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Breaking Boundaries: Unveiling the Sociolinguistic Tapestry of Lavender Language Among Homosexuals in Region XI

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Abstract. The study aimed to find out the phonological, morphological, and semantic variations of the Lavender language in the provinces of Region XI namely Davao del Norte (DDN), Davao Oriental (DOR), Davao Occidental (DOC), Davao del Sur (DDS) and Davao de Oro (DDO). The study utilized a qualitative research design employing textual analysis approach. Fifteen (15) research participants, consisting of homosexual teachers, took part in the study, selected through purposive and snowball sampling methods. The findings revealed variations in the Lavender language in the provinces of DDN, DOR, DOC, DDS, and DDO. Phonological variations included consonant clusters, phonemic changes, diphthongs, phoneme /ɲ/, and the use of accent marks on vowel phonemes. Morphological variations encompassed reduplication, coinage, and affixation, particularly prefixes, suffixes, and circumfixes. Semantic variations comprised words derived from the names of famous personalities, straight words, brands, food, places, and associated sounds. Overall, the results of the analyses shed light on how subgroups in society develop their own language to communicate with each other.

Keywords. education, lavender language; homosexual; sociolinguistics; phenomenology; textual analysis; Philippines, sdg#4 (quality education)

Introduction

One of the groups in our society are homosexuals or gays Catacutan (2013). This group is the one that often experiences discrimination because of their clothing, appearance and even their unique language. According to Renaldy (2021) one of the reasons why homosexuals often use their language is to give them protection from insults and social stigma caused by differences or gender preferences. The use of their language is one way to show their identity and even their relationship with each other. They use this language because it serves as their defense against a society that has homophobic characteristics or may also refer to people who do not accept their gender. In matters related to their community, they also use their language, better known as gay lingo or can be called LGBT speak, LGBT slang, gay slang, and homosexual slang, and this type of language can be studied under the aspect of Lavender Linguistics (Bobeda, 2012).

According to Cage (2012), the Lavender language refers to a specific register or variety of language that can be found in a socio-cultural context of homosexuals. Therefore, this type of language is not used much in society except in the cultural system of

homosexuals. This type of language only survives due to the continued use of homosexuals by the system they use regarding the use of the Lavender language.

Additionally, Red (2012) interpreted Lavender or gay lingo as a code used by homosexuals in their community. Their only purpose for using this language, especially in their community, is to differentiate themselves from other social groups they are not members of. Also, using this language will help them introduce the language associated with their identity or group.

On the other hand, other studies have been conducted and published about the Lavender language. One is the study by Oficiar (2019), who analyzed the morpho-semantic characteristics of the Lavender language from the city of Tagum. The results of his research revealed various reasons for homosexuals' use of the Lavender language, including the issue of sex and identity. His results also revealed various analyses of morphological matters, including famous words used as a word belonging to the Lavender language. While analyzing the semantics, it appeared that the variety of words is one of the semantics homosexuals use in communication.

The same research concept can be seen in the study of Susandi, Rusundi, and Sutrisna (2018), where the characteristic lexicon of their Lavender language in Indonesia is seen in the analysis. Their research also shows the creative way of semantic alteration from its original form. Collation and reduplication in the analysis also emerged from the research results. The only difference in their research is that they highlighted homophobic words, which they also called homo or banci or transvestite, which refers to a person who dresses like the other gender.

According to Remoto (2008), while Taglish, or the combination of Tagalog and English, was being used more and more in the 1960s, many Lavender words were used or introduced that were spoken or used by people. In 1970, this language became more of an intermediary among all languages in the Philippines. The Lavender or gay slang of the 1970s remains but is constantly changing. This language has been limited not only to their group but also to different fields such as the media, offices, schools, or universities. By the 1980s, homosexuals began to use the names as part of the Lavender word in other fields, including media, politics, culture, and the arts.

In teaching, some subjects can deal with this type of language, which is called gay lingo here in the Philippines. Few secondary grades today cover these types of topics in class. Some teachers are not yet familiar with or well versed in this type of language; this is one of the visible problems because they have not been able to give a few examples, especially if the learning skill that needs to be taught is the analysis and use of the slang language to which gay lingo belongs. A dictionary can still be consulted based on words used in teaching. Just like any other language, the language of homosexuals is used not only in their communication but is now taught and included as one of the learning objectives that students need to know, practice, and achieve in different grades (Papua, Estigoy and Vargas, 2021).

This study can be anchored in the variation theory in the sociolinguistics branch (Coupland 2007). In this theory, variation refers to differences in phonology, morphology, and semantics. It is also emphasized in this theory that variation can be in the sound, formation of words, or vocabulary due to factors such as the difference in tone, language, and formation of words, better known as the geographical factor, and the difference of its use according to social or social position is called the social factor.

This study is also based on Haham's proposition (2019) in the classification of neologism, where he differentiates the structure in three ways: if the word is new and its meaning, the structure of the word is new, but the meaning is not new, and a word is old, but it has a new meaning. This theory can also be supported by the study Semantic Neologism by Newmark (1988) where the neologism may appear and has been around for a long time, but it has a different meaning. He added that neologism can last or be changed at any time.

