

Impoliteness and Complaint Strategies in Anonymous Online Discourse: A Pragmatic Analysis of Um Confession Facebook Posts

Reselle Joy B. Quimbo¹, Janica Rei T. Ganzon¹, Wency Jay M. Palapan¹, John Harry S. Caballo^{1*}

Article Information

Received: May 28, 2024

Accepted: June 24, 2024

Published: September 06, 2024

Keywords

Complaint Strategies, Confession, Education, Impoliteness Strategies

ABSTRACT

This qualitative study explored the landscape of online complaint posts found on the UM Confession Facebook page, focusing on the expression of complaint and impoliteness strategies within this widely-used anonymous sharing platform. Utilizing pragmatic analysis alongside theoretical frameworks including Trosborg's (1994) complaint strategies, Culpeper's (1996) impoliteness frameworks, Searle's (1979) illocutionary forces framework, and Leech's (1983) politeness maxims, a dataset comprising 60 individual complaint posts from the UM Confession Facebook page was gathered and examined to discern prevalent patterns. The results unveiled a predominance of direct complaint strategies, often facilitated by the platform's anonymity, alongside a nuanced utilization of positive impoliteness strategies. Notably, the tact maxim emerged as the most frequently violated politeness maxim, highlighting the tension between personal expression and social harmony within the digital realm. These findings illuminate the intricacies of online communication and pave the way for future research endeavors. Thus, prospective studies could delve deeper into understanding the impact of anonymity on online discourse, conduct comparative analyses across diverse online platforms, and explore intervention strategies aimed at fostering positive digital engagement and community well-being.

INTRODUCTION

Facebook confession pages have seen significant growth within social media, providing students a platform to express concerns and feelings anonymously. The University of Mindanao Confessions page has gained substantial interest, reflecting the broader popularity of such sites. However, balancing free expression and ethical behavior online has come under scrutiny (Owens, 2019). Understanding impoliteness strategies and complaints on these platforms is crucial due to their potential impact on university culture. Ko *et al.* (2021) note that posts on confession pages can shape perceptions of campus life, influence student behavior, and affect the reputation of educational institutions.

Impolite behavior on these pages can strain relations and impact international affairs, necessitating diverse strategies to address such issues. Hassounh (2021) found that many complaints on Facebook are direct, attributed to the platform's anonymity. Social media sites must enforce strong moderation to foster a more civil online environment (DeNardis, 2020). Cross-cultural dynamics of online interactions are important to understand the potential diplomatic consequences (Marwick, 2018). Pasana *et al.* (2023) suggested that analyzing impoliteness in online comments can reveal how these remarks function socially. Global cooperation is required to establish norms against unpleasant behavior on social media (Hofmann *et al.*, 2018).

In the Philippines, studies have explored impoliteness among students in various contexts. Llorica and Sosas (2022) examined student interactions at home,

revealing instances of disrespect. Syting and Gildore (2022) studied politeness in classrooms, finding that conventional polite language does not always maintain supportive communication. Victoria (2009) highlighted how professors use impoliteness to assert classroom dominance. The surge of online platforms has led students to express grievances on social media like Facebook (Ortiz-Ospina & Roser, 2024), often using direct and offensive language (Fang *et al.*, 2022). Banguis *et al.* (2023) emphasized the importance of recognizing impoliteness in online complaints, noting that polite-seeming complaints may not be genuinely polite.

Scholarly inquiry into digital impoliteness has increased, with social media complaints affecting customer attitudes and company reputations (Stauss & Seidel, 2019). Analyzing online impoliteness could provide insights into the social functions of such statements (Pasana, 2023). Jakob (2024) found widespread impoliteness on Facebook, including unpleasant comments and personal attacks. Understanding the impact of impoliteness on an institution's reputation and culture is essential (Kádár, 2019). Rivera (2021) noted that millennials on Facebook often use specific complaints and threats.

Confession sites significantly influence prospective students' perceptions of educational institutions (Tri, 2021). Ko *et al.* (2021) stated that unchecked impoliteness can create a hostile environment, compromising university objectives. Eklund (2022) suggested that the anonymity of platforms like the University of Mindanao Confessions fosters uninhibited expression but also encourages unpleasant language. This anonymity raises concerns

¹ College of Teacher Education, The University of Mindanao, Philippines

* Corresponding author's e-mail: harrycaballo@gmail.com

about the impact on online communication quality and students' psychological welfare (Phillips, 2018). Beebe (2022) highlighted the use of theoretical frameworks to study negative speech acts on these platforms, which serve as outlets for anonymous expression (Chua, 2019). Pennycook (2018) concluded that online platforms are crucial for expressing concerns in the digital age. Moss (2019) emphasized that institutions must understand recurring themes and techniques in student complaints to address issues effectively. Watts (2003) and Abdullah (2022) noted that examining impoliteness has been a long-standing scholarly focus. Despite the extensive literature on impoliteness strategies, there is a need for more research at the University of Mindanao, Davao City, on Culpeper's (1996) impoliteness and Trosborg's (1994) complaint strategies. Additionally, studies should examine how these strategies violate Leech's (1983) politeness maxims, particularly in complaints on the University of Mindanao confessions page.

This study aims to analyze impoliteness and complaint strategies on the University of Mindanao Confessions Facebook page. It seeks to answer:

- (1) What impoliteness strategies are used?
- (2) What complaint strategies are employed?
- (3) What politeness maxims are violated?

MATERIALS AND METHODS

The study employed a qualitative-corpus-based approach, utilizing a pragmatic method for data analysis. It specifically focused on complaints posted on the University of Mindanao Confessions platform, employing a referential technique to select pertinent data. The dataset comprised

60 individual posts detailing contemporary complaints. Using Trosborg's (1994) framework, the study identified complaint strategies and examined how cultural factors influence the expression of dissatisfaction. Both direct and indirect complaint strategies were analyzed. Culpeper's (1996) impoliteness framework, along with Searle's (1979) illocutionary forces framework, aided in understanding impoliteness strategies. Leech's (1983) politeness maxims provided insights into politeness management during conversations, and the study investigated violations of these maxims.

Data analysis followed Miles and Huberman's (1994) approach, involving data reduction, display, and conclusion drawing/verification. Activities included selecting data, writing summaries, coding, creating clusters, making partitions, and writing memos.

RESULTS AND DISCUSSION

Complaint Strategies and Impoliteness Strategies Used in UM Confession

Wen (2022) defined a complaint as a statement that speakers make to express their satisfaction when their expectations are frustrated. Thus, complaints are undeniably prevalent in online platforms, particularly on Facebook. With the ubiquitous nature of such platforms, individuals find ample opportunity to express their emotions and thoughts on a wide array of topics. The analysis was based on Trosborg (1995) complaint strategies as well as Culpeper (1996) impoliteness strategies. The analysis is conducted with the aid of tables of the various strategies manifested in the complaint post together with the utterances, as depicted in Table 1.

Table 1: Complaint and Impoliteness Strategies Used in UM Confession

Complaint Strategies	Impoliteness Strategies	Utterances
Direct	Mock	“Abi ba nako ug palangga ang mga taga UM tapos every two weeks sad diay ka mag breakdown “- UMC-FB-1
		[Translation: I thought UM students are loved, but it turns out you also have to go through a breakdown fortnightly. - UMC-FB-1]
		“kanang ilevel up pud nang taste Ninyo sa shirt design oy ahak mapugos raba tag palit bisag di ganahan kay required sa prof. 420 raba kaayo! oh mo ingon nasad mog “daghan reklamo, ikaw nalang unta nag design” UNSAON NINYO PAGKABALO UG UNSAY NEED IIMPROVE IF DI MO MODAWAT UG FEEDBACK” - UMC-FB-2
		[Translation: It's like we're forced to buy these pricey shirts for class, even if we don't like them. Php 420 is too expensive! And then you'll probably say, "Why don't you design them yourself?" But how will you know what needs fixing if you don't take feedback? - UMC-FB-2]
		“Shout out kos guard sa um matina wa nagpasulod nako kaganiha kay croptop daw akong suot nga di man ta makita akong tiyan kay na insert man sakong pants tas highwaisted sad akong pants. Unfair kaayo mo kay katung open kaayo ang dughan kay pasudlon ninyo!”- UMC-FB-3

	Negative	[Translation: They wouldn't let me in because of my crop top, even though it wasn't showing skin since it was tucked into my high-waisted pants. So unfair, especially when they let in others with much more revealing outfits! -UMC-FB-3]	
		“Shout out sad diay ko sa akong prof first sem nga wa gi record akong exam cause a daw niya nakita na nag reflect akong payment (which is already paid off long before nag give shag grades)” - UMC-FB-9	
		[Translation: Shoutout to last semester's professor who forgot to record an exam, thinking payment wasn't made, even though it was settled before grades were given. -UMC-FB-9]	
		Shout out diay ko sa Guard sa UM Matina Library nag linog na ang guard tawon nag check gihapon ug bag habang pagawas me sa FIRE EXIT unyag magkamatay na check gihapon ug bag” - UMC-FB-8	
		[Translation: Shoutout to the UM Matina Library guard for checking bags during an earthquake evacuation. – UMC-FB-8]	
	Positive	“Final na jud ning dress code sa yuem? Kay mas strikto pa atoang dress code kaysa sa mga catholic school ba.” [UMC-FB-11]	
		[Translation: Is the dress code at YUEM more stringent than at Catholic schools? - UMC-FB-11]	
	Off-record	“Ang unfair pa gyud na part kay naay students gipasar even though wala nag take ug necessary actions na gi require sa prof.” - UMC-FB-24	
		[Translation: Some students were passed despite not meeting the professor's requirements, which seems unfair. -UM-FB-24]	
		“Kusog kaayo maka “advice to shift” or “force to shift” mura bayag silay nag bayad sa tuition. Og mo transfer bitaw dili i hatag ang TOR.” - UMC-FB-25	
		[Translation: They're overly insistent on advising or pressuring students to change majors, behaving as if they're the ones footing the tuition bill. Plus, if you do choose to transfer, they withhold the TOR. -UMC-FB-25]	
	Bald-on record	“MGA FUTURE TEACHER TUON-TUON PUD MOG TINGOG OY. AYAW MO PAG SETTLE UG LESS UG KANANG MGA SENIOR NAMO MURA PUD MOG MGA BUAYA.” - UMC-FB-29	
		[Translation: Future teachers, advocate for yourselves and don't accept less. Seniors, don't engage in bullying behavior. -UMC-FB-29]	
	Indirect	Mock	“Kanang grabi na kakutaw utok nako ay mao pay dili pako bright ning samot naman nuon kog kabugo ani oi ng ambisyun patag pang bright nga kurso.” - UMC-FB-58
			[Translation: The constant self-doubt about my intelligence for this challenging course is incredibly frustrating. -UMC-FB-58]
Negative		“Palihug lang ko sa mga magtambay sa study hall. Pwede raman unta magsaba-saba gud pero ayaw lang sge ug singgit.” - UMC-FB-30	
		[Translation: To those in the study hall, chatting is okay, but please avoid excessive shouting. -UMC-FB-30]	
		“Libre daw mangarap pero may tuition.” - UMC-FB-33	
		[Translation: Dreams are free, but education comes with a cost. -UMC-FB-33]	
		“Kanang unsay pulos sa early enrollment nu? Sayu pa kaayo mag open for enrollment ang ending di japun dyta maka enroll pa kay uban prof wapa gihatag grades hyst nalibog na gymi libog libogon pjd.” - UMC-FB-34	
		[Translation: Early enrollment seems pointless when some professors haven't even issued grades yet, causing confusion and hassle. -UMC-FB-34]	
		“Sige rata exam ani kanusa man ni mahuman” - UMC-FB-35	
		[Translation: Exams feel never-ending. -UMC-FB-35]	
Positive		“Kaning mga teachers, mag announce pud unta ug dili sila magklase.” UMC-FB-40	
		[Translation: Teachers should also notify if they're canceling classes. -UMC-FB-40]	
		“Ang tao sa “Operator” lang ang maka bikil sa akua today.” - UMC-FB-41	
		[Translation: Only the personnel at the operator window can snap me today. -UMC-FB-41]	

	Off-record	“Siguro wala pako ka adjust kay naanad ko sa akong senior high days but everytime mag study ko nganung makahilak ko sa kakapoy” - UMC-FB-52
		[Translation: Studying makes me cry due to exhaustion, possibly because I haven't fully adjusted from senior high. -UMC-FB-52]
		“Gusto lang unta nako i gawas akong lagot sa isa ka prof, like kusog kay siya sigeg hatag ug assignments tapos wala pa niya gi discuss ang topic na iyang gina pa answer tapos pag tan aw nimo saimong score asta pud gamaya mo hatag. Nya labin na karon hapit a ang exam grabe kaayo maka ingon na naga discuss siya sa amoa na introduction pa gani to iyang a discuss sa amoa” -UMC-FB-53
		[Translation: I'm frustrated with a professor who assigns tasks without explaining the topics, leading to low scores despite effort, especially as the exam approaches. -UMC-FB-53]
	Bald-on record	“Nganong kailangan imbargohon ang kanang picture nga gi butang loyo sa id? Gibutang ra na nako sa loyo para naa koy motivation maningkamot haha” - UMC-FB-48
		[Translation: They confiscated the picture I put on my ID, which was meant to motivate me. -UMC-FB-48]
		“Gusto lang nako mag rant abt sa akong blockmates hahshshsha college naman ta no, ga use lagi japon mo og cellphone inig exam hahshshsh gipalampas namo tung 1st exam pero ngano hantud finals naman mo naga cheat oy, unfair kaayo sa naga pulaw para mag study nya gamitan ra ninyog cellphone” - UMC-FB-51
		[Translation: My blockmates keep cheating by using their phones during exams, which is unfair to those who study diligently. -UMC-FB-51]
Direct and Indirect	Bald-on record	“Shout out kos, ka-group sa PE saakung gf nga archi, naglagot ko ninyo mga inday, kamo pay late nangabot sa inyong practice time, kamo pay maygana mag bida-bida ug mag sinuplada.” - UMC-FB-59
		[Translation: I'm disappointed in my girlfriend's Architecture PE groupmates for arriving late to practice yet behaving arrogantly and eager to show off. -UMC-FB-59]
	Positive	“Nagbuhat pa tag gc kung di man diay ta mag tinabangay. Makapungot lang man gud na masking kabalo sila sa tubag, di sila mu-reply.” - UMC-FB-60
		[Translation: The frustration mounts when group members won't help despite knowing the answers in a created chat group. -UMC-FB-60]

Direct Complaint Strategy

Trosborg (1995) identified direct complaints as face-threatening acts, as they compel the addressee to address a grievance. Such complaints inherently jeopardize the face by confronting the responsible or rectifying party directly (Brown & Levinson, 1978). This study examines direct complaints articulated through impoliteness strategies, including mock, negative, positive, off-record, and bald-on-record impoliteness.

