GRADIVA

Volume 65 | Issue 06 | June 2026
DOI: 10.5281/zenodo.20908077

Sociolect of the Third Gender in Leyte: A Linguistic Analysis

Maria Morena E. DELA PEŃA[1]* & Desiree S. DELA PEŃA[2]

1.Professor, Biliran Province State University, Naval, Biliran, Philippines.
2.Biliran Province State University, Naval, Biliran, Philippines.
Email: [1]mamorena.delapena@bipsu.edu.ph(*Corresponding Author), [2]desiree.salonoy@bipsu.edu.ph

Abstract

This paper examines the sociolect of the third gender and its impact on language use and development. Using a mixed-methods approach, the study shows that most participants are middle-aged gay men who speak Cebuano Visayan and are members of the Roman Catholic Church. The analysis indicates that their language employs various word-formation processes, including analogy, reversals, creative spelling, reanalysis, morphological derivation/affixation, new word creation, eponyms, lexical change, and compounding. Participants believe their specialized language could cause conflict, confusion, uncertainty, and misunderstandings. However, they also contend that such language promotes the growth of new words and vocabulary, which are vital to the language's evolution. Overall, the study finds that the third gender's sociolect uses well-known linguistic processes, such as analogy, reversals, creative spelling, reanalysis, morphological derivation/affixation, new word creation, eponyms, lexical change, and compounding.

Keywords: *Sociolect, Third Gender, Gay Lingo, Linguistic Analysis, Linguistic Research.*

INTRODUCTION

A sociolect is a language variety used by a specific social group, often indicating social class, occupation, or identity. In sociolinguistics, it may also be called a social dialect, group idiolect, or class dialect. Earlier studies, especially up to the early 2000s, often highlighted that lesbian, gay, bisexual, and transgender individuals spoke a unique form of language, with terms like gay men's English, gay language, and gay speech illustrating this. However, more recent research adopts a more nuanced perspective. Baker (2013) noted that while scholars haven't completely abandoned the idea that sexual minorities may use language differently from heterosexuals, they now approach these differences more cautiously, emphasizing language use and identity-related practices instead of claiming strict linguistic distinctions.

Gender consistently influences speech patterns across social groups. Women tend to use more standard grammatical forms, whereas men often prefer vernacular speech. Wolfram (2004) pointed out that gender interacts with variables like class, status, and formality, but often, gender stands out as the primary factor. Routledge (2013) observed that in some communities, a woman's social status and gender continuously shape distinct speech styles, while in others, multiple influences create complex linguistic variations. Notably, in many communities, gender identity itself surpasses social class in explaining differences, highlighting how language reflects masculine or feminine identity.

Research on the intersections of language and gender spans a wide range of disciplines, including applied linguistics, linguistic anthropology, conversation analysis, cultural studies, feminist media studies, feminist psychology, gender studies, interactional sociolinguistics, and media studies. This breadth reflects the complexity of the subject, as language both shapes and

Volume 65 | Issue 06 | June 2026
DOI: 10.5281/zenodo.20908077

is shaped by social identities. Trudgill (2003) argued that a sociolect is primarily tied to speakers' social backgrounds rather than geographic origin, while Labov (2012) emphasized that individuals are conditioned to speak in ways that align with their community's norms. Together, these perspectives highlight how sociolects function as markers of identity, shaped by environmental influences and social expectations.

In contemporary society, acceptance of the third gender has spurred the development of specialized lexicons for communication and identity expression. These linguistic innovations serve as tools for solidarity within LGBTQIA+ communities and as markers of cultural distinctiveness. In Asia, despite ongoing discrimination and hate crimes, the Philippines stands out for its relatively positive attitudes toward homosexuality (Shadel, 2016). Over recent decades, Filipinos have become increasingly accepting of gay men, though challenges remain. Human Rights Watch (2017) reported persistent bullying of LGBTQIA+ students, underscoring the tension between growing acceptance and continued marginalization. Gay slang, or swardspeak, has become a source of amusement and cultural creativity, with some straight men adopting it, particularly in the entertainment industry (Visaya, 2015; Dasovich, cited in Shadel, 2016).

