

Features of Conflict Situations That Inform Culturally Appropriate Apology

by

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AUTHOR'S DECLARATION

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners.

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Abstract

Commerce occurs globally, to remain competitive businesses need to effectively manage their international relationships which can be threatened by cultural differences (Bercovich & Elgstrom, 2001). The following research examined the relationship repair process in negotiation across cultures, focusing on how perceptions of conflict situations influence relationship repair strategies. This study compared the apology preferences of Chinese and White North Americans in negotiation settings. Following theory by Ren and Gray (2009), we proposed a normative model of apology preference across cultures that is informed by communication styles, causal attributions, and face concern. We proposed that culturally embedded causal attributions inform victim face concern. The victim's level of subsequent self, other and mutual face concern predict preference for apology style during restoration. We theorized that culturally normative communication styles, such as direct versus indirect communication, hold embedded meaning that delineate different levels of responsibility taking and politeness. Results provided evidence for the influence of culture in the relationship repair process. We found that face concern mediated the relationship between culture and relationship repair. We did not find evidence that culture impacts responsibility attributions, or prescribes apology appropriateness through communication norms. Instead we found that all participants that received a direct apology reported significantly higher forgiveness across all cultures. Participants that reported high self-face concern following a conflict, who then received a direct apology, reported significantly higher perceptions of apology efficacy. These findings suggest that conflict situations may threaten victim perceptions of social image (face), and for the relationship to be restored, social image must be directly repaired by the transgressor.

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Dedication

This thesis is dedicated to my husband and daughter. I love you.

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Introduction

In the South China Sea, a Chinese fishing vessel was alleged to have fled after hitting a Filipino fishing boat. This left the 22 fishermen in the Filipino boat without aid following the collision. The incident sparked national outrage that culminated in public demand that the Filipino Prime Minister use the incident as leverage in upcoming trade negotiation meetings with Chinese leaders. Before the meeting, however, an apology was issued to the owner of the Filipino fishing vessel. The apology was presented through a letter, written by a fishing association on behalf of the Chinese ship owner. This apology diffused the tension between the two countries, resulting in productive trade negotiations between the Filipino and Chinese leadership (South China Morning Post, 2019).

Conflict is costly, and can be difficult to resolve (Ury et al., 1989). When conflict occurs internationally, cultural differences can exacerbate the relationship restoration process (Bercovich & Elgstrom, 2001). Having an apology penned and delivered through the fishing association is an example of an indirect apology method (third-party apology), which would seem inappropriate and unexpected to those living in cultures with direct communication norms (Brett, 2014; Ren & Gray, 2009). Indirect apology methods are preferred and used most often in collectivistic cultures with indirect communication styles (Brett, 2014; Ren & Gray, 2009). In cultures with direct communication norms, it would have been both expected and appropriate for the ship-owner who caused the collision to apologize directly to the ship-owner and fishermen who were victims of the accident (direct apology). These differences in perceptions of appropriateness are features of culture, as culture is composed of shared knowledge structures that transmit norms and values, prescribing the ways in which people perceive and react to their environments (Triandis, 1972). Understanding how

culture impacts perceptions and behaviors is critical in effectively managing business relationships across cultural boundaries . This cross-cultural understanding has become increasingly important as trade expands to operate internationally. The United Nations 2016 Development and Globalization report recognized trade growth as the primary factor in enabling sustainable national development (UNDP, 2017). To successfully engage in business, trade, and negotiations cross-culturally requires a strong understanding of communication norms and culturally appropriate conduct (Adair et al., 1998; Brett & Gelfand, 2004; Weiss, 1994).

Apology is used as a common method of relationship restoration following an offence (Goffman, 1967). However, despite its widespread use, the presence of an apology does not guarantee successful relationship restoration (Skarlicki, Folger, & Gee, 2004). Following the inconsistent evidence of apology success, a large variety of apology research has been conducted examining apology components, conditions for apology, the process of apology, victim traits, language use, and most recently culture (Ren and Gray, 2009; Gelfand, 2001, 2010; Maddux and Kim, 2011). These elements of apology have been examined in an attempt to understand the conditions in which apologies are successful. Findings indicate some predictors of successful apology are apology components that are aligned with victim self-construals (Fehr & Gelfand, 2010), and situational causal attributions for the offense (Struthers, Eaton, Santelli, Uchiyama, & Shirvani, 2008). Theory has followed that predicts that improved apology outcomes are affected by culturally appropriate methods of apology delivery (Ren & Gray, 2009) and adherence to culturally appropriate apology norms (Maddux & Kim, 2011).

An apology is effective when it is delivered in a manner that can capably repair relationships. The victim's perception of the apology determines the relationship repair process (Goffman, 1967). This perception is prescribed by culture. Culture not only dictates adherence to and understanding of norms and values, but also influences the way information is cognitively processed (Markus &

Kitayama, 1991). Across cultures there are differences in the types of information people pay attention to. This impacts the way visual, auditory and social cues are processed (Masuda & Nisbett, 2001). Thus, cultural features of an apology situation impact the context of the apology and establish the appropriate manner of apologizing.

The current program of research examines the relationship between culturally situated perceptions of appropriate language (communication norms), and causal attributions in predicting apology effectiveness following relationship conflict. Theory by Ren and Gray (2009) suggests that the effectiveness of an apology is determined by its adherence to culturally consistent communication norms. The current program of research aims to verify and build upon this theory by examining the mechanisms underlying culturally normative apology communication. Investigating the mediating role of face concern, and the moderating role of causality attribution. We will examine how cultural norms of communication (direct vs. indirect) impact the effectiveness of the three types of apology (direct vs. indirect vs. hierarchical indirect) across situations with different causes (dispositions, ambiguous, and situations). As it is theorized that culturally appropriate communication is informed by culturally consistent methods of constructing situations, we will argue that the perceptions of conflict situations can override culturally normative communication and thus flip preferences in apology type. We argue that appropriate apology type varies between culture and is a function of culturally distinct communication norms and perceptions of conflict events.

Relationship Conflict and Restoration

Negotiation is used to engage in trade with individuals, governments, and businesses. Negotiation is “a process of potentially opportunistic interaction by which two or more parties with some apparent conflict seek to do better through jointly decided action than they could otherwise” (Lax & Sebenius, 1986). To negotiate effectively, interactants must effectively address conflict (Lewicki & Polin, 2013). Conflict has been defined as “an interpersonal situation in which a goal, wish, or expectation

of one person is interfered with by another person” (Tedeschi, Schlenker & Bonoma, 1973; Ohbuchi & Takahashi, 1994). When two different groups are working together, there often exists conflict relating to the task, and the relationships within the groups (de Dreu et al, 1999; Tjosvold, 1997; Forsyth, 1983). Relationship conflict, defined as conflict that relates to values and interpersonal style, occurs between members within groups and between groups (Jehn, 1994). These relationship conflicts deteriorate the quality of work, commitment, satisfaction, and subsequent relationships through the induction of negative emotions (De Dreu & Weingart, 2003; Guetzkow & Gyr, 1954). As relational conflict is a frequent feature of negotiations, it is important to concentrate on relationship repair strategies to enable negotiators to mitigate this negative affect (Greenhalg & Chapman, 1998) and subsequent downstream effects such as conflict spiral and impasse (Brett, Shapiro, & Lytle, 1998). The detrimental effects of relationship conflict are acute in scenarios such as negotiation, where two parties with differing interests and goals attempt to engage in a mutually beneficial agreement (Lax & Sebenius, 1986). This is because the process of negotiation requires trust in the accuracy of the information shared and the implementation of the agreement (Lewicki & Polin, 2013). The negative emotions that are elicited in conflict, especially relationship conflict, lead to the breakdown of trust. Trust has been defined by Rousseau et al (1998) as " a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another” (p. 395). Lewicki and Polin (2013) note that an effective negotiator is attentive to building trust, but also managing distrust if there is a rupture in the relationship. If extensive distrust is introduced into the negotiation relationship, this significantly reduces long-term mutual gains. Thus, understanding effective relationship restoration is imperative to enabling successful negotiations.

To manage trust, an offense in a negotiation must be followed with a process of relationship restoration. An offense is characterized as an interaction in which one party believes that the other has violated their expectations for fair and respectful treatment and thus requires the offender to offer

compensation, and to re-establish group norms of conduct moving forward (Ren & Gray, 2009). Goffman's four phase relationship restoration model addresses the process of restoring trust and reducing negative emotions following conflict in an interpersonal offense (1967). The four stages of the process are challenge, offering, acceptance and thanks (Goffman, 1967). The first step requires the victim to call the offense to the offender's attention to signal the necessity of a relationship repair process. In the second step, the offender provides an offer (apology), either through justification, responsibility taking, atonement, etc. Through this offer (apology) the offender provides evidence to the victim of their remorse, their understanding of the consequences to their relationship, and delineates how they will restore the subsequent social order. The third step is for the victim to accept or reject the offer. Finally, the offending party extends their gratitude for the acceptance of the offer (apology) (Goffman, 1967; Ren & Gray, 2009).

Ren and Gray (2009) conceptualize that the outcome of Goffman's four stage model of relationship restoration requires a victim's satisfaction with the restoration, the reduction of negative emotions, and re-establishing past interaction norms. This result can be summarized as forgiveness. Forgiveness is "a motivated decision by victims of an offence to let go of their legitimate right to anger and resentment toward the transgressor and to evaluate the offender favorably" (Struthers et al., 2008). Forgiveness is not the induction of positive emotions but instead, the process of reduction of inter-related negative emotions, cognitions and motivations (Worthington, 2007; Worthington, 2005). The process of forgiveness is believed to be influenced by intra-person and interpersonal factors (Struthers et al., 2008). Important determinants of forgiveness are intra-person factors such as victim attributions of transgressor responsibility (Eaton, Struthers, & Santelli, 2006; Fincham, 2000; McCullough et al., 2003; Weiner, 2006; Zechmeister & Romero, 2002; Struthers et al., 2008)) and interpersonal factors such as apology from the offender (Darby & Schlenker, 1982; Frantz & Bennis, 2005; Weiner, Graham, Peter, & Zmuidinas, 1991; Struthers et al., 2008)). Forgiveness

and its antecedents are especially important subjects of study in conflict scenarios as forgiveness improves psychological well-being, enables relationship repair and reduces negative affect (Karremans Van Lange, et al 2003).

Apology

Researchers have examined the use of apology as a type of offer within a relationship restoration process as it is a commonly utilized, powerful, and forgiveness-inducing tool (Struthers et al., 2008; Eaton & Struther, 2006). An apology is a communication from a transgressor to a victim that attempts to positively impact future interactions (Goffman, 1967). Previous research has established that apology effectiveness depends on the content of the communication (Lewicki, Polin & Lount, 2016). An apology must fulfil three needs to enable interactants to move through all four steps of Goffman's (1967) model. The apology must communicate perpetrator responsibility, an acknowledgement of the negative situation, and a desire to avoid committing future offenses (Ren & Gray, 2009; Schlenker, 1980). An effective apology restores social order to enable positive interpersonal relationships (Goffman, 1967). Apologies are not delivered in the same way across all contexts. For an apology to be effective, its components must match the needs of the victim (Fehr & Gelfand, 2010). Research by Fehr and Gelfand (2010) found that victim psychological states predicted the types of apologies they found to be effective. They argued that this was the case because of individual difference in the manner in which people perceived, processed, and acted upon the apology information (Fehr & Gelfand, 2010; Fiske & Taylor, 1991). Recent theory by Ren and Gray (2009) extends this conclusion across culture generally. Culture influences the manner in which people perceive and behave in relation to their environment, and so Ren and Gray postulate that culture impacts the effectiveness of apology (Ren & Gray, 2009).

Ren and Gray (2009) posit that across cultures, preference for apology type will vary. They focus on the manner in which apology information is conveyed, theorizing that appropriate apology is

communicated in a culturally normative manner corresponding to direct and indirect communication norms (Ren & Gray, 2009). They introduce two types of apology from the offender; direct and third party apology. A direct apology consists of the perpetrator explicitly stating their regret and the way they will rectify the situation (Ren & Gray, 2009). A third party apology operates through a party not involved in the infraction who indicates the remorse of the perpetrator (Ren & Gray, 2009). The authors theorize that the presence and appropriateness of each type of apology varies as a function of culturally appropriate communication (Ren & Gray, 2009).

Culture

Culture, defined by Triandis (1972, p.3) as “a group’s characteristic way of perceiving its social environment”, constructs the normative ways in which people interact socially. Cultural differences in social conceptions of the self are a robust effect that was first introduced in anthropological research by Geertz (1975) and has since been established in psychological literature (Triandis, 1989).

Conceptions of the self are broadly differentiated with the constructs of individualism and collectivism, which are two culturally distinct ways in which people define themselves in relation to groups (Gelfand, 2001; Hofstede, 1980; Triandis, 1995;1989). Individualism and collectivism are summative terms of the dominant cultural conception of self. This conception of the self is termed ‘self-construal’. Individualistic cultures are composed of people with independent self-construal (Markus & Kitayama, 1991). They define the self as distinct from others (Markus & Kitayama, 1991). This reflects the values in the culture values such as individual identity, equality and self-determination (Markus & Kitayama, 1991). Collectivistic cultures are composed of people with interdependent self-construal. Identity is defined in relation to the groups they belong to (Markus & Kitayama, 1991). The social embeddedness of self-conceptions reflect cultural values of harmony and relationality (Markus & Kitayama, 1991).

Differences in self-construal between individualistic and collectivistic cultures can impact the choice of apology behavior in conflict management (Fehr & Gelfand, 2010). Past research by Gelfand and Fehr (2010) examined the perceived relevance of apology components in relation to self-construal. They asked participants to indicate which apology components were important for inclusion in a “good apology”. They found that participants only endorsed the apology components that were aligned with their self-construal. In a following study they found that apology components that were aligned with victim self-construal significantly predicted forgiveness following an offense. They examined three categories of apology components: offers of compensation, expressions of empathy, and acknowledgement of violated rules/norms. Offers of compensation addressed and remedied inequities in a trade relationship following an offense (Gelfand & Fehr, 2010). Following the statement “a good apology should include..”, items for offers of compensation included “A suggestion that he/she reimburse me in some way” and “ an offer to do something specific to reimburse me for what happened” (Gelfand & Fehr, 2010). Participants with independent self-construal endorsed offers of compensation apology components. This preference for apology components that remedied a trade relationship reflect the individualistic values of self enhancement and competition (Gelfand, 2001; Gelfand & Fehr, 2010). Alternatively, expressions of empathy acknowledge the victims emotional state and offer understanding for the victim’s perspective (Gelfand & Fehr, 2010). Items for expressions of empathy include “An expression of great concern for my suffering”, and “An indication that he/she really cares about how I feel” (Gelfand & Fehr, 2010). Participants with relational self-construal endorsed expressions of empathy apology components. This preference for apology components that addressed the interpersonal relationship and the victim’s feelings reflects the relational self-concept emphasis on the quality of interpersonal relationships and the maintenance of such relationships (Cross & Madson, 1997; Gelfand & Fehr, 2010). The apology component ‘acknowledgement of violated rules/norms’ addressed the importance

of adherence to group norms surrounding behavior (Gelfand & Fehr, 2010). Items for acknowledgement of violated rules/norms include “An admission that he/she did not live up to the standards of the group” and “A show of concern for breaking an important social norm” (Gelfand & Fehr, 2010). Participants with collective self-construal endorsed acknowledgement of violated rules/norms apology components. This preference for apology components that addressed adherence to larger group norms surrounding appropriate behavior reflects the collectivistic emphasis on identification with social groups and adherence to internal structures and norms promoting harmony within those groups (Brewer & Gardner, 1996; Gelfand & Fehr, 2010).

The implications of the results from Fehr and Gelfand’s (2010) studies are interesting as they indicate that apology effectiveness is not only impacted by the content of an apology but also how aligned the apology is with victim self-construal. Self-construal exists at an individual level, but also reflects aggregate national level differences in the manner in which people define themselves in relation to others (Triandis, 1989).

Culture is composed of shared knowledge structures that transmit norms and values, prescribing the ways in which people perceive and react to their environments (Triandis, 1972). These shared social, physical and institutional structures create a specific logic that all members of a culture understand and adhere to. This logic can be unclear or be seemingly random to those who exist outside the culture (Leung, A. K. Y., & Cohen, D., 2011).

Culture, Communication Norms and Apology Type

As the conception of self reflects the values of the culture, there are many differences in social perceptions that are embedded in the values that delineate individualistic and collectivistic cultures. One such difference is the cultural conception of conflict.

Research by Gelfand (2001) found that along with universal concepts of conflict, there also exists cultural representations of conflict. Gelfand (2001) proposed that this effect was due to

variations in cognitive interpretations of conflict events that are bound to cultural conceptions of the self in relation to others (self-construal). In a study examining conflict perceptions in North America and Japan, participants from individualistic cultures (North America) interpreted conflicts as win-lose situations, whereas participants from collectivistic cultures (Japan) interpreted the same conflict as integrative conflict with compromise opportunities (Gelfand, 2001). Conflict occurs in all cultures, but, in individualistic cultures actors do not avoid competition or an opportunity to assert themselves (Ohbuchi & Takahashi, 1994, Gelfand, 2001; Thompson & Lowenstein, 1992). Alternatively, in collectivistic cultures actors strive to control their behavior to enable harmonious relationships with others.

One way that collectivists control their social behavior is through their use of emotions. Emotions are displays which communicate a social meaning (Lutz, 1988; Markus & Kitayama, 1991). The display of emotions alters the meaning of social interactions (Markus & Kitayama, 1991). There are two types of emotion that have been distinguished by the focus of their display. The first is ego-centered emotions which are emotions such as joy, anger, frustration and pride (Markus & Kitayama, 1991). These emotions have internal attributes as the source of feeling, such as individual goals or abilities and the satisfaction or blocking of internal desires related to these attributes (Markus & Kitayama, 1991). The second is other-focused emotions. These emotions are concerned with the well-being and needs of others within a social interaction and the display of which are used to enhance feelings of interdependence (Markus & Kitayama, 1991). These emotions use the other instead of the self as the source of reference (Markus & Kitayama, 1991). In individualistic cultures, people assert themselves and their needs through the display of their ego-centered emotions (Markus & Kitayama, 1991), the display of which are encouraged and accepted as indicators of genuineness (Markus & Kitayama, 1991). Conversely, in interdependent cultures it is not acceptable to publically display ego-centered emotions, as the assertion of the self and individual's needs are considered disruptive.

Instead, it is expected and appropriate to for people to display other-focused emotion (Kakar, 1978; Markus & Kitayama, 1991). A conflict interaction will occur when those with interdependent selves from collectivistic cultures are tasked with masking their ego-centered emotions, especially extreme negative emotions such as anger which is detrimental to group cohesion and harmony (Ren & Gray, 2009; Markus & Kitayama, 1991).

Thus, it is common for collectivistic communicators to utilize a variety of low emotion methods to reduce confrontational conflict. These methods include “anticipatory management” which is to anticipate conflict and prevent it from occurring, “situational code switching” which is to adjust behavior to be most appropriate for each setting to indicate both respect and strength, and finally “triadic management” which is the use of a third party within conflict to reduce emotional escalation by reducing direct confrontation (Gelfand, 2001; Lebra, 1984).

The use of these low emotion conflict management methods are reflective of the incentive in collectivistic cultures to keep conflict covert instead of overt (Gelfand, 2001; Lebra 1984; Ohbuchi & Takahashi, 1994). Ohbuchi and Takashi found that Japanese participants engaged in significantly more covert conflict management strategies than North Americans. The Japanese participants indicated that their motivations for keeping conflict management covert was to maintain the relationship, because of perceptions of shared responsibility for the conflict. Conflict within collectivistic cultures is kept covert through an information delivery style that uses indirect communication, while individualistic cultures use direct communication style which is consistent with preferences for overt conflict management style.

