

Imalisious Ayis na Lingo: A Sociolinguistic Study of LGBTQIA+ Language Spectrum

Gina Anne S. Catingub^{1*}, Mark Kyvyn T. Embradora², Kimberly O. Abalo³, Candiester E. Alvina⁴,
Celestine Faith Tagaloguin⁵

Department of Communication and Languages/College of Arts and Sciences/Higher Education Unit
(Orcid #)

*Corresponding Author

DOI: <https://doi.org/10.47772/IJRISS.2026.100800605>

Received: 28 August 2026; Accepted: 02 September 2026; Published: 13 September 2026

ABSTRACT

The lack of studies regarding the Visayan Swardspeak lingo, specifically in the context of gay lingo in Ozamiz City, and the underlying issues regarding its usage prompted this study to investigate the sociolinguistic phenomenon among swardspeak users in La Salle University – Ozamiz and the older generation of LGBTQIA+ individuals residing in the city.

With surveys and interviews being conducted to gather necessary information from 60 respondents, the research employed a mixed-methods non-experimental research design. The findings revealed that the study encompasses a diverse demographic profile, including 30 18-24 years old; 19 25-34 years old, 8 35-44 years old, and 3 45-60 years old; 34 female, 18 male, 8 non-binary people; and 4 lesbians, 16 gays, 15 bisexuals, 16 transgenders, 2 queers, 5 pansexuals, and 1 asexual.

The swardspeak term “noak” achieved a mean score of 4.08, commonly used by both queer communities. The results indicate that Swardspeak undergoes a dynamic evolution through different generations, where younger speakers embrace trendy terms influenced by social media, whereas older LGBTQIA+ individuals utilize more traditional vocabularies developed through creative methods like borrowing, clipping, and palindromes.

Common expressions such as “chaka,” “kyumbakers,” “shudi abas” showcase the playful and creative essence of this linguistic style. This research highlights the significance of linguistic variety and its effects on societal inclusion and the rights of LGBTQIA+ individuals.

Keywords: Swardspeak, gay lingo, LGBTQIA+, creativity, social inclusion

INTRODUCTION

Swardspeak in the Philippines is an identifying marker for the members of the LGBTQIA+ community. Derived from the word “sword” or turf, which is Filipino slang for a male homosexual, it was crafted by weaving new words to transform existing ones and create a safe space for communication. Historically, the term “swardspeak” emerged in the 1970s and was coined by columnist Nestor Torre as a coded language for privacy and self-expression; it has since evolved into a dynamic cultural marker. Names, whether from a celebrity or politician, brand names, places, words, and other terminologies, are created under Swardspeak (Sangga, 2015). According to a study conducted by Cantina (2019), gays ungrammatically construct their utterances so that only members of their group will understand, and heterosexuals would not comprehend what they are saying.

In the Philippines, Swardspeak has recently become more widely accepted. Even non-gays can be heard uttering gay expressions and language (Rubiales, 2020). In recent years, numerous studies centralizing swardspeak and its massive contribution to the queer community. The study of Kastrati (2017) concluded that swardspeak is used

as a shield against social persecution. The LGBTQIA+ community ingeniously crafted this veiled language, weaving new words and transforming existing ones to create a safe space for communication. This act of linguistic innovation served as a shield and blossomed into a vibrant marker of identity, setting the queer community apart and fostering a sense of shared belonging. It uses Swardspeak as a form of sociolect, witty, and twangy. The statement promptly denotes the speaker's sexual orientation and showcases Swardspeak as a prominent aspect of their culture and identity (Shadel, 2016).

However, because the emergence of swardspeak in different sociolects is prevalent, society is still subjecting queer people to public ridicule for the way they construct and use their language. According to Obligation (2015), linguistics experts characterize swardspeak as a type of linguistic bias in which unfavorable attitudes are directed at individuals solely based on their use of a specific language genre. Bacor (2018) also supported this statement, claiming that the queer community can also be a target of either discrimination or stigmatization, which is far worse than mere discrimination.

Noticeably, swardspeak has also garnered increasing attention, particularly among Generation Z learners, where people outside the community use it in discourse. Research from Papua et al. (2021) also reveals that the younger generation, mostly college students, are incorporating gay expressions in their daily conversations. An essential aspect of language involves establishing social relations and interactions ("On Language and Culture, Noam Chomsky interviewed by Wiktor Osiatynski," 2024). The emergence of swardspeak has facilitated the communication of the LGBTQIA+ community in a manner that ensures privacy and safety. This unique language system allows individuals to express themselves without fear of judgment or external scrutiny. By utilizing distinctive and innovative terminologies, they can effectively conceal their conversations from outsiders, allowing them to communicate freely and openly with one another.

A considerable amount of research has been contributed towards swardspeak; however, less attention has been paid to the sociolect of swardspeak in the LGBTQIA+ communities, particularly in Visayan swardspeak or gay lingo and its sociolects in Ozamiz City. This gap highlights the necessity for further study into the sociological aspects of swardspeak in Ozamiz City. In the context of swardspeak in LGBTQIA+ communities in La Salle University - Ozamiz and Ozamiz City, it is essential to investigate the underlying factors affecting and influencing different sociolects. This paper explores the various sociolects of Visayan swardspeak within the gay community of the institution and the city of Ozamiz. To achieve this, the researchers conducted surveys and interviews; the results were utilized to determine the underlying commonalities, factors, and differences surrounding the swardspeak within sociolects. This research could offer helpful insights and suggestions to understand the further relevance of swardspeak for the queer community, eradicating the stigma in La Salle University - Ozamiz and the city of Ozamiz.

Hence, through this study, the researchers aim to understand swardspeak better and explore its similarities and differences within specific sociolects at La Salle University - Ozamiz and Ozamiz City. Using data from surveys and interviews, the researchers established well-grounded findings about varieties of sociolect enveloping the institution and the city by discovering the sociolect of swardspeak, centralizing Visayan swardspeak within sectors of localized LGBTQIA+ communities. These assessments are expected to help future researchers unveil the contextual swardspeak within communities, which is essential to realize the relevance of language as language enthusiasts.

REVIEW OF RELATED LITERATURE

This section of the paper contains the related literature and studies that can be both directly and indirectly associated with the present investigation.

Swardspeak

The gay community crafted their language called swardspeak to protect themselves from the scrutinizing eyes of the general public (Catacutan, 2014). As stated in a study conducted by Ulla et. al. (2024), gay language is

distinct and continuously changing, influencing how language is perceived, used, and understood within the community. According to Gregorio et al. (2023), words in swardspeak change; new terminologies are developed so that the meanings and intentions of users can be altered. This is why they created their own culture, including literature showing their identities and real-life experiences (Wright, 2017). The nature of Swardspeak—its dynamism, and relatively new and argot character made it impossible to define its written form (Catacutan, 2014).

Historical Context of Swardspeak

Swardspeak emerged in the 1960s, according to an article by the United Nations Development Programme (UNDP). Columnist and film critic Nestor Torre also coined the term during the heyday of Martial Law in the 1970s, wherein the spectrum of users of gayspeak reflected the country's societal scenario before (Catacutan, 2014). The past decades also witnessed the development of languages in the Philippines, particularly in Swardspeak. Catacutan (2015) stated in their study titled "Authoring a Lexicon of Swardspeak through Community Practice" that the gay language was coined during the regime of the former dictator Ferdinand E. Marcos Sr., wherein free speech was repressed, and the supporters of the right to expression were oppressed. The former president and his wife, Imelda R. Marcos, put out a 'violently vitriolic anti-gay book,' *Tears in the Morning* (1979) by Eddie Karnes, which further marginalized the LGBTQIA+ community (Garcia, 2009).

Cultural Context of Swardspeak

Bakla in Philippine culture is a provider, according to Diaz (2012), often phobically read through classed narratives of patronage and support. The word bakla has been linked to its negative usage, denoting disgust and diminishing a family's reputation (Casabal, 2008). Gayspeak has then taken the word bakla and associated it with other words, either by playing with the sounds or by coining words like badaf, baklush, baklers, etc., to make it sound euphemistic and less injurious (Baytan, 2002).

Diversity, Social Inclusion, and LGBTQIA+ Rights

Contrary to the popular notion that the Philippines is a "gay-friendly" country and it is less rejecting views about gay people (Manalastas et al., 2017), the SOGIE Equality Bill has yet to be passed, with most public officials still opposing it, dehumanizing the members of the community, and legitimizing both inclusionary and exclusionary social practices (Gamalinda & Ofreneo, 2024). Human rights abuses based on homophobia, gender identity, and sexual orientation are still pervasive and severe in the Philippines. The government fails to address the staggering number of hate crimes against LGBTQIA+ individuals in the country (Capurihan et al., 2023). Thus, the lives of the members of the LGBTQIA+ community can be negatively affected if they are exposed to proximal minority stressors, internalized homonegativity, societal exclusion expectancies, and the concealment of one's sexual identity (Delozier et al., 2020).