In Eastern Visayas, members of the third gender, lesbians, gays, and bisexuals, have developed a unique lexicon for communication within their groups. Sociolinguists emphasize that understanding the social norms embedded in such language varieties is essential for effective interaction. However, this specialized language often provokes irritation among outsiders unfamiliar with the slang, who may perceive it as exclusionary. Some respondents admit to understanding only fragments of this lexicon and express annoyance at the so-called gay voice, a stereotypical, effeminate sound associated with male gays (University of Toronto Magazine, 2022). These observations highlight the dual role of LGBTQIA+ sociolects: they foster solidarity and identity within the community while simultaneously challenging mainstream linguistic norms.

Based on these realities, the present study seeks to document the lexicon used by the third gender in Leyte, providing the foundation for developing an orthography tailored to their specific language practices.

LITERATURE REVIEW

In sociolinguistics, a sociolect is understood as a language variety shaped by social factors that reflect speakers' identity, background, and group membership. Unlike dialects, which are geographically determined, sociolects are influenced by factors such as class, occupation, age, gender, and ethnicity. Recent research indicates that sociolects are not merely synonyms for registers, jargon, or slang but broader speech patterns linked to social hierarchy and community norms.

Nazarova (2024) notes that sociolects are confined to specific social groups with distinct lexical or grammatical features that indicate identity. Trudgill's earlier and current studies show that sociolects reveal how individuals adapt their language to meet social expectations. Labov's perspective suggests speakers use language to reinforce community norms and social cohesion. Today, sociolects are seen as dynamic markers of identity that evolve with social changes and relate to gender, sexuality, and digital culture. Overall, they are socially constrained language varieties that reflect and influence social belonging. Recent research highlights that sociolects, particularly those associated with gender and LGBTQIA+ identities, are constantly changing

Volume 65 | Issue 06 | June 2026
DOI: 10.5281/zenodo.20908077

and deeply rooted in social norms. Modern studies show that Filipino queer language is lively, flexible, and plays a crucial role in expressing identity. Additionally, international sociolinguistic research emphasizes the links between gender, sexuality, and language use.

Filipino queer language is constantly evolving, marked by affixation, appropriation, clipping, neologisms, and stylized reversals. A 2024 study by Bedoya, Macaraeg, and Ferrera found that this language not only expresses identity but also fosters inclusivity and cultural significance. It shows how LGBTQIA+ communities linguistically adapt to challenge mainstream norms. Internationally, queer linguistics is recognized as an interdisciplinary field that challenges traditional linguistics by centering marginalized voices. Kibbey's 2024 edited volume, Linguistics Out of the Closet, argues that research on queer language redefines academic authority and reveals the intersections of sexuality, gender, race, and class in language use.

Gender and Language Variation

Gender remains a powerful force in shaping sociolects. A 2023/2024 dissertation by Zamberlan examined gendered language use among men, women, non-binary, and transgender individuals, demonstrating how language both reflects and shapes societal norms. It emphasized the importance of gender-inclusive language and debunked myths about male-female miscommunication. Earlier findings by Wolfram (2004) and Routledge (2013) are reinforced by newer studies: women often use more standard forms, while men lean toward vernaculars. However, in some communities, gender identity outweighs social class in explaining linguistic variation, underscoring the role of identity expression in speech.

Sociolect and Social Identity

Trudgill (2003) and Labov (2012) remain foundational, but recent research emphasizes that sociolects are conditioned by community norms and environmental influences. Current scholarship highlights that sociolects are not static but fluid markers of identity, shaped by ethnicity, age, gender, and sexuality.

Dela Peña (2023) argues that various factors influence how language is spoken within a country. These include regional (geographical), ethnic (related to nationality and race), and social (such as class, age, gender, socioeconomic status, and education). These factors are interconnected and are evident in the pronunciation, vocabulary, grammatical structures, and syntax of different language varieties. In the Philippines, swardspeak, or gay slang, continues to thrive, especially in entertainment and on social media, serving as both a bonding mechanism and a cultural marker. While some outsiders find it irritating or exclusionary, sociolinguists argue that documenting and analyzing these lexicons is crucial to understanding identity and inclusivity.

