
The language paradigm of social prejudice as a factor in the social exclusion of LGBTQI members

Norren Mae Capurihan¹, Kristelle Dominguiano², Jazzy Ann Palapas³, Genesis Gregorios Genelza^{4*}

^{1, 2, 3 & 4}University of Mindanao Tagum College, Philippines. ⁴genesis.genelza@umindanao.edu.ph

*Corresponding author

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Abstract: The primary objective of this research is to emphasize how social prejudice, which has not received enough attention, plays a role in the social exclusion of LGBTQI people. The researchers demonstrated that this issue also affects the sexual minority in society. This is a pressing topic that has to be discussed. Thus, it must be handled as well. The chief goal of this research study is to explicitly detail the language paradigm of social bias in the LGBTQI community. Two hundred survey participants who gave enthusiastic responses to the questionnaires were chosen. According to the information provided by the respondents, the study's findings cannot necessarily be generalized to students who do not identify as LGBTQI or are not enrolled at UM Tagum College. Queer Theory, developed in 1991 by Italian American feminist theorist Teresa de Laurentiis, serves as the theoretical foundation for this work. Because many people tend to exclude LGBTQI people from society due to their sexuality, romantic relationships, and lifestyle preferences, this theory was created.

Keywords: Language Paradigm, LGBTQ, Philippines, Social Exclusion, Social Prejudice

Biographical notes: Norren Mae Capurihan, Kristelle Dominguiano, and Jazzy Ann Palapas are currently students at the University of Mindanao Tagum College, taking up a Bachelor of Secondary Education major in English.

At present, Genesis Gregorios Genelza is a professor at the University of Mindanao Tagum College, where she teaches junior high school courses, general education, professional education, and significant English subjects. He has served as an ambassador and delegate for the Model United Nations, achieving substantial accolades for the best position papers for the UNHRC, UNICEF, and UNESCO, as well as a unique and honorable mention for WHO and UNESCO. His love of learning and dedication to developing professionally, spiritually, and personally have always been his top priorities.

1. Introduction

Discrimination against homosexuals is currently receiving attention and becoming more common as homosexuality is slowly becoming accepted. One method of this bias is expressed verbally, where individuals use derogatory language toward members of the LGBTQI community (Collins & Clement, 2012). To promote gender equality and tolerance, several nations have campaigned to use appropriate terminology for lesbian, gay, bisexual, and transgender (LGBT) organizations. This indicates that these countries struggle with social exclusion due to the language paradigm they employ, which prompted the development of these laws (Tavits & Pérez, 2019). In many facets of life in Europe's sexual minority, the LGBTQI community continues to face prejudice and marginalization. Abuse and violence directed towards LGBT people are sadly all too common, especially verbally. When perceived as invisible, verbally harassed at school, and ostracized by family and friends, LGBTQI people are especially helpless. LGBT persons are excluded from the community and at risk of being socially isolated, in addition to being denied equitable access to essential social requirements such as jobs, medical services, schooling, and accommodation due to linguistic bias.

Human rights abuses based on homophobia, gender identity, and sexual orientation are still pervasive and severe in the Philippines. Lesbian, homosexual, bisexual, and transgender (LGBT) people must no longer face harassment and discrimination in the Philippines. Another problem the government fails to address is the staggering number of hate crimes against LGBT persons in the Philippines, which is increasing. In Davao del Norte, particularly in Tagum City,

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where there is bullying, prejudice, and isolation, LGBTQI persons struggle to survive. This study concentrated on the language paradigm of social prejudice contributing to LGBTQI individuals' social exclusion. The researchers demonstrated that this issue also affected the socially marginalized sexual group, which has been said. We think this is a pressing topic that has to be discussed, thus. Thus it is handled as well. Homophobia is a hot topic in today's culture, and several research is being undertaken and appearing on various related issues. However, most of this research addresses the preferred gender expressions and doesn't address any potential or actual health risks.

The findings of this study provided the foundation for developing a remedy for the social marginalization of LGBTQI students at UMTC. The article's emphasis on the linguistic framework of systemic stigma against LGBTQI people may also make it easier for the community as a whole, the Commission on Higher Education, schools, educators, and students to identify the problem of social isolation that is currently plaguing our society and to assist resolve it. Furthermore, the findings of this research may serve as a springboard for potential researchers to broaden the definitions of the words they analyze.

The primary objective of this research is to formally describe the social bias linguistic paradigm in the LGBTQI community. The process of collecting data for this correlational study would take from three to six months. The survey's results are dependent on the information that the respondents will provide. Thus it is unlikely that they can be applied to learners who do not identify as LGBTQI or are not registered at UM Tagum College. The respondents to this survey, which was explicitly done at the University of Mindanao Tagum College, were individuals who identify as LGBTQI. The social exclusion would be the study's constraint, although related studies and concepts may be combined.

