Multilingual Hate Speech Analysis on Facebook: A Comparative Study in English, Arabic, and Romanian

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Abstract This study explores hate speech on Facebook within three linguistic and cultural contexts: English, Arabic, and Romanian. By integrating Mey's (2010) pragmemes, Sharifian's (2017) cultural schema, and Al-Sharoufi's (2020) culturemes, supported by Pishghadam's (2020) Cultuling Analysis (CLA), the study provides a nuanced framework for understanding hate speech. Analyzing 90 hate speech comments, it examines how cultural values and communicative practices shape hateful discourse online. The study identifies recurring themes, such as moral condemnation, political nationalism, and critiques of public figures, revealing how cultural schemata drive distinct patterns in hate speech across languages. Findings underscore the importance of culturally tailored hate speech detection strategies and suggest that integrating interdisciplinary approaches including linguistic, and cultural perspectives can enhance moderation efforts. The study's insights have significant implications for policy, content moderation, and the development of algorithmic solutions to address hate speech in multicultural digital spaces.

Keywords: *Hate speech, Facebook discourse, Pragmatics, Cultural schemata, Culturemes analysis*

1. Introduction

The advancement of technology in media has highly promoted hate speech in a way that threatens the existence of diverse ethnicity, religious, or race groups. This issue is exacerbated by the anonymity provided by social networks, affecting social order and harmony (Castaño-Pulgarín et al., 2021). In addition to general threats, hate speech has become an information warfare instrument reflecting the emotional roles of a digital confrontation (Kolotaev, 2022). Worldwide, the trends show that with the growth of online hatred, multiculturalism and intercultural communication are also affected (Nielsen et al., 2021). Other kinds of hostility on Social Media Sites (SSMs) comprise cyber harassment and trolling (Nemade et al., 2023) and the instability of user identity and psychological well-being consequently (Cover, 2023), urging for ethical and technological novelty. Cyberbullying, which can also occur offline, is an aggressive language used

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to target or insult people based on their color, ethnicity, religion, or gender (Castaño-Pulgarín et al., 2021). This section aims to review articles published in the last three years on the use of pragmemes, cultural schemata, and culturemes in hate speech, pragmatic, and discursive moves. As this study's theoretical framework, Mey's (2010) concept of pragmemes, Sharifian's (2017) cultural schema theory, and Al-Sharoufi's (2020) idea of culturemes provide a foundation for analyzing hate speech in this research. Moh'd and Moghrabi (2021) consider racism in the work of literature, and Jassim and Ahmed (2021) investigate classism in literature. Fadhel and Muhammed (2023) pay attention to hate speech in animated movies in America, and others focus on hate speech in Rwandan newspapers, American political discourse (Khlopotunov, 2020), and Nigerian sermons (Ayansola, 2021). According to Ononye and Nwachukwu (2019), the meaning of hate speech cannot be disentangled from certain pragmemes and cultural frameworks.

Cultural differences play a crucial role in shaping the effectiveness of hate speech classifiers. Lee et al. (2023) highlight the issue of "cultural blindness", where classifiers often perform poorly when applied to datasets from diverse cultural contexts due to a lack of cultural sensitivity. This problem is more or less salient in contemporary settings, especially concerning hate speech on sites such as Facebook (Das et al., 2020). Such issues underscore the broader implications of technology on society and legislation. Vuchkovich and Luchich (2023) thus ponder the liberty of speech that can hinder democratic decline in this regard. Ramadhan et al. (2022) argue that communication technology is both a source for hate speech dissemination and its counterpart.

In many contexts, social media features can reinforce negative narratives even when designed for positive engagement. In Morales (2022), Kebuh and Tizie (2022) are cited to illustrate how Facebook served as a platform for propagating hate speech during the Anglophone crisis in Cameroon. They identify specific words and expressions that fueled ethnopolitical hostility. Such cases illustrate how social media features can reinforce negative narratives, even though they are designed for positive engagement. Morales argues that while Facebook is designed for social engagement, it can unintentionally foster toxic communication, especially in sensitive contexts. This paper demonstrates how the features that are intended to foster engagement with content on Facebook can lead to toxic reinforcement of echo chambers. Solving this problem is a task that implicates the technological, legal, and educational fields and the work of linguists, culturalists, and computer scientists. This, therefore, indicates that effective early intervention strategies must regard these multiple and complex social relations as a way of overcoming hate speech in a different cultural setting and offer introductory culturally reflective and viable strategies.

That is why this study's main feature can be considered an attempt to apply syntheses of linguistic, cultural, and technological approaches to hate speech. Mey's (2010) concept of pragmemes (context-specific communicative actions in language use), Sharifian's (2017) theory of cultural schema (cognitive frameworks that guide understanding within cultural contexts), and Al-Sharoufi's (2020) concept of culturemes (cultural knowledge units embedded within language) have been as the core concepts while cultuling analysis (CLA) has been used as the supporting methodology. These complexities underscore the importance of interdisciplinary research that brings together insights from linguistics and cultural studies and develops comprehensive strategies for combating hate speech. This integrated approach is essential for addressing the multifaceted nature of online hate speech and its profound impact on global societies. This study is significant because it addresses a critical and timely issue in the context of our increasingly interconnected digital society. By focusing on hate speech across multiple languages and cultural contexts- English, Arabic, and Romanian- this research provides a comprehensive understanding of how hate speech manifests differently yet shares commonalities across diverse communities. This insight is crucial for developing culturally sensitive and effective strategies to mitigate hate speech.

The novelty of this study lies in its interdisciplinary approach, which integrates linguistic and cultural perspectives to analyze hate speech. Using frameworks such as Mey's (2010) pragmemes, Sharifian's (2017) cultural schema, and culturemes, this research provides a unique methodological contribution. This combination advances academic knowledge and has practical implications for policy-making, content moderation, and technological solutions to combat hate speech. The study's focus on multiple

languages and cultural contexts enhances its relevance globally. In sum, The study tries to explore specific pragmemes used by hate-speech writers across cultural contexts and examine shared cultural schemata in hate speech by speakers of English, Arabic, and Romanian on Facebook. It also seeks to analyze unique culturemes influenced by hate-speech schemata across these linguistic groups and uncover thematic patterns in hateful comments on social media, thereby revealing communicative practices among Facebook users and contributing to effective hostility mitigation strategies.

2. Theoretical Framework

This study employs a comprehensive theoretical framework to analyze hate speech on social media platforms, particularly Facebook. It integrates three core concepts with CLA, which is used as a supporting methodology.

