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**A COMPARISON OF CULTURAL AND GENDER DIFFERENCES
IN THE PERCEPTION OF HUMOR**

By

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ABSTRACT

A COMPARISON OF CULTURAL AND GENDER DIFFERENCES IN THE PERCEPTION OF HUMOR

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This study examined cultural and gender differences in the perception of humor. American (n=72) and Korean (n=60) college students responded to questionnaires measuring funniness of joke topics, three processes of humor (incongruity, superiority, and tension-relief), social appropriateness of humor, power distance, and a sense of humor. It was found that Americans and males showed higher preference of aggressive, sexual, and vulgar jokes compared to Koreans and females. In addition, Americans and males perceived humor based on superiority funnier than Koreans and females, in general. Power distance and relief function of humor, and sense of humor and superiority process of humor showed different relationships across cultures. Social appropriateness of humor and the sense of humor revealed gender differences in the relationships with the superiority humor. The relationship between social appropriateness of humor and sense of humor also showed a gender difference.

To My Grandmother in Heaven

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Introduction

Humor has been described as a unique feature of human beings. Darwin (1955) observed that laughter appeared only in human society, and it is one of the means for expressing joy or happiness. The power and attraction of humor, has made it a recurrent topic for research in many fields with diverse perspectives.

This study approached humor from a comparative perspective for culture and gender. Humor is sensitive to social norms, structures, stereotypes, and situations (Nevo, Aharonson & Klingman, 1998). Only a few studies, however, have attempted to empirically validate and explain different or similar aspects related to humor across cultures. The present study investigated the different perceptions of humor in Korea and the United States, assuming that the perception of humor is strongly affected by social norms for cultures and genders (Goldstein, 1976; Nevo, Nevo, & Yin, 2001).

This study consisted of four parts to measure different aspects of humor: 1) preferred types of humor; 2) perceptions of three jokes based on three processes of humor (incongruity, arousal-relief, and superiority) and the general perceptions of the three processes of humor; 3) social aspects of humor related to social appropriateness of humor and power distance; and 4) general sense of humor. Considering these individual and social aspects of humor, and their relationships, eight research questions were posited for culture and gender.

Literature Review

Three Processes of Humor

The earliest study of humor, in Western culture, is attributed to Plato (427-348

B.C.). He suggested two processes of humor, the malicious motivation of laughter toward the inferior, and tension-relief function of humor (Morreall, 1983, p.43). Aristotle (384-322 B.C.) agreed with Plato's basic notion about humor, illustrating that laughter is related to disparagement, even though he admitted there is also ethically desirable laughter. Aristotle also mentioned that unexpectedness is a stimulus for laughter (Morreall, 1983, p.50).

Many researchers have noted that those thoughts on humor from Plato and Aristotle were succeeded by modern philosophers who were interested in humor and laughter (Berger, 1993; Grotjahn, 1957; Gruner, 1978; Morreall, 1983; Provine, 2000; Raskin, 1985). They identify three implications which follow from these works on humor. First, humor is associated with dark side of human nature such as malice, insolence, derision, and so on. Hobbes (1668) maintained that humor is strongly related to superiority over others, which has become a basic notion of the Superiority Theory of Humor. Second, humor has a specific cognitive process that refers to the unexpectedness of humor. Following Aristotle's note on the unexpectedness of humor, Kant and Schopenhauer argued that laughter is evoked from "the perceived mismatch between the physical perception and the abstract representation of some thing, person, or action" (Provine, 2000, p.17). According to this second tradition, the success of humor depends on the success of the inconsistency detection, which has become the basis of the Incongruity Theory of Humor (Rothbart, 1976). Third, humor relieves a tension from nervous energy or pain. Plato mentioned that laughter is related to pleasure and pain: Pleasure of laughter relieves the pain from laughing at others' misfortune (Provine, 2000). This perspective is named the Relief Theory of Humor. It suggests that laughter is evoked

in the process of resolving uncomfortable feelings (Lynch, 2002). Freud (1960) also proposed that humor is related to relief in terms of releasing emotional tension and liberation from social pressures.

Contrasting the long tradition of philosophical examination of humor, empirical research on humor has a short history over the last hundred years, as it began with experimental psychology (Lynch, 2002). Empirical researchers began to test the assumptions and theories of humor which have been proposed over the last couple of thousand years. Meanwhile, during the 1970s and 1980s, humor research became more organized and accelerated, in diverse academic fields of psychology, physiology, anthropology, linguistics, English, medical studies, philosophy, and so on (Provine, 2000, p. 19).

Lynch (2002) suggested that the majority of humor studies have conducted psychological examination at the individual level. Within the individual level studies of humor, three main theories for humor have been used: Relief Theory of Humor, Incongruity Theory of Humor, and Superiority Theory of Humor. Even though the three main theories of humor are originated by the ancient philosophical thoughts on humor, they have been extended with additional findings of empirical research. In the literature concerning humor appreciation, the three theories of humor also have been widely used to explain individual differences or similarities in human behaviors related to humor.

The three theories of humor are subject to distinctive processes of humor: arousal-relief, incongruity-resolution, and disparagement (Keith-Spiegel, 1972; Morreall, 1983). Recent research based on the Relief Theory of Humor suggested that the interpretive activity accompanying arousal is a critical factor when people perceive

humor (Rothbart, 1976). The interpretive activity with arousal refers to the simultaneous process of arousal and relief. The former comes from seriousness of situated humor, while the latter derives from judging that the seriousness is not dangerous and, consequently enjoyable (Rothbart, 1973). The arousal-relief process involves the judgment of an individual on humorous materials which contain dangerous situations, behaviors, and intentions. Arousal caused by a discomfoting situation for sympathized characters, however, should be interpreted to be safe or fine so that the safety judgment on characters' situation leads appreciators into laughter (Lefcourt, Davidson, Prkachin, & Mills, 1997).

Incongruity Theory of Humor informs that humor is processed by perceptual contrast or discrepancy between the covered meaning and the discovered meaning (Raskin, 1985). According to this theory, successful humor is accomplished with the two-stage incongruity-then-resolution formula (Jones, 1970; Suls, 1983). Wicker, Thorelli, Barron, and Ponder (1981) found that both incongruity and resolution are necessary for humor appreciation. Shultz and Horibe (1974) also tested this incongruity-then-resolution process, and concluded that most humor involves both incongruity and resolution. This process is one of informational processing and textual interpretation (Apter & Smith, 1977).

The main principle of the Superiority Theory of Humor is that humor and laughter is related to perceived superiority over others. The sense of glory comes from perceived absurdities or infirmities abstracted from other people when laughter is evoked (Zillmann & Cantor, 1976). Crawford and Greesley (1991) examined preference in different kinds of humor and found that males enjoy putdown humor while females like

anecdotal humor without hostility. Consistently, Zillmann and Stocking (1976) found that males consider the disparagement of the enemy the funniest, whereas females regard the disparagement of self as the funniest.

Cross-Cultural Studies of Humor

Since cross-cultural studies on humor started in 1920's (Goldstein, 1976, p. 169), a majority of them have focused on a comparison of content rather than the processes of humor. Goldstein (1976) proposed that we might expect cultural differences in humor for two reasons. First, there are differences in the processes and contents of humor, and second, there are different social or cultural experiences underlying perceptions of humor. The present study divided these two possible differences into three parts: content of humor, processes of humor, and social aspects of humor.

Content and Types of Humor Content-comparison studies of humor are based on diverse taxonomies of humor. Rational and intuitive categorizations of humor produced all possible categories of humor based on content only. For example, contents of humor are listed as sick, ethnic, sexual, political, religion, family, workplace, wordplay humor, and so on (Esar, 1955; Freud, 1905/1960; Gruner, 1978). One of the heuristic rational categorizations of humor is from Freud's taxonomy: harmless, aggressive, and sexual humor. Harmless humor is called innocent humor, for example, puns, riddles, and funny ideas, while aggressive humor consists of aggression, ridicule, and hostility. Sexual humor has sexual connotations such as vulgar words and sexual illusion.

Factor analytic studies of humor concern structures of humor more systematically while rational analytic studies of humor are theme-oriented ones. Ruch

proposed three categories of humor: incongruity-resolution, nonsense, and sexual humor (Ruch & Hehl, 1998, p. 114). Incongruity-resolution humor is identified by punch-lines in which incongruity must be completely resolved (Ruch & Hehl, 1998, p.114). Nonsense humor has also an incongruous punch-line, but it does not provide a resolution or give a partial resolution (McGhee, Ruch & Hehl, 1990, p.124). Though sexual humor is related to a theme rather than a structure, the three kinds of humor were considered to be an exhaustive categorization of jokes. Regarding content-related factors of humor, such as aggressive and sick humor except for sexual humor, they were not identified as valid factors (Mindess, Miller, Turek, Bender, & Corbin, 1985).

Previous research did not consider “who” appreciates “what” humor to identify distinctive properties of humor. Cross-cultural studies on humor have provided somewhat different results demonstrating that diverse properties of humor other than incongruity and sexuality could be significant factors.

Castell and Goldstein (1976) found that people from the U.S. preferred sexual and aggressive jokes compared to people in Belgium and Chinese in Hong Kong. Nevo (1984) compared preference of humor between Israeli Jews and Arabs, and found that Jews preferred and created more aggressive jokes compared to Arabs. Ruch et al. (1991) found that Italians preferred sexual humor more than Germans, while Germans liked nonsense humor more than Italians. Nevo et al. (2001) showed that Americans preferred sexual jokes more than Singaporeans, while people from both cultures liked aggressive jokes.

Cultural differences in preferred content or types of humor have not been fully and systematically supported among all cultures. Thus, more studies on humor comparing

diverse cultures are required to examine the different properties of humor across cultures, considering very few researchers have empirically studied differences in humor between Western cultures and Eastern cultures, in particular.

On the other hand, Crawford (1989) suggested that using pre-selected jokes or cartoons would be inappropriate to detect differences in humor among cultures. Replication studies based on pre-selected humorous materials with taxonomies developed in Western culture would fail to identify unknown differences between Eastern and Western culture. Thus, it was proposed to include qualitative measures for the current study to explore cultural difference in types of humor.

Under the explorative reasoning, the current study proposed the first research question.

RQ1-A. Is there a difference in preference for the topics and types of humor between Koreans and Americans?

Processes of Humor Another limitation of the previous studies categorizing humor is that their analyses were based on printed jokes and cartoons. The problem of this limitation is that they could not detect, for example, whether or not aggression or disparagement plays a significant role in real interactions among people. Even though superiority and relief processes of humor were not included as distinctive properties of humor as factors, the two processes are very likely to be used in diverse real situations, as it was reviewed in the previous literature review section of this study.

On the other hand, cross-cultural studies of humor have mainly focused on contents rather than processes. These are likely to be universal across cultures, as psychological processes for appreciating humor (Nevo et al., 2001). However, the universalism of the

three processes of humor does not disregard totally the possibility of cultural differences in the processes of humor. Goldstein (1976) mentioned that a certain process of humor such as superiority is common among all cultures, but the feeling or perceptions about such a mental process of humor could be different from culture to culture. However, no such evidence yet exists across cultures.

Thus, the second and third research questions were posited to ask whether or not people from two different cultures perceive the three processes of humor differently. Perceptions of the three processes of humor were asked on pre-selected jokes and on general perceptions separately.

RQ 2-A: Is there any difference between Koreans and Americans in the funniness of three jokes?

RQ 3-A: Is there a difference in the general perception of humor based on the three processes of humor between Koreans and Americans?

Social Appropriateness of Humor As a next step, the present study pursued information about different social aspects of humor across cultures. Liao (1998) described Chinese humor and jokes, related to Chinese philosophies and writings by Lin Yutang, Kuo Tai, and so on. According to Liao (1998), Chinese humor traditionally did not include vicious humor, but consisted of good mannered and wise utterances which are unlikely to be considered humor in Western culture. Consistently, Feinberg (1971) argued that Confucian conservatism and formality deliberately ignored humor. Nevo et al. (2001) noted that satire is perceived as inappropriate in manner in Chinese culture.

Social appropriateness of humor, as stated above, would be different culture by culture. Giles and Oxford (1970) suggested that humor is used to affiliate an individual

with other individuals and a particular social group. Considering different social norms and experience between cultures, the social appropriateness of humor is expected to be different among cultures. In addition, the social appropriateness of humor would have different implications for each culture. However, there are no empirical findings on the social appropriateness of humor in cross-cultural studies of humor.

Thus, the following research questions were developed. In particular, the current study related the social appropriateness of humor to the three processes of humor, to see the different implications of the social appropriateness of humor between Americans and Koreans.

RQ4-A: Is there any cultural difference in the relationship between general perceptions of the three processes of humor, and social appropriateness of humor?

Power Distance

The current study intended to test the prevalent assumption that a social norms are associated to the perceptions of humor and the social appropriateness of humor. As one social norm, power distance was proposed to be a factor which is related to the perceptions of humor and the social appropriateness of humor. Hofstede (1983) defined power distance as “a characteristic of a culture defining the extent to which the less powerful persons in a society accept inequality in the power and consider it as normal”(p. 51). In addition, Hofstede (1984) maintained that the acceptance of power distance varies from culture to culture.

