



Ibanag Ga, Makabida Ga: Language Vitality, Choices and the Teaching of English

Kimberly B. Bassig

Philippine Normal University-North Luzon

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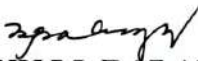
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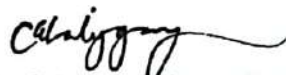
This thesis entitled **“IBANAG GA, MAKABIDA GA: LANGUAGE VITALITY, CHOICES, AND THE TEACHING OF ENGLISH”** prepared and submitted by **KIMBERLY B. BASSIG** in partial fulfillment of the requirements for the degree of **Master of Arts in Education with Specialization in English Language Teaching**, is hereby recommended for approval and acceptance.


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Abstract

Name	: Kimberly B. Bassig
Title of Study	: Ibanag Ga, Makabida Ga: Language Vitality, Choices and the Teaching of English
Key Concepts	: Language Vitality, Ibanag Language, Language Revitalization
Degree	: Master of Arts in Education
Specialization	: English Language Teaching
Adviser	: Elena A. Navas, PhD.

The study sought to determine the vitality of the Ibanag language in different domains, how language choices affect the condition of Ibanag and the teaching of English and elicit activities that can help in maintaining the language as a basis for the development of a language revitalization program. The study used the explanatory sequential mixed method that involved 500 respondents from the four Ibanag- speaking barangays of the City of Ilagan, Isabela. Eight teachers and 40 members of the Ibanag community were also interviewed. The research instruments used in gathering the needed data were the questionnaire and interview questions validated by the adviser of the

researcher. The qualitative data were transcribed and content analyzed whereas the quantitative data were analyzed using the descriptive statistics. The study has found out that the Ibanag language is still flourishing among the Ibanag communities. Elderly Ibanags, on the other hand, are more loyal than the younger generation. There is a decline in the use of the Ibanag language in formal settings such as education and government or private offices. It is also concluded that the Ibanag language is diminishing because of these factors: language policy, language shift, codemixing and bilingualism of some Ibanags. Also, some Ibanag children no longer speak the Ibanag language. For the Ibanag language in relation to the teaching of English, respondents perceive the Ibanag language as essential as other languages for more effective communication and academic possibilities. Also, Ibanags use the Ibanag language as an effective platform for learning the English language. Moreover, activities for maintaining and preserving the Ibanag language in the community and in schools no longer exist. The activities suggested by the respondents upshot the Ibanag Language Revitalization Program.

LANGUAGE VITALITY, CHOICES AND THE TEACHING OF ENGLISH



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to

“I dedicate this work to my source of inspiration,

Max and my two sons, **Kaelon Lonzo** and **Kaeden Marcus.**”



This study may not be realized without the people who supported, believed and encouraged me to finish this journey. They are all gifts from Above.

First, I owe a deep sense of gratitude to my adviser, **Dr. Elena A. Navas**. I thank you for giving me the opportunity to do this research and for providing invaluable guidance, sincere motivation, and inspiration. It is always a great privilege and honor to rub elbows with you.

To **Dr. Mary Ann M. Balayan, Dr. Adelaida J. Leño** and **Professor Charissa E. Calinggangan** for sharing your knowledge and expertise for the improvement of this study.

To **Professor Elma B. Siyang** for the motivation and for providing extra help to finish this endeavour.

To **Dr. Roldan S. Cardona**, Associate Dean of the Graduate School for his priceless assistance and constant reminders just to help me finish this study.

To **Dr. Arturo B. Nano**, for your expertise and insights in this study. Thank you for being this study's validator and also for your words of encouragement and sincere act of kindness.



To **mommy Maria Elisa T. Alvaro** for always enlightening my queries and for motivating me.

To the **Ibanag Communities of the City of Ilagan** through the leadership of the Baranagy Officials for the warm welcome, assistance and active participation in this study. Dakadakal nga pabbalo balo ku tannikamu ta ngamin nga uffun nu! Matolay y Ibanag tu mannanayun!

I would also like to thank my husband, **F01 Max F. Bassig**, my inspiration, for his unceasing support, patience, and love. Thank you for always pushing me to keep going when it's hard to step up and reminding me that God is always true to His promises!

To my inspiration, my two babies, **Lonzo and Kaeden**, I'm sorry for the times I have to sacrifice my time with you to finish this journey. But always remember that this success is sincerely dedicated to the both of you. I thank both of you for giving mommy the fuel of love and inspiration whenever I wanted to give up. I hope one day you'll be able to read this and be proud of me. Mommy loves you so much, my babies!

To my parents, **Mama Belen and Papa Aty**, thank you for your unending love and support. Thank you for looking after Lonzo and Kaeden, as well as for the cup of coffee and pandesal every morning. I also thank you for always including me in your prayers.



To my buddy, **Maan**, thank you for always setting the deadlines. Without it, I would not be able to finish this. Thank you for encouraging me to stand in my depths of despair. This undertaking would never be this fun without you. It's always an accolade to finish this with you! Cheers to more!

To my friends, **Maricel, Dhanzen, Jaenica and Eura**, thank you all for letting my eyes focus on my dreams, for your prayers and for your listening ears everytime I break down.

To my co-teachers and my stress relievers, **Junita, Ana May, Gelacio, Marvin, Leslie and Bobby**, thank you for the laughter. My sleepless nights always turn to happy days when I am with you all.

Above all, sincerest thanks and praise to our **Almighty God** for giving me wisdom, patience and people whom He made as instruments to shower His blessings throughout my research work. This study is proof of His unending love and faith!



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IBANAG GA, MAKABIDA GA: LANGUAGE VITALITY, CHOICES AND THE
TEACHING OF ENGLISH

A THESIS

Presented to

The Faculty of Graduate Studies

and Teacher Education Research in Indigenous People Education

Philippine Normal University North Luzon Campus

Aurora, Alicia, Isabela

In Partial Fulfillment

of the Requirements for the Degree

MASTER OF ARTS IN EDUCATION

With Specialization in English Language Teaching

KIMBERLY B. BASSIG

June 2021

**CHAPTER 1****THE PROBLEM AND LITERATURE REVIEW****1.1 Background of the Study**

The Philippines is a nation notable for having various ethnic groups. Throughout history, it has been inhabited by both eastern and western countries, each with its own culture, which has resulted in social and cultural differences among Filipinos. Every regional group is identifiable by its own unique attribute, having one hundred and eleven dialects (Reyes, 2000). In addition, McFarland (2004) states that the Philippine language status is heavily characterized by language contact due to its geography. Because of this, there is a significant difference between the indigenous languages in the country.

In Isabela, several dialects are used by people. There are 10 existing native dialects in Isabela including Yogan, Ilokano and Ibanag. In the City of Ilagan alone, Ibanag is the main minority language used in the community, but younger generations seem to forget the language. A study on the Ibanag language shows that it is now slowly dying because of the language preference of the Ibanags (Dayag, 2011). A study also conducted by Ramos (2010) found out that another reason for language death in the Ibanag language and other indigenous languages in Northern Luzon is because people prefer to use their L2 (English and/ or Filipino) to communicate. Ybanags or Ibanags are one of the oldest inhabitants of Cagayan Valley in Northern Luzon and it is one of the largest ethno-linguistic minorities in the Philippines. It can be found mainly in the

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provinces of Cagayan, Nueva Vizcaya and Isabela with its capital Ilagan, now called the City of Ilagan by virtue of Republic Act 10169 and its first settlers were called the Ibanags and later became immigrants from other places.

The Ibanag language was also one of the 30 languages and dialects spoken in the province prior to the arrival of the Spaniards in the 16th century. Licas (2011) in her feature "Ibanag, a Dying Language?" She stated that people should use their mother tongue to retain and preserve their community. If this happens, they must still uphold and retain their culture in order to effectively move it on to the next generation. According to Smith (2000), language is a window through which one can learn about and communicate with the world. Baguingan and Ramos (2010) warned that silencing a language entails silencing, demeaning, and excluding the ethnic group that speaks that language.

An ethnographic survey in the Philippines reveals that ethnic groups continue to have their personal and traditional ways but they have also adopted various changes due to improved communication and transportation to promote their interaction with other groups (Reyes, 2000). This role, however, can impede the transmission of one's language to the next generation. The Dominican order used Ibanag as their language of conversion in the region for many years, and it became a lingua franca among the Ibanag, Gaddang, Yogad, and a few Aeta. The use of the Ibanag language has declined as a result of the Philippine government's policies of introducing Filipino as the national lingua franca in the Philippines and attempting to supplant minority languages (Ramos, 2010). According to Gallegos (2007), governments are responsible for a country's educational system with

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a framework that decently and sufficiently incorporates the teaching of an indigenous language. Although there are still Ibanags around, the language is gradually being replaced, with many, if not most, Ibanags speaking Ilokano and Ibanag edging out Ilokano as the region's dominant language. According to Dayag (2011), the Ibanag language, which is the dominant minority language in the Cagayan Valley Region, is now slowly declining and on the verge of extinction. Ibanag speakers continue to decline in the City of Ilagan as Ibanag groups adopt other languages such as Filipino and English and are assimilated.

There are about 7, 000 languages utilized in the world but few speakers remain (Galla, 2010). Krauss (1992) anticipated that if nothing is done on this kind of premise, we will see the death of 90 percent of the world's present languages in the next century. In addition, the National Geographic Society (2009) calculates that every 14 days a language dies and by 2100, more than half of the languages spoken will vanish. Some of these languages have not yet been documented, and if these languages disappear, there will be a loss in the abundance of knowledge about the past, culture, natural environment, and the human brain will also be mislaid. Gallegos (2007) warns that when a language is lost, it reduces the ethnic individuality of the group, changing the nature of the social group where the people live is already a part of language death, which trims societal and ethnic diversity and, as a result, it will set boundaries to access knowledge.

According to Krauss, as cited by Hinton (2001), nearly half of the world's languages could become extinct within a hundred years and become known as



endangered become known as "endangered languages." Languages are endangered when languages are on the boundary of extinction because speakers have died out or speakers have replaced their native language with the more standard or prevailing language which is utilized in the community, they are now living in.

Headland (2000) enumerated the most salient reasons why a language dies: It occurs when a prevalent political group attempts to purposely put an end to the conventional way of people's living (ethnocide); it is when such a predominant group seeks to quench the language of a minority group (linguicide); and if the speakers die in a natural disaster or are scattered in a way that breaks up the language community.

Also, according to McIvor (2005), a language becomes vulnerable when the speakers of the community cease to utilize it and later when the speakers of the community stop using it completely. According to Hermes et al. (2012), one cause of language loss is the effort of authorities to genocide the language in a community even if the people are aware of it.

Language death draws back the possibility of humankind to interact with the knowledge of communities and groups completely. Language loss is a primary concern for everyone, not just linguists, because the lessening of language diversity displaces the knowledge that humans can have and will therefore lead to the diminution of the ability of humans to adapt (Bernard, 1992, cited in McIvor, 2005). Gallegos (2007) states that when a language dies, "it also takes with it the whole political entity, solutions to

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forthcoming problems, explanations to what may be regarded as mysteries." McIvor, (2005) also state that language loss has effects on individuals and in groups, including cultural disruption, cultural rootlessness, and lack of group individuality.

Hinton (2011) presented how the indigenous and minority communities around the world exert strong determinations to retrieve and maintain the knowledge and usage of the endangered languages through documentation. But Meek (2012) said that the issue of language extinction should not focus on documenting the grammar of a language but also to analyze the practices in the community and its beliefs that may impact on the indigenous language survival. Language revitalization is more than just linguistic rehabilitation, it demands societal modification. Grenoble (2006) states that to change from endangerment to vitality, language should be necessarily utilized and programs should take language usage into earnest account. Ideally, a system should attempt to create possibilities to verbalize, read and write the language. Sarivaara and Keskitalo (2016) contend that while schools may be ineffective at revitalization on their own, the community plays an important role, and thus they presented characteristics of effective language revitalization:

1. adding new sets of speakers to the language, very importantly, involves the home setting and intergenerational transmission;
2. adding new roles by presenting the language in settings where it was previously unaccustomed or comparatively underused;
3. the language must be revitalized by both established speakers and neo-



speakers; and

4. the participation and activity of individuals and the speech community, as well as awareness that supportive attitudes, action, sincerity, strong acts of intention, and sacrifice may be necessary to prevent and revitalize the language.

Grenoble (2013) stressed that linguists can make a vital attempt to reconstruct a language if they know how to prompt communities to revitalize their language. If the speakers in the communities are eager about the usage, have financial resources and adequate administrative and/or governmental power for the certainty of the creation and enforcement of language policies, it may be attainable to establish bigger revitalization programs. Another difficulty with language revitalization in several communities is the basic resources (financial or human) are inadequate assistance to the program. A sudden language death is caused by societal necessity by the speakers and will affect the substitution of a new language which has a higher societal and political state (Aitchinson, 2013).

Tsunoda (2006) stated that languages are vulnerable to death in about every part of the world and efforts are being made to document endangered languages to keep them and to revive languages that are in danger of extinction. In the Philippine, for example, the Department of Education (Memorandum No. 74) or the Mother Tongue-Based Multilingual Education (MTB-MLE) is highly practical for Kindergarten to 3 where translanguaging process is imposed. The government seeks to conserve indigenous



cultures, including their language.

Teachers can also be instrumental in using the native language to instill self-pride in the learners. Educators and curriculum implementers should organize and utilize activities on a regular basis for learners that focus on native languages, so learners will be more fascinated, sensible and proud of using their own language (Palogan, 2015). As the learners discover more, both at home and with their teachers, teaching becomes more flexible with the learners' queries and curiosity (Little, 2015). The knowledge they acquire from school becomes more individualized because of the existence of their native language, resulting in a more soothing learning environment. Only a few native languages in the world have been acknowledged as a part of and in use in the education system and in the public domain.

According to Brezinger et al. (2003), all initiatives to support the use of mother tongues will work not only to stimulate and encourage multilingual education and linguistic diversity, but also to raise absolute awareness of linguistic and cultural practices around the world and to affect wholeness based on apprehension, endurance, and dialogue. Dekker, et al. (2011) stated that using the first language of learners in their first education has a great result in learners' cognitive skills being highly-developed at home and being continued and strengthened in school. It builds a strong relationship between both concept learning and language learning that stipulates the attainment of both second and third language.

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Language revitalization requires the participation of the whole society. It is the people's ability to protect, preserve, use, and encourage their language. It is the speakers' collaborative endeavor to use their language in all domains, including formal and informal environments. The argument for revitalizing the language is the fundamental value of diversity, as well as its insistent motive to preserve or give life to endangered languages (Mühlhäusler, 2000).

Another factor in language revival is not only for historical justice or addressing differences, but can also result in the empowerment of people who have lost heritage and intention in life (Zuckerman & Walsh, 2011). Language revival is important, according to language revivalists, because of the intrinsic value of language diversity (Mühlhäusler, 2000) and the moral imperative to preserve and resurrect dormant languages. Another reason from the standpoint of the communities, is the restoration of individuality. One must take a larger leap into reviving and revitalizing languages through ecological and holistic approach in order to prolong the maximum diversity of languages, since linguistic diversity is of utmost importance.

Thus, revitalization is necessarily situated within a complex context and, in order to achieve revitalization, the context needs to be apprehended and definite element within it needs to be addressed. An awareness of these factors and some alterations to how the community members respond may be the important key to a successful language revitalization (Grenoble & Waley, 2006). Crystal (cited in Headland 2000) also present five arguments for why a language should be cared for:



- (1) linguistic diversity improves our human ecology;
- (2) languages are expressions of individuality: a nation without a language is like a nation without a heart;
- (3) languages are storehouses of the past;
- (4) languages impart the quantity of human knowledge: each language stipulates a new viewpoint on how the human brain works: as we acquire more about languages, we enhance our stock of human wisdom; and
- (5) languages are fascinating subjects in their own right.

Since language revitalization is necessary in all languages near death or extinction, this study focuses on language vitality, choice and the teaching of English.

1.2 Literature Review

The purpose of this chapter is to review the various studies on the language revitalization done in the Philippines and abroad in order to establish the essential contributions to the field of English.

The Case of Native Languages in the Philippines

The Philippines is in 10th place in the world of linguistic diversity with 175 languages, 172 of these are living, including the 10 majority languages: Filipino (no estimate, but is reported as leading), Cebuano (20,043,502), Tagalog (14,486,888),



Ilokano (8,000,000), Hiligaynon (7,000,000), Bicolano (4,842,203), Waray-Waray (2,437,688), Kapampangan (1,897,378), Pangasinan (1,164,586), and Maguindanao (1,000,000) (Gordon, 2005). The majority of Filipinos speak the national lingua franca (Filipino/ English) as well as other languages such as regional languages or English, which is the international lingua franca and their second language. However, in the context of MTB- MLE under the translanguaging process, English has become the third language of learners. In the Philippine educational setting, Tagalog or Filipino and English have become the languages of teaching. Many Filipinos no longer use their native language even in their own community. This could be the reason for diminishing native languages (Ramos, 2010).

Language and Culture

Language is a concrete sign of culture and group individuality and an individual's indigenous language is an integral affection and religious relationship between the mind, body and soul of someone and their native tongue. Without the languages of the elders, the personal individuality and identity of the community will become weakened and cultures may die out in a few generations. Language is a representation of people's records and history. These people should carry with them history, songs, stories, rituals and should offer an incomparable perspective on the world (Crystal in McIvor, 2005). Language "is an intangible stem of word significance and symbols for every facet of Culture." Because language is a key to every culture, the ability to speak other languages is critical to intercultural relations (Schafer, 2010). Language shapes and describes the



reality of culture.

According to Gallegos (2002) language is also a means of transmitting knowledge; it is an instrument in how societies function by explaining who we are, where we come from, how our culture works and how we assign meaning to the world around us. In every language that lasts, it epitomizes the cultural wisdom and inheritance of one's culture and in every member of society." In this regard, during his speech at the celebration of the 2018 International Year of Languages, UNESCO Director-General Koichiro Matsuura 2008 emphasized that languages play an important role in establishing a strong element in achieving advancement toward sustainable development and creating a harmonious relationship in the local and global levels.

Languages also play an important role in the eradication of extreme poverty and hunger. The loss of language is a loss of humanity (Yaunches, 2004). Thus, to preserve languages, one should discover ways to assist people in acquiring the language in settings where ordinary language transmittance across generations no longer survives (Hinton, 2003). But Zuckerman and Walsh (2011) say that "language revitalization does not merely do historical justice and resolve divergence but can also affect the empowerment of people who have lost their heritage and intention in life."

Language Vitality

The vitality of a language is a vital factor in indicating a language's sustainability and a determinant of which intervention is needed to maintain a language. Hence, the



vitality of a language is the relationship of the language to its speakers in different domains and not an attribution of the language itself nor to the number of the speakers. It indicates how the whole language ecology impacts the individual language and its speakers (Stanford & Whaley, 2010).

When minority languages have well-established, meaningful contemporary function, awareness of language loss and diversity grows in both national and international contexts. Meaningful contemporary roles consider the use of minority languages in everyday living, educational setting, commercial settings, written materials, arts and even in the media. This needs support from the local and national governments to establish these roles (UNESCO, 2003). According to Barnwell et al. (2009) language vitality is shown by the extent that a language is used in different social contexts. The daily use of a language at home is the most important indicator of the vitality of a language. If the language is frequently used by all generations inside and outside the home or in all contexts. It shows a level of vitality. The study of language vitality is vital in identifying and assessing if a language will flourish in the future and if efforts to enhance the language will be maintainable. UNESCO (2003) also presented six major evaluative factors for language vitality:

1. Intergenerational Language Transmission
2. Absolute Number of Speakers
3. Proportion of Speakers within the Total Population
4. Trends in Existing Language Domains



5. Response to New Domains and Media

6. Materials for Language Education and Literacy

These evaluative factors should not be used alone. A language that ranks highly in one factor may require immediate attention in another.

Fishman (2001) on the other hand, focuses on intergenerational transmission to maintain a language. If the language is not learned by children, they will not be able to pass it on the next generation. The transmission of language is not solely parents' concern, but it is also a choice of society and the institution that influence parents with regard to the language choice to be passed on to their children. The factors in society that create social spaces where languages are used. Social spaces are "domains of use." Fishman then introduced the Graded Intergenerational Disruption Scale (GIDS):

Stage 1: Some use of Xish in higher level educational, occupational, governmental and media efforts.

Stage 2: Xish in lower governmental services and mass media but not in the higher spheres of either.

Stage 3: The use of Xish in the lower work sphere (outside of the Xish neighborhood/ community) involve interaction between Xen and Ymen.

Stage 4: Xish is lower in education (types a and b) and it meets all the requirements of the compulsory education laws.

Stage 5: Xish literacy in the home, school and community, but without taking on extra- communal reinforcement of such literacy



Stage 6: The attainment of intergenerational informal oracy and its demographic concentration and institutional reinforcement. Stage 7: Most users of Xish are a socially integrated and ethno linguistically active population but they are beyond the child-bearing age.

Stage 8: Most vestigial users of Xish are socially isolated old folks and Xish needs to be re- assembled from their mouths and memories.

The GIDS by Fishman sustains its foundational and seminal function in language endangerment discourse and other language vitality approaches. The Expanded Graded Intergenerational Disruption Scale (EGIDS) was developed by Lewis and Simons (2010).

Level 0 (International): The language is used internationally. It is included for completeness and to allow a classification of all the languages in the world.

Level 1 (National): The language functions as the official language and is used in written and oral contexts like in education, work, mass media and government in national level.

Level 2 (Regional): The language functions as the official language at the regional level. Language is used in written and oral contexts like in education, work, the mass media and government at local and regional.

Level 3 (Trade): The language functions as vehicular and is used as a second language by members of the multiple first- language communities. The language is used for local and regional work within or outside the speech community.

Level 4 (Educational): The language is used in the media or in an educational



setting Language is transmitted using the system of education.

Level 5 (Written): The language is more-often-than-not informally transmitted and with weak institutional support. The stronger the institution's support, the more likely it is that local language acquisition and maintenance will be passed down from generation to generation.

Level 6a (Vigorous): The language is used orally by the all generations and - is learned by children as their first language. The language is thriving.

Level 6b (Threatened): The language is used by all generations, but only a few people tend to transmit the language to their children. Language has fewer applications in various domains.

Level 7 (Shifting). The language shift is evident at this level. Parents speak the language, but they do not teach it to their children.

Level 8a (Moribund). The language is only used by the old folks. The language is spoken by some younger generations of parents, but they are less proficient.

Level 8b (Nearly Extinct). Language loss is present at this level. Old folk are the only remaining speakers.

Level 9 (Dormant). The community members have a powerful consciousness of identity- but they no longer speak the language.

Level 10 (Extinct). There are no remaining speakers of the language. The language community lacks motivation for language preservation.

Another approach for language vitality is categorized by The Ethnologue (Gordon



2005; Grimes 2000; Lewis 2009). The five-scale category is centered on the number of first language speakers.

Living: The first-language speakers have a significant population.

Second Language Only: A language is only used as a second language. There is no first-language.

Nearly Extinct. Speakers of the language are fewer than 50 and are continuously dwindling.

Dormant. The community no longer uses the language, but still connects their cultural individuality to the language.

Extinct. The community totally abandoned the language and their cultural identity.

These approaches to language vitality help in distinguishing which component should be attended to have the desired outcome in maintaining and revitalizing a language.

In the study conducted by Barker et.al. (2001), the English Only initiative resulted in negative consequences for limited-English proficiency in the Hispanic population in the United States. The initiative affected the social and communication settings of Latinos and constricted the use, promotion and salient of Latinos minority languages, like Spanish. Thus, it affected the vitality of the group. Another study in Indian setting where English use is observed in the educational achievement of the speaker while native language use structure in two North Eastern States in India utilized ethnic status of the



speaker. The set up triggered both the use of English between educated speakers and minority speakers and the use of Hindi as the minority language when used between the minority group members and the educated speakers (Sachdeva, 2002). Both of these studies show that language policy has a big impact on the vitality of minority languages in different contexts.

In the study of Ying et al. (2015), the ethnic languages are ranked as having high vitality compared to the national language, which is Bahasa, Malaysia. These languages generally shape ethnic identity and play a vital role in the lives of students at an early stage, compared to the national language. They stress that national language shapes national identity thus it should be flourished. In contrary, the study of Pietikäinen et.al. (2010) concluded that the used of the native language like Sami-language in media are proof of the importance or vitality of the native languages in the modern contexts and is not just a language of the old, customs and practices. The Sami- Language Policy which is a native language is considered to strengthen nation building and shared identity. However, this native language is also at the verge of endangerment due to global and dominant languages, political motivation and the struggle of indigenous Sami and linguistic rights.

The extinction of a language is a loss of distinct cultural identity and knowledge. Every time that a language dies, we also lose ways on understanding the patterns in structure and function of human language, past and world's diverse ecosystem (UNESCO, 2003).



The international actions committed in language revitalization and maintenance shows the significant role of language in the society.

Language Choice

Language choice is the language preference of a speaker in a particular situation in a bilingual or multilingual community (Surmi et al., 2010) and the sociolinguistic process which refers to choosing of languages for various purposes in various settings (Rahman et.al. 2007). Language choice exists in a bilingual or even in a multilingual community. Language Choice is divided into two types (Surmi et al, 2010): Marked when an unexpected language is used in a certain context and Unmarked when the expected language is used in that context (Surmi, 2000).

Holmes (2013) defined language choice as a language preference of interaction in many speech communities. In some cases, speakers make a language choice as they participate in communication. Speakers choose a certain language in some instances even if they are not fluent in the language for them to be confident in communicating to other people or communities. In contrast, there are also other reasons for language choice in a multilingual community. Speakers sometimes cannot choose their languages. Their choice is only determined by the environment in where they are, by the language that exists in that place and by the necessity and rarely by the typological condition of the coexisting languages (Calvert, 2006.)

The language preference of the speakers in a community is also a point for language choice. Language which gains high status can be utilized in different settings of



communication whether formal or informal and can help to amplify prestige, improved economic access in the community, dominance and power (Pillai, 2006). Ferrer and Sanfoff (2004) agrees that dominant language has a big impact in the language choice of the speakers. Thus, dominant languages are chosen as a medium of communication both by the bilingual or multilingual communities. The choice for the dominant language can be motivated by the level of acceptance and functions of a language in a wider social setting.

Managan (2004) also believes that choosing a dominant language gives the speaker a sense of identity and the chance to socialize more with speakers of that language. If it happens, the language may grow its social network and may gain more prestige. Once a new member of the community is assimilated, this will become the social network and consciousness of individuality which is discovered in the language choice and way of speaking.