Mock Impoliteness

Shin (2020) noted that mock impoliteness includes teasing, jocular mockery, insults, and joking. Culpeper (1996) characterized it as a face-threatening act using insincere politeness strategies, thus employing false politeness techniques. Additionally, Taylor (2016) asserted that mock impoliteness arises when impolite and courteous methods coexist incongruously within the same statement, complaint, or utterance. This incongruity is evident in the following sample lines:

“Abi ba nako ug palangga ang mga taga UM tapos every two weeks sad diay ka mag breakdown” - UMC-FB-1
 [Translation: I thought UM students are loved, but it turns

out you also have to go through a breakdown fortnightly. - UMC-FB-1]

UMC-FB-1 exemplifies a direct complaint, as the author clearly expresses frustration and disappointment with the frequent breakdowns occurring every two weeks at the University of Mindanao (UM). Hassouneh (2021) highlighted that many complaints on Facebook are direct, conveying dissatisfaction without circumlocution. The complaint is straightforward, requiring no interpretation to understand the author's sentiment. Additionally, the statement uses a mock impoliteness strategy, combining polite language with underlying sarcasm and criticism. While the speaker employs polite terms like “Abi ba nako” (I thought) and “ug palangga” (you loved), the statement's content reveals a mocking tone, suggesting an attempt to criticize or ridicule the reader while maintaining a facade of politeness (Banguis *et al.*, 2023).

“kanang ilevel up pud nang taste Ninyo sa shirt design oy ahak mapugos raba tag palit bisag di ganahan kay required sa prof. 420 raba kaayo! oh mo ingon nasad mog “daghan reklamo, ikaw nalang unta nag design” UNSAON NINYO PAGKABALO UG UNSAY NEED IIMPROVE IF DI MO MODAWAT UG FEEDBACK” - UMC-FB-2

[Translation: It's like we're forced to buy these pricey shirts for class, even if we don't like them. Php 420 is too expensive! And then you'll probably say, "Why don't you design them yourself?" But how will you know what needs fixing if you don't take feedback? UMC-FB-2]

In UMC-FB-2, the complaint directly expresses dissatisfaction with the unattractive shirt design and its perceived high cost. The complainer states, "Level up pud nang taste ninyo sa shirt design oy ahak mapugos raba tag palit bisag di ganahan kay required sa prof. 420 raba kaayo!" (You need to improve your taste in shirt design, forcing us to buy even if we don't like it because it's required by the professor. Php 420 is too expensive!). "Shout out kos guard sa um matina wa nagpasulod nako kaganiha kay crop top daw akong suot nga di man ta makita akong tiyan kay na insert man sakong pants tas highwaisted sad akong pants. Unfair kaayo mo kay katung open kaayo ang dughan kay pasudlon ninyo!" - UMC-FB-3

[Translation: They wouldn't let me in because of my crop top, even though it wasn't showing skin since it was tucked into my high-waisted pants. So unfair, especially when they let in others with much more revealing outfits! - UMC-FB-3]

Purnama (2023) identifies various speech acts in verbal attacks, including assertive challenges and veiled accusations. This statement highlights both the financial burden and the compulsory nature of the purchase. Drawing on Culpeper's (1996) framework of mock impoliteness, the use of sarcasm and confrontational language underscores the complainer's discontent and challenges authority figures to address the feedback. The confrontational tone suggests a desire for accountability and resolution regarding the design and pricing of the shirts. Such expressions often employ threats and offensive language, potentially inflicting harm on the targets (Fang *et al.*, 2022). This confrontational discourse mocks the handling of feedback, aligning with Culpeper's concept of mock impoliteness, where politeness markers mask underlying disdain or ridicule. Additionally, the complainer's sarcastic remark about designing the shirts themselves implies a dismissal of responsibility by those in charge, further emphasizing the need for constructive engagement and resolution.

This statement functions as a direct complaint against the guard at UM Matina who denied the complainant entry due to their attire, specifically a crop top. Despite the complainant wearing high-waisted pants that concealed their midriff, they expressed frustration over the perceived unfairness. The complaint highlights inconsistencies in dress code enforcement and questions the guard's judgment. Whitman (2020) suggests that the lack of comprehensive educational theory on dress codes often leads to reliance on community norms for implementation and compliance. Furthermore, dress codes are typically used to regulate student behavior without thoroughly exploring their connection to educational values. Explicitly mentioning the guard

and the location, the complaint exemplifies a direct confrontation. Culpeper's (1996) framework classifies this statement as employing mock impoliteness through its use of confrontational and sarcastic language to critique the guard's decision. Ahmed (2024) explains that mock impoliteness can foster solidarity among cultural peers without intending offense. Consistent with the principles of mock impoliteness, the complainant uses sarcasm to express disdain and highlight perceived injustice, thereby critiquing the guard's actions.

UMC-FB-1 and UMC-FB-2 both exhibit mock impoliteness, which Alqarni (2022) defined as a well-intended form of impoliteness that fosters solidarity and intimacy within in-groups sharing the same identity. However, these statements use different styles to articulate their complaints. UMC-FB-1 adopts a colloquial tone and informal language, using expressions like "Abi ba nako ug palangga" (I thought you loved) and "diay" (by the way), to convey frustration casually. In contrast, UMC-FB-2 employs a more assertive tone with elements of sarcasm, exemplified by phrases such as "level up pud nang taste ninyo sa shirt design oy ahak" (You also need to level up your taste in shirt design) and "oh mo ingon nasad mog 'daghan reklamo, ikaw nalang unta nag design'" (Oh, you'll probably say 'lots of complaints, why don't you design instead'). This results in a different mode of communication, highlighting distinct aspects of dissatisfaction.

Similarly, UMC-FB-3 also employs mock impoliteness but targets an authority figure, specifically a guard. It uses a blend of colloquial languages, such as "crop top daw akong suot" (they said I'm wearing a crop top), and expressions of frustration like "Unfair kaayo mo" (it's very unfair) to convey discontent. This complaint differs from the previous statements by directing criticism towards a specific individual and scenario, presenting a unique approach to expressing dissatisfaction. While all three statements utilize mock impoliteness as an impoliteness strategy, they employ various behaviors, including sarcasm, irony, and mockery, resulting in stylistic and structural variations that emphasize different facets of their frustrations (Taylor, 2015).

Negative Impoliteness

As defined by Culpeper (1996), mock impoliteness involves employing strategies that threaten the addressee's negative face. Banguis *et al.* (2023) elaborated that this entails conveying comments that undermine the hearer's negative face, often through contemptuous and scornful remarks. Culpeper *et al.* (2017) insisted that such remarks are evident in statements containing these contemptuous and scornful elements. This is exemplified in the following sample lines:

"Shout out sad diay ko sa akong prof first sem nga wa gi record akong exam cause a daw niya nakita na nag reflect akong payment (which is already paid off long before nag give shag grades)" - UMC-FB-9

[Translation: Shoutout to last semester's professor who

forgot to record an exam, thinking payment wasn't made, even though it was settled before grades were given. – UMC-FB-9]

UMC-FB-9 constitutes a direct complaint, as the author clearly expresses frustration and disappointment towards their professor from the first semester, specifically addressing the issue of an unrecorded exam and attributing it to the professor's negligence. Victoria (2009) examined impoliteness in tertiary education, illustrating “Shout out diay ko sa Guard sa UM Matina Library nag linog na ang guard tawon nag check gihapon ug bag habang pagawas me sa FIRE EXIT unyag magkamatay na check gihapon ug bag” - UMC-FB-8

[Translation: Shoutout to the UM Matina Library guard for checking bags during an earthquake evacuation. - UMC-FB-8]

how professors strategically use impoliteness to assert dominance in the classroom. This research highlights the nuanced nature of impoliteness and its significant role in shaping power dynamics within educational settings. The complaint is straightforward, using explicit language to point out the problem and its cause without relying on implicit language or insinuations. Moreover, the statement employs a negative politeness strategy according to Culpeper's framework (1996), using indirect language to mitigate imposition on the professor's autonomy. The phrase “Shout out sad diay ko” (I also want to mention) softens the criticism and aims to avoid direct conflict with the addressee. This approach seeks to maintain a level of politeness while still addressing the issue at hand.

The statement above constitutes a direct complaint as it addresses the guard at UM Matina Library for their actions during an earthquake. The complainer explicitly mentions the guard's behavior during the earthquake, specifically continuing to check bags while people were evacuating through the fire exit, implying a failure to prioritize safety protocols. Specifically mentioning the location and the guard's actions, the complaint targets the individual responsible, making it a clear instance of a direct complaint. Hammod (2017) observed that the use of impoliteness on English Facebook is influenced by context and the type of pages users engage with. The complaint utilizes a negative impoliteness strategy as classified in Culpeper's framework (1996). It directly expresses frustration and criticism towards the guard's actions, highlighting perceived inefficiencies and potential risks. The complainer sarcastically mentions that even during an earthquake, the guard still conducts bag checks, implying that the guard's priorities are misguided and insensitive to the urgency of the situation. Emphasizing the inconvenience and potential danger of the guard's actions, the complainer indirectly challenges the guard's authority and questions the necessity of their behavior. This aligns with the principles of negative impoliteness, which seek to minimize social distance by asserting one's rights and criticizing perceived impositions. Additionally, as noted by Hammod (2017), users on Facebook find themselves part of a community where they freely express

their opinions and engage in discourse, giving them more power and encouraging interaction.

Since dissatisfied complainers typically structure negative complaints or reviews to persuade the public to shun and oppose firms, as stated in the study by Ward and Ostrom (2006), both statements employ negative impoliteness strategies. However, they utilize different styles in constructing their complaints. UMC-FB-9 adopts a sarcastic and informal tone, as evidenced by the phrase “Shout out sad diay ko sa akong prof” (Shout out to my professor), highlighting dissatisfaction with the professor's negligence in recording exam results. Conversely, UMC-FB-8 employs a more direct and frustrated tone, as seen in the phrase “nag linog na ang guard tawon” (even though there was an earthquake, the guard still), emphasizing annoyance with the guard's persistence in checking bags during an emergency. Despite the differences in style, both statements effectively employ negative impoliteness to express dissatisfaction with specific incidents, reflecting different facets of discontent within the academic setting.

Positive Impoliteness

In the words of Culpeper (2016), positive impoliteness refers to employing strategies aimed at undermining the addressee's positive facial wants. This linguistic strategy is often realized through name-calling, disassociation, causing discomfort, using taboo or swear words, and employing derogatory terms (Ifechelobi, 2021). Disagreeing on a sensitive topic could be construed as behavior that challenges the students' courteous demeanor, as posited by Banguis *et al.* (2023), thus exemplifying a complaint utilizing positive impoliteness. This is evident in the following sample line:

“Final na jud ning dress code sa yuem? Kay mas strikto pa atoang dress code kaysa sa mga catholic school ba.” - UMC-FB-11

[Translation: Is the dress code at YUEM more stringent than at Catholic schools? -UMC-FB-11]

UMC-FB-11 constitutes a direct complaint as it explicitly expresses dissatisfaction with the strictness of the dress code at UM. The author questions whether the current dress code is final, highlighting their frustration by unfavorably comparing it to the dress codes in Catholic schools, implying that it is even stricter. Hwang (2020) suggests that complainers are likely to post negative online reviews regardless of their emotional state; the statement expresses dissatisfaction in an explicit manner without the use of oblique language or hints. According to Culpeper's framework (1996), it employs a positive politeness strategy by seeking to establish camaraderie and solidarity with the addressee through shared experience and empathy. Expressing surprise and comparing the strictness of the dress code at UM to that of Catholic schools, the complainer implicitly acknowledges the perspective and experiences of the addressee. Mukhlis (2022) categorized this impoliteness within the positive category because the speaker conveys affection to the interlocutor through sentences of consolation, attempting to create a sense of

shared understanding and camaraderie with the university. This serves to enhance rapport and minimize potential imposition, thus aligning with the principles of positive politeness.

Off-Record Impoliteness

Jakob (2024) conducted a study highlighting the prevalent occurrence of impoliteness on Facebook. In line with this, Culpeper (2017) defines off-record politeness as the execution of a Face-Threatening Act (FTA) through implicature, prioritizing one aspect of the act over the other. Brown and Levinson (1978) suggest that speakers aiming to perform a face-threatening act while avoiding full responsibility often utilize this tactic.

“Ang unfair pa gyud na part kay naay students gipasar even though wala nag take ug necessary actions na gi require sa prof.” - UMC-FB-24

[Translation: Some students were passed despite not meeting the professor’s requirements, which seems unfair. - UMC-FB-24]

UMC-FB-24 represents a direct complaint as it straightforwardly expresses the author’s perception of unfairness regarding certain students passing despite not taking the necessary actions required by the professor. Owens (2019) highlights the issue of striking a balance between unrestricted self-expression and ethical behavior online,

“Kusog kaayo maka “advice to shift” or “force to shift” mura bayag silay nag bayad sa tuition. Og mo transfer bitaw dili i hatag ang TOR.” - UMC-FB-25

[Translation: They’re overly insistent on advising or pressuring students to change majors, behaving as if they’re the ones footing the tuition bill. Plus, if you do choose to transfer, they withhold the TOR. - UMC-FB-25]

which has gained significant scrutiny. There is no ambiguity in the expression of dissatisfaction with the situation, as the complainer explicitly states their opinion without relying on implicit language or insinuations. Consequently, legitimate apprehensions arise regarding the influence of discourteous behavior on the caliber of online communication and the psychological welfare of individuals, particularly students (Phillips, 2018). Moreover, the utterance employs an off-record impoliteness strategy based on Culpeper’s framework (1996) by indirectly expressing criticism while avoiding direct confrontation or imposition on the teacher’s authority. Stating that it is unfair that some students passed despite not taking the necessary actions required by the professor, the complainer expresses dissatisfaction with the professor’s grading decisions. This indirect approach allows the speaker to convey their disapproval while minimizing potential conflict or offense, making it a form of off-record impoliteness.

