

# Cross-Cultural Gender-Based Investigation of Filipino and Chinese Facebook Users' Disagreement Strategies

Joan C. Ravago <sup>1</sup>, John Arvin V. De Roxas <sup>1</sup>, Joel M. Torres <sup>2</sup>, Daisy O. Casipit <sup>1</sup> Mercedita M. Reyes <sup>1</sup>

<sup>1</sup> Department of English and Humanities, College of Arts and Social Sciences, Central Luzon State University, Science City of Muñoz Nueva Ecija 3120, Philippines;

<sup>2</sup> Department of Language, Culture and Arts Education, College of Education, Central Luzon State University, Science City of Muñoz Nueva Ecija 3120, Philippines;

**Corresponding author:** [jaderoxas@clsu.edu.ph](mailto:jaderoxas@clsu.edu.ph)

**ABSTRACT:** *Objectives:* This study analyzed how Filipino and Chinese individuals express disagreements on Facebook, focusing on gender dynamics. It further investigated the differences in the disagreement strategies and lexical features of male and female participants in their online disagreement discourses. *Methods:* A descriptive-qualitative design was used. The corpus consisting 50 discourses derived from the participants' Facebook posts were analyzed using Leech's (2016) Taxonomies of Directness and Levinson's (2017) Categories of Indirectness. Further, a bilingual Chinese participant, who is also a professional translator, translated the discourses. *Results:* Findings revealed that Filipino and Chinese participants employed different strategies, such as implicit performative strategies through non-elliptical expression and counterstatement with justification, declaration, and sarcasm, and indirect disagreement strategies through interrogative, declarative, and imperative statements. Interestingly, differences in disagreement strategies arise between genders. Filipino male participants are corrective and direct in expressing disagreement compared to Chinese male participants who employed justification and indirect strategy through statements. Concerning the female participants, Filipino participants used a direct strategy with negation, followed by downtoners and an indirect strategy through sarcastic questions. Meanwhile, Chinese participants used statements followed by clarification and compliments to express indirect disagreement. Finally, diverse linguistic elements indicated disagreement, as Filipinos utilized modal verbs, whereas Chinese participants employed discourse markers and softening language. *Conclusion:* The findings suggest that disagreement strategies are gender-based. Despite the participants shared cultural backgrounds, Chinese communicators demonstrate proclivity for indirectness, with more extensive linguistic features to save face and downtone their disagreements. The study offers research gaps on disagreement strategies across gender and for future research to cover larger samples and methods to warrant the generalizability of the key findings.

**Keywords:** Gender, culture, online communication, discourse, disagreement strategies.

## I. INTRODUCTION

The proliferation of computer-mediated communication (CMC) due to technological advancements has garnered significant attention in communication studies [1, 2]. CMC defined as text-based human interaction facilitated by computers and is connected through networks [1]. According to [3] and [4], "texts" in this sense refer to a wide range of information types, including words, signs, photographs, audio, and videos, among others. Conversely, "computers" refer to a wide range of digital communication tools that include a variety of information-sharing platforms, including short messaging service (SMS), email, online discussion boards, and social networking sites.

Today, Facebook (Fb) is a well-known and frequently utilized CMC platform that allows users across cultural backgrounds to share content and engage in discussion through its vocabulary and discourse structure [5]. Users of this online community may establish relationships with others locally, nationally, and internationally, making it more accessible to make new and familiar interactions. These interactions, though, may not always be affirmative, but rather, at times opposing, and so speakers can be found in disagreement.

Interestingly, how these speakers express their opposition or disagreement can offer some cultural underpinnings. Becoming more elevated in significance if some cross-cultural examinations can be done, as in the case of Filipinos and Chinese for example. This is seen as possible in the context of CMC platforms like Fb in which friends may converse, and discussions may have as many participants as they like. Likewise, it has around close to three billion active users in a monthly stat [6]. In this light, Fb has understandably become as a CMC platform a tremendous linguistic resource for language scholars because it provides a wealth and hub of authentic and actual expressions of different speech actions, such as greetings, excuses, invites, and, the focus of this investigation, disagreements.

On the same note, Fb showcases online discourse interactions among friends from diverse ethnic backgrounds, such as Chinese and Filipino. Both speakers and listeners may only sometimes fully comprehend the unique ways in which these two linguistic communities express and respond to disagreements. Early on, [7] forwarded that communication between individuals from different cultural backgrounds can be challenging, given their varying value assumptions, expectations, verbal and nonverbal communication patterns, and interaction scripts.

On this note, the expression of disagreement and its reception can occasionally lead to misunderstandings and communication challenges [8, 7]. In this context, disagreement has substantially transformed the literature [9]. Verbal disagreement serves as a conduit through which a speaker expresses their viewpoint or belief, while the illocutionary function partially or entirely contradicts the statements made by the interlocutor.

Furthermore, [9] introduces two notable notions regarding disagreement:

1. Disagreement is not contingent on opposition between the true value of the utterances made by the first speaker who made the first utterance, which is denoted as S1, and the second speaker who produced the second utterance, denoted as S2. In this context, it is considered as a speech act. To illustrate, let us take the case of two tourists discussing their plans

- S1: Will you be making a trip to The Big Apple tomorrow?
- S2: No, I have plans to visit New York City.

In this instance, despite the nature of the utterances not being technically opposed, S2's statement is characterized as disagreement as a communication act because they are unaware that "*The Big Apple*" is also a reference to New York City. The presence of negation is counted as disagreement although we see the viewpoint parallel, but the language itself expresses disagreement. Conversely, the intention of S2 is to disagree. According to [10], the challenges arising in such communicative situations are rooted in cultural values and communication styles. [11] and [12] identify disagreement as one of several face-threatening activities, while [13] defines it as the expression or utterance of a certain view that does not align with that of the first speaker; anent this is the juxtaposition of the intended meanings, one that expresses a supposedly opposite direction of thought.

2. Analyzing a speaker's conviction can sometimes be challenging or even impossible, especially on those that are written and not verbalized. However, the speaker's statement can sometimes align with the other speaker's viewpoint; it might be intended to be humorous or teasing, yet still be considered as a form of disagreement, but this is something not absolute as meanings may still differ for different individuals; and in this case, culture is poised at a fulcrum. For example, S2 employs humor to express dissatisfaction with S1's self-praise about their appearance.

- S1: Unsurprisingly, all the girls in the class find me attractive. I am gifted with a youthful face, and also, my eyes are starry, they say.
- S2: Your head is star-like!

Significantly, the concept of disagreement as evident in the given example, has changed overtime [9]. While S2 may be supportive of the picture being established, its meaning may be taken in a different context. Disagreement that is done verbally is an actual communication act in which a speaker contradicts the previous speaker's statement, in whole or in part, which may be explicit, implicit, or implied. While other speakers from a different culture may see it going in the same direction, others may see it leaning to sarcasm and, thus, expressing disagreement to an earlier claim. Hence, it is essential to recognize the nuanced nature of this communicative act, as it involves different cultural values and communication styles [10].

In politeness theory, disagreements are often perceived as face-threatening acts, as contrary to preferred acts, which are presumed to be structurally straightforward, are clear, and are direct [14]. Disagreements are typically preceded, softened, and sometimes postponed as "dispreferred" as the case may be [15]. Further, Pomerantz posits that disagreement is generally avoided because it is uncomfortable, unfavorable, and it presents and is loaded with challenges for both parties while posing a threat, insult, or potential offense, if not conflict that could harness collision for both parties.

Meanwhile, [13] contends that disagreement can be regarded as a multifaceted and a complex act that can impact the face of one or both interlocutors, urging researchers to refrain from classifying it as solely face-threatening, face-enhancing, preferred, or impolite behavior. In this case, disagreement has to be studied in a more deep-seated domain that looks at the many variables inherent to interlocutors; culture, gender, and personality factors can be considered.

Furthermore, how individuals articulate intentions and employ speech strategies is intertwined with their proximity to the interlocutors in the social landscape. Notably, gender assumes a pivotal role in shaping the manifestation of intentions. While extant literature has relatively neglected to explore the interplay between gender and disagreement in online discourse, gender-based differences manifest prominently in various contexts [16]. Notably, [17], [18], [19] adduced that women are often most often seen as seeking agreement and averting conflicts in diverse settings.

In contrast, [20] expounded that men are inclined to confront and directly refute statements made by their conversational counterparts, underscoring their propensity for open criticism and blunt disagreement; understanding this polarity and distinctiveness can mean a lot in deconstructing the meaning that it intends for the speech act. The gender divide has to do with how we can perceive these differences, without really finding more divisive elements as to what is negative or positive and who is in the wrong between nuances.

In cross-cultural communication, the practical expression of disagreement requires careful planning to prevent misunderstandings and confrontations. The variables have to be clear-cut from the elements under consideration. A comparative examination of how disagreement is communicated in two distinct cultural contexts can promote mutual understanding and emphasize the importance of adapting to cultural nuances, thereby reducing the potential for conflict and miscommunication. Moreover, the findings of such comparisons can contribute to the broader understanding of language signals that indicate polite strategies for expressing disagreement. [21] elucidated in resolving peace and thereby attaining settlement that it has to have process of getting into the root cause; and getting into the root cause is analyzing the use of words of all parties involved and getting through their intended meanings so that we can find insinuations that are meaningful and contributory to our understanding of the intentions and the other factors at play.

Resolving disparity in meanings and intentions while taking into consideration that disagreement is in place can offer some hindsight on the acceptance and on the willingness of both parties to settle at a mediated position. On a higher ground, acceptance and willingness to submit to a disagreement would likely depend

on a multitude of factors. These factors include the inherent culture to where the given discourse is attached. In this case, it can be worthy to investigate the contexts from which disagreements are rooted. Culture for one, language characteristics for the other and the other interlocutors that surround the exchange of discourse. Offering this insight in a form of scientific investigation through research such as the case of this paper is warranted.

In the literature, there have been many studies on disagreement in various domains, such as short stories [22], online social communication [23], actual communication [9], and discourse theory [24]. However, studies on online disagreement discourse remain relatively scarce, as it has often been perceived as a negative speech act [16, 25]. [9] highlights the paucity of research on the interaction between gender and disagreement, as gender is often not explicitly discussed in conflict discussions.

Nevertheless, some studies have shown that gender can influence the outcome of disagreement. The existing literature posits that the Philippines has a relatively scant examination of disagreement and gender in their analyses. This can be attributed to the fact that gender studies have to find a remarkable niche in the body of literature for linguistics, but it can be even more enlightening if another culture can be crossed-cut in order to shed more light on the noble insight being pursued. Thus, this paper is motivated by the identified gap and seeks to address it by examining cross-cultural and gender paradoxes in the Filipino and Chinese linguistic contexts.

