2000; Zhong, 2013; Cortazzi and Jin, 1996; Jackson, 2002). Looking at this from another angle, modesty is usually one of many factors attributed to EA learners' reticence (Liu, 2005; Liu and Jackson, 2011). However, this research found that EuBA learners have a higher frequency of attributing reticence to modesty in classrooms.

4.2.1.2.4.1. Hesitance to Speak-out

The EuBA group has a much higher frequency than the EA group (17.65% vs 4.88%) for hesitance in speaking out. Respondents from these two cultural groups have mentioned the behaviour of not immediately answering questions revealed by words or phrases such as 'wait' (QueP 5, QueP 49 and QueP 80) and other underlined expressions quoted below (see **Error! Reference source not found.** 1 for all the raw data under this category)

> *QueP 5, USA*
> *Waited to get called on by the lecturer*
> *QueP 12, UK*
> *Being patient and talking when it's your turn*
> *QueP 22, UK*
> *Most peers would be slow to respond or check others would be okay with them speaking*
> *QueP 80, China Mainland*
> *等待时机说出自己的观点*
> *Waiting timing/turn to say self-opinion*

4.2.1.2.4.2. Silent in Verbal Participation

Rather than saying less, this behaviour stresses the complete absence of verbal participation. EuBA respondents (14.71% =5⁄34) still have a stronger tendency than EA (2.44%=1⁄38) to

attribute silence to modesty. Six EuBA (14.71%) OEQ participants and 1 EA OEQ participant stressed quietness or silence. No qualitative difference was found.

4.2.1.2.4.3. Low Frequency in Verbally Speak-out

This theme is based on data solely from EuBA participants. Having a low frequency of speaking out may signal that one does not always need to be silent; it is socially acceptable to verbally participate, but one should be cautious that the frequency of participation should not be high. It may be that for EA learners, to some extent, even a low frequency of communication is not related to modesty. However, to speculate on the reasons for this, for EuBA learners, even a low frequency may be a sufficiently modest indicator, and it would not bother them to contribute instead of being completely silent.

QueP 9, UK
When they don't always respond to questions
QueP 15, UK
only answer a couple of questions not all
QueP 49, Hungary
If they don't talk much

4.2.1.2.5.Theme 5: Polite Behaviours

Politeness typically relates to social norms and is characterised by an appearance of consideration, tact, deference, or civility with the absence of roughness or crudeness. Additionally, politeness may be a flexible and situational concept. In different circumstances, the definition of politeness and even the behaviours that allow others to perceive modesty may vary. In the classroom, or at least according to this study, politeness encompasses:

i. Raising Hand Before Speaking out
ii. Not Interrupting Others
iii. Polite Discourse

Regarding this theme, no behaviours have shown any qualitative difference between EuBA and EA group. In general, EuBA learners have a higher frequency of mentioning this theme: 26.47% vs 9.76%. Here, it is possible to argue that, compared to their EA counterparts, EuBA learners are more prone to evaluate courteous behaviour as modesty.

4.2.1.2.5.1. Raising Hand Before Speaking out

This behaviour shows a large quantitative difference. EuBA respondents mentioned this behaviour with much higher frequency than EA respondents (mentioning rate: EuBA: 5 out of 34⁄14.71% > EA: 1 out of 41⁄2.44%). No qualitative difference has been spotted.

4.2.1.2.5.2. Not Interrupting Others

This meaning unit presents a higher frequency in the EuBA participants' data than EA respondents. However, neither group mentioned this behaviour frequently (mentioning rate, EuBA 6.25%=2/34 vs EA: 2.44%=1/41).

4.2.1.2.5.3. Polite Discourse

Polite Discourse was mentioned only by two EA participants (mentioning rate: 4.88%-2 out of 41). One participant (QueP 101) specifically mentioned specific phrases as examples for polite discourse.

> *QueP 101*
> *請問你, 吾該哂, 谢谢你*
> *(May I ask, thank you very much, thank you) please, thank you.*

4.2.2. Findings and Discussion for RQ5

RQ5 In what ways, if at all, do East Asian students' conceptions of show-off behaviours in an English medium higher education classroom context differ from those held by students from EuBA (Europe, Britain and North America) backgrounds?

4.2.2.1. Overall Findings for RQ5

Data analysis for 72 OEQ (introduced in Table 26 above) participants' data produced four themes covering 16 behaviours (see Table 46 below for a summary, Appendix 2 for all the data).

Theme 1: Verbally Monopolising Behaviours

Theme 2: Pretentious Behaviours

Theme 3: Egotistical Behaviours

Theme 4: Rude Behaviours

Additionally, 2 themes covering 3 specific behaviours have been identified in data from 9 interviewees (Table 27 above) involving vivid real-life stories. Though all the themes and behaviours in the interview data in some way supported the OEQ data, the interview data expands on the OEQ data and provides a richer level of detail. The interview data will be quoted directly to facilitate a better understanding of the themes and behaviours.

Theme 1: Verbally Monopolising Behaviours has the highest frequency of mentioning rate. Over half (55.88%=19/34) of EuBA participants have mentioned specific behaviours under

this thematic category; 39.47% (15 out of 38) of EA participants EA participants have contributed to this theme. The only theme where EA participants' have a higher mentioning rate is Theme 2: Pretentious Behaviours (EA: 39.47%=15/38 >EuBA 26.47%=9/34).

For the 16 specific behaviours (meaning units) as a whole:

(1) only two behaviours have high mentioning rate (defined as mentioning rate over 15%) both of which are from EuBA and EA participants:

Talking too much in Class (EuBA: 35.29%=12/34; EA: 28.95%=11/38)

Demonstrating Personal Achievement (EuBA: 17.65%=6/34; EA: 23.68%=9/38)

(2) five behaviours show obvious numerical differences between EA and EuBA participants.

EuBA participants have obvious higher contribution rates for:

(a) Denial of Speak-out Opportunity to Others (EuBA 14.71%=5/34 > EA 0.00%)

(b) Talking over Others (EuBA 11.76%=4/34 > EA 2.63%=1/38)

(c) Interrupting Others (EuBA 23.53%=8/34 > EA 2.63%=1/38).

EA group has obviously higher contribution rates for:

(a) Overextending one's Capability (EA 10.53%=4/38 > EuBA0.00%)

(b) Unnecessary Speaking-out (EA 15.79%=6/38 > EuBA 2.94%=1/34).

Apart from the overall quantitative difference mentioned above, there are also 2 behaviours with differences in qualitative senses between EuBA and EA group.

(1) *Demonstrating Personal Achievement*

(2) *Over-Elaborating Answers*

The researcher will detail the qualitative differences separately in section 4.2.2.2 below. Besides, the following paragraphs will introduce what those themes and behaviours are in a specific way with the support of direct quotes from the interviews. The research will build links between the findings and existing literature through the discussion.

Themes	EuBA	EA	Meaning Units	EuBA	EA
Theme 1: Verbally Monopolising Behaviours	55.88% 19/34	39.47% 15/38	*Talking too much in Class*	35.29% 12/34	28.95% 11/38
			Denial of Speaking-out Opportunity to Others	14.71% 5/34	0.00% 0
			Rushing to Answer	5.88% 2/34	7.89% 3/38
			Talking Over others	11.76% 4/34	2.63% 1/38
Theme 2: Pretentious Behaviour	26.47% 9/34	39.47% 15/38	*Demonstrating personal achievement*	17.65% 6/34	23.68% 9/38
			Over-Elaborating Answers	5.88% 2/34	7.89% 3/38
			Calling Attention	8.82% 3/34	0.00% 0
			Overextending one's Capability	0.00% 0	10.53% 2/19
Theme 3: Egotistical Behaviours	38.24% 13/34	36.84% 14/38	*Being Indifferent to others*	2.94% 1/34	2.63% 1/38
			Being Opinionated towards Others	14.71% 5/34	5.26% 2/38

			Unnecessary Speaking-out	2.94% 1/34	15.79% 3/19
			Patronising Others	29.41% 7/34	13.16% 5/38
Theme 4: Rude Behaviours	38.24% 13/34	2.63% 1/38	*Being Loud*	8.82% 3/34	0.00% 0
			Interrupting Others	23.53% 8/34	2.63% 0
			Not Raising Hand	8.82% 3/34	0.00% 1/38

Table 46. Themes and meaning units produced by OEQ data for RQ5

Interviewee ID		Meaning Units	Theme	Summary of live experience/story
IntP 1, EuBA	British	*Demonstrating Personal Achievement*	Pretentious Behaviours	A student told her classmates when they were preparing French Speaking test: maybe the test is difficult for others but not difficult for me - because my French is amazing.
IntP 2, EuBA	British	*Demonstrating Personal Achievement*	Pretentious Behaviours	In a Vietnamese language class, a learner frequently challenges almost every input. IntP 2 sensed show off from this by associating it with that learner was trying to demonstrate his language skill.
IntP 3, EuBA	German	*Demonstrating Personal Achievement*	Pretentious Behaviours	A lecturer was giving a lecture about deontology. A student start to comment about the personal life of the philosopher who made great contribution to deontology. IntP 3 thought maybe that student was trying to demonstrate how knowledgeable he is.
IntP 4, EuBA	Italian	*Demonstrating Personal Achievement*	Pretentious Behaviours	In school, a girl would put Plato's book in a philosophical class; put an English literature book in English language class. IntP 4 sensed that the girl was trying to demonstrate her knowledge level.
IntP 5, EA	China Mainland	*Demonstrating Personal Achievement*	Pretentious Behaviours	Some students would deliberately show some knowledge beyond the content of class. IntP 5 thought this type of behaviour is about showing one's knowledge level and hard-working quality.
IntP 6, EA	China Mainland	*Demonstrating Personal Achievement*	Pretentious Behaviours	IntP 6 found classmate A taught classmate B some marketing theories. But classmate A's teaching is with obvious mistakes.
IntP 7, EA	China Mainland	*Unnecessary Speak-out*	Egotistical Behaviours	A student in IntP 7's performing class ask questions that IntP 7 thought that student has already known the answer, but that student just wanted to say it loud either for making jokes or whatever purposes.
IntP 8, EA	Taiwan	*Patronising Others*	Egotistical Behaviours	When others ask a student question, that student sometimes scolds other students.
IntP 9, EA	Taiwan	*Demonstrating Personal Achievement*	Pretentious Behaviours	In order to demonstrate capability, some students choose to answer questions and also some of them directly come to other peers to tell that they are capable of answering questions.

Table 47. Themes and meaning units produced by experience-sharing interview data for RQ5

4.2.2.2. Themes and Meaning Units

4.2.2.2.1.Theme 1: Verbally Monopolising Behaviours

Verbal monopoly in class is defined here as the excessive ownership of classroom contribution or participation and the coercive acquisition of the opportunity to contribute. The behaviours belonging to this theme in this research are:

i. Talking too much in Class
ii. Denial of Speak-out Opportunity to Others
iii. Rushing to Answer
iv. Talking Over others

These behaviours make participation that could be more equitably distributed concentrated in a few hands. The data from the pilot study for this investigation appears to cover practically every behaviour covered by this theme. For example:

> *Pilot Study, interviewee, China Mainland, postgraduate taught student*
> *Like in a class, everyone has the opportunity of speaking out, but when teacher asks a question. He will proactively […] almost always talk. It is that no matter what teacher asks, he is always the first to speak out. […] even he cannot say anything, he will also be there- be there to occupy the time to think. This experience makes me sense 'show-off'*

4.2.2.2.1.1. Triangulation of findings: quantitative study and qualitative study

This theme has the highest frequency of being reported by both EA (39.47%) and EuBA (55.88%) respondents. The higher percentage for EuBA participants may suggest that they are more likely to view speaking up as a showing-off behaviour in classrooms. This might suggest that, to some extent, consistent with findings for RQ3 – EuBA participants have a higher frequency in acknowledging that FSF is a factor for their ABU in answering lecturers' questions in face-to-face classes (FSF & S5 ABU, EuBA: 53.49% > EA: 41.51%, Table 42).

Current studies (such as Fang-yu, 2011; Meihua, 2009; Wu, 2019; Sang and Hiver, 2021) in the TESOL field usually discuss the relationship between showing-off and reticence only among EA students, not their Western counterparts while neglecting the existence of such a relationship among EuBA students. Both finding from quantitative study (for RQ 1-3) and

qualitative study (for RQ4 & 5) show that EuBA learners have an even higher frequency than EA respondents of associating active verbal participation in class with showing-off. This may indicate that EuBA participants are more likely to perceive verbally monopolising behaviours as showing off behaviours than EA participants.

4.2.2.2.1.2. Talking too much in Class

This behaviour concerns either talking at length or having a high frequency in speaking out. From OEQ data, we can find that participants have used phrases such as 'always talking' (QueP 5, QueP 15, QueP 18) or lexical substitutes of this such as 'constantly' (QueP 9; QueP 58) and 'endlessly' (QueP 85). The researcher found a qualitative difference between these two cultural groups. EA participants (2 out of 11 = 11.18%) stressed additional pre-conditions not mentioned by EuBA learners, such as frequent speaking-out occasionally with wrong answers (QueP 58) and answering questions that are not difficult for others (QueP 85).

QueP 5, USA
Always answering questions from the lecturer
QueP 15, UK
Always talk and answer question
QueP 18, UK
Always answering
QueP 9, UK
When they constantly want to answer questions
QueP 58, China Mainland
不停回答每一个问题，即使可能不正确的答案
(Constantly answering every question, though probably not offering the right answer)
QueP 85, China Mainland
明明大家都会，却一直滔滔不绝
(Obviously, everyone knows the answer, but talking endlessly)

4.2.2.2.1.3. Denial of Speak-out Opportunity to Others

This behaviour is only mentioned by 14.71% (5 out of 34) of EuBA respondents. These participants used the words 'not allowing others' (QueP 7, QueP 20) and 'dominating' (QueP 26, QueP 44) to convey the idea of denial of opportunity. This can be caused by any other three behaviours like verbally talking too much (QueP 6), or rushing to answer, or talking at

length or even offering excellent answers which demotivate peers from speaking out. No matter what the reason or actual behaviour, it seems that once some learners sense that the speaking-out opportunities are dominated, there is the possibility of sensing showing-off.

QueP 6, Canada
When someone would answer every question without giving others the chance to answer.
QueP 7, UK
not allowing others the chance
QueP 20, UK
not allowing other to speak
QueP 26, UK
Dominating the conversation
QueP 44, Greece
Dominating chat/ speaking

4.2.2.2.1.4. Rushing to Answer

Rushing to answer is defined here as the state of being in a hurry to speak out or scrambling for speaking-out opportunities. This theme's name was inspired by phrases used by participants such as 'the first' (QueP 21 and QueP 35), too fast (QueP 102) to describe the state of 'rush' (QueP 53, QueP 62). This behaviour has not been mentioned much either by EuBA (5.88%=2 out of 34) or EA (7.89%= 3 out of 38) OEQ participants and no interviewees have mentioned this behaviour. No qualitative difference has been observed.

