



Swardspeak in Context: Channels of Learning and Reasons of Utilization among Members in the Gay Community

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Abstract

This study examined the channels through which members of the gay community learned Swardspeak and the reasons for its continued utilization as a sociolect within their social interactions. Guided by sociolinguistic and queer linguistic perspectives, the study employed a descriptive qualitative research design to explore participants' lived experiences and language practices. Fifteen members of the gay community from a municipality in Negros Occidental, Philippines, were selected through purposive and snowball sampling. Data were collected through semi-structured face-to-face interviews conducted over five months and were analyzed using thematic analysis. The findings revealed that participants primarily acquired Swardspeak through peer interaction and exposure to media and popular culture, highlighting the significant role of informal social networks and digital media in language transmission. Participants also identified secrecy and protection, together with in-group solidarity, as the principal motivations for using Swardspeak. Furthermore, the commonly used expressions were classified into three thematic categories: Everyday Fab Lingo, WitCode Lexicon, and AmorLingo, reflecting the language's creativity, symbolic meanings, and social functions. The study concluded that Swardspeak functioned beyond playful vocabulary and served as a linguistic resource for identity construction, cultural preservation, privacy, and community belonging. The findings provided contextual insights into the sociocultural significance of Swardspeak and contributed to the growing body of literature on queer linguistics and sociolinguistics in the Philippine context.

Keywords

Swardspeak, gay community, sociolinguistics, language learning channels, language use motivations

How to Cite

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Ethics Statement

This study was conducted in accordance with ethical standards.

INTRODUCTION

Language remains the primary medium through which individuals construct meaning, negotiate identities, and participate in social interaction. As societies become increasingly interconnected, language continuously evolves to accommodate cultural change, technological development, and shifting social identities. Contemporary linguistic

scholarship recognizes that language is not merely a communication system but also a reflection of social relationships and cultural belonging. Within this dynamic linguistic landscape, marginalized communities frequently develop distinctive linguistic varieties that function as markers of identity, solidarity, and resistance. One such sociolect is SwardSpeak, which has emerged as a distinctive linguistic practice among Filipino gay communities and continues to evolve alongside changing social contexts (Almoite, 2025; Bucholtz & Hall, 2005).

In the Philippines, SwardSpeak has developed into a highly creative sociolect characterized by lexical innovation, borrowing, blending, semantic transformation, and playful word formation. Its vocabulary reflects the interaction of Filipino languages, English, Spanish, and popular culture while simultaneously serving communicative and symbolic functions within the LGBTQIA+ community. Recent studies demonstrate that SwardSpeak facilitates identity expression, strengthens social cohesion, and enables speakers to navigate both inclusive and discriminatory environments (Gregorio et al., 2023; Verdejo, 2026). Furthermore, the increasing influence of digital communication and entertainment media has accelerated the dissemination of SwardSpeak beyond the LGBTQIA+ community, allowing many expressions to become part of mainstream Filipino discourse (Toan, 2022; Younis, 2024).

Despite the growing scholarly interest in SwardSpeak, existing studies have largely emphasized its linguistic structures, phonological characteristics, lexical formation, or media representation. Comparatively limited attention has been devoted to understanding how members of the gay community naturally acquire the language within their everyday social environments and the sociocultural motivations that sustain its continued use. Likewise, few qualitative investigations have documented these experiences within local communities in Negros Occidental, where linguistic practices are shaped by multilingual interactions among Hiligaynon, Cebuano, Filipino, and English speakers. This contextual gap limits a deeper understanding of SwardSpeak as both a communicative resource and a cultural practice embedded within specific social environments.