Several comparative studies on Koreans and Americans found that power distance is a significant factor for predicting individual perceptions, and social behaviors.

Paik, Rody, and Sohn (1998) concluded that, for Koreans, power distance had negative relationship with the self-efficacy of expatriate managers. White, Tansky, and Baik (1995) suggested that perceptions of justice were partly correlated with power distance for Koreans and Americans. In addition, Holtgraves and Yang (1992) indicated that requesting behavior was significantly different between Americans and Koreans in terms of power distance, based on Brown and Levinson's politeness theory. Finally, Lee and Rogan (1991) found that power distance played more important role when dealing with conflicts with subordinates in Korea.

Apart from comparison between the two cultures, power distance has been proposed to be a factor to explain diverse social behaviors among other cultures, too. Oetzel, Ting-Toomey, Masumoto, Yokochi, Pan, Takai, and Wilcox (2001) found that small power distance cultures showed less other-face concerns, and avoiding face-work compared to high power distance cultures. Pornpitakpan and Francis (2001), comparing Thai and Canada, showed that source expertise was more important in persuasion in Thai than in Canada. Basabe, Paez, Vlencia, Rime, Pennebaker, Diener, and Gonzalez (2000) found that people from low power distance cultures emphasized emotional experience more than those who from high power distance cultures. Matsumoto (1989) revealed that power distance worked as a cultural factor to predict several types of judgments as a cultural factors.

Even though power distance did not prove to be a significant predictor for cultural difference in all social behaviors, notable results have been produced to explicate the cultural differences in social behavioral research. In particular, the previous research proposes that relationship-sensitive issues could be highly related to power distance, and

those relationships would be different among cultures according to the degree of power distance. The social appropriateness of humor, which is concern of the current study, is also one of sensitive issue in social interaction. Thus, it is expected that power distance is significantly related to the social appropriateness of humor. In addition to this, superiority and relief processes of humor has social aspects more than incongruity process of humor. Thus, it is also anticipated that the general perceptions of the three processes of humor have different relationships to power distance between Americans and Koreans. Under these reasoning, two research questions were proposed.

RQ5-A: Is there any difference in the relationship between general perceptions of the three processes of humor, and power distance for country?

RQ6-A: Is there any difference in the relationship between social appropriateness of humor and power distance for country?

Sense of Humor

A majority of humor studies considered sense of humor personality (Kuiper & Rod, 1998, p.159). In addition, it is dominantly agreed that sense of humor is a multidimensional construct (Kuiper & Rod, 1998, p.160).

Thorson and Powell (1993, p.14) asserted that “elements of a sense of humor is different form elements of humor,” and sense of humor is not a mere likelihood to laugh. Thorson and Powell (1991) pointed out that many researchers have been confused with three different constructs: likelihood of laughing, perceptions of humor, and a sense of humor. They argued that that sense of humor has four elements, excluding perceptions on humor and laughing: recognition of oneself as a humorous person (e.g., others think of me as humorous person), recognition of other’s humor (e.g., calling somebody a

‘comedian is a real insult), appreciation of humor (e.g., I like a good joke), and humorous perspectives maintaining situations (e.g., Humor helps me cope) (Thorson & Powell, 1993).

Among the four elements of sense of humor, the current study intended to see the relationship of sense of humor as an appreciation of humor to perceptions of humor and other social aspects related to humor. Positive attitude towards humor, as a personality, is expected to have impact on general perceptions of the three processes of humor as well as sense of humor would be different among cultures. Nevo et al. (2001) asserted that there was no cultural difference in sense of humor based on SHRQ (the Situational Humor Response Questionnaire; Martin & Lefcourt, 1984), of which concern is laughing in diverse situations. However, this finding did not exclude the possibility that sense of humor based on other dimensions could cause cultural differences.

In addition, sense of humor in the individual level is expected to be related to perceptions of social appropriateness of humor on a social level. As social appropriateness of humor is likely to be different between Americans and Koreans, there should be cultural difference in the relationship between general sense of humor and social appropriateness of humor. Thus, the seventh and eighth research questions concerning sense of humor were asked as follows.

RQ 7-A: Is there any difference in the relationship between general perceptions of the three processes of humor, and general sense of humor for country?

RQ 8-A: Is there any difference in the relationship between social appropriateness of humor and the general sense of humor for country?

Gender Studies of Humor

Main interests of gender studies of humor have been differences in perceptions of contents and types of jokes and cartoons between males and females. Zillmann and Cantor (1972) found that there was no gender difference in preference of aggressive cartoons. Brodzinsky and Rubien (1976) revealed that females enjoyed more neutral cartoons and less sexual cartoons than males. Females were found to like neutral jokes more than males, but hostile jokes less than males (Forabosco & Ruch, 1994; Herzog & Hager, 1994; Herzog, 1999; Johnson, 1992; Mundorf, Bhatia, Zillman & Lester, 1988). In addition, Oppliger and Zillmann (1997) found that males enjoyed sick humor more than females.

Regarding social aspects of humor, Thorson and Powell (1996) found that females created less humor and used more coping humor than males. Hay (2000) reported that males adopted strategies to achieve solidarity, other than humor, but females provided more frequently funny personal stories to maintain relationships. Decker and Lotondto (2001) found that, in a workplace, female managers using positive humor showed better outcomes than males in the same condition, while females using negative humor presented lower outcomes. However, Keltner, Capps, Kring, Young and Heerey (2001) suggested that there was just slight difference in teasing as face-work between males and females.

Considering these results, the present study proposed the same research questions asked for cultural differences. In particular, it is expected that the current study would have consistent results on contents and types of humor, compared to results from previous research.

RQ1-B: Is there a difference in preference for the topics and types of humor between males and females?

RQ2-B: Is there any difference between males and females in the funniness of three jokes?

RQ3-B: Is there a difference in the general perception of humor based on each of the three processes of humor between males and females?

RQ4-B: Is there any difference in the relationship between general perceptions of the three processes of humor, and social appropriateness of humor for gender?

RQ5-B: Is there any difference in the relationship between general perceptions of the three processes of humor, and power distance for gender?

RQ6-B: Is there any difference in the relationship between social appropriateness of humor and power distance for gender?

RQ7-B: Is there any difference in the relationship between general perceptions of the three processes of humor, and general sense of humor for gender?

RQ8-B: Is there any difference in the relationship between social appropriateness of humor and the general sense of humor for gender?

Methods

Participants

Participants consisted of American and Korean international students ($n = 132$). American college students are all undergraduate students ($n = 72$). They consisted of four ethnic groups, Caucasian ($n = 59$), African American ($n = 9$), Hispanic American ($n = 1$), and Asian American ($n = 2$). Korean college students consisted of undergraduate students

($n = 30$), graduate students ($n = 27$), and visiting students ($n = 3$). All Korean participants have lived in the United States no longer than five years. 24 Korean subjects have lived less than one year, 17 Koreans one through two years, nine Koreans two through three years, and eight Koreans four through five years.

Overall sample included 57 males and 75 females. For American sample, males are 29, and females are 43. For Korean sample, males are 28, and females are 32. Overall range of age is 18 through 35 ($M = 22.72$, $SD = 4.23$). The range of age for Americans is 18 through 24 ($M = 19.89$, $SD = 1.37$). The range of age for Koreans is 20 through 35 ($M = 26.17$, $SD = 4.05$).

Procedures

Copies of questionnaire were distributed to American undergraduate students in class in the Communication Department at the Michigan State University. For Korean data, participants were gathered through individual access by a researcher and several assistants at the Michigan State University, Lansing Community College, and two Korean churches in East Lansing, Michigan. Participation in this research was solicited on a voluntary basis.

The questionnaire consisted of seven sections: (1) funniness of three types of jokes, (2) general evaluation of three processes of humor, (3) topics and types of jokes that are considered funny or not, (4) general sense of humor, (5) social appropriateness of humor, (6) power distance, (7) demographic information. Both Koreans and Americans read three jokes for measuring funniness of three types of jokes in English. It is because the author wanted to lessen the possibility to mislead the original meaning of the jokes by translating English to Korean. However, Korean participants read all items and questions

in other sections of a questionnaire in Korean language to help Korean participants understand questions more correctly and quickly.

Measurements

All the items on questionnaire used a 7-point Likert style response format (1=strongly disagree, 7=strongly agree). Table 1 provides zero-order correlations among nine variables and age. Tables 2 through 5 provide descriptive statistics (e.g. means and standard deviations) of the variables by country and gender.

Funniness of Jokes Based on Three Process of Humor Six items assessed individuals' perceptions on funniness of a joke based on the three processes of humor: incongruity, superiority, and relief (See Appendix A for three jokes, and see Appendix B for the scale). Six items for each joke were created by an author. Ordinary least square, oblique multiple groups confirmatory factor analysis was applied to the data with LIMSTAT version 2.0. Scales were examined based on two criteria: internal consistency and parallelism. Individual items which do not meet these two criteria were deleted for further analysis. The remaining four items for each joke showed 0% error rate, which means that the four items have no residuals larger than .20 between observed and reproduced correlations. A critical value of .20 for residuals was selected as an indicator of non-significant variances. Ordinarily, a more stringent criterion of .05 is used. However, a more lenient standard was necessitated by the small sample size in this study. In addition, the four items yielded parallelism tests among these three scales. Four items for each joke revealed partial agreement one another (See Appendix B). In this study, funniness of incongruity joke scale has reported internal reliability index of alpha equal to .91. Funniness of superiority joke scale has alpha, .91. Funniness of relief joke scale

has alpha, .88.

Before asking how much a participant considers the three jokes funny, a question of whether or not a participant understands the meaning of a joke was asked. This question was purposed to detect whether participants perceived the joke as a joke. Only responses from participants who answered 'yes' to the question were included in data analysis. Answers from participants who could not understand a joke were considered inappropriate for this study, as they did not perceive the joke as humor. However, results based on the responses of all the subjects were also provided in Table 9, just for comparison.

In addition, the reason why a participant thinks a joke is funny or not funny was asked as an open-ended question. This open-ended question was provided to explore what elements other than three processes of humor would work to appreciate humor, in a discussion section.

General Perception of Incongruity Humor Six items assessed each individual's general perception of humor based on incongruity (See Appendix C). The six items asked participants the extent to which they agree with statements focusing on incongruity process of humor in general. Humor based on incongruity was defined as humor based on unexpected outcomes, or reverse expectations in processing humor. The general perception of incongruity process of humor focused on funniness caused by the process. Confirmation factor analysis was performed to check internal consistency and parallelism. Consequently, four items remained for this scale (See Appendix C). Remaining four items showed 0% error rate, and yielded parallelism tests. In this study, general perception of incongruity humor scale has reported internal reliability index of alpha equal to .79.

General Perception of Superiority Process of Humor Six items were used to measure each individual's perception on superiority humor (See Appendix D). This scale asked participants the extent to which they agree with statements focusing on superiority process of humor in general. Humor based on superiority was defined as humor based on a process of humor making fun of others, which leads jokers to feel superiority over others. The general perception of superiority process of humor focused on funniness caused by the process. Confirmatory factor analysis was applied to the data for this scale. This scale also were examined based on two criteria: internal consistency and parallelism. Items which do not meet these two criteria were deleted for further analysis. Consequently, four items remained for this scale (See Appendix D). Remaining four items showed 0% error rate. In addition, the four items yielded parallelism tests. In this study, the general perception of superiority joke scale has reported internal reliability index of alpha equal to .81.

General Perception of Relief Process of Humor Eight items assessed individuals' general perception of relief humor, which were created by an author (See Appendix E). This scale asked participants the extent to which they agree with statements focusing on tension-relief process of humor in general. Tension-relief process of humor on questionnaire was defined as a humor based on lubricating function in a stressful situation. The general perception of relief process of humor focused on positive attitude towards relief function caused by the process, while funniness was asked for measuring the general perceptions of incongruity and superiority processes of humor. Confirmatory factor analysis was applied to the data for this scale. This scale was also examined according to two criteria: internal consistency and parallelism. Items which do not meet

these two criteria and showed low factor loadings were deleted for further analysis.

Firstly, four items remained to satisfy internal consistency. However, the four items did not yield parallelism test with other two scales: general perception of incongruity humor scale, and sense of humor scale. Two more items were deleted, referring to low factor loadings. Consequently, two items remained for this scale (See Appendix E).

General Sense of Humor For measuring general sense of humor, eight items were developed by an author, based on Thorson and Powell (1993)'s 'appreciation of humor' category for multidimensional sense of humor (See Appendix F). The general sense of humor was defined as a positive attitude towards humor in general. Confirmatory factor analysis was applied to the data for this scale. This scale also was examined based on two criteria: internal consistency and parallelism. Items which do not meet these two criteria were deleted for further analysis. Consequently, four items remained for this scale (See Appendix F). Remaining four items showed 0% error rate. In addition, the four items yielded parallelism. In this study, sense of humor scale has reported internal reliability index of alpha equal to .86.