QueP 21, UK
Being the first to answer
QueP 35, Italy
Eagerness to be the first to answer a question from the lecturer
QueP 52, China Mainland
频繁抢答老师回答的问题
(Frequently rush to answer teacher's questions)
QueP 63, China Mainland
有些人上课积极的抢答会觉得很张扬
(Some people proactively rush to answer question in class, which makes others feel showy.)
QueP 102, South Korea
Too fast speaking

4.2.2.2.1.5. Talking over Others

Only one EA respondent mentioned this behaviour and there is a higher frequency of mentioning this behaviour in the EuBA group (EuBA 11.76% = 4⁄34 > EA 2.63% =1⁄38). Talking

over someone in this research refers to drowning others out by talking more loudly, forcefully, and persistently than them[13]. QueP 18 not only directly mentioned the behaviour of talking over others but also explained personal experience of this behaviour - "no but listen to what I have to say". Another way of looking at this would be to say that some people may suppress others so that they themselves can speak out.

QueP 18, UK
talking over others "no but listen to what I have to say"

4.2.2.2.2.Theme 2: Pretentious Behaviours

Pretentious Behaviour is defined here as being characterised by conspicuous, ostentatious or showy displays with the intention of impressing others (dictionary.cambridge.org). Pretentious learners make themselves appear more impressive than others through use of language, but their actual ability may lack substance. More specifically, in this study, the theme includes 4 specific behaviours:

i. *Demonstrating Personal Achievement*
ii. *Over-Elaborating Answers*
iii. *Calling Attention*
iv. *Overextending one's Capability*

4.2.2.2.2.1. *Demonstrating Personal Achievement*

Demonstrating achievement involves self-presentation aiming at self-enhancement, which refers to the tendency to establish positive images (Alicke & Sedikides, 2009; Chang, 2007; Taylor & Brown, 1988) or elevate oneself above peers. Seven interviewees (Table 47. Themes and meaning units produced by experience-sharing interview data for RQ5mentioned this behaviour in the storytelling/experience sharing phase of the interview, which may help our understanding. For example:

IntP1, UK
during my undergraduate degree, and I studied languages. And this person said, maybe other people feel nervous about speaking exams, but I don't because my French is amazing.
The Researcher:

[13] This definition is based on definitions in thefreedictionary.com and collinsdictionary.com.

So why you sense the show-off from this kind of context?
IntP1:
Because they were literally saying how good they are about themselves […]. kind of put everyone else down in the process. […] 'well, maybe it's difficult for everyone else, but not for me. I'm amazing'. So I was, made me feel that.

IntP 4, Italy
So, if it was philosophy, she'd put like a book by Plato on the desk, if it was English, or she'd put like, an English literature book, a classic on the on the desk, […] if she knew the answers, she'd always, you know, want to want to stand out […] Oh, I've read that!

The protagonist (named as protagonist X) mentioned by IntP 1's story made comparisons with others. Intertwined with comparison, protagonist X used his/her experience as a reference to show him/herself is better than others. IntP 1 directly mentioned that she sensed showing-off while protagonist X was trying to put him/herself in a higher place. Similarly, IntP 4 described a girl who showed Plato's book in a high school philosophy class. The Plato's book goes beyond the learning need. The described has a very specific purpose sensed by IntP 4 - to show superior knowledge and prove one's advantage over peers.

This theme is mentioned more frequently by EA learners (23.68%) than EuBA (17.65%). The difference from a qualitative perspective is that personal achievement mentioned by EuBA is only about over-displaying knowledge and experience (which is also mentioned by EA). However, for EA, the over-display is more diverse and includes others' compliments from others (QueP 71, QueP 72), or the quality of one's previous work or achievements (QueP 71 & QueP 72).

QueP 71, China Mainland
主动炫耀自己之前的作品或之前老师/同学的夸奖
(Proactively exhibiting one's previous works or compliments from teacher/classmate)
QueP 72, China Mainland
将自己之前的作品在课堂上或向老师展示
(Presenting previous work/production in class or show to teacher
Interview data also suggested there were diverse connotations of personal achievement.)

Both EuBA and EA interviewees referred to achievement as academic knowledge (IntP 1-4 & IntP 6-7)[14], but only one EA interviewee (IntP 5, China Mainland) referred to another form of achievement - the quality of diligence (IntP 5).

IntP 5, China Mainland
[…]The thing he/she exhibits is beyond the class input […] Though he/she spent lots of time in studying that […] Though he/she may think that is a quite positive thing, for me that's like showing off. He/she wants to have teachers' compliment. He/she wants to let others think he/she is very hard-working. But actually, that has something about showing off.

4.2.2.2.2.2. *Over-Elaborating Answers*

This behaviour is related to showing excessive information beyond the actual need and there is the deliberate work of doing so. like QueP 27 and QueP 74 stated:

QueP 27, British
Talking in length about small segments of the question asked
QueP 74, China Mainland
可以简单回答的问题一定要说很多
(Speak a lot about the questions that could be answered simply)

As for qualitative differences, EA learners also perceive some over-display behaviours as showing-off at a linguistic level in EMI (English-Medium Instruction) class which are not mentioned by EuBA learners.

QueP 58, China Mainland
用一些罕见词代替常见词
(Use low-frequency words to replace high-frequency words)
QueP 91, China Mainland
说很多专业词汇或者比较深奥的知识点，大部分人都听不懂的。
(Saying lots of terminologies and deep knowledge, most of people cannot understand)

4.2.2.2.2.3. Calling Attention

Respondents used expressions such as 'drawing attention', 'calling attention' (QueP 3), and 'prefer to be the centre of attention' (QueP 31) to describe behaviours which tended to make the person the centre of attention and which were therefore related to showing off. Only 3

[14] Here the researcher has quoted 3 interviewees data to introduce this meaning unit. As for another 4 interviewees' data, please check Table 47.

EuBA participants (Appendix 2 below) mentioned this behaviour and the researcher cannot find any qualitative difference between these two groups for this.

QueP 3, USA
calling attention to oneself to speak about things outside the purview of the lesson,
QueP 31, Bulgaria
People who have the knowledge but mostly prefer to be the center of attention

4.2.2.2.2.4. Overextending one's Capability

Only four EA participants (no EuBA) have mentioned this behaviour. This behaviour refers to trying to do more than you can actually do and ending up with failure. This includes, for example answering questions wrongly, using English to answer questions in English-medium class though the student's first language is not English.

QueP 93, China Mainland
咋咋呼呼很能说，但经常回答错误的人
(Speaking out loud but usually offering wrong answer)
QueP 104, Japan
Even though his first language is not English, he was trying to say his opinions in class

Apart from open-ended question data, one interviewee (IntP 6, China Mainland) provided 2 stories to expand his OEQ data during the OEQ explanation phase of the interview, which may help us understand this behaviour better (see Table 48 below).

IntP 6/QueP, China Mainland, Undergraduate

Data Triangulation	*QueP 51:* *One does not understand teacher's input well but one pretends understanding well and one teaches others when those people do not know answers.*	*Data source: OEQ Item 2. (Translated from Mandarin)*
	Story 1: *When I was attending an IELTS class, a classmate did not distinguish the meaning of 'invest' and 'investigate' and then he taught others about these two words. What he taught switched the meanings of these two words. He said the meaning of invest is 'to investigate' in Mandarin and the meaning of investigate is 'to invest' in Mandarin. […] I think that guy does not really know the meaning of those two words, but he still taught others.* *Story 2:* *Then it might be like, hmm, like, say, some theories of Marketing, he probably just understood them partially, or just at a superficial level of meaning. He did not dig them deep and his understanding is just the combination with himself, such as*	*Data source: OEQ-Explanation Interview (Translated from Mandarin)*

	his experience and with those theories added. He made combination and then impart to others.	

Table 48. Data triangulation for meaning unit

4.2.2.2.3.Theme 3: Self-Centred Behaviours

Being egotistical is focusing overly or completely on one's own wants, needs, or interests. Besides, self-centredness here also indicates thinking very highly of self, usually understood as unrealistically high self-estimation. In a classroom setting, self-centred behaviours manifest as indifference about peer contributions, benefits, feelings and the tendency to put oneself in governing positions which call for others to cooperate with them. There are four behaviours in this theme:

i. Being Opinionated towards Others
ii. Patronising Others
iii. Unnecessary Speak-out
iv. Being Indifferent to Others

4.2.2.2.3.1. Being Opinionated towards Others

This behaviour is usually in the form of disagreeing or challenging or debating with others. Besides, it also includes the lack of interest in class input and discounting peer contributions in class. This centralises one's own voice and opinions but casts aside the voices of others.

EuBA respondents (14.71%=5/34) have a relatively high frequency of mentioning this behaviour compared to EA respondents (5.26%=2/38), which may indicate that EuBA students may have a higher likelihood in associating this behaviour with show-off behaviour in a classroom context. Previous studies have reported that EA learners tend to be concerned with not offering different opinions in order to achieve harmony with others (Lujan and Dobkins, 1978; Fang-yu, 2011; Jones, 1999) leading to EA learners deliberately choosing to be verbally reticent in class. This suggests EuBA learners also have (or are even more likely to have, in this research) this type of concern.

4.2.2.2.3.2. Patronising Others

Patronising others suggests an assumption that one puts oneself in a higher position and others in a lower position compared with oneself. This may involve the act of judging peers' answers, contempt for others (QueP 55, QueP 71) or for learning content (QueP 92), stepping over the student-teacher boundary by, for example, taking a lecturer's role and giving orders to peers (QueP 8).

> *QueP 55, China Mainland*
> *目中无人*
> *(Not putting anyone in self-eyes)*
> *QueP 71, China Mainland*
> *(在别人发言时表现出不屑的表情)*
> *Showing disdainful facial expression to others when they speak out*
> *QueP 92, China Mainland*
> *(有学识的人不屑于回答简单的问题而保持沉默)*
> *Knowledgeable person is disdainful to answer easy questions and keeps silent*
> *QueP 8, UK*
> *Asking other members to contribute on behalf of lecturer*

For readers interested in why correcting others is related to showing off, the author borrowed one pilot study EuBA interviewees' data to help explain the relationship between correcting others and showing-off.

> *When we go into the breakout rooms, yeah. Not in this class. But in some other classes, found, like, usually, it's very good experience. Everyone's very nice. But there is one person who would sometimes say, well, I don't think that's right. I think it's this. And this would happen every single time. And it kind of did bother me, because it's like, they're not the teacher. So, I didn't think they had a right to say that. But I think that kind of is a bit of a Show-off. mentality.*

Additionally, IntP 8 related a story in the experience-sharing phase of the interview to mention the behaviour of reprimanding others and expressing contempt for learning content.

> *He would think the knowledge taught by school (university) is not as good as his expectation. It just does meet his expectation. He won't directly say that what university teaches is too simple, but just feels that it does not satisfy him. He would directly show to others: 'how come you do not know', 'it is, isn't it something very fundamental?' He would directly show, to some extent, the rebuking attitudes towards people relatively close with him.*

4.2.2.2.3.3. Unnecessary Speaking-out

Respondents used some adjectives and phrases to indicate that irrelevant or redundant comments from students suggested showing off: not necessary (QueP 60), irrelevant (QueP 64, QueP 75), does not provide benefits (QueP 79), meaningless (QueP 83) useless (QueP 101) and cheeky comments (QueP 15). This language suggests that non-contributory speaking out gives the impression of showing off. There are only two EuBA respondents (QueP 15 and QueP 7, British) who mentioned this behaviour. The open-ended data of QueP 7 did not explicitly indicate a relationship between irrelevance or redundancy and showing off. Nonetheless, during the interview, QueP 7 (also IntP 1)[15] discussed her open-ended data and specifically noted the link between unnecessary speaking out and showing off (see Table 49 below).

QueP 15, UK
Cheeky comments in chat

Data Triangulation	*QueP 7:* *'bringing up facts'*	*Data source:* *OEQ Item 2.*
	IntP 1 *So, when they give their answer, instead of just answering the question, they have to insert some kind of fact, like 60% of the Earth is made of water or something. It can be relevant, but it's just not necessary to answer the question.*	*Data source:* *OEQ-Explanation Interview*

Table 49. Data triangulation for behaviour of Unnecessary Speak-out

Besides, another interviewee (IntP 7) also shared a story related to the relationship between unnecessary speaking-out and showing-off, which may provide a vivid scene for us to understand this behaviour better.

IntP 7
Hmm, it is just like making jokes or other reasons, his aim is not to know the answer, but just to speak-out by asking questions. Hmm because at that time, we were preparing for the exam. Hmm, the university entrance exam for Director department of Beijing Film Academy, then it involves some, involves some stuffs related to acting. For example, the teacher tells him to act this, a scene. You need to, for example, you need to face audience, he would deliberately ask: what if the role I play does not face audiences? It leaves me a very deep impression about showing off. And the teacher also said to him: actually, when you asked this question, you had already known the answer, right?

[15][15] QueP 7 also participated in the research interview. QueP 7's interviewee ID is IntP 1.

In this story, we find that the protagonist of IntP 7's story, who left a very deep impression of showing off, showed the behaviour of asking question for the sake of asking questions. The speaking-out of this protagonist might be nonsense or even garrulous for some people.

4.2.2.2.3.4. Being Indifferent to Peers

Only one EuBA (QueP 42) and one EA (QueP 100) participant mentioned this behaviour. This behaviour includes ignoring classmates' requests or need for help (QueP 42). This also includes some students with higher English proficiency ignoring the comprehension needs of classmates with lower English proficiency (QueP 100) in English medium class.

> *QueP 42, France*
> *offer no help*
> *QueP 100, Hong Kong*
> *They speak English really well, don't care if there is someone can't cannot understand and catch what they saying*

4.2.2.2.4.Theme 4: Rude Behaviour

Rudeness, in this research refers to being offensive, impolite (dictionary.cambridge.org) and lacking respect for other people and their feelings(oxfordlearnersdictionaries.com). The rudeness, perceived as showing-off in a classroom context, is shown by the following behaviours:

i. Being Loud

ii. Interrupting Others

iii. Not Raising Hand

Substantially more EuBA learners mention this theme (38.24%=13⁄34), whereas EA learners (2.63%=1⁄38) barely mention it. The only behaviour mentioned by both EA and EuBA learners is interrupting others (EuBA: 23.53% = 8⁄34 > EA: 2.63% =1⁄38), though the proportion of EA learners is extremely low. Based on this evidence, it could be argued that EuBA students perceive a broader range of impolite behaviours as showing-off, and EuBA learners are more likely to see rudeness as showing off.

4.3. Conclusion of Chapter 4

This chapter has presented the findings and discussion for every research question. The researcher also answered some anticipated follow-up questions with the data, which may suit readers' interest. The next chapter will provide a strong summary of findings and a relatively complete discussion on the extension of this research, such as the potential contribution of this research, limitations, and recommendations for further research.

5 Chapter Five. Conclusion

This chapter firstly summarises the findings for each research question (5.1.) and discusses the academic contributions (5.2.) and pedagogical contributions (5.3) of this study. Then, the researcher will state the limitations (5.4.) and delimitation (5.5.) of the research which drives the researcher to provide some insights about implications for further research (5.6.). Finally, the researcher will review his PhD journey and share some lessons he has learnt through this journey with readers who might be interested in doing a PhD in the future.