This research aims to discover the variation of the Lavender language based on its phonology in the provinces of Davao del Norte, Davao Oriental, Davao Occidental, Davao del Sur, and Davao de Oro. This study also aimed to know the variation of the Lavender language based on its morphology in the provinces of Davao del Norte, Davao Oriental, Davao Occidental, Davao del Sur, and Davao de Oro. Lastly, this research aimed to discover the Lavender language's variation based on its semantics in the provinces of Davao del Norte, Davao Oriental, Davao Occidental, Davao del Sur, and Davao de Oro.

Methodology

The researcher used the descriptive method because it has the analysis of the data. The researcher also applied a descriptive, structural analysis so that the researcher could show the linguistic system of homosexuals throughout the region. The ongoing changes in pronunciation, word formation, and even their meanings will also be read and discussed to determine the variation of the Lavender language in Region XI.

In the study, homosexual teachers were selected as participants who can speak and understand the Lavender language from all over Region XI who come from the provinces of Davao del Norte (DDN), Davao Oriental (DOR), Davao Occidental (DOC), Davao del Sur (DDS), and Davao de Oro (DDO). The participants were represented by three (3) homosexual teachers: 3 participants from DDN, 3 participants from DOR, 3 participants from DOC, 3 participants from DDS, and 3 participants from DDO, which gave a total of 15 participants for focused group discussion from the entire region.

Participants were selected through purposive sampling and snowball sampling. The researcher used purposive sampling because the people who will be interviewed in the study have been determined. The researcher also used snowball sampling as one of the techniques because the determined participants will also be able to provide or teach other informants who are related and knowledgeable about the subject of the study (Creswell, 2007).

The instrument that the researcher used is a guided questionnaire. The researcher developed a questionnaire containing 150 words to be answered by the participants. In the questionnaire developed by the researcher, the basis of words for the analysis of the phonology, morphology, and semantics were clearly stated. To analyze the words or language of homosexuals in Region XI, the researcher used a qualitative design because this design is suitable for collecting qualitative information. According to Silverman (2009), qualitative research aims to gather information and has a more precise direction about the studied issue. Phenomenology and textual analysis were used in this study.

Results and Discussion

A. Phonological Variations

The five provinces in the Davao Region have found phonological variation. According to the results, the Lavender language show variations such as clusters, diphthongs, phonemes /ŋ/, and phonemes according to accent marks. Each variation in the phonological aspect was analyzed and the five provinces of the region were compared.

Clusters

Table 1. Clusters

SALITA	DDN	DOR	DOC	DDS	DDO
taba	/kyom.bok/	/bo.wa/	/werm.bok/	/bo.wa.elch/	/bo.wa/
lamig	/kyog.naw/	/shug.naw/	/shug.naw/ /ke.ums/	/shug.naw/	/perg.naw/
putik	/kyu.pok/	/smer.pok/	/shu.pok/	/pe.po.kar/	/pi.pok/
baho	/kyur.ho/	/kyu.ho/	aroma dark black	/nung.ka/	Hong Kong
kasambahay	/ya.ya.har/	bona pamplona	bona pamplona	/bon.bons/	/bo.na.har/
dila	/ta.nga.ring/	/kyu.lams/	/que.la/	/ting.gil/	/per.la/
sulat	/kyur.wat/	/bu.lat/	/er.lat.sing/	/shu.lat/	/kyu.lat/
bulaklak	/kyur.lak/	flowering erring	/lak.sing/	/flowertch/	/shu.lak/
ingay	/kyorn.ha/	/es.per.mo.kay /	/shu.bah/	/kyu.ba/	/shu.ba//
estudyante	/burns.tu.dy.an.te/	/bus.tu.jan.te/	/bos.ti.jan.te/	/stu.dentch/	/pers.tu.dy.an.te/

Table 1 shows the words with clusters. In total, six clusters are found in the five provinces of Region XI, and these are /ky/, /pl/, /dy/, /gr/, /sy/, and /rs/. Based on the table, the province of Davao del Norte has the most clusters found, while the opposite is the province of Davao del Sur, which does not show a cluster in even one word that can be read in the table. Many /ky/ clusters are found in the province of Davao del Norte, while /pl/ clusters are not found. Two /dy/ clusters can be found in the provinces of Davao del Norte and Davao de Oro. Samarca and Sandoval (2022) explained that clusters are significant in the words mentioned because it could give a specific meaning.

Diphthongs

Table 2. Diphthongs

SALITA	DDN	DOR	DOC	DDS	DDO
lamig	/kyog.naw/	/shug.naw/	/shug.naw/ /ke.ums/	/shug.naw/	/perg.naw/
liit	/may.chi/	/maytch/	/Mai.ta Soriano/	/may.tos/	/may.tos/
talino	/ju.ray.tis/	/ju.ray.tis/	/u.ray.tis/	/ka.kak/	bright star
sayaw	/bo.yaw/	/bo.yaw/	/bu.yaw/	/bo.yaw/	/bur.yaw/
upo	/per.kod/	/perng.kod/	/chung.ko.dar/	/payng.kod/	/payng.kod/
sampayan	/shuy.hay/	/pern.pa.yan.she.nes/	/bur.la.yan/	/shum.pay/	/ju.la.yan/
sakay	/bu.kay/	/er.kay/	/er.kay.sang/	/bu.kay/	/per.kay/
aso	/ro.ro/	/ru.ro/	/bu.ro.a.mie/	/pay.ro/	/pay.ro/

patay	/tay.chi/	/tai.che/	/tay.chi/	/tay.chi/	/tay.dak/
uhaw	/mer.haw/	how how de carabao	/es.mer.haw/	/u.ga/	/ju.haw/

Table 2 shows the words with different diphthongs. Only the diphthongs iw, ay, aw, uy, and oy are found in words in the five provinces of Region XI. Most diphthongs are from the province of Davao de Oro, which will be seen with sixteen (16) diphthongs that will make up eleven (11) diphthong /ay/, four for the diphthong /aw/ and one for the diphthong /oy/. The province of Davao del Sur with the most diphthongs followed with a total number of 13, followed by the provinces of Davao del Norte and Davao Oriental with the same number of diphthongs of 12 while lastly, Davao Occidental with 11.

