

# Sexisms on Facebook Page Threads of Xyriel Manabat: A Linguistic Analysis

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## ABSTRACT

Linguistic sensitivity is crucial in shaping individuals' thoughts, perceptions, and attitudes. The impact of language influences the creation of opportunities or the imposition of boundaries. This study delves into the realm of sexist language on the Facebook Page threads of the Filipina Child Star Xyriel Manabat, exploring both linguistic and non-linguistic aspects. Drawing on Mill's sexist language typology and Herring et al.'s framework for non-linguistic features, five posts from 2021-2022, gathering the 50 most engaging comments were analyzed. Of these, 36 comments exhibited sexist language. The findings identified five overt forms of sexism, including Naming, Insult terms, Semantic Derogation, and generic Pronouns, while indirect sexism manifested in Humor and Presupposition. Non-linguistic features, such as Emoji and Emoticons, Stickers and GIFs, Images, and Videos, were also noted in sexist comments. The conclusion drawn is that Xyriel Manabat's Facebook page comment sections contain sexist languages, characterized by specific linguistic and non-linguistic features. The study advocates for the use of gender-fair language in social media and educational settings, emphasizing the need for linguistic sexism awareness. Additionally, it encourages future research to explore other platforms and materials for comparative analysis, aiming to contribute to a broader understanding of linguistic dynamics in contemporary communication.

## KEYWORDS

Sexism; facebook; linguistic analysis

## INTRODUCTION

Language has a powerful influence on societal attitudes, thoughts, and perceptions, including gender consciousness and awareness. Despite decades of robust scholarly, societal, and policy efforts, sexist language, which perpetuates and reinforces gender inequality, has persisted across many languages/cultures and even at the highest societal levels. It is viewed differently by people from different fields, and one of the reasons why linguists and philosophers encounter difficulties

Social media has become so popular in recent years as platforms such as Facebook, YouTube, Twitter, TikTok, and Instagram have given internet users new means of communication, generating ideas, self-identification, and content-sharing. Social media, in particular, has grown pervasive worldwide among people of all ages. Rivera and Adriatico (2022) assert that it evolves into a potent socialization tool, significantly shaping the behaviors of its users.

Xyriel Manabat gained recognition in the Philippines for her roles in popular TV series like *Agua Bendita*, *Momay*, *100 Days to Heaven*, and *Hawak Kamay*. She was known for



being an innocent child because of her roles. However, after her last television scene, she made a massive comeback in 2020, which became trending in the Philippines as a result of her post. This post became viral and led to numerous comments, either good or bad. This motivated the researchers to identify the foul language use in the comment threads that include sexism, specifically overt and indirect sexism, alongside visual elements like emoticons, stickers, GIFs, images, and videos.

Sexism is bias or prejudice based on a person's gender or sexual orientation and impacts society, from organizations and governments to personal relationships. It has the most significant impact on women and other oppressed genders. It also impacts men indirectly. Studies have shown that sexism dictates how women should look, behave, act, and even feel. It essentially promotes the idea that one gender is inherently better than the other.

Not all sexism is unintentional. Ivy and Backlund (2000) highlight that the most hurtful sexist language is a tool for emotional abuse. They argue that some people go beyond simply repeating ingrained sexist terms and use them actively to target and demean others. According to Villenes (2021), sexism refers to unjust discrimination based on an individual's sex or gender. Language or expressions that degrade or stereotype individuals of either gender, with a particular emphasis on positioning women as the primarily subordinate sex, encapsulate this phenomenon. These ideologies or prejudices are reflected in language as evident in the choice of lexical items, generic pronouns, ready-made phrases, and specific terms to refer to women. It can be expressed overtly or indirectly through humor and irony (Mills, 2008).

There were previous studies that only focused on the linguistic features of sexism both in online and printed platforms. Capuyan et al. (2023) analyzed the sexist comments on Leni Robredo during the 2022 presidential elections. The study revealed hostile sexism as the dominating sexist language utilized to degrade and humiliate Leni Robredo, which implies that sexism is highly pervasive in the Philippines. Wulandari et al. (2017) had similar findings when they examined the sexist language from the newspaper named "The Jakarta Post". It was found that the said newspaper male gender language was used dominantly such as generic pronoun and lexical asymmetry. The use of generic and male pronouns is also revealed in Fajardo and Buenaventura (2023). Mahmud and Idegbekwe (2020) also found that Facebook users used both linguistic and non-linguistic elements to conveying misogyny to demean the opposing and targeted sex.

