

LINGUISTIC DEVIATIONS OF SWARDSPEAK AND ITS IMPLICATION TO GAY STUDENTS' ENGLISH LANGUAGE COMPETENCIES

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ABSTRACT

This study aimed to find out the implications of linguistic deviations of swardspeak to the language competencies of the gay students. This research also sought to determine the linguistic deviations in swardspeak used by the gay students; investigate the implications of the use of swardspeak to the language competencies of the students; and develop a sociolinguistic primer on swardspeak and its linguistic deviations. The study made use of qualitative method of research wherein the researcher subjected 12 informants from Suba National High School through recording raw conversations of students using swardspeak. They are officially enrolled as secondary students for the school year 2019 to 2020. The linguistic deviation on the process of using swardspeak depends on the ability of the students. The significant role of creativity and linguistic capability may be developed and improved with frequent use of the language, implications on the use of the swardspeak provide identity for gay students, develop their self-expression, deliver exclusive space through concealment, and find comfort zone using their own language. The proposed sociolinguistic primer on swardspeak and its linguistic deviations is ready for the initial implementation and assessment. The language students might be encouraged in using the language creatively and apply it in the learning process. Activities in terms of speaking can always be practiced in the language learning process to boost the confidence of the students in expressing their ideas. Familiarization of the linguistic deviation categories might be discussed to support the students improve their linguistic competence. Conduct follow up study with the use of swardspeak in a new phase was also recommended.

Keywords: gay students, linguistic competency, linguistic deviation, sociolinguistic primer, swardspeak

INTRODUCTION

Language through instrument in improving the students' competencies can be used by the society as a means to maintain gender inequality, through power relations, which is both repressive and oppressive. As many users of swardspeak may contribute to the development of a progressive language, it can be a factor to students' competencies fall (Catacutan, 2014).

American language scholar J. Stephen Quakenbush (2015) justified in an interview, about Philippines' rich languages, the increasing use of swardspeak in the society. Swardspeak is something not disturbing, like any other languages, but should be judged based on its effectiveness among its users, and on the way people using it communicate and express their

needs. It is difficult for a non- speaker or a beginner but then its intricacies are what make this language unique.

Swardspeak has achieved a higher degree of acceptance in recent years in the Philippines. Both gays and non-gays can be heard uttering gay expressions. But the main role of swardspeak for gay people in the Philippines is to function as an “armor” to shield themselves from the chasm and the social stigma caused by gender differences (Casabal, 2008).

Though swardspeak acquired such fame and appreciation, it still has its negative sides and certain disadvantages that make it vulnerable to criticisms and apprehensions. On the other hand, the use of swardspeak can be helpful to the language learners in improving their creative minds. Creativity is necessary in all forms of communication. This kind of creativity in using the language is a linguistic deviation (Abbas, 2017).

When a writer wants to make his language to be creative and inventive, he uses the language different from the conventional and everyday language of his day. Using unconventional or original language, he can give his readers unexpected surprise and make a strong impression on their mind. This kind of the creative use of language is technically called linguistic deviation, by which he creates original language deviated from the norms of literary convention or everyday speech (Casabal, 2008).

Gay students are being recognized in formal institution like school, and swardspeak is another form of language that can be used creatively. The said practice may affect the use of language of the gay’s students even inside or outside the school. With the ideas presented, the proponent becomes curious on the relationship of linguistic deviations of swardspeak and its implication to gay students’ language competencies.

LITERATURE REVIEW

Swardspeak

Swadspeak is a term used to describe “overly careful pronunciation, a wide pitch range, high and rapidly changing pitch, breathy tone, lengthened fricative sounds... Also ritual insults, irony, sarcasm, use of sexual and erotic reference, and women-related imagery and metaphor... slang and other new words, mostly relating to aspects of gay and lesbian culture” (Sims, 2014). There are many other expressions that define the same: LGBT speak, LGBT slang, queerspeak, gay slang, homosexual slang, gay language, etc.

Additionally, in the terms of studying the language of LGBT (hereinafter: gay) speakers, Professor William Leap coined the term “Lavender Linguistics” (Bobeda, 2012). It concerns the language of non-heterosexual speakers, hence the adjective lavender and not a specific adjectival word for the sexual orientation of the speakers. In parallel, the term “lavender lads” is used repeatedly in 1950s by American Senator Everett Dirksen as a synonymic metaphor for a homosexual (Bailey, 2014).

Since gays were marginalized more than today, at least in the developed countries, it was crucial for them to create a language which an outsider will not know about. “Secret languages emerge from situations in which a community feels the need to conceal the content of their utterances from the outside world” and that community is “threatened by other communities” (Taylor, 2017). The language ancestor of modern gayspeak is Polari, the underground language, or to be exact, a jargon and a secret vocabulary used not only by homosexuals, but also showmen, criminals, gypsies, men serving in the navy, etc. Since homosexuals were, and still are, but with more equal rights than ever in history, insecure about their lives, especially during the World War II and afterwards, they felt the need to speak in a manner of the “overall structure of a larger language,

with a coded lexicon” (Taylor, 2017) to feel more-or-less equal to everyone else, to pass vital information incognito, and, ultimately, to start to feel more human.

Swardspeak is characterized by an abundance of sex themed expressions and expressions for physical appearance, as well as intimacy of relationship, rank and eccentricities within the subculture (Hayes, 2016). It was important for gays to keep the language hidden from the majority which resulted in “over-lexicalization of terms for sex, body parts, and people” (Taylor, 2017) and are direct reflections of abstract thoughts based on literal ones. Today, with gays being more and more accepted in society, the domains of interest or, in this case, lexical domains are easier to understand and because of that it is possible to conduct a metaphorical conceptualization. Swardspeak according to Alba (2016), is the language of Filipino gay men. However, with its current user base, it is not exclusive to the mentioned population. Even women these days are known to have been using swardspeak. The use of swardspeak has become prevalent even among women; those who are referred to as babaeng bakla (Garcia, 2015), also known as fag hag, as early as four decades ago. Aside from this, swardspeak is also adaptive. A set of gay vocabulary is determined by the social class the user belongs to, since many if not all of the words created or modified in swardspeak is from another language. Thus, diction is affected by the profession, orientation, principles, or even environment of the Filipino gay individual. Those from with extensive education background and considered part of the upper working class stratum, would have a different set of words used compared to those of the lower strata (e.g. Penicillin and nochikels both pertain to phallus). The spectrum of users of this language based on age also enjoys a wide range just by inference on how the 1970s Philippine societal scenario was teeming and was, flamboyantly active. But, Garcia may have posited that swardspeak, a sublanguage, “provided gays symbolic purchase into sexuality”.

Aside from sex, the other concerns which swardspeak apparently addresses are identity, community-formation, and the outing of someone whom the swardspeaker thinks is ‘one of the tribe (Garcia, 2008). With this, Garcia may have unconsciously positioned swardspeak under a major, acceptable and accepted language when he added that it is “less an actual language”; thereby solidifying the very structure of oppression that the language is trying to dismantle.

On the contrary, quite on the rise recently is the usage of words in many different media – in film, radio, television, and even in print. Mass media, more particularly television, has been pivotal in the proliferation and dissemination of the words currently being used. The range of terminologies churned out by swardspeakers has become massive and extensive that almost all words can have equivalents or derivatives. Remoto (2010) qualifies this as swardspeak is “continuously updated”. This, directly negates Garcia’s mention of the limited scope of vocabulary swardspeak had, which was, unfortunately more focused on the physical and sexual overtones (Catacutan, 2012).

There has been no widely accepted document that details the rules in creating terms to be used in swardspeak. Although lately, through the technology available these days, there have been attempts by many to list down commonalities and repetitive usages in various instances which may well constitute in the future the Baklarila or Baklang balarila (gay grammar). This absence of accepted rules to form conversational messages in spoken language could possibly be the message content itself. Swardspeak was born into the world to defy the rules that have been set in place to suppress the rights a particular sector of the society. It would then be ironic for the progenitors to use that very same reason – which could be detrimental, counter-ethical, and anachronous. In creating the 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 pattern (Catacutan, 2012).

