

Conference Paper

Verbal Abuse Resulting from Rigid Stereotypes of Gender and Identity for LGBTQ+ People

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Verbal abuse toward individuals who identify as LGBTQ+ are often rooted in rigid stereotypes and societal norms surrounding gender and identity. This type of abuse can range from derogatory comments and slurs to threats and harassment and can significantly impact the mental health and well-being of those who experience it. This study aimed to focus on verbal rejection, which is indirectly and unwittingly, carried out in the immediate environment of LGBTQ+ people. The main method of research conducted was primary data obtained directly from LGBTQ+ people, questionnaires were circulated randomly through social media, and then the data were analyzed by descriptive analysis. According to the study's findings, verbal violence against LGBTQ+ individuals frequently occurs in Indonesia, since it is still considered to be a taboo or odd. In order to establish a more inclusive and accepting society for everyone, regardless of a person's gender identity or sexual orientation, it is imperative to confront and destroy these harmful presumptions.

Keywords: verbal abuse, LGBTQ+, gender identity, harassment

1. INTRODUCTION

A person's internal sense of their gender, which may or may not match the gender that was given to them at birth based on their biological sex, is referred to as gender identity. While gender is a social and cultural construct that includes the expectations, roles, and behaviors associated with being male, female, or another gender identity, sex refers to the biological characteristics of a person's reproductive system.

Many people identify as either male or female, regardless of the sex assigned to them at birth. Some people, however, may identify as transgender, non-binary, gender-queer, or another gender identity that does not fit into the conventional binary categories of male and female if their gender identity does not match their assigned sex.

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Gender is a cultural notion that aims to distinguish between men and women who succeed in society in terms of roles, behavior, mindset, and emotional traits, according to the Women's Studies Encyclopedia.[1]

A crucial component of a person's entire identity, gender identity is acknowledged as a protected feature in many nations, including Indonesia. For a society to be more inclusive and egalitarian for everyone, regardless of gender identity, it is imperative to recognize and respect people's gender identities.

In contrast to the preceding practice, the measuring instruments designed to evaluate femininity and masculinity only included psychological qualities derived from gender stereotypes in their list of items. The personality qualities chosen for these tests were therefore more stereotypical of one sex than the other.[2]

According to Article 30 of Law Number 39 of 1999 on Human Rights (Human Rights Law), everyone has the right to feel safe and secure and to be safeguarded from threats and terror. The Republic of Indonesia's Constitution, namely the Constitution of The Republic of Indonesia 1945 (1945 Constitution of the Republic of Indonesia), the Human Rights Law, the Universal Declaration of Human Rights (UDHR), and other laws protect the right to experience this security.[3]

According to Joel Feinberg (Joel Feinberg: 2004), Human rights are moral rights pertaining to anything fundamentally significant that are unconditionally, inviolably owned by all civilizations. Whether these rights fall into the category of "moral" in the strict sense, I leave them as open issues that must be resolved through argument and not definitions."[4]

Any behavior or action intended to frighten, intimidate or annoy another person is called harassment. This can occur in a variety of contexts, including the workplace, school, online media, or public places, and can take many forms, such as physical, verbal, psychological, or sexual.

Here are some instances of harassment: (a) verbal abuse: this might involve making disparaging remarks, hurling insults, or threatening someone because of their gender, race, ethnicity, religion, or sexual orientation; (b) sexual harassment: can take the form of unwanted advances, remarks, actions, or physical contact that is suggestive of sex; (c) physical violence, assault, or unwelcome touching can all be considered forms of physical harassment; (d) cyber harassment: cyberstalking, online bullying, and the dissemination of untrue information via social media; (e) psychological harassment: threats, intimidation, or other actions that are meant to instill fear or anxiety in another person.

It's crucial to take action to avoid and stop harassment because it can have detrimental repercussions on the victim's mental and physical health.

2. METHODOLOGY/ MATERIALS

Numerous data-generation techniques are used in empirical legal studies. Depending on the situation at hand, researchers can use random sampling in a variety of ways. Researchers can compare their overlap through data analysis. Empirical legal research seeks to establish facts regarding the unknowable. The presentation of empirical legal research findings is the final step, and it requires documentation.[5]

Primary study data were collected directly from LGBTQ+ people through surveys sent at random on social media, and the data were then evaluated using descriptive analysis. The term "primary data" refers to information or data that researchers have directly accessed from a source.[6]

3. RESULTS AND DISCUSSIONS

Based on questionnaires that have been distributed through social media to 41 respondents consisting of 68.3% women and 31.7% men and spread across several cities in Indonesia, including Jakarta, Depok, Tangerang, Bekasi, Medan, and Bali, 82.9% expressed disapproval of the existence of LGBTQ+ people.