2. Literature review

This paper explores the body of research that relates the Linguistic Paradigm of Social Prejudice and Social Exclusion to theories, truths, knowledge, and conceptions. Queer Concept, established in 1991 by Italian American activist theorist Teresa de Laurentiis, serves as the theoretical foundation for this work. Because it drew inspiration from various movements, including lesbian feminism, gay liberation, and the homophile movement, queer theory is a relatively new word with a hazy meaning. It may nonetheless be encapsulated as a body of commentary that focuses on gender, sexuality, and the subjectivity of a person's sexual orientation across various contexts, including literary, political, social, and even historical ones. Discrimination occurs among friends, in the classroom, and even at employment. The most significant issues involve gender inequity and criticism of heterosexuals, which disturb everyone's emotional equilibrium. Such a group of people is discouraged by verbal abuse's judgmental language since it is witnessed and has been for a sufficiently long time. The verbal abuse of LGBTQI people, including homophobic words, has a negative emotional and spiritual impact.

Since that time to the present, this stigma has resulted in societal marginalization and rejection of LGBTQI persons due to cultural norms. The barriers to society's full acceptance of the minority are normativity, social stigma, and religion. Their confidence to show up and move out into the world is affected by the old religion and culture, which causes discomfort and dread. Because many people tend to exclude LGBTQI people from society due to their sexuality, romantic relationships, and lifestyle preferences, this Theory was created.

2.1. Language paradigm of social prejudice

Teenagers use language that is homophobic when speaking with people in the LGBTQI community. Whatever the circumstance, they will be addressed in several ways, whether by close friends or strangers. They either employ homophobic language in conversation or as a direct insult, depending on who you ask. The homophobic language they use toward the community's minority group is then revealed to significantly negatively influence their psychological health (Wang et al., 2021).

2.2. Gendered language

Linguistics has always been a part of our thought patterns and has the power to affect them. Linguistics with sexual conventions tend to have more bias against women than language families without. Linguistics from all around the globe can express gender in the manner of a noun, verb, or pronoun. Amit Mishra, 2020 The best way to improve the language learning process is to understand better how the underlying knowledge systems vary and to be more sensitive to the innate abilities and limitations of language learners. However, these earlier experiences should be a starting point for new developments (Genelza, 2022). Even though there are more than 30 distinct ways and approaches to teaching the English language, the integration of gender issues and diversity education has been postponed. The widespread popular acceptance of non-binary gender was not on par with or equal to the legal acknowledgment of it in a few countries. Communism explicitly ignores equality between the sexes in the market. Many themes about equality between the sexes are presented in textbooks, curricula, and other educational resources yet are regarded as ineffective in capitalism. The pursuit of increased profits by capitalism harms LGBTQ persons (Ulum, 2020).

Gender is a social and cultural construct. ELT initiatives have systematically disadvantaged and excluded LGBT persons. Global textbooks purposely omit gender-related subjects, including feminism, the LGBT community, queer theory, and other sexes. Due to their lack of knowledge regarding this sexual or gendered language, students wind up excluding LGBTQ people from their circles (Ulum, 2020).

2.3. Verbal bullying

Bullying can be overt or covert, and it can take many different forms, including hitting, slapping verbal harassment like naming someone or making fun of them, spreading fake news, and social ostracism. Bullying has been found to have an impact on a child's capacity for adaptation and to affect both boys and girls, including young children and teenagers, equally (Esposito et al., 2019). Bullying increases the risk of mental illness, suicidal thoughts, drug and alcohol use, sexual assault, and academic decline in young people. That risk is more significant than anticipated for the LGBTQI group. Students around the Philippines experience this type of bullying and discrimination in the classroom due to their choices regarding their sexual orientation and gender identity. Philippine law requires that the LGBTQI community have equal protection on school premises, notwithstanding this prejudice and exclusion.

Bullying frequently affects adolescents who identify as LGBTQI. Research on the emotional effects of verbal abuse against LGBTQI people, such as labeling the subject homosexual, lesbian, or queer, suggest that this verbal abuse can negatively affect high school pupils. For instance, compared to men who did not suffer name-calling and other forms of bullying, 251 boys in Grades 9 through 11 reported higher rates of despair and anxiety among LGBTQI youth and fewer favorable impressions of their schools. Due to the label "gay," many people have come forward as verbal intolerance has worsened (Swearer et al., 2018).

Despite recent studies demonstrating that some LGBTQI teen subgroups participate in verbal bullying, the precise definition of bullying behaviors is still debatable. Questions about whether someone has been ridiculed, called unpleasant names, or made fun of are a few instances of how verbal bullying is assessed. Yet no comprehensive account of the verbal abuse has been given. Due to their color, gender, family history, and religious beliefs, young LGBTQI people are singled out (Goldweber et al., 2017). Bullying and the negative impacts of being classified as gay in literature are remarkably different (Swearer et al., 2018).

Furthermore, previous studies did not support the notion that LGBTQI kids viewed discrimination as bullying. Parents were asked if their children had experienced bullying in various ways, such as being hit or excluded, even though several of the evaluation instruments used in the study gave participants multiple meanings of the term. Being punched, kicked, or spreading rumors about them may or may not be considered bullying by young people. These are but a handful of examples of behaviors. It downplays the significance of initiatives emphasizing bullying as an adverse action and experience.