According to Holmes (2013), there are certain social factors that influence language choice. The social factors are reflected in the language they choose to use. These factors can be classified into different ways, but that does not imply that they are all. A person may choose a language depending on the setting, interlocutor or receiver of the message, content or topic, and the reason for the conversation. These social factors are: The participants which refers to the person you are talking to or speaking to in a conversation. (e.g., students-lecturer); the setting which refers to the place or the social context of the talk. (e.g., class, meeting); the function which refers to the reason why they



are talking. (e.g., informative, social); and the topic which refers to the idea or topic they are speaking about in a conversation. (e.g., subject)

Moreover, there are other factors in language choice as presented by David (2006) such as social status, gender, educational attainment, ethnicity, age, occupation, rural and urban origin, speakers, topic, place, media, and the formality of the context.

According to Bleichenbacer (2008), language choice is a key concept in studying multilingualism, in which the speaker consciously or unconsciously decides on what language is to be used in a language situation. A speaker may choose one language or two or more languages, which will lead to multilingualism.

A study of a multilingual community was conducted by Degefa (2004). He investigated the criteria for language choice. The researcher studied the language choice in Ethiopia, which is mirrored in the constitution of the Federal Republic of Ethiopia. The study revealed the dominance of one language (Oromo) even in the presence of other major languages, like Amharic and other minority languages (Tigray, Somali and Guragi). The study also revealed that knowledge of the Amharic language leads to more opportunities and better jobs in the government, as opposed to non-Amharic speakers. Different factors such as the number, economical and governmental position of the linguistic groups, as well as the neutrality of the language, all contribute to language choice.

Managan (2004) also found other contributing factors to language choice in his study where he analyzed the formal and informal events of voluntary organization in a small Guadeloupean municipality in France. The study looked at how natural speech

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practices occur among the majority of community members, who were mostly farm workers, civil servants, and commuted to nearby urbanized areas. The results showed that French was considered a high variety language which was frequently used in formal settings like meetings and Kreyol was considered a high-variety language frequently used in informal activities like casual conversation or group outings. The study found that the language choice pattern of the participants differs among groups and individuals depending on elements like content, tone of utterance, profile of the speaker and political inclination. The respondents used a certain language depending on the setting and context like formal French that was used in meetings and Kreyol, which was used on occasion in casual conversations.

Another factor in language choice was found by Durham (2003) in his study where he examined how the language status in Switzerland affects language choice for internet usage. He categorized all the messages into three groups: monolingual messages, mixed messages and mixed- balanced messages because there are four national languages in Switzerland. According to the findings of this study, English was chosen as the second language because it is easier for them to communicate and understand than German, French, and Italian.

According to Mugambi (2003). English has also become a lingua franca in educated Kenya and is the national language. The research sought to perceive the occurrence of languages in Kenya and the choice of English, Kiswahili, and native languages in the multilingual community. The study showed that English gained the



status as the lingua franca among educated Kenyans and the standard Kiswahili is taught as a subject in schools and universities, while non-standard is the native tongue of urban children.

In the study conducted by (Burhanudeen, 2003) on Malays, their ethnicity was one of the contributing factors in their language choices. The participants frequently choose the Malay language in domains of use. As a result, it serves as a distinguishing feature between the Malays and non-Malays. This study shows the importance of language choices and Malay's vital role in internal communication between the Malays, past and present cultural, social, religious and political history.

Another study in Malaysia investigated the patterns of language choice, proficiency, gender and ethnicity in the setting of the office among the University of Putra Malaysia's undergraduates. Findings showed the language choice was influenced by the language ethnicity of the respondents (Rahman, 2008).

Hamburger (2005) also showed other different motivating factors that contributed to the language choices of the three families in his study: 1. Respect for heritage, mark of triumph against oppressor, spiritual connection to God and, most importantly, a barrier over the world's contradicting moral values to her own; 2. Negative attitudes towards native language is attributed by the willingness to fit in the society where they live; and 3. The negative outlook of the native language but chose another alternative language which shows the positive force in maintaining the native language.



A study on language choice among first and second generations of Arabic-English bilinguals in Manchester, Britain conducted by Othman cited in Qawar (2014) discovered that Arabic was always spoken at home, with friends, in the news, and entertainment media, and in mosques, whereas English was used in formal settings, such as transactions. The researcher used interviews and questionnaires centering on different domains like home, friendship, work, the media, children, mosques, etc. The study also showed that Arabic was useful in their everyday living. Language choice may be triggered by various factors like speaker's profile, topic, place, media and formal situations (David, 2006) or by various needs like words, registers, styles, and languages depending on their purposes (Coulmas, 1997).

Whatever it is, a language choice has to be made in every communication setting where a speaker is required to use a different language. It may be dependent on factors such as purpose, but communication still occurs.

Mother Tongue in Relation to English

The Philippines is well-known for its various minority languages and language policy has a significant impact on these languages. The Philippine Constitution mandates the use of Filipino and English as the medium of instruction and has greatly influenced the use of the mother tongue. On the study of Dayag (2011), the language policy resulting from unhealthy bilingualism and cultural assimilation has affected the Ibanag language especially among young Ibanags. Minority languages like Ibanag suffer leading to language death. The benefit of supporting English and Filipino in the academy hopes to



capacitate Filipino learners in the global setting, but it also jeopardizes and impedes the nourishment of minority languages, such as the Ibanag.

Many studies have now revealed the benefits of attending a mother tongue school. Llaneta (2010) described in her book the striking results of Mother-Tongue Based Multilingual Education, in which teachers observed high levels of participation among students when they used their first language. The students outperformed other schools in all subjects in 2007.

It affirms the claims of Freeman (2000) where native languages of the learners if used in the classroom strengthen their sense of security, enhance their connection to the unfamiliar, and easily make clear meanings to the target language. Moreover, Nation (2003) also stresses that using the native tongue helps teachers maintain classroom discipline, build strong connections and lessen social distance with students.

The study of Paker and Karaağac (2015) also concluded that teachers used the students' native tongue mostly for building strong connections, making clarification and meaning, and explaining difficult topics to the learners. They also used native tongues for conversation, discussion related to administrative information, transition of topics and helping students to answer questions and activities. The students and teachers were aware of the vitality of using the target language but they could not let go of the use of the native language.

Another study of using the learners' first language in the EF classroom, conducted by Marsella (2020), asserts that using the learners' first language helps teachers build the learners' knowledge and manage the class more efficiently. Moreover,

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the use of teachers' native language was not a sign of inability or hesitation to use L2; teachers showed typical roles and functions in classroom interaction.

Case studies on MTB-MLE's success show that teachers themselves began to use the first language of the learners as the medium of instruction promoted to a more dynamic learning environment. Among these case studies are the Ilo- Ilo Experiments (1948–1954 and 1961–1964), the Rizal Experiment (1960–1966), the First Language Component- Bridging Program (1968–1993) in Ifugao Province, the Lingua Franca Project (1999–2001), and the Culture-Responsive Curriculum for Indigenous People Third Elementary Project (CCIP-TEEP) (2003–07.)

The DepEd then heard the need and the vitality of the learners' mother tongue. Thus, the Mother-Tongue Based Multilingual Education (MTB-MLE) under DepEd Order No. 74, issued in 2009.

Meanwhile, the role of mother tongue in learning the English language has been a subject of debate and controversy. Yadav (2014) explains that the learner's first language is an important determinant in Second Language Acquisition like English. In addition, the cultural features connected to the acquisition of the first language can be used in teaching English since second language acquisition is a developmental process and the acquisition of a learner's first language or mother tongue could be one of the contributing factors. These findings support Early Childhood Care and Education, UNESCO (2007), where it states that children should be more likely to enroll and succeed in school if they are given the opportunities to use their mother tongue. Teachers and parents also communicate with



the use of their mother tongue. Yadav (2014) also concluded that beginners will mostly progress quickly if the use of the mother tongue is used in the classroom however this can only happen if the mother tongue is used with effective target language teaching with the considerations of learner's mother tongue and cultural background and using them to the best of their interest. Cook (2001) also stresses that using the first language in teaching is advantageous for it facilitates the comprehension to communicate significant meanings and to check apprehension.

Moreover, Chalmers (2019) also believes that learners who are taught in both their first language and English learn English better and excel in their academics than those who are taught in English only. The attitude of the learners towards their first language has a positive effect on their whole well-being and in their educational journey.

Burton (2013,) in his study, also agrees with the adoption of the MTB-MLE in the Philippines. His study inferred that child who gained literacy using their mother tongue showed better academic performance than those who used their second or third language.

Studies on Language Revitalization Program

In the City of Ilagan alone, Ibanag is the primary minority language used in the community.

A local study on the Ibanag insists that there is a dwindling language usage because of three factors: 1. Ibanag is a minority group as compared to the Iloko and Filipino equivalent, 2. They are influenced by a more predominant culture like Ilocano and Filipino and 3. The language policy of the Philippines (Dayag, 2011). A study also

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conducted by Ramos (2010) found that another reason for the near death of the Ibanag language and other indigenous languages in Northern Luzon is because people prefer to use their L2 (English and/ or Filipino) in communication.

According to Blundell (2008) in a study on language mapping in Batanes and Orchid Island, as the language speakers relocate spatially, or as the language becomes a dialect, the supposed language shifts place on a map and speakers also choose and adopt another language.

The study by Headland (2000) discussed the Casiguran Agta language which is endangered not because it is decreasing but because the Agta people today are outnumbered and enclosed in a setting where lowlander immigrants live and speak Tagalog. The Casiguran Agta language is also threatened because it is not utilized in educational, political and other public domains. Though the Agtas still speak their language at home and still their mother tongue, they have unconsciously acquired many new terms and words from Tagalog.

In a foreign study about the Maya Movement, which started in the late 1980s, there is a revitalization of 29 languages of Guatemala, Mexico, Belize and Honduras because the younger generations are no longer acquiring the language even at home and in an educational setting. These languages are ancestral languages spoken more than 4,000 years ago (Fischer & Brown, 1996). Though Spanish is the official language of Guatemala as written in the "Law of the National Languages," it also acknowledges

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indigenous languages as a component of the national identity and they must be promoted (England, 2003).

Another study conducted in São Gabriel da Cachoeira, Amazonas, Brazil, shows the experiences of urbanization among its Indigenous people and in its environment tells about the politics of culture and forming directions in the revitalization and publicity of Indigenous languages (Shulist, 2013).

In contrast, Gallegos (2007) discovered, using a realistic and critical approach in Aotearoa, New Zealand and Chile, the hows and whys of historical and social movement has a significant impact on indigenous peoples, particularly the loss of the indigenous language. Thus, the study focuses on the educational system's effort to revitalize the language.

The study on the Hawaiian language is a successful language revitalization program (Hinton, 2001). Because the Hawaiian language is not used in various domains, such as school, the workplace and the home, it has become a powerless language. By 1990, there were no indigenous speakers of the language under the age of 50, aside from the families on the tiny-privately owned island of Niihau (Warner, 2001). On this premise, a university program was powerfully enforced and it implemented early-childhood language assistance by using Hawaiian as the language of teaching. As a result, this program resulted in a generation of 3 and 4-year-old bilinguals in Hawaiian and English. Parents were also given chances to acquire the language during night classes and were driven by the discounted tuition fee if they volunteered to help in the preschools

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(Hinton, 2001). Some educators, parents, and the administration were motivated to revitalize the Hawaiian language and this was the start of the Hawaiian Renaissance having university language classes with activities such as a weekly Hawaiian language talk show, a newsletter, student and teacher organizations, the promotion of Hawaiian street names and Hawaiian- only camping trips to traditional areas (McCarty, 2008). Later on, the Hawaiian elders allowed them to teach the language in public schools (Wilson, 1998, as cited by Galla, 2010). The Hawaiian community advanced and improved because awareness was presented to the Hawaiian group and their social inheritance and identity were revived. Hawaiian immersion schools were powerfully formulated to train children from birth to high school. The University of Hawai'i now offers undergraduate and graduate degree programs using the Hawaiian language as the medium of instruction (Kalani, 2010).

According to the study conducted by Adegbija (1994), Indigenous language should not only be used in elementary or secondary education, but also in tertiary education, so that these languages are used by the entire nation.

Zuckerman and Walsh (2011) mention the most successful language revitalization of the Hebrew language. This revitalization slowly began in various agricultural settlements and colonies and was announced as the only authorized public language. By the 1920s, it had slowly spread and Hebrew had become the first language for some people. This language program was supported by the establishment of British rule. Hebrew was dilated in the educational system constituted by the Jewish communities and later on became an official language and a language at home that has continually grown.



There were two components which made Hebrew develop into a bigger part: the reaching of Jewish immigrants with various native language who were motivated to use a single lingua franca; and (2) a political status that was very favorable to establishment of Hebrew as a consolidative official language in Israel. Thus, this language revitalization was politically motivated and was seen as a great help in creating a larger goal for the new Jewish state.

Another study in the United States also came out of the ground of Indigenous community members to see their languages last and will be utilized once more in their day-to-day lives as well as from an initiative among scholars concerned about language loss (Galla 2010). Because of its successful use of multimedia technologies imparted to its language revitalization, it contributes to the field of indigenous language education., revitalization, and technology by discerning the technology of training students and how technology training is connected to language teaching, preservation, revitalization, maintenance efforts and curriculum and material improvement.

A study in New York using the Berlitz Method, in which a native speaker trains educators from Oneida Nation, is their strategy for recovering their little-used languages after realizing that language is the necessary foundation of any culture. Language communicates the value of norms, values and sanctions. That is why, in many parts of the world, the decline of an old language and the introduction of a new one is such a sensitive issue (Schaefer, 2010).

Grenoble and Whaley (2006) also provide four (4) models that are foremost suitable to an individual community based on factors such as the number of speakers,



accessible resources and the aims of the community, but still most of the revitalization programs face similar challenges.

The first is Te Kōhanga Reo, or the Language Nes, which is the language immersion program associated with the original language nest. It was used in New Zealand during the Mori in 1980s. It came forth under the recognition of an ongoing shift away from Māori to English. The program began in preschool by bringing fluent adult speakers to work with the younger generations in a total immersion and developing a curriculum as the first class of children's development through the educational system. This program was created due to two facts:

- (1) the fluent speakers were mainly over 40 in that period; and
- (2) young learners are the most proficient language learners. The program made use of the available resources to target forthcoming learners as efficiently as possible.

The outcome of this program was successful in a preschool (Kura Kaupapa Māori) and this program addresses the demand for curricular improvement.

Second, is the Master-apprentice Program which pairs a language learner (the apprentice) with a fluent or highly proficient speaker (the master) for an intense immersion in language learning (Hinton et al., 2002). This is for situations with few remaining speakers and where there are individuals who are still interested in learning the language in a one-on-one pairing. It is generally for adult learners and does not need a formal setting. Rather, it is about teaching the language in its natural setting such as at home or in everyday situations. The method relies on oral communication only and has

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become known in many communities. It does not require a large financial investment because it provides an applicable means for speakers and learners to yield control of language learning. Although this program was originally intended to compensate masters and apprentices for their time and serve as an incentive to complete the work, it has been implemented in a number of communities with no monetary compensation.

Third, is the Nomadic Schools that have been constituted in parts of Siberia in some communities of reindeer herders, in the Republic of Sakha (Yakutia) with assistance from UNESCO. The native languages in these communities are uttered primarily among families who maintain a conventional lifestyle, like nomadic herding and hunting. In effect, the nomadic schools were established to allow young people to stay with their families while receiving a formal education, on the condition that they are registered at boarding schools in the villages to receive their Russian- based education. There are various models depending on the needs and wants of local communities. Because it is generally intended to address the problems of a nomadic lifestyle, this model is not appropriate for other parts of the world, but it still has much to offer other nomadic communities.

Fourth, are the Language Reclamation Programs. Language Reclamation refers to situations in which there are no speakers of a language. In some cases, only a few words or phrases from the language are remembered, or everything that has survived has been documented, such as dictionary or a word list, descriptive grammar, or a recording. The



first job is to construct the language as much as possible. When documentation is scarce, such reconstruction frequently relies on knowledge from the related languages.

Amery (2000) mentions a well-documented language reclamation program in South Australia where the Kaunga, a Nunga language, was reconstructed using documentation dating of the mid-nineteenth century. The attempt at the reclamation has led to the reclamation of the names of places, welcoming speeches, traditional greetings, and Kaurna language classes in the local schools.

Another example of a language reclamation program is provided by the Muwekma Ohlone People of California. Chochenyo is a Costanoan language which has not been spoken since the 1930s. The reclamation started within the reconstruction of the present document, which included the field notes and recordings of a linguist. Despite the fact that the recordings only contain a few words, the present materials' relationships to those of the Miwok and Yokut languages, which were related to phonemes and structures, were used. They also desired to make new words for missing ones, words for new items not used when the Chochenyo language was last spoken and words that could be used to fill in blanks in the historical records (Grenoble, 2006.)

Hermes et al. (2012) discussed the revitalization of the Ojibwe language which is endangered in the United States, using language immersion schools. The Ojibwe are one of the verge of dying within this century. The program takes place in eighteen small communities spread across the five Ojibwe states. The language is utilized for communication and all taught 100 percent total immersion. This program employs



immersion and master-anthele efforts to produce proficient speakers. This program calls attention, receives an intensive effort around launching schools, and creates a necessity to create speakers and organize technology to hasten the process of revitalization. To date, little by little, there are flourishing numbers of adults who have learned Ojibwe as a second language with a full level of proficiency and Ojibwe speaker-teacher (Hermes, et al. 2012).

The study of Thompson (2005), assesses the condition of the Tahltan language, where this language was considered to be nearly dying by the First Peoples' Heritage, Language and Culture Council's 2010. This language is only used by the elders in documentation processes and in some existing of language programs. He utilizes two main classes in assessing them: usage and resources. The usage of the Tahltan language in the community is very minimal. It is rarely spoken at home, at work, or in educational settings, and it is forbidden in camps. Leaders only used it in their speeches at the community events. As to human resources, there are only 50 proficient speakers of this language out of the 1,377 population. There are only three teachers who teach the Tahltan language, but there are many Tahltan individuals who are trying to acquire the language, develop language materials or have training in language revitalization or language learning. Individual community organizations have been active in promoting the Tahltan language.

A study on Swahili in Africa shows on the estimated first-speaker population of just under 800,000 but some 30,000,000 people are already second language users (Lewis

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cited in Grenoble, 2013). This is the result of the language shift of the community members which is alarming.

In addition, Grenoble (2013) presents various factors that revitalization supporters must address to reverse the language shift.

Language Shifts. The position of the community members has a big effect, leading to a language shift. Positive attitudes towards language tend to heighten language usage and negative attitudes, on the other hand, lessen it. Community members may differ on this matter. Others may reinforce or may oppose it because of the language of wider communication at the expense of the local language. Revitalization programs should address these positions and take into account the beliefs that community members have recovered. As such, the notion that an endangered language and is of the uttermost importance, like the national language.

Language Vitality. The vitality of the language, the figure of speakers, the generational and geographic arrangement of speakers, and the settings where the language is utilized are all in equal value to discerning on how to continue with revitalization. An honest assessment of speakers is a key to language revitalization since speakers are the single biggest source a language has.

In order for a language to be essential, the community should utilize it in a large number of settings. This is a situation when the local language has been replaced by the



language of wider communication and has been utilized in government, education and media.

Financial Resources. Revitalization programs will never be successful without financial resources. These consider the type of funding available within and outside the community. It is in use for creating educational materials, compensation for teachers, training teachers and others. If funding is not considered, it limits the type of revitalization programs.

Codification. "Codification is privileging one variety over another (or all others) and can be sensed as a danger to accent diversity." Language codification is the most difficult issue in the community if there is an important variation. The primary issue in codification of the language development is deciding who has the authority to make selection regarding the language. A tribal authority has the right to take judgment or to establish a body that does. In some cultures, the belief of a language committee may go in opposition to accepted cultural norms.

Literacy. Literacy may also be a conflict to acquire the language in a communication domain.

Sarivaa and Keskito (2016) studied the Sámi languages in Northern Europe which is endangered because of assimilation. The Sámi have experienced the state of colonialism which is the primary indication of assimilation and the converging of the natives to the bigger population. Because of long term policies in assimilating another



language and policy measures the Sámi languages become endangered that also resulted in loss of their cultural and linguistic characteristics.

In addition, according to Language Vitality and Endangerment (UNESCO, 2003a, p.7), there are six main components for assessing the vitality of a language:

1. intergenerational language transmission;
2. absolute number of speakers;
3. proportion of speakers within the total population;
4. Trends in existing language domains;
5. response to new domains and media; and
6. Materials for language education and literacy

In some countries, language policies and laws and educational laws may be affirmative to local languages. In the United States, a SPED policy “No Child Left behind Act of 2011” and in Russia’s Unified State Exam, are examples of a serious impediment to the improvement of local languages (Grenoble, 2013). An effort made by the African Academy of Languages (ACALAN) which has objectives in the combining and improvement of Africa through the development and promotion of the use of African Languages most especially in the education sector and in all domains of life in Africa. It also supported the International Year of African Languages in 2006 and enforced a pan-African plan to strengthen the usage of the native languages in the whole continent



(Grenoble & Whaley, 2006). These policies are a strong attempt in revitalizing native languages.

Similarly, pan-Arctic organizations that unify cultural and political integrity among Arab countries such as the Inuit, Circumpolar Council, which represents people living in Russia (Chukotka), the United States (Alaska), Canada, and Greenland and the Nordic Council, encourages the right to use Arctic Indigenous Languages (Grenoble, 2013).

A study by Hart and Risley (2015, as cited in O' Gardy & Hattori, 2015) in the United States centered on children's language acquisition and revitalization. In the study, 42 children grew up in multilingual families and Hart & Risley recorded an instinctive interaction with their families one hour in every month beginning from 7 to 9 months old to two- and- a- half- year period. The study reveals that children who are exposed have an immense difference in the sum of language and an extreme children came from chatty families.

Another study that concentrates on children is from Weisleder and Fernald (2013) which investigates language development in a group of 29 Spanish children who speak Latino and from a low socio-economic status. The study found out that children learn more languages from adults in their 19th months and learned that children who versed more direct speeches have greater vocabularies. These children were better in distinguishing words.



With the existing programs for language revitalization, according to Grenoble & Whaley (2006) it can be classified depending on the level which a language is utilized. These can be a total immersion where the native language should be used in all instruction or partial immersion where the native language is utilized alongside with the dominant language or with a little native language content. Hinton, et. al. (2001), explain programs as such: school-based, non-school based, focused on adult language education, emphasis on documentation and material development and home based

A study on language choice in India concluded that the respondents favor the use of English in all public domains and another study conducted to find out the language maintenance or shift patterns among the Bangalis and Punjabis in New Delhi discovered that the younger generation tended to acquire the language of a wider communication of the community and the older generation continued to use their mother tongue (Bapuji, 1994, as cited in Dayag 2011).

These studies show that the quantity and quality of the language environment are of utmost importance in language revitalization.

The Case of Ibanag as a Minority Language

Dayag (2011) in his study on Ibanag language found out that there is dwindling use of Ibanag language because of three factors:

1. being a minority group has effects as compared to their Ilocano and Filipino counterpart;

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2. their exposure to a more dominant culture like Ilocano and Filipino; and
3. the language policy in the Philippines.

These three factors have a great impact in the demising of Ibanag. According to the column of Fr. Ranhillo Callangan Aquino entitled, "How the Ibanags were conquered," the imposition of Tagalog or Filipino in the Philippines as a national language is an action in disrespecting multi-ethnicity. The young generation also moves away from speaking the Ibanag.

Wurn (1996, as cited in Gallegos 2007) uses three levels as an indication of the level of language endangerment.

First is the *potentially endangered* when child speakers are starting to lose at a social and economic disadvantage.

Second is *endangered* when there are few or no children acquiring the language or the youngest speakers are young adults.

Third is *serious endangerment* when the youngest good speakers are ages 50 or older. It is the occurrence of losing children as speakers of the language.

The UNESCO also created stages of language endangerment:

Safe if the language is spoken by all generations; intergenerational transmission is continuous;



Vulnerable if most children speak the language, but it may be limited to certain settings like home;

Definitely Endangered if children no longer acquire the language as mother tongue at home;

Severely Endangered when the language is spoken by grandparents and older generations while parents generation may understand it, they do not speak it to children or among themselves;

Critically Endangered when the youngest speakers are grandparents and they speak the language partially and infrequently; and

Extinct when there are no speakers left.

Cahlil (1999) also defines a language as endangered when it is in fairly upcoming danger of dying out. He also states two reasons why a language dies: first, if children in the community are not using the language of their parents and second, when there are only a few numbers of people left in the ethnolinguistic community.

While different studies presented in this research show that there are many programs dedicated to maintain and revitalize native languages, it is crucial to note that language revitalization programs should start when the language may be an entrant for endangerment and not when the native language is already dead or extinct. It is also important to realize that parents should support and speakers should use their own native language in the different domains of communication. Another, the study conducted by



Dayag (2011) reveals that speaker of the Ibanag are slowly decreasing because reading materials such as dictionaries are also not accessible to the public and in the present generation, more folks persuade their children to speak either Filipino, English or Ilocano (Dayag, 2011). Hence, it is necessary to assess the status of Ibanag in the City of Ilagan to determine the programs to be taken to maintain and to revitalize the language.

Thus, it is essential to review the vitality, use and choice of the Ibanag language.

1.3 Aims of the Studies

The study aimed to ascertain the vitality Ibanag language, choices and the teaching of English as a key point in drafting a proposal for the development of Ibanag Language Program and to facilitate the learning of English. Specifically, this research attempted to answer the following questions:

1. What is the vitality of Ibanag as a First Language in the different domains of selected communities:
 - a. Home
 - b. Friends
 - c. Neighborhood
 - d. Education
 - e. Government
2. How do language choices affect the condition of Ibanag and English?



3. What activities would be proposed to revitalize Ibanag?
4. What activities would be proposed to facilitate the learning of English?

1.4. Conceptual Framework of Study 1

In conceptualizing this study, history and previous studies explain the need to provide language revitalization to indigenous languages such as Ibanag.