Sometimes, written words are not diphthongs, but they are still based on how a word is pronounced. For example the word *patay* word is in the province of Davao Oriental, their spelling is /tai.che/ because of the sound of the first syllable /ai/ even though the spelling is different, the word will still have the diphthong /ay/ because it is based in sound. Also, the word is *liit* because if it is based on the province of Davao Occidental, their term is /mai.ta/. It is the same case, but a different diphthong can be found in the province of Davao Oriental, where the word /how/ /how/, which means thirst, can be seen with the diphthong /aw/, but it is spelled differently, but it cannot be denied that it is based on sound the diphthong /aw/ still appears.

There are also times when not all provinces have a diphthong, or maybe there are only a few provinces, but other neighboring provinces will not see the diphthong. Such events usually occur, even if not in the Lavender language but in any other language. It can be seen in Akmadijan and Demers (2010) article that the language used by a person is not really the same or does not really have the same structure and that all languages only show internal variation if it is used by a speaker to his interlocutor.

Phoneme /ŋ/

Table 3. Phoneme /ŋ/

SALITA	DDN	DOR	DOC	DDS	DDO
pangit	/cha.ka/	/cha.ka/	/wiŋ.ki.do/	/ŋa.rag/	/cha.ka/
utang	/taŋ.les/	/taŋ.taŋ/	/taŋ.els/	/taŋ.les/	/taŋ.shi/
guro	/ju.es.tra/	/ju.es.tra/	/ju.es.tra/	/tet.che.raŋ.ga/	/os.trich/
babae	/la.ti.kar/	/la.tik/	/ŋa.gels/	/le.lat/	/la.tik/
bata	/ta.tiŋ/	/ta.tiŋ/	/ta.teŋ/	/ta.tiŋ/	/ta.tiŋ/
anghang	/shu.laŋ/	/per.laŋ.she/	/is.mer.laŋ/	/shu.laŋ/	/li.laŋ/
baliw	/er.aŋ/	/er.aŋ/	/er.aŋ/	/aŋ.sha/	/er.aŋ/
pagbabawas	/baŋ.la/	/baŋ.la/	/ju.li.baŋ/	/baŋ.la/	/baŋ.la/
tubig	/tu.bi.gar/	/big.big/	/er.big.siŋ.chu/	/ir.big/	/wa.ter/ /the.ra.py/
payong	/kyu.yoŋ/	/shu.yoŋ/	/shu.yoŋ/	/shu.yoŋ/	/pa.yo.ri.roŋ/

In Table 3, we see words with the consonant /ŋ/. Of the 46 words that contain the phoneme /ŋ/, there are only six words that have the phoneme /ŋ/ within the five provinces of the region, and these are the words *utang*, *payong*, *bata*, *anghang*, *baliw*, and

pagbabawas. The phoneme /ŋ/ found in the words of each province does not have the same position. There are words where the consonant /ŋ/ can be found in the first syllable, such as the word *anghang*, where all the provinces have the same position where the consonant can be found in the last part of the word except for the province of Davao Oriental which can be found in the middle of a word. The same is the case with the word *baliw*, which means the four provinces are the same except for Davao del Sur.

According to Accent Marks

Table 4. Words with Different Accent Marks

SALITA	DDN	DOR	DOC	DDS	DDO
ganda	/ér.pa/	/ér.pa/	/shú.pa/	/ér.pa/	/pá.len/
lamig	/kyóg.naw/	/shúg.naw/	/shúg.naw/ keums	/shúg.naw/	/pérg.naw/
bilis	/shúb.tik/	/shúb.tik/	/shús.pas/	/shúb.tik/	/júb.tik/
tindera	/bun.dé.ra/	/bun.dé.ra/	/shun.dé.ra/	/bun.dé.ra/	/bern.dé.ra/
itlog	/pér.log/	/fér.log/	/bot.ló.gar/	/páy.t.log/	/pért.log/
ako	/só.ken/	/jukén/	/shukéms/	/jukén/	/jukéms/
ikaw	/shú.kaw/	/jú.kaw/	/shú.kaw/	/jú.kaw/	/jú.kaw/
tayo	/shú.ams/	/jú.tams/	/shú.tams/	/shú.tams/	/jú.tams/
doon	/jud.tó.ems/	/shíd.toms/	/jús.toms/	/júd.toms/	/páy.d.to/
inom	/nóms/	/nó.mo/	/nó.mang/	/nó.mo/	/nú.ma/
baliw	/ér.ang/	/ér.ang/	/ér.ang/	/áng.sha/	/ér.ang/
tsismis	/pekahár/	/ché.ka/	/saráy/	/chí.ka/	/chí.ka/
ilaw	/shu.gà/	/shugâ/	/jugaár/	ring light	/pay.gà/