It's interesting to note that 85.4% of respondents believe that the existence of LGBTQ+ individuals is a religious offense, while the remaining 14.6% believe that this is a human right and a psychological condition. The respondents' statements of disapproval were stated because the existence of LGBT people was a violation of religious rules, while their statements of agreement were considered a human right.

Same-sex relationships are illegal in many states, and homosexual, bisexual, and transgender people are viewed as immoral. As a result, discriminatory acts and violence motivated by homophobia or transphobia are grave problems in which the fundamental rights of people are disregarded, leading to the stigmatization of the group and, ultimately, to other violations of their human rights.

LGBT in Indonesia is still a taboo subject, especially for groups whose thoughts are based on religion. Most of them criticized the behavior and sexual orientation of the LGBT group. MUI has even issued a fatwa against the practice of intercourse unions and same-sex marriages.[7]

Indonesia has no national laws against homosexuality except for Law (UU) No. 1 of 1974 concerning Marriage. This law stipulates that only marriages between heterosexual couples are valid.[8] According to Article 1 of the Constitution, marriage is the union of a man and a woman as husband and wife in order to create a joyful, eternal family (home) founded on faith in the One Supreme God.

The WHO 1990 removed homosexuality from its list of mental disorders, recognizing that sexual orientation is not a disease or a disorder. Additionally, the WHO has acknowledged the unique health challenges faced by LGBTQ+ individuals, including discrimination and violence, and has called for efforts to address these issues.

The House of Representatives has no reluctance to purge public spaces of LGBT-related materials, despite the fact that this law has arguably been the most divisive and has been the subject of debates for more than four years. According to The Jakarta Post, “LGBT behavior” is one of the 12 conditions for broadcasting content to be forbidden, and is specifically mentioned in article 61 of the draft amendment. Additionally, Article 140 mandates that all films, dramas, and ads be vetted by the censorship office to remove any content linked to the LGBT community. Legislators concurred that “LGBT behavior” is harmful to children and goes against “Indonesian culture” despite the vague description of what constituted it.[9]

The goal of the May 17 celebration of the International Day Against Homophobia, Biphobia, and Transphobia is to coordinate global efforts to promote LGBT rights activities and increase public awareness of breaches of LGBT rights. Over 130 nations had observed the commemorations as of 2016.

The IDAHO Committee was founded by the original organizers of the May 17 event, which was first known as the International Day Against Homophobia, in order to coordinate grassroots activities taking place in many nations, publicize the day, and push for official recognition. The World Health Organization (WHO) chose that day to honor its 1990 decision to remove homosexuality from its list of international diseases.[10]

Discrimination and prejudice towards LGBTQ+ persons are damaging and unjustified, and they should not be tolerated. The existence of LGBTQ+ people throughout history and cultures must be acknowledged, and their existence is a natural and normal variation of human identity and expression.

Disapproval of LGBTQ+ people’s presence can take many forms, including denial of their fundamental rights, discrimination in jobs, and health care, or even violent or hateful acts. The mental and physical health of LGBTQ+ people, as well as those in their families and communities, may suffer significantly as a result.

Another survey among trans-Australian adults, a large community-based survey with 928 participants reported persistent, alarming health statistics, including high rates of self-reported mental health morbidities like anxiety and depression as well as self-reported self-harm (63%) and attempted suicide (43%). Discrimination was frequently encountered, especially in hospital settings (26%). In addition, most individuals (63%) reported verbal abuse; fewer (22%) reported physical attacks due to their trans identity.[11]

One of the rejections of LGBTQ+ people is verbal abuse. Emotional abuse includes verbal abuse. It occurs when someone verbally abuses, dominates, mocks, manipulates, or denigrates another person, detrimental to that person's mental health. [12]

Verbal abuse, such as insults, threats, and insulting remarks, can have a very detrimental impact on LGBTQ+ people's mental and emotional health as well as contributing to a culture of fear and isolation. It is critical to acknowledge that LGBTQ+ persons are entitled to the same protections and human rights as everyone else.

The impact of verbal abuse is immeasurable. The shock and trauma are often disabling. Millions of people suffer from parents, peers, and even cultures that define them. Numerous men and women have also shared with me their experiences of suffering for years as a result of what others have said about them.[13]

Many LGBT persons also encounter verbal harassment, which is comparable to catcalling and includes insulting comments, whistling, and sudden groping. Catcalling is the practice of yelling annoying, insulting, and frequently sexually suggestive remarks at someone in public.[14] Due to the fact that catcalling occurs spontaneously, it is frequently missed as an act that is impermissible and falls under the penal code.[15]

Promoting acceptance and respect for LGBTQ+ persons and their identities is crucial, as is working to build an inclusive culture that supports everyone, no matter what their gender, sexual orientation, or preferred manner of expression may be. This can be accomplished by spreading awareness, advocating for change, and supporting legislation and regulations that uphold the rights and welfare of LGBTQ+ people.

