

EMOTIVE LANGUAGE IN VIRTUAL INTERACTION ON LEARNING FROM HOME

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ABSTRACT

This study analyzed the Hiligaynon speakers' emotive language and communication devices in online conversation. Issues that went viral on the opening of online classes served as the interaction objects. The researcher used the qualitative research method, specifically, linguistic discourse analysis, to describe the online texts in various contexts. Result analysis revealed positive and negative emotive language to the viral posts on learning from home: sarcasm, disgust, optimism, and empathy. Sarcasm and disgust are common in attacks and humor, while optimism and empathy in hypocoristics/ endearment and appeals as language devices. The study promotes optimism and empathy for it broadens the students' attention and thinking towards new learning. These positive feelings give a favorable interest in response to online interaction or other communication situations. With the absence of negativity, positive emotions actively produce health and wellbeing as well. Sarcasm challenges creativity and motivation towards action.

Keywords: emotive language, learning, interaction, virtual

INTRODUCTION

Background of the Study

People express ideas in either a positive or negative way. To influence others and elicit a value judgment on a situation, people use appealing words or expressions. These words or utterances refer to the emotive language.

Emotive language is a word choice that can evoke emotion or cause an emotional response in the audience. This emotive power of words can direct or manipulate the person's attitudes, feelings, and decisions (Macagno & Walton, 2014, in Tsitsanoudis-Mallidis & Derveni, 2018). Emotive language arouses emotion, especially when the speaker expresses approval or disapproval of a person or an activity (Fredrickson, 2006 in MacIntyre & Gregersen, n.d.).

In social media context as online posts, chats, or tweets, some people use different language devices and emotive language to persuade others of their views or opinions. According to Ptaszynski et al. (2008), emotive language's emotive function is realized through parts of speech as exclamations, hypocoristics (endearment), vulgar language, mimetic expressions.

Many studies found emotive language as a persuasive technique itself. In academic settings, varied human emotions represent the internal states tied to physical and sensory feelings (Lazarus, 1999 Pekrun et al., 2002; Pishghadam et al., 2016).

In language learning, positive emotions broaden attention to new experiences and learning. With the absence of negativity, positive emotions actively produce health and wellbeing (Fredrickson, 2006 in MacIntyre &

Gregersen, n.d.).

Positive emotions activate global and negative emotions. Speakers in a positive mood use more abstract words to describe events, while speakers in a negative mood tend to use more concrete words; positive emotions broaden attention (Forgas, 2012 in Out, Goudbeek, & Kraemer, 2019).

Macagno & Walton (2010) found emotive language reasonable in argumentation based on values; however, vulnerable to fallacious, critical questioning. By classifying and labeling emotive verbal expressions, people can better understand how language is used (Gerholm, 2018). For instance, learners experience different emotions like anger or shame in listening activities; enjoyment and pride in speaking; hope, boredom, hopelessness in writing and listening; and anxiety in overall language skills (Pishghadam et al., 2016).

In online interactions, Richter et al. (2011) observed that colloquial text-based emotive language is advantageous in successful negotiations and helps combat cyberbullying. Nayel and Saloomi (2020) found that persuasive techniques like attacks, rhetorical questions, anecdotes, and alliteration evoke emotions.

This study aimed to analyze the emotive language and the devices used in a virtual environment among the Hiligaynon speakers. The study's concern is to identify and

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promote emotive languages to use online to contribute to mental and emotional wellbeing among the readers.

The Framework of the Study

Figure 1 shows the flow of the study. Emotive language in virtual interaction may be positive or negative as reactions to the viral FB posts. This emotive language is present in different language devices used by the participants. Optimism and empathy are evident in hypocoristic/ endearment and appeal, while sarcasm and disgust manifest in attacks, humor, colloquialism, interjections, and vulgar vocabulary. Both the positive and negative emotions are present in rhetorical questions, repetitions, intensifiers, imperatives hyperbole, and cause and effect devices. Language plays a role in the person’s emotions that lead him to react to the written texts as explained by Conceptual Act Theory (Barrett, 2006) and the theory of positive emotion “broaden and build” by Fredrickson (2006) differentiates the functions of positive and negative emotions (Fredrickson, 2006 in MacIntyre & Gregersen, 2012).

Purpose of the study

The study identified the emotive language and devices used in an online conversation.