Sociolect of Swardspeak

In sociolinguistics, sociolect refers to various languages used by a particular social group, according to the Merriam-Webster Dictionary. LGBTQIA+ communities can be considered collectivist communities, transcending geographical limitations and characterized by shared values, traits, and experiences (Compare et al., 2024). Gays, being the marginalized group, have their language to exclude the scrutinizing eyes of heterosexual individuals (Cabelita et al., 2021). The Filipino queer language has continuously evolved in various places, including beauty salons, cafes, offices, universities, public spaces, media, and boutiques (Cortez, 2017).

Linguistic Features of Swardspeak

Swardspeak is known for its playfulness and inventive vocabulary. It has many variations, especially among the diverse languages in the Philippines. As CoTortogo et al. (2021) stated in their study, gay lingo is a language that observes no structural rules. Sims (2014) described swardspeak as an overly careful pronunciation, with a high-pitched and rapidly changing range, breathy tone, and lengthened fricative sounds.

Lexical Creativity

Gay lingo has become an iconic insignia of everything “gay”, according to Oficiar (2019). This specialized language united them without them knowing it consciously. They were united with one common language and an expression of not only their own selves but of the gay community. It is evident in the Hiligaynon-Visayan gay lexicon that the gay language follows no rules in grammar, in which the language is crafted through the attachment of affixes and clipped existing words like *dakila*, derived from the Hiligaynon word *daku*, clipped into *dak* + suffix *-ila*, which means big. Usage of popular names, nativization of loan words, cancellation, use of connotation, invention, and acronyms (Co-Tortogo et al., 2021). Nuencio et al. (2021) also examined Hiligaynon gay speak, citing that the language resorts to mutation and phonological resemblance and is appropriate when constructing new words. “bels” and “-erts” are usually added as the last syllables of words.

Morphological Processes

Various studies found that users of swardspeak follow a morphological process or strategy in forming the language. For instance, they derive or create words through borrowing, metathesis, affixation, substitution, acronym, duplication, repetition, clipping/reduction, blending, and using onomatopoeia and the name of a popular person or place (Amante, 2021). Moreover, Romero (2019) conducted an observational study wherein she identified gay students as her major participants.

The result suggested that the common swardspeak they used were a *backstreet boy* (handsome man), *chaka* (ugly), *char/charing/charot* (joke/just kidding), *emote* (to cry/to be sad), *itich* (it/this), *jutay or juts* (small), *kever ko* (I don’t care), *rampa/rampage* (to walk with glamour), and *Washington/wis* (none/no). Likewise, in a study conducted by Cabelita and Gacrama (2020), some common swardspeak that they collected from their gay participants are *aida* (AIDS), *ava* (crazy), *baboosh* (goodbye/bye), *balur* (house), *borlog* (to sleep), *chaka* (ugly), *char/charot* (joke/just kidding), *crayola* (to cry), *daks* (big), *gora/gorabels* (to go), *Hagardo Versoza* (haggard), *inlababo* (in love), *jalousie* (to get jealous), *Judy Ann Santos* (no), *jumas* (fare), *juspital* (hospital), *knowing* (to know), *korekong* (correct), *Lani Misalucha* (rain), *latina* (girl/woman), *Matet de Leon* (to steal), *shubtik* (hurry), *shunga* (dumb), *Tom Jones* (hungry), and *Winwin Marquez* (to win/winner).

However, terms from swardspeak are dynamic and widely diverse to the extent that it is now difficult to establish a concrete dictionary of the language (Cantina, 2020). Rubiales (2020) asserted that users of Swardspeak would continue to develop new terminologies to sustain the language. Prevailing factors that may contribute to its existence are the influences of online and television segments that incorporate swardspeak, constant exposure to a homosexual friend, and the sense of self-fulfillment of the users to follow the trend (Romero, 2019). It is still, however, unclear what are the specific swardspeak being spoken by this group of users, and how often they use it in each social phenomenon. When gay language is analyzed, linguistics is an observed phonological element; most of these are found in the aspect of proper names. For instance, the name Tom Jones, a singer, is given a new meaning in the gay language, which means *gutom* (hungry). Hence, when gays say, “*I am so Tom Jones na*,” it means hungry. Here, it is seen that grammar is already violated, considering that the proper noun has become an adjective; there is more to these violations found in gay

language: Proper nouns are used as verbs, and proper nouns are used as verbs. For example, *Crayola Khomeini* means to cry in gay language. In this example, the proper noun becomes a verb (Casabal, 2008).

Language is an oppressive mechanism, according to Suguitan (2013), with taboo words and terms like *regla*, which means menstruation, are treated as denigrating; swardspeak can craft a whole new meaning by adding the suffix “-belle,” creating the word *reglabelle*. Gays enjoy playing with words, but they do so in an organized or planned way, much like speakers of other languages. They employ the following tactics or procedures: borrowing or loanwords; borrowing; metathesis — either complete or partial reversal of syllables; affixation; substitution; acronyms; duplication or repetition; clipping/reduction; blending; using names of well-known people or places; and mix-mix. The main motivations for LGBTQIA+ people to coin their terms are to stand out from the crowd,

define themselves, gain acceptance or belonging in a group, feel good about themselves, and be creative (Pascual, 2017).

Code Switching

Gay people in the Philippines fluently converse in swardsspeak, mixing English, Tagalog, Visayan, other languages that exist in the country, and sometimes even Japanese (Dela Rosa, 2016). Code-switching in swardsspeak had significant functions as to why it was employed. Some common examples of these are extracted conversations from gay people and conversing in Hiligaynon gay speak: Ay jongoloids gid bala aketch (I am so stupid), Echosero, echos, chenes churlalo babe (Liar, just kidding, I love you babe), Pak! Ay girl, funny mujod ka (Wow! My friend, you are so funny) (Auman & Babao, 2016).

Idiomatic Expressions

Studies have also revealed that the LGBTQIA+ community employs swardsspeak not only in the individual word but also in phrases and sentences, weaving a rich tapestry of linguistic expression. Among the linguistic tools utilized in Swardsspeak is the idiom, a phrase or expression whose figurative meaning transcends the literal interpretations of its constituent words. Idioms serve as a means of concealment, veiling the speaker's true intent to evade discrimination and ridicule to maintain the secrecy of their sexually related conversations, to set the parameters of the in-group against the out-group, and to show off their facility by using remarkable language (Demetrio et al., 2021).

THEORETICAL FRAMEWORK

This paper is supported by the Queer Theory as stipulated in a research study by Cossman (2004), which states that “queer theory seeks to shift the analysis from identity politics to the representational and psychoanalytic processes that constitute sexual identities.” Its interest primarily looks at the “representational processes of heteronormativity” that constructs the homo-heterosexual binary – the marginalization of sexual entities. Milani (2017) also recounts in their study “Language and Sexuality” the word queer was historically used as a pejorative term for homosexuals but evolved throughout the years and, by the 1980s, had become a positively laden in-group marker that no longer referred strictly to gay and lesbians, but rather to any individual who does not adhere to heteronormativity.

This research study also relied on Lavender Linguistics Theory; Luyt (2014) explained that lavender linguistics is “the study of the communicative practices and ‘language’ of the LGBTQIA+ community.” These ‘gay languages’ are also commonly referred to as lavender languages, the term lavender being coined as such due to the strong association of the color with the queer community. According to T (2014) in her study “The Opacity of Queer Languages,” each lavender language has its intricacies and complexities, some being more evolved than others..

Statement of the Problem

The study investigated the commonalities, differences, and factors in the swardsspeak terminologies spoken within the various sociolects in the LGBTQIA+ community in La Salle University - Ozamiz and Ozamiz City.

Specifically, this research study sought to answer the following questions:

1. What common Swardsspeak lingos do members of the LGBTQIA+ community used when grouped according to:
 - a. Age
 - b. Gender Identity

c. Sexual Orientation

2. What is the frequency of the Swardspeak terms used by the LGTBQIA+ respondents?
3. What are the linguistic features of Swardspeak that contribute to its distinct character and sociocultural significance across cohorts?
4. How does the variety of swardspeak across cohorts differ in usage and identity?
5. How does Swardspeak contribute to the broader discourse on language diversity, social inclusion, and LGTBQIA+ rights?

Scope and Delimitations

This study in Imalisious Ayis na Lingo: A Sociolinguistic Study of the LGTBQIA+ Language Spectrum acknowledges specific scope and delimitations that may influence the outcome of the findings. First, the scope of the study specifically focused on the sociolect of swardspeak within LGTBQIA+ communities in Misamis Occidental, localizing in the city of Ozamiz. This research study also examines the common slang terms used by the respondents in the following brackets: age, gender identity, sexual orientation, gender expression, and community.

