Cultural Influences on Normative Reactions to Incivility: Comparing Individuals from South Korea and Spain

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WORD COUNT: 11,992 (incl. abstract, references, tables, figures and appendices)

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Ethics Statement:
This study was approved by the institutional review board (IRB), Chonnam National University, South Korea. IRB No. (1040198-180418-HR-025-02)
Conflict of Interest Statement:
The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

Abstract

Purpose: Antecedents and influences of workplace incivility have recently been studied in many areas of research but there is still lack of consideration for the impact of culture. Theoretical considerations for the present research are based on the cultural dimensions of power distance and tightness/looseness because the collective levels of power distance are similar between Korea and Spain, but the collective levels of tightness/looseness are different between the two countries. The present research examined whether individuals' occupational position affects their normative reactions to incivility differently.

Design/methodology/approach: Participant (victim)'s (those who react to uncivil behaviors) social power (low vs. high) and perpetrator's (those who exhibit uncivil behaviors) social power (low vs. high) were experimentally manipulated; all participants were randomly assigned to one of four perpetrator x victim conditions in relation to hierarchical positions ($N_{tot} = 467$).

Findings: The results suggest that the level of social and personal acceptability was greater either among Koreans than Spanish at a collective level or among people who endorsed higher power distance and tightness values. All in all, the findings highlight cultural influences on the importance of social hierarchy as a factor that can impact the people's normative reactions to incivility.

Originality/value: The findings broaden our understanding of psychology of employees in relation to incivility, by simultaneously considering the influences of culture (power distance and tightness/looseness) and social power.

Keywords: Cultural differences, occupational position, incivility, high power distance, tightness/looseness

Paper type: Research paper.

Imagine that you work in a company and one of your colleagues behave in an uncivil manner to you. How would you feel? You may feel uncomfortable and angry. Indeed, interpersonal mistreatments (i.e., incivility, bullying, harassment, abusive supervision) are associated with many unpleasant affective reactions including depression, frustration, a lowered self-esteem, anxiety, and burnout, which can lead negative organizational consequences such as lowered job satisfaction and increased turnover intention (e.g., Bowling and Beehr, 2006). However, your reactions might be quite different depending on your cultural background. Cross-cultural reviews suggest that cultural values have an impact on how employees react to various aspects of their work environment (Gelfand *et al.*, 2007; Tsui *et al.*, 2007) as well as how employees react to the relationship between subordinates and supervisors (Günsoy, 2019; Lawler *et al.*, 2008).

Previous research found that that individuals from high power distance culture—i.e., South Korea (vs. low power distance cultures: United Kingdom) are likely to accept the uncivil behaviors when these are displayed by those who hold a position of power (Moon *et al.*, 2018c). Although power distance itself has an impact on individual's normative reaction to incivility in hierarchical relationships, it is important to understand also the role of cultural differences in social norms' strength considering the incivility is seen as a violation of the social norm (i.e., tight/loose cultures, Gelfand *et al.*, 2006; Gelfand *et al.*, 2011). Therefore, in the current research, we aim to compare the reactions to incivility by individuals from South Korea and Spain because both South Korea and Spain are cultures with high power distance but how strictly or loosely social norms operate in the society are different between the two countries (South Korea: a tight culture, Spain: a loose culture) (Hofstede *et al.*, 2010; Gelfand *et al.*, 2006; 2011).

Incivility Reactions

Incivility is defined as a low-intensity interpersonal mistreatment (e.g.,

discourteousness and condescension) that violates norms for mutual respect and exhibit disregard for others (Andersson and Pearson, 1999). Most workers experience incivility in general (Cortina, 2008; Porath and Pearson, 2013) and it is on the rise in organizations (Porath and Pearson, 2013; Schilpzand *et al*., 2016). Workplace incivility has been found to influence on work (e.g., performance, job satisfaction, disengagement) and nonwork outcomes (e.g., stress, emotional exhaustion, work-life imbalance) (see Irum *et al*., 2020 for a review). For example, studies have shown that experiencing of interpersonal mistreatment (incivility) in the workplace can induce negative emotions in individuals (Porath and Pearson, 2012). Moreover, incivility has an impact on productivity and the cost of lost productivity (Hutton and Gates, 2008; Lewis and Malecha, 2011; Porath and Pearson, 2010).

Incivility reactions can be influenced by dispositional (e.g., narcissism), situational (e.g., power and status), organizational (e.g., norm and climate) and cultural factors. For example, narcissistic individuals are more likely to be angry rather than guilty when experienced workplace incivility (Liu *et al*., 2020). Organizational norm can also affect employee's perceptions of and reactions toward incivility (Moon *et al*. 2018c; Schilpzand *et al*., 2016; Tepper *et al*., 2017). Although dispositional and organizational factors can affect people's responses to incivility, the present research focuses on the situational and cultural factors to understand people's normative reactions to incivility.

Regarding situational factor, incivility reactions are highly conditioned by the perpetrator hierarchy position as well as the target. For example, the positive association between daily experience of incivility and its emotional effect with embarrassment is strong when the perpetrator is powerful (Hershcovis *et al*., 2017). Incivility is more frequently observed as a downward phenomenon (e.g., Cortina *et al*., 2001), and this can be found across Western and East Asian cultures (Lim and Lee, 2011; Moon *et al*., 2018c; Pearson *et al*., 2000; Torelli and Shavitt, 2010). Undesirable behavior such as incivility may be

promoted by power because powerful individuals are less likely to be restrained by rules and obligations (Bowles and Gelfand, 2010; Galinsky *et al*., 2008). However, powerless individuals have less legitimate power (Johnson and Indvik, 2001; Pearson and Porath, 2005). Therefore, power and job position can be antecedent to interpersonal mistreatment. In organizational contexts, individuals in lower positions are less likely to take revenge or to express aggression toward those in higher positions due to the imbalance of power and control between them (Aquino *et al*., 1999; Aquino *et al*., 2001). Alternatively, people in lower position tend to express their anger indirectly throughout social sharing (Petkanopoulou *et al*., 2019). By contrast, people in higher positions can express their emotions more freely than those in lower positions (Conway *et al*., 1999; Lively, 2000). Although individuals' reactions to incivility can be dependent upon situational factors such as power and occupational status, this can be also dependent upon the culture in which people grew up.

Cultural Differences

In the face of globalization, there has been constant debate about whether cultures converge or diverge (see Gelfand *et al*. 2017). Some scholars argued that the world is getting flat due to the influence of globalization (Friedman, 2005) but the other argued against that globalization producing homogeneity (Klein, 2002). Although there are cultural changes that lead cultures to converge (e.g., increasing individualistic values and practices around the world, Santos *et al*., 2017), cultural differences continue to exist between and within countries (House et al., 2004).