Social Appropriateness of Humor Eighteen items were developed by an author to measure social appropriateness of humor (See Appendix G). The social appropriateness of humor was defined as the degree to which people feel less social restriction when they use humor. First, exploratory factor analysis was performed for this scale, as an author created items without theoretical backgrounds. Exploratory factor analysis yielded three factor model under both statistical and theoretical considerations. However, confirmation factor analysis concluded that three factor model does not fit well, as the data failed to pass parallelism test among the three factors. In particular, the first

factor was parallel to the second factor, but not to the third factor. Neither was the third factor parallel to the second factor. Thus, one factor model was suggested, keeping all five items on the first factor, plus two items from the second factor, and one item from the third factor. The three items added showed comparatively high correlations with first five items and high loadings on the first factor. Social appropriateness scale, which consequently contains eight items (See Appendix G), has reported internal reliability index of alpha equal to .79.

Power Distance For measuring power distance, eight items were developed by an author, referring to Hofested (1980) and Dorfman and Howell (1988). Items from these two scales are focused on organizational circumstances. Thus, items were modified to ask of power distance in communicative situation. Power distance, in this study, was defined as the degree to which people concern other's higher social power and status in communication (See Appendix H). Confirmatory factor analysis was applied to the data for the scale. This scale also was examined based on two criteria: internal consistency and parallelism. Items which do not meet these two criteria were deleted for further analysis. Remaining four items showed 16.67 % error rate. In addition, the four items yielded parallelism. However, an item, "A person's status is not at all important for communication" was deleted, as alpha increased .60 to .74 when the item was deleted. The scale, without the item, reported an internal reliability index of alpha equal to .74, for this study. Consequently, three items remained for this scale (See Appendix H).

Topics and Types of Jokes Twenty-four topics constituted the items for measuring what topics participants enjoy (See Appendix I). They included political joke, sexual joke, ethnic joke, and so on. In addition, open-ended question was asked to

contribute a joke that they think is funny. This open-ended question was proposed to examine more specific kinds of jokes which Americans and Koreans would enjoy differently. Answers to open-ended questions asking one's own favorite joke were coded according to five categories used in previous research (Crawford & Gressley, 1991; Johnson, 1991; Nevo et al., 2001). Aggressive joke was defined as a joke which has elements of hostility, ridicule, and aggression. Sexual joke was defined as a joke which uses vulgar words or has an element of sexual allusions. Sick joke was defined as a joke which is related to disgusting or morbid element. Social joke was defined as a joke which has racial, and political implications. Neutral joke was defined as a joke based on puns, riddles, and innocent creative idea. The reason why this categorizing set is selected is that this set of categories seemed to be most comprehensive including structures and themes for humor. Appendix J provides jokes given by American and Korean participants, according to the five categories of jokes.

Two coders rated forty American Jokes and thirty eight Korean jokes independently, using the five categories. Prior to their coding, they participated in training section provided by an author, and they learned the same instructions for coding jokes. They were allowed to categorize a joke into more than one category, in case a joke is engaged with several elements, referring to five categories. If a joke has aggressive and sexual elements, they rated a joke by 1 for aggressive joke and sexual joke, but by 2 for the other types of jokes.

After their training, inter-coder reliability check was performed to examine the extent to which different coders get equivalent results in coding jokes, using the same instructions. 10 American jokes and 10 Korean jokes, which were randomly selected in

internet humor sites, were used for inter-coder reliability check. Two coders rated jokes one by one, examining whether or not a joke belongs to each category of jokes. Inter-coder reliability check was performed several times until two coders got satisfying results in agreement of coding. Finally, they reported the degree of agreement equal to .94 for Korean jokes, and .96 for American jokes. In addition, they showed inter-coder reliabilities of Cohen's Kappa equal to .83 for Korean jokes, and .87 for American jokes. Table 4 provides individual degree of agreement and Cohen's Kappa for each kind of joke. The reason why Cohen's Kappa for sick joke is low ($=.62$), despite high degree of agreement($=.90$), is that coded values of 1(=yes) and 2(=no) were not evenly distributed for sick joke category.

Results

Research Question 1-A and B

The first research question asked about the preference of topics and types of humor. The first research question has two sub-questions. Question 1-A asked whether there exists a difference in preference for topics and types of humor between Koreans and Americans. The preference of topics of jokes was explored by univariate ANOVA. Univariate ANOVA was selected as an analytic tool to control age, specifying age as a covariate. A significant difference in age, $F(1, 131) = 145.46, p < .001, \eta^2 = .53$, was found between Americans ($M = 19.89, SD = 1.37$) and Koreans ($M = 26.05, SD = 4.07$).

There was no gross violation of normal distribution in the data for humorous topics, as skewness statistics are all less than 1.00. Levene's test showed non-significant results for all 23 topics that there is no gross violation of homogeneity, except for one

topic on women's feminine behavior, Levene statistic (3, 126) = 5.90, $p < .01$. Considering sample size issue, Cochran's C was also calculated. It was reported that variances of data were not identical for this feminine behavior topic, as Cochran's C was .52 which is larger than critical value of .50 for this data. However, according to Kaplowitz's rule, the degree of heteroscedasticity was acceptable because Cochran's C (= .52) did not exceed twice the average of the other variances. For women and feminine behaviors, t -test was used apart from other topics due to the violation of homogeneity for this topic, as it provides available statistics when equal variances are not assumed. Males ($M = 5.05$, $SD = 1.33$) were found to enjoy this topic more than females ($M = 3.61$, $SD = 1.72$), $t(129) = 5.40$, $p < .001$.

Univariate ANOVA analysis revealed that Americans and Koreans showed significantly different preference for eight out of 24 topics of humor (See Table 7): family members, men and manly behavior, body functions, religion, less intelligent people, raunchy jokes, and fat people jokes. The preference for jokes about family members differed between Americans and Koreans, $F(1, 126) = 27.04$, $p < .01$, $\eta^2 = .14$. Americans ($M = 4.33$, $SD = 1.41$) preferred jokes about family members compared to Koreans ($M = 2.53$, $SD = 1.25$). Americans and Koreans were different in the preference of jokes about men and manly behaviors, $F(1, 126) = 5.81$, $p < .05$, $\eta^2 = .04$. Americans ($M = 4.83$, $SD = 1.31$) enjoyed those jokes more than Koreans ($M = 3.85$, $SD = 1.74$). Americans and Koreans were different in enjoying jokes on body functions (e.g. farting, burping, etc.), $F(1, 126) = 14.22$, $p < .01$, $\eta^2 = .09$. Americans ($M = 4.28$, $SD = 1.82$) preferred jokes on body functions compared to Koreans ($M = 2.88$, $SD = 1.62$). The preference for jokes about religion was also different between Americans and Koreans, $F(1, 126) = 3.84$, p

$<.05$, $\eta^2 = .03$.

Americans ($M = 3.57$, $SD = 1.78$) preferred jokes on religion compared to Koreans ($M = 3.46$, $SD = 1.78$). However, both Americans and Koreans did not enjoy jokes on religion that much, as they all showed means below the mid-point. On the topic of less intelligent people, Americans ($M = 4.26$, $SD = 1.84$) enjoyed jokes about less intelligent people more than Koreans ($M = 2.83$, $SD = 1.61$), $F(1, 126) = 17.03$, $p < .01$, $\eta^2 = .10$. The two cultures also showed significant difference in the preference of raunchy jokes, $F(1, 126) = 5.09$, $p < .05$, $\eta^2 = .03$. Americans ($M = 4.13$, $SD = 1.75$) revealed higher preference of the raunchy joke than Koreans ($M = 2.83$, $SD = 1.93$). Concerning jokes about fat people, Americans ($M = 4.06$, $SD = 1.79$) liked those jokes more than Koreans ($M = 3.66$, $SD = 1.82$), $F(1, 126) = 7.64$, $p < .01$, $\eta^2 = .05$.

In addition to the preference of topics of jokes, participants were asked to supply a joke of their own. To test the cultural difference of preferred types of jokes that were volunteered by Americans and Koreans, as indicated earlier, five categories of humor were identified for the jokes. Chi-Square analysis was conducted. The results showed a significant difference in social jokes between Americans and Koreans. It was found that Koreans enjoyed social jokes more than Americans, $\chi^2(1, N = 86) = 4.36$, $p < .05$, while other types of jokes did not show any cultural differences between Koreans and Americans (See Table 9).

Research question 1-B asked whether there are gender differences in preference for topics and types of humor between males and females. To analyze the gender difference of preferred topics between males and females, univariate ANOVA was used. Males and females showed significantly different preferences in 17 out of 24 topics of

humor: sex, female body parts, women and feminine behaviors, men and manly behavior, female body parts, male body parts, body functions, foreigners, religion, politicians, less intelligent people, ethnic jokes, different sexual orientations, self-disparaging, critics on selfish behaviors, mocking smart people, raunchy jokes, and fat people jokes (See Table 8).

Males ($M = 5.20$, $SD = 1.39$) were found to enjoy jokes about sex more than females ($M = 4.66$, $SD = 1.60$), $F(1, 125) = 5.18$, $p < .05$, $\eta^2 = .04$. For men and manly behaviors, males ($M = 4.70$, $SD = 1.46$) also preferred these jokes more than females ($M = 4.15$, $SD = 1.65$), $F(1, 125) = 5.18$, $p < .05$, $\eta^2 = .04$. Males ($M = 4.32$, $SD = 1.74$) revealed a higher preference for jokes about female body parts compared to females ($M = 2.85$, $SD = 1.69$), $F(1, 126) = 26.98$, $p < .01$, $\eta^2 = .16$. In addition, females ($M = 3.44$, $SD = 1.70$) showed a lower preference for jokes about male body parts compared to males ($M = 4.18$, $SD = 1.64$), $F(1, 125) = 8.13$, $p < .01$, $\eta^2 = .06$. For body functions, males ($M = 4.00$, $SD = 1.92$) thought this topic was more funny compared to females ($M = 3.38$, $SD = 1.79$), $F(1, 126) = 6.10$, $p < .05$, $\eta^2 = .04$. Concerning foreigners as a humorous theme, males ($M = 4.84$, $SD = 1.35$) enjoyed jokes about foreigners more than females ($M = 3.36$, $SD = 1.45$), $F(1, 126) = 15.26$, $p < .01$, $\eta^2 = .11$.

In addition, males ($M = 4.02$, $SD = 1.79$) preferred religious jokes more than females ($M = 3.14$, $SD = 1.68$), $F(1, 126) = 10.25$, $p < .01$, $\eta^2 = .07$. For jokes about less intelligent people, males ($M = 4.19$, $SD = 1.91$) enjoyed those jokes more than females ($M = 3.18$, $SD = 1.73$), $F(1, 126) = 14.92$, $p < .01$, $\eta^2 = .09$. Regarding ethnic jokes, both males and females did not enjoy these jokes. However, males ($M = 3.74$, $SD = 1.87$) showed comparatively a higher preference compared to females ($M = 2.85$, $SD = 1.54$),

$F(1, 126) = 9.06, p < .01, \eta^2 = .06$. For jokes about different sexual orientations, males ($M = 4.44, SD = 1.68$) liked these jokes more than females ($M = 2.89, SD = 1.63$), $F(1, 126) = 26.45, p < .001, \eta^2 = .17$. For self-disparaging jokes, males ($M = 4.25, SD = 1.58$) enjoyed these jokes more than females ($M = 3.08, SD = 1.61$), $F(1, 126) = 18.08, p < .01, \eta^2 = .12$.

For jokes mocking smart people, males ($M = 4.44, SD = 1.40$) enjoyed those jokes more than females ($M = 3.23, SD = 1.61$), $F(1, 126) = 18.84, p < .01, \eta^2 = .13$. For raunchy jokes, males ($M = 4.28, SD = 1.82$) enjoyed those jokes more than females ($M = 2.97, SD = 1.84$), $F(1, 126) = 22.16, p < .01, \eta^2 = .13$. For jokes about fat people, males ($M = 4.09, SD = 1.89$) enjoyed those jokes more than females ($M = 2.70, SD = 1.59$), $F(1, 126) = 24.60, p < .01, \eta^2 = .15$.

For jokes on politicians and criticizing selfish behaviors, an interaction effect between gender and culture was observed as well as a main effect for gender. For jokes on politicians, males ($M = 5.12, SD = 1.62$) enjoyed jokes about politicians more than females ($M = 4.64, SD = 1.65$), $F(1, 126) = 4.05, p < .05, \eta^2 = .03$. In addition, Korean males ($M = 5.39, SD = 1.64$) preferred political jokes more than American males ($M = 4.86, SD = 1.57$), while Korean females ($M = 4.35, SD = 1.84$) preferred political jokes less than American females ($M = 4.84, SD = 1.49$), $F(1, 126) = 4.08, p < .05, \eta^2 = .03$. For jokes criticizing selfish behaviors, males ($M = 4.79, SD = 1.34$) enjoyed jokes about criticism of selfish behaviors more than females ($M = 3.92, SD = 1.75$), $F(1, 126) = 10.53, p < .01, \eta^2 = .07$. In addition to this, Korean males ($M = 5.11, SD = 1.34$) preferred jokes criticizing selfish behaviors more than American males ($M = 4.48, SD = 1.66$), while Korean females ($M = 3.52, SD = 1.81$) preferred these jokes less than American females ($M = 4.21, SD = 1.67$), $F(1, 126) = 5.41, p < .05, \eta^2 = .05$.