As quoted in Castro (2013) in Introduction: Gender, language and translation at the crossroads of disciplines, “language is a political act of mediation and communication which either perpetuates

or challenges existing power structures within wider social and cultural contexts”. The birth of a common language among gays clearly and explicitly defies the culture that the Philippines have had. It had tried to break away from the dualistic perspective of life – heaven and hell, black and white, man and woman. SwardSpeak was the weapon that Filipino gay men used to connect with other gays – those who are discriminated, oppressed, and ridiculed and belittled.

SwardSpeak as a language regards hierarchies as a means to exploit gender. Although arguably, users of gayspeak do not have terms for *ditse*, *sanse*, *diko*, *sangko*, and *bunso*. The general term for a male is *kuyey* and for the female, *atey* (and its variants, e.g. *teh*, *ateng*, *acheng*). *Bakla*, *baklush*, *badette* can be used interchangeably between the two sexes, particularly for female acquaintances. “Language is an example of a control and conditioning factor in the over-all thought of what gender is. Precedence of masculine over feminine words denotes dominance and superiority.” (Catacutan, 2010) The aforementioned Tagalog words for siblings “employ a hierarchy and distinction to refer to older brothers and sisters. Although some would contend that these show a culture of respect, nevertheless, these unconsciously inculcate in an individual, submission to the “ruling” strata.” (Remoto, 2010) In contrast, swardSpeak does not look at age and sex as a means to exploit or impose power over another individual.

Language is an oppressive mechanism. Taboo words or terms such as *regla*, which refers to menstruation, is treated as denigrating therefore euphemisms such as *dalaw* and *meron* are used instead of the base term which is but natural for any healthy woman of age. SwardSpeak is able to send the same message across by using the suffix “-belle” and create *reglabelle* (or sometimes *Regla Bella Torres*, a popular Brazilian volleyball player) (Suguitan, 2013). Although some may argue that this may still be a euphemism of the original term, the nature of swardSpeak verily proves that the new term for menstruation is common, natural, and acceptable as opposed to the base term being regarded as improper and even, unclean. Language as part of culture can be used by society as a means to maintain gender inequality, through power relations, which is both repressive and oppressive. In this case, men, because of the patriarchal society, have always had the upper hand.

According to Catacutan (2014) swardSpeak is a mode of the many forms of social resistance. How some gays are drag queens, flamboyantly displaying faux fur and donning makeup of extreme proportions and hues, dressing up like the latest Barbie doll or beauty pageant title holder, swardSpeak rebels against the norm of syntactic rules but gives heavy emphasis on semantics through shared consciousness and knowledge but more importantly, unconventional pragmatics. The outright intention in the use and origin of swardSpeak is to conceal the meaning of the conveyed messages in communications. However, it is also a battle against the norm or the status quo. It does not adhere to strict form, nor does it squarely follow structures which other forms of languages have.

Even in its earlier stages, swardSpeak was the essential communication medium Filipino gays used. According to Professor Beth Calinawagan of the UP Department of Linguistics in Diliman, “Tago ang pagiging bakla noon. Gay lingo was their secret code.” (Opiña, “Experts trace origins and evolution of gay language”) Rightfully, swardSpeak can be classified as an argot which according to Gianan (2013), a secret language. Even with its rising popularity these days, swardSpeakers, through wit, find new derivations of terminologies in order to conceal the true meaning of messages conveyed.

The term swardSpeak was born during the country’s darkest days – the Martial law era. Talking bad against the government can put you to jail, or smite you and banish you from the face of the Earth. It was about the same time that the Philippines, in the 1970s, coined the term *jeproks* and *repa* (or *repapips*) by syllable inversion (Tan, “Tagalog slang”). What effected the sprouting of these terms and communication modes could be attributed to the power exerted against free speech. SwardSpeak, on that regard is also an underground movement. It destroys the clout of power being brandished to minorities, oppressing those who would speak truth, and gagging the

Filipinos preventing them to communicate efficiently and freely. Furthermore, it “reflects the experiences and historical oppression of gay Filipino men.” (Manalansan, 2013).

Swardspeak has been using this mode to express their ideas. From the time that freedom of expression has regained its footing in the Philippines after the 1986 revolution, a lot has already been founded. From the 80s to the early years of 2000s, two shows have been created by Philippine television network GMA-7 which catered to gay speak – Giovanni Calvo’s *Katok mga Misis* and *Out* – both of which had segments that dedicated to explaining the meanings and etymologies of gay terms. These shows have made the swardspeak experience transcend into national awareness by means of mass media. In the more recent years, Vice Ganda of Showtime was able to concoct terms that have gained national scope and usage with anyone and anywhere, to name a few (Racoma, 2013).

This mode of expression has become pervasive, able to migrate from spoken to written and now to hypertext. Compendiums or lexicons of gay terms abound in many sites in the Web. In the popular social networking site Facebook, BEKINARY – The BEKIMON dictionary lists gay terms along with its meanings, some with etymologies. Aside from this, the owner of the account has also uploaded videos in Youtube (bernjosep), starting three years ago, with a couple of them breaching the 100,000 hits mark. Aside from these, the Filipino gay individual has taken steps to celebrate his coming out by recreating himself or his works in the virtual world. Bloggers abound, many of them becoming “avenues for a more entertaining discussion on gayspeak. These bloggers are gatekeepers and progenitors of gayspeak; they maintain the sanctity of their own craft ... as well as contribute to the development of this language” (Casabal, 2008).

The Filipino gay rhetoric, from being a common tongue among many parloristas and baklang halimaw or tarat, has been slowly introduced into mainstream Filipino usage through different media. It has successfully, though not completely, hurdled waves of discrimination. It has transformed from one medium of communication to another, able to adapt to challenges technologies have ushered us in. With Bekimon and other sites, ‘professing’ and using it online for various purposes, in different platforms, swardspeak is here to stay – everything that ever was – available forever (Catacutan, 2012).

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. It is largely localized within gay communities, making use of words derived from the local languages or dialects, including Cebuano, Hiligaynon, Waray, and Bicolano. (Salao, 2010).

A defining trait of swardspeak slang is that it more often than not immediately identifies the speaker as homosexual, making it easy for people of that orientation to recognize each other. This creates an exclusive group among its speakers and helps them resist cultural assimilation. More recently, though, even non-members of the gay community use this way of speaking, particularly heterosexual members of industries dominated by gays, such as the fashion and film industries.

By using swardspeak, Filipino gays are able to resist the dominant culture of their area and create a space of their own. The language is constantly changing, with old phrases becoming obsolete and new phrases frequently entering everyday usage, reflecting changes in their culture and also maintaining exclusivity. 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. By these characteristics, swardspeak creates a dissident group without any ties to geographical, linguistic, or cultural restrictions, thus allowing its speakers to shape the language as appropriate to the times. In this way, the languages are not only “mobile” and part of a larger community, but also open to more specific or local meanings. (Sunguitan, 2010).

Linguistic Deviation

According to Oliver Twist in his study about Linguistic Deviation, when a writer wants to make his language to be creative or inventive, he uses the language different from the conventional and everyday language of this day. Using unconventional or original language, he can give his readers unexpected surprised and make a strong impression on their mind. This kind of the creative use of language is technically called linguistic deviation, by which he creates original language deviated from the norms of literary convention or everyday speech. G. N. Leech, in a *Linguistic Guide to English Poetry*, explains linguistic deviation with the concept of foregrounding.