In the present research, we focus on the cultural dimensions of power distance and tight/loose social norms to understand how culture affects people's normative reactions to incivility displayed by those in higher (vs. lower) position in the workplace settings. Power distance describes the extent to which individuals accept the existence of hierarchical

differences and legitimize unequally distributed power in a society (Hofstede *et al.*, 2010; House *et al.*, 2004). Higher power distance societies tend to be hierarchically structured and characterized by subordinates' dependence on authority figures and values of respect and obedience. In contrast, lower power distance societies tend to be more egalitarian and characterized by interdependence between subordinates and authorities (e.g., Hofstede *et al.*, 2010; Johnson *et al.*, 2005; Tyler *et al.*, 2000). Studies have demonstrated that in the high power distance context (e.g., China), the negative influence of downward mistreatment can be moderated by individuals' high power distance orientation, which suggests that individuals' psychological reactions to interpersonal mistreatment as victims are affected by cultural norms (Lian *et al.*, 2012; Lin *et al.*, 2013; Liu *et al.*, 2013; Wang *et al.*, 2012). This finding has been extended with cross-cultural comparisons between high versus low power distance contexts. For example, power distance explained that subordinates respond less negatively to abusive supervisors in East Asian countries than in Anglo countries (Vogel *et al.*, 2015; cf. Kernan *et al.*, 2011). More recently, Moon *et al.* (2018c) showed that individuals from high (vs. low) power distance culture are likely to accept the uncivil behaviors when these are displayed by those who hold a position of power, but across cultures, people perceive incivility by a powerful individual was more common than incivility by a powerless individual. Thus, given the imbalance of position of power between subordinates and senior colleagues, it would be more common and more normative for power holders to show uncivil behaviors in high power distance countries (Tepper, 2007). Furthermore, cultural influences have been observed in the context of conflict management and negotiation (e.g., e.g., Caputo, 2013; Caputo *et al.*, 2019; Caputo *et al.*, 2018; Gunkel *et al.*, 2016). For example, power distance has positive associations with avoiding and forcing style as conflict management (Caputo *et al.*, 2018), as well as a positive relationship with competitive style of negotiation (Caputo *et al.*, 2019).

Cultures also differ in their social norm's strength and tolerance to their deviation (Gelfand *et al.*, 2011). Social norm is defined as "behaviors of group members that act as implicit rules, considered to be both *descriptive* of what group members are and *prescriptive (injunctive)* of how they should be" (Fiske, 2004, p. 484). Moreover, norms exist as self-expectation or *personal norms*; individuals comply with social norms due to the enforcement but adhere to personal norms due to the expression of their values (Schwartz, 1977; see also Morris *et al.*, 2015). In some cultures, social norms are clear and strong (i.e., tight culture), but in others social norms are weak and accompanied by lower intolerance for any deviation from the expected normative behaviors (i.e., loose cultures, Gelfand *et al.*, 2006; Gelfand *et al.*, 2011). For example, a cross-cultural research demonstrated that whilst European countries such as Spain and the Netherlands with scores of 5.4 and 3.3, respectively, are relatively loose compared with the reference point for the tightness score (6.5), East Asian countries such as Korea, China, and Japan with scores of 10.0, 7.9 and 8.6, respectively, are relatively tight compared with the reference point (Gelfand *et al.*, 2011). Differences in tight and loose cultures have important implications. For instance, recently Gelfand *et al.* (2020) found that tight cultures have addressed more efficiently COVID-19 pandemic.

Overviews of the Present Research

In the present research, for the first time, we sought to establish the individuals' reactions to incivility by comparing individuals from South Korea and Spain. According to the power distance index (Hofstede *et al.*, 2010), both Korea and Spain can be clustered as a hierarchical society (i.e., high power distance culture), but the score of Korea (60) is somewhat higher than the one of Spain (57), suggesting that Korean society may be relatively more hierarchical. However, Korea with the score of 10.0 is relatively tight compared to Spain with the score of 5.4 which might be considered a loose culture (Gelfand *et al.*, 2011).

Comparing South Korea with Spain allow us to explore the interaction between these

two cultural dimensions. Therefore, we aim to test whether participants reactions to a violation of social norm in a hierarchical context are different in both countries South Korea and Spain. To do so, we tested whether there are differences between Korea and Spain on people's reactions to uncivil behaviors depending on social power. Specifically, we conducted an experiment manipulating participant's (those who react to uncivil behavior) social power (high vs. low) and target's (those who exhibit uncivil behaviors) social power (high vs. low) in the Korean and Spanish samples.

Hierarchy as social norm might play important role in social interactions across cultural groups, but the hierarchical norms might be much strongly embedded in Korean society than in Spanish society. Based on this, we predicted that compared to Spanish, Korean individuals will pay more attention to the hierarchical position occupied by perpetrators in organizations and regulate their emotional responses in line with the cultural necessities of fitting into one's role and social context.

Given the contrast between South Korean and Spain in the strength on social norms, we aim to deep in the role of social norms to explain the differences between these countries. Based on the role of subjective representations of norms to understand cultural dynamics (Moon *et al*., 2018c; Morris *et al*., 2015), we focused on perceived descriptive norm, perceived injunctive norm, and personal norm.

Method

Preregistered design and hypotheses

We conducted a 2 (Participant's Social Power: high vs. low) x 2 (Target's Social Power: high vs. low) between subjects' experiment in South Korea and Spain. Our hypotheses were that Participant's Social Power (high vs. low) and Target's Social Power (high vs. low) would have different effects on perceived discomfort with uncivil behavior in

Korea and Spain (see preregistration

https://osf.io/g9qc7/?view_only=c692eb28dbee440d8131d839f3f99316). Particularly:

(1) In Korea, high target's social power would cause less perceived discomfort than

Low target's Social Power. Furthermore, we expect that discomfort level would be higher

when the target's social power is relatively higher than the participant's one as compared to

the target's social power is the same as the participant's one, which is interaction effect. But

the main effect of participant's social power is not expected.

(2) In Spain, an interactive effect between target's social power and participant's

social power is expected. Perceived discomfort would be higher when participant and target

are in different power position (i.e. low target's social power and high participant's social

power or high target's social power and low participant's social power) than when participant

and target are in the same power position (i.e. low target and participant's social power or

high target and participant's social power).

Sample size calculation and participants

We conducted a priori sample size analysis using G*Power (Faul *et al.*, 2009) to test

an ANOVA: Fixed effects, special, main effects and interactions with eight groups.

According to our Power analysis to estimate a medium effect size (f = 0.23) with a p-values

of < .05, we need 420 participants to have a Power of 95% (279 to get 80% of power). Given

that we anticipated that some participants would be foreign, and they would not have good

skills with the Korean and Spanish language respectively, we included as exclusion criterion

that those who are not native Korean speakers in Korea and Spanish speakers in Spain will be

excluded.

Participants and Design

Participants were recruited from a university in South Korea ($N = 347$) and in Spain

($N = 224$) but we excluded 17 participants who were not identified as Korean or Spanish and

those who failed the attention check question (63 Korean, 21 Spanish). The remaining sample

of 276 students who self-identified as Korean (173 women, 102 men, 1 participant of

undisclosed sex; M_{age} = 21.62, SD = 1.98) and 191 Spanish students who identified

themselves as Spanish (138 women, 53 men; M_{age} = 21.85, SD = 4.27) were included in the

analysis. Subjective Socioeconomic status (SES) of both samples were around the middle

class: M_{Korea} = 4.16, SD = 1.14 and M_{Spain} = 4.73, SD = 1.01 (1 = The highest SES; 8 = The

lowest SES). Participants received course credit in exchange for their participation.

Participant (victim)'s (those who react to uncivil behaviors) social power (low vs. high) and

perpetrator's (those who exhibit uncivil behaviors) social power (low vs. high) were

experimentally manipulated; all participants were randomly assigned to one of four

perpetrator x victim conditions in relation to hierarchical positions (see Table 1).

Insert Table 1

Procedure

Participants who agreed to take part in what was described as a study on behaviors in

organizations first completed two questions about cultural values (power distance orientation

and cultural tightness-looseness). They were then asked to imagine themselves working in the

company. Next, in order to manipulate hierarchical position in the organization, participants

were assigned randomly to read one of four imaginary scenarios regarding the declining a

request from a colleague whose position is either higher or lower (relative to themselves) or

equally high or low in the organization ("*In the email, your colleague asks you for feedback

on a proposal that is due for submission. However, you are very busy due to an upcoming

deadline for your own project, so you decide to decline the request. You email your colleague

by saying that you are unable to provide feedback*"). The imaginary scenario was adapted

from Moon *et al*. (2018c) and was accompanied by a visual ladder to provide an illustration

of the hierarchical relationship between the participant and the requester, who was depicted as equidistantly lower or higher or equal on the ladder. This procedure ensures that all participants had a similar understanding of their hierarchical position as compared with their colleagues' one.

