

## **CHAPTER 1**

### **INTRODUCTION**

#### **1.0. Introduction**

The increase in research on human behavior over the years has been prompted by the Internet. Many people, day by day use chat rooms, emails, instant messaging (IM) and the likes as platforms to communicate on a regular basis. Undoubtedly, this phenomenon has triggered the interest of social scientists, marketers and educators to know how these people react online, how the use of CMC in specific contexts can be optimized and how the nature of computer-mediated communication (CMC) looks like (Herring et al., 2013). This enthusiasm has been sparked by the attribute of CMC itself which leaves textual proofs as people engaging in socially meaningful activities. This characteristic allows online interactions to be analyzed much easier than spoken communication thus enabling researchers to shed light on macro level issues. Online communication evolves tremendously and increasingly multimodal. Semiotic system is one of the systems that has been added to enhance the way people interact online and convey messages (cf. Austin, 1962). Despite the contrary, textual communication continues as an essential online activity and might seem to remain as important for the foreseeable future (Herring, 2004).

Participants in online interactions interact with each other by means of discourse. That is, verbal languages which are typed by using keyboards will be displayed on computer screens (Herring, 2004). Due to the complex behavior people exhibit in online interactions such as while engaging in interpersonal relationships (Baker, 1998) and carrying out systems of group administration (Dibbell, 1993; Kolko & Reid, 1998),

sometimes it dismisses from their mind that they are communicating in an online medium. Yet, their behaviors are in the truest performative sense even though physical bodies are technically lacking on the Internet (Kolko, 1995). Their identities as well as cultures can be determined through the use of language while communicating. According to Jamaliah Mohd Ali (1995, p.32), communication may act as a tool to understand more about people as it permits values and beliefs of certain cultures to be exhibited.

As in Malay culture for instance, Malays value *budi bahasa* highly. The term *budi bahasa* is derived from the words *budi* and *bahasa*. According to a definition by Roziah Omar (1994), *budi* means acting well and kindly to other people regardless of whom they are as it is one of the ethical orientations in the Malay culture (cited in Goddard, 2000, p.87). *Budi* can be exhibited through money or energy contribution, suggestions, guidance or sympathy given by someone to someone else. It involves goodwill towards others and is tied to the importance of maintaining a harmonious social relationship, as for Malays, one cannot live alone without a group or society. Living in a society entails interdependence among its members and this interdependency is achieved through *budi* (Wan Abdul Kadir, 1993, p.26). The term *budi* is also associated with *adat* (customary/ proper behaviour) and anyone who is lack of *budi* is believed to have not conformed to customs and will be labeled as discourteous and improper.

As for *berbahasa*, it is pertaining to the use of a proper or polite language in communication. *Budi* is apparent in one's words or actions and due to that matter, if someone applies *budi* by using a polite or a tactful language, he or she is defined as *berbudi bahasa* (Wan Abdul Kadir, 1993, p.41). In Malay culture, there are a variety of language expressions that complement the degree of thoughtfulness such as idioms

(*simpulan bahasa*), adage (*pepatah*), hints (*kiasan*), and innuendos (*sindiran*) which are used to reflect one's sensitivity because of their indirect nature (Wan Abdul Kadir, 1993, p.41). Due to its importance in Malay culture, *budi bahasa* is believed to reflect one's self-respect or dignity (*maruah*).

### **1.1. Background of the Study**

Culture may help someone to understand speech acts more (Goddard, 2004) as every culture differs in terms of rules and regulations especially when a certain speech act is carried out (Benthalia & Davies, 1989, p.102). For instance, from the Chinese viewpoint, indirect request strategies are irrelevant in contexts where; (1) the request is deemed to be easily conducted; (2) both speakers are socially close or familiar with each other; (3) the speaker has more authority or power than the hearer (Lee-Wong, 1994).

Requests occur quite often in everyday situations and are considered as one of the most important speech acts. The aim of a request may involve a variety of things, actions and interlocutors, ranging from equal status individuals such as friends to higher status individuals such as university professors. Linguistic forms used to formulate requests are different from one person to another. For instance, requests which are conducted by native speakers will have different linguistic forms from non-native speakers (Schauer, 2009, p.25). An inappropriate request may serve to make the speaker look impolite or may even cause a communication breakdown. A number of researchers have suggested that some native speakers will find pragmatic errors as more crucial than any other errors such as inaccuracy in syntax or phonology (Thomas, 1983).

Blum-Kulka (1991) suggests that styles of requests can be good indicators of cultural ways of speaking. Nevertheless, in order to avoid being rude, one needs to know the right sociopragmatic knowledge so that he or she can make an appropriate request or

can understand the illocutionary force of an utterance. This can be done by looking at the degree of politeness of the request strategies or the relative degree of imposition of the speech act. Requests are face-threatening as the pressure created on the hearer whether to perform or not to perform the requested act could threaten the hearer's self-esteem (Brown & Levinson, 1978). Blum-Kulka et al. (1989) suggest that if one wants to compensate the effect of the imposition on the hearer, he or she can use mitigation onto the request and according to Blum-Kulka and Olshtain (1984), one may opt for indirect strategies to directness or by selecting verbal means within the given strategy in order to manipulate the degree of imposition involved.

In many societies, commonly, people tend to cooperate with one and another. One will do things for the benefit of others as to express his or her cooperativeness and friendliness. In a conversation, normally, a request will be acknowledged by a response and many people would prefer acceptances more than refusals. Requests are manifested by components such as the address term (alerter), the Head Act, and the Supportive Move which is also known as the adjunct to the Head Act (Blum-Kulka & Olshtain, 1984). Garcia (1993) suggests two possible outcomes when one responds to a request: it is either by accepting or refusing it.

At present, the tremendous development of instant messaging (IM) apps has increasingly replaced conventional social networks. This bigger trend is thoughtlessness as many people and the media are more concerned on the impact and advancement of social media. Instant messaging (IM) apps appear to rise at a much higher rate and advance remarkably as compared to prominent social networks such as *Facebook* or *Twitter*. In comparison, IM apps record among the highest usage of all mobile apps daily. This occurs due to the fact that messaging apps are opened several times a day and hundreds of messages or more are sent regularly by users. As for social networks,

they offer more content and entertainment than messaging apps but without a doubt are places of regular visits only.

In this research, requests and responses towards requests for material and non-material wants which were carried out by a group of 32 Malay male speakers in instant messaging (IM) were examined. The IM data were taken and collected for a period of two months from a smartphone app called *LINE* and a total of 438 transmissions were successfully compiled. A sum of 62 requests and 86 responses were singled out and analyzed by using pragmatic analyses. The requests for material wants were identified if the speakers asked for goods from the hearers as in, “I want those *books*.” As for requests for non-material wants, the speakers asked for things besides goods (such as values) from the hearers as in, “Would you mind to *move a bit closer* to her?” It is deemed that this study will provide a better understanding of the concepts of requests, and responses towards requests in Malay culture.

## **1.2. Cultural Dimension of the Study**

Request strategies and responses towards requests are considered to be influenced by culture. “Culture” is a broad ranging concept which is shared by the entire (or almost all) members of a community, or something that is passed on by the elderly to young people or something (such as customs, laws or morals) that creates behavior or shapes one’s understanding about the world (Adler, 1997, p.15). Communication is influenced by culture and in this study, the values are unique to the Malay culture. Schiffirin (1994, p.139-140) describes the relationship between culture and communication in which culture both shapes and is shaped by language.

Scollon and Scollon (1995, p.126) note that the concept of “culture” is usually described as; (1) “high culture” which focuses on artistic achievements and intellectuality; and (2)

“anthropological culture” that deals with things such as language, communal organization, worldview, customs and daily practices which put a particular group aside as unique. They note that in studying cultural communication, their interest is more onto anthropological culture as compared to high culture. Since this study deals with the day-to-day communication practices of a group of people, anthropological culture is the main concern. Culture may assist someone to discriminate part of a group from another and its value system can be described in four dimensions (Hofstede, 1991, p.5) such as:

**Table 1.1: The four dimensions according to Hofstede (1991)**

	<b>Dimension</b>	<b>Meaning</b>
1	Power distance	Culture assumes that equality should be emphasized on organizational or institutional power.
2	Individual vs. collectivism	Culture believes in loyalty to self or groups.
3	Masculinity vs. femininity	“Masculine” and “feminine” behaviours such as decisiveness and care are valued.
4	The avoidance of uncertainty	Culture does not favor inconclusiveness and uncertainty, but it is prone to establishing structures.

In this study, collectivism seems to be the most relevant concept since it is concerned with the relationship between the self and the group. Apart from that, collectivism may influence communication strategies as communication is an activity that is carried out interpersonally.

#### **1.2.1. Collectivism-Individualism**

Several researchers have defined collectivism and individualism. Hofstede (1991, p.51) defines individualism as any society that exhibits loose connections between one

individual and another, and only immediate family members are supposed to be taken care of. Meanwhile, collectivism is related to people in a society that have been integrated into strong and cohesive groups since they were born. Kim et al. (1994b, p.2) also explains individualism and collectivism in a similar term to Hofstede (1980). Hofstede (1980) adds that people in individualistic societies emphasize more on “I” consciousness, universalism, specific friendship, financial security, pleasure seeking, right to privacy, individual initiative, emotional independence and autonomy, As for collectivism, people in this kind of society are prone to “we” consciousness, particularism, group decision, stable and predetermined friendship, obligations and duties, group solidarity, emotional dependence and collective identity.

### **1.2.2. Communication Pattern**

The different concept of group and individual in collectivist and individualist cultures influences communication patterns. Scollon and Scollon (1995, p.134) note that, in individualist cultures, the boundary conditions between in-groups and out-groups are fairly diffused and loosely structured, whereas, in collectivist cultures, they are more sharply defined and rightly structured. That is, in individualist cultures, there are not many differences in the ways of speaking to others, whereas in collectivist cultures, people differentiate the ways of speaking according to the group membership of the other party.

Triandis (1994a) explains that, in communication, collectivists are more attentive to context (e.g.: emotional expression, eye contact and voice level) than individualists. Relationships with members in groups will be kept at their best and what is communicated will be made comprehensible. Due to that matter, people who are collectivists are believed to be more ambiguous, indirect and indefinite than people who

are individualists. Collectivists also pay more attention to status differences than do individualists.

Triandis (1994a) also claims that people in individualist cultures disbelieve ambiguity. Focus of the communication is the communicator and features which are deemed substantial are intelligence, credibility and resourcefulness. Explicit logic, proofs, linear organization of the argument, emphasis on what is said, emphasis on specificity, and precision in word usage are valued. However, Holtgraves and Yang (1992, p.253) suggest that it may not be accurate to characterize collectivists as being more ambiguous than individualists and they warn that we may not be able to generalize in such a clear-cut way. The summary between these two groups can be illustrated as below:

**Table1.2: A summary of features of collectivist and individualist cultures (Fukushima, 2000)**

<b>Cultural Dimension</b>	<b>Context Dependence</b>	<b>Communication Style</b>	<b>Orientation</b>	<b>Reality</b>	<b>Group Distinction</b>
Individualism	Low	Directness	Independent	External	Low
Collectivism	High	Indirectness/ the use of inference	Inter-dependent	Interpersonal	High

### **1.2.3. Malaysian Culture: Collectivist or Individualist?**

It has been claimed that Malaysian culture is collectivist. To what extend does Malaysian culture have features of collectivism? In order to answer the question, reference is made to Hofstede's (1991, p.53) list of Individualism Index Values (IDV) for fifty countries and three regions. According to the list, Malaysia has a score of 26, which is lower than the Philippines (IDV score of 32) but higher than Singapore (IDV score of 20), Thailand (IDV score of 20) and Indonesia (IDV score of 14). The higher



the score of IDV the more individualistic the country is. As for example, Germany has an IDV score of 67, thus, the country is considered as individualistic. In Germany, the relationship between one individual and another is loose with more emphases on individual rights and one's own achievement. Individual needs are achieved with the help of others. Group work is essential but everyone has his or her own right to express ideas.

Collectivism in Malaysian society is exhibited through continuous obligations to groups such as responsibility towards family members. Faithfulness is important and sometimes it nullifies other principles of behavior. Thus, a collectivist is a person who is responsible to other members of the group and any insult or displeasure made will lead to loss of face and embarrassment (Hofstede, 2005).

### **1.3. Instant Messaging (IM)**

Many people choose IM over other media due to its efficiency and speed. It permits more rapid exchanges than emails but without any face to face conversations. The visibility of IM assists receivers with more alertness than any other mechanisms such as emails or voicemails. Nowadays, due to its immediacy, IM is often adopted in management work. For instance, when one is making a schedule, it is essential to get detailed information about someone else's calendar as quick as possible. Sending emails which might not be noticed by receivers will definitely hamper the progress. Apart from that, IM is used as a medium of interaction to connect friends and families (Whittaker & Bradner, 2000). It may also be applied to facilitate communication in educational settings especially among people lacking voice options. It enables students who are geographically separated to collaborate on projects (e.g., Eisenstadt, Komzak, and Dzbor, 2003), a valuable communication platform for the hearing-impaired (Bowe, 2002) and can function in teacher-student advising (de Siqueira & Herring, 2009).

Baron (2013) adds that, an IM transmission has an average of 5.4 words long with transmissions ranging from a word to 44 words. Chafe and Danielewicz (1987, p.96) who performed a comparative study on written and spoken languages discovered that traditional letters averaged 8.4 words whereas informal spoken conversations averaged 6.2 words. This suggests that IM resembles more closely to informal speech. Transmissions in IM are short too due to the fact that they are written in sequence as nearly half of the sample exhibited in Baron's study have sequences of two or more transmissions. An example is illustrated as follows:

Transmission 1:        hey paul [utterance 1]

Transmission 2:        can I borrow your physics notes [utterance 2]

IM and speech have comparable average turn lengths as both types use many one-word utterances and both can have protracted conversational closings. As for lexicon, while an informal speech uses more contractions than IM, there are more contractions in IM than in formal writing (where, traditionally, there are none). Similarly, while not numerous, IM emoticons essentially substitute for (spoken) prosody.

#### **1.4.     Problem Statement**

Malaysia is classified as a collectivist country due to its Individualism Index Values (IDV) score of 26 and the lower the score of IDV, the more collectivistic the country is (Hofstede, 1991). Collectivists are more ambiguous and indefinite than individualists (Triandis, 1994a, p.184). In other words, their communication patterns are indirect and use inferences (Fukushima, 2000). This complements studies conducted by previous Malay scholars who suggest that Malays appreciate indirectness in interactions as to preserve relationships with interlocutors and to save face of others (Jamaliah Ali, 1995; Asma Abdullah, 1996; Mustafa Daud, 2002). Asma Abdullah (1996, p.30)

defines face as preserving one's dignity by opting not to embarrass him or her as an individual and a Malay is supposed to be polite and sensitive while communicating. Studies that show Malays value indirectness have been carried out by Marzuki et al. (2009) and Hiba Qusay Abdul Sattar and Salasiah Che Lah (2011) among others.

Nevertheless, before the commencement of this research, a preliminary study was carried out to a group of Malay speakers in instant messaging (IM) to see whether members of the group preferred direct or indirect strategies while making requests. A different finding was discovered and showed that they demonstrated more directness than indirectness. Although it is contradictorily to what has been suggested in the literature but it matches a statement claimed by Holtgraves and Yang (1992, p.253) stating that, it may not be accurate to characterize collectivists as being more ambiguous than individualists and they warn that we may not be able to generalize in such a clear-cut way. Due to that, it was intriguing to attempt a further investigation on group communication patterns even though we can conclude that people in groups prefer directness too. Thus, this study would like to discover the types of request strategies performed for material and non-material wants as well as how these requests were responded in group by 32 Malay male speakers in instant messaging (IM).

### **1.5. Study Objectives**

This study aimed to investigate the types of request strategies for material and non-material wants as well as the types of response strategies towards these kinds of requests in instant messaging (IM) demonstrated by a group of Malay male speakers who were mainly students and working adults that resided in Hiroshima prefecture, Japan.

### **1.6. Research Questions**

Two research questions were systematically planned to aid in the investigation:

1. What are the request strategies for material and non-material wants demonstrated by Malay male speakers in IM group interactions?
2. What are the types of response strategies towards these requests employed by the subjects?

### **1.7. The Scope and Limitation of Study**

The study limited its investigation to identifying strategies of requests for material and non-material wants, and responses towards those types of requests demonstrated by Malay male speakers in instant messaging (IM) group interactions. The data were taken from chat conversations starting from October 18<sup>th</sup>, 2013 to December 18<sup>th</sup>, 2013 which was approximately two months and the analyses did not go beyond this period of time. It was limited to one IM group in Hiroshima which was called “*Penjantan Saijo*” and involved Malay male speaking subjects..

Apart from that, the analysis of the data was limited to semantic computer-mediated communication (CMC) phenomena or pragmatic features. In particular, strategies of requests for material and non-material wants and responses towards both types of requests demonstrated by the subjects concerned. Therefore, this study did not investigate other CMC phenomena such as turn taking or topic development. The analyses of the data focused mainly on Fukushima’s framework (1996) for strategy types of requests for material and non-material wants and Garcia’s framework (1993) for accepting and refusing responses for both types of requests.

In addition, the subjects of this study were limited to a group of Malay male speakers who resided in Hiroshima. They were undergraduate and post-graduate students reading a variety of courses at Hiroshima University, practical training candidates at various agencies in Hiroshima, Japan university graduates who worked around Hiroshima area

and spouses who followed their wives studying at Hiroshima University. Their ages were between 20 to 35 years old. The use of only a type of group marks a case study of request and response strategies in IM and the findings may not be representative of the whole Malay community. Thus, the results should therefore be regarded as suggestive. The data of this study relied solely on instant messaging (IM) from a smartphone app called “*LINE*” and further details are discussed in Chapter Three.

### **1.8. Significance of the Research**

Findings from this study revealed specific styles of strategies demonstrated by members of the IM group while making and responding towards requests for material and non-materials wants. The strategies were carried out either directly or indirectly with or without the use of Supportive Moves. Previous researches that have been carried out on requests do not classify them into the divisions of material and non-material wants. For instance, in a study conducted by Garcia (1993), requests for services were chosen as the focus of the study whilst, in Fukushima (1996) and Hassall (2003), requests selected were derived from request situations that happened in everyday lives. In the local context, Marzuki et al. (2009) selected requests performed by Malay learners of English based on request situations. Hiba Qusay Abdul Sattar and Salasiah Che Lah (2011) also carried out the same methodology by examining requests from six situations which were conducted onto Iraqi and Malay post-graduate students at Universiti Sains Malaysia (USM). Therefore, the specific styles of requesting and responding towards requests for material and non-material wants exhibited in this research are deemed to have contributed to the existing literature of pragmatics in the Malaysian context.

### **1.9. Research Gaps**

Previous studies on requests in the local context have been focusing more on individuals rather than people in groups. For instance, Marzuki et al. (*ibid.*, p.13) employed Malay learners of English by looking at each individual's request strategies gathered from DCT questionnaires. Hiba Qusay Abdul Sattar and Salasiah Che Lah (*ibid.*, p.13) selected the same procedure as well by looking at questionnaires and open ended options in Discourse Completion Tasks (DCT) completed by each one of Malay post-graduate students chosen for their study at Universiti Sains Malaysia (USM). Hence, it is with anticipation that this study will shed light on the specific styles of strategies used while making requests for material and non-material wants by a group of Malay speakers.

Studies on requests in the local context have been focusing on single utterances of requests only, which means responses towards requests have not been considered as important elements in the studies. However, the consideration of responses towards requests helps to avoid sentence based and speaker oriented mode analyses because face-threatening acts do not naturally occur in separated moves (Brown and Levinson, 1987, p.233). Thus, this study will reveal specific styles of strategies used while making responses towards requests for material and non-material wants too.

### **1.10. Conclusion**

This chapter discusses a brief introduction to the research. It believes that strategies of requests are influenced by culture. Malaysia is considered as a collectivist country and people who are collectivists are more ambiguous, indirect or indefinite than individualists (Hofstede, 1991). Malay scholars such as Marzuki et al. (2009), and Hiba Qusay Abdul Sattar and Salasiah Che Lah (2011) also claim that the Malay value indirectness while making requests. This research was carried out to extend the

investigation on strategies of requesting by focusing on the requests for material and non-material wants as well as responses towards both types of requests demonstrated by a group of Malay male speakers in instant messaging (IM).

In the second chapter, relevant literature related to the speech act of request, request and response strategies towards requests and instant messaging (IM) will be reviewed. In the third chapter, the research approach and frameworks selected for decoding will be described and justified. Results and discussions are illustrated later in the fourth chapter by looking at the analyses of requests and responses towards requests, adjacency pairs, IM structures and language use. As for conclusion, the fifth chapter will answer all research questions which were used as guidance with emphases on major findings together with recommendations for future studies.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.0. Introduction**

This chapter will discuss the speech act of request in general and request strategies in particular. Apart from that, responses towards requests together with instant messaging (IM) which acts as the medium of interaction to gather data will be explained as well. Last but not least, previous researches on requests which have been carried out in the West, Asia and Australia as well as in Malaysia will be described in the last part of the chapter.

#### **2.1. The Speech Act of Request**

The concept of request is substantial as it allows people to comprehend how a certain society works which is based on individual's everyday conduct. In daily interactions, one might want to ask others to do actions or to give him or her something and all of these can be considered as requests. A request occurs when a speaker asks a hearer to do something so that the speaker will gain benefits from the efforts made by the hearer physically or psychologically (Kahraman, 2007). Meanwhile, Becker (1982, as cited in Achiba, 2003) refers requests to utterances which indicate speakers' desires to get hearers to do something by imposing on them. The speakers commonly gain benefits from the cost paid by the hearers for carrying out the requests. Requests have become the focus of discussion among researchers beginning with Austin's (1962) work on speech act theory and subsequent work by Searle (1969, p.66), who simplifies the felicity conditions of requests as:



Propositional content: future action (A) of hearer (H)

Preparatory:

1. Speaker (S) believes that hearer (H) can do action (A).
2. It is not apparent that hearer (H) would do action (A) without being asked.

Sincerity: Speaker (S) wants hearer (H) to do action (A).

Essential: the utterance of e is counted as an attempt to get hearer (H) to do action (A).

White (1993, p.194) and Fukushima (1996, 2000) argue on the conditions for the speech act of request suggested by Searle (1969). Fukushima does not think all conditions of requests proposed by Searle need to be fulfilled and recommends to exclude the condition such as, "A request is a future act of H." This is due to the fact that a request is an effort to create an action or to shift an event to a new one. Hence, a request is always carried out before a certain event occurs. Apart from that, Fukushima also thinks that, there is a need to add some details to the condition, "S wants H to do A". If S does not believe that H can do A, S normally would not make a request. There has to be a particular reason why S wants to make a request, and this is similar to one of Gordon and Lakoff's (1975, p.90) reasonableness conditions which is a reasonable request happens only if one (the speaker) has an explanation for it to be conducted. Therefore, she suggests to add, "for some reason" to the condition, "S wants H to do A." Hence, the conditions of requests as proposed by Fukushima (1996, 2000) are:

1. The speaker (S) assumes or believes that the hearer (H) can do the action (A).
2. The speaker (S) wants the hearer (H) to do the action (A) for some reason.

### **2.1.1. Types of Requests**

A hearer's face may be preserved through an appropriate request strategy, and frequently, it may be used to protect the speaker's face as well. The speaker will try to

gain compliance from the hearer as well because there is a possibility that the hearer will say “no” to the request. Tracy et al. (1984, p.514) note that while seeking compliance, the speaker understands that the hearer has the authority to neglect the request. This differentiates a request from another approximately relevant speech act which is the command. Fukushima (1996, 2000) classifies strategies for doing face threatening acts (FTAs) as; (1) direct request, “*Open the door,*”; (2) conventionally indirect request, “*Would you care to switch on the lamp, please?*”; and (3) non-conventional indirect request, “*It is quite cold in that room.*” These strategies are characterized based on politeness strategies suggested by Brown and Levinson (1987).

Brown and Levinson distinguish between going on record and off record. Going on record is exhibited through a feature that has a clear aim or goal. However, when there are more than one unambiguously attributable intentions, one is said to have gone off record (Brown & Levinson, 1987, p.68-69). Going on record may be displayed through a redressive action or, it may be conducted baldly without any rectification. A bald action without any redressive action is done by using a clear and direct way such as in, “(You) take this, now!” (Brown & Levinson, 1987). Fukushima calls aforementioned as a direct request.

Another category of on record strategies is with redress. By doing redressive action, the speaker is giving face to the addressee, showing that face threat is not intended (Brown & Levinson, 1987, p.69-70). The redressive action may be carried out by using either negative or positive politeness which depends on the aspect of face that the speaker would like to attend to (either positive or negative). In doing negative politeness, there is a tension between the need to be noticed as paying face by going on record as a precondition and the need to refrain or stay away from imposing by going off record. In conventionalized indirectness, any indirect technique adopted as an FTA will not be

considered as off record anymore as soon as it is completely conventionalized as an FTA approach. Fukushima calls this type as conventionally indirect requests. According to Clark (1979), examples of conventionally indirect requests are *can you reach the salt?*, *are you able yet to pass the salt?*, and *is it possible for you to pass me the salt?* in which speakers request hearers indirectly to do particular acts by questioning hearers' abilities to do those acts.

Requests which are not on record are called off-record requests (Fukushima, 1996, 2000). Off record communication occurs when someone does not want to take the liability for the FTA conducted. The interpretation of the off record utterance carried out by the speaker will be left up to the hearer (Brown & Levinson, 1987). Sifianou (1995a, p.244) gives examples of on record and off record requests as follows:

1. "Take me there, please."
2. "Can you take me there?"
3. "I really need a break."

The above examples are respectively a direct request, a conventionally indirect request, and an off record request. Sifianou explains that a direct utterance has only one literal meaning whereas an indirect act has both a literal and implied meaning. In example (1), it is considered as a direct utterance as it only has one literal meaning. In example (2), it is a question pertaining to the addressee's ability to perform the act but is intended as a request, while in example (3), the speaker has made a statement providing some information, in which, however is intended as a request.

In example (1), the utterance meaning (literal meaning) is identical with the conveyed or implied meaning, whereas it is not so in example (2) and (3). In example (2), the utterance is considered as a conventionalized request as it is apparent that it is not about

asking the addressee's ability, but the speaker is making a request. In example (3), it is not a conventionalized utterance and the conveyed or intended meaning is different from the utterance meaning. Examples (1) and (2) have only one interpretation, but example (3) could have more than one interpretation, which means it can be interpreted as just a statement or a request, depending on how the hearer interprets it. Blum-Kulka (1989, p.42) claims that, the combination of a conventionalized way and a linguistic style will indicate the strength of a conventionally indirect request, whereas, non-conventional indirectness is unrestricted in terms of both method and linguistic style.

### **2.1.2. Consequences of Different Types of Requests**

Brown and Levinson (1987, p.71-73) explain that the types of requests chosen while requests are being made will involve some consequences. If one goes bald on record, credit will be given for his or her honesty and outspokenness. In addition, the danger of being misunderstood may be avoided. Going on record with positive politeness helps to reduce the FTA through the consideration that the speaker believes that the hearer is of the same kind as him or her.

Respect or deference can be paid through the use of negative politeness in one's utterance. In addition, social distance can also be maintained as the speaker refrains himself or herself from going boldness towards the hearer. The use of an off record utterance gives the opportunity for the speaker to be more cautious of his or her act. On top of that, he or she could prevent himself or herself from face loss as well. Lastly, the avoidance of doing any FTA would keep away the speaker from making any offence to the hearer.

### **2.1.3. Structure of Request**

The structure of a request can be divided into two sections; (1) Head Act - the core of the request; and (2) the Supportive Move (Sifianou, 1992, p.99). The core part is called the Head Act which fulfills the function of requesting. The peripheral elements are called alerters and supportive moves which serve to mitigate or aggravate the force of requests. Requests can be realized only by the core requests. Nevertheless, in off-record requests, only the peripheral elements act as requests (Blum-Kulka et al., 1989). Examples of structures are illustrated as follows:

1. "The dining hall is dirty."
  2. "The dining hall is dirty, would you be able to clear it up?"
- (Weizman, 1989, p.74-75)

In the first example, the utterance, "The dining hall is dirty," can be defined as an off-record request. However, in the second example, it acts as a Supportive Move to the core request, "Would you be able to clear it up?"

#### **2.1.3.1. Head Acts**

As for the forms of requests, they can be divided into imperatives, interrogatives, negatives, declaratives and elliptical constructions (Sifianou, 1992, p.121-122). In declaratives, there are two groups which are need statements and hints. However, negatives may be incorporated into either interrogatives, (e.g.: Couldn't you allow your daughter to dance?) or declaratives, (e.g.: I would not mind buying another pen for you). In addition, elliptical constructions can be incorporated into other types of classifications as well. For example, there is a missing verb in the utterance, "(Call) the doctor," which indicates an imperative. Hence, Fukushima (1996) categorizes an elliptical construction as either a subdivision of declarative, interrogative or imperative.