2.4. Homophobic language

Everybody is impacted by homophobia, but it significantly affects LGBTQ people. People target LGBTQ individuals with homophobic acts as retaliation for defying gender expectations. Another manifestation of inequality and exclusion is homophobia. It has negative consequences on their mental health, which makes them feel ashamed, afraid, helpless, and terrified. Additionally, these homophobic behaviors can lead to melancholy, pessimism, and damaged self-esteem (Kumar, 2022). Homophobia is the fear and hatred of non-binary people or members of the LGBTQ community engaging in sexual activity. As a result, LGBTQ individuals would start to reject their identities, leading to isolation. This circumstance is what Meyer and Frost refer to as internalized homophobia. People who have experienced internalized homophobia frequently struggle to express their emotions, which raises the risk of mental health problems (Pope, 2021).

Bullying can be experienced directly or indirectly in one of two ways. This can take many forms, including physical, emotional, verbal, rumor-spreading, and social exclusion. Bullying occurs everywhere; nevertheless, there are regional variations. Such damaging acts have either been experienced by or committed by men, women, girls, and boys of all ages. 2019 (Esposito et al., 2019). Homophobic bullying, or HB, is a deliberate effort to denigrate or treat friends differently because of their feet or outwardly shown sexual orientation. Pervasive bullying can manifest as both direct acts, such as verbal or physical abuse, and indirect ones, such as talking negatively about others or excluding them from social gatherings or technological devices.

The study found that HB is relatively widespread in educational settings and that bullying is more enjoyable for teenagers from sexual minority groups than their heterosexual classmates (Earnshaw et al., 2018). According to Rodriguez-Hidalgo and Hurtado-Mellado (2019), homophobic bullying can occur anywhere from 22 to 87% of the time. Bullying occurs more frequently in men than women, yet it can happen to either sex (Orue & Calvete, 2018). The overlap between HB and bullying, in general, is minimal. Both display peer aggression, but only the former is actively fostered by embracing heterosexism, gender stereotypes, and biases against sexual diversity.

Bullying, both homophobic and general, is most successful when its components coincide. The former is primarily backed by the surrender of both sexes stigmatized, given unfair treatment, and discriminated against based on their sexual orientation. Both reproduce types of personal oppression and hardship. Because these genders are the ones that are socially recognized in society and culture, acting otherwise will draw criticism and difficulties. As a result, you must behave accordingly if other people think your actions don't reflect your gender or cultural perspectives, such as whether you're a boy or a girl (Elipe et al., 2022; Horn & Romeo, 2017). Being presumed as being disparaging from gender expectations is enough to be stigmatized in a setting where transmisogyny is deeply ingrained. Hence, victims of bullying and abuse include not only homosexual youth but also people who are thought to be so, have homosexual or sexual identity non-conforming partners, or are viewed as distinct in some ways (Rodriguez-Hidalgo & Hurtado-Mellado, 2019).

However, many social contexts, heterosexist processes represent faculties where dominant sexual and gender roles are imposed. Research on personal role models focuses on bullying, prejudices towards underserved or marginalized social services, and the part of the colonial power orientation, a traditionally masculine trait (Elipe et al., 2022). Only a

few research have examined the role of personality traits in foretelling homophobic bullying, as well as the concerns of the students involved in such behavior. It focuses on discrimination based on sexual orientation and the value placed on attributes associated with the masculine and feminine. The use of verbally disparaging phrases and homophobic language is like an application for kids to participate in the present day, according to a focus group methodology study from the past year. They believe being a bully or someone who can harm others in any way makes them feel superior. They think they are a part of the group that does inappropriate and offensive things to people's gender and sexual orientation. People who engage in such behavior are more likely to stereotype the weak and harass them.

The weaker men frequently felt harassed. They are more likely to experience homophobic bullying and condemnation from peers. Young people today recognize that acting in a bullying or disrespectful manner is acceptable and allowed by society. They frequently target male behavior that is more feminine than female behavior that is macho (Horn et al., 2017). According to certain studies, traditional values and features value and encourage male behavior significantly more. These individuals lack support and close relationships with others because they fear being judged, but they continue to feel excluded and behind the times. Because fear is their first defense, individuals cannot adequately explain what they think and see. They do, however, have numerous doubts about whether they are genuinely welcomed or recognized by the law. Homophobic bullying persisted despite considering an organization's purpose and external circumstances (Weber & Gredig, 2018).

Previous research demonstrates that homophobic perpetration and peer group levels vary among teenagers in peer groups. The language used by others toward a marginalized group in society is known as homophobic verbal behavior. They insult someone by calling them names like "That's so gay," "fag," and many others. It focuses on the language that members of the LGBTQI community encounter in society. The population of their respondents, 85.4%, used homophobic language. It confirms the assessment that "students' reports depict a school culture saturated with use" of homophobic language and supports the idea that homophobic language is widely used (Gredig et al., 2018).

2.5. Social exclusion

In addition to generalized sexual prejudice, the demand for closure foresees more animosity against bisexuals than gays and lesbians. Because they were viewed as members of a minority group, a sizeable portion of the LGBTQI population claimed that the general public had a more negative perception of them than of heterosexual persons, they see LGBTQI people as adding complexity to what they see as the binary idea of sexuality (Burke et al., 2017). One of the reasons that young people in sexual and gender minorities frequently search for and use Internet-based support channels is isolation. People with marginalized identities find it challenging to fit in and feel like community members (Steinke et al., 2017).