Accordingly, this study investigates the channels through which members of the gay community learn SwardSpeak, the reasons underlying its continued utilization, and the commonly used SwardSpeak expressions within their community. Specifically, the study focuses on gay community members residing in a municipality in Negros Occidental. By documenting participants' experiences, the study contributes contextual evidence to Philippine sociolinguistic scholarship, enriches discussions in queer linguistics, and provides insights into the cultural significance of SwardSpeak as a language of identity, solidarity, and social belonging. Although the findings are limited to the experiences of participants within a single municipality, they offer valuable perspectives that may inform future sociolinguistic research, language education, and studies on marginalized linguistic communities.

METHODOLOGY

Design

This study employed a descriptive qualitative research design anchored in the interpretivist paradigm to explore how members of the gay community learn and utilize SwardSpeak within their everyday social interactions. Descriptive qualitative research is appropriate for studies that seek to provide comprehensive accounts of participants' experiences while remaining close to their own perspectives and descriptions. Rather than generating theory or testing hypotheses, the design emphasizes understanding the meanings participants attribute to particular phenomena through rich and contextualized narratives. The design aligns with the objectives of the study, which focus on identifying the channels through which SwardSpeak is learned, the motivations for its continued use, and the commonly used expressions within the community. The study was further guided by sociolinguistic and queer linguistic perspectives, which view language as a social practice shaped by interaction, identity, and cultural experience. These perspectives provided an appropriate framework for examining SwardSpeak as both a communicative resource and a cultural marker among members of the gay community.

Sampling

Purposive sampling was employed to recruit participants who possessed substantial experience in using SwardSpeak. To reach additional eligible participants within the community, snowball sampling was subsequently utilized, allowing initial participants to recommend other individuals who met the inclusion criteria.

The study involved 15 members of the gay community residing in a municipality in Negros Occidental, Philippines. Participants were between 18 and 60 years old and had at least five years of experience using SwardSpeak in their daily communication. Only individuals who voluntarily agreed to participate and provided informed consent were included in the study. The sample size was considered sufficient because participants consistently provided recurring information relevant to the study objectives, allowing the researchers to obtain comprehensive descriptions of the phenomenon under investigation.

Collection

Data were collected through semi-structured face-to-face interviews conducted over a five-month period. The interview guide consisted of open-ended questions designed to elicit participants' experiences regarding how they learned SwardSpeak, the reasons for its continued use, and the expressions commonly used within their social interactions. With participants' permission, interviews were audio-recorded using mobile devices to ensure accurate documentation of responses. Field notes were likewise maintained to capture contextual observations and non-verbal cues that complemented the interview data. To enhance the credibility of the findings, follow-up discussions and small-group conversations were conducted to clarify participant responses and verify emerging interpretations. The collected SwardSpeak expressions were subsequently consolidated, classified, and prepared for thematic analysis.

Analysis

The study utilized thematic analysis following the analytical procedures described by Creswell (2023). This method was appropriate because it facilitated the systematic identification, organization, and interpretation of recurring patterns across participants' narratives. The analysis involved several stages. First, all interview recordings were transcribed and organized for familiarization. The researchers repeatedly read the transcripts to gain a comprehensive understanding of participants' responses. Significant statements were then coded to identify meaningful units related to the study objectives. Similar codes were grouped into categories, from which broader themes were generated. Finally, the themes were interpreted in relation to the sociolinguistic and queer linguistic perspectives guiding the study and supported using relevant literature included in the manuscript.

Reflexivity

The researchers acknowledged that their academic backgrounds, linguistic knowledge, and familiarity with the multilingual context of the study locale could influence data interpretation. As faculty members of Central Philippines State University, they approached Swardspeak from sociolinguistic and educational perspectives while recognizing it as a legitimate linguistic and cultural practice rather than merely an informal variety of language. To minimize potential researcher bias, the researchers engaged in peer debriefing, compared individual interpretations throughout the coding process, and conducted member checking to validate the accuracy of the interpreted findings. Reflexive awareness was maintained during data collection, analysis, and interpretation to strengthen the credibility and trustworthiness of the study.