Based on the study of *Real English Journal* March 2015, the Importance of Linguistic deviation due to its being motivated breach of the rules. It has a purpose & a function. Writers especially poets resort to / turn to deviation to achieve certain artistic aims and effects as Leech say " a poet may transcend the limits of the language to explore and communicate new areas of experiences Through deviation a poet can communicate unique experiences which he feels cannot be effectively communicated by means of the normal communicative resources of his tongue (his native normal language). Speaker may also deviate to realize specific effects on the reader by striking him with something unexpected forcing him to focus his attention on the deviant sequences. Deviation which is a linguistic phenomenon has an important psychological effect on the readers (or hearers). If a part of a poem is deviant, it becomes especially noticeable, or perceptually prominent. This is called "foregrounding" (Short 2004).

The term 'language' here, is used not as a constructed language with its own grammar, syntax, morphology and phonology, but in the same way as linguists would discuss women's language (Cage, 2009), as a way of speaking, a kind of socialist. Older studies in Queer Linguistics, such as Legman's *The Language of Homosexuality: An American Glossary*, focused purely on Lavender Lexicons in the form of a dictionary (Kulick, 2000), rather than including a more holistic view which necessitates a simultaneous study of the gay culture in which the lexicon is being used.

Language and Gender

It is not just important to study gender differences in language to identify the differences and to better understand the other sex, but because it also holds an important place in feminism and women's history. According to Talbot, there are two views regarding the relationship between language and gender. First, and what she feels is the weaker view, is that language reflects society. So for example the use of "Miss" and "Mrs" as a distinction of marital status for women reflects how this is an important distinction for a woman (as opposed to a man, who uses only "Mr" no matter what the marital status). The other and stronger view according to Talbot (2007) is that language creates gender divisions instead of simply reflecting the divisions. So the use of "Miss" and "Mrs" don't just reflect society but create and sustain inequality. Feminists then have an interest in this inequality that language either reflects or creates in sustaining gender divisions (McDonald, 2011).

Differences in the ways that men and women use language have long been of interest in the study of discourse. Despite extensive theorizing, actual empirical investigations have yet to converge on a coherent picture of gender differences in language. A significant reason is the lack of agreement over the best way to analyze language. In this research, gender differences in language use were examined using standardized categories to analyze a database of over 14,000 text files from 70 separate studies. Women used more words related to psychological and social processes. Men referred more to object properties and impersonal topics. Although these effects were largely consistent across different contexts, the pattern of variation suggests that gender differences are larger on tasks that place fewer constraints on language use (Pennebaker, 2018).

According to Mustapha (2013), it is interesting to note that the concern about gender in language education studies (in learning materials and environment) that started not many years ago has grown so large and results of the undertakings have not only impacted on the educational sector but also on society at large with the attendant outcome of empowering women for national

development in some countries. Government bodies and international organizations and non-governmental organizations recognize the contributions these studies make and have been funding research in the area with follow-up actions that have made tangible contributions to development. Since most studies are scattered in journals, monographs and websites, a handy textbook of collection of materials/studies from various countries might be a welcome idea in the near future. Gender in learning materials should continue in under-researched sites just as studies on talk around the text should follow text studies. However, the impact of sexist and progressive texts should also be examined together with the uptakes of stakeholders on text and talks. Bar-placing on methods (data collection and analysis) might not be necessary if we are to promote flexibility that will create the atmosphere for robust research.

There is a number of close relationships between Gender and language. Another word, men's way of using language and women's way of using language is different. It is because of structure of the language, norm of the society or people of the society who use the language. Moreover, gender (male-female) is socially constructed. Because of the social institution or taboo, we find variations/differences between men and women. In addition to, men's style of speaking and women style of speaking are deeply rooted in power structure. In addition, the personality of the individual and the vitality of the group are also involved in the explanation of variability in language use. Therefore, there is a close connection between the structures, vocabularies and the ways of using language and the social roles of men and women who speak the language, (Shazu, 2014).

Nguyen (2014) stated that sexist language and language discrimination are the important issues that exist in every language and need to be solved so that society's sexist attitudes can be changed, which leads to the fact that men and women are treated equally in language and in all fields of society. Through many studies, power in gender language has been proven to be present in language. English and Vietnamese are two languages with different features related to cultures, people. However, these two languages have some similarities in the relationship between gender and language, especially the issues of power in gendered language. In Vietnamese society nowadays, men and women are equal. Therefore they have a right to make language less sexist. Yet, according to Wardhaugh (2010, p.354), "it may be utopian to believe that language use will ever become 'neutral'. Humans use everything around them - and language is just a thing in that sense - to create differences among themselves."

Xia (2013) believed that with the development of society, there will be fewer differences in the usage of language. Language, as a tool of human communication, will be improving day by day, and this needs the effort of both men and women. "The establishment of women's studies" initiatives developed from this sense of women's commonality as well as from the realization that women were excluded from large parts of public and academic life." (Flotow, 2014). With more participation into the social life, business, academic field and so on, there will be other changes in the future. The changes in the language can show the improvement in women's social status.

There are several aspects where language may power the authorization of women's language at the expense of men. Morgan (2016) had drawn an example in the characterization of a country as "she" and in expressions of "mother tongue". These illustrate that women have significant position and responsibility in society. In Shona language, this perception of woman as polar also contributed to the issue of women's authorization, such as *musha mukadzi*, an expression that expressing women as the most vital components at home; *vakadzi ndivo vachengetedzi vetsika dzedu*, an expression that suggested women as the protector of the norms and values. On the other hand, some terms and expressions show manifestation that authorized men at the expense of women. As an illustration, Goddard and Patterson (2010) identified term such as "bachelor" and "spinster" refers to "unmarried adult male" and "unmarried adult female". Explicitly, "bachelor" connotes a man who preferred to stay single; in contrast "spinster" connotes a woman who has been unsuccessful in finding a spouse. In chiShona, when one give birth to a girl, elders will say

“hwakovanwa wafa woga wafa woga” meaning “now life has been divided each can die alone”, implying that the girl will get married and leave the house. On the contrary, when one gives birth to a boy, the elder will say “makorokoto musha wakura” meaning “congratulation, the home has grown; it implies that men have greater value than women (Isaac, 2008).

According to Paula (2010), she identifies that the gender system has altered greatly and provide explanation for why the alterations were uneven. These changes occurred since 1960s and identified as “a revolution”. There were several indicators causing these changes. The author argues that in reduction of female activities and jobs, there were few cultural or institutional changes, and as a consequence, women possess greater inducement than men to proceed to gender-non-traditional activities and perspectives.

The changes in reduction of “female” activities and asymmetric inducements for men and women affected by education. Current study found that in 16 developed countries in 2000, women with more education were more likely to be hired. For instance, data in USA in 1970, 59 % of college graduated women, but only 43% women with less than high school education were hired. In 2007, the estimation increased to 80% for college graduated and 47 % for less than high school education.

"Regarding gender, extensive research on language, culture, and identity has sought to uncover 'the logic of the encoding of sex differences in languages,' to analyze the 'oppressive implications of ordinary speech,' to explain miscommunication between men and women, to explore how 'gender is constructed and interacts with other identities,' and to investigate 'the role of language in helping establish gender identity [as] part of a broader range of processes through which membership in particular groups is activated, imposed, and sometimes contested through the use of linguistic forms . . . that activate stances' ([Alessandro] Duranti 2009). Other work explores how language is used to reproduce, naturalize, and contest gender ideologies, drawing from many disciplinary perspectives . . . Critical discourse, narrative, metaphor, and rhetorical analysis have been used to examine other gendered dimensions of processes of meaning making, such as gender bias in cell biology (Beldecos et al. 2018) and factory farm industry language used to conceal violence (Glenn, 2014)."