2.6. Normativity

To gauge the sincerity of LGBTQ+ community members, normativity was applied. This led to issues based on racial and ethnic identities, sexual orientations, gender expressions, and physical characteristics of people in all categories. There is no single setting that is excluded. There can also be exclusion within the same group or community (Ghabrial et al., 2019). Because of many symbolic conventions, LGBTQ+ individuals are primarily excluded from LGBTQ+ communities. One example of this is the power-holders in the community who can exclude those whose social identities overlap as well as those who do not adhere to the standards of gender presentation and appearance. As a result, those LGBTQ+ people are excluded from their community when seeking acceptance and connection (Parmenter et al., 2020).

A member of the LGBTQI community is frequently thought to be ineffective. Two separate investigations done by researchers have supported this claim. First, they considered that regardless of their prevailing orientation, people will perceive LGBTQI as less effective than heterosexual people (masculine or feminine). The second is that they investigated the idea that someone more on the feminine side of the LGBTQI spectrum is less ineffectual in leadership than someone more on the masculine side. The results of both studies confirmed their assumptions. In either case, it was amply demonstrated that this condition involves sexual stigma and prejudice. Despite the large number of openly LGBTQI people in society, only a tiny percentage of people are aware that they can be leaders. We hardly know anything about the leadership responsibilities they play. When more than 1,200 working individuals in the U.S. were polled on their opinions of LGBTQI leaders, the results showed that their preferred sexual orientation hurt whether or not their constituents followed them (Wang et al., 2021).

2.7. Social stigma

Social stigma refers to unfavorable opinions or treatment of a person based on a distinctive quality. Gender, sexual orientation, race, religion, and culture are all included in this (Cadell, 2020). People's behavior is characterized by gender stereotypes based on their sexual orientation (men and women). People who are not sensitive to intersex regard those whose sexual identities extend beyond the conventional gender as invisible because they view them as a problem that has to be resolved. LGBTQI people are stigmatized frequently in society. They hide their identities as a result of this stigma, which also has an impact on their mental health. Exclusion and discrimination are caused by undesirable circumstances such as a lack of assistance, bad attitudes, and a lack of legal protection. Unfavorable attitudes toward healthcare also facilitate exclusion. According to a study, discrimination against transgender women and bisexual males has been observed in healthcare facilities by 36% and 32%, respectively (UNDP, 2019).

Additionally, stigma prevents LGBTQI people and their families from reaching their full potential as employees, students, and community members. Numerous studies demonstrate that LGBTQ people suffer and have significantly worse socioeconomic, educational, and occupational results than the general population (UDNP, 2019). The prevalence of sexual prejudice and stigmatization of LGBTQI people is escalating. However, there is less knowledge of why people are subjected to such treatment. The association between low self-esteem and sexual prejudice against LGBTQI cisgender heterosexual people was investigated using the social identity theory. They discovered that because they are more aggressive, cruel, and uncomfortable around transgender women, men are the most biased and stigmatized toward LGBTQI individuals, including transgender guys. In contrast, transgender men cause women more distress than transgender women. This demonstrates how sexual discrimination and stigmatization of LGBTQI people impact their self-esteem and cause detrimental variables that harm their health (Anderson et al., 2017).

LGBTQI members who identify as gay and who are between the ages of 50 and 80 and who are subject to sexual discrimination and stigma had greater levels of anxiety, sadness, somatization, and suicidal thoughts. As a result, LGBTQI people experience social exclusion and sexual stigma, which harm their mental health. Along with additional data, 11% for anxiety symptoms, 10% for depression, and 9% for somatization indicate that this type of illness is prevalent worldwide and even in our culture (Pereira, 2021). Because athletes are subject to social exclusion, discrimination, and stigma from society are also evident in the world of sports. They carried out a study to identify the causes of this persistent stigma and prejudice, and they then carried out another investigation to substantiate those causes. Three distinct factors—open rejection, denying visibility, and gendering performance—have been developed by them and are linked to what is occurring on the social scale of sports (Lucidi, 2018).

Even though society promotes social inclusion through sports, there are still many sexual biases and stigmas, and there are a lot of homophobic slurs and derogatory statements out there. As part of a study to add to the body of knowledge regarding the unfavorable attitudes toward LGBTQI athletes, the three criteria of outright rejection, denial visibility, and gendering performance were measured. The findings demonstrate that sexual stigma and discrimination are real issues in the sports world. They favored educating the athletic staff about this issue to shield LGBTQI athletes from stressful situations (Amodeo et al., 2020).

2.8. Religion

Demographic and socioeconomic factors can influence exclusion and discrimination. According to a survey done in Thailand, LGBTQ people are not entirely accepted by religion. Thai Buddhists think having a transsexual identity or being born that way results from lousy karma from previous lives. Therefore, most transsexual people cannot become monks and are not permitted (UDNP, 2019). Because of the holy marriage vow, many religions, including Islam, Christianity, and Judaism, forbid sexual relations between heterosexual partners. These religious groups consider same-sex relationships to be wicked and justify them by quoting passages from the Bible. As a result, social exclusion developed (Markel et al., 2020). With only 46% saying that LGBTQ people should be embraced, Evangelical Protestants who identify as strongly religious show a high level of hostility towards the LGBTQ population. Only 45% of Muslims agree that homosexuality should be accepted. European evangelicalism also follows this pattern (Scheepers et al., 2018).