The study answered the following questions:

- (1) What emotions are revealed in the online conversation with issues on learning from home? and (2) What emotive language devices are used by Hiligaynon speakers in online interaction?

Conceptual Act Theory (Barrett, 2006) which supports the study explains that language plays a role in

emotion. The language supports the conceptual knowledge used to make meaning of emotions or feelings in a given context. The theory suggests how it can be applied to understanding emotional response concordance in the context of individual, contextual and temporal variations in emotional responses (Quigley & Barrett, 2014). Further, the theory of positive emotion “broaden and build” by Fredrickson (2006) acknowledges that negative emotions’ action tendencies powerfully dispose a person to a specific action.

METHODOLOGY

The study utilized the qualitative research method, precisely, linguistic discourse analysis, which analyzes how specific language features contribute to the interpretation of online texts in their various contexts.

The research object is the participants’ online posts as responses to the viral posts on learning from home issues: the face-to-face or online classes, modules as an alternative mode of teaching, and wearing the school uniforms while learning online. Three hundred relevant online comments expressing different emotional tropes were gathered and analyzed using different persuasive language techniques.

The study involved the Hiligaynon speakers’ online comments on the viral news posted by Facebook users. The users include the students, parents, and professionals. The posts are dated July to October of the current year. The participants’ online comments were gathered and documented. As to ethical consideration, the researcher concealed the identity of the posters to observe confidentially and anonymity. The names or titles of the persons mentioned in the news article were strictly protected by hiding them to preserve their dignity and

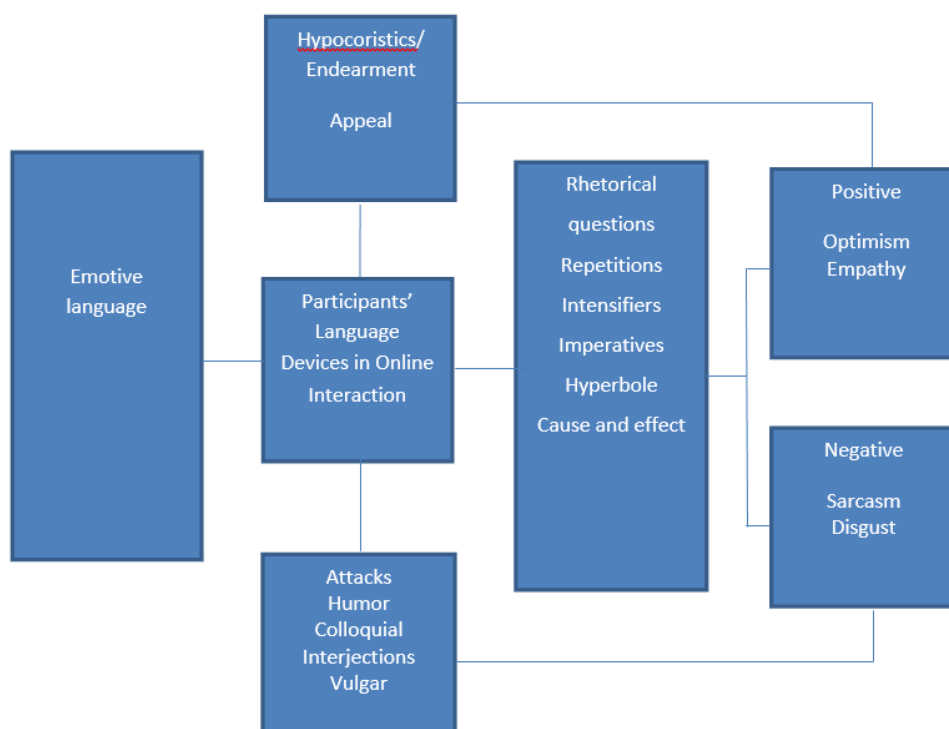


Figure 1. Study framework

privacy. Using data mining, around 1000 comments were collected from the viral news posted by local online newspapers in Iloilo City – Bombo Radyo, DYRI RMN, and Aksiyon Radyo. Only the relevant posts were considered for content and discourse analysis.

The responses were categorized and analyzed individually based on the dominant emotions they reveal and the language device. Common themes as to figurative languages used were grouped using matrix. The emotive language is categorized into positive and negative feelings of the FB users.