To test gender differences of preferred types of jokes that were volunteered for the five categories of jokes that were coded, chi-square analysis was used. The results showed significant differences in aggressive between males and females. It was found that males enjoyed aggressive jokes more than females, $\chi^2(1, N=86) = 5.81, p < .05$.

Research Question 2-A and B

The second research question asked about the funniness of three specific jokes based on three distinctive processes of humor. As explained earlier in this paper, three jokes were selected to exemplify one of the three processes of humor. The second research question has two sub-questions. Question 2-A asked whether or not there was a difference in the funniness of the three jokes between Americans and Koreans. Question 2-B asked whether or not there is a difference in the funniness of the three jokes between females and males.

To explore the cultural differences in the perception of the three jokes (as a question 2-A), univariate ANOVA was used. As mentioned earlier, answers from participants who could not understand a joke were excluded in this analysis. Results showed no significant differences for the three jokes based on country (See Table 10). Question 2-B asked whether or not there is a difference in the funniness of the three jokes between females and males. The univariate ANOVA also did not show gender differences (See Table 10). Results based on the responses of all the subjects were also provided in Table 9, just for comparison.

Research Question 3-A and B

The third research question asked about general perceptions of the three processes of humor. The third research question also has two sub-questions. Question 3-A

asked whether there exists a difference in the perception of the three processes of humor between Americans and Koreans, in general. Univariate ANOVA was performed to see whether Americans and Koreans differently perceive the three processes of humor. American participants were found to be different from Korean participants in the superiority process of humor, $F(1, 125) = 9.51, p < .01, \eta^2 = .05$ (See Table 11). Americans ($M = 4.19, SD = 1.21$) generally considered humor based on superiority funnier than Koreans ($M = 3.18, SD = 1.36$). There were no differences in the perceptions of humor based on incongruity and relief (See Table 11).

Research question 3-B asked whether or not there is a difference in the general perception of the three processes of humor between males and females. Univariate ANOVA yielded a significant result for the general perception of superiority humor. Males ($M = 4.35, SD = 1.17$) generally considered humor processed by superiority funnier than females ($M = 3.26, SD = 1.34$), $F(1, 125) = 31.99, p < .001, \eta^2 = .18$. However, no gender differences were found for the general measures of incongruity or relief humor (See Table 11).

Research Question 4-A and B

Research questions 4 through 8 asked about the relationships of three variables (social appropriateness of humor, power distance, and sense of humor) to the three processes of humor for country and gender. To explore the relationships, regression analysis was performed through two steps. The first regression analysis was conducted to examine whether or not there is a significant relationship between the two variables within each cultural or gender group. Second regression analysis was performed using both continuous and categorical variables, as long as at least one significant relationship

was found for country and gender. The secondary analysis was proposed to detect whether the relationships were significantly different or not.

For secondary regression analysis, dummy coding for country and gender was performed. In addition, mean-correcting was conducted to lessen high collinearity for the secondary regression analysis, subtracting means from variables. Finally, for regression analyses for culture, age was controlled due to the significantly large mean difference for age between Americans and Koreans.

The fourth research questions asked about differences in the relationship of social appropriateness of humor to general perceptions of the three processes of humor for country and gender. Results for research question 4-A demonstrated that the general perception of relief humor was significantly related to social appropriateness of humor for American participants ($\beta = .26, t = 2.17, p < .05$), as well as for Korean participants ($\beta = .29, t = 2.24, p < .05$), under the control for age. There was no effect of age in the relationships within each culture.

Meanwhile, social appropriateness of humor is significantly associated with the general perception of superiority humor in American data ($\beta = .43, t = 3.81, p < .001$), while social appropriateness of humor was not likely to be a significant predictor for the general perception of superiority humor in Korean data ($\beta = .19, t = 1.46, p = .15$), under the control for age. There was no effect for age. Similarly, social appropriateness of humor was significantly associated with the general perception of incongruity humor in American data ($\beta = .28, t = 2.32, p < .05$), while it was not effective in Korean data ($\beta = .20, t = 1.56, p = .13$). There was no effect for age, either.

However, it was found that there were no significant differences in the

relationship of the social appropriateness of humor to general perceptions of the three processes humor between the two cultures. The secondary regression analysis suggested that Americans and Koreans shared a common regression line for the relationship of the social appropriateness of humor to the three processes of humor. Table 12 provides statistics for the common regression line models for the three processes of humor, related to social appropriateness of humor under the control for age.

Meanwhile, even though cultural differences were not found, it was found that age and the three processes of humor were significantly related each other, under the control for the social appropriateness of humor (See Table 12). When they feel the same amount of social restriction of humor, older people would perceive incongruity humor funnier than younger ones, while older people are likely to think of superiority humor less funny. In addition, older people would consider the relief function of humor more useful than younger people.

RQ 4-B asked about relationships between the three processes of humor and the social appropriateness of humor for gender. Results showed that the general perception of superiority humor was significantly related to social appropriateness of humor both for males ($\beta = .45, t = 3.72, p < .001$), and females ($\beta = .26, t = 2.36, p < .05$). However, the social appropriateness of humor did not show significant relationship to the perceptions of relief and incongruity humor within each gender group.

To explore whether or not the results for superiority humor are significantly different, secondary regression analysis was conducted. As a result, a common slope and separate intercept model was suggested for the relationship for the general perception of superiority humor and social appropriateness of humor between males and females,

Incremental $F(1, 128) = 19.67, p < .001$, Adjusted $R^2 = .25$, (See Table 13, and Figure 1).

Basically, the more they perceived using humor is socially appropriate, the more males and females thought of humor based on superiority funny. In addition, the amount of increase of funniness of superiority humor, according to an increase of social appropriateness of humor, is almost the same between males and females. However, males are likely to think superiority humor funnier compared to females under the social appropriateness of humor.

Research Question 5-A and B

Research question 5-A asked about the general perception of three processes of humor and power distance for country. As a result, it was found that the general perception of relief humor was significantly associated with power distance for American participants ($\beta = -.26, t = -2.18, p < .05$), while not for Korean participants ($\beta = .15, t = .83, p = .41$). There was no effect for age.

To see whether or not the relationship is different between Americans and Koreans, secondary regression analysis was conducted. For the relationship between the general perception of relief humor and power distance, a separate slope and separate intercept model was suggested for American and Korean data, under the control for age, Incremental $F(4, 126) = 3.63, p < .01$, Adjusted $R^2 = .08$ (See Table 14). Basically, as different social status is considered more important, Koreans and Americans are likely to perceive humor less positively when it is used to lessen tension in a stressful situation. However, according to power distance, the amount of decrease of positive attitude towards relief humor was less for Koreans than for Americans (See Figure 2). Thus, as long as power distance is perceived important, Koreans would show more positive

attitude towards relief humor compared to Americans. However, Americans would show more positive attitude towards relief humor compared to Koreans, when power distance is perceived unimportant in communication.

Research question 5-B asked about the general perception of three processes of humor and power distance for gender. The general perception of incongruity humor was significantly associated with power distance for females ($\beta = .25, t = 2.20, p < .05$), while not for males ($\beta = .06, t = .48, p = .64$). There were found no significant relationship of relief and superiority humor to power distance within each gender.

To explore whether or not the relationships between the general perception of incongruity humor and power distance was significant or not for gender, secondary analysis was performed. Results showed that the relationships were not significant between females and males. A common slope and different intercept model did not fit, Incremental $F(1, 129) = .11, p = .75$, Adjusted $R^2 = .00$, as well as a different intercept and slope model, Incremental $F(1, 128) = .00, p = .99$, Adjusted $R^2 = .01$. Neither was common regression suggested for males and females, Incremental $F(1, 120) = 3.20, p = .08$, Adjusted $R^2 = .00$.

Research question 6-A asked about the relationship of power distance to the social appropriateness of humor for country. The separate regression analysis concluded that there were no significant relationships of power distance to the social appropriateness of humor for Americans ($\beta = -.20, t = -1.70, p = .09$) and Koreans ($\beta = -.06, t = -.47, p = .64$), under the control for age. However, a significant effect of age was found related to the social appropriateness of humor for Americans ($\beta = .29, t = 2.24, p < .05$).

Research Question 6-A and B

Research question 6-B asked about the relationship of power distance to the social appropriateness of humor for gender. The separate regression analysis concluded that there were no significant relationships of power distance to the social appropriateness of humor males ($\beta = -.20$, $t = -1.48$, $p = .14$), and females ($\beta = -.09$, $t = -.76$, $p = .45$).

Research question 7-A asked about the relationship between the general perception of the three processes of humor and general sense of humor for country. Results of a separate regression analysis for two countries showed that all the three processes of humor were significantly related to the general sense of humor for Americans and Koreans, under the control for age (See Table 15). Age effect was found for relief and incongruity humor only for Koreans (See Table 15).

However, among the three processes of humor, only the general perception of relief humor showed a significant difference in the relationship with the general sense of humor for culture. Secondary regression analysis proposed a separate intercept and common slope model for this relationship for culture, incremental $F(1, 127) = 4.57$, $p < .05$, Adjusted $R^2 = .11$ (See Table 16). Basically, as they had more positive attitude towards humor in general, Koreans and Americans considered humor based on superiority funnier. In addition, the amount of increase of positive attitude towards humor was almost the same between Koreans and Americans, according to the increase of funniness of superiority humor. However, Koreans are likely to think of superiority humor funnier than Americans under the control for age and the general sense of humor (See Figure 3). Regarding superiority and incongruity humor, it was concluded that Koreans and Americans have no different relationships between general perceptions of

the two processes of humor and the general sense of humor.

Research Question 7-A and B

Research question 7-B asked about the relationship between the general perception of the three processes of humor and the general sense of humor for gender. Results from separate regression analysis showed that the general sense of humor is significantly related to the general perception of superiority humor for males ($\beta = .64$, $t = 6.02$, $p < .001$) and females ($\beta = .44$, $t = 4.16$, $p < .001$). However, significant relationships of the general sense of humor to the perceptions of relief and incongruity humor were not found within each gender.

To see whether the relationships of the general sense of humor to the perception of superiority humor within genders were significantly different between males and females, secondary regression analysis was performed. As a result, a common slope but separate intercept model was suggested to identify the difference in the relationship between males and females, Incremental $F(1, 128) = 24.27$, $p < .001$, Adjusted $R^2 = .36$ (See Table 17). This means that, for males and females, the funniness of humor based on superiority similarly increases, as they appreciate humor more positively. Meanwhile, males perceive humor based on superiority funnier than females under the control for attitude towards humor (See Figure 4).

Research question 8-A asked about the relationship of the general sense of humor to the social appropriateness of humor for country. The first separate regression analysis for each culture showed that the general sense of humor is significantly associated with the social appropriateness of humor for American participants ($\beta = .49$, $t = 4.84$, $p < .001$), and Korean participants ($\beta = .60$, $t = 5.35$, $p < .001$).

Secondary regression analysis revealed that the relationships were not different between Americans and Koreans, as a common regression line was shared by the two cultures, $F(2, 128) = 35.41, p < .001$, Adjusted $R^2 = .35$. Thus, it is concluded that the general sense of humor is positively related to the social appropriateness of humor ($\beta = .62, t = 7.70, p < .001$), under the control for age, and regardless of culture.

Research Question 8-A and B

Research question 8-B asked about the relationship of the general sense of humor to the social appropriateness of humor for gender. The first separate regression analysis for males and females suggested that the general sense of humor is significantly related to the social appropriateness of humor for males ($\beta = .65, t = 6.40, p < .001$), and for females ($\beta = .57, t = 5.90, p < .001$).

Secondary regression analysis revealed that the relationships were significantly different between males and females. A separate slope and separate intercept model was proposed to identify the different relationship of the general sense of humor to social appropriateness of humor, between males and females, Incremental $F(1, 128) = 5.97, p < .05$, Adjusted $R^2 = .38$ (See Table 18 and Figure 5). Basically, as they had more positive attitude towards humor, Koreans and Americans perceived humor socially more appropriate. However, as they generally appreciated humor more positively, the degree to which they considered humor socially appropriate increased. Meanwhile, the amount of increase of social appropriateness was different between males and females, according to general sense of humor. Accordingly, as long as they perceive humor positively, males would consider humor socially appropriate more than females. However, females would think of humor socially appropriate more than males, when humor is perceived negatively.

Discussion

Limitations and Theoretical Implications

The purpose of the current study was to explore the difference in how humor works across cultures and genders. Research questions asked the following: 1) The difference in a preference for the topics and types of humor; 2) the difference in the funniness of jokes based on the three processes of humor, incongruity, superiority, and tension-relief; 3) the difference in the general perception of the three processes of humor; 4) the difference in the relationship of social appropriateness of humor to the general perception of the three processes of humor; 5) the difference in the relationship of power distance to the general perception of the three processes of humor; 6) the difference in the relationship of power distance to the social appropriateness of humor; 7) the differences in the relationship of general sense of humor to the general perception of the three processes of humor; and 8) the difference in the relationship of general sense of humor to the social appropriateness of humor.

The findings of the current study showed that there were cultural and gender differences, regarding these research questions. The most obvious differences were found through the first research question. Americans showed higher preferences on eight topics of jokes compared to Koreans. In addition males showed higher preferences on 17 topics of jokes compared to females. The topics were broadly related to sexuality, disparagement, and vulgarity. On those topics, Americans showed higher preference than Koreans, and males enjoyed them more than females. There was no topic of joke that Koreans enjoyed more than Americans, and that females considered funnier than males.