## 1. RESEARCH PROBLEM

This research analyzed how Filipino and Chinese individuals express disagreement on Facebook, focusing on gender dynamics. Specifically, the researchers answered the following research questions:

1. What disagreement strategies are employed by male and female Filipino and Chinese Facebook users in online discourses?
2. What are the lexical features in the male and female Filipino and Chinese Facebook disagreement discourses?
3. What are distinct features between the male and female Filipino and Chinese Facebook discourses in terms of: disagreement strategies; and lexical features?

## 2. THEORETICAL FRAMEWORK

The present study was anchored on [26, 27] Taxonomies of Directness and [28] Categories of Indirect Methods. Leech opines the pragmatic difference between strategies that interlocutors employ in expressing their dissent. He characterized this by having performative elements and the alignment of the syntactic and semantic functions in the communication exchange. Furthermore, he elucidated two distinct modes: explicit and implicit performative strategies. Explicit strategies use performative verbs, such "I do not concur" or "I disagree" to overtly convey disagreement. On this note, Leech extrapolated that contextual factors assume secondary.

On the other hand, implicit performative strategies eschew the use of performative verbs, where interlocutors are obliged to glean on the intended meaning pragmatically. Indicators of this strategy includes negative performatives, elliptical or non-elliptical expressions, and counterstatements, where different viewpoints are posited in response to the prior statements.

Meanwhile, [26, 27] highlighted that sometimes interlocutors express their disagreements indirectly. In this regard, [29, 28] proposed the indirect methods of disagreement, encompassing statements, questions, and imperatives. According to [30], indirectness is specifically salient in face-threatening speech behaviors, and they are interpreted as interlocutor's semantic formulations.

Both frameworks were utilized in the study to analyze and categorize the disagreements strategies the participants employed in their online discourses. In analyzing the distinct features of the discourses, the

researchers used [24] Classification of Linguistic markers. The classification includes downtoners, questions, modals, discourse markers, and negative forms, among others.

Likewise, [31, 32] Contrastive Rhetoric Theory was used to analyze the cultural elements inherent in the Filipino and Chinese Facebook discourses. This framework served instrumental to the researchers in examining the rhetorical patterns in relation to cultural and societal considerations. Likewise, this theory facilitated the analysis of the cultural norms and pragmatic strategies that influence how both cultures express disagreement and engage in discourses.

Finally, [33] work on language and gender served as the lens for framing the gender dimension of the study. This theory posits that speech styles can be directly equated to the speaker's gender, wherein men commonly demonstrate competitive and direct communication styles. On the other hand, women tend to employ more collaborative methods through hedging. Through this eclectic approach, the researchers investigated the cross-cultural gender-based analysis of the Filipino and Chinese discourses.

### 3. CONCEPTUAL FRAMEWORK

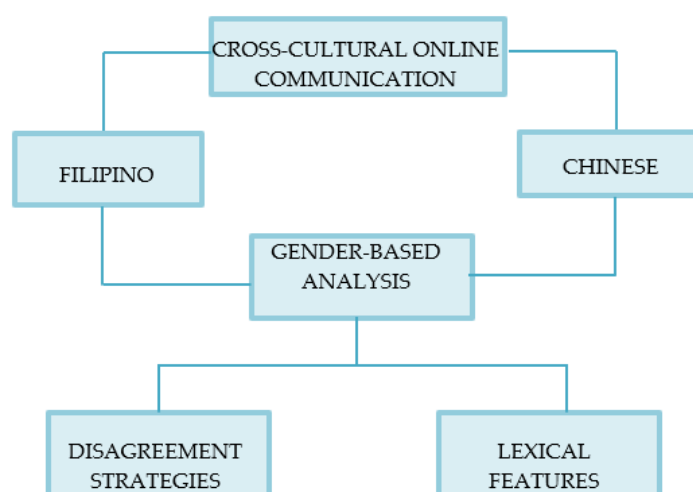


FIGURE 1. The Conceptual framework

Figure 1 shows the study's conceptual framework, including the construct and their relationship. At the core of the framework is the gender-based analysis of the Filipino and Chinese disagreement strategies and lexical features applied to their Facebook discourses. The framework extrapolates the role of speaker's gender and cultural background, and how they influence disagreements. Within these cross-cultural dialogues, the study sought to investigate the disagreement strategies and distinct lexical features speakers employed in online communication.

## II. LITERATURE REVIEW

### 1. CROSS-CULTURAL COMMUNICATION

[31, 32] rhetorical patterns are reflective to the speaker's cultural and social background, which contribute to the disparity in the manifestations of their expressions. Contrastive rhetoric was instrumental in analyzing the rhetorical variation across cultures. Language and culture as social phenomena influence cognitive



processes and communication practices. Kaplan expounded the manifestations of various rhetorical patterns; wherein Oriental discourses are distinguished by its indirectness whereas English rhetoric is linear in its approach. This notion has significantly influenced scholars in discourse analysis, who have built their scrutiny upon Kaplan's perspectives and expounded the discursive constructions of Asian languages, particularly in the context of disagreements.

Matalene (1985), as cited by [34], supported Kaplan's notion of 'oriental' discourses characterized by its indirectness and the reliance on the readers to decipher the meaning of the statements. Chinese rhetoric notably demonstrates this feature. On the same note, Japanese rhetoric was being described as indirect, non-linear, inductive, and often requires reader's active engagement.

Furthermore, [31] made distinctions between low-context and high-context cultures. Low-context cultures, as exemplified in the United States, predominantly rely on explicit and direct communication. In contrast, high-context cultures, such as in China and Japan, underscore a more detailed delivery of the statement, which surpasses the message's content and persuasive writing does not make a direct opposition.

Online communication goes beyond the cultural and physical boundaries of the interlocutors and underscores the expression of disagreement in diverse cultural contexts. In the study conducted by [30], he concluded that Chinese-American males demonstrated a preference for contradictory expressions relative to their female counterparts. His finding divulged the interplay of gender and cultural background in articulating disagreements. This coheres with the broader implications of collectivist culture that [35] proposed, which prioritizes social cohesion and harmonious relationships. In contrast, individualists place a premium on blatant expressions. The non-parametric analysis used in the study showed variation in the use of disagreement strategies between Chinese and American females, which further highlights their intercultural distinctions.

Meanwhile, [36] explored the strategies employed by native Mandarin speakers when resolving disagreements during business negotiations. The findings highlighted the crucial role of contextual conditions and the interplay between socio-economic status and disagreement strategies employed by the speakers.

[37] examined the Chinese contrastive markers across different types of text, and the findings revealed the lexically characterized conjunctions that convey topic-internal contradictions. Markers, such as "zhishi," "danshi," "buguo," and "keshi," are tantamount to English expressions "but," "yet," and "however." These underscore the flexible usage of various linguistic markers in different discourse contexts.

[38] assessed the role of indirectness in Taiwanese discourses, emphasizing that the use of inductive discourse constructions align with the pragmatic politeness perspective. These discursive constructions highlight the relationship between the speaker's cultural norms and linguistic strategies.

In contrast to the Chinese cultural preference for ambiguity, Filipino speakers demonstrate strong reverence for hierarchical relationships in the society. [39] characterized that Filipinos employ techniques such as blending disagreements, and often try to agree than overtly disagree. Lynch furthered that these qualities are due to the Filipino's nature of being hospitable, polite, and openness to conflict avoidance. Other studies explored the Filipino's discursive constructions online, and they demonstrated that discourse particles were utilized to mitigate, contrast, or hedge expressions [40]. These findings denote the roles of gestures and language in cross-cultural communication.

## *2. GENDER-BASED COMMUNICATION AND DISAGREEMENT STRATEGIES*

Studies shed light on gender-based disparities in communication dynamics. Female contributions tend to display a higher frequency of agreement, while male contributions often incorporate challenges and expressions of disagreement. This phenomenon underscores a distinct gender-related tendency towards intensified and personalized agreement forms. However, it is crucial to acknowledge that not all studies

yield uniform conclusions. For instance, [41] found no compelling evidence of gender significantly impacting the frequency of disagreement or using disagreement softeners, particularly within academic contexts.

Similarly, [42] analyzed the disagreement strategies of Iranian individuals of both genders. Several research highlighted the differences in how men and women articulate their disagreements, considering factors such as politeness, assertiveness, and argumentation styles [43, 44, 45]. The overarching conclusion was that females tend to be more cautious and employ a broader array of strategies when expressing disagreements than their male counterparts. [43] further posited that even when power dynamics between interlocutors were considered, females maintained a commitment to employing proper politeness strategies and a higher degree of caution despite a prevailing high level of solidarity. These findings underscore the significant influence of gender and power dynamics on women's disagreement strategies. Moreover, [42] observed that Iranian females adapt their disagreement strategies based on the social distance of their interlocutors.

Other studies harnessed the Discourse Completion Task (DCT) to probe into politeness and disagreement discourses concerning gender. For example, [46] study, comprising 60 participants equally divided between men and women, emphasized the varying dynamics of genders, encompassing equal and non-equal status scenarios. In a similar context, it has been established that disagreement strategies in both oral and written discourses differ between male and female communicators. Notably, women often exhibit a disposition for indirect and polite communication styles when engaging in disagreements [44].

[47] presented somewhat contrasting perspectives. They contended that gender considerations do not significantly influence the choice of politeness strategies when expressing disagreements, thus challenging the commonly withheld notions regarding gender's decisive role in this context. In contrast, [48] illuminated the interaction between gender and power dynamics, particularly in influencing disagreement strategies. It became apparent that strategy choice is most influenced by gender when circumstances involve equal or unequal power dynamics. In such situations, male and female speakers adapt their methods based on their interlocutors' gender.

### 3. FILIPINO AND CHINESE DISAGREEMENT DISCOURSES

Studies delved into the construct of disagreement discourses across different cultural contexts. However, more research has yet to be dedicated to exploring this construct in a cross-cultural context, particularly within Filipino and Chinese discourses. [49] research investigated the strategies employed by Filipino participants, focusing on their use of direct and indirect communication strategies. The findings revealed that Filipinos exhibited a clear preference for indirect strategies over direct ones. They were often hesitant to provide a straightforward "no," "I can't," or "I won't" when responding to interlocutors. This inclination towards indirectness can be attributed to a shared desire to mitigate potential threats or to uphold the hearer's face, notably when refusing requests or expressing disagreement.

This observation aligns with [4] concept of "*pakikisama*" in Filipino culture. It is ingrained in the Filipino nature to employ indirect communication in domestic and professional settings. Drawing from sociological and anthropological perspectives, [40] established a connection between the notion of harmonious interpersonal relationships, which plays a pivotal role in governing social behavior and interactions among Filipinos, and the prevalent use of indirect communication in their discourses. The practice of "*pakikisama*," or the art of "*getting along with others*," is deeply embedded in Filipino social dynamics. It manifests in their interactions with others in the day to day living within the community; and this community is usually a cohesive community where people practically know each other and there is very high chance that the favor being done or extended to others will be repaid in time, hence becoming cyclical and retributive in nature.