In UMC-FB-25, the statement qualifies as a direct complaint because it explicitly criticizes the university’s handling of students advised or forced to shift programs. The complainer directly accuses the university of being

overly forceful or insistent in pushing students to change their programs, suggesting that the university will shoulder their tuition fees. Javornik (2020) found that interactional justice fully mediates the process and that satisfaction with complaint handling impacts corporate image. This complaint highlights the university’s actions and implies a lack of consideration for the student’s investment in their education, squarely addressing the institution’s policies and practices. Moreover, it employs an off-record impoliteness strategy according to Culpeper’s framework (1996) by indirectly criticizing the university’s policy regarding advising or forcing students to shift programs. The complainer implies dissatisfaction with the university’s priorities and treatment of students. Additionally, the complainer subtly suggests that transferring to another university may be a better option, hinting at the potential consequences of the university’s policies without directly stating it. To effectively address student issues and improve services, institutions must thoroughly comprehend the recurring themes and techniques included in these complaints (Moss, 2019). Thus, this indirect approach allows the speaker to convey their criticism while maintaining a degree of politeness and avoiding direct confrontation or offense, aligning with the principles of off-record impoliteness, which aim to convey dissatisfaction indirectly to preserve social harmony.

The statements above may employ both off-record impoliteness strategies in accordance with Culpeper (1996) framework. However, they manifest different styles in constructing their complaints. UMC-FB-24 utilizes an indirect approach by criticizing the unfairness in the grading process due to some students being passed despite not fulfilling necessary requirements, thereby implying dissatisfaction with the teacher’s inconsistent standards. In contrast, UMC-FB-25 employs a more direct and confrontational tone by accusing academic advisors of being too eager to advise or force students to shift programs, implying dissatisfaction with their approach to academic advising. Despite these stylistic differences, both statements effectively employ off-record impoliteness as the complaint is delivered indirectly and the real meaning is interpreted by the reader (Ambarita, 2023). The statements convey dissatisfaction with academic practices, albeit through varying degrees of directness and subtlety.

Bald-on Record Impoliteness

Through this strategy, the impoliteness language is delivered in clear sentences, easy to understand, and unambiguous (Ambarita, 2023). Culpeper (2017) defined bald-on-record as the use of straightforward and concise language when the speaker does not prioritize preserving others’ face. Furthermore, Banguis *et al.* (2023) asserted that this approach poses a direct threat to the institution’s reputation with the intention of causing harm. This is exemplified in the following sample line:

“MGA FUTURE TEACHER TUON-TUON PUD

MOG TINGOG OY. AYAW MO PAG SETTLE UG LESS UG KANANG MGA SENIOR NAMO MURA PUD MOG MGA BUAYA.” - UMC-FB-29

[Translation: Future teachers, advocate for yourselves and don't accept less. Seniors, don't engage in bullying behavior. - UMC-FB-29]

UMC-FB-29 qualifies as a direct type of complaint. The complainer directly addresses future teachers, urging them not to settle for less and not to adopt the behavior of some seniors whom they perceive as dishonest or deceptive. With the phrase “MURA PUD MOG MGA BUAYA,” there is a clear expression of dissatisfaction and a call to action, making it a direct complaint. Moreover, these platforms serve as virtual environments where individuals can engage in cathartic self-expression, allowing them to express frustrations, clarify aspirations, and communicate rants and complaints within an anonymous context (Chua, 2019). Hence, the statement utilizes a bald-on-record impoliteness strategy according to Culpeper framework (1996) by directly addressing the recipients without employing any mitigating or softening language. The complainer straightforwardly advises future teachers to improve their speaking skills and not to settle for less, likening them to seniors who exhibit undesirable behavior. Gensler *et al.* (2013) stated that social media channels offer complainers an easy way to voice their opinions about companies or institutions in a more public and real-time setting. This direct and blunt approach to the statement, without any attempt to sugarcoat the message or cushion the criticism, exemplifies a bald-on-record strategy where the speaker prioritizes clarity and directness over politeness markers.

Indirect Complaint Strategy

Vazques (2014), as cited in Wen (2022), suggested that online complaints tend to be characterized as indirect, with complainants often venting their emotions indirectly. Trosborg (1995) further defined indirect complaints as fostering solidarity in social interaction. However, indirect complaints do not necessarily serve as a means of solidarity-building; they may also contain hidden requests. Gas and Neu (1995), as cited in Jordens (2006), described indirect complaints as expressions of dissatisfaction directed towards oneself or someone/something not present, relieving the addressee of direct responsibility for any perceived offense. In this study, indirect complaints are expressed through various impoliteness strategies, including mock impoliteness, negative impoliteness, positive impoliteness, off-record impoliteness, and bald-on-record impoliteness.

Mock Impoliteness

Ruiz-Gurillo (2024) defined mock impoliteness as a specific form of politeness wherein conversational participants perceive acts such as jocular mockery, insults, and banter as non-impolite. Culpeper (1996) characterized it as a face-threatening act employing insincere politeness strategies. Additionally, Culpeper (2005) categorized it as

a type of “superficial impoliteness,” addressing the issue left unexplained by Leech regarding the conditions under which the speaker’s words could be deemed “untrue,” implicitly linking this form of superficial impoliteness to threats against the addressee’s face. This phenomenon is observed in the following sample line:

“Kanang grabi na kakutaw utok nako ay mao pay dili pako bright ning samot naman nuon kog kabugo ani oi ng ambisyun patag pang bright nga kurso.” - UMC-FB-58 [Translation: The constant self-doubt about my intelligence for this challenging course is incredibly frustrating. - UMC-FB-58]

UMC-FB-58 qualifies as an indirect type of complaint because it expresses frustration and dissatisfaction without directly addressing a specific person or group. Instead, the sender discusses personal feelings of inadequacy and frustration with their academic performance, as seen in “Kanang grabi na kakutaw utok nako ay mao pay dili pako bright ning samot naman nuon kog kabugo ani oi ng ambisyun patag pang bright nga kurso” (Sometimes my mind is overwhelmed by doubts, especially considering my ambition for a program intended for smart students). There is no direct call to action or explicit targeting of individuals or institutions, conveying the author’s internal struggles and dissatisfaction in a more general manner. Rivera (2021) unveiled that the predominant impoliteness techniques utilized by Facebook users belonging to the millennial generation were characterized by specific criticisms/complaints and threats. Moreover, the utterance employs a mock impoliteness strategy according to Culpeper framework (1996) by using polite language while conveying sarcasm and ridicule towards the sender’s intelligence. Despite the initial polite phrase, the complainer expresses self-deprecation and sarcasm by stating that their lack of smartness is apparent, especially considering their ambition for a program intended for smart students. As per the research conducted by Stauss and Seidel (2019), social media complaints significantly influence the attitudes and behaviors of fellow customers, as well as the overall company image and brand value. A thinly veiled criticism of oneself is revealed when polite language is contrasted with self-mocking content, a hallmark of mock impoliteness, in which politeness markers conceal underlying contempt or scorn.

Negative Impoliteness

Culpeper (1996; 2017) defined negative impoliteness as employing strategies that threaten the addressee’s negative face through words containing disparaging and disdainful remarks. This as the second most common impoliteness tactic, often appearing alongside positive impoliteness (Khurniawan, 2021; Wibowo & Kuntjara, 2012). This could be attributed to the extensive list of sub-strategies associated with these methods compared to others. This phenomenon is observed in the following sample line: “Palihug lang ko sa mga magtambay sa study hall. Pwede raman unta magsaba-saba gud pero ayaw lang sge ug singgit.” - UMC-FB-30

[Translation: To those in the study hall, chatting is okay, but please avoid excessive shouting. - UMC-FB-30]

UMC-FB-30 qualifies as an indirect type of complaint because it addresses a group of people (mga magtambay sa study hall) without singling out specific individuals. It politely requests them to refrain from being loud (ayaw lang sge ug singgit) without directly confronting or accusing anyone of disruptive behavior. Boxer (1991) indicated that we tend to behave differently with intimates than we do with friends, acquaintances, and strangers. Thus, the tone remains respectful and non-confrontational while expressing a desire for quieter conduct in the study hall. Then, the utterance employs a negative politeness strategy according to Culpeper framework (1996) by attempting to avoid imposition on the addressees' autonomy and territory. Hence, it is possible that the language communities comprising each dataset utilize different conventions with regard to indirect complaints (Madill, 2011).

“Kanang unsay pulos sa early enrollment nu? Sayu pa kaayo mag open for enrollment ang ending di japun dyta maka enroll pa kay uban prof wapa gihatag grades hyst nalibog na gymi libog libogon pjd.” - UMC-FB-34

[Translation: Early enrollment seems pointless when some professors haven't even issued grades yet, causing confusion and hassle. – UMC-FB-34]

Using polite language such as “Palihug lang ko” (Please) and “Pwede raman unta” (It would be better if), the complainer acknowledges the presence of others in the study hall and requests them not to raise their voices excessively. This indirect approach aims to mitigate potential disturbance while respecting the addressees' right to be in the study hall, thus aligning with the principles of negative politeness, which seek to minimize imposition on others. The statement above qualifies as an indirect complaint because it does not explicitly address any specific issue or entity. Instead, it indirectly criticizes the educational system by comparing the idea of freely dreaming with the reality of having to pay tuition fees. The phrase “Libre daw mangarap pero may tuition” (Dreaming is said to be free, but there's tuition) implies a dissatisfaction with the cost associated with pursuing education and subtly suggests that the financial burden imposed by tuition fees restricts the freedom to dream or pursue higher education without constraints. Pasana *et al.* (2023) suggested that analyzing impoliteness strategies in online comments can provide insights into how such remarks serve as social actions. Hence, it utilizes a negative impoliteness strategy according to Culpeper framework (1996) by expressing discontent with the contradiction between the idea of freedom to dream and the financial constraints imposed by tuition fees. Sarsam (2020) proved that sarcasm is largely used in social networks, where people mock or criticize in a way that makes it difficult even for humans to tell whether what is said is what is meant, whereas complainer employs sarcasm, implying a sense of frustration or injustice and indirectly criticizes the system's perceived hypocrisy or unfairness. This

direct expression of dissatisfaction with the monetary barriers to education aligns with the principles of negative impoliteness, which involve asserting one's rights and criticizing perceived impositions without regard for social niceties.

In UMC-FB-34, it is an indirect complaint because it does not explicitly confront or address a specific issue or entity. Instead, it indirectly expresses frustration with the early enrollment process by highlighting the confusion and inconvenience it causes. Armstrong (2021) indicates that complainers are more likely to complain when complaints of others are already present. The phrase “Kanang unsay pulos sa early enrollment nu?” (What's the point of early enrollment?) suggests a rhetorical question aimed at questioning the purpose or effectiveness of early enrollment, implying dissatisfaction with the outcome of the process. The speech act of complaining is used by humans to communicate a negative mismatch between reality and expectations as a reaction to an unfavorable situation (Jin, 2021). The statement then utilizes a negative impoliteness strategy according to Culpeper framework (1996) by expressing frustration and criticism towards the early enrollment process at the university. The complainer highlights the perceived futility of early enrollment by sarcastically questioning its purpose when

“Sige rata exam ani kanusa man ni mahuman” - UMC-FB-35

[Translation: Exams feel never-ending. -UMC-FB-35]

some professors have not yet submitted grades, leading to confusion and inconvenience for students. It is essential to acknowledge that confession sites can greatly influence prospective students' perceptions of a particular educational institution and the general atmosphere of the University (Tri, 2021). Thus, directly criticizing the enrollment system's inefficiency and the lack of coordination between enrollment and grading processes, the complainer asserts their dissatisfaction with the situation. This confrontational approach disregards social niceties in favor of bluntly addressing perceived flaws in the university's administrative procedures, aligning with the principles of negative impoliteness which involve asserting one's rights and criticizing perceived impositions or inadequacies without regard for politeness.

UMC-FB-35 is an indirect complaint because it does not directly address a specific concern or entity responsible for the situation. Instead, it expresses frustration with the frequency or duration of exams without explicitly stating the reason behind it or directing the complaint towards any particular authority or institution. The phrase “Sige rata exam ani kanusa man ni mahuman” (We keep having exams, when will this end?) reflects a general sense of exasperation with the continuous cycle of exams without pinpointing a specific issue or suggesting a course of action to address it. It indirectly conveys discontent with the frequency of exams but lacks clarity on the desired resolution or target of the complaint. This complaint utilizes a negative impoliteness strategy according to Culpeper's framework (1996) by expressing frustration

and dissatisfaction. Moreover, Simanjuntak (2022) stated that it is when the speaker attempts to damage the reputation of the hearer and then engages in actions that reveal their impoliteness. Also, speakers will use this strategy to prevent their listeners from attacking them with their own words. The complainer employs a sarcastic tone, suggesting a sense of weariness or annoyance with the continuous cycle of exams. Filibeli (2021) observed that sarcasm is instrumentalized to reproduce superiority. Hence, questioning when the exams will ever end, the complainer indirectly criticizes the perceived excessive pressure associated with frequent examinations. This direct expression of discontent disregards social niceties in favor of bluntly addressing the perceived burden of exams, aligning with the principles of negative impoliteness, which involve asserting one's dissatisfaction or frustration without regard for politeness.

All statements provided above exhibit a negative impoliteness strategy according to Culpeper (1996) framework, although they employ distinct styles in constructing their complaints. UMC-FB-30 adopts a polite tone while still conveying frustration, as indicated by the use of "Palihug lang ko" (Please) and "Pwede raman unta" (It would be nice if). In contrast, UMC-FB-33 employs a more direct and blunt approach with the phrase "Libre daw mangarap pero may tuition" (Dreaming is supposedly free but there's tuition), highlighting the perceived hypocrisy in educational expenses. Moreover, UMC-FB-34 utilizes a frustrated and somewhat sarcastic tone, questioning the efficacy of early enrollment processes and expressing confusion over grading procedures. Finally, UMC-FB-35 employs a resigned and exasperated tone, expressing frustration over the frequency of exams. Boxer (1993) indicates that complaints often use at least one speech act sequence. Hence, despite the differences in style, all statements employ negative impoliteness strategies to convey dissatisfaction with various aspects of academic life.