It also investigates the similarities and differences of the gay lingo usage between the younger and older generation of queers. This research study also delves into the influence of swardspeak usage in terms of language diversity, social inclusion, and the rights of LGTBQIA+ members. The research population solely consisted of thirty (30) LGTBQIA+ students in La Salle University - Ozamiz and thirty (30) LGTBQIA+ individuals from Gen Y to Gen X (ages 25-60) residing in Ozamiz City.

Significance of the Study

La Salle University - Ozamiz. This research study is significant as it empowers Lasallian LGTBQIA+ members to freely use their language as a means of communication and self-expression. By fostering an environment where they can share their thoughts and feelings without fear of discrimination, this study supports the institution's commitment to being gender-inclusive and gender-sensitive, thereby promoting acceptance and inclusivity within the community.

College of Arts and Sciences (CAS). This research study contributes by recognizing Swardspeak. The college department can foster a more inclusive and supportive environment for the LGTBQIA+ students. This can include hosting events, workshops, and discussions that celebrate queer culture—that can empower students to advocate for LGTBQIA+ rights.

AB English Language Students. This research study allows students to investigate the relationship between language and identity, comprehend language as a social event, examine linguistic diversity, and participate in language activism.

LGBTQIA+ Community in La Salle University - Ozamiz and Ozamiz City. This study contributes by giving its members a distinct language identity within the community. It facilitates communication and fosters a sense of belonging and self-expression.

Future Researchers. This study contributes by allowing researchers to investigate the lexicon, syntax, and usage patterns of swardspeak to learn more about its history and have extensive discourses about social inclusion and language diversity.

METHODOLOGY

The methodology used in this study is presented in this chapter. This research included the design, corpus of the study, research instrument, treatment of data, data gathering procedure, and ethical considerations.

Research Design

This study used a mixed-method research design within the sequential explanatory category, emphasizing that numbers are generalizable outcomes can be balanced with the rich context of the lived experiences of people; therefore, gaining a deeper and richer understanding of a research problem (Teddlie & Tashakkori, 2009). Ensuring that the stages in the research process at which the quantitative and qualitative data are connected and the results are integrated (Ivankova et al., 2006), it is assured that, first, the researchers collected and analyzed the quantitative data, then applied qualitative methods to achieve further explanation and interpretation of the quantitative results obtained (Wipulanusat et al., 2020).

Utilizing this approach, the researchers gather data to determine the interpretation of empirical facts (Toyon, 2021). The study believed that a mixed-method research design under the explanatory sequential category is appropriate as it aims to comprehensively explain the sociolect of swardspeak within the LGBTQIA+ communities in the institution and the city of Ozamiz. The researchers gathered data through survey-type questionnaires and in-depth interviews, investigating the factors influencing the similarities and differences of the various sociolects of gay language.

Corpus of the Study

The corpus of the study comprises the responses to survey questionnaires and in-depth interviews conducted with 60 participants from La Salle University - Ozamiz and Ozamiz City. The survey questionnaire responses provided quantitative data on the participants' usage and understanding of swardspeak. In addition, the comprehensive interviews yielded qualitative data that were transcribed and analyzed to uncover common themes and patterns regarding the participants' encounters with swardspeak, their views on its impact on their identity and community, and the factors that shape their utilization of this sociolect.

Research Locale

The study was conducted during the Academic Year 2023-2024 at La Salle University - Ozamiz. The university is located at La Salle St., Aguada, Ozamiz City. It is also worth noting that the study was done within the said place, including some barangays in the city: Baybay San Roque, Doña Consuelo, and Tinago, for this is where the researchers chose to have their respondents. According to a study conducted by Sebrero (2024) titled "Prevalence of Abuse Experienced by the Members of the LGBTQ Community in the Philippines," there is an estimated percentage of the following sexual orientations in Ozamiz City: 53.1% are gays, 12.5% are identified as bisexuals, lesbian individuals consisting of 17.7%, and 16.7% are transgenders. Concerning the age demographic, 18-20-year-olds are 23.6%, 21-23-year-olds are 35.4%, 24-25-year-olds are 11.8%, 25-30-year-olds are 16.2% and 30 above queer individuals are 13% only. The statistical data undertaken by this paper revealed no information regarding the demographic population of LGBTQIA+ members in the 51 barangays in Ozamiz City, specifically in the three (3) barangays mentioned as a scope of the study; thus, this was determined throughout this research study.

Research Participants

Using Snowball Sampling that leveraged existing communities within the gay sociolects, the study concentrated on respondents of thirty (30) LGBTQIA+ students from La Salle University - Ozamiz and thirty (30) LGBTQIA+ individuals from the Gen Y to Gen X generations, ages 25 to 60, in Ozamiz City considering their demographic profile: age, gender identity, and community – a total of sixty (60) respondents.

The demographic profile of the participants is as follows:

Age: To assess the potential variations in swardspeak usage and understanding across different age groups of queer individuals.

Gender Identity: To examine the relationship between gender identity and swardspeak use, recognizing the diversity of gender expressions within the LGBTQIA+ community.

Sexual Orientation: To understand the potential influence of sexual orientation on swardspeak usage and perception.

Gender Expression. To determine the connection between one's gender expression and usage of gay speak lingos.

Community: To explore and investigate how each community with varying educational background and socioeconomic status plays a role or potential association in using and understanding swardspeak.

The study explored the linguistic features, functions, and cultural significance of swardspeak among these two distinct age groups based on the demographic data.

Demographic Profile

The demographic profile of the respondents in this study is centered on the age range between 18 to 60 years old, both students at La Salle University - Ozamiz and older queer individuals residing in the selected barangays in Ozamiz City: Baybay San Roque, Doña Consuelo, and Tinago. The study gathered data from surveys and interviews and garnered 60 participants. This balanced distribution ensures a comprehensive representation of all respondents within the age bracket of 18-60 years old.

Research Instrument

The instrument used in gathering data is a five-point Likert Scale questionnaire on the Imalisious Ayis na Lingo: A Sociolinguistic Study of the LGBTQIA+ Language Spectrum and a non-directive interview. The researchers created appropriate survey questionnaires and questions for the in-depth interview. The gathered data is calculated to determine the percentage, general mean, and average of students and older queer individuals who perceive the Imalisious Ayis na Lingo: A Sociolinguistic Study of the LGBTQIA+ Language Spectrum. The questionnaire consists of a selection of gay language usage as well as statements that assess the mentioned factors influencing swardspeak across age groups, gender identity, and community.

In addition, the qualitative data gathered from the in-depth interviews will be examined through thematic analysis. This process entails transcribing the interviews, categorizing the data to identify recurring themes and patterns, and interpreting the significance of these themes concerning the research questions. The thematic analysis explored the lived experiences, perceptions, and attitudes of LGBTQIA+ individuals toward swardspeak, along with the various factors that shape their utilization of this sociolect.

Research Procedure

Preliminary Procedure. First, the researchers consulted the university statistician on the methods that would be utilized in sorting the possible research participants, appropriate research instruments, and treatment of data that should be applied. The survey questionnaire was also examined. The questionnaires were generated in Google Forms. The researchers also wrote a letter of approval to conduct data-gathering addressed to the research adviser and the Dean of the College of Arts and Sciences (CAS) to ensure ethical compliance throughout the study.

Data Gathering Procedure. The generated survey questionnaires were published through Google Forms and were passed to research participants' Facebook Messenger who agreed to be part of the study. The researchers also ask for consent from the participants before administering the survey, providing them with a comprehensive explanation of the study's purpose, procedures, benefits, and their right to withdraw at any time. Physical copies of the questionnaires were also disseminated within the research locale.

The researchers also messaged the presidents of the three chosen local chapters of Rosebuds Ozamiz to ask permission to conduct the study for the members of their organization. The researchers also included in-depth interviews with selected participants from diverse age groups, gender identities, and community affiliations. The interviews were also transcribed verbatim to analyze both quantitative (survey) and qualitative (interview) data, using the appropriate statistical and thematic analysis techniques. There was also an initiative to translate in Cebuano-Visayan language some questions found in the questionnaire, for clarificatory purposes from the respondents of this study.

Treatment of Data. The gathered sample size was then provided with a 5-point Likert scale questionnaire under Descriptive Statistics, determining if the respondents found the questions concerning swardspeak the following verbal interpretations: strongly agree, agree, neutral, disagree, and strongly disagree. To aid the researchers in analyzing the data, the following scale was applied to serve as the parameter in interpreting the gathered data.

