



Polyphonic Social Voices: A Deconstructive Reading of Facebook Threads in the Context of Social Studies Education

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ABSTRACT

Purpose of the study: This study aimed to critically analyze Facebook comments on Miss Universe pageants to uncover recurring social issues, explore how users express desires for dominant ideals, and examine how binary oppositions are constructed and challenged within online discourse, particularly in relation to representation, identity, and cultural perception.

Methodology: This study employed qualitative content analysis using NVivo software for systematic coding and thematic analysis. A total of 125 public Facebook threads from 2015 to 2019 were reviewed. Data were extracted from unsolicited user comments. The analysis was guided by Derrida's deconstructive framework and implemented through structured thematic coding procedures.

Main Findings: Findings revealed 13 dominant social issues including marginalization, colorism, phenotype bias, gender discrimination, and language elitism. Netizens expressed desires related to national identity, authenticity, and physical standards. Twenty-eight binary oppositions, such as fake/real and white/black, were deconstructed to show coexistence and the possibility of inclusive meaning-making in social spaces.

Novelty/Originality of this study: This study uniquely integrates Derrida's deconstruction with social media discourse to examine digital identity narratives. It introduces a framework for educators and researchers to analyze online texts critically, promoting inclusive digital literacy. It advances social studies education by bridging theory, online behavior, and sociocultural critique in a digital context.

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1. INTRODUCTION

Facebook, as a meaning-making platform, operates as a dialogic community where netizens from diverse backgrounds create and share their interpretations of issues [1]. These interpretations, or perceived "truths," are discussed and debated among close associates, acquaintances, and even total strangers. In Facebook threads, the comments from users are described as "polyphonic" social voices [2], reflecting a wide range of perspectives and discourses.

By the fourth quarter of 2018, Facebook reported 2.32 billion active monthly users. The platform reached a significant milestone in the second quarter of 2012, becoming the first social network to surpass one billion users. Active users, as defined by [3], are individuals who have logged into Facebook at least once in the past 30 days.

During a recent assessment period, 2.7 billion people were reported to use one of Facebook's major platforms—Facebook, Instagram, or Messenger—on a monthly basis [4], [5].

This research examines the language of social media through Facebook threads related to the Miss Universe pageants from 2015 to 2019. These threads often reflect a blend of pageantry and political themes, as described by Wortsmith [6], although in some contexts, pageants are criticized for their superficiality, occasionally masked by platitudes advocating for global peace. Beauty pageants, while often perceived as mere entertainment, serve as symbolic arenas where deeper sociopolitical discourses emerge—including those around race, gender, national identity, and global representation [7], [8].

Social media discussions, particularly those concerning events like the Miss Universe pageant, provide a platform for philosophical and ideological debates. Facebook threads are significant spaces for exploring the encoded beliefs and attitudes expressed by netizens [9]. While extremism has long existed, Poland [10] argues that the internet amplifies voices that promote hatred and violence, enabling these ideas to reach broader audiences. The Miss Universe pageant, a cultural phenomenon especially popular among Filipinos, raises questions about whether participants in online discussions fully consider the implications of their arguments, criticisms, and language.

Web trolling, defined as the deliberate disruption of meaningful online communication, poses a challenge to free speech and cultural discourse [11]. It not only targets individuals but also institutions and social identities, discouraging open expression and engagement. These dynamics within social media threads often reflect broader issues related to identity, ethnicity, and ideology, encouraging users to analyze and interpret the narratives and values embedded in these discussions before forming and sharing their own opinions [12].

In the context of social education, these online dynamics reflect significant social phenomena that should be explored and taught—such as identity construction, racial and gender bias, nationalism, and digital citizenship [13], [14]. The comments and discourse analyzed in this study are valuable materials for developing critical thinking, cultural sensitivity, and digital literacy among students. These are essential competencies in the 21st-century social studies classroom, where learners must navigate, question, and understand diverse worldviews and social tensions embedded in digital communication [15].

While previous studies have analyzed social media discourse in political, media, or educational contexts [16], very few have examined the intersection of beauty pageants and cultural discourse through a deconstructive lens. Existing literature tends to focus on either the media representation of beauty queens or the performative aspects of pageantry, without analyzing how ordinary netizens interpret and contest these events in online spaces [17]. Furthermore, most research does not consider binary oppositions and how these structures inform public opinions about race, gender, and authenticity in digital forums.