Moreover, there are clear signs of "*pakikisama*" when needing help and when opportunity warrants—even from and among friends and affinities. For example, before making a request or giving an order,

Filipinos typically say "*paki*," which translates to "please," to avoid coming out as pushy or excessively direct [40].

On the other hand, a complex interaction of historical, social, and cultural elements might be responsible for the expression of dissent within Chinese culture. [3] have clarified these impacts by emphasizing that Chinese cultures are primarily defined by a strong sense of collectivism, demonstrated in how they communicate. This collectivist approach promotes indirect communication to preserve social cohesiveness and harmony. When articulating disagreement, Chinese people are usually circumspect, putting the other party's "*face*" and social distance. The inclination towards indirectness stems from a desire to prevent offending others or upsetting their interpersonal interactions.

### III. MATERIAL AND METHOD

#### 1. RESEARCH DESIGN

The researchers utilized a descriptive-qualitative research design to explore the nuances of disagreement strategies employed by Filipino and Chinese in their Facebook discourses. [27] Taxonomy of Directness and [29, 28]. Indirect Methods were used as the framework for the pragmatic analysis. [24] Classification of Linguistic Markers was used to examine the distinct features of the discourses. These features include "extreme generalizations, negative forms, discourse markers, emphasis, turn-taking, discourse fluency markers, second-person personal pronouns, modality vocabulary, repetition, question sentences, turn length, and topic avoidance."

Furthermore, [31, 50] Contrastive Rhetoric and [33] work on language and gender served as an approach to accentuating the cultural intricacies and gender-based discourse disparities inherent in the Facebook discourses of both Filipino and Chinese participants.

#### 2. THE CORPUS

The corpus under investigation consisted of language data that are derived from Facebook posts of Filipino and Chinese individuals within the researchers' social network. Within the dataset, 50 discourses, thoughtfully balanced by 25 discourses from Filipino and 25 discourses from Chinese participants, were analyzed. Meanwhile, a bilingual Chinese participant, who is also a professional translator, translated the discourses.

Within the dataset, 12 Chinese participants, seven males, and five females, contributed to the Chinese corpus. However, only a limited subset, comprising two male and female participants, employed disagreement in their discourses. Concurrently, the Filipino corpus has 27 participants, 13 males and 14 females. Only six males and four females had tokens of disagreement in their Facebook posts.

The participants were determined using a snowball sampling technique. With this, the intention of including all-professional participants is guaranteed. Only a graduate of a four-year degree, at least, was considered for referral. This is to avoid encountering the typical characteristics of computer-mediated communication in the investigation. To this end, a professional demographic was conscientiously selected, necessitating a minimum qualification of a four-year educational program and current gainful employment. Likewise, they are 30 to 40 years old.

Correspondingly, 50 discourses are categorized and analyzed using a simple free frequency count. Specific words and names are deleted and replaced by blanks to maintain anonymity and confidentiality.

#### 3. DATA CODING

The data analyzed in this study were sourced from Filipino and Chinese Facebook posts which include utterances of disagreements considering [27] taxonomies of directness (explicit performative strategies,



employing performative verbs, such as “do not” and “disagree” and implicit performative strategies, using negative performatives, elliptical and non-elliptical expressions and counterstatement) and [28] categories of indirect methods (statements, questions, and imperatives). Specifically, 50 discourses, evenly distributed among Chinese and Filipino participants, were studied.

The researchers used a methodological approach that included manual frequency counting and descriptive analysis to answer the main study question. This method was used to clarify the different disagreement strategies used by the Chinese and Filipino male and female participants.

The lexical characteristics found in the previously described discourses were examined to answer the second research question. These lexical characteristics were arranged following [24] categorization scheme.

Considering gender as a variable, the third study question clarified the differences in disagreement strategies and linguistic characteristics used by Filipinos and Chinese. This was achieved through an analysis that compared the patterns and usage of these linguistic elements within and across the two cultural and gender groups. Lastly, male participants were coded as MP and female participants as FP.

#### 4. METHODS OF VALIDATION

Three validators corroborated the study findings, and inter-coder reliability was established to verify the data's categorization. After the researchers gathered, summarized, and coded the data, they were given to the validators. In the specific codes with which the validators did not concur, a discussion was initiated to agree on the coding discrepancies based on the data gathered and presented.

## IV. MATERIAL AND METHOD

### 1. FILIPINO AND CHINESE PARTICIPANTS' DISAGREEMENT STRATEGIES

This section discusses the analysis of the disagreement strategies and lexical features of the Filipino and Chinese participants and the differences between male and female in both cultures.

#### 1.1 Filipino Male and Female Disagreement Strategies

Table 1 shows the frequency of the overall disagreement strategies manifested in the Facebook discourses of Filipino male and female participants.

**Table 1.** Overall disagreement strategies performed by Filipino male and female

Male Participants	Disagreement Strategies					
	Direct Disagreement Strategies (Implicit Performatives)			Indirect Disagreement Strategies		
	EE	NE	C	ST	QS	IM
MP1	-	1	1	-	-	-
MP2	-	-	1	-	-	-
MP3	-	-	2	-	-	-
MP4	-	-	1	-	-	-
MP5	-	-	1	-	-	-
MP6	-	-	1	-	-	-
<b>Total=8</b>	<b>0</b>	<b>1</b>	<b>7</b>	<b>0</b>	<b>0</b>	<b>0</b>
<b>Female Participants</b>						
FP1	-	-	10	1	1	-
FP2	-	-	1	-	-	-
FP3	-	-	1	-	-	-

FP4	-	-	1	-	1	1
<b>Total=17</b>	<b>0</b>	<b>0</b>	<b>13</b>	<b>1</b>	<b>2</b>	<b>1</b>

Legend: Direct Disagreement Strategies (EE- Elliptical expression; NE- Non-elliptical expression; C- Counterstatement)  
Indirect Disagreement Strategies (ST- Statement; QS- Question; IM- Imperative)

As delineated by [33], the variations in communication styles between males and females are not merely reflective of inherent gender differences but are fundamentally anchored in distinct conversational approaches. Drawing upon the analysis of Facebook discourses, it is evident that both genders employ direct disagreement strategies. The analysis revealed that Filipino males adopted a more direct communication style in their expressions of disagreement, and while females employed the same, they likewise utilized indirect disagreement strategies.

Grounded in the theoretical framework proposed by [27], the analysis unveiled the use of implicit performative strategy through counterstatement. In parallel, only female participants demonstrated their adoption of indirect disagreement strategies, expressed through statements, questions, and imperatives.

The dominance of counterstatement as a strategy for expressing direct disagreement among Filipinos emphasized a noteworthy feature of their communicative culture, which can be attributed to various cultural and societal elements. This finding coheres with [31] notions that Oriental discourses are inductive and are therefore requiring active listening of the interlocutors for them to ascertain the meaning of the utterance or statement. In this light, counterstatement allows Filipinos to disagree while maintaining a polite and deferential tone in their disagreements. This is a very notable characteristic of Filipinos that is inherent in the tradition. Filipinos are known to be ingenious in finding ways not to offend others while also articulating their side of the matter, although sometimes to the point of sugar coating or understating the fact.

Furthermore, findings underscore the paramount importance of preserving one's dignity and, equally, safeguarding the dignity of others in the course of social interactions. This way, conflict is avoided as much as possible and common grounds are reached at the end of the conversation. Within this cultural context, disagreements are approached with a conscious intent to minimize face threats and preserve mutual understanding and social cohesion [51, 52]. In the communication process, Filipinos frequently resort to indirect strategies when articulating their disagreements, a practice aligned with the overarching goals of saving face, respecting diverse viewpoints, and maintaining the balance of harmonious relationships [53].

#### *A. Detailed Realization of the Direct Disagreement Strategies of Filipino Males*

This section discusses the detailed realization of the Filipino male participants' direct disagreement strategies through implicit performative strategies (counterstatement and non-elliptical expression).

##### *Implicit Performative Strategies through Counterstatement and Non-elliptical Expression*

As illustrated in Table 2, the findings reveal a notable pattern in the realization of these disagreement strategies among the Filipino male participants. Specifically, within the eight discourses, three primary sub-strategies emerged. They are (1) assertion, (2) correction, (3) negation and justification.

**Table 2.** Detailed realization of the counterstatement and non-elliptical expression strategies of Filipino male participants

Counterstatement Sub-strategies	Filipino Male Participants						Total
	MP1	MP2	MP3	MP4	MP5	MP6	
Correct	1	1	-	-	-	-	2
Assert	-	-	2	1	-	1	4
negate then justify	-	-	-	-	1	-	1
<b>Non-elliptical Expression Sub-strategy</b>							

Justify	1	-	-	-	-	-	1
<b>Total</b>							<b>8</b>

The prevalence of the assertion sub-strategy stands out as a dominant mode of expressing disagreement among the Filipino male participants. This finding highlights an essential aspect of Filipino cultural communication norms where individuals want to be counted; each wants to be recognized as a player in the conversation or decision-making procedure. Assertion, as a sub-strategy, exemplifies the inclination to express disagreement clearly and directly, which indicates a communication style characterized by assertiveness and straightforwardness. This can be rooted in the cultural value of Filipinos, which is placed on open and honest communication between interlocutors [54]. Filipinos prefer coming out in the open and freely voicing out their viewpoints on issues at hand. These viewpoints may be diverse and collective, but in a way meeting at some point that unites the people and the nation. Negation and justification come in as a strategy to make things more acceptable on both ends. The actions are being justified so that speakers who represent opposing ideas are meddled and settled as to the disparity presented.

Interestingly however, negation, correction, and justification sub-strategies in two (2) discourses reflect the complexity of Filipino communicative behavior. Correction denotes willingness to rectify errors or misconceptions in a non-confrontational manner, aligning with the value of maintaining interpersonal harmony and politeness in Filipino culture. Justification and negation, on the other hand, are employed to provide reasons and explanations for one's disagreement, reflecting an effort to engage in constructive dialogue while still expressing dissent. This way, it harmonized the immediate environment and made it an avenue for understanding.

This propensity is distinctly visible in their readiness to promptly address inaccuracies or misinterpretations with the primary objective of ensuring clarity. This is exemplified in the following discourses:

Discourse 2: *Is that the pizza where we had Arrozcaldo during our Edpita days?*

: **Hindi**, Mila. Sa Biñan 'yun. Kay Tony's Arrozcaldo. (MP1)

[No, Mila. It's in Biñan. At Tony's Arrozcaldo]

Discourse 17: *Malalim ang pinanghuhugutan Sir ah.*

[You are deeply drawn from something, Sir.]

: Engr... Nakikinig lang po ng music. (MP2)

[Engr... Just listening to music po.]

Discourse 21: *Bakit ka bibili kung kaya mo namang gumawa?*

[Why should you buy it if you can make it?]