Ethical Considerations

Ethical principles were observed throughout the conduct of the study. Before data collection, participants received a clear explanation of the study's objectives, procedures, potential risks, and expected benefits. Written informed consent was obtained from all participants, and participation remained entirely voluntary. Participants were informed of their right to decline answering any question or withdraw from the study at any stage without penalty.

To protect participant privacy, pseudonyms or participant codes replaced personal identifiers in all transcripts and presentations of findings. Audio recordings, interview transcripts, and field notes were securely stored and made accessible only to the research team. Data management procedures complied with the provisions of the Data Privacy Act of 2012 (Republic Act No. 10173), and all research materials were retained only for the duration necessary for legitimate research purposes before their secure disposal.

Limitations and Rigor

The findings of this study should be interpreted within the context of the participating gay community members from a single municipality in Negros Occidental. Because purposive and snowball sampling were employed, participants were drawn from interconnected social networks, which may have limited the diversity of experiences represented. Despite these limitations, several measures were implemented to ensure methodological rigor. Credibility was strengthened through prolonged engagement with participants, semi-structured interviews, field notes, peer debriefing, member checking, and the inclusion of representative participant quotations. Dependability was enhanced by maintaining a systematic analytical process, while reflexive documentation contributed to the transparency of data interpretation. Consequently, the findings are intended to provide an in-depth contextual understanding of Swardspeak rather than statistical generalization to all members of the gay community.

RESULTS AND DISCUSSION

The findings are presented according to the three objectives of the study: (1) channels through which participants learned Swardspeak, (2) reasons for using Swardspeak, and (3) commonly used Swardspeak terms. Analysis of the interview data resulted in two major themes concerning learning channels, two major themes concerning reasons for use, and three categories of commonly reported Swardspeak terms.

Channels of Learning Swardspeak

Analysis of the interview data revealed two major channels through which participants learned Swardspeak: (1) peer interaction and (2) media and popular culture. These findings suggest that participants acquired the sociolect primarily through informal socialization rather than formal language instruction. The findings further indicate that everyday interpersonal communication and media exposure function as important mechanisms through which Swardspeak is transmitted and sustained within the gay community.

Peer Interaction

Peer interaction emerged as the primary channel through which participants learned Swardspeak. Participants consistently described family members, relatives, and friends who belonged to the LGBTQIA+ community as their earliest and most influential sources of exposure to the language. Frequent interaction within these social networks enabled participants to observe, imitate, and eventually incorporate Swardspeak into their own communication.

One participant explained, "I learned from my uncle who is also a member of the gay community." (Participant 11)

Similarly, another participant shared, "I learned to use and speak Swardspeak during that time when we had a family reunion. Then we had gays in our family and they talked using their own language. I thought it was cool and fun, and also out of my curiosity I became eager to know their language to understand them." (Participant 4)

Another participant likewise emphasized the influence of relatives, stating, "I learned it through my cousins, aunt and uncle and relatives who are gays and members of LGBT." (Participant 13)

Beyond family influence, participants identified close friends as equally important in facilitating language acquisition. Daily interaction, shared activities, and informal conversations allowed them to become familiar with the meanings and appropriate contexts of various Swardspeak expressions.

Participant 1 stated, "I learned speaking different gay lingo terms through my friends who are gays."

Participant 7 similarly remarked, "I learned to speak straight gay lingo through my exposure to the community and by actively engaging with LGBTQIA+."

Another participant explained, "I learned how to speak Swardspeak because of my friends especially when we hang out and have fun. There are older gays that speak Swardspeak which is also one of the ways I've learned the language." (Participant 12)

These accounts demonstrate that Swardspeak is acquired through continuous participation in everyday social interactions where experienced speakers naturally model vocabulary, expressions, and communicative practices. Rather than being formally taught, the language develops through observation, imitation, and repeated engagement within trusted social networks.