This study addresses that gap by applying Derrida's theory of deconstruction and Bakhtin's concept of polyphony to examine the deeper ideological tensions within Facebook threads. It uncovers how netizens form and destabilize meanings using binary oppositions (e.g., real vs. fake, black vs. white, woman vs. transgender) and how these reflect larger societal anxieties and hierarchies. The novelty of this research lies in its unique combination of philosophical frameworks and social education applications. It offers not only a theoretical contribution to discourse analysis but also provides a rich, authentic resource for teaching social awareness, media literacy, and inclusive thinking in the classroom.

This study aims to deconstruct netizens' comments on Facebook threads related to Miss Universe pageants to reveal issues of concern, underlying desires for centrality, and the binary oppositions present in online discourse. It seeks to expose how these oppositions reflect broader societal values and to explore their potential as learning tools in social education.

2. LITERATURE REVIEW

2.1. Theoretical Lens

This study was grounded in two key theoretical frameworks: Bakhtin's theory of polyphony and Derrida's theory of deconstruction. These theories provided the foundation for analyzing the complex and multifaceted nature of Facebook threads related to Miss Universe pageants [18]. Beyond discourse analysis, both frameworks also serve as powerful tools for advancing social education, especially in cultivating critical thinking, digital literacy, and value formation among learners.

2.2. Bakhtin's Theory of Polyphony

Mikhail Bakhtin's (1984) theory of polyphony focuses on the presence of multiple voices and perspectives within a narrative. Polyphony in literature is characterized by the coexistence of diverse viewpoints, reflecting a dialogic sense of truth [19]. Unlike a monologic approach, which seeks a single, unified truth, a polyphonic framework embraces the dynamic interaction of competing ideas and perspectives. Bakhtin highlighted this concept in his analysis of Dostoevsky's novels, which he argued cannot be understood within the monological

tradition of Western thought that has dominated fields such as religion, science, philosophy, and literature for centuries [20].

In this study, Bakhtin's polyphony was instrumental in exploring the varied and often conflicting voices within Facebook threads. These threads were analyzed to understand how users create meaning and negotiate truth in their discussions about cultural and social issues, particularly the Miss Universe pageants. The dialogic nature of these threads reflects the multiplicity of interpretations and ideologies that coexist in social media spaces [21]. In the context of social education, polyphony can foster multivocality in classrooms—encouraging students to engage with diverse perspectives, challenge dominant narratives, and build empathy for marginalized voices. This aligns with the goals of critical pedagogy and democratic citizenship education.

2.3. Derrida's Theory of Deconstruction

Jacques Derrida's (1967) deconstruction theory complements Bakhtin's framework by challenging the hierarchical structures inherent in binary oppositions. Deconstruction reveals the inherent contradictions and ambiguities within texts, showing that no single, coherent interpretation can encompass the full complexity of meaning. According to Derrida, Western philosophy is deeply rooted in "logocentrism," or the tendency to privilege a central, fixed meaning or absolute truth. This focus on an authoritative "center" underpins many of the binary oppositions that define Western thought, such as white/black, masculine/feminine, and presence/absence. Derrida's approach seeks to blur these oppositions, questioning their implied hierarchies and exposing their interdependence. For example, Derrida argued that writing, often considered subordinate to speech in traditional thought, possesses its own capacity to convey meanings that transcend immediate context. This "metaphysics of presence" challenges the assumption that meaning can be fully controlled or restricted to a single interpretation. In this study, Derrida's deconstruction was used to analyze the binary oppositions present in Facebook threads, such as those reflecting notions of beauty versus superficiality or cultural pride versus global criticism [22]. By deconstructing these oppositions, the research illuminated the complexities of social media discourse, where users grapple with evolving definitions of identity, ethnicity, and ideology. In the context of social studies education, deconstruction enables students to critically interrogate the assumptions behind social texts, question societal norms, and analyze media narratives. This supports digital literacy, critical media analysis, and the cultivation of reflexive civic identities.

