
| RESEARCH ARTICLE

Linguistic Features of Multilingual Hate Speech in the Online “Bardagulan”

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| ABSTRACT

"Bardagulan" is the slang used in the Philippines to describe an online dispute wherein Filipino netizens trade hate speech. The term was derived from the Tagalog word "Bardagul" which means conflict and is now employed to denote differing viewpoints (Yaneza, 2022). During the 2022 Presidential Election, a variety of hate speech was heard and seen, prompting the researcher to determine the linguistic characteristics of hate speech on Philippine social media. To demonstrate the complexity of hate speech in the Philippines, the researcher devised a research question centered on various linguistic features such as form, type, social aggression, impoliteness strategies, and the structure of hate speech to improve the understanding of how hate speech functions in actual online social discourse. It is crucial that all social media users possess knowledge regarding the linguistic features that distinguish hate speech, so that they may effectively report unpleasant remarks posted online. Multimodality and content analysis were also utilized to analyze 190 specimens of hate speech since the researcher considers hate speech as a multimodal phenomenon. This study suggests that the distinctive linguistic characteristics of multilingual "Bardagulan" hate speech contribute to the challenges encountered in eradicating hatred within the realm of Philippine social media. It was found that social media users in the Philippines employ grammatical and linguistic innovations to conceal profanity and circumvent digital content censorship. Moreover, the primary results indicate that behavior of Filipino internet users displayed via impoliteness in words, images, and emojis promote the proliferation of hate speech since they have a propensity to engage in confrontational discourse, with an aim to persuade the audience and to defend their own points of view.

| KEYWORDS

Hate speech, Bardagulan, impoliteness, aggression, neologism

| ARTICLE INFORMATION

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1. Introduction

Social media is a space where every netizen build social relation with other individuals despite the distance and time difference. It is a platform where the exchange of points of view is made easy. However, this space where netizens express themselves freely has also ruined relationships. In fact, Olteanu et al, (2015) notes that it has opened the doors to the proliferation of anti-social behavior including online harassment, stalking, trolling, cyber-bullying, and hate speech.

Social media has in fact increased the potency of words by allowing users to convey their emotions with a single click from the comfort of their own homes. Netizens, with the use of social media platforms, now have the power to disseminate negative concepts and offensive expressions that might provoke discontent and resentment among other social media users. As Waseem et al. (2017) asserted, a variety of linguistic groups are vulnerable to hate speech. Although hate speech does not reflect the majority attitude, it encourages the dehumanization of members of minority groups. The rapid global dissemination of hate speech is becoming difficult to control, and even social media site filters are unable to prevent the propagation of hate speech (Ross et al., 2017).

In the Philippines, majority of social media users have normalized the use of offensive words to fight for their beliefs. As a result, they become entangled into online fights which Filipino netizens call, "*Bardagulan*". The term came from the colloquial Tagalog word "*Bardagul*" which means conflict and in the present day, it is used to describe deferring views. It denotes rapid and clever retorts as it originated in the streets, and it used to mean the impoverished and proletarian. That is why only a certain socioeconomic class understood street language (Yaneza, 2022). But all socioeconomic classes have lately joined in it as it is not just done in the streets but online as well. In fact, "*Bardagulan*" was translated by tagalog.com as online bullying, starting a fight, or shit-posting. And just before this 2022 national election, "*Bardagulan*" was everywhere which involved opposing politicians' supporters.

Although hate speech according to Ousidhoum et al. (2019), always centers on English language, there were researchers who conducted hate speech in languages like German, Arabic, and Italian. In this study, the researcher attempts to cover the multilingual hate speech expressed in various Philippine languages such as Filipino, English, Cebuano, and Meranao.

Regarding prior studies on hate speech, many web applications have been used to detect hate speech. Schmidt et al. (2017) aligned three languages via the use of Babylon cross-lingual embeddings, whereas Hashimoto et al. (2017) used Amazon Mechanical Turk to identify over 13,000 potentially offensive tweets in English, French, and Arabic. As the languages involved are local languages in the Philippines besides English, there is a possibility that certain web programs would not be able to detect the hate expressions. With this, the researcher manually examined and classified the various forms of hate speech in several Philippine languages utilized in "*Bardagulan*", along with their notable linguistic features.

1.1 Statement of the Problem

This study examined the linguistic features of hate speech based on how they were conveyed in "*Bardagulan*" in Philippine social media. The researcher has sought to answer the research question along with its subtopics for the analysis and interpretation of the study:

1. What are the linguistic features of hate speech in the online "*Bardagulan*" of Philippine social media?
 - 1.1 Forms of hate speech
 - 1.1.1 Text
 - 1.1.2 Image
 - 1.1.3 Emoji
 - 1.2 Types of hate speech
 - 1.2.1 Generalized Hate Speech
 - 1.2.2 Direct Hate Speech
 - 1.3 Social Aggression Employed
 - 1.3.1 Proactive Aggression
 - 1.3.2 Reactive Aggression
 - 1.4 Impoliteness Strategies Employed
 - 1.4.1 Bald on Record Impoliteness
 - 1.4.2 Positive Impoliteness
 - 1.4.3 Negative Impoliteness
 - 1.4.4 Sarcasm or Mock Impoliteness
 - 1.4.5 Withhold Impoliteness
 - 1.5 Structure of hate speech
 - 1.5.1 Structural Reduction (abbreviation, clipping, ellipsis)
 - 1.5.2 Use of lowercase instead of uppercase
 - 1.5.3 Use of UPPERCASE for emphasis
 - 1.5.4 Omission of essential punctuation
 - 1.5.5 Repetition of letters or punctuation
 - 1.5.6 Lack of punctuation marks
 - 1.5.7 Lexical Innovation (Neologism)

1.2 Objectives of the Study

1. To identify the forms and types of hate speech in the "*Bardagulan*"
2. To recognize the social aggression and impoliteness strategies employed in the "*Bardagulan*".
3. To recognize the structure of hate speech in the "*Bardagulan*"

2. Literature Review

"Bardagulan" implies varying viewpoints. It denotes rapid and clever retorts as it originated in the streets. It used to mean the impoverished and proletarian. Jonalou Labor, UP College of Mass Communication Professor says the phrase has been present since the 1980s and the term means more than just fighting. It displays people attempting to outthink and insult one another's ideas, and it originated before the emergence of social media titans such as Facebook and Twitter. In the past, only a certain socioeconomic class understood this street language, but all socioeconomic classes have lately joined in it as it is not just done in the streets but online as well. "Bardagulan" was translated by *tagalog.com* as online bullying, starting a fight, or shit-posting. And just before 2022 national elections, "Bardagulan" was everywhere. Opposing politicians' supporters participated in online "Bardagulan" (Yaneza, 2022).

In opposing opinions of netizens in the online "Bardagulan", derogatory language can be traced for a variety of causes, and it can be manifestation of violence in the form of verbal aggression, which is often associated with authority (Baryadi, 2012). According to Pranowo as cited by Manik, S. et al (2022), hate speech refers to an individual's impolite behavior that is always motivated by several factors: (1) he is always motivated by emotion in his speech, (2) he is always attempting to corner the hearer in his every speech, (3) he is always prejudiced against the hearer, and (4) he is always defending his opinion.

