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Ilokanoak, Makasaritaak: Language Vitality, Choices, and the Teaching of English

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LANGUAGE VITALITY, CHOICES, AND THE TEACHING OF ENGLISH



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ILOKANOAK, MAKASARITAAK: LANGUAGE VITALITY, CHOICES,
AND THE TEACHING OF ENGLISH

A THESIS

Presented to

The Faculty of Graduate Studies

and Teacher Education Research in Indigenous Peoples Education

Philippine Normal University North Luzon Campus

Aurora, Alicia, Isabela

In Partial Fulfilment

of the Requirements for the Degree of

MASTER OF ARTS IN EDUCATION

With specialization in English Language Teaching

MAAN GLAIZA A. SAGUN

June 2021



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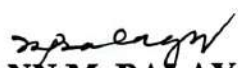
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APPROVAL SHEET

This thesis entitled **“ILOKANOAK, MAKASARITAAK: LANGUAGE VITALITY, CHOICES, AND THE TEACHING OF ENGLISH”** prepared and submitted by **MAAN GLAIZA A. SAGUN** 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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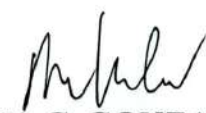

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ABSTRACT

Name: Maan Glaiza A. Sagun

Title of Study: Ilokanoak, Makasaritaak: Language Vitality, Choices, and the Teaching of English

Key Concepts: Ilokano, Language Vitality, Choices, Teaching of English

Degree: Master of Arts in Education

Specialization: English Language Teaching

Adviser: Elena A. Navas, PhD

This study sought to ascertain the vitality of the Ilokano language in the different domains of interaction and the condition of Ilokano and English in the municipality of San Manuel, Isabela, which led to the proposed activities to revitalize the language and proposed activities to facilitate the learning of English. It made use of a sequential explanatory mixed method design. Specifically, Study 1 employed quantitative method triangulated with interview while Study 2 employed the basic qualitative research technique. This study involved 500 respondents from the four barangays of San Manuel, namely: Sandiat East, Nueva Era, Malalinta, and District 4. Also, the teacher-respondents

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were from the four public secondary schools in San Manuel. The number of respondents was evenly distributed across each barangay and was purposefully chosen for the study. Questionnaire and interviews were carried out to elicit relevant data. The quantitative data were computed and analyzed using weighted means, while the qualitative data were elaborated narratively and analyzed thematically. The study revealed that Ilokano is the dominant language since majority of the community members speak Ilokano at home, with friends, and with neighbors whereas it was also found out that there is a decrease in the use of the language in the domains of school and with officials due to the presence of other languages such as Filipino and English. The possibility of language shift in communication is relatively big in these domains. Nevertheless, Ilokano was still maintained in the community. Also, language choice mainly depends on various contexts. The respondents used different languages to convey ideas in specific situations. The study also discovered that revitalization practices are not existing in the community. Hence, different activities were suggested that could possibly be one way of raising consciousness and may contribute for the maintenance of Ilokano. Major attention and effort are still necessary to maintain the language. Also, different activities were proposed to facilitate the learning of English with the inclusion of Ilokano language. The results have significant implications for the maintenance or gradual loss of the native language.



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To

God Almighty, my Creator, my source of strength,

wisdom, and knowledge.

My family, **Papa Milo, Mama Gloria, Kuya Mark, Ate Grace** and **Ate Mae**,

for being my constant support system.

My two nephews, **Grae and Galen**, for being my source of happiness.

You have been my best cheerleaders.

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This thesis is for you.

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CHAPTER 1

THE PROBLEM AND LITERATURE REVIEW

1.1 Background of the Problem

The Philippines, like other nations within the Southeast Asian region, is a multilingual and multicultural society, attributing its various languages to the cultural background of its people. Apostol and Malicdem (2019) asserted that language and culture are intertwined and that one influences the other — a corresponding connection between the two. The existence of many languages encourages the members of the community to choose a language to use. These languages are used by many in different contexts.

Every day, many people constantly have to make a choice about which language to use as they encounter people in different situations. Some people view this as a problem since it could cause difficulties with communication. Deciding the language to use in everyday communication is common, especially when a person lives in a multilingual community. Thus, the status of a language is determined by language choice and the extent of using it. The initial process of evaluating the vitality of a language is to distinguish the languages presently used by people and the different factors influencing the transfer of language.

One of the languages used in the Philippines is Ilokano. There are about nine million Ilokanos who use the language and they originally lived in the north of Luzon, which is the biggest island in the Philippines (Jordan, 2018). It is positioned as the third

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commonly used language in the Philippines after Cebuano and Tagalog in terms of the number of local speakers which is probably about nine million people. It is regarded as the regional lingua franca of the Filipinos dwelling in the Northern Luzon. Yet, individuals in various districts express a similar word in a different way. The first Ilokano speaking regions consist of the Ilocos Region, Abra, and La Union. Speakers from these places use the richest and purest style of the language, nonetheless, due to the transfer of Ilokanos from south and east area, considerably in North Luzon is greatly influenced by Ilokanos dialect and way of life. The territories of La Union and Pangasinan are dominated by Ilokanos (Apostol & Malicdem, 2019). It is likewise commonly used in Isabela, Pangasinan, Tarlac, Nueva Vizcaya, Nueva Ecija, Occidental Mindoro, and Oriental Mindoro province (Domingo, 2019).

Due to the importance of Ilokano, it was identified as the national language in Northern Luzon. Several groups from the regions prefer to use Ilokano than Tagalog. This is certainly due to the historic status of Ilokano as well as the convenience of its speakers. However, over the last few years because of the widespread utilization of Tagalog in the media and public programs to advertise the Filipino language in schools, Ilokano settles as a regional language. Without a doubt, languages are fundamental to the distinctiveness of a community. They establish an essential factor in the development towards sustainable improvement and a good connection between international and local setting. The Ilokano language is still fortunate as it triumphs by having almost ten million speakers, making it as one of the four main dialects in spite of the interruption of Tagalog and English

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languages in many communities. Numerous Ilokanos may have embraced Tagalog or English as their second and third languages. Yet, they have not neglected their mother tongue. Nevertheless, this does not imply that the Ilokano language is not at risk due to the presence of the Tagalog and English languages (Rambaud, 2008).

Languages at risk

Because of the existence of numerous languages, along with language choice, language shifting additionally happens. Language shift has been a national issue. As expressed in the study of Gao (2015), language shift takes place in a speech community that slowly neglects one language and prefers another. Language shift, prompting to language at risk and in the long run language extinction, is a rising event around the world, and almost 50 percent of the present languages were identified as threatened. The minority languages in the world are at chance of being lost and are considered seriously endangered. For as many as a hundred years, some languages have not been heard and became extinct a few years ago. Approximately 96 percent of languages are used by almost 4 percent of the population. Losing a language is timely and crucial in this world with more than 7, 000 languages (Linn, 2015).

According to Brenzinger et al. (2003), in more than 200 nations in the world, there are an estimated 6000 languages spoken and at least 43 percent are at risk. Just a few dialects have been recognized in school organizations and by the community, and some are utilized on technology platforms. Truly, dialects are the most capable tools for protecting,

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saving, sustaining, and expanding our treasured culture.

The Philippines, as the home of a large variety of languages, will have a great number of dead languages unless critical measures are implemented to safeguard them. Many languages have been extinct in recent decades and a lot of Filipino languages are currently on the endangered list. There are many efforts to preserve its diverse languages because if these languages disappear, so does the Philippines' wealthy culture. According to the investigation of Apostol and Malicdem (2019), they detailed these 185 native and non-native languages, four of which are extinct, that can be found in the Philippines.

The most serious threats to Philippine languages are decisions made by families, particularly parents, to forgo passing on their native language and culture to future generations in favor of regional and national languages. In certain provinces, children who are articulate in regional and national languages are viewed more positively than those who are articulate in native dialects. Tagalog is used in schools throughout the country to educate children, with native languages being used sparingly. Moreover, children get little or no motivation to gain proficiency in their local dialects. Their parents and other relatives neglect to teach them and appreciate the worth of the language and the effects of its death (Friendly Borders Staff, 2012).

Additionally, according to Picazo (2018), some of the minority languages in the Philippines are diminishing like the Bataan Agta. If individuals do not recognize it as their first language, it is threatened. A threatened dialect is used by adults or more established ages, and even though the parents know it, they tend to neglect and refrain to use it when

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talking to their children. In a seriously threatened dialect, grandparents and more seasoned individuals are the youngest users. They communicate the dialect rarely like the case of the Alabat Island Agta in Quezon. Some dialects were now under extinction like the Katabaga in Quezon and Dicamay Dumagat Agta in Isabela since the speakers abandoned the dialects.

Even though Ilokano is not a threatened language, it needs to be maintained, especially in a multilingual community. The challenge is to ensure that people work at all levels to protect and preserve native languages. If people stop speaking their mother tongue and keep on using other dialect, their mother tongue will soon be dominated by other languages. The preservation and use of native languages mainly depend on the speech communities.

The use of mother tongue

However, many people tend to neglect the importance of using their mother tongue in the community and in the classroom instruction. But in case the mother tongue spoken by children everyday, is similarly the language utilized during instruction until the end of their education, envision the effect of that language to the children's education (Rambaud, 2008).

The Philippines made a bold move in 2013 by incorporating local languages into the education system, which was lauded by international organizations such as the United Nations Educational, Scientific and Cultural Organization (UNESCO). The Mother

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Tongue-Based Multilingual Education (MTB-MLE) was a symbol of hope for minority children who might have the option to learn better using their language at home and participate more effectively during instruction. Because of this, the Philippines has proven to be a good example to different nations of creating a more inclusive education, and of its commitment to diverse cultures and languages. In 2009, the Department of Education (DepEd) acknowledged the advantages of instructing children using their mother tongue or first language. Locally and internationally conducted research has found out that learners acquire the ability to talk, read, and write faster using their first language, and can easily learn second and third languages if instructed in their mother tongue. Similarly, they can learn other academic subjects faster, specifically Science and Math. Eventhough some students today have no knowledge of the native languages of the Philippines, some teachers attempt to incorporate their mother tongue into the curriculum, but many of them admittedly have very limited knowledge of their own language. Indigenous languages around the world are in grave danger due to the advancement of technology, which has an effect on indigenous people's languages in every institution. The use of indigenous languages is one of the issues in indigenous peoples' education as people who advocate IPed face challenges in using the native language in some subject areas (Llaneta, 2018).

Teachers should not ignore or fail to use the native language and should emphasize the importance of understanding and using the native tongue to instill a sense of appreciation to their students, particularly now that the young are exposed to a variety of foreign influences which may affect their culture. According to Palogan (2015), teachers

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and educational program implementers should recommend and carry out activities for students that are interestingly focused on the native language in order to make students knowledgeable, mindful, and proud of their ability to use it.

Responding to the current situation, teachers bear a significant burden in maintaining the Ilokano language. Nonetheless, teachers must continue to educate students about the value of using both their native language and their second language. Teachers play a crucial part because they often tell students to express themselves in either their first or second language.

Nowadays, some students in San Manuel, Isabela seldom use their native language during instruction, as mandated by the curriculum. This is alarming because San Manuel is an Ilokano-speaking community, and the scenario shows a lack of interest among students in their native language. To stem the tide of language loss, language specialists, community leaders, and concerned citizens have devised language revitalization strategies (Obiero, 2010). These activities would be beneficial in reviving language and motivating individuals to utilize the native languages used by the majority.

This research was conceptualized for the aforementioned purposes. With this in mind, and amid the difficulties of language endangerment, extinction, and death, this research seeks to learn about the vitality of Ilokano and the language preferences of the speakers so as to propose activities and ways to revitalize the Ilokano language as a way to facilitate the learning of English. This effort hopes to help lift them from the brink of endangerment and extinction.

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1.2 Literature Review

This part of the study presents the reviewed related literature and studies which provided adequate information and direction for the study.

Language Vitality

The vitality of a language mainly describes the status of a particular language in the community. The language may either needs to be maintained or revitalized. Based on the article written by Roche (2017), language vitality indicates language's maintainability wherein it is required to do intervention for its preservation. In this way, a language which is being utilized daily has a greater chance of being maintained.

According to Stanford and Whaley (2010), the clarification of the connection between a language, the speakers, and the interpretation of its more extensive linguistic, social, and political setting and not owned by a language itself, not even the people that use a language is what vitality means. Hence, it shows how the whole language environment influences a language and its speakers.

Moreover, the language frequently spoken by people is considered vital in the community. Also, there are several factors that would determine the language frequently used by speakers. In an Indian setting, for example, Sachdeva (2002) reported that the usage of the English language is determined through the educational achievement of the speaker, whereas the use of native language in two North Eastern States in India is identified by the ethnic status of the speaker. Sachdeva also found out that the

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communication between knowledgeable speakers and minority groups triggered the use of English, while the interaction with an individual who belongs to another minority group caused the use of Hindi, one of the major languages in India.

Given all the functions that language does, it is a must to utilize and speak one's first language that one ought to appreciate regardless of the status of an individual. As claimed by UNESCO, all dialects are valuable and must be recognized, saved, and protected because every language comprises the treasure of human knowledge and generally strengthens cultural differences and biodiversity. These claims emphasized the importance and vitality of languages, particularly those on the verge of extinction. For these reasons, the consciousness to protect threatened dialects and revive those dead vernaculars has been the aim of worldwide activity. This has been in progress for a couple of years now to enrich and expand the vitality of dialects. Different organizations safeguarded the privileges of native communities to create and regulate learning and media organizations which assist to enrich and expand the vitality of their dialects (Kymlicka & Patten, 2003).

Language as a Part of Culture

There are different groups that aims to safeguard native languages to maintain their vitality. Community members, linguists, and other groups make efforts to preserve native languages because of cultural legacy. A target language cannot be taught in society without reference to its culture. One is completely sensible about the existence of the other. So, this implies that language and culture are inseparable. Language constantly goes together with

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the latter one.

Lewis (2009) posited that culture and language are essential points in conserving and maintaining one's heritage. Intensifying a similar thought, French language expert Caude Hagege (2009) explained that when one's heritage is gone, a huge cultural legacy is also gone. This too, comprises people's means of associating their connection with the environment, their people and also the entire world. Generally, culture is manifested by its nation's dialect.

In addition, several beliefs and thoughts related to the conventional ways of life of a certain society can merely be conveyed through the ancestral dialect. Languages have the answers to what notions are essential and distinctive to a culture (Thomason, 2008). So, to figure out the essential notions to a specific society, one should consider their first language or native tongue.

From the perspective of Crystal (2000), a language builds perspective through separating and organizing the feelings of social reality in individuals into significant parts. Language conveys culture, and culture contains the entire set of values by which humans distinguish themselves and their place in the world through oratory and writing. Language symbolizes society because it mirrors the whole thing about the community. The ideals of a society can be reflected in its language. Language uncovers the structure of a society. Also, language is the source of the history of individuals, and it is their distinctiveness.

Within the context of culture, language is a basic aspect that conveys practices and ideals associated with group identity. Hence, language is an efficient means of interaction

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among individuals in a community. The existence and the enhancement of a language triggers communication. It gets stronger when somebody converses with or through the interaction between its members. The significance of communication between individuals relate to the importance of language as the most essential means of communication. Each person unconsciously reflects his/her social background in everyday interaction. Without the presence of language, culture would not be possible. The transmission of cultural ideas through the generations, and the interaction with one another to recreate and maintain society are some of the significances of having a language in society. It is one of the most important abilities of the human species and it provides all humans with infinite possibilities for communication. Therefore, language is a good advocate for interaction and an essential indication of one's social background (Batan, 2015).

As indicated in the book of Schaefer (2009), the local speakers from New York taught and trained the educators on the technique of language instruction. Several indigenous American tribes and groups are making actions to regain and enhance their rarely used languages. This made people understand that languages are the fundamental foundation of any culture. For this reason, the ability to speak other languages is crucial to intercultural relations.

Language Death/Endangerment/Loss

As the foundation of every culture, there is a need to uphold native languages before they reach extinction. As estimated, the world's dialects today are becoming extinct with a

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rating of at least two dialects monthly. Furthermore, as indicated by the linguist's prediction, a large portion of the present languages will vanish and become dead in the following hundred years (Headland, 2003).

As assessed, a language dies every fourteen days and a great part of the languages presently used will vanish. A few of these were unknown and unrecognized. If these languages disappear, a treasure of information regarding the past, culture, nature, and the human mind will be gone. These valuable treasures will be nowhere to be found (National Geographic Society, 2009).

Crystal (2000) postulated in his book entitled *Language Death* that the evolving bilingualism is currently usual but would promptly diminish as individuals develop to be competent in their new language while maintaining expertise in their first language. Furthermore, this would trigger the competence of the individuals with the new language and the exclusion of their first language until the language abruptly dies. Currently, just 600 out of the 6,000 languages in the world are protected from the danger of death. As indicated by certain counts, the world will be led by a few main dialects before the 21st century ends. These languages are a real manifestation of one's distinctiveness in all features as a human being and a member of a certain group. He also noted that indigenous speakers have neglected their native tongue that causes the extinction of many dialects. They gradually speak and switch to the predominant languages.

There are methods to prevent the existing and upcoming dangers to languages. In a brief review, it is associated with both linguistics and local cultural survival. Crystal (2000)

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begins by exploring then examining the level of the danger to minority languages. There are claims about the explanation of language, and estimates of the total number of languages vary, but a figure of around 6,000 is reasonable. Perhaps, the spread of speakers is more essential, along with the 4 percent of languages representing 96 percent of the population and 25 percent taking less than a thousand speakers. There are various methods of classifying "threat stages" but soon a lot of languages will suffer and be classified as extinct, whereas in the long run, even the frequently used languages may be at risk. However, there are still several languages which are threatened but are not yet dying. In any case, the language spoken by many people could have a chance of surviving, but merely in good situations and with a development in public support.

Presently, more than 400 of the entire 6,800 languages are near to death, since the number of old speakers decreases on Ethnologue, a file saved by the Summer Institute of Linguistics in Dallas. Perhaps 3,000 or more languages are in danger of extinction as well. Language specialists classify languages as "safe" if every child in a given group speaks it, to "critically endangered" if only a small number of elderly people speak it. On that level, "endangered" comes in the middle, implying that kids at this point do not understand, develop, and utilize the language and only the elderly use it. In the end, every one of the specialists would concur that the total of languages used will decrease. On the plus side, with all of the effort put in to keep them alive, the decrease can be controlled, so that roughly half of them will survive. (Babel runs backwards, 2004).

The extinction of several languages will not weaken the existence of humankind.