This makes the classifications of Head Act forms examined are imperatives, interrogatives and declaratives.

Many philosophers claim that, form and force of an utterance have no clear one-to-one inter-relation. Statements, commands and questions are literal forces which complement types of sentences such as imperatives, interrogatives and declaratives. Examples for each type of category are illustrated as follows:

1. "Close the door." (imperative)
2. "Will you close the door?" (interrogative)
3. "I would be very much appreciated if you could close the door." (declarative)

Hadher Hussein Abbood Ad-Darraj et al. (2012) explain that, in imperative constructions, objects and verbs are usually included. Verbs are exhibited in their base forms, whereas, the subject element is present in the deep level (e.g.: you) but it is left out on the surface level. However, when one wants to emphasize on something, he or she usually uses a subject. One of the examples can be described as follows:

"You, take the drink".

In some cultures, imperatives are considered to be more polite such as in Arab cultures. Nevertheless, in English, imperatives are used as direct strategies in informal situations or when both speakers have close connections. In formal situations, interrogative strategies that are performed indirectly are more preferred than any other approaches (Al-Sha'baan, 1999; Agha, 2005). In the expression of questions, people usually use interrogatives as the types of sentences. Interrogative constructions can be used to make requests as well, such as in the examples as illustrated below:

1. "Where is she going tomorrow?"

2. “Will you hand me the yellow box, please?”
3. “I am really clueless, which bus do you think we should take?”

In English, the most ordinary form of sentence is declarative. Facts are declared through declaratives which are regularly completed with full stops (Carter, 2008). Some other instances of declaratives are illustrated below:

1. “That commuter train departed late.”
2. “The green jersey should be washed carefully.”
3. “The movie you mentioned is great due to its cutting-edge cinematography.”

Declaratives are exhibited through complex, compound or simple sentences. The goal of a declarative sentence will not be affected by its structure and can be a bit longer. Declaratives state something and do not command, question, or proclaim. They state facts. According to Fukushima (1996), sub-strategies of requests developed by Blum-Kulka et al. (1989, p.278-281) are inappropriate to be applied to Japanese data due to the fact that Japanese language is different from other languages used in Cross-Cultural Study of Speech Act Realization Project or better known as CCSARP. Hence, Fukushima created new sub-strategies (types of request strategies) which are much simpler based on speaker’s intention. In this study, sub-strategies proposed by Fukushima (1996) were used to classify the types of Head Acts as the same form of requests might express different types of Head Acts. For instance,

1. “I would appreciate it if you could switch on the fan.”
2. “It is cold in here.”

In the examples above, both requests are in the form of declarative. However, according to Fukushima’s types of request strategies, (1) is a declarative sentence that is categorized under stating speaker’s expectation of hearer’s doing action, and in (2), it is

also a declarative sentence but it is classified as giving hints. On the other hand, requests can be divided into two types of categories; (1) information requests; and (2) action requests (Sifianou, 1992, p.121-122). Nevertheless, when one makes a request, he or she is about to ask for something that is materialistic or non-materialistic (Fukushima, 2000, p.89). Thus, in this research, all requests were categorized according to requests for material and non-material wants following Fukushima's study (*ibid.*). Requests for material wants occur when a speaker asks for goods from a hearer as illustrated below:

1. "May I borrow your *pen*?"
2. "Can I just ask for *fried rice*?"
3. "I want *Vogue magazine*."

As for requests for non-material wants, they occur when a speaker asks for anything besides goods (such as values) from a hearer and are described as follows:

1. "Can you *speak a little bit louder*?"
2. "Are you going to cook? *We'll cook together* huh?"
3. "Would you mind *move a bit*?"

#### **2.1.3.2. Supportive Moves or External Modifications**

Verbal means which are categorized into internal and external modifications can be used to modify requests (Faerch & Kasper, 1989). Devices within the same Head Act may be used to modify a request internally, whereas, devices within the immediate context of the Head Act can be used to modify a request externally. Nevertheless, both modifications will not be able to affect the directness level of a request or change the means of a request. The CCSARP's coding manual contains a classification scheme for internal and external request modification based on earlier work by researchers involved



in the project (Blum-Kulka & Olshtain, 1984) and was also partly influenced by literature on speech acts and politeness (e.g., Brown & Levinson, 1979; Lakoff, 1973).

However, in this research, no comparison was conducted between internal modifications and external modifications for the analysis of modification devices. Only external modifications were involved in the study, making the term Supportive Moves more suitable to describe the external modifications used in the data. As a matter of fact, the terms external modifications and Supportive Moves are identical in their contents. Supportive Moves that accompany Head Acts will either mitigate or aggravate the strength of the request through deference or solidarity. They can be characterized as preparators, getting a pre-commitment, grounders, disarmers, promises of rewards, imposition minimizers and availability checking. A few examples of Supportive Moves are illustrated as follows:

1. “Judith, *I did not come to class the day before yesterday*. Can I use your handout?”
2. “Can you explain about this topic to me, now? *I’ll buy you lunch afterwards.*”
3. “*Your handwriting is really beautiful and nice*, can I borrow your notes?”

In example (1), the Supportive Move which precedes the request is categorized as a grounder. A grounder is an utterance with an attempt to give justifications, explanations or reasons for one’s request. It may be preceded or followed by a request (Blum-Kulka et al., 1989). In example (2), the italic Supportive Move which follows the core of the request is characterized as a promise of a reward. A promise of a reward is an utterance that gives an assurance to the hearer and the assurance will be implemented once the request is complete. In example (3), the Supportive Move precedes the request and it is categorized as a sweetener. A sweetener is an utterance that is expressed through an overstated acknowledgment which is pertaining to the hearer’s capability for the compliance of the request (Blum-Kulka & Olshtain, 1984).

One can aggravate a request if he or she uses an insult, a threat or a move that is moralizing. In addition, a deferential Supportive Move occurs when a speaker chooses not to make any imposition, whereas, a solidarious Supportive Move is coded if one assumes that he or she shares the regular basis with the interlocutor (Garcia, 1993). A more detailed description of mitigating and aggravating Supportive Moves are explained in Chapter Three, pages 62-67.

## 2.2. Responses towards Requests

An adjacency pair is exhibited through a turn carried out by a speaker with a related action or a series of actions conducted by another speaker as exhibited in the following instances:

**Table 2.1: Adjacency Pairs**

	<b>Pair One</b>	<b>Pair Two</b>
1	Request	Acceptance or refusal
2	Question	Answer
3	Offer	Acceptance or refusal
4	Greeting	Greeting

Source: (Atkinson & Heritage, 1984; Schegloff, 1984; Houtkoop-steenstra, 1987; Mey, 1993; Buen, 1996).

An adjacency pair commonly exhibits these features:

1. Part one and part two are displayed in two utterances.
2. Each utterance is carried out by two different interlocutors.
3. The organization of parts is related (part one is related to the other).

(Yule, 1996; Flowerdew, 1988; Levinson, 1983).

In the past, politeness has been concerned with single utterances, but Brown and Levinson (1987, p.10-11) affirm the significance of analyzing politeness as a constituent of conversational structure. As requests and responses towards requests create adjacency pairs, responses towards requests are important elements in requests too. The consideration of responses towards requests will help to avoid a sentence based analysis as well as the analysis of speaker oriented mode because a face threatening act is not certainly exhibited individually (Brown & Levinson, 1987, p.233). Thus, this study examined both types of acts which were requests and responses towards requests in order to refrain from single acts.

Garcia (1993) suggests two possible outcomes when one responds to a request which is either by accepting or refusing. A speaker can choose to accept a request directly by demonstrating speaker's good motives in satisfying the hearer's positive face wants or the speaker can choose to accept it indirectly by assuring the hearer that the request made is not an imposition (Brown & Levinson, 1978). Meanwhile, if one chooses to refuse a request, he or she can refuse it directly by giving a non-performative statement or he/ she can make an indirect refusal by giving an excuse, explanation, reason or an expression of wish to co-operate. All examples of responses are illustrated as Table 2.2:

**Table 2.2: The Head Act strategy types of responses by Garcia (1993).**

No.	Types	Strategy	Sub-strategy	Description	Example
(1)	Accepting	Direct	Acceptance	It demonstrate(s) the speaker's good motives to satisfy the	(At school)  S: "If possible, I would like you to give my daughter some Biology

				hearer's positive face wants.	classes."  H: <i>"Okay, perfect! I will give her some additional classes."</i>
		Indirect	Assuring No Indebtedness	It is an utterance that convinces the hearer that the request made is not a burden.	(At school)  S: "Do you know what I really want now? I would be glad if you could teach my daughter Biology."  H: <i>"Okay, I am sure that won't be a problem."</i>
(2)	Refusing	Direct	Non- Performative Statement	It is a bald on record strategy as the speaker bluntly turns down the request.	(At school)  S: "If possible, I would like you to give my daughter some Biology classes."  H: <i>"No no no."</i>
		Indirect	Indirect refusal	Excuses/ explanations/ reasons given	(At school)  S: "Can you give a class to a 12 year old

				by speakers or an expression of wish to cooperate	child?"  H: "12 year old? <i>As a matter of fact, I only teach students in the tertiary level as my years of experience are more with them.</i> "
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According to Searle and Vandervken (1985), refusals and rejections are the negative counterparts to consenting and acceptances. A request can be rejected or refused besides being accepted and to say "no" to a request is often difficult. Thus, the way one expresses a refusal might be more crucial than the answer itself in many cultures. Due to that matter, a special skill is needed to send and receive a refusal. Among the speech acts, a message of "no" is deemed as a face-threatening act as it threatens by running contradictorily to interlocutor's face wants.

Chen (1996) claims that, indirectness is often chosen as a refusal strategy even though a high pragmatic skill is needed. Refusals may involve lengthy negotiation moves and for native speakers, these could be challenging as well. In an effort to classify refusals in Japanese, among the styles of expressing "no" as listed by Ueda (1972) are by delaying answers, silence and vague no. Rubin (1983) lists nine ways of refusing which are concluded based on a number of cultures such as by showing hesitation, distraction, disinterest, alternative offer, postponement, avoidance, common acceptance with no details and common acceptance with excuses.

The most prominent refusal study had been conducted by Beebe, Takashi and Uliss-Weltz (1990) who examined Japanese learners of English through a Discourse Completion Test (DCT). Based on the study, refusal divisions may be exhibited through semantic codes and adjuncts. Semantic codes are defined as statements which are employed by someone who wants to refuse something directly or indirectly, whereas, adjuncts are statements which may precede or follow refusals but are unaccepted for refusal acts. Performative and non-performative sentences such as, “I refuse,” and, “No,” are some instances of direct refusals. Refusal statements which are conducted indirectly through excuses, explanations, alternatives or some other methods may soften the effects of the face threatening acts.

### **2.3. The Relationship of Sociological Variables**

Brown and Levinson (1987, p.76) argue that Power (P), Distance (D) and Imposition (R) will determine politeness level employed by a speaker in doing a face threatening act (FTA). The greater the face threat influenced by these variables is, the greater approach will be exhibited by the speaker. According to Holtgraves and Yang (1992, p.246), by making requests to powerful actors, relative strangers or by asking for more imposing things such as a lot of money, all of these will increase the weightiness of the acts as the increase in weightiness will result in the use of greater politeness. Kasper (1994, p.3209) claims that politeness and sociological variables demonstrate a positive correlation. One may be controlled or influenced through power components such as social status and social class. Having power over oneself usually triggers the notion of equality-inequality (Fukushima, 1996, 2000).

In a study conducted by Fukushima (1996, 2000), “big-small” has been used as the labels for scale extremities and, in order to indicate differential in power, the term “power difference” is used. In these scale extremities, “big” indicates the difference in

power between the speaker and hearer is large, and “small” indicates the difference in power between them is low. Although the scale indicates “big”, it does not mean that one is more powerful than the other but the difference in power is huge. If the extremity scale indicates “small”, it does not mean that one is less powerful than the other but it indicates that the power difference between both of them is relatively small.

Fukushima (1996, 2000) explains that social distance is difficult to assume as relationships among speakers are dynamic. In this study, social distance is showed through closeness. Among friends, the relationship is usually much closer as compared to the relationship with unknown people. Closeness can be determined by using one or more of the following factors; (1) similarity or difference; (2) familiarity; and (3) admiration. Similarities or differences are revealed through factors such as sex, age, occupation and etcetera and may not be relevant in all cultures or situations. The second factor can be exhibited through relationship durations or the regularity of meetings and, the third factor can be determined by using the first two factors.

There are cases in which the third factor is different, even though the conditions of the first two factors are the same. For instance, even if both parties are similar in age, occupation and sex, and they know each other very well, both of them may or may not like each other. Liking someone varies situationally, individually or cross-culturally. Another good example is colleagues. Although they are similar in occupation and know each other well, they may like or dislike one and another for some reason.

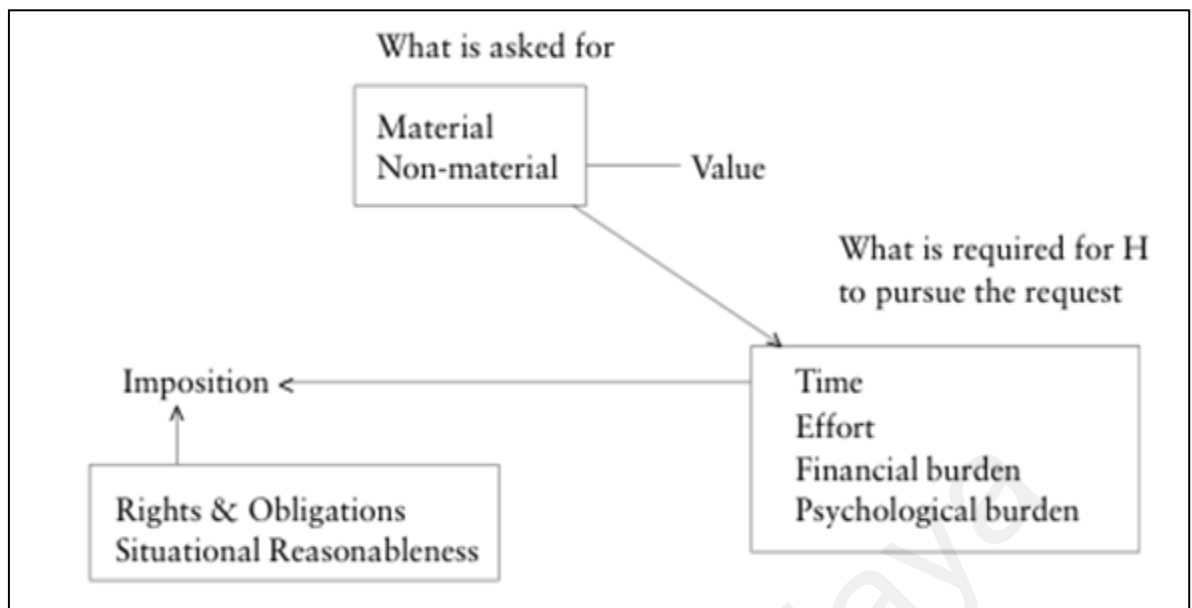
Imposition is the most relevant sociological variable in this study. It arises when something material or non-material is asked for. In order for a hearer to pursue a request, he or she may require time, effort, finance and psychology. Imposition will be determined by how much these factors are included. For instance, if a speaker asks for something expensive, the financial burden on the hearer may be big. In such a case, the

imposition of the request is deemed high. A burden may not always be financial, but it could be psychological as well especially when the requested act requires much responsibility, or when the hearer does not want to perform the requested act for some reason. If someone is making a request for a non-material want, the degree of imposition will be high too especially when it requires the hearer to sacrifice a lot of his/her time and effort. The value attached to what is asked for varies culturally, individually and situationally.

Fukushima (1996, 2000) believes that rights and obligations should be included in imposition as a request which is conducted without any right and a response towards a request which is conducted without any obligation will set a high imposition. In order to determine whether the speaker has the right or not, one will look at the power the speaker has. This shows that variables are not independent, but related to each other (Turner, 1996, p.5). Rights or obligations vary culturally and individually. For instance, in certain cultures, students can be asked by teachers to do something which is irrelevant to classroom activities. However, in other cultures, this may be an offence.

Situational reasonableness may also influence the imposition rate of a request. If the request is situationally reasonable, the imposition rate will be much lower than if the request is not situationally reasonable. For instance, if someone is asking for a dime just outside a telephone booth, the request is considered as more situationally reasonable than while someone is asking for a dime for no apparent reason in the middle of the street (Brown & Levinson, 1987, p.79). Situational reasonableness can be connected to standard or non-standard situations (Hoppe-Graff et al., 1985, p.90). Routine situations that reoccur often are considered as standard situations, whereas, routine situations that are uncommon or rarely reoccur are described as non-standard situations. Standard situations usually have more situational reasonableness than non-standard situations.





**Figure 2.1: The imposition (Source: Fukushima, 2000)**

#### **2.4. Politeness and the Concept of Face in Malay**

Jamaliah Mohd Ali (2000) proposes that politeness or *kesopanan* is influential in Malay community due to the fact that one's good manners or *budi bahasa* reflect his or her upbringing and this mirrors indirectly his or her parents' parenting abilities. Politeness can be exhibited in the way Malay language is used. Conventionally, utterances are indirect and lengthy (Asmah Haji Omar, 1992). Thus, making some people believe that being indirect and long-winded demonstrates no strong conviction to one's self and passivity. However, Asmah Haji Omar (*ibid.*) opposes this view as she claims that a person who holds excellent skills in Malay language would display sensitivity to the hearer's negative face by avoiding being too straightforward with his or her request as it might cause embarrassment to the hearer.

The manifestation of politeness in Malay language is exhibited through the use of a surrogate party (Asmah Haji Omar, 1992). Communication via a surrogate party arises when the gap between the message originator and its receiver is big. For

instance, when a mother-in-law wants to convey a message to her son-in-law, she will send the message through her daughter to avoid doing a face-threatening act (Asmah Haji Omar, 1992, p.185). Asmah Haji Omar (1992) claims that some people would say that they literally do not know how to speak to others and due to that they will end up asking someone else to transmit their messages. In the example given, the mother-in-law is hesitant about whether the message that she wants to convey to her son-in-law is something that both of them would agree upon. It could be that the intention of the mother-in-law is to save her face and her son-in-law's face too.

Malay children are educated to address elders with specific forms of address and to speak with reverence. If a child wants to make a request for something from his or her parents, he or she needs to do it with utmost respect. Malay children are trained not to have the audacity to employ directness in their requests. They need to be non-conventionally indirect such as making hints which on the other hand reflects politeness by beating around the bush (Asmah Haji Omar, 1992). This happens as Malay children are trained not to expect too much on something. They are expected to be sensitive with their surroundings especially in the family or else they will be labeled as being rude to others.

Malay language defines face or *air muka* as a person's facial expression that reveals his or her emotions such as sadness or happiness. Concepts like *maruah* or dignity and *nama* or reputation are always associated with *air muka* in Malay socio-cultural context which are normally characterized by a person's concern with his or her standing in the eyes of others; such as his or her public self-image (Goddard, 2000, p.93). A salient feature of this general notion of face in Malay culture is the association between face and feelings.

Sayings and expressions are abundant in Malay language which alert speakers to be more aware of their verbal interactions so that they will not hurt someone else's feelings (Goddard, 2000, p.91). Expressions such as *jaga mulut* or mind your mouth, and *berkata peliharalah lidah* or speak minding one's tongue are some of the examples that urge people to think before speaking. Apart from that, expressions that highlight protections against someone else's feelings exist as well like *jaga hati orang* or look after people's feelings, *memelihara perasaan* or look after feelings and *bertimbah perasaan* or weigh feelings (*ibid.*).

## **2.5. Instant Messaging (IM)**

Language in instant messaging (IM) is typically informal, casual and friendly. Although capital letters may be used to emphasize on something, standard capitalization is often ignored. The use of question marks and multiple exclamation points are abundant. Informality in IM cultivates closeness which is missing in other communication models. The casualness is exhibited through the near-synchronous IM feature and the types of people IM users always interact with whom are closely related. Many casual face to face interactions are exhibited in IM such as brief, context-rich and dyadic (Kraut et al., 1990; Whittaker et al., 1994). Numerous person-to-person interactions and IM are interconnected. For instance, before work, two best friends, Nina and Rina like to talk with each other in face-to-face conversations. However, once office hours start, they will switch to IM as they do not want to disturb others at work. IM apps can be used to send cost-free messages via the internet by using the data network of a smartphone. For young adults and teenagers who often send hundreds of messages in a day, this means huge savings.

Popular discussion of IM conversations has typically focused on lexical issues (IM "lingo") such as abbreviations, acronyms, emoticons and odd spellings (Thurlow 2006;

Bieswanger, 2013). Based on a lexical analysis conducted by Baron (2013) in IM, abbreviations were sparse such as *k* for OK, *cya* for see you, and *bc* (or *b/c*) for because. The majority of acronyms recorded in the data was *lol* for laugh out loud. Apart from that, Baron (*ibid.*) also discovered that female-female conversations averaged more transmissions per conversation as compared to male-male conversations and females took longer time to say goodbye than males. Gender was irrelevant for all lexical categories except for contractions and emoticons which were exhibited more by males and females respectively. Gender also differentiated the use of multi transmission sequences. According to Chafe and Danielewicz (1987), males had a tendency to break sentences into multiple transmissions, apart from starting with conjunctions for the second pair of an utterance break. This was contrary to females as they preferred to start the second member with independent clauses. The use of conjunction is more common in speech whereas the use of independent clause is more common in writing.

Lee (2003) found that male college students interacted with each other more in their IMs pertaining to technology-related topics, whereas, female conversations involved more emotional subjects. Males also tended to avoid opening greetings or goodbyes, whereas, females used both. Males addressed one another with derogatory names and used harsh teasing, whereas, females displayed more sympathetic tones and used more emoticons. These findings confirm gender distinctions observed in other forms of CMC (e.g., Herring, 2003).

Many of these gender differences trigger questions of whether IM is close to written or spoken discourse. Researchers (e.g., Baron, 1998; Crystal, 2001; Quan-Haase, 2009) have considered the extent to which CMC (including email, IM, and text messaging) is structurally more like speech or writing. IM corpus as a whole seems more similar to speech than writing. In terms of face to face speeches, males exhibit these more in their

IM conversations as compared to females as females have much more in common with traditional writing patterns in their IM conversations. According to The Nation's Report Card (National Center for Educational Statistics 2002), female candidates in K-12 year display better writing than their male counterparts. Therefore, it is not surprising that female IM conversations include lesser sentences parted into a few transmissions, lesser sentence breaks that use conjunctions and lesser contractions. These findings are consonant with sociolinguistic research which report that women's language generally adheres more closely to linguistic norms than does men's (James, 1996; Labov, 1991).

### **2.5.1. Language in IM**

Lexical issues are important to study as they are the ultimate blocks of conversations and this can be done through a quantitative corpus analysis. Texting which is defined as "textspeak" by Crystal (2008a, 2008b) is essential in IM and an important mode in online communication. It is a recent written language that keeps a lot of spoken language characteristics (Baron, 2004; Plester, Wood & Bell, 2008) such as colloquial spellings which imitate the pronunciations of particular words in daily activities. Thus, the formality of a text message in online communication is different from an email or a conventional writing. .

A study carried out by Najeeb, Maros and Mohd Nor (2012) reveals that Arab students adopt formality when writing emails even though occasionally, they fail to express politeness in their emails, whereas, in instant messages, one may opt for informality. The degree of formality may be determined through the selection of linguistic features which are special to text messages. For instance, words may be depicted by numbers or words may be spelled colloquially and it is said to be part of pragmalinguistics.

Thurlow and Poff (2011) conducted a review on the usage of various linguistic features in text messages adopted from a variety of languages and cultures. The results show that there are a variety of pragmalinguistic domains inter-culturally which are applied through the realizations of speech acts. For example, apology may be carried out through one of these utterances:

1. "Sorry."
2. "I deeply apologize for that matter."

In a situation where the face threat is low, utterance (1) may be adopted like when someone bumps into someone unknown in a congested road. Utterance (2) may be adopted in a situation where the face threat is higher such as when someone accidentally steps onto someone else's new white shoes while riding a bus. Marzuki (2013) argues that, a user's selection of linguistic features in text messages signals an element of pragmalinguistic characteristics due to the fact that it requires a selection of strategies. For instance, while typing a text message one needs to decide on how to spell the chosen words, whether there is a need to abbreviate, whether the words need to be typed in full or in capital letters and etcetera.

On top of that, the user's adoption of linguistic components is influenced by his or her language capability which has its own pragmatic impact. Hence, the word "later" in IM may be spelled in a variety of ways such as *l8ter*, *l8r*, *ltr*, *later* or *LATER*. The degree of formality in *l8ter*, *l8r* and *ltr* is lower than in *later*. Hence, when one uses *later* it is possible that the IM is formal rather than informal. As for *LATER*, its usage may signal strong emotions such as shock, exasperation or anger.

Crystal (2008a) explains that one word or phrase may have some modifications as illustrated previously in the word "*later*". For instance, the word "thank you" may be

modified as *thank u*, *thnk u* or *tq*. Nevertheless, too much abbreviation may render the message sent as it can become ambiguous or non-comprehensible. The development of texting coding schemes helps to improve the understanding of linguistic features in texting. Hence, as for Malay language linguistic features, Supyan (2006) suggests six coding schemes which are illustrated in a table as follows:

**Table 2.3: Malay texting coding system based on Supyan's (2006)**

	Category	Description	Example	Meaning	
				Malay	English
1	Common abbreviation	It is already in use before the implementation of textism coding system	<i>utk</i>	<i>untuk</i>	for
			<i>dpd</i>	<i>daripada</i>	from
			<i>ttp</i>	<i>tetapi</i>	but
2	Vowel deletion	The deletion of vowels in the text	<i>lmbt</i>	<i>lambat</i>	slow
			<i>bngga</i>	<i>bangga</i>	proud of
3	Consonant deletion	The deletion of consonants in the text	<i>bcmpur</i>	<i>bercampur</i>	mixed with
			<i>tgi</i>	<i>tinggi</i>	tall/ high
			<i>lom</i>	<i>belum</i>	have not
4	Colloquial abbreviation	Spellings are abbreviated based on colloquial dialects/ dialects	<i>cane</i>	<i>macam</i> <i>mana</i>	how
			<i>pastu</i>	<i>selepas itu</i>	after that

5	Non- abbreviation	It deals with actions or emotions	<i>hmmm</i>	<i>sedang</i> <i>berfikir</i>	thinking
			<i>muahh</i>	<i>cium</i>	kissing
			<i>ow</i>	<i>masa sakit</i>	pain
6	System violation	The spelling of the text differs from the spelling of the standard language intentionally but it is not abbreviated	<i>nasik</i>	<i>nasi</i>	rice
			<i>saye</i>	<i>saya</i>	I
			<i>mane</i>	<i>mana</i>	where
7	Malay-nised English	The English word/ phrase is spelled based on the convention of Malay spelling	<i>babai</i>	<i>selamat</i> <i>tinggi</i>	bye-bye
			<i>sori</i>	<i>maaf</i>	sorry
			<i>tenkiu</i>	<i>terima</i> <i>kasih</i>	thank you

## 2.6. Previous Studies on Request

Extensive studies on request within or across languages have been carried out by researchers in the west, Asia, Australia and locally. Some analyses compare native speakers with non-native speakers, whilst others choose second language learners as the focus of study.

### 2.6.1. Studies on Request in the West, Asia and Australia

Some studies on request in the west, Asia and Australia use Discourse Completion Task (DCT), role plays, emails and online forums as tools to elicit data and deal with native and non-native performance. Garcia (1993) conducted a study onto Peruvian Spanish



speakers by looking at similarities and/ or differences in cross-gender. The study was conducted through role plays by asking subjects to make requests and responses towards services. The results showed the preferences for deferential strategies while making requests and solidarious strategies while responding to requests without any statistical significance between both genders. Meanwhile, in a study carried out by Fukushima (1996), a comparison was made between Japanese and British subjects by looking at request strategies in their native languages. The research was carried out through oral role plays in two request contexts. The contexts had low and high impositions onto the subjects respectively. The results revealed more politeness strategies as the imposition rate increased with British subjects employed more indirectness as compared to Japanese subjects.

Hassall (2003) conducted a study through role plays by looking at how requests were carried out by Australian learners of Indonesian language and made a comparison with native speakers of Indonesian language. The results showed the preference for query preparatory modals from both groups with more want and hint statements adopted by non-native speakers of Indonesian as compared to the native speakers. On the other hand, Sigrun Biesenbach-Lucas (2007) carried out a study onto post-graduate students who were native and non-native speakers of English by looking at email requests sent by them to a university faculty in the United States of America for several semesters. The results showed that more directness than indirectness was adopted by both speakers with more politeness was found in native speakers' messages as compared to non-native speakers' messages.

Ogiermann (2009) conducted a study on Russian, Polish, German and English requests by looking at the connection between politeness and indirectness. The study was carried out through a Discourse Completion Task by using common request situations

employed by other request studies. The results showed that every culture has its own syntactic means to mitigate the speech act of request. Meanwhile, Minna Puustinen et al. (2011) carried out a research onto French middle school students by looking at the function and linguistic form of their requests for help which were conducted through an online forum. The results showed that more indirect and self-regulated requests were employed by these seventh to ninth grade kids as compared to other linguistic forms and functions.