The LGBTQI community's linguistic model of social exclusion is applicable everywhere. The aforementioned social group, which longs to live quietly and be accepted, has seen and experienced the stigma. Their daily lives are impacted by social exclusion and prejudice; they endure bullying and marginalization at school, employment, in the community, and even within their own families. This unfair treatment may cause the victim to experience mental illness, homophobia, low self-esteem, and underachievement. The language paradigm utilized in social prejudice that leads to the social exclusion of LGBTQI members at UM Tagum College is the subject of this study, which looks at the developing social issue. This study will try to explain the relative effectiveness of the language of prejudice and mistreatment that puts LGBTQI individuals at risk of social exclusion using its domain of expertise.

2.9. Social exclusion

It is founded on Meyer's minority model of stress from 2003, which claims that factors connected to different stressors and coping techniques, as well as their positive or negative effects on mental health outcomes, form the basis of minority stress processes in lesbian, gay, and bisexual groups. The fact that the model's concepts overlap frequently demonstrates how closely related they are. The model strongly emphasizes stress-related phenomena such as discriminatory experiences, expectations of rejection, hiding and concealing, internalized homophobia, and therapeutic coping mechanisms (Meyer, 2003). A person must adjust to environmental stressors like homophobia or sexual stigma. Still, they can also be very stressful, affecting physical and mental health. (Dohrenwend et al. 1992).

A close connection exists between (a) minority stress theory, which emphasizes stress variables such as prejudice experience, the expectation of rejection, internalized homophobia, and coping mechanisms that help (Meyer, 2003). After then, (b) gay and bisexual men and other sexual minority populations will be more likely to experience mental discomfort and physical health problems. Although they are often complex, the impacts of homophobia and minority stress factors on the sexual risk behaviors of homosexual and bisexual males are still being researched and analyzed. The focus of recruiting for research projects has shifted to the community due to entry challenges, and consequent behavioral interventions are still few and challenging (Kanouse et al., 2005). Gay and bisexual men's risk behavior patterns are examined using convenience samples, which typically do not include heterosexual control groups. Finally, it begs the question of whether homosexual and bisexual males face these pressures more than heterosexual men and women do (Mays & Cochran, 2001). In this regard, males who identify as homosexual or bisexual, as well as those

who identify as other sexual minorities, typically rely on coping techniques and resources at the individual and community levels (Meyer, 2003; Ouellette & DiPlacido, 2001). Individuals who strongly identify as a sexual minority may also be better able to handle the stress of being a minority, refute stereotypes, and confront actual or perceived homophobia while announcing a positive self-evaluation (Herek & Garnets, 2007).

This study is conducted to determine the language paradigm of social prejudice as a factor in the social exclusion of LGBTQI members of UMTC. This study sought to answer the following objectives:

1. To assess the level of language paradigm of social prejudice of LGBTQI members of UMTC in terms of:
 - 1.1 gendered language;
 - 1.2 verbal Bullying; and
 - 1.3 homophobic language
2. To find out the level of social exclusion of LGBTQI members of UMTC in terms of:
 - 2.1 normativity;
 - 2.2 social stigma; and
 - 2.3 religion
3. To determine the significant relationship between the language paradigm of social prejudice and social exclusion of the members of LGBTQI members of UMTC.

Null Hypothesis

The study's hypotheses were tested at a 0.05 level of significance, stating that there is no significant relationship between the social exclusion and language paradigm of social prejudice among LGBTQI members of UMTC.

3. Research methodology

Participants

The LGBTQI community associates presently registered at the institution served as the study's topic. To ascertain whether members of the LGBTQI community were left out of society, we have specifically picked them. Students from all departments and each UMTC year level who identified as LGBTQI participated in the survey as responders. We selected 200 UMTC students who identify as LGBTQI.

Materials and instruments

The questionnaire was modified to be relevant to the study even though the researchers used the standardized survey of Mishra (2020) for the independent variable and Mayer (2003) for the dependent variable. The three initial indicators used in the test to determine the linguistic paradigm of discrimination affecting LGBTQI students at UM Tagum College were misogynistic language, verbal bullying, and homophobia. The devices received a general rating of 3.5 or sound from the specialists who evaluated them. Five orderable gradations, along with the associated ranges of measures and descriptions, will be used to assess the language paradigm of prejudice among LGBTQI students at UMTC. The social exclusion of LGBTQI students at UM Tagum College was the focus of the second set of instruments, which included the three variables normality, social stigma, and religion. Using five-order table gradations and the accompanying ranges of means and descriptions, the social isolation of LGBTQI students at UMTC was assessed.

Design and procedure

This study's non-experimental scientific strategy combines a quantitative survey with a correlational method. Data are frequently gathered utilizing the correlational research method to assess the degree of association between two or more quantifiable variables (Gay, 2006). The data was collected using Google form questionnaires given online to the respondents. The study aimed to identify the language paradigm as a contributing element to the social marginalization of LGBTQI UMTC members.