RESULTS AND DISCUSSION

Four main emotive languages emerged as themes in the participants' virtual post on learning from home: Sarcasm, disgust, optimism, and empathy. To express these emotions, the participants used various language devices as attacks, humor, rhetorical questions, repetitions, intensifiers, interjections, colloquialism, imperatives, hyperbole, hypocoristics/ endearment, cause and effect, vulgar vocabulary, and appeal as language techniques.

Sarcasm

In response to the viral news on learning from home, the participants showed sarcasm as the most emerging emotive language. The participants' sarcastic responses to the online posts include: "*Ambot kun ano ang ginahuna - huna kag plano SA DEP Ed sec nga atat nga atat gid sugdan ang klaseclass na.*"; (What made the Dep ed secretary think being so excited for the school to open.); "*Pila naman ayhan ila mabulsa hahaha.*" (How much will they earn, hahaha). The participants used the attack as a language device in expressing their sarcasm. Mainly, the participants used attacks in response to the viral news relevant to learning from home they read online. This language device is an assertion of the writer's viewpoint. For instance, they are attacking the unreliable, dishonest, and unqualified (Nayel & Saloomi, 2020).

The participants also responded to the posts with sarcasm through humorous written texts, categorized into puns, irony, and satire. Using humor to make fun of these views could be particularly persuasive (Argyropoulou, 2017). A pun is a joke that makes a play on words. These are the participants' reactions: "*Wla na mahimo si toyang ermitanya...sulod nalang balik sa kweba lola ...ky ka delikado.*" (Toyang ermitanya can do nothing, get inside the cave, grandma, it is too dangerous.)

"*Amu ni na obra namon... bisan mga mutaon pa mga estudyante kag wala kapanghusay basta naka uniform wala gamu.*" (These, we do, with a speck in eyes, messy hair, as long as we wear a uniform, that is fine.); "*Bakli soft drinks kag tinapay para matulon nya, kmo abi basa b nyo mahapos lang.*" (Buy her soft drinks and bread so she can swallow, you do read, do you think it is easy); "*Suksok man kmi ID kay basi kigan kami ka guard.*" (We will also wear ID so that the guard will not reprimand us.)

In terms of irony or the opposite of the literal meaning, the participants sarcastically expressed the

following: "*Sadya gid ni, naka-uniform ta sa babaw tas boxers lang sa idalom HAHAAAAHA.*" (Seems funny, in uniform on top, and boxers down HAHAAAAHA.); "*Maski ga online job gani na mga dalagko company magmeeting iban ga boxer short lng pero xempre ang bayo tshirt eh haha.*" (Even the big companies wear boxers shorts while having online meetings, but they wear t-shirts, of course.); "*Amo na gani gn tawag nga school uniform kay para lng sa school nd para sa balay dba.*"; (It is what they call wearing the school uniform at home, right.); "*Um-uma dolsi tanawon ta kon hindi ka tulon laway ya.*"; "*Kon hindi ma tulon idupla!!!*" (Take candy and you can swallow your saliva, if not, spit it out; ah, you said eight, but you gave ten.)

The participants showed sarcasm in satire, which is a literary work holding up human vices and follies. "*Palihog lang saylo kmu ni AÑO sa MARS! pls lang, gigil nyo ko.*" (Please move to MARS with ANO. Please...teeth gritting). "*Kung magsugod na online class may manukot pagid alamutan bakal silhig kg floor wax ni.*" (When class starts, collect some money for floor wax.); "*Ngkacovid na ata mga utok sg Phil government officials, ahay na anu sila.*" (Government officials' heads got infected by covid); "*Focus tani janay kung pano ma solbar ang pandemic indi na janay ang uniform. Negosyo nmn sng mga sastre kay tpos na iya sng mga barrier ka motor. Hahahaha!*" (Income for dressmakers, done with motorcycle drivers' barriers.)

Their sarcasm was also present in some rhetorical questions. These are questions that do not require an answer and are asked for effect only. The answer to such questions is clear, which leads the audience or the reader to a particular conclusion (Nayel, & Saloomi, 2020).

The following reactions express a feeling of sarcasm: "*Ano gid dinali mo man...d kw kahulat nga mag ok ang pandemic?*" (Why hurry, can't you wait till this pandemic ends?); "*Isa lang gusto nila buot silingon mag sul-ob sang matarong nga panapton maski naga online Class lang, gets???*" (It simply means that you have to wear formal clothes while attending online class, do you get it?); and "*Na iwan ang kalibutan?*" (What is happening to the world?)