Rivera and Adriatico (2022) likewise revealed overt sexism namely, surnames and titles, jokes, naming, semantic derogation, insult terms, and proverbs; and linguistic and non-linguistics features that exhibit misogyny were used in the comment sections of Ivana Alawi's Facebook page. Laksmi and Rajeg (2023) revealed metaphorical sexist expressions in Indonesian that conceptualise women as animals, commodities, food, and dumping, indicating negative attitudes towards women.

Gustilo and Dino (2017) revealed that emoticons along with other linguistic features such as Acronymy, Retention of important parts of utterances, Intra-sentential and Inter-sentential Code Switching (CS) were used creatively by Digitalkers to establish rapport with their audience, communicate information effectively, accentuate their point, and make up for the lack of nonverbal clues in computer-mediated communication. In addition, Herring and Dainas (2017) found pragmatic functions of each graphicon type in Facebook threads such as mention, reaction, tone modification, riffing, action, and narrative sequence, in which reaction found to dominate among these functions. However, emoticons have also been used in providing comments and reactions to derogate the opposite sex.

It is observed that few attempts to explore the linguistic and non-linguistic features of sexism portrayed on Facebook like Rivera and Adriatico (2022), Mahmud and Igbokwe (2020) Gustilo and Dino (2017). In addition, there were insufficient studies on sexism in comment threads on Facebook. It is noticeable that in social media, non-linguistic features can also be used to attack the weaker sex. Hence, this study would also delve into the non-linguistic features of sexism in order to address the limitation of the previous studies.

Facebook page threads are an essential source for researching how language is used online because women with suggestive personalities are thought to be more vulnerable to objectification and sexist remarks. The comment section is considered as it allows Facebook users to respond to Facebook content. In this context, comments are defined as users' responses provided to Facebook content.

The researchers assumed that the comment section is an extensive repository of textual and non-textual data identifying instances of sexism. This analysis aims to contribute substantially to the academic discussion on sexism issues, with a particular focus on the Facebook posts of a social media influencer.

This study upholds the Sustainable Development Goal number 5, which is Gender Equality, aiming to investigate and contribute to advancing principles and initiatives promoting equal rights, opportunities, and the elimination of discrimination for women and girls on a global scale. SDG 5 encompasses Addressing various forms of discrimination against women, both online and offline. Gender-based discrimination on social media is a contemporary issue that involves online harassment, cyberbullying, and the perpetuation of harmful stereotypes.

This study generally aimed to explore the sexist language being observed in the comment sections on the Facebook page of a Filipina Child Star. Specifically, the study aimed to determine: 1) the sexist languages observed in the Facebook Page threads of Xyriel Manabat, 2) the non-linguistic features of the sexist languages observed on the Facebook comment threads, and 3) how a language is used to demean women and trivialize their actions.

## **RESEARCH METHODS**

The research uses a mixed of qualitative and quantitative approaches since the data in this study are words and numbers to understand clearly the collected data. In this study, the researcher relies solely on the existing data, literature reviews, or theoretical models that may not require direct participation from respondents. The primary source of data is Xyriel Manabat's Facebook page threads, where the researchers have meticulously selected and compiled the comments dated back to 2021-2022, when the aforementioned young celebrity made a remarkable comeback after several years of being on hiatus from show business.

The Facebook application mainly served as the source of data for this research. The Facebook search engine was used to redirect the researcher to Xyriel Manabat's Facebook page and categorize her five posts. After categorizing five posts from the Facebook page that obtained the most likes and most interactions in 2021-2022, the researchers started exploring the comments on Xyriel Manabat's Facebook page comment threads.

Screenshot. In order to limit the messages that contain sexism, the researchers filtered out the most relevant comments on Xyriel Manabat's comment threads. The researchers then identified the top 10 comments on these Facebook posts and captured the threads with evident sexist comments.

Categorizing. The researchers used Mill's model to identify sexist language on the Facebook threads. Likewise, the sexist comments and replies that contain linguistic and non-linguistic features were categorized based on Herring's framework.



Presentation of Samples. In order to protect the identities and privacy of the commenters, their names were covered by the researchers, and only their comments and replies, both sexist and non-sexist, were shown on the presentation of samples.