These findings are consistent with the results of previous humor studies on the

different preference of joke contents among cultures and genders. However, in this study, it was found that several topics did not show cultural and gender differences, even though they were related to sexuality, aggression and vulgarity. For example, cultural differences were not found in preference about topics such as sex, feminine behavior, different sexual orientation, and so on. Thus, evidence is not sufficient to generalize that Americans and males are more oriented to the three elements of humor (aggression, sexuality, and vulgarity) compared to Koreans and females.

Results on preferred types of volunteered humor partly supported findings about joke topics in this study. There was no gender and cultural difference in sexual, sick, and neutral jokes, while differences in aggressive jokes for gender, and social jokes for culture were found. Interestingly, it was found that Koreans enjoyed social jokes more than Americans, which seems to be contradictory to the previous finding of joke topics in this paper: There was no cultural difference in preference of jokes about politicians. In addition, Americans enjoyed jokes about religion, which is one social joke topics, more than Koreans. Social jokes provided by Americans and Koreans were mostly about current political issues such as the Iraq-war.

Considering the fact that a majority of Korean social jokes were contributed by graduate students, the difference in social jokes could be influenced by academic level or age rather than culture. It is highly possible that graduate students are more concerned with social issues than undergraduate students. As stated in the method sections, Koreans were significantly higher in age than Americans. Thus, this finding seems to be a limitation of this study.

In the second research question, there was no significant finding on the funniness

of jokes based on the three processes of humor for culture and gender. This non-significant finding probably results from the fact that this study did not conduct a pilot study to check the funniness of those jokes. Means for the funniness for the three jokes were all below the mid-point. Meanwhile, answers to an open-ended question asking why a participant thinks of this joke funny or not provided interesting information, related to this non-significant finding. Many respondents suggested that they did not regard the joke funny for the following reasons: lack of creativity, lack of reality, lack of novelty, lack of elegance, and lack of background knowledge, apart from incongruity, superiority, and relief of tension. These responses from participants suggest that other elements affected the appreciation of humor. Thus, it would be valuable to investigate how such factors influence the three processes of humor in future studies.

The results of the third research questions on the general perceptions of the three processes of humor showed a significant difference in superiority humor both for culture and gender, under the control for age. There was no difference in the general perception of incongruity and relief processes of humor. This finding is partly inconsistent with a general assumption that there would be no difference in the processes of humor among cultures. Even though superiority as a process of humor is likely to be pan-cultural, it was found that differences exist in the degree to which people from different cultures and different genders perceive humor processed by superiority.

As one of the social aspects of humor, social appropriateness of humor did not differentiate Americans and Koreans in its relationship with the three processes of humor. However, in general, social appropriateness of humor showed a significant relationship with all the three processes of humor under the control for age. Regardless of cultures,

people would consider humor based on incongruity and superiority funnier, as long as they feel the social restriction in using humor similarly, under the control for age. In addition, people are likely to be more positive attitude towards relief function of humor, as they consider humor socially appropriate in most situations, under the control for age. However, the social appropriateness of humor showed a difference in the relationships with the funniness of superiority humor between males and females. This finding reveals that the relationship of social appropriateness of humor to superiority process of humor is influenced by gender rather than culture. The relationships between social appropriateness of humor and other two processes were not affected by gender, either.

Meanwhile, age was found to be a significant factor which is related to the social appropriateness of humor. When the general perception of relief and incongruity humor were controlled, age was positively related to the social appropriateness of humor, while negatively related to the social appropriateness of humor under the control for the perception of superiority humor. As age was not originally intended to test, such significant age effects on the three processes of humor should be included as a part of future studies.

Power distance, which was proposed as an external social norm, differentiated Americans and Koreans in its relationship with relief process of humor, as expected. An interaction effect was found in the relationship between the general perception of relief humor and power distance, between Americans and Koreans. However, there was no significant relationship between superiority processes of humor and power distance, even though the superiority process of humor was anticipated to be associated with power distance due to its implication related to a social relationship. For gender, no significant

differences were found in its relationships with all three processes of humor. In addition, no gender difference was found in the relationship between power distance and social appropriateness of humor, which is also inconsistent with a proposed expectation.

These non-significant findings for power distance reveal that a social norm could not be directly related to perceptions of humor, in comparison to social appropriateness of humor. It allows us to think about a possibility that an unidentified variable is mediating the relationships between power distance and humor. Thus, more specified hypotheses and analyses would be needed to find significant relationships between power distance and humor.

Finally, this study tested the relationships for sense of humor and the three processes of humor. The sense of humor was defined as positive attitude towards humor. The general sense of humor was positively related to all the three processes of humor. However, only the superiority process of humor differentiated Americans and Koreans in terms of its relationship with a positive attitude towards humor. However, there was no interaction effect. All Americans and Koreans showed increased funniness of humor based on superiority when the positive attitude towards humor increased. However, Koreans maintained higher funniness of humor based on superiority compared to Americans, when the positive attitude towards humor and age was controlled. This is an interesting finding, as Koreans showed lower funniness of superiority humor than Americans when only age was controlled.

In addition, a sense of humor as a positive attitude towards humor showed gender differences in its relationship with the funniness of humor based on superiority and social appropriateness of humor. The general perception of humor based on superiority humor

was related to the general sense of humor positively both for males and females. However, when the attitude towards humor is controlled, males would show higher funniness of superiority humor than females. This is not inconsistent with the previous finding from the third research question that males perceive superiority humor funnier than females in general. In addition, the general sense of humor revealed an interaction effect on the social appropriateness of humor between males and females. Males are likely to consider humor more appropriate than females, as their positive attitudes towards humor increase, while females would regard humor more proper compared to males, when they perceive humor negatively.

These findings reveal several theoretical implications for future research on humor. This study focused on processes of humor on an individual level. Those processes of humor did not differentiate cultures and genders by themselves, while their relationships with other extraneous factors in contexts such as social appropriateness of humor, and with other individual traits such as sense of humor showed cultural and gender differences. These different findings reveal that humor studies should focus more on specified contexts where humor is communicated. That is, content-oriented, or process-oriented studies of humor, on which most previous humor studies are based, might not be able to detect how humor functions in interactions among people. The research focus on content and processes of humor rather than humor as an interactive process suggests that researchers need to approach humor with communication perspectives to integrate humor functions with other factors on a social level.

Humor has been included in communication studies, even though they dealt with humor in part under other topics. For example, humor was looked at as one type of

communication strategy in embarrassment studies (Edelmann, 1990; Imahori & Cupach, 1994; Metts & Cupach, 1989; Sueda & Wiseman, 1994). However, it is hard to find much consideration about nature of humor such as the processes of humor in communication studies. This is a limitation of communication studies dealing with humor. This limitation has resulted in an inconsistent identification of functions of humor in communication. For example, embarrassment studies have not agreed on how humor functions for coping with embarrassment. Some researchers argued that humor is used to avoid embarrassing situations (Sharkey & Stafford, 1992; Sueda & Wiseman, 1994), while others reported that humor is used as one of aggressive responses to embarrassment (Fink & Walker, 1977). One possibility of these inconsistent findings is that those researchers might use different humorous stimuli based on different processes of humor.

It is clear from the contradictions in these studies that a communication theory of humor is waiting for being developed. Humor studies could not identify humor in communication contexts, and communication studies were not concerned with natures of humor. The current study tried to connect humor to contextual aspects of humor such as social appropriateness of humor and its relationship with power distance, under the consideration of communicative perspectives towards humor. Similarly, further studies are required to associate humor with communication phenomena such as face-work, politeness issue, persuasions, embarrassment, and so on, under more consideration of the nature of humor. This is for examining how humor functions in communication contexts, which have been less highlighted, compared to the importance of humor in communication.

Conclusions

The present paper examined cultural and gender differences in the perception of humor. The perception of humor was tested in two ways: topics of humor, and processes of humor. The three processes of humor were looked at under the consideration of the relationship with social appropriateness of humor, power distance, and sense of humor.

Regarding topics of humor, Americans and males enjoyed aggressive, sexual, and vulgar jokes more than Koreans and females. Concerning the three processes of humor, superiority was found to be the most salient process of humor for cultural and gender differences. Basically, the general funniness of humor based on superiority showed significant mean difference between two cultures and two genders. In addition, the general perception of superiority humor was positively related to sense of humor. This positive relationship differentiated cultures and genders. The general perception of superiority humor also showed a positive relationship with social appropriateness of humor. This relationship, however, did not differentiate cultures but only genders.

Meanwhile, the general perception of relief humor showed only cultural differences, in the relationship with power distance. For two cultures, the perception of relief humor was negatively related to power distance. An interaction effect of culture was found in the relationship between relief humor and social appropriateness of humor, under the control for age. There was no finding about incongruity process of humor, related to cultural and gender difference. Finally, social appropriateness of humor was found to be positively associated with sense of humor, and an interaction effect of gender was found for this relationship. There was no relationship between social appropriateness of humor and power distance.

APPENDICES

Appendix A

Three Jokes Based on Three Processes of Humor

A Joke Based on Incongruity

Q: How do you get an angry elephant to stop charging?

A: You take away its credit card.

A Joke Based on Superiority

Q: How many MSU students does it take to screw in a light bulb?

A: Just one.

Q: How many U of M students does it take to screw in a light bulb?

A: 115. One to hold the bulb, and 114 to rotate the house.

A Joke Based on Relief

A: What's that you have in your buttonhole?

B: Why, that's a chrysanthemum.

A: It looks like a rose to me.

B: Nope, you are wrong, it's a chrysanthemum.

A: Can you spell that?

B: K-r-i-s...by golly, that is a rose!

Appendix B

Scale Items for Funniness of Jokes Based on Three Processes of Humor

1. I find this joke to be very funny (ISR).
2. This joke really made me laugh (ISR).
3. This joke really didn't appeal to my sense of humor at all (reverse) (R).
4. Most people would be likely to find this joke funny (S).
5. This joke is not funny at all (reverse) (I).
6. I would give this joke a high humor rating (ISR).

Note. (I) = remaining item for an incongruity joke. (S) = remaining item for a superiority joke. (R) = remaining item for a relief joke. (ISR) = remaining item for three jokes.

Appendix C

Scale Items for General Perception of Relief Process of Humor

1. Telling a funny joke is a good way to open up communication with others.
2. Getting people to laugh puts them in a good mood.
3. Often humor results in embarrassment (reverse).
4. In almost every situation, laughter serves a positive function.
5. Laughter is good to lessen tension in a stressful situation.*
6. Stress is often alleviated or lessened by using humor.*
7. Humor is not helpful in problematic situations.
8. Often people respond to embarrassment with laughter.

Note. * Items retained after conducting Confirmatory Factor Analysis.

Appendix D

Scale Items for General Perception of Superiority Process of Humor

1. I think that humor based on deprecation (mocking) of self and others is funny.*
2. I think that jokes involving ridicule or insult are funny.*
3. I often like to make fun of myself as a source of humor.
4. Humor which makes fun of people is not at all funny (reverse).*
5. Most humor is meant to make fun of the human condition.
6. I think humor based on ridicule or insult of oneself is not very funny (reverse).*

Note. * Items retained after conducting Confirmatory Factor Analysis.

Appendix E

Scale Items for General Perception of Incongruity Humor

1. Good jokes are based on a discrepancy between two elements.
2. Jokes rarely evoke laughter by providing an element of surprise (reverse).*
3. Successful jokes reveal a relationship between unrelated things.
4. Jokes are funny when they lead you to believe one thing, and then provide something unexpected.*
5. Good jokes are based on unexpected outcomes.*
6. Good jokes reverse expectations.*

Note. * Items retained after conducting Confirmatory Factor Analysis.

Appendix F

Scale Items for General Sense of Humor

1. I like a good joke.*
2. I can easily find many things amusing (reverse).*
3. I enjoy humorous conversation.*
4. I am uncomfortable when people cracking a joke(reverse).
5. I laugh easily.
6. I dislike humor (reverse).
7. Funny things make me happy.
8. I am a person with a good sense of humor.*

Note. * Items retained after conducting Confirmatory Factor Analysis.

Appendix G

Scale Items for Social Appropriateness of Humor

1. I think humor is always appropriate no matter what the situation.*
2. I would be likely to tell a funny joke to my boss at work.*
3. I would be likely to tell a funny joke to my romantic partners.*
4. I would be likely to tell a funny joke to my parents.*
5. Some jokes are not appropriate to tell to persons of the opposite sex (reverse).
6. I believe that the same things are funny in every culture.
7. I believe most jokes are tasteless and offensive (reverse).
8. I would not want my mother to hear a lot of jokes that I have heard (reverse).
9. In almost every context, I believe that humor is appropriate.*
10. If I were talking to someone a lot older than me I would feel comfortable telling a joke.*
11. I feel very comfortable sharing jokes of any type with my friends.*
12. Many jokes should not be told in polite company (reverse).
13. I feel very comfortable sharing jokes of any type with acquaintances.*
14. I would be reluctant to tell a joke to someone I really didn't know.
15. There are many situations in life where humor is not at all appropriate (reverse).
16. I believe there should be no restrictions on when or where in using humor.
17. I would not want my father to hear a lot of jokes that I have heard (reverse).