Many international organizations have been working to encourage better language attitudes and policies. A clear example for this promotion of the use of indigenous languages as part of the basic human rights articulated in the Declaration on the Rights of Indigenous People signed in September 2007 by the United Nations. The UNESCO protects the use and documentation of endangered languages as part of upholding Intangible Cultural Heritage (Grenoble, 2013). It also supports the advocacy of cultural diversity and linguistic pluralism and initiated the celebration of the International Mother Language Day on February 21, 2000 and even declared 2008 as the International Year of languages. With these initiatives, UNESCO awakened the world in the most pressing concern- attitude on language and cultural diversity.

UNESCO then was alarmed to accept the issue of many language deaths which was discussed in the 1992 International Linguistics Congress held at Quebec Canada (Crystal, 2000). Fifty percent of the 7, 000 languages spoken in the world may vanish because of its nonexistence in the educational setting. He strongly encourages the world



to create policies that boost the usage of the first language or the mother tongue even in the educational setting.

In the Philippines, the 1987 Philippine Constitution mandates that Filipino and English, provided by law, are the two official languages for the function of communication and instruction. It is in contrast during the first Philippine Constitution or the Malolos Constitution in 1899 was made. This constitution did not make any references to an official language. It simply states that languages spoken is optional except by a virtue of law or act of a public authority and in the courts and so Spanish before may be used for the meantime (Art. 93). The desire to have a national language started during the period of the Philippine Commonwealth in 1935 where the constitution mandated the congress to take a step on the development and adoption of a common national language based on one existing native language (Art. 14. Sec. 3). It was in 1973 Constitution of the Marcos administration where a national language was named (Article XV sec. 3 (2)). When the Marcos Regime ended, President Corazon Aquino created a new constitution stating that Filipino is still the national language of the Philippine and it will be further developed and enriched.

When the United States of America bought Philippine in 1898 and democratized the education setting, Spanish was replaced by English as the new medium of instruction (Bugayong, 2011). English had replaced Spanish in 1986 in the government as well where English plays a vital role today (Thompson, 2003). The use of English as the

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international lingua franca puts many dialects on force and localized communities can't do anything to change this (Grenoble, 2013).

The DepEd issued Department Order No. 25, s. 1974 to set a bilingual education as a language policy. It stated in the issue that English would be the mode of instruction in the three major subjects which are English, Science and Mathematics while Filipino or Tagalog would be the mode of instruction in all other subjects both in elementary and secondary levels. This language policy received different reactions from teachers and students and it was even misunderstood and improperly implemented (Ramos, 2010).

In 1999-2001, the DepEd used the Department Order No. 80, s. 1999 permitting schools to use lingua franca aside from English and Filipino. This memorandum caters the first grade only of the Enhanced Basic Education Act of 2013 (Republic Act No. 10533). Republic Act 9135 was issued to encourage local initiatives to improve schools and learning centers using the local language as mode of instruction in 2001. In 2004, DepEd implemented the Schools First Initiatives (SFI) to empower all stakeholders to take primary responsibility for their schools in their own context and setting. Now, DepEd through RA 10157 or the Kindergarten Education Act of 2011 implemented a curriculum policy which adopts the Mother Tongue-Based Multilingual Education (MTB-MLE) method and the mother tongue of the learner shall be the primary medium of instruction for teaching and learning in the kindergarten level. This policy aims that: (1) all children should be literate in the mother tongue by the end of Grade 1; (2) all

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children should be literate in Filipino by the end of Grade 2; and (3) all children should be literate in English by the end of Grade 3.

The interchanging language policies also has a big impact on languages which the native communities speak. Fishman (1991) as cited by Romaine (2002) pointed out that languages become endangered because of the lack of intergenerational transmission and informal day-to-day life assistance, not because such languages are not being taught in school or lack of official position but because of the official policies forbidding or restricting the use of a language is the reason for assimilation. As Grenoble (2013) explains the educational system and the role of the schools has an essential part in a language revitalization.

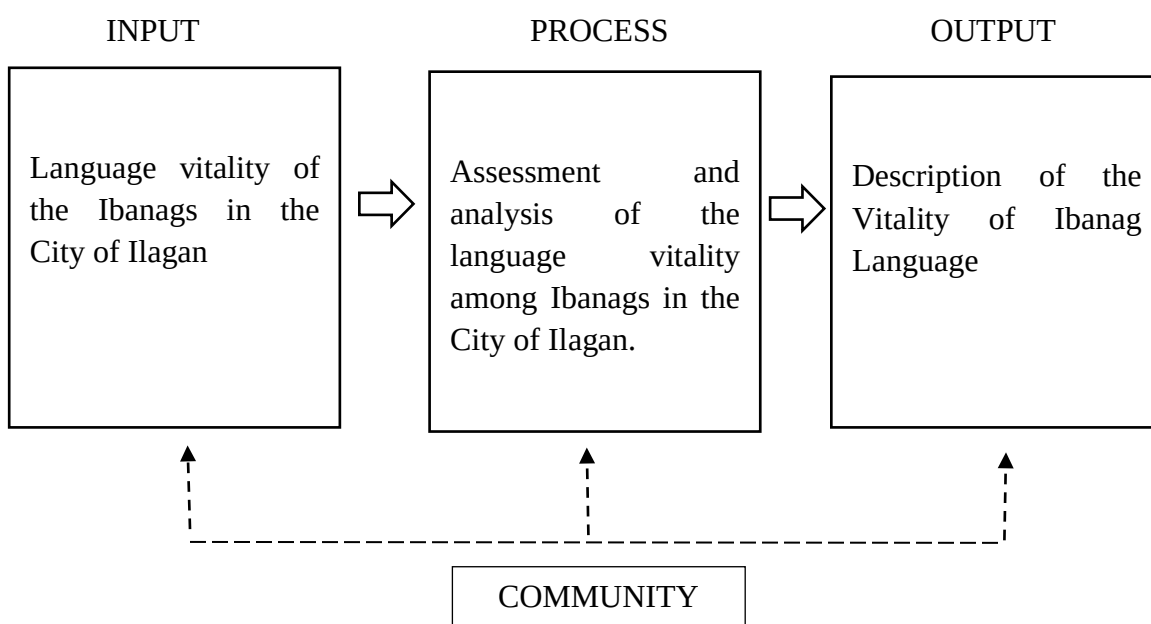
Skutnabb-Kangas (2008) argues that the authorities have the responsibility for language death, because of the things they can and cannot do. He also asserts that what happens in the educational setting is also a tangible educational government language policy. Hence, education is a powerful instrument and has the highest potential in promoting indigenous knowledge. School as the place of educating the youngs can be used as the promotion of the development of teaching principles that reflect the importance of having cultural diversity and indigenous legacies alive through maintenance (Gallegos, 2007).

Thus, in this study, the language vitality in different settings is the most essential indicator of the language vitality since it affects the language attitude, maintenance, transmission, death, and development.



The research paradigm below is patterned in the Input-Process-Output model. It shows the different variables involved in the study.

Figure 1

Paradigm of the Study 1

1.4. Conceptual Framework of Study 2

The community is also maneuvering in maintaining, preserving and supporting indigenous languages. As defined by Leonard (2012) “language reclamation is a larger effort by a community to claim its right to speak a language and to set associated goals in



response to community needs and perspective.” Crystal (2000) emphasizes the important function and assistance of the community in the revitalization procedures of one’s language. A community may revive the language by speaking it or may kill the language by disregarding it.

Young children should also be considered as one of the key elements in language revitalization. Language and culture have a vital role in young children’s development of self and community. Feld and Basso (1996) believes that maintaining and developing relationships among families and the cultural community with the use of common language contributes greatly in developing cultural identity and a sense of belongingness. The role of families is very critical in supporting the acquisition, preservation and maintenance of home language and culture. It provides the strongest connections between children and parents that connects them to their cultural group (Rouvier, 2017).

In addition, Hinton (2013) believes that language preservation by just documenting the language is like preserving rather than keeping and growing the language. For communities where even children or young adults cannot speak the native language, documentation is a measure being taken like the Hawaiian and Māori. It is found out that the new generation speakers are different from the old native speakers because even people who devoted themselves to language learning in the last days of the native speakers’ presence can never learn what the native speakers know. Many of the language knowledge like old vocabularies may be lost or insufficiently taught. The documentation is all that is left of the language but in a light sense it forms as the only



basis on which language revitalization can begin. It can also be a basis of material development which is an important component of language teaching. It gives community's posterity and motivates learners their own native language. Reference grammar that was provided in documentation may be an important resource for the planning of teachers in their language lesson. However, language teaching and the development of materials generally demands some prior training (Hinton, 2013).

Moreover, in the study conducted by Hermes (2012), the role of education in the Ojibwe revitalization raised wider understanding of the native languages in the context of the community. This study draws community collaboration, knowledge production and the evolution of a native language revitalization design.

UNESCO (2003) also stated that education in the language is important for language vitality. The languages use in education may become a significant determinant of language use in other domains. If a language policy is created which mandated the national language to be used in schools, native languages almost inevitably decline. In situation where native languages is part of the formal education, the language maintenance becomes typically higher in vitality. Moreover, the policies of a nation can greatly influence native languages like language policy which shapes the patterns of language in different domains. They have a direct impact on language vitality, it may range from supportive of native languages to neglectful to unfavorable. Therefore, community must be aware of the policies that help in language maintenance, preservation and revitalization (Grenoble & Whaley, 2005).

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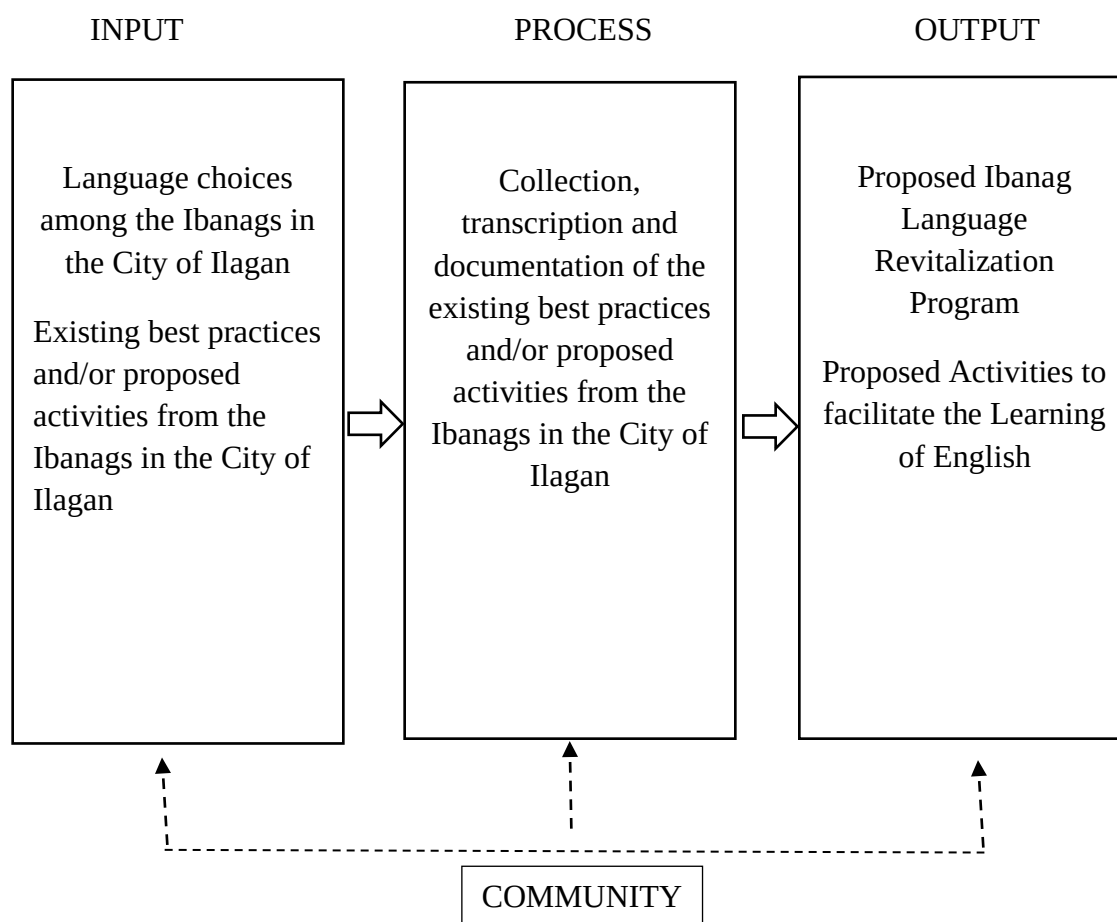
In general, teachers should show respect and appreciation for students' cultures including their native language. They also have an active role in intergenerational transmission by encouraging positive attitudes towards one's native language in the classroom. Language programs conducted in schools and other institutions should be supported since the success of language revitalization program requires community support, parental involvement and governmental support (Tsunoda, 2006). In addition, presented five reasons why teachers use and allow first language in the classroom: L1 as pedagogical device for clarification; L1 to establish rapport; course level as a factor in determining the degree of L1 use; excess use of L1 is negative; and implicit policy regarding L1 use in an educational context (Pablo, et al., (2011)

Thus, with the determined language choice and existing best practices and/or proposed activities among the Ibanags in the City of Ilagan, the proposed Ibanag Language Revitalization Program would be designed. This proposal is intended to reinforce the language vitality and choice of the Ibanags and also to maintain and prolong the Ibanag language in the City of Ilagan.

The research paradigm below is patterned in the Input-Process-Output model. It shows the different variables involved in the study.



Figure 2

Paradigm of the Study**1.6. Definition of Terms**

For the purpose of this study, the following terms or phrases are operationally defined as follows:



Endangered Language. A language is endangered when it is in fairly imminent danger of dying out.

Ethnic Group. It is a social group category of the population that in a larger society, is set apart and bound together by common ties of race, language, nationality or culture.

Ybanags/Ibanags. It is one of the ethnic groups from Cagayan Valley. In this study, Ibanags from the City of Ilagan are considered as the respondents.

Language Choice. The speakers's choosing and using of language in the different domains of communication.

Language Development. It pertains to the initiative in language preservation, maintenance, transmission, promotion and planning of a language.

Language Revitalization. It is an attempt to halt or reverse the decline of a language or to revive an extinct one. It may include linguists, cultural or community groups or governments.

Indigenous Language. It is a language that is native to a region and spoken by indigenous people.

Mother Tongue. The first language (L1) learned by the speaker from birth. It is also called native language. In this study, Ybanag is the mother tongue.

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Vitality. It refers to the number of speakers, the generations where the language is still spoken and the domains where the language are used.

**CHAPTER 2****STUDY 1**

The research question, research hypothesis, methods, results and discussion for Study 1 are presented in this chapter.

2.1 Research Question

The study aimed to ascertain the vitality of the Ibanag Language specifically it attempted to answer the question:

What is the vitality of Ibanag as Community Language in the different domains of selected communities:

- a. Home
- b. Education
- c. Friends
- d. Neighborhood
- e. Government

2.2 Research Hypothesis

1. The Ibanag language in the four barangays in the City of Ilagan is very vital in the following domains:

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- a. Home
- b. Education
- c. Friends
- d. Neighborhood
- e. Government

2.3 Methods

The study made use of the explanatory sequential mixed method. This method is used when the researcher flows up the quantitative results with qualitative data. The qualitative data is used in the subsequent interpretation and clarification of the results from the quantitative data analysis. It is a useful two-phase approach particularly if the researcher is interested in explaining the findings from first phase of the study with the qualitative data collected during Phase 2 (Creswell, 2003).

The researcher employed quantitative research design in Study 1. A survey method was also employ using a questionnaire designed by the researcher to assess the extent of the usage of the Ibanag in different domains of the four barangays purposively selected in the City of Ilagan.

For Study 2, a qualitative research was employed with the use of the basic qualitative research. The research problems became the research questions. It is based on the constructivism perspective approach. A follow-up interview was also conducted to clear or follow up the respondent's statement. The results were triangulated using the



interview method.

2.3.1. Research Site

The study was conducted in the City of Ilagan, where Ibanag speakers reside. The researcher identified one barangay from each of the four regions of the city dominated by the Ibanag speakers. The barangays included were Calamagui 2nd (Poblacion Region), Naguilian Norte (Western Region), Manaring (Eastern Region) and Fugu (San Antonio Region).

2.1.2. Participants

The respondents for the study were chosen using the purposive sampling technique. The participants in the study are the Ibanag speaking families in the City of Ilagan. This is to elicit more insights and knowledge about the Ibanag language to the community members. There were 125 respondents in each of the barangays from the four regions of the City of Ilagan. All in all, 500 respondents from the community were included in the study. The respondents were also classified according to their age brackets: 46 years old and above (adult), 31 to 45 years old (young adult), 30 to 16 years old (adolescent) and 15 years old and below (young).

2.3.3. Data Gathering Instrument

The following instruments were used by the researcher to collect data for the study:



1. Questionnaire. The questionnaire was designed to gather the data needed for the study. It includes the respondent's language used in the different settings and their language choices. The questionnaire was tried out in a selected group. It was also validated by the researcher's adviser before the conduct of the study.
2. Interview Questions. While the respondents were answering the questionnaire, simple follow up questions like the language used by their children and why such language was used. The questions were constructed before the interview, but the researcher also tended to restate the questions as the need arises. Follow up questions were also used to dig and gather more information from the respondents.
3. Camera and voice recorder. These tools were used in documenting the data needed in the study. The researcher recorded the interview and captured images to substantiate and supplement the data needed for the study.
4. Field Notes. The researcher used this tool to complement the audio-recorded interviews.

2.3.4. Data Collection Procedure

First, the researcher wrote a letter to the barangay captains asking for permission to conduct the research on the community members. The researcher also sought the help of the barangay officials to identify Ibanag families in the barangay. As soon as the permission had been given and the families were identified, the researcher stated the purpose of the study to the respondents in order to gain their confidence to collaborate



meaningfully in the conduct of the study. The researcher then started to elicit responses from the Ibanag respondents using the questionnaire and since the questionnaire was written in English, the researcher asked for an Ibanag elder who is knowledgeable and fluent of the language to translate and explain the questions to the respondents to elicit reliable responses. The data gathered from the questionnaire and interviews were carefully tallied, described, transcribed, analyzed and interpreted by the researcher.

2.3.5. Data Analysis

The data gathered from the questionnaire in this study were analyzed using weighted mean. The questionnaire used in this study utilized the five-point Likert Scale. This is to see clear picture to assess the vitality of language in different domains using the scale points to show how frequent the respondents used the Ibanag language. The responses were tabulated and computed for the weighted mean and were used to determine the vitality of the Ibanag language in the community. Descriptive adjectives were then used to describe the mean. An equivalent qualitative interpretation was assigned to further describe the adjectival description.

Moreover, follow-up questions were also given to validate result from the respondents. The interview results were also analyzed using the Content analysis. The transcriptions were checked by a knowledgeable Ibanag elder. Further, two validators helped the researchers in the analysis of data: 1) a contemporary researcher in the same area of expertise or specialization as the researcher; and 2) another language expert and researcher.

**Table 1**

Qualitative Description of the Vitality of Ibanag in the Different Domains.

Likert Scale	Score Range	Adjectival Description	Qualitative Interpretation
	0	Never 0 %	Extinct
1	1.00-1.79	Rarely 20%	Endangered
2	1.80-2.59	Sometimes 50%	Hardly Vital
3	2.60-3.39	Often 70%	Vital
4	3.40-4.19	Usually 80%	Moderately Vital
5	4.20-5.00	Always 100%	Very Vital

2.3.6. Role of the Researcher

The researcher was involved in all stages of the study. The researcher constructed the questionnaire which was used to gather data and a Likert Scale to analyze the data obtained. With the help of the barangay officials of each barangay, the researcher also



purposively selected the respondents in the study and then asked permission to the respondents before giving the questionnaires. The purpose of the study was also explained to them to elicit accurate data during the follow up interview.

2.3.7. Ethical Considerations

The researcher ensured *privacy and confidentiality* so that the information would be private and would not be available to those who are not directly involved in the study. Also, *informed consent* was sought from the barangay captains of the community members involved in the study. The purpose of the study was also explained to them. Lastly, since the researcher lives in one of the barangays involved in the study, she did not condition her fellow community members in the way of answering the questions. She just let the answers flow naturally from them.

2.4. Results

The Vitality of the Ibanag Language in Different Domains

The different domains of where the language is used is one of the key factors to assert the vitality of a language. A language is vital when it is demonstrated by the level that the language is used as a means of communication in different social contexts for a particular function. This study assesses the vitality of the Ibanag language in different domains like Home, educational setting, with friends, neighborhood, and in government. Thus, the results were attained.

***The Vitality of the Ibanag Used at Home***

Ibanags live in multilingual communities. The respondents were asked to rate how frequently they used the language to show their language choices in the different settings.

The table below shows the overall weighted mean of home domain is **4.25**, the respondents ***always*** use the Ibanag language with their family members or at home which means that Ibanag is still ***very vital*** in this domain. It is evident that the adult respondents in this domain frequently used their native tongue as compared to other languages such as Ilokano and Tagalog.

Table 2

Mean Distribution of the Vitality of Ibanag at Home Domain

Respondents	Mean	Adjectival Description	Qualitative Interpretation
Adult	4.65	Always	Very Vital
Young Adult	4.42	Always	Very Vital
Adolescent	4.27	Usually	Moderately Vital
Young	3.67	Usually	Moderately Vital
Mean	4.25	Always	Very Vital

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An adult respondent said R1:

"Talaga nga Ibanag y pabbida mi ta balay ana ta ngamin gare yari ngana y bida mi maski ta abbing paga lang kami." (We really speak the Ibanag language at home and to all because this has been our language since we were young).

Adult respondents also believed that speaking the Ibanag language is part of their cultural identity:

R2 stated: *"Parte ngana na kultura mi ana nu Ibanag ka dapat ammun gapa magibanag ta Ybanag ka lagu."* (It is part of our culture and if you are an Ibanag, you should speak Ibanag).

This shows that adult respondents show the vitality of Ibanag in this setting.

Another respondent insisted that Ibanag will still be the first language that their children should learn, R3 said:

"Ibanag kami nga talaga, yari paga lamang y usam mi tawe ta balay maski ta ana ku ira." (We are really Ibanags, we still use it at home even with our children).

In addition, a respondent also stated R4:

"Ibanag y bida mi ta balay yari lapa y nituddo nga bida ta ana ku yra." (We speak Ibanag at home and that is the language we taught to our kids).

When adult respondents were asked why they still prefer Ibanag as the first language of their children, many answered that speaking the Ibanag language is a part of them, R5 explained:

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"Gare, ma'am, y Ibanag gintana parte ngana na pattolay ana kinatolay mi toye ta baranagay mi, nu mawan y Ibanag nga lengwahe mi, gittana ari nga sikami ngana yari. "(Because, ma'am, Ibanag is just like a part of our lives and a part of us here in our barangay. If Ibanag is gone, it is like we lost our identity).

Thus, the transmission of the Ibanag language from one generation to another is still evident in this domain. The Ibanag families are still loyal to their native language. Many of the respondents jokingly said that if you do not know how to speak or even understand Ibanag in their barangay, they can sell you anytime, R3 said:

"Nu ari ammo mabbida tu Ibanag ana ari mu mawatan y bida mi nga Ibanag, ilako daka te." (If you do not know how to speak Ibanag and you do not understand it too, we will sell you).

They also believe that the home is the most important place for children to learn the Ibanag language, R1 stated:

"Ta balay paga lamang, y magana ngana y mangituddu tu Ibanag nga bida ta ana na ira." (We have to start teaching the Ibanag language at home and parents should be the ones who teach).

On the other hand, some of the respondents admit that their children's first language is not Ibanag, R6 shared:

"Ibanag y ammo ana inno ku, Ibanag y pabbida gapa ngem y ana ku era, ari da ammu magibanag ngem mawatan da gapa y Ibanag. Makabida ira ngem baddi lamang ta nu kibbidam mi yra, mattagalog kami gapa. Sikami lamang ni inno na y magibanag ta balay, awan ngana mabba da inno ku ana si ammo ku nga talaga nga Ibanag. Ta eskwela

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da, ari mabba nga Ibanag y pabbida. " (My father and mother speak Ibanag, and I also speak Ibanag; However, my children do not speak Ibanag but can understand it. My wife and I are the ones who only speak Ibanag at home. When we speak to our children we shift to Tagalog. Their grandparents are no longer with us and even in school, Ibanag is not the language they are using).

The language shift in this scenario indicates that the language conditions may vary with the birth of each child, the entry into school and the death of a parent or grandparents (Afendras, cited by McKenzie, 2010). A respondent also stated, R7:

"Tagalog y tinuddu ta ana ku yra gare yari gapa y bida nga ususan ta eskwela da tagga. Marigatan ira ta eskwela nu ari nga Tagalog y bida da. " (We taught Tagalog to my children before because that is the language they use in school. They may find difficulty studying if I do not teach Tagalog to them).

The language policy of the country (Philippines) had a big upshot in the status of the native languages like Ibanag.

Moreover, it also shows the increasing number of adult Ibanags who teach their children other languages, like Filipino and English as their first language. R8:

"Tagalog y nituddo ta ana ku tagga ngay gare yari pagalamang y usad da ta eskwela. Marigatan era ta eskwela nu ari nga Tagalog ituddu mi nga naganna. " (I taught Tagalog as their first language because it is still the most commonly used language in school).

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This mindset of the Ibanag parents also has a greater effect on transmitting their native language to their children. The educational policy also affected this attitude of parents towards transmitting their first language to their children. R9 shared:

"Danari abbing ko ammu da gapa magibanag ngem nu karuan pakkivuan da y Ibanag ana Tagalog."
(My children know how to speak Ibanag but sometimes they mix it with Tagalog).

Bilingualism in a community, if it continues, among the younger generation, is also a threat to the status of Ibanag. Many young Ibanags said, R14:

"Ari ku gapa maiwasan y ari nga usan y Tagalog kasi yung mga kalaro ko po nagtatagalog naman" [I cannot avoid using Tagalog because my playmates are using Tagalog]

and also stated R10:

"Depende po, ma'am nu sinni y kibbida mi." (It depends on who am I talking to)

This situation exemplifies how Ibanag is also dependent on the language of the interlocutor, resulting in a preference for other languages such as Tagalog, English, and Iloko over their native language.

However, there are many Ibanag parents who still believe in the importance of the native language in their children's education. As one of the respondents stated, R11:

"Ibanag paga lamang y nituddo ta ana ku ta ammo nga aru lapa y Ibanag ta eskwela. Y Ilagan, Tumauni, Cabagan, aru paga lamang y Ibanag tawe maski maestra da lagu Ibanag lapa eh. " (I

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taught Ibanag as my children's first language because I know that there are still many Ibanags in their school. Ilagan. Tumauni and Cabagan still have many Ibanags and even teachers are Ibanags).