After reading the scenario, participants carried out a task in which they wrote an email declining the request. Following the email task, participants were asked to indicate the target's hierarchical position by comparing themselves as a manipulation check and then based on the scenario in which they had declined the request they answered the remaining measures which we describe below.

Materials

Across measures, we averaged the item scores to form total scores.

Power distance orientation. Power distance orientation was measured by a 6-item scale from Dorfman and Howell (1988). Participants indicated the extent to which they agreed with statements, such as "Employees should not disagree with management decisions" on a 7-point Likert scale (1 = *strongly disagree*, 7 = *strongly agree*; $\alpha_{combined} = .63$, $\alpha_{Korea} = .60$, $\alpha_{Spain} = .72$).

Tightness and Looseness. Tightness-looseness was measured by a 6-item scale from Gelfand *et al.* (2011).[1] Using a 7-point Likert scale, participants indicated the extent to which they agreed with statements such as "There are many social norms that people are supposed to abide by in this country". (1 = *strongly disagree*, 7 = *strongly agree*; $\alpha_{combined} = .71$, $\alpha_{Korea} = .61$, $\alpha_{Spain} = .64$).

Hierarchical position manipulation check. Participants responded to two manipulation check items that probed impressions of relative hierarchical position vis-à-vis

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[1] A reversed item ("People in this country have a great deal of freedom in deciding how they want to behave in most situations") was dropped from the analysis due to low communality with the other five (coefficient < .30).

the colleague who request feedback (1 = *has much less power and influence than me* to 7 = *has much more power and influence than me* and *1 = enjoys much less status and respect than me* to 7 = *enjoys much more status and respect than me*; $r_{combined}$ = .83, r_{Korea}= .86, r_{Spain}= .79, ps < .001).

Discomfort with incivility. Discomfort, defined as unpleasant subjective state (similar to stress and anxiety), was regarded as an ideal primary outcome of uncivil behaviors (Moon *et al*., 2018c). Participants indicated how uncomfortable they would feel in response to a series of 22 hypothetical uncivil behaviors which adopted from Moon *et al.* (2018c; 16 items) and Cortina *et al.* (2001; 6 items) (e.g., "Not returning my greeting", "Gossiping and criticizing me behind my back", "Making demeaning or derogatory remarks about you", "Put you down or be condescending to you"; 1 = *little discomfort* to 7 = *great discomfort*; $\alpha_{combined}$ = .92, α_{Korea}= .90, α_{Spain}= .93)

Perceived injunctive norm. Participants answered three questions using a 7-point scale to indicate the extent to which they felt the colleague's uncivil behaviors were socially acceptable (e.g., "In general, how socially acceptable/appropriate/legitimate it would be for this person to behave in the ways indicated above?"; 1 = *completely unacceptable/inappropriate/illegitimate* to 7 = *perfectly acceptable / appropriate / legitimate*; $\alpha_{combined}$ = .71, α_{Korea} = .70, α_{Spain} = .73).

Perceived descriptive norm. Participants indicated how likely and common it was for them to witness these behaviors exhibited by the colleague using the two items ("In general, how likely is it to witness people in a colleague in a lower [higher] position acting in the ways described above after their request being declined by a person in a higher [lower] position (or a person in the same lower [higher] position)?"; 1 = *not very likely at all* to 7 = *to extremely likely*, "In general, how 'common' is it that a colleague in a lower [higher] position would behave in the ways described above after their request being declined by a person in a

higher [lower] position (or a person in the same lower [higher] position)?"; 1 = *not very common at all* to 7 = *extremely common*; $r_{combined}$ = .73, r_{Korea}= .76 r_{Spain}= .67, *p*s < .001).

Personal norm. Using a 7-point scale participants indicated the extent to which they would accept the colleague with incivility ("To what extent that you would accept/tolerate/legitimate for this person to behave in the ways indicated above?; 1 = *not accept/tolerate/legitimize at all* to 7 = *completely accept/tolerate/ legitimize*; $\alpha_{combined}$ = .81, α_{Korea} = .80,α_{Spain} = .79).

Results

Descriptive statistics including the correlations between variables, means and standard deviations are presented across cultural groups in Table 2 and separately for each cultural group (Korean vs. Spanish) in Table 3.

Insert Table 2 and 3

Preliminary Analysis

Manipulation check. Our results suggest that the manipulation worked as expected. We first averaged responses to the two manipulation check questions for perpetrator's social power as compared to victim's social power. A 2 (cultural group: Korean vs. Spanish) x 2 (perpetrator position: low vs. high) x 2 (victim position: low vs. high) ANOVA on this score confirmed that the perpetrator with a higher position (*M* = 4.77, *SD* = 1.02) was perceived to have a higher power and status (i.e., rank) than the perpetrator with a lower position (*M* = 3.42, *SD* = .84), *F*(1, 459) = 482.04, *p* < .001, η_p^2 = .51. In the same vein, the victims (participants) with a lower position perceived their counterpart as holding a higher power and status compared to themselves (*M* = 4.71, *SD* = 1.03) than the victims (participants) with a higher position (*M* = 3.40, *SD* = .85), *F*(1, 459) = 461.98, *p* < .001, η_p^2 = .50. The interaction

between perpetrator position and victim position was also significant, $F(1, 459) = 20.49$, $p < .001$, $\eta_p^2 = .04$, indicating that the perpetrator with a higher position was perceived to have a higher power an status than the perpetrator with a lower position when the victim's position was lower, $F(1, 459) = 361.03$, $p < .001$, $\eta_p^2 = .44$, as well as equally higher, $F(1, 459) = 147.64$, $p < .001$, $\eta_p^2 = .24$. Another simple effect also showed the same pattern, indicating that the victims with a lower status perceived their counterpart as holding a higher power and status compared to themselves than the victims with a higher position when the perpetrator's position was higher, $F(1, 459) = 332.17$, $p < .001$, $\eta_p^2 = .42$, as well as equally lower, $F(1, 459) = 146.75$, $p < .001$, $\eta_p^2 = .24$. Culture did not interact with the experimental conditions.

Cultural value orientations. Firstly, the results from power distance orientation revealed that the individual level of power distance orientation was different between Korean and Spanish participants, $t(465) = 2.57$, $p = .01$, $CI_{95\%}[.04$ to $.33]$, indicating that Korean participants' scores of power distance were higher ($M = 2.62$, $SD = .74$) than Spanish participants' one ($M = 2.43$, $SD = .83$). Secondly, there was also cultural differences on the level of tightness-looseness, $t(465) = 12.94$, $p < .001$, $CI_{95\%}[.82$ to $1.11]$, showing that the cultural tightness scores for Korea ($M = 5.27$, $SD = .67$) were significantly higher than the scores for Spain ($M = 4.30$, $SD = .95$).

Dependent Variables

Discomfort with incivility. First, we tested our predictions using a 2 (cultural group: Korean vs. Spanish) x 2 (perpetrator position: low vs. high) x 2 (victim position: low vs. high) analysis of variance with discomfort with incivility as dependent variable. The results revealed a significant main effect of cultural group, $F(1, 459) = 33.61$, $p < .001$, $\eta_p^2 = .07$; Korean participants reported that they would experience greater discomfort when confronted with uncivil behaviors ($M = 5.74$, $SD = .67$) compared to Spanish participants ($M = 5.31$, SD

= .91). Other main effects and interactions were not significant. These results suggest that our hypotheses were nor supported by our data.