Table 1 Mean Score Interpretation

Weight/Scale	Mean Score	Verbal Interpretation
1	1.00-1.80	Strongly disagree
2	1.81-2.60	Disagree
3	2.61-3.40	Neutral
4	3.41-4.20	Agree
5	4.21-5.00	Strongly agree

In addition, the qualitative data obtained from the in-depth interviews was thoroughly examined using thematic analysis techniques. This process involved transcribing the interviews, organizing the data to identify recurring themes and patterns, and analyzing the significance of these themes with the research questions. The thematic analysis investigates the lived experiences, perceptions, and attitudes of LGBTQIA+ individuals regarding swardspeak and the different factors that influence its usage in their respective sociolects.

Ethical Considerations. The researchers ensured ethical guidelines were followed in utilizing data from the research respondents. Respect for the participants' dignity was prioritized. Full consent was obtained and protection of the privacy of the respondents was ensured per the Republic Act No. 10173, otherwise known as the Data Privacy Act of 2012. Consent of the data subject refers to any freely given, specific, informed indication of will whereby the respondents agree to the collection and processing of their data. Their data is collected and further processed in an information and communications system or relevant filing system, including the purpose and intended output of the processing. The researchers value integrity and transparency throughout the research process, ensuring the research participants' privacy, safety, and well-being are protected, as well as maintaining participant confidentiality.

RESULTS AND DISCUSSION

This chapter presents the analysis and interpretation of data gathered from the study. The analysis and interpretation of data were based on the test results of the conducted survey and interviews with the respondents of the students from La Salle University - Ozamiz and members of the Rosebuds Ozamiz - Baybay San Roque,

Doña Consuelo, and Tinago Chapters.

Table 1.1 Common Swardspeak Lingo in Terms of Age (18-24)

Swardspeak Lingo	Bisaya Translation
aanlight	Naay gamay
abas	Saba
angsha	Buang-buang; murag buang
ate ko pakarat	Pa-iyot; palaiyot
babaehan	Bayot na murag babaye
babush	Goodbye
bakosh	Simbako
chaka	Maot
chareng	Binuang ra
chika	Balita
concept	Murag
dats/datung	Kwarta
ekal	Lalaki
erf	Binuang ra
ers bakoosh wow	Binuang ra
gors	Tigulang
keks	Bilat
kyumbakers	Simbako
marites	Chismosa; nang-chismis
sharon	Puston; i-bring home ang pagkaon
shudi abas	Dili mag-saba
silupar	Pulis
sweden	Sud-an
talib	Bilat
toyabang	Bayot

yamag	Gamay
yotots	Totoy; dughan

Table 1.1 illustrates the usage of swardsppeak among youths aged 18-24 in the city of Ozamiz. Age can be a big factor in the influence of using gay lingo because a person who is exposed to homosexuality can influence them to use it as a way of communication (Papua et al., 2021). Trendy gay lingos are also evident in the table, terms such as “*ate ko pakarat*,” “*erf*,” “*ers bakoosh wow*,” and “*marites*.” The results of the table correspond with Rubiales (2020), swardsppeak continues to create and innovate terminologies to sustain the language to go with or lead the trend. Swardsppeak has also become dynamic and diverse in the same way as Cantina (2020) puts it, and if speakers are free to think of and coin words to assert freedom (Gregorio et al., 2022).

Table 2.1 Common Swardsppeak Lingo in Terms of Gender Identity

Gay	Bisexual	Queer	Asexual	Pansexual
abas	angsha	aanlight	chareng	abas
babush	barbie arms	abas	charot	chaka
chaka	motogs	kyumbakers	irids	dat
ekal	ogob	silupar	notch	imal
imal	shudi	yamag	taler	keks
notch	shufo		talib	marites
shufo	yopak			sharon

Table 2.1 presents the common swardsppeak lingo in terms of gender identity. Most of the gay respondents came from older LGBTQIA+ individuals’ category, which explains why a majority of the swardsppeak terms presented in the table are intended for mocking and concealing their admiration for boys. Terms such as “*chaka*,” “*chararat*,” “*hardiflex*,” “*jurassic*,” and “*ogobishi*,” all described an insulting phrase against someone, and sex-themed gay lingos like “*ekal*,” “*imalisious ayis*,” “*kang*,” and “*very imal*.” The findings are supported by Taylor (2007), who emphasized that gay people have identified topics hidden by swardsppeak users, including sex, body parts, and people. Moral (2022) also described gay lingo as an expression of the pleasant feelings of a gay, erotic emotion. It is a specialized language that accurately captures the essence of LGBTQIA+ culture, which is vibrant and meaningful to their peers.

Gay lingo is just not limited to gay individuals, but also to every gender in the spectrum, as these results are supported by Papua et al. (2021). Gay lingo is no longer exclusive to gays, as supported by Cantina’s (2020) study, almost everyone can now speak this once hard-to-break “gay code of communication”. No one seems to be excluded from the allure of this jargon that is funny and irreverent at the same time. Once a slur, the term ‘queer’ is now used to critique restrictive, dominant norms of respectable conduct and to recast sexual and gender variations in positive terms (Wilson, 2019). According to them, gay lingo shows a high level in terms of usage among students across genders, and most of them learned the language in school; this claim also strengthened the collected demographic profile (see Figure 1.3), 5 respondents identify themselves as pansexuals, most are students in LSU – Ozamiz.

While there are respondents in the study who identify themselves as lesbians, as per Figure 1.2, there are 4 recorded lesbian participants in the study; they were not able to give swardspeak terminologies or any gay lingo that they use in their daily conversations. According to Morgan (2017), lesbians have their own language lingo called “lesbian lingo,” and the lesbian community is hard to study because self-expression is often restricted, as the result of discrimination based on many inherent characteristics, such as gender, race, and sexual orientation. Baker (2005) researched the language of gay men and lesbians and found that gay men’s language is informal, non-standard, and often impolite, whereas lesbians’ language is more polite, more affectionate, and more standardized. The fact that this community is stigmatized furthers the invisibility of same-sex attracted women and their language (Acosta, 2008).

Table 3.1 Common Swardspeak Lingo in Terms of Sexual Orientation

Male	Female	Non-binary	Transgender
babush	acatch ug ngo	abas	acatch ug ngo
chaka	angging	chaka	biochemistry
chararat	angsha	charot	chaka
ekal	barbie arms	ekal	chararat
hardiflex	bakosh	jukaw	foundation day
imalisious ayis	ebyang	jumo	irids
jurassic	imal	shudi	kulo
ogobishi	kang		ogobey
shufo	ogobishi		shurikat

Table 3.1 shows the common swardspeak lingo in terms of sexual orientation. Most of the answers they provided during the survey and interview portion of the study are related to concealing a piece of information, intended for insulting someone or any gay-related sex-themed lingos. In the presented demographic profile, most of the male interviewees identify themselves as gay individuals, thus they were able to provide sufficient common gay lingo that they use in their daily conversations. These results are supported by the study conducted by Rubiales (2020), gay men in the Philippines, especially those who are out, speak to each other using a colorful language that they invented, mixing English, Tagalog, Visayan, and other languages. Rubiales (2020) also added that in creating a common tongue among Filipino gay men, the biggest consideration is for the message to be concealed. Tagalog gay lingo presents the most common alterations to popular terms, giving birth to a new set of communication patterns (Catacutan, 2012).

Meanwhile, most of the respondent’s sexual orientations are female and transgender (see Figure 1.3). There are some swardspeak terms that are demeaning someone’s physical appearance such as “*acatch ug ngo*” (ugly face), insulting a fellow LGBTQIA+ individual like “*angging*” (crazy), “*ngaorbs*” (insane), and “*ogobey*” (stupid person), and sex-themed swardspeak: “*kulo*” (penis), “*shurikat*” (acting like a prostitute), and “*takra*” (whore). With them making up many interviewees, these results are supported by the study of Garcia (2015), the use of swardspeak has become prevalent even among women; those who are referred to as *babaeng bakla*, also known as fag hag, as early as four decades ago. On the other hand, the table also shows minimal swardspeak usage by non- binary individuals who are part of the LGBTQIA+ community. The results show gay lingo is also commonly used by the rest of the gender identities, indicating that swardspeak is spoken by everyone, regardless

of their gender identity. The result is supported by Rosales (2019), which discussed stylistic variations in gay lingo, emphasizing its significance in non-binary communication practices within the Filipino context. Swardspeak has become dynamic and diverse in the same way as Cantina (2020) puts it, and speakers are free to think of and coin words to assert freedom (Gregorio et al., 2022).