Legend: XXXXXX – *malumay*; YYYYYY – *maragsa*; ZZZZZZ – *mabilis*; PPPPPP – *malumi*

In Table 4, you can see the different types of stress included in the suprasegmental phoneme. Based on the results, only the emphasis on *malumay* has similarities or can be seen in the five provinces of Region XI. The words *ganda*, *lamig*, *bilis*, *sigaw*, *tindera*, *itlog*, *ikaw*, *tayo*, *doon*, *inom*, *sakit* and *baliw* had the same emphasis in five provinces. The other accent, such as *malumi*, *maragsa*, and *mabilis* has similarities with other provinces, but the five are not the same. Just like the word *tsismis* where it is /pekahár/ in Davao del Norte and /saráy/ in Davao Occidental and it is pronounced as *mabilis* while in the province of Davao Oriental, it has the words /chéka/ and /chíka/ in the province of Davao del Sur and Davao de Oro are *malumay* to read.

There are also words with different accents in each province. Just like the word *ilaw*, in the province of Davao del Norte it is /shu.gà/ where it is pronounced *malumi*, in the province of Davao Oriental it is /shugâ/ which is pronounced *maragsa*, in the province of Davao Occidental it is /jugaár/ where it is pronounced *mabilis* while the province of Davao de Oro is /pay.gà/ which is pronounced *malumay*.

Such events, especially in the difference in emphasis, are really happening, and this can also be read in Holmes' (2013) book entitled *An Introduction to Sociolinguistics*. In terms of sociolinguistic variation, a dialect is a language used by fluent speakers of a particular language. It has a variation, especially in the difference of emphasis and linguistic style, which is different from others due to social or social reasons.

B. Morphological Variation

The five provinces in the Davao Region have found morphological variation. According to the results, the Lavender language will show variations such as freely exchanging phonemes /i/ - /e/ and /o/ - /u/, suffixes, prefixes, suffixes, suffixes, reduplication and newly created terms. Each found variation in morphological aspects was analyzed and there was a comparison among the five provinces of the region.

Phoneme Changes from /i/ to /e/ and from /o/ to /u/

Table 5. Phoneme Changes from /i/ to /e/ and from /o/ to /u/

SALITA	DDN	DOR	DOC	DDS	DDO
sarap	/mi.mi/	/meeh/	/meeh/	/la.mi/	/mi.mi/
pulis	/shulisar/	/lis.lis/	/shu.lis/	/shu.le.sar/	/shu.lis/
bakla	/uyutar/	/uyotar/	/shu.kla/	/uyotar/	/oyotar/
bata	tating	tating	tateng	tating	tating
aso	/roro/	/ruro/	/bu.ro.a.mie/	/pay.ro/	/payro/
kabit	/shubitar/	/es.ca.bet.che/	/es.ka.bit.chi/	/es.ka.bet.che/	/es.ka.bet.che/
inom	/noms/	/no.mo/	/no.mang/	/no.mo/	/nu.ma/
gamit	/shumitar/	/shu.tings/	/shu.met/	/shu.mit/	/shu.mit/
pamasaha	/jo.mas/	/ju.mas/	/jumasang/	/jo.mas/	/jumasang/
gabi	/ju.be.ems/	/ju.bi.ems/	/jubiems/	/shu.bi.è/	/ju.bi.ems/

Such a case belongs to the so-called morphophonemic change, the name of any morpheme that changes the usual form of the word. In this type of morphophonemic change, only phoneme exchange is seen as a result. The visible phonemes that are exchanged in the Lavender language in the five provinces happened not because of the influence caused by the phoneme next to it but because of the formation of words from the places where they come from. This is the reason why there was spelling and pronunciation. In the table, two cases of phoneme change were discovered during the study, namely /i/ to /e/ and /o/ to /u/ or vice versa.

Based on the result that can be seen in the table, no permanent and varied phonemes were exchanged in the five provinces of Region XI. There is no specific province in which we can say exchanges phonemes. However, it can also be noted in the table that the five provinces have phoneme exchanges just like the word *bata*, which in the Lavender language from the five provinces is /tating/; it shows that the province of Davao del Norte, Davao Oriental, Davao del Sur and Davao de Oro alike use the phoneme /i/ while the province of Davao Occidental has the phoneme /e/. This case can also be seen in the word *inom* that if we base on the five provinces Davao del Norte, Davao Oriental, Davao Occidental, and Davao del Sur have the phoneme /o/ resulting in the word /noms/ while Davao de Oro is the only one different because it contains the phoneme /u/ resulting in the word /numa/.

In the research conducted by Rosa (2008), she analyzed the morphological characteristics of the Queer language in one of the universities here in the Philippines. It emerged from her research that the language used by gays ranges from inventing, mixing, or code-switching from one language to another language, whether it is Tagalog, Bisaya, or even a foreign language. He added that homosexuals in this country have their linguistic

code, which can also be called swardspeak. It also has dynamic and creative terms because it can be easily changed or modified significantly in their culture, where they can speak it.

