

# Establishing the Most Appropriate, Formal and Academic Filipino Translation of the Term “Male Homosexual”

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**Abstract** – There are at least seven alternative Filipino translations of the English term “male homosexual,” namely: *bading*, *bakla*, *bayot*, *binabae*, *gay*, *ikatlong kasarian*, and *lalaking homosekswal*. Each of these alternatives has its strengths and shortcomings. By looking at these alternatives’ acceptability as a Filipino term, precision, formality, and political correctness, this paper attempts to offer the most appropriate Filipino translation of “male homosexual” that may be used without hesitation by any writer/speaker in a formal and academic context. To attain such goal this paper used focus group discussion among selected reputable Filipino experts to generate qualitative thoughts concerning the problem at hand as well as its preliminary solutions. This was followed by an analytic hierarchy process (AHP) to generate quantitative answers to the same problem at hand. This was followed by a content analysis of selected journal articles that are written in Filipino and talk about homosexuality. The focus group discussion and the AHP established that the Filipino term *bakla* is the most appropriate, formal and academic translation of the English term “male homosexual.” This is corroborated by the content analysis that revealed that the same term is the one that is also the most used and preferred term. These findings suggested that the term *bakla* is the politically correct translation to be utilized in scholarly works.

**Keywords** – Filipino Male Homosexual, Translation, *Bading*, *Bakla*, *Bayot*, *Binabae*, *Gay*, *Ikatlong Kasarian*, *Lalaking Homosekswal*.

## INTRODUCTION

There are at least seven alternative Filipino translations of the English term “male homosexual,” namely: *bading*, *bakla*, *bayot*, *binabae*, *gay*, *ikatlong kasarian*, and *lalaking homosekswal*. *Bading* is a colloquial term. *Bakla* is a recent term that is based on an old Tagalog term that meant

“amazement,” “wonder,” “hesitation,” and “confusion”; and currently carries some connotations of the subject’s belonging to lower social classes. This term was also identified as melding of the term *babae* and *lalake* [1]. *Bayot* is a Cebuano term that found its way into the national register owing to the fact that the Cebuano ethnolinguistic group is one of the largest in the country. *Binabae* is an old term that denotes effeminacy. *Gay* is a direct adaptation of the same English term and is considered as appropriated term. *Ikatlong kasarian* is a literal translation of the English term “third sex.” While *lalaking homosekswal* is a direct translation of the English term “male homosexual,” with the word “homosexual” retained but in a Filipinized spelling.

While none of these seven alternatives could stand as the perfect formal and academic translation of the English term in question, each of them has its own strengths and shortcomings. Hence, by looking at these seven alternative’s acceptability as a Filipino term, precision, formality, and political correctness, this paper attempts to offer the most appropriate Filipino translation of “male homosexual” that may be used without hesitation by any writer/speaker in a formal and academic context. To attain this goal, this paper has two substantive sections: one detailing the highlights of a focus group discussion among eight respected knowledge leaders from the fields of gender studies, gay studies, Philippine studies, and translation theory and practice; and the other manifesting the results of an analytic hierarchy process (AHP) that was conducted among the same eight respected knowledge leaders immediately after their said focus group discussion. The results of these investigations were compared with a content analysis of selected journal that are written in Filipino and talk about homosexuality.

## MATERIALS AND METHODS

**Focus Group Discussion:** A focus group discussion was conducted on November 24, 2016, from 4:00 to 5:30 PM, at Room 401, Henry Sy Hall, De La Salle University, Manila, Philippines. The following experts were part of this focus group discussion: an associate professor of the

Literature Department, De La Salle University, and an award-winning multilingual writer; a full professor of the Philosophy Department, De La Salle University, a gender equality advocate, and a long-time coordinator of the GENDERS course for the College of Liberal Arts; an assistant professor of the Theology and Religious Education Department, De La Salle University, and an award-winning Filipino language writer; an associate professor of the Filipino Department, De La Salle University, and an expert in gay studies; an assistant professor of the Department of Communication, Far Eastern University, and a specialist in gay studies; an associate professor of the Filipino Department, De La Salle University, and an expert in translation theory and practice; an associate professor of the Literature Department, De La Salle University, an expert in a number of Philippine languages, and an award-winning gay writer; and an associate professor of the Psychology Department, De La Salle University, and an expert in Sikolohiyang Pilipino. All of these experts signed their letters of informed consent to participate in the said focus group discussion. These documents are kept at the University Research Coordination Office, De La Salle University.