Firstly, Mey (2010) introduces the concept of pragmemes, broadly defined as generalized situational prototypes for specific contexts. In the context of hate speech, pragmemes refer to the communicative perspectives engaged in the diffusion of hostile messages (Capone & Graci, 2024). Retta (2023) distinguishes hate speech in social media into slurs and insults, focusing on a pragmatic approach, which aligns with Mey's concept of pragmemes. Similarly, Mohammed and Saleh (2023) focus on assertive and commissive strategies in hate speech related to Trump, demonstrating how pragmemes operate in specific contexts. Thus, studying these pragmemes, this work will pursue the goal of identifying the key processes of hate speech production in various languages and cultures.

Secondly, the framework incorporates the concept of "culturemes" as outlined by Al Sharoufi (2020), which refers to the smallest units of cultural knowledge embedded within language. Culturemes act as markers of cultural identity and can influence how messages, including hate speech, are constructed and interpreted. Al Sharoufi's (2020) study emphasizes that these cultural elements must be understood to accurately identify the nuances of hate speech across different linguistic communities. Mey (2010) defined pragmemes as situational prototypes of verbal communication actualized by practs, which are specific utterances illustrating the pragmeme prototypes. These pragmemes are part of the communal repertoire that forms Sharifian's (2016) cultural schema in which meaning is anchored. Building further on this, Al-Sharoufi (2020) proposed the 'cultureme', which is the immediate realization of a pragmeme due to various linguistic and paralinguistic factors.

The third is Sharifian's (2011) cultural schema theory. Cultural schemas are the cognitive patterns that people use to categorize information and make meaning out of events in their cultural worlds (Sharifian, 2017). For example, Sharifian's study (2018) described the 'shekasteh-nafsi' schema operating in Persian-speaking contexts, demonstrating how cultural knowledge constructs and interprets language. Studies such as Aljarah et al. (2020) highlight religious and socio-political components in Arabic hate speech. Additionally, Paasch-Colberg et al. (2021) explore the socio-political category of hate speech in German. Additionally, David and Tălmăcian (2013) discuss how Romanian hate speech is influenced by English lexical borrowings, highlighting the role of cultural schemata in shaping language.

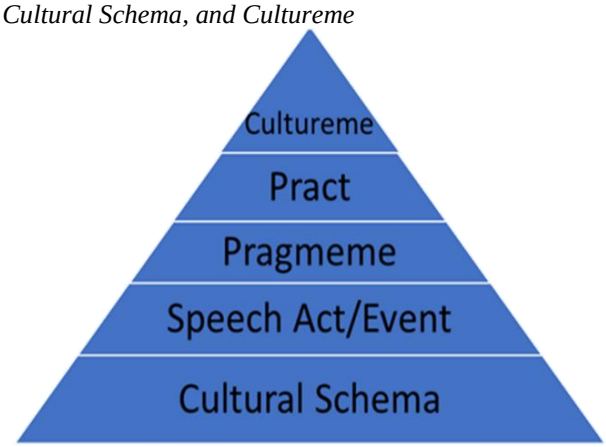
In addition to the aforementioned concepts, CLA, developed by Pishghadam et al. (2020), is used to examine cultural patterns and memes manifesting in language. CLA emphasizes the connection between cultural cognition and language use, making it particularly useful for analyzing hate speech. By applying CLA, this study seeks to uncover how cultural memes embedded in specific linguistic communities shape hostile language behaviors. CLA complements the pragmatic analysis by revealing how cultural patterns in the language deepen the understanding of hate speech.

Combining Mey's pragmemes, Sharifian's cultural schema, and Al-Sharoufi's culturemes, this study aims to investigate using CLA as the supporting methodology to analyze how cultural and communicative patterns shape and reinforce expressions of hate speech in online discourse. This approach helps to understand the specificity of hate speech discursive construction and reception across languages and cultures and shows how cultures define languages. These insights, alongside the theories mentioned, form the foundation for exploring hate speech across different linguistic communities. Furthermore, the study adopts a comparative approach of legislative measures on hate speech online, having considered Getahun (2023). This perspective discusses moderation of hate speech against

freedom of speech, mostly in non-democratic societies, when describing the necessity of adherence to law and regulations. Sharifian's cultural schema theory further complements this perspective, showing how cultural schemas can influence the interpretation of hate speech and its regulation (Sharifian, 2017). Using the best of these theoretical frameworks, the study aligns itself with an integrative framework for comprehending hate speech on the site. This comprehensive theoretical framework emphasizes the role of cultural and linguistic factors in understanding hate speech across diverse contexts. Aligning with the computational linguistics aspect of this framework. Owing to its broad approach, this paper effectively covers the plausible challenges in hate speech identification and solutions and enhances the strategies for cultivating a responsible and harmonious online society. Furthermore, it is worth mentioning that Derrida's notion of 'iterability' puts pressure on Searle's claim that speech acts do verbs because of their specialness. Recent pragmatic research clearly points out that there are some misconceptions in Searle's theory of speech acts, especially the syntactic interpretation presented in this prominent pragmatic theory (Al Sharoufi, 2020). The integration of Mey's pragmemes, Sharifian's cultural schema, and Al-Sharoufi's culturemes is illustrated in Figure 1. The triangle structure starts from the broad foundational level (cultural schema) at the base and narrows to more specific realizations (cultureme) at the top. The progression from the bottom to the top does not indicate that one level is more or less important but rather reflects the movement from generalized cultural frameworks to more specific, context-dependent linguistic elements. Each level builds upon the previous one: Cultural schema forms the underlying cognitive framework, which is then manifested through speech acts/events. These acts are shaped by pragmemes, which are realized through specific practs, and finally, culturemes represent the smallest units of culturally embedded meaning. The triangle illustrates how these concepts are interconnected, with each layer contributing to the overall understanding of cultural and linguistic behaviors, such as hate speech, in this study. This approach helps to understand the specificity of hate speech discursive construction and reception across languages and cultures and shows how cultures define languages.

