

LANGUAGE OF HOMOSEXUALITY: A MORPHO-SEMANTIC ANALYSIS

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ABSTRACT: *The qualitative research ventured on revealing the reasons of using gay lingo in the academic community and analyzing its unique linguistic features. In identifying the linguistic features of gay lingo, the researcher analyzed the data taken from the informants from their simulation and list of gay words. These data were treated using morpho-semantic analysis: the Morphological Analysis revealed patterns of structural formations in gay words; the Semantic Analysis revealed the semantic processes on the meanings of gay words. The study employed the phenomenological design conducted in 3 College institutions in Tagum City. The participants of the study were the college students particularly the homosexuals. The investigation involved 28 gay participants, whose backgrounds were based on the school they attend to. The results of the study revealed ideas that concretized the reason of using gay lingo in the informants' respective schools. The following themes emerged during the interview: **Learning Gay Lingo from Friends, Sex Talks, Making Gossips, Sexual Identity, and Sense of Security**. On the analyses of linguistic features of gay lingo, it revealed the following: the Morphological Analysis revealed patterns of formation in gay words. These patterns of gay lingo are as follows; **clipping with affixation, variety formation, straight words derivation, popular words derivation, gay word affixation, foreign sounding, and gay word expressions**. In the Semantic Analysis, it revealed the semantic processes on the meanings of gay words. These processes in there semantic formation are as follows; **corporeal derivation, mutual comprehension, and variety synonymy**.*

KEYWORDS: *applied linguistics, specialized language, gay lingo, homosexuality, Philippines*

INTRODUCTION

Gay lingo is considered to be a language of one's sexuality. Kulick (2003) stated that the study of language and sexuality encompasses not only questions about how people enact sexuality and perform sexual identity in their talk, but also questions about how sexuality and sexual identity are represented linguistically in a variety of discourse genres. Homosexuals consider using gay lingo as an expression of one's sexual preference.

According to Harvey (2000) questions about 'how gay men speak' belong to what we would prefer to call the study of 'language and sexual identity'. It is a longstanding observation in sociolinguistics that language-using, whatever else it accomplishes, is an 'act of identity', a means whereby people convey to one another what kind of people they are. Clearly, language-using can fulfill this function in relation to sexual identity as it can in relation to other kinds of identity (e.g. gender, class, ethnicity, regional provenance). As a homosexual I felt the same way. I think using gay lingo reflects who I am and encourages me to let society know my identity. Gays are

everywhere, they work, they lead, they mingle and they interact. Some may not agree, but gays do leave a mark in society.

Gay lingo becomes an iconic insignia of everything-“gay”. This specialized language made them united without knowing it consciously. They were united with one common language and an expression of not only their own selves but of the gay community as a whole. However, this specialized language of homosexuals has linguistic features that made them different from one another. This made them unique which is a common attribute in being a homosexual.

Studies were conducted to investigate this unique language. There were various discourses that highlighted gay lingo like the study of Lunzaga (2012) entitled Morphological Analysis in Gay Spoken Discourse in Leyte State University, articles written in blog sites, independent researches which gave more color to the topic. Gay lingo differs from place to place. Morphological forms of gay lingo from Luzon could not be applicable in Visayas. And, so does as well in Mindanao.

Furthermore, the study of Lunzaga generated structural formations of gay lingo that were so much different from what I am accustomed to. This was how I discovered that research gap of the study. It drove me to conduct a study on the phenomenal experience, to find out why gay lingo is used in the academic community of TagumCity and what are its morpho-semantic features that made it different from other forms of gay lingo in the country.

METHODOLOGY

This qualitative study utilized the phenomenological approach to gather the data needed to answer the reasons of using gay lingo in the academic community through in-depth and focus group discussion. Also, Critical Discourse Analysis was used emphasizing in using both morphological and semantic analyses to present its linguistic features.