In order to further explain the effect of culture on discomfort with incivility, we performed a multiple mediation analysis by treating power distance orientation and tightness-looseness as mediators (Hayes, model 4). The results showed the significant direct effect, $B =$ .31, $SE = .09$, $CI_{95\%} = .14$ to .48 and indirect effects via both PDO, $B = -.02$, $SE = .01$, $CI_{95\%}$ = -.05 to -.001 and TL, $B = .14$, $SE = .05$, $CI_{95\%} = .05$ to .24.

Injunctive norm. The results revealed a significant main effect of cultural group, $F(1, 459) = 9.13$, $p = .003$, $\eta_p^2 = .02$, indicating that Spanish participant ($M = 2.52$, $SD =$ 1.21) felt the incivility from their colleagues was more socially acceptable than did Korean participants ($M = 2.23$, $SD = .91$). Other main effects and interactions with culture were not significant.[2]

Descriptive norm. The analysis yielded a significant main effect of cultural group, $F(1, 459) = 8.97$, $p = .003$, $\eta_p^2 = .02$, and a significant main effect of victim position, $F(1, 459) = 49.76$, $p < .001$, $\eta_p^2 = .10$, which were qualified by a significant interaction, $F(1, 459)$ = 5.32, $p = .022$, $\eta_p^2 = .011$. Further analysis showed that Spanish participants ($M = 4.15$, SD = 1.50) felt that incivility was more likely to be exhibited when they were holding a higher position than did Korean participants ($M = 3.45$, $SD = 1.47$), $F(1, 459) = 13.66$, $p < .001$, η_p^2 = .03; we did not find significant differences in the two cultural groups in their ratings of perceived likelihood of occurrence when participant's position was low ($M_{Spainish} = 4.72$, $SD_{Spanish} = 1.28$; $M_{Korean} = 4.67$, $SD_{Korean} = 1.36$), $F < 1$. Moreover, the main effect of perpetrator position was significant, $F(1, 459) = 49.76$, $p < .001$, $\eta_p^2 = .10$, which indicates that both Korean and Spanish participants felt that incivility was displayed more often by

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[2] We also found the significant interaction effect between perpetrator and victim status on injunctive norm, $F(1, 459) = 6.25$, $p = .013$, $\eta_p^2 = .01$. We decompose further this interaction with simple effects analysis presented in Appendix A.

individuals in higher positions ($M = 4.75$, $SD = 1.31$) than by individuals in lower positions ($M = 3.68$, $SD = 1.47$). The cultural group x perpetrator position interaction and the three-way interactions were insignificant, $F(1, 459) = 1.84$, $p = .176$, $F < 1$, respectively.

Furthermore, we sought to examine cultural difference between Korea and Spain in relation to *relative hierarchical positions* (perpetrator position is relatively lower than participant's one vs. perpetrator position is relatively higher than participant's one; removing equal conditions between perpetrator and victim positions). The results from a two-way ANOVA (relative hierarchical position x cultural group) revealed significant main effects of cultural group, $F(1, 229) = 7.72$, $p = .006$, $\eta_p^2 = .033$ and relative perpetrator position, $F(1, 229) = 125.08$, $p < .001$, $\eta_p^2 = .35$, which were qualified by a significant interaction, $F(1, 229) = 7.08$, $p = .008$, $\eta_p^2 = .03$ (see Figure 1a). Further analysis showed that Spanish participants ($M = 3.78$, $SD = 1.53$) felt that incivility was more likely to be exhibited when their position was higher than the perpetrator as compared with Korean participants ($M = 2.86$, $SD = 1.33$), $F(1, 229) = 14.65$, $p < .001$, $\eta_p^2 = .06$; the two cultural groups did not differ in their ratings of perceived likelihood of occurrence when participant's position was lower than the perpetrator ($M_{Spainish} = 5.22$, $SD_{Spanish} = 1.07$; $M_{Korean} = 5.20$, $SD_{Korean} = 1.10$), $F < 1$. Furthermore, both Korean and Spanish participants felt that incivility was displayed more often when their position was lower than the perpetrator ($M_{Korean} = 5.20$, $SD_{Korean} = 1.10$; $M_{Spainish} = 5.22$, $SD_{Spanish} = 1.07$) than when their position was higher than the perpetrator ($M_{Korean} = 2.86$, $SD_{Korean} = 1.33$; $M_{Spainish} = 3.78$, $SD_{Spanish} = 1.53$), $F_{Korean}(1, 229) = 120.02$, $p < .001$, $\eta_p^2 = .344$, $F_{Spanish}(1, 229) = 30.23$, $p < .001$, $\eta_p^2 = .117$.

Personal norm. The results revealed a significant main effect of cultural group, $F(1, 459) = 40.51$, $p < .001$, $\eta_p^2 = .08$, which was qualified by a significant interaction between cultural group and victim position, $F(1, 459) = 4.01$, $p = .046$, $\eta_p^2 = .01$. Further analysis showed that Korean participants found that incivility was more acceptable when their

position was low ($M = 3.15$, $SD = 1.11$) compared with when their position was high ($M = 2.89$, $SD = 1.07$), $F(1, 459) = 4.30$, $p = .039$, $\eta_p^2 = .01$. In contrast, we did not find significant differences when Spanish participants responded to incivility regarding of their hierarchical position (Ms = 2.31 vs. 2.44, SDs = 1.05 vs. 1.12), $F < 1$.[3]

Again, the results from a two-way ANOVA (relative hierarchical position x cultural group) revealed a significant main effect of cultural group, $F(1, 229) = 16.49$, $p < .001$, $\eta_p^2 = .03$, which was qualified by a significant interaction between cultural group and relative perpetrator position, $F(1, 229) = 4.58$, $p = .033$, $\eta_p^2 = .02$ (see Figure 1b). A simple effect showed that Korean participants found that incivility exhibited by the perpetrator who has a higher position than themselves was more acceptable ($M = 3.40$, $SD = 1.09$) than incivility exhibited by the perpetrator who has a lower position than themselves ($M = 2.88$, $SD = 1.07$), $F(1, 229) = 7.73$, $p = .006$, $\eta_p^2 = .033$. In contrast, we did not find significant differences when Spanish participants responded to incivility regarding of the relative hierarchical position of the perpetrator (Ms = 2.48 vs. 2.59, SDs = 1.17 vs. 1.16), $F < 1$. An inspection of cultural differences within each relative perpetrator position condition revealed that Korean participants ($M = 3.40$, $SD = 1.09$) felt it was more acceptable for the perpetrator with a higher position to exhibit incivility than did Spanish participants ($M = 2.48$, $SD = 1.17$), $F(1, 229) = 19.40$, $p < .001$, $\eta_p^2 = .078$; the two groups did not shown significant differences in their ratings of social acceptability when the perpetrator's position was low ($M_{Korean} = 2.88$, $SD_{Korean} = 1.07$; $M_{Spainish} = 2.59$, $SD_{Spanish} = 1.16$), $F(1, 229) = 1.83$, $p = .178$. The main effect of relative perpetrator position was insignificant, $F(1, 229) = 1.89$, $p = .171$.

Moderated Mediation Analysis

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[3] We also found the significant interaction effect between perpetrator and victim status on personal norm, $F(1, 459) = 6.93$, $p = .009$, $\eta_p^2 = .02$. We decompose further this interaction with simple effects analysis presented in Appendix A.