Konakahara (2011) investigated strategies of requests performed by Japanese learners of English (JE), by comparing their performance with that of British English speakers (BE) and Japanese speakers speaking Japanese (JJ). Three aspects, request strategy types, modification devices, and sequences of requesting were examined. Forty six graduate students participated by completing a survey and a Discourse Completion Task (DCT). The results showed the dominance of conventional indirect strategies across all groups while performing requests with attention-getters and grounders are common modification devices. The inductive structure (Supporting Move + Head Act) appears as the dominant sequence for requesting for JJ and JE. On the other hand, Fukushima (2012) attempted to challenge the belief that Japanese people preferred indirectness more than directness by investigating request emails sent by Japanese university students. It was conducted through a condition that the speaker and hearer had a close relationship without any power difference. The results showed the preference for directness and positive politeness more than any other strategies.

Halupka-Resetar (2014) explored the types and frequency of usage of internal and external request modifications in the production of ESP learners in an attempt to provide a fuller picture of their request performance. The research participants were 37 ESP students, aged 20-22, whose level of general linguistic competence was

intermediate. Performance data were elicited through a Written Discourse Completion Test (WDCT). The results showed very limited variation both with respect to the type of modifications (both external and internal) and the frequency of their usage. In most cases, they also opted for conventionally indirect requests as main Head Acts and Grounders as Supportive Moves. The conditional construction and the politeness marker, “please” are observed regularly (both are downgraders) while upgraders occurred extremely rare.

### **2.6.2. Studies on Request in the Local Context**

Studies on requests in the local context use written plays, natural conversations, role plays, Discourse Completion Task (DCT) and emails as tools to elicit data. Many research conducted deal with intercultural communication focusing on requests by learners of English language. It can be said that, the use of instant messaging (IM) as a tool to derive data and Malay language (or native language) as a medium of communication is scarce.

Raja Rozina Raja Sulaiman (2004) examined the politeness strategies that are used in Malay, specifically in colloquial Malay of the 1960s when; (1) making offers and requests; and (2) responding to offers and requests. The data used were obtained from ten Malay plays written in the 60s that depicted Malay society dealing with family and societal issues. The sociological variables of social distance (D), imposition (R) and power (P) as conceptualized by Brown and Levinson (1978 & 1987) were treated as predictor variables that would determine the choice of politeness strategies. The findings from the study showed that there was a general tendency to address positive face more than negative face as it was reflected in the choice of strategy made by speakers with high P. The analysis of the politeness strategies also showed the use of mixture strategies when performing single face threatening acts.

Marzuki et al. (2009) carried out a study onto Malay learners of English who were proficient and less proficient in English language. The research was conducted through a Discourse Completion Test (DCT) and interviews by looking at how strategies of request were employed by these two groups of learners. The results showed substantial distinctness in request strategies adopted by both groups with preference for indirectness. However, the anticipated politeness was not exhibited in request strategies carried out by Malay learners who were proficient in English language. Meanwhile, Hiba Qusay Abdul Sattar and Salasiah Che Lah (2011) examined intercultural communication of the speech act of request in English between Malaysian and Iraqi postgraduate candidates at Universiti Sains Malaysia (USM). Empirical studies on speech acts show that the same speech act is realized quite differently across different cultures. The study was carried out through the distribution of multiple choice questionnaires and open ended options in the form of Discourse Completion Tasks (DCT). The results showed that Malay speakers value indirectness, whereas, Iraqi speakers preferred directness while making requests.

Youssef (2012) carried out a study onto Malaysian and Libyan advanced degree candidates at Universiti Sains Malaysia (USM) by looking at similarities and/ or differences in the strategies of requests. The research was conducted through natural conversations and role plays. The results showed that both groups exhibited the preference for directness in natural conversations and the use of a Grounder as a Supportive Move. Nevertheless, more indirectness was employed in role plays by Malaysian candidates, whereas, Libyan advanced degree students recorded the same amount of strategies for directness and indirectness in role plays. On the other hand, Marchie Lim Pin Sim (2012) investigated the ways in which staff members in a private institution in Malaysia made requests in email communication by looking at their politeness strategies. This was the only research in an online medium. The results

showed that negative politeness strategies were opted more especially when they interacted with superiors and peers. In addition, directness was preferred as a strategy in their requests when they communicated with subordinates and mitigated them with politeness markers.

## **2.7. Summary**

In this chapter, the review on literature has attempted to explain the speech act of request, request strategies, responses towards requests, instant messaging (IM), language used in IM and studies conducted on request in the west, Asia, Australia and locally. Request strategies can be determined by looking at the level of directness, structures, forms and types of forms exhibited in the Head Acts and Supportive Moves of the requests. Responses towards requests can be either acceptances or refusals. Extensive studies on request within or across languages have been carried out by researchers in many parts of the world. Some analyses compare native speakers with non-native speakers, whilst others choose second language learners as their focus of study.

## **CHAPTER 3**

### **METHODOLOGY**

#### **3.0. Introduction**

This study aimed to investigate the strategies of requesting for material and non-material wants together with the strategies of responding towards those types of requests. In this chapter, selections made in achieving the objectives were described further. The description started with the research approach followed by the details on participants and the instruments of research involved. Next, the two main analytical frameworks by Fukushima (1996) and Garcia (1993) were explained which were right before the explanation on the method of analysis chosen to decode the data. Due to the fact that, instant messaging (IM) was adopted as the medium of data collection, the coding system selected for the IM structural analyses was illustrated as well. Later, the conditions and categories of requests by Fukushima (1996, 2000) were described which were right before the explanations on imposition and ethical consideration related to this study. This chapter ended with the description on the pilot study which was carried out prior to this research

#### **3.1. Research Approach**

An approach known as Computer-Mediated Discourse Analysis (CMDA) was employed for this study. The approach adopts methods taken from language focused areas such as communication and linguistics (Herring, 2001). It examines online practice through language and its interpretation is based on language use. Different researchers usually address computer-mediated communication (CMC) differently, and regularly, work is carried out in seclusion as many social scientists who live outside the

United States are unaware that other researchers share the same passion as well. Due to that matter, CMDA was created as an effort to standardize procedures, understanding and goals related to CMC (Herring, 2004).

The basic methodology of CMDA lies in content analysis which focuses on language and a research in CMC may be carried out either quantitatively or qualitatively. Quantitative CMDA adopts measurable data to draw up facts and reveal patterns in research. However, it requires a qualitative element as well due to the fact that coding ability is required especially when the phenomena of interest are semantic in nature (Herring, 2004; Bauer, 2000). In this study, it adopted a qualitative approach. The qualitative approach was used when the request and response strategies for material and non-material wants were coded in the data. This was followed by simple frequency counts to tabulate the types of request and response strategies that emerged in the data.

In order to attain fruitful analyses, CMDA researchers need to consider a few fundamental conditions such as; (1) answerable research questions; (2) sufficient and appropriate corpus of data; (3) reliable coding classifications; (4) suitable methods of analyses; and (5) responsible data interpretations. Fortunately, this study achieved all the fundamental conditions of CMDA successfully as illustrated in the following table:

**Table 3.1: The fundamental conditions of CMDA**

	<b>Fundamental condition</b>	<b>Description of achievement</b>
1.	Answerable research question	The two open-ended research questions created for this study were successfully answered. The answers for both research questions are as follows:  1. What are the request strategies for material and

		<p>non-material wants demonstrated by Malay male speakers in the IM group interactions?</p> <p>The Malay male speakers exhibited more directness than indirectness and used Supportive Moves to mitigate their requests.</p> <p>2. What are the types of response strategies towards these requests employed by the subjects?</p> <p>The subjects preferred to make accepting responses directly by showing good intentions to please their hearers' positive face wants.</p>
2.	Sufficient and appropriate corpus of data	<p>A sufficient and appropriate corpus of data was used as this study employed a period of two months' data. The total of transmissions collected was 438 with 62 requests and 86 responses were identified in the data.</p>
3.	Reliable coding classifications	<p>Two major frameworks were adopted; (1) Fukushima's framework (1996) was used to determine request strategies for material and non-material wants; and, (2) Garcia's framework (1993) was used to determine response strategies towards those types of requests. As for structural analyses of the IM conversation, a coding system by Baron (2013) was used. Requests were identified by using conditions and categories by Fukushima (1996, 2000).</p>



4.	Suitable method of analysis	Pragmatic analysis was deemed to be the most suitable method as this study involved speech acts and needed some interpretations of speakers' intentions from the discourse evidence.
5.	Responsible data interpretations	The IM interactions were interpreted responsibly and were carried out in relation to the original research questions which were pertaining to the strategies of requesting and responding towards requests for material and non-material wants. Research questions were revisited frequently so that the results could indicate explicit answers. This was to ensure the validity of the study.

### 3.2. Participants

The subjects of this study consisted of a group of 32 speakers who resided in a place called Saijo located in Hiroshima prefecture, Japan. They were all Malay males who were in Japan as students, working adults or spouses with ages between 20 to 34 years old. Only one member lived in Kuala Lumpur as he had graduated from Hiroshima University and had gone back to Malaysia for good. The distribution of status and age of all subjects is illustrated in the table as follows:

**Table 3.2: The distribution of status and age of the subjects**

	Status	Age			Total
		20-24	25-29	30-34	
1.	Students (Undergraduate, post-graduate & practical training students)	13	1	3	17

2.	Working adults	-	11	1	12
3.	Spouses	-	1	1	2
4.	Ex-Hiroshima University student living in Malaysia	-	-	1	1
<b>Grand Total</b>		13	13	6	<b>32</b>

The selection to become a member of this group was not public which means it was a close selection and new members were invited only by invitation from the current members. Recent Malay males who came to Saijo would get noticed by others mainly through word of mouth communication or new university enrollments. In some cases, they themselves contacted the President of Hiroshima University Students Association via Facebook prior arrivals in Hiroshima. Before the conduct of this research, permission was granted by the President of Hiroshima University Students Association and it was made known by the president to all members of the group afterwards.

Participants had a close relationship with each other as they shared the same Malay and Islamic culture, and were involved in many get-together activities. Every month, all members would join hand in hand to clean up Hiroshima Islamic Cultural Centre (HICC) and every member would be assigned to lead the recitation of sermon for Friday's prayers at least once a year. During the fasting month of Ramadan, members would team up to cook for the breaking of fasting to all Muslims in Saijo.

Apart from that, each year in spring, a committee would be created to organize a cherry blossom picnic gathering for Malaysians in Hiroshima and they would have the picnic in the park under a blooming cheery blossom tree. Those who were about to graduate, they would be celebrated in a small ceremony as a token of appreciation before going back to Malaysia. The long list of activities was deemed to have built

camaraderie among all participants of the group.

### 3.3. Instruments of the study

Online data were collected for a period of two months starting from 18 October 2013 to 18 December 2013 by using an instant messaging (IM) app called *LINE*. The data had 438 transmissions with 62 requests and 86 responses were successfully singled out. Three types of CMDA data sampling techniques were adopted namely, by time, group and convenience. The details of the sampling techniques are exhibited in the table as follows:

**Table 3.3: CMDA data sampling techniques selected for the study**

	Technique	Advantage
1.	<p>By time:</p> <p>All transmissions were collected for a period of two months starting from 18 October 2013 to 18 December 2013. A total of 438 transmissions were successfully compiled with the identification of 62 requests and 86 responses.</p>	Rich in context
2.	<p>By group:</p> <p>All transmissions were posted by a group of Malay male speakers who resided in Hiroshima prefecture in a place called Saijo. A majority of them were students and working adults plus a couple of spouses and an ex-Hiroshima university graduate living in Malaysia.</p>	Enable to focus on group

3.	By convenience:  Data were available to hand and easily accessed due to the participation in a one-year program at Hiroshima University.	Convenience
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The “online community” in this study refers to this group of Malay males and its properties are described in the table as follows:

**Table 3.4: The properties of the “online community” selected for the study**

	Property	Content
1.	Name	The name of the online group is “Penjantan Saijo”: “Penjantan” was selected as all members were males. “Saijo” was selected because the University of Hiroshima is situated in a place called Saijo.
2.	Establishment	This online community was created in May 2013.
3.	Form of CMC	The form of CMC was a synchronous multimodal instant messaging (IM).
4.	Access	In order to become a member, an invitation by the current member must be obtained first prior to joining. It was open to all Malay male speakers who resided in Hiroshima only.
5.	Status of Members	All members had equal status. Status here means all postings were not controlled by anyone in the group and all members had the liberty to post any transmission to the group’s IM.
6.	Existence	This online community still exists.
7.	Purpose	The purposes of having this online interaction group were to strengthen solidarity ties among members of the group and

		to act as a platform of discussion for events, news or problems.
8.	Population	At the time when the study was carried out, all 32 members of the group were relatively homogenous as they were all Malay Muslim males who resided in Hiroshima prefecture.
9.	Language and content of discussion	Language used was mainly in Malay with some code-switching which was carried out sometimes in English or Japanese. Discussions were related to things pertaining to their daily activities in Japan. For example, during winter, an oyster barbecue get together party for all Malaysians in Hiroshima would be organized. Apart from that, every month, all members had to take turns to become leaders for Friday prayers. Hence, they needed to discuss and appoint members as leaders. This platform was also used to discuss weekly sporting activities such as football or futsal.

### 3.4. Analytical Framework

This research adopted a couple of frameworks. Firstly, it used a modified Sifianou (1992) and Blum-Kulka et al. (1989) framework by Fukushima (1996) to analyze strategies of requesting for material and non-material wants. Then, a framework by Garcia (1993) was used to analyze acceptances and refusals in responses towards those types of requests. Fukushima's framework (1996) consists of features such as structures of the Head Act and Supportive Move(s), strategy types of the Head Act, forms and types of the Head Act, and types of Supportive Move(s). These features were used to determine Head Acts and Supportive Moves of the request strategies for material and non-material wants. Therefore, this framework successfully answered

Research Question One. Garcia's framework (1993) is characterized by two types of responses which are accepting and refusing and, each type can be divided further into direct and indirect strategies. It was used to determine Head Acts of the response strategies towards requests for both material and non-material wants. Nevertheless, this framework lacks the features of Supportive Move types for responses. Thus, it could only partially answered Research Question Two.

Although Fukushima's framework was used to determine request strategies, one of its features (the Supportive Move types) had been used to determine types of Supportive Moves for the response strategies as well. This is because it is inadequate in Garcia's framework. Due to that matter, Fukushima's framework (the feature of its Supportive Move types) was also used to answer Research Question Two.

### **3.4.1. The Analysis of Request Strategies**

The framework by Fukushima (1996) was used to analyze strategies in requests for material and non-material wants by looking at these features:

#### **1. Head Act and Supportive Move Structures**

"Head Act" is defined as a minimal unit that realizes a certain request and it is the foundation of a request sequence. A "Supportive Move" will modify the impact of a request either by mitigating or aggravating its force and it is an external unit to the request (Blum-Kulka et al., 1989, p.275-276). According to Fukushima (1996), Head Act and Supportive Move structures can be classified into six categories. Firstly, the minimal unit only type consists of only the Head Act. The post-posed type has a combination of the Head Act first, followed by the Supportive Move. The pre-posed type consists of the Supportive Move first, followed by the Head Act. The in between-posed type has a combination of the Supportive move, followed by the Head Act and

ended with the Supportive move. The Multiple Heads type displays a combination of two consecutive Head Acts. Lastly, the Supportive Move(s) only type shows no Head Acts and has only the supportive move/ supportive moves. Nevertheless, this study will focus on the identification of the Head Acts and Supportive Move(s) of the requests for material and non-material wants regardless of their structures. A summary for this structure type is illustrated in a Table 3.5:

**Table 3.5: Head Act and Supportive Move(s) structures by Fukushima (1996)**

No.	Structures	Examples
(1)	Minimal unit only (Head Act only)	<i>“Leave me alone.”</i>
(2.1)	Post-posed: (Head Act) + (Supporting Move)	<i>“Could you lend me a pen, if you have one ...”</i>
(2.2)	Pre-posed: (Supporting Move) + (Head Act)	<i>“You might think that I am being a bit forward, but <b>is there any chance of getting a free meal?</b>”</i>
(2.3)	In between-posed: (Supporting Move) + (Head Act) + (Supporting Move)	<i>“If you are going my way, <b>could you give me a lift</b>, as I accidentally missed the train and there isn’t any in two hours.”</i>
(3)	Multiple Heads	<i>“I want tickets for the movie. <b>In the middle and front of the cinema, please?</b>”</i>
(4)	Supporting Move(s) only (No Head Acts)	<i>“You know, I have this friend of mine coming up for the party. But, right now, I have some problems with the current roommate. Will you</i>

		be around for the party too? Actually, I am having difficulty to put that friend in my room.”
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## 2. Head Act Strategy Types

Strategy types of the Head Acts refer to the directness levels selected for the requested acts (Blum-Kulka & Olshtain, 1984). Request strategies may be performed by using three levels of directness; (1) direct; (2) conventionally indirect; and (3) non-conventional indirect. Nevertheless, Fukushima (1996) has developed one more category which is a combination of any strategies from the most direct, conventionally indirect and non-conventional indirect levels.

## 3. Head Act Forms

The Head Act forms explain the types of attitude expressed. Sifianou (1992) categorizes Head Act forms as imperatives, interrogatives, negatives, declaratives (e.g.: hints and need statements) and elliptical constructions. However, negatives may be incorporated into interrogatives, (e.g.: Couldn't you allow your daughter to dance?) or declaratives, (e.g.: I would not mind buying another pen for you). Therefore, Fukushima (1996) includes Negatives in Interrogatives and Declaratives. In addition, elliptical constructions also can be incorporated into other types of classifications. For example, there is a missing verb in the utterance, “(Call) the doctor,” which indicates an imperative. Hence, Fukushima (1996) categorizes elliptical construction as a subdivision of either declarative, interrogative or imperative. Thus, the classifications of Head Act forms are imperatives, interrogatives and declaratives.



#### 4. Head Act Types

In this study, the Head Act types were used to differentiate the previous Head Act forms due to the fact that the same Head Act forms could express various Head Act types. For example, a declarative may give a hint (e.g. It is cold in here) or may state speaker's expectation of hearer's doing action (e.g. I would be appreciated if you could switch on the heater). Thus, Fukushima has listed 13 Head Act types which can be adopted to differentiate the forms and are illustrated as follows: (a) To state speaker's desire; (b) To ask hearer's will, desire or willingness to do action; (c) To ask hearer's permission for speaker's requesting hearer to do action; (d) To ask hearer's permission for speaker's doing action; (e) To ask hearer's permission for the third party's doing action; (f) To ask hearer's state; (g) To ask with implicit reference to action; (h) To question hearer's doing action; (i) To state speaker's expectation of hearer's doing action; (j) To state speaker's desire; (k) To state that hearer can do action; (l) Stating a need statement; and (m) Stating a hint. A summary for the three features (Head Act strategy types, Head Act forms and Head Act types) is illustrated in a table as follows:

**Table 3.6: Strategy types, forms and types of forms of the Head Acts by Fukushima (1996)**

No.	Strategy Type	Form	Type of Form	Examples
(1)	Bald on record or direct	Imperative	To state speaker's desire	"Close the door."
(2.1)	Conventionally indirect or structural	Interrogative	To ask hearer's desire, willingness or will to do action	"Will you close the door?"

(2.2)			To ask hearer's permission for speaker's requesting hearer to do action	"Can I ask you to close the door?"
(2.3)			To ask hearer's permission for speaker's doing action	"Could I use your pen?"
(2.4)			To ask hearer's permission for the third party's doing action	"Could a friend of mine use your tennis racquet?"
(2.5)			To ask hearer's state	"Do you own any office in the city that I could rent?"
(2.6)			To ask with implicit reference to action	"Could you make it bigger?"
(3.1)		Declarative	To question hearer's doing action	"I was wondering if you could close the door."
(3.2)			To state speaker's expectation of hearer's doing action	"I would be very much appreciated if you could close the door."

(3.3)		Interrogative	To state speaker's desire	"I could not use that car, could I?"
(3.4)			To state that hearer can do action	"You would not be able to match it with another one, would you?"
(3.5)	Bald on record or direct	Declarative	Need statement	"I really need to use the loo."
(3.6)	Non-conventionally indirect or pragmatic	Declarative	Hints	"It is very cold in that room."

In a study carried out by Hassall (2003), both Bahasa Indonesia native speakers and learners used direct, conventionally indirect, and non-conventionally indirect sub-strategies as suggested by Blum-Kulka, House and Kasper (1989) and CCSARP (1989). The description for each type of the request strategy provided by Hassall (*ibid.*) is valuable as both Bahasa Indonesia and Malay language come from the same root which is the Austronesian family and both of them are generally called *Bahasa Serumpun* (language family) (Sugiharto, 2008). Thus, in this study, Hassall's classification had been used as an additional guidance to analyze the data found in the sample. The description of the classification by Hassall (*ibid.*) is illustrated in the table as follows:

**Table 3.7: The description of request types by Hassall (2003)**

Level of Directness		Sub-strategy	Example	Description
1	Direct	i. Imperative	a. Full: (a hotel guest to a servant)  <i>...tolong cucikan pakaian saya yang kotor.</i> ‘...please wash my dirty clothes.’	Full: uses imperative mood
			b. Elided: (customer in a restaurant to waiter)  <i>Menu makanannya itu?</i> ‘The menu?’	Elided: consists of name of object requested
		ii. Explicit performative	(a dinner to a waiter in a restaurant)  NS: <i>...saya minta nasi goreng saja.</i> ‘...I just ask for fried rice’	Illocutionary intent is named explicitly with relevant illocutionary verb
		iii. Hedged performative	(customer to officer in the post office)  NS: <i>...bias minta amplop sama perangko untuk dikirim ke Australi?</i> ‘...can (I) ask for envelopes and stamps to send to Australia?’	Illocutionary verb is modified by a modal verb
		iv. Goal statement	(asking to try on shoes in a store)  NS: <i>...coba yang sepatu ini ukuran 42.</i> ‘...I try these shoes, size 42’	Speaker names the desired state of affairs or goals

		v. Want statement	<p>NS: ...<i>saya mau mencoba kaset Kris Dayanti yang terbaru</i>. '...I want to try the latest cassette by Kris Dayanti'</p> <p>NS: <i>Saya mau majalah Remaja Pak</i>. 'I want Remaja magazine 'father''</p>	Speaker states a wish for the goal to be realized
2	Conventionally Indirect	vi. Query preparatory: ability or permission	<p>a. Ability: (asking a stranger to move over in a crowded eating stall)</p> <p>NS: ...<i>bisa bergeser sedikit Mas</i>. '...can you move over a little brother'</p> <p>b. Permission: (new hotel guest asks to borrow pen from hotel receptionist)</p> <p>NS: <i>Boleh saya pinjam pena?</i> 'May I borrow a pen?'</p>	<p>Speaker asks about the condition of</p> <p>a. hearer's ability or</p> <p>b. speaker's permission to perform the act</p>
		vii. Query preparatory: availability	<p>(asking a waiter for a menu)</p> <p>NS: ...<i>ada daftar menu enggak?</i> '...is there a menu or not?'</p>	Speaker asks about availability of goods
3	Non-conventionally indirect	viii. Question hint	<p>(asking a friend for a lift back to college on their motor-scooter)</p> <p>NS: <i>Mau pulang?</i></p>	An interrogative utterance which is not conventionalized as a request

			<p>P: <i>Ya (.) mau pulang?</i></p> <p>NS: <i>Ya</i></p> <p>P: <i>Sama-sama deh?</i></p> <p>NS: Are you going home?</p> <p>P: Yeah. Are you going home?</p> <p>NS: Yeah</p> <p>P: We'll go together huh?</p>	form
		ix. Statement hint	<p>(asking hotel receptionist for pen to fill in registration form)</p> <p>L: ...<i>saya tidak ada pena</i>. '...I don't have a pen'</p>	<p>A declaration utterance which is not conventionalized as a request form</p>

NS: Indonesian native speaker

P: Indonesian native speaking partner

L: Australian learner of Bahasa Indonesia

## 5. Supportive Move(s) Types

The elements analyzed so far were all internal which means they operate within the Head Act. Instead of the internal elements, a request may be mitigated or aggravated through external elements. An external element or a Supportive Move will affect the context in which it is embedded. However, the utterance used to realize the requested act will not be affected. Thus, the use of a Supportive Move helps the illocutionary force to be modified indirectly (Faerch & Kasper, 1984). Supportive Move(s) can occur after, before or in between the Head Act and Fukushima (1996) has listed seven

Supportive Move categories which are known as; (1) preparatory; (2) availability checking; (3) imposition minimizer; (4) promise of reward; (5) disarmer; (6) grounder; and (7) getting a pre-commitment. This list of Supportive Moves is based on types of Supportive Moves developed by Blum-Kulka et al. (1989). A summary for the Supportive Move(s) types is illustrated in a table as follows:

**Table 3.8: Supportive Move(s) types adapted from Blum-Kulka, et al. (1989) by Fukushima (1996)**

Mitigating Supportive Move			
No.	Strategy Type of Supportive Move	Description	Example
1	Preparator	It is an utterance that prepares the hearer for a request through an announcement. The speaker will announce that he or she will carry out the request by asking the hearer about his or her potential capability to conduct it.	<i>"I'd love to tell you about this one important thing..."</i>
2	Getting a pre-commitment	It is an utterance that attempts to get the hearer to carry out the request. The request will be preceded with an utterance that will check on a possible refusal.	<i>"Would you be willing to do me a favor? I need you to go to the staff room and take some books for me."</i>

3	Grounder	It is an utterance with an attempt to give justifications, explanations or reasons for one's request. It may be preceded or followed by a request.	"Juliana, <i>I did not come to class the day before yesterday.</i> Can I use your handout?"
4	Disarmer	It is an utterance with an attempt to eliminate any possible rejection from the hearer while the request is being carried out by the speaker.	" <i>It is obvious that you do not like going to the church, but</i> can you spare some of your precious time this Sunday?"
5	Promise of reward	It is an utterance that gives an assurance to the hearer. The assurance will be implemented once the request is complete.	"Can you explain about this topic to me, now? <i>I'll buy you lunch afterwards.</i> "
6	Imposition minimizer	It is an utterance that allows a "cost" review to the hearer who will be making the request.	"Could you give me a lift, but <i>only if you are going to my direction.</i> "
7	Availability checking	It is an utterance with an attempt to inspect whether a prerequisite is essential before a request is being made.	"Will you be here for the convocation?"



8	Sweetener		It is an utterance that is expressed through an overstated acknowledgment which is pertaining to the hearer's capability for the request to be made.	<i>"Your Biology note is always neat and tidy, would it be okay to borrow it for a couple of days?"</i>
9	Expander		An expression which is a repetition of the same request or other synonymous expressions.	<i>"I forgot my wallet, so can I borrow 300 yen? I will return it as soon as we get back, so could you?"</i>
10	Speech Acts	Apology	An apology is conducted by the speaker for the posed request and/ or for the imposition occurred due to the request.	<i>"I am really sorry for everything that has just happened but is it okay if you wait a little bit longer?"</i>
		Thanking	An utterance that shows a speaker is thanking a requestee in advance for his or her willingness to perform a request.	<i>"Can you write your name and address here? Thank you for your co-operations."</i>
		Advice	An utterance done by the speaker with an intention to benefit the hearer.	A: <i>"How can I finish my work before noon? All I can think about is spending the weekend out with my</i>

				boyfriend.”  B: <i>“Well, if you don’t finish your work, it won’t be a good weekend out.”</i>
<b>Aggravating Supportive Move</b>				
<b>No.</b>	<b>Strategy Type of Supportive Move</b>	<b>Description</b>	<b>Example</b>	
11	Insult	An utterance that is expressed with contemptuous rudeness.	“You have always been so damn dirty if you do your artwork so clean it up now!”	
12	Threat	An expression that is performed by a speaker as an indication or warning of a probable trouble.	“Move your car right now <i>if you do not want any ticket!</i> ”	
13	Moralizing	The speaker reflects on or expresses an opinion about something in terms of right and wrong in a self-righteous way.	“ <i>If one shares a room, he or she should be prepared to co-operate in cleaning it, so get on with the washing up!</i> ”	

Almost all mitigating and aggravating Supportive Moves in this study followed the Supportive Move types suggested by Fukushima (1996). However, there were a few Supportive Moves that had been adopted from other sources as they were not listed in

Fukushima's types of Supportive Moves. They were the Sweetener, which was adopted from Blum-Kulka and Olshtain (1984) and the Expander and Speech Act types which were taken from Konakahara (2011).

### **3.4.2. The Analysis of Response Strategies towards Requests**

Responses towards requests for material and non material wants were seen in two categories; either acceptances or refusals. The strategy types were characterized by using the Head Acts or/ and Supportive Moves. Thus, a framework by Garcia (1993) was used to characterize the Head Act strategies for both types; acceptances and refusals. However, to decode the Supportive Moves, the previous Supporting Move Types by Fukushima (1996) as illustrated in Table 3.8 (pages 63-66) were used.