In this framework of the study, the gay students of the three major schools in Tagum were the informants and participants wherein they share their insights about their experiences in using gay lingo in their schools. Gay words were also collected from the participants and through a conversational simulation using gay lingo became the sources of data for the morpho-semantic features.

RESULTS AND DISCUSSIONS

Identifying the purpose is very essential in the study of gay lingo. This does not only answer the clinging questions of “why are gays using it?” but it also surfaced the deeper reasons of using gay lingo in conversations. The first theme that was expressed in this study is on **the usage of gay lingo among gay friends**. This highlighted the idea that gays have freedom of using gay lingo in schools. Gay lingo became their expression when they are in their classrooms and having chit-chats with co-gays and straight people as well. This does give a great deal in the evolution of gay lingo in schools. The more they use the specialized language the more influential it becomes which made it become more developed. In the same sense, James Darsey (2009) in his book consistently

overlay difference with the solidifying image of ‘the gay community’; one which, moreover, is said to use language in identifiably ‘gay’ ways. The school becomes their avenue to express this image of being united with a common language.

The second reason is **sex talk**. According to Roque (2007) sex is always in the menu when gays converse in groups. He also pointed out that it becomes a perceived thought that this really defines homosexuality in the Philippines. Talking about sexual topics is very common among gay conversations. They felt the freedom of **talking about gossips** is the third reason since most of the people around them doesn’t understand what they are saying. It gives a feeling of exclusivity when they talk about a sexual experience which in most places considered being an issue of morality. According to Rubin (2005), it is a commonplace of contemporary discourse about sex that *talking about it* is intrinsically a good and liberating thing. She said that there is a widespread belief that, until very recently, the subject was so veiled in shame and ignorance that it could hardly be broached in discourse at all, and that we are still in the process of breaking that silence. She also believes that we are apt to congratulate ourselves on our openness to sex-talk, contrasting our modern, enlightened attitudes favourably with the prudishness of previous eras when such talk was taboo – censored in public discourse, and repressed even in private.

The fourth reason that was identified is for **sexual identity**. Expressing your identity is a unique clamour for any homosexual. This does not only touch ideas of self-identity but of specific issues in sexual identity. Gays wanted to be identified by their sexual preference. It’s like an identification of being you. This is their way not only urging the society to respect them but also as a sign of self-respect. Gay lingo becomes their identity of their sexuality in a form of a specialized language. This is supported by Valentine (2003) when he mentioned in his article that the study of language and sexuality encompasses not only questions about how people enact sexuality and perform sexual identity in their talk, but also questions about how sexuality and sexual identity are represented linguistically in a variety of discourse genres.

The fifth reason is having a **sense of security**. Gays are using gay lingo to hide ideas from straight people. Gay lingo becomes their code in communication that is exclusive only to gays. They can talk absolutely anything because only they can decode them when they are conversing with each other. This was in line with the ideas of Hayes (1981) when he suggested that there are three specific functions or dimensions: (1) it is a secret code developed for protection against exposure (characterized linguistically by use of innuendo and by the avoidance or switching of specific gender reference when discussing one’s partner or friends); (2) it is a code that enables the user to express a broad range of roles within the gay subculture (characterized by camp and an extensive vocabulary defining sexual roles and behaviours); and (3) it is a resource that can be used by radical-activists as a means of politicizing social life, for example, when they ‘make over’ pejorative terms like *fag* or *dyke*, and ‘turn them back’ as symbols of defiance (1981).

In the **Morphological Analysis**, I incorporated the method used in the study of Lunzaga (2012) Morphological Analysis of Gay Spoken Discourse. I also introduced my own terminologies to explain the formation of word structures evident in gay lingo. The first morphological process is **clipping with affixation**. As presented in Table 1, the Cebuano language becomes the reference

for clipping and affixation. Gay words like “*jokaw*” is formed when you the Cebuano word *Ikaw* is clipped to *kaw* and added with the prefix *jo*. “*jotums*” is formed when the Cebuano word *ditu* is clipped to *tu* and added with the prefix *jo*. Another is with the gay word “*memay*”. It is formed when the Cebuano word *gamay* is clipped to *may* and added with the prefix *me*. The gay word “*kyoko*” is formed when the Cebuano word *dako* is clipped to *ko* and added with the prefix *kyo*. The gay word “*otawa*” is formed when the Cebuano word *tawo* is clipped to *taw* and added with the prefix *o* and suffix *a*. This morphological process is common among gay lingo.