However, despite the proliferation of online atrocities in the "Bardagulan", AI content moderation systems are incapable of recognizing this variety since humans are inventive in their expressions of hate, such as via the use of **emoji**. AI language models interpret emoji as characters, not visuals, unlike humans. These language models comprehend textual structures, but they need to be taught what emoji mean in various contexts and how they increase the level of hatred in tweets, posts, and comments (Kirk, 2021). Further, Helen Papagiannis as mentioned by Anderson (2014) said that the use of repeating emojis may be seen as an alternative manner of expressing a point or emotion, akin to the conventional use of an exclamation mark or boldface text. Given the diversity of human emotions and the cleverness with which people express themselves, it is not surprising that emoticons that were once meant to give a smile to a message are now being used as hateful slurs. Consequently, Instagram struggles to spot hostile messages in small photographs. Instagram's CEO, Adam Mosseri, told the BBC that the hateful posts were misidentified as harmless and were not passed to human censors (Dent, 2022).

Directed and **indirect hate speech** can also be an issue in the "Bardagulan". Directed hate speech explicitly uses words to hinder the action of the target, e.g. calling the target a *retard*, and it is more informal, angrier, and invokes greater hostility than the generalized hate speech which emphasizes "*they*" and not "*we*", and is associated with a more positive tone (EISherief et. al, 2018). Moreover, they reported that generalized hate speech is dominated by quantity words such as million, all, many, and general religion terms such as Muslims, Jews, and Christians, and fatal phrases such as murder, beheaded, killed, and exterminate. Whilst directed hate speech is more casual, harsher, and often assaults the victim directly (through name calling), with less analytic terms and more words implying authority and influence.

In the "Bardagulan", antisocial behavior is observed to damage reputations and inflict emotional harm on others, and centers on behaviors such as gossiping, ostracism, and threatening to end a friendship (Burt et al., 2012). Aggression can be classified into two subtypes: **reactive aggression** (hot-blooded), and **proactive aggression** (cold-blooded) which can cause immense harm for the victim. The former type describes impulsive aggressive responses to provocation, while the latter is linked to antisocial behavior and refers to the instrumental and intentional use of aggression to reach a goal (Dodge et al., 1997). Reactive aggressiveness is an impulsive reaction to a perceived danger or provocation, often accompanied by high emotional arousal, anxiety, and fury, while proactive aggression is instrumental, organized, cold-blooded, and driven by the prospect of gain (Raine et al, 2006).

Bardagulan also implies **impoliteness** which is defined as a deliberate assault on another's face (Limberg, 2009). Rude speakers not only want to maintain the hearers' faces but also purposefully employ offensive language to assault their faces. In addition to speakers' goal, listeners' reception is critical which relate to behaviors intended to harm others' positive or negative face (Culpeper, 2003). Brown and Levinson (1987) classified two types of face—Positive and negative faces. **Positive face** is the desire to be accepted, affirmed, adored, and appreciated by others while the **negative face** is the need to be independent and free from the imposition of others. Culpeper (2005) asserted that speakers intentionally convey face assault, and/or hearers knowingly perceive face attack. Primarily, impoliteness pertains to the evaluation of unpleasant conduct because they assault someone's identity or rights and elicit certain emotional responses, such as pain, rage, etc. (Culpeper, 2010).

Researchers have used Culpeper's taxonomy to analyze rudeness in several fields. Culpeper (1996) identified five levels of rudeness:

- (1) **Bald on-record impoliteness** is performed in a direct, clear, unambiguous and concise way in circumstances where face is not irrelevant or minimized (Brown and Levinson, 1987).

(2) **Positive impoliteness** Refers to the strategies that are designed to damage the addressee's positive face wants, the desire to be appreciated or approved of. The strategy includes ignore the other, exclude the other from an activity, be disinterested, unconcerned, unsympathetic, use inappropriate identity markers, use obscure or secretive language, seek disagreement, use taboo words, use derogatory remarks.

(3) **Negative impoliteness** meant to damage the addressee's negative face. It consists of frightening others by suggesting a possible consequence. It also ridicules others, invade others' privacy, and explicitly associate others with a negative aspect.

(4) **Mock politeness** refers to insincere politeness. The face threatening attack is performed with the use of politeness strategies that are obviously insincere, and thus remain surface realizations.

(5) **Withholding politeness** is the absence of courtesy when it is required. Culpeper (2005) gives the example that "failing to thank someone for a present may be taken as deliberate impoliteness".

Online "Bardagulan" also caters abbreviated version of the whole word than it does to spell out each individual word. As discussed by Núñez (2022), employing acronyms and abbreviations in ordinary speech facilitates and expedites communication. Moreover, netizens also use lowercase and UPPERCASE which can be a sign of intimacy, speed, casualness, trickery, laziness, deadpan flatness/humor, "artsiness", droning, humility, tiredness, cuteness, and self-hatred (Zimmerman, 2019).

The rise of the lowercase stems from the fact that the rules for capitalization don't generally change the meaning of a sentence according to Fonteyn. She also added that internet people have stopped caring about these non-functional rules of grammar and started using caps for other reasons. Instead, caps are now used to "mark" words as special, or it can also signify laziness to many people (Joho, 2021).

Full capitals are used to denote strong emphasis, or "volume of laughter in lol vs. LOL," says Fonteyn (Joho, 2021). As she further asserted, "What we see in millennial spelling is different, but not unruly," (Thompson, 2021).

"Capitals ARE used, however, to make words stand out," says Fonteyn. "By capitalizing something that is not typically capitalized, you can add subtle emphasis, or irony or mockery."

The spelling and grammar rules do not apply on the Millennial Internet. That's because millennials have created a new rulebook for a variant of written English unique to social media. A rulebook which states that deliberately misspelled words and misused grammar can convey tone, nuance, humor, and even annoyance (Thompson, 2021). Moreover, Fonteyn highlighted in the article of Thompson that millennials are "breaking the constraints" of written English to *be as expressive as you can be in spoken language.*" This new variant of written English strives to convey what body language, and tone and volume of voice can achieve in spoken English.

Millennials' use—or rather, misuse—of punctuation is where things really start to get creative. On one hand, Page as cited by Thompson (2021) says research shows how *non-standard use of punctuation can reflect 'tone of voice' or what linguists would call 'paralinguistic' meaning.*" She says that an example of this is using a period (a.k.a. a full stop) at the end of a sentence to "indicate that you are cross". On the other hand, Fonteyn as mentioned by Joho (2021) said that the absence of a full stop at the end of a sentence is "neutral", but the addition of one adds the "sense of being pissed off," or that you're "done talking," while a **two-dot ellipsis** (.), in millennial English means "continue," or "please elaborate." And a **three-dot ellipsis** (...) denotes an "awkward or annoyed silence," or "are you serious?"

Using the **comma-ellipsis** to write 'ok,,, ' or 'you sure,,, ' can convey "insecurity or uneasiness" according to Fonteyn. While a three-dot ellipsis might be employed to convey intense annoyance, the comma-ellipsis indicates a "different type of intensity" of annoyance or unsureness. The complete and total **lack of any punctuation** at all is often used as a method for conveying pure, unadulterated enthusiasm. As Fonteyn added, "a total absence of punctuation iconically reflects the way someone talks when they are madly enthused about something." If this is the case, then you are increasing the level of excitement by removing commas and full stops, both of which imply pauses (Joho, 2021).