One of authors of this paper took the role of the lead facilitator in the focus group discussion because of his background as a full professor of the Filipino Department, De La Salle University, an expert in Filipino philosophy and Philippine studies. The focus group discussion centered on the acceptability as a Filipino term, precision, formality, and political correctness of the seven Filipino alternative translations of the English term “male homosexual.” The whole focus group discussion was digitally recorded. The recording was repeatedly consulted during the writing the first substantive section of this paper. The recording is currently kept as well at the University Research Coordination Office, De La Salle University.

The focus group discussion was designed to generate a qualitative discourse concerning the pros and cons of the

seven alternative translations on the aspects of their acceptability as Filipino terms, precision, formality, and political correctness. At this stage of the study, no definitive answer yet was attempted to be established as to which of the seven alternative terms is the most appropriate, formal and academic translation. On the contrary, the focus group discussion was also designed to be the preliminary for the second stage of the study that involved the use of the analytic hierarchy process.

**Analytic Hierarchy Process:** The analytic hierarchy process (AHP) is defined as a “multicriteria decision-making technique [that] permits the inclusion of subjective factors in arriving at a recommended decision” [2]. As the term suggests, this strategy takes into consideration factors that are essential in order to come up with the suggested most appropriate choice. AHP requires the identification of standards by which all options would be evaluated. These options or alternatives would be assessed through a pairwise comparison. It is part of the analytic hierarchy process to construct the criteria that will be needed for the pairwise comparison [3], [4]. In this comparison, each alternative will be matched with another, allowing the experts to identify which alternative is more favorable for each standard or criterion. Moreover, AHP looks into the degree of how much more an alternative is preferred over the rest. This results to what will be considered as weights. Given these, it can be accepted that AHP translates subjective qualitative information to quantitative measures that would serve as a helpful tool in the decision making process.

For this study, there has been two levels of pairwise comparisons. All four criteria namely acceptability as a Filipino term, precision, formality, and political correctness and seven Filipino translations of “male homosexual” (*bading, bakla, bayot, binabae, gay, ikatlong kasarian, and lalaking homosekswal*) have undergone AHP. In total, there were 6 pairs for the criteria and 21 pairs for the alternatives.

