International Journal of Research on Multidisciplinary Studies
Online ISSN: 3116-4137 | Print ISSN: 3116-4145
Volume 1, Issue 10, pp. 397-407, November 2026
https://ijroms.com
Original Article

Epistemic Disobedience and Swardspeak in Philippine Higher Education: A Critical Autoethnography of Decolonial Translanguaging

Belardo P. Labandelo

Author Information:
The Manila Times College of Subic, Inc., Olongapo City, Zambales, Philippines

Correspondence:
labandeloabbi@gmail.com

Article History:

Date Received: October 21, 2026
Date Revised: November 3, 2026
Date Accepted: November 5, 2026
Date Published: November 13, 2026

DOI: https://doi.org/10.67903/ijroms0619

Document ID: *2026IJROMS0619*

Recommended Citation:
Labandelo, B. P. (2026). Epistemic Disobedience and Swardspeak in Philippine Higher Education: A Critical Autoethnography of Decolonial Translanguaging. International Journal of Research on Multidisciplinary Studies, 1(10), 397-407. https://doi.org/10.67903/ijroms0619

Abstract. Philippine universities operate within multilingual classrooms, yet institutionally privileged academic registers can obscure how queer-coded linguistic resources contribute to teaching. Research on Swardspeak—a creative, socially situated Philippine queer linguistic repertoire—has largely emphasized identity and language form rather than instructors' reflexive pedagogical practice. This critical autoethnography examines how one queer educator interprets Swardspeak as translanguaging, or the strategic use of multiple linguistic resources for meaning-making, and as a possible instance of epistemic disobedience: questioning whose language is authorized to carry knowledge. The objectives are to interpret the educator's documented classroom language decisions, identify attributed pedagogical functions, and examine tensions and ethical limits. The author analyzed 60 reflexive teaching logs, 35 curriculum and syllabus annotations, and 20 retrospective memory essays assembled during August 2024–June 2026 through reflexive thematic analysis; memory essays also recall earlier professional experiences. Three themes emerged. Affective-relational recalibration describes perceived shifts in interpersonal distance without proving reduced anxiety. Conceptual scaffolding describes informal metaphors as provisional routes into disciplinary explanation, while also revealing risks of conceptual imprecision. Constructive feedback and metalinguistic movement describes humor-inflected critique followed by explicit movement toward academic registers. Counterexamples indicate uneven repertoire familiarity and concern about academic standards. The Double-Entry Translation Journal is offered as an illustrative pedagogical design, not a tested intervention. Findings concern the educator's situated interpretations, not independent student outcomes. The study contributes a bounded account of queer-coded translanguaging and proposes ethical, inclusive register-comparison practices for further investigation.

Keywords: Critical Autoethnography; Epistemic Disobedience; Philippine Higher Education; Swardspeak; Translanguaging

Introduction

Philippine higher education operates within a multilingual environment in which English, Filipino/Tagalog, regional languages, and locally circulating varieties coexist. Scholarship on Philippine English and multilingual education has documented the persistence of standard-language ideologies and the unequal status attached to different varieties (Martin, 2020; Tupas, 2021; Tupas & Martin, 2017). Such conditions matter pedagogically because formal academic English can function as a marker of institutional authority. Krashen's (1982) affective-filter hypothesis proposes that affective conditions can constrain the contribution of comprehensible input to second-language acquisition. Here, it serves as an interpretive lens rather than a measured explanation of classroom participation or conceptual learning.

A narrower research gap remains at the intersection of Philippine queer linguistics and higher-education pedagogy. Existing Philippine scholarship has examined Swardspeak as a communicative, sociolinguistic, identity-related, and culturally situated practice, including among university students. Gregorio et al. (2023), for example, documented patterns and situations of Swardspeak use among university students in a Philippine higher-education institution. Quimosing-Ocay and Ocampo (2024) examined its morpho-sociolinguistic features among college students, while Almoite (2025) analyzed morphological formation among students in a state-university setting. These studies establish that Swardspeak is already a legitimate object of higher-education research. The more specific gap addressed here concerns the deliberate

This article is licensed under a Creative Commons Attribution 4.0 International License.

International Journal of Research on Multidisciplinary Studies
Online ISSN: 3116-4137 | Print ISSN: 3116-4145
Volume 1, Issue 10, pp. 397-407, November 2026
https://ijroms.com
Original Article

use of Swardspeak by a university instructor as a pedagogical and decolonial translanguaging resource, examined through critical autoethnographic reflection on classroom authority, conceptual scaffolding, register movement, and epistemic positioning. The present study addresses that narrower gap through the author's own teaching records, curriculum materials, and retrospective reflections. Student reactions are not treated as an independent participant dataset.

The research problem is the limited understanding of how an instructor deliberately uses a queer-coded repertoire in disciplinary explanation while navigating institutional language hierarchies. This study seeks (1) to describe how the educator represents their own Swardspeak use in reflexive records; (2) to interpret its perceived roles in relationality, conceptual scaffolding, and feedback; and (3) to examine contradictory episodes, power, and linguistic inclusion.

Research Questions

1. How is teacher-led Swardspeak represented in the author's reflexive teaching artifacts?
2. What pedagogical purposes does the author attribute to this translanguaging practice?
3. What ethical tensions and disconfirming incidents appear in the author's records?

Scope and Delimitations

One anonymized Philippine higher-education setting, selected undergraduate humanities and general-education teaching, and author-generated records assembled August 2024–June 2026. Retrospective memory essays recall earlier career episodes. The study does not analyze student interviews, work, grades, recorded interaction, or independently measured learning outcomes.