2.4. Integration of Theories

Together, Bakhtin's polyphony and Derrida's deconstruction provided a comprehensive lens for analyzing the textual comments and interactions within Facebook threads. Bakhtin's framework highlighted the multiplicity of voices and perspectives, while Derrida's approach deconstructed the hierarchical binaries embedded in these discussions. This combined theoretical approach allowed for a nuanced exploration of how netizens navigate cultural, social, and political themes in their online interactions. More importantly, this integration contributes directly to social education by offering a framework for analyzing controversial discourse and fostering reflective thinking about issues such as identity, race, gender, and nationalism—key themes within social studies curricula. It positions learners not just as consumers of media, but as critical agents in meaning-making processes.

3. RESEARCH METHOD

This qualitative study employed a purposive sampling strategy [23] to examine online discourse surrounding beauty, race, color, and gender as represented in public reactions to the Miss Universe pageant. The researcher took on multiple roles in the study—as data collector, analyst, and interpreter—to ensure a cohesive and in-depth analysis. Data were drawn from the official Miss Universe Facebook page, specifically focusing on threads that exhibited high levels of engagement and public commentary. The period between 2015 and 2019 was selected due to the notable sociocultural significance of several pageants during these years, which served as critical sites for public debate on identity, representation, and inclusion.

The selected pageants included Miss Universe 2015 (Pia Alonzo Wurtzbach), Miss Universe 2016 finalist (Maxine Medina), Miss Universe 2017 (Demi-Leigh Nel-Peters), Miss Universe candidate Angela Ponce, and Miss Universe 2019 (Zozibini Tunzi). These events were chosen based on their capacity to spark significant public discussion on race, colorism, national identity, gender norms, and LGBTQ+ visibility—aligning with the study's thematic focus. Facebook threads related to these contestants were manually reviewed, and relevant textual comments were collected via screenshots. Identifiable user information such as names and profile photos was redacted to maintain ethical standards of privacy and confidentiality.

The comments were color-coded to indicate recurring themes, binary opposites, and dominant cultural narratives. Using Derrida's theory of deconstruction, the researcher conducted a textual analysis to interrogate these binaries—such as light/dark, Western/non-Western, masculine/feminine—uncovering implicit hierarchies and tensions embedded within public discourse. Although the coding was conducted by a single researcher, the

study incorporated a peer debriefing process to enhance reliability and minimize interpretive bias. Selected faculty members reviewed the emerging categories and thematic interpretations, offering critical feedback that was integrated into the final analysis. This process served as a qualitative equivalent to inter-coder reliability, reinforcing the credibility and rigor of the findings [24].

4. RESULTS AND DISCUSSION

The discourse surrounding Miss Universe pageants from 2015 to 2019, as evidenced in Facebook threads, highlighted various social issues. These threads reveal how online platforms can serve as venues for both celebration and criticism, often reflecting deeper societal attitudes and biases.

Themes were derived through a structured thematic analysis, where comments were first openly coded for recurring language, tone, and motifs. These initial codes were then clustered into broader categories that aligned with emergent patterns of discourse, such as exclusion, racial bias, and moral scrutiny. This two-tier process ensured a clear distinction between descriptive observations and interpretive insights.

4.1. Issues of Concern in Facebook Threads

This issue became prominent during the 2015 Miss Universe crowning of Pia Alonzo Wurtzbach, when netizens questioned her Filipino identity with comments such as “Fake Filipina” and “a candidate representing a country half of her blood only?” Similarly, concerns about hybridity re-emerged in 2017 and 2019 with comments doubting candidates' heritage, emphasizing the fixation on perceived racial or national purity.

The exclusion of candidates based on personal prejudices was another recurring theme. For example, during Pia Wurtzbach's reign in 2015, some netizens dismissed her legitimacy as a representative of the Philippines with remarks like, “Should not be representing the Philippines.” A pattern of undermining successful individuals was observed, particularly toward Pia Wurtzbach in 2015. Comments like “Confess now! Are you really a Filipina?” revealed an inclination to diminish her accomplishments rather than celebrate her success. Similarly, in 2019, Zozibini Tunzi faced criticism from netizens who doubted her authenticity as an African representative.

Pageants often exposed underlying prejudices, with contestants subjected to disparaging remarks. For example, Maxine Medina, a Miss Universe 2016 finalist, was called “a monkey,” while Demi-Leigh Nel-Peters in 2017 faced comments like, “When I hear of dwarfs, I remember you.” These statements reflected systemic issues of discrimination and dehumanization.