Table 1. *Gay Words Formed by Clipping with Affixation*

Gay Word	Meaning	Formation
Borlog	Sleep	Tulog clipped log + prefix Bor
Bundalo	Soldier	Sundalo clipped undalo + prefix Bu
Bughanes	Many	Daghan clipped ghan + prefix Bu and suffix nes
Burgulang	Old Person	Tigulang clipped gulang + prefix Bur
Burlingan	Neighbour	Silingan clipped lingan + prefix Bur
Bweldohar	Pay Check	Sweldo clipped weldo + prefix B and suffix har
Erset	Shit	Bweset clipped set + prefix Er
Jokaw	You	Ikaw clipped kaw + prefix Jo
Jolok	Dumb	Bolok clipped lok + prefix Jo
Jonga	Careless	Tanga clipped nga + prefix Jo
Jono-oms	God	Gino-o clipped no-o + prefix Jo and suffix ms
Jorams	There	Dira clipped ra + prefix Jo and suffix ms
Jorems	Here	Dire clipped re + prefix Jo and suffix ms
Joskoro	God	Diosko clipped osko + prefix Jo and suffix ro
Jotums	Over there	Didtu clipped tu + prefix Jo and suffix ms
Joya	His, her, him, he, she	Iya clipped ya + prefix Jo
Keke	Boy, man	Lalake clipped ke + prefix Ke
Kyoko	Big, huge, large	Dako clipped ko + prefix Kyo
Kyumbok	Fat person	Tambok clipped mbok + prefix Kyu
Lelat	Vagina	Belat clipped lat + prefix Le
Lelay	House	Balay clipped lay + prefix Le
Mehe	Delicious, like	Name clipped me + suffix he
Memay	Small, Tiny, A little bit	Gamay clipped may + prefix Me
Otawa	People, Person	Tawo clipped ta + prefix O and suffix wa
Pepa	Beautiful	Gwapa clipped pa + prefix pe
Sumo	Yours	Imo clipped mo + prefix Su
Tomi	Hungry	Gutom clipped tom + suffix i
Wersa	Where	Asa clipped sa + prefix Wer
Yotme	Gay person	Bayot clipped yot + suffix me

The second morphological process is forming a **gay word variety** using clipping and affixation as shown in Table 2. In this process, the gay word is clipped (cut) and added with affixes to form another variety. Gays usually do this process due to gay words exposed to straight people. The gay “*judi-an*” is derived from the gay word *judi* and added with the suffix *an*. Another is with the gay word “*chokehe*” is derived from the gay word *choks*, it was clipped to *chok* and added with the

suffix *ehe*. The gay word “*amparo*” is derived from the gay word *amang* clipped to *am* and added with the suffix *paro*. Also with the gay word “*bingka*”, it was derived from the word *bing* and added with the suffix *ka*.