Note. * Items retained after conducting Confirmatory Factor Analysis.

Appendix H

Scale Items for Power Distance

1. It is important to show respect to people who have higher status than I do.
2. It is risky for less powerful people to disagree with more powerful people.*
3. Powerful people are unapproachable.
4. The decisions of people with high status should not be opposed.*
5. I use polite language when I am talking to a person who has higher status than I do.
6. A person's status is not at all important for communication (reverse).
7. Powerful people seldom ask for the opinion of less powerful people.
8. I would be likely to follow the advice of a more powerful person.*
9. I would feel comfortable when I disagree with a person of higher status (reverse).

Note. * Items retained after conducting Confirmatory Factor Analysis.

Appendix I

Scale Items for Topics of Jokes

1. In general, I think jokes about animals are funny.
2. Jokes which involve a play on words are often quite funny.
3. I think that jokes about sex are funny.
4. I consider jokes about women and “feminine” behaviors to be funny.
5. I consider jokes involving female body parts to be very funny.
6. I consider jokes about family members especially mother-in-laws to be very funny.
7. I think jokes about men and manly behaviors are very funny.
8. I think that jokes about male body parts are often very funny.
9. I think that jokes about body functions (e.g. farting, burping, etc.) are very funny.
10. I think jokes about bosses are very funny.
11. I think jokes about foreigners are very funny.
12. In my opinion jokes about celebrities (e.g. Winona Ryder shoplifting) are very funny.
13. Jokes about religion are funny (e.g. priests, the pope, etc.).
14. Jokes about politics and politicians are usually pretty funny to me (e.g. Bill Clinton, Dick Cheney, George Bush, other world leaders).
15. Jokes about people who lack intelligence are really funny.
16. I find ethnic jokes are generally very funny.
17. I think jokes about people with different sexual orientations are funny.
18. Self-deprecating jokes putting down yourself are very funny.
19. Jokes which criticize the selfish behavior of other people are generally funny in my

experience.

20. Jokes about exceptionally smart people who don't 'fit in' are funny in my estimation.

21. I think that raunchy jokes are very funny.

22. Jokes about fat people are often very funny.

23. I think "bathroom jokes" are funny.

24. Social satire is funny.

Appendix J

Joke which Subjects Provided and Five Categories of Jokes

American Jokes

1. Aggressive Jokes

Your momma is so fat that she uses a pair of school buses as roller skates.

“I hear a French theorist has determined that Mike Tyson’s erratic behavior and mental instability are a result of his ‘fear of fighting.’” Wow, I did not know that Mike Tyson was French!”

The MSU / U of M joke was funny.*

Your momma is so stupid she thought a quarterback was a refund.

Jokes making fun of dumer or other smart people.*

Yo mama so stupid she got locked in a grocery store and starved!

2. Sexual Jokes

Frank is trapped on an island with Brad Pitt and Pamela Anderson, which one does he do? Brad Pitt.

A girl comes home to an angry husband but does not know why he won’t tell her. Finally the day goes by and it’s time for bed. They do their thing and later on the guy states what was wrong in a journal. He says Ireland lost to England in soccer. But still got the ride.

Why are men always better at business when having sex? Because they are plugged into a genius.

I asked for a 12 inch penis not a one foot pianist.

Guy walks into a bar, and orders rd. of 6 shots. Bartender said, “What happened?” The

guy said,

“My brother is gay.” Next day, the guy orders 6 more shots, saying “Other brother is gay.” The next day, Next day, the guy orders 6 more shots. Bartender asked, “Doesn’t anybody in your family like women?” The guy said, “Yeah, my wife.”

What are the best kind of Bees? Boobies.

3. Sick Jokes

What did one burp say to the other burp? Let’s be stinkers and go out the other end.

If I was a fly I’d be all over you because you are the “shit.”

4. Social Jokes

How many Lutherans does it take to screw in a light bulb? None. They do not believe in change.

“I hear a French theorist has determined that Mike Tyson’s erratic behavior and mental instability are a result of his ‘fear of fighting.’” Wow, I did not know that Mike Tyson was French!”

Why is the world messed up right now? The best rapper is white, the best golfer is black, France is calling the U.S. arrogant, and Germany does not want to go to war.

The world has gone wrong when the most popular names in the media are Bush, Dick, and Colin.

5. Neutral Jokes

What does JAP make for dinner? Restaurants.

What does snoop dog use to wash his clothes? Bleech!

What do Bee’s sit on? Their Bee-hides.

“I saw your mom standing at the bus stop with a lot of bags, so I gave her a ride.” “Oh,

thanks. That was nice of you.” “She had a whole lot of stuff, and I asked what she had in all of those

bags. She replied ‘none of your business’.” “My mom said that?” “Yeah, I was surprised, too.

Since she seemed to be mad, I didn’t talk for the rest of the ride home.” “Oh, my! She must have been tired.” “Well, I found it weird that she left her bags in the car with me.”

“Well, what was in the bags?” “None of your business!!!”

Knock-Knock Joke.*

Why did you see that new pirate movie? It’s rated ARRRR.

What did the jogging dinosaur say to the other dinosaur? I have dino-sores on my feet!

Why did the chicken cross the road? To get to the other side.*

What do you tell a woman with two black eyes? Nothing. You already told her twice.

Why did the coach go to the bank? To get his quarter back.

Why did the turtle cross the road? To get to the shell station.

Why don’t you play poker in the jungle? They are too many cheetahs.

Do you know why I wear sneakers? So I can sneak around in them.

A grasshopper walked into a bar. The bartender said, “Hey, we have a drink named often you.” The grasshopper said, “You have a drink named Steve?”

Why did Mary Bresnahan cross the road? To go to her class.

A men walked into a bar, and said, “Ouch!”

Why was 6 afraid of 7? Because 7, 8, 9.

Why did the number 6 not want to be next to the number 7? Because 7,8,9.

Why are pirate jokes always funny? They just arrrrphh.

What do you get when you cross a bulldog with a shithzu? A bullshit.

Note. * Jokes provided by more than once.

Korean Jokes

1. Aggressive Jokes

개그 콘서트에 나오는 인간 무시적인 발언들./I enjoy disparaging comments on human conditions which were shown in a comedy program.

Yo mama 시리즈. / Series of Yo Mama jokes.

사람의 캐릭터를 발견해 비꼬는 유머./Criticizing others' characters.

2. Sexual Jokes

지휘자 턱수염에 벼룩이가 살았다. 하지만 환경이 좋지 않아 다른 곳으로 옮겼다. 그곳은 바이올리니스트의 겨드랑이였다. 하지만 그곳도 환경이 좋지 않았다. 그래서 벼룩이는 그 바이올리니스트의 음부로 내려갔다. 그곳은 참 조용하고 좋았다. 그런데 어느 날 천둥, 벼락과 함께 지진과 홍수가 일어났다. 정신을 잃은 벼룩이. 깨어나 보니 다시 지휘자의 턱수염이었다./ **There lived a flea in a beard of a musical conductor. One day, the flea decided to move out, as the conductor's conducting action was disturbing him. The other place the flea moved into was a bush under the arms of a female violinist. However, the place was not good to live either, because she played the violin too enthusiastically for the flea to take a rest under her arms. So, the flea moved down into a bush between her legs. The place was the best to live, as it was quite quiet. The flea was greatly satisfied with his new place. One day, however, the flea fell in a faint, shocked by an abrupt thunderstorm. When the flea woke up far later, he found himself to come back to a beard of the conductor.**

부부 사이 잠자리에 대한 유머./ Jokes about sex between a husband and a wife.

3. Sick Jokes

There was no joke provided by Korean subjects.

4. Social Jokes

부시의 이라크 침공 = 주유소 습격 사건. /Bush's Iraq attack = Gas station attack.

사회 풍자.* /I enjoy diverse social satires.*

전두환 예금 통장에는 단돈 30만원이 들어있다. /Doo Hwan Chun, pre-president, has a deposit of only thirty thousand won (Korean currency) in his bank account.

기계 문명에 대한 비판이 들어가는 유머. /Jokes on material progress in a society.

교수들을 대상으로 하는 학계를 비판하는 유머. / Jokes of which target are professors, which intended to criticize research conditions in Korea.

부시 대통령에 대한 유머들.* /Jokes on a president, Bush.*

빈 라덴에 대한 유머들. / Jokes on Bin Laden.

대통령 등급 구별법: 1등급: 국민들이 좋아한다, 2등급:야당에서 좋아한다, 3등급: 여당에서 좋아한다, 4등급: 적국에서 좋아한다. /How to grade presidents; grade 1: a people likes a president, grade 2: an opposition party likes a president, grade 3: the government party likes a president, grade 4: the enemy country likes a president.

5. Neutral Jokes

덩달이 시리즈.* /Dung-Da-Ri Series (Dung-Da-Ri is a name of an imaginary character. The Dung-Da-Ri storied are based on his absurd behavior and word-playing).*

만득이 시리즈./Man-Deuk-Yi Series (Man-Deuk is a name of an imaginary character. The Man-Deuk-Yi stories based on his absurd behavior and word-playing.)*

사오정이 텔레토비 노래 부르기 (보라돌이, 뚜껑, 나방, 또웅, 텔레비전, 텔레비전, 여러분, 안녕!)/Sa-Oh-Jung's singing a song of Teletubbies. (Sh-Oh-Jung is an imaginary character in a Chinese old novel. He has a trouble in hearing. So, he always sings a weird song on the

basis of his own understanding, which causes others to laugh.)

두번의 행동으로 코끼리를 냉장고에 넣는 방법: 코끼리가 냉장고를 먹는다, 그리고 뒤집는다./ **How to put an elephant into a refrigerator: Let an elephant eat a refrigerator, and then turn the elephant inside out.**

개그 콘서트 (KBS 프로그램)에서 사투리 개그. 영어를 경상도, 전라도 사투리로 번역하여 가르쳐 줌. 전혀 기대하지 못한 번역이 나옴./ **Comedy about dialects, which was shown in a comedy program, Gag Concert. Comedians translated English into several Korean dialects not into standard Korean language.**

우비 삼남매 이야기 (개그 콘서트의 일부)/ **Stories about Woobee bothers, which is one of comedy programs in Korea.**

비의 온도는? 5도. ('비가 오도다'란 노랫말에서.)/ **What is a temperature of a rain? 5 ° C.**
(Pronunciation of '5 ° C' in Korean is the same with the pronunciation of an inflected form of 'fall,' in Korean. Thus, the answer came from a sentence, 'the rain falls,' in Korean.)

허무 개그 / **I enjoyed jokes just for fun.**

느슨한 트로트 음악에 어설픈 춤을 추는 유머./ **When comedians dance very clumsily.**

살색 헬멧 = 대머리./ **Skin-colored helmet = a bald head.**

말장난 농담./ **Word-playing jokes.***

홈런볼과 뽀뽀로가 친구이고, 칸쵸가 이 둘을 괴롭히자 참다 못한 홈런볼이 뽀뽀로에게 말한다. “넌 키가 훨씬 큰데도 당하고 있냐?” 그러자 뽀뽀로가 하는 말. “칸쵸 등뒤에 문신 봤냐?” / **Homerun Ball and Pai-Pai-Ro were friends. Kan-Cho harassed them. Homerun Ball said to Pai-Pai-Ro, “why do you endure Kancho’s unbearable behavior? You are taller than he.” Pai-Pai-Ro said, “Did you see a tattoo on his back?” (Homerun Ball, Pai-Pai-Ro, and Kan-Cho are names of Korean cookies. Pai-Pai-Ro is thick and long. Kan-Cho is round, but has animal**

figures on it.)

최불암 시리즈.* / Choi Bul Am Series. (Choi Bul Am is one of Korean male TV actors.

These stories are based on his silly behaviors.)

빌게이츠가 강연을 했다. 마지막으로 ‘Press any key’라고 말했다. 그러자 한 학생, “Any Key가 어딴데요?”

/ Bill Gates gave a lecture in a class. He said, “press any key.” One student asked, raising his hand, “where is any key?”

비슷한 단어지만 뜻은 매우 다른 이야기. / Jokes based on words which have the similar pronunciation but different meanings.

술이 너무 취해 힘들어 두 친구가 벽을 잡고 걸어가고 있었다. 경찰이 다가왔다. “뭐 하는 겁니까?” 알고 보니 이들은 벽이 아니라 바닥을 기어가고 있었다. / Two drunken guys were walking on the street, leaning against the wall. A police came up to them, and asked, “what are you doing here?” The two guys found themselves to be creeping on the street, but leaning against the wall.

나는 큰 스님! 내 동생은 작은 스님! 아버지는 주지 스님! 왜냐하면 우리 부자간에는 공통점이 있다. 머리에 머리카락이 없다는 것. / I am a big monk. My brother is a small monk. My father is a head monk. Our family members are common in one thing: we are all bald. (Korean Buddhist monks have all their hair cut when they become monks.)

명사 Apple의 동사형은? Apologize(사과하다.) / What is the verb for ‘APPLE’? APPOLOGIZE. (In Korean, the pronunciation of apple is the same with the pronunciation of a suffix of Korean verb for ‘appologize.’)