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But that does not imply it is irrelevant. A 2003 UNESCO document entitled "Language Vitality and Endangerment ", summed up the grounds to maintain the languages. The loss of the language will cause the permanent loss of cultural, historical, and natural information. Each language is a distinctive representation of human knowledge of the universe. Speakers of endangered languages must be ready and eager to be bilingual or multilingual to preserve them. Through that, they can speak in their native language with their loved ones throughout communication and then they can utilize the predominant language for jobs and other official concerns. Children can easily learn new languages if they are exposed to them at a young age. Surely, there is proof that those individuals who converse in many dialects are intellectually more versatile and more imaginative contrasted with those who converse in one dialect (Brenzinger et al., 2003).

Meanwhile, the prominent sociolinguist and expert on endangered languages, Joshua Fishman (1991) proposed in his book *Reversing Language Shift*, the eight stages of language loss. Stage 8 is the nearest to death and stage 1 is the nearest to survival.

Stage 8: Just a few older folks communicate in the language. Fishman's 8th stage language is the most critically endangered, with only a few numbers of disengaged older speakers. The extinction of languages will happen in this stage.

Stage 7: Only adults beyond motherhood age communicate in the language. Certain tribes still have a few articulate elders, yet most of the indigenous language speakers are beyond their motherhood years.

Stage 6: Several intergenerational language use. There are still several

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intergenerational uses of languages at home. An encouragement to the parents is needed to speak the language and to designate areas in society where children can use the language effectively.

Stage 5: Language is still extremely active and utilized within the community.

Language is very active and is utilized in smaller communities, and even in schools voluntarily. Children should be aware that it is their own language and that communicating in and making use of the language makes them part of a significant and worthy group. Hence, to make the language alive.

Stage 4: Language is mandatory in grade school. The native tongue is a prerequisite in elementary. It is essential to educate "academic" subject matter as it is a feature of the educational program instead of teaching it as a L2.

Stage 3: Language is spoken in the world of business and workers in other areas. The native language is utilized among workers except the administrators or the managers. As parents seek economic opportunity for their children, the language of the workplace will determine the language at home.

Stage 2: Language is utilized by the local government and in the media world of smaller community. The local public services and mass media utilize the language. So, employees will as well be urged to utilize it.

Stage 1: Several languages used by higher parts of government and in higher education. The higher levels of government and education utilize the language.

Nearly all languages disappear because their speakers eagerly abandon them.

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Minority language speakers appear to be under pressure to understand and learn it, especially when a dominant language is linked to economic success and growth.

The UNESCO has also engaged in increasing and raising the consciousness of threatened dialects to a bigger society. A group of intellectuals was formed to classify languages relying upon the degree of endangerment. The Red Book of Threatened Languages was later produced to uphold a thorough record of languages encountering endangerment. The UNESCO requested to build and produce a structure to acknowledge the status of a dialect to the group of linguists in the year 2003. This will eventually aid and support policy enhancement and recognition of necessities and suitable conservation methods. The following are the nine standards for the structure as introduced by the linguists:

1. Spread of intergenerational language;
2. Community members' perspectives or viewpoints on their language;
3. Changes in areas of using a language;
4. Language perspectives and rules governing official status and use in government and institutions;
5. Kind and nature of documentation;
6. Reaction to new domains and media;
7. Accessibility of resources in instruction and learning;
8. Proportion of speakers contained by the overall populace; and
9. Total number of speakers

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The activities raised by this group of linguists indeed mirror the value of language within different domains as well as the necessity to sustain threatened dialects as a part of the cultural legacy of the world (Brenzinger et al., 2003).

Language Choice

Another factor that may trigger language endangerment is the language choice of many speakers. The majority of the world's total populace can communicate using one dialect. Many speakers can converse in at least two dialects. Every time these speakers communicate, a choice must be made on what dialect is to be used.

Multilingual individuals are at ease in utilizing the languages, although they already know who can adjust effortlessly at a young age and who is more at ease in which language and in what scenario. Constantly, the decision is the mother tongue of the father or the most widely recognized language they know and is ethically more secure. Indeed, even in a monolingual community such as the United States, fifty-five million English-speaking Americans make use of one or more languages at home (Linn, 2015).

Holmes (2013) defined language choice as a choice of language interaction that happens in numerous conversations. It implies that few individuals make a language choice as they experience communication. Even though they are not always fluent in the language, they make every effort to be as certain as possible when conversing with other groups.

According to Holmes (2013), there are social factors for choosing language in a



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multilingual community. This means that these social factors are manifested in their preferred language to use. The social factors are as follows:

1. **The participants:** The speaker and receiver of the message in the conversation. *(e.g. host-audience)*
2. **The setting:** The place or the social situation of the conversation. *(e.g. office, market)*
3. **The function:** The purpose behind the conversation. *(e.g. instructive, imaginative)*
4. **The topic:** The subject matter or the topic of the conversation. *(e.g. politics)*

One of the reasons that impacts the process of choosing a language is the participant's status. The different status of individuals in a particular group results in the various uses of language. Next is the setting. Within the formal setting, individuals are likely to make use of more conventional language instead of the casual one, for example, in an educational setting or in public workplaces. Additionally, the topic and the function of communication likewise have a main part in producing specific preference in language use.

Language choices involving language attitudes or perspectives to socio-cultural identity can significantly influence the potential transmission of a language. Furthermore, if an official language becomes dominant over a local minority language, it may lead to its extinction. Currently, the language community feels the sense of belongingness to a socio-cultural identity clearly affects the transfer of that specific variety. Many speakers can talk

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using many languages, though majority the world's populace can converse in one dialect. A decision should be made on which language is to be utilized each time multilinguals converse together. Evidently, language choice is affected by a lot of factors which make an interaction (Dweik & Qawar, 2014).

Language Revitalization

With the effect brought by language choice, language revitalization is a move to mend the historic trauma and guarantee revival and survival of a language by the members of a society. Learning one's language of a certain culture is an essential factor to think about in recovering connections to history and to one's social origins (Meza, 2015).

Language revitalization typically occurs in contexts where languages are changing. Hence, revitalization is essentially established in a complicated setting. The renewal of language will involve a huge range of settings that involve native speakers. Several projects must focus on the primary reasons for language switching, since teaching the language is inadequate to revive it. These projects would be a good starting point for restoring native languages. Several factors in language switching are beyond the power of the speaking society, like the domination of a language to broader interaction in the public setting. Individuals should be aware and adjust to these factors to achieve positive and fruitful revitalization (Grenoble & Whaley, 2006).

In connection to this, as mentioned by Hermes et al. (2012) in their journal entitled *Designing Indigenous Language Revitalization in an American setting*, stated that

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Indigenous language revitalization in America arises due to the aim of Indigenous people in the community to let both their languages and cultures live and to be used as well from a movement between intellectuals engaged with language loss (Hinton & Hale, 2001; Reyhner & Lockard, 2009). The language revitalization program is enthusiastic, radical, and intensely private, especially for various indigenous individuals who are deeply concerned that the authority's attempted killing was the main reason for the death of Indigenous language. Furthermore, endangered indigenous languages in an American context have gotten little appreciation. Nevertheless, language revitalization is promoting education of traditionally related curriculum and has the possibility to change how we recognize and appreciate culture and language in the whole Native American communities. The value of language maintenance was not being seen by many people. Well, in fact, they consider the loss of native languages as a cycle, so it is normal since it will happen in every language. With this, the thought of abandoning the native languages in favor of the English language will clearly serve the purpose of language revitalization.

Native groups in various areas of the world started 'Language Nests' as a solution to the maturing populaces of language speakers. These are maintenance projects subjecting children to a native language to create an era of eloquent speakers for them to be active. Language Nests also persuade parents to understand and utilize it at home as they talk to their kids. Presently, there are active Indigenous Language Nests worldwide. They have been extremely beneficial to IPs with all the efforts they did to preserve their dialects. In Hawaii, they started the practice of Language Nests in the year 1984. A year ago, the total

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number of speakers of Hawaiian was assessed at 1,500. After many years, the State of Hawaii declared in 2016 that 18,400 citizens ages 6 and above already used Hawaiian at home. Whereas in Canada, the extinction of ethnic dialects was an essential element of Canada's long-term project of embracing native groups. By way of language revitalization, it can be a means for resolution and to reinforce the rights of native people and organizations. Indigenous language projects and Indigenous education in elementary and high school levels are the keys to guarantee chances to protect languages and inspire the next era of native speakers (Boulanger, 2018).

Furthermore, Crystal (2000) proposes six main themes in language revitalization: expanding the status, economic resources, and influence of language speakers; allowing the existence of the language in the education system; giving the language a written structure and a reassuring literacy; and access to electronic innovation. He additionally claims a greater importance of descriptive exploration and linguistics and highlights the necessity to develop a versatile revitalization group, including excellent community leaders, together with educators, other experts as well as renowned linguists.

He also presents five reasons for the importance of revitalizing and preserving a language.

1. Linguistic differences enhance human ecology with around 6,800 distinctive styles which represent the world.
2. Languages are manifestations of character. Crystal (2000) assumes that a country with a language is similar to a country with a heart.

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3. Languages are archives of the past.
4. Languages add to the amount of human knowledge. Every language offers a different perspective on how the human intellect performs. In this way, as humans discover more about languages, human intelligence will as well develop.
5. Languages are fascinating topics in their own right. Perhaps in a different way, these reasons have likewise been conveyed by various writers.

Next to the success of the revitalization program, it is only the time that a language would be provided with control and eminence. The common usage of the indigenous language and the frequent use of the various revitalization programs will guarantee the improvement of language. As such, the preservation of language is most successfully done through empowering the public to utilize the minority language for its revival. These actions, regardless of the growing number of language deaths, would really revitalize Indigenous languages towards understanding. It will be a significant measure of the aim for indigenous languages.

Related Studies

Inspite of the fact that the Philippines is extremely rich in dialects and vernaculars, speakers of indigenous languages seldom use them, negatively impacting the population, society, and culture.

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As stated in the dissertation of Galla (2010) which was conducted in the University of Arizona about technology and native language revitalization, with the projected 7,000 dialects used around the world, roughly 3 percent are Native North American dialects and mostly are threatened. Whereas these languages were threatened, every Indigenous group manifested several phases of language vitality. Still, in certain areas, there were a huge number of speakers surviving and continuing to use the indigenous languages, while others just had a few of speakers remaining.

In relation to language, culture and power relations as the major focus, there is a strong connection between speaking the mother tongue and belonging to a cultural identity. The choice of one language over the other implies the bilingualist's opinion about his identity. Bilinguals communicate in two dialects as well as have the characteristics of two cultures, and one of the cultures may be dominant over the other.

Adonis and Couch (2017), on the other hand, demonstrated the interrelationship of language and culture. In their community languages in a college setting, Igorot students should communicate in Ilokano and Filipino, which are seldom used in the community to have the opportunity to converse with citizens in the municipality and in the cities. Talking and writing in English or Tagalog on campus are also mandatory. It is simple for Igorots to converse in various dialects then shift from one to another. However, they are discriminated by their pronunciations. Jokes and tales thrive regarding how Ibalays and Igorots badly say terms in English and Tagalog. This sometimes may possibly be the cause of criticism and even the basis of discrimination.

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Meanwhile, Jaya (2020) investigated the choice of language by elementary students in Langsa. Eventually, the researcher found out that social standing, ethnic background, age, setting, and media are the factors that influence the language preference of learners on whether they speak the Indonesian language or the Acehnese language. The researcher also discovered that most of the learners in Langsa select and use Indonesian language when talking to their schoolmates and teachers. Some other learners prefer the Acehnese language since they are still comfortable with speaking their local dialect. The learners also believe that their parents will choose that language because it is spoken at home.

Vasanta et al. (2010), as referenced by Dayag (2011) in his study, devised a language-use questionnaire in personal, formal, and casual domains. They administer it to 250 participants aged 20-30 years in Hyderabad City. They realized that the research they conducted evidently proved in a multilingual community like India that there is no such single language that satisfies all the people's needs. Nonetheless, the researchers admitted that their questionnaire should be modified with regard to characterizing and explaining the domains and the contexts of utilizing a language relating to the conversation settings, speakers, subjects, and so forth.

In a school setting, there are significant advantages to speaking the native tongue during discussion. The mother-tongue based bilingual programs suggest major educational benefits for learners from various social and language backgrounds. Also, bilingual early childhood instruction can increase the self-confidence of learners, enhance understanding, and improve in the following years of schooling. Educating the learners in their native

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language was the most effective preparation for instruction, learning results, and self-esteem (Monk, 2018).

According to Soria (2012), since Tagalog or Filipino became the "national language", learners, particularly in Ilokano and Visayan-speaking areas, have been encouraged and required to read and write Tagalog and English fluently (Nolasco, Datar, & Azurin, 2010). Also, learners in various institutions are charged if they speak in their native dialect, so it is necessary for them to talk in Tagalog or English. Clearly, the recent situation decreases the value of other local languages as second-class languages.

Walter and Dekker (2011) concluded that speaking the mother tongue at the start of schooling lets cognitive abilities be established at home and continuously enhanced and reinforced in school. Speaking the first language at the start forms a great foundation for both understanding the language and concepts and gives a great way to acquiring the second and third language.

Also, for some studies, researchers revealed that those schools utilizing their first language caused the decline in dropout rates and the increase in retention rates. Basically, the attention of learners in attending classes daily will be activated if they speak similar language at home and in school. It has been noticed as well that learners' capabilities are frequently unappreciated in several nations if they are not speaking their mother tongue in an instructional context. Less improvement and even educational failure tend to be the effects of this condition. Interaction using the mother tongue is a key competence in the language area. Educators and learners can openly convey themselves which will prompt

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language competency. It is vital because it suits in with the standard of fairness and access for all. The mother tongue ought to be used suitably and excellently in verbal, visual, and written communication in diverse circumstances for a diversity of groups, settings, and objectives which involves understanding of other setting, subjects, and dialects, to exhibit admiration for various forms of literary genres and invest wholeheartedly in one's cultural heritage as specified in the learning area standard (Alcudia et al., 2016).

On the other hand, as specified in the study of Umali (2016), an executive order was released in 2003 creating the program to reinforce the utilization of English during discussion (Azada-Palacios et al., 2012). From that point, the medium of instruction in the Philippines turned to multilingual. Along with this is the DepEd Order No. 74 in 2009 or the mother tongue-based multilingual education (MTB-MLE) as a new approach which is the basic action in restoring and reestablishing the right to understand and acquire your own language. This approach outdated the Bilingual Education Policy authorizing Filipino and English to be used as a medium to be applied in the country.

Presently, there are 104 schools which are executing the MTB-MLE instruction in the sixteen regions of the Philippines. Tagalog, Ilokano, Pangasinense, Kapampangan, Bicolano, Waray, Cebuano, and Hiligaynon are the eight main mother tongues used as a medium in teaching (Tubeza, 2010).

As mentioned in the book of Llaneta (2010), there were numerous researches regarding the implementation of MTB- MLE. These studies are very valuable in connection to the application of the program. Some of the studies imply that when educators employ

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the learners' native tongue, they master reading faster; improve in Math and Science; and enhance reasoning abilities. The learners turned out to be more dynamic and more certain. They take part in discussions and use their first language as a medium of instruction. Moreover, when it comes to reading and writing, learners who have mastered speaking their mother tongue would improve their speaking, reading, and writing abilities faster using the second and third languages. Generally, some schools emerged to be more competent in every aspect when they began employing their mother tongue during instruction with cautious linking with the two second languages.

In the study of Perez and Alieto (2018), it gives encouraging discovery regarding the advantages of teaching Mathematics using the native language of young students, as given by the findings that learners with a great degree of proficiency in the first language excel in Mathematics when it is instructed in their first language. This provides evidence that the first language as used in teaching, opposite to opinions overvaluing English and degrading native languages, is a reasonable option as a medium of instruction. Moreover, language shift is identified to be unknown to parents and to students as well due to the dominant choice for English because of its anticipated economic worth (Tupas, 2015). The study offers a factual outcome that focuses on an academic advantage that is conceivable when a learner's first language is utilized as a medium during discussion. It also suggests the restructuring of the linguistic programs in the Philippines which has offered chances for native languages to acquire significant areas within the early childhood instruction program is an instructional development that is expected and favorable. Generally, the

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result of the study must be included in the literature that upholds mother tongue as a more effective language to be employed in the education of students.

Dekker and Duguang (2010) confirmed the efficacy of the program. They agreed that a lot of parents were scared about the possibility that if learners speak in their mother tongue during instruction, there is a chance that they would not acquire English any longer. However, they found out that learners learned way better and faster if they were instructed to use their mother tongue right from the beginning. The town's father agreed when he said that his Grade 1 granddaughter developed to speak quickly and smoothly in her first language, unlike her elder brothers and sisters since they were trained in speaking English and Filipino and could hardly read with understanding. With respect to the underlying achievement of the program, additional educators aimed to be proficient to utilize MLE. Those guardians who were reluctant before regarding the MLE program were inquiring to register their children in exploratory lessons and began discussing executing the program in their area.

Burton (2013), in his dissertation, the Department of Education (DepEd) ordered the usage of the students' first language during discussion in all disciplines along with English and Filipino as separate subjects from pre- school up to Grade 3. The agency released the order to test the Bilingual Education Policy.

Moreover, in 2012, another order was released that recommended more accurate rules for MTB-MLE. The initial mother tongue approach was modified by indicating twelve main local languages to be the medium of instruction. Educators are given official

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instructional materials in their local languages given that they are required to modify them to consider the students' mother tongue.

In a Mother Tongue-Based instruction, the teacher turns out to be the planner of his educational program and learning plan. He will manage the subject matter to be taught to the students employing their mother tongue. This is necessary to sustain their cultures and dialects secured and unharmed (Shaeffer, 2010). This Department of Education strategy will be extremely beneficial in revitalizing native languages because the medium of instruction has shown to be extremely important for students to be connected to the activities during classes. Teaching students in their first language is the best way for them to learn.

In general, mother-tongue-based instruction implies acknowledging education using the students' mother tongue or L1 within the initial periods of schooling. This means that the medium to be used during discussion is the learners' mother tongue, or the language spoken at home. So, the conversations, speeches, presentations, and performances in the classrooms are performed using the learners' first language, which empowers the connection between students and their teachers, including themselves, to occur normally and easily, which results in good classroom interaction.

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1.3 Aims of the Studies

Study 1

Knowing the status of a language is essential to discover if a language will survive and if attempts to use the language are likely to be sustainable. The Study 1 intends to ascertain the status of Ilokano in San Manuel, Isabela by identifying the respondent's motivations for using the language in the five domains of interaction (at home, in school, in neighborhood, with friends, and with officials). This also aims to identify the frequency of using the Ilokano language as spoken by people of different ages in different domains.

It also aims to raise community members' awareness of the importance of Ilokano. It will be used as a guide, reference and information regarding the condition and the real status of the Ilokano language in San Manuel. It will help preserve and disseminate the language so that the generations of tomorrow may understand and appreciate its significance in the community.