Prefixes

Table 6. Words with Prefixes

SALITA	DDN	DOR	DOC	DDS	DDO
ganda	erpa	erpa	shupa	erpa	palen
taba	kyombok	bowa	wermbok	bowaelch	bowa
payat	yuyat	shuyat	shuyat	nipis	yeyat
init	mernit	anything else	spernet	anything else	anything else
lamig	kyognaw	shugnaw	shugnaw	shugnaw	pergnaw
bilis	shubtik	shubtik	shuspas	shubtik	jubtik
tangkad	shuas	shu-as	werngkad	shuas	choas
laki	perko	daks	dakota	erko	daks
putik	kyupok	smerpok	shupok	pepokar	pipok
baho	kyurho	kyuho	aroma dark black	nungka	Hong Kong

Table 6 shows the Lavender prefixed words in the five provinces of Region XI. It can be noticed that the prefixes are not the same. The prefixes found in words are different, just like the prefixes found in the word *lamig*, whose prefixes are [kyog-], [shug-], and [perg-], whereas the word *lamig* in Sebwano is *tugnaw*, and the tug is removed and naw is added to the prefix [kyog-] resulting in the word *kyognaw* for the province of Davao del Norte and the prefix [shug-] for the province of Davao Oriental, Davao Occidental and Davao del Sur resulting in the word *shugnaw* and the prefix [perg-] in the province of Davao de Oro resulting in the word *pergnaw*.

In the table, it can also be seen that there are provinces where the words have prefixes but are not in one, two, or other provinces, just like the word *taba* that the prefix can be found in the province of Davao del Norte and Davao Occidental and not in the province of Davao Oriental, Davao del Sur, and Davao de Oro. Also, in the word *payat*, all the provinces in Region XI will see the prefix except for the province of Davao del Sur.

According to Casabal (2008), it is easier for homosexuals to form words even in any structure because they do not follow the rules of grammar. They are free to create, develop, and speak their language because it does not follow the rules covered by grammar or other linguistic studies. However, Casabal added that even if homosexuals do not follow any rules, it is still not safe in terms of linguistics. It is a big challenge for homosexuals to use the Lavender language in terms of how it will be accepted or acceptable in society as well as in linguistic matters or linguistic rules.

Suffix

Table 7. Words with Suffixes

SALITA	DDN	DOR	DOC	DDS	DDO
--------	-----	-----	-----	-----	-----

laki	perko	daks	dakota	erko	daks
itim	tomi	shutom	ergum	black jack	black mole
kasambahay	yaya har	bona pamplona	bona pamplona	bonbons	bonahar
gulong	rolingar	spergid	pergedsong	ligid arium	ligigirid
sigaw	shagitar	shugit	shugitsing	shaok	pergit
gusto	bet	bet	bet iring	bet	bet
guro	Juestra	juestra	juestra	tetcher angga	ostrich
lalake	keke	keke	ekal	kek bom	keke
<i>bag</i>	bag aring	bag aro	bag iring	bag aro	bag aro
bili	bay ha	bay la	bay miring	bay la	bay la

Table 7 shows Lavender words with the suffix. As in table 6, other suffixes are also not similar. It can also be noticed in the table that there are two words with prefixes within the five provinces: *bag* and *bili*. Even though the word has the same suffix, the suffixes are still different in each province of this word. For example, the word *bag* can be found with suffixes such as [-aring], [-aro] and [-iring]. The bag is suffixed with [-aring], so it becomes *bagaring* in the province of Davao del Norte; suffix [-aro] in the provinces of Davao Oriental, Davao de Oro, and Davao del Sur resulting in the word *bagaro* while the suffix [-iring] for the province of Davao Occidental results in the word *bagiring*. Elsewhere, based on the table, it can be seen that in the five provinces with the words Lavender, only one suffix can be found, such as the words *laki*, *itim*, *kasambahay*, *gulong*, *sigaw*, *gusto*, *guro*, and *lalake*.

Circumfixes

Table 8. Words with Circumfixes

SALITA	DDN	DOR	DOC	DDS	DDO
bango	murmotar	shumot	shumot	smelly	ermot
ligo	paygoar	fergo	paygoar	paygo	paygo
kabit	shubitar	escabetche	eskabitchi	eskabetche	eskabetche
punta	shudtoar	shudto	wersa sokaw?	gorabells	judulong
pag-ibig	lababo	shub-ibig	bonlababo	inlababo	lababo
gamit	shumitar	shutings	shumet	shumit	shumit
gabi	jubeems	jubiems	jubiems	shubie	jubiems
talik	buryatar	yeye	boyatsing	hekya	yeye bonel
dami	perghan	shughan	jughanes	more	perghan
puwet	paybot	kalubihan	kalubinhan	paybot	lubiana

Table 8 shows the words with different suffixes, which are also seen to be inconsistent and different. Affixing is similar to Filipino grammar because Lavender words use the contraction of some letters or syllables to attach suffixes and have a new form. Before it can be suffixed, it must first be translated into the Sebwano language based on the context and language used by homosexuals in Region XI. For example, the word *bango* in Filipino comes from the Sebwano language *humot*; from the word *humot*, it is necessary

to cut the first syllable of the word *hu* and keep the second syllable *mot* and immediately attach the suffixes [mur-, -ar] laterally it becomes *murmotar*.