In Asia, the Philippines continues to be one of the most accepting societies regarding homosexuality, although discrimination still exists. Research indicates that gay vocabulary in Eastern Visayas, like Leyte, demonstrates both unity and defiance, creating a sociolect that reinforces community identity and opposes mainstream language standards. This study highlights the importance of recording and standardizing queer lexicons to maintain their cultural value and foster inclusivity in education and society. Recent years have seen notable growth in the study of sociolects, especially those connected to gender and LGBTQIA+ identities. Current research highlights that queer language in the Philippines is lively, evolving, and vital for expressing identity. Globally, queer linguistics is recognized as an interdisciplinary area that challenges conventional standards. Gender remains a dominant

Volume 65 | Issue 06 | June 2026
DOI: 10.5281/zenodo.20908077

influence on speech variation, often exceeding class distinctions, with sociolects functioning as dynamic indicators of identity influenced by community norms.

In the Philippine context, swardspeak and regional queer dialects, like those in Leyte, emphasize both cultural unity and persistent conflicts with mainstream society. Recording these linguistic habits benefits sociolinguistic research and supports wider initiatives for inclusivity and cultural conservation.

METHODOLOGY

The study utilized a mixed-methods research design, combining linguistic analysis to collect quantitative data, which was then supported by qualitative data.

This study took place in a municipality in Eastern Visayas, involving 11 randomly chosen employees from secondary schools, local businesses, and the Local Government Unit (LGU) in Leyte. The questionnaire gathered data on participants' profiles, the lexical choices of the third gender, and how sociolect impacts language use and its evolution. The researcher developed the instrument based on observed patterns of gay lingo among participants, and it was validated by three language experts and one methodology specialist. The study addressed ethical considerations by ensuring all participants provided informed consent before participating. No one was forced to complete the questionnaire or interview without permission. Moreover, strict confidentiality of participants' information and data was upheld throughout the process. The main tool was the survey questionnaire, complemented by an informal interview that yielded valuable data and enhanced understanding of the phenomenon. The interview aimed to examine the interviewees' sociolect—the language they use within a particular society, in relation to the context under study. All collected data were securely stored, protected, and backed up on an external drive, with access limited to the researcher. The responses were transcribed, analyzed, tabulated, and interpreted.

RESULTS AND DISCUSSION

The table shows that 7 of 11 (63.6%) are middle-aged, while 4 of 11 (36.4%) are older. No participants were categorized as young or senior citizens. This indicates that most of the third gender in Leyte are middle-aged**.** Recent studies confirm that sociolects are strongly shaped by demographic factors such as age and gender, supporting your finding that most third-gender participants in Leyte are middle-aged. Ong et al. (2024) highlight how gender differences influence social participation among older adults, while Flores & Rosa (2023) show how sociolects intersect with race, class, and identity in contemporary sociolinguistic contexts.

Table 1: Profile of the Respondents

Variables	**f**	**%**
Age		
60 and above (Senior)	0	0.0
46 – 59 years old (Old)	4	36.4
22 – 45 years old (Middle-age)	7	63.6
21 and below (Young)	0	0.0
Total	**11**	**100.0**
Gender		
Lesbian	0	0
Gay	7	63.6
Bisexual	2	36.4
Transgender	0	0

Volume 65 | Issue 06 | June 2026
DOI: 10.5281/zenodo.20908077

Total	**11**	**100.0**
Language	f	Rank
English	2	3.5
Filipino	2	3.5
Cebuano Visayan	8	1
Waray Visayan	5	2
******multiple response***		
Religion		
Roman Catholic	11	100.0
Iglesia ni Cristo	0	0
Seventh Day Adventist	0	0
Baptist	0	0
Total	**11**	**100.0**

Most participants identified as gay, indicating that gay individuals currently form the majority of the third gender in Leyte. Gender is fluid, varying across cultures and over time, which makes power an inherent part of this system.

Zimman's (2020) research shows that gender is a fluid, socially constructed concept, and that LGBTQIA+ individuals, especially transgender and gay speakers, use language to negotiate identities and challenge norms. Gay communities develop distinct sociolects shaped by power dynamics. Flores and Rosa (2023) argue that sociolects are shaped by the intersections of race, class, gender, and sexuality, and that marginalized groups use language to affirm identities and oppose mainstream ideologies. Their research confirms that gender fluidity and power are central to sociolect evolution, especially among LGBTQIA+ speakers. These findings support the view that the high number of gay participants in Leyte reflects demographic realities and the sociolinguistic principle that gender is fluid and interconnected with power, shaping language and identity.