: **Hindi** ganyan kagwapo ang genes ko, ate \_\_\_\_\_. Kekelanganin ko pa ng female Russian host para sa mga punla ko para maging ganyan kalabasan. (MP5)

[My own genetic makeup may not suffice, \_\_\_\_\_. I will need female Russian host for superior genetic contribution.]

Based on the examination of the Filipino male participant corpus, an important finding is that none of the participants in this group chose to use an indirect method to convey his disagreement. This finding highlights the tendency of Filipino males to have direct and honest conversations, even when indirect communication is expected or customary. It therefore becomes a reflection of cultural norms collectively as a people and at the same time of individual personal preferences. This tendency is attributed to many sociocultural variables, such as language standards, interpersonal transparency, and assertiveness norms, all of which help to shape this particular demographic's unique communication strategy.

### B. Detailed Realization of Direct and Indirect Disagreement Strategies of Filipino Female

This section discusses the detailed realization of the Filipino female participants' direct disagreement strategies through implicit performative strategies (counterstatement) and indirect disagreement strategies through questions, statements, and imperative.

#### *Implicit Performative Strategies through Counterstatement*

Table 3 shows the detailed realization of the implicit counterstatement strategies employed by Filipino female participants.

**Table 3.** Detailed realization of the counterstatement strategy of Filipino female participants

Counterstatement Sub-strategies	Filipino Female Participants				
	FP1	FP2	FP3	FP4	Total
Downtoner	2	-	-	1	3
Justify	7	-	1	-	8
be optimistic	1	1	-	-	2
<b>Total</b>					<b>13</b>

Thirteen tokens of disagreement employed counterstatement in the Filipino female discourses. It is noteworthy that while they occasionally resort to direct strategies, they judiciously employ downtoners such as "hahaha" (laughing utterance), "hehe" (a shorter variant of laughing utterance), "thanks," and "po" (respectful expression usually added to a statement) to mitigate the confrontational aspect of their disagreements and to preserve the face of both themselves and their interlocutors. The overarching goal is to minimize face threats and the potential for embarrassment during the conversation. This view is coherent with the principles of facework [55, 56, 57].

Furthermore, [57] examined the usage of downtoner, a strategy frequently characterized by humor or light-hearted remarks and highlighted its value in Filipino communication, particularly among women. It may diffuse difficult circumstances, shift a discourse from argument to conviviality, and foster a more welcoming environment. The study emphasized the downtowners as a strategy that fits the Filipinos' desire for societal harmony and amity.

The ensuing discourses from the participants substantiated this assertion.

Discourse 13: **Hahaha!** *We were just having fun... Concepts and execution of\_\_\_\_\_.*

: **Hehe** (*Maraming magagalit*). (FP1)

[**Hehe**. *Many will get mad.*]

Discourse 14: **Hahaha!** *Alone ako. See you in August, \_\_\_\_\_.* (FP1)

[**Hahaha!** *I am alone. See you in August\_\_\_\_\_.*]

Discourse 15: **Haha!** **Hindi** *naman ako nangawit diyan, in fairness. Ninamanam ko lang yung moment.* (FP2)

[**Haha!** *I did not get numb, in fairness. I just seized the moment.*]

Discourse 11: **Thanks**, *everyone... nagtravel lang po.... Hindi po nagwo-work sa \_\_\_\_\_.* **Hehe**

[**Thanks**, *everyone... I just travelled po... Not working in \_\_\_\_\_.* **Hehe**]

#### *Indirect Disagreement Strategies*

While Filipino females employed direct strategies, it is noteworthy that only them have employed indirect disagreement strategies through question, statement, and imperative. Based on the data analysis, only Filipino females used indirect strategies to articulate their dissent. This finding is coherent with what [9, 58, 44] found in their studies on the communication style between men and women. Table 4 presents the detailed realization of the Filipino female indirect disagreement.

**Table 4.** Detailed realization of the indirect disagreement strategy of Filipino female participants

Indirect Disagreement Strategy	Filipino Female Participants				
	FP1	FP2	FP3	FP4	Total
Question	1	-	-	1	2
Statement	1	-	-	-	1
Imperative	-	1	-	-	1
<b>Total</b>					<b>4</b>

The analysis shows four (4) tokens of indirect disagreement in the Filipino female participants. The ensuing discourses from the participants show how indirect disagreement is exemplified by the Filipino female participants in their discourses.

Discourse 4: Enjoy, Ma'am.

: *Ako Venice! [Me Venice?]*

: *In the most romantic city in the world alone? Hehe (FP1)*

Discourse 23: *Walang lovelife. [Without a lovelife.]*

: *Anong silbi ng lovelife kung wala ka namang ganda? (FP4)*

*[What's the point of having a lovelife if you're not beautiful?]*

In discourses 4 and 23, Filipino female participants exhibited indirect disagreement through questions followed by a downtoner. [59] concurred with this notion. He elucidated that Filipino females utilized nuanced approaches in their communication discourses, which involved indirect and light-hearted methods through downtoners. This can be attributed to the cultural value emphasizing cultural harmony and face-saving factors [60, 61]. Filipino females, usually localized as 'Filipinas' would prefer maintaining harmonious relationships with others especially with community people who have the same affiliation with them. They would not want to offend people, especially since these are the same people who constitute their acquaintances in their everyday life in the community.

Meanwhile, other participants demonstrated their disagreement through statements (discourse 10) and imperative (discourse 24).

Discourse 10: *Always on tour is Ma'am.*

: *Part of the job. (FP1)*

Discourse 24: *Naku\_\_\_! Asikasuhin mo yung research paper mo, kaysa sa 'pag stalk mo sa akin. (FP4)*

*[Yikes, \_\_\_! Focus on your research paper instead of stalking me.]*

Embedded within Filipino culture are deeply interwoven cultural values that function as a cohesive force within the community and as influential factors shaping individual character, disposition, and behavior. As [54] aptly posits, this perspective highlights the necessity of delving into the cultural foundations underpinning Filipino societal norms to understand Filipino behaviors, motivations, and linguistic expressions. This cultural element extends its reach into communication, particularly in framing disagreements within various discourses.

At the core of Filipino culture lies the concept of '*hiya*,' (shame or feeling of embarrassment), which is connected to notions of propriety and interwoven with the Filipino identity. It represents a profound cultural disposition, an integral aspect of interpersonal dynamics among Filipinos, and influences various facets of communication, including the navigation of disagreements.



Within the context of this research, it becomes imperative to acknowledge the inherent variations in communication styles and patterns associated with gender. Considerable research has divulged these distinctions, scrutinizing the unique attributes that distinguish male and female interaction, whether it pertains to linguistic expressions, tonal nuances, emotional displays, or non-verbal cues [62, 63, 47, 43, 44]. While the utilization of distinct communication methods by Filipino men and women may seem evident, it is widely recognized that women often engage in more subtle, elaborate, and emotionally expressive communication, which frequently leads to the adoption of indirect and polite disagreement strategies [33, 18, 63]. In contrast, men are conventionally perceived as employing direct, concise, and assertive modes of communication [13]. The results align with the central notion of difference theory in language and gender, which was proposed by [33], who states that gender influences language use. Men are competitive and by nature will try to dominate the conversation by utilizing assertive speech, whereas women tend to offer support and employ collaborative and hedging language in addition to establishing agreement. The difference in speech styles are attributed to gender differences [18, 63, 64, 19].

### 1.2. Chinese Male and Female Disagreement Strategies

Table 5 shows the frequency count of the overall disagreement strategies utilized by the Chinese participants in their Facebook discourses. Among the 25 discourses from Chinese data, 17 stemmed from male participants, whereas eight were from female participants.

Ting-Toomey (1999), as cited by [65], posited that face preservation is the core concern in Chinese social communication. Consequently, they frequently employ politeness and indirectness as key components when expressing disagreement.

**Table 5.** Overall disagreement strategies performed by Chinese male and female

Male Participants	Disagreement Strategies					
	Direct Disagreement Strategies (Implicit Performatives)			Indirect Disagreement Strategies		
	EE	NE	C	ST	QS	IM
MP1	-	-	1	1	-	-
MP2	-	2	11	2	-	-
<b>Total= 17</b>	<b>0</b>	<b>2</b>	<b>12</b>	<b>3</b>	<b>0</b>	<b>0</b>
<b>Female Participants</b>						
FP1	-	-	-	5	-	-
FP2	-	-	-	3	-	-
<b>Total= 8</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>8</b>	<b>0</b>	<b>0</b>

Legend: Direct Disagreement Strategies (EE- Elliptical expression; NE- Non-elliptical expression; C- Counterstatement)  
Indirect Disagreement Strategies (ST- Statement; QS- Question; IM- Imperative)

The data show that there is an observable difference between the male and female Chinese participants. The male participants disagreed more directly, whereas the females employed more indirect strategies. These findings can be rooted in the cultural aspect of the Chinese people, and the pragmatic studies in the gendered language of Chinese discourses are highly attributed to how men and women negotiate with power to maintain social cohesion. Furthermore, [66] deduced that men are more assertive and more authoritative than women, whereas women are more cooperative and indirect in their ways than men.

This distinct approach can be attributed to Chinese social values and culture that are deeply rooted in their belief systems. As highlighted by [66] and [67], Confucian principles influence Chinese communication styles, emphasizing establishing harmony and showing respect for authority figures. These values often translate into a preference for indirect and mitigated disagreement strategies.

### A. Detailed Realization of the Direct and Indirect Disagreement Strategies of Chinese Male

This section discusses the detailed realization of the Chinese male participants through implicit performative strategies (counterstatement and non-elliptical expressions) and indirect disagreement strategies.

#### *Implicit Performative Strategies through Counterstatement and Non-elliptical Expression*

The findings in the Chinese discourses, as depicted in Table 6, probed distinct sub-strategies: justify, clarify, assert, and question. It is noteworthy that although Chinese male participants employed direct disagreement, they often used down toners such as "haha," "hehe," and "thank you" as a strategic choice driven by the intent to minimize potential face threats to their interlocutors. This pattern aligns with the findings of [38], who noted that Chinese expressions of disagreement are frequently prefaced with negative or contrastive markers, such as 'but' or 'no,' and 'not.'

**Table 6.** Detailed realization of the counterstatement and non-elliptical strategies of Chinese male participants

Counterstatement Sub-strategies	Chinese Male Participants		
	MP1	MP2	Total
Justify	-	4	4
justify then downtone	1	1	2
clarify, then downtone	-	2	2
assert then downtone	-	2	2
Assert	-	1	1
question then assert	-	1	1
<b>Non-elliptical Expression Sub-strategies</b>			
Justify	-	1	1
Assert	-	1	1
<b>Total</b>			<b>14</b>

There are 14 tokens of disagreement in the Chinese male data utilized direct disagreement strategies. Their detailed realization demonstrated that the sub-strategies employed are justification, clarification, and assertion, followed by a downtoner. Moreover, the sub-strategies presented in the table are demonstrated in the following excerpt from the corpus.