In the case of the word *ligo*, the provinces of Davao del Norte and Davao Occidental are similar in form and spelling. The word *ligo*'s first syllable was removed and replaced by suffixes [pay-, -ar], thus becoming *paygoar*. In the case of the word *kabit*, the word *kabit* in the Lavender language can be found with different suffixes in the five provinces. It is *shubitar* in Davao del Norte, *escabteche* in the province of Davao Oriental, *eskabitchi* in the province of Davao Occidental, while in the province of Davao del Sur and Davao de Oro are *eskabeteche*. It will be noticed that the five provinces will see different suffixes in the word *kabit*, but they only differ in spelling and pronunciation. To add a suffix, you must first remove the first syllable of the word *kabit* and keep it to join the suffixes. Even though the suffixes are different among the five provinces, it does not mean that the suffixes used are the same because it is similar to the province of Davao del Norte that the suffixes used are [shu-, -ar] while the province of Davao Oriental is [esca-, -che] and the province of Davao Occidental used the suffix [eska-, -chi] while the provinces of Davao del Sur and Davao de Oro used the suffix [eska-, -che].

This type of folding was noted by Hernandez and Abaya (1998) where folding processes do not fit. They also explained the incorrect folding process, which did not follow the grammar rules. They added that the suffixes used can be used not only with one word but with another word used by homosexuals. Homosexuals are also free to create and use words with suffixes in their words.

Reduplication

Table 9. Words with Reduplication

SALITA	DDN	DOR	DOC	DDS	DDO
sarap	mimi	meeeh	meeeh	lami	mimi
pulis	shulisar	lislis	shulis	shulesar	shulis
lalaki	keke	keke	ekal	kekbonm	keke
matanda	burgo	rangrang	orangutan	rangler	gorami
aso	roro	ruro	buroamie	payro	payro
sakit	perkit	irkit	erkit	kikit	perkit
halik	lepa	laplap	lapa	eling	paykis
talik	buryatar	yeye	boyatsing	hekya	yeye bonel
tubig	tubigar	bigbig	erbigsingchu	irbig	water therapy
baril	shusil	suril	jusel	bangbang	bangbang

Reduplication can be seen in Table 9. Based on the table, no word Lavender has the same form as any other word in the five provinces within Region XI. Not all of them look the same, but some provinces still have similar words. For example, the word *lislis* comes from *pulis*, and the first syllable *pu* is eliminated. The second syllable *lis* is doubled, resulting in the new term *lislis*, which is included in reduplication due to the repetition of one syllable. Another example is the word *mimi*, which means delicious and comes from the Sebwano language *lami*. The first syllable is dropped, and the second syllable *mi* is kept, and due to reduplication, the syllable *mi* will be repeated, so the result is *mimi*. Among

the five provinces, Davao Oriental has the most words with a reduplication form, while you will not find any repetition or reduplication in the province of Davao Occidental.

In the study of Aziz and Nolikasari (2020), reduplication is a morphological process that creates a new word where the whole or only part of the morpheme is copied and attached to the base word by adding or changing a few syllables. Also, in the same study, reduplication has two types: complete and incomplete repetition. Full repetition refers to doubling a whole word without change and deleting any consonant or vowel, like the word *gun* seen in the table. Only the provinces of Davao del Sur and Davao de Oro have the word repeated n from the word *bang* became *bangbang*, and now it has become a complete reduplication. The 'incomplete repetition' refers only to the part of the base word that will be repeated, whether it is the doubling of the consonant or the lengthening of the vowel-like, for example, the word *tubig* that only the province of Davao Oriental has doubled incompletely in this word that comes from the word *tubig* and cuts out the first syllable *tu* so the second syllable *big* remains and to be an incomplete repetition, only the word *big* will be repeated so it becomes *bigbig*.

New Coined Term

Table 10. Words with New Coined Term

SALITA	DDN	DOR	DOC	DDS	DDO
pangit	chaka	chaka	wingkido	ngarag	chaka
taba	kyombok	bowa	werbok	bowaelch	bowa
ulan	Lani	Lani	Lani Misaluchia	rain on me	Lani Misalucha
takbo	run barbie	run barbie run	run barbie	run barbie	run barbie
	run				
kabit	shubitar	escabetché	eskabitchi	eskabetché	eskabetché
hangin	merngin	Air Supply	hanginar	shungin	hangingirin
uhaw	merhaw	How how de Carabao	esmerhaw	uga	juhaw
eleksyon	shuleksyon	boleksyon	buleksyon	choose your bet	juleksyon
wala	was	wez	wishing	wishing	Washington
bugbog	Jugs and Teddy	jugog	jugog	jugog	ermbagi

The final morphological variation is the newly coined term or coinage. The table shows the different words with new terms in all the provinces within Region XI. In addition, three terms have been newly created in the five provinces of Region XI: *ulan*, *takbo*, and *wala*. At the same time, the words in the table are similar to those of four provinces compared to one province. An example is the word *pangit*, where the provinces of Davao del Norte, Davao Oriental, Davao Occidental, and Davao de Oro are similar. In

contrast, the province of Davao del Sur is different. There are also some words that Davao del Norte was different, and the four other provinces had a newly created term in the word *kabit*. Also, the word *bugbog*, which is only Davao de Oro, is different because the four provinces have a newly created term.