Table 2. *Gay Words Formed by Clipping with Affixation to Form another Variety*

Gay Word Variety	Original	Meaning	Formation
Amangsuga	Amang	Right, I agree	Amang + suffix suga
Amparo	Amang	Right, I agree	Amang clipped Am + suffix paro
Amplifier	Amang	Right, I agree	Amang clipped Am + suffix plifier
Bingka	Bing	No, don't	Bing + suffix ka
Bingkalina	Bingka	No, don't	Bingka + suffix lina
Borlaga	Borlog	Sleep	Borlog clipped borl + suffix aga
Chochehe	Choks	Okey	Choks clipped Chok + suffix ehe
Ersetary	Erset	Shit, Annoying	Erset + suffix ary
Harhar	Char	So-so, as if, sure?	Char clipped har + suffix har
Jolokens	Jolok	Dumb	Jolok + suffix kens
Judi-an	Judi	No, not	Judi + suffix an
Kurset	Erset	Shit, Annoying	Erset clipped set + prefix Kur
Kyumbokary	Kyumbok	Fat person	Kyumbok + Ssuffixary
Latmey	Lelat	Vagina	Lelat clipped lat +suffix mey
Lubilubangko	Lubi	Anal sex	Lubi + suffix lubangko
Maling	Malmal	Masturbation	Malmal clipped mal +suffix ing
Meh	Mehe	Like, delicious	Mehe clipped Meh
Notches	Notes	Male organ	Notes clipped Not + suffix ches
Shulok	Jolok	Dumb	Jolok clipped lok + prefix shu
Tomilech	Tomi	Hungry	Tomi + suffix lech
Weishington	Weis	No more, None	Weis + suffix shington

Straight words derivation is the third morphological process. Table 3 presented how these gay words are formed when they are derived from existing straight words. These words have different meanings when they are used in gay lingo. Like that word “*notebook*” when it is used in gay lingo it is used to refer a male sex organ. The Cebuano word “*lubi*” when used in gay lingo it would refer to the act of anal sex. The word French word “*marmalade*” refers to masturbation when used in gay lingo. The English word “*washington*” would mean no more or nothing when used in gay lingo. The word “*amplifier*” would mean I agree when used in gay lingo conversations. Also the words “*title*” and “*titleholder*” would mean died and dead accordingly when used in gay lingo. In this process it is evident that the formation is very creative.

Table 3. *Gay Words derived from Straight Words*

Straight Word	Gay Meaning
Amplifier	I agree
Cringles	Clitoris
Kalubin-an	Anal
Kettle	Horny
London	Loan
Lubi	Anal sex
Marmalade	Masturbation
Melon	Smelly or Making lies
Notebook	Male organ
Opal	Oral Sex
Portugal	Erection
Renaissance	Winner
Reyna	Winner
Title	Died
Title holder	Dead
Upo	Penis size
Washington	Nothing, No more, None

The fourth morphological process is when **popular words are derived** to become a gay word. As thoroughly presented in Table 4, words like brand names, song titles, names of celebrities and many others are used as a gay word in the conversation. Popular words like “*Tuseran Forte*” a brand name for a cough medicine when used in gay lingo becomes a gay word that refers to sperm. The title of a nationalistic song “*DakilangLahi*” when used in gay lingo it would refer to a large penis size. Another is the word “*choks to go*”, a popular brand name for a roasted chicken, when used in gay lingo would refer to okay. While the popular international singing sensation “*CharicePempengco*” is used in gay lingo when you are asking sure?.

Table 4. *Gay Words Derived from Popular Words*

Popular Word	Original Meaning	Gay Connotation	Rationalization
Betty La Fea	A popular telenovela	Bet, like	Derived from the English word "bet".
BingkasaMawab	A popular delicacy in the municipality of Mawab, ComVal	No, don't	Derived from the gay word "Bing"
Bulgari	A popular brand of a perfume	Revealed	Derived from the Cebuano word "bulgar"
CharizPempengco	A popular international singer	So-so, sure?	Derived from the gay words "Charut, Char"
Chooks to go	A popular brand name of a Roasted Chicken	Okey	Derived from the gay word "Choks"
Crayola	A popular brand for a coloring material	Crying, Cry	Derived from the close sound of Cry
DakilangLahi	A title of a Nationalistic Song	Large Penis Size	Dakila is derived from the Cebuano word "dako"
Harry Potter	A popular fictional character in a novel	Treat	Derived from the gay word "Librehar"
Judy-Ann	A popular female celebrity	No, Don't	Derived from the gay word "Judi"
Kettle Korn	A popular brand of a popcorn	Horny	Derived from the Cebuano gay term "katol"
LaniMisalucha	A popular singer	Raining	Derived from the Cebuano word "Ulan" clipped "Lan" and related to the name "Lani"
Leila Dillema	Secretary of Justice	laying down	Derived from the sound when Leila is pronounced.
Likas Papaya Soap	A popular whitening soap	White skinned	Derived from the characteristics of the brand.
Ming Ramos	A former first lady	Deserted, empty	Derived from the Cebuano word "Mingaw"
Perla	A popular brand of detergent.	Shy, shame	Derived from the gay word "Perlaw" which is also taken from the Cebuano word "Ulaw".
Picachu	A popular anime character	Talk	Derived from the gay word "Peka"
To love you more	A title of a love song	Blow job. Oral sex	Started as an attempt to conceal the meaning
Tuseran Forte	A brand for a cough medicine	Sperm	taken from the Cebuano word "Toss" for sperm
WalangHanggan	A popular television series	Endless	Derived from the Tagalog meaning of the English word "endless".