Literature Review

Swardspeak, Philippine Multilingualism, and Translanguaging

Philippine scholarship has examined gay language and Swardspeak as dynamic linguistic practices associated with queer communities, identity, creativity, secrecy, and resistance to stigma (Alba, 2006; Casabal, 2008; Garcia, 2008; Reyes, 1977; Suguitan, 2005). Casabal (2008) describes Philippine gay language as a social resource and a form of linguistic creativity, while Reyes's (1977) early study provides a historical record of Swardspeak. Suguitan (2005) discusses rapid lexical change and semantic creativity. In a distinct diasporic setting, Manalansan (2003) examines Filipino gay men's cultural practices and identity negotiations in New York City; that ethnography provides comparative cultural context rather than direct evidence about Philippine classrooms. These sources support treating Swardspeak as a socially meaningful linguistic practice. They do not establish the specific pedagogical effects considered here; those interpretations arise from the author's reflexive teaching corpus.

Teacher-led Swardspeak should also be distinguished from routine classroom code-switching. Both can support comprehension and interaction, but they need not perform the same social work. In this study, Swardspeak introduces camp, hyperbole, playful substitution, and other stylistic resources associated with a Philippine queer-coded repertoire. These resources can alter the interpersonal register of instruction and may temporarily reduce the distance associated with the conventional professorial role. I do not assume, however, that such effects are universal or inherently emancipatory. Their pedagogical significance depends on context, the teacher's positionality, students' familiarity with the repertoire, and the way register movement is subsequently made explicit.

Research on multilingual discourse has challenged deficit interpretations of movement across linguistic varieties. Code-switching research demonstrates that alternation between languages can be structurally patterned and socially meaningful (Poplack, 1980), while translanguaging and translingual scholarship foregrounds speakers' flexible deployment of linguistic resources for meaning-making, identity, and learning (Canagarajah, 2011, 2013; García & Wei, 2014). In the Philippine context, Martin (2020) describes Philippine Englishes as fluid and connected to multilingual repertoires, while Tupas (2021) emphasizes the unequal valuation of Englishes and the need to confront linguistic hierarchies in education.

Contemporary translanguaging scholarship differs in how it conceptualizes named languages, linguistic resources, and bilingual mental grammar. García and Wei (2014) foreground an integrated repertoire. MacSwan (2020) examines language ontology, linguistic communities, and civil rights, discussing his earlier grammatical objections to a unitary model as background. His account allows shared and distinguishable grammatical components. I therefore use translanguaging to describe the strategic mobilization of linguistic and semiotic resources in classroom activities, without claiming that students possess a single undifferentiated linguistic system.

In higher education, this perspective can challenge assumptions that only standardized varieties are legitimate vehicles of scholarly thought (Gramling, 2016; Tupas, 2021). In my practice, the deliberate use of

This article is licensed under a Creative Commons Attribution 4.0 International License.

International Journal of Research on Multidisciplinary Studies
Online ISSN: 3116-4137 | Print ISSN: 3116-4145
Volume 1, Issue 10, pp. 397-407, November 2026
https://ijroms.com
Original Article

Swardspeak is not presented as a replacement for academic English.It is a temporary and context-sensitive resource through which students and teacher can approach a concept, test an interpretation, or reduce interpersonal distance before moving into the formal register required by an assessment or disciplinary task.

Understanding Swardspeak as a teaching resource requires attention to its Philippine sociolinguistic history. Early documentation includes Reyes's (1977) study, while later Philippine sources examine gay language in relation to identity, stigma, creativity, and code mixing (Alba, 2006; Casabal, 2008; Garcia, 2008; Suguitan, 2005). Manalansan's (2003) New York ethnography contributes a distinct diasporic perspective on Filipino queer cultural practices. These contexts should not be collapsed into a single account of Philippine higher education. The classroom examples below are identified as forms encountered or used in my teaching repertoire rather than as a definitive taxonomy or historical dictionary of Swardspeak.

The present study does not establish a contemporary media or digital history of Swardspeak. Its concern is how a teacher's situated use of a changing repertoire is interpreted in classroom interaction and conceptual exploration. Swardspeak is retained as an umbrella term, while recognizing labels such as gayspeak and gay lingo in the Philippine literature (Casabal, 2008; Suguitan, 2005). Claims about current digital circulation or the origins of individual expressions would require separate evidence.

When brought into a university classroom by an openly queer educator, Swardspeak enters a new institutional context and can be interpreted as a site of epistemic negotiation. Decolonial scholarship draws attention to the ways coloniality can persist through linguistic and knowledge hierarchies that privilege particular forms of intellectual expression (Heugh, 2021; Mignolo, 2011; Tupas, 2021). In the present study, the pedagogical significance of Swardspeak lies not in an assumption that it is inherently decolonial, but in the deliberate decision to permit a non-dominant repertoire to participate in conceptual work. The classroom examples suggest that theoretical ideas can first be explored through localized and affectively meaningful expression and then connected to the disciplinary language expected in academic work. In this bounded sense, Swardspeak becomes a possible site for questioning who is authorized to sound intellectually serious.

Positioning the Present Study Within Recent Swardspeak Research

Recent Philippine studies confirm that Swardspeak has been examined in higher-education contexts, but they approach the phenomenon differently from the present autoethnography. Gregorio et al. (2023) used a descriptive survey to examine Swardspeak use among university students; Quimosing-Ocay and Ocampo (2024) analyzed its morpho-sociolinguistic features among college students; and Almoite (2025) examined morphological formation in a state-university setting. The present study does not reproduce those student-centered descriptive or morphological aims. Instead, it examines an educator's deliberate pedagogical use of Swardspeak, the reflexive interpretation of that use, and the tensions that arise when a queer-coded repertoire enters an institutionally authoritative classroom. The distinction is important: the contribution is a pedagogical and epistemic framing of an established linguistic practice, not a claim to have discovered Swardspeak or its university use.