A mismatch in norms surrounding information delivery styles (direct or indirect) can exacerbate cross-cultural conflict and incongruent cognitive perceptions. Hall (1976) described communication as occurring with high and low consideration to associated context. A communication style with high consideration for associated context is indirect, whereas, a communication style with

low consideration for associated context is direct. Grice (1968) delineated that an utterance has two avenues for meaning. The first is the content of the communication, and the second is the motivations of the actor issuing the utterance. Information delivery style differs in the emphasis that is placed upon the content of the communication and the intention of the communicator.

Hall (1976) described collectivistic cultures as high in context dependence, such that they assume that situational variables are considered along with the content of the communication. In contrast, all cultures that communicate explicitly without embedded cues within the context of the interaction are individualistic cultures. Holtgraves (1997) found that these differences in communication style were associated with self-construal. People with collectivistic self-construal were concerned with maintaining group harmony and adhering to group norms and so were more attuned to others within communication. Thus, communication delivery style was indirect (Markus & Kitayama, 1991). People with individualistic self-construal viewed the individual as the primary social actor and were not concerned with the needs of others, unless explicitly established, and so information delivery style was direct (Markus & Kitayama, 1991).

In a conflict setting, direct communication styles delineate the problem and the appropriate response to the offender (Brett, 2014). Within individualistic cultures, this communication style is used because of its expression of individual agency and because it is viewed as a signal of honesty (Brett, 2014). Conversely, indirect communication styles are preferred within collectivistic cultures, as this method of communicating is viewed as demonstrating respect. Through an indirect communication style, an indication of the conflict is presented as requiring remediation but the communication does not delineate a solution. This approach allows the other party to save face by reacting and remediating the offense in their own way. Indirect communication also reduces emotional escalation through maintaining harmony, as it indicates to the offender that a restoration is

needed but in a subtle and non-confrontational way (Brett et al., 2014; Early, 1997; Oetzel & Ting Toomey, 2003).

When communicating with others, understanding culturally embedded communication norms and values is critical as it enables actors to communicate in a way that accurately conveys their intentions to the receiver. Norms surrounding the extent to which a message is explicitly communicated can hold embedded meaning which can offend or appease. This is important when formulating an apology as the information that is included or absent can alter meaning for the recipient. This apology process has been modeled by Ren and Gray (2009). They theorize that culturally embedded communication norms impact appropriateness of apology. They propose that cultural expectations of language rules, display rules, and face-work rules dictate apology outcomes, with culturally consistent apology components predicting forgiveness (Ren & Gray, 2009). This model has not yet been empirically tested. This leads us to our first hypothesis; we propose that Culture and Apology Type will interact to explain Relationship Restoration Effectiveness.

Hypothesis 1a: People from individualistic cultures (North America) will report higher restoration when apology is direct

Hypothesis 1b: People from collectivistic cultures (China) will report higher restoration when apology is indirect

Power Distance and Apology Type

An important feature of culture that is typically delineated across collectivism and individualism are norms surrounding power distance (Hofstede, 2001). High power distance is the acceptance of unequal power distribution within society, as well as reliance and respect for hierarchical relationships (Oetzel et al., 2001; Hofstede, 2001). Typically, collectivistic cultures are cultures with high power distance. In individualistic cultures, there is low-power distance. In individualistic cultures, there is a belief that all people hold equal value so power should be distributed equally

(Oetzel et al., 2001; Hofstede, 2001). Social position or power relative to others is not a major concern in cultures with low power distance. However, in collectivistic cultures (high power distance) social position and power is an important and relevant feature of all social interactions. Research examining high and low power distance cultures has found that within working groups, people from high power distance cultures emphasize the distinctions between status, whereas people from low power distance cultures diminish the distinctions between status (Lim & Bowers, 1991). With more status comes different perceptions of appropriate behavior.

Apology is a condition in which the value of relative hierarchical status differences in power distance across cultures could affect restoration. During a conflict scenario that requires an apology, the victim perceives that there has been a threat to their social capital resulting in a power inequity (Goffman, 1967). An apology then requires the offender to reduce their own social status to appeal to the victim (Goffman, 1967). When an apology scenario occurs with an interactant of a higher hierarchical status, there is an initial imbalance in social capital. Thus, a reduction of status through apology is more salient, and may be perceived to be a greater amend compared to an apology from a person without hierarchical status. Brown and Levinson (1987) found that interactants of higher hierarchical status use less politeness behaviors. Politeness is a social lubricant that enables positive interpersonal interaction (Lim & Bowers, 1991). This effect was theorized to occur due to relative status differences that then indicates a separate set of interaction rules for those with higher hierarchical status.

We propose that in high power distance cultures that emphasize and value a distinction in status, a third-party apology that is delivered by a hierarchically superior third party will be more consistent with cultural norms, and will be perceived as taking the offense seriously. Thus, the hierarchical apology will be more effective at repairing the relationship than an apology from an

interactant of equal status. Comparatively, in cultures with low power distance, the hierarchical power of the third party will not significantly affect subsequent relationship restoration.

Hypothesis 1c: People from collectivistic cultures (China) will report highest relationship restoration when apology is indirect and from a hierarchically superior third party.

Culture, Perception of Responsibility Attribution and Relationship Restoration

Menon, Morris, et al., (1999) proposed that the dominant conception of the self within a culture influences the individual's construal of conflict events. Research has found that people in collectivistic cultures with collective self-construal (those who see themselves embedded within situations and groups) attend to more contextual visual information (Masauda & Nisbett, 2001). However, people in individualistic cultures with independent self-construal (those who see themselves as distinct from others) mostly attend to focal visual information (Masauda & Nisbett, 2001). Norms work in conjunction with culturally constructed cognitive perceptions. This has been demonstrated in work by Gelfand (2001) that found that in cultural variations of conflict situations, people ascribed themes of conflict that were reflective of their own cultural construction of self, and thus the prevalent norms of social behavior in their society. When asked to delineate the conflict themes of the same conflict event, Japanese participants perceived a negotiation based conflict situation to be significantly more compromise oriented than their North American counterparts, who viewed the same conflict event as a domination/submission, win/lose situation. These ascriptions of conflict themes are well aligned with collectivistic (Japanese) norms of cooperation and interdependence, and individualistic (North American) norms of competition and independence (Markus & Kitayama, 1991).

This effect indicates a feedback loop of cultural perception where culture constructs the appropriate ways to behave through norms. Moreover, these norms also shape the cognitive construction of social environments. Culture prescribes behavior norms through institutions and

shared knowledge structures which are imbedded with beliefs surrounding communication, values, and human behavior (Morris, 2001). These norms about appropriate behavior that are enacted by the self then prompt the interpretation of the environment with focus on elements that promote normative conceptions thus, reinforcing cultural perceptions.

An example of the culture-perception feedback loop is cultural patterns of causal attribution. Causal attributions identify causes of behavior, often focusing on whether they are situational/external or dispositional/internal. Morris (2001) proposed that social perceptions are guided by implicit theories of agency. Agency is the “socio-culturally mediated capacity to act” (Ahern, 2001). Implicit theories of agency differ across cultures and so cultural actors can perceive social situations in distinct ways as a function of their perceptions of loci of agency (Morris, 2001). Morris described theories of agency as enabling perceivers to understand outcomes by answering questions such as “Who is behind this? What purpose does it reflect? What enduring characteristics does it reveal?” (Morris, 2001). Morris describes this implicit theory of agency as functioning with domain specificity; such that its use depends on how applicable its assumptions are with the features of the stimulus event (Higgins, 1996). An example of domain specificity driving implicit theories of agency are the differential assumptions of agency that occur when the focal actor is the self vs. other (Morris, 2001). Ross (1977) found that people are more likely to attribute their own actions to features of the situation whereas they attribute the actions of others to internal characteristics of the person. This effect was coined as the “fundamental attribution error”. However, subsequent studies indicated that collectivists’ attribution of the locus of agency is significantly less impacted by the fundamental attribution error than are individualists’ attributions (Nisbett et al., 2001). Collectivists attribute the actions of others to internal characteristics as well as features of the situation. Consistent with this finding are the findings surrounding self-construal and perceptions of agency (Maddux & Kim, 2011). Individualists view the self as the primary actor, where individuals are causal agents (Morris & Peng,

1994), whereas collectivists view the self as embedded within a situation and (Morris & Peng, 1994; Maddux & Kim, 2011) situations and groups are understood to be causal agents (Nisbett et al., 2001; Morris & Peng, 1994; Maddux & Kim, 2011).

The degree of dispositional attribution that is assumed for an offense is culturally dictated (Maddux & Kim, 2011). Content analysis of newspapers from China and the United States found that when describing crimes, Chinese newspapers made more situational attributions, compared to newspapers in the US that made dispositional attributions (Morris & Peng, 1994). Assuming the appropriate amount of responsibility for the offense communicates to the victim that understanding and remorse are being assumed in relation to the violation. Situating an offense within cultural perceptions of responsibility taking establishes a shared schema of the relationship and the repair. The cultural differences in language surrounding causal attribution have interesting implications for apology that have thus far been missing from the literature. For example, do perceptions of responsibility within a conflict change the features of appropriate apology delivery across cultures?

Maddux and Kim (2011) found that cultural differences in causal attribution were related to the function and meaning of apology across cultures. In North American culture, apologies are used to assign responsibility to individuals (Maddux & Kim, 2011). This is reflected in the components of a North American apology, which include a statement of responsibility as well as a statement of regret (Kim et al., 2004; Maddux & Kim, 2011). Conversely, in Japan apologies are indicators of general remorse that can be attributed to the situation and the person (Oki, 1993). A Japanese apology is used to promote interdependence and interconnectedness between parties instead of being an assignment of responsibility (Ide, 1998). These cultural differences in the function and meaning of apology are consistent with conceptions of the self and others, and subsequent cultural goals. North American apologies are directed at resolving inequities in a relationship by determining individual actors and their influence over the events in a conflict (Maddux & Kim, 2011). This is consistent with

individualistic concern with competition and individual agency in goal attainment (Markus & Kitayama, 1991). In contrast, Japanese apologies are directed at resolving the negative feelings associated with a conflict and resuming interpersonal connectedness (Maddux & Kim, 2011) consistent with collectivistic concerns about group harmony and interdependence (Markus & Kitayama, 1991).

Causal attributions have important consequences for perceptions of appropriate subsequent actions. Research examining perceptions of appropriate retributive action following a task found that the amount of disciplinary action relied on the attributions the supervisors made concerning the subordinate behavior (Green & Linden, 1980). Researchers manipulated the type of information communicated to supervisors about a subordinate's failure on a task, attributing the failure to disposition or to situational factors outside the subordinate control (such as task features). They found that punishments were much less severe in the situational attribution condition than in the disposition attribution condition. Research by Aquino (2006) found that increased perceptions of attribution to disposition of the offender were significantly associated to lower forgiveness and reconciliation following workplace offenses. Accordingly, research has found that offenders perceive greater need to apologize following transgressions that have dispositional vs. situational attributions of responsibility (Schlenker, 1980). In research examining offender perceptions of appropriate subsequent action, offenders provided significantly more apology components when told they were directly responsible for a transgression than in conditions where the transgression was due to factors outside of their control (Shlenker, 1980). These findings point to a higher need for retributive behavior following offenses that are attributed to disposition vs. situational factors. These differences in attributions have important implications for perceptions of responsibility and appropriate apology type.

Attributions of responsibility have a meaningful impact on relationship restoration following an offense. Increased need for retributive action following offenses that are attributed to disposition inform differential needs for relationship restoration. Research examining attributions of responsibility, intent, and forgiveness following an apology found that victims significantly forgave offenders when situational attributions were made in comparison to when dispositional attributions were made (Struthers, 2008). This effect was due to victim perceptions of responsibility and intent for the offense. Researchers found that when there were perceptions of intent, an apology was ineffective in promoting forgiveness. This is consistent with attribution theory (Weiner, 1995) and the theory of correspondent inference (Jones & Davis, 1965) which defines forgiveness as the victim's ability to separate the offense from the offender. This process is then more accessible when the offender is perceived as having less responsibility for the offense (Fehr, Gelfand & Nag, 2010). Fehr, Gelfand, and Nag (2010) conducted a meta-analysis examining the impact that cognitions, affect, and personality traits have on forgiveness (an important precursor to relationship restoration). The meta-analysis revealed that cognitions such as intent and responsibility for conflict events had the biggest effect on forgiveness; larger than positive and negative affect, and dispositional traits. As forgiveness requires the separation of the offense from the offender, intent and responsibility are then important features of relationship restoration. In conditions where the offense includes deliberate mal-intent, apologies that take responsibility for the offense are more detrimental than no apology (Folger & Skarlicki, 2001).

While some elements of attributions of intent and responsibility have been examined, to date, there has been no examination on how perceptions of offender responsibility impacts appropriate information delivery style of apology (direct or indirect). This is an interesting avenue of research as indirect communication has been theorized to be a form of politeness (Holtgraves, 1997). The preference for politeness behaviors that de-escalate the negative emotions in a conflict may be a

normative cultural preference. However, we predict that preference for indirect communication is associated with cultural variance in normative causal attributions for interpersonal offenses. We predict that features of conflict situations inform appropriate apology type such that offenses that can be attributed to intrinsic traits of the offender (disposition) will require apologies that directly address the situation, whereas offenses that are attributed to situational features will require indirect apology. For offenses where attributive information is not provided cultural norms of attribution will inform appropriate apology, such that North Americans will prefer direct apology, and Chinese will prefer indirect apology. Thus we hypothesize, that Culture, Apology Type and Attribution type will interact to explain Relationship Restoration Effectiveness

Hypothesis 2a: People from individualistic cultures (North America) that receive dispositional attributions for conflict events will report higher restoration when apology is direct.

Hypothesis 2b: People from individualistic cultures (North America) that receive situational attributions for conflict events will report high restoration when apology is direct and indirect.

Hypothesis 2c: People from collectivistic cultures (China) that receive dispositional attributions for conflict events will report higher restoration when apology is direct.

Hypothesis 2d: People from collectivistic cultures (China) that receive situational attributions for conflict events will report higher restoration when apology is indirect.

Hypothesis 2e: People from individualistic cultures (North America) that do not receive attribution information for conflict events will report higher restoration when apology is direct.

Hypothesis 2f: People from collectivistic cultures (China) that do not receive attribution information for conflict events will report higher restoration when apology is indirect.

Culture, Face Concern and Apology Type

Within a conflict interaction the victim and the offender have concerns and goals, and these impact the subsequent steps of relationship restoration (Goffman, 1967). Research by Bennett and Earwaker

(1994) found that perceptions of offender responsibility of the offense, as well as offense severity, impacted victims' desire to accept an apology (Han & Cai, 2010). Han and Cai (2010) proposed that this effect was due to variability in victim face goals. Face is a concept that takes on different associations and levels of importance across cultures (Oetzel et al., 2001). Face was originally defined as "the positive social value a person effectively claims for himself by the line others assumed he has taken during a participant contact" (Goffman, 1959). Face is universally conceptualized in association with the social image projected to others. Oetzel, Ting-Toomey et al., (2001) established that common to all cultural conceptions of face are associations with respect, honor, status, reputation, loyalty, relational indebtedness, trust, obligation issues, credibility, and competence. As face can be gained or lost, face-work is the pursuit of face related goals in communication to uphold self-face or to challenge, uphold or support the face of others. (Goffman, 1967; Shimanoff, 1994; Oetzel et al., 2001). Self-face is concern for one's own face, other-face is concern for the face of the interactant, and mutual-face is concern for both the self and the interaction partners' face (Oetzel et al., 2001).

Face operates at different levels of social priority across cultures, but it is an important element of social interaction across all cultures (Ting-Toomey, 2001). Issues of face are especially relevant in conflict situations where social interactions are negative and impact social perceptions of the self and others (Ting-Toomey, 2001). To address these face concerns, Ting-Toomey's face negotiation theory posits that across all cultures there is concern for the maintenance of face (Ting-Toomey, 2003). The level of concern, and type of face concern (self or other) within social situations is culturally bound (Ting-Toomey, 2003). Face concerns (self, other, mutual) is influenced by culture, individual variability and situational features of the interaction (Ting-Toomey, 2003). The selected face concerns then drive the subsequent use of conflict strategies (Oetzel & Ting Toomey, 2003; Ting-Toomey & Kurogi, 1998). For example, high self-face concern is strongly related to preferences for dominating conflict strategies. Dominating is a conflict strategy that prioritizes individual needs

over the interactants needs in a conflict. Interestingly, high other-face concern leads to more avoiding and obliging conflict strategies. Avoiding and obliging conflict strategies reduce and attempt to equitably resolve conflict (Ting-Toomey, 1991). Participants from individualistic cultures reported higher self-face concern, whereas participants from collectivistic cultures reported higher other-face concern. Accordingly, research by Oetzel and Ting-Toomey (2003) found that independent self-construal was related to high self-face concern, and interdependent self-construal was related to high other-face concern. The research found that self-construal had an indirect effect on conflict style mediated through face concern (Oetzel & Ting-Toomey, 2003). This effect is interesting as it demonstrates that the way the self is conceptualized changes the social goals that are being pursued in conflict situations, which determines subsequent conflict management strategies.

Face negotiation theory posits that face is the explanatory mechanism that drives conflict management strategies (Ting-Toomey, 2003). Following this research, Han (2010) examined the impact that responsibility attribution has on face concern across cultures. The research found that causal attribution of conflict events changed the face concern of the interactants. In situations where offenders perceived that a conflict situation was fully their fault, offenders had greater concern for other-face (the positive image of their interactant) and less self-face concern (Han, 2010). When there was perceived shared responsibility between the victim and the offender for the conflict situation, offenders reported higher self-face and lower other-face concern (Han, 2010). Between Chinese and North American participants, Chinese participants had significantly more other-face concern in both conditions (Han, 2010). These findings are consistent with cultural differences in self-construal and face concern. People with independent self-construal are concerned with perpetuating their own goals, being in control of their environment, and assertively expressing their needs (Oetzel, 2001). In general, they are more concerned with self-face than other-face or mutual-face (Han, 2010). Whereas people with an interdependent self-construal value social harmony and relationship embeddedness

(Markus & Kitayama, 1996) and have higher other-face and mutual-face concern (Han, 2010). Collectivistic cultures also value face within all interactions more than individualistic cultures, so much so that it can be a primary concern above the task at hand (Oetzel, 2001). In Japan, other-face and mutual-face are emphasized over self-face. Interestingly, in China they have high self-face and other-face concern (Han, 2010). This research indicates that causal attribution for a conflict event changes the type of face concern (Han, 2010). There may be culturally normative methods of construing conflict events, and these perceptions drive face concern. Face concern has been determined to be a mechanism for conflict management style, however there is a dearth of research into the dynamics between face concern and apology.

Apology is a condition in which face is threatened for the victim of the offense, as well as the offender by virtue of having to apologize (Brown & Levingston, 1987). An apology is a method of relationship restoration that follows a conflict (Goffman, 1967). Building on research by Ren and Gray (2009), Oetzel & Ting Toomey (2001, 2003) and Han (2010) the following research predicts that face is an explanatory mechanism for the appropriate apology type following an offense. Specifically, the cultural variations in perceptions of face, that vary with perceptions of victim/offender responsibility will impact appropriate apology type across cultures.

An apology induces face threat for the offender as it is a speech act with an imposition (Brown & Levingston, 1987). The level of imposition is one of the situational factors identified by Brown and Levingston (1987) that dictates the face threat of a communication and the subsequent need for politeness behaviors. Polite communication mitigates other-face threat (Oetzel & TingToomey, 2001). It has been posited that a linguistic form of politeness is indirect communication (Brown & Levingston, 1987). A greater cultural emphasis on other-face has been significantly related to greater use of indirect communication (Ting-Toomey, 1988). Indirectness endorses cultural values such as face, harmony, and respect through its communication. An indirect communication preserves

other-face by communicating in a polite manner to reduce face-threat for the communication partner (Holtgraves, 1997). Indirectness conveys respect for the conversational partner by not prescribing the appropriate course of action. The politeness enacted in a social situation is variable. This variability is more driven by situational features of an interaction in collectivistic cultures (Holtgraves & Yang, 1992). By definition, an indirect communication carries more meaning than the literal meaning of the speech. Indirect meanings can be interpreted by the hearer regardless of the speaker's intent, these meanings include inferences about the speaker's motivations, emotions and personality (Holtgraves, 1997). Cultures that are high in indirectness are also high in searching for indirect meanings (Holtgraves, 1997).