In Indonesia, speaking about LGBTQ+ persons is generally frowned upon or odd, hence verbal abuse is still common. Unfortunately, there is still significant social stigma and discrimination against LGBTQ+ people in Indonesia, which can result in verbal abuse and other types of mistreatment. There have been claims of rising hostility toward the LGBTQ+ population in Indonesia in recent years, including the adoption of legislation that makes homosexuality and transsexual identities illegal.

In Indonesia, advocacy organizations and individuals are working to advance greater acceptance and comprehension of the LGBTQ+ population and to press for societal

and legislative changes that will protect their rights. The underlying preconceptions and stereotypes that fuel discrimination against LGBTQ+ persons in Indonesia can be addressed through education, awareness campaigns, and community outreach.

Demolishing these destructive notions requires a collective effort from individuals, communities, and institutions, and it requires ongoing commitment and vigilance to ensure that progress is sustained over time. By working together to promote greater acceptance and understanding of LGBTQ+ individuals, we can help create a more inclusive and equitable society that values and celebrates diversity in all its forms.

4. CONCLUSION AND RECOMMENDATION

Due to possible social stigma, discrimination, and exclusion, LGBTQ+ people may be more likely to experience psychological problems. Negative mental health effects might result from the strain of adjusting to a society that does not fully embrace or comprehend one's sexual orientation or gender identity.

Understanding that these psychological issues are not caused by a person's sexual orientation or gender identity is vital. Instead, these issues are caused by the stress and discrimination that they may experience as a result of how society perceives them instead. To help LGBTQ+ people deal with these difficulties and to advance greater acceptance and understanding of LGBTQ+ identities in society, it is crucial to offer them resources and support.

Historically, the majority of societies have condemned homosexual, bisexual, and transgender people, viewing them as immoral or as having a mental or physical disease. Many societies also punished such individuals. As well as criminalizing same-sex relationships, many jurisdictions also view homosexual, bisexual, and transgender people as morally repugnant. Therefore, homophobic or transphobic discriminatory acts and violence are a grave problem in which basic human rights are disregarded. Privatization of essential rights, such as those to family life, privacy, and social security, encourages stigmatization of the community and, as a result, further violations of their human rights.

People are vulnerable because they are almost universally subjected to violence, discrimination, and violations of their fundamental rights, including homicide, rape, verbal or physical abuse, arbitrary detention, denial of the right to assemble, speak, and express oneself, and discrimination in the fields of education, health, employment, etc. based on their actual or perceived sexual orientation and gender identity. Children, who are already at risk for abuse because of their delicacy, immaturity, and physical attributes, are made even more susceptible by the stigmatization and labeling

of being LGBTQ+. LGBTQ+ people frequently experience family isolation, verbal or physical harassment, corporal punishment, name-calling bullying, as well as physical assault. Parents frequently make such children endure various reparative therapies to change their sexual orientation and gender identity, which further equates to child abuse, in order to suit those within the heterosexual population or the people whose gender identity and gender role conform to anatomic sex. All of these violent acts and discriminatory practices have a negative impact on the mental and physical health of the LGBTQ+ community and raise worrisome rates of drug misuse, HIV, and other STDs. Although the problem is serious, there hasn't been much attention given to it.

Verbal abuse directed towards LGBTQ+ people can have a serious negative impact on their mental and emotional health. It can result in mental health problems like anxiety and depression as well as feelings of guilt, self-doubt, and low self-esteem. Verbal abuse can also foster an environment that is unfriendly and hazardous for LGBTQ+ people and can help to foster a culture of fear and exclusion.

In addition to its impact on individual well-being, verbal abuse against LGBTQ+ individuals can also contribute to broader social issues, including a lack of acceptance and understanding of LGBTQ+ identities, and a failure to recognize the basic human rights and protections to which all individuals are entitled.

Stopping the spread of false information about some discriminatory situations, like homosexuality, and providing factual education are important components of campaigns for social equality in society.

Trying to understand the main idea beyond the volume of murky material frequently disseminated is one of the hardest obstacles in helping society understand LGBTQ+. Disposing of misconceptions, myths, prejudices, and lies is critical to have a productive conversation on LGBTQ+ problems.

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