Social media users are also using coded language like misspellings and symbols to avoid disinformation detection by platforms. As a result, social media users employ deliberate misspellings and other language tactics to avoid content moderators and algorithms that analyze posts, comments, and messages online (Steinberg, 2021).

The notion of "Algospeak" is becoming more widespread on the Internet as users strive to circumvent content moderation systems on social media sites like TikTok, YouTube, Instagram, and Twitch. "Algospeak" refers to code words or idioms that users have

adopted to construct brand-safe vocabulary that will prevent their postings from being deleted or rated lower by content moderation algorithms. For example, it is typical in many internet videos to say "unalive" rather than "dead", "SA" instead of "sexual assault", or "spicy eggplant" instead of "vibrator". As the epidemic encouraged more people to interact and express themselves online, automated content control systems have had an unprecedented effect on the words users use, especially on TikTok, and have given birth to a new internet-driven Aesopian language (Lorenz, 2022).

3. Methodology

3.1 Research Design

Given that this study deals with texts, images (memes) and emojis in social media, **multimodal analysis** was utilized in conjunction with **content analysis**. As pointed out by Bezemer (2012), multimodality is an inter-disciplinary approach that sees communication and representation as more than just words. Moreover, content analysis is a method for determining the existence and correlations of certain words, themes, or ideas in a qualitative data. Through content analysis, researchers may draw conclusions about the themes inside the texts, the author(s), the intended audience, and even the society and historical period around the text. Furthermore, the major uses of content analysis that makes it appropriate in this study are the following: (1) It identifies the intentions, focus or communication trends of an individual, group or institution (2) It describes attitudinal and behavioral responses to communications (3) It determines the psychological or emotional state of persons or groups (4) It reveals international differences in communication content and (5) It reveals patterns in communication content (Columbia University, 2022).

3.2 Locale of the Study

All screenshots of hate speech utilized in this research are online comments from Philippine social media "Bardagulan". Thus, remarks do not originate from a single source. These hateful remarks originate from diverse parts of the Philippines. Since the hate speech was randomly selected from "Bardagulan" moments of Filipino netizens on numerous social concerns during the 2022 Presidential Election, the researcher cannot identify a precise location for each hate speech.

3.3 Data Gathering Procedure

The researcher collected hate speech during the 2022 presidential election with a total of 250 but it was reduced to 190 after categorization. In a thread of hate exchanges in the online "Bardagulan", the researcher opted to crop only the parts where hate speech is evident. These randomly chosen hate speech was based on the derogatory words employed like curses, taboo words, insults, and sarcasm which was based on the impolite strategies of Culpeper.

Following the procedures of content analysis, the researcher organized hate speech into numerous groups. The researcher established folders for text, meme pictures, and emojis. After segregating the hate speech into these categories, the researcher generated additional files for subcategories of text hate speech, such as *hate speech in English*, *hate speech in Filipino*, *hate speech in Cebuano*, *hate speech in Meranao*, and *hate speech in code mixing*. As for the images (memes) and emojis containing hate speech, they remained in their respective folders without subcategorizing. Since the researcher had preconceived notions about the linguistic characteristics of hate speech, like the form, type, social aggression, and impolite strategies employed, she compared the collected hate speech in order to discern the linguistic forms.

4. Results and Discussion

4.1 Linguistic Characteristics of online "Bardagulan" hate speech

4.1.1 Forms of Hate Speech (Text)

English	
Filipino	
Cebuano	
Meranao	
Code Mix	

Table 4.1.1 demonstrates the multilingual hate speech found in "Bardagulan" expressed via text. The researcher discovered that Filipino netizens involved in an online "Bardagulan" express their hatred in various languages such as English, Filipino, Cebuano, Meranao, and other regional languages spoken by netizens in other areas of the Philippines. In the collected data, the researcher observed that hateful remarks posted in online "Bardagulan" during the 2022 Presidential Election were rarely expressed in English especially in Facebook. In fact, Twitter and Instagram have more English speakers than Facebook.

To avoid repercussions from social media platforms, netizens in the Philippines who post and discuss online hatred avoid using clear phrases of disgust in the English language. Due to this, Filipino netizens opt to employ local Philippine languages on social media sites where translation is unavailable. Others blend Filipino and English, Cebuano and English, Meranao and English, Filipino and Cebuano, Filipino and Meranao, and Cebuano and Meranao etc.

The result indicates that whatever the language spoken, hate speech has one the same goal, to hurt and degrade people. As Baryadi (2012) asserted, the phrase "hate speech" refers to the practice of using derogatory language for a variety of causes. It may be a manifestation of violence through verbal aggression, which is often associated with authority.

4.1.2 Forms of Hate Speech (Images/Memes)



Image (Memes)		
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Table 4.1.2 demonstrates the photos and memes discovered in an online "Bardagulan". As displayed, picture of Atty. Larry Gadon, a public figure, who is known for throwing slurs online is frequently used to express hate with the line placed along his photo that says, **"HELLO! PULIS MAY BOBO DITO PAKI SALVAGE"** or **Hello, Police. There's a stupid person here. Kindly Kill him.** Notice that in Filipino English, the term "salvage" is vile. It refers to the extrajudicial or summary execution of criminals and subversives. Typically, the culprits are police, organized crime, urban vigilantes, or communist killing squads. The term for unidentified corpses is "salvage victims" (Cagurangan, 2016). Consequently, netizens use the term "salvage" to intimidate or vent hatred. Furthermore, many writers from Daily Inquirer and Manila Bulletin labeled Atty. Larry Gadon as "foul mouthed" (Valderama, 2021) which is why his pictures are usually used as part of a hate meme when it involves the word, "bobo" or idiot.

The pink jar of "star margarine" is another hateful meme shown during the 2022 Presidential Election. This meme functions as a metaphor for deception. The netizen who uploaded this meme on the "Bardagulan" argues that the former vice-president of the Philippines, Leni Robredo (pink) is fooling the public for despite using pink as her campaign color, she has the same ideals with the Aquinos (yellow). This meme warns people not to trust Leni Robredo since she is, accordingly, under the influence of the Aquinos (yellow). Since the idiomatic expression, "Don't judge a book by its cover" has a positive connotation, the meme's version was deliberately written in broken idiom: "Don't judge the cover by its book," to make it look stupid and funny.

4.1.3 Forms of Hate Speech (Emojis)



Table 4.1.3 shows the emojis employed as hate speech in an online "Bardagulan". The researcher found that face emojis may indicate hostility. The "face vomiting emoji" for instance is frequently used by netizens to communicate their displeasure without using words. Dent (2022) explained in his article that human have clever ways to express their diverse emotions. Therefore, it is not surprising that emoticons (emojis) that were once meant to give a smile to a message are now being used as hateful slurs.

It is also noteworthy that netizens tend to repeat emojis in their online hate comments, which may indicate the depth of their resentment. One internet user used five (5) "vomiting face emojis" whereas the other one used six (6). This repetition suggests that the use of repeating emojis may be seen as an alternative manner of expressing a point or emotion, akin to the conventional use of an exclamation mark or boldface text (Helen Papagiannis cited in Anderson, 2014).

Aside from the inventive expression of hate, it is also important to note that netizens employ emojis because AI systems are incapable of recognizing this variety. As Instagram's CEO, Adam Mosseri, told the BBC, Instagram (in particular) struggles to spot hostile messages in small photographs since AI systems misidentify hateful posts as harmless so they are left uncensored (Kirk, 2021).