The word *hangin*, a newly coined word from the province of Davao Oriental, is *Air Supply*, which refers to a famous group of singers worldwide. The phrase *how how de carabao* is a famous line from a Pinoy game, "Nanay Tatay," but in the Lavender language from the province of Davao Oriental, it means *uhaw*. According to the study of Balones (2021), gay lingo was formed from adding and deleting existing words that have meaning. Plus, sometimes, these terms come from famous personalities. Other words also come from a sudden discovery to give a belief or idea in the middle of a conversation or to describe another situation.

C. Semantic Variation

The five provinces in the Davao Region have found semantic variation. According to the results, the Lavender language will show variations such as words derived from the name of famous personalities, some statements, brands, food, sounds and places. Each found variation in morphological aspects was analyzed and there was a comparison among the five provinces of the region.

Words Derived from Famous Personalities

Table 11. Words Derived from Famous Personalities

SALITA	DDN	DOR	DOC	DDS	DDO
ulan	lani	lani	Lani Misaluchia	rain on me	Lani Misalucha
liit	maychi	maytch	Maita Soriano	maytos	maytos
kati	keti	cathleya	katleya	kettle Korn	Ketty Perry
gutom	Tom jones	Tom Jones	Tom Jones	kutoy	tomy hilfiger
nakaw	matet	Matet De Leon	Matet De Leon	harbat	mats
adik	merdik	Dick Gordon	judik	keda	kempit
bugbog	Jugs And Teddy,	jugog	jugog	jugog	ermbagi

In Table 11, we can see different semantic variations derived from famous personalities. Not all Filipino terms have equivalent meanings in the Lavender language. Nor do the five provinces in Region XI have a meaning or equivalent derived from a famous personality. It can be seen that the province of Davao Occidental has the most words derived from famous personalities, while Davao del Sur has no words derived from famous personalities.

The word *gutom* has the most and the exact equivalent term derived from the famous personality known for singing, *Tom Jones*, with a total of three. It can be found in the provinces of Davao del Norte, Davao Oriental, and Davao Occidental. In all these provinces, only the words *kati*, *adik*, and *bugbog* have the same meaning, which comes

from the popular personality. The famous personalities used as synonyms or definitions as semantic variations are from singing, acting, and politics.

In the study of Matias (2017), the use of homosexual names occurs commonly to replace its original word to be used in a conversation. Homosexual use of specific names can also be based on famous or well-known personalities. The process that homosexuals do in choosing the names of personalities is based on sound, and the use of homosexuals in specific names as a term to use in conversation is based on matching any part of the word of a name.

Words Derived from Straight Words

Table 12. Words Derived from Straight Words

SALITA	DDN	DOR	DOC	DDS	DDO
init	mernit	anything else	spernet	anything else	anything else
baho	kyurho	kyuho	aroma dark black	nungka	Hong Kong
tulog	borlog	burlog	burloga	Sleep well	burlog
takbo	run barbie	run barbie run	run barbie	run barbie	run barbie
	run				
bakit	shunsa	shunsa	shunsa	Why is that?	whysos
tama	ams	ams	korekong	Corrected by	juma
nood	born-aw	bun-aw	bun-aw	watch and learn	pern-aw
eleksyon	shuleksyon	boleksyon	buleksyon	choose your bet	juleksyon
baog	kyuog	shuog	juogsing	factory defect	juog
uhaw	merhaw	how how de carabao	esmerhaw	uga	juhaw

Table 12 features different terminology from some straight words. Based on the table, there is only one word that has similarity in the form in the five provinces of Region XI, and it is the word *takbo*, where the five provinces are similar in form *run barbie run* or *run barbie*. The province of Davao del Norte is the only province that has a short straight word used. In the table, it can also be seen that the two provinces used straight words that are not based on the English language. These provinces are Davao Oriental, which uses a famous and popular line that is *how how de carabao* which means thirst in the Filipino language which is from a Filipino game Pen Pen De Sarapin, and the province of Davao Occidental based on the Lavender language *Wersa sokaw?* Which means go in the Filipino language.

Borrowing is a linguistic process developed and used by homosexuals. Whether borrowing a term from a foreign language or even the original words, it remains, and we can still call it borrowing. This is a method that homosexuals use in a conversation where they use or borrow it because it has the same meaning as what they are referring to. Since the borrowing of words is carried out in these types of communication by homosexuals, the

borrowed words are slightly modified and sometimes conform to Filipino grammar (Paz, 2003).

Words Derived from Brands

Table 13. Words Derived from Brands

SALITA	DDN	DOR	DOC	DDS	DDO
kati	keti	cathleya	katleya	Kettle Korn	ketty perry
gutom	Tom jones	Tom Jones	Ton Jones	kutoy	Tommy Hilfiger
asim	shoslomers	shuslom	sambag	Silver swan	juslom
tomboy	bombaya	tombalata	tombalata	Colgate	toble

Table 13 features words derived from the brand. Out of 150 words, only four had a meaning based on or derived from a brand. The one with the most words derived from the brand can be seen in the province of Davao del Sur, where *Kettle Korn* is a food brand, *Silver Swan* is a spice brand, and *Colgate* is a toothpaste brand. A term derived from a brand can be found in Davao de Oro, and it is *Tommy Hilfiger*, a brand of fabric that can be made into clothes or bags. In the table, it is also clear that the provinces of Davao del Norte, Davao Oriental, and Davao Occidental have no terms or definitions derived from brands.