Gender

From a postmodern perspective and acknowledging the contributions of scholars such as Butler and Foucault, gender is understood as a sociocultural category by which the issue of the body is connected to everyday social and cultural practices and discourses. Litosseliti (2016) describe gender as the social behaviors, expectations, and attitudes related to being male and female; she asserts that the features that have been designated to the sexual difference are cultural constructions, socially determined and alterable. Yet, for the design of the course, and with the objective of understanding gender inequities in education and the possibilities for transformation, we positioned this social category as “discourses of multiplicities” (Castañeda-Peña, 2009).

This pluralistic vision promotes the idea that “there is not a particular masculinity, but masculinities; and there is no single femininity, but femininities . . . both masculinities and femininities constitute and reconstitute subjects establishing permanently changing asymmetrical relationships in contexts where they participate” (Castañeda-Peña, 2009). Understanding gender as “discourses of multiplicities” helps address the normalization of differential discourses and the endorsement of explicit and tacit ideas that cause gender inequalities. In other words, centering understanding of this category from a dualist and essentialist view of male/female, masculinity/femininity, or girls/boys, can be avoided which favors the production of rigid, fixed, hegemonic, and often discriminatory connotations of how the genders should be or act.

This vision of gender, among other issues that were part of the course, would eventually give some tools to understand language learning as a socializing process for the construction of gender

subjectivity and the production of gendered rules, relations, practices, and representations in the setting of their language classrooms (Litosseliti, 2016).

Language Competencies

Language competencies are important for teaching and learning in higher education as they determine how well students will be able to understand and critically analyze knowledge pertaining to their subject. The results of the study suggest that university lecturers and students differ significantly in their implicit beliefs about students' English language competencies. Such discrepancy could hamper academic achievements in higher education. Owing to their beliefs, lecturers may underestimate students' language competencies and, therefore, lower their expectations while students may overestimate their language competencies and, therefore, see no need for improving their language skills, all of which is likely to negatively affect academic standards. In the long run, opposing beliefs among lecturers and students may compromise students' learning experience as well as their academic and professional success, (Otaala & Plattner, 2013).

According to Reyaz (2016), humans are unique and so is culture. Humans behave differently when there is a change in the environment and so is the case that when cultures alter, the way of using language, or better still, the way one talks, alters as well. In some cultures, posing a direct question is considered rude, while in other sitting together in silence, without talking, is a norm. These alterations comprise differing interpretations of various components of speech that apply across cultures. Dell Hymes, an anthropologist, urged that there should be a comparative study of speaking, which he called the ethnography of communication. The paper would try to analyze the idea that being able to speak one's native language error-free in terms of grammar does not imply that one is competent in the language, but it should also be noted that having a good grasp of the social norms is equally important, if not more important, as well. Also, the paper would focus on Hymes' analytical framework which helps in analyzing the language without much cultural bias. Genres; is intended by him as universal characteristics of speaking.

As cited by Rozman (2015) Dell Hymes is best known for his founding role in introducing the concept of Ethnography of Communication (EOC) in the late sixties which regards by him as an "active action of humanway of life" (Hymes, 2011, p. 1). Aimed to describe a new approach to understanding language in use, the concept previously proposed as the "Ethnography of Speaking and later amended to, Ethnography of Communication" (Johnstone & Marcellino, 2010). Through the communication process, Hymes tried to understand the society and the ethnic group's culture and later developed a framework of "Speaking Model" (Ray & Biswas, 2011).

According to Small (2008), the framework is designed "to describe in complete detail different genres of speech in order to understand what real communication is and what rules, linguistic or otherwise, make a speaker, competent" (Small, 2008). Purposely designed to explore the notion of communicative competence among participants, the framework aims to study the language use in the human daily life displayed by the particular speech communities (Newmeyer, 2014). Hence, it is one of the approach implemented to understand the societies & their respective cultures and its reconstruction of an ethnic group in particular and nation in general. Ray & Biswas in 2011 stated that, the EOC specifically relates the ethnography with the language, in which serves as a "qualitative method in the field of communication as well as cultural anthropology" (Ray & Biswas, 2011). Littlejohn and Foss (2015) reminds that Hymes originally suggests that "cultures communicate in different ways, but all forms of communication require a shared code..." as cited in (Inayah, 2009). The frame work largely conceptualizes communication as a continuous flow of information; hence the communicators need to know the code, setting, message form, topic, and event to effectively transmit the messages (Lindlof and Taylor, 2002).

According to Inayah (2009), the SPEAKING Model developed by Hymes can be applied to many sorts of discourse which consist of altogether sixteen components which is: message form;

message content; setting; scene; speaker/sender; addressor; hearer/receiver/audience; addressee; purposes (outcomes); purposes (goals); key; channels; forms of speech; norms of interaction; norms of interpretation; and genres. In order to facilitate the representation of this criterion, Hymes grouped the sixteen components within eight divisions which are: Setting & Scene, Participants, Ends, Acts, Keys, Instrumentalities, Norms and Genre. Please refer to the Table 1 in the Appendix Section for more details.

As mentioned by Bagaric (2007) in his journal *Defining Communicative Competence*, Canale and Swain (1980) and Canale (1983) understood communicative competence as a synthesis of an underlying system of knowledge and skill needed for communication. In their concept of communicative competence, knowledge refers to the (conscious or unconscious) knowledge of an individual about language and about other aspects of language use. According to them, there are three types of knowledge: knowledge of underlying grammatical principles, knowledge of how to use language in a social context in order to fulfill communicative functions and knowledge of how to combine utterances and communicative functions with respect to discourse principles. In addition, their concept of skill refers to how an individual can use the knowledge in actual communication. According to Canale, skill requires a further distinction between underlying capacity and its manifestation in real communication, that is to say, in performance.

METHODOLOGY

Research Locale

This study was conducted at Suba National High School at the District of Majayajay, Division of Laguna where many students use swardspeak on daily conversation whether inside or outside the school premises. The select high school students resorted out of the subjects' willingness to cooperate in the conduct of the study.

Informant

The informants of the study were 12 high school students from Suba National High School of Majayajay in the Division of Laguna. They are officially enrolled as secondary students for the School Year 2019-2020.

The respondents were chosen purposively since the study was primarily focus on the types of linguistic deviations engaged in using swardspeak. This is the reason that they are the ones who can give a clear picture of how swardspeak really affect their English language competencies.

Research Design

The qualitative method of research was used in this study. It was employed to gather information about the present existing condition of the study. It also dealt with the process of determining, and identifying the types of linguistic deviation each secondary student used. Data were gathered through recorded conversations of the students who use swardspeak. The phases of these processes include the transcribing of recordings and identifying analysing the linguistic deviation category.

Instrumentation

The researcher utilized a recording of raw conversation of high school students using swardspeak. The recorded conversation as the gathered data were transcribed, categorized to its respective linguistic deviations and then analysed and interpret. To investigate the implication of swardspeak to students' language competencies, the researcher provide simple question to the informants. Data from the informants were analyzed and categorized, then afterwards interpret.

Data Gathering Procedure

The study was concerned with the implications of linguistic deviations of swardspeak to the language competencies of the gay students. The researcher secured approval letter before she conducted her study. After securing letters needed, permission from research adviser was sought to execute the process.

The conduct of the recording of raw conversation with the willingness of the respondents were scheduled. These substantiated the needed information for the study. Recording of raw conversation were transcribed and analysed. of results of the study would be done using the quantitative method. The analysis and interpretation of the gathered data would follow.

Analysis of Data

For qualitative data analysis, Mulaudzi (2016) mentioned in his study that the qualitative data will analyze primarily in an inductive manner which involves organizing data into categories and identifying patterns among the categories. The process of data analysis involves preparing data for analysis, conducting the different analysis, moving deeper and deeper into understanding the data, representing the data, and interpreting the larger meaning of the data. Data were presented in narrative form bearing the detailed information on how linguistic deviations of swardspeak have its implication to gay students' language competencies within the Suba National High School District of Majayjay Division of Laguna.