## RESULTS AND DISCUSSION

### *Linguistic Sexism of Comment Threads*

The data below shows the linguistic sexism found on the Facebook page threads of Xyriel Manabat. Through careful organization and analysis based on the methods used.

**Table 1.** Sexist language in the Facebook page threads of Xyriel Manabat’s post.

Type of Sexisme	P1	P2	P3	P4	P5	Total	Percent age
<i>Overt Sexism</i>							
Naming	0	0	0	0	0	0	0 %
Insult Terms	1	1	2	0	0	4	21.05 %
First Name, Surname, Titles	0	0	1	1	2	4	21.05 %
Semantic Derogation	2	2	2	2	2	10	57.9%
Generic Pronouns	0	0	0	0	0	0	0 %
<b>Total</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>3</b>	<b>4</b>	<b>19</b>	<b>100 %</b>
<i>Indirect Sexism</i>							
Humor	6	3	6	7	4	26	86.67 %
Presupposition	1	1	2	0	0	4	13.33 %
<b>Total</b>	<b>7</b>	<b>4</b>	<b>8</b>	<b>7</b>	<b>4</b>	<b>30</b>	<b>100 %</b>
<i>Others</i>	2	5	2	1	4	14	14 %

The findings revealed that Semantic Derogation (10 or 57.9%), Insult Terms (4 or 21.05%), and First name, Surname, or Title (4 or 21.05%) are the most frequently used overtly sexist language in the comment sections of Xyriel Manabat's Facebook posts. Naming and Generic Pronouns, on the other hand, were not observed. Notwithstanding indirect sexism, the study revealed that Humor (26 or 86.67%) and Presupposition (4 or 13.33%) were the observed indirect sexist language in the comment section of the Facebook posts of Xyriel Manabat. Moreover, there were also comments that were not included in the categorization yet were considered as Others that reached 14%.

*Semantic Derogation.* Most comments that were observed were semantic derogation highlighting the lexical items that connotes negative meaning. This means that commenters used words that tend to have developed negative connotations towards Xyriel.

**P1- C6 :** *Kung alam ko lang na ganyan kalaking blessing matatanggap, sana nag 100 days to heaven den ako (25 reactions).*

**P3-C3 :** *She has a big heart for everyone (18 reactions)*

**P4-C10:** *Coco melon*

**P5-C5 :** *“100 days to heaven” to “100 days in heaven” (3 reactions)*



**Figure 1.** Screenshot of comment section of the Facebook posts of Xyriel Manabat

Semantic derogation, the term which “implies both pejoration and polarization” (Fontecha & Catalán, 2003), becomes especially challenging if it is used “in the context of gender and language” (Fontecha & Catalán, 2003). This supports the commenters in the Facebook page post of Xyriel used lexical items that shows derogatory meaning such as “ganyan kalaking blessing matatanggap” “Coco melon” referring to the big breasts of Xyriel that gained 25 reactions. Additionally, “big heart for everyone” has negative meaning for the reason that the heart is placed in the chest. According to Medical News Today, the heart is a complex organ responsible for pumping blood throughout the entire body. It is situated in the chest, slightly left of center, behind the breastbone, and between the lungs. Consequently, the commenter did not literally refer to Xyriel’s heart; instead, the commenter was implying a reference to her breasts. Furthermore, “100 days to heaven” to “100 days in heaven”, this comment is also implied as sexist language as it changes the preposition “to heaven” to preposition “in heaven” describing the feeling of being “in heaven” by just looking at the breasts of the actress.

*Insult Term.* A type of sexist language, can be found in Xyriel Manabat's Facebook comment section. These derogatory expressions, intended to belittle individuals based on their gender, contribute to a negative online environment, highlighting the need to discourage such language for a more respectful and inclusive digital environment. Some comments include,



**Figure 2.** Xyriel Manabat's Facebook comment section

**P1 C2 :** “Miss pakisabi sa dede mo wag tignan mata ko” (Miss please tell your tits not to look into my eyes) (6 reactions)