Philippine Taglish and classroom translanguaging are relevant comparisons because they illustrate everyday movement between named languages and registers; however, the sources cited here do not establish the effectiveness of Swardspeak as a teaching intervention. Distinguishing student language practices from teacher-initiated register choice is therefore essential (Martin, 2020; Tupas, 2021; Gregorio et al., 2023).

Queer and Critical Pedagogy, Disclosure, and Humor

A queer pedagogical reading asks whose identities and ways of speaking are institutionally recognized, rather than assuming that an openly queer teacher's humor automatically creates inclusion. Teacher self-disclosure can make positionality visible but also heightens power asymmetries; humor may invite dialogue yet can confuse, exclude, or trivialize disciplinary distinctions. In this study these are sensitizing concepts, not demonstrated causal effects. Culturally responsive and relevant pedagogies emphasize contextual responsiveness rather than a universal strategy (Gay, 2010; Ladson-Billings, 1995). Dedicated empirical scholarship on teacher disclosure and humor should be added only after bibliographic verification.

Decoloniality, Language Hierarchy, and Theoretical Limits

This study brings together three complementary theoretical perspectives: decolonial epistemic disobedience (Mignolo, 2011), translanguaging and translingual practice (Canagarajah, 2011, 2013; García & Wei, 2014), and affective and culturally responsive approaches to teaching (Gay, 2010; Krashen, 1982; Ladson-Billings, 1995). I use these perspectives as interpretive lenses rather than as interchangeable theories. García and Wei (2014) emphasize flexible use of a multilingual repertoire. MacSwan (2020) challenges deconstructivist accounts of language ontology and examines their implications for language-related civil rights, while discussing an integrated model of multilingualism with shared and distinguishable

This article is licensed under a Creative Commons Attribution 4.0 International License.

International Journal of Research on Multidisciplinary Studies
Online ISSN: 3116-4137 | Print ISSN: 3116-4145
Volume 1, Issue 10, pp. 397-407, November 2026
https://ijroms.com
Original Article

grammatical components. The present study uses linguistic repertoire as a descriptive term without assuming a single undifferentiated language system. Its application of epistemic disobedience to Swardspeak is the author's pedagogical interpretation of Mignolo's broader account of colonial power and knowledge.

When brought into a university classroom by an openly queer educator, Swardspeak enters a new institutional context and can be interpreted as a site of epistemic negotiation. Decolonial scholarship draws attention to the ways coloniality can persist through linguistic and knowledge hierarchies that privilege particular forms of intellectual expression (Heugh, 2021; Mignolo, 2011; Tupas, 2021). In the present study, the pedagogical significance of Swardspeak lies not in an assumption that it is inherently decolonial, but in the deliberate decision to permit a non-dominant repertoire to participate in conceptual work. The classroom examples suggest that theoretical ideas can first be explored through localized and affectively meaningful expression and then connected to the disciplinary language expected in academic work. In this bounded sense, Swardspeak becomes a possible site for questioning who is authorized to sound intellectually serious.

Krashen's (1982) affective-filter hypothesis concerns the relationship between affective conditions and second-language acquisition: even comprehensible input may not contribute to acquisition when the hypothesized filter is high. The present study neither measures this filter nor tests whether Swardspeak lowers anxiety. I use the hypothesis cautiously to interpret my perceptions of classroom tension, while treating willingness to speak and conceptual learning as distinct outcomes that were not independently assessed. Gay's (2010) culturally responsive teaching and Ladson-Billings's (1995) culturally relevant pedagogy provide related but distinct perspectives on connecting instruction with learners' cultural resources; their application to this classroom is an interpretive adaptation.

Krashen's (1982) affective-filter hypothesis is difficult to operationalize as a directly observable mechanism, and its second-language-acquisition focus cannot be assumed to explain multilingual conceptual work. It is used only as a heuristic for the educator's perceived interactional tension. Mignolo's (2011) epistemic disobedience concerns coloniality and authority over knowledge; applying it to classroom register choice is an explicitly bounded theoretical extension, not evidence that Swardspeak is inherently decolonial (Heugh, 2021; Tupas, 2021).

Methodology

Research Design

Autoethnography uses the researcher's lived experience as a primary site for examining cultural, institutional, and professional meanings (Chang, 2008; Ellis et al., 2011). In this study, I adopt a critical autoethnographic stance focused on my own teaching practice. The research corpus consists only of materials generated by me: reflexive teaching logs, curriculum and syllabus annotations, and autoethnographic memory essays produced across four consecutive semesters from August 2024 to June 2026. Student work, course evaluations, or identifiable student statements are not treated as research data in the analysis. The analytic approach follows reflexive thematic analysis (Braun & Clarke, 2006, 2019); interpretation is not inter-rater reliability testing.

Research Locale

The instructional settings encompassed undergraduate General Education, Humanities, and Social Sciences courses, including Readings in Philippine History, Purposive Communication, Ethics, Humanities, and Gender & Society, within one institutional setting. The student cohorts were linguistically diverse, including Tagalog/Taglish speakers and students whose home languages included Cebuano, Ilocano, Kapampangan, and Waray. These contextual details are reported to delimit the setting, not to make population-level claims about regional students.

Research Participants

The author is the sole research participant and source of the analytic texts. Students and colleagues are contextual persons, not recruited participants or independent sources of testimony.

Research Instrument

Reflexive Teaching Logs (n = 60 entries): post-lecture reflections documenting my linguistic choices, pedagogical intentions, classroom impressions, and subsequent adjustments. Curriculum and Syllabus Annotations (n = 35 artifacts): notes on lecture materials, course outlines, prompts, and assessment instructions in which vernacular or Swardspeak resources were intentionally incorporated. Autoethnographic Memory Essays (n = 20 entries): retrospective narratives concerning my two-decade development as a teacher and my movement from highly formal instructional practices toward more strategic translanguaging. The instrument is an author-maintained reflexive documentation corpus: post-lecture logs, annotated course

This article is licensed under a Creative Commons Attribution 4.0 International License.

