Stylistics Variations: An Understanding of Language of Gay People Based on Phonemic Diphthongs

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Abstract. The gay vernacular, a language created by the LGBT community, is one of the amazing modern languages of today. To protect themselves from the hurt of societal disgrace, gay individuals started to establish their own language. It also has linguistic characteristics shared by LGBT educators who frequently talk about phonemic diphthongs. To identify the phonetic diphthongs uttered, their focus on their everyday lives of teaching as well as their meanings, this qualitative research employed a case study in conjunction with discourse analysis through production task and elicitation. Semi-structured interviews were used to gather data from purposively selected 8 informants in a secondary school of Don Sergio Osmeña Sr. Memorial National High School, Cebu City, Philippines. The study revealed that the stylistic variation of gay faculty members is in the coinage through colleagues' speech influence, the creation of own words was through attachment and cropping wherein an original word is cut off and has a new component and meaning, and there are existing words used in gay lingo that have different meanings. In order for everyone to have a deeper understanding of the culture, discursive studies of gay lingo are needed. School administrators should also mandate seminars and other activities for teachers about understanding gay language and its neologisms or the creation of their own words and structural processes.

Keywords: Coinage, diphthongs, gay people, language, stylistics variation.

INTRODUCTION

In general terms, language is used in networking, converting, and defining identities. Since linguistic data makes up most of the human information management, linguistic norms must be understood in order to make it easier for humans to comprehend the findings [8]. The goal of this study was to find out how the LGBT instructors at Don Sergio Osmeña Sr. Memorial National High School felt about Filipino diphthongs. Since diphthongs are perceived visually and audibly in this study, Cebrian [4] reported that most non-native vowels were consistently perceived as instances of a given native category, with varying degrees of goodness of fit.

Every social organization has a means of communication among its members, according to Noah & Olagbemi [11]. It is through these ways that they can shift the range of meanings and achieve some degree of understanding with each other. They also allow people to form a consensus (a shared set of definitions) and only when there is such a consensus

are people able to act together, because only then can they make relatively accurate predictions about each other's behavior. In other words, social interaction with groups of people may be impossible without such an important means of communication. According to Lloydi [10], the diphthong is a vowel represented by any of the five letters a, e, i, o, and u. The diphthong is the sound that is formed by combining any of the five vowels and the letter w or y. The diphthong is any of the sounds /aw /, /ay /, /ey /, /iw /, /iy /, /oy /, or /uy /in a syllable of words. Expressive words are commonly heard in gay groups with exaggerated speech.

Numerous stylistic factors can interact when someone is constructing a persona in a conversation, and this is made even more difficult when analyzing their speeches because there are two sets of stylistic phonetic factors (indexical fields) available to the speakers that come from two different cultural ideologies [9]. In contrast, the study by Suire et al. [16] found that gay males had values that were more like those of heterosexual women and much greater

pitch modulation patterns and less breathy voices than did heterosexual men. Pre-consonantal and syllable-final /s/ will be aspirated less frequently, gay men's speech will have a higher pitch and more clearly articulated vowels than straight men's, and gay men's speech will have a more noticeable pitch contour [7].

Furthermore, according to Sirbu [14], the need to communicate motivates both the emergence and development of a language and this need arises and becomes stronger and stronger when one has another person to communicate with, i.e., where there is a society. Considering this, Stollhans's [15] study encouraged attitudes toward "non-standard" varieties in language teaching, which frequently ranged from "teaching non-standard is a good and engaging way to teach authentic language "to" it should not be done too early because the standard must first be mastered." Contradictory opinions on linguistic variety are really frequently encountered in discussions regarding the usage of a community's own language as well as in debates about the teaching of other languages.

In the local setting, the gays' major reasons for creating words of their own are to become unique/distinct from other people, to serve as their identity, or be accepted in a group, to give them pleasure, and to make them imaginative [12]. Homosexuals use gay argot as their shield from the condemning male-controlled society, feminization technique, entertaining effect, metaphorical way, and secretive in-group communication [3]. Gay neologisms were also frequently produced by attachment and clipping, in which an original term is affixed and given a new meaning. In addition, it has been discovered that certain terms used in LGBT slang have other meanings [2].