As also supported by Rosales & Carratero's (2019) study, swardspeak also talks about the gay lingo speakers' strategy of shifting from one language to another which can be called code-switching. Code-switching is alternating between two or more languages or language varieties to emphasize a point, or to affirm one's identity or status (Mabule, 2015). Yet the gay language has the characteristic that is adaptable to any speaker of any gender because the building block in language learning is vocabulary knowledge – the more one learns of the vocabulary, the greater the capacity to communicate with the speakers of the gay language (Quimosing-Ocay & Ocampo, 2023).

Table 4.1 Descriptive Statistical Results of Swardspeak Usage

Swardspeak Term	Meaning	Mean Score	Verbal Interpretation
chariz	A playful expression of “charot” (joke).	3.90	Very Well
laysho	Derived from the word “social,” a Philippine English term for a high-class individual.	2.76	Sometimes
shudi	A playful way of saying “Do not.”	3.36	Sometimes
taler	Referring to female genitalia (vagina).	2.86	Sometimes
barbie arms	Slim and toned arms	2.46	Rarely
chaka	Ugly or unattractive	3.93	Very Well
manenay	A modified term for a friend	3.05	Sometimes
juntis	Pregnant (from the word “buntis”).	2.75	Sometimes
okray	To criticize someone (snarky tone).	2.35	Rarely
bayokems	Referring to someone having an intimate relationship with.	3.13	Sometimes
sotch	Referring to semen	2.63	Sometimes
shufo	A physically good-looking man	3.36	Sometimes
noak	To eat (from the word “kaon”).	4.08	Very Well
pakarat	Someone who is sexually active	2.40	Rarely

The results presented in Table 4.1 show the outcome of the swardspeak terms given to the study respondents. The swardspeak lingo *noak*, which means “kaon” or “eat/to eat,” achieved a mean score of 4.08, making it the most frequently used gay lingo in the respondents' daily conversations. Meanwhile, the term *pakarat*, or “acting like a whore” or about someone willing to engage in sexual activity, reached the mean score of 2.40, the lowest score out of all the results in the table presented. The term, which originally came from the Filipino language, was mainly used by the Tagalogs that were popularized because of the trends in social media, thus most of the participants, especially on the older LGBTQIA+ members' side, do not understand the given term.

Table 5.1 Collected Swardspeak Terms from Respondents

Swardspeak Term	Word Formation Process	Bisaya Translation	Meaning
aanlight	Palindrome + Borrowing + Clipping	Naay gamay	Used to describe a crazy person; a playful term formed by blending “naa” (Bisaya word for “there is”) with “slight,” a Philippine English term for “gamy” or “small.”

abas	Palindrome	Saba	A term used to tell someone to “shut up.” Formed by reversing the Bisaya word “saba” (noisy).
abasulo cantago kay madakpan ats	Borrowing + Palindrome	Ayaw saba kay masakpan ta	A phrase used to conceal or hide something.
aida mirasol	Borrowing + Blending	Sira nga tawo	Refers to AIDS (Auto-Immune Deficiency Syndrome); creatively disguises a highly sensitive topic.
ahukon	Palindrome	Kuhaon	Used to express the act of taking something; a reversal of the Bisaya word “kuhaon.”
alphabet song	Borrowing	Sira nga tawo	Refers to HIV; humorously encoded to disguise a sensitive topic.
anab	Palindrome	Bana	Husband.
angging	Palindrome	Buang; murag buang	Acting like a crazy person.
ate ko pakarat	Blending + Borrowing	Pa-iyot; palaiyot	Referring to friends who are sexually active.
bakosh	Borrowing + Clipping	Simbako	Expression of disbelief.
bayuchemistry	Blending + Borrowing + Palindrome	Uyab	Pertaining to someone’s romantic partner.
bianca	Borrowing	Babaye	Referring to a woman.
chaka	Borrowing/Slang	Maot	From the famous singer “Chaka Khan,” used to describe someone or an occurrence that is ugly or unfortunate.
chakaman	Borrowing	Tagad; pagtagad sa	Derived from the Korean word “Jamkkanman,” meaning “to wait.”
chararat	Borrowing	Maot ug nawong	Someone unattractive.
chareng	Borrowing + Clipping	Binuang ra	Used when pulling off a joke.
colgate	Coinage	Tomboy	A lesbian person.
concept	Borrowing	Murag	To indicate or pertain that something is like a certain person or thing.
datung	Slang	Kwarta	A slang word for “money.”
ebyang	Borrowing + Palindrome + Suffix	Babaye	Referring to a girl.
erf	Borrowing	Binuang ra	To joke or fool around.
ers bakoosh wow	Borrowing + Interjection	Binuang ra	A playful combination of words used in a sentence.
foundation day	Borrowing	Nangabang	To describe someone who overused pressed powder.
hardiflex	Coinage	Bayot na lalaki gihapon ug nawong	From the company “Hardieflex,” a local manufacturer of fiber cement board; refers to a gay person who looks like a cisgender man.
headdress	Borrowing	Ulo; wig	Body part; head.
iffa	Affixation	Gwapa	A beautiful person.
imalisious ayis	Palindrome + Borrowing + Blending	Lami siya	To describe a person who has strong sex appeal.

irids	Borrowing	Diri	To indicate the word “here.”
jubega	Borrowing + Blending	Bigaon	Acting like a prostitute or whore.
judy ann	Coinage	Dili	Derived from the Filipino actress-host “Judy Ann Santos”; used to deny something.
jukaw	Clipping + Affixation	Ikaw	Pertaining to someone.
jukomber	Clipping + Affixation	Akoa	Referring to someone’s identity or property.
jukoms	Clipping + Borrowing	Ako	Pertaining to oneself.
jumo	Clipping + Borrowing	Ikaw	Pertaining to someone.
jurassic	Borrowing	Grabe ka bati ug nawong	From the movie “Jurassic Park”; used to insult someone’s physical appearance.
kabils	Palindrome + Clipping + Affixation	Libak	To gossip.
kang/kangaroo	Borrowing	Lalaki	Used when describing a male person.
kilabs-kilabs	Reduplication + Palindrome + Affixation	Balik-balik	Used when someone is repetitive in what they are saying.
kulo	Palindrome	Ulok	A male genitalia.
kyumbakers	Borrowing	Simbako	Knock on wood.
lani	Coinage	Nag-ulan	Derived from the Filipino singer “Lani Misalucha”; used to indicate that it is raining.
luy-a ug liits	Borrowing + Blending + Palindrome	Ngil-ad ug tiil	Pertaining to deformed feet.
marites	Coinage	Chismosa; nang-chismis	Someone who loves to gossip or spread false rumors.
matet de leon	Coinage	Dangason	Derived from the Filipino actress “Matet de Leon”; pertains to someone who has a wide forehead.
ming	Borrowing	Shabu	An illegal drug or substance.
motogs	Palindrome	Gigutom	Used when describing that you are feeling hungry.
ngaorb	Palindrome	Buangon na pagkatawo	Acting like an insane person.
ogobey	Palindrome	Bugo na tawo	Used to describe a stupid person.
ogobishi	Palindrome	Hastang bugo-a	Used as an expression indicating that someone is really dumb or stupid.
ohabishi yes sya	Palindrome	Baho kaayo siya	Used to describe a person who has an unpleasant smell.
oka	Palindrome	Ako	Pertaining to oneself.
oyakab ug tones	Palindrome + Borrowing	Dako ug oten	“Tones” alludes to a male sex organ; used to describe a male person who looks likely to have a big penis.
pasok sa top 10	Borrowing	Apil sa grupo; gi-imbitar ug birthday	A phrase indicating that someone belongs to the friend group or is invited to a birthday party.
sharon	Coinage	Iputos ang pagkaon	Derived from the Filipino actress-singer Sharon Cuneta; refers to bringing home food from a celebration.

shoot sa banga	Borrowing	Sakto ang gitubag	An expression meaning exactly/right on target.
shudi	Borrowing	Dili	Used to indicate that someone or something is wrong.
shurikat	Affixation + Clipping	Burikat	Acting like a prostitute or whore.
silupar	Palindrome + Borrowing + Clipping	Pulis	A police officer.
sweden	Coinage	Sud-an	Viand.
takirub	Palindrome	Burikat	Acting like a prostitute or whore.
takra	Borrowing	Igat	Acting like a prostitute or whore.
talib	Palindrome	Bilat	Female reproductive organ; vagina.
tobasak	—	—	—
toyabang	Palindrome + Affixation	Bayot	Formed by adding affixes to “bayot” (gay).
toys	Borrowing	Iyot	An act of sexual intercourse.
uhabeshie	Palindrome + Affixation	Baho	Used to describe a bad odor or smell.
very imal	Borrowing + Palindrome	Grabe ka lami	To describe a person who has strong sex appeal.
wigaloo	Borrowing + Affixation	Wig	Wig.
yabs	Palindrome	Balay	To describe a house.
yagods	Palindrome	Dugay	To describe an extremely slow person.
yamag	Clipping	Gamay	To describe someone or something that is small.
yatnab	Palindrome	Bantay	To watch out.
yotots	Palindrome + Affixation	Totoy; dughan	Body part; usually referring to a woman’s breast.