As a result, we anticipate that concern for other-face will predict preference for indirect communication, such that victims high in other-face concern will prefer third party apologies. Whereas, concern for self-face will drive preferences for explicit (direct) apology behavior that address and ameliorate the threat that was imposed on the victim's social status. We predict that people from individualistic cultures will have high self-face concern across all conflict situations. Whereas, people from collectivistic cultures will have relatively higher other-face concern across all conflict situations. These face concerns will be driven by causal attributions for the conflict offense, such that dispositional attributions will predict self-face concern and perceptions of situational attributions will predict other-face concern. Thus, we hypothesize that Culture and Attribution condition will interact to predict Face concern, which will interact with Apology type to explain relationship restoration effectiveness.

Hypothesis 3a: People with high other-face and mutual-face concern will report higher restoration when apology is indirect.

Hypothesis 3a: People with high self-face concern will report higher restoration when apology is direct

Hypothesis 3a: People with high other-face and mutual-face concern will report higher restoration when apology is indirect.

Hypothesis 3b: People with high self-face concern will report higher restoration when apology is direct

Hypothesis 3c: People from collectivistic cultures (Chinese) will report higher face concern (self, other and mutual) than people from individualistic cultures (North Americans)

Hypothesis 3d: Dispositional attributions for a conflict event will predict high self-face concern

Hypothesis 3e: Situational attribution for a conflict event will predict high other-face and mutual face concern.

Hypothesis 3f: Participants that report high self-face concern will report lower relationship restoration

Hypothesis 3g: Participants that report high other-face concern will report high relationship restoration

Hypothesis 3h: Participants that report high mutual-face concern will report high relationship restoration

Methods

Participants

Two hundred and four North Americans (33% Female, $M_{age} = 40.7$) and one hundred and ninety-six (54% Female, $M_{age} = 30.82$) Chinese working professionals were recruited and compensated using the online research platforms Mechanical Turk and its Chinese equivalent, SoJump. Qualifying participants using Mechanical Turk had to speak English and identify as White North Americans; those using SoJump had to speak Mandarin and identify as Chinese. Measures were translated to Mandarin using the back-translation method (Brislin, 1986). Participants were compensated using the online platforms' standard rates, such that they were each compensated \$2.00 USD for the twenty minutes of work.

Procedure

The study consisted of a 2 (Culture: East Asian vs White Canadian) x 3 (Apology: Direct, Indirect low status, Indirect high status) x 3 (Attribution: Situational, Ambiguous, Dispositional) between participant mixed design. The procedures were identical across the two platforms; participants were assigned to *Culture* by their use of SoJump or Mechanical Turk. Participants were then randomly assigned to one of the three *Attribution* conditions, *Ambiguous* (Chinese $n = 55$, North American $n = 61$), *Situational* (Chinese $n = 69$, North American $n = 69$), or *Dispositional* (Chinese $n = 72$, North American $n = 74$). Participants were then randomly assigned to one of the three *Apology Type* conditions, *Direct* (Chinese $n = 68$, North American $n = 71$), *Indirect* (Chinese $n = 71$, North American $n = 67$), or *Hierarchical Indirect* (Chinese $n = 57$, North American $n = 66$).

Before the initial task, participants completed demographic measures and a measure of levels of self-concept. Participants then read a vignette detailing their duties as a negotiating partner for an internet supply website, which informs them of their ongoing negotiations with a representative from

an appliance store (Sam). The vignette switches to a script-like description of the participants current negotiation with the store representative. It is during this time that the offense occurs. There are three randomly assigned offense types which delineate different attributions of responsibility, as detailed below.

After reading the vignette, participants indicated their perceptions of the conflict, responded to the face concern scale, and identified their causal attributions within the conflict. Following the manipulation check, the participants were presented with their assigned apology, as detailed below in the “Type of Apology” section. After the apology, participants were asked to rate their perceptions of apology effectiveness as well as a measure of their forgiveness towards Sam.

Experimental Conditions

Attribution Conditions

Participants were randomly assigned to one of three responsibility attribution conditions: dispositional, situational, and ambiguous attribution. This is a manipulated variable that is altered in the explanation of the offense. In the *dispositional attribution* condition, the fault of the offense is attributed to the offender’s accidental inaction. In the *situational attribution* condition, the offense occurs due to a mail strike. In the *ambiguous attribution* condition, there is no explanation given surrounding the events that caused the offense to occur.

Type of Apology

Culturally normative apology was operationalized using direct apology and third-party apology (Ren & Gray, 2009). Participants were presented with one of three possible apology vignettes that were randomly assigned. Participants in the *direct apology condition* received a direct apology from the store representative with whom they were in communication (Sam), in which Sam personally apologizes for the offense. Participants in the *third-party apology condition* received a third-party

apology in which a different representative of the store (Alex) apologizes on behalf of Sam. Participants in the *hierarchical third party apology condition* received a hierarchical third-party apology in which participants received an apology on behalf of the store representative (Sam) issued from a store executive (Alex, identified as an executive within the company). All three apologies contained similar content, with only the delivery of the pronouns being changed to reflect the third party's position within the conflict ("I am sorry" vs. "Sam is sorry"). The apologies included the components outlined in Gelfand and Fehr's (2010) study on apology components (offer of compensation, statements of empathy, and acknowledgement of violation of rules/norms), which were assembled in conjunction with the guidelines of appropriate apology outlined by Lewicki and Polin (2012). This includes the offender's admission of regret, acknowledgement of responsibility, intention to avoid future violations, and a forgiveness request.

Measures

Demographics

Participants were asked to indicate their year of birth, highest achieved education, country of birth, and sex.

Manipulation Check

Attribution Condition Manipulation Check

Participants were asked to identify why they did not receive updated pricing information within the vignette. They were presented with three multiple choice options that delineated the three experimental conditions (1. Sam forgot to send the documents, 2. Sam sent the documents during a mail strike, and 3. Sam did not offer an explanation). Subsequently, participants selected the option best reflecting the vignette they read (their assigned condition). This manipulation check was used to ensure that participants attended to and understood their assigned condition.

Attention Checks

Within three of the measures (levels of self-concept, face and apology efficacy) participants were asked to complete an attention check. The question content instructed them to choose one specific Likert option to indicate that they were carefully reading each item (Mead & Craig, 2012). These attention checks were used to ensure that participants were attending to all measure items.

Causal Attributions

In a developed measure, participants were asked to state their attributions of causal action. The scale measured the dispositional and situational attributions of the participants for the offense. They were asked the extent to which they agree with statements such as “The miscommunication was solely Sam’s fault”, “The miscommunication was due to situational factors outside Sam’s control”, and “Both Sam and the situation are to blame for the information not being delivered on time”. This is an explicit measure of causal attribution that was used to validate the conditions of the study (manipulation check).

Cultural Sampling Check

Self-construal

Selenta & Lord’s (2005) levels of self-concept scale was used to measure self-construal. This 15-item scale measures three constructs: relational, independent, and collective self-construal. Independent self-identity measures a person’s desire to demonstrate their uniqueness and personal success (e.g. “I often find myself pondering over the ways that I am better or worse off than other people around me.”). Relational self-identity measures a person’s desire to work toward the welfare of others (e.g. “If a friend was having a personal problem, I would help him or her even if it meant sacrificing my time or money”). Collective self-identity measures a person’s motivation to work toward the

achievement and welfare of their group (e.g. “Making a lasting contribution to groups that I belong to, such as my work organization, is very important to me.”). Participants are asked to rate the extent to which they agree or disagree with each statement on a five point Likert scale ranging from (1 = Strongly Disagree, to 5 = Strongly Agree). The reliabilities for this scale range from .89 to .62 (Gelfand & Fehr, 2010; Johnson & Chang, 2006; Jackson & Johnson, 2012). Self-construal was used as a secondary variable to validate cultural differences between participants.

Dependent Variables

Relationship Restoration will be operationalized by Apology Efficacy and Forgiveness.

Apology Efficacy

To measure the effectiveness of the apology, participants responded to an aggregate measure of apology derived from Lewicki’s (2016) apology efficacy scale, and Basford’s et al.’s (2014) apology sincerity scale. Participants rated their agreement with statements about their perceptions of the apology on a 5 point Likert scale ranging from (1 = Strongly Disagree to 5 = Strongly Agree) ($\alpha = .89$). Items include statements such as “This phone call was effective at dealing with my concerns”, and “The phone call was credible”. Previous exploratory factor analysis revealed all seven items loaded on one factor responsible for 61.76% of the variance (Wiseman, 2018). This measure is a dependent variable for Hypothesis 1, 2 and 3.

Forgiveness

A composite measure of forgiveness was created. This 8-item measure ($\alpha = .88$) used items from McCullough, Worthington, & Rachal’s (1997) measure of forgiveness and McCullough & Hoyt’s (2002) updated measure of transgression-related motivational dispositions. These measures reflected desire to have positive future exchanges and to return to positive emotions. Participants rated agreements with the items on a 5 point Likert scale from 1 = Strongly Disagree to 5 = Strongly Agree.

Items included statements such as “I wish Sam, my counterpart, well” and “Despite what happened, I want us to have a positive relationship again”. This measure is a dependent variable for Hypothesis 1, 2 and 3.

Mechanism

Face Concerns

A measure of perceptions of face concern (self, other, and mutual) following a conflict event was developed by Ting-Toomey and Oetzel (2001). The alphas were 0.87 for other-face (e.g. “I was concerned with maintaining the poise of the other person”), 0.80 for self-face (e.g. “I was concerned with protecting my self-image”), and 0.77 for mutual-face (e.g. “Maintaining peace in our interaction was important to me.”). Participants rated their agreement on a 5 point Likert scale from (1 = Strongly Disagree to 5 = Strongly Agree). These items were adjusted to reflect the vignette’s time frame, as the original items were to be used following a recall of a conflict event rather than during a conflict event (as in the current study). This measure is a dependent variable for Hypothesis 3.

Results

Preliminary Analyses

Data Cleaning

Data was included from participants that responded correctly to all attention checks and spent at least 7 minutes completing the survey. The data was examined excluding participants who spent 3,4,5,6, and 7 minutes completing the survey. By removing these participants, the patterns did not change in the data. We examined the data excluding participants who had completed 3 out of 4 attention checks and those who completed 4 out of 4 attention checks. For those who had completed all attention checks, the data for the manipulated variable (attributions) became significant. This is important to note. However, we do believe that this pattern is explained and is valid because of the manipulated nature of the variable, and so the attention required to the paradigm for the relationships to exist. The focal variables were examined for outliers, using boxplots and through z-score transformations. The mediation variable ‘mutual-face’ had six scores that were identified as outliers by boxplots. They had z-scores of -3.64 to -4.322, these cases were windsorized. Prior to data cleaning there were N= 351 Chinese participants, and N=342 North American Participants. Following data cleaning there were N = 196 Chinese participants, and N= 204 North American participants.

The current study aimed to examine the effectiveness of apology on relationship restoration. More specifically, the studies aimed to test whether culture specific differences in social perceptions impacted apology acceptance. Four hundred participants engaged in this study. Culture (North American or Chinese), face concern (self, other and mutual), and restoration (forgiveness and apology effectiveness) were measured for each participant. The type of apology (direct, third party, or hierarchical third party) and the locus of attribution (dispositional, situational or ambiguous) were randomly assigned for each participant. The correlations and descriptive information about the focal variables can be found in Table 1. The data were normally distributed with skew < 3, kurtosis < 10

(Kline, 1998). Bivariate correlations were conducted to examine if any two variables were systematically related.

Relationship Restoration

The relationship outcome measures, apology efficacy and forgiveness were significantly correlated ($r = .60, p < .01$). The relationship rupture measure, which measured participants' feelings following the transgression event, was significantly correlated with lower levels of apology efficacy ($r = -.27, p < .01$) and forgiveness ($r = -.38, p < .01$). Culture was significantly correlated with forgiveness ($r = .24, p < .01$) such that there was more forgiveness following the transgressions for North American participants as seen in Table 1.

Independent Self Construal

Independent self-construal was more strongly correlated with Chinese participants than North American participants, which is counter to typical constructions of individualism and collectivism ($r = -.34, p < .01$) as seen in Table 1.

Face Concern

All three types of face concern were significantly correlated with culture. Self-face ($r = -.39, p < .01$), other-face ($r = -.46, p < .01$), mutual-face ($r = -.32, p < .01$) such that Chinese participants recorded higher levels of these constructs, consistent with the cultural value of Face. The other-focused face dimensions were significantly correlated with relationship restoration measures. Other-face concern was correlated with apology efficacy at ($r = .22, p < .01$), and forgiveness at ($r = .21, p < .01$). Mutual-Face concern was correlated with apology efficacy ($r = .20, p < .01$), and forgiveness ($r = .27, p < .01$). Consistent with the focus of self-face concern it was not correlated with any restoration measures. Independent self-construal was significantly correlated with self-face concern as predicted ($r = .45, p < .01$). However, it was also significantly correlated with other-face ($r = .38, p < .01$) and

mutual-face ($r = .26, p < .01$) which was unexpected. All three constructs were significantly correlated with culture, and individualism was significantly correlated with culture (Chinese). Thus, we split the file to examine if these relationships held within culture, or were just related to cultural differences in individualism, see Table 2a (Chinese), and b (North American).

Chinese Sample

Following the file split, the relationships between variables in the Chinese sample clarified some early inconsistencies. As seen in Table 2a, individualism was no longer correlated with other-face and mutual-face, consistent with the literature. Self-face and other-face remained correlated ($r = .26, p < .01$) but much less so, the same was true for self-face and mutual-face ($r = .16, p < .05$). Self-face concern was significantly correlated with relationship rupture ($r = .23, p < .01$). Other-face concern was more strongly correlated with forgiveness ($r = .43, p < .01$), and apology efficacy ($r = .34, p < .01$).

North American Sample

As seen in Table 2b, counter to the Chinese sample, other-face ($r = .30, p < .01$), and mutual-face ($r = .22, p < .01$) remained correlated with individualism. Self-face was not correlated with the relationship rupture measure. However, relationship rupture had a significant negative correlation with other-face ($r = -.28, p < .01$). One could theorize that in Chinese samples the presence of a negative interaction prompts more self-face concern, whereas in North American samples the absence of a negative interaction prompts other-face concern.

Responsibility Attribution

As seen in Table 3, Culture was significantly positive correlated with dispositional responsibility attribution ($r = .10, p < .05$), such that North American participants were significantly more likely to attribute responsibility to the person across all attribution conditions. Culture was significantly

negatively correlated with situational responsibility attribution ($r = -.19, p < .01$), such that Chinese participants were significantly more likely to attribute responsibility to the situation across all attribution conditions. Culture was significantly negatively correlated with situational responsibility attribution ($r = -.17, p < .01$), such that Chinese participants were significantly more likely to attribute shared responsibility between the person and the situation. The dummy variable that compared the situational attribution condition to the dispositional attribution condition was significantly negatively correlated with dispositional responsibility attribution ($r = -.36, p < .01$), and significantly positively correlated with situational responsibility attribution ($r = .38, p < .01$), and significantly positively correlated with shared responsibility attribution ($r = .31, p < .01$). This indicates that the manipulated attribution conditions invoked the target responsibility attributions. As the responsibility attribution measures were one item measures created by the authors, their use was confined to manipulation checks.

Relationship Rupture

The relationship rupture validity check had an average score of ($M = 4.66, SD = .97$) on a 1-7 scale. Previous apology research using a much more abrupt relationship dissolution vignette had average scores of ($M = 5.46, SD = 1.07$) (Wiseman, 2018). As this research paradigm was designed to be less disruptive to the relationship while remaining a rupture this score validates the vignettes success.

Attribution Condition

To test our manipulation of attribution condition we conducted a series of independent sample one way ANOVA's to examine the effects of the manipulation on perceptions of responsibility attribution. We first tested culture and attribution condition on situational responsibility attribution measure. There was a significant main effect of culture $F(1,394) = 17.35, p > .01$, such that North American participants had significantly lower situational attribution scores across all conditions ($M =$

2.38) compared to Chinese participants ($M = 2.71$). There was also a main effect of attribution condition $F(2,394) = 48.61, p > .01$. Tukey's post hoc tests revealed that all three conditions were significantly different from one another, with the situational condition ($M=3.08$) reporting the highest situational responsibility attributions, followed by the ambiguous condition ($M = 2.50$), and the dispositional condition ($M = 1.91$). There was also a significant interaction of culture and attribution condition $F(2,394) = 3.76, p = .02$ with these main effects carrying through all three conditions as seen in Figure 1.

We then tested culture and attribution condition on the dispositional responsibility attribution measure. There was a significant main effect of culture $F(1,394) = 4.8, p = .02$, such that North American participants had significantly higher dispositional attribution scores across all conditions ($M = 3.97$) compared to Chinese participants ($M = 3.77$). There was also a main effect of attribution condition $F(2,394) = 35.61, p > .01$. Tukey's post hoc tests revealed that all three conditions were significantly different from one another, with the dispositional condition ($M = 4.29$) reporting the highest dispositional responsibility attributions, followed by the ambiguous condition ($M = 3.92$), and the situational condition ($M = 3.39$). There was also a significant interaction of culture and attribution condition $F(2,394) = 4.2, p = .01$. The main effects carried through all three conditions as seen in figure 2.

We then tested culture and attribution condition on the shared attribution of responsibility measure. There was a significant main effect of culture $F(1,394) = 12.41, p > .01$, such that North American participants had significantly lower shared attribution scores across all conditions ($M = 3.61$) compared to Chinese participants ($M = 4.0$). There was also a main effect of attribution condition $F(2,394) = 38.64, p > .01$. Tukey's post hoc tests revealed that all three conditions were significantly different from one another, with the situational condition ($M = 4.29$) reporting the

highest shared responsibility attributions, followed by the ambiguous condition ($M = 3.82$), and the dispositional condition ($M = 3.30$).

Hypothesis 1

To test our first hypothesis, we conducted a two-way ANOVA to examine the effects of culture and apology type on relationship restoration. Our first hypothesis predicted that culture and apology type would interact to impact forgiveness and apology efficacy scores. Hypothesis 1a) predicted that North Americans would report higher relationship restoration following direct apologies across all conditions. Hypothesis 1b) and c) predicted that Chinese participants would report higher relationship restoration following hierarchical third party apologies and third party apologies.

For our first relationship repair measure, forgiveness, Levene's test was not violated so we were able to assume homogeneity of variances. A significant main effect of culture revealed that Chinese participants ($M = 25.34$) had significantly lower forgiveness scores than North Americans ($M = 28.84$), $F(1,391) = 26.63$, $p < .01$, $\eta_p^2 = .06$. There was a significant main effect of apology type on forgiveness, $F(2,391) = 4.23$, $p = .02$, $\eta_p^2 = .02$. Tukey's post-hoc tests indicated that the direct apology condition ($M = 28.47$) differed significantly from the third-party condition ($M = 26.76$) $p = .05$, and hierarchical third party condition ($M = 26.33$) $p = .03$. The interaction of culture and apology type on forgiveness however, was not significant, $F(2,391) = 0.51$, $p = .60$, $\eta_p^2 = .003$. There were no significant main effects or interaction effects of culture or apology type on apology efficacy. There was support for hypothesis 1a) as North Americans did report higher forgiveness following a direct apology. Counter to hypothesis 1b) and 1c) this effect remained consistent for Chinese participants. Across all conditions participants reported higher forgiveness following direct apologies as seen in Figure 3. Despite finding cultural differences, and apology differences in forgiveness scores, there were no significant differences in apology efficacy scores.

Hypothesis 2

To test our second hypothesis, we conducted a two way ANOVA to examine the effects of culture, apology type and attribution condition on relationship restoration. Our second hypothesis predicted that culture, apology type and attribution condition would interact to impact forgiveness and apology efficacy scores. Hypothesis 2a) and 2b) and 2e) predicted that North Americans would report higher relationship restoration across all attribution conditions following direct apologies and that in the situational attribution condition they would also report high relationship restoration following hierarchical third party apologies. Hypothesis 2c) 2d) and 2f) predicted that Chinese participants would report higher relationship restoration following hierarchical third party apologies and third party apologies in the ambiguous and situational attribution conditions, and higher relationship restoration following a direct apology in the dispositional attribution condition.