We found cross-cultural differences in the effect of hierarchical positions on normative judgements (injunctive, descriptive and personal norms). We also observed significant correlations between mediators (injunctive and personal norms; not descriptive norm) and outcome variable (see Table 1). Based on this, we performed a moderated mediation analysis following the procedure outlined in Hayes (2018, Model 7) to test if there would be conditional indirect effects of relative perpetrator position on perceived discomfort via injunctive and personal norms. In this exploratory model, *relative perpetrator position* served as a predictor variable (IV: coded 0 = low, 1 = high), perceived discomfort served as outcome variable (DV), injunctive (social acceptability) and personal (personal acceptability) norms were treated as mediators and cultural group (coded 0 = Spain, 1 = Korea) was served as a moderator.

Both injunctive and personal norms emerged as reliable predictors of discomfort, $B = -.13$, $SE = .05$, $CI_{95\%}[-.22$ to $-.03]$ and $B = -.20$, $SE = .05$, $CI_{95\%}[-.29$ to $-.11]$, respectively. In the Spanish sample, the relative perpetrator position did not have an indirect effect on discomfort via injunctive norm, $B = .002$, $SE = .02$, $CI_{95\%}[-.04$ to $.04]$, and via personal norm, $B = .01$, $SE = .03$, $CI_{95\%}[-.03$ to $.07]$. Conversely, in the Korean sample, the relative perpetrator position had an indirect effect on discomfort via both injunctive norm, $B = -.03$, $SE = .02$, $CI_{95\%}[-.07$ to $-.01]$, and personal norm, $B = -.05$, $SE = .02$, $CI_{95\%}[-.11$ to $-.01]$ (see Figure 2a). Thus, compared with Spanish participants, Korean participants found that incivility exhibited by the perpetrator who hold a higher position than themselves was more socially and personally acceptable than incivility exhibited by the perpetrator who hold a lower position than themselves, as a result their levels of discomfort became lower vis-à-vis a high-ranking perpetrator compared to a low-ranking perpetrator. In sum, the significant

indirect path relative perpetrator position to discomfort through the parallel influence of injunctive norm and personal norm was observed in the Korean sample only.[4]

Furthermore, given the role of power distance orientation at an individual level on people's reaction to downward mistreatment (Lian *et al.*, 2012; Lin *et al.*, 2013; Liu *et al.*, 2013; Wang *et al.*, 2012), we performed a moderated mediation analysis (Model 11) by treating power distance orientation and tightness-looseness as two moderators and injunctive and personal norms as two mediators. The results showed that the indirect effect of relative perpetrator position on discomfort via injunctive and personal norms were moderated by PDO and TL across cultural groups; these indirect effects were only significant among individuals who endorsed stronger power distance and tightness-looseness values, $B_{InjunctiveNorm} = -.05$, $SE = .03$, $CI_{95\%}[-.11$ to $-.01]$, $B_{PersonalNorm} = -.10$, $SE = .04$, $CI_{95\%}[-.19$ to $-.03]$.

Discussion

In this research, for the first time, we investigated whether there are cultural differences in individuals' normative reactions to incivility using the samples from Korea and Spain. Results from the present study showed differences between these two countries, which contribute to the areas of culture, power and the workplace mistreatment literature in many important ways.

Although there was no interaction between relative perpetrator status and cultural group on the perceived discomfort, interestingly the perceived level of discomfort of

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[4] Furthermore, we performed a moderated serial mediation analysis following the procedure outlined in Hayes (2018, Model 83) to test if there would be conditional indirect effects of relative perpetrator position on perceived discomfort. The indirect path relative perpetrator position to perceived discomfort via injunctive norm (mediator 1) and personal norm (mediator 2) was significant in the Korean society, $B = -.02$, $SE = .01$, $CI_{95\%}[-.04, -.01]$, but not in the Spanish society, $B = .002$, $SE = .01$, $CI_{95\%}[-.02, .03]$. The model with reversed order of mediators (personal norm $\rightarrow$ injunctive norm) was also significant in the Korean society, $B = -.01$, $SE = .01$, $CI_{95\%}[-.03, -.002]$, but not in the Spanish society, $B = .002$, $SE = .01$, $CI_{95\%}[-.01, .02]$. Thus, the significant indirect paths relative perpetrator position to discomfort through the sequential influence of injunctive norm and personal norm were observed in the Korean sample only.

incivility was higher among Korean participants than Spanish participants. Our further

mediation results suggest that this cultural difference might be because of Korean's stronger

endorsement of power distance and tightness-looseness values; Koreans would experience

less discomfort via stronger endorsement of power distance, but they would experience

greater discomfort via stronger endorsement of tightness-looseness.

As a culture specific rationale, we found that compared with Spanish, Korean

participants would perceive that it is more (less) personally acceptable for incivility of power

holders (powerless individuals), which can be explained through the cultural difference on

tightness/looseness that social norms are tighter in the Korean society than in the Spanish

society (Gelfand *et al*., 2006; Gelfand *et al*., 2011). The results can extend the previous

findings that compared with British, Koreans are more likely to accept the mistreatment from

senior individuals (Moon *et al*., 2018c). Thus, Koreans reactions to incivility are more

sensitive to the interaction partner's hierarchical positions compared to themselves. Even

their communication style and its level of politeness can vary depending on who they are

interacting with in social interactions (Moon *et al*., 2019). Moreover, the present findings can

convey important meanings to the conflict management in the context of intercultural

negotiations as globalization continue to bring people from diverse cultural background.

Interpersonal conflict in the role expectation of the relationship between manager and

subordinates can arise when the role expectations from manager and subordinates are not

matched due to the influences of status differences and cultural values. For example, high

status negotiators with higher endorsement of power distance paired with low status

negotiators with lower endorsement of power distance are prone to experience more anger,

place less emphasis on cooperative interaction goals, exchange less information about

preferences and priorities, use less distributive positioning, and consequently, gain less profit

than high status negotiators with lower endorsement of power distance paired with low status

negotiators with higher endorsement of power distance (Liu *et al*., 2019). Power distance also

significantly associated with not only dominating and avoiding styles in conflict situations

but also competitive negotiation styles (Caputo *et al*., 2018; Caputo *et al*., 2019; Gunkel *et*

al., 2016). Thus, building upon this, future research is required to extend the present findings

in the contexts of conflict managements and negotiations.

Using a moderated mediation analysis, we provided an important exploratory

evidence for the idea that the indirect effect of perpetrator's hierarchical position on

discomfort via injunctive and personal norms are moderated by cultural groups at a collective

level. Specifically, we observed that compared with Spanish participants, Korean participants

reported that it is more socially and personally acceptable for incivility exhibited by the

perpetrator who hold a higher position than themselves, in turn their levels of discomfort

became lower vis-à-vis a perpetrator in a powerful position compared to a perpetrator in a

powerless position. Thus, our results significantly extended a direct previous research that

compared British and Korean individuals (Moon *et al*., 2018c) by including a new norm

(personal norm) as well as by comparing Spanish and Korean people. Additionally, given

perceived injunctive norm and personal norm jointly affect people's behaviors (Krueger,

1996; see Morris *et al*., 2015, for a review), we explored this moderated mediation model by

treating the two mediators in conjunction (perceived injunctive norm → personal norm;

personal norm →perceived injunctive norm), which turned out the both directions were

significant suggesting that the perceived injunctive norm and personal norm play a role in a

similar manner in the design of the present study. In a similar vein, we also found that

individual's power distance and tightness/looseness values moderated the indirect effect of

relative perpetrator position on discomfort via injunctive and personal norms. This result can

extend the previous research that individual's cultural value such as power distance can affect

their psychological reactions to downward mistreatment (e.g., Lian *et al*., Brown, 2012; Lin

et al., Chen, 2013; Liu *et al.*, 2013; Wang *et al.*, 2012). Although findings from the moderated mediation analyses were significant, the results were exploratory. Therefore, in order to confirm validly the findings, future research should examine using a preregistered design with strong hypotheses.