In Table 5.1, it is significant that the LGBTQIA+ students used gay lingos formed through borrowing, palindrome, clipping, and blending, which reflect the dynamic nature of Swardspeak. According to Or et al. (2023) in their book *Working Papers in Linguistics*, these terms incorporate Bisaya translations while offering playful, humorous, or even subversive meanings within gay sociolect. These results also supported Salao’s (2010) study that swardspeak uses elements from Tagalog, English, Spanish, and some from Japanese, as well as celebrities’ names and trademark brands, giving them new meanings in different contexts.

The use of palindrome and clipping methods, such as “*abas*” (meaning to “shut up,” from the Bisaya word “saba”) and “*yamag*” (or “gamay,” referring to something small), illustrates a common technique in Swardspeak, which involves modifying existing words in a way that both easily recognizable within the community and obscure to non-swardspeak speakers. This supports the findings of Pascual (2016), who discussed how swardspeak uses linguistic devices to create a sense of exclusivity. Palindrome terms such as “*ahukon*,” “*takirub*,” and “*yatnab*” signifies creative reimagining of language that people outside of the community

would not be able to comprehend. Borrowing from various language sources highlights the inclusivity and adaptability of the sociolect, creating new varieties of lexicons (Ulla et. al., 2024). Guinto (2017) also pointed out that gays are always prone to negative talks from people around them. However, today, gays are not treated that way anymore because society somehow accepted their language, the gay lingo, to converse (Cabelita et. al., 2020).

Additionally, the process of borrowing, where terms are borrowed from other languages and modified to fit the swardspeak lexicon, is evident in words like “*chaka*” (which means ugly or unfortunate) and “*chareng*” which is used when pulling off a joke. These terms demonstrate how swardspeak blends elements of Filipino, Bisaya, English, and even other languages, much like the patterns, observed in Ilab-ilab, a Cebuano-Visayan gay lingo (Baran, 2023). The emergence of the growth of terminology in Table 5.1 shows linguistic inventiveness while demonstrating the LGBTQIA+ community's creativity to oppress heteronormativity. This phenomenon, like Polari in the United Kingdom and Bahasa Gay in Indonesia, highlights the worldwide character of linguistic activities among excluded communities. A gay lingo has no actual past present, present and future tenses for verbs, comparatives, and superlative forms for adjectives and it doesn't follow subject-verb agreement. (Gianan, 2012). The words created show how language is evolving from time to time.

Gay lingo is not just a tool for communication for gays, but also it is their way to define who they are and to distinguish themselves from social judgment and stigma. In this study, identified neologisms are proof of how the gay community creates a way for them to communicate on their terms (Cabelita et al., 2020). This result is supported by the findings of the study of Sunguitan (2010) by using swardspeak, Filipino gays can resist the dominant culture of their area and create a space of their own. The language constantly changes, with old phrases becoming obsolete and new phrases frequently entering everyday usage, reflecting changes in their culture and maintaining exclusivity (Rubiales, 2020).

Language Diversity in Swardspeak

Catacutan (2014) noted that swardspeak is a form of social resistance used by Filipino gays to conceal messages and challenge societal norms and continues to evolve with new terms. Swardspeak diversifies the language through the age gap of each LGBTQIA+ individual, as revealed in the tables presented in this study. Younger queer students incorporate trendy words derived from social media, such As “*concept*,” “*erf*,” and “*pakarat*.” Most of the respondents also use swardspeak terms that are present even in the older generation of gays, even modifying them to fit in the current trends of the younger generation (e.g. from “*bakosh*” to “*kyumbakers*,” “*barbie arms*” from “*imalisious ayis*,” and “*ate ko pakarat*” from the old gay lingo “*jubega*” and “*shurikat*”). It reveals how the language evolves from older to younger generations of swardspeak speakers as one respondent also claimed during the interview part of the survey, “*Because daghang mga bag-ong tubo na mga bayot na very creative and maka-keep up gyud sa latest trends.*” (*There are a lot of new breeds of gays that are very creative and can keep up with the latest trends.*). Another respondent also revealed that “*Swardspeak allows me to express my feelings creatively*,” This supports Rubiales’ (2020) claim, that the dynamic nature of the language refuses to cement itself in a single culture and allows for

more freedom of expression among its speakers. Words and phrases can be created to react to popular trends and create alternatives to a strictly defined lifestyle. Older LGBTQIA+ individuals, on the other hand, use the language to communicate and understand their fellow gay people, as they emphasize the need to use “codes” to distance themselves from discriminating heterosexuals. As revealed in the study, older queer individuals are fond of creating new gay lingo through borrowing, palindrome, and clipping; (e.g. *abasulo cantago kay madakpan ats*, *acatch ug ngo*, *ohabishi yes sya*). Casabal (2008) also revealed in their study that it is easier for homosexuals to form words even in any structure because they do not follow the rules of grammar. They are free to create, develop, and speak their language however they want. A respondent from the Rosebuds - Tinago Chapter also claimed that “*Swardspeak is a creative way of communication; through swardspeak, we were able to connect to our fellow members and prove to the society that we are unique.*” This response corresponds with Cantina’s (2019) assertion that swardspeak serves as a “linguistic rebellion,” challenging the norms of standard Filipino and displaying a distinct queer identity.

Table 6.1 Descriptive Statistical Results of Attitudes and Perceptions Towards Swardspeak

Statement	Mean	Verbal Interpretation
-----------	------	-----------------------

Swardspeak is an important part of my identity.	3.64	Agree
Swardspeak helps me connect with other LGBTQIA+ individuals.	4.25	Strongly Agree
Swardspeak is a creative and expressive language.	4.41	Strongly Agree
Swardspeak should be more widely accepted and understood.	3.63	Agree
Swardspeak empowers LGBTQIA+ members to challenge societal norms and stereotypes.	3.96	Agree
Swardspeak is becoming mainstream.	3.76	Agree

In Table 6.1, it shows that most of the respondents have indicated that they agree with the statements given. The statement “Swardspeak is a creative and expressive language” reached the mean score of 4.41, indicating the verbal interpretation ‘Strongly Agree,’ which indicates that the respondents highly agree with the said statement. This corresponds with the study of Baker (2010); having experienced social discrimination, members in this kind of social unit have learned to oppose the cultural authority of the dominant language by switching to their varieties of speech or lingo. This also intertwines with the response coming from the LSU - Ozamiz student, in which the respondent has said *“I find Swardspeak creative and expressive,”* and *“Very nice jud siya kay it makes the conversation funny and interesting.”* (Swardspeak is nice because it makes the conversation funny and interesting.)

However, Casabal (2008) added that even if homosexuals do not follow any rules, it is still not safe in terms of linguistics. It is a big challenge for homosexuals to use the Lavender language in terms of how it will be accepted or acceptable in society as well as in linguistic matters or linguistic rules. (Caminero & Limpot, 2024), as some of the respondents agree with the statement that *“Swardspeak should be more widely accepted and understood,”* achieving the mean score of 3.63, making it the lowest out of all scores in Table 6.1. Thus, members of the LGBTQIA+ use swardspeak not only to empower themselves with their language but also to show the heteronormative society how creative their language is (Ulla et al., 2024).

Social Inclusion in Swadspeak Usage

According to the respondents, swardspeak gives them a sense of inclusivity within their community. This supports the study of Gregorio et al. (2023), as they claimed that by providing a common language that allows community members to express themselves freely and with mutual understanding, swardspeak serves as a tool for unity and group cohesion. When asked about their perception of swardspeak, a respondent said *“Personally, even though I don’t use swardspeak much as a queer girl, I can still understand others when they do and thus developed deeper friendships with them, in a way, through swardspeak. It helped me identify others who were like me and acted as a foundation of understanding between us queer people.”* Another participant also claimed that *“Swardspeak is a creative way to communicate and resonate with other individuals under the LGBTQIA+ umbrella. It aides the connection between those in the group, fostering a shared sense of identity and community.”* This supports the claim of Halliday (2013) that some functions of language in general in conversation that language serves to express social and personal relations (interpersonal), to represent an experience, to impart information, to control the behavior of others (regulatory), to get involved in fantasies, and

to show one's identity (personal). The recognition of 'gay lingo' as a vital communication tool for the LGBTQIA+ community underscores the importance of slang in affirming social identity and fostering inclusivity (Salvador et al., 2024).