#### **1. Acceptance**

The Head Act types for accepting responses as mentioned previously followed a framework by Garcia (1993) and they can be divided into two parts which are Acceptance and Assuring No Indebtedness. Assuring No Indebtedness which is an indirect accepting response occurs when H assures S that the request is not an imposition. As for Acceptance which is a direct response, it occurs when H demonstrates his or her good intention in satisfying S's positive face wants.

#### **2. Refusals**

The Head Act types for refusing responses were examined by using a framework by Garcia (1993) as previously stated. It includes direct and indirect refusals. Direct refusals occur when a speaker expresses his or her inability to comply by using non-performative statements such as "No". As for indirect refusals, they are expressed

through various linguistic strategies such as compliance wishes, explanations, excuses or reasons. A summary for Garcia's framework (*ibid.*) is illustrated in Table 3.9:

**Table 3.9: The Head Act strategy types of responses by Garcia (1993).**

No.	Types	Strategy	Sub-strategy	Description	Example
(1)	Accepting	Direct	Acceptance	It demonstrate(s) the speaker's good motives to satisfy the hearer's positive face wants.	(At school)  S: "If possible, I would like you to give my daughter some Biology classes."  H: " <i>Okay, perfect! I will give her some additional classes.</i> "
		Indirect	Assuring No Indebtedness	It is an utterance that convinces the hearer that the request made is not a burden.	(At school)  S: "Do you know what I really want now? I would be glad if you could teach my daughter Biology."  H: " <i>Okay, I am sure that won't be a problem.</i> "

(2)	Refusing	Direct	Non- Performative Statement	It is a bald on record strategy as the speaker bluntly turns down the request.	(At school)  S: "If possible, I would like you to give my daughter some Biology classes."  H: "No no no."
		Indirect	Indirect refusal	Excuses/ explanations/ reasons given by speakers or an expression of wish to cooperate	(At school)  S: "Can you give a class to a 12 year old child?"  H: "12 year old? <i>As a matter of fact, I only teach students in the tertiary level as my years of experience are more with them.</i> "

### 3. Supportive Move(s) Types

The Supportive Moves for responses towards requests for material and non-material wants as mentioned previously followed the Supportive Move Types by Fukushima (1996). Supportive Move(s) can occur after, before or in between the Head Act and Fukushima (1996) has listed Supportive Move categories which are known as; (1) preparatory; (2) availability checking; (3) imposition minimizer; (4) promise of reward;

(5) disarmer; (6) grounder; and (7) getting a pre-commitment. This list of Supportive Moves is based on types of Supportive Moves developed by Blum-Kulka et al. (1989). A summary can be seen as illustrated previously in Table 3.8 (pages 63-66).

### **3.5. Method of Analysis**

In order to determine the properties of CMC, CMDA allows any language related method to be used as the method of analysis. This study adopted an inductive approach which indicates that the interest in request and response strategies in instant messaging was primary as compared to a deductive approach which is driven by theory due to the fact that the concern of this study was pertaining to the patterns of requests and responses towards requests for material and non-material wants. Pragmatic analysis (cf. Levinson, 1983) was selected as the methodological tool as the phenomena of the study involved speech acts and request strategies. The issue was related to language as an activity or “doing things” with words and the interpretation of speakers’ intentions from the discourse evidence collected was needed. Hence, the unit of analysis involved was meaning. As for the procedure of this study, it can be described as follows:

1. Requests for material and non material wants, and responses towards requests for both types were identified in the data. All 32 subjects were labeled as M1 to M32 as a substitution to their real names.
2. Once the identification was complete, frameworks by Fukushima (1996) and Garcia (1993) were used to analyze request and response strategies towards requests for both material and non material wants respectively.
3. All requests and responses towards requests for material and non material wants were written following Hassall’s (2003) convention which is:
  - a) All words used in the requests and responses towards requests for material and non material wants were translated according to their literal meanings. For example:

M21: nnti aku anta kat umah ko fan... nti ko bhgi2kan

later I send to house your Fan later you distribute

Figure 3.1.: The example of literal translation

b) Later, they were translated according to their semantic meanings. For example:

M21: **Later, I (will) send it to your house, Irfan. Then, you distribute (to everyone)**

Figure 3.2.: The example of semantic translation

4. These steps were carried out to all requests and responses in the data.

5. In analyzing a request, firstly, the structure of the request was identified. As illustrated in the example below, the structure of the request is a pre-posed structure which involves a Supportive Move (SM) and a Head Act (HA).

M21: nnti aku anta kat umah ko fan... nti ko bhgi2kan (Request)

later I send to house your Fan later you distribute

(Supporting Move)

(Head Act)

M14: **Ok** (Response)

okay

(Head Act)

Figure 3.3: The example of analysis

6. Then, the HA was analyzed. HA is the core of the request and in Figure 3.1., the HA is in a direct strategy and it is a request for a non material want as the speaker was asking the hearer to do an action (distribute fish crackers).

7. Next, the form and the type of the form of the HA were analyzed. In Figure 3.1., the form is in an imperative form that states speaker's expectation of hearer's doing action.

8. Then, the Supportive Move (SM) of the request was identified. In Figure 3.1., the SM is a grounder as a justification was given by the speaker for his request.

9. Once the analysis of the request was complete, the following step was to analyze the HA of the response towards the request. In Figure 3.1., the response is in the HA only structure which falls under a direct accepting response.

### 3.6. Coding System for IM Structural Analyses

Baron's IM coding system (2013) was used to determine the types of systems selected while requests and responses towards requests for material and non-material wants were being conducted. A request and a response could either be made in an utterance, utterance chunking or utterance break pair as illustrated below:

**Table 3.10: The coding system for structural analyses of IM conversations**  
(Baron, 2013)

	<b>Coding System</b>	<b>Meaning</b>	<b>Example</b>
1	Transmission unit	A unit that is transmitted in IM.	Matt: hey buddy
2	Utterance	It refers to a sentence fragment (or a sentence).	Sentence: Matt: anyone help me!



			<p>Sentence Fragment:</p> <p>Zack: if you could come</p>
3	Sequence	It refers to one transmission or more carried out by a similar individual in sequence.	<p>Matt: hey buddy</p> <p>Matt: how's life?</p>
4	Closing	It refers to a sequence of transmissions. A closure is initiated by someone and ended with a connection termination.	<p>Matt: I need to go now</p> <p>Zack: sure</p> <p>Zack: talk to you later</p> <p>Matt: need to buy something</p> <p>Zack: sure</p> <p>Matt: talk to you soon</p> <p>Zack: no worries</p>
5	Utterance chunking	A process of breaking a single IM sentence or utterance into multiple chunks or transmissions.	<p>Rina: it must be awesome</p> <p>Rina: to get an offer</p> <p>Rina: from an ivy league uni</p>
6	Utterance break pair	A result of utterance breaking which has two sequential transmissions of the same utterance grammatically	<p>Rina: Maria is in London now</p> <p>Rina: for a post-grad study</p>

### 3.7. Conditions and Categories of Requests

This research followed the conditions of requests suggested by Fukushima (1996, 2000) which are described as follows:

1. The speaker (S) believes/ assumes that the hearer (H) can do the action (A).
2. The speaker (S) wants the hearer (H) to do the action (A) for some reason.

On top of that, all requests were categorized according to requests for material and non-material wants following Fukushima's suggestion (1996, 2000). This can be illustrated in the following table:

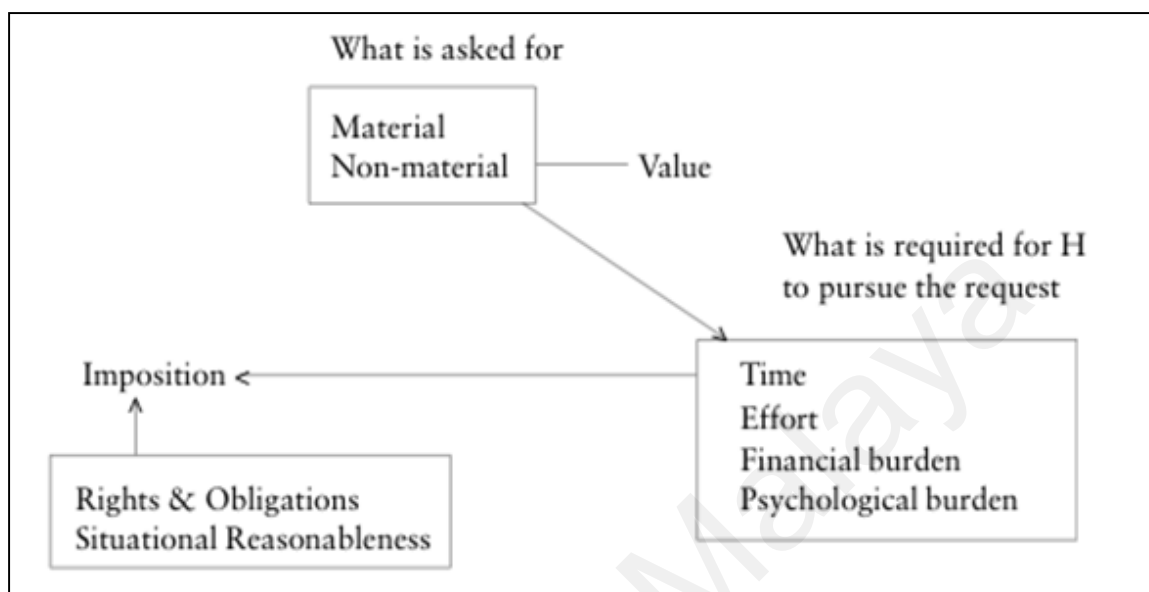
**Table 3.11: The categories of requests (Fukushima, 1996, 2000)**

	Category of Request	Description	Example
1	Request for material	S asks for goods from H	a. "May I borrow your <i>pen</i> ?" b. "Can I just ask for <i>fried rice</i> ?" c. "I want <i>Tempo magazine</i> ."
2	Request for non-material	S asks for anything besides goods (such as values) from H	a. "Can you <i>speak a little bit louder</i> ?" b. "Are you going to cook? <i>We'll cook together</i> huh?" c. "Would you mind <i>move a bit</i> ?"

### 3.8. Imposition

Imposition arises when something material or non-material is asked for. A request may require time, effort, finance and psychology. Imposition will be determined by how much these factors are included. For instance, if a speaker asks for something expensive, the financial burden on the hearer may be big as the imposition degree of the

request is considered to be high. A summary of the imposition factors is illustrated as follows:



**Figure 3.4: The imposition (Source: Fukushima, 2000)**

### 3.9. Ethical Consideration

Although the area of research for this study can be considered as insensitive, careful considerations for ethical behaviors were conducted before its commencement. One of the considerations which had been taken into account was permission was granted from the President of Malaysian Student Association of Hiroshima University and it was extended to other members of the group. Apart from that, the data obtained were used only for research purposes and were not manipulated. Findings were reported as they were and rapport was built with all members of the group in order to know them better for easier interpretations of the IM interactions.

### 3.10. Pilot Study

Before the commencement of this research, a pilot study had been carried out to determine the types of request strategies employed by a group of 32 speakers who

resided in Hiroshima, Japan by using an instant messaging (IM) app called LINE. This group of people was consisted of all Malay males who resided in Hiroshima as students, working adults or spouses with ages between 20 to 34 years old. The pilot study sought to identify whether these subjects preferred direct or indirect strategies while making requests as Hofstede (1991) claims that Malaysia is a collectivist country and a collectivist is not explicit or direct in communication. Malay scholars also share the same findings. Saving other people's faces and safeguarding relationships through indirectness are very much appreciated by the Malay (Jamaliah Ali, 1995; Asma Abdullah, 1996; Mustafa Daud, 2002). Due to that matter, a set of IM interaction data collected from 18 October 2013 to 31 October 2013 was used as a preliminary attempt by looking at these elements; (1) Head Act and Supportive Move structures; (2) Head Act strategy types; (3) Head Acts forms; (4) Head Act types; and (5) Supportive Move types.

From the findings, it could be concluded that, more directness than indirectness was observed with more declarative forms and the Head Act only structures were employed by the subjects. They also preferred to state out their desires while making the requests by mitigating them with Grounders as adjuncts to the Head Acts. These preliminary findings were contradictory to what Malay scholars and Hofstede (*ibid.*, p.46) have suggested. However, the findings complemented a claim by Holtgraves and Yang (1992, p.253) who state that it may not be accurate to characterize collectivists as being more ambiguous than individualists and added that we may not be able to generalize in such a clear-cut way.

Although we might have concluded that people in groups prefer directness while making requests in general, it was still intriguing to attempt a further investigation on their request communication patterns. Hence, this research was carried out to identify

the types of request strategies employed by the subjects while making requests for material and non-material wants. As a request is the adjacency pair of a response either it is an accepting or refusing response, the types of response strategies towards both types of requests were taken into account as well.

### **3.11. Summary**

This study used an approach which is known as computer-mediated discourse analysis (CMDA) adopted from Herring (2004) due to the nature of its data which involved computer-mediated communication (CMC). Data selected were two-month's interactions manifested by a group of Malay male speakers taken from a smartphone instant messaging (IM) app called *LINE*. Pragmatic analysis was used by using a modified framework by Fukushima (1996) to determine strategies of requesting for material and non-material wants. Another framework by Garcia (1993) was used to determine accepting and refusing responses towards both types of requests. All frameworks and methodological analyses selected for this study were deemed to answer research questions mentioned previously in Chapter One. On top of that, attention was given to ethical considerations too before the launching of this study. In the following chapter, findings and analyses of the data were presented.

## CHAPTER 4

### RESULTS AND DISCUSSION

#### 4.0. Introduction

Analyses in this chapter will be focused on requests for material and non-material wants followed by the analyses of responses towards both types of requests performed by the participants of the IM group. In addition, supplementary analyses on adjacency pairs, IM structures and the use of Japanese language will be included and explained further.

#### 4.1. Making Requests for Material and Non-Material Wants

According to Fukushima (1996, 2000), requests for material wants occur when a speaker asks for goods from a hearer as illustrated in the utterance, “May I borrow your *dictionary*?” whereas, requests for non-material wants are described as requests that happen when speakers ask for anything besides goods (such as values) from hearers, like in the utterance, “Can you make it *a little bit bigger*?” Head Acts are the minimal units used to realize requests and are the cores of request sequences. Likewise, Supportive Moves are external units to requests which modify the impacts of the requests through mitigation or aggravation (Blum-Kulka, et al., 1989, p.275-276). Thus, in these IM interactions, participants carried out requests for material and non-material wants by using Head Acts and Supportive Moves through certain features. This section will analyze the strategies of the Head Acts of the requests employed by the subjects, followed by an analysis on the strategies of the Supportive Moves of the requests, which act as the adjuncts to the Head Acts of the requests.

#### **4.1.1. The Analysis of the Head Act Strategies of Requests for Material and Non-Material Wants**

Malay male speakers demonstrated two types of Head Act strategies, namely directness and conventionally indirectness. Direct strategies are exhibited through solidarity politeness as the speaker assumes that he has a close connection with the interlocutor (Garcia, 1993). On the other hand, conventionally indirect and non-conventional indirect strategies are characterized through deference politeness which allows the speaker to refrain himself or herself from going boldness to the hearer and to be more cautious of his or her act (Brown & Levinson, 1987). However, in order to differentiate these strategies, they had been classified further according to their forms such as declaratives, imperatives or interrogatives. Later, due to the fact that the same form might carry different types of Head Acts, a much further classification had been conducted based on speaker's intention. The types of forms of the Head Acts were divided into:

1. Stating S's desire
2. Asking H's will, desire, or willingness to do A
3. Asking H's permission for S's requesting H to do A
4. Asking H's permission for S's doing A
5. Asking H's permission for the third party's doing A
6. Asking H's state
7. Asking with implicit reference to A
8. Questioning H's doing A
9. Stating S's expectation of H's doing A
10. Stating S's desire
11. Stating that H can do A
12. Need statements

### 13. Hints

Finally, these requests were identified according to whether they were requests for materials/ non-material wants. Simple frequency counts to tabulate the distribution of the Head Acts of the requests for material and non-material wants by strategies, forms and types of forms are illustrated in Table 4.1.

**Table 4.1: The distribution of the Head Acts of the requests for material and non-material wants by strategies, forms and types of forms**

	Strategy	Form	Type	Request for Material Want	Request for Non-Material Want	Combination of Requests for Material and Non-Material Wants
1	Direct  45 (72.58%)	Declarative	Stating S's desire or need statement	16 (25.81%)	7 (11.29%)	-
		Imperative	Stating S's expectation of H's doing A or stating S's desire	2 (3.22%)	19 (30.65%)	1 (1.61%)
2	Conventionally Indirect  17 (27.42%)	Declarative	Stating S's expectation of H's doing A or stating S's desire (c-3)	-	3 (4.84%)	-
		Imperative	Stating S's desire (c-3)	-	2 (3.23%)	-
		Interrogative	Asking H's will, desire or willingness to do A or asking with implicit reference to A or asking H's permission for S's doing A or asking H's state or stating S's desire	3 (4.84%)	9 (14.52%)	-
Total				21 (33.87%)	40 (64.52%)	1 (1.61%)
Grand Total				62 (100%)		



These empirical results suggest that Malay male speakers made far more use of direct strategies as compared to indirectness (72.58% vs. 27.42%). This shows that requests were not seen as imposition for them via online medium. According to Brown and Levinson (1987, p.71-73), being direct may avoid the danger of misunderstanding and the speaker may get credit for honesty and outspokenness. This has challenged views suggested by other scholars such as Marzuki et al. (2009), and Hiba Qusay Abdul Sattar and Salasiah Che Lah (2011) that Malays prefer indirectness while making requests in order to avoid conflicts. As illustrated in the table, members of this IM group conducted more requests for non-material wants as compared to material wants. Out of 62 requests that took place, 40 requests were for non-material wants, 21 requests were for material wants and one request was carried out for both types of requests (material and non-material wants). The combination of requests for material and non-material wants occurred due to the fact that, the request was conducted by using multiple Head Acts, one Head Act was a request for a material want and another Head Act was a request for a non-material want.

When using directness, many members opted for declarative statements either by stating out their desires for something or by using need statements. This strategy was recorded as the most preferred one while making requests for material wants. A declarative sentence usually states a fact and it does not command, question or proclaim (Carter, 2008). However, while making requests for non-material wants, many members preferred direct imperative by stating speakers' expectations of hearers' doing something or by stating speakers' desires. This suggests that connections between interlocutors were close and the interactions occurred in informal situations. This complements claims by Al-Sha'baan (1999) and Agha (2005), who state that, in informal context, a direct strategy is more preferred and the relationship between a speaker and hearer is closer than in formal context.

Although the use of conventionally indirectness was not that frequent, many members would opt for this strategy to interrogate other members while making requests for non-material wants. An interrogative strategy such as, “Do you know what the time is now?” could beget an answer “Yes, I do,” due to the fact that grammatically, it queries one’s knowledge (a precondition). However, in common usage, it encodes a request but indirectly. Apart from that, it is also used by the members to avoid committing themselves to the intent of their own requests or to minimize imposition (Morand & Ocker, 2002). The least popular strategy for conventionally indirectness was by using an imperative form to state out a speaker’s desire. One of the members opted for this strategy by using the pronoun, “*kita*” which means, “we” in his request as in, “*Kalau order ramai-ramai nanti kita separate delivery tu*” or in English, it can be translated as, “If (we) order together, later we (could) separate (the cost of) the delivery.” The use of “*kita*” or “we” includes both interlocutors in the requestive act which shows a tactic of a positive politeness strategy (Morand & Ocker, 2002). In a nutshell, 62 requests were accumulated for a period of two months starting from the middle of October up till the end of December 2013 with two main strategies predominantly selected by the participants of this IM group, namely direct and conventionally indirect strategies.

#### **4.1.1.1. Participants’ use of direct strategies by stating out their desires**

Malay male speakers in this IM group preferred directness as compared to indirectness by stating out their desires directly to hearers while making requests for both material and non-material wants. When one chooses to go on record (direct), his or her intention is unambiguous and by doing it baldly, he or she will phrase it in direct and blunt terms without any attempt to soften the face-threatening act (Blum-Kulka et al., 1989; House & Kasper, 1981).

The types of Head Acts in Fukushima's framework (1996) are based on speakers' intentions and almost all direct strategies identified for requests for material and non-material wants in this study were classified as under Stating S's Desire. From the observation made, direct strategies by stating out speakers' desires were expressed mainly by using Want statements, Goal statements, Explicit Performatives and Full Imperatives. The selection of a direct strategy may avoid the danger of misunderstanding and the speaker may get credit for honesty and outspokenness (Brown & Levinson, 1987, p.71-73). Faerch and Kasper (1984) claim that, the directness level of a request will not be influenced by the internal and external modifications of a request or in any way alter its propositional content.

#### a) **Want Statement**

While making requests for material wants, members of this IM group stated out their desires by using a lot of Want statements. Want statements are defined as wishes for goals to be realized stated by the speakers (Hassall, 2003). One of the examples is illustrated as in Extract 4.1. In the extract, the bold and underlined request, "*Wah, nak sikit kaki fry*," or in English, it can be translated as, "Wow! (I) want some oyster fries," has a Head Act only structure without any Supportive Move. It is considered as a request for material because the speaker (S) wanted the hearer (H) to give him some oyster fries (A) and the speaker believed that the hearer was able to do that. It was performed by M01 who was a first year undergraduate student to M75 who was a final year PhD student.

*Extract 4.1: (2013/10/26)*

M30: 72      G makan *kaki fry kurose*      dlu seround  
                  go eat      oyster fry Kurose      first a round

- M01: 73     **Wahh nk skit kaki fry!!!**     (Request)  
               wow    want   some   oyster fry  
                   [ Head Act ]
- M04: 74     Haha   nnt   aku   *roger*   zam   kalau   pegi  
               haha   later   I   roger   Zam   if   go
- M30: 75     Tunggu program *bbq*     *kaki*     (Response)  
               wait    program   barbecue   oyster  
                   [ Head Act ]
- M30: 72     (I want to) go to eat Kurose fried oysters first (before playing football).  
 M01: 73     **Wow! (I) want some fried oysters.**  
 M04: 74     (Laugh). Later, I will contact Zam, if I could go.  
 M30: 75     (You) wait for the oyster barbecue program (which would be held in the following month).

The Head Act is classified under a direct strategy because it is a Want statement. As mentioned previously, a Want Statement occurs when a speaker wants to state out a wish for a goal to be realized (Hassall, 2003) and in this utterance it is shown by the Malay lexicon *nak*. Want statements have a lower degree of politeness. Nevertheless, they (Wants statements) are commonly used to indicate certainty (Hassall, 2003), efficiency and clarity (Koike, 1989). When two people have a gap in their age, they are believed to be in a high social distance and characterized by mutual formality. Nevertheless, the use of direct strategy in this request discredits the belief. It suggests that both, the speaker and hearer are in a low social distance due to the fact that they are in the same IM group and a group language essentially displays camaraderie (Brown & Levinson, 1987; Holtgraves & Yang, 1990).

Apart from that, in the utterance, the speaker elided the subject “I” but it was understood by other members that he (M01) was the one who wanted those oyster fries.

In daily interactions, there are times whereby full statements are not used and people tend to omit subjects while communicating with each other. According to Fukushima (1996), elliptical construction is either a subcategory of imperative, interrogative or declarative. Hence, in this request, the elliptical construction is categorized under a declarative form because the speaker conveyed his desire to the hearer that he wanted some oyster fries in a statement that is not a command or a question.

#### b) Goal Statement

Besides Want statements, participants stated out their desires by using Goal statements too to make mainly requests for material wants. In a Goal statement, the speaker will name the desired state or goal (Hassall, 2003). One of the instances is illustrated as in Extract 4.2. Based on the extract, the bold and underlined request has a Head Act only structure without any Supportive Move and is considered as a request for a material want due to the fact that the speaker (S) would like to order 20 pieces of fish crackers (A) from the hearer (H) and the speaker believed that the hearer was able to do it. It was performed by M26 who was a Japanese university graduate working in Hiroshima area to M21 who was also a graduate from a Japanese university working as an engineer in the same area.

*Extract 4.2: (2013/10/18)*

M26:	10	<b><u>20 batang zu</u></b>	(Request)
		20 pieces Zu	
		[ Head Act ]	

M02:	11	Nk 20
		want 20

- M21: 12      bereh      (Response)  
settled  
[ Head Act ]
- 13      ms      x      dtutup      nti      boleh      byr      stat      esk  
time      already closed      later      can      pay start tomorrow
- M26: 10      **(I would like to order) 20 pieces (of fish crackers), Zu.**  
M02: 11      (I) want 20 (pieces of fish crackers).  
M21: 12      Settled.  
M21: 13      Time is up. Payment can be made starting (from) tomorrow.

The Head Act is classified as a direct strategy because it is a Goal statement. In a statement of Goal, the wanted goal or state of affairs will be mentioned by the speaker (Hassall, 2003). In this request, the speaker ordered 20 pieces of fish crackers by just stating out his goal (to have 20 pieces of fish crackers) as illustrated in the Malay transmission, “20 batang, Zu”. The speaker used an address term by stating out the hearer’s name, *Zu* which followed after the request. The Goal statement was performed in an elliptical form due to the fact that, only the goal and address term were mentioned.

As described by Fukushima (1996), an elliptical construction is either a subcategory of imperative, interrogative or declarative. In this utterance, the speaker elided the phrase, “I would like to order” but, it was understood by the hearer that M26 was the one who would like to order 20 pieces of fish crackers. Hence, in this request, the elliptical construction is categorized under a declarative form because the speaker conveyed his desire to the hearer that he would like to order 20 pieces of fish crackers in a statement that is not in a command or a question. Garcia (1993) and Fukushima (1996) claim that direct strategies are used to show solidarity among members. Fukushima (*ibid.*) found that even though Japanese people are considered as collectivists, they use more direct

strategies while making requests in groups and this is similar to the results demonstrated by members of this IM group.

### c) **Explicit Performatives**

Many members in this IM group demonstrated their desires by using this type of strategy while making requests for non-material wants. An explicit performative refers to an utterance that consists of a performative verb. The act which is being conducted will be made unambiguous through the use of the performative verb (Huang, 2007). One of the examples can be illustrated in Extract 4.3. In the extract, the underlined request has a post-posed structure (Head Act + Supportive Move) and is considered as a request for a non-material want because the speaker (S) asked other members of the group (H) to pray for the safety of his wife who would be going for a surgery (A) and the speaker believed that the hearers were able to do it. It was performed by M21 who was a graduate from Hiroshima University and worked as an engineer in Hiroshima.

*Extract 4.3: (2013/11/20)*

M21: 345 mnta doakan isteri ambo selamat operate pagi ni..

ask pray wife my safe operate morning this

[ Head Act ]

tq semua (Request)

thank you everyone

[ Supportive Move ]

M01: 346 Insya-Allah ok (Response)

with God's willing okay

[ Head Act ]

M12: 347 Amin semoga dipermudahkan (Response)

Oh God, accept our invocation may be at ease

[ Head Act ]

- M21: 345 **(I ask (for your) prayers (for) the safety of my wife in (her) operation this morning. Thank you, everyone.**  
 M01: 346 With God's willing, (everything will be) okay.  
 M12: 347 Oh God, accept our invocation. May (everything) be at ease.

The Head Act is categorized as a direct strategy due to the fact that its intention was stated unambiguously through the Malay verb, *minta* which means ask in English. In this request, the speaker made the request in an imperative form by stating out his desire to get some prayers from other members for his wife who would be undergoing a surgery in the hospital. Following the Head Act of the request is a Supportive Move which can be identified when the speaker expressed his thanks in advance by saying, "*tq semua*" which means, "thank you, everyone" to members who would be praying for his wife's safety. As reported by Konakahara (2011), one of the examples of Supportive Moves is a speech act and making an expression of thanks is considered as a speech act of thanking.

#### **d) Full Imperative**

In this type of strategy, sentences are in full, not omitted and use imperative mood (Hassall, 2003). It is another preferred choice by the subjects in stating out their desires while making requests for non-material wants. One of the instances is illustrated as in Extract 4.4. In the extract, the underlined and highlighted request has a post-posed structure (Head Act + Supportive Move) and is considered as a request for a non-material want because the speaker (S) asked other members of the group (H) not to start the football play early as he was two hours' away from Saijo (A) and he believed that other members were able to delay the play.



Extract 4.4: (2013/10/27)

- M24: 82 jom main bola petang ni  
let's play ball evening this
- 83 cuaca cerah x molek dibazirkan  
weather bright not good wasted
- M01: 84 Padang ke???  
field is it
- M24: 85 aah  
aah
- M01: 86 Alamak jgn start awl aaa Aku dh la 2 jam away  
oh no! don't start early aaa... I actually 2 hours away  
[ Head Act ] [ Supportive Move ]
- 87 from saiyo ni (Request)  
from Saiyo this  
[ Supportive Move (continued) ]
- M21: 88 blh aje (Response)  
can only  
[ Head Act ]
- M24: 82 Let's play football this evening.  
83 (This) bright weather should not be wasted.  
M01: 84 Is it (the football play) at the field?  
M24: 85 aah (yes).  
M01: 86 Oh, no! Don't start (it) early. I am actually 2 hours' away  
87 from Saiyo right now.  
M21: 88 Can.