The research moved forward with the additional procedures to collect data for the study after the panelists' acceptance. Before polling college students, the researcher received consent from the dean's office at UMTC. Following approval, the questionnaire was examined. The second goal of the letter of support is to enable the researcher to speak with the study participants in an interview. The investigators then personally disseminated the questionnaire while describing the methodology and aim of the study using Google forms. After the responders had finished all of the questions, the investigators also retrieved the questionnaire. After performing a statistical analysis, the researcher tabulated all the data she had obtained from the respondents. The statistical findings were evaluated and summarized. The data were used to draw conclusions and suggest actions based on the study's findings.

The numerical tools that were cast off for data analysis and interpretation are the following:

Mean. The level of organizational behavior and the workplace environment in public elementary schools were assessed using this statistical approach.

Pearson (r). The significance of the association between organizational behavior and workplace culture in public elementary schools was assessed using this statistical method.

Parameter limits	Descriptive equivalent	Interpretation
4.30 – 5.00	Very high	This means that social exclusion among LGBTQI members is very much detected
3.50 – 4.20	High	This means that the social exclusion among LGBTQI members is much detected
2.70 – 3.40	Moderate	This means that social exclusion among LGBTQI members is moderately detected
1.90 – 2.60	Low	This means that social exclusion among LGBTQI members is less detected
1.00 – 1.80	Very low	This means that social exclusion among LGBTQI members is not seen.

4. Findings and discussions

A 0.05 level of significance was used to assess and comprehend the interpretive results, which are presented both tabularly and textually.

Level of language paradigm of social prejudice of LGBTQI members of UMTc.

Table 1 displays the extent to which LGBTQI students at UMTc are subjected to verbal bullying, gendered language, and homophobic language. The overall mean is 4.21, which is high in terms of description. This indicates that the language paradigm of societal bias against UMTc members who identify as LGBTQI is present.

Table 1: Level of language paradigm of social prejudice of LGBTQI members of UMTc

Indicators	Mean	SD	Description
Verbal Bullying	4.26	0.84	High
Gendered language	4.23	0.78	High
Homophobic language	4.14	0.85	High
Overall	4.21	0.73	High

Legend:

4.30 – 5.00	Very high
3.50- 4.20	High
2.70 – 3.40	Moderate
1.90 – 2.60	Low
1.00 – 1.80	Very low

Verbal abuse had the mean rating of the three indicators, 4.26, with an evocative equivalent of "high" and a standard deviation of 0.84, followed by the indicator of gendered language, 4.23, with evocative counterparts of "high" and a standard deviation of 0.78, and finally, 4.14, which described as "high" with a standard deviation of 0.85. Fernkopf (2017), who claimed undergraduates are frequently vocally distraught or bullied because of their sexual inclinations, supports this finding. His research indicates that bullying, exceptionally verbal, is the most significant difficulty LGBTQI people face. This, in turn, causes psychological problems, including sadness or thoughts of suicide. The Gay, Lesbian, and Straight Education Network, or GLSEN, polled students about verbal abuse of LGBTQI people as part of a study in 2014. According to the results, 74% of LGBTQI students have encountered verbal bullying at school because of their sexual preferences, while 55% have experienced it because of how they represent their gender.

Additionally, LGBTQI students are more likely to experience various sorts of mistreatment than their non-LGB peers. The psychological impact of homophobic bullying is exacerbated by homophobic mistreatment, which should be included in preventative efforts and treatments. This kind of bullying has already been acknowledged as a form of stereotype intimidation directed at those who act in ways that defy the binary gender norm. Lesbian, gay, and bisexual (LGB) people may be the target of homophobic bullying. Still, non-LGB students who identify as sexually nonbinary

and deviate from traditional gender standards, such as those associated with men and women, may also be subjected. Bullying targets teenagers who are unclear about how to display their gender (Elipse et al., 2022).

This demonstrates unequivocally that bullying, in any form, adversely affects LGBTQI individuals. This includes psychological disorders, suicidal thoughts, drug and alcohol use, sexual assault, and academic performance. They hide more of their genuine selves, which significantly contributes to their low self-esteem.

Level of social exclusion to LGBTQI students of UMTC

With an overall mean of 4.12 and a standard deviation of 0.66, considered high, Table 2 displays the average values of the indicators of the variable Social Exclusion to LGBTQI in the University of Mindanao Tagum College. In other words, the hand in this variable is being evaluated.

Table 2: Level of social exclusion to LGBTQI students of UMTC

Indicators	Mean	SD	Description
Religion	4.40	0.65	Very High
Normativity	4.34	0.68	Very High
Social stigma	3.63	1.07	High
Overall	4.12	0.66	Very High

The greatest of the three indicators of social exclusion for LGBTQI people at UMTC is religion, with a mean of 4.40, which is very high, and a standard deviation of 0.65. Normativity is next, with a mean of 4.34 and a standard deviation of 0.68. With a mean of 3.63 and a standard deviation of 1.07, the final indicator, social stigma, was deemed vital. This indicates that LGBTQI students at UMTC experience significant levels of social exclusion. Individuals with relegated identities struggle to fit in and feel part of their community. The internalization of other prevailing cultural values, norms, and Religion strongly predicts the social exclusion of LGBTQI. Herek made a hypothesis on this (Herek, 2000; Mills, 2018).