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Study 2

The Study 2 aims to identify the different aspects that affect the language choice of the respondents, which affect the condition of Ilokano and English in the community. This will also determine the languages spoken in the municipality of San Manuel, Isabela. If different languages are used, there are factors that motivate the shift. Furthermore, the purpose of this research is to provide clearer insights into the practices used by some Ilokano families in the community, as well as to propose activities to revitalize or maintain Ilokano. The findings will serve as the basis for the local government's planning activities and programs to help maintain the language.

Moreover, this research aims to propose the best activities to use in order to facilitate the learning of English, so that the efficacy of using mother tongue instruction can be manifested in schools and lead to positive learning outcomes. This will strengthen the current case of native languages in schools, thus promoting Ilokano during instruction. Language teachers will engage learners with a variety of activities using the second language with the inclusion of the Ilokano language. It will support the mission of protecting the Ilokano language.

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1.4 Conceptual Framework of Study 1

The Study 1 focused on the vitality of Ilokano language as used by members of the community in the different domains of interaction.

As shown in Figure 1 – Research Paradigm, it displays the relationships of the different variables included in the study.

The input component includes the vitality of Ilokano in different domains such as home, school, neighborhood, friends, and officials. To ascertain the status of Ilokano, the language spoken by the respondents in the various domains in the municipality of San Manuel was determined. Meanwhile, the process component consists of the method of assessing the status of Ilokano in the different domains. The output component includes the description of the vitality of Ilokano.

The speakers and the vitality of the Ilokano language were assessed to determine the status of Ilokano in the community.

In the study, the language being used in the community is deemed as the most important indicator of language vitality because it affects the condition of Ilokano. To ascertain the vitality of Ilokano, the frequency of using the language in the different domains of interaction was determined.

Fasold (1990) stated that a specific dialect may frequently be spoken at home and with companions, while other dialect may be utilized for business, and may also be used for transacting in government offices, and so on.

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With the presence of various domains, the vitality of a language is achievable through the speaking community. It will become stable if the speakers of the group continue to speak their language. A language continuously develops yet it may turn into endangered too. As the younger groups experience numerous languages, they may have the option not to utilize them. Improvement in the public expects language to survive with its development and advancement (Alcudia et al., 2016).

Also, language vitality is revealed on how frequent the language is spoken in different domains. Its major indicator is its everyday use at home. A language with an extreme degree of vitality could be the one frequently utilized at home by everybody. In terms of language improvement, the study of language vitality is critical for determining whether a language will be used for a long time and whether efforts to improve the language will be sustainable (Barnwell et al., 2012).

Hornberger (2014) in her review of the book entitled *Bringing Our Languages Home*, emphasized the significance of the native dialect spoken at home. She underscored that learning a language is not merely a part-time undertaking. The strategy mainly removed the usage of native languages throughout the school period, disconnecting learners from home as to where first language was used. This might be applied reversely to attain articulacy. Effective language learning involves parents or guardians having certain language abilities and are eager to communicate with their child speaking the language as much as reasonably could expected.

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In public schools, languages are commonly instructed and informed learners for about an hour at a time. Then, the learners get back to speaking their mother tongue. This approach of teaching them has not been extremely effective in developing articulate speakers. The learners have better chances of getting to be truly articulate with the experiences they get in immersion while utilizing the native tongue at home (Paskus, 2013).

According to Stanford and Whaley (2010), as cited in Roche (2017), the sign of a language's maintainability, and of the degree to which intervention is necessary for its preservation is called language vitality. Vitality is a representation of the connection between a language, its speakers, and its broader linguistic, social, and political perspective. It subsequently reveals how the whole language ecology influences a person's language and its speakers.

Additionally, one of the notable writers on language maintenance, Joshua Fishman (1991), repeated the necessity of reducing identity classifications to sustain ethnolinguistic vitality. In his writing, he emphasized an inborn emotional and religious relationship between an individual and his local language. He also said that the extinction of a language is the destruction of an established identity. Fishman implies that the native tongue is the only language that a speaker can totally distinguish. It is the native tongue, which is loaded with emotions, affection, and identity. He also highlighted that schools can only have a little part and accountability in preserving indigenous languages for them to survive. The intergenerational transfer of languages at home from parents to children will make the native languages come alive. However, schools are great platforms for helping the

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endeavors of indigenous communities for language survival.

In Canada, their native languages have been threatened for a long time, as indicated by Boulanger (2018) in his book. Communicating in their native language was not allowed to the learners, mainly in private institutions. They have less than 500 speakers of their twenty-five native languages whom they regard as fluent. The language spoken by several speakers say more about their way of life. This will assist the youth in creating a feeling of belongingness through their social identity. Thus, educating the youth is a good way to maintain a language and away from endangerment.

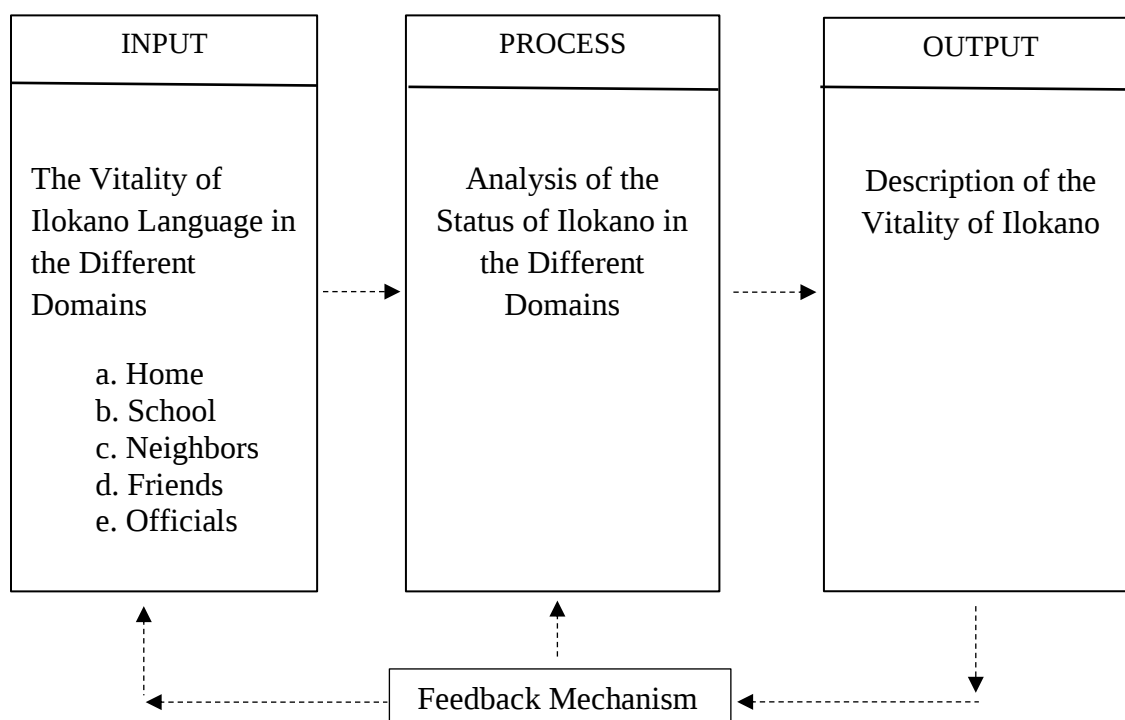
With all the domains of interaction, this study will eventually determine if there will be a decline in the use of Ilokano. Thus, the level of its vitality will also be identified.

On the other note, a language shift happens when the intergenerational language transfer ends. Language, for example, is passed down from parents to their children, and a specific language is constantly used in society. The protection and shift of language are essentially to be perceived by an individual and the society where he belongs, because through good behavior during interaction, a language will be maintained (Fishman, 1991).

Based on the concepts presented, the domains can be defined as the factors that influence or affect people's decision to choose their own language. In general, the use of a language in more domains increases the likelihood that the language will be maintained and preserved.

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Figure 1*Research Paradigm*

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1.5 Conceptual Framework of Study 2

The Study 2 was conceptualized to identify the language choice and the proposed activities of the residents to revitalize Ilokano as well as the proposed activities of the teachers in English to facilitate the learning of English in their classes.

As presented in Figure 2 – Research Paradigm, it shows the connections of the different variables used in the study. The input component contains the language choice of the respondents in the municipality of San Manuel, Isabela which affects the condition of Ilokano and English in the community. Meanwhile, the process component consists of the condition of Ilokano and English based on the language choices of the respondents. The output component includes the proposed Ilokano language revitalization activities and the proposed learning activities in English.

In this study, the current status of the Ilokano language was analyzed and assessed in the light of language revitalization. It is an indicator of how to come up with proposed activities for revitalization and proposed activities to facilitate the learning of English. Furthermore, the language choice of the residents was also determined to assess the condition of Ilokano and English.

According to Holmes (2013), a domain in interaction is the extent of typical conversations that has been applicable in portraying patterns of code choice in various speaking communities such as family, friendship, religious conviction, schooling, work, and the government. When speakers use multiple languages, they encounter a language

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choice. In other words, they will decide on one language or combine the languages when conversation happens. That means that individuals can select, switch, and speak many languages in various circumstances.

The context in which people communicate, according to Holmes (2013), influences how they speak. This means that interaction is possible in any context. In this way, the social context affects the way speakers communicate. Furthermore, there are social factors that affect people in interactions. Holmes presented four factors: (1) the participants, (2) the setting, (3) the topic, and (4) the function. With the idea of language choice, people will employ certain languages to aid them in communicating with others and their languages are affected by some factors. In addition, the results of speaking many languages will push speakers to change, switch or even mix their language with a new language for better understanding. It is inferred that society has diverse languages to be utilized in adjusting to different social contexts.

Holmes further clarifies those social factors can be categorized in any way. However, they are not all important in every situation. In any instance, an individual may decide on any language to utilize according to the location, the recipient of the message, the subject or content of interaction and their purpose. The effect of these factors will be revealed on linguistic choices. Thus, when people decide on a language to utilize, it must be influenced by certain factors. Furthermore, Holmes (2013) states that the domain is useful for acquiring thorough overviews regarding the speech community. Also, it indicates a specific communication among certain speakers and in a specific setting of the language

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being utilized.

Meanwhile, Qawar (2014) characterized language choice as a cautious choice of word, expression, condition, linguistic pattern of another dialect within the grammatical range of the speaker. For speakers of many languages, it seems to be spontaneous, instant, and unintended if language choice occurs. Speakers select an applicable classification, style, medium, or manner of talking in connection to the speaker, subject, setting and mode in each conversation.

Generally, when individuals interact, they go through language choice with a goal of having great interaction or to make interaction simpler. Everything that individuals do is affected by certain things. It likewise occurred in employing the choice of language. As such, there are reasons why people decide what language to use during conversation with others. These reasons can be seen by individuals or influenced by several factors, like nature, culture, training, and so on. Jendra (2010) distinguished the ability to select a language which he categorized as a communicative competence and recognized by studying certain factors where the language is utilized which can be found in social setting.

As cited in the investigation of Dweik and Qawar (2015) on language choice, several factors like reason, theme, and preferred setting activate language preference in a society with multilingual speakers. They indicated that numerous factors, like the content, the relationship of speakers and personality, affect the preference of language. Also, they discovered that predominant dialects affect the choice of language in a multilingual

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community. Hence, speakers of many languages may select a prevailing language as a mode of interaction since it gives bigger benefits and more chances.

Basically, there are several considerations influencing language choice and it happens constantly in every interaction. Still, practicing a choice of language use in various contexts can be a difficult task. This is because the speaker must choose which languages are most suitable to use for what reasons, and it is often a sudden choice.

Apparently, the choice of a language implies language endangerment. If this continues, a language will soon die. Whether the language is still alive or not, revitalization and maintenance must be encouraged.

Given the condition of Ilokano, revitalization activities were proposed. These activities are envisioned to strengthen the use of Ilokano and to perpetuate the Ilokano language. Many people are unaware of the importance of language preservation. In fact, they think that the loss of local dialects is a process of a normal life cycle (Lateu, 2017). Because of this, Baines (2012) said that the idea of disregarding the local dialects which support foreign languages works as a hindrance in reviving a dialect.

In addition, in this study, the practices used by residents to revitalize Ilokano and by teachers to facilitate English learning were identified as important for language maintenance and development, which led to the proposed activities.

Because of the issue of language death, loss, and endangerment, Ilokano revitalization activities were designed. These activities are intended to strengthen the use of Ilokano as part of the culture. Many dialects are at risk. So, the need to maintain these



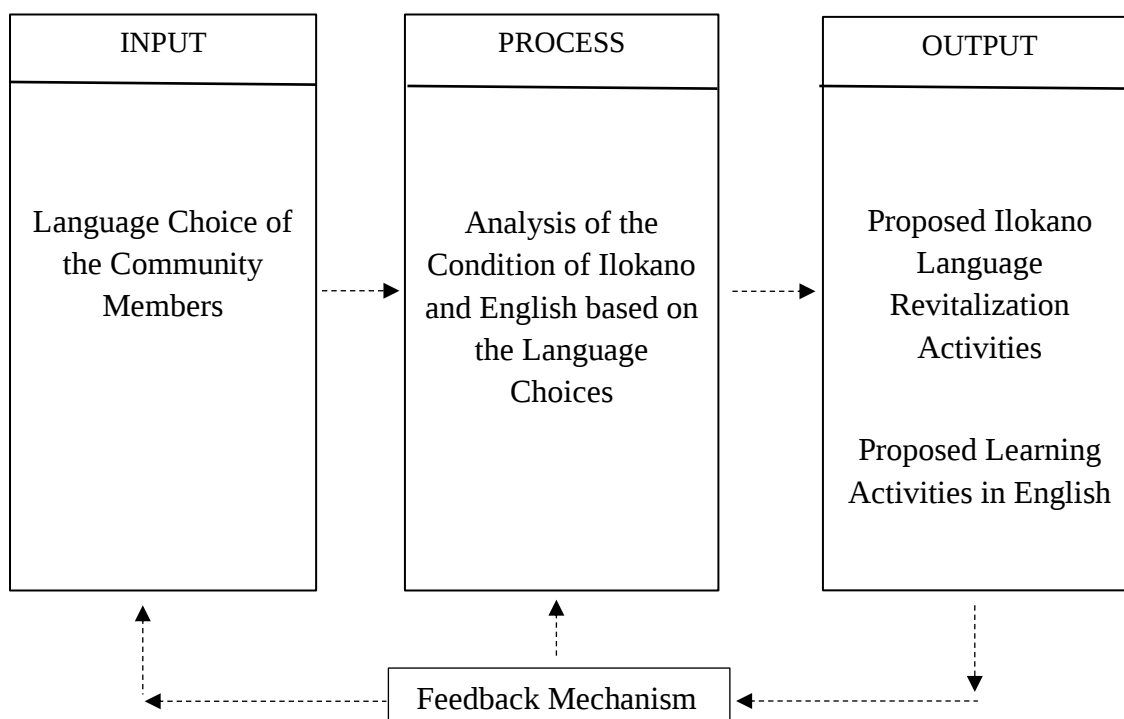
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dialects are very important before reaching extinction. The survival of these dialects will help the community in many ways. Many efforts were done with varied degrees of success.

Figure 2

Research Paradigm



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1.6 Definition of Terms

Operational definitions of terms are used to convey a better understanding of this study.

Culture. It makes up a people's way of life. The Ilokano language is part of the culture. It demonstrates the interrelationship of culture and language in this study.

Domains of language use. It refers to the context where language is used appropriately. These domains can be at home, in school, in the neighborhood, with friends and with officials.

Ilokano. A member of the community who can speak and understand the Ilokano language. It also refers to the language used by the Ilokanos. Technically, the language is Iloko but people have come to accept the spelling Ilokano which also refers to the language. In this study, San Manuel, Isabela is an Ilokano-speaking community.

Language choice. It refers to the language preference of the speaker in the different domains of interaction.

Language death. It refers to the extinction of a language due to the condition of not using it.

Language diversity. This refers to the variation of languages and dialects used by groups of people in the community.

Language endangerment. It refers to the condition of a language which is at risk of becoming dead or lost.

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Language loss. It refers to the loss or suppression of an indigenous language or mother tongue.

Language Revitalization. It is the process of maintaining or restoring a language to the way it is/was spoken by its native and fluent speakers. It is an attempt to maintain the Ilokano language in the community.

Mother tongue. The native language, also known as the first language (L1). It refers to the language one has started learning from birth or the one knows best and uses most. Ilokano is the mother tongue of most residents of San Manuel.

Vitality. It refers to the state or condition of how active a language in a particular community is.

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CHAPTER 2

STUDY 1

2.1 Research Question

The study aimed to assess the vitality of the Ilokano language in the community of San Manuel, Isabela.

Specifically, the study sought answers to this question:

1. What is the vitality of Ilokano as a language in the different domains of selected schools and communities?
 - 1.1. home
 - 1.2 school
 - 1.3 neighborhood
 - 1.4 friends
 - 1.5 officials

2.2 Research Hypothesis

The research hypothesis of Study 1 is stated below.

1. The Ilokano language in the four barangays in San Manuel is very vital in the following domains:
 - a. at home

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b. with neighbors

c. with friends

2.3 Methods

This section discusses the methods and procedures for gathering the data required for the study. It also presents and describes the statistical treatment used to analyze and interpret the responses of the identified sources.

2.3.1 Design and Methodology

The Study 1 employed the quantitative method of sequential explanatory design. The collection, analysis, and results of this study will help in describing and explaining the results of the qualitative study (Creswell, 2009). This study made use of this design considering that the study investigated the vitality of the Ilokano language, which identifies the condition of the language in the community.

It applied a quantitative method in gathering information pertaining to the status of Ilokano in the four barangays of the municipality of San Manuel.

A survey method was employed using the questionnaire designed by the researcher to assess the extent to which the native language is used in different domains of the four barangays in San Manuel.

Also, aside from giving a questionnaire, the researcher made use of an interview to substantiate the quantitative data obtained through the questionnaire.

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Through this method, facts and data were successfully gathered, after which a thorough analysis in accordance with the objective of the study was employed.

2.3.2 Research Site

The study was conducted in the municipality of San Manuel, Isabela.

San Manuel, formerly known as Callang, is a municipality in the coastal province of Isabela. The municipalities near San Manuel are Roxas, Aurora, Cabatuan and Burgos (PhilAtlas, 2021).

The municipality is divided into nineteen barangays, but this study is limited only to the four barangays in San Manuel, specifically in Sandiat East, Nueva Era, Malalinta and District 4. As of 2019, the total population of Barangay District 4 was 2,264, Barangay Malalinta has 1,797, Barangay Sandiat East has 1,402, and Barangay Nueva Era has 2,035.

2.3.3 Selection Criteria and Participants

Purposive sampling was applied in the study. The population is a conglomeration of people residing in the four barangays of San Manuel. These San Manueleños are permanently residing in Barangay Sandiat East, Barangay Nueva Era, Barangay Malalinta and Barangay District 4.