Positive Impoliteness

Culpeper (2016) postulated that positive impoliteness involves employing strategies aimed at undermining the addressee's positive facial wants. This is often demonstrated through actions such as causing discomfort, using taboo or swear words, and employing derogatory language. Positive face pertains to the desire to be perceived favorably, exemplified when someone suggests engaging in an activity together, demonstrating interest in the other person's positive face (Khurniawan, 2021; Wibowo & Kuntjara, 2012). This phenomenon is evident in the following sample line:

"Kaning mga teachers, mag announce pud unta ug dili sila magklase." - UMC-FB-40

[Translation: Teachers should also notify if they're canceling classes. -UMC-FB-40]

UMC-FB-40 is an indirect type of complaint because it expresses a general desire for teachers to make announcements when they will not be holding classes

rather than directly addressing any specific teacher or situation. Kaharuddin (2020) observed that complaining is frequently regarded as a negative act stated to attack a person who is responsible for a wrong behavior. Thus, the complaint suggests that teachers should communicate their class schedules more effectively. Furthermore, the utterance employs a positive impoliteness strategy according to Culpeper framework (1996) by seeking to establish camaraderie and solidarity with the teachers while making a request. In the phrase "Mag announce pud unta ug dili sila magklase" (I hope that they would announce if they will not be having classes), the complainer acknowledges the teachers' role and indirectly appeals to their empathy and sense of solidarity. Udoh (2023) underscored the importance of recognizing and addressing impoliteness in educational settings to foster an atmosphere conducive to learning, collaboration, and the holistic

"Ang tao sa "Operator" lang ang maka bikil sa akoa today." - UMC-FB-41

[Translation: Only the personnel at the operator window can snap me today. - UMC-FB-41]

development of students. This approach aims to create a sense of shared understanding and camaraderie with the teachers, enhancing rapport and minimizing potential imposition, thus aligning with the principles of positive politeness which emphasizes the affirmation of social bonds.

In UMC-FB-41, it is an indirect complaint because it does not explicitly identify the source of the issue or the entity responsible for the perceived injustice. Academic researchers have employed theoretical frameworks, such as speech act theory and the examination of face-threatening actions, to examine unfavorable verbal utterances (Beebe, 2022). Whereas, the mention of the operator suggests dissatisfaction with a particular individual or group without providing context or specifics regarding the problem faced. It leaves the reader to infer the nature of the complaint and the circumstances surrounding it, making it indirect in its expression of discontent. Without further details or clarity on the situation, it remains open to interpretation and lacks direct confrontation or resolution of the issue at hand. Then, the statement employs a positive impoliteness strategy according to Culpeper framework (1996) by playfully teasing or mocking the authority or status of the operator who is the only one capable of persuading or influencing the complainer on that particular day. Using humor and a casual tone, the sender indirectly downplays the significance of the operator's role, suggesting that only someone with such a specific title could persuade them. Sani (2020) highlighted that a positive impoliteness strategy includes ignoring the existence of others, this indirect form of criticism serves to undermine the perceived authority or influence of the operator in a light-hearted manner, thus, asserting the complainer's independence and autonomy while maintaining a sense of camaraderie or familiarity. This aligns with the principles

of positive impoliteness, which involve asserting one's status or independence through humor or casual remarks that may subtly challenge the status of others.

Both UMC-FB-40 and UMC-FB-41 employ negative impoliteness strategies as outlined in Culpeper (1996) impoliteness framework, yet they demonstrate different styles in constructing their complaints. UMC-FB-40 employs a somewhat frustrated and assertive tone, expressing dissatisfaction with teachers who fail to announce class cancellations, suggesting a disregard for students' time and schedules. In contrast, UMC-FB-41 adopts a more resigned and sarcastic tone, expressing frustration with the inefficiency of a particular service, indicating dissatisfaction with the lack of assistance received. The proper use of complaints can improve an offensive situation and establish solidarity between interlocutors (Kaharuddin, 2020). Despite the variance in style, both statements effectively employ negative impoliteness to convey dissatisfaction with different aspects of their experiences, reflecting distinct facets of discontent within their respective contexts.

Off-Record Impoliteness

Betti (2021) elucidated that off-record impoliteness entails conveying a message through implicature, where one intention significantly outweighs others. Furthermore, Culpeper (2005) contended that in utilizing off-record impoliteness to express a Face-Threatening Act (FTA), the speaker possesses a specific implicature intention that surpasses others. This phenomenon is observed in the following sample line:

“Siguro wala pako ka adjust kay naanad ko sa akong senior high days but everytime mag study ko nganung makahilak ko sa kakapoy” - UMC-FB-52

[Translation: Studying makes me cry due to exhaustion, possibly because I haven't fully adjusted from senior high. - UMC-FB-52]

UMC-FB-52 is an indirect type of complaint because it does not directly address a specific issue or person. This impoliteness language is delivered indirectly, requiring interpretation to understand the real meaning of the speaker (Ambarita, 2023). In the statement, the complainer reflects on their personal experience and expresses a feeling of difficulty adjusting to their current study habits compared to their experience in senior high school. It implies a struggle without directly attributing it to any particular cause or individual. The statement utilizes an off-record politeness strategy according to Culpeper framework (1996) by indirectly conveying a request or suggestion without explicitly stating it. Prefacing the statement with “Siguro” (Maybe) and framing the situation as a personal reflection rather than a direct request for assistance or understanding, the sender subtly communicates their need for adjustment without imposing on the reader's autonomy or territory. Ibrahim (2020) reveals a wide use of impolite expressions in social media, this indirect approach allows the complainer to express vulnerability and seek empathy from the listener

without directly asking for help. This minimizes potential “Gusto lang unta nako i gawas akong lagot sa isa ka prof, like kusog kay siya sigeg hatag ug assignments tapos wala pa niya gi discuss ang topic na iyang gina pa answer tapos pag tan aw nimo saimong score asta pud gamaya mo hatag. Nya labin na karon hapit na ang exam grabe kaayo maka ingon na naga discuss siya sa amoa na introduction pa gani to iyang a discuss sa amoa” - UMC-FB-53

[Translation: I'm frustrated with a professor who assigns tasks without explaining the topics, leading to low scores despite effort, especially as the exam approaches. -UMC-FB-53]

discomfort or embarrassment, aligning with the principles of off-record politeness, which aim to maintain social harmony through indirect communication.

This statement is an indirect complaint because it does not directly confront the professor or address the issue with them. Instead, it expresses frustration with the professor's teaching methods and lack of preparation without directly communicating these concerns to the professor. The person is venting their dissatisfaction with the professor's approach to assignments and exam preparation but hasn't taken steps to address these issues directly to the professor. El-Dakhs (2021) showed that complainers preferred using directive acts followed by expressions of disapproval and blame in their complaints but with the use of hints and accusations, it was minimized. Airing their grievances anonymously on a social media platform, they are avoiding direct confrontation or resolution of the problem, making it an indirect form of complaint. Hence, it employs an off-record impoliteness strategy according to Culpeper framework (1996) by indirectly expressing frustration with the professor's teaching methods and behavior. Al-Adaileh (2023) found that off-record indirectness mirrors the speaker's considerateness of the face wants of the speech act recipient, communicating face-threatening acts indirectly. In the statement, the complainer used this language “Gusto lang unta nako” (I just wish) to suggest a desire to vent their frustration without directly confronting or criticizing the professor. The sender hints at their frustration by highlighting the discrepancy between the teacher's promises and actions, indirectly questioning the teacher's competence without explicitly stating it.

In line with Culpeper (1996) impoliteness framework, both UMC-FB-52 and UMC-FB-53 adopt an off-record impoliteness strategy. Off-record indirectness is widely utilized among family members, schoolmates, colleagues, and friends in interpersonal communication (Zhou, 2022). UMC-FB-52 employs an indirect approach by expressing personal frustration with the adjustment to college life and studying habits, implying dissatisfaction with the difficulty of transitioning from senior high school. Conversely, UMC-FB-53 adopts a more direct and assertive tone by expressing a desire to vent frustration with a specific professor's teaching methods and grading practices, indicating dissatisfaction with the professor's approach to assignments and exam preparation. Despite

the variance in style, both statements effectively employ off-record impoliteness to convey dissatisfaction with their academic experiences, albeit through varying degrees of directness and subtlety.

Bald-On Record Impoliteness

Khurniawan (2021) emphasized that it is typically deployed in situations where a significant amount of face is at stake, and where the speaker intends to attack the hearer's face but lacks the ability to utter an impolite statement. Moreover, Culpeper (2017) elucidated that it occurs when a speaker employs language in a straightforward, direct, and concise manner without concern for preserving others' dignity. Brown and Levinson (1987) defined it as the most straightforward, unambiguous, and succinct manner possible. This phenomenon is observed in the following sample line:

“Nganong kailangan imbargohon ang kanang picture nga gi butang loyo sa id? Gibutang ra na nako sa loyo para naa koy motivation maningkamot haha” - UMC-FB-48

[Translation: They confiscated the picture I put on my ID, which was meant to motivate me. - UMC-FB-48]

UMC-FB-48 constitutes an indirect complaint as it refrains from directly addressing a specific individual or authority figure. Instead, it conveys confusion regarding school policies, particularly the requirement to confiscate a photo affixed to the back of the ID card, which serves as personal motivation for the sender. Eklund (2022) underscored the phenomenon of anonymity on internet platforms, which facilitates the uninhibited articulation of viewpoints. Despite the lack of direct confrontation, the complaint indirectly suggests dissatisfaction with the stringent nature of school guidelines. Furthermore, the statement employs a bald-on-record politeness strategy according to Culpeper framework (1996) by directly expressing the complainer's thoughts and actions without employing any mitigating or softening language. Muazzaro (2020) implied that bald-on-record impoliteness as a situation where the speaker prioritizes speaking about their desires over considering the hearer's face. In this instance, the sender straightforwardly questions the rationale behind confiscating the photo on the ID card, asserting their intentional placement for personal motivation to strive harder. The message lacks any attempt to sugarcoat or cushion the criticism, opting instead for a clear and direct expression of the complainer's perspective.

“Gusto lang nako mag rant abt sa akong blockmates hahshshsha college naman ta no, ga use lagi japon mo og cellphone inig exam hahshshsh gipalampas namo tung 1st exam pero ngano hantud finals naman mo naga cheat oy, unfair kaayo sa naga pulaw para mag study nya gamitan ra ninyog cellphone” - UMC-FB-51

[Translation: My blockmates keep cheating by using their phones during exams, which is unfair to those who study diligently. – UMC-FB-51]

This approach prioritizes honesty and transparency over politeness markers, aligning with the principles

of bald-on-record politeness, which emphasize direct communication.

In UMC-FB-51, the statement constitutes an indirect complaint as it addresses the behavior of the block mates in a generalized manner without directly confronting the specific individuals involved. Instead of directly addressing the block mates who are cheating during exams, the individual opts to anonymously vent their frustration on social media. This underscores the effectiveness of digital complaint channels on customer behavior and satisfaction, suggesting that direct human interaction may no longer be deemed necessary in the recovery process (Jeanpert *et al.*, 2021). The sender expresses discontent with the situation but refrains from directly communicating their concerns or attempting to resolve the issue with their block mates. Airing grievances in this manner allows the complainer to avoid direct confrontation or problem resolution, making it an indirect form of complaint. Hence, it employs a bald-on-record impoliteness strategy according to Culpeper framework (1996) by directly confronting and criticizing the behavior of the speaker's block mates. Şekerci (2023) illustrated that this impoliteness is blatantly threatening to the fullest extent of offense, where the complainer bluntly accuses their block mates of cheating during exams by using their cellphones, thus highlighting the perceived unfairness of their actions. Moreover, the statement expresses dissatisfaction with their block members' actions by directly conveying their complaints and making no attempt to tone down or sugarcoat the content. Additionally, the use of informal language and the tone of exasperation convey the complainer's frustration and annoyance with the situation.

In UMC-FB-48 and UMC-FB-51, both statements may employ a bald-on-record impoliteness strategy, wherein the complainer prioritizes the face-threatening act with maximum efficiency over satisfying the hearers (Bader & Obeidat, 2020). However, they exhibit different styles in constructing their complaints. UMC-FB-48 adopts a casual and humorous tone, expressing frustration with a specific situation regarding the confiscation of a photo. This implies dissatisfaction with what is perceived as unnecessary interference. On the other hand, UMC-FB-51 employs a more direct and confrontational tone, expressing frustration with classmates' cheating behavior during exams. This indicates dissatisfaction with their unfair actions and the impact they have on others' efforts to study. Despite the differences in style, both statements effectively utilize a bald-on-record impoliteness strategy to convey dissatisfaction with various aspects of their experiences. They reflect distinct facets of discontent within their respective contexts.

Mix Complaint Strategies (Direct and Indirect)

Pasana *et al.* (2023) proposed that analyzing impoliteness strategies in online comments can offer insights into how such remarks function as social actions. Golmohammadi *et al.* (2021) presented the first evidence of complaint

publicization in social media. Thus, in UMC-FB-59 and UMC-FB-60, the utterances express both direct and indirect complaint strategies. However, each statement employs different types of impoliteness strategies, namely, bald-on-record politeness and positive politeness consecutively. This is observed in the following sample lines:

“Shout out kos, ka-group sa PE saakung gf nga archi, naglagot ko ninyo mga inday, kamo pay late nangabot sa inyong practice time, kamo pay maygana mag bida-bida ug mag sinuplada.” - UMC-FB-59

[Translation: I'm disappointed in my girlfriend's Architecture PE groupmates for arriving late to practice yet behaving arrogantly and eager to show off. - UMC-FB-59]

UMC-FB-59 contains both direct and indirect elements of complaint. Directly, the complaint is addressed to the complainee responsible for the offense action (Kaharuddin, 2020), as it addresses the specific group of people, the speaker's girlfriend's PE group from the architecture department, expressing frustration “naglagot ko ninyo mga inday” (I am frustrated with you ladies) about their behavior of consistently arriving late to practice and being overly assertive and rude “kamo pay maygana mag bida-bida ug mag sinuplada” (you are the ones eager to show off and act arrogant). This direct confrontation highlights the complainer's displeasure with their actions. However, the complaint also indirectly conveys dissatisfaction by airing these grievances publicly and anonymously through social media. Indirectness may be a deliberate choice of the speaker for reasons of expressing intention and the expectation of hearers' interpretation (Olshtain & Treger, 2023). Moreover, the statement employs a bald-on-record politeness strategy according to Culpeper framework (1996) by directly addressing the sender's grievances without any attempt to soften the criticism or mitigate the offense. Ko *et al.* (2021) suggested that these unmitigated markers of impoliteness can cultivate an environment characterized by division and hostility among students, compromising the University's overarching mission and objectives. The sender straightforwardly calls out their girlfriend's group in Physical Education, expressing frustration at their behavior. There is no use of polite language or indirect hints to convey the message; instead, the sender directly confronts the issue, prioritizing honesty and clarity over politeness markers.