The Head Act is categorized as a direct strategy due to its imperative mood and it is in a full imperative statement. The subject feature (members who would be playing football

that evening) is elided in the utterance but existing in the rooted part of the utterance, and the verb, “start” is illustrated in a base form. The request was performed by M01 who stated out his desire for the football play to be started a bit later as he was two hours’ away from Saijo. M01 was a first year undergraduate student who made the request to other members who would be playing football that evening. Full imperatives are solidarious and examples of impositive approaches (Garcia, 1993, p.132). M01 and other members of the group are said to be in a low social distance as they were in a group and a group language usually displays solidarity (Brown & Levinson, 1987; Holtgraves & Yang, 1990).

Following the Head Act is a Supportive Move and it is categorized as a Grounder. A grounder is an utterance with an attempt to give justifications, explanations or reasons for one’s request which may be preceded or followed by a request (Blum-Kulka et al., 1989, p.287). In this utterance, the Supportive Move follows the main request as the speaker explained why he made the request which was because he was two hours’ away from Saijo and it was impossible for him to join the football play if other members started the play early. Due to that reason, he made a request by asking other members who would be playing football that day to start the play a bit later.

#### **4.1.1.2. Participants’ use of conventionally indirect strategies**

Any indirect technique adopted as an FTA will not be considered as off record anymore as soon as it is completely conventionalized as an FTA approach (Fukushima, 2000). Conventionally indirect strategies occur when S requests H indirectly to do a particular act by questioning H’s ability to do that act (Clark, 1979). In this study, requests for material and non-material wants were carried out by using interrogative statements which are in question forms. Interrogative constructions can be used for a wide range of illocutionary acts and making a request is one of them. Many members selected this

interrogative form by asking hearer's will, desire or willingness to do action, by asking hearer's permission for speaker's to do action or by asking hearer's state. Apart from that, the use of declarative and imperative forms were also evident in making requests for material and non-material wants in which participants employed negative and positive politeness strategies. By using negative politeness, the speaker will demonstrate distance and circumspection as it addresses others' negative face wants, whereas, positively polite constructions address others' positive face wants and due to the underlying solidarity, the imposition will become less severe (Morand & Ocker, 2002).

**a) The use of asking H's will, desire or willingness to do A**

Participants in the IM group used this strategy by asking a hearer's ability to perform an act. One of the instances is illustrated in Extract 4.5. In the extract, the underlined and highlighted request has a Minimal Unit only (Head Act only) structure and is considered as a request for a non-material want because the speaker (S) asked Ji (H) to handle the arrangement of that day's football play (A) and he believed that Ji would be able to do that.

*Extract 4.5: (2013/10/27)*

M24: 100 bola jom  
ball let's go

101 aku nk turun saiyo ni  
I want go down Saiyo this

M21: 102 ji blh handle? (Request)  
Ji can handle  
[ Head Act ]

M04: 103 Zam jom! Hari ni Umar x jln ptg  
Zam let's go today this Umar not walk evening

M24: 104 haaa jom2  
haaa let's go, let's go

M27: 105 Klo ramai ak on  
if a lot I on

\*No response conducted for the request by M21

M24: 100 Let's play football.  
101 I am about to go to Saijo now.  
M21: 102 **Ji, can (you) handle (the arrangement of that day's football play)?**  
M04: 103 Zam, let's go! Today, Umar does not (want to) go for an evening walk.  
M24: 104 (Laugh). Let's go, let's go.  
M27: 105 If there are a lot of people (playing football), I will join.

The Head Act is considered as in interrogative indirectness because the speaker demonstrated a query preparatory modal by asking the condition of hearer's ability (to arrange that day's football play) and it is exhibited in the phrase, "*boleh handle?*" which means, "can (you) handle?" in English. As a matter of fact, respect or deference can be paid through the use of "can" in one's utterance. In addition, social distance can also be maintained as the speaker refrains himself or herself from going boldness towards the hearer (Brown & Levinson, 1987, p.72).

The request was performed by M21 who was a Japanese university graduate working as an engineer in Hiroshima to Ji, who was a third year engineering student at Hiroshima University. Although M21 and Ji can be said as in a low social distance due to the fact that they were in a group and a group language displays solidarity (Brown & Levinson, 1987; Holtgraves & Yang, 1990) but M21 opted not to impose. This is contrary to what has been suggested by Holtgraves and Yang (1990) that individuals in a low social

distance use more positive tactics with greater frequency. The use of this strategy was to avoid impinging on Ji's psychological territories as to handle the arrangement of a football play demands effort and time.

**b) The use of asking H's permission for S's doing A**

Participants used this strategy by asking permissions from H to do A. For instance, in the next example, the speaker asked the hearer's permission whether he could get the food (*Nasi Lemak*) for free. As illustrated in Extract 4.6, the underlined and highlighted requests have Head Act only structures and are considered as requests for material wants due to the fact that the speaker (S) asked for a permission to have a *Nasi Lemak* for free (A) from the hearer (H) and the speaker believed that the hearer was able to do it. The speaker did it twice and only after the second request, the hearer responded to it.

*Extract 4.6: (2013/11/15)*

M25: 275 esok sape nak nasi lemak  
tomorrow who want *Nasi Lemak*

276 ¥450 yen  
¥450 Yen

277 pagi antar  
morning send

278 area saijo aje  
area Saijo only

M03: 279 nak 2 bungkus onegaishimasu  
want 2 packs so could you

- M01: 280    **Free blh?** (Request)  
               free can  
               [ Head Act ]
- M25: 281    reply sblm    pkl       8  
               reply before o'clock 8
- M09: 282    Nak!  
               want
- M01: 283    **For free blh? Hehe** (Request)  
               for free can hehe  
               [ Head Act ]
- M25: 284    free lain kali bole hehehe (Response)  
               free next time can hehehe  
               [ Head Act ]
- M25: 275    Tomorrow, who wants (to order) *Nasi Lemak*?  
               276    (The price is) 450 Yen.  
               277    (I will) send (it) in the morning.  
               278    (It will be sent within) Saijo area only.
- M03: 279    (I) want 2 packs (of *Nasi Lemak*), please.
- M01: 280    **Can (I have it for) free?**
- M25: 281    Reply (send orders for *Nasi Lemak*) before 8 o'clock.
- M09: 282    (I) want.
- M01: 283    **Can (I have it) for free? (Laugh).**
- M25: 284    (You can have it for) free, next time. (Laugh).

Both Head Acts of the requests are considered as conventionally indirect strategies as they are demonstrated in Can statements in interrogative forms. These query preparatory modals occurred when the speaker asked the condition of hearer's permission to get the requested thing (*Nasi Lemak*) for free and were carried out twice. The request was performed by M01 who was a first year undergraduate student to M25 who was a final year PhD student. Although M01 and M25 can be said to be in a low social distance as

they were in a group and a group language usually is characterized by camaraderie (Brown & Levinson, 1987; Holtgraves & Yang, 1990), but M01 chose to be conventionally indirect. Respect or deference can be paid through the use of this strategy in compensation for the face-threatening act that takes place (Brown & Levinson, 1987, p.72).

**c) The use of asking H's state**

Participants used this strategy by using a query preparatory modal asking for availability. They asked about the availability of something such as goods or in the following example, the speaker was asking about the availability of an online link to a football match. In Extract 4.7, the underlined and highlighted request has a Head Act only structure and is defined as a request for a non-material want because the speaker (S) asked for the availability of an online link to a football match (A) from the hearer (H) and the speaker believed that the hearer was able to do it.

*Extract 4.7: (2013/11/03)*

M21: 177 *ubola network tp mcm buffering*  
*ubola network but is like buffering*

178 **sape ade lg lawa?** (Request)  
 who have more beautiful  
 [ Head Act ]

M30: 179 *Cer try bazookapenaka.com* (Response)  
*try try bazookapenaka.com*  
 [ Head Act ]

M24: 180 *gamba lawa.. timo kaseh daun keladi matsa*  
*picture beautiful thank you leave yam Mat Sa*

- M30: 181 Okay  
okay
- M21: 177 *Ubola Network*, but (it) looks like (the connection to this link is) buffering.  
178 **Who has more beautiful (link to the football match)?**  
M30: 179 Try to use bazookapenaka.com.  
M24: 180 The visual (from the URL link given) is beautiful. Thank you very much, Mat Sa.  
M30: 181 Okay.

The Head Act is considered as a conventionally indirect strategy as it is a query preparatory modal that asks for the availability of an online link to a football match. The interrogative strategy as exhibited in the example, “*Sape ade lg lawa*” or “Who has more beautiful (link to the football match)?” could beget an answer, “Yes, I do have,” due to the fact that grammatically, it queries one’s knowledge (a precondition). However, in this usage, it encodes a request but indirectly. Sifianou (1995a) explains that direct utterances have one literal meaning, but indirect acts have both a literal and an implied meaning. The request was performed by M21, who was a Japanese university graduate and worked as an engineer in Hiroshima, to other members of the group. Although a group language displays solidarity (Brown & Levinson, 1987; Holtgraves & Yang, 1990) but M21 opted to make this request for a non-material want by using indirectness. The selection of indirectness prevents the speaker from going boldness towards the hearer and respect can also be paid in compensation for the face-threatening act that occurs (Brown & Levinson, 1987, p.72).

#### **d) The use of negative politeness in Stating S’s Desire**

Speakers used stating S’s desire in indirectness by using negative politeness tactics. When someone chooses to go on-record with a redressive action, he or she unambiguously performs a request by using a redressive language to moderate its force



*Extract 4.8: (2013/11/03)*

M27: 191     **Berbesar hati**             **klo bleh thu nma sbenar hehe**     (Request)  
big           heart           if can know name real       hehe  
[ Supportive Move ]                             [ Head Act ]

M32: 192 nama: muhammad afiq bin am 080-3055-8115  
name muhammad afiq bin am 080-3055-8115  
[ Head Act ]

*yoroshiku* (Response)  
 please to meet you you  
 [ Supportive Move ]

M32: 190 The one who (has moved from Hiroshima and) stays in Tokyo, (the particulars) needed as well?

M27: 191 (I would be) glad if (I) could know (your) real name. (Laugh).

M32: 192 Name: Muhammad Afiq Bin Am; 080-3055-8115; please to meet you.

The Head Act, “*kalau boleh tahu nama sebenar hehe*” or in English, it is semantically translated as, “if (I) could know (your) real name, (laugh)” shows a negative politeness tactic because the speaker refrained himself from the use of any pronoun such as “I” or “you” in his utterance. As suggested by Blum-Kulka and Olshtain (1984), any imposition effect can be softened if one does not mention the hearer as the primary actor of the requested act. This type of strategy also will remove the actor from a sense of feeling or doing things, making the request become less active voice (Brown & Levinson, 1987). It is in a declarative form and was done by Stating S’s Desire due to the fact that the speaker made a statement by stating out his desire in order to know hearer’s personal details.

The request was performed by M27 who was a final year undergraduate student to M32 who was a Japanese university graduate working in Tokyo. Although a group language displays solidarity (Brown & Levinson, 1987; Holtgraves & Yang, 1990) but M27 chose indirectness as respect or deference can be paid through the use of this strategy in compensation for the face-threatening act that takes place (Brown & Levinson, 1987, p.72). It is mitigated by a Supportive Move, “*Berbesar hati...*” which has a literal translation in English as, “Big heart...” and is a type of sweetener. A sweetener, which is solidarious politeness, is an utterance that is expressed through an overstated acknowledgment which is pertaining to the hearer’s capability for the request to be made.

#### **e) The use of positive politeness in Stating S’s Desire**

Positive politeness is less polite than negative politeness. It presupposes that because of the underlying camaraderie, the imposition is intrinsically less severe and widens to an appreciation of others’ wants in general or commonality between the speaker and hearer (Morand & Ocker, 2002). Members of this IM group showed tactics of positive

*Extract 4.9: (2013/10/18)*

The Head Act, “*nt kta separate dlvy tu*” which means, “later we separate (the cost of) the delivery” shows an example of positive politeness as the speaker used the inclusive form, “we” to include both interlocutors in his request (the speaker and hearer orientation point of view). As suggested by Blum-Kulka and Olshtain (1984), any imposition effect can be softened if one does not mention the hearer as the primary actor of the requested act. Apart from that, Morand and Ocker (2002) claim that inclusive forms, “we” place senders and receivers in the same role, suggesting that they share a similar outlook.

The request was performed by M21 who was a Hiroshima university graduate, worked as an engineer in Saijo and had lived in Japan for almost ten years. The hearers of this request were all IM members who were interested in buying the fish crackers. The speaker and hearers were in a low social distance as they were in the same group and social intimates in a group language often display positive politeness (Brown & Levinson, 1987; Holtgraves & Yang, 1990). Apart from that, the Head Act is in full (not elided) and has an imperative mood. It also has a base form of a verb (the word “separate”) but the implied subject here is “we”. Usually, an imperative uses “you” as the implied subject.

From the request as well, it is apparent that the speaker had expressed his desire to lessen the cost of the delivery by requesting to share it with others. It had been mitigated by a Supportive Move, “*kalau order ramai-ramai...*” which has the translation in English as, “if (we) order together...” and belongs to an imposition minimizer. An imposition minimizer refers to an utterance that allows a “cost” review to the hearer who will be making the request. In the underlined and highlighted Supportive Move, the speaker made an imposition minimizer which precedes the main request by asking other members to share the cost of the delivery only if they ordered the fish crackers together.

This means that if they did not order together, it was not necessary to separate the cost among themselves.

#### 4.1.1.3. Participants' use of Multiple Head Acts

A request which follows the main request is often expressed as a segment of rectification (Schegloff et al., 1977) which means the goal of the request will be adjusted. Although the occurrence of this type is uncommon, Hassall (2003) calls this as a follow up request, whereas, Fukushima (1996) classifies it as Multiple Head Acts. As for learners of foreign languages, generally, a follow up request is exhibited through the use of a similar sub-approach like the main request. For example, both the first and second Head Acts are in direct forms (Hassall, 2003). As a result, both Head Acts turn out to be passive to the progress of the utterance and create rather mechanical effects. However, although members of this IM group were native speakers of Malay (not learners of foreign languages), they used the same sub-strategy for the main request. The instance can be illustrated in the following example. In Extract 4.10, the highlighted and underlined request has a Multiple Head structure and is a request for both material and non-material wants because the speaker (S) wanted the hearer (H) to see him in the available field later that day (non-material) and to bring things (related to football) and ball along (material) (A) and the speaker believed that the hearer was able to do them.

*Extract 4.10: (2013/10/26)*

M01: 55      Tarak hal,      La.. Jom,      Jom      mlm nnti br      lengjai h/w  
                  no      matter -lah      let's go let's go night later new do      homework

M21: 56      7 org      dh  
                  7 people already

M19: 57     *on2*  
on

M21: 58     *ok*     *ji jadi, dgn rasmi jadi ah*  
okay, Ji happen with official happen ah

59     *pdg dai*  
field university

M19: 60     *ok*  
okay

M21: 61     *blh cek pdg ji? Haha..*  
can check field Ji haha

M19: 62     *beres, mne yg kosong nnt aku mesej*  
settled which that empty later I message

M21: 63     *tq*     *ji...*  
thank you Ji

**impa kat kosong tu nnti. bwk brg n bola skali,**

see at empty that later bring things and ball too

[ Head Act ]

[ Head Act ]

(Request)

*yoroshiku*

so could you

\*No response conducted for the request by M21

M01: 55     No problem. Let's go (play football) and (we will just) do the homework later, tonight.

M21: 56     There are 7 people already (interested in playing football).

M19: 57     Count me in.

M21: 58     Okay, Ji. It is official now (the football play).

59     (At) the university's field.

M19: 60     Okay

- M21: 61 Can (you) check the (available) field, Ji? (Laugh).  
 M19: 62 Consider it done. Whichever is available, I will text (you).  
 M21: 63 Thank you, Ji.  
(You) see (me) at the available field later. (You) bring (football related) things and the ball along (with you), so could you?

The Head Acts, “*jumpa kat kosong tu nanti*” which means, “(You) see (me) at the available field later” and, “*bawak barang and bola sekali*” which is translated as, “(You) bring (football related) things and the ball along (with you)” are both direct requests in imperative forms by using the sub-strategy Stating S’s Desire. The subject feature (you) is elided in the utterance but existing in the rooted part of the utterance, and both Head Acts have verbs in the base forms (“see” and “bring”).

The request was performed by M21 who was a Japanese university graduate and worked as an engineer in Hiroshima to M19 who was a final year undergraduate student at Hiroshima University. The directness in this request is solidarious as social intimates in a group language often display camaraderie due to the fact that they were in a low social distance relationship (Holtgraves & Yang, 1990; Brown & Levinson, 1987). Hassall (2003) adds that, follow up requests by native speakers are carried out through two different strategies so that both requests can be contradicted with each other. However, in this example, although the subjects were native, the same strategy (directness) was used instead of a different one.

#### **4.1.2. The Analysis of Supportive Move Strategies of Requests for Material and Non-Material Wants**

A request may be mitigated or aggravated through a Supportive Move which will affect the context in which it is embedded. However, the utterance used to realize the requestive act will not be affected. Thus, the use of a Supportive Move helps the

illocutionary force to be modified indirectly (Faerch & Kasper, 1984). Types of strategies adopted as Supportive Moves as exhibited in the data were: grounder, imposition minimizer, checking on availability, preparator, getting a pre-commitment, sweetener, expander, the speech act of thanking and the speech act of apology. However, in this study, no aggravating Supportive Move was recorded as the speaker was seeking benefits from the hearer. As illustrated in Table 4.2, simple frequency counts of the distribution of the Supportive Moves by types were tabulated according to the usage in the data.

**Table 4.2: The distribution of Supportive Moves in requests for material and non-material wants**

	<b>Supportive Move</b>	<b>Material Wants</b>	<b>Non-Material Wants</b>	<b>Total</b>
1	Grounder	1 (2.33%)	16 (37.21%)	17 (39.53%)
2	Imposition Minimizer	-	6 (13.95%)	6 (13.95%)
3	Checking on Availability	2 (4.65%)	7 (16.28%)	9 (20.93%)
4	Preparator	1 (2.33%)	-	1 (2.33%)
5	Getting a pre-commitment	1 (2.33%)	1 (2.33%)	2 (4.65%)
6	Sweetener	-	1 (2.33%)	1 (2.33%)
7	Expander	3 (6.98%)	1 (2.33%)	4 (9.30%)
8	Speech Act: Thank	-	2 (4.65%)	2 (4.65%)
9	Speech Act: Apology	-	1 (2.33%)	1 (2.33%)
<b>Total</b>		<b>8 (18.60%)</b>	<b>35 (81.40%)</b>	<b>43 (100%)</b>

As illustrated in the table above, a total of 43 Supportive Moves were identified in the data with requests for non-material wants recorded the highest percentage use of Supportive Moves more than the percentage recorded for requests for material wants (81.40% to 18.60%). This indicates that when someone made a request for a non-material want, the tendency to mitigate it by using a Supportive Move was higher than



to mitigate a request for a material want. Grounders appeared to be the most preferred Supportive Move in mitigating requests for non-material wants which illustrates that members of this IM group preferred giving reasons and explanations as adjuncts to their requests. Apart from grounders, many members chose to use Checking on Availability and Imposition Minimizer too as adjuncts while making the requests. Checking on Availability refers to an utterance with an attempt to inspect whether a prerequisite is essential before a request is being made, whereas, an Imposition Minimizer is an utterance that allows a “cost” review to the hearer who will be making the request (Blum-Kulka & Olshtain, 1984).

Only eight Supportive Moves were used to make requests for material wants. The low use of Supportive Moves suggests that the needs to mitigate them were lower than the needs to mitigate the requests for non-material wants. Expanders appeared to be the most preferred Supportive Moves while making requests for material wants and are defined as repetitions of the same requests or other synonymous expressions (Konakahara, 2011). For instance, in the request, “the menu, *onegaishimasu*” which can be translated as, “the menu, so could you (give me the menu?)” is an example of the use of an expander by using the Japanese word, *onegaishimasu*. Konakahara (2011) claims that, by using expanders, the request will be repeated again and in this case, the repetition would be “so could you (give me the menu?)”.

All in all, these 43 Supportive Moves were used for 62 requests which means, more than half of the requests employed by the members needed adjuncts to the Head Acts. Based on the types of the Supportive Moves listed, they exhibited more deference politeness strategies as compared to solidarity politeness strategies as only one type was solidarious (which was the sweetener) and the rest of the Supportive Moves were differential. As claimed by Garcia (1993), a differential Supportive Move expresses a

desire of not to impose, whilst a solidarious Supportive Move expresses a common ground between the speaker and interlocutor.

#### **4.1.2.1. Participants' use of Deferential Supportive Moves**

A Supportive Move will become deferential if its expression shows no imposition and solidarious if the speaker thinks that he or she shares the same basis with the interlocutor (Garcia, 1993). In the findings, requests for non-material wants made full use of Supportive Moves more than requests for material wants (81.40% vs. 18.60%). Grounders appeared to be the most preferred Supportive Move in mitigating the requests for non-material wants, followed by Checking on Availability and Imposition Minimizer. Some examples of Supportive Moves to the Head Acts of the requests for material and non-material wants are illustrated as follows:

##### **a) The use of Grounders**

A grounder is an utterance with an attempt to give justifications, explanations or reasons for one's request. It may be preceded or followed by a request (Blum-Kulka & Olshtain, 1984). One of the instances is illustrated in Extract 4.11. In the extract, the request has a pre-posed structure (Supportive Move + Head Act). The highlighted and underlined transmission is a Supportive Move which precedes the underlined main request for a non-material want. It is regarded as a Supportive Move due to the fact that it mitigates the strength of the request. Here, the speaker explained why he made the main request which was because HICC (Hiroshima Islamic Cultural Centre) wanted to organize a badminton tournament. The main request, "*ada sape bole tlg check?*" was a request to anyone who was willing to help checking the university gymnasium whether it was available for renting on the winter holiday. Hence, the Supportive Move is categorized as a Grounder.

Extract 4.11: (2013/11/21)

M25: 361 *fuyu yasumi start bape hb sampai bile?*  
 winter break start when date until when

362 *kalau cuti higashi taiikukan bukak x?*  
 if holiday east gymnasium open not

363 **hicc nak buat tournament badminton** (Request)  
 HICC wants do tournament badminton  
 [ Supportive Move ]

M18: 364 *Taiikukan tu kne check kat ofis sakuru*  
 gymnasium that need check at office circle

M25: 365 *ada sape bole tlg check?* (Request continued)  
 have got anyone can help check  
 [ Head Act ]

366 *cuti start bile?*  
 holiday start when

M18: 367 *InsyaAllah esk ak check* (Response)  
 with god's willing tomorrow I check  
 [ Head Act ]

368 *Tapi bape hb nk guna tu?*  
 but when date want use that

369 *Cuti start 23 kot*  
 holiday starts 23 maybe

M25: 361 When does the winter break start and end?  
 362 During the holiday (semester break), is the East Gymnasium open?  
 363 **HICC (Hiroshima Islamic Cultural Centre) wants to organize a badminton tournament.**  
 M18: 364 That gymnasium can be checked (whether it is open during the holiday

- or not) only at the Circle Office.
- M25: 365 Is there anyone who can help to check?  
 366 When does the holiday start?
- M18: 367 With God's willing, I (will) check (it) tomorrow.  
 368 But, when (do you) want to use (it)?  
 369 Maybe, the holiday will start on 23<sup>rd</sup> December.

As mentioned previously, a grounder refers to an utterance with an attempt to give justifications, explanations or reasons for one's request and may be preceded or followed by a request (Blum-Kulka et al., 1989, p.287). As mentioned by Garcia (1993), a grounder is an example of a deference politeness strategy which is conducted by a speaker who has a desire of not to impose the interlocutor. It was transmitted by M25 who graduated from the University of Hiroshima and upon graduation started to work as an engineer. Mutual exchanges in negative politeness are exhibited by people in a high social distance, not in a low social distance (Morand and Ocker, 2002) and in a group language, the language exhibited displays solidarity (Brown & Levinson, 1987; Holtgraves & Yang, 1990). However, M25 chose indirectness in his request for a non-material want as respect can be paid through the use of this strategy in compensation for the face-threatening act that takes place (Brown & Levinson, 1972) and he mitigated it by using a grounder.

#### **b) The use of Checking on Availability**

This Supportive Move refers to an utterance with an attempt to inspect whether a prerequisite is essential before a request is being made (Blum-Kulka & Olshtain, 1984). As illustrated in Extract 4.12, the request has a pre-posed structure (Supportive Move + Head Act). The highlighted and underlined utterance is a Supportive Move which precedes the Head Act of the request for a non-material want. It is regarded as Checking on Availability due to the fact that the speaker checked the availability of the hearer as whether he was able to make it to the football play.

Extract 4.12: (2013/10/27)

M01: 107 Ramai je tu *call* je miji *n* amin  
a lot of only that call only Miji and Amin

108 Mat sa x *join*?  
Mat Sa not join

M04: 109 **Kalau jd, main x nazu?**

If become play not Nazu  
[ Supportive Move ]

nk bayar kepok leko nih (Request)  
want pay fish crackers this  
[ Head Act ]

M03: 110 saya sedia  
I ready

M24: 111 aku turun nih  
I go down this

M01: 112 Pres turun je semua *on* aa  
Presiden go down only all on aa

M24: 113 tunggu kat padang teros  
wait at field straight-away

M21: 114 aku jadi aje ammar (Response)  
I become only Ammar  
[ Head Act ]

M01: 107 There are a lot of people (who are interested in playing football). Just call  
Miji and Amin.

108 Is Mat Sa not joining?

M04: 109 **If it is on (everyone agrees to play football), (will you) play (or) not, Nazu?**

- (I) want to pay for the fish crackers.
- M03: 110 I am ready (to play football).  
M24: 111 I am on my way now.  
M01: 112 Once the President (of Malaysian Students Association of Hiroshima University) arrives, (we) will start playing football.  
M24: 113 Wait in the field straight-away.  
M21: 114 I will play (football), Ammar.

The utterance, “*Kalau jadi, main tak, Nazu*” which means, “If it is on (everyone agrees to play football), (Will you) play (or) not, Nazu” signals that the speaker was checking the availability of the hearer. If he was able to make it, the speaker wanted to pay for the fish crackers that he owed (the main request). This Supportive Move was performed by M04 who was a Japanese university graduate and worked as an engineer to M21 who was also a graduate from a Japanese university and an engineer. The selection of a direct strategy exhibited by the Want statement in his request for a non-material want is solidarious as social intimates in a group language often display solidarity due to the fact that they are in a low social distance relationship (Holtgraves & Yang, 1990; Brown & Levinson, 1987). However, the speaker mitigated the request by using a Supportive Move through Checking on Availability. Checking on Availability is an example of a deference politeness strategy as it is conducted by a speaker who chooses not to impose the interlocutor (Garcia, 1993).

### c) **The use of Imposition Minimizer**

This type of Supportive Move refers to an utterance that allows a “cost” review to the hearer who will be making the request (Blum-Kulka & Olshtain, 1984). One of the instances is as in Extract 4.13. As illustrated in the extract, the request has an in between-posed structure (Supportive Move + Head Act + Supportive Move). The highlighted and underlined Supportive Move which precedes the Head Act of the request for a non-material want is an Imposition Minimizer, as the speaker asked other

members to help him only if they had contact details of others, who were not in the IM group.

*Extract 4.13: (2013/11/03)*

M27: 165 Assalamualaikum n salam sejahtera semua..  
Peace be upon you and good day everyone

PMH ingin buat satu senarai ahli2 pmh bg  
PMH want do one list members PMH for

thun 2013/2014..  
year 2013/ 2014

166 jadi sy mohon kerjasama dari semua untuk kongsi kan  
so I apply co-operation from all of you for sharing

167 NAMA PENUH saudara serta NOMBOR TELEFON..  
name full you with number telephone

168 bagi mereka yg tiada dlm group ni dan  
for them that none inside group this and  
[ Supportive Move ]

jika siapa yg ada contact mereka  
if who that have contact their  
[ Supportive Move (continued) ]

169 mohon kerjasama mereka bg phak sy..  
ask co-operation their for side I  
[ Head Act ]

yoroshiku!  
so could you  
[ Supportive Move ]

(Request)

M21: 170 *line kat group hiroshima lg ramai* (Response)  
 “LINE” at group Hiroshima more a lot  
 [ Head Act ]

M27: 171 *Ni untuk lelaki shj*  
 this for men only

M27: 165 Peace be upon you and good day everyone.  
 PMH (Hiroshima University Students Association) would like to create a  
 name list of PMH members for the year of 2013/ 2014.  
 166 Hence, I seek co-operations from all of you to share  
 167 (your) full name and phone number.  
 168 **For those who are not in this group and if anyone (in this group) has**  
**their contacts,**  
 169 ask (for) their co-operations on my behalf,  
so could you?  
 M21: 170 Line (instant messaging apps) (users) in “Group Hiroshima” has more  
 (members than in the group “Penjantan Saijo”).  
 M27: 171 This (the request to create the name list) is for men (in Hiroshima) only.