5.1. Summary of findings

5.1.1. RQ1

To what extent, if any, do East Asian and EuBA (European, British and North American) students have ABU tendency in an English medium higher education classroom context?

According to findings and data discussed in

Table 38 in 4.1.1., the researcher concluded that ABU exists among both EA and EuBA students with varying degrees across all six research scenarios:

S1 ABU: Answering lecturer's questions through microphones in online class

S2 ABU: Answering lecturer's questions through online text in online class

S3 ABU: Peer discussion through microphones in online class

S4 ABU: Peer discussion through online text in online class

S5 ABU: Verbally answering lecturer's questions in face-to-face class

S6 ABU: Verbally discuss with peers in face-to-face class

EA participants have higher frequency of acknowledging ABU tendencies in all scenarios (EA S1, S2 to S6 ABU > EuBA S1, S2...S6 ABU, separately) than EuBA participants. This suggests that EA participants are more likely to have ABU tendencies in all the researched scenarios. Additionally, both EA and EuBA participants are more likely to have ABU tendencies in verbal response than online text response either for interacting with lecturers (S1 ABU > S2 ABU) or with peers (S3 > S4 ABU). In both face-to-face and online classes, both EA and EuBA

participants are more likely to have ABU tendencies while interacting with lecturers than with peers through verbal communication (S1>S3 ABU; S5>S6 ABU) or online text communications (S3>S4 ABU)

5.1.2. RQ2

To what extent, if any, are East Asian and EuBA (Europe, Britain and North America) students' self-rated modesty a factor in ABU in an English medium higher education classroom context?

The researcher, on the basis of findings reported in 4.1.2. above, concluded that, to varying degrees, both EA and EuBA participants acknowledge that modesty is a factor for their ABU in online verbal, online text response and in-person verbal participation in lecturer-student interaction and peer discussion (Mo & S1-S6 ABU). The EA group is more likely to acknowledge the relationship between self-reported modesty and ABU than EuBA participants (EA: Mo & S1 ABU > EuBA: Mo & S1 ABU … EA: Mo & S6 ABU > EuBA: Mo & S6 ABU). In addition, for both EA and EuBA participants, the link between modesty and ABU is more likely to be found in interactions with teachers than with peers (Mo & S1 ABU>Mo & S3 ABU; Mo & S2 ABU>Mo & S4 ABU; Mo & S5 ABU>Mo & S6 ABU) regardless of whether the class is online or in-person. Moreover, in online classes, modesty-ABU links are more common in verbal participation than in online text participation (Mo & S1 ABU>Mo & S2 ABU; Mo & S3 ABU>Mo & S4 ABU).

5.1.3. RQ3

To what extent, if any, are East Asian and EuBA (Europe, Britain and North America) students' self-rated fear of showing-off a factor in ABU in an English medium higher education classroom context?

The findings reported in 4.1.3 above above suggest that FSF is a factor for both EA and EuBA participants' ABU across the 6 scenarios (FSF & S1-S6 ABU). FSF is more likely to be a factor for EA participants' ABU, except for S5 ABU – verbally answering lecturers' questions in face-

to-face class (EuBA FSF & S5 ABU > EA FSF & S5 ABU). EuBA participants are more likely to display an FSF-ABU link when responding to lecturers rather than their peers for verbal and written interaction (EuBA: FSF & S1 ABU > FSF & S3 ABU; FSF & S2 ABU>FSF & S4 ABU). However, when EA participants interact with peers, FSF has a higher possibility of being an ABU factor for online text responses than verbal responses; when EA participants interact with lecturers, FSF is more likely to be a factor for verbal responses than online text responses.

5.1.4. RQ4

In what ways, if at all, do East Asian students' conceptions of modest behaviours in an English medium higher education classroom context differ from those held by students from EuBA (Europe, Britain and North America) backgrounds?

EuBA and EA participants mentioned 17 specific behaviours that had allowed them to sense modesty in their peers in the classroom. These 17 behaviours are covered by 5 themes:

Theme 1: Unpretentious Behaviours

Theme 2: Receptive Behaviours

Theme 3: Altruistic Behaviours

Theme 4: Reticent Behaviours

Theme 5: Polite Behaviours

While there is a range in the numbers of instances for specific behaviours and themes, there are very few specific behaviours that present differences between these two cultural groups in either quantitative or qualitative senses (4.4.2.1.-4.4.2.5.).

5.1.4.1. Differences in quantitative sense

To be specific, 7 behaviours show obvious numerical differences between the two groups concerning participants' contribution rate. Five of them are more likely to be interpreted as modest behaviours by EuBA participants:

(1) Avoidance of Being Attention Centre – mentioned by 11.76% (4 out 34) of EuBA participants vs 0% (0 out of 41) of EA participants)

(2) Giving Opportunities to Others (EuBA 14.71%=5/34 > EA 0%)

(3) Hesitance to Speak-out (EuBA 14.71=5/34 > EA 4.88%=2/41)

(4) Silent in Verbal Participation (EuBA 14.71%=5/34 > EA 2.44%=1/41)

(5) Raising Hand Before Speaking out (EuBA 14.71%=5/34 > EA 2.44%=1/41)

There are 2 behaviours which EA participants are more likely than EuBA participants to view as modest:

(1) Asking Questions (EuBA 0% < EA 12.20%=5/41)

(2) Helping Peers (EuBA 0% < EA 9.76%=4/41).

5.1.4.2. Differences in qualitative sense

Three behaviours present differences in qualitative senses between EuBA and EA participants.

(1) Self-effacing Personal Achievement

Both EuBA participants and EA participants to some extent perceive self-effacing academic competence in answering teachers' questions as a modest behaviour. However, EA participants will also interpret wider categories of self-effacing behaviour as modest behaviours. For example, the self-effaced personal achievements mentioned by EA participants also include one's assignment scores, cognition, working experience, etc.

(2) Open to Others' Opinions

EuBA and EA will to some extent perceive listening to others as a modest behaviour. In addition, EA participants will also stress that one's openness to criticism from others as a modest behaviour.

(3) ABU - being Able But Unwilling to Speak-out

Participants from both cultural groups view ABU as a modest behaviour. However, EA participants also emphasise the cultural boundary as a precondition for ABU. For example,

there is a tendency not to have ABU in EMI classes when the interlocutor is from the same cultural background.

5.1.5. RQ5

In what ways, if at all, do East Asian students' conceptions of show-off behaviours in an English medium higher education classroom context differ from those held by students from EuBA (Europe, Britain and North America) backgrounds?

EuBA and EA participants mentioned 16 specific behaviours that contributed to them sensing showing off in peers. These 16 behaviours are grouped under 4 themes:

Theme 1. Verbally Monopolising Behaviours

Theme 2. Pretentious Behaviours

Theme 3. Egotistical Behaviours

Theme 4. Rude Behaviours

5.1.5.1. Differences in quantitative sense

There are five behaviours which show obvious numerical differences between the two groups concerning participants' contribution rate. EuBA participants are more likely than EA participants to perceive three behaviours as show-off behaviours:

(1) *Denial of Speak-out Opportunity to Others* (EuBA 14.71=5/34% > EA:0%)

(2) *Talking Over others* (EuBA: 11.76%=4/34 > EA: 2.63%=1/38)

(3) *Interrupting Others* (EuBA: 23.53%=8/34 > EA: 2.63%) =1/38

EA participants are more likely than EuBA participants to perceive two behaviours as show-off behaviours:

(1) *Overextending one's Capability* (EuBA: 0.00% < EA: 10.53%=4/38)

(2) *Unnecessary Speak-out* (EuBA: 2.94%=1/34 < EA: 15.79%=6/38)

5.1.5.2. Difference in qualitative sense

Two behaviours present differences in qualitative senses.

(1) *Demonstrating Personal Achievement*

Both EuBA and EA participants perceive the display of one's knowledge and personal experience as showing-off. However, EA participants perceive more types of personal achievement displays as showing-off. For example, speaking about one's received compliments from others, showing one's diligence, and showing one's previous achievements are viewed as showing-off by EA participants.

(2) *Over-Elaborating Answers*

Answering questions with augmented academic knowledge is perceived as showing-off behaviour by EuBA and EA participants. However, the over-elaborating for EA participants also includes linguistic knowledge or competence. For example, EA participants viewed using difficult vocabulary while answering questions and providing incomprehensible answers as indicators of showing-off. .

5.2. Contribution to academic research

5.2.1. Reframing the debate about EA students' WTC

There is a large body of research discussing EA students' low WTC and ABU-like behaviours (reviewed in Section 2.1. above) and their relationships with modesty (2.2.1 above) and FSF (2.2.2 above). However, there are no studies examining the relationships among EuBA participants. This research reported here shows that EuBA participants, like EA students, also acknowledge that they have ABU tendencies and that this is related to, in some research scenarios, their self-reported modesty and FSF. For example, 50% of EuBA participants acknowledge they have an ABU tendency in the S1 ABU context – answering lecturers' questions through audio in online classes; 45.23% of EuBA respondents acknowledge that modesty is a factor in their S1 ABU (Mo & S1 ABU); 53.49% of EuBA students reported a perceived relationship between FSF and S5 ABU – answering lecturers' questions verbally in face-to-face classes. These findings remind us that ABU and its relationship with modesty and FSF do not exist uniquely among EA students. This is supported by personal experience. For example, following a presentation at an international conference, one Indian and one

Kazakh audience told the researcher the phenomena approached in this research also exists in their own cultures.

5.2.2. Reframing the research agenda

As reviewed in 1.2.3 above, many studies have explored WTC and researchers have reported a total of 66 factors that may contribute to learners' low WTC and reticence (Zhiyi & Jun, 2017). The researcher would argue here that research targeting WTC and reticence is at an impasse.

However, this research reframes WTC and provides a new angle for us to view WTC. This research reveals that terms such as reticence or WTC do not capture the essence of what is really happening here. Scholars have been working hard to find factors for students' low-level WTC. The researcher, maybe many others have fell into the trap. If teachers, students, policy makers and other relevant parties work hard and cope with those factors such as helping students have sufficient language proficiency, have sufficient academic knowledge, enough communication opportunities, stable internet signal in online classes, and so on, students will naturally or automatically communicate (or at least be willing to communicate) in class. However, the study of ABU together with statistical evidence of RQ1 showed up as a reminder that some students or sometimes even the majority of students will still deliberately tend to be silent even when they do not have to be silent.

Furthermore, ABU does not view WTC as L1 WTC or L2 WTC in a very separate way. ABU includes the possibility that L1, L2 …LN WTC show up together at the same time which may suit the EMI class context better. ABU also includes the more complicated possibility of WTC. For example, the author's first language is not English for purpose. However, English is his first language in TESOL. The researcher has never attended any TESOL nor applied linguistic classes delivered through his L1. The researcher has never used his L1 to write any academic essays, articles, dissertations and so on. When the researcher used WTC to review himself, sometimes he does not know that which WTC (L1 or L2 WTC) is applicable.

The above difference between ABU and WTC may point out a 'new continent' and can encourage many researchers (according to their own interest) to build frameworks and explore the inner structure of this new land! To quote a Chinese saying: one flower's blossom does not call spring – hundreds of flowers' blossoming together fill the garden with spring![16]

5.2.3. Providing statistical evidence for existing theoretical speculations

The researcher cited and reviewed a substantial amount of published literature in 2.1, 2.2.1 and 2.2.2 above, which shows the theoretical speculations and interviewees' self-reports of small-scaled qualitative research concerning the existence of ABU-like behaviours and their relationship with modesty and FSF. Due to the lack of quantitative or empirical study, there have never been answers to some follow-up questions, such as: how can we know and to what extent ABU and its association with modesty and FSF exist? The researcher made the initial attempt to put those theoretical speculations into the examination of a quantitative study with a much larger sample size compared with other studies. This research equips those speculations with statistical evidence and allows academics to claim (instead of just speculating) the existence of ABU, ABU-modesty and ABU-FSF relationships with specific percentages in a specific research context. More importantly, the initial quantitative exploration will encourage more duplications and re-examination or new explorations in other contexts. This research focuses on EA and Leuba students at a UK university. There might be more academics in the future who can redo this research in other UK universities, with EA, Uba, and students from other cultural backgrounds. By then, a sufficient data pool will show us the worldwide ABU tendency's frequency and its relationship with modesty and FSF.

5.2.4. Filling the blank of definitions in TESOL

As the researcher's review in 2.2.1. and 2.2.2., the cited literature has made hundreds of speculations that modesty and FSF are factors for ABU-like behaviours or reticence in class.

[16] 一枝独放不是春 百花齐放春满园

Regardless of whether modesty and FSF are/are not ABU factors, none of those literature pieces has ever explained what modesty or showing off is. The researcher explored modesty and showing off in many other academic disciplines, which have been well-defined. Nevertheless, those definitions may have a contextual nature. For example, showing off in the hunter-gatherer tribe means that some hunters capture game animals and then share the harvest with other tribe members to exhibit the skill/quality appreciated, instead of capturing easy-to-get small animals that provide stable survival resources for family members only. How does this definition of showing off suit the classroom context? Though the researcher has not found an actual experiment in doing so, he assumes that a student coming into the classroom with a hunted game animal to share with classmates will not be perceived as a show-off by his/her classmates. The definition of modesty and showing off from other disciplines focusing on other contexts have a referential value for understanding modesty and showing off in a classroom context. However, we cannot simply borrow those definitions to explain the classroom context. This research filled the gap and made the initial exploration for defining those two terms.

5.2.5. Exploring new territory

Due to the sudden outbreak of COVID-19, many classes had to be immediately converted to online teaching. In online class (both synchronous and asynchronous), learner-teacher and learner-learner interactions are likely to be different compared with face-to-face classes simply because of the technology and separation in time and space. Existing studies have not thoroughly explored WTC and ABU-like behaviours in the range of scenarios explored by this research, such as lecturer-student online oral and text interaction (or called S1 and S2 ABU in this research). The researcher's exploration provides a much more comprehensive view of ABU tendency and its relationship with modesty and FSF in various interaction scenarios (S1-S6 ABU) covering both learner-lecturer and learner-learner interactions in both online and face-to-face classes.

5.3. Pedagogical implications

The researcher will combine the specific findings with some implications in this section and present the implications in two ways to suit different types of interests or needs:

1. Providing direct suggestions for readers
2. Using the specific findings to encourage readers to think and come up with implications that suit their needs based on their context.

Regarding the first option, the researcher will associate the specific recommendations with answers to each research question. For the second option, the researcher drafted two workshop plans as examples (Appendix 3 below and Appendix 4 below). Those two workshop plans are two of many possible plans for using this research for teacher training and student training programs. The researcher encourages readers to adapt these two examples according to their specific target audiences, allocated time length for seminars and many other factors. The researcher has inserted many cross-references and hyperlinks in the given tables below. This aims to directly show the readers the links between those pedagogical implications and this research. Additionally, the researcher added many questions for audiences to discuss inspired by each research question and findings. There are no right-or-wrong answers to those questions, but audiences or readers are welcome to use the findings of these RQs to facilitate their answers. For example, in Appendix 3 (the teacher version workshop), there is a question (Phase 1 of the table) asking whether audiences came across the ABU phenomenon. The researcher planned to share the frequency of ABU in this research (RQ1). This may provoke audiences to ask follow-up questions: What might be the percentage of ABU tendency in their class? How about others, like colleagues or audiences from other cultural backgrounds, in this seminar? This type of discussion may also allow some audiences to borrow ideas from others, such as how others dealt with ABU. There could be thousands of follow-up questions, and the researcher does not intend to guess all the questions that may be asked and list them in those two tables. What the author

did is to provide some questions adapted from findings to spur audiences to think instead of solely giving input to audiences.