The present findings support previous studies showing that Swardspeak is primarily learned through direct interaction, immersion, and observation within communities where the sociolect is actively practiced (Gregorio et al., 2023). They likewise reinforce sociolinguistic perspectives that language learning is fundamentally a social process shaped by participation in communities and shared cultural experiences (Bucholtz & Hall, 2005). From this perspective, peer interaction functions not only as a means of acquiring vocabulary but also as a mechanism through which community values, identity, and cultural practices are transmitted across generations of speakers.

These findings imply that sustaining inclusive social spaces within the LGBTQIA+ community contributes to the continued preservation and development of Swardspeak. Informal interpersonal relationships remain central to maintaining the vitality of the sociolect and strengthening collective identity among its speakers.

Media and Popular Culture

Media and popular culture emerged as the second major channel through which participants learned Swardspeak. Participants reported that television programs, films, social media platforms, and online personalities significantly expanded their knowledge of contemporary Swardspeak expressions. Continuous exposure to entertainment media enabled participants to encounter new vocabulary that they later incorporated into everyday conversations.

One participant explained, "I learned to use and speak Swardspeak by the influence of social media and entertainment because Swardspeak is frequently used in Filipino media, such as television shows, movies and social media. Television programs showcase and popularize Swardspeak terms used by celebrities or actors and actresses." (Participant 5)

Another participant similarly shared, "I learned it by myself through social media like scrolling in Facebook and watching shows and movies of Meme Vice Ganda." (Participant 15)

These narratives illustrate that media exposure extends language learning beyond immediate social circles by introducing emerging expressions to broader audiences. Entertainment platforms and digital media serve as accessible environments where linguistic innovations are observed, imitated, and eventually integrated into everyday communication.

The findings are consistent with previous studies emphasizing the influence of mass media and social networking platforms in disseminating contemporary slang and non-standard language varieties. Media exposure accelerates the diffusion of linguistic innovations by increasing public familiarity with emerging expressions (Toan, 2022). Likewise, popular culture contributes significantly to language development by shaping communication practices and reinforcing social identity among its audiences (Younis, 2024). Within the Philippine context, the increasing visibility of Swardspeak in television, films, and digital platforms has contributed to its widespread recognition beyond the LGBTQIA+ community.

These findings indicate that media complements interpersonal interaction in sustaining the continued evolution of Swardspeak. While peer interaction remains the principal avenue of language acquisition, popular culture and digital communication provide additional opportunities for speakers to encounter, adopt, and disseminate newly emerging expressions, ensuring that the sociolect remains dynamic and responsive to contemporary cultural trends.

Reasons for Using Swardspeak

Thematic analysis identified two principal reasons for participants' continued use of Swardspeak: (1) secrecy and protection and (2) in-group solidarity. These themes demonstrate that Swardspeak functions beyond everyday communication. For the participants, the sociolect serves as a linguistic resource that safeguards privacy while reinforcing social identity and belonging within the gay community.

Secrecy and Protection

Secrecy and protection emerged as the primary motivation for using Swardspeak. Participants consistently explained that the language allows them to communicate discreetly, particularly when discussing sensitive matters or personal experiences in public settings. By using expressions that are not readily understood by outsiders, participants are able to maintain privacy and reduce the likelihood of misunderstanding, discrimination, or unwanted attention.

Participant 8 explained, "I think for secrecy and privacy. Swardspeak can act as code to communicate privately in public."

Similarly, Participant 9 succinctly stated, "For our secret and protection."

Participant 10 likewise remarked, "As they said it's for privacy."

Another participant emphasized the confidential nature of their conversations: "We use it whenever we have a conversation with friends about something confidential." (Participant 11)

Several participants further described how Swardspeak enables them to conceal the meaning of their conversations from individuals outside their social circle. Participant 1 shared, "We use Swardspeak so that other people could not understand whenever we talk about something or somebody."

Likewise, Participant 3 explained, "The reason why we use Swardspeak is to hide the true meaning of our words."