It is contrary to the finding of Dayag (2011) where Ibanag parents and grandparents were not that insistent in transmitting the Ibanag language to their children.

R4 responded:

"Mabi lamang nga matuddwan y abbarabbing tu duma nga bida nu nageskwela ngana yra ta ili onu ta duma nga lugar. Ngem y Ibanag dapat nga ta balay da nga natuddwan ta sikami nga mammaragana y dapat nga mattuddu kanyuda ta yari y natuddwam mi gapa ta naganna mi. " (It's easy for children to learn different languages when they are already in cities or different places. But Ybanag language should be taught at home by parents because that is how our parents taught us too).

R12 also added:

"Ammu da lapa nu taga sitaw ka nu magibanag ka (They can easily identify where you come from if you're an Ibanag);

R12 also shared;

"Kakaya daka ngay, ma'am ta y Ibanag kanu friendly ana keggalo." (They like you so much if you are an Ibanag because Ybanags are friendly and funny).

In general, the loyalty of the respondents in their native language is still evident for the Ibanag families.



The Stage of the Ibanag Language Use in the Educational Domain

An educational setting is considered a formal situation where it can test the strong manifestation of the Ibanag speakers in their own native language. Sufficient support for endangered languages in the education setting is essential for language vitality.

Table 3 reveals that in an educational setting, the respondents *usually* use the Ibanag language as indicated by the weighted mean of **3.91** which means that the Ibanag language is *moderately vital*.

Table 3

Mean Distribution of the Vitality of Ibanag at the Education Domain

Respondents	Mean	Adjectival Description	Qualitative Interpretation
Adult	4.46	Always	Very Vital
Young Adult	4.45	Always	Very Vital
Adolescent	3.56	Usually	Moderatel Vital
Young	3.17	Often	Vital
Mean	3.91	Usually	Moderately Vital



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As one of the respondents shared, R13:

"Depende nu sinni y kibbidam mi ta eskwela, nu Ibanag, magibanag ga lapa, nu mattagalog yayya, mattagalog ga lapa ngay," (It depends on the person whom we are talking with if the person is Ibanag, I will speak Ibanag; if the person is Tagalog, I will also speak Tagalog).

This means that an Ibanag speaker may switch to another language, such as Ilocano or Filipino, if the interlocutor is not an Ibanag. Grice's (1975) conversational maxims and cooperative principle is likened to this situation where a speaker has the ability to adjust or shift when the interlocutor cannot comprehend the language used.

This is one of the factors that must be addressed to maintain one's native language like Ibanag. A language shift occurs when a speaker abandons his/ her native language in favor of another language, as a result of the situation with which the speaker is confronted. It also shows the Ibanags' flexibility in switching from other languages depending on the context or setting given to them. However, switching from other languages can be a threat to the status of the Ibanag language, R14 shared:

"Aru ta kaklase y Ilocano ana Tagalog, ma'am kaya nu ta eskwela nga talaga bihira mi usan y Ibanag." (Many of my classmates are Ilocano and Tagalog, ma'am, so if I am in school I rarely use Ibanag).

An adult respondent also stated, R13:

"Automatic ngana nga nu ta eskwela ka, Tagalog ngana y pabbidam ta yari gapa y talaga nga bida tagga ta eskwela. Sangawe gapa, egga ngana uli subject na ana ku nga Ibanag." (It's automatic that

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when we are in school, we speak Tagalog because that is the language we used in school before. But now, my child has an Ibanag subject).

When R15, who is a child was asked if he used Ibanag in school, he said:

"Opo, ma'am kung yun na po ang klase. Pag hindi na po Tagalog na po ulit minsan po Ibanag din."
(Yes, ma'am if that is the subject. But if not, I speak Tagalog but sometimes I use Ibanag, too).

Meanwhile, other respondents also said that they often mix their Ibanag with other languages like Filipino and Ilocano, most especially their expressions like *'lapa, vu,* and *anni gapa*. R16 shared:

"Ari mi ngana manono nu maibida mi y Ibanag expressions nu y kibbida mi eh mattagalog o mailokano."(We unconsciously use Ibanag expressions when speaking to non-Ibanags).

Code-switching is very evident to the Ibanags in this domain of communication. Unconsciously, this phenomenon has had a great impact on the gradual decline in the language use of Ibanag. The Ibanags feel that using the language of the interlocutor shows that Ibanags are multilingual and can easily learn the languages of others,

R17 stated:

"Aru y makkagi nga y Ybanag kanu mabi nga makatuddu tu duma nga lenggwahe yra." (Many have said that Ibanags are good at learning different languages).

Other respondents also believed that they had to speak the national language in

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school, R18 also said:

"Nu ta eskwela ga, Tagalog lapa y ususak ku ta yari gapa y pabbida na kaklase yra anna maestra. Tagimittan maenglish ga gapa ngay tapeno makagi da gapa nga ammo magenglish." (When I am in school, I use Tagalog because my classmates and teachers speak Tagalog. Sometimes, I also speak English so they'll know that I can speak the language).

Another respondent also shared, R19:

"Ari gapa nga Ibanag y usam mu nu egga maginterbyu kanyom, ma'am eh! Tagalog ana English gapa y ususan da. Atleast, sangawe paga lang, mapractice mu nga mattagalog ana magenglish. " (They will not use Ibanag when they interview us, ma'am! They will use Tagalog and English. At the very least, I am now able to practice Tagalog and English).

This statement affirms the statement of Rogers (2014), still, many believe that their native language is part of their cultural individuality, but they feel neglecting dominant languages like English and Tagalog means difficulty in getting information and getting a job. This also shows that the Ibanags acknowledged that Tagalog and English are two dominant languages used in the Philippines and that Filipino and English are used as the medium of instruction and Filipino is the national language in the Philippines as stipulated in the 1987 Philippine Constitution, Sections 6 and 7. The policy's imposition of the official languages in instruction (Filipino and English) inferred that the status of Ibanag in this setting is directly affected, R20 stated:

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Mattagalog ana English kami ta eskwela ta yari talaga y bida tari lalo nu klase ngana." (In school, we speak Tagalog and English because that is the language used there, especially in the classroom).

Since students begin to use other languages in this setting, it greatly affects the Ibanag language. This affirms in the statement of De Gruyter (2020), 'Changes can be initiated by various actors, both those associated with the authorities, and ordinary language users.'

Respondents also stated that they are more comfortable speaking Ibanag, particularly with their fellow Ibanags, R21 said:

"Nu mattagalog kami ammu na kibbida mi nga Ibanag kami ta gare yare 'g' ana 'k mapabbaliktak mi nuka. So, Ibanag nga lapa ta ammu da mabba nga Ibanag kami ta eskwela. " (When we speak Tagalog, they know that we are Ibanags because we interchange 'g' to 'k'. That is why I prefer using Ibanag since they know that I am an Ibanag).

Others also believe that the more they speak other languages in school, the more they blend with students, R18 shared:

"Aru y dayuhan ta eskwela mi gapa. Tagalog y matindian da nga bida nu kunnari mattagalog kami gapa ta penu matindyan da kami. " (Many are from other places in our school. They only understand Tagalog, so we also speak Tagalog so we can understand us).

According to Ramos (2010), this is due to language policy, which has placed Filipino and English as the medium of instruction and has effectively gained power over native and minority languages.



Language Frequently Used with Friends

The Table 4 reveals that the respondents *always* use the Ibanag language with the weighed mean of **4.22** when dealing or talking with their friends. It means that the Ibanag language is *very vital* with friend. Many of the respondents stated that the language connects people unintentionally. In this domain, the Ibanags can freely choose the language they really want to speak, since most of their friends are also Ibanags.

Table 4

Mean Distribution of the Vitality of Ibanag with Friend Domain

Respondents	Mean	Adjectival Description	Qualitative Interpretation
Adult	4.46	Always	Very Vital
Young Adult	4.42	Always	Very Vital
Adolescent	4.29	Always	Very Vital
Young	3.71	Usually	Moderately Vital
Mean	4.22	Always	Very Vital

R2 shared:

"Nu ammu mi ngana nga Ibanag yari tol原因 maski awan kami ta Isabela sigurado nga kibbidam mi ngana tapos babbayak friend mu ngana iyya." (If we

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know that the person is Ibanag even though we are not in Isabela, for sure, we will speak to them and later on we'll be friends).

R2 also added:

"Maski ta text ana ta Facebook, nu mappost ga Ibanag y bida." (Even in texting and in posting status on Facebook, I used Ibanag).

It affirms that language is not just a component of communication but also has a vital role in one's identity. This supports arguments of Crystal (2000) that "Languages are expressions of identity: a nation without a language is like a nation without a heart."

The respondents also claimed that when they speak the Ibanag language they can easily understand and have a more comfortable conversation with each other. Speaking the same language with friends creates a harmonious relationship. R19 shared,

"...ta gare matindyan mi y bida na taggitadday. Mas egga y mawag nga 'connection' mi. " (...because we understand each other. We have a connection).

This confirms the Director-General of UNESCO, Koichiro Matsuura's statement that languages play an important role in a group's identity because they establish a strong component in creating a harmonious relationship and achieving sustainable development in the local and global context (UNESCO, 2008).

Some of the respondents when asked about the language they used with non-Ibanag friends said that they sometimes used the language of their friends but later on switched to their own language, which is Ibanag. R12 who is a student said:



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"Danuri friends mi nga ari nga Ibanag, mattaglog o Ilokano kami nuka ngem yra gapa kakaya da y Ibanag nga bida. Mappatuddu nuka yra, gittana danari expressions mi, tuladad da nuka. " (We speak Tagalog and Ilocano to our non-Ibanag friends but they also like Ibanag expressions. They usually mimic it).

The self-awareness that the Ibanags feel gives confidence and stability.

Code-mixing and language shift may be present in this domain, but Ibanag's vitality is still significant in this setting or domain.

"Nu ari nga Ibanag yari kibbida ku, sigurado nga matuddwan iyya tu Ibanag ta aru kami nga Ibanag toye, " R16 stated. (If my friends do not know how to speak Ibanag, for sure, he or she will learn from us).

Respondents are motivated to speak the language in this domain and are willing to teach non-Ibanags the language. Ibanags' gestures and willingness to use the Ibanag language flourish the language.

The Extent of the Ibanag Language in the Neighborhood

Neighborhood, as one of the informal settings in the different domains, shows in table 5 that the respondents ***always*** use Ibanag with the weighted mean of **4.37**. It shows that the Ibanag language is ***very vital*** in this domain. The Ibanags always use their native language when speaking to their neighbors and non-Ibanags usually shift from the Ibanag language after staying in the neighborhood for some time. The result reveals that the Ibanags are loyal to their language in this setting.

**Table 5**

Mean Distribution of the Vitality of Ibanag at the Neighborhood Domain

Respondents	Mean	Adjectival	Qualitative
		Description	Interpretation
Adult	4.64	Always	Very Vital
Young Adult	4.49	Always	Very Vital
Adolescent	4.26	Always	Very Vital
Young	4.07	Usually	Moderately Vital
Mean	4.37	Always	Very Vital

One of the respondents narrates, R20:

"Egga y kanakan mi nga taga Saudi. Tadday nga dagun lamang yra te ngem ammu da ngana maibanag. Ibanag y kanayun da nga maginna tawe, danari keggayang da Ibanag din. Ta balay da, puro Ibanag gapa yra ta da lola ana lolo da y kavulun da. (We have nieces and nephews from Saudi Arabia. After staying in our place for a year, they already know the Ibanag language. They are constantly hearing Ibanag, and their playmates are also Ibanag. At home, they are with their grandparents who are also pure Ibanags).

This affirms in the report of Clyne (cited by Wang, 2012) that the presence of grandparents and other aged relatives has a positive correlation with language maintenance. R1 stated:

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"Ibanag ga nga talaga gare kinni inno bako ga nga diminakal talaga nga Ibanag si inno bako ku ari na paga lagu matiyendan y Ilokano, ta Tagalog baddi lamang." (I am a pure Ibanag because I grew up with my grandmother who is a pure Ibanag. She cannot even understand Ilokano and just a little bit of Tagalog).

The barangay also has an important role in maintaining the Ibanag language. R20 shared:

"Ibanag lapa y ususam mi nu egga y meeting mi ta barangay ta city hall gapa ammu da lapa nga taga Nagulian Norte ga. Maibanag lapa yra nuka nu kibbida da. Toye ta barangay mi, talaga nga Ibanag kami maski adanari abbing yra, Ibanag lapa. Ta eskwela, maibanag lapa yra ngem nu egga y dayu, mattagalog gapa yra. Para kanyo, Ibanag lapa atalga y usam mi toye ta barangay mi. " (We use Ibanag even in our meetings. In city hall, they know that I am from Naguillian Norte, so they speak in Ibanag. Even children are Ibanags in our baranagy. In school, they still speak Ibanag except if there are visitors. For me, Ibanag will still be our language).

The community has an important role in maintaining and flourishing the native language. This effort is likened to the study by Oriyama (2010) where community schools promote positive Japanese identity and heritage language development at home, community and peer support.

However, some respondents admitted that their children occasionally codemix when speaking to their playmates whose first language is Ilokano, R21 stated:

"Egga abbing yra nga mailokano o mattagalog nu makiggayang yra ta abbarabbing nga Ilokano ana tagalog. Aru gapa ngana y Ilokano nga naikamang



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ta barangay mi. " (There are children who speak Ilokano or Tagalog if their playmates are Ilokano or Tagalog. Many are married to Ilocanos here in our barangay).

This situation coincides with the findings of Tamayo 1999 as cited by Dayag (2011) that in the intermarriages of Ilokano and Ibanag, the Ilokano usually gains dominance over Ibanag, R22 shared:

"Ya atawa taga Roxas gapa, Ilokano yeyya. Yayya y kanayun nga gate ta balay gare mattrabaho ga gapa. Danari abbarabbing ku yra, Ilokano y bida da ngem maibanag lapa yra nu karwan ta gare aru paga lamang y Ibanag tawe ta barangay mi. " (My spouse is from Roxas, Isabela. She speaks Ilokano. My children are always with her because I have work. My children speak Ilokano but they also speak Ibanag sometimes because many are Ibanags here in our barangay).

The parents unconsciously taught their children other languages such as Ilokano even they see the vitality of the Ibanag language in their barangay.

In general, the Ibanags see the vitality of the Ibanag language in this domain of communication even with other factors affecting their language choices like codemixing and immigrant parents' language.

Language Used in Transactions or in Government

Table 6 reveals that the respondents **usually** use the Ibanag language. The vitality of a language is further tested in formal setting like in government or in their transactions. It implies that the Ibanag language is **moderately vital** with the weighted mean of **3.93**.

**Table 6**

Mean Distribution of the Vitality of Ibanag at the Government Domain

Respondents	Mean	Adjectival	Qualitative
		Description	Interpretation
Adult	4.41	Always	Very Vital
Young Adult	4.47	Always	Very Vital
Adolescent	3.61	Usually	Moderately Vital
Young	3.22	Usually	Moderately Vital
Mean	3.93	Usually	Moderately Vital

An Ibanag-dominated workplace increases the feeling of security for the respondents where they can talk freely in their own native language, R20 shared:

"Nu umay ga ta baranagy hall o nu umay ga ta City Hall aru paga lamang y ammu na magibanag tari. Mas mabi mu nga maikagi y kaya mu ana mas komportable ka nga makibida. " (When we go to barangay hall or in City Hall, many are still speaking Ibanags. It is easier and more comfortable for us to express our intentions and needs using the Ibanag language).

In addition, R2 confirms by saying:

"Aru y Ibanag ta palengke, ta city hall, ta baranagy hall, danari dayo lamang te ta Ilagan y ari nga Ibanag. Danari karwan, mamwan da lapa y Ibanag

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ta nu kaya da y mabi nga transaksyon yra maibanag da. " (Ybanag is the dominant language in the marketplace, city hall, and barangay hall, and those who cannot speak Ibanag are from elsewhere. Some of them learned the Ibanag language for easier transactions).

Native language, in this sense, establishes relationships and self-awareness and a way of expressing one's self.

However, if the respondent's workplace is dominated by non-Ibanags, Ibanags are more likely to switch languages, R14 said:

"Depende gare nu sinni y kibbidam mi ira. Ta trabaho mi, aro y Ilokano syempre so gapa mailokano ga ngana nuka. " (It depends on the person whom we talk to. In our work, many are Ilokanos. That's why we also speak Ilokano).

This justifies the statement of Grenoble (2013). He said that some factors in the shift are beyond the control of the speech community, such as the dominance of language with wider communication in education or in government. In contrast, one of the respondents stated that even in a workplace where many are non-Ibanags, it is the speakers' willingness to speak his language over the dominance of other languages, R11 shared:

"Maski mattagalog o mailokano yra, Ibanag lapa y pabbida ta mas ammu maibanag kesa Ilokano o Tagalog." (Even if they speak Tagalog or Ilokano, I still speak Ibanag because I am more fluent in Ibanag than Ilokano or Tagalog).

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The reaction of some Ibanags may adhere to Grenoble's statement that community members' awareness and adjustments to their native languages are keys to language revitalization and to prevent language shift.

R15 respondent also narrated that when she was studying, she felt that Ibanag was unimportant since Filipino is the main language used in their school. When her friends spoke Ibanag and she spoke Tagalog, these Ibanag friends would applaud her by speaking Tagalog fluently since it is her first language. Her belief in the Ibanag language was heightened when she went to study in a bigger city. But after graduation, she tried to get a job in their place and it was difficult for her to answer questions during the interview since the interviewers spoke the Ibanag believing that she knew how to speak the language because of her bearing an Ibanag family's last name. This affirms the statement of Cho (2010) that many second generation Koreans do not realize the vitality of their native language until they experience internal conflict after they graduate and enter the workforce.

Nonetheless, the respondents demonstrate a high level of language use in this domain, R2 shared:

Pakadde ta Ibanag y matolay ana Ibanag nga bida y maivovug, y kultura ana "tradisyon mi paga lamang y matotolay." (As long as Ibanags are living and the Ibanag language is spoken, our culture and tradition will never die).



Summary on the Vitality of Ibanag Language in Different Domains

The Ibanag language still flourishes among the community chosen in this study. It is very evident as most of the different domains reveal that the respondents perceive the Ibanag language as **very vital** in most domains of communication. However, the overall weighted mean of **4.62** which falls to **moderately vital** shows that the Ibanag language may be potentially endangered.

Table 7

Extent of Ibanag Language Use in the Different Domains

Likert Scale	Weighted Mean	Adjectival Description	Qualitative Interpretation
Home	4.47	Always	Very Vital
Education	3.45	Often	Vital
Friends	4.33	Always	Very Vital
Neighborhood	4.43	Always	Very Vital
Government	4.13	Usually	Moderately Vital
Overall Weighted Mean	4.16	Usually	Moderately Vital



2.5. Discussion

The different domains where the language is used is one of the key factors to assert the vitality of that language. A language is vital when it is demonstrated by the level that the language is used as a means of communication in different social contexts for a particular function. Language spoken by all generations, including the young and the elderly, is a mark of language vitality (SIL International, 2012). Thus, it is important to determine the extent of the respondents' loyalty to their native language using the five different domains, including home, education, friends, neighborhood and government to promote, enhance, preserve and maintain language. The qualitative interpretation under the different domains elicited the regularity of the respondents' linguistic preferences

There are various factors affecting the vitality of the Ibanag language as shown during the interviews:

First, the language policy where the English and Filipino were imposed as the official languages of communication and instruction before greatly affected the status of the Ibanag language where parents taught their children other languages like Filipino. Parents believed that these languages are advantage for their children in the academe. However, the MTB-MLE now help in maintaining native languages like the Ibanag. At the same time, parents should acknowledge their role in transmitting the Ibanag language since they are the access to the language acquisition of their children. In addition, the engagement of the community as a whole is valued to maintain and preserve the Ibanag language.

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The findings of Sarivaa and Keskitalo's (2016) study, which found that community plays an important role in language revitalization. They presented characteristics of effective language revitalization, 'adding new set of speakers to the language crucially involving home domain and' intergenerational transmission (King 2009). Thus, parents' role in transmitting their native language is really important. Cole (2008), claims that home plays a vital role in developing their language and that communication should be learned and shared within that context. Parents access the children to acquire the language. This was also reiterated by Gunning (2007) this point by saying that parents should be partners in children's language literacy. Also, through the engagement and collaboration of the community in language revitalization empowers community members and gives them the sense of value to be heard and express their opinion (Hinton, et.al. 2018).

Second, the language shift also happens where Ibanags switch to other languages depending on the interlocutor. Also, Ibanags abandon the Ibanag language as a result of the different situations where they are foremost. These situations may be a threat to the status of the Ibanag language.

Third, the code mixing also occurs where their Ibanag language is mixed with Ilokano or Filipino. Ibanags feel that using other languages while speaking their own native language give sense of pride in showcasing their multilinguality but this, unconsciously give danger to their own native language.



Fourth, the bilingualism of the young Ibanags, likewise, give threat to the status of the Ibanag language and if it continues, it will result in the speakers' preference for other languages over the Ibanag language. This study reveals that younger respondents or students frequently use Filipino and English in school than the Ibanag language. Therefore, Ibanag is seriously threatened by the bilingualism of the respondents.

Lastly, Ibanags' choice of language affects the vitality of the Ibanag language. In the study of Clyne (2008), he discovered that the second-generation language shift in Australia is greater when the community language is that of the father rather than the mother. Nonetheless, Ilokanos in the barangay see Ibanag's important part in the children's lives, but they unconsciously teach their children Ilokano because that is their first language when they live with their spouse. The study of Man Park & Sarkar (2008) has comparable findings where immigrant parents have a positive attitude toward Korean heritage language. Korean parents believe that if their children have a high level of proficiency in the Korean language ensures better future economic opportunities and more opportunities to communicate with grandparents. It is in contrast in the study of Dayag (2011), children growing up without a strong attachment to the Ibanag language are partly the parents' fault, who hesitate to transmit their native language to the younger generation. The preference of the Ibanags on the language of their children has a great impact on why young generation no longer speak the Ibanag language.

Based from the results, this study found out that the Ibanag language in the four barangays in the City of Ilagan is **moderately vital**. It is also determined that the Ibanag

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language is **very vital** in informal settings like at home, with friends and in neighborhood. Meanwhile, it is noteworthy that the Ibanag language is only **vital** in the domain of education and **moderately vital** in the domain of government. Dayag (2011) believes that formal setting is a strong indicator of power and prestige among its speakers as this necessitates formal registers.

It is also significant that adult or aged Ibanags prefer the Ibanag language than the young. In the level of language endangerment presented by Wurn, et al. (1996), the Ibanag language is on the first level which is potentially endangered. It happens when child speakers are starting to lose at social and economic disadvantage. In addition, UNESCO (2003) also created level of language endangerment where Ibanag may be identified as Vulnerable. This happens if most children speak the language, but it may be limited to certain settings like home.

Thus, the Ibanag language is slowly demising and needs revitalization.



CHAPTER 3

STUDY 2

The research questions, research hypothesis, methods, results and discussion for Study 2 are presented in this chapter.

3.1 Research Questions

The study aimed to identify the language choice of the Ibanags and evaluate the condition of Ibanag and English in the community. It also determined the activities and practices used in the community to revitalize the Ibanag language and the activities used by the teachers to facilitate the learning of English in preparation for the proposed Ibanag Language Revitalization Program.

Specifically, the study sought answers to the following questions:

3.1.1. How do language choices affect the condition of Ibanag and English?

3.1.2. What activities would be proposed to revitalize Ibanag?

3.1.3. What activities would be proposed to facilitate the learning of English?

3.2 Research Hypothesis

The research hypothesis of the study are enumerated below:



1. The language choices of the Ibanag in the City of Ilagan affects the condition of Ibanag and English.
2. A Language Revitalization Program is necessary to revitalize Ibanag.
3. Activities is proposed to facilitate the learning of English.

3.3 Methods

Study 2 is a qualitative research employing the basic qualitative research. In this research, the problem became the research questions. It is based on the constructivism perspective approach.

Qualitative method was used in determining the language choices and proposed language revitalization program in the community.

3.3.1. Research Site

The study was conducted in the City of Ilagan, where Ibanag speakers reside. The researcher identified one barangay from each of the four regions of the city where it is dominated by the Ibanag speakers. The barangays included were Calamagui 2nd (Poblacion Region), Naguilian Norte (Western Region), Manaring (Eastern Region) and Fugu (San Antonio Region).



3.3.2. Participants

The respondents for the study were chosen using the purposive sampling technique. The respondents are the Ibanag speaking families in the City of Ilagan. This is to elicit more insights and knowledge about the Ibanag language to the community members. From the 500 respondents in the identified community, 40 (10 from each barangay) were chosen from the different age brackets and 8 teachers were included in the interview conducted.

3.3.3. Data Gathering Instrument

The following instruments were used by the researcher to collect data for the study:

- 1. Interview Questions.** The researcher used semi-structured interview questions to gather the data needed. The questions were constructed before the interview, but the researcher also tended to restate the questions when needed and follow up questions were also used to dig and gather more information from the respondents. It is used to determine the language choices and activities to be used in proposing an Ibanag Language Revitalization Program. This is not to confine the respondents answering the questions given by the researcher.
- 2. Camera and voice recorder.** These tools were used in documenting the data needed in the study. The researcher audio-recorded the interview and captured images to substantiate and supplement the data needed for the study.

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It is also available to supplement the interview conducted. The researcher taped and transcribed interviews with 40 community members (10 from each barangay) and 8 teachers (2 from each school). This is to prompt insights from the Ibanag speakers in the community and in schools which can offer a design for the Ibanag Language Development Proposal.

3. Field Notes. The researcher used this tool to complement the audio-recorded interviews.

3.3.4. Data Collection Procedure

The researcher was in constant consultation while conducting and completing the study. Permission was requested to the barangay officials to conduct the interviews with the respondents. The purpose of the study was explained to the respondents in order to gain their confidence to collaborate meaningfully in the conduct of the study. After completing Research Study 1, the researcher then started to elicit responses from the Ibanag respondents in the interview with the used of the semi-structured interview questions for Research Study 2. Since the interview questions were written in English, the researcher asked for an Ibanag elder who is knowledgeable and fluent about the language to translate and explain the questions to the respondents to elicit reliable responses.

Semi-structured interview questions were prepared by the researcher to validate and supplement responses from the selected community members and from the teachers.



The researcher also restated the questions when necessary and to gather more information, the researcher also used follow-up questions.