The researcher included 125 bonafide residents in each barangay and they were chosen as the participants. A population sample of 500 respondents was studied under different age brackets (*0-15 yrs.old, 16-30 yrs.old, 31-45 yrs.old, 46 yrs.old & above*). Most

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of the respondents were adults who are native speakers and habitually speak Ilokano in the community. Native Ilokano speakers were chosen for the interview to achieve the objective of this study.

2.3.4 Data Gathering Instruments

The researcher made use of questionnaire and interview questions as her major tools for the study. The questionnaire focused on the extent to which the Ilokano language is used in the community or how alive the language is in the community. Follow-up interviews were conducted to justify their answers in the problem.

To obtain the data needed in this study, the following instruments were used:

- 1. Questionnaire.** The questionnaire was in the form of a checklist (see Appendix A). It was used to determine the vitality of the Ilokano language and to identify its condition in the community. This was validated by the adviser of the researcher to ensure the reliability of the questions for this study and was tried out by a selected group. The questionnaire was personally administered by the researcher on a house-to-house basis to attain perfect retrieval and to be sure that the question was explained clearly to the respondents.
- 2. Interview questions.** The interview questions were constructed by the researcher. The data was gathered directly from the respondents through face-to-face contacts. A semi-structured interview was used to determine the status of Ilokano in the community. While the respondents were answering the questionnaire, simple follow-up questions were asked, like the language used by their children and why such language was used to gather more

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information for the study. The interviews usually last for 5-10 minutes depending on the interviewee's accommodation and the researcher's need to explain details of the questions. The native tongue was predominantly used, thus the researcher was able to clarify terms to record the activities which were later translated into English for the study.

3. Voice recorder, camera, and field notes. A voice recorder was utilized during the interviews. As a supplement to the recordings, the researcher took notes and photographs. Ideas given orally were recorded as soon as possible to systematically assemble the data collected, and accurately record them without any loss of important data.

2.3.5 Data Gathering Procedure

The following steps were taken to attain the quantitative data of the study:

1. The researcher was in constant consultation with her adviser during the completion of the study to ensure the proper carrying out of the study.
2. A letter was given to the barangay captains asking for approval to float the questionnaire and conduct an interview with the members of their community (See Appendix G). The questionnaire was floated on a house-to-house basis. This gave the researcher a better opportunity to talk with individual respondents and to immediately clarify responses.
3. The respondents were subjected to an actual interview. The researcher personally sought permission from the respondents before interviewing them. This allowed for frank and honest answers to the questions asked of them. The subjects gave their

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views verbally. The responses to the interviews were recorded to gather all the data needed.

4. The data gathered from the questionnaire and interviews were carefully classified, tallied, described, transcribed, translated, analyzed, and interpreted by the researcher.

2.3.6 Data Analysis

Statistical measures were employed in this study. The quantitative data obtained from the questionnaire were analyzed using weighted means.

The vitality of the Ilokano language in the community was explained using the results of the weighted mean. The questionnaire used a five-point scale; each point corresponds to a Likert item. In the survey, a zero-point scale was added to accommodate responses that might fall on to zero or never. This is expected because upon preliminary knowledge of the researcher, there are young Ilokano children who no longer speak their parents' first language.

There are various forms of rating scales. The most commonly used is the Likert scale, a five (or seven) point scale which is employed to allow people to convey how much they agree or disagree with a statement (McLeod, 2019). Likert scales provide quantitative value to qualitative data. Researchers who employ this scale make use of a universal means of gathering data, so the findings can be clearly identified (Sinaian, 2020).



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The frequency with which the language was used was determined using the scale points in Table 1. The responses were tabulated and computed for the weighted mean and described using the scale to determine the vitality of Ilokano in the community.

Adjectival description was used to describe the mean. An equivalent qualitative interpretation was assigned to further describe the adjectival description.

Also, the significant statements made by the respondents in the interviews were interpreted carefully.

Table 1

Likert Scale and Qualitative Description

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

2.3.7 Researcher's Role

The researcher is involved in all stages of the study. The researcher constructed the questionnaire and the interview guide questions. Then, the researcher purposively identified the respondents and asked permission from barangay captains and the

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respondents before giving the questionnaire and conducting an interview. The interpersonal skills of the researcher are of major importance since the interview method was applied in this study. The researcher personally floated the questionnaire, conducted, and recorded interviews, which led to transcribing, analyzing, and interpreting the data gathered.

2.3.8 Ethical Considerations

Different ethical considerations are essential all throughout the stages of the study. One of the considerations is *privacy and confidentiality*. All the data gathered will not be divulged to others without permission or will not be made available to anyone who is not involved in this study. The records obtained will be kept as confidential as possible. No individual identities will be used for any purpose. An adequate level of confidentiality was ensured to maintain, protect, and respect the dignity and privacy of the research participants.

The second factor to be considered is *informed consent*. The researcher pursued permission from the barangay captains, principals, and the participants and was approved beforehand. Additionally, the researcher completely discussed the different aspects of this study in a comprehensible language to the purposively selected respondents. For those who were reluctant to reveal vital information, the researcher also advised the respondents that they had the right not to disclose anything without prejudice. No individual was put in danger due to the disclosure of their private information because of their participation in this study.



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Lastly, this study also considered the *researcher's bias*. Open interaction was established to avoid misinterpretations. The research respondents were assured that any biased representation of all the data findings and misleading information would be avoided.

2.4 Results

The data gathered from the questionnaire and the findings evolving these data, statistically analyzed, and interpreted, are presented and discussed in this section.

The distribution of the respondents according to age is depicted in Table 2. This study involves 500 participants from the four barangays of San Manuel. Each barangay includes a total of 125 residents. The table also shows that most of the respondents are adults (46 yrs.old & above) having a total of 195, followed by the adolescents (16-30 yrs.old) with a total of 117, then the young adults (31-45 yrs.old) with a total of 97 and the young (0-15 yrs.old) with the smallest number, having a total of 91 respondents.

Table 2

Age Distribution of the Respondents

Barangay	Young	Adolescent	Young Adults	Adults	Total
Sandiat East	33	27	22	43	125
Nueva Era	28	44	4	49	125
Malalinta	18	27	30	50	125
District 4	12	19	41	53	125
Total	91	117	97	195	500



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Status of Ilokano at Home

The mother tongue is the primary language acquired at home. It is the language they first use to learn about the world around them.

This domain talks about the acquisition of a language. Table 3 presents the vitality of the language used at home. Ilokano is **very vital at home**, having a weight of **4.59**. It is clear that respondents of all ages prefer to use their mother tongue, Ilokano, over Tagalog or English. Adult respondents who are native Ilokano speakers place a high value on the Ilokano language at home as compared to the young respondents. They are already fluent in speaking the language since they have longer years of exposure to Ilokano than the younger ones. Respondent 1 shared:

"Ilokanokami a agasawa, isu nga Ilokano metlang dagitoy annakmi. Tsaka karamihan ti tattao ditoy ket Ilokano talaga manipud idi pay."

(My husband and I are both Ilokano, that is why our children are also Ilokano speakers. And at the same time, most of the residents here have been native speakers of Ilokano since then.)

Additionally, most of the respondents are adults and they are more comfortable in speaking Ilokano as they interact with their family members and others in informal settings.

As stated by Respondent 2:

"Makaawatkami amin ti Ilokano, isu nga ag-Ilokanokami amin. No gamin Tagalog aglalo no English, madimi maawatan amin nga ibaga da nukwa ken madikami agkikinnaawatan nukwa."

(We can all understand Ilokano, that is why we speak Ilokano. But if we use Tagalog and, most especially English, we may not be able to understand everything they say, and we may not understand each other.)



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This is a proof that adults have been more exposed to Ilokano compared to young ones. Some of the respondents conveyed that Ilokano is the language they use in everyday communication. They will never forget Ilokano because it is the language they acquired first. Other respondents said that they would rather use Ilokano because it is the dialect, they consider their own. Also, they are not used to speaking Tagalog, especially English. Hence, exposure to and proficiency to other languages like Tagalog and English somehow hinders them from using Ilokano in communication especially to the adolescents and young respondents since social factors influenced them from using their mother tongue.

Table 3

Mean Distribution of the Vitality of Ilokano at Home

Respondents	Mean	Adjectival Description	Qualitative Interpretation
Adult	4.81	Always	Very vital
Young Adult	4.70	Always	Very vital
Adolescent	4.40	Always	Very vital
Young	4.45	Always	Very vital
Overall Mean	4.59	Always	Very vital

The Extent of Using the Ilokano Language in Schools

Table 4 indicates the vitality of Ilokano in the domain of schools with its weighted mean of **4.04**, which shows that the Ilokano language is ***moderately vital in schools***. This means that other languages (Filipino and English) are used in school, aside from Ilokano. The results also revealed that the adult respondents prefer to use Ilokano in the school



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setting as compared to the young ones, since they do not stay that long in school and chose to interact with their fellow Ilokano outside of school.

Adolescents and young respondents are more likely to use other languages because school is a multilingual environment. Also, one of the young respondents believed that using the national language, which is Filipino, is more useful in school than Ilokano. Respondent 3 articulated:

"Mas gamgamitinmi gamin ti Tagalog diay eskwela kesa Ilokano. Isu gamitmi no adda klasemi. Ken no agrecitekami mas maipaliwanagmi no ag-Tagalogkami."

(We often use Tagalog in school than Ilokano. We use it in class. Every time we recite, we can explain more if we speak in Tagalog.)

Furthermore, Tagalog is the language in which the respondents feel most at ease communicating. Cummins (2001) expressed that children achieve a greater understanding of a language and employ it more efficiently when they expand their skills in many languages during their elementary years. Thus, Ilokano is at times ignored, especially among the young respondents, due to the presence of the official languages. This indicates the decline of the Ilokano language in this setting.

The study also reveals that the language used in school is different from the language often used at home. The respondents can freely use their mother tongue at home while using the language in school has an exemption. The respondents were also influenced by foreign languages which could be a factor in the decline of using Ilokano. Since most children, or young ones and adolescents are in a school setting, they frequently use Tagalog



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or English, especially during instruction. The medium of instruction is Tagalog and English, so they are compelled to use them unless their teachers allow them to use Ilokano.

Respondent 4 shared,

“No ag-Ilokanokami nga agrecite ket ibaga ni maestrami nga ag-Englishkami kano.”

(If we use Ilokano during recitation, our teacher will tell us to speak in English.)

Given that the medium of instruction is English, students are obliged to use the second language. On the other hand, a respondent even shared the strategy of their language teacher in their class. Their teacher disallowed them from using their mother tongue during their class or using the so-called ‘English only policy’. Consequently, they will pay for every Ilokano word they utter. The strategy of the teacher makes the students proficient in English, but it would suppress the first language of the students.

Some educators would oblige learners not to utilize the L1. Several times, these educators thought that the ‘English only’ or L2 rule would improve their learners’ participation and understanding (Cook, 2001). The dominance of the English language is implied in this scenario. Respondent 5 also shared,

“Ngem marigatankami ag-English nukwa, isu madikami latta agreciten ma’am.”

(But it is hard for us to speak in English, so we refuse to recite ma’am.)

Thus, the use of the English language during instruction triggers the performance of the students in their class.

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Hakuta (2001) acknowledged this idea as discovered in the present studies that the utilization of native dialect is essential to scholastic accomplishment, self-esteem, and the potential to achieve success. If the learners speak in their native tongue or the school supports the use of their native tongues, their self-esteem and pride will improve. Meaning, if learners are instructed in distinct languages other than their native tongue, they will attain low academic achievement and repeat courses because of a high failure rate. Basically, the inclusion of Ilokano in the curriculum is a great factor in the academic achievement of learners. Moreover, McCarty and Lee (2014) agreed in the presence of native languages in the educational program to foster high educational attainment and socio-cultural knowledge, thereby preparing young people to be leaders in their society.

Other respondents claimed that they use Tagalog more often in school than English and Ilokano because it is easier to understand. They also believe that speaking Filipino is better considering that nearly all Filipinos use Filipino since it is the national language.

This finding supports the findings of Borlongan (2009), who found that learners still prefer Filipino as the country's official language.

Furthermore, Eshghinejad (2016) found out that EFL learners acknowledged the significance of English centered on its influential or rational value. Specifically, the majority of adolescents revealed that studying English provided them with self-confidence, pride, and satisfaction, but then some of them said that studying English was not interesting and enjoyable at all.



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Students often use Ilokano, especially when they talk to their group of friends. Even adults often use it since talking with friends is an informal conversation. They use the Ilokano language anytime and anywhere if they are with their friends. Some young respondents have become proficient in Ilokano, while the rest have mastered the use of Tagalog and English and they tend to do code mixing and code switching also. They have become comfortable mixing Ilokano, English, and Tagalog. Some unconsciously shift from Ilokano to Tagalog or Tagalog to English. So, among the young respondents, in terms of language use, the three languages tend to compete. And, based on the findings, children can learn a second language faster than adults. It is evident in the result since the adolescents and the young respondents obtained the lowest mean which reveals that in this domain, the Ilokano language is moderately vital.

Table 4

Mean Distribution of the Vitality of Ilokano in School

Respondents	Mean	Adjectival Description	Qualitative Interpretation
Adult	4.56	Always	Very vital
Young Adult	4.48	Always	Very vital
Adolescent	3.41	Usually	Moderately vital
Young	3.72	Usually	Moderately vital
Overall Mean	4.04	Usually	Moderately vital

The Vitality of Ilokano Language with Neighbors

Meanwhile, the data in table 5 demonstrate Ilokano's vitality when respondents interact with their neighbors. The respondents always use their native language when they



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communicate **with their neighbors**. It is revealed in the result of its weighted mean of **4.50**. As an informal domain of interaction, the respondents are free to communicate with their neighbors using the language they prefer. The results indicate that Ilokano is **very vital** in this domain. On the other hand, some respondents stated that sometimes they code switch when they communicate in the neighborhood. They combine Ilokano with Tagalog, Tagalog with English and vice versa. But still, this does not affect the status of Ilokano as shown in the table since Ilokano is still very vital in this domain.

In their study of the effects of code switching in content-based learning, Labor and Liwanag (2016) affirmed that Taglish is a "corruption the of English and Tagalog languages". Its role as a mode of interaction illustrates the speaker's insufficient understanding of a certain language. However, they also consider that code switching is the quickest and simplest method of telling something and therefore facilitates communicative proficiency.

The increasing number of Ilokano speakers is still evident in other communities, since family members frequently use the native language even in their neighborhoods. During their informal talks, they use Ilokano freely since everyone around them can speak and can understand the language. It gives them the confidence to use the language with them. In fact, some of the respondents admitted that they always use Ilokano every time they converse with their neighbors. Ilokano is widely spoken. However, Respondent 6 said,

*"Adda met nukwa maminsan nga ag-Ilokanokami ken ag-Tagalog
ta adda ti sarita nga narigat awatin no Ilokano."*



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(There are times that we speak Ilokano and Tagalog at the same time, since there are Ilokano words that cannot be understood easily.)

This means that they do not always use Ilokano when they converse and sometimes switch to Tagalog. Another informant even shared her experience when she went back home to the province. When she speaks in Ilokano, most of their neighbors' children do not understand her. Until Respondent 7 told her that:

"Ag-Tagalog ka gamin tapno maawatan daka."
(Speak Tagalog for them to understand you.)

It only implies that some children in today's generation prefer to speak the national language more than their native language. The young tend to use Tagalog sometimes, while adults, as native speakers, stick to Ilokano during conversation. The language loyalty of the adults and young adults in this domain was also revealed in the table.

Table 5

Mean Distribution of the Vitality of Ilokano with Neighbors

Respondents	Mean	Adjectival Description	Qualitative Interpretation
Adult	4.58	Always	Very vital
Young Adult	4.57	Always	Very vital
Adolescent	4.40	Always	Very vital
Young	4.43	Always	Very vital
Overall Mean	4.50	Always	Very vital



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Frequency of Using Ilokano Language with Friends

As reflected in Table 6, it indicates the vitality of the Ilokano language ***with friends***. The majority of the respondents always use Ilokano when they talk with their friends, as revealed in its overall mean of **4.61**. This is a clear manifestation of the respondents' loyalty to the language in this domain. Thus, Ilokano is ***very vital***.

The respondents are free to use their mother tongue since this is an informal domain. Respondent 8 admitted that sometimes when he is with his friends, they refuse to use Filipino or English when they converse.

"No ag-Tagalog wenno ag-Englishkami gamin, katawaan dakami dagidiay gagayyemmi. Isu nga Ilokano lattan gamitinmi ta isu iti mother tongue mi. "

(If we speak in English or Tagalog, our friends will laugh at us. So, we will just use Ilokano instead since it is our mother tongue.)

Ilokano is essential in this domain. There is an increase in the use of Ilokano because the use of English and Filipino is unusual especially for the young respondents. The situation would make them feel awkward, so they prefer to use Ilokano instead. Talking with friends is also an informal domain. They can use Ilokano without any limitations. The respondents were at ease in using their mother tongue because they feel the comfort in using it while communicating with their friends. It shows the need to maintain the use of Ilokano to feel more at home in this domain.

Also, the table reveals the highest weighted mean for the adult respondents. Their loyalty in using the language is again shown in this domain.


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Table 6
Mean Distribution of the Vitality of Ilokano with Friends

Respondents	Mean	Adjectival Description	Qualitative Interpretation
Adult	4.81	Always	Very vital
Young Adult	4.68	Always	Very vital
Adolescent	4.45	Always	Very vital
Young	4.51	Always	Very vital
Overall Mean	4.61	Always	Very vital

The Status of Using Ilokano Language with the Officials

Government and private offices are formal settings where diverse people communicate daily. The respondents, as revealed in Table 7, usually use the Ilokano language when they communicate ***with the government or private officials***. As indicated in the over-all weighted mean of **4.11**, Ilokano is ***moderately vital***.

The adolescents and young respondents have the lowest weighted mean since they are not always exposed to the community officials. At these ages, the interaction in this domain is not constant. Whereas, communication between adults, young adults, and officials was more often and Ilokano was always used.

It can be inferred that a good number of Ilokano speakers in the workplace are still proud of using the native language, even though Ilokano is not an official language in this domain. The municipality of San Manuel, as a multilingual community, has speakers who tend to shift to other languages, especially if the situation forces them to. The ability to shift to the listener's language is a manifestation of respect towards that person and is a



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proof of being a multilingual speaker. Respondent 9 stated that:

"No katungtongmi iti opisyaales iti barangay, agsaokami Tagalog ta mas pormal nukwa adia y kesa Ilokano."

(When we talk to barangay officials, we speak Tagalog since it is more formal than Ilokano.)