4.2 Types of hate speech

Generalized Hate Speech	Directed Hate Speech
<p>Shame on people who wishes death to other people.</p>	<p>YOU'RE NOT WORTH OUR PRECIOUS TIME</p>
<p>Sa tagal nyo na nanungkulan hanggang ngayon hindi nyo pa ala matubuhangin!! Hanggang ngayon pangako pa din!!</p>	<p>Gago ka quanzon!!</p>
<p>Glatay na...</p>	<p>Aditug mental hospital mam delikado kazu nas ka gawas</p>
<p>Mga tilaka</p>	<p>Myagapa ka supper bakla pangninta maplor to makidnap ka</p>
<p>uso and period after each sentence. Pati English paki ayos muna.</p>	<p>dadamayn mo pa yung Panginoon sa grammatical errors mo. ewwww que horror</p>

Table 4.2 demonstrates the types of hate speech seen the online "Bardagulan". The researcher has discovered that Filipino internet users employ both generalized and direct forms of hate speech. In generalized hate speech, Filipino netizens utilize indirect phrases such as "people" in English, "nyo" in Filipino, "na" in Cebuano, and "mga" in Meranao to refer to individuals without specifically identifying them. ElSherief et al. (2018) reported that generalized hate speech is dominated by quantity words such as million, all, many, and general religion terms such as Muslims, Jews, and Christians, and fatal phrases such as murder, beheaded, killed, and exterminate.

However, Filipino netizens have generalized hate speech in online "Bardagulan" that does not employ the phrases ElSherief et al. stated in their research in 2018. Instead, many Filipino Internet users just posted anonymous remarks, such as the hateful code mix "uso and period after each phrase. Pati English paki ayos muna," which translates as *Using a period is nothing new. Please correct the use of English*. Despite the speaker's use of "paki" or "kindly", the hate comments imply an underlying anger which suggests that generalized hate speech is cloaked in a sarcastic tone.

According to ElSherief et al. (2018), hate speech might be aimed at a specific individual (directed), or it can be addressed at a group or class of individuals (Generalized). In addition, they argued that directed hate speech is quite personal, in contrast to Generalized hate speech, in which religious and racial words dominate. Notice that the direct hate speech employed in "Bardagulan" uses direct address such as "you" in English, "ka" in Filipino, Cebuano, and Meranao, which is a first- or second-person pronoun equivalent to "you" English. The use of "ka" or "you" suggests that directed hate speech is less formal, more social, and angrier than generalized hate speech.

In the study conducted by ElSherief et al. (2018), it was also discovered that religious hatred predominates over hatred of other categories, such as Nationality, Gender, and Sexual Orientation. While in the Philippines, particularly during "Bardagulan", hatred is exhibited equally towards the groups listed above. As observed by the researcher, "Bardagulan" may occur with any rising societal concerns. Filipino netizens have something to say about any societal problem, regardless of whether it involves religion, politics, entertainment, gender, or ethnicity. In reality, a single post on Facebook, Instagram, or Twitter may include tens of thousands of generalized and direct hate speech.

4.3 Social Aggression Employed

Proactive Violence	Reactive Violence
	
	
	
	
	

Table 4.3 demonstrates the social aggression or hostility employed in the online "Bardagulan" hate speech. Upon classification, the researcher found that hate speech could be triggered by the existence of another hate speech, which can take the shape of a text or image-based post.

Consider the picture of Leni Robredo's two kids carrying a sign that reads "Buti pa and aso hinahabol ang magnanakaw," which translates to, *a dog is better because it chases a thief*. This post during the 2022 presidential election has received hundreds of hateful comments because it appears to be pointing to one of the presidential candidates, Bongbong Marcos, as a thief. Moreover, there are also posts such as, "BBM MAGNANAKAW SINCE BIRTH 🤬🤬🤬🤬🤬🤬🤬🤬", "buti inga sa inyo, kapwa trapo", "Seriously people? Nasa'n mga utak niyo?" and "Hintayin niyo maging P20 pesos ang bigas hanggang mamuti mata niyo," were all classified as hate speech under proactive aggression as they have provoked hate from many netizens, and it is motivated by low emotionality and strong instrumentality to seek advantages that fits perfectly to the nature of proactive aggression.

On the other hand, comments such as "Be kind to animal", "So kayo ang ASO!!!" (you're a bitch) or "So aso kayo?" (So you're a bitch?), "DAPAT MAS NAUNA SI LENLEN SHE'S ALSO A GOOD POLITICIAN" (Lenlen should have dies first. She's also a good politician), "Lakas ng tama ani Andrea magsalita!! Saan din utak mo napunta? sarap mo sabunutan, gigil ako" (Andrea must be insane!! Where did your brain go? I so eager to pull your hair), "nabuang na... lol (crazy, lol)" all display reactive aggression as they were hate speech meant to respond to a previous hate speech. As Raine et al. (2006) affirmed, reactive aggression is an impulsive reaction to a perceived danger or provocation, often accompanied by high emotional arousal, anxiety, and fury, while proactive aggression is instrumental, organized, cold-blooded, and driven by the prospect of gain.

4.4. Impolite Strategies Employed



Table 4.4.1 demonstrates the application of **Bald on Record Impoliteness** to online "*Bardagulan*" hate speech. This impoliteness tactic is the most obvious and straightforward (Culpeper, 2005). The hateful statements "*Kabayong Bakla*" or *gay horse* and "*Punta Mars tpos pakamatay k!*" or *Go to Mars and commit suicide!* indicate that the speaker intended to assault the face of the hearer, but the object of hatred lacked the ability to make an impolite remark. This is true in the sense that the object of hate, @pipaykikayy, is a social media influencer. Despite receiving these hateful remarks, "Pipay" is compelled to remain silent due to the need to maintain a favorable image on social media.

There is also a Bald on Record Impoliteness to the hate speech directed at another basher, "*kaya ka iniwan ng magulang mo eh*" or *That's why your parents left you*, to which the recipient responded, "*ikaw rin Sana soon*" or *I hope you experience it too, soon*. The relationship between the two bashers was fierce, and it seems that they are familiar with each other. Bald on Record Impoliteness is not only direct. This strategy is also used by people who have a close relationship.