Figure 1

Integration of Pragmemes, Cultural Schema, and Culturemе



3. Methodology

In a wider examination of the hate-speech dynamics on Facebook, this study examined 90 samples of hate-speech comments from particular political-social articles written in English, Arabic, and Romanian. While the theoretical framework explored various analytical methods, this study specifically adopted Mey's pragmemes (2010), Sharifian's cultural schemata (2017), and Al Sharoufi's culturemes (2020) to analyze the collected data, creating a comprehensive approach to understanding hate speech dynamics. Additionally, this study considered CLA, developed by Pishghadam et al. (2020), as a minor theory to examine cultural patterns and memes manifesting in the language used within the comments. The primary analysis is based on three major theories: Mey's pragmemes (2010), Sharifian's cultural schemata (2017), and Al Sharoufi's culturemes (2020), which collectively provide a comprehensive approach for analyzing hate speech dynamics.

This multisectoral approach not only focused on language analysis but also on the behaviors influenced by cultural, societal, and political elements. To this end, this multisectoral approach sought to comprehend and reveal the complex application of hate speech within the various linguistic and cultural grounds that were evidently present within the online site.

3.1. Corpus

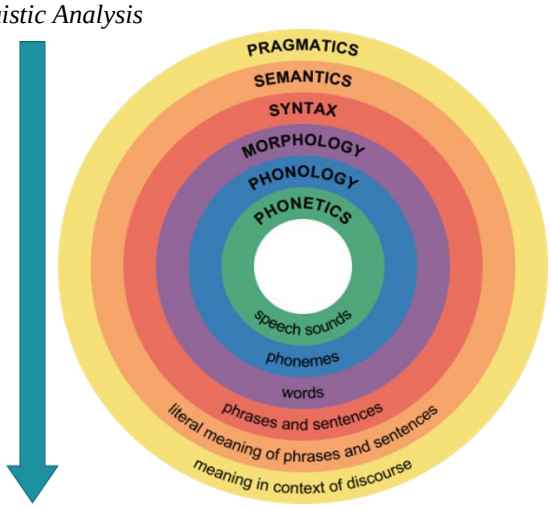
The research focused on 90 hate speech comments from political and social articles that were posted on Facebook in English, Arabic, and Romanian. These comments were gathered between November 2022 and December 2023. The comments were selected based on their relation to sensitive political and social issues and garnered from keyword searches of 'hot button' topics during this period. Each language was represented separately, with 30 Arabic comments collected from November 24, 2022, 30 English comments collected from November 22, 2022, and 30 Romanian comments collected from December 2, 2022. The comments were chosen based on their hate speech characteristics and their negative valency toward the user or group identification by race, ethnicity, or political leaning. This approach ensured that each language was well-represented in the sample, enabling comparisons of hate speech across different contexts. The collected data also provided insights into communication behaviors and the realistic consequences of hate speech, with the goal of fostering an appreciation for the use of courteous language online.

3.2. Procedure

The method of studying hate speech on Facebook was comprised of several steps; data gathering was the initial step, and the qualitative analysis was conducted further. Overall, 90 hate speech comments were gathered from Facebook by targeting political and social articles in English, Arabic, and Romanian languages. The following comments were chosen because of their direct calls for violence towards specific people or because they targeted minorities based on their race, ethnicity, or political persuasion. Based on Mey's pragmemes, some of which include condemnation, insults, and rhetorical questions, the comments were grouped. Subsequent analysis used Sharifian's cultural schemata (2017) and Al Sharoufi's (2020) cultureme frameworks for cultural and linguistic aspects. CLA was employed to reveal the cultural patterns and behaviors that were deeply rooted in language use. In the operationalization of the approach, the out-in approach was used to perform lexical semantics, syntactic, morphological, phonological, and phonetic analyses to compare patterns of hate speech across languages.

Mey's concept of 'pragmemes' (2010) provides a crucial extension to these cultural-linguistic frameworks, such as Sharifian's cultural schemata and Al Sharoufi's cultureme. Pragmemes refer to generalized situational prototypes that help explain how specific speech acts like condemnation or rhetorical questions in hate speech are contextually influenced by broader cultural patterns. By integrating pragmemes into the study, we are able to connect the cultural and pragmatic dimensions of language, thus offering a more comprehensive analysis of hate speech. Figure 2 illustrates the out-in approach to linguistic analysis, which aligns with this study's framework by showing how meaning builds progressively from foundational linguistic levels, such as phonetics, to the outermost pragmatic layer where cultural context and pragmemes operate. This layered approach enables the analysis of each aspect of language, beginning from sounds and words up through sentences to meaning in context, to understand how hate speech reflects cultural patterns. Specifically, Mey's framework on pragmemes connects with the pragmatic layer in Figure 2, where meaning in discourse is shaped by cultural schemata and culturemes, allowing classification of hate speech strategies and examination of how these strategies reflect cultural characteristics in English, Arabic, and Romanian languages. By linking the outer pragmatic layer to cultural schemata and culturemes, Figure 2 supports this study's approach of exploring how each linguistic level contributes to the cultural embedding of hate speech. This connection enhances the understanding of how language operates within different cultural and social contexts in online settings, ultimately improving comprehension of hate speech dynamics on social media.

Figure 2
The Out-In Approach to Linguistic Analysis



4. Results

There is, however, a recognizable pattern concerning all the instances that laid down the basis for a consistent flow of sarcastic remarks, thereby echoing the negatively-toned ideologies of the commentators. In as much as the social media platform enables people to effectively exhibit themselves, it seems that such Facebook users disregard the space as one where they can freely post their ideological perspectives with impunity. This entitlement on social media frees people to unleash their inner hatred and contempt toward particular positions and concepts. For instance, an excerpt from The Independent highlights this phenomenon: “So far, this World Cup has been a veritable feast of own goals - FIFA, David Beckham, and Morgan Freeman, to name a few”. This statement gives a perspective of how these users employ public events in the dissemination of negative sentiments, a trend well captured in the findings of this analysis. Based on these results, it can be concluded that the freedom provided by social media and people’s willingness to hide behind pseudonyms play a major role in hate speech and negative comments. Figure 3 demonstrates how these dynamics unfold, and this knowledge can be used to make recommendations on ways of managing unhealthy discourse on these platforms.

Figure 1
Reaching Out: A Powerful Gesture of Unity and Connection



4.1. English Facebook Comments

Among all the comments gathered from English Facebook posts, the specifics analyzed indicate that people disapprove of and criticize Morgan Freeman for working with Qatar. As will be seen, the comments remain negative and focused on the perceived motives of the subject. These insights are categorized in Table 1.

