

Swardspeak as a Communication Medium Among Education Students in a State University

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Abstract

This descriptive study identified the profile, common swardspeak and frequency of their use, and the situations of usage among the Bachelor of Secondary Education students in a state university during the academic year 2020-2021. Thirty (30) randomly selected respondents supplied the data through a survey questionnaire, which was analyzed using frequency count and percentage. Results showed that most of the students who use swardspeak are female within the age range of 19-22 years old. The most common swardspeak used are afam, akeno/aketch/akis, awra, baboosh, beks/vaklangtow, bonak/junakis, bongga, borlog, chaka/shonget, char/charot/chos, cheka/chika, chosera/chusera, churva, daks, dites/ditey, eclavu, eme/keme, ganern, gora/gorabels, gurl, Hagardo Versoza, hanash, imas, juntis/juntils, juts, kabog, kalerki/nakakalurky, keribels/keriboomboom/keri lang, kiber, knowangji, krayola, lafang, Lotlot/Lotlot De Leon, mamsh/momshee/mudra/mudrakels, murayta, pagoda, pakak, payola, pudra, shala, sinetch/sinetchitey, sizt, shokot, shonga/shunga, shupatid, spyokang, Tom Jones, waley/wis/wit/wiz, warla, and Winwin Marquez. Most of these swardspeak are sometimes used in public places with friends, and in instances or situations where they have to go with or join a group. These cross-sectional findings can affect further studies as this swardspeak can be enhanced as this generation goes out and come up with sets of new words.

Keywords: *swardspeak, frequency, education students, communication, locations, instances*

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Introduction

Oral language is a fundamental communication medium to establish social relationships. This varies according to the cultural background of the speakers, their status, and geographical location. In sociolinguistics, a certain society may compose speech varieties that may classify social groups. These groups adopt ways and language to identify and assert their uniqueness. In previous years, swardspeak as a sociolect is associated with the homosexual community as a flagship of their culture (Kastrati, 2017). Today, however, even heterosexual people, particularly the young, are also using the language in casual conversations (Papua et al., 2021). This may be due to the influences of social media and television shows that incorporate swardspeak, and constant exposure to homosexual friends that bring about self-fulfillment for following the trend (Romero, 2019). In the Philippines, swardspeak is commonly called gay lingo or *bekimon* speculated to have originated from different variations, such as *Enggalog*, *Taglish*, Carabao English, and/or *Conyo* English (Sangga, 2015). The word “sward” is a Filipino slang about a male homosexual. This incorporates coined words from Spanish and Japanese languages where names of local and international celebrities and politicians, and brands and trademarks of products are given new meanings. Changes to names and brands are deliberately done to go with what’s in and hype, which for some people these words are of foreign origin (Racoma, 2013). Noticeably, swardspeak is a common language spoken by several young adults while they are in their group where ever they are. It is, however, unclear what specific swardspeak is used for a particular purpose, why are they used, how often they use in a given social activity, in what instances, and with whom are these words are used. This is the primary and specific objective of this study.

Methodology

This descriptive study aimed to identify the swardspeak, frequency, and situations of usage among 30 college students officially enrolled in the Bachelor of Secondary Education program in a state university in Western Visayas during the academic year 2020-2021. Specifically, it tried to establish the respondents’ profile, common swardspeak they use, frequency of their use, and situations where and with whom they use the language. Thirty (30) randomly selected respondents supplied the data through a survey questionnaire transformed into a Google form and sent through email, messenger, and chat rooms considering the restrictions imposed during the pandemic. The survey questionnaire was composed of three parts to (1)

identify the demographic profile of the respondents in terms of age and gender; (2) establish a comprehensive list of the common *swardspeak* used by the respondents; and (3) point out the frequency, situation, and groups where the words or phrases are used. Data collected were analyzed using frequency count and percentage.

Findings

Results showed that most of the teacher education students who use *swardspeak* are females (60%), followed by the LGBTQ+ (23%), with the rest being males (17%) all belonging to the age range of 19-22 years old. The most common *swardspeak* they use are *afam*, *akeno/aketch/akis*, *awra*, *baboosh*, *beks/vaklangtow*, *bonak/junakis*, *bongga*, *borlog*, *chaka/shonget*, *char/charot/chos*, *cheka/chika*, *chosera/chusera*, *churva*, *daks*, *dites/ditey*, *eclavu*, *eme/keme*, *ganern*, *gora/gorabels*, *gurl*, *HagardoVersoza*, *hanash*, *imas*, *juntis*, *juts*, *kabog*, *kalerki/nakakalurky*, *keribels/keriboomboom/keri lang*, *kiber*, *knowangji*, *krayola*, *lafang*, *Lotlot/Lotlot De Leon*, *mamsh/momshee/mudra/mudrakels*, *murayta*, *pagoda*, *pakak*, *payola*, *pudra*, *shala*, *sinetch/sinetchitey*, *sizt*, *shokot*, *shonga/shunga*, *shupatid*, *spyokang*, *TomJones*, *waley/wis/wit/wiz*, *warla*, and *Winwin Marquez*. Likewise, the majority of them always use *swardspeak* (57%) in public places with friends (25.9%), and in school with classmates (24.1%) and schoolmates (20.7%). in instances or situations where they have to go with or join a group. They use the *swardspeak* to go with or join the group (32.0%), to hide or cover up secrets or confidential information (26.0%), and/or to express emotions (25.0%).

Conclusion

Hence, it is deduced that *swardspeak* is a popular and accepted medium among young adults no matter what gender orientation is. Almost all the common and popular words and phrases they use are the same *swardspeak* identified in the studies of Romero (2019), and Cabelita and Gacrama (2020). It is often used when these individuals are with their siblings, friends, and classmates in public places and schools to be in with the group, hide and cover up secrets and confidential information, and express emotions. They utilize the language in some places and instances with specific considerations and restrictions aligned to their culture, values, and norms set in the particular society they are in. *Swardspeak* has become dynamic and diverse in the same way as Cantina (2020) puts it, and as long as speakers are free to think of and coin words to assert freedom, they will continue to create and innovate terminologies to sustain the language as advocated by Rubiales (2020) to go with or lead the trend. With the acceptance of *swardspeak* as a medium of communication, lessons on and of *swardspeak* can take off from

here and these are integrated into the curriculum and instruction in schools, as the latter will enrich and sustain the language itself and give awareness to students about the culture and identity of certain groups in the society.

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