For our first relationship repair measure forgiveness, Levene's test of equality of variances was violated, $F(17,379) = 1.71, p = .04$. As hypothesis 2 builds upon the first hypothesis, the significant main effects remained for forgiveness across culture and apology type. There was a significant main effect of attribution condition on forgiveness, $F(2,379) = 5.00, p < .01, \eta^2 = .03$. The omnibus effect of attribution condition on forgiveness remains significant with a Welch's correction applied $W(2, 261) = 5.30, p < .01$. The interactions were non-significant. As the Levene's test of equality of variances was violated we conducted the Games-Howell post hoc testing. The Games Howell post hoc tests indicated that the ambiguous attribution condition ($M = 25.71$) differed significantly from the situational attribution condition ($M = 27.86$) $p = .02$, and the dispositional attribution condition ($M = 27.95$) $p = .01$. Participants in the ambiguous attribution condition reported significantly lower forgiveness as seen in figures 4 and 5.

For the second relationship repair measure, apology efficacy, Levene's test was non-significant so we were able to assume homogeneity of variances. Culture, apology type and all

interactions were non-significant. There was a significant main effect of Attribution condition $F(2,382) = 2.93, p = .05, \eta_p^2 = .02$. Tukey's post hoc tests did not indicate any significant comparisons between the Ambiguous condition ($M = 24.31$), the situational condition ($M = 26.06$), (ambiguous and situational neared significance at $p = .07$) and the dispositional condition ($M = 25.68$). The culture by attribution condition interaction approached significance $F(2,391) = 2.84, p = .06, \eta_p^2 = .02$. There was much more variance in the means of the Chinese participants across conditions. They reported much lower apology efficacy in the ambiguous condition ($M = 23.13$), compared to the situational condition ($M = 26.00$) and the dispositional condition ($M = 26.27$). Whereas North American participants had consistent apology efficacy scores across the ambiguous condition ($M = 25.50$), situational condition ($M = 26.12$), and the dispositional condition ($M = 25.09$). Thus, our hypotheses 2a), b), c), d), e) and f) were not supported as there were no significant interactions between culture, apology type and attribution conditions as seen in figures 6 and 7.

Hypothesis 3

To test our third hypothesis, we conducted a hierarchical multiple regression to examine the moderating effect of face concern on relationship restoration with attribution condition as a first stage moderator and apology type as a second stage moderator.

Hypothesis 3a) predicted that participants with high other-face and mutual-face concern would have higher relationship restoration outcomes following a third party or hierarchical third party apology, in comparison to a direct apology. Whereas hypothesis 3b) predicted that participants with high self-face concern who received a direct apology would have significantly higher relationship restoration outcomes in comparison to third-party apology and hierarchical third party apology. Hypothesis 3c) predicted that culture will inform face concern, such that Chinese participants will report higher face concern (self, other and mutual) than North American participants. Hypothesis 3d) and e) predict that attribution condition will inform face concern, such that participants in the

dispositional attribution condition will have higher self-face concern and participants in the situational attribution condition will have higher other-face and mutual-face concern. Hypothesis 3f) predicts that face concern will mediate the relationship between culture and relationship restoration such that participants with high self-face concern will report lower relationship restoration. Whereas, hypothesis 3g) and 3h) predicts that high other-face and mutual-face concern will enhance relationship restoration.

To execute this analysis, we conducted a series of two stage multiple regressions to determine the effect of our mediator, followed by a series of four stage multiple regressions in order to test our model in full. We conducted six sets of regression models as there were three types of face concern (self, other and mutual) being investigated and two relationship restoration measures (forgiveness and apology efficacy).

We began by regressing culture and attribution condition onto our mediator, face concern. Then we regressed the interaction term of culture and attribution condition onto face concern. As attribution condition has three levels we used dummy codes for the analyses. This step was conducted to test our mediation.

We then conducted a four-stage multiple regression. The first stage was regressing culture and attribution condition onto relationship restoration. In the second stage, we regressed the interaction of culture and attribution condition onto relationship restoration. In the third stage, we regressed face concern and apology type on relationship restoration. Finally, in the fourth stage we regressed the interaction term of face concern and apology type on relationship restoration.

Self-Face Concern

The first step of our regression model, to test the mediator, was significant $R^2 = .16$, $F(3, 391) = 24.75$, $p < .001$. Culture was a significant predictor of self-face concern, $b = -4.46$, $SE = 0.52$, $t(391) = -8.51$, $p < .001$, such that participants from China reported significantly more self-face concern (M

= 28.48) than participants from North America ($M = 24.01$). The attribution condition variables were both non-significant. The second step of our regression model testing the mediator was significant $R^2 = .18$, $\Delta F(3, 389) = 3.74$, $p = .025$. Culture was a significant predictor of self-face concern, $b = -2.65$, $SE = 0.89$, $t(389) = -2.99$, $p = .003$, such that participants from China reported significantly more self-face concern than participants from North America. The attribution condition variables remained non-significant, along with one of the of the attribution by culture interaction variables. However, the culture by dispositional attribution condition in comparison to the situational attribution condition was significant, $b = -3.36$, $SE = 1.23$, $t(389) = -2.73$, $p = .007$. Such that North Americans reported significantly less self-face threat in the dispositional attribution condition ($M = 22.93$) in comparison to the situational attribution condition ($M = 25.36$) see Table 4 and 4a). Consistent with hypothesis 3c) Chinese participants reported significantly more self-face concern across all conditions in comparison to North Americans. Hypothesis 3d) was not supported as there was no significant increase in self-face concern for participants in the dispositional attribution condition.

Self-Face Concern – Forgiveness

Following the significant regression models establishing self-face as a mediator we then conducted a four-step regression model to test the theoretical model in its entirety. The first step of our regression model regressing culture, and attribution condition on forgiveness was significant $R^2 = .08$, $F(3, 388) = 11.75$, $p < .001$. The second step of our regression model regressing culture, attribution condition and their interaction terms on forgiveness was non-significant $R^2 = .09$, $\Delta F(2, 386) = 0.55$, $p > .05$. These relationships have already been reported in Hypothesis 1 and 2, for the specific values within this model please see Table 5 and 5a. The third step of our regression model, which added self-face, and apology type into the model was non-significant $R^2 = .10$, $\Delta F(3,383) = 2.33$, $p = .07$. The model approached significance, as the apology type dummy variables comparing direct apologies to third party hierarchical apologies $b = -1.94$, $SE = 0.79$, $t(383) = -2.47$, $p = .01$, and to third party apologies

was significant, $b = -1.94$, $SE = 0.79$, $t(383) = -2.47$, $p = .01$. Such that participants that received direct apologies reported significantly higher forgiveness than those in the hierarchical apology condition and the third party apology condition. These relationships are reflected in Hypothesis 1 findings. The fourth step of our regression model which added in the interaction of face and apology type into the model was non-significant $R^2 = .11$, $\Delta F(2,381) = 1.53$, $p > .05$. Cook's distance for the data did not meet or exceed 1. These findings do not support hypothesis 3f) such that self-face did not predict forgiveness. They also do not support hypothesis 3b) as the interaction between self-face and apology type was not significant.

Self- Face Concern – Apology Efficacy

The first step of our regression model regressing culture, and attribution condition on apology efficacy was not significant $R^2 = .01$, $F(3, 391) = 1.92$, $p > .05$. The second step of our regression model which added in the interaction of attribution condition and culture was significant $R^2 = .03$, $\Delta F(2, 389) = 3.39$, $p = .035$. The third step of our regression model which added in self-face and apology type was non-significant $R^2 = .04$, $\Delta F(3, 386) = 0.44$, $p > .05$. Finally, the fourth step of the regression model which added in the interaction terms of self-face and apology type was significant $R^2 = .05$, $\Delta F(2, 384) = 3.19$, $p = .04$ see Table 6 and 6a. Attribution condition was a significant predictor of apology efficacy, $b = -2.82$, $SE = 1.09$, $t(384) = -2.58$, $p = .01$. As reported in Hypothesis 2, Apology type was also a significant predictor of apology efficacy $b = 8.03$, $SE = 3.34$, $t(384) = 2.41$, $p = .02$. Self-Face was also a significant predictor of apology efficacy, $b = .25$, $SE = 1.00$, $t(384) = 2.52$, $p = .01$. The apology type by self-face interaction term with direct apology being compared to hierarchical apology was also significant, $b = -.31$, $SE = 1.26$, $t(384) = -2.44$, $p = .01$. Such that participants with increased self-face concern in the direct apology condition had increased apology efficacy scores. Indirect effect analysis revealed significant indirect effects for participants in all three attribution conditions who received direct apologies see Table 7. In Step 1 which is the effect of

culture on face, Chinese participants reported significantly higher self-face threat in the ambiguous, dispositional and situational conditions in comparison to North American participants. In Step 2 which is the effect of face on apology efficacy, there was a significant positive relationship between increased self-face threat and increased apology efficacy scores for participants who received a direct apology. Chinese participants in the ambiguous condition had significantly higher apology efficacy scores after receiving a direct apology in comparison to North American participants, $IE = -1.17$, $SE = 0.52$, $sobelz = -2.23$, $p = .03$. This relationship was mediated by self-face threat such that Chinese participants reported significantly higher self-face threat ($M = 28.48$) than North Americans ($M = 23.80$). Chinese participants in the dispositional condition had significantly higher apology efficacy scores after receiving a direct apology in comparison to North American participants, $IE = -1.52$, $SE = 0.64$, $sobelz = -2.38$, $p = .02$. This relationship was mediated by self-face threat such that Chinese participants reported significantly higher self-face threat ($M = 28.95$) than North Americans ($M = 22.88$). Chinese participants in the situational condition had significantly higher apology efficacy scores after receiving a direct apology in comparison to North American participants, $IE = -0.66$, $SE = 0.34$, $sobelz = -1.93$, $p = .05$. This relationship was mediated by self-face threat such that Chinese participants reported significantly higher self-face threat ($M = 28.02$) than North Americans ($M = 25.35$). Cook's distance for the data did not meet or exceed 1. Counter to hypothesis 3f) there was a significant positive relationship between self-face and apology efficacy. Hypothesis 3b) was supported as participants with increased self-face had increased apology efficacy when they received a direct apology in comparison to the indirect apologies.

Other-Face Concern

The first step of our regression model to test the mediator was significant $R^2 = .22$, $F(3, 392) = 37.06$, $p < .001$. Culture was a significant predictor of other-face concern, $b = -9.91$, $SE = 0.96$, $t(392) = -10.29$, $p < .001$, such that participants from China reported significantly more other-face concern than

participants from North America. The attribution condition dummy variables comparing participants in the situational vs. the ambiguous condition was also significant, $b = -2.32$, $SE = 1.13$, $t(392) = -1.91$, $p = .057$. Such that participants in the Situational condition reported significantly higher other-face concern ($M = 36.37$), in comparison to those in the Ambiguous condition ($M = 34.02$). The second step of our regression model adding in the interaction terms when testing the mediator was non-significant $R_2 = .23$, $\Delta F(2, 390) = 1.51$, $p > .05$ see Table 8 and 8a. Cook's distance for the data did not meet or exceed 1. Consistent with hypothesis 3c) Chinese participants reported significantly more other-face concern across all conditions in comparison to North Americans. Hypothesis 3e) was partially supported as there was a significant increase in other-face concern for participants in the situational attribution condition, but only in comparison to the ambiguous condition, not in comparison to the dispositional attribution condition.

Other-Face Concern – Forgiveness

Following the significant regression model establishing other-face as a mediator we then conducted a four-step regression model to test the theoretical model in its entirety. The first step of our regression model regressing culture, and attribution condition on forgiveness was significant $R_2 = .08$, $F(3, 389) = 11.30$, $p < .001$. The second step of our regression model regressing culture, attribution condition and their interaction terms on forgiveness was non-significant $R_2 = .08$, $\Delta F(2, 387) = 0.59$, $p > .05$. The third step of our regression model, which added other-face, and apology type into the model was significant $R_2 = .21$, $\Delta F(3,384) = 19.91$, $p < .001$. Culture was a significant predictor of forgiveness $b = 5.96$, $SE = 1.05$, $t(384) = 5.68$, $p < .001$. Such that North American participants reported significantly more forgiveness than those from China as seen in previous models. Other-face concern was a significant predictor of forgiveness $b = .23$, $SE = 0.03$, $t(384) = 7.16$, $p < .001$. Such that participants with high other-face concern reported significantly higher forgiveness scores. As seen in previous models the apology dummy variable that compares the direct apology condition to the

hierarchical third party apology condition was significant $b = 1.66$, $SE = 0.75$, $t(384) = 2.23$, $p = .03$. The final step of our regression model which includes the product terms of other-face and apology type was non-significant $R_2 = .19$, $\Delta F(2, 382) = 0.18$, $p > .05$ see Table 9 and 9a. Cook's distance for the data did not meet or exceed 1. Hypothesis 3g) was supported as there was a significant positive relationship between other-face and forgiveness. Hypothesis 3a) was not supported as other-face did not interact with apology type (indirect) to predict forgiveness.

Other-Face Concern – Apology Efficacy

The first step of our regression model regressing culture, and attribution condition on apology efficacy was not significant $R_2 = .01$, $F(3, 392) = 1.51$, $p > .05$. The second step of our regression model which added in the interaction of attribution condition and culture was non-significant $R_2 = .01$, $\Delta F(2, 390) = 2.79$, $p > .05$. The third step of our regression model which added in other-face and apology type was significant $R_2 = .09$, $\Delta F(3, 387) = 8.34$, $p < .001$. Like in previous models (H2) the attribution condition dummy coding that compared the ambiguous condition to the situational condition was significant, $b = -2.27$, $SE = 1.07$, $t(387) = -2.22$, $p = .03$. Other-face was also significant $b = .15$, $SE = 0.31$, $t(387) = 4.93$, $p < .001$. Such that participants who had increased other-face concern reported significantly more apology efficacy. The final step of our regression model which added the interaction of other-face and apology type was non-significant $R_2 = .09$, $\Delta F(2, 385) = 0.08$, $p > .05$ see Table 10 and 10a. Cook's distance for the data did not meet or exceed 1. Hypothesis 3g) was supported as there was a significant positive relationship between other-face and apology efficacy. Hypothesis 3a) was not supported as other-face did not interact with apology type (indirect) to predict apology efficacy.

Mutual-Face Concern

The first step of our regression model to test the mediator was significant $R^2 = .10$, $F(3, 394) = 15.192$, $p < .001$. Culture was a significant predictor of mutual-face concern, $b = -1.71$, $SE = 0.26$, $t(394) = -6.58$, $p < .001$, such that participants from China reported significantly more mutual-face concern than participants from North America. The second step of our regression model adding in the interaction terms when testing the mediator was non-significant $R^2 = .11$, $\Delta F(2, 392) = 2.03$, $p > .05$ see Table 11 and 11a. Cook's distance for the data did not meet or exceed 1. Hypothesis 3c) was supported as Chinese participants reported significantly higher mutual-face concern than North American participants. Hypothesis 3e) was not supported as there were no significant differences between attribution conditions.

Mutual-Face – Forgiveness

Following the significant regression model establishing other-face as a mediator we then conducted a four-step regression model to test the theoretical model in its entirety. The first step of our regression model regressing culture, and attribution condition on forgiveness was significant $R^2 = .08$, $F(3, 391) = 11.60$, $p < .001$. The second step of our regression model regressing culture, attribution condition and their interaction terms on forgiveness was non-significant $R^2 = .09$, $\Delta F(2, 389) = 0.61$, $p > .05$. The third step of our regression model, which added mutual-face, and apology type into the model was significant $R^2 = .23$, $\Delta F(3,386) = 22.13$, $p < .001$. Culture was a significant predictor of forgiveness $b = 5.03$, $SE = 1.01$, $t(386) = 5.00$, $p < .001$. Such that participants from North American reported significantly more forgiveness than those from China as seen in previous models. Mutual-face concern was a significant predictor of forgiveness $b = .84$, $SE = 0.11$, $t(386) = 7.82$, $p < .001$. Such that participants with high mutual-face concern reported significantly higher forgiveness scores. As seen in previous models the apology dummy variable that compares the direct apology condition to the hierarchical third party apology condition was significant $b = 1.81$, $SE = 0.73$, $t(386) = 2.48$, p

= .01. The final step of our regression model which includes the product terms of mutual-face and apology type was non-significant $R_2 = .23$, $\Delta F(2, 384) = 1.60$, $p > .05$ see Table 12 and 12a. Cook's distance for the data did not meet or exceed 1. Hypothesis 3h) was supported as there was a significant positive relationship between mutual-face and forgiveness. Hypothesis 3a) was not supported as mutual-face did not interact with apology type (indirect) to predict forgiveness.

Mutual-Face – Apology Efficacy

The first step of our regression model regressing culture, and attribution condition on apology efficacy was not significant $R_2 = .01$, $F(3, 394) = 1.58$, $p > .05$. The second step of our regression model which added in the interaction of attribution condition and culture was non-significant $R_2 = .03$, $\Delta F(2, 392) = 2.83$, $p > .05$. The third step of our regression model which added in mutual-face and apology type was significant $R_2 = .08$, $\Delta F(3, 389) = 6.81$, $p < .001$. Like in previous models (H2) the attribution condition dummy coding that compared the ambiguous condition to the situational condition was significant, $b = -2.78$, $SE = 1.06$, $t(389) = -2.63$, $p = .01$. Mutual-face was also significant $b = .15$, $SE = 0.31$, $t(387) = 4.44$, $p < .001$. Such that participants who had increased mutual-face concern reported significantly more apology efficacy. The final step of our regression model which added the interaction of other-face and apology type was non-significant $R_2 = .08$, $\Delta F(2, 387) = 0.26$, $p > .05$ see Tables 13 and 13a. Cook's distance for the data did not meet or exceed 1. Hypothesis 3h) was supported as there was a significant positive relationship between mutual-face and apology efficacy. 3a) was not supported as mutual-face did not interact with apology type (indirect) to predict apology efficacy.

Discussion

Over the last century, national economies have integrated into a world economy. This is known as globalization (Ortiz-Ospina & Beltekian, 2018). The success of the world economy depends on trade, where entities and individuals engage in negotiation (Ortiz-Ospina & Beltekian, 2018). Conflict is an inherent feature of negotiation (Lax & Sebenius, 1986). When conflict is not remedied, there is a deterioration of outputs and working relationships (De Dreu & Weingart, 2003; Guetzkow & Gyr, 1954; Jehn, 1992). Apology is a commonly used method of relationship restoration following conflict (Goffman, 1967 & Ren & Gray, 2009). Apology research has largely been conducted with a universalistic approach (Ren & Gray, 2009; Kim et al., 2006; Nakayachi & Watabe, 2005; Reb et al., 2006). However, theory by Ren and Gray (2009) posited that apologies would be most effective when communicated in a culturally normative manner.

We examined multiple variables within the relationship restoration process to understand how culture affects restoration. Specifically, we examined how responsibility attributions, interaction goals and communication norms guide effective restoration through apology (Ren & Gray, 2009; Ting – Toomey, 2001; Brett, 2014; Maddux & Kim, 2011; Markus & Kitayama, 1991). Our study provides evidence for the influence of culture in the relationship repair process. Notably, our findings suggest that culture impacts interaction goals (face), which in turn influence restoration. Specifically, we found that self-face concern interacts with direct apology to predict apology efficacy. Participants with increased concern for their self-image following an offense reported significantly higher perceptions of apology efficacy following a direct apology. Thus, despite not finding support for cultural differences in preference for apology dictated by communication norms and responsibility attribution, we found evidence that culture plays a critical role in relationship restoration. This research provides empirical evidence for Ren and Gray's theoretical model of cultural differences in restoration by validating the mediating role of face. Critically, our findings suggest that regardless of

cultural communication norms, participants significantly report more relationship restoration following direct apologies. This research demonstrates the impact of culture within the relationship restoration process and provides practical clarity for relationship repair cross culturally.