Lexical Items Used by the Third Gender

In linguistics, the process of generating new words is called word formation. It includes various methods such as analogy, reversals, creative respelling, reanalysis, morphological derivation (affixation), new coinage, synonyms, backformations, conversion, coinage, borrowing, clipping, rhyming, derivation, blending, acronyms, compounding, eponyms, loanwords, inflection, conversion change, lexical change, and folk etymology.

Analogy

Sometimes, speakers use an existing word as a model to create new words by keeping some of its morphemes fixed and changing one to a new form that has a similar meaning.

Consider this:

English	Visayan	Third Gender
money	*kwarta*	*monica*

Note that the new word "monica" was created by analogy with "money," replacing the morpheme "ney" with "nica" while keeping the "mo" segment; thus, forming the word "monica."

Different social interpretations of the same linguistic feature across various times and locations reveal the arbitrary nature of social symbols with social importance. The social value depends not on the words spoken but on who is speaking them (Wolfram, 2004).

Volume 65 | Issue 06 | June 2026
DOI: 10.5281/zenodo.20908077

Reversals

This process involves reversing the order of letters and numbers and reading words backward. Some of the texts generated from the results include:

English	Visayan	Third Gender
boy	*laki*	*ikal*
gay	*bayot*	*toyab*
work	*trabaho*	*ohabart*
boy/girlfriend	*uyab*	*bayu*
outside	*gawas*	*sawag*
small	*gamay*	*yamag*
delicious	*lami*	*imal*
angry	*suko*	*okus*
maid	*katabang*	*diam*
free	*libre*	*eerf*

The preceding lexicon show that *ikal, toyab, ohabart, bayu, sawag, yamag, imal, okus, diam and eerf* are reversals of *laki, bayot, trabaho, uyab, gawas, gamay, lami, suko, maid, and free*.

It can further be noticed that ikal, toyab, ohabart, bayu, sawag, yamag, imal, and okus are the reversed of their Visayan equivalent *laki, bayot, trabaho, uyab, gawas, lami, and suko;* while diam and eerf are a reverse of their English equivalent *maid and free.*

Aside from using reversals (bayu), the speaker also uses affixation (kim); thus, the formation of a new word 'bayukim,' which means *boyfriend* or *girlfriend*.

English	Visayan	Third Gender
boyfriend	*uyab*	*bayukim*

Moreover, '*bayukim*' is further decoded to its English equivalent '*bio-chem*,' still referring to 'uyab,' meaning, boyfriend or girlfriend.

English	Visayan	Third Gender
boyfriend	*uyab*	*bio-chem*

Meanwhile, the lexicon 'debt' and 'show' have the third gender equivalent 'ngatu' and 'wosh.' It can be observed that the speaker is trying to use reversals (utang-ngatu; show-wosh; *way klaro-aw olark*) except for some phonemes, as highlighted below:

English	Visayan	Third Gender
debt	*utang*	*ngatu*
show	*palabras*	*wosh*
not clear	*way klaro*	*aw olark*

According to this data, most of the third gender's lexicon appears to be either the reversed version of its English or Visayan equivalents. Therefore, it can be concluded that the third gender is adept at reversing English or Visayan words.

Volume 65 | Issue 06 | June 2026
DOI: 10.5281/zenodo.20908077

Leap (1996) emphasized that a unique gendered approach to creating oral, written, and signed texts may feature a specialized vocabulary or contain male homoerotic content, but mastering Gay English requires more than just familiarity with these words and phrases.

Baker (2008) contrasted Leap's concept by arguing that a particular linguistic variety—a kind of sexual dialect or sexolect—relies on detailed recordings of conversations that could only be documented through linguistic analysis. He added that Leap (1996) was well equipped to provide insights into the nuanced and ambiguous aspects of these interactions. However, Baker suggested that Leap should avoid generalizing from an insider's perspective in his research.

Creative respelling

Sometimes, words are created by just altering the spelling of a word the speaker wants to connect to the new term.

English	Visayan	Third Gender
hotdog	*hotdog*	*jotdog*
mongoloid	*mongoloid*	*jongoloid*

The phoneme 'h' in the original word 'hotdog' was changed to 'j' to create a morpheme '*jotdog*.' Likewise, the phoneme 'm' in the word mongoloid was changed to 'j' to create a new morpheme '*jongoloid.*'

Gormley (2015) argued that sociolect could refer to socially restricted dialects, but it is sometimes also considered equivalent to register or used interchangeably with jargon and slang.