연예인 성대 묘사. 개인기. / Vocal mimicry.

머리 긴 사람들만 사는 나라 이야기. / A story of long-headed people and a long hair person.

(This joke is based on Korean homonyms. Head and hair can be pronounced the same in Korean.)

달팽이와 지렁이가 거북이 등에 타고 가게 되었다. 그러자 달팽이가 지렁이에게, “야, 꼭 잡아. 자식

존나 빨라!” / A snail, and an earthworm were on a turtle’s back. A snail said to an

earthworm, “Be careful! Grab anything available. This guy is unbelievably fast!”

이번 학기 성적표에는 우가 하나 끼어 있었다 = ‘우’긴 이야기. /A transcript for this semester has

one ‘Woo.’ = Funny story. (Woo is one Korean style grade indicator like a grade ‘B’. ‘Has

one Woo’ in the Korean sentence of ‘a transcript for this semester has one ‘Woo’, has the

same pronunciation of ‘be funny’ in Korean.)

Note. * Jokes provided by more than once.

TABLES AND FIGURE

Table 1

Bivariate Correlations among Nine Subscales and Age

Subscale	FI	FS	FR	GPI	GPS	GPR	GSH	SAH	PD	Age
FI	—	.13	.28**	-.03	.03	-.07	.11	-.01	-.01	-.22*
FS		—	.07	.14	.04	-.03	.21*	.19*	.08	-.18*
FR			—	.11	-.05	.12	-.09	-.06	.09	.18*
GPI				—	-.10	.25**	.15	.17	.16	.23*
GPS					—	-.07	.50**	.38**	.06	-.34*
GPR						—	.11	.17	-.11	.21*
GSH							—	.60**	-.08	-.46*
SAH								—	-.15	-.23*
PD									—	.04
Age										—

Note. FI = funniness of an incongruity joke. FS = funniness of a superiority joke. FR = funniness of a relief joke. GPI = general perception of incongruity humor. GPS = general perception of superiority humor. GPR = general perception of relief humor. GSH = general sense of humor. SAH = social appropriateness of humor. PD = power distance.

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

Table 2

Means for Nine Variables for Americans and Koreans: FI, FS, FR, GPI, GPS, GPR, GSH, SAH, and PD

Variable	U.S.			Korea			Total		
	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>
FI	3.00	1.21	68	3.18	1.98	24	3.04	1.51	92
	(2.95 _a)	(1.33)	(72)	(2.40)	(1.58)	(60)	(2.70)	(1.47)	(132)
FS	3.73	1.35	60	3.29	1.42	29	3.59	1.38	89
	(3.48 _c)	(1.38)	(72)	(2.66)	(1.44)	(60)	(3.11)	(1.46)	(132)
FR	2.64	1.29	38	3.45 _a	1.62	32	3.03	1.49	70
	(2.22)	(1.24)	(72)	(2.75 _a)	(1.53)	(60)	(2.46)	(1.40)	(132)
GPI	4.94	1.01	72	5.37 _a	1.04	60	5.65	.97	132
GPS	4.19 _c	1.21	71	3.18	1.36	60	3.72	1.38	131
GPR	5.45	1.07	72	5.89 _b	.78	60	5.14	1.04	132
GSH	6.22 _c	.92	72	5.16	.99	60	5.73	1.09	132
SAH	4.75	1.00	72	4.22 _b	.86	60	4.51	.98	132
PD	3.97	1.08	72	4.06	1.04	60	4.01	1.06	132

Note. FI = funniness of an incongruity joke. FS = funniness of a superiority joke. FR = funniness of a relief joke. GPI = general perception of incongruity humor. GPS = general perception of superiority humor. GPS = general perception of relief humor. GSH = general sense of humor. SAH = social appropriateness of humor. PD = power distance. () = mean and standard deviation when the data were included, in which participants reported they could not understand the meaning of a joke.

a = $p < .05$, b = $p < .01$, c = $p < .001$.

Table 3

Means for Nine Variables for Males and Females: FI, FS, FR, GPI, GPS, GPR, GSH, SAH, and PD

Variable	Male			Female			Total		
	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>N</i>
FI	2.88	1.46	34	3.14	1.55	58	3.04	1.51	92
	(2.56)	(1.39)	(57)	(2.81)	(1.53)	(75)	(2.70)	(1.47)	(132)
FS	3.37	1.49	36	3.74	1.30	53	3.59	1.38	89
	(2.89)	(1.45)	(57)	(3.28)	(1.46)	(75)	(3.11)	(1.46)	(132)
FR	2.90	1.42	23	3.10	1.53	47	3.03	1.49	70
	(2.30)	(1.29)	(57)	(2.58)	(1.47)	(75)	(2.46)	(1.40)	(132)
GPI	5.13	.90	57	5.14	1.14	75	5.65	.97	132
GPS	4.35 _c	1.17	56	3.25	1.34	75	3.72	1.38	131
GPR	5.59	.87	57	5.70	1.04	75	5.14	1.04	132
GSH	5.87	.95	57	5.63	1.18	75	5.73	1.09	132
SAH	4.71 _a	1.07	57	4.36	.87	75	4.51	.98	132
PD	3.98	1.27	57	4.04	.87	75	4.01	1.06	132

Note. FI = funniness of an incongruity joke. FS = funniness of a superiority joke. FR = funniness of a relief joke. GPI = general perception of incongruity humor. GPS = general perception of superiority humor. GPR = general perception of relief humor. GSH = general sense of humor. SAH = social appropriateness of humor. PD = power distance. () = mean and standard deviation when the data were included, in which participants reported they could not understand the meaning of a joke.

a = $p < .05$, c = $p < .001$.

Table 4

Means for Nine Variables for Males and Females for Americans: FI, FS, FR, GPI, GPS, GPR, GSH, SAH, and PD

Variable	Male			Female			Total		
	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>
FI	2.71	1.21	26	3.17	1.37	42	3.00	1.21	68
	(2.69)	(1.21)	(29)	(3.21 _a)	(1.40)	(43)	(2.95)	(1.33)	(72)
FS	3.58	1.47	24	3.83	1.27	36	3.73	1.35	60
	(3.45)	(1.38)	(29)	(3.51)	(1.40)	(43)	(2.48)	(1.38)	(72)
FR	2.55	1.35	11	2.74	1.29	27	2.64	1.29	38
	(2.03)	(1.21)	(29)	(2.35)	(1.26)	(43)	(2.22)	(1.24)	(72)
GPI	4.99	.79	29	4.92	1.14	43	4.94	1.01	72
GPS	4.81 _c	.98	28	3.78	1.18	43	4.19	1.21	71
GPR	5.44	.93	29	5.46	1.16	43	5.45	1.07	72
GSH	6.38	.68	29	6.10	1.05	43	6.22	.92	72
SAH	3.87	1.41	29	4.04 _b	.89	43	4.75	1.00	72
PD	5.09	1.15	29	4.52	.83	43	3.97	1.08	72

Note. FI = funniness of an incongruity joke. S = funniness of a superiority joke. FR = funniness of a relief joke. GPI = general perception of incongruity humor. GPS = general perception of superiority humor. GPS = general perception of relief humor. GSH = general sense of humor. SAH = social appropriateness of humor. PD = power distance. () = mean and standard deviation when the data were included, in which participants reported they could not understand the meaning of a joke.

a = $p < .05$, b = $p < .01$, c = $p < .001$.

Table 5

Means for Nine Variables for Males and Females for Koreans: FI, FS, FR, GPI, GPS, GPR, GSH, SAH, and PD

Variable	Male			Female			Total		
	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>
FI	3.41	2.09	8	3.06	1.98	16	3.18	1.32	24
	(2.42)	(1.56)	(28)	(2.39)	(1.62)	(32)	(2.40)	(1.58)	(60)
FS	2.94	1.46	12	3.54	1.55	17	3.29	1.42	29
	(2.30)	(1.30)	(28)	(2.98)	(1.51)	(32)	(2.66)	(1.44)	(60)
FR	3.23	1.46	12	3.52	1.70	21	3.45	1.62	32
	(2.58)	(1.34)	(28)	(2.90)	(1.69)	(32)	(2.75)	(1.53)	(60)
GPI	5.29	1.00	28	5.44	1.08	32	5.37	1.04	60
GPS	3.89 _b	1.17	28	2.55	1.21	32	3.18	1.36	60
GPR	5.75	.79	28	6.02	.76	32	5.89	.78	60
GSH	5.35	.91	28	4.99	1.05	32	5.16	.99	60
SAH	4.10	1.13	28	4.03	.96	32	4.22	.86	60
PD	4.31	.84	28	4.14	.89	32	4.06	1.04	60

Note. FI = funniness of an incongruity joke. FS = funniness of a superiority joke. FR = funniness of a relief joke. GPI = general perception of incongruity humor. GPS = general perception of superiority humor. GPS = general perception of relief humor. GSH = general sense of humor. SAH = social appropriateness of humor. PD = power distance. () = mean and standard deviation when the data were included, in which participants reported they could not understand the meaning of a joke.

b = $p < .01$.

Table 6

Inter-coder Reliability for Five Categories of Jokes

		Aggressive	Sexual	Sick	Social	Neutral	Total
American joke	DA	1	1	.90	1	.90	.96
	CK	1	1	.62	1	.74	.87
Korean joke	DA	.90	1	.90	.90	1	.94
	CK	.78	1	.62	.74	1	.83

Note. DA = degree of agreement. CK = Cohen's Kappa.

Table 7

Summary of Univariate Analysis of Variance of Preference with Joke Topics for Culture

Topics	df	F	η^2
Manly behavior	1	5.18*	.04
Body functions	1	14.22**	.09
Family members	1	27.04**	.14
Less intelligent people	1	17.03**	.10
Fat people	1	7.64**	.05
Religion	1	3.84*	.03
Raunchy joke	1	5.09*	.03

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

Table 8

Summary of Univariate Analysis of Variance of Preference with Joke Topics for Gender and Interaction Term for Culture and Gender

Topics	Gender			Gender x Culture		
	df	F	η^2	df	F	η^2
Sex	1	5.18*	.04	–	–	–
Manly behavior	1	5.99*	.04	–	–	–
Female body parts	1	26.98*	.16	–	–	–
Male body parts	1	8.13**	.06	–	–	–
Different sexual orientation	1	26.45**	.17	–	–	–
Body functions	1	6.10*	.04	–	–	–
Foreigners	1	15.26**	.10	–	–	–
Less intelligent people	1	14.92**	.09	–	–	–
Smart people	1	18.84**	.13	–	–	–
Fat people	1	24.60**	.15	–	–	–
Self-disparaging	1	18.08**	.12	–	–	–
Ethnic joke	1	9.06**	.06	–	–	–
Religion	1	10.25**	.07	–	–	–
Raunchy joke	1	22.16**	.13	–	–	–
Politicians	1	4.05*	.03	1	4.08*	.03
Critics on selfish behavior	1	10.53**	.07	1	5.14*	.05

Table 9

Chi-square Tests for Preferred Types of Jokes by Culture and Gender

		P	n	N	df	χ^2
Aggressive joke	US	18	8	44	1	2.15
	KO	7	3	42		
	Male	23	8	34	1	5.81*
	Female	6	3	52		
Sexual joke	US	13	6	44	1	2.01
	KO	5	2	42		
	Male	9	3	34	1	.02
	Female	10	5	52		
Sick joke	US	5	2	44	1	2.00
	KO	0	0	42		
	Male	0	0	34	1	1.34
	Female	4	2	52		
Social joke	US	10	4	44	1	4.36*
	KO	26	11	42		
	Male	18	6	34	1	.00
	Female	17	9	52		
Neutral joke	US	54	24	44	1	1.32
	KO	62	26	42		
	Male	50	17	34	1	2.02
	Female	63	33	52		

Note. US = the United States. KO = Korea.

* $p < .05$.

Table 10

Univariate ANOVA of Funniness of Three Jokes for Culture and Gender (Under a Control for Age)

Source	df	F	P
Incongruity Joke			
Culture (C)	1 (1)	.00 (.59)	.97 (.44)
Gender (G)	1 (1)	.08 (.48)	.78 (.49)
C X G	1 (1)	2.06 (.84)	.16 (.36)
Error	86 (126)		
Superiority Joke			
Culture (C)	1 (1)	1.95 (6.57**)	.17 (.01)
Gender (G)	1(1)	1.66 (1.23)	.20 (.29)
C X G	1(1)	.20 (1.06)	.64 (.30)
Error	84 (126)		
Relief joke			
Culture (C)	1 (1)	.05 (1.43)	.83 (.23)
Gender (G)	1 (1)	.09 (1.58)	.76 (.21)
C X G	1 (1)	.05 (.01)	.83 (.94)
Error	65 (126)		

Note. () = results when whole subjects were included.