Ethical Consideration

Ethical considerations are essential in research particularly in qualitative research context, as researchers are in a powerful position when interpreting participant's words (Steffen, 2016). This study followed the core ethical principles that are important in qualitative research. The first principle includes respect for persons where the researcher respects the autonomy, decision-making and dignity of the participants either external or internal stakeholders. The second principle is about beneficence that is, minimizing the risks (physically, psychologically and socially) and maximizing the benefits to research participants. The third principle is justice, in this study participants were selected from groups of people whom research benefits. The last principle is respect for communities, the researcher protect and respect the values and interests of the community as a whole and protect the community from harm considering the selected barangay school used in this study. In addition, all the participants were involved in their own free will and they agreed to be participated during their free time. The confidentiality and anonymity of the participants and their respective schools were also protected.

RESULTS AND DISCUSSIONS

Part I. Determine the linguistic deviations in swardspeak used by the gay students.

Table 1.

Linguistic Deviation in Swardspeak in terms of Addition as Spoken by Gay Students

Category	Frequency	Percentage	Exemplar
Addition of Final Phoneme	24	11.21%	Mamsh/Mamshie
Addition of Suffix	12	5.61%	Agreeness Boylet, Feelingness, Isisness, Kalaness, Kumotness, Pakeness, Tamaness, Taoness, Nasightness, Chikaness

Addition of Meaningless Syllables	12	5.61%	Beslalu, Buysung, Givesung, Gora, Talamakers, Warla, Jowabells/Jowa, Jowala, Lafangers, Mudrakels
Addition of Medial Phoneme	3	1.40%	Beks
Addition of Initial Phoneme	3	1.40%	Jikot, Jiwan/Jiniwan, Jombag
Addition of Foreign Words	1	0.47%	Kalukaditang Kiyeme

Table 1 shows the linguistic deviation in swardspeak in terms of addition as spoken by the gay students. Different categories of addition with their respective exemplars were tabulated in terms of frequency and computed percentage.

Addition of Phonemes refers to the specific ability to enhance and manipulate individual sounds (phonemes) in spoken words. Phonemes are the smallest units comprising spoken language. Phonemes combine to form syllables and words. As shown in Table 1, addition could occur into Initial, Final, and Medial.

Based on the Table 1, it revealed that Addition of Final Phoneme has the highest percentage of 11.21% with frequency of 24. This connotes that those gay students who used swardspeak mainly familiar with the common sound they heard regularly. The exemplar *mamsh* and *mamshie* were derived from the word mommy meaning mother. The changed in the final sound the word of origin was resulted as swardspeak use to address a female, whether young girls or older lady. In the part of Addition of Medial Phoneme, it gained 1.4% with frequency of 3 using the swardspeak *Beks*. Addition of Initial Phoneme took place in swardspeak *Jikot*, *Jiwan/Jiniwan*, *Jombag*; with 1.4% and frequency of 3.

This result is supported by the findings of the study of Catacutan (2010) swardspeak as a language regards hierarchies as a means to exploit gender. Although arguably, users of gayspeak do not have terms for ditse, sanse, diko, sangko, and bunso. The general term for a male is kuyey and for the female, atey (and its variants, e.g. teh, ateng, acheng). Bakla, baklush, badette can be used interchangeably between the two sexes, particularly for female acquaintances. "Language is an example of a control and conditioning factor in the over-all thought of what gender is. Precedence of masculine over feminine words denotes dominance and superiority." In line with the addition of Final Phoneme with the term "*mom*" strongly showed gender-based changes through addition of sounds.

Based on the Table 1, it also showed addition in terms of Suffix, Meaningless Syllables, and Foreign Words. Adding of Suffix to specific words can produce new words that express different meaning, like *Agreeness Boylet*, *Feelingness*, *Isisiness*, *Kalaness*, *Kumotness*, *Pakeness*, *Tamaness*, *Taoness*, *Nasightness*, *Chikaness*; resulted to frequency of 12 with 5.61%. Adding of Meaningless Syllables to words can produce new words that express different meaning, like *Beslalu*, *Buysung*, *Givesung*, *Gora*, *Talamakers*, *Warla*, *Jowabells/Jowa*, *Jowala*, *Lafangers*, *Mudrakels*; sulted to frequency of 12 with 5.61%. Adding of Foreign Words to certain words can produce new words that express different meaning, like *Kalukaditang Kiyeme* resulted to frequency of 1 with 0.47%.

This result is supported by the findings of the study of Sunguitan, (2010) by using swardspeak, Filipino gays are able to resist the dominant culture of their area and create a space of their own. The language is constantly changing, with old phrases becoming obsolete and new phrases frequently entering everyday usage, reflecting changes in their culture and also maintaining exclusivity. 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. By these characteristics, swardspeak creates a dissident group without any ties to geographical, linguistic, or cultural restrictions, thus allowing its speakers to shape the language as appropriate to the times. In this way, the languages are not only “mobile” and part of a larger community, but also open to more specific or local meanings.

Table 2.

Linguistic Deviation in Swardspeak in terms of Change as Spoken by Gay Students

Category	Frequency	Percentage	Exemplar
Change of Final Phoneme	27	12.62%	Akes, Aketch, Anek, Anes, Baklush, Ditey, Ganern, Itech, Ites, Itey, Ditey, Kakalurkey, Ganders
Change of Initial Phoneme	19	8.88%	Jasketball, Jinawa, Jinujunit, Jinuyusan, Jinyerahan, Jujutok, Julat na julat, Jumonta, Jumontok, Kabog, Napakajonggoloid, Pajonta, Pinagjulat, Vaklang, Wait Anez, Waley
Change of Medial Phoneme	10	4.67%	Gurl/Ghorl, Kavaklaang, Kakalurkey, Sisteret/Sis
Complete Change	6	2.80%	Anda

Table 2 shows linguistic deviation in swardspeak in terms of different categories of change as spoken by gay students. Different categories of change with their respective exemplars were tabulated in terms of frequency and computed percentage.

Change of final phoneme gained the highest percentage of 12.62% and used by the students 27 times. Evident with the exemplar used like *Akes, Aketch, Anek, Anes, Baklush, Ditey, Ganern, Itech, Ites, Itey, Ditey, Kakalurkey, Ganders*; from each root words, changing the final phoneme express the artistic form in this deviation resulted to new definition. Same with the change of initial phoneme, *Jasketball, Jinawa, Jinujunit, Jinuyusan, Jinyerahan, Jujutok, Julat na julat, Jumonta, Jumontok, Kabog, Napakajonggoloid, Pajonta, Pinagjulat, Vaklang, Wait Anez, Waley*; with 8.88% and frequency of 19. Change of medial phoneme resulted with frequency of 10 equivalents to 4.67% using swardspeak like *Gurl/Ghorl, Kavaklaang, Kakalurkey, Sisteret/Sis*. Complete change exemplar *Anda* was used 6 times with 2.80%.

Meanwhile, the result of linguistic deviation in swardspeak in terms of different categories of change as spoken by gay students executed their higher creativity skills in using the language. Forming new words with unique concept widen their vocabularies and made it useful. The exclusive use of swardspeak marked as their identity within the school community.

The result is supported by Salao (2010); defining trait of swardspeak slang is that it more often than not immediately identifies the speaker as homosexual, making it easy for people of that orientation to recognize each other. This creates an exclusive group among its speakers and helps them resist cultural assimilation. More recently, though, even non-members of the gay community use this way of speaking, particularly [heterosexual](#) members of industries dominated by gays, such as the fashion and film industries.