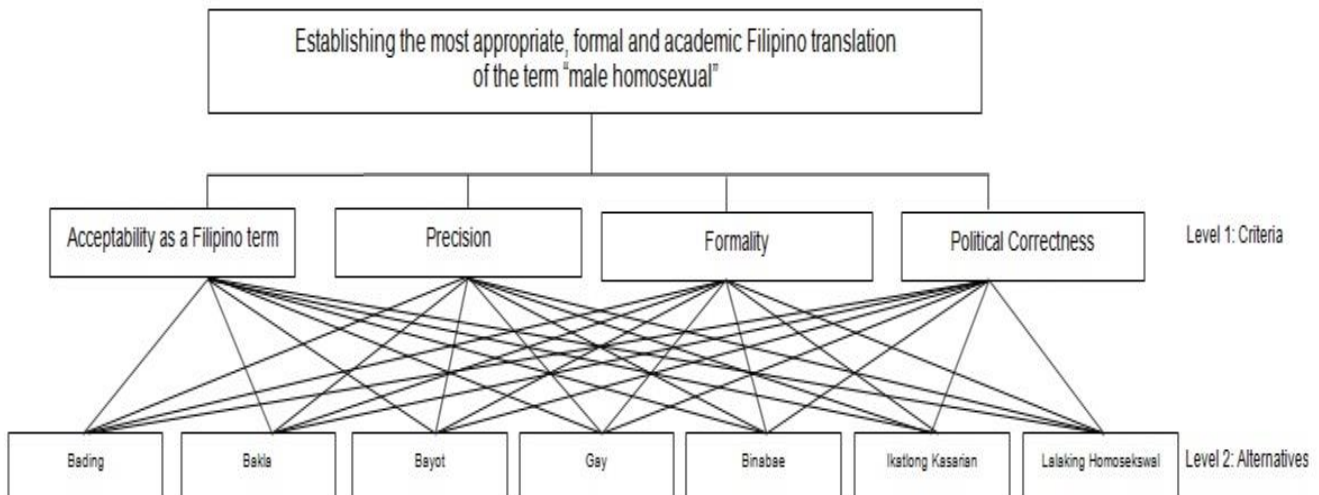


Figure 1. The conceptual model

**Table 1. Filipino Articles on “Male Homosexuals”**

	Year of Publication	Author/s	Title	Journal
1	2009	RD Madula	Espasyong Bakla sa Rebolusyong Pilipino Pagsipat sa Paglaladlad ng Lihim na Katauhan sa Lihim na Kilusan [5]	Malay
2	2010	RD Madula	www. ang espasyong bakla sa cyberspace. com Isang Pagsusuri ng Diskurso ng Usapang Bakla sa mga Chatroom [6]	Malay
3	2012	RD Madula	Pakikibak (I) a: Pagsasakasaysayan ng Communist Party of the Philippines at ng Pakikibakang Pangkasarian [7]	Malay
4	2012	JJF Quintos	Sulyap sa Karanasan ng mga Asog: Isang Historical na Pag-aaral sa Karanasang Homosekswal sa Pilipinas [8]	Plaridel
5	2013	FPA Demeterio III	Ang Nobelang “Si Amapola sa 65 na Kabanata” ni Ricardo Lee Bilang Kontra-Diskurso ng Baklang Manilenyo Laban sa Homopobikong Kamalayang Filipino [9]	Malay
6	2014	RD Madula	Ka Laya: Rampadora Mga Tala ng Kakaibang Pagrampa ng Isang Bakla/Ka Laya: Rampadora Notes on a Different Rampage of a Homosexual [10]	Malay
7	2016	JR Angeles, TKB Bacarro, FPA Demeterio III, JV Geronimo, PBL Peliño	Sa Kanilang Naiibang Pag-iindak at Pamumukadkad: Performativity at Pagkalesbiyan sa mga Indie Film na Rome and Juliet at Ang Huling Cha-Cha ni Anita [11]	Kritike
8	2016	RD Madula	Kuwentong Buhay ng Isang Pambansa-Demokratikong Rebolusyonaryong Bakla sa Rehiyon ng Katimugang Mindanao (A Life Story of a Gay National-Democratic Revolutionary in Southern Mindanao Region) [12]	Humanities Diliman
9	2017	AJ Ardales, N Oco, RD Madula	Klik-suri sa Online Community ng mga Lesbiyana sa Facebook Gamit ang Critical Discourse Analysis (CDA) at Natural Language Processing (NLP) [13]	Humanities Diliman
10	2017	FPA Demeterio III, G Pamittan Jr, V Amante, C Amado	Kaloka, Keri, Bongga: Pakahulugan at Pahiwatig ng Gay Language sa mga Piling Pelikula ni Vice Ganda [14]	Plaridel
11	2017	MDP Turingan, FPA Demeterio III	Ang Daynamiks ng mga Historyograpiyang Nakapaloob sa mga Obrang Pinturang Relihiyoso-Historikal ni Carlos" Botong" Francisco [15]	Humanities Diliman

A pen and paper questionnaire with five parts (one for the criteria and four for the alternatives considering each criterion) has been accomplished by all experts after the focus group discussion. They were requested to rate all pairs with the 9-point scale. A rating of 1 signifies that the pair of translations are perceived as equally acceptable while a rating of 9 signifies that the translation on the option marked next to 9 is extremely more important than the other alternative.

Synthesization, a mathematical procedure, has normalized the responses arranged in a matrix. Lastly, the consistency ratio has been computed to determine the reliability of experts' judgment.

**Content Analysis:** To corroborate the data from the focus group discussion and the AHP, a content analysis was done using selected journal articles that are written in Filipino, that talk about, whether directly or indirectly, homosexuality, and that were published in the last ten

years. Around November of 2018, using different key words Google Scholar was used to pinpoint these articles. This was followed by a manual search on the table of contents of the leading Philippine journals that exclusively or partially publish articles that are written in Filipino language. Table 1 lists the journal articles that were pinpointed by the automated and manual searches undertaken by the co-authors.