International Journal of Research on Multidisciplinary Studies
Online ISSN: 3116-4137 | Print ISSN: 3116-4145
Volume 1, Issue 10, pp. 397-407, November 2026
https://ijroms.com
Original Article

and curriculum materials, and retrospective memory essays. The source manuscript does not establish whether every entry was handwritten or electronic or give entry-level creation dates; these metadata must be checked against originals.

Data Gathering Procedure

The source identifies 60 teaching logs, 35 annotations, and 20 memory essays compiled over four semesters from August 2024 to June 2026. "Annotations" refer to notes on course outlines, lecture materials, prompts, and assessment instructions, not student-written responses. The memory essays were produced within the study corpus period but retrospectively narrate experiences extending across an earlier teaching career. Exact drafting dates, retrospective reconstruction flags, and archive locations require verification before publication.

Results and Discussion

Evidence status: Quoted reflexive-log extracts below are reproduced from the supplied manuscript and are author-recorded, not independently verified classroom transcripts. Narrative vignettes are author recollections; pedagogical examples and the journal activity are illustrative unless independently documented.

Table 1. Author-recorded excerpts, initial codes, and themes (source: author reflexive corpus)

Reflexive Log Excerpt	First-Cycle Code (Linguistic/Pragmatic)	Generated Pedagogical Theme
1. "In lecture today, I deliberately used pasyonda and lola niyo to frame my own fatigue before introducing Noli Me Tangere."	Self-deprecating 3rd-person reference; camp exaggeration.	Affective-relational recalibration
2. "I introduced Marxist alienation by translating commodity fetishism into na-void-an ng ganda and generic churva."	Metaphorical substitution; semantic shift.	Conceptual scaffolding
3. "During draft reviews, I softened feedback on logic errors by saying lumipad ang lola niyo patungong Outer Mongolia, charot!"	Pragmatic mitigator (charot); hyperbole.	Constructive feedback and metalinguistic movement

Theme 1. Affective-Relational Recalibration

A clear turning point occurred during an afternoon General Education lecture on José Rizal's 19th-century novel Noli Me Tangere (Reflexive Log #14, November 2024). Selected through an author-developed critical-incident selection protocol informed by Flanagan (1954) and Tripp (2012) because the reflexive record documented a particularly noticeable perceived shift in classroom interaction, this moment represented a decisive transition from hyper-formal instructional delivery to strategic, queer-coded translanguaging. The classroom was humid, energy was low, and the novel felt distant to the students. Deciding to shift registers, I closed my book, paused, and spoke directly to the class:

Class, please. Huwag tayong pasyonda rito. Ang lola niyo ay pagod na pagod na. Noli Me Tangere lang ito, hindi ito ang end of the world. Pakigising ang inyong mga ulirat, baka biglang mag-evaporate ang inyong brain cells. Chika niyo nga sa akin, ano ba talaga ang hanash ni Crisostomo Ibarra rito kung bakit siya gigil na gigil kay Padre Damaso?
(Translation: Class, please. Let's not be so solemn here. Your lola [referring to myself] is exhausted. This is just Noli Me Tangere, not the end of the world. Please wake up your senses before your brain cells evaporate! Spill the tea—what is Crisostomo Ibarra's actual drama here, and why is he so deeply triggered by Padre Damaso?)

The shift in room atmosphere was, in my perception, immediate: tension appeared to ease, laughter emerged, and more students began responding. I interpret the episode through three pedagogical mechanics: (a) recalibrating authority through humor, (b) grounding an abstract literary conflict in familiar expressive resources, and (c) creating a lower-stakes invitation to participate. Because these observations come from my own reflexive record, they should not be read as an objective measure of student anxiety or engagement.

The transition was not universally seamless. My reflexive logs also record moments of hesitation and cognitive dissonance when students encountered teacher-led Swardspeak for the first time. Some students appeared unsure whether informal language signaled a relaxation of academic expectations; others paused while determining whether the register was serious, humorous, or both. These incidents became important because they showed that decolonial intent does not automatically produce decolonial reception.

This article is licensed under a Creative Commons Attribution 4.0 International License.

International Journal of Research on Multidisciplinary Studies
Online ISSN: 3116-4137 | Print ISSN: 3116-4145
Volume 1, Issue 10, pp. 397-407, November 2026
https://ijroms.com
Original Article

Affective-Relational Recalibration (Reflexive Log #22, January 2025; Syllabus Annotation #12): Before major exams, I use campy humor with the intention of easing tension: 'Alright, checklist for today: No fainting allowed! If you feel like your brain is having a major ganda crisis, take a deep breath. Gather your thoughts and write with confidence. Keep your eyes on your own paper—don't become a victim of fake news, okay?'

Discussion: Self-deprecating and camp-coded speech is interpreted as negotiating authority rather than proving a lower affective filter. Hesitation about formality and unequal familiarity contradict a uniformly positive account (Krashen, 1982; Gay, 2010). The Log #14 vignette is reconstructed from the author's record and is not a verbatim student transcript.

Theme 2. Conceptual Scaffolding

Conceptual Scaffolding (Reflexive Log #38, August 2025; Syllabus Annotation #19): When introducing alienated labor, as discussed by Marx (1932/1959), I use Swardspeak as an initial bridge before moving into formal texts: 'Imagine working 12 hours a day making luxury goods you can never afford. You are disconnected from your labor. In Swardspeak, your work has been stripped of its inherent ganda, turned into a generic churva. Once we see this core issue, let's examine how Marx expresses it in formal economic terms.'