Another morphological process is **gay word affixation**. Table 5 shows that this process occurs when an affix is added to a gay word. This affixes becomes generic to some gay word varieties. One affix is "jo" when added to a word to form gay words like *joya* (*siya, iyaha*) and *jokaw* (*ikaw*). Another is the affix "sang" when added to form gay words such as *mehesang* (*name, lami*), *betsang* (*gusto, lami*), and *wersasang* (*asa*). The affix "ary" when added to a word will form the gay words *kyumbukary* (*tambok*) and *ersetary* (*bwiset*). Also with the affix "deshu" when added to form a gay word *tawadeshu* (*tawo*). And "india" which is added to form *buludariindia* (*sulod*).

Table 5. *Gay Word Affixes forming Varieties*

Gay Word Affix	Sample Gay Variety	Meaning
Ary	Kyumbukary (Tambok)	Fat Person
	Ersetary (Bweset)	Shit, Annoying
	Switsitary (Bweset)	Annoying
Deshu	Otawadeshu (Tawo)	People
	Mehedeshu (Nami, Lami)	Delicious, like
	Okamadeshu (Lalake)	Boy, man
India	Wersa India (Asa)	Where
	Buludari India (Sulod)	Inside
	Bulunari India (Tulon)	Swallow
	Chapur India (pangit)	Ugly
Jo	Joya (Siya, Iyaha)	He, She, his, him, her
	Jokaw (Ikaw)	You
Sang	Mehesang (Nami, Lami)	Delicious, Like
	Betasang (Nami, Gusto)	Like
	Wersasang (Asa)	Where
Su	Betsu (Gwapo, Gusto)	Handsome, Cute
	Shuretsu (diretso)	Head on

Foreign sounding words are also a feature in the morphological process of gay lingo. In Table 6, these varieties of gay words give more flair and color to the use of gay lingo. Words like “*yeba*” sounding foreign in origin would mean a lover. A Japanese Nihongo sounding word “*Notaro Watashiwa*” would simply mean a male sex organ when used in gay lingo. A Spanish sounding word “*Puerta de Azul*” would mean a butt hole in gay lingo. Words like “*alamegasna purple*” would mean an expression correct. And Indian sounding words “*pudra*” and “*mudra*” when used in gay lingo would mean father and mother respectively.

Table 6. *Gay Words Formed With Foreign Language Tone*

Creative Gay Terms	Meaning
Alamegasnga purple	Correct
AmangSuga	I agree
Amparo	I agree
Burkina	Dress, t-shirt
Eklavu	Like this
Erla	Dumb, stupid
Insigeda	Sick
Judi abott	No, Not that
Lonary	Loan
Mudra	Mother
NotaroWatashiwa	Male Organ
Pudra	Father
Puerta de Azul	Butt hole
Skempertush	Like that
Ulvo	Smelly
Yeba	Lover

Also included in the morphological process of gay words are **gay word expressions**. Table 7 shows that this are single gay words when used in conversation serves as interjections, fillers, and substitutes for ideas without gay word counterparts. The gay word expression “*shuna*”, this is uttered many times in demonstrating an act. Also the gay word “*haning*” should be uttered twice to mean a common Cebuano expression “atik-atik”. The gay word “*char*” is used to mean a Cebuano expression “pag-sure”. The gay word “*skemi*” is uttered to express something that doesn’t have a gay term. And the gay word “*kebs*” and “*keber*” is used to mean a Cebuano expression “okeynanau!”.