- Discourse 1: *Football is much easier than comprehensive exams...*  
: *I agree. But sleeping is even easier nowadays. Haha*  
: **But** football is more important than sleeping. **Hahaha** (MP1)
- Discourse 10: *Sometimes you need to go out, enjoy and unwind.*  
: *I can enjoy n unwind more by playing football... haha* (MP2)
- Discourse 4: *What r you doing bro. Singing?*  
: *Giving presentation in the conference. Not singing.* (MP2)
- Discourse 7: *FB obviously doesn't know Chinese lunar calendar.*  
: *Oh, thank you, but my Lunar birthday, so next month. Hehe* (MP2)
- Discourse 12: **No** need to wait because it's traffic here. (MP2)

#### *Indirect Disagreement*

A salient difference between the male participants from the Filipino and Chinese cultural contexts becomes evident in their disagreement strategies. In contrast to the Filipino participants, the Chinese males exhibited a predilection for employing indirect strategies to express dissent, with notable employment of irony and statement. This difference can offer insights on the inherent difference of the Filipino and Chinese cultures.

Filipino males can be more direct and clearer in their disagreements. This is attributed to the fact that Filipino males are assumed to be more decisive and firmer even when compared to Filipino females, hence the tendency to express outright their opposition to an idea that is expressed.

Within the corpus of Chinese male discourses, a discernible pattern emerged wherein one discourse featured irony, subsequently complemented by a down-toning strategy, and two discourses showcased the use of statement, similarly followed by a down-toning technique. This gives the picture of how Chinese males view disagreement - something that should not be given as clear as the midday sun, so to speak. The need to downtoner comes as a way of delivering the discourse even when the intention is to express disagreement. Table 7 delineates these indirect sub-strategies as manifested in the discourses of the Chinese male participants.

**Table 7.** Detailed realization of the indirect strategy of Chinese male participants

Indirect Disagreement Sub-strategies	Chinese Male Participants		
	MP1	MP2	Total
state, then be ironic, then downtoner	-	1	1
state, then clarify, then downtoner	-	2	2
<b>Total</b>			<b>3</b>

Among the 17 tokens of disagreement in the Chinese male data, three (3) utilized indirect disagreement. The Chinese male participants used irony or sarcasm and statements to articulate their disagreements. Remarkably, both forms indicate a layered and nuanced approach to communication in these instances. This layering outlines our understanding of Chinese culture and how this is reflected in their language discourse. On this note, some cross-cultural insights can be taken to light. Filipinos are also respectful, and according respect is manifested not only verbally but non-verbally as well. But interestingly, they can express clear-cut their disagreement clearly without resorting to a downtoning strategy that may soften the message of the opposition and/or disagreement.

Drawing upon [27] insights, it is essential to recognize that sarcasm, a form of language-based social behavior, plays a significant role in shaping communicative interactions. Leech's assertion that sarcasm and irony constitute unique instances within the ambit of politeness phenomena is particularly relevant, for he viewed them as a form of mocked politeness [27]. To illustrate this observation, male Facebook dialogues are as follows:

Discourse 2: *But the most important thing now is to review for compre. **Hahaha**. And like in football, our is to pass. **Hehe***

*: The goal in football is to kick. **Hahaha***

Discourse 5: *That's nice hehehe, see in the field later.*

*:Always trying to play but busy with Chinese New Year activities, **hehe***

Discourse 6: *I don't have your no. man, **haha***

*:Got problem with CP n lost all no., **haha***

These discourses underscore the prominent disparity between the communication strategies employed by Filipino and Chinese male participants. In contrast to the Filipino discourses, Chinese participants exhibited a distinct inclination toward indirect disagreement strategies. Notable instances of these strategies included the use of statements infused with sarcasm followed by a downtoner (statement 2), statements as indirect refusals to invitations (discourse 5), and statements followed by clarification and downtoner (discourse 6).

### B. Detailed Realization of the Indirect Disagreement Strategies of Chinese Female

This section discusses the detailed realization of the Chinese female participants indirect disagreement strategies being used in their discourses.

#### *Indirect Disagreement Strategies*

The female participants from Chinese and Filipino cultural backgrounds tend to use indirect strategies to convey their disagreements. However, a significant difference becomes apparent: Chinese female participants used only an indirect approach, typified by an opening statement followed by a compliment.

Chinese female participants' choice of the statement-compliment technique highlights a unique way of expressing disapproval. It implies a communication style characterized by employing indirect strategies, which frequently entail encouraging remarks or praise to lessen the impact of disagreement. This strategy is consistent with Chinese speech norms and aspirations for harmony, civility, and face-saving. Table 8 shows the detailed realization of the indirect strategy of Chinese female participants.

**Table 8.** Detailed realization of the indirect strategy of Chinese female participants

Indirect Disagreement Sub-strategies	Chinese Female Participants		
	FP1	FP2	Total
State	4	3	7
state then compliment	1	-	1
<b>Total</b>			<b>8</b>

In the Chinese female data, eight discourses employed indirect disagreement, and the realizations of their discourses showed that the indirect sub-strategies employed are statements and statements followed by compliments. In addition, representative discourse is presented below to exemplify this pattern.

Discourse 13: *S1: You wanna go?*

*: I have an appointment. (FP1)*

Discourse 14: Just so so. You are better. (FP1)

This discourse serves as an illustrative example of the strategies involved in the act of refusing an invitation. The exchange begins with a conventional expression of invitation, wherein the speaker inquires, "You wanna go?"—a customary approach to extending an informal invitation. Subsequently, the speaker provides an indirect refusal by stating, "I have an appointment," thereby articulating the unavailability to partake in the invitation, hence disagreement. This indirect refusal mechanism, featuring the use of a reason (in this case, the pre-existing appointment), veers away from the explicit rejection of the invitation and, instead, conveys the speaker's constraints. On the other hand, a compliment was expressed to deliberately downtone the disagreement (discourse 14), yet still – a disagreement.

## 2. LEXICAL FEATURES PRESENT IN THE MALE AND FEMALE FILIPINO AND CHINESE FACEBOOK DISAGREEMENT DISCOURSES

### 2.1. Filipino Male and Female

Studies on Facebook disagreement discourses provided insight into how people use different linguistic elements and disagreement techniques in online communication. This research shows that depending on gender and cultural backgrounds, both direct and indirect disagreement techniques are utilized in Facebook discussions and conversations. In the present study, the researcher used the classification of lexical features in disagreement discourses proposed by [24]. Based on the analyses, the Filipino male Facebook discourses

employed negative forms to denote disagreement or rejection of the statement or idea. These words include “no,” *Hindi*” (no), and “D” (shortened form of ‘di’ which comes from the word ‘hindi’) to challenge or oppose the viewpoints of the interlocutors. Likewise, they utilized emphasis through exclamation marks and “lang” (only) to convey and assert strong emotion.

- Discourse 1: *Sir, dyan ka na ba nag-stay?*  
[*Sir, do your stay there?*]  
: **no**, \_\_\_\_! *Pag may pagkakataon lang.*  
[*no, \_\_\_\_! Only when had a chance.*]
- Discourse 2: *Is that the plaza where we had Arrozcaldo...?*  
: **Hindi** \_\_\_\_! *Sa Biñan yun...*  
[*No \_\_\_\_! It is in Biñan...*]
- Discourse 3: *Ok attire ninyo mag-asawa mag-ninong ba kayo sa kasal?*  
[*Your attire looks good. Will you be attending a wedding?*]  
: **D** po sasamba **lng** yan... *kasama po si lola.*  
[*No ‘po’ we will just go to church... with grandmother.*]

Correspondingly, turn length is also evident in their discourses, where extended narratives explain their arguments and support their disagreements. This is noticed in the following discourses.

- Discourse 2: *Is that the plaza where we had Arrozcaldo during the Edpita days?*  
: **Hindi** \_\_\_\_! *Sa Binan yun, kay ka Tony’s Arrozcaldo. Meron pa rin dun at yung anak na nagpapakabo! Naaalala mo pa pala yun. Ako din!*  
[*No \_\_\_\_! It’s in Biñan, at Tony’s Arrozcaldo. It is still there and managed by his son now! You still remember it. So, do I.*]
- Discourse 21: *Bakit ka bibili kung kaya mo naming gumawa?*  
[*Why should you buy it if you can make it?*]  
: **Hindi** ganyan kagwapo ang genes ko ate \_\_\_\_\_. *Kekelanganin ko pa ng female Russian host para sa mga punla ko para maging ganyan ang kalabasan.*  
[*My own genetic makeup may not suffice, \_\_\_\_\_. I will need female Russian host for superior genetic contribution.*]

On the other hand, Filipino female participants utilized “*hindi*,” not, and isn’t in their disagreement. Likewise, the discourse marker “*but*” and the modal “*would*” signaled their shift in discourse and emphasized their points. One evident lexical feature of their discourses is that, unlike Filipino males, they used downtoners such as “*po*,” “*hehe*,” and “*hahaha*” to mitigate their disagreement. These claims are exhibited in the following discourses.

- Discourse 6: *Masarap ba yang pasta mu?*  
[*Does your pasta taste good?*]  
: **Hindi** masarap. *Next time, red sauce order ko.*  
[*Not really. Next time, I’ll order red sauce.*]
- Discourse 7: *Take care and enjoy your vacation po.*  
: **Not** really a vacation, Gem. **But** pwede nang isabay.  
[*Not really a vacation, Gem. But I can have it too.*]
- Discourse 8: \_\_\_\_ **would** be lovely to see you all in \_\_\_\_\_. **But** looks like holiday isn’t going to be soon.
- Discourse 17: *Hello \_\_\_\_\_. Nasa ibang bansa ka na naman. Enjoy anak.*  
[*Hello \_\_\_\_\_. You’re in abroad again. Enjoy.*]



: Back na **po**.

[I'm back already.]

Discourse 11: Thanks, everyone... nag-travel lang **po**... **hindi po** nagwowork ngayon sa Europe.

**Hehehe**

[Thanks, everyone... I travelled only and not working in Europe. Hehehe]

Discourse 14: **Hahaha!** Alone ako. See you in August \_\_\_\_.

[Hahaha! I am alone. See you in August \_\_\_\_.

Furthermore, Filipino female participants used question sentences to impose challenges in their disagreement discourses. They employed questions to express doubt and sarcasm. These are evident in discourses 21 and 23.

Discourse 21: **Russian talaga?** Subukan mo muna sa Pinay baka mas cute pang di hamak. Magtiwala ka lang sa sarili mo. **Hahahaha**

[Really a Russian? You should try to a Filipina first and you might find it better. Just believe to yourself. Hahaha]

Discourse 23: Anong silbi ng lovelife kung wala ka namang ganda?