Table 3.
Linguistic Deviation in Swardspeak in terms of Creation as Spoken by Gay Students

Category	Frequency	Percentage	Exemplar
Invention	36	16.82%	Baler, Bongga, Chaka, Chararat, Chika, Here anda there, Krung-krung, Lafang, Matigok, Nota, Otoko, Pakiyeme, Plangak, Wit, Wiz, Jowabells/Jowa, Jowala, Lafangers, Mudrakels, Chikaness
Eponymy	13	6.07%	Bilis Crawford, Farra Faucet, Hagardo Versosa, Jano Gibs, Luz Valdez, Nagpapajulie Yap Daza, OA Delas Alas, Rica Peralejo, Sa Catriona, Stress Drilon
Clipping	9	4.21%	Baks, Boyfie, Kadirty, Peeps, The, Sisteret/Sis, Ganders
Code Switching	3	1.40%	Nahear, Pagforce, Nasightness
Blending	1	0.47%	Antaray
Onomatopoeia	1	0.47%	Ching chong

Table 3 shows linguistic deviation in swardspeak in terms of creation as spoken by gay students. Different categories of change with their respective exemplars were tabulated in terms of frequency and computed percentage.

Linguistic deviation in swardspeak in terms of creation under the category of Invention gained the highest frequency of 36 equivalents to 16.82%. Exemplar used in the said category were *Baler, Bongga, Chaka, Chararat, Chika, Here anda there, Krung-krung, Lafang, Matigok, Nota, Otoko, Pakiyeme, Plangak, Wit, Wiz, Jowabells/Jowa, Jowala, Lafangers, Mudrakels, Chikaness*. In terms of Eponymy which resulted to 13 frequency and 6.07% with exemplar like *Bilis Crawford, Farra Faucet, Hagardo Versosa, Jano Gibs, Luz Valdez, Nagpapajulie Yap Daza, OA Delas Alas, Rica Peralejo, Sa Catriona, Stress Drilon* ranked second to the highest. Clipping gained frequency of 9 with 4.21% used these exemplar; *Baks, Boyfie, Kadirty, Peeps, The, Sisteret/Sis, Ganders*. The category of Blending and Onomatopoeia both resulted to frequency of 1 and 0.47% using these exemplar *Antaray* and *Ching chong*.

Based on the table, it was a result of the defining trait of swardspeak slang that it is more often than not immediately identifies the speaker as homosexual, making it easy for people of that orientation to recognize each other. This creates an exclusive group among gay students help them resist cultural assimilation. More recently, even non-members of the gay community have been known to use this way of speaking, outside or inside the school premises. The process of creation was derived from various famous personalities formed unique words. Nouns mainly name of artist were converted to different manner.

Likewise, quite on the rise recently is the usage of words in many different media – in film, radio, television, and even in print. Mass media, more particularly television, has been pivotal in the

proliferation and dissemination of the words currently being used. The range of terminologies churned out by swardspeakers has become massive and extensive that almost all words can have equivalents or derivatives. Remoto (2010) qualifies this as swardspeak is “continuously updated”. This, directly negates Garcia’s mention of the limited scope of vocabulary swardspeak had, which was, unfortunately more focused on the physical and sexual overtones (Catacutan, 2012).

Table 4.

Linguistic Deviation in Swardspeak in terms of Misanalysis as Spoken by Gay Students

Category	Frequency	Percentage	Exemplar
Phonemic Association to call out Existing Word	13	6.07%	Antibiotic (concept = against), Channel (brand = fashion line), Crayola, Deadmathology, Earth ko (concept = world), Elsa ka (movie character = beautiful), Givenchy, Ice ice baby (song = someone special), Inlababo, Nadedo, Pranelang pranela (concept = paranoid), Puritang purita
Recontextualization of word	11	5.14%	Bet, Kembot, Keri, Knows
Repetition of Misanalyzed Form	10	4.67%	Care na care, Cold cold, Dinodoing, Fight fight fight, Fly fly, Pak na pak, Super duper, Sing song, Anyare

Table 4 shows linguistic deviation in swardspeak in terms of misanalysis as Spoken by gay students. Different categories of change with their respective exemplars were tabulated in terms of frequency and computed percentage.

Based on the table, Phonemic Association to call out Existing Word resulted as the highest category in terms of Misanalysis. It gained frequency of 13 and 6.07% using these exemplar, *Antibiotic (concept = against)*, *Channel (brand = fashion line)*, *Crayola*, *Deadmathology*, *Earth ko (concept = world)*, *Elsa ka (movie character = beautiful)*, *Givenchy*, *Ice ice baby (song = someone special)*, *Inlababo*, *Nadedo*, *Pranelang pranela (concept = paranoid)*, *Puritang purita*. Recontextualization of word resulted with frequency of 11 and 5.14% from *Bet*, *Kembot*, *Keri*, and *Knows*. Repetition of Misanalyzed Form gained frequency of 10 and 4.67% from *Care na care*, *Cold cold*, *Dinodoing*, *Fight fight fight*, *Fly fly*, *Pak na pak*, *Super-duper*, *Sing song*, and *Anyare*.

In like manner, the misanalysis on the given categories was results of bridge between the incredible diversity of languages gay students formed. Acquiring such knowledge in swardspeak, abundance of misconception may occur from the speaker and the listener.

This result is supported by Salao (2010) 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. It is largely localized within gay communities, making use of words derived from the local languages or dialects, including Cebuano, Hiligaynon, Waray, and Bicolano.

Part II. Investigate the implications of the use of swardspeak to the language competencies of the students.

Table 5.

Implications on the Use of Swardspeak as Identity Marker among Gay Students

Informant ID	Response	Code
IN1	For me, the purpose of using gay lingo is that it <i>serves as our identity</i> , it helps is be distinct with other people and through this we could identify ourselves and our kind.	Serves as identity.
IN2	I use gay lingo because I believe that is the way <i>to proof myself that I'm belong in that community</i> .	Proof that they belong in that community.
IN6	I use gay lingo to express my social and personal relations, <i>to represent an experience, and to show my identity</i> . The purpose of using this language <i>is to make it easy for people of that orientation to recognize each other</i> , we love to use colorful words to hide real meanings, and making people laugh out loud.	To represent an experience, to show my identity and to make it easy for people of that orientation to recognize each other.
IN7	The purpose of this language is <i>to convince everyone that using Gay Language is not something to be ashamed of</i> . It is a part of community and we hear this language everywhere that even women use it. By using it, we can express our true selves. Well for me, it is advantageous.	To convince everyone that using Gay Language is not something to be ashamed of.
IN8	Technically speaking, it doesn't have a very definitive purpose. It is just there <i>to show what a distinct character a person has</i> ; furthermore it was created so members of the LGBTQ+ community can speak with each other as means of identity.	Show what a distinct character a person has.
IN9	Also that this particular language does not have boundaries or set of rules with regards the usage of such, we can use it freely. And most importantly, we can <i>showcase the richness in creativity of our community, in such way that we can truly uncover our genuine identity</i> . This aims to develop an affinity between persons. <i>And promotes equality despite our individual differences that everyone can live in their own choices and preferences</i> .	Showcase the richness in creativity of our community, in such way that we can truly uncover our genuine identity. Individual differences everyone can live in their own choices and preferences.
IN11	I use gay lingo as language for easily understand and communicate with my fellow	Use it for fun and as metaphor in

	gay because we have the same gender preference. Sometimes we use it for fun and as metaphor in addressing it to other.	addressing it.
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Table 5 shows the implications on the use of swardspeak as Identity Marker among gay students. The responses of each informant from the questions “Why do you use gay lingo? and What is the purpose of using the language?” were tabulated. From the responses of the gay students, the researcher identified the significant point as code.