While the interview was being conducted, the researcher also audio-recorded the responses of the respondents and captured photos to supplement the data needed for the study. The researcher transcribed the audio recorded material after the interview and let an Ibanag elder to check and to capture precise transcription. Then, the researcher analyzed the data or the documents gathered with the help of a contemporary researcher and an expert in the field of research which was used to develop a proposal for the Ibanag Language Revitalization Program.

3.3.5. Data Analysis

The significant responses during the interviews were recorded, transcribed and interpreted. The researcher also asked for an Ibanag elder to check the Ibanag transcription and a contemporary researcher and an expert in the field of research to validate the way the researcher analyzed the data in this study.

Content Analysis was also used in identifying, and analyzing the data collected. Content Analysis focuses on recorded human artefacts like manuscripts, voice recordings and journals. Roller and Lavrakas (2015) define Content Analysis as the systematic reduction of context in which it was created to extract meaningful interpretations of the data.

**3.3.6. Role of the Researcher**

The researcher was involved in all stages of the study. The researcher constructed the interview questions and validated by the adviser which was used to gather data. With the help of the barangay officials of each barangay, the researcher also purposively selected the respondents in the study and then asked permission to the respondents before the conduct of the interview. The purpose of the study was also explained to them to elicit accurate data.

The qualitative data from the interview was also recorded and transcribed by the researcher. The data gathered in the interview explicated the language choices affecting the condition of Ibanag and English and offered a design for the Ibanag Language Revitalization Program.

3.3.7. Ethical Considerations

The researcher ensured *privacy and confidentiality* so that the information would be private and would not be available to those who are not directly involved in the study. Also, *informed consent* was sought from the Barangy Captains of the community members involved in the study. The purpose of the study was also explained to them. Lastly, since the researcher lives in one of the barangays involved in the study, she did not condition her fellow community members in the way of answering the questions. She just let the answers flow naturally from them.



1.4 Results

Language Choices and its Effect to the Condition of the Ibanag Language and English

This supports the statement of one of the respondents, R18:

"Importante y Ibanag ta nu taga Ilagan ka ammu da nga Ibanag ka ngem nu karwan ta eskwela, Tagalog ana English nga talaga y pabbida mi ta gare yari talaga y bida na karwan yra." (Ibanag is very important because if you are from Ilagan, they know that you are a Ibanag. But in school, we sometimes use Tagalog and English because many are using these languages).

The English and Filipino languages are communication necessities in the domain of education since they are in general the dynamic expression of thoughts. Learning English as a second language gears a learner to face the challenges of a multi-cultural world.

Nevertheless, one of the changes in the Basic Education Curriculum in the K-12 Program is the Mother Tongue-Based Multilingual Education (MTB-MLE) for Kindergarten, grades 1, 2 and 3. This MTB-MLE adheres to the learners' 'first-language-first' education which is meant to address the high functional illiteracy of Filipinos where language plays an important role. Research indicates that having a strong mother tongue leads to a much better understanding or high in proficiency while learning their second language. Research in the United States (Ramirez, Yuen, & Ramey 1991; Thomas &

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Collier, 1997) and in the Philippines (Waler & Dekker, 2011) concluded that native languages like Ibanag enhance literacy and experience higher academic achievement.

This exemplifies the experience of one of the respondents in the study, R16:

"Ya aabbing ku yra, Ibanag nga talaga y nituddo mi nga bida kanyuda. Tagga ta nagiskwela ngana, naituddo ngana y tagalog ana English. Okay mabba, eggalapa honor da eh ari nga sikami y nangituddo. "
(I taught Ibanag as the first language to my children. When they are already attending school, they learned Tagalog and English. Their academic performance was great even though we did not teach them).

When another key informant was asked about his academic performance in relation to his speaking Ibanag stated, R17:

"Ibanag talaga y bida, tari ta na high school ga ngana, aru y kaklase ta science class y Tagalog, kaya gapa makicompete kanyoda matiendan ko lapa y lesson mi ira ana maibida. (I am a pure Ibanag; when I was in high school, I had many Tagalog classmates in Science Class, but I can compete with them because I understand the lesson and can also speak Tagalog and English; the only thing is that they can easily identify that I am an Ibanag).

Learning one's mother tongue, also known as one's first language, makes it easier for children to pick up and learn other languages while also developing a strong cultural identity and feeling more at ease in school.

In a study conducted by Cummin (2001), he found out that children with a strong mother tongue found it easier to pick up a second language, develop literacy skills and

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have more advanced critical thinking. Moreover, he found out that children who develop skills in two or even three languages, grow up to have a deeper understanding of forming sentences and expressions, making the use of language a lot easier. A respondent explains that an Ibanag can easily learn other languages, R18:

"Y bida nga talaga is Ibanag, ngem ammu mailocano, mattagalog, magenglish, matiendan ku paga lamang y Itawes ana Gaddang. Gittana makkakapareho ngamin ya nga bida. I style na yatun, ma'am, egga y bida nga ta Ibanag nala ana ta Ilocano tapos gittana pinakkivu da lamang. " (I really speak Ibanag, but I can speak Ilocano, Tagalog and English. I can also understand Itawes and Gaddang. These languages are almost the same. The style is, there are words from Ibanags or in Ilocano which are present in other languages. It is just like these languages were mixed.)

The literacy is presented by just the respondent's comprehensible input as mentioned by Krashen's Theory of Language Acquisition.

Many of the Ibanag parents also see the vitality of the Ibanag language. They still taught Ibanag as the first language of their children. However, some of the grandchildren's first languages are no longer Ibanag. R19 stated:"

Y ana ku yra, Ibanag nga taltalaga y bida da, ta gare Ibanag nga talaga tawe ta barangay mi ngem y afu yra, Tagalog ana English ngana y bida da ta danari ana ku ira inenrol da danari afu ta private schools ira. Ngem makatiendi da gapa tu Ibanag ngem awan ngana, ari da ngana makabida. " (My children are Ibanags because we are in the Ibanag-speaking barangay, but my grandchildren speak Tagalog and English. My children enrolled my

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grandchildren in private schools; they understand Ibanag but do not know how to speak.)

According to the respondents, who taught their children English or Filipino as the first language believed that learning English or Filipino would be an edge for their children in school. They perceive that Filipino or English is more useful in the academic journey of their children. This is the effect of the language policy in education having Filipino and English as the official languages in instruction.

Meanwhile, the MTB-MLE has a great effect on maintaining the native languages in the Philippines. The 2012 order of the DepEd on MTB-MLE reform emphasized socio-cultural awareness which enhances the pride of the learner's heritage, language and culture.

This affirms the statement of one of the respondents, R12:

"Nu magibanag ka, maski ta duma nga lugar, gittana 'proud' ka gapa. Ta nu Ibanagka, kakaya daka nga kofun gare matannok ana makagalgalo yra nuka. " (If you speak Ibanag even in other places, you feel proud. If you are an Ibanag, they really like you to be their friend because you are with noisy and happy people.)

Many of the respondents still chose Ibanag to be the first language of their children, R20:

"Ibanag paga lang y ituddo ta ana ku ira ta lalo sangawe egga nga y subject da nga Ibanag (MTB) ta eskwela." (I will continue to choose Ibanag as my children's first language, especially now that they have Ibanag (MTB) as a subject in school.)

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The MTB-MLE of the DepEd has had a great impact on motivating the oldest generations of the Ibanags to pass their native language to the next generation, R21 stated:

"Makasta lagu ta egga ngana uli y Ybanag ta eskwela. Kakaya ku nu mappatuddu danari afu ku tu bida nga Ibanag. Gittana ga lang maestra nuka. Egga gare assignment da nuka nga Ibanag nga ari da matiendan. " (It is good that Ibanag is again present in the school. I would really love it if my grandchildren would ask for help if they have assignments. I am just like a teacher. They sometimes have assignments in Ibanag that they can't understand.)

Ibanag parents acknowledge their major role in maintaining and developing their native language, R20 believed:

"Sikami y pinakainstrumento tapeno ari nga matay y Ibanag te ta barangay mi. Ari mi gapa kaya nga matay y Ibanag ta partes ngana na biag mi y Ibanag nga lenggwahe. " (We are the key instrument so that Ibanag language will not die here in our barangay. We do not want that Ibanag language to die because it is a part of us.)

In a classroom setting, research promotes the strategic use of native language in the acquisition of English. August and Shahanan (2008) found out that skills like reading taught using their first language transfer the strategies they used in learning their second language. Respondents who were teachers said R22:

"Yari naituddu kanyoda nga remedyo o stratehiya ay makwa da gapa ta duma nga subjects da yra maski ta English nga subject da." (They apply the strategies they developed in learning their first language to other subjects, including English.)



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In addition, one also added:

"Nu egga y ari da matiendan yavutan da ta kaklase da nga Ibanag lapa." (When they can't understand something, they ask their classmates who are also Ibanags.)

As a result, having a first language allows students to ask questions of their classmates who are also Ibanags.

In addition, respondents also believed that Ibanag was a great help in English teaching. R23 stated:

"Kanayun gapa nga matranslate ga ta Ibanag nuka ta gare mas mawatan da nuka y lesson mi ta eskwela ngem nu marecite ngana yra siyempre English nga y pabbida da." (I often translate our lessons to Ibanag if they cannot understand the lesson, but during recitations, I let them use the English language.)

In this situation, Ibanag and English work as one. This concurs in the study conducted by Marsella (2020) where first language helps teachers to build students' knowledge and make the class easier. In addition, Atkinson (1987) also concluded that the use of the first language in the classroom can be mainly for translation, explanation or even classroom management. A first language like Ibanag can be a platform to teach English in a classroom. According to Taylor (2017), the curriculum in formal academe should emphasize instruction in the native language. R22 said:

"Ususam mi y Ybanag ta eskwela ari mi nga massa yari ngana. Karwan ta estudyante mi eh Ibanag ira mas matiendan da ana mas mabi nga makagim y kaya mo kanyuda ana kaya da gapa da karuan nga

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angngariganna kagittana nu mangiyawa ka tu instruksion. " (We still use Ibanag in school, we cannot get rid of that. Generally, our students are Ibanags and they can understand and relate to you easily if you use Ibanag in some instances, like when giving instructions.)

This is also used in the study conducted by Victor (2007) where he tapped procedural knowledge in reading and describing engineering drawings using his students' first language. Ibanags can easily grasp knowledge using the Ibanag language which is used at home and in their community. A respondent when asked why he prefers Ibanag over other languages puts in, R17:

"Mas matiendan ku y Ibanag gare ana mas sanay ga ta Ibanag nga bida. Nu mannono nga Ibanag tapos itransleyt ku nuka ta English ngana. " (It is easier for me to understand Ibanag, and I'm more sensible when I use it. If I think I'm going to use Ibanag, I'll translate it into English.)

R23 also said:

"Usam mi y Ibanag nga lenggwahe ta yari y pinakabida tawe. Para kanyu, Ibanag y dalan ta penu matiendan da kami ta eskwela nga mawag paga lamang ta pattuddu to English yra. " (We use Ibanag language because that is the language mostly spoken here. For me, Ibanag is a method of communicating with students that we also use when teaching English.)

Chalmers (2019) claims that programs designed to maintain and develop the students' first language alongside English are more effective in developing English Proficiency and maintaining high standards of academic attainment if it is well implemented.



Activities to Revitalize the Ibanag Language

Respondents, who are mostly adults, were asked about the different activities in maintaining the Ibanag language in their barangays and answered 'just by speaking the language.' But by speaking the language among themselves is not a strong indication of language maintenance and language revitalization. Language revitalization in a community can have a big impact on language attitudes and increase awareness of language of near death within communities and society (Rouvier, 2017).

Thus, the researcher exploits existing best practices or activities, if any, and acquires insights that the community members want to continue, enhance or return in revitalizing the Ibanag language.

From the ten respondents, 'Parosa' is the foremost suggested activity in revitalizing not just the Ibanag language but also Ibanag cultures and traditions. Parosa, as defined by Roces (1988) is a song and dance narration of the lives of their patrons. R24 shared:

"Parosa na Ibanag tagga y pinakapopular nga programa na barangay ira te ta Ilagan. Abbing ga paga lamang egga ngana y Parosa ngem nawan ngana pa tawe gare natalyanan ngana tu rereyna ana beauty pageant yra. Ya Parosa parte na kultura mi ana bida mi. " (Parosa na Ibanag is the most famous program in the barangay in Ilagan. I was still a child and Parosa is here already, but it is gone because they changed it to reigning beauties and beauty pageants. Parosa is part of our culture and language.)

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According to Sir Edward Tylor's definition, cultures cover a very broad field of human life and behavior, and language is a part of it, which is the most important of culture.

One reason why the program was stopped is because of the financial motivation created by some factors, such as cultural assimilation. Community members correspond to the actions which were assumed as more important than their traditional program. In addition, a respondent said, R24:

"Tagga gare mas kaya na tolay y rereyna ta egga y kwarto nga munnog nga para ta proyekto ira."
(Before, people preferred reigning beauties because the money that would be saved would be used for projects.)

Meanwhile, one out of the four barangays used as respondents in this study still do the Parosa na Ibanag. The Barangay Captain, also a respondent, proudly says, R20:

"Egga y programa na barangay nga Parosa na Ibanag tawe ta barangay mi. Piga nga dekada ngana ye nga ang kukukuan mi kada fiesta. " (Our barangay has a program called Parosa na Ibanag which we do every fiesta. We have it for decades.)

R27 also said:

."Y Parosa na Ibanag mappasingan tu tala ana kansiyon na Ibanag ira. Egga y mangituddo nga taga tawe paga lamang. " (Parosa na Ibanag showcases the Ibanag dances and songs. This barangay has provided us with an instructor.)

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This manifests that the Parosa na Ibanag, which is considered part of their culture and language in their barangay, has passed from generation to generation.

In contrast, three barangays have stopped the Parosa na Ibanag for decades now because of the death of instructors. Respondents when asked why they stopped the Parosa na Ibanag put it this way, R25 admitted:

"Egga y Parosa mi tawe tagga, ngem abbing ga paga lamang. Taga Cabagan danari magituddu kanyomi. Tagga ta nauso ngapa y rereyna ari ngana nga pinatoli tawe ta baranagy mi tapos ta bako ngana pa yari tagga eh natay ngana. " (We had Parosa here before, but I was still young then. The instructors were from Cabagan. When reigning beauties become famous, they do not return to teach here in our barangay until they die.)

This clearly shows that no one of the members of the Parosa was interested in continuing the said activity. In some cases, other barangays continued the Parosa even after the death of the instructor, R26 shared:

Natay nga yari mangituddu kanyomi tagga ngem tulu-tuloy paga lamang y Parosa mi. Yari pinaka manang mi y tagatuddu ngana tagga. Tagga ta natay ngana si Manang ... awan ngana tu nattuloy ta ari mi mabba kabisado anna danari gapa makammu, ari dana kaya ituloy. " (When the instructor died, we still continued the Parosa. Our sister in the group teaches us, but when she died, we stopped because we do not memorize it and those who know do not want to continue and do not want to teach us anymore.)

This shows Ibanags even before were unaware of the importance of the Parosa.

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Meanwhile, a respondent who is the instructor of Parosa in a certain barangay showed us the Parosa na Ibanag songs. She reveals that she wrote it and expressed her desire to have it photocopied and hard bound for the barangay's copy, R27 shared:

"So lapa y nattutura tatun ta nu aranni ngana y fiesta mi ana nu mappractice ngana danari miyembro na Parosa te ta barangay mi ixerox da nalang. Kinagi gapa kinni kapitana nga ipaphotocopy mi ye tapenu egga lapa kopya na barangay mi. Sangawe lamang tu awan parosa te ta barnagy mi ta COVID lagu. " (I thought of writing the songs used for Parosa because everytime our fiesta is coming and when we practice, we just reproduce this copy. I also told our barangay captain that we had to reproduce the copy for the barangay. This year, we have no parosa due to the COVID-19 Pandemic.)

This initiative of some community members helps in preserving and promoting Ibanag. In addition, R27 shared:

*"Ari mi kaya nga matay y Parosa te barangay mi yayya nga intura ku nga talaga danari kansiyon ana intuddu ngana danari pati ta abbarabbing eh miyembro na parosa. So gapa, 75 nga y dagun ku, ari tam ammo nu agalan na ngana na Yafu tam., "*she added. (We do not like that Parosa will die in our barangay. That is why I wrote all the songs and taught all the dances and even children are members of the parosa. I am now 75 years old and we do not know when our God will call us.)

Children show interest in the Parosa na Ibanag is a representation of the younger generations' loyalty to Ibanag and see the Ibanag language as vital as their culture.



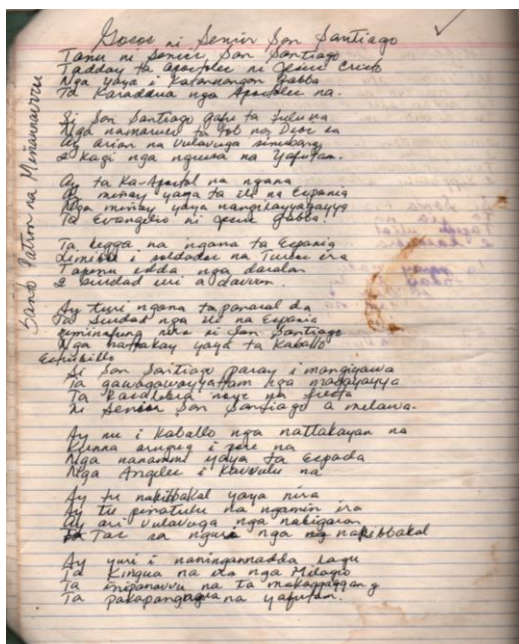
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Below is a written song from the Parosa na Ibanag entitled "Gosas ni Senior San Santiago" shown by a respondent from one of the barangays.

Figure 3

An example of Parosa na Ibanag Song



Some songs were also available, such as Gosas ni Santa Maria, Gosas ni Santa Barbara Bendita, Gosas ni San Isidro Labrador, and Gosas ni ni Señor San Ignacio de Layola. The respondent explained that the gosas or song depends on the barangay's patron. The dance is accompanied by a band playing Ibanag songs while some dramas take place. However, the existing Parosa na Ibanag does not incorporate drama anymore because of the unavailability of an instructor. R27 shared:

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"...egga y drama na paga yatun ngem ari ku ngana ammo danari linlinya." (...it is a drama but I don't know the lines.)

R27 continued:

Danari tala gapa sangawe kaya na miyembro nga abbarabbing ira nga egga y kevu na na moderno.
(In terms of dance, young members added modern dances.)

This shows that the Parosa na Ibanag that existed is being modernized and the community allows some adaptation.

An Ibanag elder also said that she was a member of Parosa na Ibanag before. But already forgot all the parts of the activity. R28 said:

"Affu! Ari ku ngana nga kabisado danari kansiyon ngem medyo kabisado paga lamang danari tala. "
(Affu! I no longer memorize the songs but I still remember the dance a little bit.)

Below is a respondent from one of the barangays who was a Parosa na Ibanag member when she was teenager performing the dance

**Figure 4**

The Parosa na Ibanag dance performed by an Ibanag elder



Without efforts, this culture in which language plays a big part may be extinct. Thus, it should be addressed in the form of a Language Revitalization Program that will be proposed to the whole community.

Another suggested activity for revitalizing the Ibanag language is the Sarswela, where songs are accompanied by action. Respondents also stated that they continue to use the pasyon and that their churches still have the Ibanag bible, R27 said:

"Ususam mi paga lamang y pasyon na Ibanag" (We are using pasyon na Ibanag) but when asked if it is written, "awan, memorize mi lamang danari nga dadasal ira." (no, we just memorize the prayers.)

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In addition, contests like poem writing, story telling or singing contest in Ibanag were also suggested by the respondents. R28 said:

"Pwede gapa nga mappa-contest y barangay mi tu pattura tu tultula, kankansiyon ana pwede lapa y pangistoria ira." (Our barangay could hold a poem writing contest, a singing contest, or a story telling contest.)

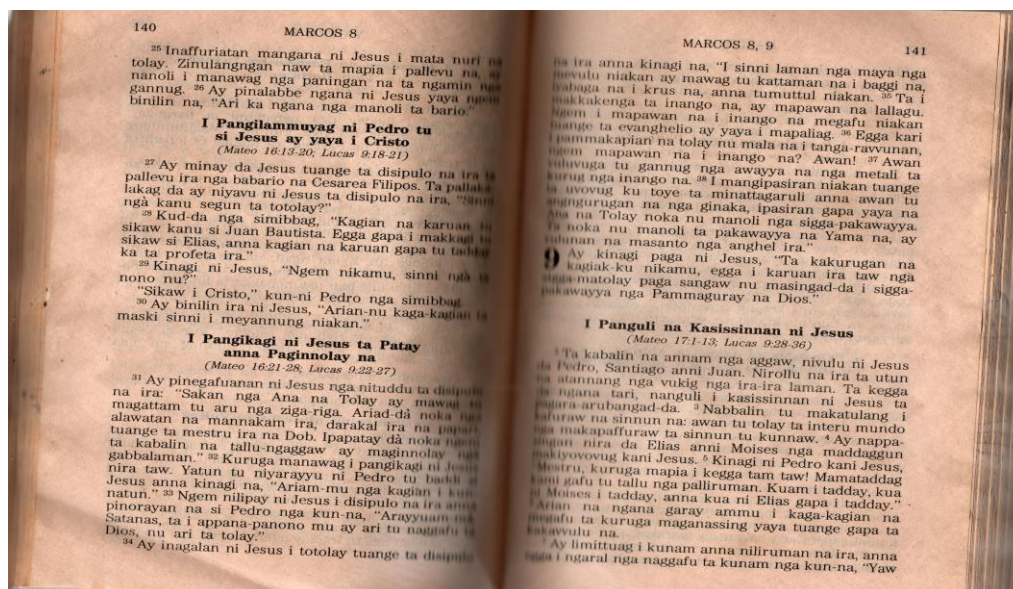
Although books written in Ibanags are no longer available, churches in barangays continue to use Ibanag Bibles. *Pasyon* and *padasal* are still present. R27 confessed:

"Awan tu lillibro na Ibanag te ta baranagy duma ngana sangawe, tagga maski ta eskwela Ibanag y libro mi ngem egga paga lamang yari bibliya nga nakatura ta Ibanag ana mangwa gapa te y pasyon anna pabbibbig." (Unlike in the past, we no longer have books written in Ibanag. When we were just children, books in school were all written in Ibanag. But the Bible is still written in Ibanag, *Pasyon*, and *Pabbibbig*.)

Below is an Ibanag bible showed by a respondent from one of the baranagys. This bible is older than the respondent who is now 48 years old.



Figure 5

The Ibanag Bible

Seminars are also necessary, so the Ibanags will be awakened to the vitality of the Ibanag language. One of the key informants believes that the seminar could help in the program to be proposed in revitalizing the Ibanags, R29 stated:

"Seminar y tadday nga mabalin ta gare mas makasta nu makibbida paga lamang y kabarangayan kunnari." (Seminars can be part of the program because it is better if we talk with the community members.)

In general, there are some existing activities like Parosa na Ibanag, but they need enhancement and reintroduction to other parts of the city. Meanwhile, prayers and songs should be written for the assurance of accessibility at all times. Contests may also be



proposed to enhance the awareness and sense of pride of the Ibanags. Thus, the Ibanag Language Revitalization Program is proposed.

PROPOSED IBANAG LANGUAGE REVITALIZATION PROGRAM

RATIONALE

Language plays a vital role in maintaining and transmitting culture. The loss or death of a language is a death and loss of culture.

The threat to the Ibanag language in the City of Ilagan is a call to all members of society to act and make interventions. Hence, a Proposed Ibanag Language Revitalization Program is necessary.

This proposed program is based on the major findings of the study. The result of the study revealed that the Ibanag language in the City of Ilagan is in the midst of being potentially endangered.

OBJECTIVES

The proposed program aims to:

1. Identify language maintenance and preservation activities;
2. Propose initiatives for the language preservation, maintenance, transmission, and promotion of Ibanag;
3. Identify agencies or individuals to take part in the initiatives; and
4. Prepare an action plan for the proposed program.

**Action Plan****Table 9***The Proposed Ibanag Language Revitalization program*

Initiatives	Agency/ Individuals Involved	Time Frame	Desired Outcomes
Heighten and promote Ibanag's vitality to the Ibanag communities through seminars or lectures.	Ibanag Elders Baranagy Officials Sanggunian ng Kabataan	3 years	Ibanags would realize the importance of the Ibanag language, their roles in maintaining and improving the language and to be proud of the culture and one's self as Ibanag.
Initiate contested activities during fiesta and/ or Linggo ng Kabataan like poem writing, storytelling, spelling bee, dance and singing contest, reading, sarswela and parosa to all members of the community, starting from younger generations to old Ibanags.	Ibanag Elders, Baranagy Officials, Sanggunian ng Kabataan	5 years	Young and old generations of Ibanag would be motivated to learn, maintain or flourish and to take pride in their language.
Promote the Ibanag language by providing written copies of songs, stories, poems, dictionaries, prayers (pasyon and pabbibbig), dance steps, Parosa and Sarswela to the barangay.	Ibanags who still memorize the performing arts like Sarswela and Parosa. Ibanags who know some folk songs, stories, poems, prayers and dance steps, Ibanag Professionals, Ibanag Elders, Barangay Officials Sanggunian ng Kabataan	5 years	Ibanags would easily access the Ibanag materials that can enhance their self-awareness and pride as part of the Ibanag community. Younger generations and even old ones will see the beauty of the cultures and traditions of Ibanags.

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Initiatives	Agency/ Individuals Involved	Time Frame	Desired Outcomes
Add the Parosa and Sarswela na Ibanag in all fiestas in the city including during the Mammangui Festival	Ibanag Elders City Government Officials Barangay Officials	10 years	Increase the interest of the Ibanags and other Ibanag communities outside the city. Ibanags would take pride in their language.

Activities to Facilitate the Learning of English

Native languages, like Ibanag, play a vital part in learning the English language or any second language. Chalmers (2019) explains that learners who are taught with their native language or mother tongue and in English is more incline in learning the English and is better in their education compared to those who are educated in English only.

Teachers, according to the respondents, used the Ibanag language in their English classes. First language capabilities enable learners to improve their proficiency in English (Durairajan, 2019). Thus, teachers were asked about the best or existing practices to facilitate the learning of English using the Ibanag Language.