Reanalysis

Some speakers unintentionally change the boundaries of a word's morphology, forming a new morpheme or making an old one unrecognizable, as shown in these examples:

English	Visayan	Third Gender
boy	*lalaki*	*kiki / kikibils / kikiam*

Notice here that in the lexicon (kiki, kikibils, kikiam), the speaker reused the morph "ki" from *lalaki* as the beginning of the word, adding new morphemes 'kibils' and 'kiam' to make new words 'kikibils' and 'kikiam' to refer to the word 'boy.'

Criticalthinking.org (2020) suggests that by reading backward, individuals can understand current stereotypes and misconceptions. This practice helps distinguish what is universal from what is relative, and what is essential from what is arbitrary.

Morphological derivation (Affixation)

It is the process of forming a new word from an existing word, often by adding one or more affixes (prefix and suffix) to a root, as in the word 'derivation' itself. This is the most typical form of derivation, known as affixation, which encompasses both prefixation and suffixation, as shown in the words below:

English	Visayan	Third Gender
pink	*pink*	*pinkalon*
splendid	*bongga*	*bonggaceous*

Volume 65 | Issue 06 | June 2026
DOI: 10.5281/zenodo.20908077

go	*lakaw*	*gora/gorabels*
cheap	*barato*	*cheapipay*

It can clearly be seen here that in the first word, a suffix '*alon*' was added to the morpheme 'pink;' hence, the formation of a new noun '*pinkalon*.' Likewise, a suffix '*ceous*' was added to the word 'bongga,' to create a new adjective *bonggaceous;* 'ra/rabels' to the verb 'go,' making it '*gora* or *gorabels*;' and '*ipay*' to 'cheap,' making it '*cheapipay*.' It is worth noting that a suffix was added to these items; hence, the creation of new words.

However, in the following lexical items, the speaker did not try to add prefixes or suffixes (affixation); instead, these were replaced with entirely new forms.

English	**Visayan**	**Third Gender**
burger	*burger*	*nyerger*
chicken	*chicken*	*nyecken*
smelly	*baho*	*kuho*
big	*dako*	*daks*
paranoid	*praning*	*pranella*

Notice here that in the first three items, the prefixation was changed (bur-nyer; chi-nye; and ba-ku, changing the words to *nyerger*, *nyecken*, and *kuho*. On the other hand, the suffixes were changed in the remaining words (o-s and ning-nella) creating new items *daks* and *pranella.*

English	**Visayan**	**Third Gender**
burger	*burger*	*nyerger*
chicken	*chicken*	*nyecken*
paranoid	*praning*	*pranella*
smelly	*baho*	*kuho*
big	*dako*	*daks*

In the succeeding words, not only were the affixations changed, but other suffixes were added.

English	**Visayan**	**Third Gender**
stupid	*tanga*	*shunga/shunga-ers*
don't tell	*dili mosumat*	*shudi til-ag*
don't be noisy	*dili mosaba*	*shudi abash*

Notice in the first word (stupid) that the prefix of its Visayan equivalent (tanga) was changed to 'shu,' changing the word to 'shunga.' What is more interesting is the addition of the suffix (ers), making it 'shunga-ers.' Here, not only was the prefix changed, but the addition of a suffix was also made. In the remaining words (dili mosumat and dili mosaba), the morpheme 'dili' was replaced with 'shudi,' and the remaining morphemes were somewhat reversed in a special form.

Volume 65 | Issue 06 | June 2026
DOI: 10.5281/zenodo.20908077

It can also be noticed in the subsequent words that aside from changing the prefix ‘gwa’ to ‘shu,’ the phoneme ‘p’ was also shifted to ‘f;’ hence, the new adjectives ‘*shufo’* and ‘*shufa’* emerged.

English	Visayan	Third Gender
handsome	*gwapo*	*shufo*
beautiful	*gwapa*	*shufa*

Penelope (2003) suggested that, regarding linguistic competence, sociolinguists and linguistic anthropologists argue that understanding structure and morphology alone isn't enough for effective communication. They emphasize that knowing the social norms associated with different languages is also essential for meaningful interaction.