Other participants often repeat words and phrases to emphasize particular ideas. They used intensifiers to reveal sarcasm. "*Grbe gid epekto sg COVID19 sa DepEd no.*" (Such an extreme effect of Covid 19 on education.); "*Budlay mn katama mn k alam mga bata sa pilipinas.*" (It is also a problem if all children in the Philippines are brilliant.); "*Utok nila daw sobra pa coronavirus bah.*" (Their brains are more than coronavirus.) These utterances were sarcastic. Intensifiers in the Hiligaynon language appear in the form of "*gid,*" "*man,*" "*daw,*" "*dun,*" "*mas.*" Adjectives and adverbs enhance the intensity of the emotion in the utterances.

Through repetition, the participants' responses also showed sarcasm, "*Bsi dugay² lain naman na ang guidelines.*"; "*Nyawaaa padugang² sa ralabhan.*"; "*salama tanan tanan buhay buhay lang.*" (Maybe later, new guidelines come. Hell, more laundry; be fair to all, that is life.)

Sarcasm was also present in interjections. Wierzbicka (1999 in Goddard, 2013) stated that all languages have 'emotive interjections,' expressing cognitively based feelings. Interjections have an expressive function, rather than the representational or symbolic function characteristic of ordinary words and sentences (Bühler, 1990 in Goddard, 2013).

The participants were sarcastic with the posts and reacted by saying, "*Naka school uniform na tapos nakamask pa kag Faceshield!* (Wearing face shield while in school uniform!).

In imperative expressions, sarcasm was also present, "*Pabakuna na sa Chinese*"; (Have vaccine with the Chinese.); "*Butangi bala nova or piattos tupad ya para maganahan sya mag basa with matching milo or milk. lantawon ta kng indi ya matulon laway ya.*" (Give her Nova, piattos, and milk. She will be inspired to study. She will find it easier to swallow her saliva.); "*Ahay intindiha nyo man ang ginatawag nga pandimya subong*"; "*Nan, si mam patunla ka laway mo ga.*" (Try to understand the pandemic. Let Mam swallow your saliva.)

On the other hand, the participants' hyperbolic or exaggerated expressions also showed sarcasm, "*Nag labot na gle sa utok ang virus.*" (Virus reached their head.); "*Amu ni bgo nga symptoms sg covid19, naga mala ang utok.*" (Brain getting dry is a new covid symptom.); "*Dw malupok muning q ka tudlo sa 5 q ka hinablos.*" (My genital is going to burst teaching my nieces.); "*Aqun bata ga tangis gani sakit iya kamot ka sulat kunu.*" (My children mourn in pain while writing.)

Some expressions which denote cause and effect reveal sarcasm, especially in the following utterances: "*Kun mag-online class ka nakasando kag brief or panty lang indi manami lantawon kag basi ibully ka pa sang mga classmates mo.*" (If you wear sleeveless shirts and just undergarments, others will bully you.); "*Maski ako guro indi man katulon laway kung mother tongue na.*" (I, myself, can't even swallow my saliva, using my mother tongue.)

Vulgar vocabulary is also seen in the participants' online interactions. Sarcasm was the emotion that prevails. "*Kadtuan ta na lang kada kag duplaan covid.*" (Will come and spew you covid); "*Nd tanan nga graduado educado kag ma aram iban tana pag graduate nagbusong namana.*" (Not all educated are intelligent; others get pregnant and marry.)

The participants' primary emotive language was sarcasm, usually expressed using attack and humor as language devices. Sarcasm is a way of pointing out or criticizing while intending to be humorous or funny (Pexman, 2018). It is described as a double-edged sword instigating conflict, but it can be a catalyst for creativity. When participants express sarcasm toward or received sarcasm from a trusted other, creativity increased, but the conflict did not (Huang, Gino, & Galinsk, 2015). In sarcastic tweets, Wang (2013) revealed that aggressiveness is manifested by more positive emotion words than ironic expressions. The degree of aggressiveness sugar-coats

positive emotive language, which makes sarcasm appear ironic. Scathing criticism is less destructive than literal criticism, and sarcastic compliments or "ironic praise" was less favorable than literal criticism (Pickering, Thompson, & Filik, 2018).