The respondents use the national language when they converse with officials, but when they interact with their fellow Ilokans in the government or private offices, they tend to switch languages. It is normally done, especially for those who speak different languages. In this domain, the residents use their knowledge of the appropriateness of using the official languages. The Ilokano language in this domain is also dominated by other languages, especially Tagalog, because it is a language understood by many people.

The study also reveals that it is easier to communicate with officials when using the national language, Filipino, since it is the official one to use in different transactions. Teenagers and young adults often use Tagalog in government offices or when talking to officials, but adults still prefer to use Ilokano. Their language choice is not surprising, as adolescents today prefer to use Tagalog during conversation. This result was validated further during the interview when the young respondents admitted that they use Tagalog more frequently, especially when communicating with government officials, because they believe it is the Tagalog that everyone uses and understands. Respondent 10 stated:

"No Tagalog gamin ti gamitinmi no katungtong iti opisyaales mas pormal. Tsaka nalaklakami maibaga iti kayatmi ibaga ma'am."



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(When we use Tagalog every time we talk with officials, it is more formal. It also makes it easier for us to express ourselves, ma'am.)

This indicates that Tagalog turned out to be a dominant language among the young ones.

Table 7

Mean Distribution of the Vitality of Ilokano with Officials

Respondents	Mean	Adjectival Description	Qualitative Interpretation
Adult	4.55	Always	Very vital
Young Adult	4.44	Always	Very vital
Adolescent	3.58	Usually	Moderately vital
Young	3.85	Usually	Moderately vital
Overall Mean	4.11	Usually	Moderately vital

General Findings on the Vitality of Ilokano in the Community

All in all, table 8 presents the overall mean distribution of the vitality of Ilokano in all the domains. The majority of the respondents always speak Ilokano at home, if they are with their neighbors and friends, whereas some of them usually use Ilokano in school and when they converse with the officials. The **overall weighted mean of 4.37** reveals that Ilokano is **very vital** in the community and is still an active language. This reveals that the majority of the respondents still use or speak their native tongue. However, the data from the interviews show that there is a decrease in the use of Ilokano by the younger generation

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as compared to the older generation. Generally, the Ilokano language is **very vital** in the community of San Manuel.

Table 8*Overall Mean Distribution in All Domains*

Domains	Weighted Mean	Adjectival Description	Qualitative Interpretation
At Home	4.59	Always	Very vital
In School	4.04	Usually	Moderately vital
With Neighbors	4.50	Always	Very vital
With Friends	4.61	Always	Very vital
With Officials	4.11	Usually	Moderately vital
Overall mean	4.37	Always	Very vital

2.5 Discussion

Study 1 considered the status of the Ilokano language in the five domains of interaction namely: at home, in school, with neighbors, with friends, and with officials.

The statements of the respondents from the different domains perceived the vitality of the language used. This shows the extent of using the Ilokano language in the different domains of interaction, which is a strong indicator if the native language flourishes.

The majority of the respondents used the Ilokano language with an overall weighted mean of 4.37. Ilokano is still very vital in the community. Most of them still speak Ilokano in informal domains, like at home, with friends, and with neighbors. The parents' role in the language development of their children is very crucial. Given the amount of time they spend together at home, children adapt the language used by their parents.

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The home language is the dominant language that a person uses to communicate with family members, with friends, and with neighbors. It is the language that everyone routinely uses in these domains. Thus, the language is very vital. Proficiency in the first language can help people in many ways—personally, socially, and academically. Generally, the greater the proficiency in the first language, the stronger the possibility to learn other languages.

On the other hand, there is a decrease in the use of Ilokano in the formal domains, such as school and with officials. Thus, revitalization is needed in these domains of interaction since English, Filipino, and Ilokano are the commonly used languages in these domains.

In the school domain, teachers should not ignore or fail to use the native language and should emphasize the importance of learning and using the language in order to instill a sense of appreciation in their students, particularly now that the young are exposed to a variety of foreign influences that may affect their culture. According to Palogan (2015), teachers and educational program implementers should recommend and carry out activities for students that are interestingly focused on native language in order to make students knowledgeable, mindful, and proud of their ability to use it.

Furthermore, the UNESCO promotes the use of the native tongue. In its affirmation of Education for All (EFA), the organization has incorporated a plan for the utilization of the mother tongue to safeguard one's culture and heritage.

Concurring to the DepEd Order, MTB-MLE is the efficient utilization of multiple

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languages for learning and education. The predominance of the usage of the mother tongue initially enhances understanding outcomes and fosters Education for All as supported by local and global research. With this, those learners who are speaking in their first language during the discussion turned out to be more positive, dynamic, interactive, and acquired higher confidence as appeared in the performed classroom observations. They got to be more determined, initiative, and innovative with this kind of classroom set-up primarily because mother tongue-based classrooms openly let learners act naturally and enrich their qualities and their intelligences as well.

On the other hand, the diverse languages as a part of the culture made the language condition in the Philippines extremely complicated. However, this is less critical contrasted with the effect that English language has created in the country. Using English while teaching was reinforced by actions hindering the usage of native tongues in schools. To endorse more the use of English was the claim that native tongues would weaken the solidarity of culture and its people. Currently, English, together with Filipino, mainly based on Tagalog, are applied as the mediums of instruction in all levels. As a result, several native tongues like Ilokano had been ignored in the instruction specifically in the high school level. The students tend to apply English or Filipino during discussion since it is required in the education system.

The current changes within the Philippine schooling language program can be regarded as a support to preserve local indigenous dialects. Nonetheless, despite the government's multilingual education scheme, Burton (2013) claimed that American

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influences and approaches to making English a significant language for schooling, business, and work made local minority speakers feel inferior and a solid certainty from parents that being proficient in English can give better opportunities for their families, particularly their children.

Meanwhile, Kalkan (2014) stressed the benefit of bilingualism. Bilingual learners fare better in school. However, it is exceedingly difficult for monolinguals to go beyond their comfort zone and talk with people who do not communicate in the same language as they do. But for Savage (2019), parents falsely think that they must merely talk to their children using the medium of instruction in school, which prevents children from obtaining familiarity with their L1 or L2. The official languages used in school are considered as a confirmation of becoming productive in school. This connotes that supporting Tagalog and English in school extremely affects the condition of Ilokano.

The gathered data also imply that it is the nature of Ilokanos to speak Ilokano and Filipino at the same time. The influence of dominant languages in government and private offices has an impact on native languages. The findings are consistent with the findings of Dayag (2011) in his study, that individuals are forced to switch languages if necessary in a conversation. Lanza (1992) believes that language shifts have advantages and disadvantages for a person and for his first language. Children aged two can shift between two dialects and may negatively affect their native tongue, but still end up utilizing the two dialects in a proper domain. There is no current proof that contact with various dialects can harm children.

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CHAPTER 3

STUDY 2

3.1 Research Questions

Study 2 aims to distinguish the language choice of the speakers and evaluate the condition of Ilokano and English languages in the community. Also, the practices and activities used in the community to revitalize Ilokano, and the activities used by the teachers to facilitate the learning of English were identified in preparation for the proposed Ilokano revitalization activities.

Specifically, the study sought answers to the following questions:

1. How do choices affect the condition of Ilokano and English in the community?
2. What activities would be proposed to revitalize Ilokano?
3. What activities would be proposed to facilitate the learning of English?

3.2 Research Hypotheses

The research hypotheses of the study are enumerated below:

1. The presence of other languages in the community affects the condition of Ilokano.
2. Ilokano language activities are proposed to revitalize the language.
3. There is a need to propose activities to facilitate the learning of English.

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3.3 Methods

This section explains the procedures used in this study, the instruments used in gathering data, the analysis and interpretation of the significant statements from the interviews.

3.3.1 Design and Methodology

A qualitative method was used in Study 2 to determine the language choices, language revitalization practices in the community, the proposed activities of the residents to revitalize the Ilokano language, as well as the activities proposed by the English teachers to facilitate the learning of English. Specifically, it employed a basic qualitative research technique. In this research, the problem became the research questions. It is based on the constructivism perspective approach. The qualitative data were from the open-ended interviews without predetermined responses.

This method led to the proposed activities of the respondents to support and help revitalize the Ilokano language, as the mother tongue of the whole community. Additionally, with teacher-proposed activities to facilitate the learning of English.

3.3.2 Research Site

The study was conducted in the four barangays in San Manuel, Isabela specifically in Sandiat East, Nueva Era, Malalinta and District 4, and in the four secondary schools in the municipality, namely: Sandiat National High School, Nueva Era National High School, Malalinta National High School and Callang National High School.

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3.3.3 Selection Criteria and Participants

Study 2 employed purposive sampling to achieve the objectives of this study. The participants are from the four barangays of San Manuel, Isabela. These San Manueleños permanently reside in Barangay Sandiat East, Barangay Nueva Era, Barangay Malalinta and Barangay District 4.

Most of the respondents were adults ages 46 and above who habitually speak Ilokano in the community. Forty native speakers of Ilokano were chosen for the interview.

The teacher-respondents were also native speakers of Ilokano who are currently handling English classes at Sandiat National High School, Nueva Era National High School, Malalinta National High School and Callang National High School. The said respondents are in the best position since they have firsthand experience in teaching English.

3.3.4 Data Gathering Instruments

To collect data for this study, the researcher used a variety of sources, including interview guide questions, recorder, and field notes. The interview guide questions are divided into three sections: Part I focuses on the respondents' language preferences, Part II on proposed activities to revitalize the Ilokano language, and Part III on proposed activities by teachers to facilitate English learning. These were validated by the adviser, and they were tried out by a small group for pilot testing.

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To obtain the data needed in this study, the following instruments were used:

- 1. Interview questions.** The interview questions were constructed by the researcher intended for the residents and teachers in English (see Appendix B). The data were gathered directly from the respondents through face-to-face contacts. A semi-structured interview was used to determine the language choice, the existing activities used in the community to revitalize Ilokano as well as activities used by the teachers to facilitate the learning of English. The cooperation of the respondents helped in arriving at very fruitful interview sessions and the authentic information gathered is of great help in obtaining answers to the problems. Additionally, different activities were proposed to help revitalize Ilokano and to facilitate the learning of English. The interviews usually last for 5-10 minutes depending on the interviewee's accommodation and the researcher's need to explain details of the questions. The native tongue was predominantly used, thus the researcher was able to clarify terms to record the activities which were later translated into English for the study. The data collected provides a more complete understanding of the research problems.
- 2. Voice recorder, camera, and field notes.** A voice recorder was utilized during the interviews. The researcher took down notes and captured photographs as a supplement to recordings. Ideas given orally were recorded as soon as possible to systematically assemble the data collected, and accurately record them without any loss of important data.

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3.3.5 Data Gathering Procedure

In pursuing this study, the collection of qualitative data took place, and the following steps were taken:

1. The researcher was in constant consultation with her adviser during the completion of the study to ensure the proper carrying out of the study.
2. Permission was requested from the office of the school heads to conduct interviews with the identified teacher respondents. Moreover, a letter was also given to the barangay captains asking for approval to conduct an interview with the members of their community (see Appendix G).
3. The respondents were subjected to an actual interview. The researcher personally sought permission from the respondents before interviewing them. This allowed for frank and honest answers to the questions asked of them. The subjects gave their views verbally. The responses to the interviews were recorded to gather all the data needed.
4. The data gathered from the interviews were carefully described, transcribed, translated, analyzed, and interpreted by the researcher.

3.3.6 Data Analysis

Because the data gathered was qualitative in nature, thematic analysis of the responses was performed to make the interpretation of the data reliable, valid, and in-depth. The topics were organized and analyzed thematically.

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Braun and Clark (2006) characterized thematic analysis as a qualitative analytic approach for recognizing, evaluating, and describing themes contained by data. The themes in the study indicated systematic analysis behind the respondents' linguistic preferences in particular settings and showed explanations as to why community members sustain or shift into the prevailing language. Essentially, thematic analysis is a method of engaging oneself in a set of data and categorizing them based on emergent themes. It is a research-appropriate process because it aids in answering research questions associated to personal experiences.

The significant statements made by the respondents in the interviews were interpreted carefully. Two validators helped the researcher in the analysis of the data: 1) a contemporary researcher in the same field of expertise; and 2) another language expert and researcher.

3.3.7 Researcher's Role

All throughout the study, the researcher plays a vital role in the completion of this study. The researcher made the interview guide questions which led to the attainment of the objectives of the study. She purposefully identified the respondents then obtained permission from the principals, barangay captains, and respondents before the interview process. The researcher personally conducted the interviews on an individual basis. The researcher has a direct contact with the respondents. The interviews were recorded which led to transcribing, coding, analyzing, and interpreting the data gathered.

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3.3.8 Ethical Considerations

There are three ethical considerations which were identified in the study. First thing to consider is the *privacy and confidentiality*. All the data gathered will not be disclosed to others without the permission from those involved in this study. The records will be kept fully confidential. No individual identities will be used for any purpose which could harm anyone involved. Rest assured that an adequate level of confidentiality was attained for the safety of the research participants. Second is *informed consent*. The researcher asked permission from the barangay captains, principals, and the participants and was approved beforehand. The researcher also advised the respondents who were hesitant to reveal personal information that they had the right not to disclose anything about them. No individual was put in danger due to the disclosure of their private information because of their participation in this study. Lastly, this study also considered *researcher's bias*. This aimed to identify the perspectives on language preferences of the participants and opinions on possible activities to be done in revitalizing Ilokano and in facilitating the learning of English without requiring approval or confirmation from the researcher. Open interaction was established to avoid misinterpretations. The research respondents were assured that any biased representation of all the data findings and misleading information would be avoided.



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3.4 Results

Language Choice and the Condition of Ilokano and English in the Community

This part describes the results of the study based on the collected data.

Thematic analysis of the responses was performed. The topics were organized and analyzed into themes. Several themes emerged from the data collected. They are 1) Parents expect their children to acquire fluency in English, 2) Ilokano is maintained as the first language, 3) Culture affects the native language, 4) Social media platforms affect the status of a language, 5) Acquisition of other languages comes after learning the first language, 6) Various languages are used in different contexts, 7) Using the mother tongue makes the speaker feel at home.

Theme 1: Parents expect their children to acquire fluency in English

Learning a language begins at home. Parents are considered as the first teachers of their children. They play a huge part in the linguistic development of their children. Cummins (2001) says that parents and guardians must have a great language strategy at home by giving them the chance to increase their capacity in speaking the first language and the circumstances wherein they can utilize it. This will reduce the degree of language loss even if the citizens reside in a multilingual area. Morake (2018) defended this notion and said that everyone in the community plays a significant part on how language occurs in children's whole being. Communication in their first language connects them to their cultural background and molds their personalities. The self-confidence of the youth might be lessened if they are unconscious of their cultural background, history, and dialect.



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On the contrary, some parents expect their children to acquire other languages, especially English. Respondent 1 stated:

"Ine-expect na po kasi nila na mage-English ako kapag kakausapin ko sila. Pero kapag kausap ko mga kapatid ko, nagi-Ilokano naman ako."

(They already expect me to speak in English every time I talk to them. But when I talk to my siblings, I use Ilokano.)

The perspectives of parents are important factors to consider which may affect the condition of Ilokano in the community. The parents wanted their children to speak in English even at a very young age. Academic pressure is also on point since education system aims to let learners use the English language during instruction. Their first language which is supposed to be transferred to their children was being neglected in this case. Parents put too much expectations to their children. The respondents hoped that their children's command of English could be as good as that of Ilokano as their mother tongue. Thus, the Ilokano language is being affected.

Native speakers who frequently use Ilokano are more loyal than those who use other languages. This means that the presence of other languages in the community affects the condition of Ilokano. This was proven in the statement of Respondent 2 when he said:

"Kayatmi koma met nga agasawa a masursuro na ag-English toy anakmi tapno madi marigatan ton agbasa."

(My wife and I wanted our child to learn to speak in English so he will not have a hard time when he starts schooling.)

This shows that English is vital. Further analysis reveals that these young adults in



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San Manuel, Isabela highly regard English speakers as knowledgeable and competitive. They also claimed that English is essential to their employment, since speaking the English language will make them globally competitive. These reasons suggest that, with its value, power and status, English is given high regard.

Meanwhile, the notion of the parent does not guarantee excellence in school. There are many learners who are more comfortable in using their mother tongue and this help them in the school. They can express themselves freely without any fear of committing mistakes in terms of grammar. Also, the confidence they have in speaking Ilokano is different as compared to speaking in English. On the other hand, Respondent 3 said that,

"Ilokano iti saritak toy balay, ngem sursurwak nga ag-English toy anakko. Kayatko a nasapa na a masurwan ag-English tapno madi isuna maudi diay skulda. "

(I speak Ilokano at home, but I am teaching my child to speak in English. I want him to learn the English language as early as possible so that he will not be left behind in school.)

Studies have proven that the manner in which parents converse with their children can anticipate their proficiency as speakers. It also influences their performance in school (Tomsickova, 2019). It is evident that the strongest factor in a child's success to speak English depends upon their parent's interest and encouragement. But sometimes, parents influence their children to abandon their native tongue to acquire the second language. This would create a great pressure on the part of their children since they are not native English speakers. Children can acquire English with the assistance of their parents while creating a positive environment for them to learn and speak the language fluently.



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Evidently, Tagalog speakers in Barangay A are now increasing since many families often use the language, even in the community. They can speak and understand Ilokano, but as of now, they seldom use it. Some parents even encourage their children to speak in English. The more languages spoken, their loyalty to their native language decreases. Respondent 4 honestly said:

"Mas mainam na din na matuto silang magsalita ng English hindi lang Ilokano at Tagalog. Yung apo ko nga tinuturuan na namin mag-English. Kaya kapag kinakausap namin siya, English talaga."

(It would be better for them to speak in English, not just Tagalog and Ilokano. Actually, we are already teaching my granddaughter to speak in English. That is why every time we talk to her, we use English.)

This suggests a strong contradiction between what the majority of the respondents wanted to maintain in the language as compared to what the participants actually did. Most of the respondents express their desire to transfer their mother tongue to the future generation. However, this was not manifested in the language used by the respondent to communicate with her granddaughter. If this continues, the use of Ilokano will cease to exist and later become endangered. Language endangerment is characterized by the diminishing number of speakers, and speakers fail to transfer it to others, specifically to the young ones (Annamalai, 2014). Subsequently, Huss (2017) theorized that a dialect which is lost will be substituted by a new dialect.

On the other note, some parents do not want English to be part of the languages to

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be acquired by their children because they must maintain their identity since their mother tongue is a part of their culture. Also, not everyone is expected to speak English. They believed that Ilokano is still the language to be used by the majority. And it puts the pressure of learning other language on their children. There is no assurance that their children will fully acquire the target language and yet their first language will be at risk.