Interestingly, albeit both Spanish and Koreans felt the higher frequency of uncivil behaviors from the powerholders compared with powerless people, there was cultural differences on the perception of descriptive norms, indicating that Spanish participants felt that incivility was more likely to be exhibited when they were holding a higher position than did Korean participants. This might also be associated with the fact that social norms regarding hierarchical roles in interpersonal relationships operate less tightly in Spanish society.

Although our analysis strategy prevents us inferring similarities between countries, the lack of significant differences found might suggest analogies between these two countries. In the perception of descriptive norms, we found that both Korean and Spanish people perceived that incivility is likely to be exhibited more often by individuals in higher positions than by individuals in lower positions. This finding is compatible with the existing evidence that interpersonal mistreatment such as incivility is more commonly displayed by those who hold a power (e.g., Cortina *et al.*, 2001; Lim and Lee, 2011; Moon *et al.*, 2018c; Pearson *et al.*, 2000; Torelli and Shavitt, 2010). In the perceptions of injunctive and personal norms, we observed that both Korean and Spanish people perceived that the incivility is more socially and personally acceptable when the perpetrator (victim)'s position was higher (lower) than the victim (perpetrator) as compared with when the positions of perpetrator and victim were equally high (low), which can be reasoned based on the small difference on the cultural dimension of power distance so that both Korea and Spain may be classified as higher power distance countries (Hofstede *et al.*, 2010) (see Appendix A).

In sum, we observed both cultural differences and lack of differences in the present research. We interpreted the current findings for cultural differences with a theoretical rationale that social norms operate much tightly in the Korean society; the embedded hierarchical norms may be much stronger and the deviation from the norm may be more strictly sanctioned in Korean society than in Spanish society (Gelfand *et al.*, 2011). Furthermore, we interpreted the present findings for cultural similarities with a theoretical rationale that both Korea and Spain are categorized as higher power distance countries at a national level and their scores of power distance index were similar (Hofstede *et al.*, 2010). Thus, based on our findings with the theoretical rationales we would like to conclude that cultural differences and similarities can co-exist between Korean and Spanish societies and the roles of descriptive norm and injunctive norm are distinctive, but the roles of injunctive norms and personal norms might be similar in this context of incivility associated with hierarchical relationships as a social context.

Practical Implications

Based on the results of the present study, we can draw an important lesson for practice. Organizations should consider carefully about the influence of power distance at individual, organizational and cultural levels because higher power distance may lead to higher acceptability of downward mistreatment by victims (Lian *et al.*, 2012; Moon *et al.*, 2018c; Wang *et al.*, 2012). How can organizations minimize downward incivility in work context? First, it is very important to develop sustainable organizational cultures and climates which promote and preserve ethical work environments where workplace incivility is discouraged. The present work suggests that culture can shape individuals' perception and affective responses. In other words, organizational cultures and climates supporting higher power distance may cause a risk to ethical climates and be more tolerant to the negative impacts of workplace incivility, especially displayed by those in powerful positions. This

effect of power distance on employee's normative reactions may also be strengthened by how norms are tightly (vs. loosely) embedded in groups and societies. Individuals with higher endorsement of power distance orientations and tightness may be more acceptable for the powerful perpetrator's uncivil behaviors. Thus, in a globalized world, organizations should understand and acknowledge cultural dynamics at national and individual levels to create ethical work environments.

In addition, formal policies of organizations such as codes of ethics can help prevent workplace incivility. Presenting clear disciplinary guidelines for employee may affect the reinforcement of injunctive norms. For example, when people focus on injunctive norms (i.e., behaviors that are acceptable for powerful or powerless individuals to engage in), their engagement in unethical behaviors was low (Hu *et al*., 2016). Thus, presence and application of clear policies would be not only discouraging for perpetrators but also encouraging victims to express their voice in the context of incivility. Policy might be particularly helpful for low status victims in high power distance cultures. Indeed, when Korean (vs. British) organizations prescribed ethical rules regarding the relationship between subordinates and manages in codes of ethics, they focused more on influences of hierarchy in behavioral prescriptions (Moon *et al*., 2018b).

Strengths, Limitations and Future Works

In the previous power research, there is a prevalent problem that a baseline or control condition were not included in many findings (see Lammers and Burgmer, 2017) as well as the used control or baseline conditions were not completely related to the high- and low-power conditions (see Magee and Smith, 2013). In order to establish the strength of the effect of relative hierarchical position between the perpetrator and victim, the present research includes equal conditions (equally high or low in the hierarchical relationship between perpetrator and victim [participant]) in the experimental manipulations. Nonetheless, our

experiment in artificial settings using student samples may have low ecological validity, which could limit the possibility of findings to be generalized to natural setting with non-student samples. In order to generalize our findings to real world, future research should be examined based on participant's actual experience of incivility in the workplaces.

Although we found significant indirect effects of the hierarchical position of perpetrator (victim) on perceived level of discomfort through the perceived norms (descriptive, injunctive and personal norms), unlike the previous work (Moon *et al*., 2018c) we failed to observe the direct effect on the outcome variable showing that participants who joined in the present study may have felt it was uncomfortable for incivility as it is regardless of the effects of cultural settings (Korea vs. Spain) and social context (i.e., hierarchical relationship). This inconsistent finding might be because the difference of individuals' power distance endorsement between South Korea and Spain was small. In addition, another possible cause is that the present research did not match the participant's gender with the gender of the perpetrator. However, the genders of the participant and the perpetrator were matched in Moon *et al*. (2018c)'s work in which they considered there may be the effect of gender on individuals' responses to mistreatment (Aquino and Douglas, 2003) as power, hierarchy and norms are sometimes related to gender (e.g., Eagly and Wood, 1982; Ridgeway, 2001). Future research is required to check whether the findings from the present or previous research are replicated in the same cultural contexts by matching the participant's gender with the gender of the perpetrator.

Another limitation of this research is that the cross-cultural comparison was conducted with a European country (Spain), high power distance cultural group and social norms are loosely embedded in the society, and an East Asian country (South Korea), high power distance cultural group and social norms are tightly embedded in the society. Although we provided evidences for cross-cultural differences, it may be difficult to determine whether

resulting cultural differences are due to cultural level variables or other factors by using only two cultural groups (see Fischer and Poortinga, 2018; van de Vijver and Leung, 2000) because the present findings are impossible to be generalized by the two-group comparison albeit the included samples can be representative of each cultural group. Future research should therefore examine the effect of hierarchical positions of the perpetrator (victim) on individuals' normative reactions to incivility across a wider range and higher number of cultural settings. For instance, Japan, India and Singapore can be similarly clustered to South Korea but Greece, Brazil and Venezuela can be akin to Spain.

The present study focuses on the perceived level of discomfort as a main outcome variable which can measure general negative emotion. Future research should examine the association between individuals' emotional reactions and their relationship with the perpetrator in different hierarchical positions by considering the other emotions so that we can understand more about people's reactions to incivility exhibited by powerful and powerless individuals. For example, in daily life, people felt more embarrassed when they experienced incivility provoked by powerful perpetrator (Hershcovis *et al*., 2017). Also, other emotions such as anger, fear and sadness were used to investigate people's reactions to workplace incivility (Porath and Pearson, 2012). Moreover, future work should also consider measuring organizational outcomes such as job satisfaction, job performance and turnover intentions in the context of incivility. Indeed, there is an evidence that the relationship between coworker incivility and organizational outcomes are mediated by emotional exhaustion (Hur *et al*., 2015). Also, in low power distance cultural settings, some organizational outcomes are negatively affected by senior colleagues' uncivil behaviors (cf. Hershcovis and Barling, 2010). Thus, it is important to include other emotional and organizational outcome variables in the future study.