The DepEd Order 32, S. 2015, also known as Adopting the Indigenous Peoples' Education Curriculum Framework, was enacted in response to DepEd Order No. 62, S. 2012, entitled Adopting the National Indigenous Peoples' Education (IPED) Policy

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Framework, which recognizes indigenous peoples' right to culturally rooted and responsive basic education. The IPed promotes the Ibanag language through indigenous lessons and competitive activities such as spelling bees, poem writing, dance, and parosa during Aggaw na Ibanag. Ibanag reading and storytelling.

R22 shared:

"Egga gapa contest tawe the SDO-Ilagan kada Oktubre. Egga konkontest na Ibanag nga kansiyon ira, tala, pabbibbik tu Ibanag, pangistorya, ana spelling contest nga Ibanag. " (We have a contest here in SDO-Ilagan every October. We have contests in Ibanag such as Ibanag songs, dance, Ibanag reading, story telling, and spelling bees.)

However, this is only for schools whose Mother Tongue is Ibanag. R23 stated:

"Egga Ibanag barangay ira nga ari ngana nga Ibanag y MTB da ta danari abbing ira ari da ngana ammu magibanan gittana tawe ta xxx." (There are Ibanag barangays where their MTB is not Ibanag because most of their learners are no longer Ibanags like here in xxx.)

This situation is the result of the parents' language choice and the language policy before where Filipino and English became the medium of instructions. Parents perceive that their first language is less than other languages. Meanwhile, sayings written on walls, work books translated into Ibanag are also present in some Ibanag schools. However, some teachers and other respondents wish to have modules, activity sheets and complete books on poems, stories, dances, sayings, spellings or dictionaries written in Ibanags.



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Figure 6.

The Mother Tongue Based (MTB) Park of Manaring Integrated School



In the classroom setting, translation is used to facilitate the learning of English.

R23 believes that translating English to Ibanag is a great help in their teaching.

"Dakal gapa y duffun na pagitranslate ku ta Ibanag nu klase na English gare mas mawatan da yari itudtuddum. Nu group activity da, pwede lapa nga magibanag yra ngem nu marreport ngana yra kunnari, English ngana. Mas makasta y koneksion da nuka ta kaklaseda. " (They can speak Ibanag in group activities but they must report in English. They

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have better interaction with their classmates using the Ibanag language.)

Another respondent added, R20:

"Ibanag y gittana springboard o paprepara mi ta pagituddu tu English, nu ammo mi ngana nga okay ngana yra, English nga dirediresto ngana." (We use Ibanag as a springboard or preparation to teach English. If we know that they are now okay, we teach English directly.)

This is consistent with the extensive research on the first language and English, which shows that when used correctly, a native or first language can aid in the learning of English. Yadav (2014) stated that learners always translate even if the teachers tell them not to. The teacher's role is to ensure that the translation is correct. Thus, a seminar may also be implemented. R22 said:

"Dapat egga lapa y seminar nga para ta kunnawe yra. Gare, I think, strategy ye eh and strategies should be learned to be implemented well and effectively." (There should be a seminar on this (translation). Because, I think, this is a strategy and strategies should be learned to be implemented well and effectively.)

A respondent explains that programs should be organized well and should last longer. R30 stated:

"Pwede gapa nga mappaseminar penu makasta y panagiusa na programa yra. Ari gare nga makasta lamang ta gafuna " (It is necessary to have a seminar so the program will be implemented well. It is not good if it only prospers at the beginning.)

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According to Chalmers (2019), comparative studies have shown that programs that provide a balance of instruction in both native and English languages over long periods of time result in better academic, personal, cultural identities, social, and emotional outcomes for students.

In general, Ibanag activities such as the promotion of IPED activities (poetry writing contests, spelling bees, story telling, songs, dances, and parosa); and translation can aid in the learning of English. Additional written Ibanag materials, however, are needed for future use and documentation. Well-implemented activities, such as translation, are also critical to the successful use of Ibanag in the classroom. R22 also said:

"Awan ngana tu duma nga materyales mi ira, maliban ta materyales nga inyawa na DepEd para ta MTB subjects ira. Egga gapa y materiales nga maggaffu ta Division Office ta egga lagu proyekto nga magangua to lillibro ira kunnari ngem makasta nu aru." ([Aside from the materials provided by the DepEd for the MTB issue, there are no other materials available to us. We also have materials from the Division Office since there is a project in the works to create such a book, but it would be preferable if there were more.)

Native languages have been used in the development of materials. Respondents in this study need activities to revitalize their Ibanag language in order to intensify their 'Ibanag Persona.' As a result, a proposal for a Language Revitalization Program is needed.

PROPOSED ACTIVITIES IN FACILITATING THE LEARNING OF ENGLISH

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RATIONALE

Studies show that a first language or mother tongue strengthens the acquisition of other languages. This study also revealed that the Ibanag Language is as vital as other languages for more effective communication and academic possibilities.

These proposed activities are based on the major findings of the study. The result of the study revealed that the Ibanag language in the English classroom is seen as a springboard for better learning. However, activities like this should be well-implemented. Hence, a proposed activity to facilitate the learning of English is proposed.

OBJECTIVES

The proposed program aims to:

1. Proposed activities or initiatives to maintain, transmit, preserve and promote the Ibanag language to facilitate the learning of English;
2. initiate in the development of learning materials for the Ibanag learners to be used in facilitating the English class;
3. identify agencies or individuals to take part in the initiatives; and
4. prepare an action plan for the proposed program.

Action Plan**Table 11**

The Proposed Program in Facilitating the Learning of English

LANGUAGE VITALITY, CHOICES AND THE TEACHING OF ENGLISH

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Initiatives	Agency/ Individuals Involved	Time Frame	Desired Outcomes
Organize an Ibanag Literary Contest, with materials written in English and participants creating poems, songs, stories, and a reading contest.	Ibanag Educators, Students, and Schools Division Office	5 years	Enhance the 'Ibanag Persona' among learners and stakeholders. Ibanag learners would increase their interest in the Ibanag language
Develop a learning materials for the Ibanag learners	Ibanag Educators, Schools Division Office, Department of Education, and Ibanag Stakeholders	5 years	Deepen the learners' knowledge on Ibanag language, culture, and tradition. Provision of accessible of Ibanag learning materials to the learners and the stakeholders
Develop reading materials on Ibanag	Ibanag Educators, English Teachers, and Schools Division Office Department of Education	3 years	Increase the Ibanag learners' sense of pride as Ibanag. Address the scarcity of Ibanag- reading materials.
Translation	Ibanag Educators, English Teachers, and Schools Division Office, Department of Education	Year Round	Increase active classroom participation during class discussion discussion

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Initiatives	Agency/ Individuals Involved	Time Frame	Desired Outcomes
Initiate seminars or workshops for Ibanag teachers and English teachers to facilitate the English language effectively.	Ibanag Educators, English Teachers, and Schools Division Office Department of Education	3 years	zStrengthen the English language through the Ibanag language of the learners Ibanag teachers would increase their knowledge of the Ibanag language English teachers would use effective teaching strategies to facilitate the learning of English.

1.4. Discussion***On Language Choices Affecting the Condition of Ibanag and English***

The language choice of the Ibanag greatly affects the status of Ibanag and English. Ibanags see their language as a springboard to more effective communication and academic possibilities than other languages. It is also valued and promoted by some Ibanags. Ibanags' language choices demonstrate that their first language and English can coexist. However, it also implies that Ibanag may be on the verge of vulnerability if the Ibanag parents continue teaching their children other languages, like Filipino and



English. The Bilingualism of the Ibanags is also evident, which may also lead to their language endangerment. According to Wurn (1996), the first level of language endangerment is when it begins to lose child speakers at a social and economic disadvantage, which is supported by Cahilil (1999), who states one of two reasons why language dies: if the children in the community are not speaking the language of their parents.

Thus, a language revitalization program is proposed to prompt the barangay, City of Ilagan Government and the academe to perceive the beauty and vitality of Ibanag. Thus, a Proposed Language Revitalization Program.

Activities to Revitalize the Ybanag Language

Community plays a vital role in revitalizing a language. Rouvier (2017) puts it: "Communities should respond to this situation (language endangerment) by accelerating their efforts to reclaim, revitalize and relearn their languages."

Respondents, who are mostly adults, were asked about the different activities in maintaining the Ibanag language in their barangays and answered 'just by speaking the language.' But by speaking the language among themselves is not a strong indication of language maintenance and language revitalization. Language revitalization in a community can have a big impact on language attitudes and increase awareness of language of near death within communities and society (Rouvier, 2017).

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Thus, the researcher exploits existing best practices or activities, if any, and acquires insights that the community members want to continue, enhance or return in revitalizing the Ibanag language. The activities proposed by the respondents is the starting point of a language revitalization. It is a sign of community's willingness to promote, maintain and revitalize their own native language. For a language to survive and thrive, it must first gain its importance and prestige to be more visible. It happens when the language is spoken in public domains; when it provides sense of belonging; when the language gains legal support; when it has a strong presence in the education system; when the language is standardized; when it finds platform on the internet; and lastly, when it is supported by the speech community (Murgovà, 2021).

The respondents mostly suggested the Parosa na Ibanag because respondents believe that it incorporates all the culture and language of the Ibanag. Meanwhile, other activities were also proposed to heighten the Ibanags awareness on the vitality of a native language like sarswela, literary contest, development of learning materials, reading materials and seminars and lectures.

These proposed activities will let the Ibanags realize the vitality of the Ibanag language, their active role in language maintenance, promotion and revitalization. This will also heighten their Ibanag persona and be proud of their own language and culture. Ibanags, mostly the young generation will see the beauty of the Ibanag culture and language and will enhance their interest in their own language. Grenoble (2020) also presents lists of six primary reasons of why people need language revitalization:



connecting with ancestors, the past, and cultural heritage, healing, building community, knowledge and culture, well-being, and cognitive benefits. Revitalization brings speech communities together and get to know new people or get to know others in their community better (Murgovà, 2021.)

On Proposed Activities to Facilitate the Learning of English

Native languages like Ibanag play a vital part in learning the English language or any second language. Chalmers (2019) explains that students who are learned and educated in both their first language or mother tongue and English tend to learn English more effectively and do better in their education than those who are educated in English only.

This study offers activities to facilitate the learning of English proposed by the respondents. Native language like Ibanag can be a springboard in teaching the English language. Thus, these activities may enhance the learners' fluency in the English language, at the same time, it may also heighten the pride of the Ibanags.

Translation leads the activities proposed by the respondents. It is regarded as one of the instructional strategies in an English class which is believed to facilitate the learning of English by the respondent. The respondents shared that it increases classroom interaction and provides sense of security to the learners. However, proper implementation is necessary for a more effective use of this strategy thus, seminar was also proposed. Literary contest also was elicited from the respondents. Respondents

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believe that it enhances their Ibanag persona since it will increase interest among learners and stakeholders. It is also necessary to develop learning materials which caters the Ibanag learnings or knowledge. Respondents believe that accessible Ibanag learning materials increases sense of pride among learners and the speech community. This support the claim of UNESCO (2003) where literacy is directly linked to social and economic development so textbooks and materials on all subjects for different ages and language levels are very much needed. Education is a crucial factor that cannot be omitted from the discussion of endangered and minority languages thus adequate support in the education system is crucial to language vitality (Murgovà, 2021.)



CHAPTER 4

GENERAL DISCUSSION

This chapter presents a summary of the major findings derived from the study, the conclusions that were drawn, and the recommendations based on this study.

4. 1. Summary of the Studies

This study aims to look for the vitality of the Ibanag language in different domains, how language choices affect the condition of Ibanag and draw out activities that can help in maintaining the language. The study started with the background of what is the real scenario in the Ibanag communities at the present and the concern that someday language that identifies someone's culture may die or be lost.

Many studies have revealed that there are many native languages dying due to the speakers' language choices, the unwilling transmission of the native languages to younger generations and the lack of programs that enhance native languages.

The study included 500 Ibanag respondents aged 0-15 years old (young), 16-30 years old (adolescent), 31- 45 years old (young adult), and 46 and above (adult) from the four barangays of the City of Ilagan.



The Sequential Explanatory Mixed Method Design was utilized in the Study 1. It is a combination of a qualitative and quantitative research methods to collect data needed through questionnaire and semi- structured interviews.

In study 1, descriptive survey method was applied. The result was triangulated using the semi-structured interview. This was conducted for cases which needed more elaboration and clarification. The data were analyzed using the descriptive statistics and the interview triangulation. Meanwhile, study 2 employed the basic qualitative research where the problem becomes the research questions. Interviews were also recorded on how language choices affect the condition of Ibanag and English and the activities to be proposed in revitalizing the Ibanag language and facilitating the teaching of English. The recorded data were transcribed and analyzed as a basis for the proposed Revitalization Program.

Specifically, the present study sought to answer:

1. What is the vitality of Ibanag as a first language in the different domains of selected communities? (Study 1)
 - A. Home
 - B. Friends
 - C. Neighborhood
 - D. Education
 - E. Government



2. How do language choices affect the condition of Ibanag and English?
(Study 2)
3. What activities would be proposed to revitalize Ibanag? (Study 2)
4. What activities would be proposed to facilitate the learning of English?
(Study 2)

4.2. Summary of the Results

On the Vitality of Ibanag Language in the Different Domains

The vitality of the Ibanag language to the respondents in different domains shows that the language still flourishes among their community. However, it is also evident that aged Ibanags are more loyal than younger generations as revealed by the interview conducted. It is very evident as most of the different domains reveal that the respondents always use the Ibanag language. There is also a decreasing use of the Ibanag language in formal settings like in education and government or private offices. It is also significant to note that some young respondents do not see the Ibanag language as alive and well in academia and it is expected that an Ibanag should speak the Ibanag language, on the contrary, the young even though they are Ibanag in ethnicity no longer speak their native language. The language policy in the country also shows a significant effect on the Ibanag language, where parents usually teach their children Filipino and English, since these were the official languages of instruction. However, the MTB-MLE of the DepEd



also thrives well in maintaining the native languages. Language shift and code mixing by some Ibanags are also factors in the demise of the Ibanag language. The Bilingualism of the Ibanags is also evident, which may also lead to language endangerment. Also, some Ibanag children are no longer speaking Ibanag, which is, according to Cahilil, 1999 (as cited by Headland, 2003), the first way why the language dies. Language choices of Ibanags affect the vitality of the Ibanag language, which in this study implies that the Ibanag language is potentially endangered and needs revitalization.

On the Language Choices Affecting the Condition of Ibanag and English

Ibanags see the Ibanag Language as vital as other languages for more effective communication and academic possibilities where the Ibanag language is used as the platform for learning the English Language. However, it also shows that the Ibanag language will weaken if the Ibanag parents continue teaching their children other languages, like Filipino and English. According Wurn, 1996 (as cited by Nwobia, 2020), the first level of language endangerment is potentially *endangered* when it begins to lose child speakers at a social and economic disadvantage.

On Language Revitalization Proposal

Activities like *Parosa na Ibanag* still exist in some barangays but need enhancement and reintroduction to other parts of the city. While prayers and songs are still present within the context, written materials should be produced and secured for a longer documentation on the Ibanag language. Seminars on teachers and community



members are also necessary for the proper implementation of the program. IPED activities like Ibanag Literary Contests on poem writing, spelling bees, storytelling, songs, dances, and parosa facilitate the learning of English in the school setting. Translation is prevalent in English classrooms, where it is viewed as a springboard for improved learning. like this should be well-implemented thus a seminar is also proposed. However, it is evident that there is a lack of written materials to maintain or enhance the Ibanag language in school, thus material development is also proposed.

Since there are no existing programs in revitalizing the Ibanag language in the communities and activities to facilitate the learning of English with the Ibanag language as a springboard, the activities suggested by the respondents will be proposed to maintain and preserved the Ibanag language.

4.3. General Discussion

The vitality of a certain language is an important element to determine the language status which is shown by the level of the language used in different domains. Most of the different domains reveal that the respondents in this study see the Ibanag language as very vital especially in the informal settings namely home, friends and neighborhood. However, it is also significant to note that there is a decreasing use of the Ibanag language in the formal setting namely education and government. The young respondents also do not see the Ibanag language as vital compared to the way the aged Ibanags perceive the language. Even the respondents are Ibanag in ethnicity, some no

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longer speak the Ibanag language most especially the young. Some of the factors affecting the status of the Ibanag language are the exposure of the Ibanags to a multilingual society, language policy in the Philippines, language shift and code mixing. In general, the status of the Ibanag language is thriving which implies that the respondents in this study still see the vitality of the Ibanag language in the different domains however it should be maintained and reclaimed in some domains.

Ibanags also see the advantages of learning and using the Ibanag language as their springboard to an effective communication and academic success compared to other languages. The language choices of the Ibanags exhibit that the Ibanag language and English can coexist. The Ibanag language is used as a platform for learning the English language and it is also used to facilitate the learning of English. The Ibanag language is also valued and supported by some Ibanags. However, if Ibanag parents continue to teach other languages like Filipino or English to their children, the Ibanag language may be weakened.

Thus, a language revitalization program is proposed to awaken the sense of Ibanag persona to the different individuals, agencies and Ibanags in the community.

Since community has a big role in the revitalization of a language, a cooperative effort is necessary. Respondents proposed activities like the Parosa na Ibanag, sarswela, provision of written copies of Ibanag literary pieces, performing arts and books, contested activities and seminars or lectures to be used to enhance the Ibanag language in the community. In addition, native languages like Ibanag also have an important role in the



acquisition of a second language thus respondents proposed literary contest like poem writing, spelling bees, storytelling, songs, dances and parosa, development of learning materials including reading materials and seminars or lectures on teaching strategy like translation are proposed to facilitate the learning of English in the academe.

With proper implementation of this program and a collaborative attempt of the whole community, Ibanag language will flourish and will continue to be viable as part of the Ibanag's culture.

4.4. Limitations of the Studies

The following are the limitations the researcher noted after the data gathering and the data analysis:

- Ilagan is supposed to be an Ibanag-speaking city. This was proved by the data collected through sampling. However, the data collection was only limited to four barangays and does not represent the entire city. It also employed purposive sampling hence, the true picture of the entire city as to the number of pure Ibanags residing and speaking cannot be ascertained. It would be more comprehensive if the researchers added more barangays to elicit more best practices in maintaining the Ibanag language.
- The researcher only used five different domains, namely family or at home, education, government or private office, friendship and neighborhood. There are

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still other domains that can be added to deduce a more meaningful outcome in the vitality of the Ibanag language. Moreover, communication process transpiring in social media can also be assessed to examine language vitality. The marketplace shows the real culture of a community which this research lacks to show.

- From the 500 respondents, only 10 respondents in the community and eight teachers in school were interviewed, which might not be enough to point out the expected outcome of the study. The researcher may delve more with a larger number of respondents.
- Due to the COVID-19 pandemic, which limits the study in some areas, the researchers were not able to interview some of the identified respondents (aged Ibanags) where the researchers could elicit more information on the best practices for maintaining the Ibanag language. She tried to reach out through technology, but it was not easy for some respondents since they are not knowledgeable in the use of technology. Consequently, these identified respondents were replaced by respondents who were also identified as knowledgeable in the Ibanag Language.
- The researcher may delve deeper into the detailed activities like in IPED and Parosa but was not able to interview the focal persons due to the COVID-19 Pandemic. She tried to reach out to them but one of the respondents was infected, so she was not able to do deeper interviews.



4.5. Implications of the Studies

Besides determining the status of the Ibanag language in the different domains, the language choices affecting the condition of Ibanag and English in the City of Ilagan, and the proposed activities to revitalize the Ibanag language, this study also implied that the younger generations of Ybanags do not see the vitality of the Ybanag language compared to the way aged Ybanags value the language. It is in contrary, even they are Ybanag in ethnicity, some of the young Ybanags no longer speak the Ybanag language. This will also awaken the sense of pride of the younger generations as Ibanags. Also, more domains in communication may be included to assess the status of the Ibanag language.

In general, it is found out that the Ibanag language is still vital in some domains mostly in informal but needs more preservation and reclamation in formal settings. There is also a lack of effort in the preservation and transmission of the Ibanag language. There may be a production of materials that maintain, preserve and promote the Ibanag language.

Another is, the language loyalty and attitude towards the language also has influence in the condition of the language choices of the Ibanags in their own native language and English. Thus, further study may look on the language loyalty and attitude of the Ibanags.



Result also points out the importance of the Ibanag language in the teaching and learning the English language, thus, a consistent execution of the proposed activities in facilitating the English language should be utilized. Lastly, the proposed Ibanag Language Revitalization Program may be properly implemented for it to serve its purpose in maintaining and preserving the Ibanag language and culture.

4.5. Conclusion

The vitality of a language is dependent upon its domains. Home, friends and neighborhood patronize their native language while the government and education necessitates the use of English. These domains (education and government) motivated parents not to teach the native language as L1 of their children for academic advancement and future career endeavors. Some Ibanags are misled on the vitality and life of their own language.

It is also concluded that the Ibanag language is potentially endangered due to following factors like language policy of the Philippines where English and Filipino were imposed as the official language of communication, thereby displacing native languages like Ibanag. As a result, parents taught these two dominant languages to their children believing that these languages are an advancement in terms of their career on the future. Moreover, language shift and code mixing also triggered the loss of 'pure Ibanags' which

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may cause the loss of authentic Ibanag culture. If it happens continuously, the Ibanag language may be an endangered language and the Ibanag culture may also diminish.

It is also noted that the Ibanag's language choice, most especially the parents greatly influence the vitality of the Ibanag language. Their preference on the language has a great effect on why some young generation of Ibanags no longer speak the Ibanag language. Parents and elder Ibanags have a vital role but the young Ibanags also have to take responsibilities in language promotion, maintenance and revitalization of a native language.

Regarding the language choices affecting the condition of Ibanag and English, the Ibanag language and the English language may work together for learners' academic advancement. The language attitude is crucial in choosing the language which indicates the feelings and perceptions of the Ibanags.

Moreover, the lack of activities that may maintain and revitalize the Ibanag language in the barangays chosen in this study may have impact in the vitality of the Ibanag language. While the Ibanags always use the Ibanag language in formal settings and is slightly dropped in formal setting, this is not a conclusive to say that the Ibanag is very vital because of the lack of effort in preserving, transmitting and revitalizing the Ibanag language.

Thus, written materials should be produced and be available to the wider community including the school. The use of Ibanag should be regularly in all forms of

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communication and various contexts. The Department of Education and other institutions may contribute in the maintenance of native languages by developing materials, programs and studies to raise awareness on the vitality and advantages of native languages. Community effort and willingness are the keys to language revitalization and with the proper implementation of programs in language revitalization, native languages will yield. In addition, programs will not have a lasting and positive impact if they are not implemented well. Thus, it is a collaborative effort of the whole community and the school.

Native languages like Ibanag should be maintained through generations and through activities proposed by the respondents in the community and in the school, a language revitalization is proposed to maintain and enhance the Ibanag language.

4.6. Recommendations

Based on the findings of this study, the following recommendations were made:

- Native language may be fostered at home where parents are motivated to promote their own language by speaking and teaching their own native tongue.
- Community members could be taught that using their own native language promotes and maintain the Ibanag language and speaking other languages decreases Ibanag's language vitality.

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- Community members could enhance their support in revitalizing the Ibanag language to encourage the wider community to see the vitality of the language.
- Community members may expand the native language usage not just orally but also in written discourse.
- Teachers using the Ibanag language as a platform to teach English could gain more opportunities through workshops and the like.
- A similar study could be done on a larger population of Ibanag communities to further look at the status of Ibanag.
- A similar study could be done with the use of other domains or settings, including the world of technology where wider and easier communication takes place.
- A similar study may delve into the different activities like Parosa in language maintenance and language revitalization for further documentation.
- A similar study could be done which could have more interview sessions for a more significant analysis and result.
- Study may see the effect of the Ibanag Language on learning the English Language and the effectiveness of the MTB-MLE in the classroom.
- The community, school and City of Ilagan may provide necessary programs to revitalize the Ibanag language to realize the vitality of the Ibanag language.



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APPENDIX A**Questionnaire**

Instructions: Please fill in this questionnaire completely by marking check (✓) in the box.

Name (Optional): _____

- Age: ☐ 15 years old and below (young)
- ☐ 16- 30 years old (adolescent)
- ☐ 31- 45 years old and above (young adult)
- ☐ 46 years old and above (adult)

Gender:

- ☐ Male ☐ Female

How often do you speak the Ibanag language?

5.1 Home

- ☐ Always
☐ Usually
☐ Often
☐ Sometimes
☐ Rarely
☐ Never

5.2 Educational Setting

- ☐ Always
☐ Usually
☐ Often
☐ Sometimes
☐ Rarely
☐ Never

5.3 With Friends

- ☐ Always
☐ Usually
☐ Often
☐ Sometimes
☐ Rarely
☐ Never

5.4 Neighborhood

- ☐ Always
☐ Usually
☐ Often
☐ Sometimes
☐ Rarely
☐ Never

5.5 In Government

- ☐ Always
☐ Usually
☐ Often
☐ Sometimes
☐ Rarely
☐ Never

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APPENDIX B**INTERVIEW QUESTIONS****(FOR COMMUNITY MEMBERS)**

1. Is/Are there an existing practice/s in revitalizing the Ybanag language in your community?

1.1. What is/ are this/ these?

1.2. How often do you use this/ these practice/s in revitalizing the Ybanag language?

2. What are the activities you do to revitalize the Ybanag language?

(FOR TEACHERS)

1. A.) Is/Are there an existing practice/s in revitalizing the Ybanag language in the school?

B) What is/ are this/ these?

2. What are the activities you do to facilitate the learning of English in your classroom?

3. What are the activities you do to facilitate the learning of English using Ybanag in your classroom?

4. Do you have available materials in Ybanag which you used to facilitate the learning of English?

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If none, what would you proposed?

If yes, is this properly conducted or is this effective? What would you want to add?

5. Are there activities in your school that facilitate the learning of English?

If none, what will you proposed?

If yes, what are these?

6. Are there activities in your school that facilitate the le If none, what will you proposed?

If none, what will you proposed?

If yes, what are these?

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APPENDIX C**Sample Transcriptions from the Interview**

R: Researcher

P: Participant/ Respondent

I. Interview on the the vitality of the Ibanag language

R: Makasta nga aggaw! Mabbalo ta kaya nu gapa lapa y mainterview para tawe ta study.

Good day! Thank you for letting me interview you for my study.

P1: Awan problema, ma'am. Innak ku nu makaya nga tabbagan y yavu mu ira.