Table 1

Recurring Themes of Disappointment and Criticism toward Morgan Freeman's Involvement in Qatar on Facebook

Theme	Comment	Analysis
Disappointment and Perceived Lack of Integrity	"I was so disappointed to see Morgan Freeman in Qatar... I really thought he had more integrity than supporting such a barbaric country." "Totally agree - shame on Freeman!"	Reflects a sense of betrayal and disappointment based on moral and ethical expectations. Reinforces the feeling of disapproval towards Freeman's actions.
Monetary Motivations	"The reason for him being there must have been for monetary gain - what else? Certainly not for supporting Qatar's human rights record!" "What is Morgan doing there? He's getting paid: what do u think?" "The people from Hollywood are terribly greedy for money, and that is what he is doing. There is no humility in this man at all; no matter how old he is, 85 years old, he did not learn. I am so disappointed with him". "He is getting paid lots and lots of money." "It is all about money." "Making money. That's what he's doing." "Getting paid." "Money can buy anything lol."	Suggests that Freeman's involvement is motivated by financial gain, ignoring ethical concerns. Emphasizes the financial motivations behind his actions. Criticizes Freeman for his perceived lack of humility and moral integrity due to financial gains. A direct statement accusing Freeman of being financially motivated. Highlights money as the only factor driving his actions. Reaffirms the idea that financial incentives are his primary reason for being in Qatar. A simple yet pointed comment about financial motivation. Sarcastically implies that Freeman's integrity can be bought with money.
Criticism of Hypocrisy and Ignorance	"He's acting how everyone should act when exposing your hypocrisy and ignorance." "He's acting how everyone should act when exposing your hypocrisy and ignorance."	Accuses Freeman of hypocrisy and ignorance. Repeated accusation of hypocrisy, emphasizing disillusionment with Freeman.
Political and Ethical Concerns	"That is the ultimate obscenity! The cost! In money x in lives!!" "Qatar, with other gulf dictatorships, are kept in power by American and British assistance, so 1st we must stop our governments from profiting from these dictators, or else things will remain the same." "Is that quicksand? You'd think Morgan would rescue him."	Links Freeman's actions to broader political and ethical concerns, especially financial cost in human lives. Highlights the geopolitical implications of Freeman's actions and criticizes global involvement in Qatar. A metaphorical reference that subtly mocks Freeman's role, hinting at ethical concerns.

These comments illustrate a pervasive perception of moral and ethical breaches associated with Freeman's actions, with monetary gain being a dominant attributed motive. The repeated sentiments of disappointment and accusations of hypocrisy suggest a broader public disillusionment with perceived celebrity endorsements of controversial entities. This data underlines the significant impact of public figures' actions on their reputation and the potent role of social media in amplifying these perceptions.

4.2. Arabic Facebook Comments

Table 2 illustrates a cultural schema condemning moral decline in the entertainment industry. The comments use religious and moral critiques, emphasizing the belief that fame often requires ethical compromises. Many comments also reflect strong religious sentiments, invoking religious language to reinforce moral judgments.

Table 2
Analysis of Arabic Facebook Comments Reflecting Moral Disapproval and Cultural Criticism in the Entertainment Industry

Arabic Text	English Translation
الفنانات لو ما قدموا تنازلات ما وصلو	Had actresses not made concessions, they would not have reached any lofty status.
كلام صح مية بالمية والدليل على ذلك اللي عم نشوفه على صفات التواصل الإجتماعي الشاطرة يلا بدها تشلح أكتر وتعرض جسمها أكتر لتقدر تغري وتجيب عروض أكتر وهذا مظبوط للكل دون استثناء برافو عليك والله يستر على بناتنا	What the interviewee said is 100% true, the proof of which is what we watch on social media. Some actresses go as far as doing unacceptable deeds only to increase the number of possible offers.
يختي يا مصدومه إذا انتي مذيعه وانحدر مستوى برامجك علشان المصاري ..إذا الفن بأوروبا وامريكا كل الفنانات تعترفوا انو تم استغلالهم جنسيا ..شو الي عنا بدهم يكونوا. اشرف وراجعي دفاتر فنانين قدامى في مصر كانو مجندين للاستخبارات قال مصدومه	Oh, my dear, if you, as a presenter, let your show degrade for money... If all actresses in Europe and America admit to having been sexually exploited, what do you think ours will be? Check the records of old Egyptian artists who were spies. And you say you're shocked!
بارك الله فيك كلامك صح هو فجور صوت وصوره وليس فن.	May Allah bless you! This is not art; rather, it is live promiscuity.
صح لسانك لقد وصفت الوسط السفلي بشكل صادق وصريح وجرئ	Bless you! You have just minutely described the decadence of this decadent milieu.
نعم ...أن الفن من جانب والشرف والعفة والحياء من جانب اخر على طرفي نقيض....كل في طريق ولايجتمعان ابدا...وكلامك صحيح واصاب الحقيقة...احسنت	Absolutely, so-called art is on one side, and honour is on the opposite side, each of which has its own path that shall never ever meet. Your words are true and hit the mark. Well said!
هو فقط يفضح الواضحات فلماذا كل هذا الاستغراب. الرجل لم يقل الا الحقيقة التي يعرفها الجميع	He has explained what is already crystal clear. A bitter truth known by all!
قلناها من قبل وما زلنا نكرر بأن شعار الفن " اهبط تصعد " ، أي أهبط بأخلاقك تصعد بنجوميتك	The slogan of art has always been as follows: "Descend morally to ascend artistically!" (The more decadent morally you are, the more famous and likable you will be.)

These Arabic comments reflect a cultural schema condemning the perceived moral decline in the entertainment industry. The use of religious references, sentiments, and moral judgments highlights deep-seated cultural values. The comments align with the cultural schema of “Insulting an Adversary”, employing strong language to express disapproval and reinforce collective moral standards. The analysis of Arabic Facebook comments reveals consistent cultural schemata and pragmemes aimed at condemning perceived moral transgressions in the entertainment industry. These comments utilize rhetorical questions, emphatic statements, and moral judgments to express and reinforce negative sentiments. The frequent invocation of religious language, such as "May Allah bless you", further illustrates how religious sentiment is used to strengthen moral critiques. Understanding these dynamics is crucial for developing strategies to address and mitigate the impact of hate speech on social media.

4.3. Romanian Facebook Comments

Table 3 presents Romanian comments criticizing Hungary's EU role and Viktor Orban’s political stance. These comments reflect a cultural schema of condemnation, expressing frustration with Hungary’s behavior and advocating its exit from the EU. The use of idiomatic expressions, like “You can’t have your cake and eat it too”, highlights the sentiment of disapproval. In addition, some comments reflect

concerns about cultural identity, with Romania's sovereignty and national identity being contrasted against Hungary's political actions.