Based on the table, Informant 1 stated “For me, the purpose of using gay lingo is that it serves as our identity, it helps us be distinct with other people and through this we could identify ourselves and our kind.” resulted with the code *Serves as identity* (IN1). Informant 2 specified “I use gay lingo because I believe that is the way to proof myself that I’m belong in that community.” resulted with the code *Proof that they belong in that community* (IN2). Informant 6 stated “I use gay lingo to express my social and personal relations, to represent an experience, and to show my identity. The purpose of using this language is to make it easy for people of that orientation to recognize each other, we love to use colourful words to hide real meanings, and making people laugh out loud.” Resulted with the code *To represent an experience, to show my identity and to make it easy for people of that orientation to recognize each other* (IN6). Informant 7 specified “The purpose of this language is to convince everyone that using Gay Language is not something to be ashamed of. It is a part of community and we hear this language everywhere that even women use it. By using it, we can express our true selves. Well for me, it is advantageous.” resulted with the code *To convince everyone that using Gay Language is not something to be ashamed of* (IN7). Informant 8 stated “Technically speaking, it doesn't have a very definitive purpose. It is just there to show what a distinct character a person has; furthermore it was created so members of the LGBTQ+ community can speak with each other as means of identity.” resulted with the code *Show what a distinct character a person has* (IN8). Informant 9 specified “Also that this particular language does not have boundaries or set of rules with regards the usage of such, we can use it freely. And most importantly, we can showcase the richness in creativity of our community, in such way that we can truly uncover our genuine identity. This aims to develop an affinity between persons. And promotes equality despite our individual differences that everyone can live in their own choices and preferences.” resulted with the code *Showcase the richness in creativity of our community, in such way that we can truly uncover our genuine identity and Individual differences everyone can live in their own choices and preferences* (IN9). Informant 11 stated “I use gay lingo as language for easily understand and communicate with my fellow gay because we have the same gender preference. Sometimes we use it for fun and as metaphor in addressing it to other.” resulted with the code *Use it for fun and as metaphor in addressing it* (IN11).

Gay students were often raised in communities that are either ignorant of or openly hostile toward homosexuality. Because sexual identity development is a process for which gay individuals have been unprepared and which is contextually unsupported and stigmatized, it would seem that the process would be characterized by inconsistency or incongruence among its affective, cognitive, and behavioural components, such that behaviour may not always coincide with affect and identity. Evident with the results, majority of the responses dealt with the eagerness of gay students to specify their identity within the community. Gay students wanted to gained respect by showing bluntly their remarked identity.

Among the responses of each informant youth expressed strong values in regards to respecting people’s identities within the community and outside as well. Gay Students’ community feels it is important not to assume a person’s identity or gender based on their physical appearance or gender expression.

This result is supported by the findings of the study conducted by Castro (2013) in *Introduction: Gender, language and translation at the crossroads of disciplines*, “language is a political act of mediation and communication which either perpetuates or challenges existing power structures within wider social and cultural contexts”. The birth of a common language among gays clearly and explicitly defies the culture that the Philippines have had. It had tried to break away from the dualistic perspective of life – heaven and hell, black and white, man and woman. SwardSpeak was the weapon that Filipino gay men used to connect with other gays – those who are discriminated, oppressed, and ridiculed and belittled.

Table 6.***Implications on the Use of SwardSpeak as Self-expression among Gay Students***

Informant ID	Response	Code
IN3	In short, it is <i>our way to freely express ourselves, because we all knew the fact that other people are close-minded and sensitive, so they might get offended if we talk straight or bluntly the language so to avoid such incidents we used Gay Lingo.</i>	Way to freely express themselves.
IN4	I use gay lingo <i>to express myself more as an individual</i> considering that I am a homosexual.	Express their selves.
IN5	I must say, as a gay I use gay lingo <i>to make the tone of the sentence as light, and enjoyable as possible</i> , since the basis of the vocabulary are mostly made up with imagination for fun that has made to bridge one another as a mean of communication.	To make the tone of the sentence as light, and enjoyable as possible.
IN7	It is a part of community and we hear this language everywhere that even women use it. <i>By using it, we can express our true selves.</i> Well for me, it is advantageous.	By using it, they can express our true selves.
IN10	I used this <i>gay language because it defines me as who I am. It is merely accepted both gays and non gays as an expression as well</i> , it serves as an armor to shield ourselves from chasm and social stigma caused by gender differences	Merely accepted both gays and non-gays as an expression as well.
IN9	Also that <i>this particular language does not have boundaries or set of rules with regards the usage of such, we can use it freely.</i>	No boundaries or set of rules with regards the usage of such, we can use it freely.

Table 6 shows the implications on the use of swardSpeak as *Self-expression* among gay students. The responses of each informant from the questions “Why do you use gay lingo? and What is the purpose of using the language?” were tabulated. From the responses of the gay students, the researcher identified the significant point as code.

Based on the table, Informant 3 specified “*In short, it is our way to freely express ourselves, because we all knew the fact that other people are close-minded and sensitive, so they might get offended if we talk straight or bluntly the language so to avoid such incidents we used Gay Lingo.*” resulted with the code *Way to freely express themselves* (IN3). Informant 4 stated “*I use gay lingo to express myself more as an individual considering that I am a homosexual.*” resulted with the code *Express their selves* (IN4). Informant 5 stated “*I must say, as a gay I use*

gay lingo to make the tone of the sentence as light, and enjoyable as possible, since the basis of the vocabulary are mostly made up with imagination for fun that has made to bridge one another as a mean of communication.” resulted with the code *To make the tone of the sentence as light, and enjoyable as possible* (IN5). Informant 7 specified “*It is a part of community and we hear this language everywhere that even women use it. By using it, we can express our true selves. Well for me, it is advantageous.*” resulted with the code *By using it, they can express our true selves* (IN7). Informant 4 stated “*I used this gay language because it defines me as who I am. It is merely accepted both gays and non-gays as an expression as well, it serves as an armor to shield ourselves from chasm and social stigma caused by gender differences.*” resulted with the code *Merely accepted both gays and non-gays as an expression as well* (IN10). Informant 9 specified “*Also that this particular language does not have boundaries or set of rules with regards the usage of such, we can use it freely.*” resulted with the code *No boundaries or set of rules with regards the usage of such, we can use it freely* (IN9).

Based on the responses of the informants, it is evident that own unique quirks and traits, and own preferences and style for sharing pieces of their identity was shown thru swardspeak. How they shared and expressed to others formed the basis of their personality, and sets the tone for entire atmosphere. Swardspeak is a vital aspect of their life to pay attention to, especially gay students wanted to feel more understood and more in tune with the people you they cared about. This result is supported by the findings of the study conducted by Racoma (2013) swardspeak has been using this mode to express their ideas. From the time that freedom of expression has regained its footing in the Philippines after the 1986 revolution, a lot has already been founded. From the 80s to the early years of 2000s, two shows have been created by Philippine television network GMA-7 which catered to gay speak – Giovanni Calvo’s *Katok mga Misis* and *Out* – both of which had segments that dedicated to explaining the meanings and etymologies of gay terms. These shows have made the swardspeak experience transcend into national awareness by means of mass media. In the more recent years, Vice Ganda of Showtime was able to concoct terms that have gained national scope and usage with anyare and ansaveh, to name a few.

Table 7.

Implications on the Use of Swardspeak as Concealment among Gay Students

Informant ID	Response	Code
IN4	There are some words that we think are "understatements" to what we think its true meaning are. <i>I think it is best to use gay lingo to hide some conversation to other people who do not use it.</i>	To hide some conversation.
IN2	I use gay lingo because I believe that is the way <i>to proof myself that I'm belong in that community.</i>	Proof that they belong in that community.
IN6	The purpose of using this language is to make it easy for people of that orientation to recognize each other, <i>we love to use colorful words to hide real meanings, and making people laugh out loud.</i>	Love to use colorful words to hide real meanings, and making people laugh out loud.
IN12	I usually use gay lingo in communication <i>to hide the explicit content of our conversation to others who don't understand our language.</i>	To hide the explicit content of our conversation.

Table 7 shows the implications on the use of swardspeak as Concealment among gay students. The responses of each informant from the questions “Why do you use gay lingo? and What is the

purpose of using the language?" were tabulated. From the responses of the gay students, the researcher identified the significant point as code.