Disgust

For the participants, disgust, or a strong feeling of dislike, was an emotive language that also emerged in response to the viral news. A feeling of disgust or dislike is dominant in the following utterances: "*Daw maalam pa ya grade 1 section 6 sang ginapabatyag nila sa mga tawo aw.*" (Even the Grade 1 section 6 would understand their motive.); "*Kis-a daw gusto ko nalang mangin virus tapos tapikan ang mga ungo nga mga taga deped.*" (Sometimes, I wish I were a virus so I could infect the Deped people.) The participants used the attack as a language device in expressing their feeling of disgust.

They expressed disgust through rhetorical questions, "*Masukok pa kami? Bilog nlg nga adlaw ma suksok kami uni tpos ikaw palabhon namun? Sugot ka?*" (Should we still wear? The whole day, should we wear the uniform, then you do wash our uniform? Do you agree?); "*Mapatahi pa kami sang bag o nga uniform ya? Basi online class pa suksokon mo pagid kami facemask kag faceshield??"* (Do we need a new uniform? And you let us wear facemask and face shield during online class?); "*Kay wala gani pambayad kuryente mga ginikanan, pambakal pa ayhan uniform... jusssskkkkooo, wala nagid ni ya consideration ang Dep Ed??"* (We cannot afford to pay our electric bills, and yet you want us to get a new uniform. God, why so inconsiderate, you from Dep Ed?)

Disgust was also evident in the following repetitive utterances: "*Kamo ya mga witi-witi amo imo inyo.*" (You are nonsense.); "*Atubangon pagd na namon ang kuris2 nyu nga storya*" (Such an absurd idea to entertain.); "*Pakadlaw-kadlaw lang kamo!*" (You are ridiculous!)

Feeling of disgust is evident in the following using intensifiers as language device: "*Sulumpa-an gd ya ang situation subng para sa tanan.*" (The situation is, indeed, miserable for all.); "*Kabudlay magtudlo xa bata ko. Daw ga mugo pasinsya ko.*" (It is so hard to teach children, I become impatient.); "*Ideya plang gani nga "online class" galibog dun ulo ka studyante kag manunudlo.*" (The thought of online class troubles both the students and teachers.) Intensifiers in the Hiligaynon language appear in the form of "*gid,*" "*man,*" "*daw,*" "*dun,*" "*mas,*" and the use of adjectives and adverbs to enhance the intensity of the emotion in the utterances.

Disgust was also evident in the following interjections, "*Chamba sang mga palalagaw!!!*" (What a big chance for strollers!); "*Indi na katulon laway bata mo!*" (Your child has difficulty swallowing her saliva!); and disgust in the following utterances: "*Anay wala nko lalabhan uniform!*" (Glad having no laundry!); "*Hayyy du ma kadu ulo ko ah!*" (I am going crazy!); "*Di na gid maagwanta!*", "*Ahay, pandemic, perwisyo gid timo!*" (This pandemic is such an unbearable burden!)

For emotive interjections, the most common approach is functional labeling using emotion words, saying, for example, that Wow! and Yuck! express surprise and disgust, respectively (Goddard, 2013).

Imperative statements that show disgust include: *"Dapat panindugan nya kung masarangan nyo kong indi a."* (Is she able or not, she ought to tell us); *Kamo to suksok dula na uniform ko."* (You wear my uniform, I already lost it.) Imperatives are sentences used to issue a command or instruction, make a request, or offer advice.

In some vulgar utterances, the feeling of disgust was present: *"Kng di kaman ya mango eh."* (If you're not an idiot); *"Ay dpota nga utok na."* (Son of the bitch, that brain); *"Bwisit kamo inyo ya."*; (You are a shit); *"Utok nyo unod damog."* (Brain that looks like a pig's food).

The participants showed disgust to express their emotive language reactions to the viral issues using mainly attack, rhetorical questions, and repetitions as language devices.

Haidt (2003 in Widayarini, 2017) described disgust as a condition where a person reacts intuitively and emotionally to moral norms violations as caring, justice, authority, and purity. It is a reaction to violations of divinity - religious and natural order, contempt with community violations, meaning the duties and obligations of a social role, and norms about the body (Rozin et al., 1999 in Russell & Giner-Sorolla, 2013). Disgust decreases egocentric perspective taking; the more potent the disgust, the easier it is to adapt to the disgusted person's perspective (Todd et al., 2015 & Out, Goudbeek, Kraemer, 2019).