Readers who expect direct suggestions from the researcher, can check the following sections (5.3.1. -5.3.3. below). The content below may also provide answers for the discussion questions in Appendix 3 and Appendix 4.

5.3.1. Pedagogical implications from RQ1

Findings of RQ1 show that EA and EuBA students will still be reticent or unwilling to communicate when they do not have to be silent. For example, 41.51 % of EA students and 23.26% of EuBA students acknowledged their ABU tendency in verbally answering lecturers' questions (S5 ABU). There is a much higher possibility of S1 ABU concerning verbally answering lecturers' questions in online classes (EA: 54.765% EuBA: 50%). Therefore, ABU, sometimes, might not be a rare phenomenon. It might be better to mindfully and pedagogically accept this phenomenon.

Firstly, the researcher intends to remind some teachers and researchers spending years finding reasons for students' reticence that even when those or some of those factors are mitigated (competent linguistic competency, enough teacher-learner interaction opportunity, sufficient academic knowledge and so on), some students (maybe even most) will still keep silent.

It is not rare that EFL teachers and even students from various cultural backgrounds are frustrated by East Asian learners' reticent and ABU-like behaviours (Peng, 2016; Bao, 2015 cf. Wang, 2019). For example, in a previous study conducted by the researcher about ABU in 2021 in the same research context with interview and classroom observation, an EuBA participant felt very uncomfortable and sometimes deliberately stopped attending classes when she was in the class had many reticent students with ABU tendencies. That participant told the researcher:

> *yeah, actually, to be honest, that's the reason I missed at least one of the classes.*

So actually, I missed the class, because even though I prepared everything, because I didn't want to be in that situation, because it was so uncomfortable. Yeah, I don't like it was I think I had to just get used to it.
So, I was like, oh, what's the point? I know my answers. It's not helping me.
I was kind of angry actually. Okay, because I felt like I'm not a professor. I'm not getting paid to teach you to be working together. We're teammates. just yet.

Therefore, the researcher suggests that teachers and students use ABU to reference their expectations of their students or classmates. For example, if some teacher will teach classes that have many students from cultural backgrounds with high percentage of ABU tendency, those teachers can evaluate their lesson plans with the concern of ABU. Is it practical to have many interaction opportunities in the class? Likewise, some students who enjoy learning through peer discussion might need to figure out other ways to acquire knowledge as enjoyable as peer interaction, when some of their classmates are from cultural backgrounds with a high percentage of ABU tendency. The researcher also suggests that policy makers and scholars can start the discussion after being informed by RQ 1's findings. Is communication really important for learning and teaching? Of course, the answer depends on the context, such as the type of class - exam-oriented class, foreign language class, speaking class of foreign language, EMI class, etc. When people discuss inclusive education, the focus is usually on encouraging students with or without special needs to study in the same context. In today's ongoing growth of EMI and international schools, maybe policymakers and scholars can join the discussion on the inclusiveness of students who enjoy and who do not enjoy acquiring knowledge or language through communication.

5.3.2. Pedagogical implications from RQ2 and RQ3

This study revealed that, when asked what constitutes modest behaviour, there are indeed some (9.76% in this research) EA students who identified ABU as a characteristic of modesty. Nealy half of EA participants (47.62%) reported that modesty is a factor for their ABU in answering teacher's questions orally (47.62%) or by text (40.47%) in online classes or orally in face-to-face classes (39.62%). The reason for ABU is not intended negatively. The reason is likely to be a desire to be modest which some students may highly admire. Teachers

who are teaching or who intend to teach classes with potentially strong ABU tendencies may not need to be too harsh on themselves and frequently question their teaching capability. Students who are frustrated by ABU or reticence sometimes may free themself from worrying that their peers do not want to communicate with them.

The findings of this study show that modesty and FSF sometimes force students to be silent, even when they do not have to be silent. When educators teach classes which really benefit from/rely on students' communication, they could take some interventional actions to remove the burden of those students who want to communicate. For example, the researcher used to teach some English for Academic Purposes (EAP) classes in a context where students have high ABU tendencies. The researcher told students that communication is appreciated for teaching and learning and suggested students not associating communication with showing off and silence as modesty. There could be many other ways of being modest, and being silent is not the only way. The researcher usually found an obvious surge in students' communication frequency and motivation after he implemented these actions.

5.3.3. Pedagogical implications from RQ4 and RQ5

Findings of RQ4 and RQ5 presented 17 behaviours that allowed EA and EuBA participants to sense modesty and 16 for showing off. Firstly, students who do not hate being viewed as modest and/or do not want to be a show-off can use those 33 behaviours as a reference to guide their classroom behaviours to be more socially appropriate. Taking a further step, the research also encourages students to use the specific percentages mentioned in Table 43 above and Table 46 above to be aware of the possibility of being viewed as modesty or showing off by EA and EuBA peers. For example, 12.20% (n=5/41) of EA participants reported that behaviour Self-Effacing Personal Achievement (above) allowed them to sense modesty while only 2.44%=1/41 for Raising Hand Before Speaking out (above). Therefore, self-effacing personal achievement will provide a much higher possibility of being viewed as a modest student in EA peers' minds than raising a hand before answering

questions. As for what 'self-effacing''personal' and 'achievement' mean, the researcher will suggest readers read:

(1) the definition provided for those 33 behaviours in 4.2.1.2 and 4.2.2.2

(2) Appendix 1 and Appendix 2 belowof all the raw data

(3) interviewees' real-life stories' descriptions for some of those behaviours, for interests in 4.2.1.2 and 4.2.2.2.

Besides, the researcher suggests that students who study or who will study in multicultural classrooms should know the specific cross-cultural differences in perception of modesty and showing off behaviours in order to behave in a more socially approved way or avoid some potentially negative judgement. For example, Asking Questions (above) is more likely to be viewed as a modest behaviour by EA participants. This behaviour has been mentioned by 12.20% (5⁄41) of EA participants, while no EuBA participants have reported this behaviour. When some students have EA peers in class and try to leave a modest impression, asking questions in class is a good choice.

The author provides some examples in the following paragraphs about how to use the findings of RQ4 and RQ5 to guide the behaviours to be viewed as modesty and avoid the potential label of showing off. The examples below are inspired by the combinations of:

33 modest and showing off behaviours mentioned in Table 43(2) real-life stories mentioned by 9 interviewees

(1) definition of each behaviour mentioned in 4.2.1. and 4.2.2. above.

5.3.3.1. Be cautious, as a more capable student than peers

Two meaning units contribute to this pedagogical implication:

Demonstrating Personal Achievement

Over-Elaborating Answers

Participants reported through interview data and OEQ data that students who show knowledge beyond requirement (such as more advanced knowledge) in answering questions or mentioning personal achievement would be deemed as showing-off. Therefore, capable students can make some basic evaluations before they speak out: will others think my answer is going beyond the commonly accepted knowledge scope for answering that question? Will others perceive what I share (such as my working experience) in class as the efforts in proving myself is better than them?

Besides, EA students expect classroom interaction or class discourse to be linguistically comprehensible. If some students speak better English or if some students are a native speaker, maybe they should grade their English and think about whether their peers whose English is not as proficient as them can understand.

5.3.3.2. Be Careful, as a verbally active student

This implication is inspired by Modest Theme 4: Reticent Behaviours and Showing-off Theme 1: Verbally Monopolising Behaviours.

From the OEQ data, 55.88% of EuBA participants and 39.47% of EA students reported frequent speaking out as a form of showing-off. For students who tend to speak a lot in a class, maybe they should be mindful of their frequency of doing so, if they do not want to be perceived as a show-off.

Teachers should constantly check whether the speak-out opportunities are equally (at least relatively equal) distributed. If very few students grasp the speak-out opportunities, there will be the risk of a disharmonic atmosphere in class. Some verbally active students may face negative judgement or be labelled as showing-off students in classes.

5.3.3.3. Do not worry much about asking questions

Numerous theoretical arguments have indicated that asking questions could be perceived as a form of showing-off for EA students (Wang & Roopchund, 2015; Liu, 2002). However, according to the current study, statistical evidence suggested that asking questions is one of the most frequently mentioned behaviours (12.20%=5⁄41) that allowed EA participants to sense modesty. So, if learners want to ask questions out of sincere and kind curiosity in class, maybe they do not need to worry too much about being perceived as a show-off student. That is actually a socially acceptable behaviour among EA peers.

5.3.3.4. Being supportive, as expected

This implication is inspired by the meaning unit/behaviour:(2) Helping Peers (EuBA: 0% vs EA: 9.76% = 4⁄41).. Evidence from this study suggests that EA students are more likely to perceive helping others to be a modest behaviour than EuBA students (EA:9.76%=4⁄41 vs. EuBA 0%). Importantly, EA participants' interview data show that they especially expect the helpful person to proactively recognise others who need help and proactively approach them to offer help (see section 4.2.1.2.3.2 for details). For students who want to be a modest person in some of their EA peers' minds (could also be students from any other cultural backgrounds), they may also need to have the ability to identify and correctly guess what help their EA peers expect and proactively help them instead of being asked by EA peers to offer help.

5.4. Limitation

The limitations of any particular study concern potential weaknesses usually beyond the researcher's control, and are closely associated with the chosen research design, statistical model constraints, funding constraints, or other factors (Theofanidis and Fountouki, 2018). The researcher constructed a balanced view which consists of a rationale and critiques for specific points in this research, such as potential pitfalls of a pragmatic paradigm (see 3.2.2 above), open-ended questions (see 3.5.1.2 above), and online interviews (see 3.5.2.2 above).

Below, the researcher discusses limitations concerning general aspects of this research: the choice of paradigm, the use of phenomenology.

5.4.1. Limitations related to the sample

Compared with some quantitative studies, the quantitative part of this research has a small sample size. For example, there are only 105 participants for questionnaire. If the sample size were larger (say 2000), the results of this study could be more applicable/generalisable to the broader population. In addition, though EA and EuBA groups have similar sample sizes for each research question, the distribution of self-reported nationalities is not particularly even. China Mainland has the largest sample size of EA respondents, whereas the United Kingdom has the largest proportion of the EuBA group. Consequently, if the distribution of nationalities were even, the researcher may have been able to determine the difference in nationality level, such as the comparison of ABU tendencies in the Chinese, Korean, and Japanese groups or the Italian, Spanish, Finnish, and American participants in EuBA groups.

In terms of the qualitative part of this research, phenomenology usually employs small sample sizes to address the objectives of the investigations, with 1-10 interviewees constituting the norm (Starks and Brown, 2007). The tiny sample size may cast doubt on transferability of the research findings (Harry and Lipsky, 2014). Particularly for phenomenological interviews, there is an emphasis on the 'lifeworld' or participants' authentic first-hand subjectivity, which can make it difficult to claim to have generalisable research findings (Ziakas & Boukas, 2014). This is due to the fact that it is difficult for an individual's personal experience to be generalisable.

5.4.2. The limitation of doing the research alone

This is research for a PhD degree that is expected to be conducted by the researcher alone. This means that the researcher has to bear all the workload by himself, such as transcribing and coding all the interview data alone. If he can find some qualified researchers to undertake this research together; if there were someone to help make, edit or check nearly

70 charts and tables or check the huge reference lists, the researcher would be able to allocate more time to conduct the research or recruit more participants and analyse their data. Qualitative data coding would probably be more dependable if one or more co-workers could conduct an inter-check for data analysis. When the data-analysis discrepancy exists, researchers might convene to explore its cause. Whose coding is more trustworthy?

5.4.3. The limitation of being a novice researcher and a PhD student

The researcher has very insufficient experience in conducting research. Besides, the researcher has no experience in receiving PhD education in any other field. Therefore, there is a high possibility that he does not have correct cognition about a PhD thesis, such as the expectations, core requirements, and genre of the PhD thesis. For example, the researcher did his first master's degree in a UK university during 2017-2018 and he did another one (2020-2021) in the same UK university. As for his second master programme experience, he felt much more relaxed. He still needed to complete many academic tasks during the second master's programme, but his previous experience has enabled him to have a better sensitivity or awareness of how to write a master dissertation, what he needs to do to complete each task, how to write a dissertation which could meet the requirements and expectations and so on. Likewise, if he conducts this research again, he will more wisely allocate time for each phase of the research and what he should include in a PhD thesis; what is the difference between PhD thesis and other academic papers belonging to other genres, such as research articles, positioning articles, academic report.

Furthermore, as a novice researcher and PhD student, many things can trigger tension due to lack of experience. Sometimes, he feels so many things are out of control because he encounters so many things for the first time. A case in point is that while preparing for the ethics application (GUEP General University Ethics Panel), the researcher still remembers his worries, such as what if his ethics application and research plan are rejected? However, those worries do not contribute to a better research plan nor increase the possibility of passing the ethics assessment, compared with putting actual efforts into the research design and ethical

consideration. All the panic moments can be invested in the actual research work and improve the quality of this research. Nevertheless, for a long-term view, the researcher assumes that those panic moments, the endurance, the journey of coping with panic and making peace with those moments could lead to the researcher's maturity in the future.

5.5. Delimitation

The delimitations are those characteristics that limit the scope and define the boundaries of your study (Simon, 2011). Due to the researcher's interest, this study only focused on the three concepts: ABU, modesty and showing off in two cultural groups: EA and EuBA. There are many other cultural groups have not been covered, such as Indian, Latin American, African cultural groups and some specific cultural background under these geographical categories.

This research has investigated whether modesty and FSF are or are not factors for ABU. The researcher assumes that ABU is a complicated phenomenon with many possible triggers, such as linguistic shame. The researcher has never argued that modesty and FSF are the only two factors, but the researcher has not explored the other factors. Meanwhile, the researcher sincerely encourages more researchers to explore ABU, its factors and many other possible fields related to ABU.

This research has explored ideas of modesty and showing off in other fields and shown how they can be applied to TESOL. This research developed definitions of modesty and showing off that have so far been undefined. TESOL researchers have used the terms without clearly defining what they are researching. However, in real life world, there are so many other contexts, such as in gym, in a restaurant, at a party and so forth. The researcher has located this research in TESOL field with the focus of EMI classes.

To sum up, the delimitation of this research has become the research implication for the researcher and others' future research ideas.

5.6. Implications for further research

As the researcher's apologies in the beginning of Chapter 4 above, he really appreciates lots of people's interest in this research. However, he is not capable enough of answering so many follow-up questions by using one PhD thesis or by just conducting one research. After all, this research has already covered 5 research questions and some follow-up questions that he has been asked many times. The researcher looks forward to exploring more about ABU, modesty and showing off.