Table 7. *Gay Word Expressions*

Gay Word Expressions	Execution
Char	Utter the gay word to mean a Cebuano expression: “pagsure”.
Charut	Utter the gay word to express something that doesn’t have a gay term.
Haning	Utter the gay word twice to mean a Cebuano expression: “Atik-atik”.
Kebs or Keber	Utter the gay word to mean a Cebuano expression: “Okeynanau”
Shuna	Utter the gay word many times in demonstrating an act.
Skemi	Utter the gay word to express something that doesn’t have a gay term.

I also applied **Semantic Analysis** to interpret how meanings interplay in the formation of gay lingo. I introduced different concepts to give more light on the function of meaning in gay terminologies. The first semantic process is **corporal derivation** as presented in Table 8. This refers to physical attributes of a straight word being derived as basis for the usage of the word as a gay word. The word “*notes*”, it refers to a male organ in gay lingo. This is derived from the figure of a musical note which is closely related to a figure of a penis. The gay term “*dakilanglahi*” refers to a large male sex organ in gay lingo. The word “*dakila*” is connotatively associated to large size and “*lahi*” is associated with race. It has an association of the idea “*mgalahi ng malalaki*” or a race of men with large male sex organs. Another example is the gay word “*chaka*” which means ugly in gay lingo. This word is associated from a television show in GMA portraying a doll named “*chaka doll*” that narrates horror stories on screen. The word “*backstage*” means failed or looser in gay lingo. This word is associated with the nature of a backstage being the end point of those who fail to be on stage. The word “*limelight*” means opportunity or chance in gay lingo. This word is associated with the attribute of those who were given a chance to be famous, recognize, praised or to be in a limelight.

Table 8. *Gay Word Meanings derived from Physical Attributes*

Gay Word	Meaning	Corporal Derivation
Amplifier	Yes, right, correct	The word is associated the sound created by an amplifier. It gives sound that would catch the attention. This particular gay word is spoken with high sound level.
Backstage	Failed, looser	This word is associated with the nature of a backstage being the end point of those who fail to be on stage.
Chaka	Ugly	This word is associated from a television show in GMA portraying a doll named “ <i>Chaka doll</i> ” that narrates horror stories.
DakilangLahi	Large male organ	The word <i>dakila</i> is connotatively associated to large and <i>lahi</i> is associated with race. It has an association of “ <i>mgalahi ng malalaki</i> ” or a race with huge male organ.
Limelight	Chance	This word is associated with the attributed of those who were given a chance to be famous, to be in the limelight.
Nota (tagalog for note)	Male organ (penis)	Tagalog variety of Notes
NotaroWatashiwa	Male organ	Developed from Nota
Notches	Male organ	Developed from Notes
Notes	Male organ (penis)	The figure of a musical note is like the figure of a penis.

The second semantic process is **mutual comprehension**. These are meanings of a gay word which all gays in a locality share the same understanding. These were derived from local names, places, or common expressions with friends which were added in gay lingo conversations. As presented in Table 9, the gay word “*kyutehells*” would mean a hot spot for boys. This word is derived from

a common place in Tagum City (the City Hall) to find men willing to have homosexual sex for pay. Also we have the gay word “*shulgari*” which means a lodge. This gay word is derived from a name of local lodge in Tagum City where gays could bring their sex partners. The gay expression “*five uresures*” (*five hundred pesos*) which means too expensive. This is a common term to mean that a guy’s sex rate is too expensive. Another gay expression is “*bananas in panjamas*” which means a banana plantation. This refers to a common term for a usual gay sex venue in the rural areas.