Optimism

Optimism refers to a positive feeling, high morale, a positive expectation, a belief that adverse events may have positive progress, or the bright side of the negative situation (Peterson 2000; Balci and Yilmaz, 2002; Kumcagiz, Çelik, Yilmaz, & Eren, 2011). It is a direction in which individuals experience their daily lives with an optimistic perspective, a more positive way, and expect more positive results (Chang, Sanna, and Yang, 2003; Kivimaki, Elovainio, Singh-Manoux, et al., 2005 in Jenaabadi, and colleagues 2015).

Optimism as an emotive language was evident in the following hyperbolic utterances: *"Ang kabuhi isa lng."*; (You only live once.); *"Ang edukasyon ara lng na ya."* (Learning never stops.); *"Maayo man to sang tyempo giyera, wala man eskwela, alam man mga tawo sa una."* (No war can hinder people to learn.); *"Swerte ko gd sang una nga wla ko na ma abtan mga amo ni nga plastada."* (I am fortunate I never experienced this plight.) A hyperbole is an exaggeration (Argyropoulou, 2017).

The following statements with intensifiers as language devices reveal optimism, *"Amon sang una pila pa ka libro basahon."* (We read more books during our time.); *"Kami sang una damo GD na agyan ko sa ginikanan ko."* (I experienced hardship with my parents.) Intensifiers in the Hiligaynon language appear in the form of "pa" and "gid,"

and adjectives and adverbs to enhance the intensity of the emotion in the utterances.

Positive emotion is shown in the colloquial expression, *"Ok lang"* (It will be all right) revealing optimism. Colloquialism is an expression. Writers use exaggeration to excessively represent something to make it more noticeable or observable (Aristotle, 1976 in Al-Tufail & Al- Jobori).

Optimism prevailed as an emotion revealed by the following utterances, appealing: *"Tani indi na magliwat desisyon ni President bah."*; (I hope the president's decision will not change); *"Pwede man irequire nyu sa mga ginikanan nga mahatagan sila allowance bisan, online class?"* (They may urge the parents to give them their allowance during an online class.); *"Pwd mn gru ang bayu nga desente ka mn tulokun nd na kinanlan mg uniform."* (They may wear decent clothes instead of school uniform.) An appeal is an earnest request for aid, support, sympathy, mercy, entreaty or petition. In the statements, the words *"tani"* (I hope, I wish), *pwede man* (It will/It can) signal that the participants are appealing.

Some imperatives show optimism as *"Hindi mag tinamad para man na sa imo."* (Do not be lazy, it is for your good.); *"Himakas ka gid pag- eskwela."* (Strive hard.)

Some of the participants' expressions denote cause and effect. For instance, the following show optimism: *"Mas maayo gani qng Indi lngg anay madayun karun nga tuig ang klase para safety gid ang mga istudyante."* (It is better to suspend classes this year for the safety of the students.); *"Ok Gid ko nga indi lang anay mag klase kay kabudlay man sa amon bilang estudyante."* (It is just fine to stop school for it is so difficult for us.); *"Kon malatnan kami sang virus wala man may mabulig sa amon kundi ang amon lang man."* (Nobody will help us if we get infected with the virus.); *"lindi ya anay ipakita tanan nga module kag kon matapos ang isa amo pag pa gwa ka isa kag hatag siya time nga maka rest anay ya bata."* (Do not show all the modules yet; give her one at a time so that she can rest.)

Participants also showed optimism emotive language in response to the viral news. They expressed this positive emotion using hyperbole, intensifiers, colloquialism, appeal, and cause and effect. Jenaabadi et al. (2015) revealed that optimism is a positive sense of mental welfare associated with positive life affection, absence of negative affect, and life satisfaction. Optimists have better-coping strategies, which result in higher-level general health. Gordon et al. (2016) asserted that optimistic individuals could successfully regulate their emotions are less prone to negative interpretations even under angry mood states. Their optimism level is a predictor of positive emotional intelligence (Kumcagiz et al., 2011).

Empathy

Empathy is the process of sharing and understanding the person's "state of mind" or emotion, also, his subjective experiences. Empathy is a capability that all people must develop to progress and continue with their life (Pedersen, 2007; Loannidou & Konstantikaki,

2008).