5.6.1. Conducting ABU research in other contexts

ABU may commonly exist in many other contexts with learners from many other contexts. Anecdotal evidence from interactions with audience members at international conferences suggests that ABU and its relationship with modesty and FSF commonly exist in many other contexts, such as India and central Asia. Therefore, research with participants from various cultural backgrounds in other contexts may not only help to verify the validity of the ABU concept, but may also develop a global perspective on ABU and its relationship with modesty and showing-off.

5.6.2. Researching other inner connotations of ABU and ABU's associations with modesty or showing-off

This research has only measured ABU tendencies in the sense of the frequency of verbal and textual interaction with lecturers and peers. The explored links concerning ABU-modesty and ABU-FSF are also based on this connotation of ABU. However, ABU may have much richer connotations, such as ABU in non-verbal or less visible or invisible forms, ABU expressed through facial expressions, physical hints, shrugging shoulders, and talking to self with very low voice rather than answering teachers' questions. Research could be conducted by employing eye-tracking technology and multimodal discourse analysis. Once these technologies are mature enough to use and the researcher has access to these technologies, the researcher may be able to conduct research targeting other connotations of ABU. The researcher also encourages academics with different expertise to study ABU and its

relationship with modesty and FSF. For example, discourse analysis experts may help us find out how students make their peers sense modesty or showing off through discourse while interacting with lecturers and peers.

5.6.3. Researching ABU, modesty and showing-off in classroom with various methodologies

The researcher hypothesises that different research methodologies or paradigms may enable researchers to conceptualise research from different perspectives, e.g., by generating different research questions and approaching research topics (ABU, modesty, showing-off) in diverse ways. Here, the researcher exemplifies three of many possible methodologies as examples and imagines what kind of research would be conducted by using these methodologies.

5.6.3.1. How about Ethnography?

Ethnography tries to describe and comprehend the behaviour of a specific social or cultural group through members' perspectives of that group (Richards, 20013, p.14). Ethnographic research is the result of a balancing act that needs the researcher to maintain both an etic (outsider) and an emic (insider) perspective. Field observation (sometimes with field notes) and ethnographic interviews are typical ethnographic data collection methods.

Suppose we use ethnography to conceptualise ABU, modesty and showing-off during the field observation researchers may be able to identify several situations that correspond to their research interests. Long-term observation may enable the researcher to identify students who are exceptionally knowledgeable and proficient in English but with very low frequency of contributing to the class in either verbal or written ways. Stimulated recall interviews could be used to collect data by asking questions such as: Do you sometimes avoid answering questions even when you are able to answer them? If yes, what are the reasons? Use of video/audio recording might allow further questions such as: Were you able to answer those questions? If yes, why you do not answer that question even if you are able

to answer those questions? If you had answered that question, what would you have said at that time?

5.6.3.2. How about Narrative Inquiry?

This methodology investigates experience narratively and studies the experiences of individuals over time and in context (Given, 2008, p.541). In addition, the experience is represented in a narrative manner that provides rich information and context. Photos, participants' self-written journals, classroom observation with field notes, and a series of sequential interviews are frequently used data collection tools of narrative inquiry.

The pilot study for the current study used this methodology and observed a postgraduate course delivered online to approach ABU and its association with modesty. The observed class had 10 Chinese students and 3 EuBA students. As a result of using a narrative methodology, the researcher developed different insights about ABU and modesty (but unfortunately, they do not fit the scope of the 5 research questions of this research). For example, due to the presence of so many Chinese students in the observed class (albeit in a UK university context), one EuBA student began to develop the concept of "Chinese modesty". Therefore, the EuBA student occasionally kept quiet even when she knew the answer since the EuBA student did not want to be perceived as a show-off student by Chinese classmates according to her prediction about Chinese classmates' preference for inappropriate classroom behaviours. She stated:

> *I never really thought about the thing about being a show-off and modesty; it's just become more aware of that after doing the TESOL course, because and we were talking about Chinese students are a lot more quiet, and they don't want to be labelled to show off. So then I, it made me a little more quiet as well, because I didn't want them to think that I'm being so yeah, so yeah, it kind of played on my mind a little bit. So that's maybe why I decided sometimes not to say anything and give them a chance to speak.*

5.6.3.3. How about Action Research?

Action research is a systematic approach to investigation that enables individuals to find effective solutions to the difficulties they face on a daily basis (Stringer, 2014, p.1., c.f.

Ravitch & Carl, 2019, p.52.). It seeks to engage the complex dynamics present in any social context (ibid), which consists of a cycle of actions: identifying an issue, collecting data on that issue, analysing the data, developing an action/plan/intervention to address the issue, implementing the action/intervention, evaluating the results of the action, and repeating the cycle. If we use action research to conceptualise this research topic, we can imagine how it could be applied in a class where some students have an ABU tendency. Then, the teacher-researcher can identify a potential action to deal with it and then check if this is effective in coping with the ABU tendency. Among these actions, which work better?

5.7. Lessons learned from this research

The researcher wrote this section to share some possibly helpful tips for novice researchers, such as students enrolled in his research methodology courses, or some prospective PhD students when he took the role of TESOL program representative.

Passion is an Effective Endorphin for PhD Journey

There are numerous challenging stages along the path to a PhD. The researcher has heard stories that PhD students feel stressed and anxious sometimes. People may frequently question the purpose of actions A, B, C, D, E, etc. However, the researcher wishes to inform others who are interested in pursuing a PhD that the PhD can be unexpectedly difficult, which can lead to self-doubt: Am I the right person to pursue a PhD?

However, doing a PhD could also be extremely rewarding; if you put in the effort, you may be able to see your daily progress. All the doubts, low-mood moments, and many other things could be reasons for giving up, but the passion could always serve as a shield to protect against the fleeting thought of abandoning the PhD and encourage me and you to continue. It is crucial to find a field in which you have a genuine interest. Otherwise, there is a much greater chance that you will be unable to complete the entire journey. There will be one day at any given point of the journey. You will see what a long and honourable journey you have made. At that moment, the sense of achievement is so rewarding.

Word Count: About 68’163

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Appendix 1. All the OEQ raw data for RQ4.

Theme 1: Unpretentious Behaviours			
Self-Effacing Personal Achievement	*UK*	someone compliments you it's almost rejecting that compliment whilst giving someone or something else credit instead.	QueP 7
	Greece	When people appear way more knowledgeable when answering the questions	QueP 45
	Poland	people not volunteering to answer questions but immediately getting the answer right when called upon	QueP 46
	China Mainland	在别人称赞时， 不张扬。 Not to make it widely known, when being complimented.	QueP 57
	China Mainland	我知道他有很厉害的背景和经历，但不是从他自己口中直接说出来的 I know he has very awesome background and experience, but those are not directly mentioned from his mouth.	QueP 70
	China Mainland	小组讨论的时候什么都不主动说，但是问她任何问题她都可以回答的非常好，而且善于总结 Not proactively mentioning anything during peer discussion. However, when asking her any questions, she could answer very well, and (she is) good at summarising.	QueP 75
	China Mainland	并不主动表现自己的见识和能力，而是通过对话慢慢发现 Not proactively showing self insights and ability, but can be found out slowly through conversation	QueP 81
	China Mainland	会做的题，不会主动发表，但是有人提问了，会讲的很认真 Not proactively speak out, for the question one is able to answer, but once it is asked, one would talk seriously	QueP 85
	China Mainland	没有过于踊跃回答，但是关键时刻回答的内容让人通俗易懂 Not too proactively answering questions, but the content of answer in crucial time could let people easily understand	QueP 91
	China Mainland	当没有人能回答老师问题时才回答的人 The person who answers teacher’s questions when nobody is able to answer	QueP 93
Avoidance of Being Attention Centre	*USA*	Quieter voice, smaller gestures, not trying to draw attention to one's self unless required.	QueP 3
	UK	uncomfortable when everyone is looking at them	QueP 13

	UK	not projecting their voice	QueP 21
	UK	People who do not like to be center of attention but do have excellent knowledge or skills	QueP 31
ABU - being Able But Unwilling to Speak-out	*UK*	Looking like they know the answer and moving their hand to raise it but choosing not to	QueP 27
	Italy	I think that my explanation is pretty close to the concept.	QueP 36
	China Mainland	Some international students have ideas in the class, but choose to be silent.	QueP 65
	China Mainland	专业能力很好的中国同学（考试往往取得最高成绩），在课堂上很少发言，一般只跟同国籍的同学交流讨论 Some Chinese classmates who have very good competence in the major they study (usually have very good scores in exams), speak out rarely, generally only communicate and discuss with classmates having the same nationality)	QueP 67
	China Mainland	当我知道一些同学的英语水平很不错的时候 他们不回答那一定是谦虚 When I know some classmates whose English competence is really not bad they do not answer questions that must be modesty.	QueP 77
	Japanese	Even though some students have some opinions but they didn't say anything	QueP 104
Answering questions plainly	*USA*	Answering questions succinctly, not a lot of elaboration or taking time to talk about things outside the parameters of the questions.	QueP 3
	UK	Short answers	QueP 20
	Germany	Not answering a question with a cocky attitude	QueP 38
	China Mainland	比如保持平等的交流状态 Such as keeping the state of communicating equally	QueP 64
	China Mainland	不会回答超过问题之外的话 Answering question without going beyond question	QueP 73
	China Mainland	课堂用来沟通，点到为止最好。 Class is used for communication Pausing right after a gentle click is the best.	QueP 84

Admitting Self-Limitations	*UK*	saying “I think” “I’m not sure but is it...”	QueP 18
	UK	Students will say they don't know an answer to a question	QueP 23
	Italy	Students announcing they aren't sure of the answer they are giving just before they give it	QueP 34
	Germany	I'm not sure if it's right or not but I think…	QueP 41
	China Mainland	即使问题我理解很通透别人问我的时候我也说不是很理解 Even I have very good understanding about questions, I still say I do not understand well when others ask me question	QueP 51
	China Mainland	当有人表达可能不太正确的观点，另一些人说“也有可能是”表达他们的更加正确的观点 When someone expresses not-very-right opinion, some of others say ‘maybe also’ to express their more correct opinion	QueP 58
	China Mainland	I'm going to say something like this or something like this I'm not sure.	QueP 69
	China Mainland	Admitting ones opinion could be wrong.	QueP 79

Theme 2: Inclusive Behaviours			
Open to Others' Opinions	*USA*	takes into account what others around them are saying before, during, and after speaking	QueP 4
	UK	listening to others	QueP 20
	UK	listening to others intently	QueP 26
	Germany	As you said... What do you think?	QueP 41
	Finland	listening when others are speaking	QueP 48
	China Mainland	会询问大家的意见/would like to ask for others' opinions	QueP 62
	China Mainland	尊重并认真聆听其他人的发言 Respect and seriously listen to others' speak-out	QueP 71
	China Mainland	认真聆听并给出发言同学的建议 Listening attentively and giving advice to classmates who speak out	QueP 72
	China Mainland	Listening	QueP 78
	China Mainland	愿意倾听不同的意见，并且对此表示理解和感谢。 Would like to listen to different opinions, and show understanding and appreciation	QueP 95
	Taiwan	很有想法又懂得接納別人的意見 Very Insightful and know to accept others' opinions	QueP 96
	Taiwan	When the speaker shares their opinions or ideas, he/she is willing to accept criticisms or some opposite point of views from other people	QueP 99
Asking Questions	*China Mainland*	对不理解内容进行提问 Asking questions for incomprehensible content	QueP 52
	China Mainland	虚心请教 enquiring with open mindedness	QueP 64
	China Mainland	有问题就及时问老师，态度认真	QueP 68

		Ask teacher once you have questions, serious attitude	
	China Mainland	有学识的人跟旁人请教问题 Knowledgeable person enquire others	QueP 92
	China Mainland	提出问题 Initiating questions	QueP 94
Seriously Engaging in class	*China Mainland*	我见过那种基础不太好的。因为我也是其中之一。就是经常上课抢着回答问题，然后问完之后一定要问老师对或者不对 I have seen some people with not-very-good competency. Because I am also one of those. It is like frequently rushing to answer questions and then must ask teacher right or wrong.	QueP 55
	China Mainland	我的同学今年已经 60 多岁，心理学从业很多年，但每次在课堂上依旧认真听讲，提出问题 My classmate has aged over 60 and has worked in psychology field for many years, but every time in class he still attentively receive input and ask questions.	QueP 66

Theme 3: Altruistic Behaviours			
Giving Opportunities to Others	UK	allowing others to voice their opinions	QueP 12
	UK	waiting and allowing others to answer.	QueP18
	UK	Allowing others to contribute to the conversation before yourself	QueP 26
	Germany	Waiting for others to answer before trying to answer themselves.	QueP 39
	France	Letting others participate	QueP 42
Helping Peers	China Mainland	help for some people when they have question	QueP 60
	China Mainland	在有些情况下，某些同学可能听不懂 lecture 的内容，主动帮助那些同学的人会让我感觉到他很谦虚 In some situations, some classmates cannot understand the content of lecture The person who proactively help those classmates would let me sense that he is very modest	QueP 61
	Chinese (Taiwan)	Helping others	QueP 98
	Hong Kong, Chinese	Helping someone that can't speak English fluently and guide them to explain their thoughts	QueP 100
Caring classmates' feelings	UK	asking if everyone can hear ok before starting to explain their point or answer a question	QueP 14
	UK	Trying not to make others feel bad when you know a lot about a topic.	QueP 18

Theme 4: Reticent Behaviours			
Hesitance to Speak-out	American	Waited to get called on by the lecturer	QueP 5
	UK	Being patient and talking when it's your turn	QueP 12
	UK	Only answering when asked	QueP 17
	UK	Most peers would be slow to respond or check others would be okay with them speaking	QueP 22
	Hungarian	they appear to think a lot before saying things.	QueP 49
	Hungarian	If they wait politely to answer questions they know.	QueP 49
	China Mainland	等待时机说出自己的观点 Waiting timing/turn to say self opinion	QueP 80
	South Korea	Consideration	QueP 103
Silent in Verbal Participation	Canada	When others were quiet but still seemed engaged.	QueP 6
	UK	Silence	QueP 8
	UK	When they stay quiet	QueP 9
	UK	Quiet	QueP 15
	UK	Being silent	QueP 21
	China Mainland	一直保持安静 Always keep silent	QueP 74
Low Frequency in Verbally Speak-out	UK	*When they don't always respond to questions*	QueP 9
	UK	*only answer a couple of questions not all*	QueP 15
	Hungary	*If they don't talk much*	QueP 49

Theme 5: Polite Behaviours			
Raise Hand Before Speaking out	*USA*	When a student raises their hand	*QueP 4*
	UK	Raising hand to speak first	*QueP 14*
	UK	People slowly raising their hand	*QueP 18*
	UK	Raised hand feature	*QueP 25*
	UK	raising hand to speak	*QueP 26*
	Japan	Raising hands	*QueP 105*
Not Interrupting Others	*UK*	not interrupt lecturer	*QueP15*
	UK	not jumping in	*QueP 25*
	Japan	being quiet when others speak and not interrupting	*QueP 105*
Polite Discourse	*China Mainland*	礼貌用语/Use polite language	*QueP 83*
	Hong Kong	請問你, 吾該哂，谢谢你 (May I ask, thank you very much, thank you) please, thank you	*QueP101*

Appendix 2. All the OEQ raw data for RQ5.