Based on the table, Informant 4 specified *"There are some words that we think are 'understatements' to what we think its true meaning are. I think it is best to use gay lingo to hide some conversation to other people who do not use it."* resulted with the code *To hide some conversation* (IN4). Informant 2 specified *"I use gay lingo because I believe that is the way to proof myself that I'm belong in that community."* resulted with the code *Proof that they belong in that community* (IN2). Informant 6 stated *"The purpose of using this language is to make it easy for people of that orientation to recognize each other, we love to use colorful words to hide real meanings, and making people laugh out loud."* resulted with the code *Love to use colorful words to hide real meanings, and making people laugh out loud* (IN6). Informant 12 specified *"I usually use gay lingo in communication to hide the explicit content of our conversation to others who don't understand our language."* resulted with the code *To hide the explicit content of our conversation* (IN12).

Based on the responses of each informant under the classification of concealment, it is evident that using swardspeak was a major tool gay students' used to hide the explicit content of their conversation. Swardspeak as disguised with the real content of their conversations helped them have privacy.

This result is supported by the findings of the study conducted by Hayes (2016) swarspeak is characterized by an abundance of sex themed expressions and expressions for physical appearance, as well as intimacy of relationship, rank and eccentricities within the subculture. It was important for gays to keep the language hidden from the majority which resulted in "over-lexicalization of terms for sex, body parts, and people" (Taylor, 2017) and are direct reflections of abstract thoughts based on literal ones. Today, with gays being more and more accepted in society, the domains of interest or, in this case, lexical domains are easier to understand and because of that it is possible to conduct a metaphorical conceptualization.

Table 8.

Implications on the Use of Swardspeak as Softener among Gay Students

Informant ID	Response	Code
IN4	<i>There are some words that we think are "understatements" to what we think its true meaning are. I think it is best to use gay lingo to hide some conversation to other people who do not use it.</i>	Understatements.
IN5	<i>I think the purpose of using this language is that to respect by other people when gays are having a conversation specially when it comes to the person with "virgin ears" and also as I observe the purpose of using "gay lingo" in social media it serves as a disguise to their own opinions especially during this crisis held by the terror bill passed by the government.</i>	To respect by other people when gays are having a conversation.

Table 7 shows the implications on the use of swardspeak as Softener among gay students. The responses of each informant from the questions "Why do you use gay lingo? and What is the purpose of using the language?" were tabulated. From the responses of the gay students, the researcher identified the significant point as code.

Based on the table, Informant 4 specified *"There are some words that we think are 'understatements' to what we think its true meaning are. I think it is best to use gay lingo to hide*

some conversation to other people who do not use it.” resulted with the code Understatements (IN4). Informant 5 specified “I think the purpose of using this language is that to respect by other people when gays are having a conversation specially when it comes to the person with "virgin ears" and also as I observe the purpose of using "gay lingo" in social media it serves as a disguise to their own opinions especially during this crisis held by the terror bill passed by the government.” resulted with the code To respect by other people when gays are having a conversation (IN5).

Evident with the responses of gay students, swardsspeak was used as language softeners were relevant to their sense of belongingness. When external conditioning makes its usage more mandated and significant for one gender over another, they felt accepted by the community.

This result is supported from the literary writings of Taylor (2017) since gays were marginalized more than today, at least in the developed countries, it was crucial for them to create a language which an outsider will not know about. “Secret languages emerge from situations in which a community feels the need to conceal the content of their utterances from the outside world” and that community is “threatened by other communities” (Taylor, 2017). The language ancestor of modern gayspeak is Polari, the underground language, or to be exact, a jargon and a secret vocabulary used not only by homosexuals, but also showmen, criminals, gypsies, men serving in the navy, etc. Since homosexuals were, and still are, but with more equal rights than ever in history, insecure about their lives, especially during the World War II and afterwards, they felt the need to speak in a manner of the “overall structure of a larger language, with a coded lexicon” to feel more-or-less equal to everyone else, to pass vital information incognito, and, ultimately, to start to feel more human.

Table 9.

Implications on the Use of Swardsspeak as Emancipation among Gay Students

Informant ID	Response	Code
IN7	The purpose of this language is to convince everyone that using Gay Language is not something to be ashamed of. It is a part of community and we hear this language everywhere that even women use it.	To convince everyone that using Gay Language is not something to be ashamed of.
IN9	It's just something that forms bonds or connections with my fellow LGBTQ members. It destroys the barrier that separates the community to the society and liberates the society from the dominance of hatred to foster respect and acceptance with the community.	Forms bonds or connections with my fellow LGBTQ members. Destroys the barrier.
IN10	I used this gay language because it defines me as who I am. It is merely accepted both gays and non-gays as an expression as well, it serves as an armor to shield ourselves from chasm and social stigma caused by gender differences. I used this way of speaking to recognize each other.	Serves as an armor to shield ourselves from chasm and social stigma.

Table 7 shows the implications on the use of swardsspeak as Emancipation among gay students. The responses of each informant from the questions “Why do you use gay lingo? and What is the

purpose of using the language?" were tabulated. From the responses of the gay students, the researcher identified the significant point as code.

Based on the table, Informant 7 specified *"The purpose of this language is to convince everyone that using Gay Language is not something to be ashamed of. It is a part of community and we hear this language everywhere that even women use it."* resulted with the code *To convince everyone that using Gay Language is not something to be ashamed of* (IN7). Informant 9 stated *"It's just something that forms bonds or connections with my fellow LGBTQ members. It destroys the barrier that separates the community to the society and liberates the society from the dominance of hatred to foster respect and acceptance with the community."* resulted with the codes *Forms bonds or connections with my fellow LGBTQ members* and *Destroys the barrier* (IN9). Informant 10 specified *"I used this gay language because it defines me as who I am. It is merely accepted both gays and non-gays as an expression as well, it serves as an armor to shield ourselves from chasm and social stigma caused by gender differences. I used this way of speaking to recognize each other."* resulted with the code *Serves as an armor to shield ourselves from chasm and social stigma* (IN10).

Evident with the responses of gay students their eagerness to free their selves with the controlling power of being judged by the society. Swardspeak served as weapon that shielded them with disrespects of people. Barriers were destroyed and bridges were building thru the use of swardspeak.

This result is supported by the findings of the study conducted by Alba (2016) swardspeak is the language of Filipino gay men. However, with its current user base, it is not exclusive to the mentioned population. Even women these days are known to have been using swardspeak. The use of swardspeak has become prevalent even among women; those who are referred to as *babaeng bakla* (Garcia, 2015), also known as fag hag, as early as four decades ago. Aside from this, swardspeak is also adaptive. A set of gay vocabulary is determined by the social class the user belongs to, since many if not all of the words created or modified in swardspeak is from another language.

CONCLUSIONS AND RECOMMENDATIONS

Based on the research results, the following conclusions are derived:

1. A linguistic deviation on the process of using swardspeak depends on the ability of the students. The significant role of creativity and linguistic capability may be develop and improve with frequent use of the language.
2. Implications on the use of swardspeak provide identity for gay students, develop their self-expression, deliver exclusive space through concealment, and find comfort zone using their language.
3. The proposed sociolinguistic primer on swardspeak and its linguistic deviations is ready for initial implementation and assessment.

Based on the conclusions, the following recommendations are offered:

1. Every language students might be encourage in using the language creatively and apply it in the learning process.
2. Activities in terms of speaking can always practice in the language learning process to boost the confidence of the students in expressing their ideas.
3. Familiarization of the linguistic deviation categories must be discussed to support the students improve their linguistic ability.
4. Conduct follow up study with the use of swardspeak in a new phase.

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Perspective in English Teaching Contexts Aprendizajes de la perspectiva de género en los escenarios para la enseñanza del inglés Claudia Patricia Mojica¹ * Universidad de Los Andes, Bogotá, Colombia Harold Castañeda-Peña^{**} Universidad Distrital Francisco José de Caldas, Bogotá, Colombia

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