Implications and Future Directions

Culture, Communication Norms, Face Concern and Apology Type

We set out to examine cultural variation in the relationship restoration process. Our main focus was to examine if cultural communication norms affect perceptions of apology (Ren & Gray, 2009). Our results were surprising as there were no cultural differences in apology preference. Across both cultures, participants who received direct apologies reported significantly more forgiveness. This was in line with hypotheses that predicted that North Americans would prefer direct apologies as they aligned with cultural communication norms, i.e. explicit communication. However, this finding countered hypotheses surrounding Chinese apology preferences, as direct apologies do not align with Chinese communication norms, i.e. implicit communication. Additionally, the adherence to communication norms (direct/indirect) did not affect perceptions of apology efficacy across cultures. Thus, participants found direct apologies to be just as efficacious as indirect apologies, however they reported significantly more forgiveness following a direct apology. This finding has interesting implications.

These results could indicate that culturally normative communication styles (direct/indirect) have embedded meaning that are not aligned with victim goals following an interpersonal offense. Indirect communication signals politeness and de-escalates confrontation and negative emotions, which is typically valued within collectivistic cultures that emphasize relationship maintenance and harmony (Brew & Cairns, 2004; Tinsley & Brodt, 2004). Direct communication signals responsibility taking, honesty and expedience, and so is typically valued within individualistic cultures that

emphasize individual achievement and competition (Ting-Toomey, 1999; Ren & Gray, 2009). Victims' desire for responsibility taking and offender remorse may override culturally normative values following an offense. Consistent with this explanation is our finding that direct apologies were found to be significantly positively related to apology efficacy for participants with high-self face concern. This could indicate that an offense is a situation in which the victim's interaction goal is to re-instate their status within the social dynamic. Thus, a direct apology which communicates explicit responsibility taking and remorse may be more effective at restoring the relationship. This explanation is consistent with established cultural differences in face. In collectivistic cultures, face is a superordinate goal that is attended to above and beyond immediate goals. In previous studies examining face concern in conflict, participants from China had high self-face concern equal to or greater than participants from North America. This effect was replicated in the current study as Chinese participants had higher scores on all face-concern measures. Thus, these results could lead us to conclude that an offense is a situation in which victim interaction goals override preferences for culturally normative communication. To validate this conclusion, future studies could examine apology preferences in Japanese samples, as people from Japan have been found to have significantly lower self-face concern following a conflict interaction than those from China or North America (Han, 2010).

However, not all our data is consistent with these conclusions. We hypothesized that Chinese participants would report higher restoration following a hierarchical indirect apology, as China is a culture with high-power distance (Hofstede, 1991). Research by Lim & Bowers (1991) found that participants from high-power distance cultures emphasized status differences in working groups, as hierarchical status differences are expected and respected. A hierarchical apology indicates that there is responsibility being taken by the perpetrator within their organization, and the offense has been deemed significant enough to warrant a superior's intervention on their behalf. Thus, we assumed that

a hierarchical apology would then communicate increased attention and responsibility taking for the offense, however there was no difference between the results obtained from the hierarchical third party condition and the third-party condition. Additionally, there were no significant interactions between other-face or mutual-face concern and indirect apologies. If victim interaction goals overrode culturally normative communication preferences, then it would be reasonable to assume that in cases where victim interaction goals were consistent with cultural norms there would be preference for culturally normative apology type.

Alternatively, these relationships could be due to a unique feature in our data. Participants from China scored significantly higher on individualistic self-concept in Selenta and Lord's (2005) scale, than white participants from North America. This effect was unforeseen as one of the pinnacles of cross-cultural research is the individualism-collectivism distinction. Typically, people from individualistic cultures such as North America center the self in their perceptions and interactions, whereas people from collectivistic cultures such as China, center the other in their perceptions and interactions (Brew & Cairns, 2004; Maddux & Kim, 2011; Markus & Kitayama, 1991). Because of this self-motivated versus other-motivated behavior, people with individualistic self-concept have been found to value goal attainment and competition, whereas people with interdependent self-concept have been found to value group harmony and interdependence (Markus & Kitayama, 1991). A study on apology components by Fehr and Gelfand (2010) found that participants wanted apology components that were consistent with their self-construal. In their research, participants with independent self-construal endorsed apology components that aimed to rectify trade inequities in the relationship, whereas those with interdependent self-construal endorsed apology components that re-established group norms. Similarly, Holtgraves (1992) found that preference for context dependence was contingent on self-construal, such that those with independent self-construal used low context communication and those with collectivistic or relational self-construal used high context

dependence. Thus, our finding of preference for a direct apology may be due to Chinese participants' independent self-construal.

Culture, Responsibility Attribution and Apology

Another focus of this research was to examine the impact of cultural differences in responsibility attributions and their impact on the effectiveness of apology in the relationship restoration process. We proposed that responsibility attributions would prescribe preferred apology type, such that culturally normative responsibility attributions (dispositional/situational) would inform preferences for culturally normative apology communication (direct/indirect). Instead, we found that the responsibility attribution condition did not affect the apology participants found to be most effective. This finding was not aligned with past research that attributed differences in the implicit content of an apology cross-culturally to cultural variation in causal attributions (Maddux & Kim, 2011). Maddux and Kim (2011) found that apology in individualistic cultures is interpreted as taking responsibility for an event along with expressing regret, whereas in collectivistic cultures apologies are interpreted only as expressions of regret. They hypothesized that this was due to cultural differences in self construal, since in individualistic cultures the self is the primary agent and exerts causal effect and so individuals are seen as primarily responsible for conflict events. Whereas, in collectivistic cultures, the self is embedded within their environment, and so individuals and situations have diffused responsibility in conflict events.

Further, research by Nisbett (2001) found that people from individualistic cultures made significantly higher dispositional attributions for the same conflict events as people from collectivistic cultures who made significantly higher situational attributions. Our research replicated Nisbett's finding. In our research, participants in the dispositional attribution condition attributed the conflict to the disposition of the offender and those in the situational attribution condition attributed the conflict to the situation. Additionally, North American participants in our study significantly attributed

conflict events in all responsibility conditions to the disposition of the offender more than Chinese participants who significantly attributed conflict events to the situation.

Furthermore, we expected that different responsibility attribution conditions would inform relationship restoration. Our research found differences in responsibility attribution conditions and relationship restoration, however not in the predicted direction. Research by Struthers et al, found increased apology efficacy following an offense with situational causal attributions (2008). However, in our study, participants in the ambiguous attribution condition were the only group with significant differences in relationship restoration. These participants did not have significant differences in situational or dispositional responsibility attributions from those in the other responsibility attribution conditions, they did have significantly lower relationship restoration scores. These results did not replicate past findings which established victim attributions of transgressor responsibility as a significant predictor of forgiveness (Struthers et al., 2008). Research by Fehr, Gelfand & Nag (2010) found that cognitions about intent and responsibility had the largest impact on forgiveness. In our study, participants in the ambiguous condition did not report significant differences in responsibility attribution. Thus, the observed differences in forgiveness for those in the ambiguous condition could instead be due to perceptions of intent. The dispositional and situational responsibility attribution conditions provided explanations of why the offense occurred, while the ambiguous condition did not. Explanations have previously been established as an effective apology tool for relationship restoration, the absence of an explanation might have led participants to assume that the offense was the result of mal intent on the part of the offender (Shapiro, 1991; Sitkin & Bies, 1993). This is aligned with our finding that those in the ambiguous condition reported significantly higher self-face threat.

Additionally, there was a near significant interaction of attribution condition, culture and restoration, such that Chinese participants had significantly lower apology efficacy following the

ambiguous attribution condition. Chinese culture values harmony and relationship maintenance, so perceptions of mal intent could be perceived as especially large offenses for Chinese participants (Ting-Toomey, 1999; Ren & Gray, 2009). In fact, our North American participants reported significantly higher forgiveness than Chinese participants, consistent with previous research that finds that relationship rupture is more impactful for people from collectivistic cultures (Fitness, 2000; Ren & Gray, 2009). In collectivistic cultures, relationship maintenance is valued, as this is a super-ordinate cultural goal, interpersonal infractions are more severely punished, and there is a longer trust rebuilding process (Landrine 1995). Despite finding cultural differences in responsibility attributions, these attributions did not impact victim goals or preferences for culturally normative communication. An interesting avenue for future research would be to empirically test the apology outcomes following attributions of responsibility and intent. Ren & Gray (2011) have posited that these differences (integrity vs. competence violations) lead to differences in relationship restoration that have yet to be explored.

Theoretical and Practical Implications

This study attempted to examine and test some of the main premises within Ren and Gray's (2009) theory of culturally appropriate apology. Ren and Gray (2009) proposed a causal model of relationship restoration where culture interacts with violation type and the relationship restoration mechanism. Additionally, they postulated that face concern and responsibility attributions of the conflict drive cultural preferences for restoration. Ren and Gray (2009) called for empirical testing of their model, along with an examination into situations where culturally normative restorations are not effective. This study answered these calls for empirical testing, and proposed a model of relationship restoration based on their theory. Our findings provide empirical evidence for many of their propositions and provides a deeper understanding of the relationship repair process cross-culturally. Ren and Gray proposed that in all transgression situations people from collectivistic cultures would

prefer indirect relationship restoration. Our study illustrates that this is not the case, and provides insight into underlying mechanisms. Ren and Gray theorized that the relationship between culture and apology preference is mediated by face, proposing that people from individualistic cultures are more concerned with self-face, as protecting their self-image within conflict interactions is consistent with independent self-construal, and proposing that people from individualistic cultures prefer relationship repair that is direct. Whereas, they proposed that people from collectivistic cultures would be more concerned with other-face, consistent with interdependent self-construal, and therefore would prefer relationship repair that was indirect. Our study instead replicated Han's (2010) findings that people from China (collectivistic culture) have higher self-face concern than people from North America (individualistic culture). We did find evidence for Ren and Gray's proposition that face concern mediates the relationship between culture and restoration, but only for self-face. Ren and Gray did not explicitly identify responsibility attributions within their model, however, they did propose that culturally normative attributions would guide relationship repair. They postulated that following an identity violation, collectivistic participants would have better outcomes if they were provided with an external account, as this would be consistent with cultural norms of situational responsibility attributions. Additionally, they postulated that individualists would have better outcomes if they were provided with explicit responsibility taking, as this would be consistent with cultural norms of responsibility attribution to individual disposition. Our results found that this was not the case, and instead that responsibility attributions did not impact perceptions of apology efficacy, or relationship restoration cross culturally.

Ren and Gray identified two types of violations: identity and control. Ren and Gray postulate that an offense can take two paths, an offense can trigger an identity violation, or a control violation. An identity violation is an offense in which the victim's face is threatened and needs to be restored in order for the relationship to continue successfully. A control violation is one in which the victim feels

as though an offense has obstructed their goals, and there has been a distributive or procedural loss (Ren & Gray, 2009). In this case the relationship can be restored following a compensation for the loss or clear accounting process for the future. Our study did not examine the type of violation and its interaction with relationship restoration cross culturally. The violation used in our study had elements of both identity and control violations as it both violated rules of respect, considerateness and was a threat to the rule of fairness. We also used a competence violation to test communication norms and apology, as Kim et al (2004; 2006) found that trust was repaired most successfully following an apology if the offense was competence related.

Ren and Gray's theory delineated that across both types of violations, people from collectivistic cultures would prefer third party apology and those from individualistic cultures would prefer direct apology. Our results did not find support for this proposition. However, their model was based on individualism and collectivism and the proposition that people from individualistic cultures have independent self-construal and people from collectivistic cultures have an interdependent self-construal. Our findings did not validate past cultural delineations of independent and interdependent self-construal based on national identity.

This study tested collectivism and individualism by recruiting participants who live in China and presenting the study materials in Mandarin, as language and country of residence have been identified as important cultural primes (Lee, Oyserman & Bond, 2010). Chinese participants reported significantly higher independent self-concept scores in comparison to White North Americans who have traditionally been used as the individualistic sample. Culture is dynamic, and this study provides preliminary evidence for a re-conceptualization of some main tenets of cultural theory. Many theories and studies of cross cultural psychology rely on self-concept being interdependent for those in collectivistic cultures and self-concept being independent for those in individualistic cultures. As culture shifts and expands, so too, do the conclusions we can draw based on these premises.

Finally, there are currently political and trade related disputes occurring between North American countries and China. In the current era of globalization, it is critical for leaders to understand the importance of cultural norms and their impact on the relationship restoration process. This research provides considerable practical application, as it provides empirical evidence that counters previous best-practice theory (Ren & Gray, 2009).

Limitations and Future Directions

Although this research provided clarity about the impact of culture on relationship restoration, there are some notable limitations to consider. First, this study was conducted online using a vignette. Vignette studies are especially useful to ensure internal validity, and are best used in situations where other variables could have undue influence on the study's results (Aquino & Bradley, 2012). Because the study dealt with negotiations and intergroup relationships it would have been difficult to measure in real-life scenarios, as forgiveness and trusting could be influenced by ongoing relationships. However, vignettes are not always preferable in measuring high-stake scenarios as they can downplay some of the strength of the effects. (Aquino & Bradley, 2012; Lohrke & Holloway & Woolley, 2010). Vignettes require people to imagine how they would respond in situations, this can be inconsistent with actual reactions. Future studies could use student actors to manipulate these negotiation scenarios in the lab in order to validate the results, and to accurately assess the strength of the associations between culture, responsibility attributions, face concern, apology and relationship restoration.

Second, this study examined culture very narrowly, this was done to enable generalizability to the target populations, and to be consistent with previous studies within the work-group (Wiseman, 2018 & Adivi, 2019). However, because of this, our results should be applied only to the cultural groups examined within this study, until further replication. Culture is not static, as demonstrated by our Chinese participants scoring significantly higher than North Americans on independent self-

concept. Future studies should examine these relationships within other collectivistic populations. Cultural differences that exist between collectivistic cultures have major implications for this study, Chinese populations have been identified as holding significantly high self-face concern in relation to other East Asian cultures (Han, 2010). It would be reasonable to assume that these results would not generalize to people from other collectivistic countries, such as Japanese populations, who traditionally have low self-face concern. To build upon our current understanding of the mediating role of face within relationship restoration it would be of great value to examine this process in cultures with different cultural face concern. Additionally, North American culture is the result of a mosaic of numerous cultural identities, this current study examined one cultural subgroup residing within North America. Future studies should examine other North American sub-groups, and across North Americans generally.

Third, this research used an online working sample that resulted in poor response attention. We had very low attrition from our study, however, we ultimately only used 56% of our Chinese sample (196 of 351) and 60% of our North American sample (204 of 342). As established in our results section, we only included participants that spent at least 7 minutes completing the survey and who correctly answered all attention and manipulation checks. The quality of responses within our study is likely due to features of the online platforms we used to recruit our samples from (Meade & Craig, 2012; Zhou & Fishbach, 2016). Future studies should address this limitation by using university samples or working populations in experimental settings.

Fourth, we had a limited sample size, with approximately 200 participants per culture. It is difficult to find three-way interactions, or significant moderated mediation with a limited sample size. Because of the number of variables examined in this study it is critical to conduct follow-up testing to establish these relationships.

Fifth, our research included a manipulated rupture in the relationship that was not a significant offense. This could have impacted perceptions of apology necessity and success, creating a ceiling effect. In future studies, it would be interesting to examine these relationships with a different type of violation. The violation within the current research was competency based, which may have created less relationship rupture and face-concern. Examining the differences in offense type is another interesting avenue for future examination (Ren & Gray, 2009).

Conclusion

As commerce expands internationally, negotiations occur between diverse cultural partners more frequently (Ortiz-Ospina & Beltekian, 2018). Conflict is an inherent attribute of negotiation, and cultural differences can exacerbate the already high costs of conflict within a relationship (Bercovich & Elgstrom, 2001). There are several variables that have been proposed to impact the relationship restoration process across cultures (Ren & Gray, 2009, Maddux & Kim, 2011). This study examined the impact of communication norms, interaction goals, and responsibility attributions in determining relationship restoration cross culturally. In our study, counter to previous theorizing, we found that communication norms did not drive preferences for apology, direct apology was preferred across cultures. We found that interaction goals mediated the relationship between culture and relationship restoration. Our findings contribute to the relationship restoration literature, and provide critical cross cultural explanations for key aspects of the processes involved.

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Appendix A

Table 1

Correlations & Descriptive Statistics (N = 385)

Variables	1	2	3	4	5	6	7
1. ILSC	(.83)						
2. Self Face	.45**	(.88)					
3. Other Face	.38**	.46**	(.94)				
4. Mutual Face	.24**	.34**	.55**	(.82)			
5. Apology Efficacy	.14**	.03	.22**	.20**	(.91)		
6. Forgiveness	-.06	-.08	.21**	.27**	.60**	(.90)	
7. RRVC	.04	.12**	.00	.05	-.27**	-.38**	(.73)
8. Culture	-.34**	-.39**	-.46**	-.31**	.02	.24**	-.31**
M	3.43	3.74	3.21	4.16	3.64	3.41	4.66
SD	.90	.82	.98	.73	.85	.82	.97
Range	1-5	1-5	1-5	1-5	1-5	1-5	1-7

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

Note: Entries on main diagonal are Cronbach's alpha. ILSC = Independent Level of Self Concept, RRVC = Relationship Rupture Validity Check.

Culture: 0 = Chinese, 1 = White North American

Table 2a

Correlations & Descriptive Statistics (N = 196)

Variables	1	2	3	4	5	6	7
1. ILSC	(.56)						
2. Self Face	.16*	(.63)					
3. Other Face	.14	.26**	(.82)				
4. Mutual Face	-.06	.17*	.36**	(.44)			
5. Apology Efficacy	.22**	.11	.34**	.10	(.89)		
6. Forgiveness	.19*	.08	.43**	.22**	.61**	(.88)	
7. RRVC	.03	.23**	.06	.05	-.11	-.21**	(.73)
<i>M</i>	3.75	4.07	3.69	4.39	3.63	3.21	4.98
<i>SD</i>	.56	.45	.60	.44	.80	.72	.88
<i>Range</i>	1-5	1-5	1-5	1-5	1-5	1-5	1-7

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

Note: Entries on main diagonal are Cronbach's alpha. ILSC = Independent Level of Self Concept, RRVC = Relationship Rupture Validity Check.

Table 2b

Correlations & Descriptive Statistics (N = 204)

Variables	1	2	3	4	5	6	7
1. ILSC	(.88)						
2. Self Face	.40**	(.91)					
3. Other Face	.30**	.36**	(.96)				
4. Mutual Face	.22**	.26**	.51**	(.86)			
5. Apology Efficacy	.13	.02	.23**	.28**	(.92)		
6. Forgiveness	-.04	-.02	.35**	.45**	.62**	(.91)	
7. RRVC	-.12	.04	-.28**	-.11	-.41**	-.43**	(.70)
<i>M</i>	3.13	3.43	2.78	3.97	3.66	3.61	4.38
<i>SD</i>	1.06	.96	1.07	.79	.90	.87	.94
<i>Range</i>	1-5	1-5	1-5	1-5	1-5	1-5	1-7

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

Note: Entries on main diagonal are Cronbach's alpha. ILSC = Independent Level of Self Concept, RRVC = Relationship Rupture Validity Check.