[What's the point of having a lovelife if you are not beautiful?]

These discourses demonstrated the lexical features of Filipino male and Female Facebook users in articulating their disagreement. The findings concur with [57] conclusion that males are more direct than females. Table 9 summarizes the lexical features employed by the participants.

**Table 9.** Lexical features of Filipino male and female Facebook disagreement discourses

Scott (2002) Classification of Linguistic Marker	Filipino Male	Filipino Female
Negative Forms	No, hindi, D,	Hindi, not, isn't
Emphasis	"I"	
Turn length	Extended narrative	Extended narrative
Downtoner		Po, hehe, opo, hahaha
Questions		Interrogative sentence
Discourse Marker		But
Modal		would

Based on Table 9, the difference in the disagreement discourses between Filipino males and females is manifested through downtoner and emphasis, question sentences, and discourse markers and modals. These findings underscore the nature of female discourses in expressing their disagreements that, unlike males, they are more inclined to employ indirect speech to save face and mitigate threatening circumstances between interlocutors. But it can be claimed that both males and females can use indicative words that really mean disagreements. In this case, it can be assumed that disagreement in discourse is a welcome and recurring thing; and that Filipinos find them part of their everyday discourse. Presumably, disagreements do not only occur on CMC platforms like fb but also on actual communication acts, hence being accustomed to, and in the bigger picture, these disagreements are being managed well.

## 2.2. Chinese Male and Female

Anchored on [24] framework on linguistic markers of disagreement discourses, the researcher deduced that Chinese males employed negative forms of discourse markers such as "no," "did not," "not," and "cannot" while females employed declarative statements to express disagreements. According to [66], they employ

negative forms of discourse markers to express their opinions and engage in discussions to convey a more tentative stance in the exchange of discourses. This is shown in the following statements.

Discourse 3: *No*, University President invited me to call \_\_\_\_\_...

Discourse 12: *No need to wait because it is traffic here.*

Discourse 17: *I cannot*, because the company does not approve.

Discourse 16: *Not very well.*

Discourse 18: *I did not.*

Moreover, it is apparent that male Chinese utilized downtoners such as “haha,” “hehe,” and “thank you.” Although the Chinese expressed their disagreement to the interlocutors, they mitigated them through these downtoners to save the face of the other people. Likewise, discourse markers such as “but,” “maybe,” and “so” are present in Chinese discourses. One prominent difference between Filipino and Chinese discourses is that the Chinese do not employ modals. This is because grammar and linguistic structures between Chinese and English differ significantly. In Chinese, modal verbs frequently lack direct translations, which is not the case in the Filipino language, being the official Philippine language. This difference makes us deduce that the nativity of the language spoken can interfere with the production of disagreement. Instead of depending on modal verbs, the Chinese language typically expresses modality through the context tone or unique terminology. These terminologies include a variety of expressive particles (e.g., 吧 ba, 哦 o) that are utilized to demonstrate modality, suggestion, or doubt in their discourses. Table 10 shows the lexical features of the Chinese participants

**Table 10.** Lexical features of Chinese male and female Facebook disagreement discourses

Scott (2002) Classification of Linguistic Marker	Chinese Male	Chinese Female
Negative Forms	No, did not, not,	Indirect through declarative statements
Emphasis		
Turn length		
Downtoner	Hahaha, hehe, thank you,	Sorry
Questions	How	
Discourse Marker	But, maybe	so
Modal		

While Filipino and Chinese cultures share similarities in their tendencies toward indirect communication, notable differences emerged from the data. The Chinese participants consistently preferred indirectness when expressing disagreement on their Facebook comments, in contrast to the Filipino participants, who displayed a more direct approach. Nevertheless, both groups maintained a strong sense of respect for their elders and mentors. An underlying factor contributing to the Filipinos' direct communication style may be their familiarity with the Facebook language genre, as a substantial 83% of Filipinos actively engage in social networking, leading to the characterization of the Philippines as the “social networking capital of the world,” as reported by Universal McCann in a study titled “Power To The People - Wave3.” It is worth noting that this does not imply that the Chinese are unfamiliar with Facebook; however, some respondents indicated a preference for other Chinese social media platforms over Facebook when in China.

### 3. DISTINCT FEATURES OF DISAGREEMENTS STRATEGIES BETWEEN THE MALE AND FEMALE FILIPINO AND CHINESE

Disagreement as a discourse strategy differs across cultures and this can become a source of cultural miscommunication. Investigating the ways the Filipino and Chinese participants use disagreement strategies in CMC provides valuable insights on the extent of cultural influence in the performance of such speech acts, contextual parameters, and the topics under the discussion. Results on the difference in the frequency and use of disagreement strategies between the two groups conform to the idea that cultures carry norms and expectations on how speech acts are performed [68, 69, 70, 71]. Results also strengthen the link between language and culture, which are intricately related to each other to a certain extent that they are somehow inseparable [75].

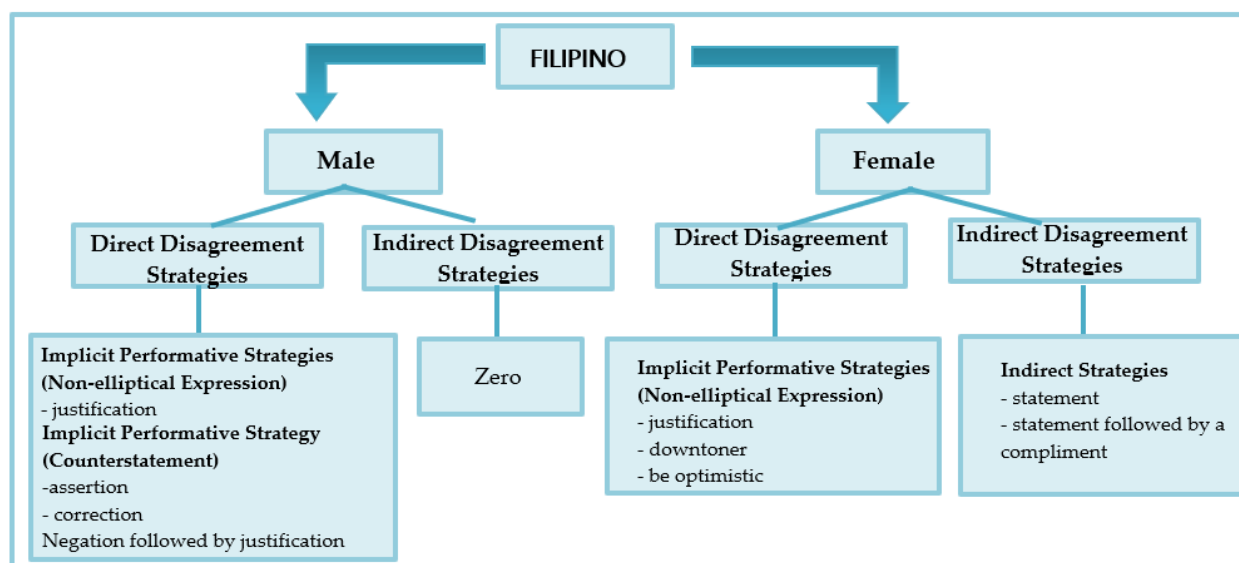


FIGURE 2. Differences in Disagreement Strategies Employed by Filipino Male and Female

Filipino male participants employ contrasting strategies for expressing their disagreements. They used a more direct approach through counterstatements and elliptical statements with justification, assertion, correction, and negation followed by justification. None of them employed an indirect disagreement strategy. In contrast, their female counterparts employed direct strategies, but downtoners followed their statements, and they exhibited optimism to mitigate face threats. Moreover, Filipino females demonstrated a greater inclination for subtlety in articulating disagreements, relying on statements, questions, and imperatives. The succeeding figure shows the disagreement strategies of the Chinese participants.

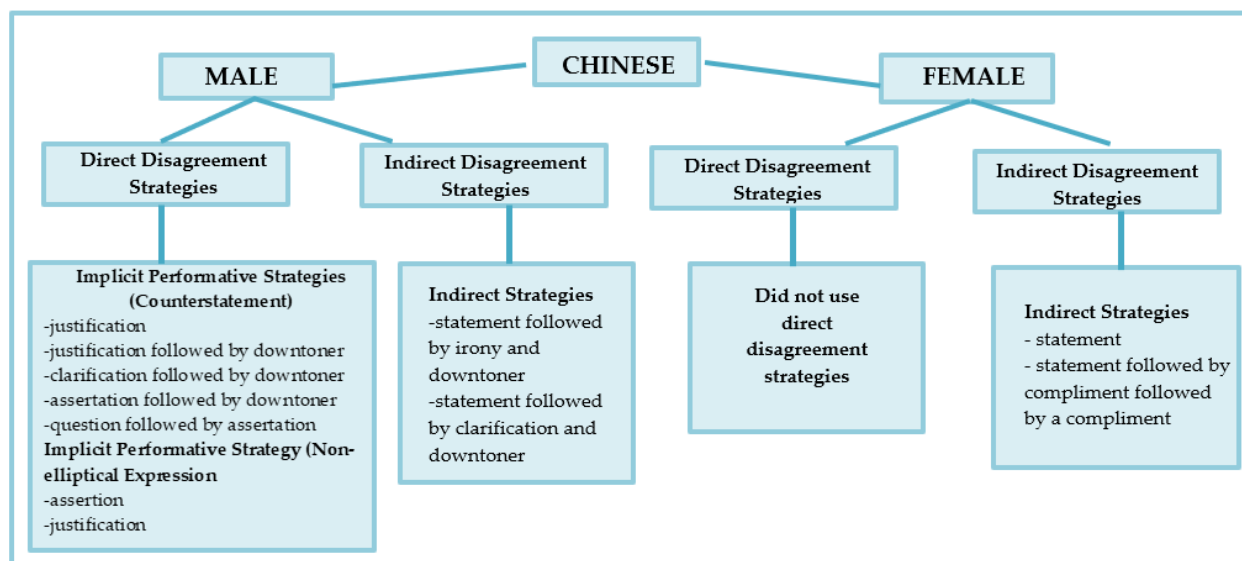


FIGURE 3. Differences in Disagreement Strategies Employed by Chinese Male and Female

Figure 3 exemplifies the distinct features in the disagreements between Chinese male and female participants. Males utilized implicit counterstatement characterized by justification, clarification, and assertion, followed by a downtoner. Likewise, their employed questions were ensued by assertions. In the non-elliptical strategy, their expressions are followed by assertion and justification. On the other hand, no Chinese female participant employed a direct disagreement strategy.

Notably, both genders employed indirect strategies. However, the disparity lies in the detailed realization of their indirect disagreement. Male participants articulated their disagreement indirectly through statements followed by irony, sarcasm, clarification, and downtoner. On the other hand, their female counterparts used statements infused with compliments.