Theme 2: Ilokano is maintained as the first language

The parents and other family members play a major role in maintaining and developing the first language at home. The language used by parents is transferred to their children. The respondents used Ilokano at home as their first language including their children. Respondent 5 said:

"Manipud idi ubingkami pay, Ilokano talaga saomin. Adukami nga Ilokano dito barangaymi. "

(Since we were young, we have already spoken Ilokano. Most of us are Ilokano here in our barangay.)

The respondent stated that Ilokano has been part of their lives and their community comprises many Ilokano speakers. The constant use of the language even at a young age is a manifestation of language maintenance. As a result, their language may be transmitted to other family members or to the younger generation and the Ilokano language is maintained. If the mother tongue is not maintained, essential connections between family and members of the community may possibly be gone. Parents can train their children to communicate

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in the community if there is a constant use of the first language (National Clearinghouse for Bilingual Education, 2000). The respondent also added that some families let the younger members of their family to use other language instead of Ilokano. Ilokano in this context may be at risk due to the presence of other language.

It is also important that learning should begin with what the child knows and understands. The use of the child's first language ensures language and concept learning. Thus, learning will take place as one uses his mother tongue along with the second language.

Pereira and Morgan (2017) claimed that native languages are striving to stay alive. With the decreasing number of native speakers, various languages are on the point of declining. Fortunately, Ilokano is still the first language of most of the respondents in San Manuel, Isabela. Hence, Ilokano is maintained.

The respondents may know other languages or even with the presence of Filipino and English, yet Ilokano is still maintained. The Ilokano language has been part of their everyday communication. On the other hand, the loss of the first language would be a serious problem. The gain of other language is a great thing, but the loss of one's first language should not happen. Community members should value the importance of maintaining the language which enriches the society. Ilokano may possibly be lost due to the exposure to other languages, cultures, and even social pressure. The loss of the first language costs a great deal to the entire community.



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Theme 3: Culture affects the native language

There is no doubt that culture has a great influence on language. Some of the young respondents have been influenced by other cultures, so their native language suffers. This was proven as Respondent 6 articulated:

"No gamin adda sumangpet a galing siyudad wenno dagidiay dayo, ag-Tagalogkami nukwa. Tsaka no adda madi makaawat Ilokano, ag-Tagalogkami nukwa kasdiay."

(If there are residents who come home from the city or even strangers, we will talk to them in Tagalog. We will use Tagalog for those who do not understand Ilokano.)

The respondent allowed herself to be influenced by others and use other language aside from her mother tongue. This is a common scenario if people belong to a diverse culture. People tend to shift to other language to be able to fit in. The exposure to other culture may lead to the acquisition of their language. Respondent 7 also added:

"Ag-Tagalogak wenno English no madidak maawatan lalo no kakadwak ket grupo iti agsasabali a tao."

(I will speak Tagalog or English if they cannot understand me, especially when I am with a group of diverse people.)

The respondent switch to another language during communication to achieve understanding. This would affect Ilokano since the situation obliged the respondent to use another language. If not, good communication will not be achieved. According to Kuo and Lai (2006), culture affects people's principles, practices, people's languages, and attitudes. This implies that culture has a big impact on the condition of Ilokano in the community.



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Culture also describes how languages are acquired by children. Children need to be exposed to other culture in order to acquire a language. Hence, exposure to other culture affects the condition of one's first language. Nevertheless, an appreciation of languages is even more necessary to understand truly a culture and the way others think.

Theme 4: Social media platforms affect the status of a language

Social media has transformed the way people interact with each other. Those people who engage themselves with social media are quite literally creating and giving new meanings to existing words which may affect the condition of native language. These words have never existed before, but now with the invention of social media, these words are becoming more prominent.

Slim and Hafedh (2019), claimed that social media platforms are now dominating the lives of many people. These have had an impact on the language community. Some of the parents noticed the changes on how their children speak and in the languages they use. The young respondents were exposed to the media world, so they imitated how and what they spoke about. Since English and Filipino dominate social media, some of the respondents have become proficient in these languages. Respondent 8 shared:

"Nagado nukwa ibagbagada a sasao ngem madimi met maawatan lalo no katungtongda agidiay gagayyemda. Ado gamin mabasbasada idiay internet. "

(They say a lot of things, but we cannot understand them, especially if they talk to their friends. Because they read a lot on the internet.)

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With the advent of technology, people are becoming aware of different cultures and languages. This is the reason why the respondent had the difficulty in understanding what the children conveyed. The language of social media influences the way the children use their mother tongue in day-to-day living. The words on social media platforms influence the words that the children used. The respondents speak in Ilokano but with social media, it is a whole different story. These platforms created a new language of their own. In this way, children will develop to be multilingual (Morake, 2018). Hence, social media is also a threat to the Ilokano language.

More effective ways of immediate communication through social media have made it feasible for groups of various native and non-native communities to communicate with one another, hence expanding the possibilities for language contact. Regardless of this, specific languages appear to be more relevant than others.

Social media is making it easier than ever to contribute to the evolution of language. People choose to use the words they see on social media because some people may feel left behind if they ignore to use it. Undeniably, social media changed the way people speak and changed the language people use. Thus, social media is clearly having an impact on language.

Theme 5: Acquisition of other languages comes after learning the first language

The respondents tried to acquire other language like English aside from their first. The use of a mother tongue is a good steppingstone for the acquisition of other languages. Respondents who can learn another language using their mother tongue will be able to



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communicate more effectively with others because they will be able to speak multiple languages. Respondent 9 shared:

"No para kanyak, haan a sapat a makasao lang ti ubbing iti Ilokano, dapat maawatanda met lang. Nalaklakan to isudan a makaawat iti sabali a lenggwahe."

(For me, it is not enough if children can only speak Ilokano. They must understand it as well. After that, it will be easier for them to understand other languages.)

What appeared to be the driving factor to acquire other language is the use of the first language. If a child has a difficulty in learning his mother tongue, acquiring other language is not possible. It is then advisable to encourage children to speak in their mother tongue at home, since most schools encourage the use of English. Children and students today are having a hard time communicating using their mother tongue because they are used to speaking other languages.

Furthermore, a child's motivation to learn a new language can also influence the level of language development. Fortunately, students are highly motivated to learn English. Providing encouragement will help children feel competent and capable of acquiring English. Generally, proficiency in the first language is a good starting point to learn other language.

Theme 6: Various languages are used in different contexts

Young people and adolescents frequently use Filipino and English because they are required to do so at school. The use of different languages in school greatly affects the

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condition of the native languages since the school is a venue for various languages.

Respondent 10 shared:

*"No klase gamin ma'am, Tagalog wenno English iti gamitmi.
Ngem no awan klase, Ilokano nukwa saomi."*

(In class ma'am, we use Tagalog or English. If we do not have classes, we speak Ilokano.)

Basically, the respondent tried to adapt on the language used in different context. Speaking different languages can have a variety of outcomes. This kind of situation involves the use of many languages within the same context by multilingual speakers. This usually happens when speakers could not just use one language in communication. This is possible if a speaker uses and knows many languages.

Moreover, UNESCO considers that delivering instruction in a child's first language is a crucial matter. In the Philippines, the learner's mother tongue must be the main medium of instruction up to Grade 3. Filipino and English are the primary mediums of instruction in secondary school. With this, the education system turned out to be undesirably influenced by the period spent studying English while the other subjects were inadequate and the learning of indigenous languages was neglected. But the respondent can spontaneously use his first language after class and return on using Filipino and English during class hours.

Savage (2019) also features the value of the first language in instruction. According to her, children who have a strong foundation in their first language often have a better understanding of themselves and their place in society. It boosts their self-confidence and



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even improves their scholastic accomplishments. This indicates that the first language has a big part in the development of personal and socio-cultural identity.

Respondent 11 also shared his experience with his young neighbor, who is articulate in English.

"Kapag kausap ko yung batang kapitbahay namin na nagi-English parang unconsciously na napapa-English na rin ako. Kahit na madalas kinakausap ko siya in Tagalog or Ilokano."
(When I talk to my young neighbor who speaks in English, it is like unconsciously I am switching to English also. Even if I often talk to her in Tagalog or Ilokano.)

The statements show that the respondent did not usually expect the young one to speak in his first language. The participant's interaction with his young neighbor was mostly carried out in the English language. This infers that children today have been exposed to the English language and have acquired it, even at a young age. Also, some respondents shared personal experiences of overhearing adults chatting among themselves in Ilokano but switching to Tagalog or English when they converse to children and even young adults. If this scenario remains, the Ilokano language will just remain active exclusively for those who often use it.

Theme 7: Using the mother tongue makes the speaker feel at home

The respondents prefer to use their mother tongue because it is the language spoken and understood by many. Regardless of the setting, it shows that respondents are more comfortable in using Ilokano when they interact with their fellow Ilokans.



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As Respondent 12 said:

“Mas kumportable kami nga agtutungtong no ag-Ilokanokami. Maibagami iti kayatmi nga ibaga.”

(We are more comfortable talking if we speak in Ilokano. We can say what we want to say.)

In this situation, they can freely use their mother tongue without any restrictions. The use of mother tongue brings a lot of positive feedbacks because it allows everyone to interact with others. On the contrary, if the people use other languages that are unfamiliar to them, they will eventually have misunderstanding if they interact with others. The language used by the speakers at home mirrored their most preferred language. This suggests that the language used at home will most likely be the language they are most comfortable to use in the long term. Respondent 13 also added:

“No adda bisita, duray pay agsaoda iti Tagalog wenno English, ag-Ilokanokami latta.”

(If there are visitors, even though they speak in Tagalog or English, we will still speak in Ilokano.)

The respondent insisted the use of Ilokano even with the presence of other languages. Loyalty to the Ilokano language is demonstrated in this context. Even though the respondent can speak both English and Filipino, he still managed to use Ilokano instead. Many people may struggle to fit in, but it is critical to teach them to accept diversity and value language as a part of their culture. Those who use their mother tongue can help them feel at ‘home’ (Yousefi, 2016).

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In school, when learners use their mother tongue, they enjoy school more and they feel more at home. Children can learn best using their mother tongue, that is why the frequent use of the language is necessary.

Generally, all the stated themes reveal the impacts of language choice on the condition of Ilokano and English. The emerged themes suggest that Ilokano is well maintained and used by most respondents. Hence, the language spoken frequently in the community is significant in the condition of the two languages. Its functions give it a vital role to the society.

Activities to Revitalize the Ilokano Language

Since there are no existing revitalization activities in the community, Ilokano Revitalization Programs are very much encouraged to achieve a hundred percent utilization of the language.

There are seven proposed activities from the multiple responses given by the forty respondents. Speech contests like debate, declamation, and storytelling were proposed by eleven respondents based on the gathered data. The majority of the respondents proposed these kinds of activities which they think are effective to revitalize Ilokano.

Respondent 1 stated:

"Adda koma contest ditoy barangaymi. Debate nukwa nga Ilokano saoda. Mayat adia tapno maibaga iti kayatda nga ibaga."

(I hope to have a contest here in our barangay like a debate using Ilokano. That is good, so that they can say what they want to say.)



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Respondent 2 agreed to this as she articulated:

"Matulungannak gamin iti debate ken storytelling a maikkat bainko ta mahasa iti panag-sasaok no adda kasangok a tattao."
(Debate and storytelling really help me to boost my confidence as it improves my speaking skills in front of others.)

Debate is a method to improve speech abilities (Pradana, 2017). A speech contest, according to the respondents, is a great way for them to boost their confidence and speak fluently. Cultural performances such as "daniw", dances, poems, stories, video presentations, and a seminar/lecture/symposium were also suggested. Respondent 3 shared:

"No piyesta koma ket adda iti show nga ipakita iti kultura tayo, agdaniw, agsala, ken agpakita iti kulturang Ilokano."
(During fiesta, we can have a cultural show, "daniw" or songs, dances, and presentation of Ilokano culture.)

These will be done annually to expose Ilokano cultures, to enhance speaking skills, and to increase awareness in using the language. Also, Respondent 4 shared:

"Adda koma iti seminar ditoy barangay. Aginvite iti speakers tapno maamwan iti importansya ti Ilokano."
(We hope to have a seminar here in our barangay wherein speakers will be invited to know the importance of Ilokano.)

The respondents thought that these activities would educate them about Ilokano culture.

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Six representatives proposed weekend tutorials. Respondent 5 stated:

“Adda dapat iti tutorial idtoy para kadagidiay haan na unay ammo ag-Ilokano. Duray nu weekends lang lalo iti ubbing ta madi impluwensya iti internet kanyadan. ”

(We should have tutorials for those who are not fluent in Ilokano, even just during weekends, especially children, because the internet has a bad influence on them.)

According to Nerval (2016), tutorials offer help to learners in their education to better achieve understanding.

Five respondents proposed for summer classes. Museum/Ilokano booth has been suggested also. Lastly, reading sessions were also proposed by two respondents. All the respondents stated that these activities will not only improve their ability to speak Ilokano but will also strengthen their culture.

Generally, all activities to encourage the use of native language will encourage linguistic diversity, increase complete appreciation of linguistic and socio-cultural practices worldwide and stimulate solidarity or unity among mankind (Brenzinger et al., 2003).

Activities to Facilitate the Learning of English

Ilokano teachers possess varied approaches to teaching English. Ilokano culture offers learning experiences towards acquiring the English language. In relation to teaching and learning, the Ilokano culture serves as a motivation towards effective teaching of English.

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Based on the data gathered, eight teachers from San Manuel's four secondary schools proposed activities to facilitate English learning. There are five respondents who proposed the translation. Translation, according to the respondents, is very effective because the majority of their learners are not fluent in the second language and have difficulty understanding English words. So, as a result, they translate what they say for their students to comprehend their lessons.

The Teacher-respondent 1 said:

“Let us be honest. Hindi lahat ng estudyante marunong at nakakaintindi ng English. Kapag puro English ako, ayaw nilang magrecite. Pero kapag nag-Ilokano na ako, nagiging active na sila.”

(Let us be honest. Not all students are good and can understand English. They will not recite if I always speak in English. But if I started speaking in Ilokano, they become active.)

Brooks-Lewis (2009) clarifies how various techniques have managed the utilization of L1 in the discussion. The Grammar-Translation Method's general purpose was to analyze language rules in detail and translate original messages into the learner's first language. It can be inferred that educators use translation methods during instruction for better understanding.

Second on the list is literary shows with events like song and dance, poem writing, storytelling, debate, and declamation. There are three respondents who proposed this activity.



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Teacher-respondent 2 suggested:

“Adda koma literary show ittuy school. Per year level may performance sila na play. They will select either English or Ilokano version and ipeperform nila para kahit papaano mahasa speaking skills nila.”

(I hope to have a literary show in school. They will perform one play per year. They will select either the English or Ilokano version, and then perform to at least improve their speaking skills.)

This means that the students will have the chance to perform and use both languages (English and Ilokano). This activity will not just improve the use of the native language but will also boost the confidence of the respondents.

The utilization of multilingual teaching and interactive games were proposed by two respondents. Lartec et al. (2014) defined multilingual teaching as the utilization of various languages during instruction. Educators employ this strategy to support learners who are not exposed to several languages to allow them to be engaged in classroom discussion. The respondents assumed that this type of teaching would let learners express themselves and participate actively in the discussion. Multilingual teaching enhances learners' competence much better with the utilization of L2 only (UNESCO, 2003).

Meanwhile, interactive games are also on the list. Teacher-respondent 3 said:

“I proposed letting the students play interactive games wherein Ilokano and English words are involved using technology. Kayatda iti games lalo ta exposedda iti gadgets tattan.”

(I proposed letting the students play interactive games wherein Ilokano and English words are involved using technology. They like games, especially that they are exposed to gadgets now.)

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It is implied that games will not just help students learn Ilokano and English vocabulary but will also provide enjoyment to encourage them to study.

Lastly, provision of Ilokano instructional materials, the reading program, and '*Piso for English*' have been proposed. Teacher-respondent 4 mentioned:

"Provision of Ilokano IMs and big books for reading programs written in English and Ilokano medium may do."

Many schools do not have learning materials written in the students' first language, so teachers do not have options but to make use of provided IMs. As indicated in the study of John and Olabiyi (2015), the teacher's ability to utilize locally made instructional resources instead of "standard" ready-made instructional resources will result in a successful discussion and the development of learners' accomplishment. It is implied that locally made instructional materials greatly affect a learner's academic performance.

Books for reading programs translated into their mother tongue will help them understand the content and will enhance their language fluency. And the "*Piso for English*" policy will help students with difficulty in analyzing and answering questions. The respondent explained that students would be allowed to use their mother tongue first, but after that, if they are caught using their native language, they will be fined one peso per word. As seen from the statements above, translation can be employed to every phase of learning.

All these proposed activities can help teachers improve the language fluency of the learners and facilitate the learning of English.

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3.5 Discussion

Based on the data gathered, respondents use Ilokano as a means of communication. San Manuel is an Ilokano – speaking municipality. Most families are native Ilokano speakers. However, some of the respondents are multilingual since they can speak both English and Tagalog.

Many families in the community consist of both bilinguals and multilinguals. Parents converse with their children in more than one language. Surely, when they grow up, they will hear numerous languages from other members of their family. Most families are native Ilokano speakers. The adult respondents influence the younger generation on the language to use in their daily conversation. The children have been exposed to different languages which cause the decrease of Ilokano language use. Hence, the presence of other languages in the community affects the condition of Ilokano.

If this continues, language endangerment will occur. Crystal (2000) recommended ways to avoid this. He considers first bringing consciousness and alertness in communities and encouraging optimistic mindsets for at times citizens would prefer not to protect their local language from becoming endangered and extinct. Whether the languages are still alive or not, any method must be encouraged by taking change and acknowledging all of them. Meaning, citizens should think about language as a component of more extensive culture.

The young respondents face conflict in choosing a language, especially in

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different contexts, while the adult respondents are very loyal to their first language which is Ilokano.

The increasing number of Ilokano speakers usually takes place in informal settings particularly at home, with friends, and with neighbors. While the decreasing number of Ilokano speakers takes place in formal settings such as in school and with officials.

The use of English in schools is also evident especially to the young ones as they are mandated in the curriculum. Teachers and learners use the second language during instruction but eventually shift to the native language to achieve full understanding of the lessons. This scenario also affects the condition of Ilokano and English in the community.

In view of the dissertation of Dayag (2011), all individuals as part of the multilingual culture are being affected by the social status, the dominance, and influence of languages which considerably impact their language preference and the vitality of their language.

Several activities have proposed to revitalize the Ilokano language. Some of the activities are speech contests, cultural shows, seminars, weekend tutorials, summer classes, museums/booths, and reading sessions. Meanwhile, the English teachers proposed activities such as translation of the target language to the mother tongue, literary shows, utilization of multilingual teaching, interactive games, provision of instructional materials written in the mother tongue, reading programs, and '*Piso for English*' to facilitate the learning of English.