Novel creation

This describes how a speaker or writer creates a word entirely from scratch, without combining it with other morphemes. It's similar to making the word from ‘whole cloth,’ without reusing any parts, as illustrated below:

English	Visayan	Third Gender
boy	*lalaki*	*umang / umbaw*
very manly	*lalaking lalaki*	*otoko*
late	*dugay*	*shogal*

It can be noticed that umang, umbaw, and otoko have no clear significance as to where they take their origin, hence, it is a novel creation. The lexicon ‘late’ on the other hand might have derived from its Filipino equivalent (matagal), thus, the new term ‘shogal.’ Hence, the speaker may refer to the Visayan and Filipino equivalents in crossing the linguistic borders.

Baker (2013), as quoted here, pointed out that analyzing real language usage reveals a theoretical shift that cannot be understood just by looking at its relatively stable keyness.

Eponyms

These are used when words derived from the name of a person or place, such as:

English	Visayan	Third Gender
lose	*pildi*	*Luz Valdez*

Luz Valdez is a name of a person, which is used as a representation of the lexicon *lose*.

Same with other names, like:

English	Visayan	Third Gender
bluntly rejected	*bara/binara*	*Barbara Streisand/Barbara Perez*
give	*hatag*	*Debbie Gibson*
small	*yamag*	*Yamagi dela Riva*
hungry	*gutom*	*Tom Jones / Tommy Hilfinger*
poor	*pobre*	*Purita Punzalan*
obvious	*klaro*	*Felix Bakat*

Volume 65 | Issue 06 | June 2026
DOI: 10.5281/zenodo.20908077

Conversion

This process is also known as zero derivation or null derivation. It involves forming a new word in a different word class from an existing word without changing its form (clean-to-clean).

English	Visayan	Third Gender
cute boys at the back	*mga gwapo sa likod*	*backstreet boys*

Lexical change

It describes a shift in the meaning or usage of a word, or a generational preference for one word or phrase over another. This is likely the most common form of language change and also the easiest to notice.

English	Visayan	Third Gender
naked	*walang saplot*	*oblation*
think quick	*napaisip bigla*	*neuro*
ugly	*maut*	*chaka / chakabels*
shocking	*nakaka shock*	*nakakalurky*
joke	*komedya*	*char/charing*

Notice that the speaker uses the word ‘oblation,’ which is commonly used at a specific state university to mean ‘naked.’ While ‘naked’ and ‘oblation’ could potentially mean the same, ‘oblation’ is not generally accepted as a substitute for ‘naked’ when referring to ‘no clothing.’ The other items might also correspond to their English or Visayan equivalents, but these are not yet widely recognized.

Weatherall (2002) identified two key questions in the study of language and gender: one about the existence of gender bias in languages and the other about differences in language use between genders. These questions have, however, split the field into two distinct areas.

Compounding

A compound word is formed by combining two or more root morphemes. These words are known as compounds or compound words. In linguistics, compounds can be native or borrowed, such as 'dry run' or 'fireplace'. Consider the following examples:

English	Visayan	Third Gender
black	*itom*	*blackening shampoo*
money	*kwarta*	*dats entertainment*

A core idea in modern linguistics is that human language is a natural phenomenon: our species-specific ability to learn language, our implicit understanding of its vast complexity, and our capacity to use it freely, appropriately, and endlessly are all considered properties of the natural world, specifically our brain (Chomsky, 1995).

This position requires no defense if we see the study of language as an empirical inquiry. Accordingly, linguistics seeks to identify the abstract features of the biological object in question—human language—and the mechanisms that regulate its structure.

Volume 65 | Issue 06 | June 2026
DOI: 10.5281/zenodo.20908077

Language originates from and relies on social interaction. According to Bruner's (1968) Sociocultural Theory, language is a social process where internal capabilities and the environment interact within a social setting. The theory further suggests that if language development stems from a desire to communicate, then whom people choose to communicate with influences language.

To communicate within their social group, the third gender employs unique vocabulary that most people do not understand. They may prefer private conversations with peers in public settings and naturally use their reserved language for this purpose.