This subject is crucial since clear pronunciation is necessary for intelligent communication. From the perspective of the gays who are responsible for the shift in Filipino grammar, it is an important piece of language that makes our speech comprehensible and plain to native speakers. In fact, it has always been an important topic for non-native learners.

OBJECTIVES

The purpose of this research was to answer the following questions:

1. What are the various languages that are considered stylistic as part of the diphthong phoneme in the present time?
2. How do respondents use phonemic diphthongs in their daily lives?
3. Do the changing forms of speech make sense to them according to their own experiences?

This research was conducted through a qualitative methodology to carry out the study. According to

Tudtod [17], qualitative learning concerns the non-use of statistical methods of investigation and understanding of social phenomena. Wherein the data collection go with conducted was no longer using a survey instead it was done through various means such as sensory observations, interviews, the use of digital cameras, recorders, and analysis of documents. or materials gathered. In addition, the researcher underwent more than one and a half months of immersion to collect the corpus needed for this research. Through a production assignment and elicitation, this technique was integrated with discourse analysis to better understand the LGBT vocabulary, coinage, and social context among senior high school teachers.

8 informants from junior high school, night high school, and senior high school faculty members were chosen intentionally for this study. Their ages ranged from 25 to 55, and they all acknowledged that they first became aware of their gender when they were in elementary school due to peer pressure and family preferences. Socialization influences lexical choices and pronunciations. To respect the confidentiality rights of the informants and adhere to ethical standards, the researcher utilized pseudonyms throughout the record.

In addition to their demographic information, the researcher manually created a questionnaire in which they asked participants about their gender preferences and if they were openly homosexual. A short dialogue was included in gay lingo and some usual conversations determine the understanding level of the informants and identified the emphasis of phonemic diphthongs.

This study is anchored in the linguistic relativity theory (Whorf in Davis & Reynolds [6]), which proved that speaking a heavier gender language can highlight gender differences in the minds speaking, leading to clearer gender roles and greater differences in social outcomes among the genders.

Rosales' [13] report proved that Filipino diphthongs mixed with Cebuano Visayan will focus on a thorough study. When a person chooses a language style that is not used by most of society, subgroups are created. In the school where the study was done, researchers have seen an increase in the number of LGBT instructors in recent years. Most classes use homosexual language that is spoken by gay people. The researcher's investigation of the stylistic variety of diphthongs and social circumstances was motivated by the necessity for communication and the elimination of any obstacles between homosexual instructors and non-gay teachers. Additionally, it is impossible, to sum up, the personalities of a variety of language options into a single category. Discourse and other language variation patterns can help shape sexual identity as it intersects with other facets of identity. Even within a single group, there are linguistic disparities that reflect many forms of identification, including ideological, performance-based, and sexually motivated identities [1].

One of the respondents to this study said:

> *P1: "Para sa akin ito ay upang matukoy ang pagkakakilanlan ng kasarian kung ikaw ay kasangkot sa komunidad. Gayundin, upang magkaroon ng halaga ng inclusivity. Kapag may kakayahan ka nang magsalita ng gay lingo, malugod kang tatanggapin sa loob ng komunidad. Minsan, may mga isyu na ang mga bakla ay dapat lang magsalita sa loob ng kanilang sarili, para makapagsalita sila sa Gay lingo para hindi maintindihan ng ibang mga identities"*

> (P1: *"For me, it is to identify gender identity if you're involved in the community. Also, to have the value of inclusivity. Once you're Capable of speaking gay lingo, then you are welcome within the community. Sometimes, there are issues gays should only talk about within themselves, so they can speak in Gay lingo so as not to be understood by other identities."*)

The remark signifies that there is no impact of linguistic materials on the miss rate analysis, which shows that they can easily interpret both native and non-native speech. The phonetic variable of informants, flapping [ɾ], is the lengthening of the vowels /o /, /ö /, /a /, /i /along with the hyper articulation of /yor/, and the aspirated /s/were measured using data surveys to examine translingual practices within the lesbian, gay, bisexual, transgender, and questioning (LGBTQ) Youtuber community to explore its relevance to self-representation [1].