As mentioned previously, an Imposition Minimizer occurs when the speaker allows a “cost” review to the hearer who will be making the request and in this utterance, the “cost” involved was, “only if they had contact details of others”. If the hearer did not have the contact details, then it was not necessary to contact them on behalf of the speaker. The Supportive Move was performed by M27 who was a final year undergraduate student. It was adopted as mitigation to the request, “*mohon kerjasama mereka bg phak sy*” or it can be translated in English as, “ask (for) their co-operations on my behalf” which is in a direct strategy in an explicit performative. The use of the impositive strategy signals that interlocutors had a close connection and this is supported by a claim that members in groups display camaraderie in their language (Brown & Levinson, 1987; Holtgraves & Yang, 1990). On top of that, following the Head Act is a Japanese word, “*yoroshiku*” which means, “so could you?” which is also a type of Supportive Move and is categorized as an expander. Konakahara (2011) claims



that, by using an expander, the request will be repeated again and in this case, the repetition would be, “so could you (*ask for their co-operations on my behalf*)?”

#### d) The use of Preparator

Preparator is an utterance that prepares the hearer for a request through an announcement. The speaker will announce that he or she will carry out the request by asking the hearer about his or her potential capability to conduct it (Blum-Kulka et al. 1989). In the following extract, the request for a material want has a pre-posed structure (Supportive Move + Head Act). The highlighted and underlined utterance is a Supportive Move which precedes the Head Act of the request. In the utterance, the speaker stated out that he would like to update his order (*Nasi Lemak*) by alerting the hearer before the request was made.

*Extract 4.14: (2013/11/15)*

M27: 295 Wan, 2 tu untuk charles tu Haha  
Wan 2 that for Charles that (laugh)

M25: 296 tau. aku tunggu sampai pk1 8 baru *update total*  
know I wait until o'clock 8 new update total

M09: 297 Wan arif, update nak 2 nasi lemak  
Wan Arif update want 2 *Nasi Lemak*  
[ Address Term ] [ Supportive Move ] [ Head Act ]

(Request)

M11: 298 Kengkawan semua... Kawe x sempat g  
Friends all I cannot have the opportunity go  
book gym....  
book gymnasium

298 Nnt bsok pg kawe *info* blh main futsal k  
 later tomorrow morning I information can play futsal is it  
 x yer....  
 not yes

M27: 299 Bereh boh..  
 settled boss

M27: 295 Wan, those 2 orders are for Charles. (Laugh).

M25: 296 (I) know. I (will) wait until 8 o'clock (and then will) update (the) total  
 (order of *Nasi Lemak*).

M09: 297 **Wan Arif, (I want to) update (my *Nasi Lemak* order).** (I) want  
2 (packs of) *Nasi Lemak*.

M11: 298 Guys, I did not get the chance to book the gymnasium. Tomorrow  
 morning I (will) inform (whether we) could play futsal or not, yeah.

M27: 299 No problem, boss (referring to M11).

\* No response was carried out by any member

The speaker used the address term (the name of his member) as well as the word “update” in his utterance as in, “Wan Arif, update.” The Supportive Move helped the hearer to prepare for the request, “*Nak 2 Nasi Lemak*,” or in English, it can be translated as, “(I) want 2 (packs of) *Nasi Lemak*,” which follows after the Supportive Move. The request is in a direct strategy as it is exhibited in a Want statement. A Want statement occurs when the speaker states wish for the goal to be realized (Hassall, 2003). The Supportive Move was carried out by M09 who was a first year PhD student at Hiroshima University. The preparator was added as to mitigate the request for a material want. Nevertheless, no utterance was conducted as a response to this request which signals that the hearer had opted not to do the FTA.

e) **The use of Getting a Pre-Commitment**

Getting a pre-commitment is an utterance that attempts to get the hearer to carry out the request. The request will be preceded with an utterance that will check on a possible refusal (Blum-Kulka & Olshtain, 1984, p. 205). An instance as exhibited in the data is illustrated in the following extract. Extract 4.15 shows that the request has an in between-posed structure (Supportive Move + Head Act + Supportive Move). In the highlighted and underlined Supportive Move, the speaker asked for a pre-commitment from his member to help him with a *Nasi Lemak* ordering due to his craving for *Nasi Lemak* that moment.

Extract 4.15: (2013/11/15)

M04: 291 Kebab la wan utk org jauh. *delivery sokutatsu*  
Kebab –la Wan for people far delivery express

ksian aku ngidam.  
poor me crave

anak x sihat ni  
son not healthy this

M11: 292 **Zaki2** **tlg kawer** Pesan kat wan kawer nak 2  
Zaki, Zaki help I yes order at Wan I want 2  
[ Address Term ] [ Supportive Move ] [ Head Act ]

Rindu nasi lemak ooeee

miss *Nasi Lemak* oooo

[ Supportive Move ]

(Request)

M27: 293 Orrait..  
alright

(Response)

- M04: 291 (Make) kebab, Wan for people who live far away (referring to himself).  
 (Send [the kebab] by using) express delivery.  
 Poor me (who is) craving (for kebab).  
 (Plus my) son is not feeling well right now.
- M11: 292 **Zaki, Zaki, help me yeah.** Tell Wan (that) I want 2 (packs of *Nasi Lemak*).  
**(I) miss Nasi Lemak**
- M27: 293 Alright.

The speaker mitigated the request with a Supportive Move by using an address term, “Zaki” and the utterance, “*tolong kawe yer*” which means, “help me, yeah”. The sentence “help me, yeah” expresses the speaker’s desperateness for a pre-commitment from the hearer and it precedes the main request. The Head Act, “*Pesan kat Wan kawe nak 2,*” or in English, it can be translated as, “Tell Wan (that) I want 2 (packs of *Nasi Lemak*),” is in a direct strategy of an imperative. Another Supportive Move, “*Rindu Nasi Lemak,*” or “(I) miss *Nasi Lemak,*” which follows the Head Act, can be classified as a grounder. A grounder is a reason or explanation indicated for the request. The speaker explained that he was longing for *Nasi Lemak* which made him order two packs of it from one of the members in the group who sold it. This means that, in this request, the speaker mitigated it with two types of Supportive Moves as to modify the impact of the request. The request was performed by M11 who worked as an officer at Japan International Cooperation Agency (JICA) to M27 who was an undergraduate engineering student. The request was responded directly in an acceptance strategy as the speaker of the response wanted to demonstrate his good intention in satisfying the hearer’s positive face wants through the utterance, “alright”.

#### 4.2. Making Responses towards Requests for Material and Non-Material Wants

Responses towards requests may create two possible outcomes; acceptances or refusals (Garcia, 1993). A speaker can choose to accept a request directly through the demonstration of good intentions to satisfy interlocutor's positive face wants or he/ she can choose to accept it indirectly by assuring the interlocutor that the requestive act is not a burden (Brown & Levinson, 1978). If one chooses to refuse a request, he or she can refuse it directly by giving a non-performative statement or through an indirect refusal by giving an excuse, explanation, reason or an expression of wish to co-operate. In this study, strategy types of responses towards requests were characterized by using Head Acts and Supportive Moves, and an example of a response is illustrated as follows:

Request : "Can you take this class together with me this semester?"

Response : "*I would love to* **but I would rather take this class next semester.**"

[ Supporting Move ] [ Head Act ]

In the example above, the utterance is classified as a refusal response due to the fact that the highlighted Head Act shows a postponement. The Head Act of a response is the core that realizes the response. On the other hand, the italic Supportive Move which precedes the Head Act is an adjunct to the response and is used to modify the impact of the response. Simple frequency counts to tabulate the distribution of responses towards requests for material and non-material wants are illustrated as in Table 4.3:

**Table 4.3: The distribution of responses towards requests for material and non-material wants**

	Type	Strategy	Type of Strategy	Head Act Only		Head Act with Supportive Move		
				Material	Non-Material	Non-Material		
						Grounder	Advice	Expander
1	Accepting	Direct	Acceptance	2 (2.33%)	41 (47.67%)	1 (1.16%)	1 (1.16%)	1 (1.16%)
		Indirect	Assuring no indebtedness	-	1 (1.16%)	-	-	-
			Other types	-	12 (13.95%)	-	-	-
2	Refusing	Indirect	Excuses/ explanations/ reasons given by speakers or an expression of wish to cooperate	5 (5.82%)	5 (5.82%)	-	-	-
Total (a)				69 (80.23%)				
	Type	Strategy	Head Act Only		Silence in responses towards requests for			
			Material	Non-Material	Material	Non-Material	Combination	
3	Other Types	Vague	-	1 (1.16%)	-	-	-	
4	Do not do Face Threatening Acts (FTA)	Silence	-	-	5 (5.81%)	10 (11.63%)	1 (1.16%)	
Total (b)			17 (19.77%)					
Grand Total (a) + (b)			86 (100%)					

Table 4.3 shows the total number of responses towards requests for material and non-material wants recorded in the data. There were 86 responses all together calculated for both types of requests (material and non-material wants) with 59 responses were accepting responses, followed by 10 refusing responses, 16 non-face threatening act (FTA) responses (silent responses) and one response was considered as vague. The total number of responses was not parallel with the total number of requests (the total number of request was 62 requests) which was due to the fact that, one request could be responded by more than one member in a group interaction thus, making it exceed the total number of requests.

As indicated in the table, more responses were employed towards requests for non-material wants as compared to material wants and many members preferred to accept

requests for non-material wants directly by showing their good intentions to please their hearers' positive face wants with 41 responses recorded for this strategy. Although only one indirect accepting response category (Assuring No Indebtedness) illustrated in the framework suggested by Garcia (1993), there were other types of indirect accepting responses towards requests for non-material wants recorded in the data which were conducted mainly by stating out one's present condition. For instance, one could make an accepting response towards a request indirectly by stating out his or her present condition such as in, "*aku kat luar lagi*" or in English, it is translated as, "I am still outside".

Garcia's framework is not extensive in terms of classification. As mentioned previously, it only has one indirect accepting response strategy (which is Assuring No Indebtedness) and it does not have any categorization for vague responses as well as silence responses. Due to that matter, new classifications were added to classify the data which were for the indirect accepting response strategies, vague and silence responses.

Although almost all accepting responses towards requests for non-material wants involved Head Act only structures, there were three responses that used Supportive Moves as adjuncts to the Head Acts. The types of Supportive Moves used were Grounders, Advice and Expander. As for requests for material wants, two accepting responses recorded which employed direct accepting strategies without any indirect accepting responses recorded.

Based on the findings as well, there was no direct refusal exhibited by members of the group. Nevertheless, 10 indirect refusals were observed for both types of requests (material and non-material wants) and were carried out predominantly by giving alternatives, reasons or explanations such as in, "*Haha.. bukan aku yang jual*," which

can be translated in English as, “(Laugh).. I am not (the one who) sells (the *Nasi Lemak*).” In this indirect refusing response towards a request for a material want, the speaker turned down the request by giving an explanation that he was not the one who sold the *Nasi Lemak* after a member requested to buy it from him.

Although the medium used for this research was computer-mediated, avoidance from doing FTAs to 16 requests by being silent was possible. Ten silent responses recorded for non-material wants plus with another five silent responses for material wants, and another one was recorded for the combination of both requests (material and non-material wants). According to Morand and Ocker (2002), if a hearer feels that the threats to someone else’s face is quite high, he or she may select a move to avoid doing a face threatening act. In addition, one response for the request for a non-material want was categorized as other types due to its vagueness as no characteristic of either being an accepting or refusing response was exhibited.

In a nutshell, types of responses towards requests for material and non-material wants varied with almost all of the responses were generated by using Head Act only structures without any Supportive Move and many responses were produced towards requests for non-material wants as compared to material wants.

#### **4.2.1. The Analysis of the Head Act Strategies of Responses towards Requests**

The Head Act strategies of responses towards requests for material and non-material wants in this study followed Garcia’s framework (1993) of responses. Strategies of responses can be categorized as either accepting or refusing. An accepting response can be further classified as either a direct or an indirect acceptance. A direct acceptance occurs when the hearer demonstrates his or her good intention to satisfy speaker’s



positive face wants, whereas, in an indirect acceptance, the hearer assures the interlocutor that the requestive act is not a burden.

Refusing responses can be divided into direct and indirect refusals. A direct refusal is exhibited when the speaker makes a non-performative statement such as a direct “no”, whereas, in an indirect refusal, the speaker will give excuses, explanations or reasons to the hearer or expresses his/ her wishes to cooperate. However, based on the analysis conducted, participants also preferred to avoid a face threatening act (FTA) by being silent and not answering the request. One will select to avoid an FTA when he or she thinks that the threat to another’s face to be quite high. Saying “no” is deemed as face-threatening as it threatens by running contradictorily to the face wants which belong to the speaker and hearer.

#### **4.2.1.1. Participants’ use of direct strategies in accepting requests**

Whether it is a response towards a request for a material or non-material want, accepting a request by using the sub-strategy acceptance is the most preferred strategy selected by members of this IM group. According to Brown and Levinson (1978, p.130), accepting a request directly displays one’s good intention to please his or her hearer’s positive face wants. Nevertheless, there are a few strategies demonstrated by the participants in expressing their acceptance. Firstly, they accepted the requests just by saying, “*okay*” or “*beres*” which in English can be translated as, “done or settled”. Besides, they also expressed their acceptance by giving approvals such as by saying, “*boleh aje*” which means, “can”.

Apart from that, many would directly do whatever the requesters asked them to do. For example, if the request needed them to give information about themselves, they would respond to the request by giving the details of themselves. Two examples can be seen in

the following extracts. In Extract 4.16, the highlighted and underlined utterance is a direct accepting response for the underlined request for a non-material want. The response has a Head Act only structure without any Supportive Move and is recognized as a response due to the fact that it is sequential to the previous request performed by M01 who requested other members not to start the football play early as he was two hours' away from Saijo.

a) *Extract 4.16: (2013/10/27)*

M24: 82 jom main bola petang ni  
let's play ball evening this

83 cuaca cerah x molek dibazirkan  
weather bright not good wasted

M01: 84 Padang ke???  
field is it

M24: 85 aah  
aah

M01: 86 Alamak jgn start awl aaa Aku dh la 2 jam away  
oh no! don't start early aaa... I actually 2 hours away  
[ Head Act ] [ Supportive Move ]

87 from saiyo ni (Request)  
from Saijo this  
[ Supportive Move (continued) ]

M21: 88 **blh aje** (Response)  
can only  
[ Head Act ]

M24: 82 Let's play football this evening.  
       83 (This) bright weather should not be wasted.  
 M01: 84 Is it (football play) at the field?  
 M24: 85 *aah* (yes).  
 M01: 86 Oh, no! Don't start (it) early. I am actually 2 hours' away  
       87 from Saijo right now.  
 M21: 88 **Can.**

The response was carried out by M21 who studied, worked and had lived in Japan for nearly 10 years to M01 who was a first year undergraduate student and had less than a year of experience living in Japan. It is categorized as a direct acceptance because of the phrase, "*boleh aje*" which means, "can" in English and that shows an agreement to do the request directly by the speaker. According to Brown and Levinson (1978, p.130), accepting requests directly demonstrates good motives from the speaker to satisfy the hearer's positive face wants. On top of that, individuals in a low social distance such as individuals in groups use more positive tactics and disfavor formality and impersonality (Morand & Ocker, 2002).

In Extract 4.17, the highlighted and underlined utterance is a direct accepting response towards the underlined request for a non-material want. This response has a post-posed structure (Head Act + Supportive Move) which can be seen from its Head Act, "Name: Muhammad Afiq Bin Am; 080-3055-8115" and the Supportive Move, "*yoroshiku*" which is a Japanese word translated as, "please to meet you". It is recognized as a response due to the fact that it is sequential to the request performed by M27 who requested M32 to tell him his real name.

b) *Extract 4.17: (2013/11/03)*

M32: 190   hat       dok Tokyo   ni kigha ka?  
              the one stay Tokyo this count is it?

M27: 191 Berbesar hati klo bleh thu nma sbenar hehe (Request)  
 big heart if can know name real hehe  
 [ Supportive Move ] [ Head Act ]

M32: 192 **nama: muhammad afiq bin am 080-3055-8115**  
 name muhammad afiq bin am 080-3055-8115  
 [ Head Act ]

**yoroshiku.** (Response)  
 please to meet you  
 [ Supportive Move ]

M32: 190 The one who (has moved from Hiroshima and) stays in Tokyo, (the particulars) needed as well?  
 M27: 191 (I) would be glad if (I) could know (your) real name.. (laugh).  
 M32: 192 **Name: Muhammad Afiq Bin Am; 080-3055-8115;**  
**please to meet you.**

The response is categorized as a direct acceptance because M32 made the response towards the request from M27 by giving the information details needed. This shows a direct agreement to the request and he supported it with an expander as a Supportive Move. Konakahara (2011) suggests that expanders are the repetitions of the same requests or other synonymous expressions. In the response, M32 mitigated it with a Japanese word, “*yoroshiku*” which is the shorter form of the longer version, “*yoroshiku onegaishimasu*” and has various expressions. As for the stated extract, the most suitable expression for it is, “please to meet you” as the hearer was introducing himself to the speaker.

The response was carried out by M32 who worked in Japan as an engineer but had just moved to Tokyo from Hiroshima for a new job. It was conducted to M27 who was a final year student at Hiroshima University. The response demonstrates good motives from the speaker to satisfy the hearer’s positive face wants (Brown & Levinson, 1978,

p.130). In a low social distance such as individuals in groups, people will use more positive tactics and disfavor formality and impersonality (Morand & Ocker, 2002).

#### **4.2.1.2. Participants' use of indirect strategies in accepting requests**

According to Garcia (1993), there are two types of accepting responses towards requests which are Assuring No Indebtedness (indirect strategy) and Acceptance (direct strategy) without any other indirect accepting strategies mentioned in her framework. However, as exhibited in the data, there were other types of indirect accepting response strategies towards requests for non-material wants employed by the participants which did not fall under Assuring No Indebtedness. They were carried out indirectly, mainly by stating present condition or future condition. Both instances are described as in Extract 4.18 and Extract 4.19.

##### **a) Accepting a request indirectly by stating present condition**

In Extract 4.18, the highlighted and underlined utterance is an indirect accepting response towards the underlined request for a non-material want. This response has a post-posed structure (Supportive Move + Head Act) which can be seen from the Supportive Move, “*Aku kat luar lagi*” or in English, “I am still outside (away from the Hiroshima University area)” and the Head Act, “ *mungkin datang lambat*” or in English, “Maybe, (I will) come late”. It is recognized as a response due to the fact that it is sequential to the request performed by M27 who requested to switch the football field from the North field to the West field.

*Extract 4.18: (2013/11/09)*

M27: 255 Pkul 4 start game haha  
4 o'clock start game haha

256 *Nishi ground kosong*  
west field empty

257 Ade sape2 smpi kita ground dah ke? klo x de  
have who arrive north field already is it if no have  
[ Supportive Move ]

258 men kt nishi ok x? (Request)  
play at west okay not  
[ Head Act ]

Maen kt *nishi*  
play at west

M18: 259 Ak kat lua lg, mungkin dtg lmbt (Response)  
I at outside still maybe come late  
[ Supportive Move ] [ Head Act ]

M27: 255 (At) 4 o'clock (we will) start the game. (laugh).  
256 West field is empty.  
257 Is there anyone who has already reached in the North field? If there is no  
one (who has reached in the North field),  
258 is it okay to play in the West field?  
Play in the West (field).

M18: 259 I am still outside (away from the Hiroshima University area).  
Maybe, (I will) come late.

The utterance is considered as an indirect response as the hearer agreed to the request indirectly by stating out his present condition at the moment the request was being asked. He made a response by saying, “ *mungkin datang lambat*” or in English it means, “Maybe, (I will) come late”. The speaker agreed to come and join the football play indirectly by stating out his condition that he might come late for the play. The response was carried out by M18 who was a final year undergraduate student at Hiroshima University towards the request for a non-material want by M27 who was also a final

year undergraduate student at Hiroshima University. It was mitigated by a grounder which is an adjunct to the Head Act. A grounder is a Supportive Move that gives reasons, explanations or justifications about something. In this response, the speaker mitigated it by explaining the reason why he could be late for the football play which is illustrated in the utterance, “*aku kat luar lagi*” or in English it is translated as, “I am still outside”. The Malay word, “*kat luar*” explains the reason why he might come late for the football play as he was still outside Saijo (the town where Hiroshima University is situated).

**b) Accepting a request indirectly by stating future condition**

In Extract 4.9, the highlighted and underlined utterance is an indirect accepting response for the non-material request underlined. The structure of the response is the Head Act only structure which can be seen from the utterance, “*3 minit lg sampai jica*” or in English, “(I will) arrive at JICA in three more minutes”. It is considered as an indirect accepting response due to the fact that the speaker agreed to the request indirectly by stating out the prediction of his condition in the future.

*Extract 4.19: (2013/11/16)*

M25: 300 azuan, charles,  
Azuan Charles

301 alip dah bgn?  
Alip already woke up

302 nak hantar nasi  
want send rice

303 ada dkt rumah ruby dah  
got near house Ruby already

- M09: 304 Wan ariff, aku ada kat lab, IDEC  
Wan Ariff I have at laboratory IDEC
- M03: 305 aku dh  
I already
- M25: 306 kat bwh dah  
at downstairs already
- M11: 307 Ada2...  
got got
- 308 Nnt sms je klu dah smpi yer (Request)  
later sms only if already arrived ya  
[ Head Act ] [ Supportive Move ]
- M25: 309 3 minit lg sampai jica (Response)  
3 minutes more arrive JICA  
[ Head Act ]
- M11: 310 Roger...  
roger
- M25: 300 Azuan, Charles (and)  
301 Alip (are you guys) awake?  
302 (I) want to send (your) Nasi Lemak.  
303 (I) am already at Ruby's house.
- M09: 304 Wan Ariff, I am at the IDEC laboratory.
- M03: 305 I am already (awake).
- M25: 306 I am already (at the) downstairs.
- M11: 307 (I am) available (at JICA).  
308 Just send (me) a text message later if (you) have already arrived.
- M25: 309 (I will) arrive at JICA in 3 more minutes.
- M11: 310 Roger (and out).

In this response, the speaker explained that he would arrive at JICA (Japan International Cooperation Agency) in three minutes' time. To be at JICA in three minutes' time



shows the future condition of the hearer. The response was carried out by M25 who was a Japanese university graduate working as an engineer in Hiroshima. He made the response towards a non-material want request by M11 who worked at JICA. Both were working adults and about the same age. However, the choice of indirectness while accepting the request might indicate that the speaker was being deferential as opposed to being solidarious even though individuals in groups are said to use more positive tactics.

#### **4.2.1.3. Participants' use of indirect strategies in refusing requests**

There was no direct refusal such as a non-performative statement exhibited in the data which indicates that instead of being solidarious, participants preferred indirect realizations by mitigating the acts of threats in order to soften the negative impacts of the refusals. From the observation made to the indirect refusals, giving alternatives and explanations were the most preferred choices to refuse requests for material and non-material wants. Apart from that, participants also refused the requests by using postponements. All instances are illustrated in the following extracts:

##### **a) Giving alternatives**

As illustrated in the extract below, the highlighted and underlined utterance is an indirect refusal for the material want request underlined. The structure of the response is a Head Act only structure which can be seen from the utterance, "*Tunggu program bbq kaki*" or in English, "(You) wait for the oyster barbecue program (which would be held in the following month)". It is considered as an indirect refusal as the speaker refused to the request indirectly by giving an alternative which was by asking the hearer to wait for an oyster barbecue program that would be held in the following month.

Extract 4.20: (2013/10/26)

M30: 72     G makan *kaki fry kurose* dlu seround  
              go eat     oyster fry Kurose first a round

M01: 73     Wahh nk skit *kaki fry!!!* (Request)  
              wow     want some oyster fry  
                         [Head Act ]

M04: 74     Haha nnt aku *roger* zam kalau pegi  
              haha later I roger Zam if go

M30: 75     **Tunggu program *bbq* *kaki*** (Response)  
              wait     program barbecue oyster  
                         [ Supportive Move ]

M30: 72     (I want to) go to eat Kurose fried oysters first (before playing football).

M01: 73     Wow! (I) want some fried oysters.

M04: 74     (Laugh). Later, I will contact Zam if I could go.

M30: 75     **(You) wait for the oyster barbecue program (which would be held in the following month).**

The request was about asking for some fried oysters and Campillo et al. (2009) argue that, an alternative is exhibited through a suggestion of another option by the speaker to the interlocutor. The response for the material want request was carried out by M30 who was a postgraduate student responding to M01 who was a first year undergraduate student. Although individuals in groups tend to use more positive tactics and disfavor formality and impersonality (Morand & Ocker, 2002), M30 preferred the other way round as he found it difficult to say “no” or “I refuse” thus opting for indirectness in his response.

**b) Reason/ Explanation**

As illustrated in the extract below, the highlighted and underlined utterance is an indirect refusal for the material want request underlined. This response has a Head Act only structure which can be seen from the utterance, “*Haha.. bukan aku jual*” or in English, “Haha.. I am not (the one who) sell (the *Nasi Lemak*)”. It is considered as an indirect refusal because the speaker gave a valid reason why he turned the request down. He could not accomplish it as he was not the one who sold the *Nasi Lemak*. The phrase, “*bukan aku jual*” or “I am not (the one who) sells” tells the reason why he could not entertain the hearer’s request to buy the *Nasi Lemak*.

*Extract 4.21: ( 2013/11/15)*

M27: 286 Skunk pkul 5.17.. lg 2jam 43min utuk bwat kptsan  
Now o’clock 5.17 still 2 hours 43 minutes for make decision

M11: 287 Kalu sy nak blh x zaki? Nak 2.... (Request)  
If I want can not Zaki want 2  
[ Supportive Move ] [ Head Act ]

M27: 288 **Haha.. bkn ak jual** (Response)  
haha not I sell  
[ Head Act ]

M27: 286 Now, (it is) 5.17 pm.. (You guys) still have 2 hours and 43 minutes to make decisions (about buying the *Nasi Lemak*).

M11: 287 If I want (the *Nasi Lemak*) can’t I, Zaki? (I) want 2 (packs of *Nasi Lemak*).

M27: 288 **(Laugh). I am not (the one who) sells (the *Nasi Lemak*).**

As suggested by Felix-Brasdefer (2006), by giving a reason or justification for a refusal, it signals cooperation and support to the interlocutor and Campillo et al. (2009) add that, by giving a reason or explanation, it signals that, the interlocutor’s inability to carry out

the request is supported by a cause behind it. This response was carried out by M27 who was a final year undergraduate student responding to M11 who was an officer at JICA. Although individuals in groups prefer positive tactics and disfavor formality and impersonality (Morand & Ocker, 2002), M27 employed indirectness as he found it difficult to say “no” or “I refuse” to the request.

### c) Postponement

A postponement occurs when a deferral of the request is offered (Campillo et al., 2009). As exhibited in the highlighted and underlined utterance below, the speaker responded to the underlined non-material want request in a Kelantanese dialect, by deferring the request to a later time as he refused to perform it according to the time requested by the speaker. The phrase, “*meta-meta lagi*” which means, “in a short while” shows a time marker and it expresses the desire of the speaker to postpone it to a later time.

*Extract 4.22: (2013/11/03)*

M01: 160 Korang citer psl Pe Ni?  
all of you talk about what this

M27: 161 *Cleaning* kot  
cleaning maybe

M01: 162 Ohhh *sokka*  
oh is that so

M21: 163	<u>zaki...</u>	<u>mai</u> ah,	<u>stat slow2</u>	(Request)
	Zaki	come ah	start slowly	
	[ Address Term ]	[ Head Act ]	[ Head Act ]	

M27: 164      **Meta2**            **lg**        **boh**                                  (Response)  
in a short while   again   boss  
[ Head Act ]

M01: 160 What are you guys talking about?  
M27: 161 (We are talking about) cleaning (I think).  
M01: 162 Oh! Is that so.  
M21: 163 Zaki, come (down to the mosque) and start (cleaning the mosque) slowly  
M27: 164 **(I will come) a bit later, boss (referring to his friend).**

This response was carried out by M27 who was a final year undergraduate student to M21 who was an engineer working in Hiroshima. Chen (1996) suggests that refusals are commonly conducted in indirectness even though high pragmatic skills are needed. According to Searle and Vandervken (1985), they claim that, to say “no” is often difficult. Thus, in this utterance, M27 had opted for a postponement because by saying a direct “no”, the act would be deemed as face-threatening and would threaten the face wants of the participant who conducted the request.