** $p < .01$.

Table 11

Univariate ANOVA of General Perception of Three Processes of Humor for Culture and Gender (Under a Control for Age)

Source	df	F	η^2
Incongruity			
Culture (C)	1	.00	.00
Gender (G)	1	.17	.00
C X G	1	.04	.00
Error	126		
Superiority			
Culture (C)	1	9.51**	.05
Gender (G)	1	31.99***	.18
C X G	1	.36	.00
Error	125		
Tension-relief			
Culture (C)	1	1.93	.00
Gender (G)	1	.63	.00
C X G	1	.39	.00
Error	126		

** $p < .01$. *** $p < .001$.

Table 12

Summary of Common Regression Line Models between Three Processes of Humor and Social Appropriateness of Humor for Country

	B	SE B	B	VIF	df1	df2	Adjusted R ²	Incremental F
Relief								
Age	-							
	.06	.02	.26**	1.05	2	128	.08	6.39**
SAH	.22	.09	.22*	1.05				
Superiority								
Age	-							
	.09	.03	-.26***	1.05	2	127	.21	17.66***
SAH	.47	.11	.33***	1.05				
Incongruity								
Age	-							
	.07	.02	.28**	1.05	1	126	.08	6.82**
SAH	.23	.09	.22**	1.05				

Note. SAH = social appropriateness of humor.

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

Table 13

Regression of Superiority Processes of Humor and Social Appropriateness of Humor for Gender

							Adjusted	Incremental
	B	SE B	β	VIF	df1	df2	R ²	F
Model 1								
SAH	.53	.12	.38***	1.00	1	129	.14	21.36***
Model 2								
SAH	.45	.11	.32***	1.03	1	128	.25	19.76***
Gender (G)	.95	.21	.34***	1.03				
Model 3								
SAH	.42	.11	.31***	1.07	1	127	.24	.15
Gender (G)	.95	.22	.34***	1.03				
SAH X G	.09	.22	.03	1.04				

Note. SAH = social appropriateness of humor. Model 1: common regression line model. Model 2: common slope and separate intercept model. Model 3: separate slope and separate intercept model.

*** $p < .001$.

Table 14

Regression of Relief Processes of Humor and Power Distance for Country

							Adjusted	Incremental
	B	SE B	β	VIF	df1	df2	R ²	F
Model 1								
Age	.05	.02	-.12*	1.00	2	128	.04	3.93*
PD	-.11	.08	-.12	1.00				
Model 2								
Age	.02	.03	.09	2.13	1	127	.05	1.82
PD	-.11	.08	-.12	1.00				
Culture (C)	-.33	.24	-.17	2.13				
Model 3								
Age	.03	.03	.11	2.14	1	126	.08	4.52*
PD	-.10	.08	-.11	1.01				
Culture (C)	-.29	.24	-.15	2.14				
PD X C	-.34	.16	-.18*	1.01				

Note. PD = power distance. Model 1: common regression line model. Model 2: common slope and separate intercept model. Model 3: separate slope and separate intercept model.

* $p < .05$.

Table 15

Separate Regression Analyses of Three Processes of Humor and General Sense of Humor for Country

		B	SE B	B	Adjusted R ²
Incongruity					
US	Age	-.02	.08	-.03	.10**
	GSH	.39	.12	.36**	
KO	Age	.07	.03	.28*	.08*
	GSH	.28	.14	.27*	
Superiority					
US	Age	-.01	.10	-.01	.08*
	GSH	.42	.15	.32*	
KO	Age	-.11	.04	-.03	.23***
	GSH	.67	.17	.50***	
Relief					
US	Age	-.04	.09	-.05	.03
	GSH	.27	.14	.23*	
KO	Age	-.05	.03	.26*	.13*
	GSH	.32	.10	.39**	

Note. GSH= general sense of humor.

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

Table 16

Regression of Relief Processes of Humor and General Sense of Humor for Country

							Adjusted	Incremental
	B	SE B	B	VIF	df1	df2	R ²	F
Model 1								
Age	-.08	.02	.33***	1.26	2	128	.09	6.81**
GSH	.23	.08	.26**	1.26				
Model 2								
Age	-.04	.03	.18	2.18	1	127	.11	4.58*
GSH	.28	.09	.31**	1.36				
Culture (C)	-.52	.24	-.27*	2.29				
Model 3								
Age	-.04	.03	.16	2.30	1	126	.10	.06
GSH	.28	.09	.31**	1.36				
Culture (C)	-.52	.25	-.27*	2.31				
GSH X C	-.04	.18	-.02	1.07				

Note. GSH = general sense of humor. Model 1: common regression line model. Model 2: common slope and separate intercept model. Model 3: separate slope and separate intercept model.

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

Table 17

Regression of General Perception of Superiority Humor and General Sense of Humor for Gender

							Adjusted	Incremental
	B	SE B	β	VIF	Df1	df2	R ²	F
Model 1								
GSH	.64	.10	.50***	1.00	1	129	.25	43.82***
Model 2								
GSH	.59	.09	.47***	1.01	1	128	.36	24.27***
Gender (G)	.96	.20	.35***	1.01				
Model 3								
GSH	.62	.09	.49***	1.06	1	127	.37	2.23
Gender (G)	.95	.19	.34***	1.01				
GSH X G	.28	.19	.11	1.05				

Note. GSH = general sense of humor. Model 1: common regression line model. Model 2: common slope and separate intercept model. Model 3: separate slope and separate intercept model.

*** $p < .001$.

Table 18

Regression of Social Appropriateness of Humor and General Sense of Humor for Gender

							Adjusted	Incremental
	B	SE B	β	VIF	df1	df2	R ²	F
Model 1								
GSH	.56	.07	.60***	1.00	1	130	.35	72.34***
Model 2								
GSH	.52	.11	.32***	1.01				
					1	129	.36	2.57
Gender (G)	.22	.21	.34	1.01				
Model 3								
GSH	.56	.06	.62***	1.06				
Gender (G)	.20	.17	.10	1.01	1	128	.38	5.97*
GSH X G	.32	.13	.17*	1.05				

Note. GSH = general sense of humor. Model 1: common regression line model. Model 2: common slope and separate intercept model. Model 3: separate slope and separate intercept model.

* $p < .05$. *** $p < .001$.

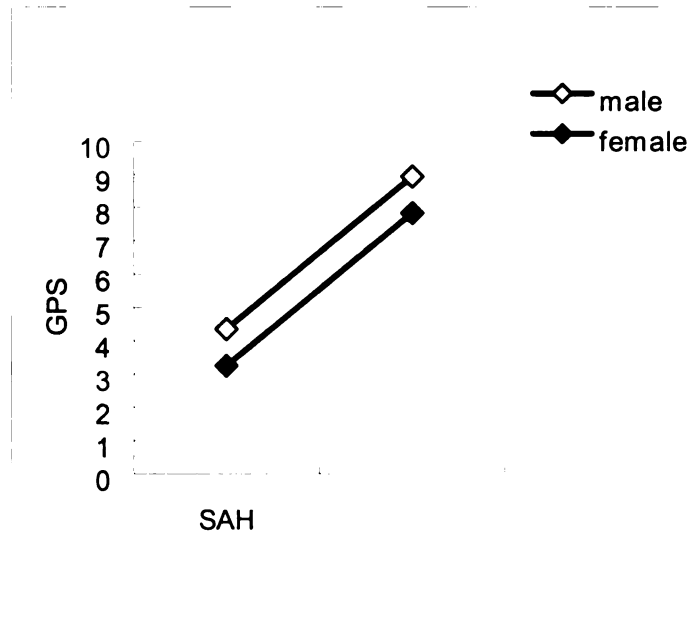


Figure 1. Separate intercept and common slope model for the relationship between social appropriateness of humor and general perception of superiority humor for gender.

Note. GPS = general perception of relief humor. SAH = social appropriateness of humor.

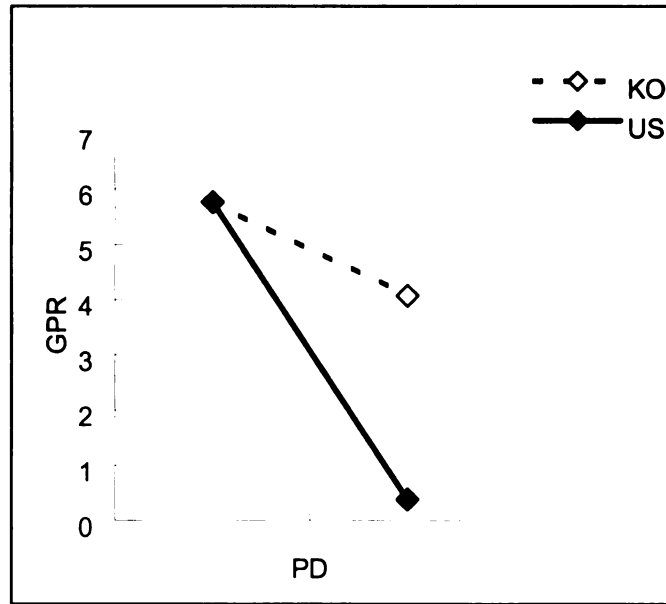


Figure 2. Separate intercept and separate slope model for the relationship between power distance and general perception of relief humor for culture (Under a control for age).

Note. GPR = general perception of relief humor. PD= power distance.
Doted line for Korean data indicates a slope is not significant.

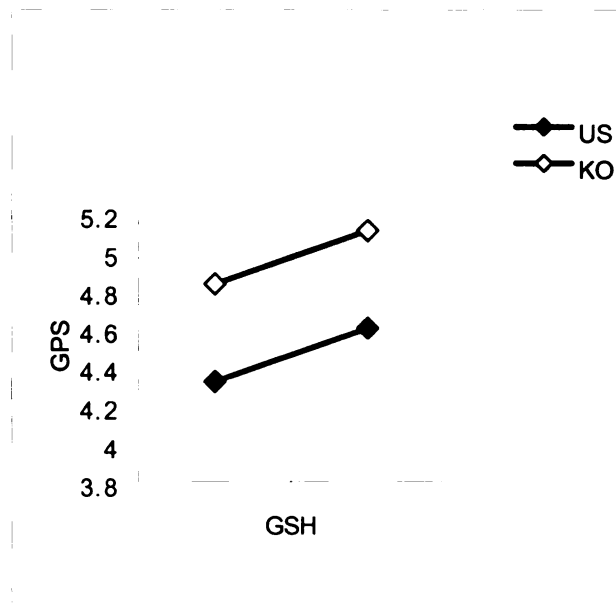


Figure 3. Separate intercept and common slope model for the relationship between general sense of humor and general perception of relief humor for culture (Under a control for age).

Note. GPS = general perception of relief humor. GSH= general sense of humor.

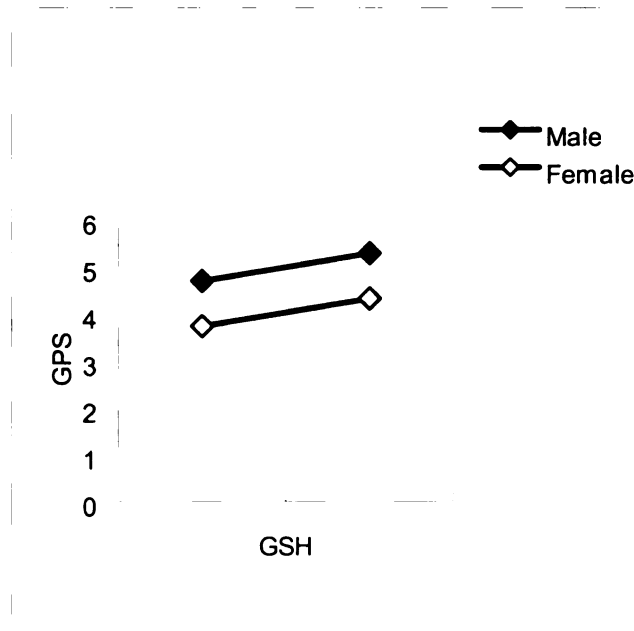


Figure 4. Separate intercept and common slope model for the relationship between general sense of humor and general perception of superiority humor for gender.

Note. GPS = general perception of relief humor. GSH = general sense of humor.

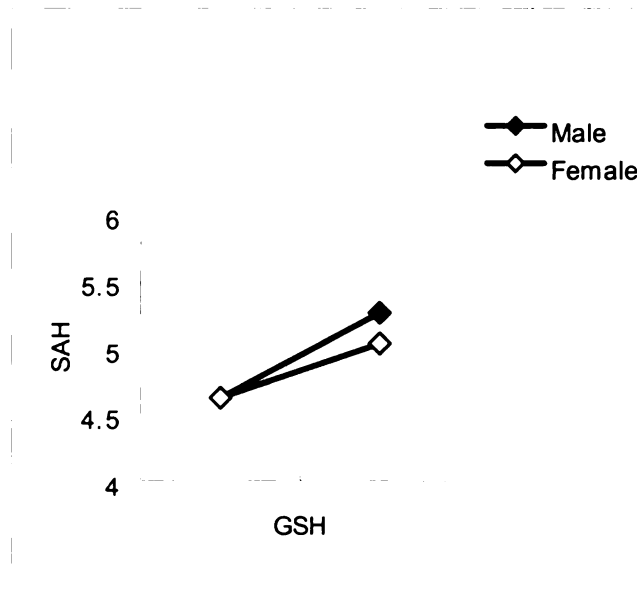


Figure 5. Separate intercept and separate slope model for the relationship between general sense of humor and social appropriateness of humor for gender.

Note. SAH = social appropriateness of humor. GSH = general sense of humor.

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