Respondents also shared that they only use swardspeak whenever they want to hide certain information when they are in a public space, talking to fellow gay people, or during gossip sessions. Aside from social inclusion, swardspeak is created with the intention of excluding the discriminating heterosexuals, making it difficult for them to understand what they are saying. A 32-year-old respondent from the older LGBTQIA+ individuals category shared that: *"Dili, machallenge jud sila dai the way nga... kuntahay ug kita nag-chika tag about ani, dayon sila wala sila kabalo, dayon dili gyud dayon na sila mahibalo, ma-brought up nga. 'Unsa gyud diay ilang gi-chikahan uy.' Murag curious na dayon kaayo sila. Gusto sila sa ilang self makasabot sila unsay need nila nga makasabot sila... kung unsay giistoryahan nato nga wala sila kabalo."* [No, they [heterosexuals] are challenged the way... for example, we [gays] were talking about this, then they don't understand what we are saying, they will think that 'What are they really talking about?' They will be curious. They want to know and learn the gay lingo that we utter.]

LGBTQIA+ Rights Discourse through Swardspeak

For the interviewees, swardspeak is a tool for expressing themselves; although they are still persecuted by the discriminating heterosexuals, it does not matter to them. However, there are power imbalances at play that make it hard for heterosexuals to borrow gay speak simply. One such example is how LGBT individuals continue to have a hard time living in the Philippines. This is because a comprehensive national law that grants protection of queer individuals from SOGIE-based (Sexual Orientation, Gender Identity, and Gender Expression) discrimination is non-existent (Romero and Pagdanganan, 2024). Flores (2021) emphasized the importance of understanding the acceptance and exclusion of LGBTQIA+ individuals to address violence, discrimination, and underrepresentation. While the president of Rosebuds Ozamiz - Tinago Chapter also shared that the *"SOGIE Bill should be passed. So that our rights will be protected, and people will be educated about what it is."* The need to protect oneself

becomes more pressing in a rural community where everyone knows the SOGIE of a community member, thereby making everyone act discriminatorily against people outside the heteronormative SOGIE (Presto, 2020). People outside the community will continue to use gay speech. It is an argot that is expressive, works well in social spaces, and has taken place in Filipinos' vocabulary (Romero & Pagdanganan, 2024). Understanding the meaning of queer language, which is an identity expression among LGBTQIA+ members, not only makes room for language inclusivity but also acknowledges the various ways that a language is used by all social groups, particularly now that it is a part of the nation's linguistic landscape (Ulla et al., 2024).

The study highlights the multifaceted importance of Swardspeak within the LGBTQIA+ community, serving both as a distinctive linguistic form and as a significant cultural and social instrument. The investigation into the origins of LGBTQIA+ vernacular reveals its reliance on borrowing and palindromic structures, pointing out the language's flexibility and endurance as it develops to reflect the community's identity. Swardspeak transcends basic communication; it serves as a socio-cultural declaration and a method of opposing heteronormative limitations. Although we still live in a society where people are attacked in the street, harassed in schools, underrepresented and misrepresented in the media, and subjected to numerous forms of oppression because of their sexual orientation and gender identity, we also live in a time when the LGBTQIA+ liberation movement

is seen as greatly influenced by basic human rights (Bionat et al., 2018). Swardspeak was born into the world to defy the rules that have been set in place to suppress the rights of a particular sector in our society (Rubiales, 2020).

LGBTQIA+ folks utilize linguistic inventiveness to foster inclusivity within their community while also enacting subtle exclusion to safeguard their places against persecution. This linguistic activity reinforces community

bonds, providing a secure avenue for self-expression and identity affirmation, particularly in contexts with limited acceptance.

Limitation

The study is limited to LGBTQIA+ communities within Ozamiz City, which may not reflect the broader experiences of LGBTQIA+ individuals in other regions. It only includes 60 participants—30 students from La Salle University – Ozamiz and 30 older individuals—potentially restricting the diversity of perspectives. The research focuses specifically on Visayan swardspeak, excluding other regional or cultural variations of gay lingo in the Philippines.

CONCLUSION

Swardspeak serves as a powerful tool for communication and inclusivity within the community. This study emphasized the sense of belonging and shared identity influenced by using Swardspeak as a secret code by Swardspeak speakers within La Salle University - Ozamiz and Ozamiz City. The key findings revealed that Swardspeak is a dynamic evolving language; as the LGBTQIA+ continues to grow and diversify, so does the language. The commonalities of older and younger generations of LGBTQIA+ swardspeakers in Ozamiz City and students in La Salle University - Ozamiz exposed that swardspeak is the primary language used for expressing emotions, communication, and building relationships. The study also further determined how important Swardspeak is in helping the LGBTQIA+ community develop a sense of identity and how it protects them against discriminating heterosexuals. By establishing a common language, queer people can defy social expectations, express themselves freely, and fight against exclusion. The results of this study add to the larger conversation around LGBTQIA+ rights, social inclusion, and linguistic diversity.

ACKNOWLEDGMENTS

The researchers wish to express their heartfelt and profound gratitude to everyone who played a vital role in completing their thesis at **La Salle University – Ozamiz**. They would like to extend their deepest appreciation and thanks to **Dr. Elsie L. Dajao**, their incredibly supportive and patient research adviser, for imparting her expertise and insights in linguistics and research throughout this study. Her unwavering patience and endurance were instrumental in guiding them through the thesis writing process.

The researchers also wish to convey their appreciation and heartfelt thanks to the University Statistician, **Ms. Rachelle Padilla**, for her invaluable assistance in analyzing and interpreting all the necessary quantitative data of the researchers' study, and to **Ms. Jo-Ann A. Canturias** for facilitating the PlagScan Analysis smoothly.

On the other hand, the researchers are immensely grateful to the Members of the Thesis Final Defense, College of Arts and Sciences Dean, **Anilou B. Dilao, MPA (Chairperson)**, League of AB English Language Studies Program Head, **Dr. Mary Grace O. Daga-ang**, and **Mr. Jezreel Faith Montes, MA**, for their time, advice, professional insights, assistance, suggestions, and guidance that played a crucial role in the completion of this paper.

Furthermore, the researchers wish to convey their deepest gratitude to **Hon. Roland “Dinky” Suizo**, Minority Floor Leader in the Local Government Unit – Ozamiz City, and the founder of **Rosebuds – Ozamiz**, for accepting the researchers' request to conduct surveys and interviews with the members of the local LGBTQIA+ community. His invaluable support in assisting the researchers with data collection for this study, as well as the support of the **presidents of Rosebuds – Baybay San Roque, Doña Consuelo, and Tinago Chapters**, was instrumental in gathering the respondents needed for the researchers' study.

Conflict of interests

There is no conflict of interest between/among authors.

Authors' Contributions

Gina Anne S. Catingub served as the group leader, ensuring smooth coordination among members. She diligently proofread the manuscript and made critical corrections, ensuring that the final output met the highest standards of quality.

Mark Kyvyn T. Embradora contributed significantly by providing the necessary equipment, hosting the sessions essential to the development of the study, and ensuring the study's relevance to the program and the college. He also offered valuable insights and sourced relevant studies, which greatly enhanced the depth and relevance of the research.

Kimberly O. Abalo was responsible for retrieving and submitting required documents to the panel, ensuring that all administrative and logistical requirements were met promptly and efficiently.

Candierster E. Alvia focused on gathering related literature to support the foundation of the research paper. Her efforts in sourcing credible references strengthened the study's academic integrity.

Celestine Faith S. Tagaloguin assisted the group by ensuring that the manuscript adhered to the university's formatting and writing guidelines, maintaining consistency and compliance throughout the paper.

Disclaimer (Artificial Intelligence Use)

The researchers employed the usage of Grammarly and Google Gemini.