#### 4.2.1.4. The Use of Silence Responses (Do not perform the FTA)

Ueda (1972) lists 16 ways of attempts to say “no” in Japanese and one of the strategies suggested is by being silent. Refusals will threaten the negative face of the hearer but if one avoids performing the FTA, he or she will perfectly avoid the threat to someone else’s face. Participants chose this strategy when they estimated that threats to others’ faces to be quite high. A couple of examples exhibited in the data are illustrated as in Extract 4.23 and Extract 4.24.

In Extract 4.23, the highlighted and underlined request has an in between-posed structure (Supportive Move + Head Act + Supportive Move). The Head Act of the request, “*Nok ajok teman*” which was transmitted in a Kelantanese dialect, can be translated in English as, “(I) want to ask (anyone who is free) to accompany (me).” The

Head Act is in a direct strategy as it is exhibited in a Want statement. A Want statement states a wish for a goal to be realized (Hassall, 2003).

a) Extract 4.23: (2013/12/17)

M21: 398 ok sapo nk g uniqlo n GU arini...

okay who want go UNIQLO and GU today

[ Supportive Move ]

nk ajok teman...

want invite company

[ Head Act ]

limit 3 org minyak free... huhu... saijo only...

limit 3 persons fuel free huhu Saijo only

[ Supportive Move ]

(Request)

M21: 398 Okay, who wants to go to UNIQLO and GU today?  
(I) want to ask (anyone who is free) to accompany (me).  
(It is) limited to 3 persons and the fuel (cost) is free of charge.  
(It is) only (for those who live) in Saijo.

\* No response = members opted not to do the FTA

The Head Act is preceded with a Supportive Move as in, “*Ok sapo nok gi uniqlo and GU arini,*” which in English means, “Okay, who wants to go to UNIQLO and GU today?” This Supportive Move is classified under Checking on Availability as the speaker attempted to inspect whether a prerequisite was essential before the request was being made. The Head Act is followed by another Supportive Move which is, “*Limit 3 orang, minyak free, Saijo only,*” or “(It is) limited to three persons and the fuel (cost) is free of charge. (It is) only (for those who live) in Saijo,” if it is translated in English. The Supportive Move that follows after the request is an Imposition Minimizer. An

Imposition Minimizer is an utterance that allows a “cost” review to the hearer who will be making the request (Blum-Kulka & Olshtain, 1984).

Although the request had been mitigated by two deferential Supportive Moves, hearers still opted not to do the FTA. As mentioned previously, if someone avoids performing an FTA, he or she might be trying not to post threats to others’ faces. Hence, he or she may forgo a response. In the extract above, the hearers made a silence response to the request posted by M21 after he (M21) made a Want statement asking any hearers to accompany him shopping at UNIQLO and GU that day. The hearers might think that saying “no” directly to the request could threaten the speaker’s face and they ended up opting not to do any FTA.

In Extract 4.24, the highlighted and underlined request has an in between-posed structure (Supportive Move + Head Act + Supportive Move). The Head Act of the request, “*Diharap warga Malaysia dapat meramaikan program ini,*” which can be translated in English as, “(It is) hoped (that all) Malaysians could join this program,” is in a conventionally indirectness. From the point of view operation, the request perspective of the Head Act is impersonal as it uses passivation, exhibited from the Malay word, “*diharap*” which means, “it is hoped” and the use of, “*warga Malaysia*” (Malaysians) as a neutral agent. As suggested by Blum-Kulka and Olshtain (1984), any imposition effect can be softened if one does not mention the hearer as the primary actor of the requestive act.

b) Extract 4.24: (2013/11/29)

M09: 393 **Makluman. Assalamualaikum & salam sejahtera.**

information. Peace be upon you and good day.

[ Address Term]

394 **Cleaning masjid pd minggu ni adalah giliran warga Malaysia.**  
 cleaning mosque in week this is turn Malaysian  
 [ Supportive Move ]

395 **Oleh itu, cleaning dirancang pada hari Ahad**  
 So cleaning planned on day Sunday  
 [ Supportive Move (continued) ]

**selepas waktu Zuhur (12.30 pm).**  
 after time Zohor (12.30 pm)  
 [ Supportive Move (continued) ]

396 **InsyaAllah ada usrah jg selepas itu.**  
 With God's willing have religious discussion also after that  
 [ Supportive Move (continued) ]

397 **Diharap warga Malaysia dapat meramaikan program ini.**  
 Hoped Malaysians got add more people program this  
 [ Head Act ]

**Terima kasih.**

thank you

[ Supportive Move ]

(Request)

M09: 393 **Information. Peace be upon you and good day.**  
 394 **This week's mosque cleaning is Malaysian (community's) turn.**  
 395 **So, (the) cleaning is planned (to be held) on Sunday**  
**after Zohor prayers (12.30 pm).**  
 396 **With God's willing, (there will be) a religious discussion too after**  
**that.**  
 397 **(It is) hoped (that all) Malaysians could join this program.**  
**Thank you.**

\* No response = members opted not to do the FTA



The Supportive Move which precedes the Head Act of the request, “*Cleaning masjid pada minggu ini adalah giliran warga Malaysia. Oleh itu, cleaning dirancang pada hari Ahad selepas waktu Zuhur (12.30 pm). InsyaAllah, usrah ada juga selepas itu,*” which can be translated in English as, “This week’s mosque cleaning is Malaysian (community’s) turn. So, (the) cleaning is planned (to be held) on Sunday, after Zuhur prayers (12:30 pm). With God’s willing, (there will be) a religious discussion too after that,” is a grounder. A grounder indicates the reason for the request. In this Supportive Move, the speaker indicated the reason why Malaysians should come to clean the mosque that week as it was the turn for Malaysian community to clean it and in addition, there would be a religious discussion after the cleaning session completed.

In order to support the request more, the speaker added another Supportive Move which followed the Head Act of the request and was categorized as the speech act of thanking (showing gratitude). The speaker thanked the hearers in advance for their willingness to co-operate as exhibited in the utterance, “*Terima kasih*” or “thank you”. However, in this request which was made by M09 (a first year PhD student), no response was carried out by any hearer. The reason for no FTA was, it could be because the hearer felt that the threats to the speaker’s face were quite high (Morand & Ocker, 2002), despite having two deferential Supportive Moves as adjuncts to mitigate the request. Saying a “no” directly as a response might threaten the hearer’s face, thus, making them opt not to do any FTA.

#### **4.2.2. The Analysis of the Supportive Move Strategies of Responses towards Requests for Material and Non-Material Wants**

A majority of responses towards requests in this study employed Head Act only structures without any Supportive Moves. Nevertheless, there were a few accepting



“*tapi macam buffering*” which means, “but (it) looks like (the connection to the link) is buffering”. In Malay language, the use of the word, “*tapi*” which means, “but” occurs when someone wants to explain about something. This response was carried out by M21 who was an engineer in Hiroshima towards M24 who was also an engineer in the same area. As they lived in Japan, members of this IM group always got the up-dates of football matches that happened in Malaysia by watching them through live streaming.

#### 4.2.2.2. Using Advice as Supportive Moves

Advice is an utterance done by the speaker to benefit the hearer. In the highlighted and underlined response by M14, the core of the response (Head Act) is followed by a Supportive Move. The Head Act of the response, “*Amin, insyaallah dipermudahkan,*” which means, “Oh, God! Accept our invocation. With God’s willing, (everything) will be at ease,” is in a direct acceptance as it exhibits one’s good intention to please his or her hearer’s positive face wants.

*Extract 4.26: (2013/11/16)*

M21: 345 mnta doakan isteri ambo selamat operate pagi ni..  
 ask pray wife my safe operate morning this  
 [ Head Act ]

tq semua  
 thank you everyone  
 [ Supportive Move ] [ Address Term ] (Request)

M01: 346 Insya-Allah ok  
 with God’s willing okay

M12: 347 Amin semoga dipermudahkan  
 Oh God, accept our invocation may be at ease  
 (Response)

- M30: 348 Amin  
Oh God, accept our invocation (Response)
- M24: 349 insyaAllah, selamat2 semuanya  
with God's willing safe everything (Response)
- M27: 350 InsyaAllah.. semoga dipermudahkan  
with God's willing hopefully at ease (Response)
- M14: 351 **Amin. insyaallah dipermudahkan.**  
Oh God, accept our invocation with God's willing at ease  
[ Head Act ]
- sentiasalah ingat allah, insyaallah**  
always remember God with God's willing  
[ Supportive Move ]
- allah akan ingat kita**  
God will remember us (Response)  
[ Supportive Move (continued) ]
- M21: 345 (I ask (for your) prayers (for) the safety of my wife in (her) operation this morning..  
Thanks, everyone.
- M01: 346 With God's willing, (everything will be) okay.
- M12: 347 Oh, God! Accept our invocation. May (everything) be at ease.
- M30: 348 Oh, God! Accept our invocation.
- M24: 349 With God's willing, everything will be safe.
- M27: 350 With God's willing, (everything) will be at ease.
- M14: 351 **Oh, God! Accept our invocation. With God's willing, (everything) will be at ease.**  
**always remember God, with God's willing**  
**God will remember us back.**

As to support the Head Act of the response, M14 gave some advice as words of encouragement. In his advice, "*Sentiasalah ingat Allah, insyaallah Allah akan ingat kita,*" which in English, it can be translated as, "If (we) always remember God, God will

remember us back,” the speaker believed that if people always remember God, God will remember them back. In Malay culture, people usually give advice as a reminder that is related to the religion. The Malay phrase, “*sentiasalah ingat*” is a regular phrase used to remind or advise people about something. This response was performed by M14 who was a first year undergraduate student to M21 who was an engineer in Hiroshima. M21 was a married man and was waiting for the delivery of his first baby. Due to that, he asked other members of the group to pray for the safety of his wife.

#### **4.3. Features of adjacency pairs of requests and responses**

An adjacency pair is exhibited through a turn carried out by a speaker with a related action or a series of actions conducted by another speaker. An adjacency pair commonly exhibits these features; (1) part one and part two are displayed in two utterances; (2) each utterance is carried out by two different interlocutors; and, (3) the organization of parts is related (part one is related to the other) (Yule, 1996; Flowerdew, 1988; Levinson, 1983). Nevertheless, in instant messaging (IM), the adjacency pair of a request and a response may display different features from conventional features in conversations. Some of the features are illustrated as follows:

##### **4.3.1. Eight requests for material wants with only one response**

As illustrated in the following extract, the adjacency pair of a request and a response does not follow conventional features. The conventional features of an adjacency pair usually have; (1) part one and part two are displayed in two utterances; (2) each utterance is carried out by two different interlocutors; and, (3) the organization of parts is related (part one is related to the other). However, in the extract below, there are nine utterances altogether with eight utterances are requests for material wants (performed by

starting from M27 to M02) and only one utterance is a direct accepting response to those requests (performed by M21).

*Extract 4.27: (2013/11/05)*

M27: 4      **20 btg**      (Request)  
                  20 pieces  
                  [ Head Act ]

M03: 5      **ambo 20 jgk**      (Request)  
                  I          20 too  
                  [ Head Act ]

M05: 6      **10**      (Request)  
                  10  
                  [ Head Act ]

M09: 7      **Nk jgak 20 btg**      (Request)  
                  want too 20 pieces  
                  [ Head Act ]

M14: 8      **Nk 10 btg**      ( Request )  
                  want 10 pieces  
                  [ Head Act ]

M04: 9      **20 btg**      **onegaishimasu**      (Request)  
                  20 pieces          so could you?  
                  [ Head Act ]    [Supportive Move ]

M26: 10      **20 batang zu**      (Request)  
                  20 pieces    Zu  
                  [ Head Act ]

M02: 11     **Nk    20**     (Request)  
               want 20  
               [ Head Act ]

M21: 12     bereh     (Response)  
               settled  
               [ Head Act ]

- (1)    M27: 4     **20 pieces (of fish crackers).**     - (request for a material want)
- (2)    M03: 5     **I (want) 20 pieces (of fish crackers) too.**     - (request for a material want)
- (3)    M05: 6     **10 (pieces of fish crackers).**     - (request for a material want)
- (4)    M09: 7     **(I) want 20 pieces (of fish crackers) too.**     - (request for a material want)
- (5)    M14: 8     **(I) want 10 pieces (of fish crackers).**     - (request for a material want)
- (6)    M04: 9     **20 pieces (of fish crackers), could you (give me 20 pieces)?**     - (request for a material want)
- (7)    M26: 10     **20 pieces (of fish crackers), Zu.**     - (request for a material want)
- (8)    M02: 11     **(I) want 20 (pieces of fish crackers).**     - (request for a material want)
- (9)    M21: 12     Settled.     - (response towards the requests)

Nine different speakers were involved producing nine different utterances and relative ordering of the parts is not related with one and another as the first part is not relative to the second part but the first part is relative to the ninth part. This set of eight requests and one response occurred when M21 made an announcement that he wanted to order fish crackers via post and anyone who was interested could make a request by ordering via him. Due to that matter, eight members made the requests for material wants (the fish crackers) to M21 by stating out their desires using either Goal statements or Want statements and M21 made a response back to all those requests by using a direct accepting response saying, “*bereh*” which means, “settled” in English. Thus, in instant

messaging (IM), it is possible to accumulate requests in the beginning and make a response as to sum up for all those requests in the end.

#### 4.3.2. A request for a non-material want with fourteen responses

As illustrated in the following extract, the request which has a pre-post structure (Supportive Move + Head Act) is in a highlighted and underlined form, whilst all responses towards the request have been underlined without any highlight. This adjacency pair of a request with many responses apparently does not follow the conventional features. It consists of a non-material want request which was performed by M27, getting responded by 14 other members indicating that there were 15 different speakers involved producing 17 different utterances. As a result, the relative ordering of parts is not related as the first part is not relative to the second part.

*Extract 4.28: (2013/11/03)*

M27: 165 Assalamualaikum n salam sejahtera semua..

Peace be upon you and good day everyone

[ Supportive Move ]

PMH ingin buat satu senarai ahli2 pmh bg

PMH want do one list members PMH for

[ Supportive Move (continued) ]

thun 2013/2014..

year 2013/ 2014

[ Supportive Move (continued) ]

166 jadi sy mohon kerjasama dari semua untuk kongsi

so I apply co-operation from all of you for sharing

[ Head Act ]





- M14: 186 Irfan safwan bin ahmad shukri 08038967272 (Response)  
Irfan safwan bin ahmad shukri 08038967272  
[ Head Act ]
- M09: 187 mohd azuan bin zakaria 090 3177 7227 (Response)  
mohd azuan bin zakaria 090 3177 7227  
[ Head Act ]
- M22: 188 Petani Bin Mohd Noor ; 090-1353-5425 (Response)  
Petani Bin Mohd Noor ; 090-1353-5425  
[ Head Act ]
- M04: 189 Ammar hafiz bin hishamuddin 080 3874 4264 (Response)  
Ammar hafiz bin hishamuddin 080 3874 4264  
[ Head Act ]
- M32: 190 hat dok tokyo ni kigha ka? (Response)  
the one stay Tokyo this count is it  
[ Head Act ]
- M22: 193 wan ariff bin wan mohd 080-3874-5355 (Response)  
wan ariff bin wan mohd 080-3874-5355  
[ Head Act ]
- M04: 194 Putra Hakimuddin Bin Wahid 090-9462-7590 (Response)  
Putra Hakimuddin Bin Wahid 090-9462-7590  
[ Head Act ]
- M27: 165 **Peace be upon you and good day everyone.**  
**PMH (Hiroshima University Students Association) would like to**  
**create a name list of PMH members for**  
**the year of 2013/ 2014.**  
166 **Hence, I seek co-operations from all of you to share**  
167 **(your) full name and telephone number.**  
M24: 172 Syahril Nasyriq Bin Hadi; 090-9414-5868.  
M19: 173 Muhammad Hamizee Bin Sahak; 080-4553-5521.  
M03: 174 Wan Muhamad Alif Bin Wan Muhamed; 080 42633979; single; retired.

M05:	182	<u>Muhammad Hafiz Aiman Bin Ab Rahim; 09064086616.</u>
M28:	183	<u>Mohd Asnizam Bin Mohd Bisri; 880328-01-5627; 09094645324.</u>
M18:	184	<u>Muhammad Bin Suratin; 08045526002.</u>
M02:	185	<u>Abdullah Amin Bin Mohamad Dorizaki; 080-4554-5351.</u>
M14:	186	<u>Irfan Safwan Bin Ahmad Shukri; 08038967272.</u>
M09:	187	<u>Mohd Azuan Bin Zakaria; 090 3177 7227.</u>
M22:	188	<u>Petani Bin Mohd Noor; 090-1353-5425.</u>
M32:	189	<u>Ammar Hafiz Bin Hishamuddin; 080 3874 4264.</u>
M04:	190	<u>The one who (has moved from Hiroshima and) stays in Tokyo, (the particulars) needed as well?</u>
M22:	193	<u>wan ariff bin wan mohd 080-3874-5355</u>
M04:	194	<u>Putra Hakimuddin Bin Wahid 090-9462-7590</u>

This set of a request with 14 responses occurred when M27 made a request to all members asking to give details of their names and telephone numbers as Hiroshima University Students Association wanted to create a list of male members. The request, “*Jadi saya mohon kerjasama dari semua untuk kongsikan NAMA PENUH saudara serta NOMBOR TELEFON*” or in English, it is translated as, “Hence, I seek co-operations from all of you to share your full names and telephone numbers,” is a request for a non-material want and in a direct strategy.

It is mitigated by a Grounder which precedes the request. The Grounder, “*PMH (Persatuan Mahasiswa Hiroshima) ingin buat satu senarai ahli-ahli PMH bagi tahun 2013/ 2014,*” or in English, it is translated as “Peace be upon you and good day, everyone. PMH (Hiroshima University Students Association) would like to create a name list of PMH members for the year of 2013/ 2014,” indicates the reason for the request. The speaker requested for the details of the members as he wanted to create a name list of PMH members. The Grounder is considered as a type of a deferential Supportive Move as it expresses the speaker’s desire of not to impose (Garcia, 1993). Almost all of the responses (except for one which is in an indirect accepting response) towards the request are in direct accepting responses by using acceptances. As illustrated in the utterance, the speaker started the request by alerting the hearers with an

address term, “*Assalamualaikum* and *salam sejahtera, semua*,” or, “Peace be upon you and good day, everyone,” in English.

M27 who performed the request for a non-material want was a final year undergraduate student making the request to all members of the group and the selection of a direct strategy in his request shows that in a group language, strategies that exhibit solidarity are more preferred. As for the responses, the strategy choice also shows a direct agreement to do the request and according to Brown and Levinson (1978, p.130), accepting requests directly will demonstrate good motives from the speaker to satisfy the hearer’s positive face wants. As shown above, all responses (except for one which is not showing the details of a name and a telephone number due to its indirectness) are members’ personal details with their full names and telephone numbers as these are the things that were requested by M27.

#### **4.4. The structural analysis of requests and responses in IM**

Requests for material and non-material wants in the data were carried out predominantly by using single utterances as compared to utterance break pairs or utterance chunkings, whereas, all responses towards requests for material and non-material wants were conducted in single utterances. A single utterance request refers to a sentence fragment (or a sentence) demonstrated in instant messaging (IM). Meanwhile, an utterance break pair is a result of utterance breaking which has two sequential transmissions of the same utterance grammatically. Lastly, an utterance chunking refers to a segment of multiple transmissions or chunks that belongs to a single utterance or sentence. Some of the instances are illustrated as follows:

#### 4.4.1. A single utterance request responded by a single utterance response

As illustrated in the following extract, the highlighted and underlined request is a request for a non-material want and can be seen in Line 144 as a single utterance. The request, “*Mohon jangan pakai baju camni time solat*” which means, “Please don’t wear a shirt like this while praying” in English is in a sentence without any chunking or break pair. The underlined response which is the response for the stated request can be seen in Line 145 as a single utterance as well. The response, “*Baju apa tu*” or in English, it is translated as, “What kind of shirt is that?” is also in a sentence without any chunking or break pair and in indirectness.

Extract 4.29: (2013/11/01)

M24: [Photo]

144 mohon jgn pakai baju camni time solat (Request)  
please don’t wear shirt like this time pray  
[ Head Act ]: Single utterance

M01: 145 Bj ape tu?? (Response)  
shirt what that  
[ Head Act ]: Single utterance

M24: 146 baju biase tp corak die boleh buat org kt blakang x  
shirt ordinary but pattern its can do people at back not  
  
khushuk  
concentrate

M24: [Photo]

144 Please don’t wear a shirt like this while praying.

M01: 145 What kind of shirt is that?

M24: 146 It is an ordinary shirt but its pattern could make people (who are praying)  
at the back cannot concentrate (on their prayers).

It is categorized as vague as it does not show any characteristic of either accepting or refusing response. As shown above, the hearer responded back by giving an interrogative statement to the speaker asking what kind of shirt that was. Although he made a clarification related to the request but his response did not exhibit any sign of whether he agreed or disagreed about wearing it while praying.

#### 4.4.2. An utterance break pair request responded by a single utterance response

As illustrated in the following extract, the highlighted and underlined request is a request for a non-material want and can be seen in Line 86 and Line 87 as an utterance break pair. The utterance has been broken into two sequential transmissions of the same utterance grammatically with the first transmission is, “*Alamak jangan start awal aaa, aku dah la 2 jam away*” which means, “Oh, no! Don’t start (it) early. I am actually 2 hours’ away” and the second transmission is, “*from Saijo ni*” or it can be translated in English as, “from Saijo right now”.

*Extract 4.30: (2013/10/27)*

- M24: 82     jom main bola petang ni  
                  let’s play ball evening this
- 83     cuaca    cerah x    molek    dibazirkan  
                  weather bright not good    wasted
- M01: 84     Padang    ke???
- field        is it
- M24: 85     aah
- aah



or transmissions and the first transmission is exhibited by an address term, “Azuan, Charles (and) Alip.” In the second transmission, the speaker continued with a Supportive Move to the Head Act of the request by saying, “*dah bangun?*” or in English, it is translated as, “(Are you guys) awake?” In the third transmission, the speaker expressed his request through a Head Act by saying, “*Nak hantar nasi,*” which means, “(I) want to send (your) rice (*Nasi Lemak*),” in English. Lastly, he ended the request with the fourth chunk by using another Supportive Move, “*Ada dekat rumah Ruby dah,*” or “(I) am at Ruby’s house already.”

*Extract 4.31: (2013/11/16)*

M25: 300 **azuan, charles, alip**

Azuan Charles Alip

[ Address term ]

[ Utterance Chunk 1(a) ]

301 **dah bgn?**

already woke up

[ Supportive Move ]

[ Utterance Chunk 1(b) ]

302 **nak hantar nasi**

want send rice

[ Head Act ]

[ Utterance Chunk 1(c) ]

303 **ada dkt rumah ruby dah**

have near house Ruby already

[ Supportive Move ]

[ Utterance Chunk 1(d) ]

(Request)



M09: 304 Wan ariff, aku ada kat lab, IDEC (Response)  
 Wan Ariff I have at laboratory IDEC  
 [Address Term] [Head Act]

[Single Utterance]

M25: 300 Azuan, Charles (and) Alip,  
 301 (are you guys) awake?  
 302 (I) want to send (your) rice (Nasi Lemak).  
 303 (I) am at Ruby's house already.  
 M09: 304 Wan Ariff, I am at IDEC laboratory.

The underlined response which is a response towards the request can be seen in Line 304 as a single utterance. It is in a direct accepting response strategy showing one's good intention to please his or her hearer's positive face wants.

#### 4.5. The Use of Japanese language

As almost all members in this IM group were able to converse in Japanese language, there was a tendency to use Japanese words while requests and responses towards requests were being conducted. The evidences of the use of Japanese words are found in the use of expanders and code-switching while making requests and responses towards requests for material and non-material wants.

##### 4.5.1. The Use of Expanders

While requests and responses towards requests for material and non-material wants were being carried out, there were two Japanese words used as expanders, *yoroshiku* and *onegaishimasu*. Examples for both words are illustrated in Extract 4.32 and Extract 4.33.

a) *Extract 4.32: (2013/11/03)*

[illegible]

M32:   192     Nama: Muhammad Afiq bin Am 080-3055-8115     ***yoroshiku***  
                name muhammad afiq bin am 080-3-55-8115 please to meet you"  
                             [ Head Act ]                              [ Supportive Move ]

M32: 190 The one who (has moved from Hiroshima and) stays in Tokyo, (the  
particulars) needed as well?

M27: 191 **(I) would be glad if (I) could know (your) real name (laugh).**

M32: 192 Name: Muhammad Afiq Bin Am; 080-3055-8115; please to meet you.

154

will be repeated again. In the highlighted and underlined utterance, the Supportive Move (expander) follows the Head Act which is in an elliptical construction of a Goal statement. The speaker requested for 20 pieces of fish crackers and instead of using a full sentence, he opted for an elliptical modal by just stating the goal, “20 batang” which means, “20 pieces” in English. On top of that, he also added the expander, “*onegaishimasu*”, which made the utterance became, “20 pieces, so could you (give me 20 pieces of fish crackers)?” As claimed by Konakahara (2011), the request will be repeated again and in this case, the repetition would be, “*give me 20 pieces of fish crackers.*”

b) Extract 4.33: (2013/10/18)

M04: 9     **20 btg**             **onegaishimasu**             (Request)  
                  20 pieces             so could you?  
                  [ Head Act ]     [ Supportive Move ]

M26: 10     20 batang zu                             (Request)  
                  20 pieces Zu  
                  [ Head Act ]

M02: 11     Nk 20                                     (Request)  
                  want 20  
                  [ Head Act ]

M21: 12     **bereh**                                     (Response)  
                  settled  
                  [ Head Act ]

M04: 9     **20 pieces (of fish crackers), so could you (give me 20 pieces)?**  
                  M26: 10     20 pieces (of fish crackers), Zu.  
                  M02: 11     (I) want 20 (pieces of fish crackers).  
                  M21: 12     **Settled.**

#### 4.5.2. The Use of Code-Switching

Code-switching is exhibited through the presence of more than one language in a single utterance and its classification is based on where the switching occurs (Muysken, 2011). Inter-sentential code-switching is described as a switching that happens externally as in Malay-English, “Kek itu aku yang buat. *Who ate it?*” or, “I baked that cake. Who ate it?” In intra-sentential code-switching, the alternation between two languages occurs within a sentence or a clause. An example can be described as in English-Malay, “I will go there and *tukar* everything,” or “I will go there and change everything.” In this study, Japanese words employed by the participants while making requests and responses towards requests for material and non-material wants are classified as intra-sentential switching as they are exhibited within a sentence or a clause which is generally due to the influence of Japanese culture. A couple of examples are illustrated in Extract 4.34 and 4.35.

The highlighted and underlined request in Extract 4.34 has a post-posed structure (Head Act + Supportive Move). The Head Act, “*Guys, I need help... Sekibun*”, is classified under a direct strategy because the speaker clearly stated that he needed help for his Integral Calculus subject. The word “need” confirms that this is a Need statement. Instead of using the English word, “Integral Calculus”, the speaker made an intra-sentential switching within the same sentence by using the Japanese word, *Sekibun*, while making the need statement. *Sekibun* or Integral Calculus is one of the subjects in an engineering course. Generally, it is difficult to translate names of subjects to Malay language as the translation might not represent the correct meaning. Thus, the speaker chose to remain the name of the subject as what it was in Japanese.

a) Extract 4.34: (2013/11/21)

M01: 353 Guys i need help... Sekibun

guys I need help Integral Calculus

[ Head Act ]

354 Bnyk giler benda kihon aku xleh

plentiful crazy things basic I cannot

[ Supportive Move ]

buat n i dunno where to start.

do and I don't know where to start

[ Supportive Move (continued) ]

(Request)

M24: 355 baktang gambar soalan

give picture question

(Response)

M01: 353 Guys, I need help, Integral Calculus (an engineering subject).

354 There are so many basic things (that) I could not  
do and I don't know where to start.

M24: 355 Show (me) the pictures of the questions.

As illustrated in the extract as well, the Supportive Move to the Head Act, “*Banyak gila benda kihon aku tak boleh buat* and I don't know where to start” which semantically translated in English as, “There are so many basic things (that) I could not do and I don't know where to start” can be categorized as a Grounder. Grounders are reasons for the request (Blum-Kulka & Olshtain, 1984). This Supportive Move is another example of an intra-sentential switching as an alternation of three languages occurs within the same sentence. The speaker used the Japanese word, *kihon* (basic) and the English expression, “and I don't know where to start” to give the reason to the hearer why he needed help with his Integral Calculus (*Sekibun*) subject.

The highlighted and underlined request in Extract 4.35 has a pre-posed structure (Supportive Move + Head Act). The Head Act of the request, “*Main kat nishi okay tak?*” which can be translated in English as, “Is it okay to play in the West (field)?” is categorized as a conventionally indirect strategy. It is a query preparatory modal which is intended as a request. Instead of using the Malay word, *Barat* (West), the speaker made an intra-sentential switching within the same sentence by using the Japanese word, *nishi*, which means the West while making the request.

b) Extract 4.35: (2013/11/09)

M27: 255 Pkul 4 start game Haha  
4 o'clock start game haha

256 *Nishi ground kosong*  
west field empty

257 Ade sape2 smpi kita ground dah ke? klo x de  
have who arrive north field already is it if no have  
[ Supportive Move ]

men kt nishi ok x? (Request)  
play at west okay not  
[ Head Act ]

258 Maen kt *nishi*  
play at west

M27: 255 (At) 4 o'clock (we will) start the game. (laugh).  
256 West field is empty.  
257 Is there anyone who has already reached in the North field? If there is no one (who has reached in the North field), is it okay to play in the West (field)?  
258 Play in the West (field).