PDF files for all articles were then downloaded and converted to text files. Manual inspection was performed to assure that there were no anomalies in the conversion process. For each article, the text data was first stripped of punctuation and then tokenized in order to extract all words. All seven alternative Filipino translations of the English term "male homosexual" were then pinpointed and inventoried.

## RESULTS AND DISCUSSION

### Highlights from The Focus Group Discussion

#### The Term “Bading”

*Badings* appear masculine as they do not dress like females. Sometimes they are not easily identified as gay because of their built and their actions are not as vulgar as *bakla* nor *binabae*.

#### The Term “Bakla”

Historically in the Filipino culture, *bakla* is believed to be a man being afraid to do something dangerous, thus is weak. He behaves in a feminine manner and stereotypically works in a beauty parlor. This term has been used in research articles, debates, and consistently used in academic writing to capture all the characteristics of a gay. Although *bakla* captures the characteristics of a man who is queer, or a man with a woman’s heart. *Bakla* is not homosexual “if only for the fact that sexuality as a discourse fixed around the homo/hetero definition does not have analogues in our native language” [16]. Our experts pointed out in the FGD that this term conveys the uniqueness of what makes a Filipino gay and is approximately equivalent to the Western term.

#### The Term “Bayot”

“Bayot” is the Cebuano term for *bakla*. Like *bakla*, *bayot* has traces of homosexuality, transvestism, acting in a manner of a female, and even hermaphroditism [17]. Nonetheless, *bayot* is delimited on the aspects of “personhood that refer to anatomic oneness or mixture (*babae* + *uten* = *bayot*).” Given this, *bayot* may not capture all the characteristics of Filipino gays.

#### The Term “Binabae”

This term characterizes the femininity of a male’s gender orientation. *Binabae* often portrays such a conservative type Filipina in Philippine culture and may be comparable to those that represent covert homosexuals. However, it is believed to be the least term to be used in academic Filipino translation.

#### The Term “Gay”

The word gay is used in the United States and may be used to distinguish the high class Filipino homosexual. The term has become an acceptable Filipino adaptation of homosexuality in formal academic writing. It can even be used without the connotations of sexual desire. In contradistinction to the term *bakla*, some Filipinos see gay individuals as more desirable, civilized and modern [16].

#### The Term “Ikatlong Kasarian”

The term, as already mentioned, is a direct translation of “third sex.” The experts found this term boring, politically incorrect and unrepresentable. Its political incorrectness stems from its being anachronistic to the period when the categories LGBTQ are gaining more and more acceptance.

#### The Term “Lalaking Homosekswal”

“Lalaking homosekswal,” as already mentioned, is a direct adaptation of the English term “homosexual” using a Filipinized spelling. According to the experts, this Filipinized term has been acceptable in academic writing. It is roughly equivalent to the term *bakla*, and used with identifiable connotation of sexual desire.

### Results from The Analytic Hierarchy Process

**Table 2. Pairwise comparison matrix for criteria with respect to the Goal**

	Acceptability as a Filipino Term	Precision	Formality	Political Correctness	Priority	Rank
Acceptability as a Filipino Term	1	4/1	9/1	3/1	0.54	1 <sup>st</sup>
Precision	1/4	1	13/2	5/1	0.30	2 <sup>nd</sup>
Formality	1/9	1/6	1	4/7	0.05	4 <sup>th</sup>
Political Correctness	1/3	1/5	7/4	1	0.11	3 <sup>rd</sup>

The respected knowledge experts placed the heaviest weight on the criteria “acceptability as a Filipino term” (54%); then on the criteria “precision” (30%); then on the criteria “political correctness” (11%); and the lightest weight on the criteria “formality” (5%). This is further illustrated in Table 2.

On the alternatives’ acceptability as a Filipino term, the respected knowledge experts placed the heaviest weight on the “bading” (33%); then on “bakla” (31%); then on “gay” (20%); then on “bayot” (9%); then on “lalaking homosekswal” (5%); then on “binabae” (3%); and the lightest weight on “ikatlong kasarian” (2%). This is further illustrated in Table 3.