The evaluation of contestants based on physical traits surfaced repeatedly. Maxine Medina faced remarks such as “The skin is just good, but the beauty please,” while Zozibini Tunzi in 2019 received comments like “the crown doesn't deserve her color.” These judgments underscored societal beauty standards rooted in colorism and phenotype bias. Angela Ponce, the first transgender contestant in 2018, became a focal point for debates on gender identity. Comments like “Respect women please” and “Ms. Gay Universe” reflected resistance to the inclusivity of non-cisgender women in the competition. Language proficiency became a point of contention, as illustrated by the criticisms directed at Maxine Medina's English-speaking skills in 2016. Remarks like “Your English is so annoying” revealed the bias against contestants who did not meet certain linguistic standards.

The culture of shaming extended beyond physical appearance to perceived moral failings. For example, Pia Wurtzbach was accused of being “a fake queen” and “a woman who lied to her country.” Such comments reflect a public tendency to hold public figures to unrealistic standards while ignoring broader societal complexities. Zozibini Tunzi's win in 2019 brought to light pervasive racial biases, with netizens posting derogatory comments like “Hope the show will not be called Ms. Universe Black coffee.” These remarks underscored the persistence of colorism and racial prejudice, even in global platforms like Miss Universe.

4.2. Focus of Desire in Facebook Threads

Netizens frequently questioned contestants' legitimacy based on nationality and ethnicity. For instance, during Pia Alonzo Wurtzbach's crowning in 2015, comments like “Fake Filipina” and “She's not from the Philippines” exposed prejudices against individuals of mixed heritage. Similarly, in 2019, Zozibini Tunzi faced criticisms such as “She is not original African,” reflecting a fixation on perceived racial or cultural purity.

Candidates were often subjected to exclusionary remarks rooted in personal biases. For example, during Wurtzbach's reign, netizens posted comments like “She should not be representing the Philippines,” dismissing her as an unsuitable representative. Similar sentiments targeted other contestants, highlighting societal tendencies to marginalize individuals based on narrow definitions of belonging. Judgments based on appearance were pervasive. Maxine Medina, a 2016 finalist, faced derogatory comments like “Are you a monkey?” and “We don't give crowns for ugly here.” In 2019, Zozibini Tunzi encountered remarks such as “Too much of the black women for the Miss Universe crown” and “Ms. Puerto Rico is prettier.” These comments underscored entrenched biases tied to colorism and societal expectations of beauty. Angela Ponce, the first transgender contestant in 2018, became a focal point for debates on inclusivity. Comments like “Ms. Gay Universe” and “Respect women please” revealed

resistance to the participation of non-cisgender individuals in pageantry. These remarks reflected a lack of acceptance of diversity in gender identity.

Language skills became a polarizing issue, particularly for candidates like Maxine Medina in 2016. Comments such as “Your English is so annoying” and “You don’t even know how to use correct grammar” exposed biases against contestants who did not meet certain linguistic expectations, highlighting the elitism often tied to language proficiency. Several contestants faced harsh scrutiny of their physical traits. Demi-Leigh Nel-Peters (2017) was mocked with remarks like “Too little for the crown” and “When I hear of dwarfs, I remember you.” Similarly, Angela Ponce endured comments such as “Nose doesn’t suit your face,” demonstrating how physical attributes became focal points of judgment. Zozibini Tunzi’s win in 2019 sparked racist commentary, with netizens posting remarks like “Black coffee for Black ugly beauty.” Such statements underscored the persistence of racial prejudice in spaces meant to celebrate diversity.

Public figures were held to unrealistic moral standards, often leading to shaming. For example, Pia Wurtzbach was accused of being “a fake queen” and “a woman who lied not only to her country but to the world.” These remarks reflected a societal tendency to project rigid moral expectations onto individuals in the public eye. Comments targeting Angela Ponce in 2018, such as “The Ms. Universe stage is not for you” and “Man is still a man, Woman is still a woman,” revealed resistance to the evolving standards of inclusivity in global competitions. Similarly, criticism of Zozibini Tunzi’s win reflected discomfort with shifting norms around beauty and representation.