The Supportive Move to the Head Act of the request, “*Ada siapa-siapa sampai kita ground dah ke? Kalau tak ada,*” or in English, “Is there anyone who has already reached in the North field? If there is no one (who has reached in the North field),” can be considered as a type of Availability Checking. Availability Checking is a Supportive Move that is exhibited in an utterance as an attempt to inspect whether a prerequisite is essential before a request is being made (Blum-Kulka & Olshtain, 1984). This Supportive Move has another example of an intra-sentential switching due to the fact that two Japanese words, *kita* (North) and *guraundo* (field) were alternated within the same sentence. However, instead of *guraundo*, the speaker made a spelling mistake by using the word, “ground” which is more of an English word. As a matter of fact, *guraundo* is an English loan word in Japanese for the word “field”.

#### **4.6. Summary**

In this chapter, the review on findings has attempted to explain strategy types of requests as well as strategy types of responses towards both types of requests (material and non-material wants) through the use of Head Acts and Supportive Moves. Out of 62 requests performed by the members, 40 requests or 64.52% were for non-material wants, 21 requests or 33.87% were for material wants and one request or 1.61% was a combination of requests for both types (material and non-material wants). The types of the Head Acts of the request strategies were directness and indirectness with more preference on direct strategies as compared to indirect strategies. This shows that requests via online medium were not seen as imposition for people in group. It also suggests another point of view which is a bit contradictory to what Malay scholars have discovered earlier. The Malay scholars state that Malays prefer indirectness while making requests to avoid conflicts (Marzuki et al. (2009); Hiba Qusay Abdul Sattar & Salasiah Che Lah (2011).

Apart from the Head Act strategy types, both types of requests (material and non-material wants) also used Supportive Moves as adjuncts to the Head Acts to mitigate the strength of the requests. Out of 43 supportive moves identified, 81.40% was recorded as adjuncts for non-material wants and only 18.60% was recorded as adjuncts for material wants. This indicates that when someone made a request for a non-material want, the tendency to mitigate the request by using a Supportive Move was higher than a material want. Grounders appeared to be the most preferred type of Supportive Move as participants preferred to give reasons, explanations or justifications while mitigating the requests for non-material wants. Participants preferred to repeat the same requests by using expanders while making requests for material wants.

As for responses towards requests for material and non-material wants, more than 95% of the responses were in the structures of Head Acts only without any Supportive Move and the total number of responses (86 responses) for both types of requests was not parallel with the total number of requests (the total number of request was 62 requests) due to the fact that one request could be responded by more than one member in a group interaction thus making it exceed the total number of requests. More responses towards requests for non-material wants were recorded as compared to requests for material wants and many members preferred to accept requests directly by demonstrating their good intentions to please their hearers' positive face wants.

There was no direct refusal response exhibited in the data but 10 indirect refusals were recorded for both types of requests. One response for a request for a non-material want was considered as vague as it did not show any characteristic of either accepting or refusing. Although the medium used for this research was computer-mediated, to avoid doing a face threatening act was possible as 16 silent responses had been recorded for both types of requests and according to Morand and Ocker (2002), if a hearer feels that



the threats to someone else's face is quite high, he or she may select a move to avoid a face threatening act.

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## CHAPTER 5

### CONCLUSION

#### 5.0. Introduction

This chapter will focus on answering all research questions used to guide this study. Apart from that, the conclusion and recommendations for prospective studies will be provided too for future researchers.

#### 5.1. The Summary of Findings

The following research questions were adopted to guide this study:

Research Question 1:

*What are the request strategies for material and non-material wants demonstrated by Malay male speakers in IM group interactions?*

Research Question 2:

*What are the types of response strategies towards these requests employed by the subjects?*

In this research, the data collected exhibit more Malay linguistic features than English or Japanese features which denote that despite living in Japan, subjects' native language remains the most preferred language in the interactions. As almost all members were able to converse in Japanese language, the use of Japanese words was exhibited in code-switching and expanders as requests and responses towards requests for material and non-material wants were being carried out. Code-switching is exhibited through the presence of more than one language in a single utterance and its classification is based

on where the switching occurs (Muysken, 2011) The Japanese words employed by the participants were classified as intra-sentential switching as they were exhibited within a sentence or a clause due to the influence of Japanese culture as in, “*Ada siapa-siapa sampai **kita ground** dah ke? Kalau tak ada, main kat **nishi** okay tak?*” which can be translated in English as, “Is there anyone who has already reached in the **North field**? If there is no one (who has reached in the North field), is it okay to play in the **West (field)?**” In this utterance, the intra-sentential code-switching occurs when the Japanese words, *kita* (North), *guraundo* (field) and *nishi* (West) are alternated within the same sentence. On the other hand, expanders were exhibited by the use of two Japanese words, *yoroshiku* and *onegaishimasu*. Konakahara (2011) suggests that expanders are the repetition of the same request or other synonymous expressions as in, “*20 batang onegaishimasu,*” which means, “20 pieces, so could you (give me 20 pieces)?” in English. As illustrated in the utterance, the speaker requested for 20 pieces of fish crackers by just stating the goal, “*20 batang*” plus an expander, “*onegaishimasu*”. As mentioned previously, an expander is the repetition of the same request and in this example, the repetition is, “*give me 20 pieces.*” Further discussions on both research questions are illustrated as follows:

#### **5.1.1. The requests strategies for material and non-material wants demonstrated by Malay male speakers in IM group interactions**

Strategies for both types of requests for material and non-material wants can be divided into two parts; firstly, the use of Head Acts as the main request and, secondly the use of Supportive Moves as the adjuncts to the Head Acts. The Head Acts are the minimal units used to realize the requests, whereas, the Supportive Moves are the external units which accompany the Head Acts and are used to either mitigate or aggravate the strength of the request through deference or solidarity. Only two types of the Head Act

strategies were recorded for both types of requests; directness and conventionally indirectness and each type of the request had its own sub-strategies. As to mitigate the requests, both types of requests used a variety of mitigating Supportive Moves but no aggravating external modifications were recorded as in this study, the participants were seeking benefits from others.

All requests were carried out predominantly by using single utterances and only a few requests were conducted in utterance break pairs or utterance chunkings. A single utterance refers to a sentence fragment (or a sentence) demonstrated in instant messaging, whereas, an utterance break pair is a result of utterance breaking which has two sequential transmissions of the same utterance grammatically. Lastly, an utterance chunking refers to a segment of multiple transmissions or chunks that belongs to a single utterance or sentence. Examples of these three IM structural analysis classifications are illustrated in the figures as follows:

M24:	[Photo]	
144	<u>mohon jgn pakai baju camni time solat</u> please don't wear shirt like this time pray	(Request)
	[ Head Act ]: Single utterance	
M01: 145	<u>Bj ape tu??</u> shirt what that	(Response)
	[ Head Act ]: Single utterance	

Figure 5.1: The structure of a single utterance

As illustrated in Figure 5.1, the request for a non-material want can be seen in Line 144 as a single utterance, whereas, the response towards the request which is exhibited in Line 145, is in a single utterance as well

M01: 86	<u>Alamak jgn start awl aaa</u> <u>Aku dh la 2 jam away</u> oh no! don't start early aaa... I actually 2 hours away [ Head Act ] [ Supportive Move ]  [ Utterance Break Pair 1(a) ]	
87	<u>from sai jo ni</u> from Saijo now [ Supportive Move (continued) ]  [ Utterance Break Pair 1(b) ]	(Request)
M21: 88	<u>blh aje</u> can only [ Head Act ]: Single Utterance	(Response)

Figure 5.2: The structure of an utterance break pair

In Figure 5.2, the request for a non-material want can be seen in Line 86 and Line 87 as an utterance break pair (1 a) and an utterance break pair (1 b). As for the response towards the request, it is exhibited in Line 88 as a single utterance. In the next figure (Figure 5.3), the request for a non-material want (the delivery of the rice) was uttered in Lines 300, 301, 302 and 303 which signal an utterance chunking. However, the response to the request, which can be seen in Line 304, was conducted in a single utterance. Further descriptions on the strategies of requests employed for material and non-material wants are described as follows:

M25:	300	<u>azuan, charles, alip</u>		
		Azuan Charles Alip		
		[ Address term ]		
		[ Utterance Chunk 1(a) ]		
	301	<u>dah</u> <u>bgn?</u>		
		already woke up		
		[ Supportive Move ]		
		[ Utterance Chunk 1(b) ]		
	302	<u>nak</u> <u>hantar nasi</u>		
		want send rice		
		[ Head Act ]		
		[ Utterance Chunk 1(c) ]		
	303	<u>ada</u> <u>dlt</u> <u>rumah</u> <u>ruby</u> <u>dah</u>		
		have near house Ruby already		
		[ Supportive Move ]		
		[ Utterance Chunk 1(d) ]		(Request)
M09:	304	<u>Wan ariff</u> <u>aku ada</u> <u>kat lab.</u> <u>IDEC</u>		(Response)
		Wan Ariff I have at laboratory IDEC		
		[Address Term] [ Head Act ]		
		[ Single Utterance ]		

Figure 5.3: The structure of an utterance chunking

## 1. Requests for Material Wants

Two strategies of the Head Acts were listed; directness and conventionally indirectness with direct strategies in declarative form by stating out speakers' desires were recorded the highest. When participants stated out their desires directly, Want statements and Goal statements were extensively used. Want statements are defined as wishes for goals to be realized uttered by the speakers as in, "*Wah, nak sikit kaki fry,*" which has the

meaning in English as, “Wow! (I) want some oyster fries.” In this utterance, the speaker conveyed his desire to the hearer that he wanted some oyster fries which was conducted in a declarative form. The use of a Want statement exhibits efficiency, clarity and certainty (Hassall, 2003).

In a statement of goal, the speaker will name the desired state or goal (Hassall, 2003) such as in, “20 batang, Zu,” which can be translated in English as, “20 pieces, Zu.” In this utterance, the speaker made a request to his member, Zu by stating out his goal (to have 20 pieces of fish crackers) in an elliptical construction (only the goal and address term were uttered). Although this Goal statement was in an elliptical form, the request could still be delivered successfully and understandably to the interlocutor.

In using conventionally indirectness, interrogative statements by asking hearer’s permission for speaker’s to do actions were the most preferred strategy. Respect or deference can be paid through the use of this strategy in order to rectify the act of threat (Brown & Levinson, 1987, p.72). For instance, the utterance, “For free *boleh?*” or “Can (I have it) for free?” is an example of a query preparatory modal as the speaker asked the condition of the hearer’s permission to get the requested thing (Nasi Lemak) for free. It is a conventionally indirect strategy due to the fact that it is a conventionalized request which means that it is apparent that the speaker is trying to make a request without any concern about the hearer’s ability (Sifianou, 1995a, p.244).

Requests for material wants were conducted predominantly by using the Head Act only structures without any mitigation from the Supportive Moves. This suggests that the needs to modify the illocutionary force for this type of request were not high. However, if the need to mitigate a request arose, a differential Supportive Move was preferred as it expresses the desire of not to impose. One of the examples can be illustrated in the following utterance, “*Bawak barang and bola sekali, yoroshiku,*” which means, “Bring

(football related) things and the ball along (with you), so could you (bring things and the ball with you)?” in English. In this utterance, the speaker asked the hearer to bring things (related to football) and ball along as they would be playing football that evening. The speaker mitigated the request by using an expander which can be seen from the Japanese word, *yoroshiku*. The use of expanders among the participants as Supportive Moves was popular because it makes the request to be repeated again. An external element or a Supportive Move will affect the context in which it is embedded. However, the utterance used to realize the requested act will not be affected. Thus, the use of a Supportive Move helps the illocutionary force to be modified indirectly (Faerch & Kasper, 1984).

## **2. Requests for Non-Material Wants**

Two major strategies of the Head Acts were recorded; directness and conventionally indirectness with direct imperative statements by stating out speakers’ desires recorded the most preferred strategy. The speakers’ desires were stated out predominantly by the use of Explicit Performatives or Full Imperatives. Explicit Performatives occur when illocutionary intents are named explicitly with relevant illocutionary verbs whilst in Full Imperatives, the sentences are in full, not elided and use imperative mood (Hassall, 2003). One of the instances can be illustrated as in, “*Minta doakan isteri ambo selamat operate pagi ni, tq semua,*” which has a translation in English as, “(I) ask (for your) prayers (for) the safety of my wife in (her) operation this morning. Thank you, everyone.” In this request, the speaker carried out the request in an imperative form by stating out his desire of getting some prayers from other members for his wife who would be undergoing a surgery in the hospital. The utterance is categorized as an Explicit Performative due to its illocutionary intent which was named explicitly with the relevant illocutionary Malay verb *minta* which means ask in English.



In using conventionally indirectness, interrogative strategies were preferred especially by asking the hearer's will, desire or willingness to do actions, or by asking H's state. Many participants asked for hearers' ability to perform the acts by using the word, "*boleh*" or "can" as in, "Ji, *boleh* handle?" which can be translated in English as, "Ji, can (you) handle (the arrangement of that day's football play)?" Respect or deference can be paid through the use of "can" in one's utterance. In addition, social distance can also be maintained as the speaker refrains himself or herself from going boldness towards the hearer (Brown & Levinson, 1987, p.72). Apart from that, participants also preferred to use a query preparatory modal such as in, "Who has more beautiful (URL link address)?" This modal could create an answer, "Yes, I do have," due to the fact that grammatically, it queries one's knowledge about an active URL link address for the football match favored by the speaker (a precondition). Nevertheless, this usage marks a request indirectly. As suggested by Sifianou (1995), direct utterances have one literal meaning, but indirect acts have both a literal and an implied meaning.

In addition, participants also stated out their desires through negative and positive politeness tactics. Negative politeness strategies were performed by impersonalizing the speaker and hearer as in, "*Berbesar hati kalau boleh tahu nama sebenar, haha*" or in English, it is semantically translated as "(I would be) glad, if (I) could know (your) real name, (laugh)" In this utterance, the speaker made an impersonality by avoiding the pronouns "I" and "you" in his request. As suggested by Blum-Kulka and Olshtain (1984), any imposition effect can be softened if one does not mention the hearer as the primary actor of the requested act. The impersonality will remove actors from a sense of feeling or doing things, making the request become less active voice (Brown & Levinson, 1987). As for positive politeness strategies, one of the tactics that was exhibited in the data was by using the inclusive form "we" which means the involvement of both interlocutors in the act of request. For instance, "*kalau order*

*ramai-ramai, nanti kita separate delivery tu,*” which means in English, “If (we) order together, later we (will) separate (the cost) of the delivery.” Morand and Ocker (2002) claim that using inclusive forms will place senders and receivers in the same roles as they are sharing the same outlooks.

This type of request adopted more Supportive Moves than the use of Supportive Moves for the requests for material wants. Many participants preferred deferential types of Supportive Moves which express the desires of not to impose (Garcia, 1993). Requests were mitigated mainly by Grounders, Imposition Minimizers or Checking on Availability, and the use of grounders as Supportive Moves was recorded the highest. A grounder is an utterance with an attempt to give justifications, explanations or reasons for one’s request. It may be preceded or followed by a request (Blum-Kulka et al., 1989). One of the examples can be illustrated as in, “*HICC nak buat tournament badminton, ada siapa boleh tolong check?*” which has a meaning in English as, “HICC (Hiroshima Islamic Cultural Centre) wants to organize a badminton tournament. Is there anyone who can help to check (the availability of the gymnasium)?” In this utterance, the speaker was asking some help from anyone who was willing to check the availability of the university gymnasium. He mitigated the request through the use of a grounder by explaining the reason why he made the request which was because HICC wanted to organize a badminton tournament.

#### **5.1.2. The response strategies towards requests for material and non-material wants demonstrated by Malay male speakers in IM group interactions**

Strategy types of responses towards requests for material and non-material wants can be categorized through acceptances and refusals (Garcia, 1993). A speaker can choose to accept a request directly through the demonstration of fine intentions to satisfy interlocutor’s positive face wants or he/ she can choose to accept it indirectly by

assuring the interlocutor that the requested act is not a burden (Brown & Levinson, 1978). On the other hand, if one chooses to refuse a request, he or she can refuse it directly by giving a non-performative statement like a direct “no” or he/ she can make an indirect refusal by giving an excuse, explanation, reason or an expression of wish to co-operate. Responses can be determined either by using the Head Act only or the Head Act with Supportive Moves. Nevertheless, almost all responses exhibited in the data were constructed by using the Head Act only structure without any Supportive Move. This shows that the participants did not need adjuncts to the Head Act to mitigate their responses regardless of whether they were making accepting or refusing responses.

In many cases, decisions are motivated and determined by face considerations. Hence, rejection messages are disfavored (Brown & Levinson, 1987). In this study, no direct refusal was recorded as participants preferred to use indirect refusals more as they contribute to save face. Refusals are regularly performed through indirectness even though a high pragmatic skill is needed (Chen, 1996). For native speakers, there are challenges in refusals as they may involve lengthy negotiation moves (Campillo et al., 2009). Nevertheless, in this research which used instant messaging (IM) as a medium of interactions, all responses were conducted in single short utterances. Further illustrations for both types of responses are described as follows:

#### **1. Response strategies towards requests for material wants**

All response strategies towards requests for material wants in the data employed the Head Act only structures involving direct acceptances and indirect refusals. Direct accepting responses were exhibited predominantly through the demonstration of fine intentions to satisfy interlocutor’s positive face wants. Responses by using a single word such as, “*okay*” or “*beres*” which means, “done or settled” in Malay were often preferred as illustrated in the example that follows:

M26: 10	<u>20 batang zu</u> 20 pieces Zu [ Head Act ]	(Request)
M02: 11	<u>Nk 20</u> want 20 [ Head Act ]	(Request)
M21: 12	<u>bereh</u> settled [ Head Act ]	(Response)

Figure 5.4: The direct accepting response

In Figure 5.4, two requests for material wants which were carried out by M26 and M02 were responded by a direct acceptance in the Head Act only structure by M21 which shows an agreement to do the request directly by the speaker.

The use of indirect refusals was shown mainly through reasons or explanations. Giving a reason or justification for a refusal signals cooperation and support to the interlocutor (Felix-Brasdefer, 2006). Campillo et al. (2009) adds, the use of reasons or explanations as refusals shows that the interlocutor's inability to carry out the request is supported by a cause behind it. For instance:

M11: 287	<u>Kalu sy nak blh x zaki?</u> If I want can not Zaki [ Supportive Move ]	<u>Nak 2....</u> want 2 [ Head Act ]	(Request)
M27: 288	<u>Haha.. bkn ak jual</u> haha not I sell [ Head Act ]		(Response)

Figure 5.5: The indirect refusing response through explanation

As illustrated in the figure above, the request for a material want (asking for two packs of *Nasi Lemak*) which was conducted by M11 was responded by M27 through an indirect refusing explanation stating that he (M27) was not the one who sold the *Nasi Lemak*. Nasariah Mansor et al. (2010) discover that Malay students prefer to give explanations or justifications in refusals. Apart from direct acceptances and indirect refusals, participants also carried out responses towards requests for material wants by avoiding the FTA which means that they did not make any response towards the request such as in the example illustrated in the following figure:

M09: 297	<u>Wan arif,</u>	<u>update</u>	<u>nak 2 nasi lemak</u>	
	Wan Arif	update	want 2 Nasi Lemak	
	[ Address Term ]	[ Supportive Move ]	[ Head Act ]	
				(Request)
M11: 298	Kengkawan semua...	Kawe	x	sempat
	Friends	all	I	cannot
				have the opportunity
	book gym....			go
	book gymnasium			

Figure 5.6: Making a silence response (doing no FTA)

In Figure 5.6, no response was performed towards the request for a material want carried out by M09 and according to Ueda (1972) being silent is an attempt to say no. It could be because the hearer felt that the threat to the speaker's negative face was quite high as the hearer might not be able to perform the request (providing two packs of *Nasi Lemak* to him) and to say a direct "no" was often difficult. Hence, the hearer forwent the response.

## 2. Responses towards requests for non-material wants

Response strategies towards requests for non-material wants predominantly involved direct and indirect acceptances as well as indirect refusals. Direct accepting responses were performed mainly by using the word, “okay” or “beres” which means, “settled” or by giving approvals such as through the Malay phrase, “boleh aje” which means “can”. Apart from that, many participants would directly do whatever the speaker asked them to do. For example, if the request needed the hearers to give information about themselves, they would respond directly to the request by giving their particular details such as in the following instance:

M32:	190	hat dok Tokyo ni kigha ka?	
		the one stay Tokyo this count is it?	
M27:	191	<u>Berbesar hati</u> klo bleh thu nma sbenar hehe	(Request)
		big heart if can know name real hehe	
		[ Supportive Move ] [ Head Act ]	
M32:	192	<u>nama: muhammad afiq bin am 080-3055-8115</u>	
		name muhammad afiq bin am 080-3055-8115	
		[ Head Act ]	
		<u>yoroshiku</u>	(Response)
		please to meet you	
		[ Supportive Move ]	

Figure 5.7: A direct response by giving information

In Figure 5.7, M27 carried out the request by asking M32 to give details about him. M32 responded back by giving the required details directly as to demonstrate his good intention in satisfying M27’s positive face wants. As members of these IM interactions were individuals in groups, they favored more positive tactics than formality and impersonality. Almost all accepting responses were exhibited by the Head Act only structure with no Supportive Move used to mitigate the responses. However, as

illustrated in Figure 5.7 too, the speaker used a Supportive Move to mitigate the response by using an expander. On the other hand, indirect acceptances carried out towards requests for non-material wants were performed mainly by stating out the speaker's present condition or future condition. Figure 5.8 illustrates how a response by stating out the speaker's condition looks like. In the figure, M18 responded back to the request conducted by M27 indirectly by stating out his present condition that he might be late. He mitigated the response with a Supportive Move by giving the reason for his present condition which was because he was away from the location of the football play.

M27:	257	<u>Ade</u> <u>sape2</u> <u>smpi</u> <u>kita</u> <u>ground</u> <u>dah</u> <u>ke?</u> <u>klo</u> <u>x</u> <u>de</u>	
		have who arrive north field already is it if no have	
		[ Supportive Move ]	
	258	<u>men</u> <u>kt</u> <u>nishi</u> <u>ok</u> <u>x?</u>	(Request)
		play at west okay not	
		[ Head Act ]	
		<u>Maen</u> <u>kt</u> <u>nishi</u>	
		play at west	
M18:	259	<u>Ak</u> <u>kat</u> <u>lua</u> <u>lg,</u> <u>mungkin</u> <u>dtg</u> <u>lmbt</u>	(Response)
		I at outside still maybe come late	
		[ Supportive Move ] [ Head Act ]	

Figure 5.8: A response showing the speaker's present condition

M27: 168	<u>bagi mereka yg tiada dlm group ni dan</u>	
	for them that none inside group this and	
	[ Supportive Move ]	
	<u>jika siapa yg ada contact mereka</u>	
	if who that have contact their	
	[ Supportive Move (continued) ]	
169	<u>mohon kerjasama mereka bg phak sv.. yoroshiku!</u>	
	apply co-operation their for side I so could you	
	[ Head Act ]	
		(Request)
M21: 170	<u>line kat group hiroshima lg ramai</u>	(Response)
	"LINE" at group Hiroshima more a lot	

Figure 5.9: An indirect refusal by giving an alternative

In indirect refusals, strategies can be done by mitigating the face-threatening acts as to soften the negative impacts of the refusals. As exhibited in the data, refusing a request indirectly was regulated mainly by giving alternatives such as in an example illustrated in Figure 5.9. In the example, the request was carried out by M27 asking members' cooperation to contact other Malaysians who were not in the group to give details about themselves to him. M21 responded back to the request indirectly by giving an alternative to M27 to search for other Malaysians' information in another IM group. Campillo et al. (2009) argue that an alternative is exhibited through a suggestion of another option by the speaker to the interlocutor.

One response which was considered as a vague response was found in the data. A vague response is described as a response that does not show any characteristic of either being an accepting or refusing response and it can be illustrated in the following figure:



M24:		[Photo]	
	144	<u>mohon jgn pakai baju camni time solat</u> please don't wear shirt like this time pray	
		[ Head Act ]	(Request)
M01:	145	<u>Bj ape tu??</u> shirt what that	(Response)
		[ Head Act ]	
M24:	146	baju biase tp corak die boleh buat org shirt ordinary but pattern its can do people	
		kt blakang x khushuk at back not concentrate	

Figure 5.10: A vague response

As illustrated in Figure 5.10, the response is categorized as vague as it did show any characteristic of either being an accepting or refusing response. M01 responded back to the request carried out by M24 by giving an interrogative statement to him asking what kind of shirt that was. Although M01 made a clarification related to the request but his response did not exhibit any sign of whether he agreed or disagreed about wearing it during praying. In addition, responses towards requests for non-material wants were exhibited by the use of non-FTAs as well. In the data, the participants opted not to do face-threatening acts (FTA) by being silent which means they avoided responses towards requests as this would help them not to post threats to others' faces. An example can be seen in the following figure:

M21: 1	sape nk order keropok lekor? 10 btg 1000 yen..	
	who wants order fish crackers 10 pieces 1000 Yen	
	delivery dlm 1000 yen gurai..	
	delivery about 1000 Yen approximately	
2	<u>klo ordr rmai2, nt kta separate aa dlrvy tu..</u>	(Request)
	If order together later we separate aa delivery that	
	[ Supportive Move ] [ Head Act ]	

Figure 5.11: A non-FTA response towards a request for a non-material want

Figure 5.11 shows a request conducted by M21 without any response carried out by other participants in the IM group. No response might indicate that the hearer felt that the threat to the speaker's negative face was quite high as the hearer might not be able to perform the request (sharing the cost of the delivery of the fish crackers) and to say a direct "no" was often difficult. Thus, the hearer avoided a response.

## 5.2. Conclusion

Many might make a hypothesis that Malays in groups would opt for indirect strategies while making requests as previous studies state, saving other people's faces and safeguarding relationships through indirectness are very much appreciated by the Malay (Jamaliah Ali, 1995; Asma Abdullah, 1996; Mustafa Daud, 2002). This compliments earlier findings suggested by Hofstede (1991), who proposes that Malaysia is a collectivist country and people who are collectivists are more ambiguous and indefinite than individualists (Triandis, 1994a, p.184). Holtgraves and Yang (1992) suggest that it may not be accurate to characterize collectivists as being more ambiguous than individualists and they warn that we may not be able to generalize in such a clear-cut way. Thus, this study would like to shed light on the level of directness demonstrated by a group of Malay male speakers in instant messaging (IM) while making and responding to

requests for material and non-material wants based on the frameworks proposed by Fukushima (1996) and Garcia (1993).

The findings suggest that subjects in the IM group preferred direct strategies as compared to indirectness (72.58% vs. 27.42%) while making requests for material and non-material wants which indicates that requests were not seen as imposition for them via online medium. While making requests for material wants, direct strategies in declarative form by stating out speakers' desires were the most preferred strategies and they were mitigated by differential Supportive Moves which mostly constructed by using expanders. On the other hand, in making requests for non-material wants, direct imperative statements by stating out speakers' desires were the most preferred strategies and these were mitigated by differential and solidarious Supportive Moves with Grounders appeared to be the most adopted type.

The high number of responses in direct acceptance marks that more than half of the total requests were agreed to be carried out and these were done predominantly through the demonstration of fine intentions to satisfy interlocutor's positive face wants. More responses towards requests for non-material than material wants were recorded and almost all responses were constructed by using the Head Act only structure without any Supportive Move. In addition, no direct refusal was recorded. However, indirect refusals were chosen as strategies to refuse as they contribute to save face. Although this study adopted computer-mediated communication, avoidance in doing FTAs by the subjects was possible. No response towards requests for material and non-material wants were conducted if the threats to the speakers seemed high. This study also reveals that language displays in group show more solidarity than deference due to the fact that being direct is considered as solidarious as the speaker assumes that he or she has a close connection with the interlocutor.

### **5.3. Recommendations for future studies**

A further expansion of this study could be carried out by administering an interview with participants to search for explanations for the adoptions of strategies of requests and responses towards requests for material and non-material wants so that it could be triangulated with the original IM text. As this research only involved a group of Malay male speakers who resided in Hiroshima, the reliability could be more dependable if more Malay groups from different walks of life participated.

Using a computer-mediated platform such as instant messaging (IM) to elicit data is better than Discourse Completion Task (DCT) due to its authenticity and reliability apart from being more natural. Nevertheless, taking real-life conversations as a text to study requests and responses towards requests recommends more genuineness than IM as they depict real-life situations, unplanned and spontaneous moves, together with non-verbal cues such as gestures and facial expressions. However, the difficulty to get such data may hamper a progress.

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