Table 3

Correlations & Descriptive Statistics (N = 395)

Variables	1	2	3	4	5	6	7	8	9
1. Culture	1								
2. Self Face	-.39**	(.88)							
3. Other Face	-.46**	.46**	(.94)						
4. Mutual Face	-.31**	.34**	.55**	(.82)					
5. Disp_Attribution	.11*	-.05	-.14**	-.16**	1				
6. Sit_Attribution	-.19**	.16**	.31**	.17**	-.48**	1			
7. Share_Attribution	-.17**	.18*	.17**	.27**	-.21**	-.36**	1		
8. IAttDum1	-.02	.06	.06	.06	-.36**	.38**	.31**	1	
9. IAttDum2	.02	-.02	-.10*	-.06	.04	.01	.01	-.46**	1
<i>M</i>	0.51	3.74	3.22	4.16	3.12	2.77	2.81	.35	.29
<i>SD</i>	.50	.82	.98	.73	1.32	1.25	1.42	.48	.45
<i>Range</i>	0-1	1-5	1-5	1-5	1-5	1-5	1-5	0-1	0-1

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

Note: Entries on main diagonal are Cronbach's alpha. Disp_Attribution measures attribution to the disposition of the person, Sit_Attribution measures attribution to the situation, Share_Attribution measures attribution to both. IAttDum1 is a dummy variable that compares the situational attribution condition to the dispositional attribution condition. IAttDum2 is a dummy variable that compares the ambiguous attributional condition to the dispositional attribution condition.

Culture: 0 = Chinese, 1 = White North American

Table 4

Results of Regression Analyses for Culture and Attribution Condition on Self Face

Model	R^2	adj. R^2	SE	ΔR^2	ΔF
1	.159	.152	5.263	.159	$F(3,391) = 24.617, p < .001$
2	.175	.164	5.226	.016	$F(2,389) = 3.745, p = .024$

Table 4a

Model Coefficients of Regression Analyses for Culture and Attribution Condition on Self-Face

Model	Predictors	B	SE	β	t	p	LB	UB
1	Intercept	28.944	.525		55.095	<.001***	27.911	29.977
	Culture	-4.498	.530	-.394	-8.485	<.001***	-5.540	-3.456
	AttDum1	-.560	.670	-.044	-.836	>.05	-1.877	.758
	AttDum2	-.794	.627	-.067	-1.266	>.05	-2.027	.439
2	Intercept	28.015	.638		43.877	<.001***	26.760	29.270
	Culture	-2.667	.896	-.233	-2.975	.003**	-4.429	-.905
	AttDum1	.466	.966	.037	.482	>.05	-1.433	2.365
	AttDum2	.930	.887	.079	1.048	>.05	-.815	2.674
	CbyAttDum1	-2.010	1.333	-.127	-1.508	>.05	-4.631	.610
	CbyAttDum2	-3.399	1.246	-.232	-2.728	.007**	-5.848	-.950

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

AttDum1 is a dummy variable for attribution condition, comparing the ambiguous attribution condition to the situational attribution condition. AttDum2 is a dummy variable for attribution condition comparing the individual attribution condition to the situational attribution condition. CbyAttDum1 is the interaction term variable of Culture and AttDum1, CbyAttDum2 is the interaction term variable of Culture and AttDum2.

Table 5

Results of Regression Analyses for Culture, Attribution Condition, Culture x Attribution Condition, Self-Face, Apology Type, Self-Face x Apology Type on Forgiveness

Model	R^2	adj. R^2	SE	ΔR^2	ΔF
1	.083	.076	6.320	.083	$F(3, 388) = 11.75, p < .001$
2	.086	.074	6.328	.003	$F(2, 386) = 0.55, p > .05$
3	.102	.084	6.295	.016	$F(3,383) = 2.33, p = .07$
4	.109	.086	6.287	.007	$F(2,381) = 1.53, p > .05$

Table 5a

Model Coefficients of Results of Regression Analyses for Culture, Attribution Condition, Culture x Attribution Condition, Self-Face, Apology Type, Self-Face x Apology Type on Forgiveness

Model	Predictors	B	SE	β	t	p	LB	UB
1	Intercept	26.281	.632		41.608	<.001***	25.039	27.523
	Culture	3.258	.639	.248	5.095	<.001***	2.001	4.515
	AttDum1	-2.288	.809	-.157	-2.828	.005	-3.878	-.697
	AttDum2	.008	.754	.001	.011	>.05	-1.475	1.491
2	Intercept	25.866	.773		33.459	<.001***	24.346	27.386
	Culture	4.076	1.085	.310	3.756	<.001***	1.943	6.210
	AttDum1	-1.866	1.183	-.128	-1.578	>.05	-4.191	.459
	AttDum2	.810	1.078	.060	.752	>.05	-1.309	2.929
	CbyAttDum1	-.830	1.623	-.046	-.512	>.05	-4.022	2.361
	CbyAttDum2	-1.577	1.511	-.094	-1.044	>.05	-4.547	1.394
3	Intercept	25.183	1.915		13.152	<.001***	21.418	28.947
	Culture	4.004	1.093	.305	3.663	<.001***	1.855	6.153
	AttDum1	-1.829	1.178	-.125	-1.552	>.05	-4.145	.488
	AttDum2	.746	1.074	.055	.694	>.05	-1.366	2.857
	CbyAttDum1	-.736	1.625	-.041	-.453	>.05	-3.931	2.460
	CbyAttDum2	-1.449	1.518	-.086	-.954	>.05	-4.435	1.536
	Self_Face	-.005	.061	-.004	-.076	>.05	-.125	.116
	AppDum1	1.941	.786	.141	2.468	.014**	.395	3.487
AppDum2	.396	.797	.029	.497	>.05	-1.171	1.964	
4	Intercept	27.655	2.448		11.298	<.001***	22.842	32.468
	Culture	3.950	1.092	.300	3.617	<.001***	1.803	6.098
	AttDum1	-1.700	1.179	-.117	-1.442	>.05	-4.019	.618
	AttDum2	.779	1.073	.057	.726	>.05	-1.331	2.888
	CbyAttDum1	-.638	1.629	-.035	-.392	>.05	-3.841	2.564
	CbyAttDum2	-1.391	1.517	-.083	-.917	>.05	-4.374	1.591
	Self_Face	-.104	.087	-.090	-1.196	>.05	-.274	.067
	AppDum1	-3.978	3.523	-.289	-1.129	>.05	-10.904	2.948
	AppDum2	-2.827	3.794	-.204	-.745	>.05	-10.287	4.632
	FbyAppDum1	.229	.133	.450	1.726	.085	-.032	.490
	FbyAppDum2	.125	.141	.247	.888	>.05	-.152	.403

Note: *p < .05, **p < .01, ***p < .001

AttDum1 is a dummy variable for attribution condition, comparing the ambiguous attribution condition to the situational attribution condition. AttDum2 is a dummy variable for attribution condition comparing the individual attribution condition to the situational attribution condition. CbyAttDum1 is the interaction term variable of Culture and AttDum1, CbyAttDum2 is the interaction term variable of Culture and AttDum2. AppDum1 is a dummy variable for apology type, comparing the direct apology condition to the hierarchical indirect apology condition. AppDum2 is a dummy variable for apology type, comparing the third party apology condition to the hierarchical third party apology condition. FbyAppDum1 is the interaction term variable of self-face and AppDum1. FbyAppDum2 is the interaction term variable of self-face and AppDum2.

Table 6

Results of Regression Analyses for Culture, Attribution Condition, Culture x Attribution Condition, Self-Face, Apology Type, Self-Face x Apology Type on Apology Efficacy

Model	R^2	adj. R^2	SE	ΔR^2	ΔF
1	.014	.007	5.950	.014	$F(3, 391) = 1.92, p > .05$
2	.031	.019	5.914	.017	$F(2, 389) = 3.39, p = .035$
3	.035	.015	5.927	.003	$F(3, 386) = 0.44, p > .05$
4	.051	.026	5.892	.016	$F(2, 384) = 3.19, p = .04$

Table 6a

Model Coefficients of Results of Regression Analyses for Culture, Attribution Condition, Culture x Attribution Condition, Self-Face, Apology Type, Self-Face x Apology Type on Apology Efficacy

Model	Predictors	B	SE	β	t	p	LB	UB
1	(Constant)	25.877	.594		43.570	<.001***	24.710	27.045
	Culture	.344	.599	.029	.573	>.05	-.835	1.522
	AttDum1	-1.664	.758	-.126	-2.197	.029*	-3.154	-.175
	AttDum2	-.250	.709	-.020	-.352	>.05	-1.644	1.144
2	(Constant)	25.940	.722		35.905	<.001***	24.520	27.361
	Culture	.219	1.014	.018	.216	>.05	-1.775	2.213
	AttDum1	-2.940	1.093	-.223	-2.690	.007**	-5.089	-.791
	AttDum2	.504	1.004	.041	.502	>.05	-1.469	2.478
	CbyAttDum1	2.371	1.508	.144	1.572	>.05	-.594	5.336
	CbyAttDum2	-1.488	1.410	-.097	-1.055	>.05	-4.259	1.284
3	(Constant)	24.886	1.802		13.810	<.001***	21.343	28.429
	Culture	.297	1.029	.025	.288	>.05	-1.726	2.320
	AttDum1	-2.999	1.097	-.227	-2.734	.007**	-5.157	-.842
	AttDum2	.464	1.008	.038	.461	>.05	-1.517	2.446
	CbyAttDum1	2.564	1.521	.155	1.685	.093	-.427	5.555
	CbyAttDum2	-1.333	1.427	-.087	-.934	>.05	-4.138	1.473
	Self_Face	.046	.058	.044	.794	>.05	-.068	.159
	AppDum1	-.051	.739	-.004	-.069	>.05	-1.503	1.402
	AppDum2	-.564	.746	-.045	-.756	.450	-2.031	.903
4	(Constant)	27.484	2.290		12.003	<.001***	22.982	31.986
	Culture	.203	1.024	.017	.198	>.05	-1.810	2.216
	AttDum1	-2.820	1.093	-.214	-2.579	.010**	-4.969	-.670
	AttDum2	.506	1.002	.041	.505	>.05	-1.464	2.476
	CbyAttDum1	2.558	1.518	.155	1.685	.093	-.426	5.542
	CbyAttDum2	-1.232	1.419	-.081	-.868	>.05	-4.022	1.559
	Self_Face	-.058	.081	-.055	-.711	>.05	-.217	.102
	AppDum1	-8.026	3.299	-.642	-2.433	.015*	-14.512	-1.539
	AppDum2	-1.654	3.552	-.132	-.466	>.05	-8.638	5.330
	FbyAppDum1	.307	.124	.664	2.475	.014**	.063	.552
FbyAppDum2	.046	.132	.099	.345	>.05	-.214	.305	

Note: *p < .05, **p < .01, ***p < .001

AttDum1 is a dummy variable for attribution condition, comparing the ambiguous attribution condition to the situational attribution condition. AttDum2 is a dummy variable for attribution condition comparing the individual attribution condition to the situational attribution condition. CbyAttDum1 is the interaction term variable of Culture and AttDum1, CbyAttDum2 is the interaction term variable of Culture and AttDum2. AppDum1 is a dummy variable for apology type, comparing the direct apology condition to the hierarchical indirect apology condition. AppDum2 is a dummy variable for apology type, comparing the third party apology condition to the hierarchical third party apology condition. FbyAppDum1 is the interaction term variable of self-face and AppDum1. FbyAppDum2 is the interaction term variable of self-face and AppDum2

Table 7

Regression coefficients for indirect analysis of culture, self-face and apology efficacy

Predictors	Culture → Face		Face → AE			Indirect Effect		
	β	SE	β	SE	IE	SE	Sobelz	p
Ambig / Direct	-4.677	0.986	0.25	0.099	-1.16925	0.52454985	-2.2290541	0.026*
Indiv / Direct	-6.066	0.865	0.25	0.099	-1.5165	0.63828297	-2.37590548	0.018*
Situ / Direct	-2.667	0.896	0.25	0.099	-0.66675	0.34625052	-1.92562886	0.054*
Ambig / Third	-4.677	0.986	-0.012	0.109	0.056124	0.50993029	0.1100621	>.05
Indiv / Third	-6.066	0.865	-0.012	0.109	0.072792	0.66127547	0.11007818	>.05
Situ / Third	-2.667	0.896	-0.012	0.109	0.032004	0.29090177	0.11001652	>.05
Ambig / Hier	-4.677	0.986	-0.058	0.081	0.271266	0.38312914	0.70802758	>.05
Indiv / Hier	-6.066	0.865	-0.058	0.081	0.351828	0.49390072	0.71234559	>.05
Situ / Hier	-2.667	0.896	-0.058	0.081	0.154686	0.22218987	0.69618836	>.05

Note: *p < .05, **p < .01, ***p < .001

Table 8

Results of Regression Analyses for Culture and Attribution Condition on Other-Face

Model	R^2	adj. R^2	SE	ΔR^2	ΔF
1	.221	.215	9.580	.221	F(3, 392) = 37.064, $p < .001$
2	.227	.217	9.568	.006	F(2, 390) = 1.506, $p > .05$

Table 8a

Model Coefficients of Regression Analyses for Culture and Attribution Condition on Other-Face

Model	Predictors	B	SE	β	t	p	LB	UB
1	Intercept	41.328	.952		43.429	<.001***	39.457	43.199
	Culture	-9.913	.964	-.459	-10.285	<.001***	-11.807	-8.018
	AttDum1	-2.322	1.218	-.097	-1.907	.057*	-4.717	.072
	AttDum2	-.434	1.140	-.019	-.381	>.05	-2.675	1.806
2	Intercept	40.485	1.160		34.892	<.001***	38.204	42.767
	Culture	-8.239	1.635	-.381	-5.039	<.001***	-11.453	-5.024
	AttDum1	-1.870	1.763	-.078	-1.061	>.05	-5.335	1.596
	AttDum2	1.487	1.618	.066	.919	>.05	-1.694	4.668
	CbyAttDum1	-.950	2.436	-.032	-.390	>.05	-5.740	3.839
	CbyAttDum2	-3.801	2.276	-.137	-1.670	>.05	-8.276	.675

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

AttDum1 is a dummy variable for attribution condition, comparing the ambiguous attribution condition to the situational attribution condition. AttDum2 is a dummy variable for attribution condition comparing the individual attribution condition to the situational attribution condition. CbyAttDum1 is the interaction term variable of Culture and AttDum1, CbyAttDum2 is the interaction term variable of Culture and AttDum2.

Table 9

Results of Regression Analyses for Culture, Attribution Condition, Culture x Attribution Condition, Other-Face, Apology Type, Other-Face x Apology Type on Forgiveness

Model	R^2	adj. R^2	SE	ΔR^2	ΔF
1	.080	.073	6.347	.080	$F(3, 389) = 11.30, p < .001$
2	.083	.071	6.354	.003	$F(2, 387) = 0.59, p > .05$
3	.206	.190	5.934	.123	$F(3,384) = 19.91, p < .001$
4	.207	.186	5.947	.001	$F(2, 382) = 0.18, p > .05$

Table 9a

Model Coefficients Results of Regression Analyses for Culture, Attribution Condition, Culture x Attribution Condition, Other-Face, Apology Type, Other-Face x Apology Type on Forgiveness

Model	Predictors	B	SE	β	t	p	LB	UB
1	Intercept	26.261	.631		41.605	<.001***	25.020	27.502
	Culture	3.235	.641	.245	5.045	<.001***	1.974	4.496
	AttDum1	-2.183	.811	-.149	-2.692	.007**	-3.778	-.588
	AttDum2	.040	.756	.003	.052	>.05	-1.447	1.526
2	Intercept	25.809	.771		33.495	<.001***	24.294	27.324
	Culture	4.133	1.086	.314	3.807	<.001***	1.998	6.268
	AttDum1	-1.649	1.184	-.113	-1.393	>.05	-3.976	.679
	AttDum2	.867	1.078	.064	.804	>.05	-1.252	2.987
	CbyAttDum1	-1.047	1.627	-.058	-.644	>.05	-4.247	2.152
	CbyAttDum2	-1.634	1.514	-.097	-1.079	>.05	-4.611	1.344
3	Intercept	15.960	1.521		10.495	<.001***	12.970	18.950
	Culture	5.958	1.048	.452	5.683	<.001***	3.897	8.020
	AttDum1	-1.040	1.110	-.071	-.937	>.05	-3.222	1.142
	AttDum2	.474	1.008	.035	.470	>.05	-1.508	2.457
	CbyAttDum1	-.892	1.525	-.049	-.585	>.05	-3.890	2.106
	CbyAttDum2	-.653	1.420	-.039	-.460	>.05	-3.445	2.139
	Other_Face	.226	.032	.371	7.163	<.001***	.164	.288
	AppDum1	1.663	.745	.120	2.234	.026*	.199	3.127
	AppDum2	.283	.747	.020	.379	>.05	-1.186	1.752
4	Intercept	15.461	2.087		7.408	<.001***	11.357	19.564
	Culture	5.960	1.054	.452	5.657	<.001***	3.889	8.032
	AttDum1	-1.047	1.113	-.072	-.941	>.05	-3.235	1.140
	AttDum2	.455	1.013	.033	.449	>.05	-1.536	2.446
	CbyAttDum1	-.952	1.531	-.052	-.622	>.05	-3.962	2.059
	CbyAttDum2	-.637	1.427	-.038	-.446	>.05	-3.442	2.169
	Other_Face	.241	.052	.396	4.655	<.001***	.139	.343
	AppDum1	1.849	2.545	.134	.727	>.05	-3.155	6.853
	AppDum2	1.627	2.506	.117	.649	>.05	-3.299	6.554
	OFacebyApDum1	-.006	.069	-.017	-.087	>.05	-.142	.130
OFacebyApDum2	-.038	.069	-.105	-.559	>.05	-.173	.097	

Note: *p < .05, **p < .01, ***p < .001

AttDum1 is a dummy variable for attribution condition, comparing the ambiguous attribution condition to the situational attribution condition. AttDum2 is a dummy variable for attribution condition comparing the individual attribution condition to the situational attribution condition. CbyAttDum1 is the interaction term variable of Culture and AttDum1, CbyAttDum2 is the interaction term variable of Culture and AttDum2. AppDum1 is a dummy variable for apology type, comparing the direct apology condition to the hierarchical indirect apology condition. AppDum2 is a dummy variable for apology type, comparing the third party apology condition to the hierarchical third party apology condition. OFacebyApDum1 is the interaction term variable of other-face and AppDum1. OFacebyApDum2 is the interaction term variable of other-face and AppDum2

Table 10

Results of Regression Analyses for Culture, Attribution Condition, Culture x Attribution Condition, Other-Face, Apology Type, Other-Face x Apology Type on Apology Efficacy

Model	R^2	adj. R^2	SE	ΔR^2	ΔF
1	.011	.004	5.956	.011	$F(3, 392) = 1.51, p > .05$
2	.025	.013	5.929	.014	$F(2, 390) = 2.79, p > .05$
3	.085	.066	5.768	.059	$F(3, 387) = 8.34, p < .001$
4	.085	.061	5.782	.000	$F(2, 385) = 0.08, p > .05$

Table 10a

Model Coefficients Results of Regression Analyses for Culture, Attribution Condition, Culture x Attribution Condition, Other-Face, Apology Type, Other-Face x Apology Type on Apology Efficacy

Model	Predictors	B	SE	β	t	p	LB	UB
1	Intercept	25.928	.592		43.829	<.001***	24.765	27.091
	Culture	.245	.599	.021	.408	>.05	-.933	1.422
	AttDum1	-1.502	.757	-.114	-1.984	.048*	-2.991	-.014
	AttDum2	-.251	.708	-.020	-.354	>.05	-1.643	1.142
2	Intercept	25.941	.719		36.082	<.001***	24.528	27.355
	Culture	.218	1.013	.018	.215	>.05	-1.774	2.210
	AttDum1	-2.595	1.092	-.197	-2.376	.018*	-4.742	-.448
	AttDum2	.503	1.003	.041	.502	>.05	-1.468	2.474
	CbyAttDum1	2.026	1.509	.123	1.342	>.05	-.942	4.993
	CbyAttDum2	-1.487	1.410	-.097	-1.054	>.05	-4.260	1.286
3	Intercept	20.159	1.475		13.665	<.001***	17.258	23.059
	Culture	1.411	1.019	.118	1.385	>.05	-.592	3.414
	AttDum1	-2.363	1.067	-.179	-2.215	.027*	-4.460	-.266
	AttDum2	.280	.976	.023	.286	>.05	-1.640	2.199
	CbyAttDum1	2.272	1.473	.138	1.542	>.05	-.625	5.169
	CbyAttDum2	-.919	1.378	-.060	-.667	>.05	-3.627	1.790
	Other_Face	.151	.031	.273	4.929	<.001***	.091	.211
	AppDum1	-.231	.722	-.018	-.319	>.05	-1.651	1.190
AppDum2	-.630	.722	-.050	-.872	>.05	-2.050	.790	
4	Intercept	20.159	2.025		9.957	<.001***	16.178	24.140
	Culture	1.395	1.024	.117	1.362	>.05	-.618	3.409
	AttDum1	-2.368	1.069	-.179	-2.214	.027*	-4.470	-.265
	AttDum2	.257	.981	.021	.262	>.05	-1.672	2.186
	CbyAttDum1	2.240	1.480	.136	1.513	>.05	-.671	5.150
	CbyAttDum2	-.888	1.385	-.058	-.641	>.05	-3.611	1.835
	Other_Face	.151	.050	.274	3.016	.003**	.053	.250
	AppDum1	-.664	2.472	-.053	-.269	>.05	-5.525	4.196
	AppDum2	-.144	2.430	-.012	-.059	>.05	-4.922	4.634
	OFacebyApDum1	.012	.067	.037	.178	>.05	-.120	.144
	OFacebyApDum2	-.014	.066	-.041	-.205	>.05	-.144	.117

Note: *p < .05, **p < .01, ***p < .001

AttDum1 is a dummy variable for attribution condition, comparing the ambiguous attribution condition to the situational attribution condition.