Epistemic disobedience is used here as the author's relational and pedagogical interpretation of Mignolo (2011), whose broader framework concerns the colonial matrix of power and knowledge. Translanguaging describes the mobilization of linguistic and semiotic resources; Swardspeak names a socially situated Philippine queer-coded repertoire. In this study, epistemic disobedience describes the questioning of hierarchies that restrict intellectual authority to institutionally privileged registers. This application does not imply that Mignolo analyzed Swardspeak, that any local expression is inherently decolonial, or that Swardspeak constitutes an autonomous knowledge system. The reflexive account instead explores how it can become a situated site for conceptual formulation and epistemic negotiation.

Discussion: The author's example risks conflating alienated labor and commodity fetishism. This is a disconfirming case showing that playful metaphor must be checked against disciplinary definitions rather than treated as conceptual mastery (Marx, 1959; Canagarajah, 2011). No student-level learning effect is established.

Theme 3. Constructive Feedback and Metalinguistic Movement

Constructive Feedback and Metalinguistic Movement (Reflexive Log #51, February 2026; Memory Essay #14): In this incident, I used light mitigators (charot, choz) with the intention of softening feedback while keeping guidance clear: 'I love the enthusiasm, but our logic took a slight detour there. Medyo lumipad ang ating lola patungong Outer Mongolia! Let's bring it back—who can help re-anchor this point?'

The Double-Entry Translation Journal contains a productive tension that must remain visible. If Column A is treated merely as a temporary bridge to a supposedly superior Column B, the activity could reproduce the linguistic hierarchy it seeks to question. The pedagogical purpose is therefore not to correct vernacular thought into 'proper' English, but to make register movement explicit. Students compare what changes across versions: which propositions become more precise, which affective meanings are reduced, which assumptions become visible, and which disciplinary conventions become necessary for a particular audience. Column B represents a context-specific academic requirement, not proof that Column A is cognitively deficient. The activity should also allow students to begin from Cebuano, Waray, Hiligaynon, Ilocano, Kapampangan, Tagalog, English, mixed varieties, or other meaningful resources rather than making Swardspeak itself a new classroom norm.

A central pedagogical response to this tension was the Double-Entry Translation Journal. The activity is designed to let students formulate a concept in a familiar multilingual or vernacular repertoire in Column A and then translate, refine, and discipline that idea into the formal academic register required in Column B. The model is presented here as a pedagogical design derived from my teaching practice, not as an experimentally validated intervention.

Discussion: Humor-inflected feedback may invite revision but could also obscure the seriousness of a conceptual error. Explicit comparison with the disciplinary register is the proposed safeguard, consistent with translingual approaches while not demonstrating student achievement (García & Wei, 2014; MacSwan, 2020).

Classroom Repertoire and Lexicographic Cautions

Philippine scholarship supports treating Swardspeak as socially meaningful and linguistically creative (Alba, 2006; Casabal, 2008; Reyes, 1977; Suguitan, 2005). Almoite (2025) provides a directly relevant study of morphological formation. Suguitan (2005), by contrast, focuses on semantic meanings and

This article is licensed under a Creative Commons Attribution 4.0 International License.

International Journal of Research on Multidisciplinary Studies
Online ISSN: 3116-4137 | Print ISSN: 3116-4145
Volume 1, Issue 10, pp. 397-407, November 2026
https://ijroms.com
Original Article

explicitly excludes a systematic account of word formation. The four groupings below are provisional interpretations of my classroom repertoire. They do not establish historical etymologies or reproduce an exhaustive classification from either source.

Key Word-Formation Mechanisms

For this analysis, I distinguish four provisional groupings supported by the classroom forms presented here: phonetic association, proper-name association, contextual semantic repurposing, and Tagalog affixation. These groupings describe how I interpret and use the forms pedagogically. They are not evidence of their original coinage or of universally accepted morphological rules.

Phonetic Association: I associate pagoda with Tagalog pagod [tired] in my classroom usage, including the extended form Pagoda Cold Wave Lotion. This is a provisional interpretation of a playful sound association, not a verified historical derivation or a formal phonological rule.

Proper-Name Association: Hagardo Versoza combines the classroom association with English haggard and the name Gardo Versoza. The analysis concerns its recognizable sound and name association in my repertoire rather than a claim about who coined it or when it entered circulation.

Contextual Semantic Repurposing: In my classroom discourse, chika can frame discussion, news, or a conceptual explanation, while ganda and churva can carry context-dependent metaphorical meanings. The historical etymology of chika is not established here. Meanings are interpreted within the recorded teaching context rather than treated as fixed dictionary definitions.

Tagalog Affixation: Forms such as i-chika and na-imburna combine recognizable Tagalog prefixes with vernacular or playful roots in my classroom repertoire. Na-imburna is described as a form I use for feeling stuck or overwhelmed; its historical derivation is not established.

Table 2. Selected classroom expressions and intended functions
(author glosses, not validated dictionary entries)

Swardspeak Term	Provisional Linguistic Interpretation	Intended Function and Classroom Example
1. Chika / I-chika	Classroom form associated with "chika"; exact historical etymology is not established in this study.	Frames dense lecture content as open, dialogic discussion rather than static monologue. Example: "I-chika niyo nga sa akin ang core argument ni Foucault."
2. Pagoda	Classroom phonetic/pop-culture substitution based on Tagalog pagod [tired].	Acknowledges shared physical and mental fatigue during long lecture blocks. Example: "Pagoda Cold Wave Lotion na ang ating brain cells, break muna."
3. Hagardo Versoza	English haggard + proper-name association in the author's classroom repertoire.	Humanizes workload stress and exam anxiety before major assignment deadlines. Example: "Hagardo Versoza na ang lola niyo sa midterm papers."
4. Na-imburna	Form used by the author for feeling stuck or overwhelmed; the prefix na- is recognizable, but the root's historical derivation is not established.	Normalizes academic difficulty or temporary logic errors during problem-solving reviews. Example: "Medyo na-imburna ang ating analysis sa section 2."
5. Charot / Choz	Pragmatic conversational mitigator; origin treated as indeterminate in this study.	Appended to serious critical feedback to soften direct critique and maintain warmth. Example: "Medyo lumipad ang logic patungong Outer Mongolia, charot!"