Table 3
Romanian Comments Criticizing Hungary's Role in the EU and Viktor Orban's Political Stance with English Translations

Original Text	English Translation
Viktor Orban acuză Comisia Europeană că blochează fondurile europene din „motive politice evidente"	Viktor Orban accuses the European Commission of blocking European funds for conspicuous political reasons.
Ungaria ar face bine sa inteleaga o aluzie fina si sa iasa singura din UE sa ne lase in pace fiindca a ajuns ca la toata Uniunea sa-i fie scirba de o asemenea tara si de comportamentul ei. Ungaria sa se duca sa cinte la alta masa, la masa lui Putin de exemplu, ca in Uniunea Europeana nu mai are absolut nici un viitor. Cu cit mai repede ungurii vor intelege lucrul asta cu atit mai bine va fi -si pentru ei si pentru UE.	Hungary would be well advised to take a hint and exit the EU by itself. Hungary should leave us alone, as the whole EU has come to be disgusted by such a country and its behavior. Hungary should go someplace else, like where Putin is, because there is absolutely no future for Hungary in the European Union. The sooner the Hungarians understand it, the better it is for themselves and the EU.
Asta vrea și cu slanina în pod și cu varza unsa!	You can't have your cake and eat it too.

These comments demonstrate a strong cultural schema aimed at condemning Hungary and its leadership. The use of rhetorical questions and emphatic statements underscores a deep resentment and a desire to see Hungary ousted from the EU and NATO. This aligns with the broader cultural schemata of "Usurp Traitors of Any Rights!" and "Quashing an Adversary". Additionally, many of the comments express concerns related to cultural identity, particularly Romania's sovereignty and national identity, reflecting historical tensions between the two countries. This emphasis on national pride and identity further intensifies the condemnation of Hungary's political stance.

4.4. Repetitive Comments

4.4.1. English Examples

Table 4 outlines the cultural pragmatic framework of "Quashing an Adversary" and demonstrates how money is depicted as the driving force behind actions, regardless of morals or values.

Table 4
Cultural Pragmatic Framework: Quashing an Adversary

Element	Description
Cultural Schema	Quashing an adversary
Speech Act/event	Showing how money is the catalyst of everything in existence, irrespective of any morals or values
Pragmeme	Rip the person off his honesty and integrity!
Pract	Money can buy anything lol
Cultureme	[SOURCE TEXT, Money can buy anything lol] Using a declarative utterance here can strongly attain the writer's objective of showing how hypocritical and dishonest Morgan Freeman is.

Table 4 demonstrates how the cultural schema "Quashing an Adversary" produces a specific pragmeme: a phatic communicative move intended to subvert an intended referent. For instance, according to Mey (2010), a pragmeme is a kind of real-world episode for specific conditions. In this case, the pragmeme entails the employment of social media to demoralize someone, like the Facebook post: "Money can buy anything lol", directed at Morgan Freeman. This comment suggests a desire to depict Freeman as a con-artist, and so develops a cultureme of discreditation. Such culturemes, based on Sharifian (2017) and Al-Sharoufi (2020), are constructed by the cultural narrative and by the Facebook environment that nurtures internal conflicts.

4.4.2. Arabic Examples

Table 5 outlines the cultural pragmatic framework of "Moral Decay in the Art Industry" and demonstrates how fame and success are depicted as dependent on the moral compromises of actresses, with honor and integrity being sacrificed for artistic and financial gain.

Table 5
Cultural Pragmatic Framework of "Moral Decay in the Art Industry" in Arabic Comments

Element	Description
Cultural Schema	Moral degradation of actresses for fame and success
Speech Act/event	Criticizing actresses for sacrificing their morals to achieve higher status in the entertainment industry
Pragmeme	"Descent morally to ascend artistically"
Pract	"وصلو ما تنازلات قدموا ما لو لفنانات" (Had actresses not made concessions, they would not have reached any lofty status)
Cultureme	Using a declarative utterance, the writer's objective is to criticize the lack of integrity in the industry and highlight its moral corruption.

Table 5 demonstrates how the cultural schema "Moral Decay in the Art Industry" produces a specific pragmeme: a communicative act aimed at condemning the ethical degradation in the entertainment industry. As Mey (2010) explains, a pragmeme represents context-specific speech acts tied to real-world situations. In this case, the pragmeme focuses on exposing the perceived moral compromises made by actresses to achieve success, as seen in the comment: "وصلو ما تنازلات قدموا ما لو الفنانات" (Had actresses not made concessions, they would not have reached any lofty status). This creates a cultureme of moral decay, where the entertainment industry is portrayed as a space where honor and integrity are compromised for fame and recognition. Drawing on the work of Sharifian (2017) and Al-Sharoufi (2020), this cultureme reflects a broader societal critique of the entertainment industry and is shaped by the cultural narratives and social media platforms that facilitate such discourse.

4.4.3. Romanian Examples

To analyze the Romanian comments, a recurring sentiment is evident regarding Hungary's role in the European Union and its political alignment. The comments reflect strong disapproval of Hungary's behavior within the EU, particularly its perceived association with non-EU powers like Russia, which is seen as undermining the Union's cohesion. Additionally, there is a notable critique of the perceived hypocrisy, where Hungary is viewed as attempting to benefit from EU membership while disregarding its values. This analysis can be structured into a cultural pragmatic framework to better understand the recurring themes present in these comments. Below is a detailed breakdown of the cultural schema, pragmeme, and cultureme emerging from these repetitive critiques (Table 6).

Table 6
Repetitive Theme: Criticizing Hungary's Role in the EU

Element	Description
Cultural Schema	Discontent with Hungary's political behavior in the European Union
Speech Act/event	Criticizing Hungary for disrupting EU unity and aligning with non-EU powers like Russia
Pragmeme	"Exit the EU if actions do not align with European values"
Pract	"Ungaria ar face bine sa inteleaga o aluzie fina si sa iasa singura din UE sa ne lase in pace" (Hungary would be well advised to take a hint and exit the EU by itself)
Cultureme	Use of declarative statements to demand Hungary's departure from the EU and criticism of its stance

This analysis highlights how the recurring theme of discontent with Hungary's role in the EU produces a pragmeme: a communicative act urging Hungary to leave the EU. This critique emphasizes accusations that Hungary's alignment with non-EU powers like Russia is disrupting European unity, as demonstrated in the comment, "Ungaria ar face bine sa inteleaga o aluzie fina si sa iasa singura din UE sa ne lase in pace". These comments create a cultureme of distrust and frustration, portraying Hungary as an obstacle to European cohesion. Drawing from the work of Sharifian (2017) and Al-Sharoufi (2020), this cultureme reflects the tension between national and supranational loyalties within the EU, particularly when certain countries are perceived to be undermining the Union's core values.