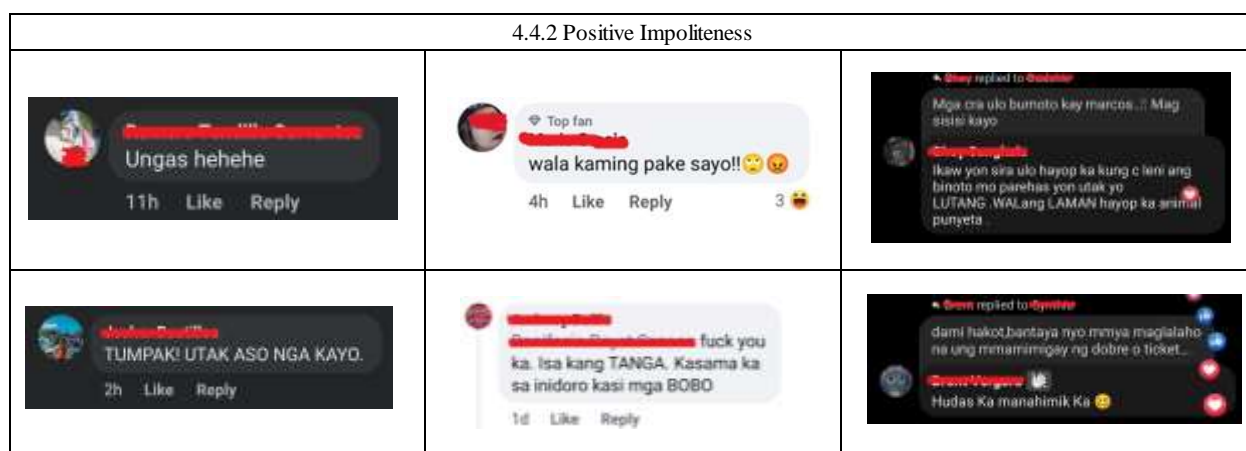


Table 4.4.2 demonstrates the application of **Positive Impoliteness** to online "*Bardagulan*" hate speech. This impolite strategy is intended to harm the addressee's positive face or their desire to be seen as exceptional. The strategy includes ignoring the other person, removing the other person from an activity, being indifferent, being uncaring, lacking empathy, using improper identification markers, using cryptic or hidden language, seeking conflict, using forbidden phrases, or making disparaging comments (Culpeper, 2005).

The remark, "*wala kaming pake sayo!!*" or *We don't care about you!!* demonstrates apathy, indifference, and lack of empathy, while phrases such as "*ungas*" or *stupid*, "*...utak aso nga kayo*" or *...you have a brain like that of a dog*, and "*Fuck you, ka*" and "*Isa kang TANGA. Kasama ka sa inidoro kasi BOBO,*" or *You're an idiot. You belong to the toilet bowl because your stupid.* "*Mga cra ulo...*" or *Crazy people* "... *parehas yon utak yo LUTANG. WALang LAMAN hayop ka animal punyeta*" or *you have the same mind, floating. Empty. You're an animal. Bitch*, and "*Hudas Ka manahimik Ka*" or *You're Judas (traitor)*, and *You shut up*, are all illustrations of inappropriate identity markers, disagreement-seeking, the use of taboo words, or derogatory remarks.

Among the characteristics of Positive Impoliteness found in the online "*Bardagulan*" hate speech, employing obscure or secretive language, excluding others from an activity, and ignoring others were not found since they can only be shown in face-to-face interactions.







4.4.3 Negative Impoliteness		
		
		

Table 4.4.3 demonstrates the application of **Negative Impoliteness** to online "Bardagulan" hate speech. The usage of negative politeness is intended to harm the recipient's negative face which refers to the desire not to be forced or invaded by others. Using strategies such as intimidation, condescension, scorn, ridicule, contempt, not treating the others seriously, belittling others, invasion of personal space (whether literal or figurative), explicitly associating the other with negative aspects, and recording the other's debt all fall under the umbrella of negative impoliteness (Culpeper, 2005).

Some of the hateful statements, such as "Papansin nan man..deadmahin ☹️" or *You're just seeking attention. Just ignore.* and "KSP lang ito," or *Lacks attention* show that the speaker does not take the other person seriously. For the hate comments, "Ang Tanong Ikaw. Sikat Kaba?," "Clout chaser may diploma ka ba?" and "Iwan ka rin niyan kpag wala kanang pera sino ba name matinong lalake papatol sa kapareha niyang lalake haaayyy..." all belittle others and express scorn or ridicule at the same time. Finally, the hate remark, "Layas Pipay!" indicates superiority or condescends. Each of these remarks may intend harm in its own unique manner; however, they all have the trait of overtly associating the other with a bad quality, making them a kind of negative impoliteness.



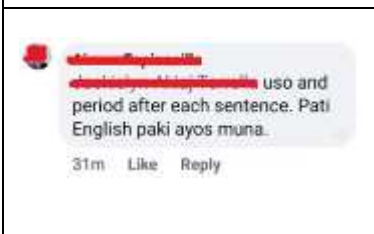
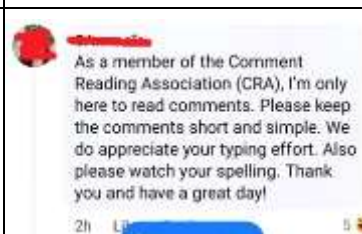
4.4.4 Sarcasm or Mock Politeness	
	
	

Table 4.4.4 demonstrates the use of **Sarcasm or Mock Impoliteness** in the online "Bardagulan" hate speech. In this impoliteness, the face threatening act (FTA) is carried out using plainly insincere politeness strategies (Culpeper, 2005).

Occasionally, intimate familiarity with a person is required to recognize sarcasm, mockery, or a joke. However, in these hateful remarks, the commentators seem not close to their targets online. The fact that the other netizens in the "Bardagulan" comprehended the significance of the false aim encoded in the message, as seen by their "laugh" response, contributed to the researcher's conclusion that these comments were mock impoliteness. Consider the hateful remark, "Sayawi sa toxic ni Britney bi," which has accumulated 210 reactions. The same applies to, "best actor and actress c cubeta at matshing," which is sarcastic rather than a compliment. The two aforementioned remarks are both funny in their expressions of hatred, which would make the other commentators chuckle since they are aware that the civility shown is impure. Thus, one must be sufficiently perceptive to recognize the context indication for impoliteness.

Finally, comments stating "uso and a period after each sentence. Pati English paki ayos muna," and "As a member of the Comment Reading Association (CRA), I'm only here to read comments. Please keep the comments short and simple. We do appreciate you typing effort. Also please watch your spelling. Thank you and have a great day," demonstrates sarcasm by displaying a facade of friendliness while examining the spelling and redundancy of other netizens' hate comments. Although it was uttered with "paki" or kindly and "please," the mockery is still there since it suggests that the structure of remarks is flawed. Typically, some Internet users find this humorous, but others consider it offensive.

For the *Withhold Impoliteness Strategy*, the researcher could not find netizens doing this strategy. The possible reason could be that this strategy can only be used in spoken interaction process.

4.5 Structure of Hate Speech

4.5.1 Structural Reduction (abbreviation, acronym, and clipping)



Table 4.5.1 demonstrates the structure of online "*Bardagulan*" hate speech in terms of structural reduction. In this table, the researcher found that Filipino netizens often utilize abbreviations, acronyms, and clips to save time while encoding hateful remarks. Say "KSP" in place of "*Kulang Sa Pansin*" which is used for someone who lacks attention, and "*kabawng*" in place of "*kabuwang*" which means "crazy". According to Nuñez (2022), it takes less time to utter or write the beginning letter of each word or an abbreviated version of the whole word than it does to spell out each individual word. Therefore, employing acronyms and abbreviations in ordinary speech facilitates and expedites communication. However, excessive use of acronyms, abbreviations, and clipping may mislead and alienate new audiences, and even well-intentioned writers and speakers may overestimate audience familiarity.

Abbreviations are OK in moderation, but excessive usage may be damaging. Most abbreviations are unnecessary. In other words, not everyone is familiar with the abbreviations, snippets, and acronyms used in all forms of communication, especially if the individuals participating are from varied cultural or linguistic backgrounds. To assume that everyone has the same point of view is unrealistic.