On the terms’ precision, the respected knowledge experts placed the heaviest weight on the “bakla” (51%); then on “bading” (12%); then on “lalaking homosekswal” (11%); then on “gay” (10%); then on “bayot” (9%); and the lightest weight on “binabae” and “ikatlong kasarian” (2%). This is further illustrated in Table 4.

**Table 3. Pairwise comparison matrix for the alternatives with respect to Acceptability as a Filipino Term**

	<i>Bading</i>	<i>Bakla</i>	<i>Bayot</i>	<i>Gay</i>	<i>Binabae</i>	<i>Ikatlong Kasarian</i>	<i>Lalaking Homosekswal</i>	<i>Priority</i>	<i>Rank</i>
Bading	1	9/1	4/1	1/1	8/1	8/1	29/8	0.33	1 <sup>st</sup>
Bakla	1/9	1	9/1	9/1	9/1	9/1	9/1	0.31	2 <sup>nd</sup>
Bayot	1/4	1/9	1	1/5	13/2	15/2	1/1	0.09	4 <sup>th</sup>
Gay	1/1	1/9	5/1	1	6/1	7/1	4/1	0.20	3 <sup>rd</sup>
Binabae	1/8	1/9	1/6	1/6	1	3/2	2/3	0.03	6 <sup>th</sup>
Ikatlong Kasarian	1/8	1/9	1/7	1/7	2/3	1	3/5	0.02	7 <sup>th</sup>
Lalaking Homosekswal	2/7	1/9	1/1	1/4	3/2	5/3	1	0.05	5 <sup>th</sup>

**Table 4. Pairwise comparison matrix for the alternatives with respect to Precision**

	<i>Bading</i>	<i>Bakla</i>	<i>Bayot</i>	<i>Gay</i>	<i>Binabae</i>	<i>Ikatlong Kasarian</i>	<i>Lalaking Homosekswal</i>	<i>Priority</i>	<i>Rank</i>
Bading	1	1/9	8/3	5/8	13/2	7/1	1/1	0.12	2 <sup>nd</sup>
Bakla	9/1	1	9/1	9/1	9/1	9/1	9/1	0.51	1 <sup>st</sup>
Bayot	3/8	1/9	1	1/1	13/2	4/1	1/1	0.09	5 <sup>th</sup>
Gay	8/5	1/9	1/1	1	11/2	7/1	3/5	0.10	4 <sup>th</sup>
Binabae	1/6	1/9	1/6	1/5	1	1/1	1/6	0.02	6 <sup>th</sup>
Ikatlong Kasarian	1/7	1/9	1/4	1/7	1/1	1	1/6	0.02	6 <sup>th</sup>
Lalaking Homosekswal	1/1	1/9	1/1	5/3	6/1	6/1	1	0.11	3 <sup>rd</sup>

**Table 5. Pairwise comparison matrix for the alternatives with respect to Formality**

	<i>Bading</i>	<i>Bakla</i>	<i>Bayot</i>	<i>Gay</i>	<i>Binabae</i>	<i>Ikatlong Kasarian</i>	<i>Lalaking Homosekswal</i>	<i>Priority</i>	<i>Rank</i>
Bading	1	1/9	3/5	1/4	1/1	9/2	1/6	0.06	5 <sup>th</sup>
Bakla	9/1	1	17/2	9/1	9/1	9/1	7/2	0.46	1 <sup>st</sup>
Bayot	5/3	1/8	1	17/8	5/2	5/2	1/5	0.08	4 <sup>th</sup>
Gay	4/1	1/9	1/2	1	3/1	3/2	3/5	0.09	3 <sup>rd</sup>
Binabae	1/1	1/9	2/5	1/3	1	1/1	1/7	0.04	6 <sup>th</sup>
Ikatlong Kasarian	2/9	1/9	2/5	2/3	1/1	1	1/6	0.04	6 <sup>th</sup>
Lalaking Homosekswal	6/1	2/7	5/1	5/3	7/1	6/1	1	0.22	2 <sup>nd</sup>

On the terms’ formality, the respected knowledge experts placed the heaviest weight on the “bakla” (46%); then on “lalaking homosekswal” (22%); then on “gay” (9%); then on “bayot” (8%); then on “bading” (6%); and the lightest weight on “binabae” and “ikatlong kasarian” (4%). This is further illustrated in Table 5.