REFERENCES

For Online Journals

1. Aboim, M. (2023). Fucking with grammar. *Interalia: A Journal of Queer Studies*. <https://interalia.queerstudies.pl/issue-18-2023/aboim/>
2. Abulog, M., Chung, K., Manuel, C., Manuel, L., & Roca, F. (2023). A Research on the Usage and Deviation to Gay Lingo of Different Professionals Belonging to the LGBTQ++ in NCR. *International Journal for Latest Research in Humanities and Social Science (IJLRHSS)*. <http://www.ijlrhss.com/paper/volume-6-issue-8/13-HSS-2194.pdf>
3. Alcoran, L., Bionat, J., Duya, R. (2018). Queer Politics and Human Rights: A Case Study of Homosexual and Transgender "Parlorista" in Iloilo City, Philippines. <https://www.tiikmpublishing.com/data/conferences/doi/GENDER/26028611.2018.1101.pdf>
4. Bacor, B. (2018). The Tales of Pilita and the Beks, or when Filipinos discriminate Bisaya and Gayspeak Speakers. Kadlit Press. <https://medium.com/@kadlitofficial/the-theses-of-pilita-and-the-beks-or-when-filipinos-discriminate-bisaya-and-gayspeak-speakers-3011440e0cb5>
5. Balones, J., Cabelita, S., Gracama, G., & Ung, M. (2021). Davao Gay Community Sociolect: A Neologism Sketch. https://www.researchgate.net/publication/348406975_DAVAO_GAY_COMMUNITY_SOCIOLECT_A_NEOLOGISM_SKETCH
6. Biray, E., Briol, S., Gregorio, J., & Miraflores, R. (2022). Swardspeak as a Communication Medium Among Education Students in a State University. *The Research Probe*. <https://iiari.org/wp-content/uploads/trp.v2.2.irc22.217.pdf>
7. Biray, E., Briol, S., Gregorio, J., & Miraflores, R. (2023). Swardspeak as a Communication Medium among University Students: Empirical Evidence from the Philippines. *International Review of Social Sciences Research*. <https://doi.org/10.53378/352970>

9. Candingan, S. (2018). A Morphological Analysis of Swardpeak in the Philippines.https://www.researchgate.net/publication/325732714_A_Morphological_Analysis_of_Swardpeak_in_the_Philippines_updatedrevisited
10. Cantina, J. (2019). GAY ARGOT: BEHIND THE CODED WORDS AND MEANINGS OF LAVENDER LEXICON. International Review of Humanities and Scientific Research. https://www.researchgate.net/profile/Jovelyn-67Cantina/publication/345939118_GAY_ARGOT_BEYOND_THE_CODED_WORDS_AND_MEANINGS_OF_LAVENDER_LEXICON/links/5fb24d9792851cf24cd598d5/GAY-ARGOT-BEYOND-THE-CODED-WORDS-AND-MEANINGS-OF-LAVENDER-LEXICON.pdf
11. Caraballe, M., Co-Tortogo, L., & Montalvo-Pedrosa, E. (2021). HILIGAYNON-VISAYAN GAYS' SPOKEN DISCOURSE: A MORPHOLOGICAL ANALYSIS. Globus of Journal Progressive Education. <https://globusedujournal.in/wp-content/uploads/2021/09/GE-JD21-Leizl-May-Co-Tortogo.pdf>
12. Casabal, N. V. (2008). Gay language: Defying structural limits of English language in the Philippines. <https://journals.ateneo.edu/ojs/kk/article/viewFile/1503/1528>
13. Catacutan, S. (2015). Swardpeak: A Queer Perspective.https://www.researchgate.net/publication/338677861Swardpeak_A_Queer_Perspective
14. Corpuz, D., Nuncio, R., Ortinez, E., & Pamittan, G. (2021). Jokla and Jugels: A Comparative Analysis of the Construction of Popular Hiligaynon Gay Words. Humanities Diliman. https://www.researchgate.net/profile/David-Corpuz/publication/357283904_Jokla_and_Jugels_A_Comparative_Analysis_of_the_Construction_of_Popular_and_Hiligaynon_Gay_Words/links/61c4b0ef0ae6751c882ea907/Jokla-and-Jugels-A-Comparative-Analysis-of-the-Construction-of-Popular-and-Hiligaynon-Gay-Words.pdf
15. Cortez, H. (2017). Gay language: Impact on colloquial communication in Barangay Sto. Tomas of Binan, Laguna. Journal of Social Sciences.https://centreofexcellence.net/J/JSS/Vol6/No2/JSSarticle16,6_2_pp375-382.pdf
16. Cossman, B. (2004). Sexuality, Queer Theory, and "Feminism After": Reading and Rereading the Sexual Subject. McGill Law Journal.<https://lawjournal.mcgill.ca/wp-content/uploads/pdf/5386480-4cossman.pdf>
17. Creswell, J., Ivankova, N., & Stick, S. (2006). Using Mixed-Method Sequential Explanatory Design: From Theory to Practice.<https://doi.org/10.1177/1525822X05282260>
18. Crisol, L., & Parungao, L. (2016). A Study on the Secret Language of the Mochasin Iligan City. <http://uruae.org/siteadmin/upload/UH0516053.pdf>
19. Espeño-Rosales, H., & Caretero, M. (2019). Stylistics Variation: Understanding Gay Lingo in Social Perspectives.<https://doi.org/10.56278/tnl.v13i1.1240>
20. Ferrera, R., Macaraeg, J., & Ulla, M. (2024). 'What's the word? That's the word!': linguistic features of Filipino queer language.<https://doi.org/10.1080/23311983.2024.2322232>
21. Flores, A. (2021). Social Acceptance of LGBTI People in 175 Countries and Locations. <https://escholarship.org/uc/item/1jg3s5jx>
22. Milani, T. (2016). Language and Sexuality. https://bpb-us-w2.wpmucdn.com/blog.nus.edu.sg/dist/d/3920/files/2016/10/Milani_2017-1g9k22t.pdf
23. Obligacion, F. (2015) 'Gayspeak', linguistic prejudice and discrimination. Philippine Daily Inquirer. <https://opinion.inquirer.net/87663/gayspeak-linguistic-prejudice-and-discrimination>
24. Panuwatwanich, K., Stewart, R., Sunkpho, J. & Wipulanusat, W. (2020). Applying Mixed Methods Sequential Explanatory Design to Innovation Management. https://www.researchgate.net/profile/Warit-Wipulanusat/publication/339667176_Applying_Mixed_Methods_Sequential_Explanatory_Design_to_Innovation_Management/links/5f1834b192851cd5fa3c0a66/Applying-Mixed-Methods-Sequential-Explanatory-Design-to-Innovation-Management.pdf
25. Pascual, G. (2017). Sward speak (Gay lingo) in the Philippine Context: A morphological analysis. International Journal of Advanced Research in Management and Social Sciences.
26. <https://www.indianjournals.com/ijor.aspx?target=ijor:ijarmss&volume=5&issue=12&article=004>
27. Presto, A. (2020). Revisiting Intersectional Identities: Voices of Poor Bakla Youth in Rural Philippines.

28. https://www.researchgate.net/publication/343944505_Revisiting_Intersectional_Identities_Voices_of_Poor_Bakla_Youth_in_Rural_Philippines
29. Quilaton, W. (2023). An Analysis on the Construction of Philippine Gay Lingo in 1970s in the Light of Wittgenstein's Rule-Following. <https://www.collegesidekick.com/study-docs/2605020>
30. Romero, G. (2022). AbakaBadaf: Reclamation of Queer Spaces and the Adoption of Gayspeak by the Mainstream. https://animorepository.dlsu.edu.ph/conf_shsrescon/2022/arts_da/3/
31. Romero, R. (2020). Gay Lingo as Reflection of Social Identity. <https://books.google.com.ph/books?id=jFAIEAAAQBAJ&lpg=PA99&ots=ghQ8Qs4OF7&dq=gay%20lingo&lr&pg=PA99#v=onepage&q=gay%20lingo&f=false>
32. Rosales, H. (2019). Stylistics Variation: Understanding Gay Lingo in Social Perspectives. https://www.academia.edu/112192366/Stylistics_Variation_Understanding_Gay_Lingo_in_Social_Perspectives?uc-g-sw=18018380
33. Rubiales, J. (2020). Linguistic Deviation of Swardspeak and its Implication to Gay Students' English Language Competencies. <https://eric.ed.gov/?id=ED615308>
34. Sangga, C. (2015). The Impact of Swardspeak Language to Filipino Sociolinguistics. https://www.academia.edu/18018380/The_Impact_of_Swardspeak_Language_to_Filipino_Sociolinguistic
35. T, A. (2014). The Opacity of Queer Languages. <https://www.e-flux.com/journal/60/61064/the-opacity-of-queer-languages/>
36. Tabucanon, S. (2016). "Mga shplukelya sa blogchina": Swardspeak as a manifestation of counter/hegemony on Philippine entertainment blogs. <https://tuklas.up.edu.ph/Record/UP-1685594773862097477>
37. Tashakkori, A. & Teddlie, C. (2009). Foundations of mixed methods research: Integrating quantitative and qualitative approaches in the social and behavioral sciences. https://www.academia.edu/15527309/C_Teddlie_and_A_Tashakkori_Foundations_of_Mixed_Methods_Research_Integrating_Quantitative_and_Qualitative_Approaches_in_the_Social_and_Behavioural_Sciences_Sage_Publications_Los_Angeles_2008_RRP_AUD_81_00_ISBN_9780761930129
38. Toyon, M. (2021). Explanatory sequential design of mixed-method research: Phases and challenges. Research in Business and Social Science. <https://www.ssbfnct.com/ojs/index.php/ijrbs/article/view/1262/971>