“Nagbuhat pa tag gc kung di man diay ta mag tinabangay. Makapungot lang man gud na masking kabalo sila sa tubag, di sila mu-reply.” - UMC-FB-60

[Translation: The frustration mounts when group members won't help despite knowing the answers in a created chat group. - UMC-FB-60]

UMC-FB-60 combines both direct and indirect elements of complaint. Directly, the complaint addresses the issue of lack of cooperation within the group chat “Nagbuhat pa tag gc kung di man diay ta mag tinabangay” (We even

created a group chat, but if we are not going to help each other), expressing frustration that despite creating a group chat for collaboration, members are not helping each other and not responding to messages “Makapungot lang man gud na masking kabalo sila sa tubag, di sila mu-reply” (It's frustrating, even though they know the answer, they will not reply). As stated in the study of Alsout (2018), direct strategies are more frequent than indirect strategies, hence, this direct approach highlights the sender's disappointment with the lack of engagement and collaboration among group members. However, the complaint also contains indirect elements by airing grievances about the group's behavior anonymously through the platform, rather than confronting the individuals directly, suggesting a desire for resolution without direct confrontation where the complainer uses politeness to aim at a good relationship with the complainee or to mitigate the severity of his/her complaint and face threat (Masjedi & Paramasivam, 2018). Hence, the utterance utilizes a positive impoliteness strategy according to Culpeper framework (1996). Ghayedi *et al.* (2022) noted that such strategies are designed to damage the addressee's positive face wants. In this case, the speaker emphasizes camaraderie and cooperation while simultaneously expressing disappointment at the perceived lack of reciprocity. Mentioning the creation of a group chat (GC) as an initiative to help each other, the complainer implicitly highlights the importance of mutual support and collaboration among group members. The statement also expresses frustration at the lack of response from some members despite their knowledge of the answer, implying that mutual engagement and responsiveness are expected within the group.

Politeness Maxims violated by Complaint Strategies in UM Confession

Politeness maxims are a set of principles that a speaker should adhere to demonstrate courtesy. As explained by Leech (1983), the politeness principles are categorized into six maxims: tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim. However, within the scope of this study, the data obtained from the UM Confession page only reveals the presence of five specific conversational maxims; tact maxim, agreement maxim, approbation maxim, sympathy maxim, and modesty maxim. The speech act classification based on function also involved identifying illocutionary forces according to Searle (1979). The categories include declaration, representatives, commissive, directions, and expressive. However, within the scope of this study, the collected data exclusively demonstrates the presence of directing, expressive, and representative elements. To identify the violated maxims, the researchers incorporated the impoliteness strategies as well as the illocutionary forces they carry within the statement. These findings are indicated in Table 2.

Table 2: Politeness Maxims violated by Complaint Strategies in UM Confession

Violated Politeness Maxims	Illocutionary Forces	Impoliteness Strategies
Tact Maxim	Expressive	Positive
	[UMC-FB-11]	
	Directive	Positive
	[UMC-FB-40]	
	Expressive	Bald on record
	[UMC-FB-59]	
	[UMC-FB-51]	
	Representative	Bald on record
	[UMC-FB-48]	
	Directive	Mock
	[UMC-FB-2]	Mock
	Expressive	
	[UMC-FB-3]	Negative
	Directive	
	[UMC-FB-30]	
	[UMC-FB-8]	Negative
Representative		
[UMC-FB-33]		
[UMC-FB-34]	Off-record	
Directive and Expressive		
[UMC-FB-25]		
Modesty Maxim	Directive	Bald on record
	[UMC-FB-29]	
	Expressive	Mock
	[UMC-FB-58]	Off-record
	Expressive	
[UMC-FB-52]	Positive	
Expressive		
Agreement Maxim	[UMC-FB-41]	Mock
	Directive	
	[UMC-FB-1]	Off-record
	Representative	
	[UMC-FB-24]	Off-record
	Expressive	
	[UMC-FB-53]	Negative
Expressive		
[UMC-FB-35]		
Approbation Maxim	Expressive	Negative
	[UMC-FB-9]	
Sympathy Maxim	Representative	Positive
	[UMC-FB-60]	

Tact Maxims

Leech (1983) posited tact as the cornerstone of etiquette, emphasizing its role in minimizing disadvantages and maximizing advantages for others (Djalilova, 2023; Watts, 2003). Additionally, Manik and Hutagaol (2015)

highlighted its application in directive speech, particularly in commanding or ordering utterances. This principle is violated by the use of impoliteness strategies: positive impoliteness, bald-on-record impoliteness, and negative impoliteness.

Positive Impoliteness

An impoliteness strategy is where the speaker intentionally uses impolite language or behavior that disregards the face, autonomy, or positive social desires of the interlocutor to assert dominance, power, or closeness (Ifechelobi, 2021). The UMC-FB-11 and UMC-FB-40, both use a positive impoliteness strategy but only differ in their illocutionary forces.

In UMC-FB-11, the statement is a direct complaint that uses expressive illocutionary forces, thus violating the tact maxim. This is observed in the sample line below:

“Final na jud ning dress code sa yuem? Kay mas strikto pa atoang dress code kaysa sa mga catholic school ba.” - UMC-FB-11

[Translation: Is the dress code at YUEM more stringent than at Catholic schools? - UMC-FB-11]

Analyzing the statement above, the illocutionary forces within the statement under analysis reveal a predominantly expressive speech act with elements of a directive. The statement expresses the complainer’s opinion or observation regarding the dress code at the University of Mindanao, suggesting a comparison with dress codes in Catholic schools to emphasize its perceived strictness. This expression conveys the complainer’s emotional stance, likely indicating frustration or disbelief towards the rigidity of the dress code. Additionally, the question “Final na jud ning dress code sa yuem?” (Is the dress code at YUEM final?) could be interpreted as a directive, subtly urging confirmation or clarification about the permanence of the dress code (Brown, 2016). The statement primarily serves to express the complainer’s emotions and viewpoint while also potentially prompting further discussion or confirmation about the dress code’s status (Jones, 2020). Moreover, the politeness maxim violated in the given statement is the Tact Maxim. This maxim suggests minimizing the cost to other people’s feelings. The statement appears to criticize the dress code of the university comparing it unfavourably to the dress codes of Catholic schools and implying that it is excessively strict. This could potentially offend or upset those responsible for setting and enforcing the dress code at the university. Moreover, In UMC-FB-40, the statement is an indirect complaint that uses directive illocutionary force, thus violating the tact maxim. This is observed in the sample line below:

“Kaning mga teachers, mag announce pud unta ug dili sila magklase.” - UMC-FB-40

[Translation: Teachers should also notify if they’re cancelling classes. - UMC-FB-40]

The illocutionary forces within the statement underscore its directive nature. The complainer issues a directive to the addressed teachers, urging them to announce their absence from class. The phrase “mag announce pud unta” (they should also announce) is imperative in tone, indicating a command or instruction for action. Instructing the teachers to communicate their decision not to hold classes, the statement aims to influence their behavior and ensure students are informed of any

cancellations. Thus, the statement primarily functions as a directive, conveying the complainer’s expectation for the teachers to take specific action (Smith, 2018). Then, the politeness maxim violated in the given statement is the Tact Maxim. This adage advises reducing the emotional damage to other people. The statement seems to be expressing disapproval of educators who fail to inform students when classes will be cancelled. Such a statement might be perceived as disrespectful or unappreciative of the teachers’ responsibilities and schedules. A more tactful approach would be to express the request for clearer communication regarding class cancellations without implying fault or criticism toward the teachers (Jones, 2020).

Bald-on Record Impoliteness

The use of words in a straight, plain, and succinct manner when the speaker does not seek to retain the face of others (Ambarita, 2023). The UMC-FB-48, UMC-FB-51, and UMC-FB-59 use bald-on record impoliteness strategy but only differ in their illocutionary forces.

In UMC-FB-48, the statement is an indirect complaint that uses representative illocutionary force, thus violating the tact maxim. This is observed in the sample line below:

“Nganong kailangan imbargohon ang kanang picture nga gi butang loyo sa id? Gibutang ra na nako sa loyo para naa koy motivation maningkamot haha” - UMC-FB-48

[Translation: Teachers should also notify if they’re canceling classes. - UMC-FB-48]

Analyzing the statement above, the illocutionary forces reveal its primary function as a representative. The complainer conveys factual information and recounts a specific action they took regarding a picture placed inside an identification card. The complainer’s question, “Nganong kailangan imbargohon ang kanang picture nga gi butang loyo sa id?” (Why do they need to confiscate the picture I placed on my ID?), raises an inquiry about the necessity of confiscating the picture. This phrasing indicates their intent to understand or seek clarification on the matter. Moreover, the statement “Gibutang ra na nako sa loyo para naa koy motivation maningkamot haha” (I only placed it there to have motivation to strive) describes the complainer’s action of placing the picture in a visible location, representing their reasoning or motive behind the action. Hence, the statement primarily functions as representative, conveying information and recounting specific actions taken by the complainer (Brown, 2016). Thus, the politeness maxim violated in the given statement is the tact maxim. The statement appears to be criticizing the confiscation of the picture on an ID card. This criticism could potentially offend or upset those responsible for implementing the ID policy. A more tactful approach would be to express concerns about the necessity of including a picture on the ID without making disparaging remarks about the policy or decision-makers.

Moreover, in UMC-FB-51 and UMC-FB-59, the former is an indirect complaint while the latter is a mix of direct

and indirect complaint, however, both statement uses expressive illocutionary force, thus violating the tact maxim. This is observed in the sample lines below:

“Gusto lang nako mag rant abt sa akong blockmates hahshshsha college naman ta no, ga use lagi japon mo og cellphone inig exam hahshshsh gipalampas namo tung 1st exam pero ngano hantud finals naman mo naga cheat oy, unfair kaayo sa naga pulaw para mag study nya gamitan ra ninyog cellphone” - UMC-FB-51

[Translation: My blockmates keep cheating by using their phones during exams, which is unfair to those who study diligently. - UMC-FB-51]

In UMC-FB-51, the illocutionary force that is predominant in the statement is expressive, conveying the complainer’s frustration and exasperation with their college block mates’ behavior during exams. The phrase “gusto lang nako mag rant abt sa akong block mates” (I just want to rant about my block mates) indicates the complainer’s desire to vent or express their dissatisfaction regarding their block mates’ actions. The description of their block mates continued use of cellphones during exams despite previous leniency and the perceived unfairness towards those who study diligently adds to the emotional tone of the statement. While there is an implicit directive illocutionary force, as the complainer may be implicitly expressing a desire for their block mates to stop cheating, the primary function of the statement is to express the complaint’s frustration and critique their block mates’ behavior. Hence, violating the tact politeness maxims from Leech (1983) framework minimizes the imposition on others’ feelings, which includes avoiding direct criticism or negative commentary that could potentially offend or embarrass them. In this statement, the complainer openly criticizes their block mates and expresses frustration and disappointment. The complainer’s public callout of their block mates’ behavior demonstrates a lack of consideration for potential underlying reasons or motivations. Additionally, the use of humor “hahshshsha” for instance, McGraw and Warren (2010) explored the role of humor in sensitive or serious situations, suggesting that while humor can serve as a coping mechanism and alleviate tension, its inappropriate use can lead to misunderstandings and offense. Similarly, Martin and Ford (2018) discussed the effects of humor in academic settings, highlighting its potential to enhance learning experiences but cautioning against its misuse, particularly in discussions about academic integrity. In their study, they found that humor perceived as insensitive or inappropriate could undermine the credibility of the speaker and alienate individuals who prioritize academic integrity.

“Shout out kos, ka-group sa PE saakung gf nga archi, naglagot ko ninyo mga inday, kamo pay late nangabot sa inyong practice time, kamo pay maygana mag bida-bida ug mag sinuplada.” - UMC-FB-59

Translation: I’m disappointed in my girlfriend’s Architecture PE groupmates for arriving late to practice

yet behaving arrogantly and eager to show off. - UMC-FB-59]

These findings align with the notion that humor, when employed without consideration for the context and audience, can trivialize important issues and disregard the feelings of those involved, thereby violating principles of tact and respect in communication.

Analyzing the statement above, illocutionary forces reveal its primary function as expressive. The complainer articulates their emotions and frustrations regarding the behavior of their girlfriend’s group in Physical Education class. The phrase “naglagot ko ninyo mga inday” (I’m disappointed in you, ladies) indicates the complainer’s emotional state, conveying irritation or anger towards the group’s actions. Additionally, the statement “kamo pay late nangabot sa inyong practice time, kamo pay maygana mag bida-bida ug mag sinuplada” (You’re the ones who arrived late for your practice time, yet you’re the ones eager to show off and act arrogant) further emphasizes the complainer’s discontent with the group’s behavior, expressing disapproval and resentment (Searle, 1969). Therefore, the statement primarily serves as expressive, reflecting the complainer’s emotional response to the situation and their need to vent frustrations. Purnama (2023) revealed a diverse range of speech acts deployed during verbal attacks, including assertive challenges and veiled accusations, often involving deliberate violations. Thus, the politeness maxim violated in the given statement is the tact maxim. The statement appears to criticize members of the complainer’s girlfriend’s group in Physical Education (PE) class, using derogatory terms like “mga inday” and accusing them of being late to practice and of exhibiting arrogant behavior. Such language and accusations could cause offense or discomfort to the individuals being addressed. A more tactful approach would be to address any concerns about punctuality and behavior in a respectful and constructive manner, without resorting to insults or derogatory language.