4.5.2 Use of lowercase instead of uppercase



Another interesting structure of the hate speech found in an online "*Bardagulan*" is the **use of lowercase** in instances that traditionally call for uppercase. Table 4.5.2 demonstrates that some netizens do not capitalize the first letter of their first word, especially after every period. In addition, the researcher found hate comments that were not following the traditional way of writing where proper nouns are not capitalized. The unassuming lowercase speaks volumes about who people want to be online, and using lowercase makes the conversation more casual.

According to Zimmerman's (2019) article, the use of lowercase letters may indicate intimacy, haste, casualness, deceit, laziness, deadpan flatness/humor, "*artsiness*," monotony, humility, exhaustion, sweetness, and self-hatred. Moreover, Dr. Ruth Page, senior professor in Applied Linguistics at Birmingham University, mentioned in Zimmerman (2019) that the personal pronoun ('I') written in lowercase ('i') is sometimes used to "play down the person's sense of self." According to Joho (2021), the all-lowercase horde is not only using improper grammar to communicate more successfully via texting and social media. It is almost more of a way of life than a trend. In the same article, Dr. Fonteyn argued that the increase of lowercase is due to the fact that capitalization regulations do not often alter the meaning of a statement. Rather, many users of all lowercase on social media and messages thought that this style of messaging or talking distinguished their work-related online communication from their personal online communication, in addition to emphasizing or humorously writing phrases.

4.5.2 Use of UPPERCASE for Emphasis



Table 4.5.3 demonstrates the use of capitalization for emphasis in the online "Bardagulan" hate speech. From the gathered hate speech, the researcher discovered that many Filipino netizens capitalize the letters of phrases they want to highlight. This emphasis with uppercase seems analogous to how people raise their voices to emphasize something during a discussion. Consider the hateful remark, "DAPAT MAS NAUNA SI LENLEN. SHE'S ALSO A GOOD POLITICIAN," which means *Lenlen should have gone first*. The fact that this remark emerged during the 2022 election may lead one to believe it is a good one if they have not viewed the original post on which it was made. One may assume that this message hopes for Lenlen (Leni Robredo) to win the election, yet the contrary is true. This hateful remark was directed at a previous post by Belle Mariano (celebrity) that reads, "RIP Sec. Robredo. Sad to know that good politicians die first."

The all-caps sarcastic remark from various netizens expressing hatred for Leni Robredo is more akin to a desire for her demise, which was emphasized by using uppercase to convey irony. Observe that it was written in all capital characters, which suggests that the commentator has a vendetta towards the politician, since she underlined each phrase with capital letters. The same holds true for the phrases "BALIWI!" or *lunatic*, "ASO" or *dog*, "MISS USELESS", "TANGA/BOBO" or *moron*, and "HAHAHAHAHA" which indicates the hater's laughing. All of these were accentuated to ridicule the individual(s) involved.

As Lauren Fonteyn, a professor in linguistics at the University of Manchester who studies language on the internet, notes in the article by Joho (2021):

"Capitals ARE used, however, to make words stand out. By capitalizing something that is not typically capitalized, you can add subtle emphasis, or irony or mockery."

The use of all capital letters denotes significant emphasis, "volume of laughter in lol vs. LOL."

4.5.3 Repetition of letters or punctuation

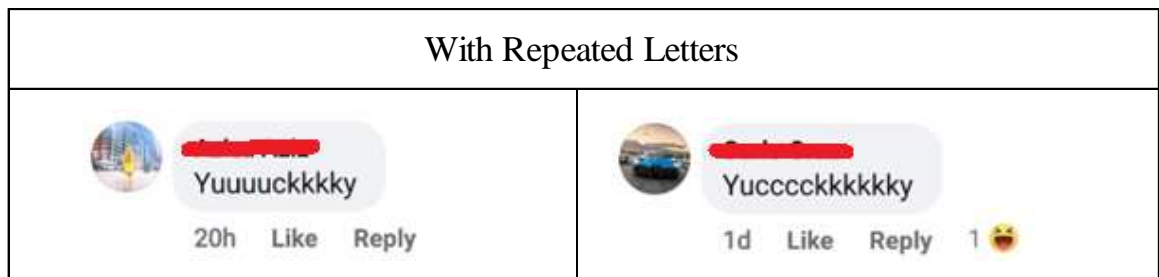






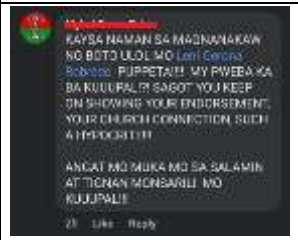





Table 4.5.4 demonstrates the occurrence of repeated letters and punctuation in the online "Bardagulan" hate speech. The researcher observed that while the online haters or bashers intended the same term as "yucky", several of them wrote it differently to convey their disdain. One netizen spelt the phrase as "Yuuuuckkkky" where the letter "u" was repeated four times and the letter "k" was repeated four times, while another netizen spelled the word with three letter "c" and five letter "k."

With Repeated Punctuation	
Two Dots (..)	Three Dots (...)
	
Four Dots	Combination of dots
	
Two Exclamation Points	Three Exclamation Points
	
Four Exclamation Points	Two Question Marks
	
Three Question Marks	Seven Question Marks
	

As with repeated punctuation, the researcher discovered that many Filipino internet users substitute double, triple, and even quadruple dots for a single period. Initially, the researcher mistook these dots for an ellipsis. However, after reading each remark, she discovered that these three dots, which mimic an ellipsis, serve as dotted space between sentences.

"Kabayong bakla..." translates as *gay horse* and is used for hateful remarks with two dots. There are also hate comments with three dots, such as "Dami mong pera, bumil ka bagong facebook..." which means *You have a lot of money, buy a new Facebook*, and hate comments with four dots, such as "Bobo..." meaning *fool*. On these hateful remarks, the two, three, and four dots seem to be ellipses at first look, but a thorough reading reveals that there are no missing words. Thus, their use of dots in their remarks indicates that they use them to separate words or to demonstrate how they extend the sound of the word, as though the readers are hearing it. Like capitalization, these dots indicate emphasis. The researcher also discovered that in certain hateful remarks, numbered dots might be combined, indicating that Filipino internet users use these dots without adherence to a particular criterion. They use them as they see fit.

Similar to the use of exclamation marks, the researcher discovered that Filipino internet users make emphasis by repeating exclamation points multiple times. Examples include, "Gago ka Guanzon!!" or *You are stupid, Guanzon!!*; "Ay may humabot!!! Ano paandar mo ngayon ateng!!! Hay naku!!!" or *Someone's catching up!!! What are you thinking, ateng!!!, "...PUPPETA!!! or puppet ...HYPOCRITE!!! ...KUPAL!!! or asshole/bitch"*

Furthermore, the researcher discovered that question marks are also used excessively in hateful remarks. Notice in the hateful comment, "Ang Tanong Ikaw. Sikat Kaba??" The commentator has capitalized the initial letter of each word and placed two question marks at the end, whereas others have used three or more question marks, as in "Pakupal lang yan??? Is naman nagawa

yan sa bayan nakinabang pa???" and "Edi qwwow kahit ngetpa may vidwo daw??????? Kwento mo sa langaw kya..." Likewise, the letter "w" occurred twice in the word "wow".