4.3. Deconstructing Facebook Threads on Miss Universe Pageants

Social media platforms like Facebook have become integral to contemporary society, shaping communication, expression, and social interactions. These platforms serve as arenas for discourse, celebration, and critique, revealing both constructive and problematic societal dynamics. One notable example is the Facebook threads surrounding Miss Universe pageants, which reflect society’s evolving views on beauty, race, and identity. In all cultures, there are socially constructed ideals about how women should look and behave [25]. These ideals are often reinforced through beauty pageants, which act as both mirrors and molders of societal values. Minority representation in media, such as the participation of non-conventional candidates in Miss Universe, has the potential to challenge these ideals—provided such portrayals avoid reinforcing stereotypes [26]. The crowning of candidates perceived as non-conforming to traditional Miss Universe norms can disrupt entrenched standards of beauty, race, and identity, prompting shifts in collective attitudes and national imagery.

This study draws on Jacques Derrida’s philosophy of deconstruction [27] to analyze the discourse surrounding Miss Universe Facebook threads from 2015 to 2019. Derrida’s concept of logocentrism critiques society’s tendency to establish a central “truth” or ideal, often marginalizing alternative perspectives [28]. In the context of these Facebook threads, netizens frequently impose their own interpretations of what constitutes an “ideal” Miss Universe, reinforcing binary oppositions—such as “worthy vs. unworthy” or “authentic vs. inauthentic.” Deconstruction challenges these binaries, shifting focus away from dominant constructs and toward marginalized voices, ultimately fostering a more inclusive understanding of diverse identities. Ethically, while the study relied on publicly available comments, all user information was anonymized, and care was taken to paraphrase or generalize quotations to minimize harm. The analysis followed established guidelines for internet-based research to address concerns around unsolicited user data.

The 2015–2019 Miss Universe Facebook threads encapsulate this dynamic, capturing a global spectrum of reactions to candidates and winners. These comments reveal societal attitudes that range from supportive to divisive, exposing biases tied to race, ethnicity, gender, language, and physical appearance. For example, Pia Alonzo Wurtzbach (2015) faced criticism for her mixed heritage [29], with some netizens questioning her authenticity as a representative of the Philippines. Maxine Medina (2016) endured scrutiny over her English proficiency, reflecting elitist linguistic standards. Angela Ponce (2018), the first transgender contestant, sparked debates on gender identity, highlighting resistance to inclusivity. Zozibini Tunzi (2019), celebrated for her natural hair and dark skin, became a focal point for discussions about racial bias and beauty standards.

Through a Derridean lens, these threads demonstrate the contestation of dominant ideals and the emergence of alternative narratives. While some netizens perpetuate exclusionary views, others advocate for broader definitions of beauty and representation, challenging traditional norms. Deconstructing Facebook threads related to Miss Universe

Table 1. Binary opposites found on the netizens’ comments in the Facebook threads of Miss Universe pageants

Binary Opposites (Margin – Center)	Text: Netizens’ Comments on Facebook Threads
Fake – Real	C2_2015 – Fake Filipina
Ineligible - Qualified	C3_2015 – Oh! No! Should not be representing Philippines.