Table 9. Gay Word Meanings derived from Mutual Understanding

Gay Word	Meaning	Mutual Comprehension
Amaranthus	Another men hot spot	A common place in Tagum to find masseurs to do Homosexual sex for pay.
Bananas in Panjamas	Banana Plantation	A common term for a usual gay sex venue in the rural areas.
Bebaw	Davao City	A common gay term for Davao City
BFAD	Another men hot spot	A common place in Tagum to find men to do Homosexual sex for pay.
Ergum	Tagum City	A common gay term for Tagum City
Five uresures (500)	Expensive	A common term to mean that a guy’s sex rate is too expensive.
Freedom	Another men hot spot	A common place in Tagum to find men to do Homosexual sex for pay.
Kyutehells (City Hall)	Men hot spot	A common place in Tagum to find men to do Homosexual sex for pay.
Resource Speaker	Negotiator/ Middle Gay Man	A common term for the negotiator of rates in a group of gays.
Rotary	Another men hot spot	A common place in Tagum to find men to do Homosexual sex for pay.
Shulgari (Bulgari)	Lodge	A popular name of a lodge where gays could bring their sex partners.

Another semantic process is **variety synonymy**. This refers to varieties of gay words having or referring to a single meaning of a father gay word. Table 10 shows that when you refer to a male sex organ, you can use the gay word: “*Notes*”. Its varieties are *notebook*, *notches*, and *notarowatashiwa*. If you wanted to express an agreement, saying yes or correct you should use the gay word: “*amang*”. Its varieties include *amparo*, *amangsuga*, and *amplifier*. While when you express disagreement, saying no or don’t, you should use the gay word: “*bing*”. Its varieties are *bingkasaMawab* (or any name of a place), *bingkalina*, *bengbeng*, and *bingkabingchakana*. Lastly, when you wanted to say okay, you will use the gay word: “*choks*”. Its varieties are *choks to go*, *chokehe*, and *chokonagatas*. When you wanted to say to someone stupid or who do not know, you

should use the gay word: “*was nowa*”. Its varieties are *wa learn*, *ahhm* (*pointing a finger inside the mouth*). If ever you want to say no or none, you should use the gay word: “*weis*”. Its varieties are *weis*, *weishington*, and *washington*. When you want to say shit (bwisit), you use the gay word: “*erset*”. Its varieties include *kyurneste*, *ersetary*, and *kurset*.

Table 10. *Synonymous Varieties of Gay Words*

Meaning	Original Gay Word	Variety
Male organ	Notes	Notebook, Notches, NotaroWatashiwa
No, Don't	Bing	BingakasaMawab (any name of a place), Bingkalina, BengBeng, BingkabengChakana.
No, None	Was	Weis, Weishington, Washington
Okay	Choks	Choks to go, Chokehe, Chokonagatas
Shit, (Bwisit)	Erset	Kyurneste, Ersetary, Kurset
Smelly, to lie	Melon	Melon shake, Melonary, Mels
So-so, as if, sure?	Char	Haning, harhar, charut, chariz, charizpempengco
Stupid, do not know	Was nowa	wa learn, ahm (<i>pointing a finger inside the mouth</i>)
Yes, I agree, correct	Amang	Amparo, Amangsuga, Amplifier

Implications in Sociolinguistics

It has been observed in many references that sexuality is included in discussions of language and gender topics. The topics of sexuality are vaguely discussed and are always related to gender when associated with language use. Many sociolinguistic authors discussed on topics of sexuality but were not able to deeply consider its influence to language use.

In 1975 a groundbreaking collection of feminist scholarship on language was published under the title *Language and Sex* (Thorne and Henley 1975). Today, this title appears to be anachronistic in nature in the field of inquiry that the volume helped to establish is known (in English) as ‘language and gender studies’. The change reflects a general tendency, at least among social scientists and humanists, for scholars to distinguish *gender* (socially constructed) from *sex* (biological), and to prefer *gender* where the subject under discussion is the social behaviour and relations of men and women.