In the present work, we focus on the situational and cultural factors. However, recent evidences suggest that individuals' reactions to incivility may also be affected by dispositional (e.g., narcissism) and organizational factors (e.g., norms, structures and climates) (Liu *et al.*, 2020; Moon *et al*., 2020; Moon *et al.* 2018c; Schilpzand *et al.*, 2016; Tepper *et al.*, 2017). Future research can extend the present findings by considering the role of dispositional and organizational factors and their interaction with cultural factors on how people react to workplace incivility.

Finally, there are evidences that individuals' cultural values can vary within the same cultural setting based on dispositional traits or due to contextual factors (Leung and Cohen, 2011; Mendoza-Denton and Mischel, 2007; Moon *et al.*, 2018a). Even though collective levels of power distance suggest the differences between countries (Hofstede *et al.*, 2010), it is also possible that power distance vary at an individual level (e.g., Kirkman *et al.*, 2009). It is also true that the collective levels of tightness/looseness suggest the differences between societies (Gelfand *et al.*, 2011), states or organizations (e.g., Harrington and Gelfand, 2014; Lee and Kramer, 2016). Although it may not be possible to treat tightness/looseness at an individual level because these terms related to the multilevel system of the strength of social norms (Li *et al.*, 2017), past research found that culturally tighter (vs. looser) societies incorporate the strong relationship between cultural values (i.e., individualism/collectivism and horizontal/vertical cultural orientations) and outcome variables (e.g., the tendency of cooperating with others) (Taras *et al.*, 2010). In other words, it is possible that individuals' behaviors are influenced by the dominant cultural orientation across situations in tight societies (Torelli and Rodas, 2017). Likewise, it may be true that our present exploratory findings support this rationale, but future research should examine whether the findings from the present research at the macro level comparing between countries can be also found at the individual level with a preregistered design and strong hypotheses.

Conclusion

To the best of our knowledge, this is the first time of a cross-cultural comparison using under-investigated Korean and Spanish settings in the context of incivility. We found evidence that individuals' occupational status affects their normative reactions to incivility similarly as well as differently across cultural groups. In higher power distance cultures (Korea and Spain), people perceive that uncivil actions are more commonly displayed by a powerholder (vs. powerless) in the organizational contexts but they feel they were more social and personally acceptable attesting to the interactive influence of subjective social norms (descriptive and injunctive) and personal norm. However, we also observed cross-cultural differences in people's normative reactions, which might be caused by the higher influences of norms regarding social hierarchy in Korea (tightly influenced) compared with in Spain (loosely influence). Furthermore, this pattern of cultural differences was observed at an individual level of cultural value endorsement. All in all, the findings highlight cultural influences on the importance of social hierarchy as a factor that can impact the people's normative reactions to incivility.

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Table 1.

Samples size in each independent variable

Korea	Perpetrator status		
	Low	High[*]	Total
Victim Status - Low	72	66	138
Victim Status - High	74	64	138
Total	146	130	276

Spain	Perpetrator status		
	Low	High[*]	Total
Victim Status - Low	51	49	100
Victim Status - High	44	47	91
Total	95	96	191

Table 2.

Intercorrelations, means, and standard deviations for study variables (N_{tot} = 467)

Measure	1	2	3	4	5	6	7
1. Discomfort with incivility	—						
2. Descriptive norm	.08	—					
3. Injunctive norm	-.27***	.23***	—				
4. Personal norm	-.28***	.13**	.41***	—			
5. Manipulation check	.01	.42***	.12*	.08	—		
6. Power distance	-.06	-.00	.01	.13**	-.02	—	
7. Tightness/Looseness	.25**	-.05	-.15**	.04	-.07	.10*	—
M_{tot}	5.56	4.20	2.35	2.76	4.07	2.54	4.87
SD_{tot}	0.81	1.50	1.06	1.14	1.15	0.78	0.92

***$p < .001$, **$p < .01$, *$p < .05$.

Table 3.

Intercorrelations, means, and standard deviations for study variables separately for each cultural group

Measure	1	2	3	4	5	6	7
1. Discomfort with incivility	—	.15*	-.10	-.41***	.05	-.03	.10
2. Descriptive norm	.09	—	.17*	.07	.29***	-.04	.02
3. Injunctive norm	-.41***	.26***	—	.42***	-.02	-.03	-.06
4. Personal norm	-.38***	.24***	.54***	—	.03	.07	-.18*
5. Manipulation check	.02	.48***	.22***	.16*	—	-.00	-.02
6. Power distance	-.17**	.05	.10	.12	-.02	—	.13
7. Tightness/Looseness	.19**	.02	-.12*	-.09	-.06	-.04	—
M_{Korea} ($N = 276$)	5.74	4.03	2.23	3.02	4.00	2.62	5.27
SD_{Korea}	0.67	1.53	0.91	1.10	1.19	0.74	0.67
M_{Spain} ($N = 191$)	5.31	4.45	2.52	2.37	4.17	2.43	4.30
SD_{Spain}	0.91	1.41	1.21	1.09	1.08	0.83	0.95

Note. Correlations between study variables for Korean participants ($N = 276$) are presented below the diagonal, and correlations for Spanish participants ($N = 191$) are presented above the diagonal.
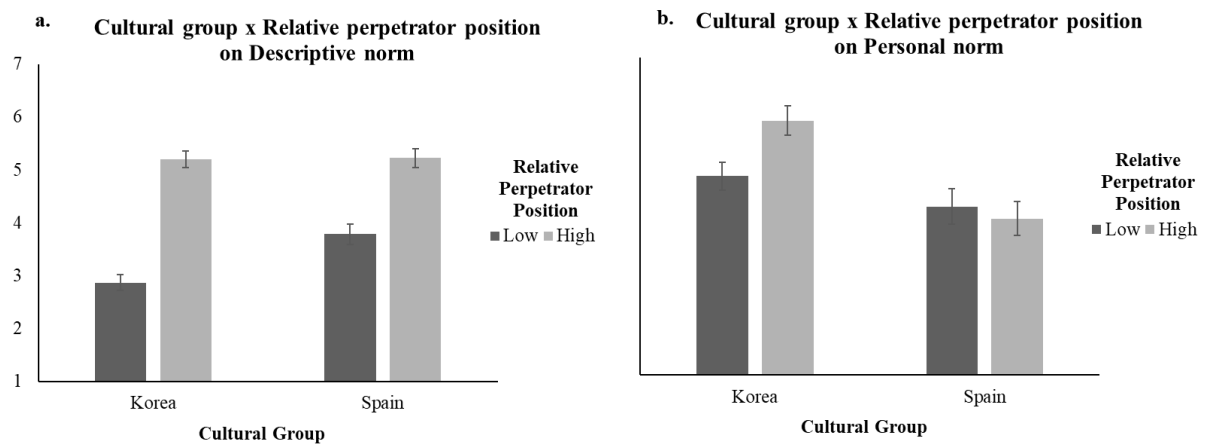$^{***}p < .001$, $^{**}p < .01$, $^*p < .05$.