**P2 C7 :** “Pa tutuya pd tawn ko maluoy ka” (Let me suckle it, have mercy on me ) (2 reactions)

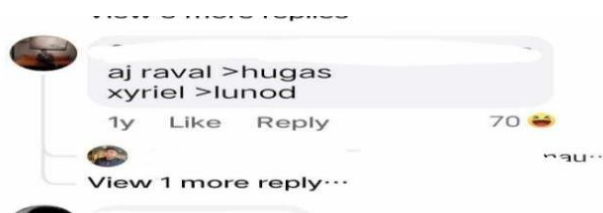
**P3 C7 :** “Iyo lahat yan?” (Is that all yours?) (51 reactions)

These comments overtly insult Xyriel Manabat, directing sexual attention toward her for the commenters' satisfaction. Despite being perceived as jokes by some, they are insulting to the actress, given that her attire is deemed appropriate. Examples like "Miss pakisabi sa dede mo wag tignan mata ko," "Pa tutuya pd tawn ko maluoy ka," and "Iyo lahat yan?" explicitly attack a woman's physical appearance, particularly focusing on body figures.

Cormack (2021) explains the prevalent issue of women facing malicious comments and harassment, especially concerning their breast size. This contributes to a broader problem of insulting women who wear revealing clothes and share it online, perpetuating societal standards that objectify women's bodies, leading to increased body shame (Merelli, 2015).

*First name, Surname, Titles.* The utilization of gender-based labeling in the comment section of Xyriel Manabat not only perpetuates stereotypes but also significantly contributes to the reinforcement of traditional gender roles. There are few comments that the first name, surnames and titles are predominant wherein the language used intentionally carries negative meanings. Examples for these are the comments:

**P3-C5** : *Aj Raval > Hugas; Xyriel > Lunod (70 reactions)*



**Figure 3.** Xyriel Manabat's Facebook comment section

**P4-C3** : *I really love how Cardi B flex her body on social media.I love you Cardi B ( 6 reactions)*

**P5-C7** : *Ivana Alawi Version 10.99 (4 reactions)*

This statement delves into the role of language, specifically the use of labels, as a mechanism employed by commenters to perpetuate the marginalization and stigmatization of women. The term "labels" here refers to categorical descriptions or tags that are often derogatory or stereotypical in nature. These labels are utilized as a deliberate tool to diminish the value, credibility, or social standing of women. According to (Felmlee et al. 2019) that the act of attaching such labels is suggested to be a means through which women are demeaned. The use of demeaning labels contributes to a broader environment that fosters negative perceptions and attitudes towards women, reinforcing existing stereotypes. Stereotypes are simplified, generalized beliefs or ideas about a particular group, in this case, women. By employing derogatory labels, commentators actively participate in sustaining and reinforcing these stereotypes, which can have profound and detrimental effects on how women are perceived and treated in society.

**Humor.** The majority in the comment section used humor to indirectly express the commenters sexist beliefs towards Xyriel Manabat's Facebook posts. The Filipino people have established themselves globally for their exceptional and distinct sense of humor, which is especially obvious in social media. Filipinos have cultivated a unique form of internet humor that resonates with diverse audiences. One of the most common phrases in the comment section of Xyriel Manabat's posts was:

**P1 C10** : *"100 Days to Heaven" (10 reactions)*

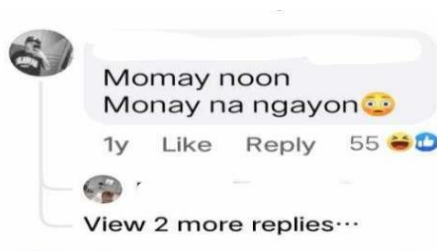
Particularly, the comment was based on her famous television role entitled "100 Days to Heaven," which became a way to make fun of the actress with a humorous effect. The term 100 days to heaven now produces double meaning, especially to the boys, who can understand what it means sexually.

Meanwhile, the commenter used it in a humorous manner; it can be seen how a woman's body is being objectified by indicating that seductive photos of women become a source of men's sexual desire. Another comment says:

**P3 C8** : *“Bakit mo akong sinusubukan Lord?”* (Why are you always testing me, Lord?) (26 reactions)

**P3 C9** : *“Yung di ka pinagpala sa height pero pinagpala ka sa dibdib”* (When you're not blessed with height but you're blessed with your boobs) (38 reactions)

**P3 C10** : *“Momay noon monay na ngayon”* (55 reactions)



**Figure 4.** Xyriel Manabat's Facebook comment section

**P1 C2** : *“Miss pakisabi sa dede mo na wag tignan ang mata ko”* (Miss, please tell your boobs not to look in my eyes) (6 reactions)