Participant 6 similarly noted, "I use Swardspeak for privacy so that other people won't understand the object or subject of our conversation."

Participant 12 added, "I speak the language because we don't want people around us to understand our topic."

Beyond protecting confidential conversations, participants also associated SwardSpeak with emotional security and protection from social prejudice. Participant 7 explained, "I and others utilize gay language related to homosexuality as a tool to challenge and oppose prejudice against people who are LGBT."

Similarly, Participant 5 stated, "It allows us to hide certain terms to those who are not open minded."

These narratives indicate that SwardSpeak functions as a protective linguistic strategy that enables members of the gay community to communicate freely while navigating environments where misunderstanding or discrimination may still occur. The sociolect therefore serves not only as a coded language but also as a means of preserving dignity, promoting self-expression, and protecting individual and collective identities.

The findings corroborate previous studies identifying privacy and identity protection as central functions of SwardSpeak among members of the LGBTQIA+ community (Gregorio et al., 2023; Quimosing-Ocay & Ocampo, 2024). Likewise, SwardSpeak may be viewed as an anti-language that allows marginalized groups to establish communicative spaces where members can freely express themselves while limiting access to outsiders (Lu et al., 2023). Such linguistic practices contribute to psychological safety by allowing speakers to negotiate identity and social interaction within environments that may not always be accepting.

These findings imply that the continued use of SwardSpeak reflects the ongoing importance of privacy, security, and identity protection among members of the gay community. Its sustained use illustrates how language functions as both a communicative tool and a cultural resource that enables speakers to negotiate complex social realities.

In-group Solidarity

The second major reason for using SwardSpeak is its capacity to strengthen in-group solidarity. Participants described the sociolect as an important symbol of shared identity that fosters friendship, acceptance, and mutual understanding among members of the gay community. Through the use of common expressions and shared linguistic practices, participants developed a stronger sense of belonging and emotional connection with one another.

Participant 7 reflected on the importance of language in maintaining community identity, stating, "In an oppressive society where gays and our community members live, the way of life is sometimes designated. The necessity for a language that only we or they can understand is crucial, and maybe it was required to be done to accept the homosexual community."

Other participants similarly emphasized the role of SwardSpeak in building meaningful relationships within the community. Participant 4 shared, "I use SwardSpeak for various reasons. For some, it is a way to connect with other members of the gay community and create a sense of belongingness. It can also be a form of self-expression."

Participant 5 likewise stated, "It is for a sense of belonging and acceptance as a part of LGBT community."

Participant 13 further explained, "For me, the reason of using it is to serve as a way to express our thoughts, a way of communicating to each other and to have a good bond together with new friends; to make good friendship where everyone is welcomed and loved."

Participant 15 added, "I found it really fun and interesting whenever I'm using it while communicating with my gay friends or even friends who are not part of gay community."

These accounts demonstrate that SwardSpeak strengthens interpersonal relationships by fostering shared experiences, mutual recognition, and collective identity. The sociolect creates an inclusive communicative environment where members feel accepted and understood, thereby reinforcing social cohesion within the community.

The findings support previous studies indicating that SwardSpeak functions as an important marker of identity and inclusivity among Filipino gay communities (Gregorio et al., 2023; Bucholtz & Hall, 2005). The language enables speakers to construct and negotiate identities while strengthening social relationships through shared linguistic practices. Consistent with queer linguistic perspectives, SwardSpeak also serves as a symbolic expression of community membership, allowing speakers to affirm their identities while resisting marginalization through creative language use (Sobremonte, 2026).

These findings suggest that the continued use of SwardSpeak extends beyond communication and reflects its broader sociocultural significance. By fostering solidarity, belonging, and collective identity, the sociolect contributes to the preservation of community values and strengthens interpersonal connections among its speakers.