Cross-cultural disagreement strategies between Filipinos and Chinese are paramount in order to facilitate effective communication towards cultivating robust relationships between and among them, and thus proficiently resolving conflicts, and cultivating cultural sensitivity and inclusivity amongst their people. This acumen is an asset in an increasingly interconnected world in personal interactions and professional contexts. Chinese are more subtle by employing downtoners. They have a greater propensity to utilize indirect strategies in articulating their disagreements. Chinese disagreement strategies may be indicative of social influence and power dynamics which are reflective of their cultural beliefs regarding hierarchy and can be traced to cultural factors rooted in Confucian ideologies emphasizing preserving social cohesion. Conversely, Filipino male Fb users have shown limited use of direct disagreement strategies and no indirect disagreement strategies at all, suggesting their priority on preserving smooth personal relationships, a part of their cultural beliefs. While Filipino and Chinese cultures conveyed their dissents directly, the Chinese are more subtle by employing downtoners. They have a greater propensity to utilize indirect strategies in articulating their disagreements. This preference can be traced to cultural factors rooted in Confucian ideologies emphasizing preserving social cohesion and harmonious relationships. It is interesting to note that differences in linguistic devices used in expressing disagreements between Chinese and Filipinos are based on communication preferences and cultural beliefs rather than linguistic capability. Overall, the difference in communication styles between Chinese and Filipinos may be attributed to the complex interaction between language and culture, which shapes communication preferences in different gender and cultural situations. As such, languages are inevitably embedded with particular cultures, and different

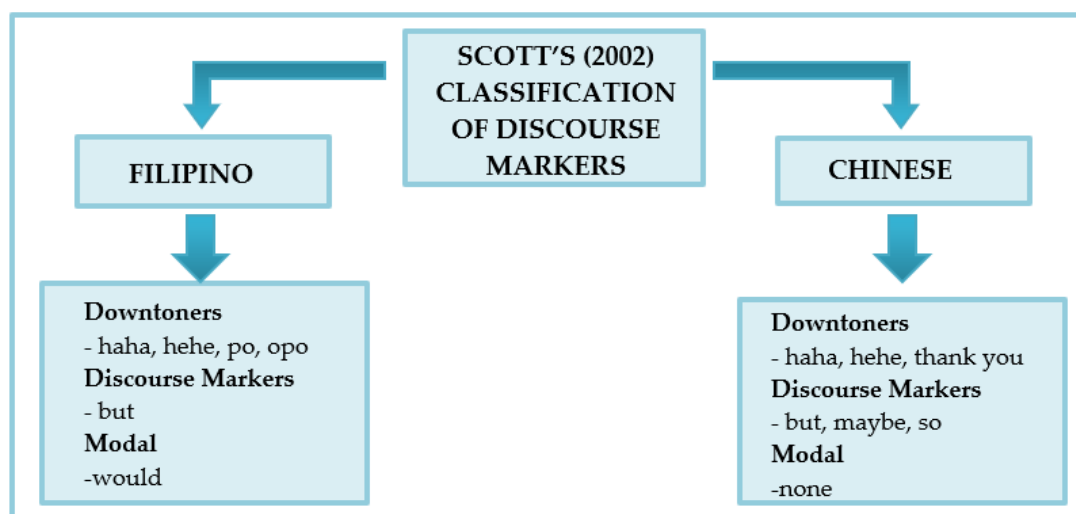
cultural traditions (i.e., Filipino and Chinese) often have different preferences as to how discourse should be organized. For Halliday (1987), as cited in [73, 74, 76], languages are the primary means of cultural transmission in which social groups are integrated and the individual finds a personal and subsequently, a social identity [69, 70, 71, 72].

The varying disagreement strategies found on Facebook may offer valuable insights for media developers underscoring the importance of integrating culture in translations. Moreover, content moderation strategies showing cultural inclusivity may be considered, ensuring that CMC can accommodate multicultural perspectives and respectful discourses.

Gender is always a relevant aspect in every sort of discourse. They show the formation and conservation of gender distinctions within local communities of practice. The findings support the idea that gender is an important universal aspect that individuals, from all ages, use to classify others and encode experiences. It influences a myriad of actions we perform as part of our daily routines. The study also concurs with the central notions of [33] and [19] work on language and gender, which posited that men typically exhibit competitive and direct communication approaches. At the same time, women tend to adopt more collaborative methods and often steer clear of conflict and isolation through hedging and the establishment of agreement. Furthermore, the results confirm [31] claim that rhetorical patterns are noticeably different in various cultural settings and that language and expression operate as mirrors reflecting cultural subtleties. The findings highlight culture's significant impact on people's expression and engagement in conversation.

It clarifies how the communicators' cultural backgrounds significantly influence their communication strategies, especially when there is disagreement. This agreement with Kaplan's viewpoint highlights the complexity and diversity of human communication across cultural contexts and underscores culture's critical role in influencing linguistic and rhetorical choices.

In light of the distinct lexical features between Filipino and Chinese male and female participants, the notable difference is on the use of downtoner, discourse markers, and modals. Figure 4 shows the disparity in the lexical features of the Filipino and Chinese participants based on [24] classification of discourse markers.



**FIGURE 4.** Differences in lexical features of Filipino and Chinese Discourse

Figure 4 illuminates the differences in the discourses of the Chinese and Filipino participants, specifically concerning the use of discourse markers, modals, and downtoners. These differences show how subtle cultural and language differences influence these two groups' modes of expression.



The Filipino participants used "po" and "opo" as downtoners to lessen the effect of their argument. Demonstrating deference in communication is a deeply rooted habit in Filipino society. Chinese participants, on the other hand, opted for "thank you" to achieve a similar effect. This choice reflects the unique cultural norms surrounding expressions of respect within these two groups.

The Filipinos used only one discourse marker, "but," whereas the Chinese participants used three: "but," "maybe," and "so." This difference not only shows that the two groups had different preferences for organizing their discourse but also emphasizes each group's lexical decisions. The preference for many markers in the Chinese discourses points to a more complex discourse structure.

It is also interesting to see how different modals are used. Modals are often used in English, and Filipinos welcome them to express subtleties of possibility or certainty. Nevertheless, Chinese participants did not employ modals because of the intrinsic grammatical distinctions between English and Chinese. Since there are no direct translations for modals in Chinese, modal meanings are conveyed through tonal accents, context-specific signals, and discourse-specific special terminologies.

These differences underscore the profound influence of culture and language on discourse choices, offering a deeper understanding of how linguistic and cultural nuances shape the expression of disagreement within these two groups.

## V. CONCLUSION

The research findings revealed pronounced differences in the strategies employed by Filipino and Chinese males and females in managing disagreement in online discourses. The analysis of their communication styles revealed that the gendered disposition of Filipino and Chinese participants is manifested in distinctive methods of articulating disagreements.

Filipino and Chinese male discourse participants used direct disagreement strategies through counterstatements and elliptical expressions. However, Filipino males have greater use of direct disagreement methods, which are marked by negative forms and absence of indirect strategies. Conversely, Chinese counterparts opt for justification and mitigative strategies like downtoners and sarcasm. Among females, both groups lean towards indirect disagreement, with Chinese females displaying a more pronounced preference for a statement followed by a compliment. These findings underscore the interplay of cultural and gender factors. When engaging in cross-cultural Facebook dialogues, mitigation strategies, particularly for downtoners, contribute to harmonious communication due to shared cultural awareness and familiarity.

Regarding lexical features, significant differences emerge in utilizing downtoners and discourse markers, reflecting distinct cultural norms. Chinese participants notably employed more discourse markers compared to their Filipino counterparts. An additional noteworthy distinction in lexical features is the absence of modals in Chinese discourse due to the grammatical distinctions between English and the Chinese language.

The empirical findings implicate the distinctness in articulating disagreement despite the respondents' shared Asian cultural backdrop. Chinese communicators exhibit an inclination for indirectness, coupled with a more extensive repertoire of strategies and linguistic features designed to mitigate potential threats to their interlocutors' faces. Nevertheless, the respondents' parallel affiliation further enhances their exposure to and familiarity with each other's cultural backgrounds and promotes a harmonious intercultural exchange.

Future investigations may be conducted with more expansive sample size to attest the generalizability of the study's findings. Likewise, other methodologies and theoretical underpinnings may be utilized and other linguistic, social, and cultural variables may be incorporated to offer more comprehensive understanding on how gender dynamics in various cultural contexts influence disagreement strategies globally. The findings are only limited on the sample size employed and the methodologies may not fully capture the overall range of disagreement strategies across genders. Likewise, the cultural and gender variables that were analyzed

may not be universally generalizable. Hence, further research may be conducted with larger size and broader array of methodologies to corroborate and extend the key study's key findings.

### Funding Statement

This research did not receive funding from any source.

### Author Contributions

Conceptualization: JCRavago and JAVDeRoxas; Methodology: JCRavago, JAVDeRoxas, and JMTorres; Data Gathering: DOCasipit and MMReyes; Data Analysis: JCRavago and JAVDeRoxas; Writing of Original Draft Preparation: : JCRavago, JAVDeRoxas, JMTorres, DOCasipit, and MMReyes; Writing Review and Editing: JCRavago, JAVDeRoxas, JMTorres, DOCasipit, and MMReyes; Supervision: JCRavago.

### Conflict of Interests

The authors declare no conflict of interest.

### Acknowledgement

Due acknowledgement is given to the Department of English and Humanities, College of Arts and Social Sciences, Central Luzon State University for their support to this study.