Table 2 presents selected classroom forms, provisional linguistic interpretations, and their intended pragmatic functions. The forms were selected for analytic relevance to the reflexive incidents and teaching practices discussed here, not by a reported frequency ranking. The matrix describes the author's repertoire and pedagogical intentions; it does not establish comparative effectiveness or students' independent interpretations.

Gloss validation status: The supplied references support Swardspeak as a linguistic practice but do not independently substantiate every expression's meaning or etymology. Table 2 therefore labels glosses as context-specific author interpretations; community consultation and accessible lexicographic verification remain outstanding. No universal lexical definition is claimed.

Illustrative Double-Entry Translation Journal

Column A is therefore treated as a space for conceptual formulation rather than as deficient writing. Students may use Swardspeak, Taglish, or a regional language or variety that is meaningful to them. Column B then requires explicit metalinguistic work: identifying the core proposition, selecting disciplinary

This article is licensed under a Creative Commons Attribution 4.0 International License.

International Journal of Research on Multidisciplinary Studies
Online ISSN: 3116-4137 | Print ISSN: 3116-4145
Volume 1, Issue 10, pp. 397-407, November 2026
https://ijroms.com
Original Article

terminology, organizing evidence, and producing prose appropriate to formal academic communication. The sequence preserves the possibility of vernacular theorizing while moving into formal disciplinary discourse visible and teachable. Table 3 presents instructional illustrations, not additional verbatim research-data excerpts.

Table 3. Illustrative journal design

Academic Theoretical Concept	Column A: Low-Stakes Vernacular Conceptualization	Column B: Formal Academic Reformulation
1. Alienated Labor (Marx, 1932/1959)	"Ang worker ang gumawa ng product, pero parang hindi kanya ang gawa niya. Generic churva na lang ang pakiramdam niya sa trabahong wala siyang kontrol."	In Marx's account of alienated labor, workers experience the product of their labor as an alien power and their productive activity as externally imposed (Marx, 1932/1959). This example concerns estrangement from the product and activity of labor; it does not define commodity fetishism or surplus value.
2. Affective-Filter Hypothesis (Krashen, 1982)	"Kapag hagardo at takot ang ferson, puwedeng gets niya ang chika pero hindi iyon sapat para ma-acquire ang bagong language."	Krashen (1982) proposes that a high affective filter can constrain the use of comprehensible input for second-language acquisition. This hypothesis is used here as an interpretive lens, not a measured explanation of participation or conceptual learning.
3. Pedagogical Interpretation of Epistemic Disobedience	"Huwag tayong maging biktima ng colonial mindset. Hindi lang English ang may monopoly sa ganda at talino. Pwede tayong mag-chika ng theory using our own lingo."	Drawing on Mignolo (2011), this study interprets epistemic disobedience pedagogically as questioning hierarchies that restrict intellectual authority to institutionally privileged registers. This is the author's application to the classroom.

My reflexive records suggest that the activity was associated with different forms of pedagogical tension. Some highly proficient English users initially hesitated to write informally because they associated academic legitimacy with formal English. Students who experienced writing anxiety appeared, in my perception, to benefit from separating conceptual formulation from immediate grammatical editing. Students from non-Tagalog backgrounds sometimes had limited familiarity with Swardspeak; for that reason, the protocol explicitly permits their own regional languages and youth varieties in Column A. These observations are interpretive and are not presented as comparative outcome data.

For students who were highly proficient in English, the main challenge was often permission: they needed reassurance that informal conceptualization would not itself be graded as formal academic prose. In my logs, I interpreted the resulting discussion as useful when students were able to articulate the core proposition before selecting disciplinary vocabulary.

When I perceived difficulty with academic-English drafting, I used the separation between conceptual thinking and formal drafting as a deliberate translation-and-revision stage rather than as a simple correction exercise. The records do not establish that this procedure objectively reduced writing pressure or improved writing performance.

For students from non-Tagalog regional backgrounds, the central design principle was linguistic choice. Swardspeak was never intended to become a new classroom norm. Students could use Cebuano, Waray, Ilocano, Kapampangan, Tagalog, English, mixed varieties, or other resources available to them in Column A. This pluralistic option is essential if a decolonial pedagogy is not to reproduce a Manila-centered hierarchy in the name of resisting an English-centered one.

Table 3 contains pedagogical illustrations, not evidence of student submissions or assessed learning.

Contradictory Cases and Interpretive Boundaries

The perceived pedagogical affordances of teacher-led Swardspeak require reflection on ethical limits, power dynamics, regional diversity, and the risk of institutional co-optation. The following concerns are the author's reflexive propositions rather than empirically established effects:

Institutional Power and Hegemony: Philippine sources associate gay language with identity, creativity, affiliation, and negotiations of stigma (Alba, 2006; Casabal, 2008; Garcia, 2008). Manalansan (2003) addresses Filipino gay identity and cultural practice in the distinct setting of New York City. When an instructor uses Swardspeak within a relationship of teacher authority, its social function may differ from its use among peers. I interpret this as a risk of institutional co-optation or performative inclusion, rather than a consequence demonstrated by those sources. My pedagogical aim is to broaden opportunities for participation while remaining accountable for the authority I exercise.