Commonly Used SwardSpeak Terminologies

Analysis of the interview data revealed that the commonly used SwardSpeak expressions may be organized into three thematic categories: Everyday Fab Lingo, WitCode Lexicon, and AmorLingo. These categories illustrate the diversity of SwardSpeak vocabulary and demonstrate how the language functions in everyday communication, coded interaction, and interpersonal relationships. Collectively, the categories reflect the creativity, adaptability, and sociocultural significance of SwardSpeak within the gay community.

Everyday Fab Lingo

The first category, Everyday Fab Lingo, comprises the expressions most frequently used in participants' daily conversations. These terms are generally simple, humorous, and easily incorporated into ordinary interactions, making them recognizable even to individuals outside the gay community. Participants explained that these expressions are commonly used for greetings, everyday activities, and casual exchanges, contributing to the playful and expressive nature of SwardSpeak. Frequently mentioned expressions include *haler* (hello), *baboosh* (goodbye), *alert* (move faster), *noma* (cheers), *gutma* or *Tom Jones* (hungry), *bonggabel* (fabulous), *che-che* (joke), and *ilam* (delicious). Participants also identified commonly used action words such as *burlog* (sleep), *erkta* (walk), *lafang* (eat), *fuda* (food), *muni* (drink), *Bangladesh* (defecate), and *warla* (fight).

The prevalence of these expressions demonstrates that SwardSpeak serves practical communicative purposes while simultaneously allowing speakers to express humor, creativity, and familiarity during everyday interactions. The widespread

use of these terms further illustrates how the sociolect has become integrated into ordinary conversations within the gay community and, in some instances, among the broader public.

The findings are consistent with previous studies describing Swardspeak as a highly creative linguistic variety characterized by lexical innovation, borrowing, semantic transformation, and playful word formation (Almoite, 2025; Deparine et al., 2023). These linguistic processes enable speakers to continuously generate new vocabulary while maintaining the distinct identity of the sociolect. The popularity of many everyday expressions likewise demonstrates the dynamic nature of Swardspeak as an evolving language shaped by contemporary culture and everyday social interaction. These findings suggest that everyday expressions contribute to the continued vitality of Swardspeak by facilitating informal communication while reinforcing shared linguistic practices among community members.

WitCode Lexicon

The second category, WitCode Lexicon, consists of expressions that participants use to communicate coded meanings that are generally understood only by members of the gay community. Unlike everyday expressions, these terms function primarily as concealed vocabulary that enables speakers to discuss people, situations, or experiences without immediately revealing their intended meanings to outsiders.

Participants identified several coded expressions commonly used within their conversations, including *bobita* or *langka* (stupid), *irid* (disgusting), *shuak* (smelly), *Hagardo Versoza* (haggard), and *quehores* (bad smell). They also reported expressions describing individuals, such as *anaconda* (traitor), *werikadosa* (gossiper), *Matet de Leon* (thief), *cattleya* (whore), *ernyak* (pervert), *flat tops* (flat-chested), *merla* (ignorant), *maychi* (small), and *prakakak* (ugly). Other expressions, including *tumba patis* (lesbian), *lukit* (bisexual), and *tuyab* (gay), were likewise frequently mentioned.

These coded expressions illustrate the sophisticated linguistic creativity embedded in Swardspeak. Participants explained that such vocabulary allows them to communicate sensitive information discreetly while maintaining mutual understanding among members of the community. The use of familiar names, altered meanings, and humorous lexical substitutions demonstrates the flexibility of the sociolect in adapting language to suit specific communicative purposes.

The findings support the proposition that Swardspeak functions as an anti-language through which marginalized communities establish distinctive communicative practices that reinforce identity while limiting comprehension by outsiders (Lu et al., 2023). They likewise reflect queer linguistic perspectives emphasizing that linguistic creativity serves both symbolic and protective functions by enabling speakers to negotiate identity, privacy, and social belonging through language (Sobremonte, 2026). These findings indicate that coded vocabulary remains an essential component of Swardspeak because it preserves the exclusivity of communication while strengthening the shared cultural identity of its speakers.