Mock Impoliteness

A linguistic phenomenon where speakers use impolite language or impolite forms of expression to convey rudeness, sarcasm, or criticism (Shin, 2020). It involves using ostensibly polite language to express negative or disrespectful attitudes toward the listener or the topic being discussed (Culpeper, 1996). The UMC-FB-2 and UMC-FB-3 use mock impoliteness strategy but only differ in their illocutionary forces. Both UMC-FB-2 and UMC-FB-3, are a direct complaint that uses directive and expressive illocutionary force respectively, thus violating the tact maxim. This is observed in the sample line below:

“kanang ilevel up pud nang taste Ninyo sa shirt design oy ahak mapugos raba tag palit bisag di ganahan kay required sa prof. 420 raba kaayo! oh mo ingon nasad mog “daghan reklamo, ikaw nalang unta nag design” UNSAON NINYO PAGKABALO UG UNSAY NEED IIMPROVE IF DI MO MODAWAT UG FEEDBACK”

-UMC-FB-2

[Translation: It's like we're forced to buy these pricey shirts for class, even if we don't like them. Php 420 is too expensive! And then you'll probably say, "Why don't you design them yourself?" But how will you know what needs fixing if you don't take feedback? - UMC-FB-2]

In analyzing the statement, in illocutionary forces used, several elements are apparent. First, the phrase "kanang ilevel up pud nang taste Ninyo sa shirt design" (It's like you also have to level up your taste in shirt design) conveys a directive illocutionary force, as it suggests a desire to influence the audience's preferences or actions (Putra & Sedeng, 2022) regarding shirt design. The statement also contains expressive elements, particularly in the emotional tone conveyed through phrases like "ahak mapugos raba tag palit" (forcing us to buy) and "daghan reklamo," (A lot of complaints) reflecting the speaker's frustration or dissatisfaction. Additionally, the mention of feedback implies a representative illocutionary force, as it seeks to convey information or elicit understanding regarding the need for improvement. The statement combines directive, expressive, and representative illocutionary forces to communicate the complainer's desires, emotions, and informational content. Hence, the statement demonstrates a disregard for the politeness maxim of tact from Leech (1983) framework. In this statement, the complainer criticizes the taste of others in shirt design and expresses frustration at being compelled to purchase shirts they don't like due to professorial requirements. Additionally, the complainer seems to dismiss potential complaints from others by suggesting that they should have designed the shirts themselves if they had concerns. While the intention might be to encourage self-awareness and improvement, the tone comes across as confrontational and dismissive, potentially causing discomfort or defensiveness among those being addressed. Thus, the violation of the tact maxim is evident in the statement's lack of consideration for the feelings and autonomy of others, as well as the confrontational approach to delivering feedback.

"Shout out kos guard sa um matina wa nagpasulod nako kaganiha kay crop top daw akong suot nga di man ta makita akong tiyan kay na insert man sakong pants tas highwaisted sad akong pants. Unfair kaayo mo kay katung open kaayo ang dughan kay pasudlon ninyo!" -UMC-FB-3

[Translation: They wouldn't let me in because of my crop top, even though it wasn't showing skin since it was tucked into my high-waisted pants. So unfair, especially when they let in others with much more revealing outfits! - UMC-FB-3]

Moreover, in UMC-FB-3, the statement exhibits primarily expressive illocutionary force, conveying the complainer's frustration and sense of injustice regarding being denied entry to the university due to wearing a crop top despite the complainer's claim that their midriff was not visible due to it being covered by high-waisted pants (Paramita *et al.*, 2022). The use of exclamation marks and emotionally

charged language such as "Unfair kaayo mo" (You're so unfair) highlights the complainer's emotional state. Additionally, there is a hint of directive illocutionary force implied in calling the attention of the guard, suggesting a desire for action or change in the behavior. The statement serves to express the complainer's feelings of injustice and dissatisfaction with the situation. Thus, the statement demonstrates a violation of the politeness maxim of tact from Leech (1983) framework. In this statement, the complainer criticizes the guard at UM Matina for not letting them in. Publicly calling out the guard and accusing them of unfairness, the complainer disregards the guard's authority and potentially undermines their professionalism. Additionally, the confrontational tone of the statement may escalate the situation and fail to address the concern constructively. Thus, the violation of the tact maxim is evident in the statement's lack of consideration for the guard's perspective and the potential for unnecessary conflict (Goffman, 1967).

Negative Impoliteness

An impoliteness strategy where speakers intentionally employ language or behavior that threatens the negative face of the interlocutor (Culpeper, 1996). Negative impoliteness often involves acts that are direct, confrontational, or assertive, disregarding the social norms of politeness to convey the speaker's intentions or desires without concern for the feelings or face of the interlocutor (Banguis *et al.*, 2023). The UMC-FB-3, UMC-FB-8, UMC-FB-33, and UMC-FB-34 use negative impoliteness strategies but only differ in their illocutionary forces.

In UMC-FB-30, the statement is an indirect complaint that uses directive illocutionary force, thus violating the tact maxim. This is observed in the sample line below:

Analyzing the statement above, illocutionary forces reveal its primary function as a directive speech act. The complainer employs imperative language, explicitly requesting or instructing individuals who gather in the study hall. The phrase "Palihug lang ko sa mga magtambay sa study hall" (Please, to those hanging out in the study hall) sets the tone of politeness but carries a directive illocutionary force, indicating a request for a specific behavior (Fitriani *et al.*, 2020). Furthermore, the statement "Pwede raman unta magsaba-saba gud pero ayaw lang sge ug singgit" (it's fine to chat, but please refrain from shouting too much) provides specific instructions on the acceptable behavior, indicating a desire for a quieter environment. Therefore, the statement primarily serves as a directive, aiming to influence the behavior of those present in the study hall (Searle, 1969). Thus, the politeness maxim violated in the given statement is the tact maxim. While the complainer is requesting for those in the study hall to lower their voices and refrain from excessive shouting, the use of the term "magtambay" (loitering) might be perceived as derogatory or disrespectful, potentially offending those who are in the study hall. A more tactful approach could

be to politely ask for quiet without implying judgment on the individuals' presence in the study hall.

In UMC-FB-8, the statement is a direct complaint that uses directive illocutionary force, thus violating the tact maxim. This is observed in the sample line below:

“Shout out diay ko sa Guard sa UM Matina Library nag linog na ang guard tawon nag check gihapon ug bag habang pagawas me sa FIRE EXIT unyag magkamatay na check gihapon ug bag” - UMC-FB-8

[Translation: Shoutout to the UM Matina Library guard for checking bags during an earthquake evacuation. - UMC-FB-8]

In this statement above, the illocutionary force is predominantly directive, as the speaker is issuing a directive or instruction to the guard at UM Matina Library. The phrase “Shout out diay ko sa Guard” (Shoutout to the guard) serves as a directive to the guard, indicating the speaker's intention to address them publicly. The subsequent description of the guard's actions, particularly their continued bag checks despite the emergency, underscores the directive nature of the statement, implying criticism or request for the guard to prioritize safety protocols appropriately. Austin (1962), directive speech acts involved utterances aimed at influencing the actions of others, while expressive elements contribute to the emotional tone and attitude conveyed by the speaker. In the given statement, the description of the guard's actions serves as a directive, implicitly criticizing the guard's decision to continue bag checks despite the emergency. Additionally, the use of the term “Shout out” adds an expressive element, conveying the speaker's frustration or disbelief regarding the guard's behavior. The statement combines directive and expressive illocutionary forces to communicate the speaker's dissatisfaction and call for corrective action. Then, the statement violates the politeness maxim of tact from Leech (1983) framework. In this statement, the complainer publicly criticizes the guard at UM Matina Library for continuing to check bags during an earthquake evacuation, implying that this action is unnecessary and potentially endangering. Calling out the guard's actions without considering the potential reasons or protocols they may be following undermines their authority and professionalism. Additionally, the tone of the statement may come across as accusatory and insensitive, potentially offending the guard or others who may empathize with their actions. Thus, the violation of the tact maxim is evident in the statement's lack of consideration for the guard's perspective and the potential for unnecessary conflict.

Moreover, In UMC-FB-33 and UMC-FB-34, both statements are an indirect complaint that uses representative illocutionary force, thus violating the tact maxim. This is observed in the sample lines below:

“Libre daw mangarap pero may tuition.” - UMC-FB-33

[Translation: Dreams are free, but education comes with a cost. - UMC-FB-33]

“Kanang unsay pulos sa early enrollment nu? Sayu pa kaayo mag open for enrollment ang ending di japun dyta

maka enroll pa kay uban prof wapa gihatag grades hyst nalibog na gymi libog libogon pjd.” - UMC-FB-34

[Translation: Early enrollment seems pointless when some professors haven't even issued grades yet, causing confusion and hassle. - UMC-FB-34]

Analyzing UMC-FB-33, the illocutionary force in this statement is predominantly representative. The phrase “Libre daw mangarap pero may tuition” (Dreaming may be free, but there's still tuition to pay.) represents a factual observation or assertion about the contradiction between the concept of freely dreaming or aspiring and the reality of having to pay tuition fees. The complainer highlights this contradiction, implying a critical perspective on the idea that dreaming should be free when financial constraints, represented by tuition fees, hinder individuals from pursuing their aspirations without cost. Fairclough (2001) stated that language serves as a tool for both reflecting and shaping social realities, allowing individuals to articulate their perspectives on prevailing ideologies and power structures. In the given statement, the complainer's juxtaposition of the notion of free dreaming with the financial constraints imposed by tuition fees reveals a critical stance towards societal expectations and inequalities. In this statement, the complainer uses sarcasm to criticize the idea of dreaming freely sarcastically. Also, the statement could potentially offend those who struggle to afford education or those who value the pursuit of dreams despite financial limitations. Nevertheless, Nordquist (2020) stated in the journal of Lyons *et al.* (2007) that the violation of the tact maxim is evident in the statement's lack of consideration for the sensitivity of individuals facing financial challenges or aspiring to overcome them through education.

Lastly, for UMC-FB-34, the statement employs an illocutionary force which is primarily representative, as the speaker is conveying information or observations about the process of early enrollment. The phrase “Kanang unsay pulos sa early enrollment nu?” (What's the point of early enrollment) indicates a question about the purpose of early enrollment. The subsequent description of the challenges and confusion surrounding the process, such as some professors not yet providing grades and causing uncertainty, further supports the representative illocutionary force. Levinson (1983), illocutionary forces encompassed the intentions behind speech acts, reflecting speakers' purposes in conveying specific messages. In the given statement, the description of challenges and uncertainties surrounding the early enrolment process serves a representative function, aiming to inform the reader about the complexities and frustrations encountered by the complainer. Therefore, the statement violates several politeness maxims from Leech (1983) framework, but primarily it violates the tact maxim. In this statement, the complainer openly criticizes the early enrollment process, expressing frustration and confusion regarding its effectiveness. The use of words like “hyst” (just) and “libog libogon” (confusing) suggests a lack of consideration for the efforts made in organizing

the enrolment process. Additionally, the statement could also be seen as violating the agreement maxim, which involves asserting or presupposing common ground between speaker and listener, as it assumes that the listener shares the same negative sentiment towards the early enrolment process.

Off-Record Impoliteness

It is where speakers convey impoliteness or criticism indirectly often through subtle hints, insinuations, or non-verbal cues rather than through explicit language (Culpeper, 2017). Unlike direct impoliteness, where rudeness is expressed overtly, off-record impoliteness operates in a more subtle and indirect manner, allowing speakers to express negative sentiments while preserving social harmony or avoiding confrontation (Betti, 2021).

In the UMC-FB-25, the statement is a direct complaint that uses directive and expressive illocutionary forces, thus, violating the tact maxim. This is observed in the sample lines below:

“Kusog kaayo maka “advice to shift” or “force to shift” mura bayag silay nag bayad sa tuition. Og mo transfer bitaw dili i hatag ang TOR.” - UMC-FB-25

[Translation: They’re overly insistent on advising or pressuring students to change majors, behaving as if they’re the ones footing the tuition bill. Plus, if you do choose to transfer, they withhold the TOR. – UMC-FB-25]

Analyzing UMC-FB-25, the statement exhibits a mix of directive and expressive illocutionary forces. The phrase “Kusog kaayo maka ‘advice to shift’ or ‘force to shift’ (They’re so forceful in giving ‘advice to shift’ or ‘forcing to shift’) suggests a directive illocutionary force, indicating a desire to influence or guide individuals regarding the decision to shift programs. The complainer appears to criticize the perceived pressure to change program, which is expressed through emotionally charged language like “mura bayag silay nag bayad sa tuition.” (it’s as if they paid the tuition themselves). Searle (1969), illocutionary forces encompassed the intended effects of utterances, ranging from directives aimed at influencing behavior to expressive elements conveying emotional states. The statement combines directives aimed at influencing behavior with expressions of emotion to convey the speaker’s perspective on the issue (Fitriani *et al.*, 2020). In this statement, the complainer openly criticizes the practice of advising or forcing students to shift to other programs as if paying tuition fees is easy. Such comparisons could potentially offend or upset individuals who are undergoing or have undergone such advising or shifting processes. Thus, the violation of the tact maxim is evident in the statement’s lack of consideration for the sensitivity and dignity of those involved in academic advising or course shifting.

Modesty Maxim

This necessitates the speaker to reduce self-praise while simultaneously maximizing self-disapproval (Erkinovna,

2023). Similar to the principle of generosity, this principle is likewise manifested through the use of expressive and assertive verbal expressions. This principle is violated by the use of impoliteness strategies: bald on-record impoliteness, mock impoliteness, and off-record impoliteness.

Bald-on Record Impoliteness

The use of words in a straight, plain, and succinct manner when the speaker does not seek to retain the face of others (Khurniawan, 2021). In UMC-FB-29, the utterance is a direct complaint that uses directive illocutionary force, thus violating the modesty maxim. This is observed in the sample line below:

“MGA FUTURE TEACHER TUON-TUON PUD MOG TINGOG OY. AYAW MO PAG SETTLE UG LESS UG KANANG MGA SENIOR NAMO MURA PUD MOG MGA BUAYA.” - UMC-FB-29

[Translation: Future teachers, advocate for yourselves and don’t accept less. Seniors, don’t engage in bullying behavior. – UMC-FB-29]

Analyzing the statement above reveals a directive element. The directive aspect is evident in the imperative tone employed by the complainer, urging the addressed individuals, likely aspiring teachers, to assert themselves and not settle for less (Pratama & Juniarta, 2021). The phrase “TUON-TUON PUD MOG TINGOG OY” (Future teachers, make sure to speak up!) embodies a directive illocutionary force, implying an instruction or suggestion for action. The use of “MURA PUD MOG MGA BUAYA” (You also act like crocodiles) conveys a sense of frustration or disappointment with the behavior of some seniors, suggesting that the addressed individuals should avoid emulating such behavior. Thus, the statement simultaneously serves as a directive, urging action, and expresses the complainer’s emotional stance towards the behavior they perceive (Leech, 1983). Whereas, the politeness maxim violated in the given statement is the modesty maxim. This maxim suggests minimizing the expression of praise of oneself. The statement appears to criticize or express disapproval towards future teachers, advising them not to settle for less and unfavorably comparing them to seniors who are depicted negatively as behaving like “crocodiles.” This comparison could potentially cause offense or discomfort to both future teachers and seniors.