A third theoretical approach to social liberties also emphasizes the violation of civil, political, and economic rights. Socially disadvantaged people are not fully taken into account in this concept. Unable to reach expected levels of social acceptance, community involvement, and participation. Negative social attitudes are common characteristics of inequality and social exclusion. Some groups may be more vulnerable to social exclusion from the dominant group due to their distinctions. Discrimination may result from differences (Mills, 2018). However, prejudice, stigma, and social rejection of sexual minorities exist everywhere. Recent research indicates that heterosexual couples are less likely than same-sex couples to endure social exclusion from their families of origin in the Netherlands. It has been noted that LGBTQI members of minority groups tend to have fewer close family and social networks. People in their immediate vicinity have ignored them. The structural differences in their social networks reinforce the finding that latent heterosexism continues to impact LGBT spouses and families (Fischer, 2021).

Significant Relationship Between Language Paradigm of Social Prejudice as a factor to Social Exclusion of LGBTQI students of University of Mindanao Tagum College

The Linguistic Paradigm of Social Prejudice as a Contributing Factor in the Social Exclusion of LGBTQI Students at UM Tagum College is Linked in Table 3 R and is valued at 0.754. This indicates that the social exclusion of LGBTQI students at UMTC is closely correlated with the language paradigm of social prejudice. The significance level at 0.05 is not met by the p-value of 0.001. This resulted in the conclusion that there is no meaningful connection between the Language Paradigm of Social Prejudice and the Social Exclusion of LGBTQI students at UM Tagum College, which was the discarded null hypothesis. Moreover, it strongly connects the Linguistic Paradigm of Social Prejudice and the Social Exclusion of LGBTQI Students at the University of Mindanao Tagum College.

Table 3: Significant Relationship Between Language Paradigm of Social Prejudice as a factor to Social Exclusion of LGBTQI students of University of Mindanao Tagum College

Variables	r-value	p-value	Decision $\alpha=0.05$
Language paradigm	0.754	0.001	H_0 is rejected
Social exclusion			
*p< 0.05			

During interpersonal interactions, stigmatizing behaviors such as homophobic and biphobic slurs, prejudice, exclusion, verbal abuse, and in some circumstances, physical assault is referred to as "enacted stigma." Notwithstanding conceptual and measurement-related distinctions between proximal and distal minority stresses, Meyer maintains that the processes are interrelated. For instance, being exposed to anti-gay violence may cause embarrassment or prepare one for discrimination in the future (Meyer, 2018). A significant obstacle to evaluating sexual stigma is the disparity between overtly discriminatory, unforgettable, acute events and a more widespread, daily strain of being on defense or wary of such interactions (Travis, 2018).

This illustrates that sexual prejudice and stigma against a member of the LGBTQI community affect their self-esteem and result in any negative factors that affect their emotional and physical health due to a dynamic process that builds upon and combines various causes of social exclusion and disadvantage. They connect to multiple facets of individuals' personal, social, cultural, and political lives. The social integration of a person is taken into consideration by policies for social inclusion and cohesion, which calls for acceptance and recognition in a variety of contexts. In addition to being a physiological occurrence, sex is also a cultural and social phenomenon. It can therefore be manipulated and controlled by strong institutions and the current social structures (Anderson et al., 2017).

The stage is set for social exclusion to occur once a pattern of conduct is labeled "abnormal" or "pathological." It may take the form of conventions, laws, or legal attempts to ensure that lesbians, gays, and bisexuals are treated equally and without prejudice. People identifying as queer, intersex, transgender, or questioning (LGTBQI). By failing to hold educational institutions accountable when employees and students are subjected to harassment, discrimination, or expulsion due to their sexual orientation, among other things, and by presenting such legal initiatives in a way that makes them ineffective and little more than trash (Nyeck et al., 2019).

Summary

This section contains data on the Language Paradigm of Social Discrimination and Social Exclusion among LGBTQI Members in UMTC. The findings presented in the previous section serve as the foundation for the discussion.

Level of language paradigm of social prejudice of LGBTQI members of UMTC

According to respondents, language is a language paradigm of societal bias against LGBTQI members of UMTC. This suggests that the alternative linguistic paradigm of social discrimination benefited LGBTQI members of the UMTC. This further indicates that those who are nearer to the student who is LGBTQI frequently experience all the linguistic paradigms of social prejudice, including verbal bullying or verbal abuse; gendered language or coming into contact with gender-biased language regularly; and homophobic language, in which they are subjected to discrimination because of the language they utilize or the way they talk.