There's no problem, ma'am. I'll see if I can answer your questions.

R: Masorry ga ngana anty ah, ta ari ku masyado ammu y magibanag.

I'll say sorry, aunty, because I am not fluent in Ibanag.

P1: Hoo. Pwede ka gapa mattagalog, ma'am ta matiendan ku gapa ngem Ibanag ga lapa ngay.

Yes. You can speak Tagalog, ma'am. I can understand Tagalog but I will still use Ibanag.

R: Sige , anty. Anty, ano po ang palagi ninyong ginagamit na salita dito sa loob ng bahay niyo?

Yes, aunty. Aunty, what is the language you usually used at home?

P1: Ibanag, ma'am.

R: Sa mga anak niyo po, Ibanag din po ba?

To your children, are you still using Ibanag?

P1: Ibanag lapa, ma'am. Ibanag y bida mi ta balay yari lapa y nituddo nga bida ta ana ku yra.

Ibanag, ma'am. We speak Ibanag at home and that is the language we taught to our kids.

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R: Makasta vu ngay nu kunnari, aunty. Ako po kasi hindi nila tinuruan kaya hiras tuloy ako ngayon magsalita ng Ibanag.

That's good if that is the case, aunty. In my case, they did not teach me Ibanag that's why it's difficult to speak Ibanag now.

P1: Affu! Bulan ka paga mabba, ma'am. (laughing)

Affu! And you're Bulan

R: Hoo lagu, anty. Ngem sangawe ammu ngana gapa ngem baddi lamang. Makasta gapa nu Ibanag lapa y bida ana ana mu yra. Danari gare duma, tanakuan ngana bida na ana da.

Indeed, aunty. But now, I already know a bit. It is good that you taught your kids the Ibanag language. Others taught other language to their kids.

P1: Ta balay paga lamang, y Magana ngana y mangituddu tu Ibanag nga bida ta ana na ira.

We have to start teaching the Ibanag language at home and parents should be the ones who teach.

R: True po. Sana po ganyan lahat ang isip natin.

That is true. I hope everybody's mind is just like yours.

P1: Hoo, ma'am. Talaga gare nga Ibanag kami, ma'am. Maski Magana ku, Ibanag nga talaga.

Yes, ma'am. We are really Ibanag, ma'am. Even my parents are Ibanags.

R: Pure nga Ibanag kamu vu ngay, anty.

You are all pure Ibanag, aunty.

P1: Ibanagga nga talaga gare kinni inno bako ga nga diminakal talaga nga Ibanag si inno bako ku ari nap aga lagu matiendan y Ilokano, ta Tagalog baddi lamang.

I am pure Ibanag because I grew up with my grandmother who is a pure Ibanag. She cannot even understand Ilokano and just a little bit of Tagalog.

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R: Maski vu da inno ana ammo mu Ibanag ngay, uncle?

"Are even your mother and father are also Ibanag, uncle?"

P2: Hoo neng. Egga gapa Ilocano toyé ta barangay mi ngem puro dayo ngana danari.

"Yes, neng. There are Ilocanos here in our barangay but they are immigrant."

R: How about kayo po? Hindi po ba kayo gumagamit ng ibang salita tulad ng Ilocano, Tagalo (pause) sa bahay niyo?

"How about you? Are you not using other languages like Ilocano, Tagalog (pause) sa bahay niyo po?"

P2: Talaga nga Ibanag y pabbida mi ta balay ana ta ngamin gare yari ngana y bida mi maski ta abbing paga lamang kami.

"We really speak Ibanag language at home and to all because this is our language since we were young."

R: So maski mga anak mo po talaga nga Ibanag.

"So even your children are Ibanag."

P2: Hoo neng. Yari abbing nga kavulu mo nga mallalakak, ana ku yari.

"Yes, neng. The kid that accompanies you, that's my child."

R: Ah hoo! Fermi Ibanag na sa akin, uncle,

"Ah yes! He speaks too much Ibanag to me."

P2: Ahy talaga ngay, neng. Nu taga Manaring ka, Bangag, Capo, sigurado Ibanag y bida gare gittana sikami ngana yari. Gittana parte mi ngana nga Ibanag y bida mi. Parte ngana na kultura mi ana nu Ibanag ka dapat ammun gapa magibanag ta Ibanag ka lagu.

"Ahy, indeed, neng." If you're from Manaring, Bangag, Capo, for sure you speak Ibanag because it's our identity. Ibanag is like a part of us. It is part of our culture and if you are an Ibanag, you should speak Ibanag."

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R: Kurok yatun, uncle. Nu yari y nakasanayan mu nga talaga. Gittana partem ngana yari nga talaga.

“That is true, uncle. If you are really used to it, it is really like a part of you. ”

P2: maski ta text ana ta facebook, nu mappost ga Ibanag y bida.

Even in texting and in posting status on Facebook, I used Ibanag.

R: Very loyal ka ta bidam, uncle. Pag sa ibang lugar po like palengke or city hall?

You are very loyal to your language, uncle. How about if you are in the market or city hall?

P2: Aru y Ibanag ta palengke, ta city hall, ta barangay hall, danari dayo lamang te ta Ilagan y ari nga Ibanag. Danari karwan, mamwan da lapa y Ibanag ta nu kaya da y mabi nga transaksyon yra, maibanag da.

Ibanag is the dominnat language in the marketplace, city hall, and barangay hall, and those who cannot speak Ibanag are from elsewhere. Some of them learned the Ibanag language for easier transactions.

R: Aru paga lamang y Ibanag, uncle ngem nu karwan ari da ngana kaya nga ibida y Ibanag. Gare y bida parte na kultura, uncle. Naniniwala po ba kayo dun?

There are many Ibanags, uncle but sometimes, they do not speak the Ibanag. Language is part of a culture. Do you believe?

P2: Pakaddde ta Ibanag y matolay ana Ibanag y maivovug, y kultura ana tradisyon mi paga lamang y matotolay.

As long as Ibanags are living and the Ibanag language is spoken, our culture and tradition will never die.

R: Totoo po yan. Kaya sana po patuloy kayo sa pagsuporta ng Ibanag, uncle. Lalo na sa mga bata at kabataan.

That is true. I hope you will continue your support Ibanag, uncle. Most especially to children and youth.

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P2: Hoo, ma'am. Awan problem tatun.

Yes, ma'am. No problem with that.

R: Kumusta kamu gapa te la?

"How are you, grandma?"

P3: Okay kami gapa neng maski mariga y sitwasyon sangawe nga COVID.

"We are okay even our situation is difficult during this COVID."

R: Talaga nga mariga sangawe, lola.

"It's really hard right now, lola."

P3: Anni vu y yavutam mu neng?

"What will you ask neng?"

R: Gittana ya naikagi ni kapitan, la, Ibanag paga kanu lamang y ususan nu ta balay nu nga bida? At sa mga anak niyo po, Ibanag din po ba nag tinuro niyong salita?

"Just like what the barangay captain have said, grandma, are you still using Ibanag as your language at home? And to your children, did you teach them to speak Ibanag?"

P3: Ibanag kami nga talaga, yari paga lamang y usam mi tawe ta ablay maski ta ana ku yra.

We are really Ibanags, we still use it at home even with our children.

R: Maganda naman po kung ganun. Ako po kasi Ibanag pero hindi ako marunong magsalita ng Ibanag.

That's good if that is the case. I am an Ibanag but I don not speak the Ibanag language.

P3: nua ri mu ammo mabbida tu Ibanag ana ari mu mawatan y bida mi nga Ibanag, ilako daka ate.

If you do not know how to speak Ibanag and you do not understand it too, we will sell you.

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R: Naiintindihan ko naman po at nakakasalita ako konti.

I understand it and I speak a bit.

R: Makasta gapa ta Ibanag y bida nu toye ta balay nu ana yari lapa y bida na ana nu yra.

It is good that you still speak Ibanag at home and it is still the language your children speak.

P4: Hoo ngay, ma'am. Ibanag talaga te ta barangay mi gare.

Yes, ma'am. We are really Ibanag here in our barangay.

R: Kilala si xxxxx anty. Trainer nakami ta division nu DSPC ana RSPC. Magaling po siya na bata.

I know xxxxx aunty. We are his trainer in the division during DSPC and RSPC. He is a brilliant child.

P4: Ay, kunnari, ma'am. Thank you, thank you.

Is that so, ma'am? Thank you, thank you.

R: Buti hindi po Tagalog o English ang tinuro niyo sakanya. Talaga nga Ibanag yar inga abbing eh.

It's good that you did not teach him Tagalog or English. He is really an Ibanag eh.

P4: Ay, hoo ngay, ma'am. Ibanag lapa ma'am ta Ibanag kami te.

Ay, yes, ma'am. Ibanag because we are Ibanag here.

R: Ari ka nga kinabahan nung bata sila, anty? In terms of academic performance.

Were you not nervous when they were still a child, aunty? In terms of academic performance.

P4: Mabi lamang nga matudduan y abbarabbing tu duma nga bida nu mageskwela ngana yari ta ili onu ta duma nga lugar. Ngem y Ibanag dapat nga ta balay da nga natudduan ta sikami nga mammaragana y dapat nga mattuddu kanyuda ta yari y natudduan mi gapa ta naganna mi.

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It's easy for children to learn different languages when they are already in cities or different places. But Ibanag language should be taught at home by parents because that is how our parents taught us, too.

R: Hm, hoo anty. Mas magagaling daw talaga pag namaster ang mother tongue tulad ni xxxxx.

Hm, yes, aunty. They are better if they master their mother tongue like xxxxx.

Awan ngana danari ana ku te ta balay mi. Ngem Ibanag ngamin y pabbida mi te.

My children don't leave here anymore. But we used Ibanag language here.

R: Makasta nu kunnari, la. Gare y Ibanag nga bida talagang importante yan sa atin. Mahirap ang hindi marunong mag Ibanag dito sa atin at madaming Ibanag dito.

It's good if that's the case, grandma. Because Ibanag is really important to us. Its so hard if you don't know how to speak the Ibanag language here because there are so many Ibanags here.

P3: Hoo, neng. Nu Ibanag ka nga talaga dapat lamang nga magibnanag ka ta yatun y ipamana mi nga babbarako tannikamu nga abbarabbing yra. Parte tam ngana yatun eh.

Yes, neng. If you are really an Ibanag, it is a must that you'll speak Ibanag because that's what the young can acquire from the old. That's part of us.

R: Tama po. Ako nga po hindi masyadong marunon magibnanag.

That's right. I, myself is not fluent in speaking Ibanag.

P3: Umay ka kanayun te tappenu matudduan daka.

You go here frequently so we can teach you.

R: Makasta nga aggaw, anty. So si Kimberly Bassig, taga Fugu, teacher po from DepEd. Egga y research ko about ta Ibanag language.

Good day, aunty. I am Kimberly Bassig, from Fugu, teacher from DepEd. I have research about Ibanag language.

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P6: Magandang umaga naman, ma'am.

Good morning, ma'am.

R: Tanong ko lang po kung ano po ang gianagamit niyong salita dito sa bahay niyo po at kun ano pong salita ng mga anak niyo?

I just want to ask if what is the language you use at home and what language is your children using.

P6: Ibanag po minsan, ma'am. Nu mamittan Tagalog. Tagalog kasi ang mga anak ko, ma'am.

Sometimes, Ibanag, ma'am. Sometimes Tagalog. My children are Tagalog, ma'am.

R: Okay po. Pero taga dito po talaga kayo o yung asawa niyo po?

Okay. Are you from here or your husband?

P6: Taga tawe ga, ma'am.

I am from here, ma'am.

R: Ay, Ibanag ka vu nga talaga?

Ay, you are really an Ibanag then.

P5: Ibanag y ammo an inno ku, Ibanag y pabbida gapa ngem y ana ku era, ari da ammu magibanan ngem mawatan da gapa y Ibanag. Makabida ira ngem baddi lamang ta nu kibbidam mi yra, mattagalog kami gapa. Sikami lamang ni inno na y magibanan ta balay, awan ngana mabba da inno ku ana si ammo ku nga talaga nga Ibanag. Ta eskwela da, ari mabba nga Ibanag y pabbida.

My father and my mother speak Ibanag and I also speak Ibanag but my children don't speak the Ibanag language but they can understand it. My wife and I are the ones who only speak Ibanag at home, when we speak to our children we shift from Tagalog. Their grandparents are no longer with us and even in school, Ibanag is not the language they are using.

R: Ganyan po ako noon kaya ngayon hirap po akong magsalita ng Ibanag. Sa school naman po may MTB subject na ang mga bata. Dito po ata sainyo, Ibanag ang MTB nila.

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I was like that before that's why I find it difficult speaking Ibanag. We have MTB subject now in school. Here in your barangay, the MTB subject is Ibanag.

P5: Hoo tamma, ma'am.

I think so, ma'am

P6: Maski anong salita naman, ma'am ang ituro natin, isu lang nga isu.

Whatever language we choose to teach them, they are all the same.

P5: Hoo ngay. Pero iba parin pag Ibanag ka dapat Ibanag din ang ituro, di ba, ma'am? Sabagay eh private gare y ana mu yra eh.

Indeed. But its still different, if you are Ibanag, you should teach Ibanag, right, ma'am? Anyway, your children are in a private school eh.

P6: (laughing) Eh importante, matiendan da.

What's important is they can understand.

R: Makasta nga fugak, anty. Pwede po, magtanong.

Good afternoon, aunty. May I ask something?

P7: Anni yare neng?

What is that 'neng?

R: Ibanag ka nga talaga, aunty anni? Danari ana mu yra, Ibanag paga lamang y bida nga tinuro mo?

You are an Ybanag, aunty, right? How about your children, did you teach Ibanag to them?

P7: Tagalog y tinuddu ta ana ku yra gare yari gapa y bida nga ususan ta eskwela da tagga, neng. Marigatan ira ta eskwela nu ari nga Tagalog y bida da.

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We taught Tagalog to my children before because that is the language they are using in school. They may find difficulty to study if I will not teach Tagalog to them.

R: Ganyan din po ang sinabi ni mama ko sa akin noon. Ngayon po, nasaan na yung mga anak niyo?

My mom told me the same thing before. Where are your children now?

P7: Yung isa nag aaral palang yung dalawa egga ngana atawa da.

One is still studying and other two were already married.

R: Egga ngana ana da, anty? Anong pong salita ng mga anak nila?

Do they already have kids? What is the language used by their kids?

P7: Egga ngana duwwa nga ana yari panganay, neng. Tagalog ngana ngay ngem egga gapa ammu da nga Ibanag yra.

My first child already has two kids, neng. They speak Tagalog but they know some Ibanag words.

R: Dito parin po ba sila nakatira sa barangay niyo or sa iba na po?

Are they still living here in your barangay?

P7: Yari tadday, neng. Yari tadday taga Manila y atawa na tari mattatrabaho eyya.

My other child, neng. The other one married a woman from Manila because he worked there.

R: Do you still use the Ibanag language in school?

P19: Hm, awan masyado, ma'am.

Hm, rarely ma'am.

R: Ngatta ari masyado?

Why is it rarely?

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P19: More on Tagalog ana English gapa ta eskwela ma'am eh. Ta unak na klase Tagalog o English gapa y bida na professor mi kunnari.

It's more on Tagalog and English in school, ma'am eh. Inside the class, our professor speak Tagalog or English.

R: Mas kaya mo duma nga bida anni ta Ibanag kung nasa school ka?

Do you prefer other languages than Ibanag if you are in school?

P19: Ari gapa nga Ibanag y usam mu nu egga maginterbyu kanyom, ma'am eh! Tagalog ana English gapa y ususan da. Atleast, sangawe paga lang, mapractice mu nga mattagalog ana magenglish.

They will not use Ibanag when they interview us, ma'am eh! They will use Tagalog and English. Atleast, I can now practice Tagalog and English.

R: Tagga so gapa, Ibanag y interbyu ta Bulan ga tagga y ammo da ammu y maibanag.

In my interview, they used Ibanag because they thought I know how to speak the Ibanag language because I'm Bulan.

R: Ano naman ang ginagamit mong salita pag nasa school ka?

What language do you use if you are in school?

P21: Ibanag, ma'am, kanyawan daka tari nu mattagalog ka.

Ibanag, ma'am, they will laugh at you when you speak Tagalog.

R: Sinni gapa y makkanyaw?

Who will laugh at you?

P21: Danari kaklase, ma'am kunnari. Barkada.

My classmates, ma'am like that. Friends

R: Ngatta kanu gapa?

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Why is it?

P21: Nu mattagalog kami ammu na kibbida mi nga Ibanag kami ta gare 'g' ana 'k' mapabaliktak mi nuka. So, Ibanag nga lapa ta ammu da mabba nga Ibanag kami ta eskwela.

When we speak Tagalog, they know that we are Ibanag because we interchange 'g' to 'k.' That's why I prefer using Ibanag since they know that I am an Ibanag.

R: Kunnari, nahulok ang itlok nadurokdurok vu ngay.

Is it? The egg got broken.

P21: Hoo, ma'am (laughing)

Yes, ma'am. (laughing)

R: Maski vu ta barkadam yra, Ibanag y bida nu?

Even with your friends, do you speak Ibanag?

P21: Ibanag ngay, ma'am. Makagalo-galo yra ngay nu mattagalog ka.

Ibanag, ma'am. They will laugh at you if you speak Tagalog.

R: Ginagamit mo parin ba ang Ibanag kapag kasama mo ang mga kaibigan mo or kung nasa school ka?

Do you still use Ibanag if you are with your friends or if you are in school?

P12: Yes, ma'am nu Ibanag gapa iyya.

Yes, ma'am as long as they are Ibanag.

R: Nu ari nga Ibanag ngay?

How about if they are not Ibanag?

P12: Halos puro Ibanag gapa y barkada, ma'am. Danuri friends mi nga ari nga Ibanag, mattagalog o Ilocano kami nuka ngem yra gapa kakaya da y Ibanag nga bida. Mappatuddu nuka yra, gittana danari expressions mi, tuladad da nuka.

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My friends are almost Ibanags. We speak Tagalog and Ilocano to our non- Ibanag friends but they also like Ibanag expressions. They usually mimic it.

R: Ammu da ngana vu maibanag ngay. Anni pa nga expressions yra?

They already know Ibanag then. What expressions do they mimic?

P12: Danari vu, lapa, kinenam (laughing) aru, ma'am.

Those vu, lapa, kinenam (laughing) many ma'am.

R: Maski bad words gapa.

Even bad words.

P12: Hoo, ma'am.

Yes, ma'am.

R: Ta ili ngay, Ibanag ka lapa?

How about in market, do you still use Ibanag?

P12: Yes, ma'am. Maski ta text ana Facebook, nu mapost ga Ibanag y bida. Innam mo ma'am? Anni nagan mu ta Facebook, ma'am?

Yes, ma'am. Even in texting and posting status in Facebook, I still use Ibanag. You see, ma'am? What's your name in Facebook, ma'am?

R: Makasta nga umma, kap! Egga ga mana.

Good morning, kap. I am here again.

P20: Afu! Maski kanayun ka te, ana ku, awan problema. Anni nasingam mu ngana si anty Visitacion?

Afu! There's no problem even you'll come here always. Did you see aunt Visitacion?

R: Puntahan ko palang po mamaya, kap. Ikaw nalang muna.

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I'll go there later, kap. You'll go first.

P20: Sige vu. Awan problema. Tawagak ku I tanod ku ira ta umay kamu babbayag tari.

Okay, no problem. I will call my tanod so they can accompany you later.

R: Thank you, kap. Matotolay lapa y Ibanag ta baranagay nu anni?

Thank you, kap. Ibanag is still flourishing here in your barangay, right?

P20: Hoo neng. Nasingam mu gapa. Yari lamang, egga lapa y duma nga bida ta ari mi gapa maiwasan ngana yari ta egga gapa makiatawa ta ari nga Ibanag yra. Gittana yari kanakan ku.

Yes, neng. You see it right. Only that there are others who speak other languages here since they marry non- Ibanags. Like my niece.

R: Ngatta yari kanakn mo kap?

What is in your niece, kap?

P20: Taga Saudi. Egga y kanakan mi nga taga Saudi. Tadday nga dagun lamang yra te ngem ammu da ngana maibanag. Ibanag y kanayun da nga maginna tawe, danari keggayang da Ibanag din. Ta balay da, puro Ibanag gapa yra ta da lola ana lolo da y kavulun da.

We have nieces and nephews from Saudi. After staying in our place for a year, they already know the Ibanag Language. They always hear Ibanag, their playmates are also Ibanag. At home, they are with their grandparents who are also pure Ibanags.

R: Oh! Ang galing. Sa bahay po talaga nag uumpisa ang pag maintain ng language, kap eh.

Oh! That's good. It is at home where language maintenance starts, kap.

P20: Kurog ya! Maski ta baranagy mi. Ibanag lapa y ususam mi nu egga y meeting mi ta barangay ta city hall gapa ammu da lapa nga taga Naguilian Norte ga. Maibanag lapa yra nuka nu kibbidan da. Toye ta baranagy mi, talaga nga Ibanag kami maski danari abbing yra, Ibanag lapa. Ta eskwela, maibanag lapa yra ngem nu egga y dayu, mattagalog gapa yra. Pra kanyo, Ibanag lapa nga talaga y usam mi toye ta baranagy mi.

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That's true. We use Ibanag even in our meeting. In city hall, they know that I am from Naguilian Norte so they speak in Ibanag. Here in our barangay, even kids are Ibanags. In school, they still speak Ibanag except if there are visitors. For me, Ibanag will still be our language.

II. Interview on Language Choices and its affect to the condition of the Ibanag Language and English

R: Makasta vu nu kunnari ngay, anty. Siyempre automatic ngana nga Ibanag maski ta balay?

It's good if its like tha, auntyt. Its automatic that you also speak Ibanag at home.

P18: Hoo ngay, ma'am. Y ana ku yra, Ibanag nga taltalaga y bida da, ta gare Ibanag nga talaga tawe ta barangay mi ngem y afu ku yra, tagalog ana English ngana y bida da ta danari ana ku yra inenrol da danari afu ta private schools yra. Ngem makatiendi da gapa tu Ibanag ngem awan ngana, ari da ngana makabida.

My children are Ibanags because we are in the Ibanag- speaking barangay but my grandchildren speak tagalog and English. My children enrolled my grandchildren in private schools; they understand Ibanag but don't know how to speak.

R: Ngem duma ngana y balay da? Ari nu kavvulu yra?

But they live in other house? They are not with you?

P18: Ari ngana, ma'am. Ta Cauayan yra ta taga Cauayan yari atawa na ana ku.

No, ma'am. They are in Cauayan because his wife is from Cauayan.

R: Nu umay y ana mu tawe Ibanag lapa, anni?

If you're son is here, he still speak Ibanag?

P18: Ay, hoo, ma'am.

Ay, yes, ma'am.

R: Makasta gapa nu Ibanag kamu lapa. Danari afu mu duma nga lugar gare ngana yra.

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It's good that you remain to be Ibanags. Your grandchildren are now in other place that's why.

P22: Nu mabbakasyon yra te, Ibanag y bida kanyoda tappenu ammo da lapa y Ibanag ta egga lapa parte da nga Ibanag yra.

If they have vacation here, I speak Ibanag with them so thy'll know because its still part of them.

R: Hoo ngay. Parte na pattolay da y kultura na Ibanag. Siko aunty talaga gapa nga Ibanag ka lapa?

Indeed. It's part of their culture as Ibanag. How about you? Are you really an Ibanag?

P22: Y bida nga talaga is Ibanag, ngem ammu mailocano, mattagallog, magenglish, matiendan ku paga lamang y Itawes ana Gaddang. Gittana makkakapareho ngamin ya nga bida. I style yatun, ma'am, egga y bida nga ta Ibanag nala ana ta Ilocano tapos gittana pinakkivu da lamang.

I really speak Ibanag, but I can speak Ilocano, Tagalog and English. I can also understand Itawes and Gaddang. These languages are almost the same. The style is, there are words from Ibanags or in Ilocano which are present in other languages. It is just like these languages were mixed.

R: Anni y ituddom nga bida ta ana mu, te?

What language will you teach to your children?

P21: Ibanag, ma'am. Ibanag y bida mi ta balay mi.

Ibanag, ma'am. We speak Ibanag at home.

R: Okay. Ngatta Ibanag y ituturo mo?

Okay. Why will you teach them Ibanag?

P21: Ibanag paga lang y ituddo ta na ku ira ta lalo sangawe egga ngana y subject da nga Ibanag ta eskwela.

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I will still choose Ibanag as my children's first language most especially now because they have subject of Ibanag in school.

R: Yari MTB nga subject yari te. Depende nu anni y bida na isang barangay.

That's MTB sbuject. It depends on the language spoken in the barangay.

P21: Hoo, ma'am. Ibanag lagu.

Yes, ma'am. Ibanag.

P21: Makasta lagu ta egga ngana ulit y Ibanag ta eskwela. Kakaya ku nu mappatuddu danari afu ku tu bida nga Ibanag. Gittana ga lang maestra nuka. Egga gare assignment da nuka nga Ibangg nga ari da matiendan.

It's good that Ibanag is again present in the school. I really love if my grandchildren will ask for help if they have assignments. I am just like a teacher. They sometimes have assignments in Ibanag that they can't understand.

R: Siko y teacher da tawe. Masingan nu vu y importansya na Ibanag?

You are the teacher here. Do you see the importance of Ibanag?

P21: Hoo ngay, ma'am. Importante gapa y Ibanag kanyomi.

Yes, ma'am. Ibanag is important to us.

R: Sikamu y dapat nga mangituddu tu Ibanag ta ana nu yra ta nu awan kamu awan ngana tu mappasa tu bida ta abbarabbing yra.

You are the one who should teach Ibanag to children because if you will not, no one will pass it to the young.

P21: Hoo, ma'am. Sikami y instrumento.

Yes, ma'am. We are the instrument.

R: Good morning, ma'am.

P22: Hi, ma'am Kim. Kumusta?

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R: Okay gapa, ma'am. Siko ngay?

I'm okay, ma'am. How about you?

P22: Okay gapa. Makamomodule ngana lang.

I'm okay too. Always with module.

R: Sige ngana vu. It will not take a lot of your time.

Let's do it. It will not take a lot of your time.

P22: Sige ngana vu! Push na.

Sure. Push it.

R: Are you using Ibanag in teching? Ibanag language, I mean.

P22: Hoo ngay ta Ibanag y tol原因 tawe. Matay ka nu ari ka magibanag ta klasem!