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Ilokano Language Revitalization Activities

Language determines one's identity. It is regarded as the most efficient way of transmitting one's culture. The majority of the community members speak their native language. But there are still threats to the use of Ilokano. Thus, revitalization activities are still needed to maintain the language.

These proposed Ilokano revitalization activities are based on the results of the study. The forty respondents proposed these activities to ensure the maintenance of the language.

Table 9***Action Plan on the Proposed Activities to Revitalize Ilokano***

Persons involved: Barangay officials, Ilokano speakers, educators, and residents

ACTIVITIES	OBJECTIVES	STRATEGIES/ PROCEDURES	TIME FRAME	DESIRED OUTCOME
Speech contests (<i>debate, declamation, story telling</i>)	To express feelings, to show confidence, and to speak the language fluently.	Organize barangay programs using Ilokano as medium.	Yearly	The residents would value their native language.

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ACTIVITIES	OBJECTIVES	STRATEGIES/ PROCEDURES	TIME FRAME	DESIRED OUTCOME
Cultural Show/Fiesta (<i>songs & dances, poems, stories, video presentations</i>)	To expose Ilokano culture and showcase one's creativity	Conduct barangay programs displaying Ilokano cultures and traditions.	Yearly	The Ilokano culture is given honor and Ilokanos would develop pride in their native language. The Ilokano literary pieces would be appreciated.
Seminar/ Lecture/ Symposium	To increase awareness on the importance of language in the maintenance of culture.	Invite Ilokano speakers to educate residents on Ilokano cultures and language.	Yearly	The residents would realize their vital role in the maintenance of their language and culture.

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ACTIVITIES	OBJECTIVES	STRATEGIES/ PROCEDURES	TIME FRAME	DESIRED OUTCOME
Weekend tutorials	To educate young Ilokano on the culture and the use of the language in the community.	Encourage children to attend tutorials to learn Ilokano cultures and language.	Weekly	The children would realize the importance of preserving the culture and maintaining the language.
Summer classes	To educate the Ilokano on the culture and the use of the language in the community.	Conduct classes during summer and use Ilokano as a medium of instruction.	Yearly	The residents would realize the importance of preserving the culture and maintaining the language.
Museums/Ilokano booth tour	To preserve the Ilokano language and showcase the Ilokano culture.	Establish a museum or Ilokano booth promoting cultures and traditions.	Year round	Ilokano families would develop pride and honor in their language and culture.
Reading sessions	To enhance the reading skills of the children.	Conduct reading sessions and utilize Ilokano texts.	Monthly	The Ilokano children would achieve fluency in reading Ilokano words/texts.

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Proposed Activities to Facilitate the Learning of English

Teachers play a major role in the education of learners. They have the best strategies for ensuring that learning takes place among their students. Based on the findings, this plan encompasses the proposed activities of English teachers to facilitate the learning of English even with the inclusion of the mother tongue. Also, the results of the study revealed that the use of the Ilokano language in the English classroom is seen as a springboard to achieve understanding.

Eight English teachers proposed these activities to guarantee the learning of the second language.

Table 10***Action Plan on the Proposed Activities to Facilitate the Learning of English***

Persons involved: School Heads, Curriculum makers, teachers, and students

ACTIVITIES	OBJECTIVES	STRATEGIES/ PROCEDURES	TIME FRAME	DESIRED OUTCOME
Translation	To achieve understanding of the lessons.	Translate English words, phrases, or sentences to students' mother tongue.	Year round	The students would actively participate in the discussion.

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ACTIVITIES	OBJECTIVES	STRATEGIES/ PROCEDURES	TIME FRAME	DESIRED OUTCOME
Literary Show (songs & dances, drama, poems, stories, debate, declamation, story telling)	To entertain and educate students with the use of English and Ilokano language through literary pieces.	Conduct a program displaying Ilokano cultures using Ilokano and English literary pieces.	Year round	The Ilokano culture is given honor and the students would develop pride in their languages. The English and Ilokano literary pieces would be appreciated.
Utilization of Multilingual Teaching	To value all the languages of each learner in the classroom. To teach multilingual students using varied strategies.	Provide equal opportunity to all diverse learners by allowing learner's native languages and cultures when teaching English.	Year round	The teachers and students would realize the importance of English language and learners' first language.
Interactive games	To entertain and educate young Ilokanos on the culture and the language in the community through games.	Integrate word games in teaching lessons.	Year round	The students would appreciate culture and language in the learning process.

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ACTIVITIES	OBJECTIVES	STRATEGIES/ PROCEDURES	TIME FRAME	DESIRED OUTCOME
Provision of Ilokano Instructional Materials	To supplement classroom instruction and stimulate the interest of learners.	Conduct training on improvisation for teachers. Prepare locally-made instructional materials.	Year round	The scarcity of Ilokano-related instructional materials would be addressed, and students would attain the knowledge and skills required in the lessons.
Reading Program/Sessions	To enhance the reading skills of the students and achieve language fluency.	Conduct reading sessions weekly and utilize text with Ilokano subtitles.	Weekly	The students would achieve fluency in reading English and Ilokano words/texts.
<i>"Piso for English"</i>	To attain language fluency.	Maximize the use of the second language during discussion.	Year round	The students would achieve fluency in English language.

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CHAPTER 4

GENERAL DISCUSSION

This chapter presents the summary, results, limitations, implications, conclusions, and recommendations drawn from the study.

4.1 Summary of the Studies

The researcher focused on the vitality of Ilokano, language choices, and proposed activities to revitalize Ilokano and to facilitate the learning of English.

The study included 500 respondents under different age brackets (*0-15 yrs.old, 16-30 yrs.old, 31-45 yrs.old, 46 yrs.old & above*) who are bonafide residents of San Manuel. Also, eight teachers from the four public schools in the Municipality of San Manuel served as respondents who are all teaching English subjects. These teachers have a wealth of experience and they have tried various approaches for teaching English in a multilingual classroom.

A sequential explanatory mixed method design was used in the study. Specifically, study 1 employed quantitative method, while study 2 used a qualitative research method to collect various data and information needed through a researcher-created questionnaire, as well as semi-structured interviews and documentations for specific details.

The researcher collected data using research instruments. A request letter was addressed to the principals and to the barangay captains of the respondents informing them

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of the nature of the research, the topic to be discussed and the extent of their participation. Questionnaire and interviews were used for gathering and gaining accurate and reliable information regarding the languages in the community. The questions are formulated in accordance with the problem of the study. In the data collection, the researcher visited the research sites and conducted interviews in which the participants could talk openly about the topic. They were given the freedom to respond in the language they were comfortable with to ensure the richness of data. Follow-up interviews were conducted in cases where further elaboration and clarification were needed. Also, written notes and recordings were used during the interview. The interviews were utilized to conduct a thematic analysis.

The researcher also analyzed and interpreted the results gathered to identify the answers to the problems. The weighted mean was used for the analysis and interpretation of quantitative data and the thematic analysis for the qualitative data. Results were validated by a contemporary researcher and an expert in the field of research. Results were also validated by other research which either supported or negated the claims of the researcher.

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4.2 Summary of the Results

Based on the analysis obtained from the data gathered in the study, most of the respondents always use Ilokano when they communicate at home, with friends, and with neighbors. Meanwhile, in the domains of school and with government or private officials, most of the respondents frequently use Ilokano when they communicate. Majority of the respondents are fluent in using the Ilokano language. Thus, Ilokano is very vital.

In terms of age, the adults are more fluent in Ilokano as compared to the young ones since the young respondents are more exposed to different languages. Remarkably, it was found out that most of the respondents are multilingual. That is, they speak three languages (Ilokano, Filipino, and English).

Meanwhile, the language choice of the respondents in the different domains affects the condition of Ilokano and English due to the presence of other languages. The respondent's language choice depends on some factors, like the setting, the topic of conversation and whom they talk to.

Since there are no existing Ilokano revitalization activities in the community, the respondents proposed activities, such as speech contests, cultural shows, seminars, weekend tutorials, summer classes, booths, and reading sessions to maintain the existence of the Ilokano language in the community.

Lastly, the teacher-respondents also proposed activities to facilitate the learning of English. Translation, literary shows, utilization of multilingual teaching, interactive games, reading programs, provision of Ilokano instructional materials, and '*Piso for English*' are

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the proposed activities to facilitate the learning of English with the inclusion of the Ilokano language.

4.3 General Discussion

The Ilokano language is the mother tongue of most respondents in San Manuel. Due to their exposure to other languages, children tend to neglect the native language and use Filipino or English instead.

Based on the results, Ilokano is very vital at home, with friends, and with neighbors. The majority of the adult respondents prefer to use the Ilokano language in these domains as compared to the younger generation. The younger generations are exposed to different languages, particularly in school and when they communicate with government or private officials, which has resulted in the status of Ilokano, which is moderately vital. It is implied that the Ilokano language needs to be revitalized in these domains of interaction. Also, one of the findings also reveals that culture mainly affects the condition of Ilokano. The residents consider the importance of their mother tongue, that is why they ensure to maintain the language and pass it on to the next generations. Meanwhile, since English and Filipino dominate social media, some of the respondents have become proficient in these languages which made them multilingual. Regardless of the setting, it shows that the majority of the respondents are more comfortable with using Ilokano. Although sometimes they tend to shift to other languages depending on different contexts. Respondents can

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spontaneously use their mother tongue without any restrictions in informal settings, but conflict occurs in formal settings since different languages are being used.

Regarding the choice of language, the frequently used language of the speakers affects the condition of Ilokano and English. Respondents face conflict when using a language in the domains of interaction because the majority of respondents are multilingual. Exposure to and proficiency in Tagalog, English, and even foreign languages affect the language choice of the respondents. Furthermore, parents play a vital role in the acquisition of the first language of their children. But the more languages spoken at home, their loyalty to their native language decreases. Even the dominance of Filipino and English in the educational system has an impact on the status of Ilokano in the community.

Since there is still a need to revitalize the Ilokano language, the community members in San Manuel proposed different activities to ensure the preservation of Ilokano, as the mother tongue. Speech contests, cultural shows, seminars, weekend tutorials, summer classes, museums/booths, and reading sessions are the activities proposed by the respondents. Meanwhile, teachers proposed strategies such as translation, literary shows, utilization of multilingual teaching, interactive games, provision of instructional materials, reading programs, and '*Piso for English*' to facilitate the learning of English.

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4.4 Limitations of the Studies

The completion of the study is very timely given the growing number of multilinguals in the municipality of San Manuel. This study has presented an overview of the vitality of the Ilokano language in the community. Also, studying the language choices of the respondents gave an insight into the current condition of Ilokano.

This research does not embody the entire population of the community. This was limited in terms of the number and the variety of participants. The majority of the participants interviewed were adults. Nevertheless, every participant can speak and understand the native language, Ilokano.

The vitality of Ilokano was studied and is limited only to the five domains of interaction, namely: at home, in school, in the neighborhood, with friends, and with officials. Also, it is only limited to the language preferences of the participants included in the study. However, it gives a snapshot of the present state of Ilokano in the community and will be helpful for residents aiming to maintain their native dialect. Lastly, the proposed activities of the selected participants in the community and English teachers in the public high schools in San Manuel were identified to help revitalize Ilokano and to facilitate the learning of English.

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4.5 Implications of the Studies

The study seeks to ascertain the vitality of the Ilokano language in San Manuel, Isabela. With the constant use of Ilokano in the community, it has been maintained by the older generation. The results suggest that larger studies may be conducted and focus on younger participants to further assess the status of Ilokano in San Manuel. This study will let the younger generation become aware of the negative and positive effects of using the mother tongue in their own learning. Also, more domains of interaction are necessary to really assess the condition of Ilokano in the community.

The study also points out the effects of language choice on the Ilokano and English languages. This implies that language loyalty influences the condition of either Ilokano or the English language in the community. Additional guides, references, and information regarding the condition of the Ilokano language in San Manuel will help preserve and disseminate the native language so that the generations of tomorrow may understand and appreciate the language.

The results also indicate that the education system constantly expects consistency to maintain the mission of reviving the Ilokano language as well as facilitating the learning of English. Proper implementation of the proposed activities may help preserve the native language and attain understanding using the second language.

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4.6 Conclusion

In this study, it should be noted that the vitality of the Ilokano is measured by the extent to which the language is spoken in different domains. The community is dominated by Ilokano speakers. The Ilokano language is not yet dying and is not endangered. It is still alive and is very vital. However, the domains of school and with officials necessitate the use of Filipino and English. Also, the parents were motivated not to teach the native language as L1 of their children for academic advancement and future career. This implies the different factors affecting the language choice of Ilokanos. First language can be used for various functions, especially in a multilingual context. It is pointed out that the respondents are more likely to go on using their first language for different purposes or reasons. Similarly, the proficiency and exposure of the respondents to other languages also affect to a considerable extent, the use of first language.

This study on the use of Ilokano, as the mother tongue in the community, provided insights into the language choice of the respondents. The respondents encountered language choice since they are multilingual. Their choice depends on the domains of interaction. The more languages spoken, the loyalty to the native language decreases. It was in these multilingual settings that respondents could freely be able to convey information to their families, relatives, peers, classmates, teachers and even officials.

Due to exposure to various languages, Ilokanos tend to use them all in their communication and sometimes neglect the importance of their first language.

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Moreover, the elderly plays a crucial role in ensuring the use of the native language and its maintenance among the younger generation.

The Philippines' language policy, which emphasizes the use of Filipino and English as the mandated medium of instruction, has had an effect on Ilokano. Although the use of a first language is mostly supported by teachers and students, there are several factors that affect language choice and the amount of its use.

Certainly, the information gathered in this study will assist curriculum innovators to give more attention and to enhance the curriculum by giving importance to the native languages. This will develop a better understanding of the native languages and will strengthen the significance of a language in a community with a diverse culture.

The information in this study will alert the Department of Education to put more serious emphasis on cultural studies as a nation building strategy and to develop more awareness of the Filipino's own sense of belongingness to being a native speaker in one's community. It is high time to do this before Ilokano is categorized as a dead language. Thus, Ilokano Revitalization programs should be implemented.

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4.7 Recommendations

Based on the results and conclusions, the following are the recommendations of the researcher to revitalize the Ilokano language in the community and to improve the teaching of English:

1. Parents, teachers, and officials shall maintain the vitality of the Ilokano language especially now that many are exposed to a lot of foreign languages that may affect the native languages.
2. Ilokano revitalization programs could be included in the annual school and community plan to increase the number of Ilokano speakers and, eventually, achieve fluency in the language.
3. Conduct more intensive and extensive research on the vitality of Ilokano, the ways of reviving it and the impact of mother tongue instruction in the country. This paves the way for the coming of new research about native languages.
4. The study of language vitality may be integrated into the curriculum as early as the lowest level of the education system with appropriate stages of learning.
5. Steer the interests of different agencies, communities, and individuals to do their part in the maintenance of the rich Filipino dialects which identify one's race.
6. Allow native languages to be used in classroom scenarios, not just in grade school but also at higher levels. This can develop confidence in expressing one's thoughts and ideas and the language will not be neglected.

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7. All schools may plan and implement regular activities that interestingly focus on the native languages in order for the youth to become more aware and be proud of the different dialects in the country.
8. Libraries may acquire more Ilokano learning resources, both in books and with the use of modern media to showcase their importance.
9. **Indigenization of the English language curriculum.** This will allow the teachers to maximize both the use of English and Ilokano as well as the role of culture in the society where they belong.
10. **Inclusive Education.** In order to achieve education for all, it is critical to ensure that the function of culture in English language teaching is to promote a sense of belonging and unity among community members.



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Appendix A

Questionnaire

Name (Optional): _____

Age: _____

Directions: Please select your most accurate response by putting a check in the box.

1. How often do you speak the Ilokano language?

1.1 At home

☐

Always

☐

Sometimes

☐

Usually

☐

Rarely

☐

Often

☐

Never

1.2 In the school

☐

Always

☐

Sometimes

☐

Usually

☐

Rarely

☐

Often

☐

Never

1.3 In the community with neighbors

☐

Always

☐

Sometimes

☐

Usually

☐

Rarely

☐

Often

☐

Never

1.4 In the community with friends

☐

Always

☐

Sometimes

☐

Usually

☐

Rarely

☐

Often

☐

Never

1.5 In the community with officials

☐

Always

☐

Sometimes

☐

Usually

☐

Rarely

☐

Often

☐

Never

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Appendix B

Interview Guide Questions for the Community members

1. Why do you need to use the Ilokano language?
2. How do you decide on the language you use?
3. What are the existing practices that you do to ensure the use or to revitalize the Ilokano language in your community?
4. How often do you use these practices in revitalizing Ilokano?
5. If none, what are the activities that you would propose to revitalize Ilokano in your community?

Interview Guide Questions for the English teachers

1. What are the existing practices in revitalizing the Ilokano language in your school?
2. How often do you use these practices?
3. What are the activities that you do to facilitate the learning of English in your class?
4. If none, what are the activities that you would propose to facilitate the learning of English in your class?

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Appendix C

Transcriptions of Thematic Statements from the Interview

Respondents' answers to the language choice and the condition of Ilokano and English

Respondents	Transcriptions of Thematic Statements	Codes	Emergent Themes
R1	<i>"Ine-expect na po kasi nila na mage-English ako kapag kakausapin ko sila. Pero kapag kausap ko mga kapatid ko, nagi-Ilokano naman ako."</i> (They already expect me to speak in English every time I talk to them. But when I talk to my siblings, I am using Ilokano.)	Parent factor	Parents expect their children to acquire fluency in English.
R2	<i>"Kayatmi koma met nga agasawa a masursuro na ag-English toy anakmi tapno madi marigatan ton agbasa."</i> (My wife and I wanted our child to learn to speak in English so he will not have a hard time when he starts schooling.)	Parent factor	Parents expect their children to acquire fluency in English.
R3	<i>"Ilokano iti saritak toy balay, ngem sursurwak nga ag-English toy anakko. Kayatko a nasapa na a masurwan ag-English tapno madi isuna maudi diay skulda."</i> (I speak Ilokano at home, but I am teaching my child to speak in English. I want him to learn the English language as early as possible so that he will not be left behind in school.)	Parent factor	Parents expect their children to acquire fluency in English.

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Respondents	Transcriptions of Thematic Statements	Codes	Emergent Themes
R4	<i>"Mas mainam na din na matuto silang magsalita ng English hindi lang Ilokano and Tagalog. Yung apo ko nga tinuturuan na namin mag-English. Kaya kapag kinakausap namin siya, English talaga. "</i> (It would be better for them to speak in English, not just Tagalog and Ilokano. Actually, we are already teaching my granddaughter to speak in English. That is why, every time we talk to her, we use English.)	Parent factor	Parents expect their children to acquire fluency in English.
R5	<i>"Manipud idi ubingkami pay, Ilokano talaga saomin. Adukami nga Ilokano ditoy barangaymi. "</i> (Since we were young, we have already spoken Ilokano. Most of us are Ilokanos here in our barangay.)	Ilokano, first language	Ilokano is maintained as the first language.
R6	<i>"No gamin adda sumangpet a galing siyudad wenno dagidiay dayo, ag-Tagalogkami nukwa. Tsaka nu adda madi makaawat Ilokano, ag-Tagalogkami nukwa kasdiay. "</i> (If there are residents who come home from the city or even strangers, we will talk to them in Tagalog. We will use Tagalog for those who do not understand Ilokano.)	Influence of other cultures	Culture affects the native language.