This finding is consistent with a study by Swearer et al. (2018), which found that verbal mistreatment is widespread among young people who classify as LGBTQI. This is supported by research demonstrating the detrimental effects on pupils of verbal abuse directed at LGBTQI individuals based on the victim's presumed sexual orientation. It only indicates how verbal bullying impacts LGBTQI individuals based on their conduct regularly. With this, we must encourage kids to participate freely in a class by giving them the freedom to respond and actively interact in a welcoming setting where they can feel safe participating and learning (Genelza, 2021). The linguistic model of societal bias towards LGBTQI members of UMTC is robust in terms of gendered terminology. This suggests that LGBTQI UMTC members reasonably use gendered language. This indicates that the university's LGBTQI students are using gendered terminology since they were unaware of it and are being addressed in ways other than their preferred ones. This seems to support Ulum's (2020) argument that ELT programs have disadvantaged and excluded LGBT persons on purpose since worldwide textbooks explicitly omit gender-related subjects, including feminism, LGBT, queer Theory, and alternate sexes. Due to their lack of knowledge about the appropriate sexual or gendered words to employ, some students began to exclude LGBTQ individuals from their group.

It is also clear that there is a high level of language homophobia among UMTC members who identify as LGBTQI. This suggests that LGBTQI UMTC members use gendered terminology positively. It indicates that homophobic language is present and experienced by LGBTQI students, who frequently hear insulting slurs directed towards their sexual orientations. According to a study by Gredig et al. (2018), homophobic verbal behavior is the language others use toward a minority group in society. This is consistent with their findings. They insult someone by calling them names like "That's so gay," "fag," and many others. It focuses on the language that members of the LGBTQI community encounter in society.

Level of social exclusion to LGBTQI students of UMTC

UMTC members who identify as LGBTQI and report being socially excluded. This demonstrates that all the actions outlined in the UMTC items on the social exclusion of LGBTQI people were fruitful. The extremely high degree of religion showed that LGBTQI students at UMTC benefit from social exclusion. This demonstrates that the LGBTQI community's members are fully aware of how their beliefs discriminate against their sexual orientations and how that discrimination excludes them. This is in line with a study by Markel et al. (2020), which found that because of the holy marital covenant, many religions, including Islam, Christianity, and Judaism, ban sexual activity between heterosexual spouses. They define a same-sex relationship as sinful following their religious beliefs and cite their interpretation of the Bible to support this position. As a result, social exclusion occurs anytime there is an LGBTQI person.

Similar to agreeableness, respondents gave normativity a very high ranking. Given the very high rating, normativity among LGBTQI people is also viewed favorably. This indicates that exclusion exists because homosexuals exhibit traits other than those consistent with their stereotypes. This has some connection to the study of Parmenter et al.

(2020), which claims that distinct symbolic norms are the leading cause of LGBTQ+ persons being excluded from LGBTQ+ communities. One example of this is the power-holders in the community who can exclude those whose social identities overlap as well as those who do not adhere to the standards of gender presentation and appearance. As a result, LGBTQ+ individuals seeking acceptance and connection within their community are excluded from doing so.

It is also clear that LGBTQI students at UMTC experience significant social isolation and stigma. Additionally, it shows that UMTC's LGBTQI community does not experience negative societal stigma. Thus, the students were subjected to social stigma because of what Cadell J. (2020) describes as unfavorable views or treating someone less favorably because of a distinguishing attribute. Gender, sexual orientation, race, religion, and culture are all included in this. As mentioned in the report by UDNP (2019), they have experienced discrimination against their fundamental rights, which prevents LGBTQI people and their families from reaching their full potential as employees, students, and community members. Numerous studies demonstrate that LGBTQ people suffer and have significantly worse socioeconomic, educational, and employment results than the general population because of their gender preferences.

5. Recommendations

According to the findings of this investigation, the following suggestions are made:

To prevent the social exclusion of learners who are a part of the LGBTI community, the **Commission on Higher Education (CHED)** may impose more precise rules and regulations against employing language paradigms of social prejudices. With the clear presence of social exclusion among LGBTQI members, proper and enough legislation that protects these individuals may be enforced. These people's social skills and mental and emotional health are both negatively impacted by social exclusion, and this has a significant impact on how well they get along with other people.

The **University of Mindanao Tagum College (UMTC)**, which prohibits discrimination, could keep an eye on how students and teachers behave to avoid worst-case scenarios involving the linguistic paradigm of social bias and to increase student understanding of mental health issues. UMTC's community extension branch may also contribute to a greater understanding in society that this issue exists and must be addressed to stop other incidents. Additionally, it might help the university's students by teaching them to respect everyone there, irrespective of their sexual positioning.

Additionally, the **LGBTQI community** may gain from this because recognizing the issue may aid them in several ways, including achieving their equality objective. As the primary study participants, LGBTQI people may regain their confidence, be able to earn and have a stronger desire to fight for their freedom and rights.

Finally, this could serve as a foundation for **future academics** to further their research into the variables included in this study.

6. Conclusion

The study's findings are consistent with the claims that LGBTQI students at UMTC experience significant verbal bullying, homophobia, and gendered linguistic, and social bias. The social exclusion of LGBTQI students at UMTC is exceptionally high in terms of normativity, social stigma, and religion. There suggests a strong connection between LGBTQI members of UMTC and the Linguistic Paradigm of Social Exclusion. According to the findings, the language paradigm of social discrimination impacts how LGBTQI members are treated socially at UMTC. This result is in line with Teresa de Laurentiis's study from 1991, which discovered that discrimination occurs in the workplace, at schools, and even among friends. Problems with gender inequality and criticism of heterosexual individuals are the two main factors that upset everyone's mental state.

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