Avoiding Performative Appropriation by Non-Queer Faculty: A crucial distinction must be drawn between an authentic activation of a queer educator's lived linguistic repertoire and the potential

This article is licensed under a Creative Commons Attribution 4.0 International License.

International Journal of Research on Multidisciplinary Studies
Online ISSN: 3116-4137 | Print ISSN: 3116-4145
Volume 1, Issue 10, pp. 397-407, November 2026
https://ijroms.com
Original Article

performative appropriation by non-queer faculty. If educators adopt Swardspeak superficially as an artificial teaching gimmick, there is an ethical risk that a historically community-situated repertoire could be flattened into a caricature or classroom spectacle. This concern is especially relevant when the instructor has little connection to the repertoire's social history or uses it without explaining its context. Such usage can commodify queer struggle without sharing in queer marginalization. Non-queer educators seeking to adopt decolonial translanguaging should not attempt to perform Swardspeak caricatures; instead, they should focus on authentic translanguaging that validates their students' organic multilingual repertoires (e.g., local regional Taglish, Bislish, or mother tongues) while explicitly respecting the subcultural history and integrity of Swardspeak.

Regional Diversity and Ethnolinguistic Inclusivity: Contemporary university studies document Swardspeak in different Philippine educational settings (Almoite, 2025; Gregorio et al., 2023; Quimosing-Ocay & Ocampo, 2024). They do not establish a single geographic origin or a Manila-centered history. In my teaching context, some students appeared unfamiliar with expressions in my predominantly Tagalog-oriented repertoire. I therefore permit regional languages and other familiar resources during conceptual exploration. This is a contextual design response intended to avoid making the instructor's repertoire a new compulsory norm.

Disciplinary Boundaries and Technical Adaptation: While potentially useful in Humanities and Social Sciences where conceptual flexibility and critical discourse are central, Swardspeak faces distinct boundary conditions in high-stakes technical fields. In clinical nursing simulations, medical laboratory protocols, or legal procedural drafting, precise standardized terminology may be especially important because communication in these settings involves procedural precision, professional conventions, and, in some contexts, safety or legal requirements. In these contexts, teacher-led Swardspeak cannot replace formal technical registers. However, the Double-Entry Translation Journal could be explored for technical disciplines as a pre-briefing or debriefing tool: students can use low-stakes vernacular in Column A to explain procedural logic or physiological mechanisms in plain terms before translating them into standard clinical or legal terminology in Column B, with explicit attention to procedural precision. Such applications are proposals for future evaluation; they were not tested in this study.

Structural Issues and Humor: In my reflexive account, playful expression sometimes helped me acknowledge fatigue or workplace stress. This perceived relief should not be treated as a demonstrated psychological effect or as a substitute for institutional advocacy, fair labor practices, and structural improvement.

Disconfirming examples include reluctance to use an informal register, concerns that translation privileges formal English, unfamiliarity among regional-language speakers, and the author's own conceptual conflation. These counterexamples restrict transferability and prevent an interpretation of universal inclusion or learning benefit.

Ethical Considerations

Institutional permission to conduct this research was granted in July 2024. The study relied exclusively on self-generated teaching artifacts and secondary course materials, excluding student records, dialogue, assignments, grades, and evaluations. All descriptions were generalized to prevent deductive identification. Formal protocol registration or an exemption reference number was not issued by an independent Ethics Review Board for this non-interventional artifact analysis. The study is limited by its single-institution setting, its reliance on one educator's retrospective and contemporaneous self-records, and the absence of an independent student dataset. These limitations constrain generalization and mean that claims about anxiety, engagement, or writing development should remain interpretive. Future studies could examine student experiences directly through ethically approved qualitative or mixed-methods designs, compare Swardspeak-informed pedagogy with other translanguaging practices, and investigate how regional linguistic repertoires interact with teacher-led queer-coded discourse in different Philippine contexts.

Conclusion

This critical autoethnography offers a situated account of Swardspeak as a translanguaging resource in Philippine higher education. I developed three interpretive themes from my teaching records: affective-relational recalibration, conceptual scaffolding, and constructive feedback and metalinguistic movement. These themes concern perceived changes in interpersonal tension, conceptual exploration, and feedback practices; they are not experimentally demonstrated effects. The Double-Entry Translation Journal makes register comparison explicit while allowing students to choose familiar linguistic resources. Drawing on Mignolo (2011), I interpret the permission to formulate concepts through a marginalized repertoire as a possible challenge to established hierarchies of intellectual authority. This is a pedagogical application of the framework, not an inherent property of Swardspeak. The account also identifies tensions involving teacher

This article is licensed under a Creative Commons Attribution 4.0 International License.

International Journal of Research on Multidisciplinary Studies
Online ISSN: 3116-4137 | Print ISSN: 3116-4145
Volume 1, Issue 10, pp. 397-407, November 2026
https://ijroms.com
Original Article

authority, repertoire familiarity, regional diversity, and institutional co-optation. Future research should examine these propositions through ethically approved studies that include student perspectives and additional Philippine linguistic contexts. The distinctive contribution is an auditable interpretive distinction between allowing queer-coded language to carry conceptual work and requiring explicit disciplinary precision. This is a transferable design question for educators, not a demonstrated generalizable effect.

Recommendations

Teachers should offer optional, non-stigmatizing language choices, explain disciplinary concepts explicitly, and mark humor or reconstructed dialogue as such. Institutions should support multilingual and queer-inclusive pedagogical development while protecting academic standards and confidentiality. Future researchers should include consenting student perspectives, longitudinal implementation records, independent observation, regional-language comparisons, and documented critical-friend review; they should validate community glosses before lexical generalization.