Theme 1: Verbally Monopolizing Behaviours			
Talking much in class	*USA*	Always answering questions from the lecturer	*QueP 5*
	UK	answering every question	*QueP 7*
	UK	When they constantly want to answer questions	*QueP 9*
	UK	Same person answering all the time	*QueP 11*
	UK	Someone who jumps to answer every question without giving others a chance	*QueP 12*
	UK	Always talk and answer question	*QueP 15*
	UK	Answering every question	*QueP 17*
	UK	Always answering	*QueP 18*
	Italy	When the same person always answers the questions	*QueP 35*
	France	Need to answer every question asked	*QueP 42*
	Poland	people volunteering to answer many questions	*QueP 46*
	Hungary	always talk	*QueP 49*
	China Mainland	在回答问题后，不断的和别人说。 After answering questions, talking to others without stops	*QueP 57*
	China Mainland	不停回答每一个问题，即使可能不正确的答案 Constantly answering every question, though probably not offering the right answer	*QueP 58*

	China Mainland	总是讲个不停 always talk without stops	*QueP 73*
	China Mainland	Always talking, never stop	*QueP 78*
	China Mainland	答完题之后还在继续作答 Keep answering after answering questions	*QueP 80*
	China Mainland	发言较多 Relatively talking much	*QueP 82*
	China Mainland	沟通没完没了 Endlessly Communicate	*QueP 84*
	China Mainland	明明大家都会，却一直滔滔不绝 Obviously everyone knows the answer, but talking endlessly	*QueP 85*
	China Mainland	Maybe talking too much	*QueP 87*
	China Mainland	当他不断回答时 when he constantly answers	*QueP 90*
	China Mainland	过于踊跃的发言 Over actively speak out	*QueP 95*
Occupying the peers' speak-out opportunities	*Canada*	When someone would answer every question without giving others the chance to answer.	*QueP 6*
	UK	not allowing others the chance	*QueP 7*
	UK	not allowing other to speak	*QueP 20*
	UK	Dominating the conversation	*QueP 26*

	Greek	Dominating chat/ speaking	*QueP 44*
Rush to Answer	*UK*	Being the first to answer	*QueP 21*
	Italy	Eagerness to be the first to answer a question from the lecturer	*QueP 35*
	China Mainland	频繁抢答老师回答的问题 Frequently rush to answer teacher's questions	*QueP 52*
	China Mainland	有些人上课积极的抢答会觉得很张扬 Some people proactively rush to answer questions in class, which makes others feel showy.	*QueP 63*
	South Korea	Too fast speaking	*QueP 102*
Talking Over others	*USA*	speaks over others	*QueP 4*
	UK	talking over others"no but listen to what I have to say"	*QueP 18*
	UK	talking over others	*QueP 21*
	UK	talking over others	*QueP 22*
	Japan	Talking over other people	*QueP 105*

Theme 2: Pretentious Behaviours			
Demonstrating Personal Achievement	*USA*	speaking a lot about outside knowledge and personal experiences	*QueP 3*
	USA	brags about experiences	*QueP 4*
	UK	bringing up facts/talking about own experience	*QueP 7*
	UK	showing off their superior knowledge on the otherwise inconsequential topic	*QueP 27*
	Italy	I've already completed the new assignment a few weeks ago	*QueP 36*
	Germany	I'm usually good at... Like I mentioned... I was correct when...	*QueP 41*
	China Mainland	美国同学很自豪的介绍自己的职业生涯 USA classmate(s) proudly introduces personal career experience	*QueP 67*
	China Mainland	比如曾有人上课时发言："我曾在实习中学过某些内容"，我比你们有优势，或许这是出于无意，但是会让听者（比如我这样的留学生）感到压力 For example once upon a time a person in class said: 'I have learned something during my internship', I have advantage, compared with you. Maybe that is unintentional, but that would let listeners (such as international students like me) feel pressure.	*QueP 68*
	China Mainland	一直在说自己的经历多么多么厉害 Constantly saying how impressive personal experience is.	*QueP 70*
	China Mainland	主动炫耀自己之前的作品或之前老师/同学的夸奖 Proactively exhibiting one's previous works or compliments from teacher/classmate	*QueP 71*
	China Mainland	将自己之前的作品在课堂上或向老师展示 Presenting previous work/production in class or show to teacher	*QueP 72*
	China Mainland	将别人对自己的夸奖拿到课堂上说 Presenting other's compliment for self in class to say in class	*QueP 72*

	China Mainland	炫耀自己的学识 showing off knowledge and cognition	*QueP 73*
	China Mainland	喜欢一遍遍说自己曾经的经历和成绩 Enjoy talking about previous experience and achievements again and again	*QueP 81*
	China Mainland	展示自己所知道的知识 Showing knowledge that one knows	*QueP 95*
Over-Elaborating Answers	*UK*	Talking in length about small segments of the question asked	*QueP 27*
	Poland	answering the question completely changing the subject and going on a rant about a topic they know a lot of (but one not necessarily relevant to the class)	*QueP 46*
	China Mainland	用一些罕见词代替常见词 Use low-frequency words to replace high-frequency words	*QueP58*
	China Mainland	可以简单回答的问题一定要说很多 Speak a lot about the questions that could be answered simply	*QueP 74*
	China Mainland	说很多专业词汇或者比较深奥的知识点，大部分人都听不懂的。 Saying lots of terminologies and deep knowledge, most of people cannot understand	*QueP 91*
Calling Attention	*USA*	drawing attention the themselves as a person rather than focusing on the subject matter	*QueP 3*
	USA	calling attention to oneself to speak about things outside the purview of the lesson,	*QueP 3*
	Bulgaria	People who have the knowledge but mostly prefer to be the center of attention	*QueP 31*
	Portugal	When everyone else post on padlet anonymously but some people insist on putting their names so they stand out	*QueP 47*

Overextending one's Capability	*China Mainland*	不是很理解老师讲的东西但是会装的很理解并且当别人不熟悉时候他会把不是很理解得内容交给别人 One does not understand teacher's input well but one pretends understanding well and one teaches others when those people do not know answers.	*QueP 51*
	China Mainland	不懂装懂，瞎**说 One pretends knowing but actually one does not know, speak out like bullshitting around	*QueP 65*
	China Mainland	咋咋呼呼很能说，但经常回答错误的人 Speaking out loud but usually offering wrong answer	*QueP 93*
	Japan	Even though his first language is not English, he was trying to say his opinions in class	*QueP 104*

Theme 3: Self-Centred Behaviours			
Being indifferent to others	*France*	*offer no help*	QueP 42
	Hong Kong	*They speak English really well, don't care if there is someone can't cannot understand and catch what they saying*	QueP 100
Being Opinionated towards Others	*USA*	*Doesn't acknowledge others' ideas*	QueP 4
	UK	*arguing with the lecturer if they disagree*	QueP 18
	France	*openly challenge someone else's idea*	QueP 42
	Hungary	*If they always contradict what others say and start arguments*	QueP 49
	Spain	Lack of effort of interest for the lecture	QueP 43
	China Mainland	*也不与同学们互动或者倾听同学们的声音，只顾着自己展示和炫耀。* *Not interacting with others nor listening to other classmates' voices, only focusing on self-display and showing off*	QueP 95
	Japan	*debating too much with students or lecturer's opinions*	QueP 105
Unnecessary Speak-out	*UK*	*Cheeky comments in chate*	QueP 15
	China Mainland	*answer question when it's not necessary*	QueP 60
	China Mainland	*比如说一些和课堂无关的事情* *For example, saying something irrelevant to class*	QueP 64
	China Mainland	*老师刚问出一个问题，他就开始反问老师一些与课堂无关的问题* *Teacher just asks one question* *he starts to ask teacher some questions irrelevant to class*	QueP 75
	China Mainland	*Mentioning personal experience which does not provide benefits to the discussion.*	QueP 79

	China Mainland	*提问没有意义的问题或本身就已经有答案的问题* *Asking meaningless questions or questions that he/she has already known the answers*	QueP 83
	Hong Kong	*冇用的/useless,*	QueP 101
Patronising Others	*UK*	*Asking other members to contribute on behalf of lecturer*	QueP 8
	Italy	*when people talk as if they know it all better than others*	QueP 35
	UK	*Correcting other people's answers*	QueP 17
	UK	*"no, that's not exactly right"*	QueP 18
	UK	*correcting*	QueP 22
	Italy	*Answering a question with a know-it-all attitude*	QueP 38
	Germany	*Their tone of voice (sounding overly confident) when answering questions (cocky).*	QueP 39
	France	*belittle those when they are wrong*	QueP 42
	Hungary	*If they use an uppity tone while answering*	QueP 49
	Denmark	*If people correct each other extensively or in a too direct manner*	QueP 50
	China Mainland	*自以为是* *thinking self is right/good/correct (a Chinese phrase)*	QueP 82
	China Mainland	*目中无人* *Not putting anyone in self eyes*	QueP 55
	China Mainland	*在别人发言时表现出不屑的表情* *Showing disdainful facial expression to others when they speak out*	QueP 71
	China Mainland	*有学识的人不屑于回答简单的问题而保持沉默* *Knowledgeable people are disdainful to answer easy questions and keep silent*	QueP 92
	Taiwan	*覺得大家要聽他的比較好* *Thinking that it is better, if others follow him*	QueP 96

Theme 4. Rude Behaviours			
Being Loud	*USA*	*Loud*	QueP 1
	USA	*Being loud*	QueP 3
	UK	*Being loud*	QueP 7
	UK	*Being louder*	QueP 18
Interrupting Others	*UK*	*Constantly interrupting lecturer with point after point*	QueP 25
	UK	*shutting others down if they do voice their opinion*	QueP 12
	UK	*interrupt lecturer*	QueP 15
	UK	*Out bursts*	QueP 22
	UK	*interrupting others*	QueP 26
	Portugal	*When people interrupt the lecturer to say their opinion*	QueP 47
	Finland	*Interrupting others or the lecturer*	QueP 48
	Hungary	*When someone keeps blurting out answers or keeps interrupting the teacher or talking.*	QueP 49
	China Mainland	*未举手就打断老师说话，或者各种打断老师和别人说话* *Interrupt teachers without raising hand, or interrupt teacher and talk to others*	QueP 86
Not Raising Hand	UK	*Not raising your hand*	QueP 18
	Italy	*Not raise a hand and replying without being called*	QueP 33
	Portugal	*When people speak without raising their hand*	QueP 47

Appendix 3. Example of a Workshop Plan for Teacher Training

Target Attendees/Audiences	*Teacher teaching EAL/EFL/ESL, EMI and multi-cultural classes* *Teacher interested in teaching classes mentioned above* *Teacher suffering from silence/reticence/low WTC in class* *Teacher suffering from cultural difference (e.g. you are teaching in a different cultural background from yours)*	***Goals***	*Offer relief, comfort and solutions for teachers struggling with classroom silence, reticence, low WTC* *Cultivating awareness of teaching with cultural diversity* *Knowing your students' expectations for their peers*
Procedure			
	The researcher's Input	*Discussion (in groups)*	*Notice*
Warm Up (Ice-breaker)	*Imaging some scenarios:* *Students' strong interesting in investigating salary for teaching them* *Asking for personal social media contact* *Frequent text after classes*	*How are you feeling about the scenarios?*	*There is no right-wrong answers.* *Feel free to contribute*
Throwing a powerful point! *1 min*	*Things could go wrong. Cultural difference can bring both pleasant and unpleasant experience*		
Lead in *5-10 mins*		*Researcher-Audience Interaction* *Have you taught English or EMI classes in a different cultural background from yours?* *Have you ever suffered from the silence/reticence/low WTC of the class you are teaching?* *Audience-Audience Interaction* *Do you have the plan of teaching in a new cultural context?* *If yes, which country or city that suits your preference?* *As a teacher, any anticipated difficulty in cultural sense may influence your teaching?*	
Phase 1: Adapted from RQ1.	*What is ABU (1.2.4.)* *WTC and ABU (L1 WTC, L2 WTC and the new term ABU* *ABU-like behaviours in Existing TESOL*	*Have you ever suffered from ABU or ABU-like behaviours discussed in this research?* *If yes, could you describe the ABU-like behaviours that you have encountered?*	*All of these can be combined or splatted according to allocated time.*

	literature (2.1.)	*Will you get into the self-doubt or self-criticism for your teaching capability and your lesson design?*	*Phase 1,3 and 5 could be combined as an ABU & Modesty workshop.* *Phase 1,2 and 4 could be combined as an ABU & FSF Workshop.* *Phase 4 & 5 can be used for workshops discussing about appropriate classroom behaviours.* *Each individual phase could work as each workshop.* *Phase 1 could be an individual workshop which shows the new perspective for viewing ABU.*
Phase 2: Adapted from RQ2.	*Is modesty a factor for ABU？ (2.2.1.)* *How many percentages EA and EuBA participants perceive that modesty causes their ABU?* *4.1.2.*	*Is students' modesty-ABU link your teaching's fault?* *What would you do to deal with the ABU caused by modesty?*	
Phase 3: Adapted from RQ3.	*Is FSF a factor for ABU？* *(2.2.2.)* *How many percentage EA and EuBA participants perceive that FSF causes their ABU （4.1.3.）*	*Is students' FSF-ABU link your teaching's fault?* *What would you do to deal with the ABU caused by FSF*	
Phase 4: Adapted from RQ4.	*What are behaviours that allowed EA and EuBA students to sense modesty? (4.1.1.)* *Sharing 5 themes of modesty and 17 behaviours under those themes* *Showing the specific percentages* *Sharing stories shared by interview data*	*What are the potential problems:* *If your students from different cultural backgrounds have different perception of modest behaviours?* *Based on the cultural difference in perceptions of modest behaviours, what advice you will give to your students? (see examples, if needed)*	
Phase 5: Adapted from RQ5.	*What are behaviours that allowed EA and EuBA students to sense modesty?* *Sharing 4 themes of showing off and 16 behaviours under those themes* *Showing the specific percentages of each behaviour* *Sharing stories shared by interview data*	*According to* *(1) show-off behaviours reported by this research* *or* *(2) your own understanding of showing-off (behaviours):* *what advice you will give to your students?* *What are the potential problems:* *If your students from different cultural backgrounds have different perception of showing-off behaviours?* *Based on the cultural difference in perceptions of modest behaviours, what advice you will give to your students? (see examples, if needed)*	
Examples provided by the researcher	*Inspired by Theme 4: Reticent BehavioursTheme 1: Verbally Monopolising Behaviours* *According to my own research, I know that reticence sometimes will be perceived as modesty and verbal participation much will be perceived as showing off. I hope you can drop off these burdens. I welcome and*		*These examples that may help audiences to facilitate some discussion questions for Phase 4*

	expect your contribution and I believe that your contribution could be very helpful for our teaching and learning, as long as you do not monopolise your peers' opportunities of making contribution. *Caring Classmates Feelings* *If you are native English speaker or speak better English, some of your EA peers or your peers who do not speak very good English as you (could be student from any cultural backgrounds) may expect that your answer is comprehensible for them.* *Inspired by Unnecessary Speak-out* *The relaxing class atmosphere is fantastic. However, please be careful about the inappropriate use of language, such as cheeky comments and the frequency of being a joker in class. Sometimes, unnecessary or redundant speak-out may bring the risk of being viewed as a showing-off student.* *Inspired by Demonstrating Personal Achievement* *It is nice that you have your advantage. Please be careful do not let others sense (either intentionally or unintentionally) that you are trying to prove that you are better than your peers. In my class, everyone is equal.* *Inspired by behaviour: (2) Helping Peers (EuBA: 0% vs EA: 9.76% = 4/41).* *This research shows that some EA participants will perceive the behaviour of helping others as modest behaviour. EA interviewee's data offers a further tip: in order to be a modest person in some of your EA peers' minds (could also be students from any other cultural backgrounds), you may also need to have the ability to identify and guess correctly what help they want and proactively help them instead of being asked by them to help them.*	*and Phase 5*
Question & Answers (5-10 mins)		
Thank You		