AttDum2 is a dummy variable for attribution condition comparing the individual attribution condition to the situational attribution condition.

CbyAttDum1 is the interaction term variable of Culture and AttDum1, CbyAttDum2 is the interaction term variable of Culture and AttDum2.

AppDum1 is a dummy variable for apology type, comparing the direct apology condition to the hierarchical indirect apology condition. AppDum1 is

a dummy variable for apology type, comparing the third party apology condition to the hierarchical third party apology condition. OFacebyApDum1

is the interaction term variable of other-face and AppDum1. OFacebyApDum2 is the interaction term variable of other-face and AppDum2

Table 11

Results of Regression Analyses for Culture and Attribution Condition on Mutual-Face

Model	R^2	adj. R^2	SE	ΔR^2	ΔF
1	.104	.097	2.581	.104	$F(3, 394) = 15.192, p < .001$
2	.113	.102	2.574	.009	$F(2, 392) = 2.03, p > .05$

Table 11a

Model Coefficients of Regression Analyses for Culture and Attribution Condition on Mutual-Face

Model	Predictors	B	SE	β	t	p	LB	UB
1	Intercept	17.751	.255		69.602	<.001***	17.250	18.252
	Culture	-1.705	.259	-.314	-6.583	<.001***	-2.214	-1.196
	AttDum1	-.426	.327	-.071	-1.305	>.05	-1.069	.216
	AttDum2	-.168	.306	-.030	-.547	>.05	-.770	.435
2	Intercept	17.420	.310		56.209	<.001***	16.811	18.030
	Culture	-1.043	.438	-.192	-2.381	.018**	-1.905	-.182
	AttDum1	.240	.470	.040	.511	>.05	-.684	1.165
	AttDum2	.232	.434	.041	.536	>.05	-.620	1.085
	CbyAttDum1	-1.289	.653	-.171	-1.975	.049*	-2.572	-.006
	CbyAttDum2	-.798	.611	-.115	-1.306	>.05	-2.000	.403

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

AttDum1 is a dummy variable for attribution condition, comparing the ambiguous attribution condition to the situational attribution condition. AttDum2 is a dummy variable for attribution condition comparing the individual attribution condition to the situational attribution condition. CbyAttDum1 is the interaction term variable of Culture and AttDum1, CbyAttDum2 is the interaction term variable of Culture and AttDum2.

Table 12

Results of Regression Analyses for Culture, Attribution Condition, Culture x Attribution Condition, Mutual-Face, Apology Type, Mutual-Face x Apology Type on Forgiveness

Model	R^2	adj. R^2	SE	ΔR^2	ΔF
1	.082	.075	6.333	.082	$F(3, 391) = 11.60, p < .001$
2	.085	.073	6.339	.003	$F(2, 389) = 0.61, p > .05$
3	.219	.203	5.878	.134	$F(3,386) = 22.13, p < .001$
4	.225	.205	5.869	.006	$F(2, 384) = 1.60, p > .05$

Table 12a

Model Coefficients Results of Regression Analyses for Culture, Attribution Condition, Culture x Attribution Condition, Mutual-Face, Apology Type, Mutual-Face x Apology Type on Forgiveness

Model	Predictors	B	SE	β	t	p	LB	UB
1	Intercept	26.233	.626		41.878	<.001***	25.002	27.465
	Culture	3.258	.638	.248	5.106	<.001***	2.004	4.513
	AttDum1	-2.186	.806	-.150	-2.713	.007*	-3.771	-.602
	AttDum2	.056	.753	.004	.074	>.05	-1.425	1.536
2	Intercept	25.783	.763		33.784	<.001***	24.282	27.283
	Culture	4.159	1.079	.316	3.854	<.001***	2.037	6.281
	AttDum1	-1.665	1.171	-.114	-1.422	>.05	-3.967	.637
	AttDum2	.893	1.072	.065	.834	>.05	-1.213	3.000
	CbyAttDum1	-1.031	1.616	-.057	-.638	>.05	-4.208	2.146
	CbyAttDum2	-1.660	1.508	-.098	-1.101	>.05	-4.625	1.305
3	Intercept	9.729	2.167		4.490	<.001***	5.469	13.989
	Culture	5.027	1.009	.382	4.980	<.001***	3.042	7.012
	AttDum1	-1.735	1.088	-.119	-1.595	>.05	-3.873	.404
	AttDum2	.639	.994	.047	.643	>.05	-1.315	2.594
	CbyAttDum1	.096	1.510	.005	.063	>.05	-2.873	3.064
	CbyAttDum2	-.840	1.402	-.050	-.599	>.05	-3.596	1.917
	Mutual_Face	.880	.116	.363	7.614	<.001***	.653	1.108
	AppDum1	1.751	.733	.127	2.387	.017*	.309	3.192
	AppDum2	.290	.738	.021	.393	>.05	-1.161	1.741
4	Intercept	13.112	3.161		4.149	<.001***	6.898	19.327
	Culture	4.857	1.013	.369	4.796	<.001***	2.866	6.848
	AttDum1	-1.814	1.087	-.124	-1.669	.096	-3.951	.323
	AttDum2	.513	.995	.038	.516	>.05	-1.444	2.470
	CbyAttDum1	.263	1.520	.014	.173	>.05	-2.726	3.252
	CbyAttDum2	-.658	1.404	-.039	-.469	>.05	-3.418	2.101
	Mutual_Face	.681	.180	.281	3.783	<.001***	.327	1.035
	AppDum1	-6.190	4.519	-.449	-1.370	>.05	-15.08	2.695
	AppDum2	-2.598	4.491	-.187	-.579	>.05	-11.43	6.232
	TMFacebyAppDum1	.476	.268	.591	1.780	.076	-.050	1.002
	TMFacebyAppDum2	.175	.266	.215	.658	>.05	-.348	.699

Note: *p < .05, **p < .01, ***p < .001

AttDum1 is a dummy variable for attribution condition, comparing the ambiguous attribution condition to the situational attribution condition. AttDum2 is a dummy variable for attribution condition comparing the individual attribution condition to the situational attribution condition. CbyAttDum1 is the interaction term variable of Culture and AttDum1, CbyAttDum2 is the interaction term variable of Culture and AttDum2. AppDum1 is a dummy variable for apology type, comparing the direct apology condition to the hierarchical indirect apology condition. AppDum2 is a dummy variable for apology type, comparing the third-party apology condition to the hierarchical third party apology condition. TMFacebyAppDum1 is the interaction term variable of mutual-face and AppDum1. TMFacebyAppDum2 is the interaction term variable of mutual-face and AppDum2

Table 13

Results of Regression Analyses for Culture, Attribution Condition, Culture x Attribution Condition, Mutual-Face, Apology Type, Mutual-Face x Apology Type on Apology Efficacy

Model	R^2	adj. R^2	SE	ΔR^2	ΔF
1	.012	.004	5.942	.012	$F(3, 394) = 1.58, p > .05$
2	.026	.013	5.914	.014	$F(2, 392) = 2.83, p > .05$
3	.075	.055	5.787	.049	$F(3, 389) = 6.81, p < .001$
4	.076	.052	5.798	.001	$F(2, 387) = 0.26, p > .05$

Table 13a

Model Coefficients Results of Regression Analyses for Culture, Attribution Condition, Culture x Attribution Condition, Mutual-Face, Apology Type, Mutual-Face x Apology Type on Apology Efficacy

Model	Predictors	B	SE	β	t	p	LB	UB
1	Intercept	25.944	.587		44.192	<.001***	24.790	27.099
	Culture	.242	.596	.020	.406	>.05	-.930	1.414
	AttDum1	-1.530	.752	-.116	-2.034	.043*	-3.009	-.051
	AttDum2	-.266	.705	-.022	-.376	>.05	-1.652	1.121
2	Intercept	25.971	.712		36.475	<.001***	24.571	27.371
	Culture	.188	1.007	.016	.187	>.05	-1.791	2.168
	AttDum1	-2.631	1.080	-.200	-2.436	.015*	-4.755	-.508
	AttDum2	.473	.996	.038	.475	>.05	-1.486	2.432
	CbyAttDum1	2.062	1.499	.125	1.376	>.05	-.885	5.009
	CbyAttDum2	-1.457	1.404	-.095	-1.038	>.05	-4.218	1.304
3	Intercept	17.475	2.131		8.201	<.001***	13.286	21.665
	Culture	.667	.994	.056	.671	>.05	-1.287	2.621
	AttDum1	-2.795	1.059	-.212	-2.638	.009**	-4.878	-.712
	AttDum2	.359	.975	.029	.368	>.05	-1.559	2.277
	CbyAttDum1	2.815	1.479	.171	1.904	.058	-.092	5.722
	CbyAttDum2	-1.059	1.378	-.069	-.769	>.05	-3.768	1.650
	Mutual_Face	.504	.114	.230	4.438	<.001***	.281	.728
	AppDum1	-.153	.721	-.012	-.213	>.05	-1.570	1.263
	AppDum2	-.628	.723	-.050	-.869	>.05	-2.049	.793
4	Intercept	16.701	3.112		5.366	<.001***	10.581	22.820
	Culture	.673	1.000	.057	.672	>.05	-1.294	2.639
	AttDum1	-2.808	1.062	-.213	-2.644	.009**	-4.897	-.720
	AttDum2	.347	.980	.028	.354	>.05	-1.579	2.274
	CbyAttDum1	2.700	1.494	.164	1.808	.071	-.237	5.637
	CbyAttDum2	-1.059	1.384	-.069	-.765	>.05	-3.780	1.662
	Mutual_Face	.553	.177	.252	3.122	.002**	.205	.901
	AppDum1	-.253	4.457	-.020	-.057	>.05	-9.016	8.510
	AppDum2	2.137	4.424	.171	.483	>.05	-6.561	10.835
	TMFacebyAppDum1	.005	.264	.007	.018	>.05	-.514	.523
TMFacebyAppDum2	-.166	.262	-.225	-.632	>.05	-.681	.349	

Note: *p < .05, **p < .01, ***p < .001

AttDum1 is a dummy variable for attribution condition, comparing the ambiguous attribution condition to the situational attribution condition. AttDum2 is a dummy variable for attribution condition comparing the individual attribution condition to the situational attribution condition. CbyAttDum1 is the interaction term variable of Culture and AttDum1, CbyAttDum2 is the interaction term variable of Culture and AttDum2. AppDum1 is a dummy variable for apology type, comparing the direct apology condition to the hierarchical indirect apology condition. AppDum2 is a dummy variable for apology type, comparing the third-party apology condition to the hierarchical third party apology condition. TMFacebyAppDum1 is the interaction term variable of mutual-face and AppDum1. TMFacebyAppDum2 is the interaction term variable of mutual-face and AppDum2

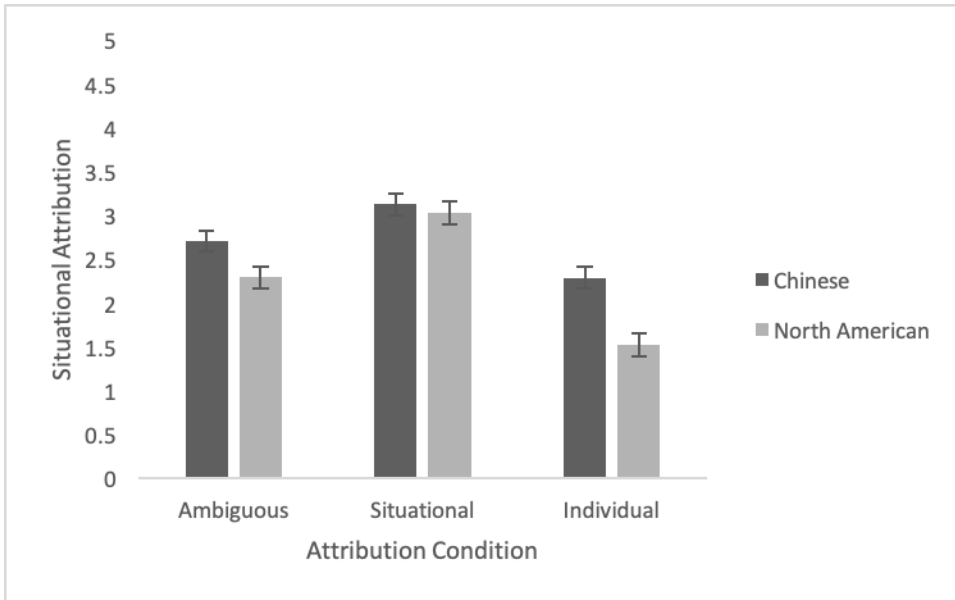


Figure 1. $M \pm SE$ of the interaction of Culture and Attribution Condition on Situational Responsibility Attribution.

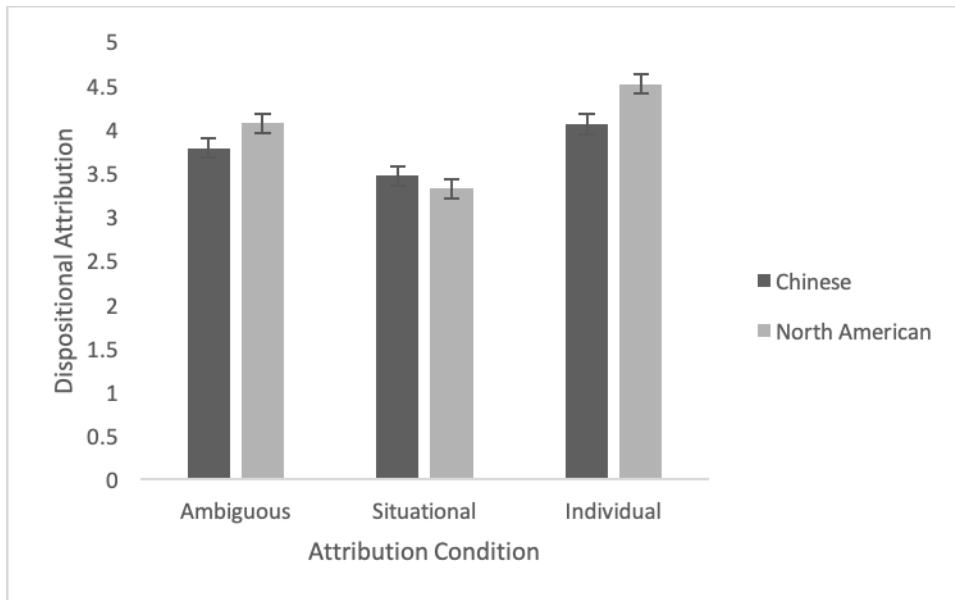


Figure 2. $M \pm SE$ of the interaction of Culture and Attribution Condition on Dispositional Responsibility Attribution.

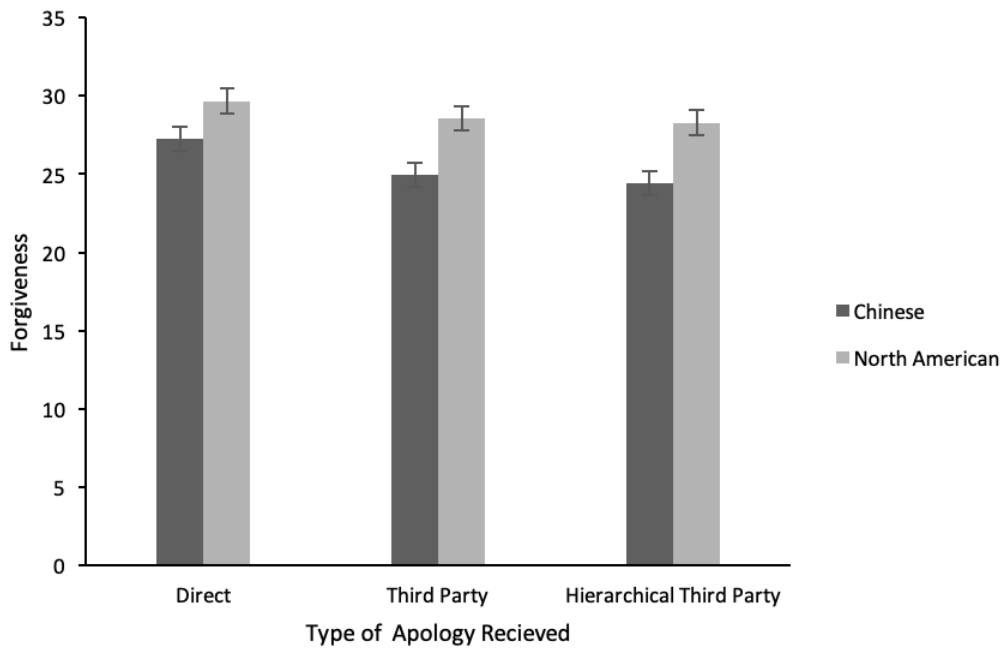


Figure 3. $M \pm SE$ of the interaction of Culture and Apology type on Forgiveness.

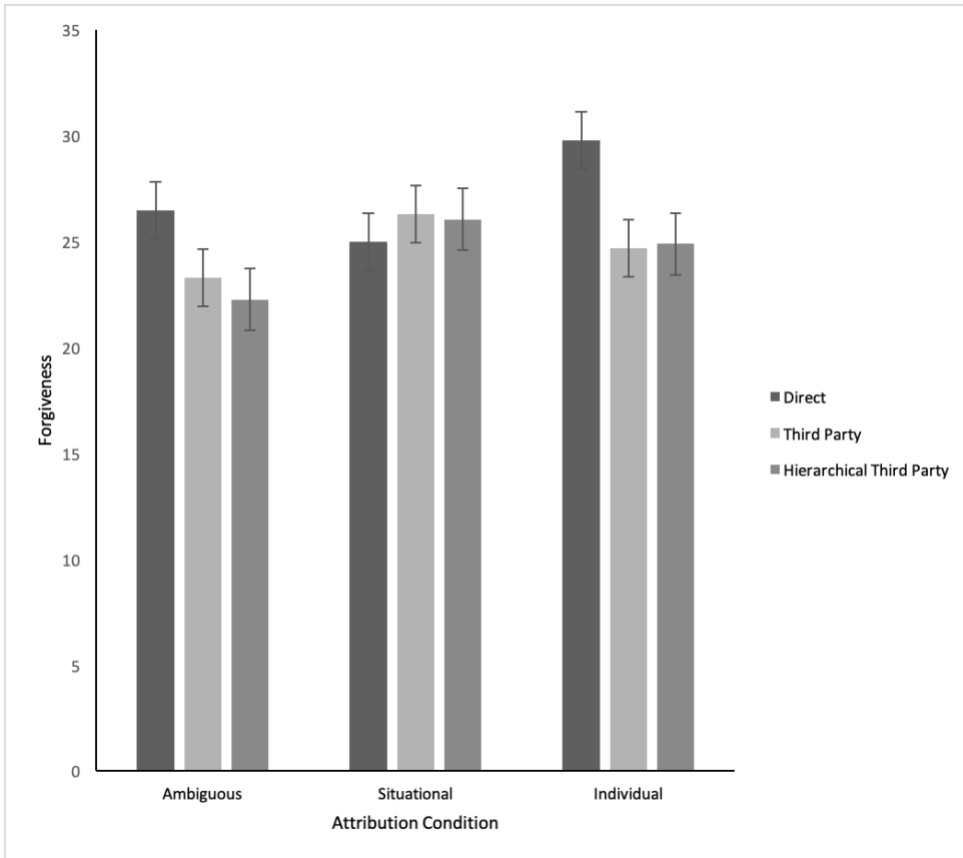


Figure 4. $M \pm SE$ of the interaction of Apology type and Attribution Condition on Forgiveness for Chinese Participants.