Dr. Lauren Fonteyn, English Linguistics professor at the University of Manchester, said in an article by Thompson (2021) that "something interesting" is occurring with the way millennials write, and it extends well beyond our propensity to use acronyms and "like." She also noted that the usage, or rather abuse, of punctuation by Millennials is where creativity begins to flourish. She added that "non-standard use of punctuation can reflect 'tone of voice' or what linguists would call 'paralinguistic' meaning." She gives the example of using a full stop (also known as a period) at the end of a phrase to signal that you are angry. Fonteyn also stated that the lack of a period at the conclusion of a phrase is "neutral," but the inclusion of one conveys the "feeling of being angry" or that you're "done talking."

Fonteyn further argued that a two-dot ellipsis (..) signifies "continue" or "please elucidate" in contemporary English. And a three-dot ellipsis signifies "an uneasy or irritated pause" or "are you serious?" while a three-dot ellipsis may be used to show extreme irritation (Thompson, 2021). Consequently, the result indicates that these two, three, or more dot ellipsis represent irritation or an extreme feeling.

4.5.4 Lack of Punctuation Marks



The table 4.5.5 demonstrates the absence of punctuation in the online "Bardagulan" hate speech. The researcher discovered that many Filipino internet users who participate in online "Bardagulan" do not employ punctuation. Observe that in each of these remarks, "Daig pa bangungot" or it resembles a nightmare; "Miyagapa ka super bakla pangninta mapior to makidnap ka" or Damn you, super gay. I hope you get kidnapped for real; and "Adtug mental hospital mam delikado kaau naa ka gawas" or You go to mental hospital, ma'am. It's dangerous when you're out; and "parang tinutukoy nila na mukhang aso ang pink" or They seem to mean that pink looks like a dog, show that the punctuation marks such as "period" and "comma" are absent from these lines.

According to Fonteyn, cited in Thompson (2021), "a complete lack of punctuation exemplifies the manner in which someone speaks when they are wildly enthusiastic about something." This suggests that eliminating all punctuation increases the intensity of excitement. As a result, the entire absence of punctuation is sometimes used as a means of expressing full, undiluted enthusiasm.

4.5.5 Structural Change

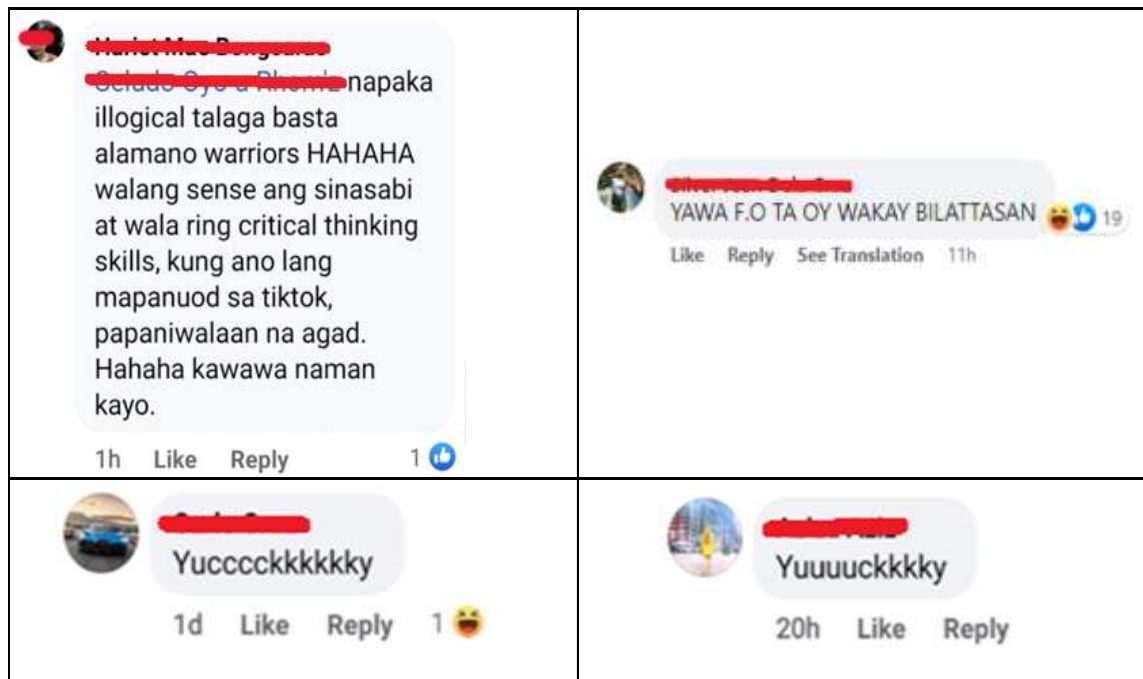
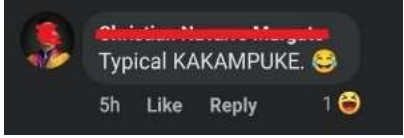


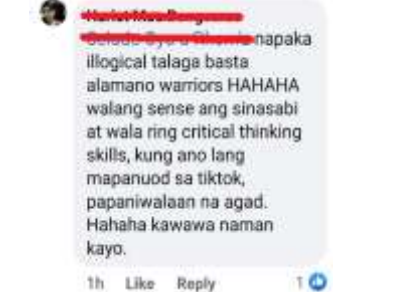


Table 4.5.6 demonstrates structural change from online "*bardagulan*" hate speech. Consider the word "t4ng4", which is written properly as "*tanga*" or *idiot*. All instances of the letter "a" in the lexical item were replaced with the number "4", while the lexical item "yucky" was spelt as "Yucccckkkkkky" and "Yuuuuckkkky," and the vulgar term "*puta*" was replaced with "F.O TA." As observed by the researcher, social media users are using coded language like misspellings and symbols to avoid disinformation detection by platforms. As a result, social media users employ deliberate misspellings and other language tactics to avoid content moderators and algorithms that analyze posts, comments, and messages online (Steinberg, 2021).

The result indicates that netizens used alterations in the spellings by replacing some letters with numbers or punctuation to disguise vulgarities, and to avoid the sanctions imposed by social media platforms against people who throw vulgar and inhumane words toward other social media users.

This usage of cryptic language is what Mikhail Saltykov-Shchedrin refers to as *Aesopian language* to define his literary style, which he used to satirize the social ills of his period while avoiding the strict censorship of late Tsarist Russia (Prozorov, 1990). In the present day, Lorenz (2022) coined the term *Algospeak* to describe the obscured language that is becoming prevalent on the Internet as users attempt to avoid content control systems on social media platforms, particularly on TikTok. The use of code words or idioms that users have adopted to construct a brand-safe vocabulary that will prevent their postings from being deleted or rated lower by content moderation algorithms.