Fake – Real	C6_2015 – Confess now! Are you really a Filipina?
Fake – Real	C7_2015 – She’s not from the Philippines...
Ugly – Beautiful (preferred – perceived)	C9_2015 – I know I am far better than you in terms of beauty.. lol!!!
Naturalized Citizen – Natural- Born Citizen	C12_2015 – Ms. Universe should have a test on whether the candidate is really from the country she represents....
Falsity – Truth	C14_2015 – I believe this woman lied not only in her country but in the whole wide world. Liar!!
	C15_2015 – Should not be crowned... give back the crown to Columbia....
Contemptible – Honorable	
Biracial – Nonracial	C16_2015 – Allowing this to happen.. a candidate representing a country half of her blood only? Common.. this should not happen again on Ms. Universe stage.
Biracial – Nonracial	C17_2015 – Ms. Universe should not encourage women of mixed blood. It should be pure. Right?
Naturalized Citizen – Natural- Born-Citizen	C20_2015 – Maybe you can try again next time if you are already a legit Filipina..... lol! Lol! Lol!...
Fake – Real	C21_2015 – Added on cart!! One fake queen!! I always will support Columbia!
Unacceptable beauty – Suited beauty	C22_2015 – Why she? The beauty doesn’t really suit for the Miss Universe crown.
Affectation – Genuineness	C23_2015 – Hmmm... just saying.. but is she the only Filipina? Please send the real one. Hahahaahah
Incompetent in English – Proficient in English	C26_2016 – Oohh,,,, oohh aaaahh aaahh. Not so good in English.
Animal – Human	C27_2016 – Are you a monkey? Look at your beauty.. hahahahah
Incompetent in English – Proficient in English	C30_2016 – Where the hell did you learn how to speak in English. You don’t even know how to use correct and proper grammar.. proper? Haahahah the face is also not proper..
Incompetent in English – Proficient in English	C31_2016 – Literally poor in English! Why join Ms. Universe?
Frustrated - Fulfilled	C32_2016 – You’re the greatest nightmare ever happened in the Ms. Universe.
	C34_2016 – Waste of money and time!!! Duhhhh. What should we expect from a poor minded girl like you!!
Displeasure – Satisfaction	
Displeasure – Satisfaction	C36_2016 – How I wish.. you were not on the stage.. ooH God!
	C37_2016 – laugh or laugh only? Lol!!!!
Displeasure – Satisfaction	
Displeasure – Satisfaction	C38_2016 – Never expected of having you in a prestigious competition like the Ms. Universe. Do you even know where you came from?
	C39_2016 – Kenya? Kenya? Kenya? Black woman! Eeewwwww....
Black – White	C40_2016 – Hi! Looking for tutor? Willing to teach you.. ahahahah

Lacking in knowledge – Highly intelligent	
Unpleasant use of the language – Gratifying use of the language	C42_2016 – Please stop! Your English is so annoying!
Unpleasant use of the language – Gratifying use of the language	C43_2016 – Holy shit! English? Really? Pity on you!
Ugly – Beautiful	C45_2016 – This is not a charity! We don't give crowns for ugly here.
Unpleasant use of the language – Gratifying use of the language	C47_2016 – With disability when speaking? Ahahahahah. Abnormal!
Mistrust – Trust	C48_2016 – The basic of English? Are you sure that you really will represent your country? Lol.....
Mistrust – Trust	C49_2016 – OoH Geeee. I know you can but... I know you can't hahaahahah. Your beauty and your English.. very deprived.
	C50_2016 – Please give yourself and the English language a little respect.
Unpleasant use of the language – Gratifying use of the language	
Short – Tall	C51_2017 – Ms. Universe little division. Oh no.. oh no. oh no no no no no....
Short - Tall	C52_2017 – You know what girl you literally lack of the height.
Short - Tall	C54_2017 – Go home and take some vitamins....
Short - Tall	C55_2017 – Needs therapy for height improvement? Well, you should have avail of it...
Short - Tall	
Short - Tall	C56_2017 – The Ms. Universe organization should set standards for height requirement. And should be strict of it...
Mistrust – Trust	C58_2017 – Why her? Others are more deserving.
Short – Tall	C59_2017 – Too little for the crown.. hahahah. Should have wear the crown when at least 5'9 in height. Ahahahah
	C60_2017 – Another failure of the organization. Beauty? But with no height? Not a total package.
Displeasure – Satisfaction	
Short – Tall	C61_2017 – When I hear of dwarfs I remember you. Duhhhh!
False human attribute – Genuine human attribute	C63_2017 – Fake smile, fake height? Ooh no. it's real .. she really is small, a small Ms. Universe...
Short – Tall	C66_2017 – Step aside. So small on stage.
Short – Tall	C67_2017 – Who's your mom? Is she also cute and small like you?
Short – Tall	C70_2017 – Stretch bones please. Add more height. hahahahha