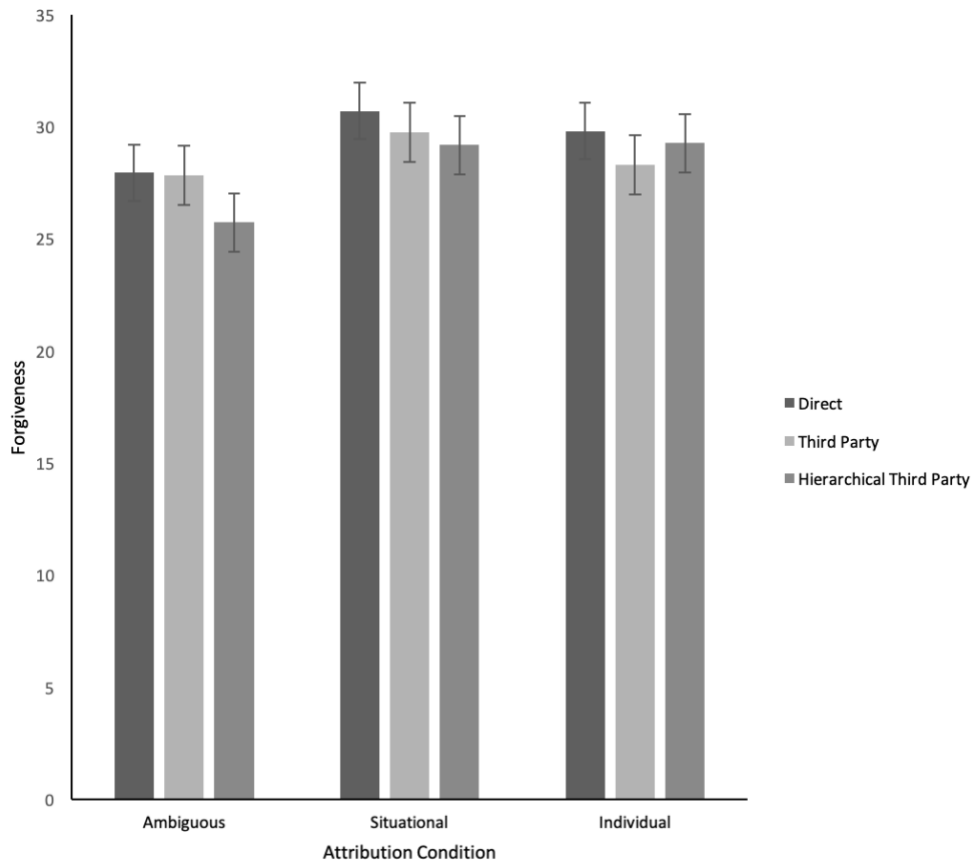


Figure 5. $M \pm SE$ of the interaction of Apology type and Attribution Condition on Forgiveness for North American Participants.

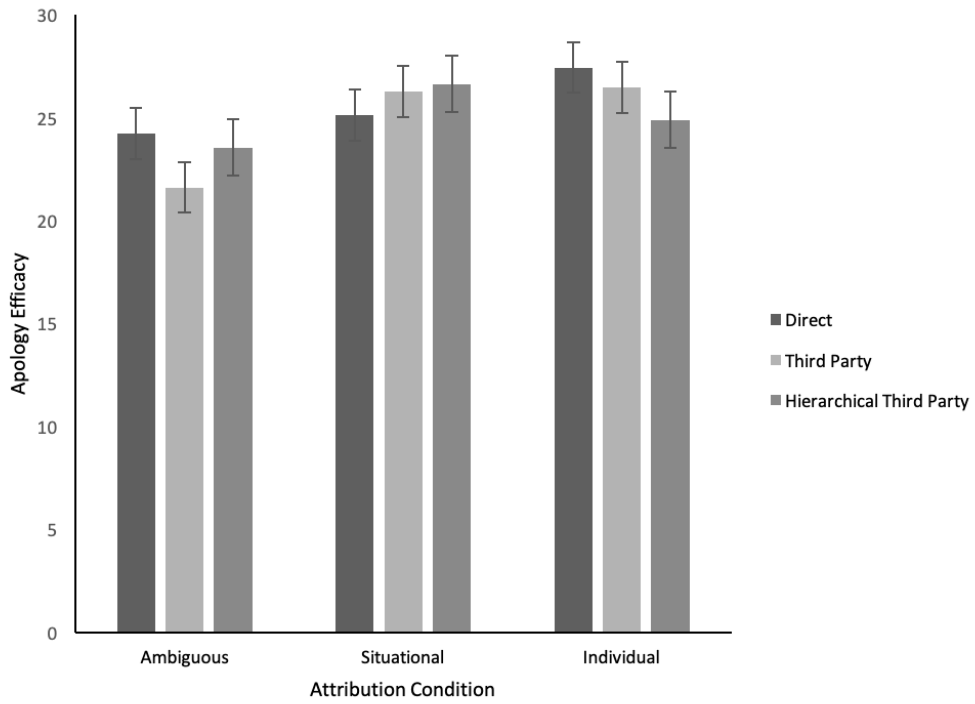


Figure 6. $M \pm SE$ of the interaction of Apology type and Attribution Condition on Apology Efficacy for Chinese Participants.

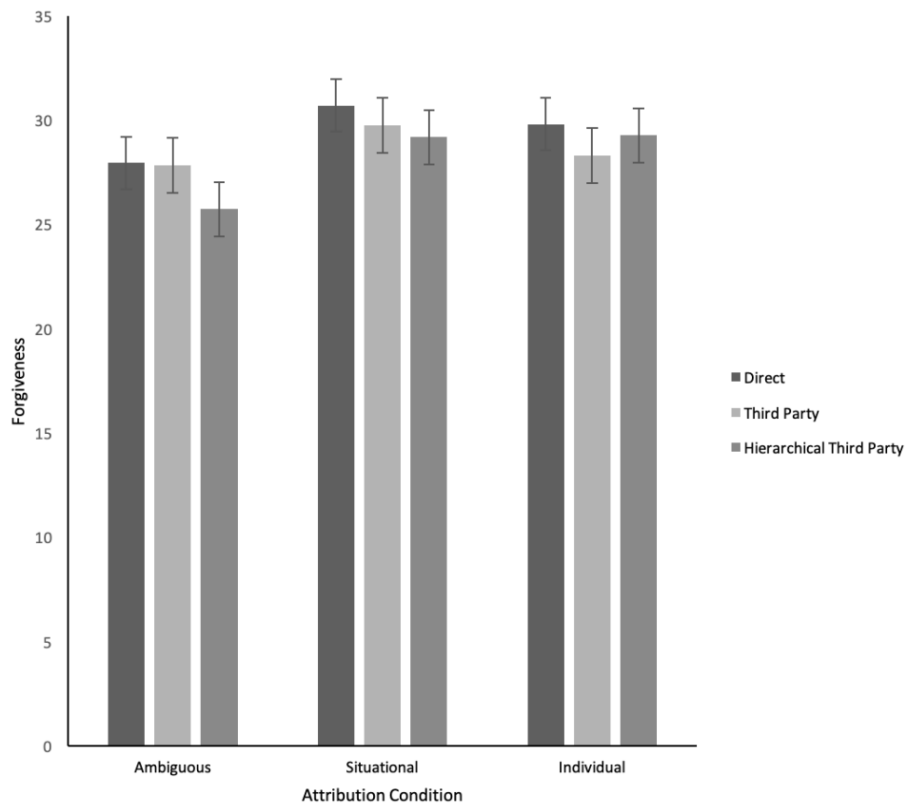


Figure 7. $M \pm SE$ of the interaction of Apology type and Attribution Condition on Apology Efficacy for North American Participants.

Appendix B

Measures

Face Concern

Thinking about your interactions with Sam, please rate your agreement with the following statements. Scored on a likert scale from Strongly Disagree (1) to Strongly Agree (5)

Self-Face

1. I was concerned with not bringing shame to myself
2. I was concerned with protecting my self-image
3. I didn't want to embarrass myself in front of the other person
4. I wanted to maintain my dignity in front of the other person
5. I was concerned with maintaining my own poise
6. I was concerned with not appearing weak in front of the other person
7. I was concerned with protecting my personal pride

Other-Face

1. I was concerned with maintaining the poise of the other person
2. Maintaining humbleness to preserve the relationship was important to me
3. Helping to maintain the other person's pride was important to me
4. My concern was to act humble in order to make the other person feel good
5. My concern was to help the other person maintain his/her dignity
6. My primary concern was helping the other person to save face
7. Preserving our mutual self-images was important to me
8. Saving both of our face was important to me
9. I was concerned with helping the other person maintain his/her credibility
10. My primary concern was protecting both of our feelings

11. I was concerned with helping the other person to preserve his/her self-image

Mutual-Face

1. I was concerned with respectful treatment for both of us
2. Relationship harmony was important to me
3. Maintaining peace in our interaction was important to me
4. A peaceful resolution to the conflict was important to me

Perceived Attribution Scale

Thinking about your interactions with Sam, please rate your agreement with the following statements.

Scored on a likert scale from Strongly Disagree (1) to Strongly Agree (5)

Dispositional Attribution

This conflict was completely Sam's fault

Situational Attribution

This conflict was due to factors outside of Sam's control

Shared Attribution

Both Sam and the situation were at fault for this conflict

Demographics

1. What is your year of birth?What is the highest level of school that you have completed of the highest degree you have received?
2. Were you born in North America?
3. If you were not born in North America, please enter the country of your birth.
4. What is your sex?

Levels of Self Concept

1. I thrive on opportunities to demonstrate that my abilities or talents are better than those of other people.
2. I have a strong need to know how I stand in comparison to my coworkers.
3. I often compete with my friends
4. I feel best about myself when I perform better than others.
5. I often find myself pondering over the ways that I am better or worse off than other people around me
6. If a friend was having a personal problem, I would help him/her even if it meant sacrificing my time or money.
7. I value friends who are caring, empathetic individuals.
8. It is important to me that I uphold my commitments.
9. Caring deeply about another person such as a close relative or friend is important to me.
10. I feel great pride when my team or work group does well even if I am not the main reason for its success
11. Knowing that a close other acknowledges and values the role I play in their life makes me feel like a worthwhile person.
12. Making a lasting contribution to groups that I belong to, such as my work organization are very important to me
13. When I become involved in a group project, I do my best to ensure its success.
14. I would be honored if I were chose by an organization or club that I belong to, to represent them at a conference or a meeting.
15. When I am part of a team I am concerned about the group as a whole instead of whether individual team members like me or whether I like them.

Apology Efficacy

1. The phone call was effective at dealing with my concerns

2. The phone call was credible
3. The phone call was adequate
4. The phone call was sincere
5. The phone call offered a sincere apology for the incident
6. I could tell that Sam, my counterpart, was truly sorry for the harm or ill-will caused to me
7. The phone call expressed genuine remorse for the harm or ill-will caused to me.

Forgiveness

1. I wish Sam, my counterpart, well.
2. I disapprove of Sam my counterpart ®
3. I think favorably of Sam, my counterpart.
4. I condemn Sam, my counterpart. ®
5. Despite what happened, I still have goodwill for Sam, my counterpart
6. I want to move forward with my relationship with Sam, my counterpart
7. Despite what happened, I want us to have a positive relationship again.
8. I have completely forgiven Sam for what happened.

Rupture Feelings

1. Surprised - Not Surprised (low to high)
2. Offended - Pleased
3. Calm - Excited
4. Annoyed - Not Annoyed
5. Happy - Sad
6. Suspicious - Trusting

Appendix C

Materials

Negotiation Vignette

Imagine that you work for an online store Esbe, which has recently entered the appliance market.

Please review the information below to gain a better understanding of your job description and your employer:

Junior Product Manager job description:

The Junior Product Manager in appliance retail will work closely with Esbe national sales force and senior product managers to comprehensively market and promote Esbe brands into every type of possible customer profile. This position involves determining customer/market needs, improving existing product marketability and profitability, negotiating prices with vendors, increasing market share, and introducing and marketing new products. The successful candidate will be able to establish marketing plans, research and assess competitive information, negotiate with vendors effectively, assess results of marketing initiatives, sustain rapport with key accounts, act as a key contact for suppliers, and function as a technical expert for assigned product lines.

Esbe Company Information:

Location: U.S.A

Number of Employees: 62 employees

Year Established: 2010

Total Sales (\$USD): \$1,000,000

Company Type: Online marketplace

Clients: individuals, homeowners

Suppliers: domestic and international manufacturers

Esbe Labs is interested in purchasing and distributing washing machines made by KSM, a manufacturer of appliances and home furniture. Esbe has worked with KSM on and off for the past 3 years and has purchased approximately 10 furniture lines from KSM. A former product manager at Esbe Labs had negotiated the price for these 10 lines, but this same product manager has recently retired. Your supervisor has asked you to contact a member of KSM's sales team to negotiate the price of this new market, appliances and specifically their washing machines.

As per your supervisor's request, you make contact with Sam, a sales member of the KSM team. You schedule a lunch meeting with Sam to introduce yourself before beginning the negotiation. Overall, your lunch with Sam is a very positive experience. Your conversation goes extremely well and you learn that Sam also graduated from your alma mater. You walk away from the lunch feeling optimistic about the negotiation and happy to be working with such a nice person like Sam. You both agree to schedule a phone call for tomorrow at 1PM to begin the negotiation.

Please pay careful attention to the following description of a negotiation and be ready to answer a variety of questions.

Your negotiation session is taking place by phone. You initially offer \$700 a washing machine for a total order of 30 washing machines. This offer is quickly rejected by Sam, the representative from the wholesale supplier. He states that this price will not work as the washing machines are top of the line. Sam counteroffers a price of \$1,500 each, with an additional discount of 20% per 15 machines. You instantly reject that offer because this price is simply too expensive. With your delivery costs it wouldn't be profitable for you to purchase them at that price.

After making several concessions and going back and forth with Sam on the phone for approximately an hour, you believe you are getting closer to making a deal. You hang up the phone before reaching a final agreement. But are feeling good about this negotiation and are looking forward to working together with Sam in the future.

About a month later you meet with Sam at his office to continue negotiations in person.

Here is a detailed account of your meeting:

"As you are aware, I will no longer be able to offer a 20% discount on the purchase" Sam said.

This was a major change that you were not made aware of before this meeting. It caused major upheaval in your negotiation strategy.

"Well, I was counting on the discounting structure," you replied expressing your extreme frustration. "I was not even made aware of this change."

"The change to the pricing structure was developed and implemented earlier in the month," Sam replied in a matter-of-fact tone.

You became agitated and inquired, "Why haven't I been kept up to date on these new developments prior to our meeting. This puts me at a disadvantage for the negotiation and will mean major delays to a time sensitive deal."

Ambiguous Responsibility Attribution Condition

"I am sure you received the documents on the new pricing structure" Sam insisted.

"This is not the case. There must have been a mistake," you replied.

Situational Responsibility Attribution Condition

"I am sure you received the documents on the new pricing structure, I mailed them." Sam insisted.

"We did not receive the documents. There has been a mail strike for months," you replied.

Dispositional Responsibility Attribution Condition

"I am sure you received the documents on the new pricing structure, I mailed them". Sam paused. He turned to open his cabinet and saw the letter he was supposed to send.

"This is not the case. There must have been a mistake," you replied.

Sam interjects. "You are correct, I forgot to send the updated documents."

Apology Conditions

Direct Apology

As you and your team convene following the meeting and begin discussing the day's events, the phone rings. You answer the phone and hear that it is Sam.

He says, "Hello, I want to apologize for the miscommunication that occurred today. I am deeply sorry for the inconvenience that it caused you and your company. It was not acceptable for the information not to have been delivered prior to our meeting today, and I recognize that it was both disruptive and

detrimental to our negotiations. I can promise you that something like this will not happen again. I hope you can forgive me. With your permission, I would like to resume negotiations. What do you think?"

Indirect Apology

As you and your team convene following the meeting and begin discussing the day's events, the phone rings. You answer and hear a voice you do not recognize.

The person says, "Hello - I am Alex from KSM, on behalf of Sam and our whole company we wanted to apologize for the miscommunication that occurred today. Sam is deeply sorry for the inconvenience that it caused you and your company. It was not acceptable for the information not to have been delivered prior to the meeting today, and we recognize that it was both disruptive and detrimental to the negotiations. Sam can promise you that something like this will not happen again. Sam hopes you can forgive him. With your permission, I would also like to reconnect the two of you in order to continue negotiations. What do you think?"

Hierarchical Indirect Apology

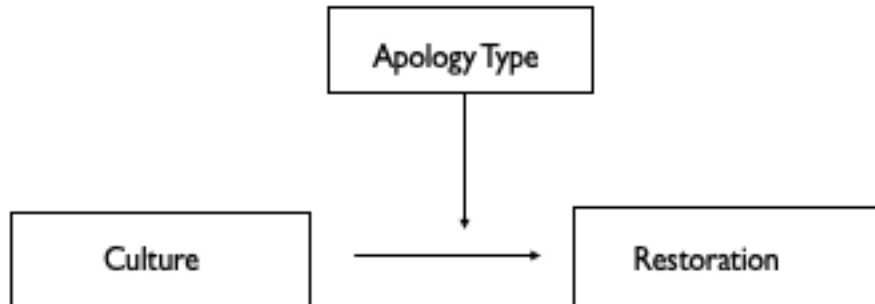
As you and your team convene following the meeting and begin discussing the day's events, the phone rings. You answer and hear a voice you do not recognize.

The person says, "Hello - I am Alex a senior executive at KSM, on behalf of Sam and our whole company we wanted to apologize for the miscommunication that occurred today. Sam is deeply sorry for the inconvenience that it caused you and your company. It was not acceptable for the information not to have been delivered prior to the meeting today, and we recognize that it was both disruptive and detrimental to the negotiations. Sam can promise you that something like this will not happen again. Sam hopes you can forgive him. With your permission, I would also like to reconnect the two of you in order to continue negotiations. What do you think?"

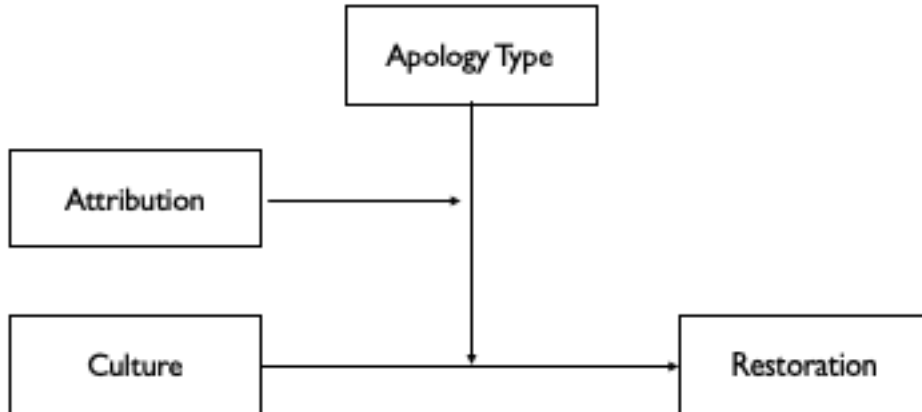
Appendix D

Models

Hypothesis 1 Model



Hypothesis 2 Model



Hypothesis 3 Model