### REFERENCES

- Herring, S. C. (2004). *Computer-Mediated Discourse Analysis: An Approach to Researching Online Behavior*. In S. A. Barab, R. Kling, & J. H. Gray (Eds.), *Designing for virtual communities in the service of learning* (pp. 338–376).
- Thorne, S. (2008). Thorne, S. L. (2008). Computer-Mediated Communication. In N. Hornberger & N. Van Duesen-Scholl (eds.), *Encyclopedia of Language and Education*, 2(4), 325–336.
- Yang, Y., Aalst, J., and Chan, C. (2021). Examining online discourse using the knowledge connection analyzer framework and collaborative tools in knowledge building. *Sustainability (MDPI)* 13(14), 1-18.
- Herring, S. & Androutsopoulos, J. (2015). *Computer-Mediated Discourse 2.0*. Wiley Online Library
- Ravago, J., Reyes, M., Casipit, D. Martinez, P.A. (2023). Facebooking in the classroom: Using Fb vocabulary and discourse structure in L2 teaching in the Philippines. *International Journal of Learning, Teaching and Educational Research*, 22 (9), 310-331.
- Dixon (2024). Leading countries based on Facebook audience size as of January 2024. *Statistica.com*.
- Ting-Toomey, S. (1999). *Communicating across Cultures*. The Guilford Press, New York
- Abrams, K. (2020, February 2). *Family, Gender, and Leadership in the Legal Profession*. Srn.com.
- Koczogh, H. (2012). Gender role in verbal disagreement: A study of disagreement strategies employed by Hungarian undergraduate students. *Gender Studies*, 11(1), 233-244.
- Fitzgerald, R. & Housley, W. (2002). Identity, categorization, and sequential organization: The sequential and categorical flow of identity in a radio phone-in. *Discourse and Society*, 13(5), 579-602.
- Morand, D. & Ocker, R. (2003). Politeness Theory and Computer-Mediated Communication: A Sociolinguistic Approach to Analyzing Relational Messages. *Proceedings of the 36th Hawaii International Conference on System Sciences*, Hawaii, USA.
- Misra, A., & Walker, M.A. (2013). Topic Independent Identification of Agreement and Disagreement in Social Media Dialogue. *SIGDIAL Conference*.
- Siafanau, M. (2012). Disagreement, face, and politeness. *Journal of Pragmatics*, 44(12), 1554–1564
- Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language usage* (Vol. 4). Cambridge University Press.
- Pomerantz, A., & Heritage, J. (2012). *Preference*. In J. Sidnell & T. Stivers (Eds.), *The Handbook of Conversation Analysis*. Hoboken, NJ: Wiley-Blackwell Publishing. 210-228.
- Yang, Y. (2021). Disagreement strategies on Chinese forums: comparing data from Hong Kong and Mainland China. *SAGE Open*, 11(3).
- Edelsky, C. (1981). Who's got the floor, *Language in Society*, 10(3), 383–42.
- Coates, J. (1986). *Women, Men and Language*. New York: Longman Inc.
- Tannen, D. (1990). Gender differences in topical coherence: Creating involvement in best friends' talk. *Discourse Processes*, 13(1), 73–90.
- Pilkington, A. (1998). Manufacturing strategy regained: evidence for the demise of best-practice. *California Management Review*, 41(1), 31-42.
- Ngabonziza, A.J. (2013). The importance of language studies in conflict resolution. *Journal of African Conflicts and Peace Studies*, 2(1), 33-37.

22. Parvaresh, V. & Rasekh, A. (2009). Speech act disagreement among young women in Iran. *CLCWeb: Comparative Literature and Culture*, 11(4), 1481-4374.
23. Pham, N.Q., Tran, L. M., Do, C.T., Dao, H. Nguyen, P. (2022). EFL agreeing and disagreeing discourses in Facebook. *Journal of Literature, Languages and Linguistics*, Volume 86.
24. Scott, S. (2002). Linguistic feature variation within disagreements: An empirical investigation. *Text & Talk*, 22(2), 301-328.
25. Shabaka, S. (2013). The Liguistic Realization of EFL Egyptian Speakers [Thesis for MA in English Linguistics]. *New Applications and International Communication*.
26. Leech, G. (2014). *Language in literature: Style and foregrounding*. London: Routledge
27. Leech, G. (2016). *Principles of pragmatics*. London: Routledge
28. Levinson, S. C. (2017). *Speech acts*. In *Oxford Handbook of Pragmatics*. 199-216.
29. Levinson, S. C. (1983). *Pragmatics*. New York: Cambridge University Press.
30. Chen, G.-M. (2011). An introduction to key concepts in understanding the Chinese: Harmony as the foundation of Chinese communication. *China Media Research*, 7(4), 1-1.
31. Kaplan, R. B. (1967). Contrastive rhetoric and the teaching of composition. *TESOL quarterly*, 1(4), 10-16.
32. Kaplan, R. (2005). *Contrastive rhetoric*. In *Handbook of research in second language teaching and learning* (pp. 375-391).
33. Lakoff, R. (1973). *Language and Woman's Place, Source: Language in Society*, 2, 1.
34. Kraft, D. (2019). *Contrastive Analysis and Contrastive Rhetoric in the Legal Writing Classroom*, 49.
35. Triandis, H. C., & Singelis, T. M. (1998). Training to recognize individual differences in collectivism and individualism within culture. *International Journal of Intercultural Relations*, 22(1), 35-47.
36. Shen, L. (2006). *A discourse analysis of Chinese disagreement management strategies in business negotiation settings*. The University of Arizona.
37. Tsai, P. J. (2009). *A discourse analysis of English and Taiwan's national development* [Doctoral dissertation]. Teachers College, Columbia University).
38. Tuan, J. H., & Hsu, H. J. (2009). An analysis of indirectness in disagreement: a corpus study on intercultural conversations between Taiwanese and Native Speakers of English. *人文社會電子學報*, 5(2), 13-31.
39. Lynch, M. (2019). Garfinkel, Sacks and formal structures: Collaborative origins, divergences and the history of ethnomethodology and conversation analysis. *Human Studies*, 42, 183-198.
40. Peña, I. et.al., (2006). Pakikisama: In the spirit of camaraderie. *University of California Consortium for Language Learning & Teaching (UCCLLT)*.
41. Rees-Miller, J. (2000). Power, severity, and context in disagreement. *Journal of Pragmatics*, 32(8), 1087-1111.
42. Hibatullah, A. (2019). *Verbal disagreement strategies applied by female main character in "To all the boys I've loved before"* [Undergraduate thesis]. UIN Sunan Ampel Surabaya, 50-54.
43. Heidary, A. et.al., (2015). Politeness strategies and power relations in disagreement. *International Journal of Research Studies in Language Learning*, 4(2), 33-41.
44. Bavarsad, S. S., Eslami-Rasekh, A., & Simin, S. (2015). The study of disagreement strategies to suggestions used by Iranian male and female learners. *International Letters of Social and Humanistic Sciences*, 49, 30-42.
45. Suroiya, H.M. (2017). *Various verbal disagreeing strategies applied by male and female villain in detective conan movie series* [Undergraduate thesis]. UIN Sunan Ampel Surabaya.
46. Sofwan, A., & Siwignyo, E. (2011). The realization of disagreement strategies by non-native speakers of English. *Language Circle; Journal of Language and Literature*, 6(1), 41-56
47. Farahani, A.A.K. & Molkizadeh, A.P. (2013). An investigation of Iranian advanced EFL learners' application of politeness strategies in disagreement between two genders. *International Research Journal of Applied and Basic Sciences*, 5(5), 628-633.
48. Alzahrani, M. (2023). The impact of power distance and gender on the choice of disagreement strategies in Saudi Colloquial Arabic. *International Linguistics Research*, 6(2), 8-22.
49. Boonkongsaen, N. (2013). Filipinos and Thais saying "no" in English. *Manusya: Journal of Humanities*, 16(1), 23 -40.
50. Kaplan, R.B. (2006). Cultural thought patterns in intercultural education. *Language Learning*, 16, 1-20
51. Lynch, F. (1962). Philippine values II: Social acceptance. *Philippine Studies*, 10(1), 82-99
52. de Zulueta, P. (2008). Welcome to the ethics section of the London Journal of Primary Care. *London Journal of Primary Care*, 1(1), 5-7
53. Soriano, C. R. R., & Gaw, M. F. (2022). Broadcasting anti-media populism in the Philippines: YouTube influencers, networked political brokerage, and implications for governance. *Policy & Internet*, 14(3), 508-524.
54. Licuanan, P. B. (1994). *A moral recovery program: Building a people—building a nation. Values in the Philippine culture and education*, 35-54.
55. Andres, T. Q. D. (1981). *Understanding Filipino Values*. Quezon City, Phils.: New Day Publishers.
56. Andres, T. Q. D. (2001). *Filipino Behavior at Work*. Quezon City, Phils.: Giraffe Books.
57. Soriano, M. R. (2018). Revisiting the place of Values in Philippine Society: A preliminary assessment. *CLSU edu*.
58. Almutairi, S. (2021). Disagreement strategies and (im) politeness in Saudis' twitter communication. *Journal of Languages, Texts, and Society*, 5, 1-40.

59. Lampad, C. M. B. (2017). *Facebook Chat between Filipinos and other Nationalities: Pragmatic Principles and Cross-Cultural Variations in Language*. DLSU.
60. Saito, I. (2010). *PAKIKISAMA: A Filipino Trait*.
61. Johnson, A. (2020). *The importance of disagreements*. Minnesota State University, Mankato
62. Graham, S. (2009). Hospital talk: Politeness and hierarchical structures in interdisciplinary discharge rounds. *Journal of Politeness Research*, 5 (1), 11-31.
63. Coates, J. (2013). *Women, men and Language: a sociolinguistic account of gender differences in language 3<sup>rd</sup> Edition*. Routledge, New York.
64. Coates, J. (2014). Language, gender, and career. *In Language and gender*, 13–30.
65. Mao, Y. & Zhao, X. (2020). A discursive approach to disagreements expressed by Chinese spokespersons during press conferences, *Discourse, Context & Media*, 37.
66. Huang, L.-S. (2010). The potential influence of L1 (Chinese) on L2 (English) communication. *ELT Journal*, 64, 155–164.
67. Gu Xiao-le. (2015). *A Contrastive Analysis of Chinese and American Views about Silence and Debate*.
68. Al-ghamdi, N.A., Almansoob, N.T., & Alrefae, Y. (2019). Pragmatic failure in the realization of the speech act of responding to compliments among Yemeni EFL undergraduates. *The Southeast Asian Journal of English Language Studies*, 25(4), 1-14.
69. Torres, J.M., Balasa, K.A., Ricohermoso, C., & Alieto, E.O. (2020a). Complimenting strategies in sociolinguistic settings: The case of Ilocano and Tagalog pre-service teachers. *The Asian ESP Journal*, 16(5.1), 202-253.
70. Torres, J.M., Pariña, J.M., Collantes, L.M., Tan, Richard, K. (2020b). Humor styles and perceptions of college students in Central Luzon. *The Asian ESP Journal*, 16(2.1), 196-209.
71. Torres, J.M. (2020). Politeness strategies vis-à-vis genders and exposures to western culture: The case of the 'The Voice of the Philippines' coaches. *International Journal of Linguistics and Translation Studies*, 1(3), 100-117.
72. Torres, J.M., & Medriano, R. (2020). Rhetorical organization of Ilocano and Tagalog pre-service teachers in their argumentative essays. *The Asian EFL Journal*, 27(2.2.), 261-286.
73. Kachru, B. B. (1997). World Englishes and English-Using Communities. *Annual Review of Applied Linguistics*, 17, 66–87.
74. Igaab, Z.K. & Wehaial, M.J. (2023). A Multi-Pragmatic Study of Sarcasm in Political Texts. *World Journal of English Language*, 13(6), 349-361.
75. Cedar, P. & Setiadi, A. (2016). Performance of Indonesian EFL learners and Thai EFL learners in compliment responses in English. *International Journal of Applied Linguistics and English Literature*, 5(7), 63-76.
76. Wu, X. (2006). A study of strategy use in showing agreement and disagreement to others opinions. *CELEA Journal*, 29 (5).