This becomes a word play as how the commenter tried to create a fun interaction in the comment section. It reflects Mahmud & Idegbekwe (2020) idea that those who express sexist beliefs use humor or irony to avoid responsibility in their communication. This shows that such individuals use persuasive approaches to avoid responsibility for their sexist comments. While it is visible that the commenter expresses his humorous comment to make fun of the photo, still, this act is considered sexist language as it directly pertains to the “dede” (boobs) of the actress. In this case, the comment seems to objectify the actress by focusing on a specific body part, which can be considered disrespectful and perpetuates sexist attitudes.

**P4 C1** : *This photo makes my junjun stronger healthy and more better than before* (48 reactions)



**Figure 5.** Xyriel Manabat's Facebook comment section

The use of sexist language disguised as humor to target women involves employing seemingly funny remarks that, upon closer inspection, reveal underlying derogatory or discriminatory attitudes. This tactic allows individuals to downplay the seriousness of their remarks and evade accountability by framing them as jokes. According to Arab and Milner

Davis (2022), insulting humor as remarks designed to elicit amusement by denigrating, derogating, or belittling a specific target. This form of humor involves making comments that are intended to undermine or demean the subject in a manner that others find entertaining (Ford & Ferguson, 2004). Thus, the acceptability and impact of insulting humor vary greatly depending on context, interpersonal relationships, and societal norms, with individuals interpreting such humor differently based on their experiences and perspectives. According to Ford and Ferguson (2004), individuals are more likely to accept and find sexist humor tolerable when it is presented in a humorous guise. They further explain that when people use derogatory jokes, be it based on race or gender, there is an unspoken conversational norm suggesting that the offensive jest should be perceived as playful and light-hearted (Ford et al., 2008).

*Presupposition.* Another subcategory of indirect sexism is presupposition which is seen in the comment section of Xyriel Manabat's posts. Presupposition in this context entails implicit assumptions or underlying beliefs that reinforce sexist attitudes, with manifestations often evident in the linguistic expressions found within the comment section. In response to the post, a commenter shared a photo of Coco Martin expressing a strong emotion on his face with the caption

*P1 C7 : "sarapen papaya," (yummy papaya) (4 reactions)*



**Figure 6.** Xyriel Manabat's Facebook comment section

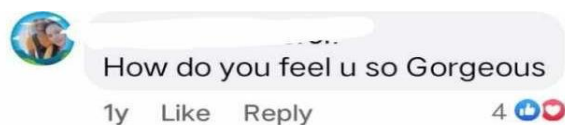
This comment presupposes a sexualized attitude towards women, particularly those considered vulnerable. The use of the phrase "yummy papaya" suggests an objectification of women, reducing them to consumable entities and perpetuating harmful stereotypes. This act reflects a subtle form of sexism by implying that the image of Coco Martin is inherently linked to sexualizing women, reinforcing the need for a critical examination of such comments within the context of online discourse and gender dynamics. Garcia (2021) asserts that the cultural glorification of female submission, which is believed to be inherent in women's nature, contrasts with historical views in which submission was generally considered a vice or pathology. As a result of this, the comment is labeled sexist, reflecting an ideology that promotes the belief that women should submit to men regardless of their physical or economic well-being.

**Others.** Certainly, not every comment is inherently sexist, and some comments, like:

*P5 C6 : "absolutely gorgeous," (3 reactions)*

*P3 C2 : "how do you feel so gorgeous?" (4 reactions)*





**Figure 7.** Xyriel Manabat's Facebook comment section

*P4 C8 : "You're beautiful, stay safe and God bless," (2 reactions)*

These appear to be neutral compliments, focusing on positive attributes or qualities of the actress. "Absolutely gorgeous" and "how do you feel so gorgeous?" can be interpreted as compliments on the actress's appearance, expressing admiration without necessarily perpetuating gender stereotypes or exhibiting sexism. These comments seem to appreciate the actress's physical appearance and may aim to convey positive sentiments. Similarly, the comment "You're so beautiful, stay safe and God bless" appears to commend the actress's beauty, emphasizing positive personality traits rather than focusing on gender-related attributes. In these examples, the comments seem to be genuine compliments and expressions of admiration without introducing elements of sexism. It's important to recognize and appreciate such comments as they contribute to a positive and respectful discourse, celebrating the actress's qualities or achievements without reinforcing gender biases. In contrast to sexist language, these expressions contribute to fostering a supportive and inclusive communication environment. Meanwhile, there are also comments that are not sexist language but because of the reactions to that comment it changed the meaning. For example, one commenter says:

*P2 C1 : I love green (6 reaction)*



**Figure 8.** Xyriel Manabat's Facebook comment section

This comment, initially believed to be non-sexist, undergoes a shift in interpretation based on the reactions it elicits. Despite the commenter's lack of intention to convey a double meaning, the perception of sexism arises due to its association with Xyriel Manabat's caption, "Heard green is the 2022's color." The audience perceives the comment as having a green-minded connotation, triggering the aspect of sexist language without being explicitly labeled as overt or indirect sexism. This underscores the nuanced ways in which seemingly harmless comments can take on gendered interpretations in specific contextual interactions.

### **Non-linguistic Sexism of Comment Threads**

The data below shows the non-linguistic sexism found on the Facebook page threads of Xyriel Manabat. Through careful organization and analysis based on the methods explained earlier, the data is presented in a structured format, facilitating a more insightful interpretation of the study.

**Table 2.** Non-linguistic features

Non -Linguistic Features	P1	P2	P3	P4	P5	Total	Percentage
Emojis/ Emoticons	2	3	8	1	4	18	75 %
Stickers And Gifs	0	0	0	0	0	0	0 %
Images	4	0	0	1	1	6	25 %
Videos	0	0	0	0	0	0	0 %
<b>Total</b>	<b>6</b>	<b>3</b>	<b>8</b>	<b>2</b>	<b>5</b>	<b>24</b>	<b>100 %</b>

The findings revealed that the most observed non-linguistic features in the Facebook page threads of Xyriel Manabat are Emoji (18 or 75%) followed by Images (6 or 25%). On the other hand, Stickers, GIFs and Videos are not commonly used in her page threads.

**Emoji / Emoticons.** The widespread use of pictograms, commonly known as emojis, is demonstrably impacting both interpersonal communication practices and the broader social landscape. Moreover, results show that the level of interaction is incredibly high with the usage of emojis. Emojis offer a concise and immediate means of conveying emotional intent within digital communication, potentially surpassing the need for lengthy textual elaboration (Erle et al., 2022). Emojis are a popular way for commenters to express sexism on comment threads. This is seen by the abundance of people using emojis to express their sexist words on Xyriel Manabat's Facebook Page threads. Some commenters even complimented their sexist remarks with emojis like the pleading face emoji, face savoring emoji, and sweat droplet emoji. An example of this is the use of a pleading face emoji, which accompanies the comment

**P2 C7 :** “Pa tutuya pd tawn ko maluoy ka” (Let me suckle it, have mercy on me) (2 reactions)

**Figure 9.** Xyriel Manabat's Facebook comment section

The Pleading Face emoji is characterized by a yellow face featuring large, puppy-dog eyes and a slight frown, capturing the typical expression of someone pleading for compassion or sympathy. Beyond representing actions like pleading or begging, this emoji is versatile in conveying emotions such as sadness, guilt, cuteness, and even arousal. Notably, the Pleading Face emoji has also been associated with less innocent online activities, including soliciting or sharing adult content, or expressing more suggestive feelings on the timeline (“100 emoji Meaning | Dictionary.com”, 2018). This implies that the commenter sexualized Xyriel Manabat by indicating that her photo is a material for masturbation or any sexual acts. There are also other comments that use the face-savoring emoji and sweat droplet emojis that accompany the lines to put the sexist and sexualizing message into context.

**P4 C10 :** “Coco melon”

**P3 C10 :** “Momay noon Monay na ngayon” (55 reactions)

While emojis are not explicitly sexual, Yagoda (2015) claims that these coded languages soon gave rise to a new type of flirty and sexual shorthand in which taboo subjects and sexual gestures can be subtly linked to just one or two innocent characters. Emoji characters like

pleading face, face savoring, and sweat droplet icons have the same power to sexualize Xyriel Manabat in the comment section.