According to Balpinar in Çorakçı & Demirezen [5], language teaching is carried out without regard to communication skills only by considering the rules, structure, and form of the language not the function of language. The misinterpretation of diphthongs may have one or several causes. The following are some additional factors related to educational policies that make diphthongs difficult for Turks: While English words' pronunciation is occasionally unrelated to their spelling, the native Filipino-English speakers utter their spellings and pronunciation that are so strange since the language is really a mix of lots of different languages and even if it is part of the medium of instructions or the usual conversations with their fellows.

One of the informants (P4) said:

> *"Oo naniniwala ako. sa aking gay lingo, naipahayag ko ang aking tunay na sarili at nakakonekta sa mas malawak na madla esp. ang mga millenials na, anuman ang kasarian, ay pamilyar sa mga terminong ito dahil palagi silang nalantad sa mga katagang ito sa social media."*

> (*"Yes, I believe. with my gay lingo, I was able to express my truest self and was able to connect to a wider audience esp. The millennials who, regardless of sex, are familiar with these terms as they are constantly exposed to this term on social media"*)

The statement of the fourth informant strongly confirms communication skills only by considering the rules, structure, and form of language not the functions of language. That is, the study by Çorakçı & Demirezen [5] is accurate which may show one of the causes of the misunderstanding of diphthongs. This indicates that diphthongs vowels are often commonly mispronounced by non-native Filipino speakers. This can be because this vowel does not exist in their first language, or it can be because they have not realized that the word should have the double vowel /oʊ/ from the spelling of the word.

Sexuality and the field of language have gained much popularity which emphasizes identity, especially for those who are acclaimed as part of the third sex. The identity-based and desire-centered based on their sexuality matter when the fifth participant said in part:

> *Talagang tanggap ng lipunan ang aking pagkatao. Kahit anong trending expressions are, gusto pa rin ng mga nakikinig, lalo na ang mga kasamahan nating bading, di ba?*

> (*My personality is really accepted by society. No matter what the trending expressions are, the listeners still like it, especially our gay peers, right?*)

From the perspective of sexuality and stylistic variations of gay lingo, the cultural recognition of some sexual identities and practices are tied. As a result, the customary conversation of the multiple processes which are subject and relationally constituted is not intended to be conclusive for the study of language and sexuality. The fifth participant is just one of the light of the LGBT expressions wherein they are given importance with their ability to affirm their identities, exercise independence and take part equally with dignity in society.

SUMMARY

In summary, the main reasons gays create their own words are to be unique/different from other people, to serve as their identity, to belong or be accepted into a group, to give them pleasure, and to make them happy. When spelling a word with a diphthong, authors and instructors must decide between two alternative spellings since each diphthong has several spelling variations. It is crucial that pupils, under the close supervision of teachers, develop a repertoire of common diphthong words that they are familiar with and will recall while writing in accordance with society's moral norms.

CONCLUSION

This research found the following:

1. Respondents in this study have a variety of speech styles and their own diphthongs appropriate to an urbanized area.

2. In Cebu City, many native words have diphthongs whenever two vowels like "ie" come together or even a vowel "o" pronounced like "uo". But only in native words. Loanwords do not require diphthong pronunciation.

3. Gay lingo is always an expression of the pleasant feelings of a gay, erotic emotion. It is a specialized language that truly defines the culture of gays: A culture full of color and life with meaning for their peers.

RECOMMENDATION

The researcher humbly suggests the following:

1. The evolution of gay lingo goes deeper and should be given credit by conducting further studies.

2. Even the act of codeswitching is used to define a (visible) link to a more universal homosexual culture. The diversity of words that arise and the respondents' customs reflect the various perspectives of each speaker to his or her intended audience.

3. The current study shows that there are different expressions created by gays that serve to define their lifestyle and culture.

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