Yes, because people here are Ibanags. You will die in your class if you will not use Ibanag in your class.

R: So kunnasi y pangusammu ta Ibanag ta klasem?

So how do you use Ibanag in your classroom?

P22: Nu egga kami ta klase, Ibanag nu karwan y explanation ko nu ari da matiendan yari lesson.

If we are in class, sometimes I use Ibanag in explaining if they cannot understand the lesson.

R: Is that translation?

P22: Hmm. Yeah, I think so. Hoo, translation yari. Nu ari da matiendan, I trnaslate it for easier understanding.

Hmm. Yeah, I think so. Yes, its translation. If they can't understand, I translate it for easier understanding.

R: Sa tingin mo, ma'am, effective ba ito?

Do you think its effective?

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P22: Yes. Y ammu hoo. Gittana strategy yari eh, 'di ba?

Yes. I think, yes. It's like a strategy eh, right?

R: Yes, its a strategy, ma'am.

P22: Yari naituddu kanyoda nga remedyo o stratehiya ay makwa da gapa ta duma nga subjects da yra maski ta Englih nga subject da.

They are using the strategies in learning their first language to other subjects even in English.

R: Why is Ibanag important in teaching English?

P22: Ususam mi y Ibanag ta eskwela ari mi nga massa yari ngana. Karwan ta estudyante mi eh Ibanag yra. Mas matiendan da ana mas mabi nga makagim y kaya mo kanyuda ana danari kaya da nga ikagi kanyom. Angngariganna nu mangiyawa ka tu instruksyon.

We still use Ibanag in school, we cannot get rid of that. Generally, our students are Ibanags and they can understand and relate to you easily if you use Ibanag in some instances like when giving instructions.

R: Aru vu y role na Ibanag ta pag aaral ng mga estudyante niyo lalo na sa English.

Ibanag has many roles in teaching yooru student in the English subject.

P22: Yes, ma'am. Kagi lagu, mausa da danari nga strategy ta duma nga subjects.

Yes, ma'am. As I have said, they can use the strategy in other subjects.

R: Ilang years ka na pong nagtuturo, ma'am?

How many years are you now in teaching?

P23: Hmm, Almost 23 years ngana ngay, wagi. Hoo. 23 ngana.

Hmm, almost 23 years, my sister. Yes. Its 23 years already.

R: Taga xxxxx ka nga talaga anni ma'am?

You are really from xxxxx, right, ma'am?

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P23: Hoo, wagi, Ibanag ga nga talaga. *Yes, sister. I am really an Ibanag.*

R: Anni gapa y role na Ibanag ta klasem, ma'am, most importantly nu English y subject or nu English y medium of instruction mu?

What is the role of Ibanag in your class, ma'am, most importantly in English subject or if your medium of instruction is English?

P23: Aru y meduffun na Ibanag ta klase, ma'am. Y estudyante yra are Ibanags. Actually maski nu ari nga klase aru y maiduffun na Ibanag. Like for example, nu egga y kaya ku nga ipaala o nu egga y trabahu yra.

Ibanag language helps me a lot in my teaching. My students are Ibanags. Actually, even out of school hours, it helps a lot. Like for example, if I asked them to get something for me or if they have work.

R: Nu ta kasle, ma'am. Magbigay ka nga po ng tulong na Ibanag?

In a classroom setting, will you give an instance where Ibanag help you a lot?

P23: Nu English nga subject, hmm, kanayun gapa nga matranslate ga ta Ibanag nuka ta gare mas mawatan da nuka y lesson mi ta eskwela ngem nu marecite yra siyempre English ngay y pabbida da.

In English subject, hmm, I often translate our lesson to Ibanag if they can't understand the lesson but during recitations, I let them use the English subject.

R: What grade po tinuturo niyo, ma'am?

What grade are you teaching, ma'am?

P23: Grade 6, wagi.

Grade 6 my sister.

R: Kelan particular po kayo nagtatranslate?

What particular situations are you translating?

P23: Most of the times nu mangiyawa ga tu instructions nuka. Mas mabi da mala nu Ybanag y bidam. Egga gapa nu ari da masyado matindiam y lesson mi yra.

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Most of times in giving instructions. They can easily understand if I translate it to Ibanag. There are times also if they don't understand the lesson well.

R: Ah see. Gittana springboard vu y Ibanag ta klasem, ma'am.

Ah see. English them is like a springboard in your class, ma'am.

P23: That's right! Yatun y correct nga word. Springboard.

That's right! That's the right word. Springboard.

R: Anni paga ma'am?

What else, ma'am?

P23: Nu maddidiscuss yra kunnari. Maddidiscuss kami, Ibanag mittan. When they clarrify something to me or to their classmates, Ibanag y bida da. Awan makuakku ta Ibanag danari eh.

If they discuss something, like that. When we are also discussing sometimes. When they clarrify something to me or to their classmates, they use Ibanag. I cannot do something because they are Ibanags.

R: Positive gapa y effect na ta grade da?

Does it gives positive effect to their grades?

P23: Hoo ngay, ma'am. Mas makasta y diskusyon nuka. Ari ku mabba iallow nga puro Ibanag. Nu marrecite yra, maenglish yra. Ngem nu like for example, they will ask what is the English of like this to their classmates, they use Ibanag. Nu egga y ari da matiendan yavutan da ta kaklase da nga nga Ibanag lapa.

Yes, ma'am. The discussion is more exciting. I do not allow them to use pure Ibanag. When they recite, they sue English. But for example, they will ask what is the English of like this to their classmates, they use Ibanag. When they can't understand something, they asked their classmates who are also Ibanag.

R: It's really a springboard.

P23: True!

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R: Anni grade mu ngana, nak?

What grade are you now, my child?

P17: Grade 8, ma'am.

R: Ginagamit mo ba ang Ibanag pag nasa eskwelahan ka nak?

Do you speak the Ibanag language in school?

P17: Yes, ma'am.

R: Why do you prefer using Ibanag than other languages? Ngatta Ibanag lapa y pambidam maski ta eskwela nu. Especially in your English subject.

Why do you prefer using Ibanag than other languages? Why do you still use Ibanag even in school? Especially in your English subject.

P17: Mas matiendan ku y Ibanag gare ana mas sanay ga ta Ibanag nga bida. Nu mannono nga Ibanag tapos itransleyt ku nuka ta English ngana.

It's easier for me to understand Ibanag and I am more sensible using the Ibanag language. If I'm thinking, I used Ibanag then I'll translate it in English.

R: Ah! So you choose the language where you are more comfortable.

P17: Yes, ma'am. Mas komportable ga ta Ibanag gare.

Yes, ma'am. I am more comfortable in the Ibanag language.

R: How about in school or classroom setting? Egga ba y role na Ibanag ta English learning na abbing tam.

How about in school or in classroom setting? Are there any roles that Ibanag do in order to learn English in your children?

P22: Aru ngay, ma'am. Talaga Ibanag y bida maski ta eskwela.

There are a lot, ma'am. Ibanag is really our language used even in school.

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R: Magbigay nga po kayo ng instance na ginagamit niyo po ang Ibanag in teaching English.

Will you give instance that you use Ibanag in teaching English?

P22: Usam mi y Ibanag nga lenggwahe ta yari y pinakabida tawe. Para kanyu, Ibanag y dalan ta penu matiendan da kami ta eskwela nga mawag paga lamang ta patuddu to English yra.

We use Ibanag language because that is the language mostly spoken here. For me, Ibanag is a way so students can understand us that we also use in teaching English.

R: Gittana partner vu y Ibanag ana English ngay, ma'am.

Ibanag and English are like partners then, ma'am.

P22: Hoo, ma'am. Ngamin gapa nga language kunnari. Gittana tolay paga lamang. Ari pwede nga tadday lang y ammun nga bida.

Yes, ma'am. All languages actually. It's like a person. It's not good if you only know one language.

III. Activities to Revitalize the Ibanag Language and to Facilitate the Learning of English

R: Hoo gapa ngay. Egga gapa y activities nga para ta Ibanag te ta barangay nu anty? For example tatala kunnari o nu kokontest yra?

Of course. Are there activities for Ibanags here in your barangay? For example, dance or contest?

P24: Awan y ammu eh. Awan ba? Hoo awan, neng.

None. Is it none? Yes, none, neng.

R: Paano po if maglalagay tayo ng mga activities para mapalago ang Ibanag, ano pong mairerekomenda niyo?

What if we will have activities to flourish Ibanag, what will you recommend?

P24: Anni yari, neng, para kanyomi nga babbarako?

Is that for adults like me?

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R: Yes, aunty. Para ta buong barangay.

Yes, aunty. For everyone here in your barangay.

P24: Ah! Hmm, tagga gare egga y parosa mi ngem tagga paga yari neng. Abbing ga paga lang.

Ah! Hmm, before we have parosa, neng. I was just a kid before.

R: Hoo lagu anty, aru y nakkagi tatun nga parosa.

Indeed, aunty, many have suggested parosa.

P24: Parosa na Ibanag tagga y pinakapopular nga programa ira te ta Ilagan. Abbing ga paga lamang egga ngana y parosa ngem nawan ngana pa tawe gare natalyanan ngana tu rereyna ana beauty pageant yra. Ya parosa parte na kultura mi ana bida mi.

Parosana Ibanag is the most famous program in Ilagan before. I was still a child and Parosa is here already but it's gone because they change it to reigning beauties and beauty pageants. Paros is part of our culture and language.

R: Bakit po kaya hindi tinuloy? Pwede naman po sanang kasali nalang sa beauty pageants ganun po.

Why did it stop? They can have this alongside with the beauty pageants.

P24 Y ammo neng, natay ngana yari gittana leader nga taga Cabagan nga mangituddo kanyomi.

What I know is the leader from Cabagan who teach us died.

R: Tapos awan ngana y nagturo po sainyo? Wala po bang nakatuto sainyo?

Then nobody teaches you? Is there any one who can teach from your group?

P24: Hmm. Ammu mi gapa ngem egga gare ngana rereyna tagga.

Hmm. We know but there is reigning beauties that time.

R: Alam niyo pa po yung parosa hanggang ngayon?

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Do you still know Parosa?

P24: Ammu paga lang danari karwan nga parte. Mattala, makkansyon egga pa y drama na kunnari gare yari neng. Tallo oras yare tagga eh nu ari ga makkamali.

I still know some parts. It has dance, song and drama. If I am not mistaken, before it takes three hours.

R: Matagal din pala. Siko ngana vu y mangituddu ngay, anty.

It also takes a long time. You'll be the one to teach, aunty.

P24: Pwede lapa ngay ngem ari ko ngana kabisado ngamin nga parte na parosa.

It can be but I don't memorize all the parts of the parosa.

R: Kavulu mo danari miyembro na parosa yra tagga nga mangituddu.

You teach with the other members of parosa before.

P24: Pwede lapa ngay, neng.

It can be.

R: Anni paga maliban ta parosa, anty?

What else aside from parosa?

P24: Hm, sarswela paga neng. Yari memorize ko paga lamang y kansyon na.

Hm, sarswela can be. I still memorize the songs.

R: Anni gapa y sarswela?

What is sarswela?

P24: Gittana parosa paga almang ngem kansyon ana aaksyon lamang yari.

Its like parosa but its more on songs and actions.

R: Anni paga anty?

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What else anty?

P24: Mappakontest ngana ngay kunnari. Kontest tu tala, kansyon ana drama.

We can have contest. Contest in dancing, singing and drama.

R: Hoo. Ahy ta simbaan, anty, egga gapa y Ibanag nga karatula ana bibliya nga Ibanag tari?

Yes. Ahy, how about in your church, is there posters or bible of Ibanag?

P24: Ibanag y ususam mi, neng. Egga bibliya nga Ibanag tari maski passermon Ibanag lapa. Maski danari salmo responsorio, Ibanag.

We use Ibanag, neng. We have Ibanag bible there even the chruch ceremony is still Ibanag. Even Psalm of Response is in Ibanag.

R: Makasta vu nu knunnari anty. Oh thank you vu anty ta oras mu. Pasensya ka ngana ta istorbo ga.

It's good then. Oh thank you for your time. Sorry for the inconvenience.

P24: Awan tu problema, neng. Umay ka lang nga umay nu egga y kaya mo paga nga mammuan.

No problem. Just go here if you want to know something.

R: Makasta gapa nu kunnari, kap. Egga vu y activities nu nga Ibanag kap?

That's good, cap. Are there Ibanag activities here?

P20: Danari egga y Ibanag na ma'am?

Are those with Ibanag, ma'am?

R: Hoo, kap.

Yes, cap.

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P20: Egga y programa na barangay nga Parosa na Ibanag tawe ta barangay mi. Piga nga dekada ngana ye nga kukukuammi kada fiesta.

Our barangay has a program called Parosa na Ibanag which we do every feast. We have it for decades every feast.

R: Anni y egga ta Parosa, kap?

What is in the parosa, cap?

P20: Y parosa na Ibanag mappasingan tu tala ana kansiyon na Ibanag yra. Egga y mangituddo nga taga tawe paga lamang.

Parosa na Ibanag showcases dances and songs. We have instructor from this barangay.

R: Makasta nu egga paga lang manituddo te kap, gare ta duma nga barangay awan ngana tu parosa ta awan ngana kanu y mangituddo kaya hindi na tinuloy.

It's good that there is still an instructor here, because in other barangay, no one teaches them now that's why they stop it.

P20: Tawe, ma'am, egga paga lamang. Kibbidammu saw yeyya, ma'am.

Here, ma'am, we still have. You talk to her soon, ma'am.

R: Hoo, kap. Umay ga tari babbayak.

Yes, kap. I will go later.

P20: Hoo, ma'am ta mas ammu na y Parosa na Ibanag eh. Mas mayesplika na nikaw y Parosa na Ibanag nga kagian da.

Yes, ma'am so she can explain well what Parosa na Ibanag means.

R: Sige kap. Anni paga kap?

Okay, kap. What else, cap?

P20: Pwede gapa y seminar yra, kokkontest pwede gapa. Pwede yari kada fiesta mi.

It can be seminar, contest also. It can be every feast.

R: Anni nga seminar kap? At anong mga contest po kaya?

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What seminar, cap? And what contest?

P20: Seminar nga Ibanag, ma'am. Tappenu ari da nga itali y Ibanag nga bida. Pwede gapa y contest na parosa kunnari, kontest nga tala ana kansiyon. Ahh, kada fiesta pede mi gapa nga ipacontest danari.

Seminar for Ibanag, ma'am. So they will not exchange the Ibanag language. It can also be contest like parosa like that, contest in dance and song. Ahh. Every fiesta, we can have those contests.

R: Ahh, hoo, kap. Makasta danari para malamang ng mga tao dito na importante ang Ybanag. Anni paga kap?

Ahh, yes, cap. Those are good so people here will know the importance of Ibanag. What else, cap?

P20: Yari paga lamag y ammu. Egga paga y kaya nuka na karwan yra, pwede ku lapa nga ipakwa te. Basta y parosa te ta baranagy mi eh matotolay paga lamang.

That's all. Others can also recommend; I can also add. But parosa is still alive here in our barangay.

R: Sige vu, kap. Thank you ta kanayun nga paentertain kanyo te ta baranagy nu. At maganda po dahil buhay parin ang parosa dito sainyo. Congratulations po.

Okay then, cap. Thank your for always entertaining me everytime I go here in your barangay. And its good to know that Parosa is still alive here. Congratulations.

P20: Thank you, ma'am. Awan tu problema ta trabaho mi y nu anni y kakastan na barangay mi. Volutammu si ma'am.

Thank you, ma'am. There is no problem as long as for the goodness of our barangay. You accompany, ma'am.

R: Thank you, kap. Umay kami ngana vu.

Thank you, cap. We will go now.

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R: Ilang taon na po kayo:

How old are you?

P27: 75

R: Kayo po ang nagtuturo ng parosa dito, ano? Meron po ba kayong libro na pinagtitingnan o memorize niyo nalang po then tinuro niyo nalang?

You are the one who is teaching parosa her, right? Do you have book or you just memorized it then teach?

P27: Tagga ta abbing ku kanayon ga nga kasali ta parosa yayya memorya ngamin. Tagga ta awan ngana y mangituddo kinagi na kapitan mi nu kaya ku mangituddo. Kaya ku ngay, kap kagi gapa.

When I was a child I always join the parosa that's why I memorize it all. When no one was teaching this, our barangay captain asked me to teach. I want to, I said.

R: Maski sangawe egga paga almang y parosa tawe?

Even now, paros ais still present, right?

P27: Hoo, ma'am. Sangawe lang nga fiesta y awan ta COVID.

Yes, ma'am. We just don't have it now because of COVID.

R: Ta duma gare nga barangay awan ngana y parosa, eh.

In other barangay, parosa no longer exists.

P27: Ngem ta Marana 2nd. Bangag, Allinguigan 3rd, egga paga lamang ta so y taga tuddo tari yra.

But in Marana 2nd, Bangag, Allinguigan 3rd, they still do that because I teach them.

R: Kokonti nalang po ang gumagawa ng parosa ano po?

Parosa is done by just some barangays.

P27: Hoo, ma'am. Yari talaga y problema ta balabaddi ngana y baranagy tawe kanyotam y mapparparosa.

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Yes, ma'am. That is the problem because Parosa is done by just some here in our place.

R: Kaya nga po, nu ibalik nila ang parosa po s aubang baranagy willing po ba kayong turuan sila?

That's right. If they will let another barangay to do the parosa again, are you willing to teach them?

P27: Hoo ngay, ma'am.

Of course, ma'am.

R: Ahy, dapat egga y kopya na baranagy ta Parosa, anty.

Ahy, the brangay should have copy of the parosa.

P27: Egga y kopya, ma'am. Nu mappractice yra maxerox ga nuka ta iyawa ku kanyoda.

I have a copy, ma'am. If we have our practice, I xerox it and give it to them.

R: Okay, anty. Ngem dapat egga y kopya lapa na barangay tappenu nu egga y kaya na nga bibbigan y parosa, maka access sila agad kahit wala ka po.

Okay, aunty. But the barangay should still have a copy so if someone wants to access it, they can easily have it.

P27: Hoo, ma'am. Ipaxerox ku danari kopya yra.

Yes, ma'am. I will xerox the copy.

R: Pwede ko pong tingnan, anty?

May I see it, aunty?

P27: Hoo, sige sige.

Yes, of course, of course.

R: Ahy, handwritten. Siko lapa nangitutura te, anty?

Ahy, its handwritten. Are you the one who wrote this, aunty?

P27: So lapa y nattutura tatun ta nu aranni ngana y fiesta mi ana nu mappractice ngana danari miyembro na Parosa te ta baranagy mi ixerox da nalang. Kinagi gapa kinni

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kapitana nga ipaphoto copy mi ye tappenu egga lapa kopya na baranagy mi. Sangawe lamang tu awan parosa te ta baranagy mi ta COVID lagu.

I thought of writing the songs used in Parosa because everytime our fiesta is coming and we practice. We just photocopy. I also told our baranagy captain that we have treproduce the copy for the baranagy. This, year we have no parosa due to COVID- 19 Pandemic.

R: Hoo, anty. Makasta y kingngnam. Makasta din ta egga y suporta na barangay ta parosa.

Yes, aunty. What you did was good. It's also good that parosa has support coming from the barangay.

P27: Ari mi kaya nga matay y Parosa te ta baranagy mi yayya intura ku nga talaga danari kansiyon ana intuddu ngana danari tala pati ta abbarabbing eh miyembro na parosa. So gapa, 75 ngana y dagun ku, ari tam ammo nu agalan na ngana na Yafu tam.

We don't like that Parosa will die in our barangay that's why I wrote all the songs and taught all the dances and even children are members of the parosa. I am now 72 years old and we don't know when our God will call us.

R: Kuruk ya anty nge, ammu nga mahaba pa po ang buhay niyo. Egga gapa y abbarabbing nga miyembro na parosa.

That's true. But I know you'll have a longer life. Members are also children.

P27: Hoo, ma'am. Aru y abbing nga miyembro na parosa. Egga y drama na paga yatun ngem ari ku ngana ammo danari lillinya.

Yes, ma'am. There are many children who are members of the parosa. Paros ahas drama but I don't know the lines anymore.

R: Ahy, egga apaga vu y drama na parosa ngay. Mahaba po ngarud pag nagperform kayo ng parosa ah?

Ahy, parosa also has drama. So, it takes a lot of time when perform?

P27: Hoo ngay, ma'am. Maski pappractice mariga gapa.

Yes, ma'am. Even practice takes a lot of time.

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R: I honor you po. Grabe po yung tiyaga niyo.

I honor you. Your patience is immeasurable.

P27: Thank you, ma'am.

R: Buti po gusto latta ng mga bata ang sumali sa parosa.

It's good that there are children who wanted to join the parosa.

P27: Hoo, ma'am. Tappenu egga gapa, danari tala gapa sangawe kaya na miyembro nga abbarabbing yra nga egga y kevu na nga moderno.

Yes, ma'am. So that they'll join, young members added modern dances.

R: Ahy medyo modernized ngana vu y parosa sangawe.

Ahy so parosa now has modernized.

P27: Hoo, ma'am. Ngem baddi lamang.

Yes, ma'am. Just a little bit.

R: Makasta tu mairecord ngamin nga parte na parosa ari lang danari kansyon anty. Ta gare nu ari lang saw y mamemorya na abbing yra yari lang saw y maituddo da ta next generation yra. Anni makagim anty?

It's better if all parts of the parosa will be recorded and not just the songs. Because if what the members will only remember, that is the only part where they can teach the next generation. Am I right, aunty?

P27: Yes, ma'am.

R: Yari lang anty. Thank you ta niyawa mu nga time para kanyo.

That's all aunty. Thank you for your time.

P27: Hoo, ma'am. Umay ga paga ta Alibagu maddasal tu natay.

Yes, ma'am. I will go to Alibagu to prayer for the death.

R: Mammask ka anty.

You wear mask, aunty.

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P32: Hoo, ma'am.

Yes, ma'am.

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R: How about po sa mga activities pa po maliban sa parosa ang pwede niyong isuggest?

How about other activities aside from Parosa that you can also suggest?

P27: Sarswela, ma'am. Egga din y sarswela tagga ngem mas kaya ku gare y parosa so nga yari y intuddu.

Sarswela, ma'am. We also have sarswela before but I prefer parosa that's why I teach it.

R: Anni gapa y sarswela, anty?

What is sarswela?

P27: Gittana parosa gapa, ma'am.

It's like parosa, ma'am.

R: Egga paga ba y activities para ta Ibanag te anty? Gittana para ta simba kunnari.

Are there other Ibanag activities here, anty? Like in church.

P27: Ta simbaan mi, Ibanag y bida tari.

In church, Ibanag is the langauge.

R: Egga vu y libro nga Ybanag te?

Are there Ibanag books here?

P27: Awan tu lillibbro na Ibanag te ta baranagay duma ngana sangawe, tagga maski ta eskwela Ibanag y libro mi ngem egga paga lamang yari bibliya nga nakatura ta Ibanag ana mangwa gapa te y pasyon anna pabbibbig.

We don't have books written in Ibanag not just like before when we were just a child, books in school were all written in Ibanag. But, we still have bible written in Ibanag and pasyon and pabbibbig.

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R: Good morning, ma'am. Kumusta po?

Good morning, ma'am. How are you?

P23: Okay naman, ma'am Kim. Ikaw kumusta?

I am okay, ma'am Kim. How are you?

R: Okay din, ma'am. Ma'am. Tulad ng sabi ko sayo kagabi, interviewhin sana kita.

I'm okay, too. Just like what I have said last night, I will interview you.

P23: Regarding sa mga activites for Ibanag. Siyempre, ammu nga ammun y IPED 'di ba?

Regarding activities for Ybanag, of course, I know that you know IPED right?

R: Yes, ma'am.

P23: Egga gapa contest tawe the SDO- Ilagan kada Oktubre. konkontest na Ibanag nga kansiyon ira, tala, pabbibbik tu Ibanag, pangistorya, ana spelling contest nga Ibanag.

We have contest here in SDO- Ilagan kada Oktubre. We have contest like Ibanag songs, dance, Ibanag reading, story telling and spelling bees all in Ibanag.

R: Egga ba y nakatura tu saying kunnari ta Ybanag ta eskwela nu, ma'am?

Are there written sayings in your school?

P23: Egga y MTB nga parke mi ta eskwela. Egga gapa y sayings, poems, reading corners in Ibanags. Pero yun is for MTB lang. Limited ganun.

We have MTB Park in our school. We have sayings, poems, reading corners in Ibanag. But that is for MTB only. It's limited.

R: How about books?

P23: Wala. May mga kasalukuyang ginagawa pero limited kasi. Kaya nga dapat macomplete ngana eh like activity sheets, books, modules or dictionaries.

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None. They are currently doing this but it is still limited. That's why we need complete like activity sheets, books, modules or dictionaries.

R: Anong particular na books ang need niyo ma'am?

What particular books do you need ma'am?

P23: Kahit yung mga compilation lang ng mga poems, stories, spellings and sayings.

Compilation of poems, stories, spellings and sayings.

R: How about in learning English. Egga ba y tulong na Ibanag in your teaching?

How about in learning English. Is Ibanag help you in teaching?

P23: Ahy, yes. Translation particularly. Ibanag kasi ang salita talaga ng mga bata namin, ma'am. Dakal gapa y duffun na pagitranslate ku ta Ibanag nu klase na English gare mas mawatan da yari itudtuddu. Nu group activity da, pwede lapa nga magibanag yra ngemnu marreport ngana yra kunnari, English ngana. Mas makasta y koneksiyon da nuka ta kaklase da.

Ahy, yes. Translation particularly. Our students are Ibanag, ma'am. Translation is a great help in my English class because theyu can easily understand the lessons. In group activity, they can speak Ibanags but when they report they have to use English. They have better intercation with their classmates using the Ibanag language.

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APPENDIX D

Documentation



The respondent from Naguilian Norte shows the Parosa na Ibanag songs from her written collections of Parosa na Ibanag Songs.



The researcher gathers data through interview among the Ibanag elder of Naguilian Norte, City of Ilagan, Isabela.

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The researcher elicits activities to revitalize the Ibanag language and to facilitate the learning English to a teacher from Manaring, City of Ilagan, Isabela.



The researcher collects data from a community member regarding the activities to revitalize the Ibanag language at Manaring, City of Ilagan, Isabela.

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Validating the content with the contemporary researcher. This ensures that the content in the study was analyzed appropriately.

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Ibanag Ga, Makabida Ga: Language Vitality, Choices
and the Teaching of English, 2021