**On the Terms’ Political Correctness**

On the terms’ political correctness, the respected knowledge experts placed the heaviest weight on the “bakla” (46%); then on “gay” (19%); then on “lalaking homosekswal” (12%); then on “bading” (9%); then on “bayot” (7%); and the

lightest weight on “binabae” and “ikatlong kasarian” (2%). This is further illustrated in Table 6.

**AHP Synthesis**

Across all criteria namely (1) acceptability as a Filipino term, (2) precision, (3) formality, and (4) political correctness, the respected knowledge experts “bakla” (39%) as the most acceptable Filipino translation of the English term “male homosexual”; this is followed by “bading” (23%); then by “gay” (17%); then by “bayot” (9%); then by “lalaking homosekswal” (5%); then by “binabae” (3%); and finally by “ikatlong kasarian” (2%). This is further illustrated in Table 7.

**Table 6. Pairwise comparison matrix for the alternatives with respect to Political Correctness**

	<i>Bading</i>	<i>Bakla</i>	<i>Bayot</i>	<i>Gay</i>	<i>Binabae</i>	<i>Ikatlong Kasarian</i>	<i>Lalaking Homosekswal</i>	<i>Priority</i>	<i>Rank</i>
Bading	1	1/9	3/2	1/9	13/2	6/1	1/6	0.09	4 <sup>th</sup>
Bakla	9/1	1	9/1	9/1	9/1	9/1	9/1	0.46	1 <sup>st</sup>
Bayot	2/3	1/9	1	1/4	6/1	7/2	5/8	0.07	5 <sup>th</sup>
Gay	9/1	1/9	4/1	1	13/2	7/1	3/1	0.19	2 <sup>nd</sup>
Binabae	1/6	1/9	1/6	1/6	1	1/1	1/7	0.02	6 <sup>th</sup>
Ikatlong Kasarian	1/6	1/9	2/7	1/7	1/1	1	1/6	0.02	6 <sup>th</sup>
Lalaking Homosekswal	6/1	1/9	8/5	1/3	7/1	6/1	1	0.12	3 <sup>rd</sup>

**Table 7. Synthesizing to obtain final results**

	<i>Acceptability as a Filipino Term</i>		<i>Precision</i>		<i>Formality</i>		<i>Political Correctness</i>		<i>Overall Priority</i>		<i>Rank</i>
	<i>Raw</i>	<i>Weighted (54%)</i>	<i>Raw</i>	<i>Weighted (30%)</i>	<i>Raw</i>	<i>Weighted (5%)</i>	<i>Raw</i>	<i>Weighted (11%)</i>	<i>Raw</i>	<i>Weighted</i>	
Bading	0.33	0.18	0.12	0.04	0.06	0.00	0.09	0.01	0.60	0.23	2 <sup>nd</sup>
Bakla	0.31	0.17	0.51	0.15	0.46	0.02	0.46	0.05	1.75	0.39	1 <sup>st</sup>
Bayot	0.09	0.05	0.09	0.03	0.08	0.00	0.07	0.01	0.33	0.09	4 <sup>th</sup>
Gay	0.20	0.11	0.10	0.03	0.09	0.00	0.19	0.02	0.58	0.17	3 <sup>rd</sup>
Binabae	0.03	0.01	0.02	0.01	0.04	0.00	0.02	0.00	0.11	0.03	6 <sup>th</sup>
Ikatlong											
Kasarian	0.02	0.01	0.02	0.01	0.04	0.00	0.02	0.00	0.11	0.02	7 <sup>th</sup>
Lalaking											
Homoseksual	0.05	0.02	0.11	0.03	0.22	0.01	0.12	0.01	0.49	0.08	5 <sup>th</sup>