4.5. Cultural Pragmatic Framework

4.5.1. English Examples

The Cultural Pragmatic Framework offers a valuable lens for analyzing how individuals use language to express cultural values, beliefs, and attitudes. In the context of online discourse, particularly on social media platforms, the schema of "Insulting an Adversary" is frequently employed to discredit or criticize targets for perceived failures or actions. A recurring strategy involves the use of rhetorical questions to challenge the credibility or sincerity of a public figure or institution. This framework can be observed in comments directed at The Independent regarding its perceived inaction related to the World Cup being held in Qatar. Table 8 outlines how the cultural schema, pragmeme, pract, and cultureme interact in this context.

Table 8
Cultural Pragmatic Framework of "Insulting an Adversary" in Criticizing The Independent's Stance on the World Cup in Qatar

Component	Description
Cultural Schema	Insulting an Adversary
Speech Act/Event	Criticizing The Independent for perceived inaction regarding the World Cup in Qatar
Pragmeme	Posing rhetorical questions to criticize The Independent's stance
Pract	"What on Earth is the World Cup doing in Qatar? Where was The Independent when the decision to hold the games here was made? Too late to make all this fuss now!"
Cultureme	The rhetorical question emphasizes condemnation, using all relevant linguistic and paralinguistic cues to discredit The Independent.

Table 8 illustrates the Cultural Pragmatic Framework of "Insulting an Adversary" with a focus on how rhetorical questions are employed to discredit The Independent. The cultural schema reflects an adversarial stance, where The Independent is criticized for not acting in a timely manner on the decision to hold the World Cup in Qatar. The pragmeme, in this case, is delivered through rhetorical questions like: "What on Earth is the World Cup doing in Qatar? Where was The Independent when the decision to hold the games here was made? Too late to make all this fuss now!". This pract exemplifies how rhetorical questions are strategically used to undermine The Independent's credibility. The comments express frustration and imply that "The Independent has been negligent", aligning with the broader cultural schema of "Insulting an Adversary". The cultureme reinforces the condemnation, using both linguistic and paralinguistic cues to amplify the criticism. By framing the questions rhetorically, the speaker emphasizes The Independent's perceived ineffectiveness, aiming to humiliate and discredit the target. This type of rhetorical strategy is common in online discourse, particularly on social media platforms, where it is used to express collective frustration and challenge authority or credibility. This pragmatic approach is a powerful tool for shaping negative public opinion, illustrating how cultural schemas like "Insulting an Adversary" influence the way criticisms are communicated and how adversaries are discredited in specific contexts.

Similarly, the Cultural Pragmatic Framework is a useful tool for analyzing how language is used to reflect societal values and beliefs, especially in the context of public discourse. When public figures are seen as compromising their moral or ethical standards, particularly through their associations or actions, they often become the target of criticism. In the case of Morgan Freeman's involvement with Qatar,

Facebook comments reflect a widespread sense of betrayal and disappointment. These comments reveal a cultural schema of “Condemning a Public Figure’s Integrity”, where Freeman’s actions are framed as a violation of ethical expectations. Table 9 illustrates how this framework is applied in the analysis of the online discourse.

Table 9

Cultural Pragmatic Framework of 'Condemning a Public Figure’s Integrity' in Criticizing Morgan Freeman’s Involvement with Qatar

Component	Description
Cultural Schema	Condemning a Public Figure’s Integrity
Speech Act/Event	Criticizing Morgan Freeman for working with Qatar
Pragmeme	Expressing disappointment and disapproval through accusations of moral and ethical compromises
Pract	"I was so disappointed to see Morgan Freeman in Qatar... I really thought he had more integrity than supporting such a barbaric country."
Cultureme	The comment frames Freeman’s involvement as a betrayal of ethical standards, emphasizing disappointment and a loss of trust.

Table 9 outlines the Cultural Pragmatic Framework of ‘Condemning a Public Figure’s Integrity’, illustrating how expressions of disappointment and moral disapproval are directed at Morgan Freeman for his involvement with Qatar. The cultural schema reflects a sense of betrayal, where Freeman is viewed as compromising his integrity by aligning with a country that commenters perceive negatively. The pragmeme is demonstrated through statements that express personal disappointment and disapproval, questioning Freeman’s ethical judgment. An example of this pract is the comment: “I was so disappointed to see Morgan Freeman in Qatar ... I really thought he had more integrity than supporting such a barbaric country”. This rhetorical expression challenges Freeman’s moral integrity, framing his actions as contradictory to the ethical standards expected of public figures. The disappointment expressed is not only personal but also indicative of broader societal expectations for celebrities to uphold certain moral values. The cultureme reinforces the tone of condemnation by highlighting moral and ethical concerns, positioning Freeman as having failed to meet those expectations. By framing his actions in this way, the speaker discredits Freeman in the public’s eyes, portraying his involvement with Qatar as a betrayal of trust. This pragmatic approach is commonly used in online platforms, where public figures often face collective criticism for perceived ethical missteps. This framework is instrumental in shaping negative public sentiment, demonstrating how ‘Condemning a Public Figure’s Integrity’ influences the discourse around moral and ethical controversies, particularly when a public figure’s actions are seen as conflicting with societal values. CLA reveals how cultural schemas and stimuli shape critical online discourse. In the example of “Insulting an Adversary” aimed at The Independent, CLA highlights patterns and cultulings that drive collective frustration toward perceived inaction on Qatar's World Cup. Understanding these cultural roots provides insight into how criticisms are linguistically framed to challenge authority. Table 8 outlines this schema, where rhetorical questions like, “What on Earth is the World Cup doing in Qatar?” are used to underscore public condemnation. The cultureme reflects societal disapproval, utilizing language as a tool for discrediting and expressing dissatisfaction in specific contexts.

4.5.2. Arabic Examples

Table 10 highlights the cultural schema "Condemn the Wrongdoers!" where actresses are criticized for perceived moral decadence. The cultureme, supported by the statement "Had actresses not made concessions, they would not have reached any lofty status", emphasizes societal judgment within specific contexts.