AmorLingo

The third category, AmorLingo, includes expressions associated with affection, friendship, admiration, and interpersonal relationships. Participants described these expressions as playful and emotionally expressive, allowing members of the community to communicate intimacy, appreciation, and companionship in ways that resonate with their shared cultural experiences.

Among the expressions identified were *betsolar jukoy* (crush), *kember* or *kikwa* (handsome), *lipto* (kiss), *jalosy* (jealous), *bayu* (girlfriend or boyfriend), *shufogi* (cute), *ate* or *jumega* (friend), *ebay* (girl), and *besh* or *beshy* (best friend).

Participants explained that these expressions are frequently used during casual conversations with close friends and other members of the community. Their use extends beyond literal meanings by conveying emotional closeness, solidarity, and mutual acceptance. The playful nature of these expressions also contributes to the distinctive communicative style that characterizes Swardspeak.

The findings reinforce previous discussions that Swardspeak is not limited to coded communication but also functions as a language of emotional expression and identity construction (Gregorio et al., 2023). Consistent with queer linguistic perspectives, these affectionate expressions demonstrate how language serves as a medium for expressing interpersonal relationships while strengthening communal identity through shared linguistic symbols (Bucholtz & Hall, 2005).

Overall, the three thematic categories illustrate that Swardspeak encompasses multiple communicative functions ranging from everyday interaction to coded communication and emotional expression. The diversity of these expressions reflects the dynamic and evolving nature of the sociolect while highlighting its continuing significance as a linguistic marker of identity, creativity, and social belonging within the gay community.

Conclusion and Recommendations

This study examined the channels through which members of the gay community learn Swardspeak, the reasons for its continued utilization, and the commonly used expressions that characterize the sociolect. The findings revealed that peer interaction and media and popular culture are the primary channels through which participants acquire Swardspeak. Family members, friends, and other members of the LGBTQIA+ community facilitate language learning through everyday social interaction, while television, films, and digital media broaden participants' exposure to emerging expressions and linguistic innovations. These findings indicate that Swardspeak is primarily transmitted through informal socialization, demonstrating the important role of interpersonal relationships and media in sustaining its continued development. The study further found that secrecy and protection, together with in-group solidarity, are the principal reasons for using Swardspeak. Participants use the sociolect to maintain privacy during sensitive conversations, strengthen their sense of identity, and foster belonging within the gay community. Moreover, the identified categories of commonly used expressions—Everyday Fab Lingo, WitCode Lexicon, and AmorLingo—illustrate the language's diverse communicative functions in everyday interaction, coded communication, and emotional expression. These findings contribute to sociolinguistic and queer linguistic scholarship by demonstrating that Swardspeak functions not merely as a playful linguistic variety but as a dynamic cultural resource that supports identity formation, social cohesion, and cultural preservation.

Considering that peer interaction and media exposure serve as the principal channels through which SwardSpeak is learned, educational institutions may incorporate discussions on sociolinguistic diversity into language and communication courses. Recognizing SwardSpeak as a legitimate sociolinguistic phenomenon may help students appreciate language variation, cultural diversity, and inclusive communication while fostering greater understanding of the relationship between language, identity, and society. Likewise, institutions and organizations may develop initiatives that promote respect for linguistic diversity and encourage inclusive environments where members of marginalized communities can express themselves without fear of discrimination. Future researchers are encouraged to conduct comparative studies involving different regions, age groups, and multilingual communities to examine variations in the vocabulary, functions, and evolution of SwardSpeak. Further investigations may also employ longitudinal or digital ethnographic approaches to explore how emerging technologies, social media platforms, and changing cultural practices continue to influence the development of the sociolect. Such studies will further strengthen the growing body of knowledge on queer linguistics and Philippine sociolinguistics while providing broader perspectives on the role of language in identity construction and community formation.

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