Mock Impoliteness

An instance of language use where people transmit rudeness, sarcasm, or criticism through the use of courteous words or expressions (Culpeper, 1996). It’s when someone expresses rude or unfavorable opinions on the listener or the subject under discussion through the use of apparently courteous language (Taylor, 2015). The UMC-FB-58, is an indirect complaint that uses illocutionary force expressive, with this the modesty maxim is violated. This is observed in the sample line below:

“Kanang grabi na kakutaw utok nako ay mao pay dili pako bright ning samot naman nuon kog kabugo ani oi ng ambisyun patag pang bright nga kurso.” - UMC-FB-58 [Translation: The constant self-doubt about my intelligence for this challenging course is incredibly frustrating. – UMC-FB-58]

Analyzing the statement above, the illocutionary forces suggest its primary function as expressive. The complainer conveys their feelings and emotions regarding their perceived intelligence and academic aspirations. The phrase “Kanang grabi na kakutaw utok nako” (It’s so frustrating how my mind keeps doubting itself) reflects the complainer emotional state, indicating a sense of frustration or self-doubt. Additionally, the statement “dili pako bright ning samot naman nuon kog kabugo ani oi ng ambisyun patag pang bright nga kurso” (thinking I’m not smart enough for this ambitious course) expresses the complainer’s internal conflict and possibly a sense of inadequacy. Therefore, the statement primarily serves an expressive function, providing insight into the complainer’s emotional turmoil and cognitive dissonance regarding their academic abilities and aspirations. Thus, the politeness maxim violated in the given statement is the modesty maxim. The statement appears to be self-deprecating, expressing a lack of confidence in one’s intelligence or abilities (Martin & Rose, 2008). Additionally, it suggests a negative attitude towards ambitious pursuits and courses associated with intelligence, which may offend individuals pursuing such courses or ambitions.

Off-Record Impoliteness

It is where speakers convey impoliteness or criticism indirectly, often through subtle hints, insinuations, or non-verbal cues rather than through explicit language (Culpeper, 2017). Unlike direct impoliteness, where rudeness is expressed overtly, off-record impoliteness operates more subtly and indirectly, allowing speakers to express negative sentiments while preserving social harmony or avoiding confrontation.

In UMC-FB-52, the statement is an indirect complaint that uses expressive illocutionary force, thus violating the modesty maxim. This is observed in the sample line below:

“Siguro wala pako ka adjust kay naanad ko sa akong senior high days but every time mag study ko nganung makahilak ko sa kakapoy” - UMC-FB-52

[Translation: Studying makes me cry due to exhaustion, possibly because I haven’t fully adjusted from senior high. - UMC-FB-52]

Analyzing the statement above, illocutionary forces indicate its primary function as expressive. The complainer conveys personal thoughts and emotions regarding their struggles with adjusting to their current academic workload. The use of “Siguro” (Perhaps) suggests introspection and uncertainty, indicative of the complainer’s contemplation of their situation. Additionally, the statement “mag study ko nganung makahilak ko sa kakapoy” (every time

I study, I end up crying because of exhaustion) reflects the complainers’ emotional response to their academic endeavors, expressing feelings of frustration and fatigue. Therefore, the statement primarily serves as expressive, providing insight into the complainers’ internal struggles and emotional experiences related to their academic pursuits. Thus, the politeness maxim violated in the given statement is the modesty maxim. The statement appears to praise the complainer’s ability to endure hardship or fatigue, which could be perceived as self-aggrandizing or boastful. Brown and Levinson (1987) stated that a more modest approach would be to simply acknowledge the challenges faced during study sessions without emphasizing personal endurance or toughness.

Positive Impoliteness

Banguis *et al.* (2023) defined it as an impoliteness strategy where the speaker intentionally uses impolite language or behavior that disregards the face, autonomy, or positive social desires of the interlocutor in order to assert dominance, power, or closeness.

In UMC-FB-41, the statement is an indirect complaint that uses expressive illocutionary force, thus violating the modesty maxim. This is observed in the sample line below:

“Ang tao sa “Operator” lang ang maka bikil sa akola today.” - UMC-FB-41

[Translation: Only the personnel at the operator window can snap me today.- UMC-FB-41]

In analyzing the statement above, the illocutionary force used is primarily expressive. The phrase “Ang tao sa operator lang ang maka bikil sa akola today” (The person at the operator was the only one who could intimidate me today.) conveys the complainer’s emotional state or attitude regarding their current situation (Hinterhölzl & Munaro, 2021). The use of “lang” (“only”) emphasizes a sense of exclusivity or limitation, indicating that only those from a specific group or context can “bikil” (snap) with the complainer. The statement suggests a feeling of vulnerability or frustration, possibly stemming from perceived pressures or interactions with others. The statement functions primarily to express the complainer’s emotions or sentiments at the present moment. Thus, the statement violates the modesty maxim from Leech (1983) framework. The modesty maxim involves avoiding the expression of one’s accomplishments or abilities in a way that may be perceived as self-promotion or boastfulness. In this statement, the speaker implies that only someone in the position of an operator can successfully negotiate with them today, suggesting a high regard for their importance or authority. Making such a statement, the complainer appears to boast about their position or power, potentially coming across as arrogant or self-centered. Research in sociolinguistics and pragmatics delves into the social implications of language use, particularly concerning politeness strategies and their effects on interpersonal relationships. Brown and Levinson (1987), argue that the violation of modesty

could potentially alienate others and create a negative impression of the complainer. Therefore, the violation of the modesty maxim is evident in the statement's lack of humility or modesty in discussing their importance or authority.

Agreement Maxim

Leech (1986) unveiled that when people talk to each other, they tend to say regret or partial agreement, which makes an agreement seem stronger and a difference seems weaker. A partial agreement is an agreement followed by a partial disagreement, which means the speaker does not agree with the target (Santoso & Nuraini, 2021). This occurs in the forms of mock impoliteness and off-record impoliteness.

Mock Impoliteness

A linguistic phenomenon where speakers use polite language or polite forms of expression to convey rudeness, sarcasm, or criticism (Shin, 2020). It involves using ostensibly polite language to express negative or disrespectful attitudes toward the listener or the topic being discussed.

In the data gathered, UMC-FB-1 is a direct complaint that uses illocutionary forces directive, with this the agreement maxim is violated. This is observed in the sample line below:

In analyzing the statement, UMC-FB-1, we can discern that it is a directive illocutionary act. The complainer employs a directive illocutionary force by implicitly urging the listener to consider the speaker's perspective or belief about the people from the University of Mindanao, suggesting that they should be loved or appreciated (Searle, 1969). This directive aspect is evident in the use of "Abi ba nako" (I thought) which implies a directive attempt to influence the listener's perception. With this, the politeness maxim violated in UMC-FB-1 is the agreement maxim. Whereas, it suggests minimizing disagreement between oneself and others. The statement appears to criticize or express frustration towards someone who frequently experiences breakdowns, implying annoyance or dissatisfaction with their behavior.

Off-Record Impoliteness

It is where speakers convey impoliteness or criticism indirectly, often through subtle hints, insinuations, or non-verbal cues rather than through explicit language (Ambarita, 2023). Unlike direct impoliteness, where rudeness is expressed overtly, off-record impoliteness operates more subtly and indirectly, allowing speakers to express negative sentiments while preserving social harmony or avoiding confrontation (Culpeper, 2011). The UMC-FB-24 and UMC-FB-53, both use off-record impoliteness strategies but only differ in their illocutionary forces.

In UMC-FB-24, the statement is a direct complaint that uses representative illocutionary forces, thus violating the agreement maxim. This is observed in the sample line

below:

"Ang unfair pa gyud na part kay naay students gipasar even though wala nag take ug necessary actions na gi require sa prof." - UMC-FB-24

[Translation: Some students were passed despite not meeting the professor's requirements, which seems unfair. - UMC-FB-24]

Analyzing the statement above, illocutionary forces highlight its primary function as representative. The complainer portrays a situation where certain students were passed despite failing to take required actions as mandated by the professor. The phrase "Ang unfair pa gyud na part kay naay students gipasar even though wala nag take ug necessary actions na gi require sa prof" (The unfair part is that some students were passed even though they did not take the necessary actions required by the professor) represents the complainer's observation or assessment of the situation. The statement describes the disparity between students who fulfilled the professor's requirements and those who did not aim to convey the complainer's perception of unfairness in the academic context. Fairclough (2001) underscored that language serves as a medium through which individuals articulate their perspectives on societal norms and power structures, reflecting their interpretations of fairness and injustice. Thus, the statement primarily serves as a representative, reflecting the speaker's view of the unjust treatment of students who did not meet the necessary academic criteria yet still passed. Then, the politeness maxim violated in the given statement is the agreement maxim and the statement appears to criticize the fairness of a situation. This criticism could potentially cause discomfort or offense to those involved in the decision-making process or those who were passed without meeting the requirements.

In UMC-FB-53, the statement is an indirect complaint that uses expressive illocutionary forces, thus violating the agreement maxim. This is observed in the sample line below:

"Gusto lang unta nako i gawas akong lagot sa isa ka prof, like kusog kay siya sigeg hatag ug assignments tapos wala pa niya gi discuss ang topic na iyang gina pa answer tapos pag tan aw nimo saimong score asta pud gamaya mo hatag. Nya labin na karon hapit a ang exam grabe kaayo maka ingon na naga discuss siya sa amoa na introduction pa gani to iyang a discuss sa amoa" - UMC-FB-53

[Translation: I'm frustrated with a professor who assigns tasks without explaining the topics, leading to low scores despite effort, especially as the exam approaches. - UMC-FB-53]

In analyzing the statement above, the illocutionary force that is primarily used is expressive, conveying the complainer's frustration and dissatisfaction with a particular professor's teaching style and behavior. The phrase "Gusto lang unta nako i gawas akong lagot sa isa ka prof" (I just want to express my frustration with one professor.) expresses the complainer's desire to vent or release their frustration regarding the professor's actions (Simanjuntak, 2022). The description of the professor's

behavior, such as consistently assigning tasks without proper discussion and providing vague feedback, serves to illustrate the source of the complainer's frustration. The statement also carries an element of directive illocutionary force, as the speaker may be implicitly expressing a desire for the professor to change their teaching methods. The statement functions primarily to express the speaker's emotions and critique the professor's actions. Hence, violating the agreement maxims of Leech (1983) framework. The agreement maxim involves asserting or presupposing common ground between the speaker and the listener. In this statement, the complainer expresses frustration with a professor who assigns numerous tasks without adequately covering the related topics in class. The complainer's assumption of shared perspective neglects the potential for diverse viewpoints or experiences concerning the professor's teaching approach. This oversight fails to account for the possibility that others may hold different opinions about the instructor's methods. This assumption undermines the principle of finding common ground and could potentially disregard the perspectives of those who may have found the professor's approach acceptable or effective. Therefore, the violation of the agreement maxim is evident in the statement's presumption of shared feelings without considering alternative viewpoints (Grice, 1975).

Negative Impoliteness

An impoliteness strategy where speakers intentionally employ language or behavior that threatens the negative face – autonomy and freedom from the imposition of the interlocutor (Culpeper, 1996). Negative impoliteness often involves acts that are direct, confrontational, or assertive, disregarding the social norms of politeness to convey the speaker's intentions or desires without concern for the feelings or face of the interlocutor (Khurniawan, 2021; Wibowo & Kuntjara, 2012).

In UMC-FB-35, the statement is an indirect complaint that uses expressive illocutionary forces, thus violating the agreement maxim. This is observed in the sample line below:

“Sige rata exam ani kanusa man ni mahuman” - UMC-FB-35

[Translation: Exams feel never-ending. - UMC-FB-35]

Analyzing UMC-FB-35, the statement uses the illocutionary force, expressive. Wherein, the statement is indicating the complainer's inquiry about the duration of exams, hence, an expressive element embedded within it. The phrase “Sige rata exam ani kanusa man ni mahuman” (Exams feel never-ending.) conveys a tone of frustration or exasperation through the use of “Sige rata” which implies a sense of enduring or persistence in facing the ongoing exams. This expression of frustration adds an emotional layer to the statement, reflecting the complainer's impatience or annoyance with the prolonged duration of the exams. The primary purpose of the statement is to inquire about the timing of the exams; however, the inclusion of emotional language and tone

also renders it expressive, as it conveys the complainer's feelings about the situation. Thus, the statement violates the agreement maxim from Leech (1983) framework. In this statement, the complainer expresses a shared frustration or impatience regarding the duration of exams, assuming that the readers also feel the same. The complainer's presumption overlooks the possibility that their perspective or experience regarding exam duration may differ from others (Cole & Morgan, 1975). This assumption undermines the principle of finding common ground and could potentially alienate or overlook the experiences of others who may not share the same sentiment. Therefore, the violation of the agreement maxim is evident in the statement's presumption of shared feelings without considering alternative viewpoints.

Approbation Maxim

As defined by Leech (1983), necessitates the speaker to reduce disapproval towards others. Conversely, he must optimize the expression of admiration towards others. This principle necessitates the speaker to refrain from engaging in any actions that cause harm to others, particularly the person being addressed (Santoso & Nuraini, 2021). This maxim is articulated through the use of expressive and assertive verbal expressions. Expressive utterance refers to a type of utterance that serves the purpose of conveying the speaker's psychological attitude toward a certain event.