Figure 1. Observed variations in descriptive norm (left column) and personal norm (right column) as a function of relative perpetrator position and cultural group. Error bars represent standard errors of the mean.
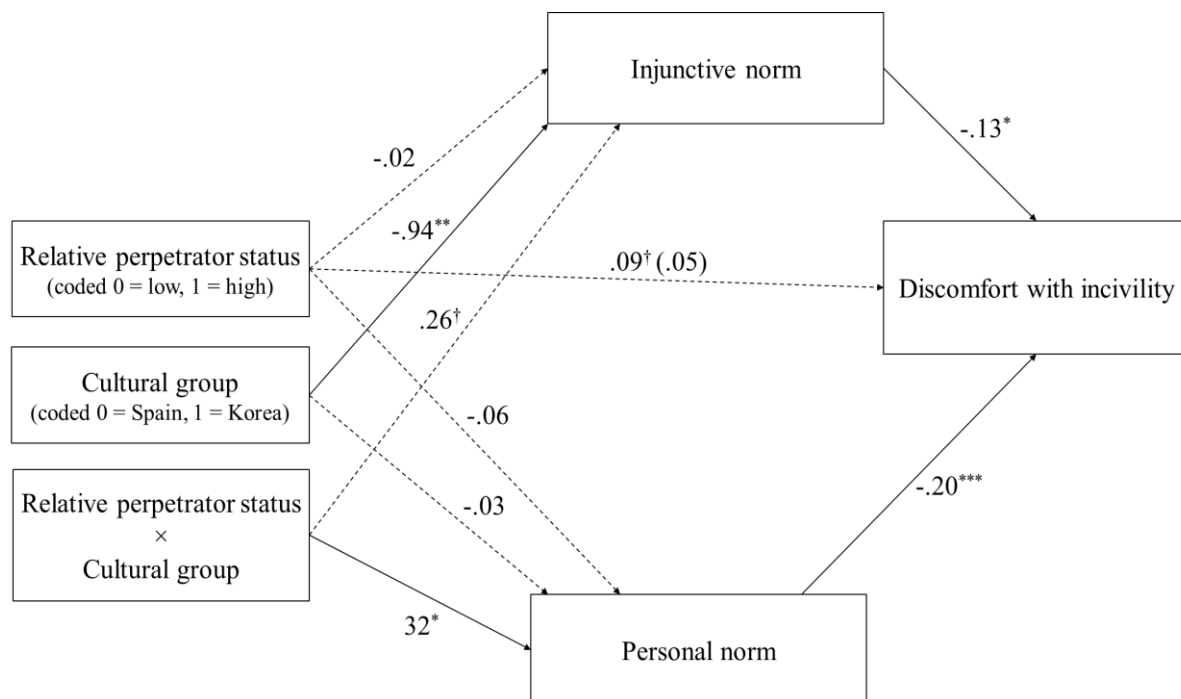

Figure 2. The moderating roles of cultural group on the indirect effects of relative perpetrator status on discomfort caused by uncivil behaviors via injunctive norm and personal norm. Total direct effect shown in parentheses.

***$p < .001$, **$p < .01$, *$p < .05$, †$p < .10$.

Appendix A

Supplementary Analyses for the interaction between perpetrator status and victim status on injunctive and personal norms

Injunctive norm

There was also significant interaction between perpetrator position and victim position, $F(1,$ 459) = 6.25, p = .013, η_p^2 = .01 (see Figure 3a); both Korean and Spanish participants found that the incivility was more acceptable when the perpetrator's position was higher than the victim (M= 2.60, SD= 1.12) as compared with when the positions of perpetrator and victim were equally high (M= 2.25, SD= .92), $F(1, 459)$ = 6.48, p = .011, η_p^2 = .014. In contrast, there was no differences between when the perpetrator's position was lower than the victims (M= 2.31, SD= 1.09) and when the positions of perpetrator and victim were equally low (M= 2.23, SD= 1.05), $F < 1$. An inspection of the perpetrator's positional differences within each victim' position condition revealed that both Korean and Spanish participants felt that the incivility was more acceptable when the victim's position was lower than the perpetrator (M= 2.60, SD= 1.12) as compared with when the positions of victim and perpetrator were equally low (M= 2.23, SD= 1.05), $F(1, 459)$ = 6.84, p = .009, η_p^2 = .015. In contrast, there was no differences between when the victim's position was higher than the perpetrator (M= 2.31, SD= 1.09) and when the positions of victim and perpetrator were equally high (M= 2.25, SD= .92), $F < 1$. The main effects of perpetrator position and victim position were not significant, $F(1, 459)$ = 1.31, p = .252, $F(1, 459)$ = 1.29, p = .257, respectively, and cultural group x victim position interaction and the three-way interactions were not insignificant, $F < 1$, $F(1,$ 459) = 1.37, p = .243, respectively.

Personal norm

In addition, there was significant interaction effect between perpetrator and victim positions, $F(1, 459)$ = 6.93, p = .009, η_p^2 = .02 (see Figure 3b); both Korean and Spanish

participants found that the incivility was more acceptable when the perpetrator's position was higher than the victim (M= 3.01, SD= 1.21) as compared with when the positions of perpetrator and victim were equally high (M= 2.65, SD= 1.11), $F(1, 459) = 5.29$, $p = .022$, $\eta_p^2 = .011$. In contrast, there was no differences between when the perpetrator's position was lower than the victims (M= 2.77, SD= 1.11) and when the positions of perpetrator and victim were equally low (M= 2.60, SD= 1.08), $F(1, 459) = 2.01$, $p = .157$. An inspection of the perpetrator's positional differences within each victim' position condition revealed that both Korean and Spanish participants felt that the incivility was more acceptable when the victim's position was lower than the perpetrator (M= 3.01, SD= 1.21) as compared with when the positions of victim and perpetrator were equally low (M= 2.60, SD= 1.08), $F(1, 459) = 8.24$, $p = .004$, $\eta_p^2 = .018$. In contrast, there was no differences between when the victim's position was higher than the perpetrator (M= 2.77, $SD = 1.11$) and when the positions of victim and perpetrator were equally high (M= 2.65, $SD = 1.11$), $F < 1$. The main effects of perpetrator position and victim position were not significant, $F(1, 459) = 1.87$, $p = .172$, $F < 1$, respectively, and cultural group x perpetrator position interaction and the three-way interactions were insignificant, $F(1, 459) = 1.30$, $p = .255$, $F < 1$, respectively.
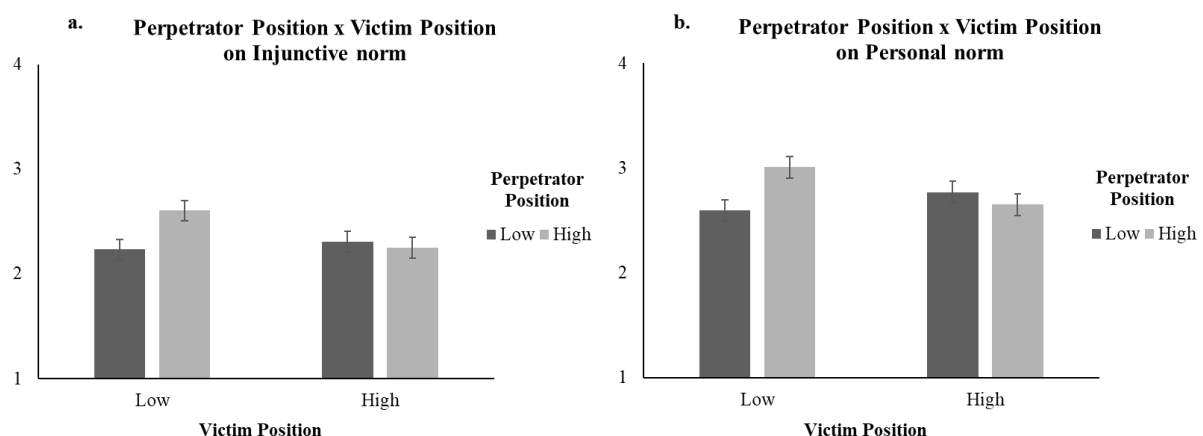

Figure 3. Observed variations in injunctive norm (left column) and personal norm (right column) as a function of perpetrator position and victim position. Error bars represent standard errors of the mean