References

Alba, R. A. (2006, June 5). In focus: The Filipino gayspeak (Filipino gay lingo). *National Commission for Culture and the Arts*. https://ncca.gov.ph/about-culture-and-arts/in-focus/the-filipino-gayspeak-filipino-gay-lingo/

Almoite, A. D. (2025). Unfolding a unique tongue: A morphological formation of Swardspeak in a state university. *K@ta: A Biannual Publication on the Study of Language and Literature, 27*(1), 34–47. https://doi.org/10.9744/kata.27.1.34-47

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health, 11*(4), 589–597. https://doi.org/10.1080/2159676X.2019.1628806

Canagarajah, A. S. (2011). Translanguaging in the classroom: Emerging issues for research and pedagogy. *Applied Linguistics Review, 2*(1), 1–28. https://doi.org/10.1515/9783110239331.1

Canagarajah, A. S. (2013). *Translingual practice: Global Englishes and cosmopolitan relations*. Routledge. https://doi.org/10.4324/9780203073889

Casabal, N. V. (2008). Gay language: Defying the structural limits of English language in the Philippines. *Kritika Kultura*, (11), 199–210. https://doi.org/10.13185/1656-152X.1155

Chang, H. (2008). *Autoethnography as method*. Left Coast Press.

Ellis, C., Adams, T. E., & Bochner, A. P. (2011). Autoethnography: An overview. *Historical Social Research, 36*(4), 273–290. https://doi.org/10.12759/hsr.36.2011.4.273-290

Flanagan, J. C. (1954). The critical incident technique. *Psychological Bulletin, 51*(4), 327–358. https://doi.org/10.1037/h0061470

Garcia, J. N. C. (2008). *Philippine gay culture: Binabae to bakla, silahis to MSM* (2nd ed.). University of the Philippines Press.

García, O., & Wei, L. (2014). *Translanguaging: Language, bilingualism and education*. Palgrave Macmillan. https://doi.org/10.1057/9781137385765

Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice* (2nd ed.). Teachers College Press.

Gramling, D. (2016). *The invention of monolingualism*. Bloomsbury Academic.

Gregorio, J. A. F., Briol, S. M. R., Miraflores, R. M. B., & Biray, E. T. (2023). Swardspeak as a communication medium among university students: Empirical evidence from the Philippines. *International Review of Social Sciences Research, 3*(1), 110–124. https://doi.org/10.53378/352970

Heugh, K. (2021). Southern multilingualisms, translanguaging and transknowledging in inclusive and sustainable education. In P. Harding-Esch & H. Coleman (Eds.), *Language and the sustainable development goals* (pp. 37–48). British Council.

Krashen, S. D. (1982). *Principles and practice in second language acquisition*. Pergamon Press.

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32*(3), 465–491. https://doi.org/10.3102/00028312032003465

MacSwan, J. (2020). Translanguaging, language ontology, and civil rights. *World Englishes, 39*(2), 321–333. https://doi.org/10.1111/weng.12464

Manalansan, M. F., IV. (2003). *Global divas: Filipino gay men in the diaspora*. Duke University Press. https://doi.org/10.1215/9780822385172

Martin, I. P. (2020). Philippine English. In K. Bolton, W. Botha, & A. Kirkpatrick (Eds.), *The handbook of Asian Englishes* (pp. 479–500). Wiley Blackwell. https://doi.org/10.1002/9781118791882.ch20

This article is licensed under a Creative Commons Attribution 4.0 International License.

International Journal of Research on Multidisciplinary Studies
Online ISSN: 3116-4137 | Print ISSN: 3116-4145
Volume 1, Issue 10, pp. 397-407, November 2026
https://ijroms.com
Original Article

Marx, K. (1959). *Economic and philosophic manuscripts of 1844* (M. Milligan, Trans.). Progress Publishers. https://www.marxists.org/archive/marx/works/1844/manuscripts/preface.htm (Original work published 1932)

Mignolo, W. D. (2011). *The darker side of Western modernity: Global futures, decolonial options.* Duke University Press. https://doi.org/10.1215/9780822394501

Poplack, S. (1980). Sometimes I'll start a sentence in Spanish y termino en español: Toward a typology of code-switching. *Linguistics, 18*(7–8), 581–618. https://doi.org/10.1515/ling.1980.18.7-8.581

Quimosing-Ocay, A., & Ocampo, D. P. (2024). Decoding gay lingo: A morpho-sociolinguistic analysis of Swardspeak among college students. *Issues in Language Studies, 13*(1), 57–73. https://doi.org/10.33736/ils.5850.2024

Reyes, J. J. (1977). Swardspeak: A preliminary study. *Pintig-Isip, 1*(20), 60–85.

Suguitan, C. G. B. (2005, July 7–9). *A semantic look at feminine sex and gender terms in Philippine gay lingo* [Paper presentation]. Sexualities, Genders and Rights in Asia: 1st International Conference of Asian Queer Studies, Bangkok, Thailand. http://hdl.handle.net/1885/8681

Tracy, S. J. (2010). Qualitative quality: Eight "big-tent" criteria for excellent qualitative research. *Qualitative Inquiry, 16*(10), 837–851. https://doi.org/10.1177/1077800410383121

Tripp, D. (2012). *Critical incidents in teaching: Developing professional judgement* (Classic ed.). Routledge. https://doi.org/10.4324/9780203078860

Tupas, R. (2021). Fostering translingual dispositions against unequal Englishes. *English in Education, 55*(3), 222–238. https://doi.org/10.1080/04250494.2020.1786367

Tupas, R., & Martin, I. P. (2017). Bilingual and mother tongue-based multilingual education in the Philippines. In O. García, A. Lin, & S. May (Eds.), *Bilingual and multilingual education* (3rd ed., pp. 247–258). Springer. https://doi.org/10.1007/978-3-319-02258-1_18

This article is licensed under a Creative Commons Attribution 4.0 International License.