**Images.** Mahmud and Idegbekwe (2020) stated that there is a very interesting relationship between linguistic and visual elements when they are combined in the communication process. This interaction creates a dynamic where each mode contributes to the overall meaning. When it comes to communicating sexist language on Facebook, the meaning generated by the linguistic and visual elements jointly provides a nuanced and comprehensive interpretation. It was discovered that some of the comments on Xyriel Manabat's Facebook page thread used both textual and visual features to spread misogynistic remarks. According to French (2017), people include pictures and memes to support their idea or content. Aside from pure texts, people enhance the idea they want to convey through the use of images, colors, and graphics, thereby enriching the overall communication and engaging the audience on multiple sensory levels.

In one of the comments, a person proudly declared themselves as a photographer by saying:

*PI C8 : "Proud photographer here." (10 reaction)*



**Figure 10.** Xyriel Manabat's Facebook comment section

What is noteworthy is that alongside this text, the commenter included a picture of someone associated with the adult film industry with explicit content, usually linked to adult material, reinforcing the idea of the person holding a camera and being prepared to take someone's photo.

Images are purposeful in conveying concepts and reinforcing information provided in text. Therefore, pictures can depict the sexualization of women in the comment section, potentially reinforcing sexist and objectifying viewpoints ("Use images and media to enhance understanding | Digital ..", n.d.)

The pervasive use of sexist language fosters a climate where women are frequently sexualized and objectified. On social media platforms, women are subjected to shaming regarding their self-presentation, often facing criticism for their attire and behavior. This constant exposure can lead to the internalization of these sexist attitudes, potentially causing women to undervalue themselves. Furthermore, seemingly neutral terms can also contribute to the sexualization or subordination of women. This underscores the importance of gender-fair language, which strives to eliminate gender bias in communication.

A study of Facebook posts directed towards the prominent Filipina child star, Xyriel Manabat, reveals the prevalence of sexist language employed by commentators. This language manifests in both overt and indirect forms. Derogatory terms, objectification, sexualization of Xyriel's physical attributes, and the enforcement of gender stereotypes are all methods used to demean and exert dominance over the young influencer. Notably, humor serves as a common vehicle for the subtle degradation of Xyriel within these online

interactions. Specifically, “Semantic Derogation” emerges as the predominant form of overt sexism, indicating the prevalent use of language that deliberately belittles or demeans individuals based on their gender. This form of sexism involves the use of derogatory terms or expressions to explicitly devalue and undermine individuals, often reinforcing harmful stereotypes and contributing to a discriminatory atmosphere. On the other hand, “Humor” becomes apparent to be the dominant form of indirect sexism, indicating the widespread use of comedic elements that subtly reinforce gender stereotypes or biases. This type of sexism hides behind humor, where jokes, sarcasm, or irony may carry underlying messages that unintentionally perpetuate gender-related prejudices. To raise awareness and foster a more respectful and gender-neutral discourse, addressing the prevalence of indirect sexism in the form of humor requires a nuanced approach. Among the four identified non-linguistic features, commenters predominantly employ emojis/emoticons and emojis emerging as the more prevalent choice. This prevalence underscores a notable trend in online communication, where individuals often rely on emojis or emoticons to convey emotions, reactions, or sentiments in a succinct and visually expressive manner.

The sexist attitude as manifested in the comments are also reflected in the studies of Capuyan et al. (2023); Mahmud (2020); Rivera and Adriatico (2022); and Laksmi and Rajeg (2023). This implies that sexism especially in the use of language continues to be practice among Filipinos particularly users of social media. This further implies that most Filipino social media users are not responsible in the use of language, leading them to be sexist and misogynistic violating the rights of the women. This heed more efforts and advocacies toward responsible use of language in social media, getting rid of discrimination, misogyny, derogation and gender bias. Educational institution may also consider amalgamating responsible use of language in their curriculum and by raising students’ awareness on sexist language and its discriminatory impact.

## CONCLUSION

In conclusion, this research paper has delved into the occurrence of sexist language within the Facebook page threads of Xyriel Manabat. Through a thorough analysis of these interactions, we have gained valuable insights into the various forms of sexism present. The findings underscore the importance of recognizing and addressing gender-based biases in online platforms. As we move forward, it is crucial to consider further exploration of gender biases in digital communication and its implications. Overall, this study contributes to the existing body of knowledge on sexist language, paving the way for continued research to foster a more inclusive and respectful online environment.

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