Table 50. Possible workshop plans (Teacher Version)

Appendix 4. Example of a Workshop Plan for Student Training

<table>
<tr><td>Target Attendees/Audiences</td><td colspan="2">EAL/EFL/ESL students, students enrolled in EMI and multi-cultural classes.
students interested in learning in classes mentioned above.
Students suffering from silence/reticence/low WTC in class.
Students suffering from cultural difference (e.g. you are teaching in a different cultural background from yours)</td><td>Goals</td><td>Offer relief, comfort and solutions for students struggling with classroom silence, reticence, low WTC.
Cultivating awareness of learning with cultural diversity</td></tr>
<tr><td colspan="5">Procedure</td></tr>
<tr><td></td><td>The researcher's Input</td><td colspan="2">Discussion (in groups)</td><td rowspan="4">Notice
There are no right-wrong answers.
Feel free to contribute</td></tr>
<tr><td>Warm Up (Icebreaker)</td><td>Imaging some scenarios:

Frequent investigating you and other classmates' scores for essays, assignments, exams, etc.
Can you proofread my assignments?
Can you tell me what to write for my essay?
Keen on knowing my perspectives about some sensitive issues.</td><td colspan="2">How are your feelings about those scenarios</td></tr>
<tr><td>Throwing a powerful point!
1 min</td><td colspan="3">Things could go wrong. Cultural difference can bring both pleasant and unpleasant experience</td></tr>
<tr><td>Lead in

5-10 mins</td><td></td><td colspan="2">Researcher-Audience Interaction
Have you studied in EMI classes, multicultural or in a different cultural background from yours?
Have you ever suffered from the silence/reticence/low WTC of the class you are teaching?

Audience-Audience Interaction
Do you have the plan of studying in a new cultural context?
If yes, which country or city that suits your preference?
As a student, any anticipated difficulty in cultural sense may</td></tr>
</table>

		influence your teaching?	
Phase 1: Adapted from RQ1.	*What is ABU (1.2.4.)* *WTC and ABU (L1 WTC, L2 WTC and the new term ABU* *ABU-like behaviours in Existing TESOL literature (2.1.)*	*Have you ever suffered from silence/reticence/ low WTC of classes that you have attended?* *Have you ever suffered from ABU or ABU-like behaviours discussed in this research?* *If yes, could you describe the ABU-like behaviours that you have encountered?* *How would you feel if you are the only person who participate in peer discussion?*	*All of these can be combined or split according to allocated time.* *Phase 1,3 and 5 could be combined as an ABU & Modesty workshop.* *Phase 1,2 and 4 could be combined as an ABU & FSF Workshop.* *Phase 4 & 5 can be used for workshops discussing about appropriate classroom behaviours* *Each individual phase could work as each workshop.* *Phase 1 could be an individual workshop which shows the new perspective for viewing ABU.*
Phase 2: Adapted from RQ2.	*Is modesty a factor for ABU？ (2.2.1.)* *How many percentage EA and EuBA participants perceive that modesty causes their ABU.* *4.1.2.*	*Is modesty a frequent concern during classroom interaction?* *Please ask your group members and check whether you have different answers*	
Phase 3: Adapted from RQ3.	*Is FSF a factor for ABU？* *(2.2.2.)* *How many percentage EA and EuBA participants perceive that FSF causes their ABU （4.1.3.）*	*Is FSF a frequent concern during classroom interaction?* *Please ask your group members and check whether you have different answers*	
Phase 4: Adapted from RQ4.	*What are behaviours that allowed EA and EuBA students to sense modesty? (4.1.1.)* *Sharing 5 themes of modesty and 17 behaviours under those themes* *Showing the specific percentages* *Sharing stories shared by interview data*	*1. Have you sensed modesty from someone's behaviours (Anonymous please!)* *2. According to* *(1) show-off behaviours reported by this research* *or* *(2) your own understanding of showing-off (behaviours):* *What will you do to be a modest student?* *3. What are the potential problems:* *If you and your classmates are from different cultural backgrounds and you have different perception of modest behaviours?* *Based on the cultural difference in perceptions of modest behaviours, what advice you will give to your students? (see*	

		examples, if needed)	
	What are behaviours that allowed EA and EuBA students to sense modesty? *Sharing 4 themes of showing off and 16 behaviours under those themes* *Showing the specific percentages of each behaviour* *Sharing stories shared by interview data*	*1. Have you sensed show-off from someone's behaviours (Anonymous please!)* *2. According to* *(1) show-off behaviours reported by this research* *or* *(2) your own understanding of showing-off (behaviours):* *What can you do to prevent from being viewed as a show-off student?* *3. If you and your classmates are from different cultural backgrounds and you have different perception of show-off behaviours?* *What are the potential problems:*	
Examples provided by the researcher	*See the same section of Appendix 3. Example of a Workshop Plan for Teacher Training*		*These examples that may help audiences to facilitate some discussion questions for Phase 4 and Phase 5*
Question & Answers (5-10 mins)			
Thank You			

Table 51. Possible workshop plans (Student Version)

Data Coding Check
IntP 4

Experience-Sharing Interview Data Coding Check

IntP 4

Direct Quote, Story/Experience Sharing Section with Highlighted Chunky Statement	***Researcher's Notes***	***Meaning Unit***	**Themes**
Well, yeah, to some degree, but yeah, I guess modesty, you perceive it after someone speaks up and then they might be a bit embarrassed by, like, certain admiration they may be receiving Okay, so Well, I do think some people that maybe they answer, and then when they getting the attention, yeah, they might, they might retract a little out of that. I'm trying to. Actually, I don't know, because he Well, they they stand out less than the show offs. And also, yeah, and there isn't any really ill feeling against it. So I don't have I can't think of Yeah, like these anecdotes like that. But yeah, like, I've definitely felt that when I answer something, and then I might feel a bit a bit embarrassed, sort of, like the individual attention and. And yeah. And so that, that just as a general phenomenon, phenomenon, there's like the few people that that really like that, that interaction and that attention. And then for a lot of other people. It's yeah, one once you're out there, you you want to like stick your head out. You just want to Yeah, like the Japanese saying, you know, like, the flower that emerges gets chopped off. You know, And so I feel like a lot of people when they when they start seeking out they just want to crouch back down.	*Interviewee's data revealed that his not-very-comfortable feeling about attracting attention from others. The embarrassing feeling is like the abashment to being attention centre.* *When the opportunity comes, modest learners tend to hold back from capturing and using the opportunity to stand out.* *The quoted Japanese saying and interviewee's comment of 'crouch back down' show the modest learner's 'fear' and reluctance of not standing out*	Avoidance of Being Attention Centre	Unpretentious Behaviours: 1. Self-Effacing Personal Achievement **2. Avoidance of Being Attention Centre** 3. ABU - being Able But Unwilling to Speak out 4. Answering Questions Plainly 5.Admitting Self-Limitations

Notes:
Meaning Unit:
Words/phrases that the researcher has used to capture the core essence of the behaviour reported by interviewees that had allowed them to sense modesty or show-off.

Theme:
Words/phrases that the researcher has used to capture the core essence of the meaning unit and cover other meaning units sharing the same/similar core essence.

Please tick the box/ ☑ for the statement that describes your attitude towards the coding result of Meaning Unit

☐ The meaning unit is consistent with the core of my open-ended question/OEQ data and my explanation of OEQ data

☐ The meaning unit is inconsistent with the core of my open-ended question/OEQ data and my explanation of OEQ data

Any comments for the data coding result? [If yes, please type to enter text]

Please tick the box/ ☑ for the statement that describes your attitude towards the coding result of Theme

☐ The theme grasps the core of the meaning unit that elicited from my data

☐ The theme does not grasp the core of the meaning unit that elicited from my data

Any comments for the data coding result? [If yes, please type to enter text]

Direct Quote, Story/Experience Sharing Section with Highlighted Chunky Statement	*Researcher's Notes*	*Meaning Unit*	*Themes*
Yeah, that's definitely occurred. Not not loads, I think. Yeah, I've well, people might get a bit self conscious after a bit. So they're definitely with. Yeah, there are some people that I'd pinpoint in university. Yeah, yeah, definitely. A student who I can think of the top of my head. I perceived a bit of like, show off attitude. well, just like talking with pride of like, knowing the answer and wanting to show that yeah that they know the answer and to be recognised as, as a studious, like one thing that affirmation. Yeah. And yeah, wanting to stand out. Yeah, I'm being keen on that. Yeah. I mean, it's, it's Yeah, definitely. In school. Oh, yeah. In school, there was a girl who would, okay, this was a bit of an extreme example, but she would based on the lesson, she would change the book on the desk. So if it was philosophy, she'd put like a book by Plato on the desk, if it was English, or she'd put like, an English literature book, a classic on the on the desk, and yeah, and so if she knew if she knew the answers, she'd always, you know, want to want to stand out she'd always Yeah, she'd read purposely to then say, Oh, I've read that, you know. So yeah, I'd say like it was It wasn't me a massive phenomenon, but there are a few people that I could pinpoint that. That yeah, have a bit of a show off attitude but not not as like a prevalent thing in class but maybe for every 20 or so people that pick up that one person who are you, okay? Tell that they want to show off.	Book written by Plato might be over the necessary input of the philosophy class mentioned by IntP 4, though, of course, so many contents of a philosophy class could be related to Plato. Likewise, an English literature book might not be over the necessity of the English language class mentioned by IntP 4. However, these behaviours might let others know 'I've read that'. The aim of doing so is to exhibit personal achievement to get the 'admiration' of desirable qualities such as being 'studious' and knowledgeable.	Demonstrating Personal Achievement	Pretentious Behaviours: **1. Demonstrating Personal Achievement** 2. Over-Elaborating Answers 3. Calling Attention 4. Overextending one's Capability

Notes:
Meaning Unit:
Words/phrases that the researcher has used to capture the core essence of the behaviour reported by interviewees that had allowed them to sense modesty or show-off.

Theme:
Words/phrases that the researcher has used to capture the core essence of the meaning unit and cover other meaning units sharing the same/similar core essence.

Please tick the box/ ☑ for the statement that describes your attitude towards the coding result of Meaning Unit

☐ The meaning unit is consistent with the core of my open-ended question/OEQ data and my explanation of OEQ data

☐ The meaning unit is inconsistent with the core of my open-ended question/OEQ data and my explanation of OEQ data

Any comments for the data coding result? [If yes, please type to enter text]

Please tick the box/ ☑ for the statement that describes your attitude towards the coding result of Theme

☐ The theme grasps the core of the meaning unit that elicited from my data

☐ The theme does not grasp the core of the meaning unit that elicited from my data

Any comments for the data coding result? [If yes, please type to enter text]

IntP 4 Open-ended Question and its Follow-up Interview Data Coding Check

IntP No.4	Open-ended Questionnaire Answer	Interviewee's Explanation for Open-ended Question Data	The Researcher's Note	Meaning Unit	Theme
Open-ended Question, Modest Behaviours	*Students announcing they aren't sure of the answer they are giving just before they give it*	yet. Yeah. Okay. So there's in, Yeah, I think a lot of the times when someone goes to answer I particularly in on the Zoom things with the chat. Yeah, they might say they might announce, well, I don't I don't know if this is right. But it could be insert answer. Yeah. I feel like that in I think in zoom in particular. Yeah. When people go to, like they want to, you know, they want to show what they know. But, yeah, they're afraid of Yeah, I noticed, I think because of with the chat, you can't really communicate your insecurity in the way that you can with body language. And so it might come across as very direct. This is the answer. And then if you're wrong, it's like, it may seem that you're very committed to that. So to pre announce it with a bit of insecurity, I think enables them to do it.	The behaviour talked about by IntP 3 both through open-ended question data and explanation during interview, indicate a sort of one's 'insecurity' for the correctness of one's answer. This type of pre-announcement of insecurity allowed IntP 3 sense modesty.	Admitting Self-Limitations	Unpretentious Behaviours: 1. Self-effacing Achievement 2. Avoidance of Being Attention Centre 3. ABU - being Able But Unwilling to Speak out 4. Answering Questions Plainly **5.Admitting Self-Limitations**

Notes:
Meaning Unit:
Words/phrases that the researcher has used to capture the core essence of the behaviour reported by interviewees that had allowed them to sense modesty or show-off.

Theme:
Words/phrases that the researcher has used to capture the core essence of the meaning unit and cover other meaning units sharing the same/similar core essence.

Please tick the box/ ☑ for the statement that describes your attitude towards the coding result of Meaning Unit

☐ The meaning unit is consistent with the core of my open-ended question/OEQ data and my explanation of OEQ data

☐ The meaning unit is inconsistent with the core of my open-ended question/OEQ data and my explanation of OEQ data

Any comments for the data coding result? [If yes, please type to enter text]

Please tick the box/ ☑ for the statement that describes your attitude towards the coding result of Theme

☐ The theme grasps the core of the meaning unit that elicited from my data

☐ The theme does not grasp the core of the meaning unit that elicited from my data

Any comments for the data coding result? [If yes, please type to enter text]

Appendix 6. Stata Command and Output Screen for RQ1, RQ2 and RQ3

1. Stata Output Tables for RQ2

	abu1					
culba	1	2	3	4	5	Total
EA	0	11	8	21	2	42
	0.00	26.19	19.05	50.00	4.76	100.00
EuBA	4	11	6	12	9	42
	9.52	26.19	14.29	28.57	21.43	100.00
Total	4	22	14	33	11	84
	4.76	26.19	16.67	39.29	13.10	100.00

	abu2					
culba	1	2	3	4	5	Total
EA	1	18	9	13	1	42
	2.38	42.86	21.43	30.95	2.38	100.00
EuBA	6	15	9	7	5	42
	14.29	35.71	21.43	16.67	11.90	100.00
Total	7	33	18	20	6	84
	8.33	39.29	21.43	23.81	7.14	100.00

	abu3					
culba	1	2	3	4	5	Total
EA	6	14	6	15	1	42
	14.29	33.33	14.29	35.71	2.38	100.00
EuBA	10	14	7	9	2	42
	23.81	33.33	16.67	21.43	4.76	100.00
Total	16	28	13	24	3	84
	19.05	33.33	15.48	28.57	3.57	100.00

	abu4					
culba	1	2	3	4	5	Total

EA	3	21	9	8	1	42
	7.14	50.00	21.43	19.05	2.38	100.00
EuBA	9	25	4	2	2	42
	21.43	59.52	9.52	4.76	4.76	100.00
Total	12	46	13	10	3	84
	14.29	54.76	15.48	11.90	3.57	100.00

	abu5					
culba	1	2	3	4	5	Total
EA	2	19	10	19	3	53
	3.77	35.85	18.87	35.85	5.66	100.00
EuBA	9	16	8	9	1	43
	20.93	37.21	18.60	20.93	2.33	100.00
Total	11	35	18	28	4	96
	11.46	36.46	18.75	29.17	4.17	100.00

	abu6					
culba	1	2	3	4	5	Total
EA	5	19	12	13	4	53
	9.43	35.85	22.64	24.53	7.55	100.00
EuBA	12	22	1	5	3	43
	27.91	51.16	2.33	11.63	6.98	100.00
Total	17	41	13	18	7	96
	17.71	42.71	13.54	18.75	7.29	100.00

ABU1	Freq.	Percent	Cum.
Disagree	26	30.95	30.95
Neutral	14	16.67	47.62
Agree	44	52.38	100.00
Total	84	100.00	

ABU2	Freq.	Percent	Cum.