Table 10
Cultural Pragmatic Framework: Condemning Actresses

Element	Description
Cultural Schema	Condemn the Wrongdoers!
Speech Act/event	Accusing actresses of moral decadence
Pragmeme	Condemn actresses for their wrongful deeds.
Pract	[Had actresses not made concessions, they would not have reached any lofty status.]
Cultureme	[SOURCE TEXT] Read or implemented in a specific context of a situation where all pertinent linguistic and paralinguistic parameters are observed.

The cultural schema is, therefore, 'Condemn the Wrongdoers!' that guides the perception and understanding of discussions related to actresses in that it serves to create a negative link between actresses and moral depravity. It is common to find social media users bitter and resentful; they crucify actresses for moral demise. This condemnation reactivates the cultural schema through the use of the directive speech act to underpin some immoral vices in society. Thus, the pragmeme "Condemn actresses for their wrongful deeds" preserves the normative way of expressing censure as to how people have to formulate these accusations. A particular type of pragmeme, which is supported by the pract 'Had actresses not made concessions, they would not have reached any lofty status' is that it implies that to become successful, actresses must become immoral. This statement performs the directive speech act, reconnecting with the cultural schema that this statement reactivates. Herein the cultureme is simply "[SOURCE TEXT] which can be read or implemented in a definite scope with definite linguistic and paralinguistic features", which corresponds to the general cultural conceptualization and determines the interpretative and evaluative reaction. This cultureme follows contextual norms, meaning that the cultural schema is integrated into communication practices. CLA shows what cultural prior and stimuli cause hate speech. The way the schema "Condemn the Wrongdoers!" works in the context of condemning actresses is explained by CLA alongside the patterns and cultulings behind such discourse. Knowledge of these elements is important as a starting point for analyzing the issues of cultural origin of incivility in different languages and cultures. Table 11 illustrates the cultural schema "Condemn the Wrongdoers!" where the phrase "Descend morally to ascend artistically!" is used to criticize artists. The cultureme emphasizes how language reflects societal condemnation in specific contexts.

Table 11
Cultural Pragmatic Framework: Condemning Artists

Element	Description
Cultural Schema	Condemn the Wrongdoers!
Speech Act/event	Descend morally to ascend artistically!
Pragmeme	[Utter these words with confidence.]
Pract	[Descend morally to ascend artistically!]
Cultureme	[Descend morally to ascend artistically!] Read or implemented in a specific context of a situation where all the interviewee observes all the pertinent linguistic and paralinguistic parameters of context.

In this analysis, therefore, we discuss how cultural pragmatic framework, cultural schemes, speech act, pragmeme, pract, and cultureme exist in the discussion that artists undergo on social media. It is a memory structure that defines or prescribes the way in which the culture's members perceive and categorize phenomena. Also present here is the schema "Condemn the Wrongdoers!" which is based on the reasoning that art causes moral corruption. Another revelation that social media users from the selected genres have towards artists is the disgust of the artists because they are considered immoral. Therefore, it influences communication patterns, and there is the condemnation of near and dear ones. The imperative "Descend morally to ascend artistically!" points to the idea that artists should be immoral if they want to succeed. The imperative phrase "Say this with confidence' is an act of this nature through which people are instructed to be loud about such a belief. This reflects the cultural schema because it underscores the fact that one has to be immoral to be artistic. A pragmeme like

"Saying these words aloud" is the universalizable or abstract form of doing this speech act. It is used in the pract, "[Descend morally to ascend artistically!]" when people discuss artists, thus mirroring the overall cultural frame. A cultureme such as [Descend morally to ascend artistically!] is a carrier of meaning that runs on linguistic and paralinguistic parameters. This cultureme reinforces prejudice against artists and thus demonstrates how the culture affects communicative processes on the Internet.

4.5.3. Romanian Examples

To further illustrate the application of the cultural pragmatic framework, we analyzed comments from Romanian data. These examples demonstrate how cultural schemas, pragmemes, and culturemes operate in the context of hate speech, as detailed in Table 12.

Table 12
Cultural Pragmatic Framework of 'Usurping Traitors of Any Rights' in Calls for Hungary's Removal from NATO and the EU

Comment (Original)	**Translation**	**Analysis**
"Ungaria ar face bine sa inteleaga o aluzie fina si sa iasa singura din UE..."	"Hungary would be well advised to take a hint and exit the EU by itself..."	A suggestion that Hungary should leave the EU voluntarily reflecting frustration with Hungary's stance.
"Asta vrea și cu slanina în pod și cu varza unsa!"	"You can't have your cake and eat it too."	An idiomatic expression implying that Hungary wants to benefit without making sacrifices.
"PAI SA VA DEA PUTIN. PRIETENUL LA NEVOIE SE CUNOASTE."	"Let Putin give you what you need. A friend in need is a friend indeed!"	A sarcastic comment suggesting Hungary's close relationship with Russia, highlighting disdain for Viktor Orban's policies.
"Oare de ce? Aaa ca victoras este rusofil? Dap!"	"Why so? Oh, because little Victor is a Russophile? Yes!"	Accusing Viktor Orban of being pro-Russian, with a mocking tone, referring to him as "little Victor."

These comments can be taken as an example of the cultural schema "Insulting an Adversary". The pragmemes entail the use of questions and direct referents to damage and demean Viktor Orban and Hungary's political position. The practs refer to specific kinds of speech that reiterate a more profound culture of scorn toward the target. In this case, the culturemes are the expressions of the insults intended and the reprobation that are contained within the registers of linguistic and paralinguistic communication in Romanian. The cultural pragmatic framework provides a powerful tool for understanding how language is used to convey societal values, especially in the realm of political criticism and public discourse. In the context of discussions about Hungary's political role in the EU and NATO, the cultural schema of 'Usurping Traitors of Any Rights' is frequently employed to express deep-seated frustrations and advocate for punitive actions. This framework can be seen in comments that demand Hungary's removal from influential political bodies like the EU and NATO, reflecting a broader sentiment of disapproval toward Hungary's leadership under Viktor Orban. Table 13 illustrates how the cultural schema, pragmeme, pract, and cultureme function in these instances.