**Results of The Content Analysis****Table 8. Frequency of Usage of Terms across Articles**

<b>Term</b>	<b>Selected Journal Articles</b>											<b>Total Number of Occurrence</b>	<b>Number of Journals Involved</b>	<b>Percentage of Journals Involved</b>
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>			
Binabae	0	0	0	1	3	0	0	0	0	0	4	8	3	27.27%
Bakla	74	106	60	17	91	62	5	52	1	71	0	539	10	90.91%
Bading	0	1	0	0	0	8	2	1	0	1	0	13	5	45.45%
Gay	6	4	5	0	26	2	0	6	2	139	0	190	8	72.73%
Bayot	0	0	0	0	0	0	0	0	0	0	0	0	0	0.00%
Ikatlong Kasarian	0	0	0	0	0	0	0	0	0	0	0	0	0	0.00%
Lalaking Homoseksual	0	0	0	0	0	0	0	0	0	0	0	0	0	0.00%
<b>Total</b>	<b>80</b>	<b>111</b>	<b>65</b>	<b>18</b>	<b>120</b>	<b>72</b>	<b>7</b>	<b>59</b>	<b>3</b>	<b>211</b>	<b>4</b>	<b>750</b>	<b>11</b>	

The results of the content analysis undertaken on the 11 selected journal articles are presented in Table 8.

The results show that both in as far as the number of term occurrence and the number of journals involved are concerned, *bakla* is the most used Filipino translation of the English word “male homosexual.” This is followed by *gay*; then by *bading*; and then by *binabae*. The terms *bayot*, *ikatlong kasarian*, and *lalaking homoseksual* are shown to be unused in as far as translating the mentioned word into Filipino is concerned. There are therefore similarities and differences in the theoretical and practical levels of translating the English term “male homosexual” into formal and academic Filipino.

Table 9 presents a comparison on the rankings obtained for the seven alternative translations from AHP and content analysis undertaken by this paper.

Table 9 demonstrates that AHP and content analysis undertaken by this paper agree only on rank one for the term *bakla*. In all other terms and ranks, the theoretical and the practical considerations of determining the most appropriate formal and academic Filipino translation of the English term “male homosexual” simple do not perfectly jive. Nonetheless, this paper was able to establish that in theory and in practice, the term *bakla* is

the most appropriate formal and academic Filipino translation of the English term “male homosexual.”

**Table 9. Comparison of the Rankings of the Preference/Usage of the Alternative Terms based on AHP and Content Analysis**

<b>Term</b>	<b>Ranking based on AHP</b>	<b>Ranking based on Content Analysis</b>	<b>Remarks</b>
Binabae	6	4	No Corroboration
Bakla	1	1	Corroborated
Bading	2	3	No Corroboration
Gay	3	2	No Corroboration
Bayot	4	5-7	No Corroboration
Ikatlong			
Kasarian	7	5-7	No Corroboration
Lalaking			
Homoseksual	5	5-7	No Corroboration

**CONCLUSION**

This paper attempted to ascertain which of the seven alternative Filipino translations of the English term “male homosexual” is the most appropriate in as far as

formal academic writing is concerned. These seven alternative Filipino translations are: *bading*, *bakla*, *bayot*, *gay*, *binabae*, *ikatlong kasarian*, and *lalaking homosekswal*. Three methods were employed by this paper, namely: the focus group discussion with some respected knowledge leaders; AHP using the same respected knowledge leaders as respondents; and content analysis using journal articles that are written in Filipino, that talk about homosexuality, and that were published within the last ten years.

We may regard the results from the focus group discussion and AHP as based on the theoretical considerations of this paper's respected knowledge leaders. In the sense that such respected knowledge leaders mused on what ought to be the most appropriate formal and academic Filipino translation of the English term "male homosexual." Based on these two methodologies it was established that the most appropriate formal and academic Filipino translation of the said term is *bakla*, which was followed by *bading*, then by *gay*, then by *bayot*, then by *lalaking homosekswal*, then by *binabae*, and finally by *ikatlong kasarian*.

We may regard the result from the content analysis as based on the actual practice and usage of the authors who published academic journals within the past ten years, who wrote in Filipino, and who talk about homosexuality. Based on this third methodology it was established that the most preferred or used formal and academic Filipino translation of the English term "male homosexual" is *bakla*, which was followed by *gay*, then by *bading*, and then by *binabae*. The terms *bayot*, *ikatlong kasarian* and *lalaking homosekswal* were shown by the third methodology to be equally unpreferred or unused by the said authors.

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