Disagree	40	47.62	47.62
Neutral	18	21.43	69.05
Agree	26	30.95	100.00
Total	84	100.00	

ABU3	Freq.	Percent	Cum.
Disagree	44	52.38	52.38
Neutral	13	15.48	67.86
Agree	27	32.14	100.00
Total	84	100.00	

ABU4	Freq.	Percent	Cum.
Disagree	58	69.05	69.05
Neutral	13	15.48	84.52
Agree	13	15.48	100.00
Total	84	100.00	

ABU5	Freq.	Percent	Cum.
Disagree	46	47.92	47.92
Neutral	18	18.75	66.67
Agree	32	33.33	100.00
Total	96	100.00	

ABU6	Freq.	Percent	Cum.
Disagree	58	60.42	60.42
Neutral	13	13.54	73.96
Agree	25	26.04	100.00
Total	96	100.00	

	ABU1			
culba	Disagree	Neutral	Agree	Total
EA	11	8	23	42
	26.19	19.05	54.76	100.00
EuBA	15	6	21	42
	35.71	14.29	50.00	100.00
Total	26	14	44	84
	30.95	16.67	52.38	100.00

Pearson chi2(2) = 0.9920 Pr = 0.609

Cramér's V = 0.1087

	ABU2			
culba	Disagree	Neutral	Agree	Total
EA	19	9	14	42
	45.24	21.43	33.33	100.00
EuBA	21	9	12	42
	50.00	21.43	28.57	100.00
Total	40	18	26	84
	47.62	21.43	30.95	100.00

Pearson chi2(2) = 0.2538 Pr = 0.881

Cramér's V = 0.0550

	ABU3			
culba	Disagree	Neutral	Agree	Total
EA	20	6	16	42
	47.62	14.29	38.10	100.00
EuBA	24	7	11	42
	57.14	16.67	26.19	100.00
Total	44	13	27	84
	52.38	15.48	32.14	100.00

Pearson chi2(2) = 1.3665 Pr = 0.505

Cramér's V = 0.1275

	ABU4			
culba	Disagree	Neutral	Agree	Total
EA	24	9	9	42
	57.14	21.43	21.43	100.00
EuBA	34	4	4	42
	80.95	9.52	9.52	100.00
Total	58	13	13	84
	69.05	15.48	15.48	100.00

Pearson chi2(2) = 5.5703 Pr = 0.062

Cramér's V = 0.2575

	ABU5			
culba	Disagree	Neutral	Agree	Total
EA	21	10	22	53
	39.62	18.87	41.51	100.00
EuBA	25	8	10	43
	58.14	18.60	23.26	100.00
Total	46	18	32	96
	47.92	18.75	33.33	100.00

Pearson chi2(2) = 4.0726 Pr = 0.131

Cramér's V = 0.2060

	ABU6			
culba	Disagree	Neutral	Agree	Total
EA	24	12	17	53
	45.28	22.64	32.08	100.00
EuBA	34	1	8	43
	79.07	2.33	18.60	100.00
Total	58	13	25	96
	60.42	13.54	26.04	100.00

Pearson chi2(2) = 13.3753 Pr = 0.001

Cramér's V = 0.3733

2. Stata Output Tables for RQ2

	mo1					
culba	1	2	3	4	5	Total
EA	2	10	10	17	3	42
	4.76	23.81	23.81	40.48	7.14	100.00
EuBA	5	10	8	15	4	42
	11.90	23.81	19.05	35.71	9.52	100.00
Total	7	20	18	32	7	84
	8.33	23.81	21.43	38.10	8.33	100.00

	mo2					
culba	1	2	3	4	5	Total
EA	2	11	9	18	2	42
	4.76	26.19	21.43	42.86	4.76	100.00
EuBA	7	11	11	10	3	42
	16.67	26.19	26.19	23.81	7.14	100.00
Total	9	22	20	28	5	84
	10.71	26.19	23.81	33.33	5.95	100.00

	mo3					
culba	1	2	3	4	5	Total
EA	3	9	13	15	2	42
	7.14	21.43	30.95	35.71	4.76	100.00
EuBA	7	13	8	11	3	42
	16.67	30.95	19.05	26.19	7.14	100.00
Total	10	22	21	26	5	84
	11.90	26.19	25.00	30.95	5.95	100.00

	mo4					
culba	1	2	3	4	5	Total
EA	2	13	11	13	3	42
	4.76	30.95	26.19	30.95	7.14	100.00
EuBA	8	17	8	8	1	42
	19.05	40.48	19.05	19.05	2.38	100.00
Total	10	30	19	21	4	84
	11.90	35.71	22.62	25.00	4.76	100.00

	mo5					
culba	1	2	3	4	5	Total
EA	6	15	11	15	6	53
	11.32	28.30	20.75	28.30	11.32	100.00
EuBA	8	11	8	11	5	43
	18.60	25.58	18.60	25.58	11.63	100.00
Total	14	26	19	26	11	96
	14.58	27.08	19.79	27.08	11.46	100.00

	mo6					
culba	1	2	3	4	5	Total
EA	5	18	11	13	6	53
	9.43	33.96	20.75	24.53	11.32	100.00
EuBA	10	11	9	12	1	43
	23.26	25.58	20.93	27.91	2.33	100.00
Total	15	29	20	25	7	96
	15.63	30.21	20.83	26.04	7.29	100.00

MoABU1	Freq.	Percent	Cum.
Disagree	27	32.14	32.14

Neutral	18	21.43	53.57
Agree	39	46.43	100.00
Total	84	100.00	

MoABU2	Freq.	Percent	Cum.
Disagree	31	36.90	36.90
Neutral	20	23.81	60.71
Agree	33	39.29	100.00
Total	84	100.00	

MoABU3	Freq.	Percent	Cum.
Disagree	32	38.10	38.10
Neutral	21	25.00	63.10
Agree	31	36.90	100.00
Total	84	100.00	

MoABU4	Freq.	Percent	Cum.
Disagree	40	47.62	47.62
Neutral	19	22.62	70.24
Agree	25	29.76	100.00
Total	84	100.00	

MoABU5	Freq.	Percent	Cum.
Disagree	40	41.67	41.67
Neutral	19	19.79	61.46
Agree	37	38.54	100.00
Total	96	100.00	

MoABU6	Freq.	Percent	Cum.
Disagree	44	45.83	45.83
Neutral	20	20.83	66.67
Agree	32	33.33	100.00
Total	96	100.00	

MoABU1	culba EA	EuBA	Total
Disagree	12	15	27
	44.44	55.56	100.00
Neutral	10	8	18
	55.56	44.44	100.00
Agree	20	19	39
	51.28	48.72	100.00
Total	42	42	84
	50.00	50.00	100.00

Pearson chi2(2) = 0.5812 Pr = 0.748

Cramér's V = 0.0832

MoABU2	culba EA	EuBA	Total
Disagree	13	18	31
	41.94	58.06	100.00
Neutral	9	11	20
	45.00	55.00	100.00
Agree	20	13	33
	60.61	39.39	100.00
Total	42	42	84
	50.00	50.00	100.00

Pearson chi2(2) = 2.4913 Pr = 0.288

Cramér's V = 0.1722

MoABU3	culba EA	EuBA	Total
Disagree	12	20	32
	37.50	62.50	100.00

Neutral	13	8	21
	61.90	38.10	100.00
Agree	17	14	31
	54.84	45.16	100.00
Total	42	42	84
	50.00	50.00	100.00

Pearson chi2(2) = 3.4808 Pr = 0.175

Cramér's V = 0.2036

	culba		
MoABU4	EA	EuBA	Total
Disagree	15	25	40
	37.50	62.50	100.00
Neutral	11	8	19
	57.89	42.11	100.00
Agree	16	9	25
	64.00	36.00	100.00
Total	42	42	84
	50.00	50.00	100.00

Pearson chi2(2) = 4.9337 Pr = 0.085

Cramér's V = 0.2424

	culba		
MoABU5	EA	EuBA	Total
Disagree	21	19	40
	52.50	47.50	100.00
Neutral	11	8	19
	57.89	42.11	100.00
Agree	21	16	37
	56.76	43.24	100.00

Total	53	43	96
	55.21	44.79	100.00

Pearson chi2(2) = 0.2100 Pr = 0.900

Cramér's V = 0.0468

	culba		
MoABU6	EA	EuBA	Total
Disagree	23	21	44
	52.27	47.73	100.00
Neutral	11	9	20
	55.00	45.00	100.00
Agree	19	13	32
	59.38	40.63	100.00
Total	53	43	96
	55.21	44.79	100.00

Pearson chi2(2) = 0.3783 Pr = 0.828

Cramér's V = 0.0628

3. Stata Output Tables for RQ3

	fsf1					
culba	1	2	3	4	5	Total
EA	2	16	7	12	5	42
	4.76	38.10	16.67	28.57	11.90	100.00
EuBA	7	10	8	12	5	42
	16.67	23.81	19.05	28.57	11.90	100.00
Total	9	26	15	24	10	84
	10.71	30.95	17.86	28.57	11.90	100.00

	fsf2

culba	1	2	3	4	5	Total
EA	2	16	6	12	6	42
	4.76	38.10	14.29	28.57	14.29	100.00
EuBA	8	12	8	11	3	42
	19.05	28.57	19.05	26.19	7.14	100.00
Total	10	28	14	23	9	84
	11.90	33.33	16.67	27.38	10.71	100.00

	fsf3					
culba	1	2	3	4	5	Total
EA	2	16	6	13	5	42
	4.76	38.10	14.29	30.95	11.90	100.00
EuBA	10	13	8	9	2	42
	23.81	30.95	19.05	21.43	4.76	100.00
Total	12	29	14	22	7	84
	14.29	34.52	16.67	26.19	8.33	100.00

	fsf4					
culba	1	2	3	4	5	Total
EA	2	15	9	13	3	42
	4.76	35.71	21.43	30.95	7.14	100.00
EuBA	10	13	9	8	2	42
	23.81	30.95	21.43	19.05	4.76	100.00
Total	12	28	18	21	5	84
	14.29	33.33	21.43	25.00	5.95	100.00

	fsf5					
culba	1	2	3	4	5	Total
EA	6	16	9	18	4	53
	11.32	30.19	16.98	33.96	7.55	100.00

EuBA	7	9	4	19	4	43
	16.28	20.93	9.30	44.19	9.30	100.00
Total	13	25	13	37	8	96
	13.54	26.04	13.54	38.54	8.33	100.00

	fsf6					
culba	1	2	3	4	5	Total
EA	4	16	10	20	3	53
	7.55	30.19	18.87	37.74	5.66	100.00
EuBA	6	17	7	11	2	43
	13.95	39.53	16.28	25.58	4.65	100.00
Total	10	33	17	31	5	96
	10.42	34.38	17.71	32.29	5.21	100.00

FSFABU1	Freq.	Percent	Cum.
Disagree	35	41.67	41.67
Neutral	15	17.86	59.52
Agree	34	40.48	100.00
Total	84	100.00	

FSFABU2	Freq.	Percent	Cum.
Disagree	38	45.24	45.24
Neutral	14	16.67	61.90
Agree	32	38.10	100.00
Total	84	100.00	

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FSFABU3	Freq.	Percent	Cum.
Disagree	41	48.81	48.81
Neutral	14	16.67	65.48

Agree	29	34.52	100.00
Total	84	100.00	

FSFABU4	Freq.	Percent	Cum.
Disagree	40	47.62	47.62
Neutral	18	21.43	69.05
Agree	26	30.95	100.00
Total	84	100.00	

FSFABU5	Freq.	Percent	Cum.
Disagree	38	39.58	39.58
Neutral	13	13.54	53.13
Agree	45	46.88	100.00
Total	96	100.00	

FSFABU6	Freq.	Percent	Cum.
Disagree	43	44.79	44.79
Neutral	17	17.71	62.50
Agree	36	37.50	100.00
Total	96	100.00	

	culba		
FSFABU1	EA	EuBA	Total
Disagree	18	17	35
	51.43	48.57	100.00
Neutral	7	8	15
	46.67	53.33	100.00
Agree	17	17	34
	50.00	50.00	100.00
Total	42	42	84

	50.00	50.00	100.00

Pearson chi2(2) = 0.0952 Pr = 0.953

Cramér's V = 0.0337

	culba		
FSFABU2	EA	EuBA	Total
Disagree	18	20	38
	47.37	52.63	100.00
Neutral	6	8	14
	42.86	57.14	100.00
Agree	18	14	32
	56.25	43.75	100.00
Total	42	42	84
	50.00	50.00	100.00

Pearson chi2(2) = 0.8910 Pr = 0.641

Cramér's V = 0.1030

	culba		
FSFABU3	EA	EuBA	Total
Disagree	18	23	41
	43.90	56.10	100.00
Neutral	6	8	14
	42.86	57.14	100.00
Agree	18	11	29
	62.07	37.93	100.00
Total	42	42	84
	50.00	50.00	100.00

Pearson chi2(2) = 2.5851 Pr = 0.275

Cramér's V = 0.1754

FSFABU4	culba EA	EuBA	Total
Disagree	17	23	40
	42.50	57.50	100.00
Neutral	9	9	18
	50.00	50.00	100.00
Agree	16	10	26
	61.54	38.46	100.00
Total	42	42	84
	50.00	50.00	100.00

Pearson chi2(2) = 2.2846 Pr = 0.319

Cramér's V = 0.1649

FSFABU5	culba EA	EuBA	Total
Disagree	22	16	38
	57.89	42.11	100.00
Neutral	9	4	13
	69.23	30.77	100.00
Agree	22	23	45
	48.89	51.11	100.00
Total	53	43	96
	55.21	44.79	100.00

Pearson chi2(2) = 1.8713 Pr = 0.392

Cramér's V = 0.1396

FSFABU6	culba EA	EuBA	Total
Disagree	20	23	43
	46.51	53.49	100.00

Neutral	10	7	17
	58.82	41.18	100.00
Agree	23	13	36
	63.89	36.11	100.00
Total	53	43	96
	55.21	44.79	100.00

Pearson chi2(2) = 2.5020 Pr = 0.286

Cramér's V = 0.