Displeasure – Satisfaction	C71_2017 – I am also not tall but you really don't deserve to be the winner. Others are way better than you and are prettier and taller compared to you...
	C74_2017 – I honestly despise your kind. Ahahahahah
Dislike – Like	
Gay – Woman (preference - nature)	C76_2018 – Ohh my.. like super gay??? Just joined? Duhhhh!!! C79_2018 – Vaklushiiiiii!!!! Horse.. lol!! Lol!!
Animal - human	
Human preference – “God’s will”	C81_2018 – Sorry Miss Angela Ponce I respect you but you wouldn't deny on the face of God that you're a man and not a woman.
Gender - Sex (preference - nature)	Man is still a man, Woman is still a woman, Period.
Fantasy – Reality	C86_2018 – Dreamer? Always a dreamer and forever will just dream and that your dream will remain a dream.
Gay – Woman (preference - nature)	C87_2018 – Who would have thought that a gay will try to be very on stage.. shame on you...
Gender – Sex (preference - nature)	C88_2018 – Don't be so ambitious! The Ms. Universe stage is not for you! Go back to Spain! Stupid!
Gender – Sex (preference - nature)	C89_2018 – Go girl! But you should not be joining the show. Respect women please.
Displeasure – Satisfaction	C91_2018 – Hope this will not happen next time! Waste of everything!
	C92_2018 – Be yourself. Be contented! You have sinned a lot!
Rejection – Acceptance	C95_2018 – Expect the unexpected... But I of course expected already that you won't make it. Because you are not real!
Expectations – Reality	
Unfit – Suitability	C96_2018 – The nose doesn't suit your face!
Unfit – Suitability	C97_2018 – The voice is so male. Ahahahaahah
Gender – Sex (preferred – nature)	C99_2018 – Ms. Gay Universe!
Human preference – “God’s will”	C100_2018 – Beauty not welcome in the gates of heaven.... Hahahaha
Unacceptable beauty – Suited beauty	C102_2019 – she looked very tired and exhausted poor girl
	C104_2019 – Dark horse
Animal – Human	C105_2019 – she is not original African
Fake - Real	
Undesirable skin complexion – Preferable skin complexion	C107_2019 – I just hope that your friends still find you even in your darkest hours. Ahahahah
Unacceptable beauty – Suited beauty	C108_2019 – Nothing's special in your beauty. Very ordinary. Like your color very ordinary..
Mistrust - Trust	C110_2019 – She deserves the crown but the crown doesn't deserve her color ahahahaahha..

Displeasure – Satisfaction	C111_2019 – Can I be mean this time? Ms. South Africa.. I really don't find you beautiful. Your skin doesn't really look attractive. And your beauty? The usual beauty I get to see in the Ms. Universe stage..
Unacceptable beauty – Suited beauty	C112_2019 – Ms. Puerto Rico is prettier compared to you.. So why you? C114_2019 – You're a man not a woman! Ahahahaah .. reveal yourself..
Gender – Sex (preference - nature)	
Unacceptable beauty – Suited beauty	C116_2019 – Am in love with a monster. Lol.. lol.. looolll.
Undesirable skin complexion – Preferable skin complexion	C118_2019 – I think you need a load of whitening lotion and thousands of whitening capsules.
Undesirable skin tone – Preferable skin tone	C121_2019 – Where's your skin? Hahahaah
Unacceptable beauty – Suited beauty	C123_2019 – Too much of the black women for the MS. Universe crown! C124_2019 – Repeat show please, ahahahaha.
Displeasure – Satisfaction	C125_2019 – Hope the show will not be called Ms. Black Universe. Black coffee for Black ugly beauty.
Black - White	

The study aimed to analyze Facebook comments about Miss Universe pageants, exploring the cultural, social, and ideological underpinnings of netizens' textual contributions. It revealed complex themes surrounding issues of concern, desires, and binary opposites, which provide important insights into societal behaviors and cultural norms. The analysis uncovered 13 key issues, including marginalization, crab mentality, bigotry, and discrimination based on physical appearance, skin color, or gender. These issues highlight systemic biases and cultural attitudes prevalent in social discourse. For instance, marginalization fosters environments of disrespect, creating a toxic atmosphere for underprivileged individuals [30]. Similarly, crab mentality reflects societal tendencies to discredit others' achievements, often rooted in jealousy and animosity [31].

Colorism and judgments based on phenotypes echo broader societal challenges. Colorism, a form of internalized racism, marginalizes individuals with darker skin tones, perpetuating inequality even within the same racial groups. Judgments based on physical appearance contribute to body-shaming and self-objectification, fostering negative self-perceptions [32], [33]. These insights demonstrate the need for educational and societal interventions that promote inclusivity and challenge systemic biases. Beyond education, the findings also call for policy-level responses, such as clearer guidelines for moderating discriminatory content on social media platforms and implementing community reporting tools to address online hate speech more effectively.