In a somewhat similar way (and for somewhat similar reasons) according to Cameron, (2003), *sex* in its ‘other’ sense of ‘erotic desire/practice’ has been progressively displaced for the purposes of

theoretical discussion by *sexuality*. *Sexuality*, like *gender*, is intended to underline the idea that we are dealing with a cultural rather than purely natural phenomenon.

The result of the qualitative research and the analyses of its findings revealed concrete evidence that sexuality should be treated separately from topics about gender. Language and sexuality are dealing with another spectrum of sociolinguistic topics. Sexuality in the result of the study pertains to the preference of a person on his sexual identity particularly the homosexuals. The results also showcased the dynamic influence of sexuality in developing gay lingo as a language.

Implications in Language Teaching

The result of the analyses in the morpho-semantic features could be used for teaching on the influence of language in social context. It could also be helpful in explaining how subgroups in society could develop their own language to communicate with each other. This will also be helpful on explaining how language is affected by situations and how words could be associated to form new words.

The results would also concretize the structure of gay lingo. This will also motivate other learning institutions in the country to study the gay lingo that developed in their locality. They could use the classifications made on each linguistic feature as reference in conducting their own study.

Implication for Further Research

The result in the focus group discussion gave an overview on how gay lingo evolves in the academic community. Its evolution was traced back on the stream of influence it has to the community where it is being used. Gay lingo defines being gay. It gives a sense of identity for a homosexual who longs for respect from a society where he belongs. The evolution of gay lingo is much deeper and should be given credit by conducting further studies.

A larger community as the setting for further research would be relevant to give wider perspective as to how it evolves in the society. The informants could be upgraded to gays belonging to the working class. Finding out the difference of how gays used gay lingo from those who were working in salons, establishments, companies and high esteemed professions. It would also be beneficial to find out how gays are treated in communities to find whether this affected on their usage of gay lingo. Another study could be attributed on the linguistic features of gay lingo in different areas whether they are distinctive or similar.

In general, these suggestions only prove the diversity of topics to be considered for research on gay lingo. Gay lingo is rapidly changing. Researchers should take the opportunity to keep up with its swift development. It is likely that paying attention to gay lingo would strengthen more the acceptance of gays in the society in general.

CONCLUDING REMARKS

When I first conceptualized my qualitative research, I hesitated. I contemplated that this research would raise controversy and would do me harm than good. I originally considered of having a simple dissertation title so that I could finish early. I spent countless hours and sleepless nights just to come up with a simple title for my dissertation. But a segment in a television show made me change my perception. The segment featured gays, their lives, their passion for beauty pageants and their sparkling personalities. I was not actually satisfied watching the segment. I felt sad that the only topic they could discuss is on how desperate gays wanted to be like women.

Beyond every woman's dress they wear, beyond every makeup they put on, beyond every sway of the hips when they walk is a story. A story that was screaming so loud in a voiceless tone. A story that was breaking boundaries yet no one cared to pay attention. This story can be told on their own tongue, on their own words, on their own language. And this remarkable story is what I want to share in my study. I felt so passionate in doing this scholarly work. It became my calling.

Gay lingo has always been an expression of a gay's blissful feelings, erotic emotions, and even his poignant defeat. It is a specialize language that truly defined a gays culture: A culture full of color and life. In sociolinguistics, language is culture and I could say that gay lingo is definitely gay culture. It is unique and distinctive.

And so, I took the risk and the result of that risk is this final product of my hard work not only for my Ph.D. degree but of my dedication to contribute for my fellow gays. I am hoping that this study would leave a mark on those who will read and consider this dissertation as a piece of work that is worthy of credence.

Data Availability

The transcribed data to support the findings of this study are available from the corresponding author upon request. For the data in the Morpho-Semantic Analysis, the presented tables from 1 to 10 are the exact number of data collected in the study.

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