Some positive emotions are seen in the following empathetic written utterances using repetition as a language device: "*Amat2 lang ah, maubos mu gd n basa.*" (Take it easy. You will finish reading.); "*Isa lang ka subject, indi kay ipaubos tanan2x sa isa ka adlaw.*" (Just finish only one subject each day.); "*Akon ya mga bata mato- mato lng cla kay wl ako sa tupad nila,*" (My children just learned to manage because I am far from them.); and "*Ahay kaluoy man, budlay2x gd tna pg module* 😞😞😞." (How pitiful, module is such a burden.) On the other hand, positive emotions like empathy are present in the following utterances with intensifiers, "*Subra gd mn v kbodlay ang module mo.*" (Answering the module is really difficult for them.); "*Daw ndi gd na mgsulod xa ulo nila kong amo na kbodlay subton nila.*" (They can hardly understand the difficult tasks.); "*Mas kaluoy ang mga bata nga wala sang ginikanan sa tupad.*" (Children whose parents are far are more miserable.); "*Mabudlay gani kis- a sa teachers kuhaon ang focus sang mga bata nga ara na sa sulod sang klasroom, ano pa...ayhan kon online.*" (Sometimes, teachers find it challenging teaching the students face-to-face, holding their attention, how much more in an online class.)

Intensifiers in the Hiligaynon language appear in the form of "*gid,*" "*man,*" "*daw,*" "*dun,*" "*mas,*" and the use of adjectives and adverbs which intensifies the emotion in the utterances.

Empathy was also evident in hypocoristic or endearment expressions. Crystal, 1999; Bardsley, 2010 in Imamović (2019) defines hypocoristic as flattering, adulatory, sweet-talking names, words, euphemisms, and diminutives. It is related to affection or "loyalty" embedded in these words and directed to the addressee, hypocoristics as pet names (Vujaklija, 1980 in Imamović, 2019). Empathy or kindness and caring for others and their wellbeing leads to valuing and investing in close relationships. This emotive language is revealed in the following utterances: "*Ahay a, sige na palangga, start na kita wala lng hibi hibi.*" (Just keep on, do not cry.); "*Manghod ko na.*" (She is my sister.); "*Tuon lng mayad, gamay lng nga sakripsyo maging ok gd ang tanan.*" (Study well, everything will be all right.); "*Maswerte kapa gani kay ara c nanay mo nga nagabulig tudlo.*" (You are blessed to have a Mom who can help you.)

Empathy was also apparent in the utterances showing cause and effect, "*Normal lng ina ya sa amo nga mga pangidaron ang maghibi kon pabasahon,*" (Normally, kids cry being forced to read.) Cause-and-effect arguments may claim a cause-and-effect relationship when there is just a relationship, and other factors should be considered (Argyropoulou, 2017). Empathy also emerged as the participants' positive emotive language in response to the viral news. They used language devices like repetitions, intensifiers, hypocoristic or endearment, and cause and effect.

Empathy increases when the person avoids the tendency to interpret another's behavior from one's cultural orientation and be conscious about self and others' attitudes (Chen, 2013). In teaching, Jeffrey (2016) stressed that empathy should be person-focused, which prompts

an action to help others. Empathetic teaching is discerning from students how they learn best from methodologies. It is showing them the concept of both self and "other," and the perception of "my neighbor as me" (Franzese, 2017).

CONCLUSION AND RECOMMENDATION

An emotive language is a beneficial tool in stimulating the person's emotional reactions towards an intended action. Negative emotive language like sarcasm and disgust can cause positive effects, challenging people to do something. With appropriate language devices, the readers can express their feelings and sentiments towards an issue. Attacks and humor are useful language devices where people can express their sarcasm and disgust, which point out human follies or vices. On the other hand, optimism and empathy are the common emotive language, especially in hypocoristics or endearment and appeal. The study promotes these positive emotions for it stimulates resilient and productive reactions to stressful events. In language learning, emotive language broadens the students' attention and thinking towards new learning. Positive and negative emotive language may be explored further, especially on sarcasm and disgust, leading to stress and affecting one's psychological well-being. Optimism and empathy are positive feelings that may be given a favorable interest in online interaction or other communication situations. Online readers may consider observing protocols while posting their views or opinions to safeguard others' privacy and reputation and maintain the respect of human dignity. Educational institutions and other agencies may establish clear, effective social media policies to guide the readers on responding appropriately to online viral posts.

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