Twenty-five desires emerged from the data, illustrating societal values and cultural norms. For example, netizens expressed preferences for authenticity and truthfulness in contestants, underscoring the importance of representing one's nation authentically [34]. The desire for contestants who exhibit linguistic proficiency, particularly in English, highlights how globalized ideals influence pageantry [35].

Moreover, participants valued adherence to traditional beauty standards while grappling with contradictions between empowerment and oppression in pageantry [36]. These desires also emphasized respect for prestigious platforms, as individuals believe dishonesty erodes societal values [37], [38]. To address these deeply ingrained values, educational interventions could be designed in collaboration with advocacy groups promoting digital ethics, gender sensitivity, and intercultural dialogue. For instance, schools and universities could develop curriculum prototypes focused on media literacy, deconstructive reading of online texts, and critical engagement with social media discourses.

The study identified 28 binary opposites, such as “fake vs. real” and “black vs. white,” which reflect polarized viewpoints shaping discourse. Derrida's deconstruction approach [39] emphasizes the instability of such oppositions, suggesting that meaning is not fixed but instead constructed through text and context. Logocentrism, as described by Derrida, reveals how societal structures prioritize central meanings while marginalizing alternative perspectives. For instance, pageantry discourse reinforces hierarchies of beauty and authenticity, privileging specific ideals over others [40].

This theoretical lens can inspire further academic exploration of linguistic and cultural dichotomies, challenging exclusionary paradigms and fostering more inclusive narratives. The findings underscore the importance of integrating deconstructionism into educational settings. By dissecting and challenging textual

certainties, learners are encouraged to question entrenched norms and engage critically with societal constructs. This approach is particularly valuable in promoting cultural awareness and inclusivity, as it emphasizes the fluidity of meaning and the value of diverse perspectives [41]. Institutional stakeholders—particularly educators and policymakers—can benefit from these findings by creating structured dialogue spaces, teacher training modules, and media analysis workshops that aim to equip learners with the tools to analyze online discourse with critical empathy.

Furthermore, platform-level policies should be reevaluated to promote digital literacy, encourage respectful discourse, and reduce the spread of discriminatory comments. Social media companies could partner with NGOs, digital rights organizations, and education sectors to promote user education campaigns on online ethics and inclusive representation [42]. Future research could expand on these themes by examining the interplay of text, context, and societal values across digital platforms. Deconstructionism provides a valuable framework for exploring how cultural narratives evolve in online discourse [43], [44]. Further studies could investigate the intersections of identity, representation, and language in shaping collective ideologies, contributing to a broader understanding of societal transformation.

5. CONCLUSION

This study explored how individuals derive diverse meanings and interpretations of texts based on their preferences and perceived ideas. The research focused on the polyphonic social voices and deconstructive analysis of Miss Universe Facebook posts, offering insights into how societal norms and individual perceptions interact. The findings confirmed that individuals experience and interpret events through different lenses. People's remarks on Miss Universe competitors revealed the complex interplay of social opinions, highlighting how words can shape or tarnish one's reputation. Changes in the height requirements for Miss Universe contestants serve as a reminder that physical attributes do not solely determine an individual's potential to excel or succeed. The research also emphasized that a Filipina beauty queen's identity reflects her authentic self and symbolizes "Filipinoness." This identity underscores the importance of representing one's heritage with integrity and confidence, even in a society influenced by diverse opinions. A Filipina beauty queen should exemplify intellectual depth and cultural pride, conquering the global stage through a combination of beauty, authenticity, and self-assurance.

The study further acknowledged the broader implications of societal perceptions, asserting that preconceived notions about physical characteristics and identity often overlook an individual's true potential. By understanding and appreciating the varied perspectives of others, this research aims to contribute to a more inclusive understanding of human experiences and social norms. Finally, as a researcher with a deep connection to pageantry and advocacy for the LGBT community, this study serves as a meaningful step toward appreciating the diverse stories and perspectives that shape our collective identity. Through this lens, the research advocates for embracing authenticity, diversity, and empathy in navigating the complexities of modern society.

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