4.5.6 Lexical Innovation (Neologism)

Hate Comments	Neologism	Morphological Process	Merriam/Tagalog.com
	"KAKAMPUKE"	<p>Kakampi (allies) + puke (vagina) "Kakampuke is a combination of two words <i>kakampi</i> and <i>puke</i>. This new word was formed through blending and it means <i>vagina allies</i>. It is used by the bashers as substitute to Leni Robredo's supporters who are called "Kakampink".</p>	No Result
	"kakampwets"	<p>Kakampi (allies) + pwets (butt) "Kakampwet" is a combination of two words <i>kakampi</i> and <i>pwet</i>. This new word was formed through blending and it means butt allies. It is used by the bashers as substitute to Leni Robredo's supporters who are called "Kakampink". Tae (poop)</p>	No Result
	"LUTANGERine"	<p>lutang (float/floating) + Tangerine "LUTANGERine" is a combination of <i>lutang</i> and <i>tangerine</i>. This new word was formed through blending. Bashers used this word to refer to one of the fruit juices provided by Leni Robredo's supporters.</p>	No Result
	"Alamano warriors"	<p>"Alam niyo" + "Warriors" "Alamano Warriors" is a combination of <i>alam niyo</i> and <i>warriors</i>. This new word was formed through compounding. Bashers used this word to refer to the Bongbong Marcos' supporters.</p>	No Result

Hate Comments	Neologism	Morphological Process	Merriam/Tagalog.com
	"madumb"	" madam " + " dumb " "madum" is a combination of <i>madam</i> and <i>dumb</i> which means <i>dumb woman</i> .	No Result
	"bwakanang inangshit/ bwakangshit"	" buwa " (prolapsed vagina) + " ka " (you) + " ina " (mother) + " shit " or " buwa " + " ka " (you) + " shit " "bwakanang inang shit" (longer version) or "bwakangshit" (shorter version) are both used by bashers to mean "Your mother is a prolapse of a shit" or "You are a prolapse of a shit".	No Result
	"Lugaw"	"lugaw" literally means <i>rice porridge</i> in the Philippines; however, it was used differently during 2022 Elections by bashers to Leni Robredo as a form of mockery when she served "lugaw" to her feeding program for the poor. The bashers compared Robredo to the watery rice soup with little substance.	"Rice Porridge"

Table 4.5.7 demonstrates the frequency of morphological processes on neologisms obtained from selected hate comments in an online "bardagulan" during the 2022 presidential election. The new term "KAKAMPUKE," derived by merging "kakampi (allies) and puke (vagina)," signifies *vagina allies*. Similarly, "kakampwet" was formed by blending the words "kakampi (allies) and pwet (butt)" which means "butt allies." Both these new words were used by bashers during the 2022 Presidential Election as substitute to Leni Robredo's supporters who are called "Kakampink" or *pink allies*.

During the 2022 Presidential Election, the term "LUTANGERine" was also coined by combining "Lutang (floating)" and "Tangerine." This blended term was used by bashers to describe one of the fruit drinks provided by Leni Robredo's supporters. The way it was utilized was intended to belittle the effort made by Leni Robredo's supporters to provide refreshments for rally attendees. "Lutang" technically means "to float," but it is also a slang term in the Philippines for someone who is confused or unable to think clearly. Since the bashers dislike anything that Leni Robredo's followers do, they labeled the fruit drinks offered by Robredo's supporters with the derogatory words using the word "lutang." This is why one of the bashers asked if they also serve, "LUTANGERine".

"Alamano Warriors" is new word formed through compounding. This term is composed of the elements "Alam niyo" and "warrior". "Alam niyo" properly translates to "Do you know?" However, one of the presidential contenders, Bongbong Marcos during the 2022 Presidential Election, repeatedly mispronounced the term as "Alamano." As a consequence, the bashers utilized "alamano" to mock Bongbong Marcos while by referring to his supporters as "Alamano Warriors".

"madumb" which is a combination of "madam" and "dumb" is also a prevalent part of neologism during the 2022 Elections. This was used to criticize the purported shallowness of Leni Robredo by her detractors. Consequently, by blending, the bashers created the phrase "madumb," which signifies a *dumb woman*.

"BWAKANANG INANGSHIT" or "bwakangshit" is a new term that is formed through blending. It is a combination of "buwa" (prolapsed vagina) + "ka" (you) + "ina" (mother) + "shit" or "buwa" + "ka" (you) + "shit" to indicate, *your mother is a prolapse of a shit or you are a prolapse of a shit*.

The researcher also includes "LUGAW" as part of the lexical innovation or neologism found in hate speech in an online "bardgulan" during the 2022 Presidential Election because the term "neologism" has a broader meaning that includes "a word that has acquired a new meaning," also known as semantic shifting or semantic extension (Zuckermann, 2003). "Lugaw" originally means rice porridge; however, it was used by Leni Robredo's critics as a derogatory term for to denote her alleged shallowness.

According to a writer in Philippine Daily Inquirer, Doyo (2021), this word started when Vice President Leni Robredo started serving "lugaw" on her feeding program where the dish was immediately mocked. The Vice President was given the derogatory nickname "Leni Lugaw" by those who had nothing positive to say about her tireless efforts (on an almost nonexistent budget), implying that she lacked depth and substance like the ubiquitous rice soup. In addition, "lugaw" also made headlines when a rider carrying it

was intercepted at a checkpoint and told it wasn't an "essential" item. The lockdown enforcers used "essential" and "nonessential" at that time which scrapped "lugaw" to the list of so-called "essential items".

In the morphological process, word formations can be done through compounding, reduplication, borrowing, affixation, conversion, abbreviations, acronym, clipping, blending, onomatopoeia, and antonomasia (Shahlee and Ahmad, 2022). Considering the data gathered on neologism, the data suggests Filipino netizens who engage in hate speech are interested in inventing new words by blending, compounding, and semantic shifting, and these newly coined terms have not yet been recorded in any dictionary, including Merriam-Webster and Tagalog.com.

5. Conclusion and Recommendations

Considering the factors evaluated in this study, the researcher may infer that the distinctive linguistic traits of multilingual hate speech found in an online "Bardagulan" are factors why hate is difficult to be eradicate in Philippine social media. Based on the findings, Filipino netizens employ "algospeak" or "linguistic innovations" to disguise vulgarities and avoid the online sanctions. As Steinberg (2021) explained, social media users employ deliberate misspellings and other language tactics to avoid content moderators and algorithms that analyze posts, comments, and messages online. For this reason, the dissemination of hate speech is becoming difficult to control, and even social media site filters are unable to prevent the propagation of hate speech (Ross et al., 2017). Filipinos are indeed clever in terms of expressing toxicity on social media. They will always have strategies to escape social media censorship.

Based on the major findings, Filipino netizens use hate speech as the propagator of hate (proactive) or as one who is triggered by hate (reactive). As a result of such aggression, Filipino netizens employ negative behavior in attacking someone's identity or rights and elicits certain emotional responses (Culpeper, 2010). It is evident in the research findings that "Bardagulan" hate speech is motivated by emotion of Filipino netizens who always attempt to corner the hearer in his every speech. Likewise, there is always prejudice against the hearer and Filipino netizens always defend their opinions (Pranowo cited by Manik. S. et al, 2022).

For further research on the linguistic characteristics of hate speech, the researcher recommends doing a quantitative study on how social media users identify hate speech using the linguistic traits identified in this study as a foundation. Future researchers can collect more hate speech from online "Bardagulan" to quantify the presence of form, type, social violence employed, impoliteness strategies employed, and structure of hate speech that includes structural reduction (abbreviation, clipping, ellipsis), use of lowercase instead of uppercase, use of UPPERCASE for emphasis, omission of essential punctuation, repetition of letters or punctuation, and lexical innovation (Neologism).

Awareness noted by the researcher necessitates the understanding of the linguistic characteristics of hate speech, from its structure and form to the forms of social violence and impoliteness it utilizes. Every social media user should be aware of the linguistic characteristics of hate speech to be able to report inappropriate comments made on social media.

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