Table 13
Cultural Pragmatic Framework of 'Usurping Traitors of Any Rights' in the Context of Hungary's Position in the EU and NATO

Component	Description
Cultural Schema	Usurping Traitors of Any Rights; Quashing an Adversary
Speech Act/Event	Usurping Hungary of any rights in the EU and NATO
Pragmeme	Declaring the ousting of Hungary from NATO and the EU emphatically
Pract	"Afară cu Ungaria din UE și NATO" (Oust Hungary from NATO and the European Union)
Cultureme	Using emphatic language and all available contextual parameters to reinforce condemnation

The cultural pragmatic framework helps explain how language conveys political frustrations, particularly in Facebook discussions criticizing Hungary under Viktor Orban. Users employ cultural schemas like “Usurping Traitors of Any Rights” to advocate for Hungary’s removal from NATO and the EU. CLA identifies the cultural roots and stimuli fueling political criticisms within Romanian discourse. The schema “Usurping Traitors of Any Rights” illustrates how dissatisfaction toward Hungary’s political alignment is expressed through emphatic calls for removal from NATO and the EU. CLA highlights the patterns of scorn and rejection embedded in these comments, reflecting a broader cultural frustration. Table 13 showcases this schema, where phrases like “Oust Hungary from NATO and the EU” are employed to reinforce disdain for Hungary’s stance. The cultureme encapsulates societal condemnation, showing how language serves as a vehicle for public disapproval in specific geopolitical contexts.

5. Discussion

This study aimed to explore hate speech on Facebook across three linguistic and cultural environments: English, Arabic, and Romanian. With the help of a framework based on pragmemes and culturemes, the research explored 90 hate speech comments and showed how hate speech commentary is addressable in terms of current cultural values and processes of communication.

Altogether, the study adopted an interdisciplinary approach that involved four analytic frameworks: Mey’s (2010) pragmemes, Sharifian’s (2011) cultural schema, Al-Sharoufi’s culturemes (2020), and Pishghadam’s (2020) CLA were utilized to explore the dynamics of hate speech in these diverse contexts. The results were consistent with the prior research showing that by utilizing pragmeme theory proposed by Mey (2010), one could define the communicative strategies used in hate speech. There is a noticeable pattern between insults, condemnation, and rhetorical questions in all three languages, thus backing Capone and Graci’s (2024) claims that pragmemes involve broad prototypes of the general position of speech acts in certain contexts. The study also compares such cultural scripts as ‘Condemn the Wrongdoers!’ in English, Arabic, and Romanian commentaries as consistent with Sharifian’s (2011) concept of cultural cognition, holding that cultural knowledge determines the understanding and usage of language.

In the English comments, the analysis reveals that hate speech largely focuses on moral integrity, with figures like Morgan Freeman being criticized for perceived hypocrisy and financial motives. The cultural schema of "Quashing an Adversary" is evident in these comments. Sarcasm and direct accusations are frequently used to diminish the target’s credibility. For example, the statement “Money can buy anything lol” reflects how sarcasm is employed to question the moral integrity of public figures when they are perceived as betraying ethical standards for monetary gain. These comments are rooted in a cultural expectation of moral conduct, and when these expectations are perceived to be violated, public figures are subject to direct, often harsh, criticism.

In the Romanian comments, hate speech is primarily politically driven, expressing nationalism and frustration toward Hungary’s role in the European Union. Idiomatic expressions such as “You can’t have your cake and eat it too”, and calls for political expulsion reveal deep-rooted historical grievances. The cultural schema of "Usurping Rights" dominates the discourse, highlighting the tension between Romania’s national identity and Hungary’s perceived political overreach. Additionally, many comments reflect concerns about cultural identity, particularly Romania’s sovereignty and national pride, which are often invoked to justify calls for Hungary’s exclusion from the EU. These comments illustrate a strong sense of nationalistic resentment rooted in historical conflicts, as Romanians express frustration with their geopolitical relationship with Hungary.

In the Arabic comments, moral and religious condemnation are predominant, especially in discussions related to the entertainment industry. The schema "Condemn the Wrongdoers!" is used with pragmemes that emphasize adherence to moral and religious standards. For instance, comments like “May Allah bless you! This is not art; rather, it is live promiscuity” reflect how religious sentiments are deeply intertwined with moral critiques. Religious sentiments are frequently invoked to condemn public figures, reinforcing a collective sense of moral responsibility. These comments highlight a strong

cultural expectation that entertainment and public conduct must align with religious values, and any deviation from these values is met with moral condemnation.

Despite these cultural differences, all comments share common linguistic features, such as rhetorical questions and direct critiques, to convey discontent and express disdain for the targets. This pattern reflects the broader cultural narratives that underpin hate speech, but the content and targets of these narratives are uniquely shaped by the ethical, political, or religious concerns within each language's cultural context. Other peculiarities of comments were spotted: religious sentiments in Arabic comments, as per Aljarah et al. (2020), and the conflict of cultural identity in Romanian comments, as discussed by David and Tălmăcian (2013). Through the use of Mey's pragmemes, Sharifian's cultural schema, and Al-Sharoufi's cultureme, the current study sought to analyze the multiple layers of meaning in hate speech on Facebook. This multiple-perspective approach enabled the study to go further than simply cataloging hate speech and identifying specifically how it is built up, transmitted, and perceived, depending on linguistic and cultural contexts.

The following culturemes "Money can buy anything lol,' (English) 'What on Earth is the World Cup doing in Qatar?'(English), and 'Descend morally to ascend artistically!' (Arabic), show how pragmemes are realized in terms of both linguistic and paralinguistic features. In the English comments, phrases like "Money can buy anything lol" and "What on Earth is the World Cup doing in Qatar?" reflect the cultural schema of "Quashing an Adversary" through sarcasm and moral condemnation of perceived hypocrisy. Meanwhile, the Arabic comment, "Descend morally to ascend artistically!" illustrates how religious and moral critique is used to condemn perceived immoral behavior in the entertainment industry. These examples confirm Al-Sharoufi's (2020) proposal that culturemes and pragmemes operate through both linguistic choices and contextual, culturally specific cues.

The study has insights for policy and content moderation with strong recommendations for culturally appropriate algorithmic detection targeting hate speech and avoiding false positives. Intermittent educational programs on the subject of intercultural communication are also suggested as a way of promoting multicultural tolerance and combating hatred. Future work should include the collection of large amounts of data and the usage of different languages to capture all the hate speech in the world. It might perhaps be promising to incorporate modern advances in artificial intelligence and machine learning to bolster the measures of detection. Further, researching hate speech patterns across the timeline, especially after certain momentous sociopolitical transformations, might help to unveil a lot about hostility relations and the efficiency of the interference measures.

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