Connecting words to something or just its name is often used by homosexuals. According to Hernandez and Abaya (1998), homosexuals often use words to interrupt or as a substitute for homosexuals in some things. Often, homosexuals use nouns derived from something because they share the same characteristic of something that the homosexual used to describe something or wants to interpret. Sometimes, homosexuals also use other terms derived from something, especially if the thing they use resonates with the meaning they want to point out.

Words Derived from Food

Table 14. Words Derived from Food

SALITA	DDN	DOR	DOC	DDS	DDO
74. kabit	shubitar	escabetche	eskabitchi	eskabetche	eskabetche
96. selos	selosar	jealousy	selosing	jealousy	jelly ace

Table 14 consists of words derived from a food. The table also shows that out of 150 words in Filipino, only the words *kabit* and *selos* have a meaning or an equivalent derived from a food name. The word *kabit* has the term *eskabetche* in in the provinces of Davao Oriental, Davao Del Sur, and Davao de Oro. In Davao Occidental, it is spelled as *eskabitchi*, but it has no equivalent in the province of Davao del Norte. Also noteworthy are the words *eskabetche* and *eskabitchi*, which are spelled differently in each province due to their morphophonemic change in the /i/ and /e/ phonemes; even though some phonemes are different, their meaning does not change. The word *selos* is equivalent in the province of Davao de Oro, which is *jelly ace* and refers to a sweet, soft food that children often eat. In the word *selos*, only the province of Davao de Oro has its equivalent, and there is no

equivalent in the provinces of Davao del Norte, Davao Oriental, Davao Occidental, and Davao del Sur.

Derived from Related Sounds

Table 15. **Derived from Related Sounds**

SALITA	DDN	DOR	DOC	DDS	DDO
144. baril	shusil	suril	jusel	bang-bang	bangbang

As for Table 15, words or meanings are derived from the associated sound. This table shows that out of 150 words, only one word has a meaning based on sound association. Only the provinces of Davao del Sur and Davao de Oro have the equivalent meaning of *baril* or *bangbang*, which is associated with the sound of a gunshot. At the same time, the provinces of Davao del Norte, Davao Oriental, and Davao Occidental have no equivalent to the word gun or no associated sound.

In the study of Balones (2021), Lavender languages are characterized by words that have related sounds and continue to be used by homosexuals. This kind of way of homosexuals is called onomatopoeia in topics related to Filipino affairs. Balones added that the use of this type of word related to sounds paves the way to reveal further the true meaning of what a homosexual wants to define.

Serived from a Place

Table 16. **Serived from a Place**

SALITA	DDN	DOR	DOC	DDS	DDO
148. wala	was	wez	wishing	wishing	Washington

Table 16, on the other hand, are definitions derived from or derived from a place. The word *wala* only has an equivalent or meaning derived from or derived from a place. Of the five provinces, only the province of Davao de Oro has an equivalent place in the word *wala*, which means *Washington* or a place that serves as the capital of the United States. In this same table, it can be seen that Davao del Norte, Davao Oriental, and Davao Occidental have no equivalent in the meaning derived from a place's name. This language situation that happens or takes place in homosexual communities is just one of the many processes of how they can generate and use language from their creativity. Matias (2017) mentioned that homosexuals can create and use words or, specifically, the name of a place. As with other processes, homosexuals' choice of words to use in connection with a place is consistent with the sound, whether it is the same in any syllable or part of a word.

Implications of the Study

This study can meet and support the order of the Department of Education no. 32 series of 2017 that aims to have a meaningful, safe, and fair education for all genders, including members of the LGBT which includes homosexuals. It is also stated in this policy that steps must be taken to integrate equality among all genders, whether it is in the standard curriculum, delivery of knowledge, learning environment, or available teaching-learning equipment. Likewise, such topics can be discussed at a higher level of education, especially in the linguistic aspect and literary criticism. A theory or principles can also be developed by analyzing and studying the structure and analysis of this type of language of

homosexuals. It can also be used in the analysis of theories, especially if the reading has to do with Queer theory. The Lavender language in our society is gradually being accepted by people who are not only homosexuals but also real men and women. In fact, not only homosexuals use this language, but almost everyone, regardless of gender preference. As a teacher, I can use this research to expand other people's knowledge, and this step will be one of the ways to correct the wrong concepts and develop people's thoughts and knowledge about culture especially the culture of the homosexuals and the life of homosexuals through the Lavender language.

Conclusion

This research is a colorful work I did out of love and concern. The challenges were complex, but I did not hesitate to continue this research. I believe this study will be one of the instruments that will open the minds of other people in the society to which we belong. This research is not only for homosexual teachers but also for all living homosexuals around the world.

Behind their combat, behind the happy faces, and behind the lipstick they put on their faces, a story is hidden. It is a story that not everyone can give understanding, so they express it in a way of silence and sobbing. They can use only one language to tell this story – their language. This language serves as their language in communication, love, failure, and success in life.

In terms of sociolinguistics, it is considered that language is a culture, and I can say that the Lavender language is a culture of homosexuals in society. It is a unique, living, and colorful culture. We can deepen our knowledge of their culture by understanding and knowing their language's way, sound, formation, and meaning. Also, we understand them by knowing the reasons why they use this language and what the implications of using it will be.

This research is not only for my doctoral degree, but I dedicate it to all my fellow homosexuals – especially to teachers like me.

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