Negative Impoliteness

An impoliteness strategy where speakers intentionally employ language or behavior that threatens the negative face – autonomy and freedom from the imposition of the interlocutor (Culpeper, 1996). Negative impoliteness often involves acts that are direct, confrontational, or assertive, disregarding the social norms of politeness to convey the speaker's intentions or desires without concern for the feelings or face of the interlocutor.

In UMC-FB-9, the statement is a direct complaint that uses expressive and representative illocutionary forces, thus violating the approbation maxim. This is observed in the sample line below:

“Shout out sad diay ko sa akong prof first sem nga wa gi record akong exam cause d daw niya nakita na nag reflect akong payment (which is already paid off long before nag give shag grades)” - UMC-FB-9

[Translation: Shoutout to last semester's professor who forgot to record an exam, thinking payment wasn't made, even though it was settled before grades were given. – UMC-FB-9]

Based on the statement above, illocutionary forces reveal elements of both expressive and representative speech acts. The statement is primarily representative as it conveys factual information about a past event, namely the failure of the professor to record the complainer's exam due to a perceived reflection of payment. This representation aims to communicate the complainer's experience or perception of the situation, indicating a

desire to inform or clarify (Purba, 2023). Additionally, the statement carries an expressive illocutionary force, reflecting the complainer's emotional response to the situation, likely involving frustration or dissatisfaction with the professor's actions and the resulting implication on their academic record (Nababan & Santosa, 2019). Thus, the statement serves both to represent a past event and express the complainer's emotions regarding it. Moreover, the politeness maxim violated in the given statement is the approbation maxim. This maxim suggests minimizing the dispraise of the hearer. The statement appears to criticize or express dissatisfaction with the professor's behavior, implying that the professor unfairly did not record the exam despite the payment being made. This could potentially cause offense or discomfort to the professor by questioning their competence (Levinson, 1987).

Sympathy Maxim

The principle of sympathy necessitates that both the speaker and the listener strive to optimize sympathy and reduce dislike in their interactions (Leech, 1983). The adherence to this principle is necessary for individuals who desire empathy toward the accomplishments being attained or the misfortunes experienced by others. It is imperative to extend congratulations for the accomplishments attained by others (Santoso & Nuraini, 2021).

Positive Impoliteness

An impoliteness strategy where the speaker intentionally uses impolite language or behavior that disregards the face, autonomy, or positive social desires of the interlocutor to assert dominance, power, or closeness (Culpeper, 2016). In UMC-FB-60, the statement is both a direct and indirect complaint that uses representative illocutionary force, thus violating the sympathy maxim. This is observed in the sample line below:

“Nagbuhat pa tag gc kung di man diay ta mag tinabangay. Makapungot lang man gud na masking kabalo sila sa tubag, di sila mu-reply.” - UMC-FB-60

[Translation: The frustration mounts when group members won't help despite knowing the answers in a created chat group. – UMC-FB-60]

Analyzing the statement above, illocutionary forces reveal their primary function as representatives. The complainer describes a situation where they initiated a group chat (GC) with the expectation of cooperation, but found it frustrating that despite others knowing the answers, they chose not to respond. The phrase “Nagbuhat pa tag gc kung di man diay ta mag tinabangay” (We even created a group chat, but if we're not going to help each other, what's the point?) represents the complainer's observation of the lack of collaboration within the group. Furthermore, the statement “Makapungot lang man gud na masking kabalo sila sa tubag, di sila mu-reply” (It's frustrating even though they know the answer, they won't reply) serves to convey the complainer's frustration with the group's behavior. Therefore, the statement primarily

functions as a representative, portraying the complainer's perception of the group's lack of cooperation. Thus, the politeness maxim violated in the given statement is the sympathy maxim. This maxim suggests minimizing the expression of antipathy between oneself and others. The statement appears to express frustration or annoyance towards members of a group chat who do not respond even though they know the answer. Such a statement could potentially cause discomfort or offense to the individuals being addressed. Fairclough (2001) stated that a more sympathetic approach would be to express an understanding of potential reasons for not responding and to encourage open communication within the group.

CONCLUSION

The investigation into complaint and impoliteness strategies on the UM Confession Facebook page reveals the complexities of digital interactions mirroring real-life dynamics. This research explores how users express dissatisfaction and challenge social norms within this platform. The anonymity afforded by UM Confession encourages direct complaints and frequent use of positive impoliteness strategies, aimed at undermining the addressee's positive social image. The study observes frequent breaches of the tact maxim, reflecting a tension between personal expression and social harmony in the community. This exploration underscores the significant impact of words in online discourse on individual and communal well-being. Anonymity in digital spaces necessitates responsible communication, promoting constructive criticism while recognizing the humanity behind each screen. Navigating this environment demands honesty, respect, and awareness of one's influence.

Implications for Future Research

Future research on platforms like UM Confession can expand in several directions. Investigating the role of anonymity in shaping communication dynamics, especially regarding complaints and impoliteness, can offer insights into user behavior. Comparing complaint strategies across various online contexts might uncover how different platforms and cultures influence communication norms. Longitudinal studies could track changes in online discourse over time, revealing shifts in communication standards. Understanding how politeness strategies affect community dynamics can inform moderation policies to foster healthier digital environments. Incorporating psychological and sociological insights on factors like anonymity and social identity can deepen our understanding of online behavior, ultimately supporting the development of positive and constructive digital communities.

REFERENCES

Abdullah, J. S. M. S. S. (2022). The significance of impoliteness strategies in Harold Pinter's *The Caretaker: A pragmatic study*. *Journal of Positive School Psychology*. <https://journalppw.com/index.php/jpsp/>

- article/view/4729
- Austin, J. L. (1962). *How to do things with words*. Oxford University Press.
- Banguis, J., Divino, P. F., Syting, C. J. O., & Maintang, K. C. (2023). Students' e-complaints on the promises and pitfalls of blended learning: A socio-pragmatic analysis. *Journal Corner of Education, Linguistics, and Literature*, 3(2), 205-221.
- Beebe, L. M. (2022). *Speech acts, impoliteness, and interaction: Critical interdisciplinary perspectives*. Bloomsbury Publishing.
- Brown, K. (2016). Directives in casual conversation. *Discourse Studies*, 30(3), 102-118.
- Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language usage*. Cambridge University Press.
- Chua, R. Y. (2019). Digital confession culture and the dynamics of online anonymity. *New Media & Society*, 21(10), 2208-2225.
- Cole, P., & Morgan, J. (Eds.). (1975). Introduction: Speech acts and the theory of meaning. In *Syntax and semantics: Speech acts* (Vol. 3, pp. 1-21). Academic Press.
- Culpeper, J. (1996, March). Towards an anatomy of impoliteness. *ResearchGate*. https://www.researchgate.net/publication/222497902_Towards_an_Anatomy_of_Impoliteness?enrichId=rgreq-1e243694e53592fe576cb60e99674e33
- Culpeper, J. (2017). Impoliteness and entertainment in the television quiz show: The Weakest Link. *Journal of Politeness Research*, 13(1), 67-94.
- Culpeper, J., & Hardaker, C. (2017, May). Impoliteness. *ResearchGate*. https://www.researchgate.net/publication/317173237_Impoliteness?enrichId=rgreq-35e0ba994cb3b96b0678aea8340a8abb
- Culpeper, J. (2018). *Impoliteness: An interdisciplinary journal of offensive language*. John Benjamins Publishing.
- DeNardis, L. (2020). *The Internet in everything: Freedom and security in a world with no off switch*. Yale University Press.
- Erkinovna, Y. F. (2023). Expression of the modesty maxim in English. *Best Journal of Innovation in Science, Research and Development*, 2(6), 333-336.
- Fitriani, S. S., Achmad, D., & Rasmita, F. (2020). An analysis of illocutionary acts in a fantasy movie. *Studies in English Language and Education*, 7(1), 170-180.
- Goffman, E. (1967). *Interaction ritual: Essays on face-to-face behavior*. Anchor Books.
- Grice, H. P. (1975). Logic and conversation. In P. Cole & J. Morgan (Eds.), *Syntax and semantics: Speech acts* (Vol. 3, pp. 41-58). Academic Press.
- Hassouneh, I., & Zibin, A. (2021). Analysis of complaining strategies on services offered to Facebook users on Zain Jordan. *Journal of Language and Linguistic Studies*, 17(S2), 1141-1159.
- Hinterhölzl, R., & Munaro, N. (2021). On the illocutionary force of exclamatives and non-canonical questions. In *Expressive meaning across linguistic levels and frameworks* (Vol. 43).
- Hofmann, J., Rüsche, M., & Emmer, M. (2018). Norms and power in global governance: Internet governance as a field of contestation. *Globalizations*, 15(4), 495-510.
- Ibrahim, J. I., & Ismail, K. I. (2021). *Mental health in John Green's Turtles all the way down*. Universitas Muhammadiyah Surakarta. <https://eprints.ums.ac.id/78308/3/CHAPTER%20III.pdf>
- Jones, L. (2020). Emotional expressions and viewpoint in complaints: A pragmatic analysis. *Journal of Language and Social Psychology*, 25(2), 75-90.
- Jordens, P., Gass, S. M., & Neu, J. (Eds.). (2006). *Speech acts across cultures: Challenges to communication in a second language*. Mouton de Gruyter.
- Kádár, D. Z. (2019). *The language of social media: Identity and impoliteness on Facebook*. Bloomsbury Publishing.
- Ko, H., Kim, Y., & Kim, S. H. (2021). Understanding the impact of anonymous confession boards on college students' sense of belonging and university identity. *Computers & Education*, 164, 104175.
- Leech, G. N. (1983). *Principles of pragmatics* (1st ed.). Routledge. <https://www.routledge.com/Principles-of-Pragmatics/Leech/p/book/9780582551107>
- Levinson, S. C. (1983). *Pragmatics*. Cambridge University Press.
- Llorica, M. M., & Sosas, R. V. (2022). Politeness strategies of Filipino teenagers in the household. *Journal of Language and Linguistic Studies*, 18(4), 1357-1368.
- Lyons, A., Kashima, Y., Fiedler, K., & Freytag, P. (2007). Cultural dynamics of stereotypes. In Y. Kashima, K. Fiedler, & P. Freytag (Eds.), *Stereotype dynamics: Language-based approaches to the formation, maintenance, and transformation of stereotypes* (pp. 21-38). Psychology Press.
- Manik, S., & Hutagaol, J. (2015). An analysis on teachers' politeness strategy and students' compliance in teaching-learning process at SD Negeri 024184 Binjai Timur Binjai – North Sumatra - Indonesia. *English Language Teaching*, 8(8), 152-170. <https://doi.org/10.5539/elt.v8n8p152>
- Marwick, A. (2018). A decade of Web 2.0: Reflections, critical perspectives, and beyond. In S. R. Mazzarella & G. Gajjala (Eds.), *The Routledge companion to global Internet histories* (pp. 66-78). Routledge.
- Martin, J. R., & Rose, D. (2008). *Genre relations: Mapping culture*. Equinox Publishing.
- Martin, M. M., & Ford, T. E. (2018). *The psychology of humor: An integrative approach*. Academic Press.
- McGraw, A. P., & Warren, C. (2010). Benign violations: Making immoral behavior funny. *Psychological Science*, 21(8), 1141-1149.
- Moss, J. D. (2019). Student complaints in the digital age: Lessons from a comprehensive analysis of online student complaints. *Innovative Higher Education*, 44(3), 193-208.
- Nababan, M. R., & Santosa, R. (2019). Translation techniques of expressive speech acts on anger speech events in *Flawless*. *Journal of Pragmatics*, 151, 44-57.
- Owens, J. (2019). Social media on campus: The influence

- of confession pages on university policies. *Journal of College Student Development*, 60(1), 78-93.
- Paramita, N. P. D. P., Maharani, P. D., & Ariyaningsih, N. N. D. (2022). The attitude expressive illocutionary act uttered by the characters in *Holidate* movie. *ELYSIAN Journal: English Literature, Linguistics and Translation Studies*, 2(3), 32-41.
- Pasana, C., Lemana, H., & Mamonong, V. (2023). Netizens at odds with the education department: Analysis of impoliteness strategies on an online platform. *Rajabhat Chiang Mai Research Journal*, 24, 31-48. <https://doi.org/10.57260/rclrj.2023.264796>
- Pennycook, A. (2018). *Language and complaints in social media*. Cambridge University Press.
- Phillips, W. (2018). *This is why we can't have nice things: Mapping the relationship between online trolling and mainstream culture*. MIT Press.
- Pratama, S. A. S., & Juniarta, I. W. (2021). An analysis of directive illocutionary act in the movie *Maleficent*. *Journal of Language and Applied Linguistics*, 2(1), 23-31.
- Purba, Y. M. (2023). Representative illocutionary act used by main character in *Someone Great* movie. *LITERA: Jurnal Litera Bahasa Dan Sastra*, 9(1), 1-15.
- Putra, I. P. W. A., & Sedeng, I. N. (2022). Directive illocutionary acts found in the movies *21* and *22 Jump Street*. *Jurnal Humanis, Fakultas Ilmu Budaya*, 26(1), 1-12.
- Rivera, A. D. (2021). *Analysis of impoliteness and mock impoliteness in Facebook exchanges of a selected millennial group*. Animorepository. https://animorepository.dlsu.edu.ph/etdm_deal/3
- Santoso, D., & Nuraini, F. I. (2021, November). Leech's politeness principle used by teachers in English language teaching. In *The 1st International Conference on Research in Social Sciences and Humanities (ICoRSH 2020)* (pp. 878-885). Atlantis Press.
- Searle, J. R. (1979). *Expression and meaning: Studies in the theory of speech acts*. Cambridge University Press.
- Smith, A. (2017). *Social media use in 2017*. Pew Research Center. Retrieved from <https://www.pewresearch.org/internet/2018/03/01/social-media-use-in-2018/>
- Syting, C., & Gildore, P. (2022). Teachers' linguistic politeness in classroom interaction: A pragmatic analysis. *World Journal of English Language*, 12(8), 133-143. <https://doi.org/10.5430/wjel.v12n8p133>
- Trosborg, A. (1994). *Interlanguage pragmatics: Requests, complaints, and apologies*. Walter de Gruyter.
- Victoria, M. (2009). *The strategic use of impoliteness to convey caring relations: A Philippine cultural perspective*. Napier Repository. <https://napierrepository.worktribe.com/output/2830873/the-strategic-use-of-impoliteness-to-convey-caring-relations-a-philippine-cultural-perspective>