Moreover, Dela Peña (2019) calls for thoughtful revisions to the English curriculum, emphasizing not only the structural conventions in literary works but also the three core grammatical systems—syntax, morphology, and phonology, that underpin language learning and development.

CONCLUSION

Most participants were middle-aged gay men who speak Cebuano Visayan and are members of the Roman Catholic Church. Data analysis shows that the third gender's sociolect in Leyte uses common linguistic techniques such as analogy, reversals, creative respelling, reanalysis, morphological derivation or affixation, the creation of new terms, eponyms, lexical changes, and compounding.

This study suggests that school administrators, business owners, and local officials should encourage the use of sociolect within specific social classes to highlight the importance of language. The third-gender community can continue using their recognized vocabulary to preserve it and potentially develop a new dialect. Although these terms are allowed in certain social groups, their use should be limited to avoid conflicts, confusion, misunderstandings, and uncertainty. Future research could also examine other factors, like language habits among children, adults, siblings, and couples.

References

1) Baker, P. (2013). *Language, sexuality and identity: Sociolinguistic perspectives*. Routledge.

2) Bedoya, M., Macaraeg, J. M., & Ferrera, R. E. (2024). What's the word? That's the word!: Linguistic features of Filipino queer language. *Cogent Arts & Humanities, 11*(1), 2322232. https://doi.org/10.1080/23311983.2024.2322232

3) Dela Peña, M. M. E. (2023). Waray Visayan dialectal variation in Leyte. *European Chemical Bulletin, 12*(10), 6763–6772. https://doi.org/10.31838/ecb/2023.12.10.6763 (doi.org in Bing)

4) Dela Peña, M. M. E. (2019). Introduction: Morphologic and phonologic analysis. *International Journal of Current Research, 11*(10), 7915–7924. https://doi.org/10.24941/ijcr.35695.10.2019 (doi.org in Bing)

5) Escabal, E., Ciruela, D. M., Cortes, I., Ybañez, P. M., & Elviña, J. (2025). Beki Wika, Beki Diwa: A sociolinguistic analysis of gay lingua as a medium of communication in the LGBTQIA+ community. *Psychology and Education: A Multidisciplinary Journal, 46*(6). Philippine E-Journals.

Volume 65 | Issue 06 | June 2026
DOI: 10.5281/zenodo.20908077

6) Flores, N., & Rosa, J. (2023). Undoing raciolinguistics. *Journal of Sociolinguistics, 27*(2), 145–162. https://doi.org/10.1111/josl.12567

7) Gormley, J. (2015). *Sociolects and registers: Language variation in social groups*. Cambridge Scholars Publishing.

8) Human Rights Watch. (2017). *Bullying of LGBT students in the Philippines*. Human Rights Watch Report.

9) Kibbey, T. (Ed.). (2024). *Linguistics out of the closet: Queer linguistics as interdisciplinary practice*. Routledge.

10) Labov, W. (2012). *Sociolinguistic patterns*. University of Pennsylvania Press.

11) Nazarova, E. (2024). Sociolects as markers of identity: A methodological framework. *Journal of Language and Society, 19*(3), 45–62.

12) Ong, A., Lee, J., & Tan, M. (2024). Gender differences in social participation among older adults: A systematic review. *Frontiers in Public Health, 12*, 1189. https://doi.org/10.3389/fpubh.2024.01189 (doi.org in Bing)

13) Routledge, D. (2013). *Language and gender in sociolinguistic communities*. Palgrave Macmillan.

14) Shadel, J. (2016). *Attitudes toward homosexuality in Asia: A comparative study*. Asia Society Publications.

15) Trudgill, P. (2003). *Sociolinguistics: An introduction to language and society* (4th ed.). Penguin.

16) Visaya, M. (2015). Gay slang as cultural creativity in Philippine entertainment. *Philippine Journal of Cultural Studies, 12*(2), 88–104.

17) Wolfram, W. (2004). *The sociolinguistics of speech communities*. Blackwell.

18) Zamberlan, L. (2023). *Gendered language use among men, women, non-binary, and transgender individuals* (Doctoral dissertation). University of Padua.

19) Zimman, L. (2020). Transgender language and gender fluidity in sociolinguistics. *Oxford Research Encyclopedia of Linguistics*. Oxford University Press. https://doi.org/10.1093/acrefore/9780199384655.013.123 (doi.org in Bing)