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Respondents	Transcriptions of Thematic Statements	Codes	Emergent Themes
R7	<i>"Ag-Tagalogak wenno English no madidak maawatan lalo no kakadwak ket grupo iti agsasabali a tao."</i> (I will speak Tagalog or English if they cannot understand me, especially when I am with a group of diverse people.)	Influence of other cultures	Culture affects the native language.
R8	<i>"Nagado nukwa ibagbagada a sasao ngem madimi met maawatan lalo no katungtongda agidiay gagayyemda. Ado gamin mabasbasada idiy internet. "</i> (They say a lot of things, but we cannot understand, especially if they talk to their friends. Because they read a lot on the internet.)	Exposure to social media sites	Social media platforms affect the status of a language.
R9	<i>"No para kanyak, haan a sapat a makasao lang ti ubbing iti Ilokano, dapat maawatanda met lang. Nalaklakan to isudan a makaawat iti sabali a lenggwahe."</i> (For me, it is not enough if children can only speak Ilokano. They must understand it as well. After that, it will be easier for them to understand other languages.)	Speaking and understanding Ilokano	Acquisition of other languages comes after learning the first language.

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The National Center for Teacher Education

Respondents	Transcriptions of Thematic Statements	Codes	Emergent Themes
R10	<i>"No klase gamin ma'am, Tagalog wenno English iti gamitmi. Ngem no awan klase, Ilokano nukwa saomi. "</i> (In class, ma'am, we use Tagalog or English. If we do not have classes, we speak Ilokano.)	Language context	Various languages are used in different contexts.
R11	<i>"Kapag kausap ko yung batang kapitbahay namin na nagi-English parang unconsciously na napapa-English na rin ako. Kahit na madalas kinakausap ko siya in Tagalog or Ilokano."</i> (When I talk to my young neighbor who speaks in English, it is like unconsciously I am switching to English also. Even if I often talk to her in Tagalog or Ilokano.)	Language context	Various languages are used in different contexts.
R12	<i>"Mas komportable kami nga agtutungtong no ag-Ilokanokami. Maibagami iti kayatmi nga ibaga. "</i> (We are more comfortable talking if we speak in Ilokano. We can say what we want to say.)	Using Ilokano	Using the mother tongue makes the speaker feel at home

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Respondents	Transcriptions of Thematic Statements	Codes	Emergent Themes
R13	“No adda bisita, duray pay agsao da iti Tagalog wenno English, ag-Ilokanokami latta.” (If there are visitors, even though they speak in Tagalog or English, we will still speak in Ilokano.)	Using Ilokano	Using the mother tongue makes the speaker feel at home



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Appendix D

Sample Transcriptions from the Interviews

R: *Naimbag a bigatmo ateng?*

P1: *Kasta met kenka ma'am. Anya ti maitulongko ma'am?*

R: *Adda koma damagek kanyam ateng panggep toy tesis ko.*

P1: *Ay sige ma'am. Anya ba adia?*

R: *Atoy gamin ad-adalek ket tungkol iti Ilokano nga sao. Isu maysa a damagko kanyam ket no aminkayo ba ditoy pamilyayo ket Ilokano?*

P1: *Wen ma'am. Ilokano kami a agasawa, isu nga Ilokano metlang dagitoy annakmi. Tsaka karamihan ti tattao ditoy ket Ilokano talaga manipud idi pay.*

R: *Awan garod ti sabali nga lenggwaheyo ditoy balayyo ateng?*

P1: *Ag-Tagalogkami met nukwa ngem manmano. Kasla madi payen a ta Ilokano kami met.*

R: *Ngem dagidiay annakyo ngay ateng? Puro nga Ilokanoda metlang?*

P1: *Ay isuda ti mangmangngegmi nukwa nga agsasao sabali ma'am. Tagalog wenno English nukwa ti saoda e.*

R: *Sinurwan yo isuda ateng?*

P1: *Haan met. Nasursurwanda latta met ta siyempre idiay skulda. Tapos ket pati agidiay gagayyemda nukwa nu agtutungtongda.*

R: *Ngem mayat met latta kanyayo ateng duray agsasabali iti saoda?*

P1: *Wen met ma'am. Basta maawatanmi ken maawatanda. Mayat latta.*

R: *Ngem anya iti mas gamgamitinda nukwa ateng?*

P1: *Ay ket Ilokano latta ma'am. Lalo nu ditoy balay ken dita karruba.*

R: *Maysa pay a damagko ateng ket nu adda ba iti activities ditoy barangayyo tapno marevitalize wenno mamaintain iti Ilokano?*



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P1: *Ahhmmm wala ma'am. Walang ganyan dito eh. Basta nu adda agsao Ilokano, ag-Ilokanoak met. Nu Tagalog, Tagalogak met. Tas nu English, ikarigatak met ag-English ah. Hahahaha*

R: *Ket anya iti mabalinmo nga ipropose nga activity nukwa ateng?*

P1: *Mayat nu adda kuma iti seminar nga apanan iti tattao tapno maamwan da iti importansya iti Ilokano tatta.*

R: *Kasano nukwa adiaay ateng?*

P1: *Ay ket aginvite iti speaker ni kapitan nukwa. Tapos ket mabalin nga monthly wenno yearly nga kasdiay.*

R: *Sinno nukwa iti mabalin nga apan ateng?*

P1: *Mas kailangan iti ubbing tatta adiaay e. Ta isuda gamen ket ad-ado masursuroda nga lenggwahe tattan. Ngem maymayat manen nu amin nga miyembro iti pamilya kasdiay.*

R: *Ayyy sige ateng. Agyamanak kenka.*



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R: *Hi adeng! Naimbag nga aldaw mo.*

P2: *Ay hello ma'am. Anong atin ma'am?*

R: *Pasensya kan ta naistorboka itatta nga oras adeng ah.*

P2: *Ayna okey lang ma'am. Awan problema kanyak. Apay ya ma'am? Anya iti sadyam ditoy tatta?*

R: *Interbyuinka lang biit adeng ta ney kailangan idia'y tesis ko.*

P2: *Tungkol anya ba ma'am? Basta madi unay narigat a ma'am. Baka narigat met sungbatan damag mo. hehe*

R: *Haan met adeng. Panggep lang iti panagsaom iti Ilokano ken pati pamilyam mettin. Ilokanokayo kadi amin ditoy adeng?*

P2: *Wen ma'am. Isu iti insuroda Papa ken Mamangko idi ubingak pay.*

R: *Aminkayo ba ditoy ket Ilokano?*

P2: *Ayy atoy anakko madi, ta marigatan sa. Sa totoo lang ma'am, ket sursurwak ag-English pati dagidiay tita ken tito na ket, sursurwanda nuka isuna iti English.*

R: *Apay ngay ta madi Ilokano ti isuro yo adeng?*

P2: *Kayatmi koma met nga agasawa a masursuro na ag-English toy anakmi tapno madi marigatan ton agbasa.*

R: *Ket kasano ngay no marigatan to isuna makitungtong iti sabali a tao adeng?*

P2: *Haan met siguro ma'am ta katkatungtongenmi metlang isuna Ilokano sagpaminsan ngem mas madalas English gamin talaga.*

R: *Anyang mas maawatan na deng? Ilokano wenno English?*

P2: *English ma'am. Nasanay pay gamin isuna nga agbuya iti nursery songs. Tultuladen na nukwa metlang.*

R: *Kasano ngay no malipatan nan to ag-Ilokanon adeng?*



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P2: *Madi met siguro ma'am basta adda met latta mangmangneg na, madina met siguro malipatan. Tatta pay gamin ket no nalaing ka ag-English, mas lamang ka idia skul nukwan ta madalas English met gamgamitinda nukwa.*

R: *Ngem dagidiay sabali nga kapamilyam adeng ngay, Ilokano iti mother tongueda metlang?*

P2: *Wen ma'am. Atoy anakko lang iti sabsabali.*

R: *Iti maysa pay a damagko adeng ket nu adda ba iti activities ditoy barangay yo tapno marevitalize wenno mamaintain iti Ilokano?*

P2: *Adda ba? Ahmmmm. Awan met ammok ma'am. Awan sa.*

R: *No awan, anya ngay iti mabalin mo isuggest nga activities tapno mamaintain iti Ilokano ditoy?*

P2: *No panggep iti kasta, mayat nga adda ti reading activities ditoy iti Ilokano. Agsuro dagiti mamaestra ken mamaestro iti sasao nga Ilokano. Mabalin nga weekly adia ma'am.*

R: *Sino iti kasali nukwa adeng?*

P2: *Amin ma'am. Per barangay nukwa lattan tapno madi lang ittoy barangaymi.*



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Appendix E

Documentations



Interview sessions during the conduct of the study to validate the data gathered.



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The National Center for Teacher Education



An adult respondent from Barangay Sandiat East, answering the questionnaire of the study.



An adult respondent from Barangay District 4, who happened to be the barangay secretary, immediately made a copy of the total population of the barangay as a reference of the researcher.



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The validation of data has been done between the researcher and the contemporary researcher in the same field of expertise to ensure the accuracy and clarity of the data collected.

LANGUAGE VITALITY, CHOICES, AND THE TEACHING OF ENGLISH

**PHILIPPINE NORMAL UNIVERSITY**

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Appendix F

Letter to Conduct



Republic of the Philippines
Department of Education
 Region 02 (Cagayan Valley)
 Schools Division of Isabela
SANDIAT NATIONAL HIGH SCHOOL
 Sandiat East, San Manuel, Isabela 3317



MADELYN L. MACALLING, PhD, CESO VI
 Assistant Schools Division Superintendent
 OIC – Office of the Schools Division Superintendent
 DepEd, Division of Isabela
 Ilagan City, Isabela

THRU: RENATO P. DELA CRUZ
 School Principal II
 Sandiat National High School

Madam:

Christian Greetings!

I am presently undertaking a study entitled "ILOKANO AK, MAKASARITA AK: LANGUAGE VITALITY, CHOICES, AND THE TEACHING OF ENGLISH" which is a part of the requirement for the completion of the degree, Master of Arts in Education with specialization in English Language Teaching at PNU-North Luzon.

In view hereof, may I humbly request authorization from your good office to administer my research instruments to the English teachers of San Manuel district specifically in Sandiat National High School, Sandiat National High School-Annex, Callang National High School, and Malalinta National High School.

Rest assured that all information gathered will remain completely confidential. Your favorable approval to this plea is sincerely sought.

Thank you and may God reciprocate your kindness in a hundredfold.

Very truly yours,

Maan Glalza A. Sagun
MAAN GLALZA A. SAGUN
 Teacher III

Noted:

Renato P. Dela Cruz
RENATO P. DELA CRUZ
 Secondary School Principal II

Approved:

Madelyn L. Macalling
MADELYN L. MACALLING, PhD, CESO VI
 Assistant Schools Division Superintendent
 OIC – Office of the Schools Division Superintendent

01-26-2021



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The National Center for Teacher Education

Appendix G

Letter of Permission



Republic of the Philippines
PHILIPPINE NORMAL UNIVERSITY
 Center of Excellence in Teacher Education
The Indigenous Peoples Education Hub North Luzon

January 2, 2019

HON. LEONARDO A. DACANAY

Barangay Captain
 Sandiat East, San Manuel, Isabela

Sir:

Warm greetings!

I am Maan Glaiza A. Sagun, a faculty member of Sandiat National High School and a graduate student at Philippine Normal University – North Luzon Campus.

In partial fulfilment of the requirements for the degree Master of Arts in Education Major in English Language Teaching, I am writing a study entitled “REVITALIZING ILOCANO LANGUAGE TO FACILITATE THE LEARNING OF ENGLISH”. The study is pioneering research on the Ilocano language that aims to revitalize and preserve Ilocano.

In this regard, may I humbly request permission to conduct my study involving the residents in your barangay.

Rest assured that the data gathered will be held confidential and strictly for academic purposes.

Your kind approval and support on this request will ensure the success of this endeavour. Thank you very much.

Very respectfully yours,


MAAN GLAIZA A. SAGUN
 MAEd Student

Approved:


HON. LEONARDO A. DACANAY
 Barangay Captain



PHILIPPINE NORMAL UNIVERSITY

The National Center for Teacher Education

Republic of the Philippines
Province of Isabela
Municipality of San Manuel



OFFICE OF THE PUNONG BARANGAY
DISTRICT NO. 4

P E R M I T

TO WHOM IT MAY CONCERN:

PERMIT IS HEREBY GRANTED TO MISS MAAN GLAIZA A. SAGUN,
Faculty Member of Sandiat National High School to conduct
here study to the residents of barangay District No.4, San
Manuel, Isabela.

Permit is issued upon the request of the interested
party for what-ever legal purposes it may serve.

Given this 6th day of January 2019, at District No.
4, San Manuel, Isabela.

Renante J. Acupido
RENANTE J. ACUPIDO
OIC- Punong Barangay

Paid Under O.R. No 10772525
Issued at; San Manuel, Isabela
Issued On; January 6, 2019

Jonadab R. Aquino
JONADAB R. AQUINO
Barangay Secretary

LANGUAGE VITALITY, CHOICES, AND THE TEACHING OF ENGLISH

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The National Center for Teacher Education



Republic of the Philippines
PHILIPPINE NORMAL UNIVERSITY
 Center of Excellence in Teacher Education
The Indigenous Peoples Education Hub North Luzon

January 2, 2019

HON. RONALDO S. REÑA
 Barangay Captain
 Nueva Era, San Manuel, Isabela

Sir:

Warm greetings!

I am Maan Glaiza A. Sagun, a faculty member of Sandiat National High School and a graduate student at Philippine Normal University – North Luzon Campus.

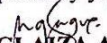
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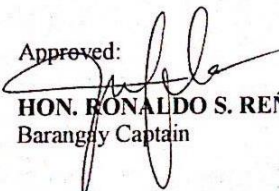
Rest assured that the data gathered will be held confidential and strictly for academic purposes.

Your kind approval and support on this request will ensure the success of this endeavour. Thank you very much.

Very respectfully yours,


MAAN GLAIZA A. SAGUN
 MAEd Student

Approved:


HON. RONALDO S. REÑA
 Barangay Captain

LANGUAGE VITALITY, CHOICES, AND THE TEACHING OF ENGLISH

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Republic of the Philippines
PHILIPPINE NORMAL UNIVERSITY
 Center of Excellence in Teacher Education
The Indigenous Peoples Education Hub North Luzon

March 9, 2020

HON. ROGELIO C. PANDERA

Barangay Captain

Malalinta, San Manuel, Isabela

Sir:

Warm greetings!

I am Maan Glaiza A. Sagun, a faculty member of Sandiat National High School and a graduate student at Philippine Normal University – North Luzon Campus.

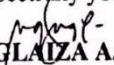
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Your kind approval and support on this request will ensure the success of this endeavor. Thank you very much.

Very respectfully yours,


MAAN GLAIZA A. SAGUN
 MAEd Student

Approved:


ROGELIO C. PANDERA
 Barangay Captain

LANGUAGE VITALITY, CHOICES, AND THE TEACHING OF ENGLISH

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Republic of the Philippines
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 Center of Excellence in Teacher Education
The Indigenous Peoples Education Hub North Luzon

January 7, 2019

RENATO P. DELA CRUZ
 Principal II
 Sandiat National High School

Sir:

Warm greetings!

I am Maan Glaiza A. Sagun, a MAEd student at Philippine Normal University – North Luzon Campus who is writing a study entitled “REVITALIZING ILOCANO LANGUAGE TO FACILITATE THE LEARNING OF ENGLISH”. The study is pioneering research on the Ilocano language that aims to revitalize and preserve Ilocano.

In this regard, may I humbly request your good office to please grant me permission to conduct my study in your esteemed school.

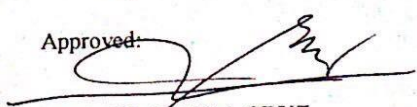
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Your kind approval and support on this request will ensure the success of this endeavour. Thank you very much.

Very respectfully yours,


MAAN GLAIZA A. SAGUN
 MAEd Student

Approved:


RENATO P. DELA CRUZ
 Principal II

LANGUAGE VITALITY, CHOICES, AND THE TEACHING OF ENGLISH

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Republic of the Philippines
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 Center of Excellence in Teacher Education
The Indigenous Peoples Education Hub North Luzon

January 8, 2019

ANDREA E. DESCARGAR

Teacher-in-Charge

Sandiat NHS-Nueva Era Extension

Madam:

Warm greetings!

I am Maan Glaiza A. Sagun, a MAEd student at Philippine Normal University – North Luzon Campus who is writing a study entitled “REVITALIZING ILOCANO LANGUAGE TO FACILITATE THE LEARNING OF ENGLISH”. The study is pioneering research on the Ilocano language that aims to revitalize and preserve Ilocano.

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Rest assured that the data gathered will be held confidential and strictly for academic purposes.

Your kind approval and support on this request will ensure the success of this endeavour. Thank you very much.

Very respectfully yours,

Maan
MAAN GLAIZA A. SAGUN
 MAEd Student

Approved:

Andrea
ANDREA E. DESCARGAR 1-9-18
 Teacher-in-Charge

Fellow teachers,

*Please accommodate the demand of
 this letter for 15-20 minutes.*

Thank you

LANGUAGE VITALITY, CHOICES, AND THE TEACHING OF ENGLISH

**PHILIPPINE NORMAL UNIVERSITY**

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Republic of the Philippines
PHILIPPINE NORMAL UNIVERSITY
 Center of Excellence in Teacher Education
The Indigenous Peoples Education Hub North Luzon

March 9, 2020

MARIA VICTORIA A. ALLAUIGAN

School Head

Malalinta National High School

Madam:

Warm greetings!

I am Maan Glaiza A. Sagun, a MAEd student at Philippine Normal University – North Luzon Campus who is writing a study entitled “ILOKANO AK, MAKASARITA AK: LANGUAGE VITALITY, CHOICES, AND THE TEACHING OF ENGLISH”. The study is pioneering research on the Ilocano language that aims to revitalize and preserve Ilocano.

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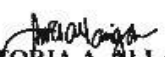
Rest assured that the data gathered will be held confidential and strictly for academic purposes.

Your kind approval and support on this request will ensure the success of this endeavour. Thank you very much.

Very respectfully yours,


MAAN GLAIZA A. SAGUN
 MAEd Student

Approved:


MARIA VICTORIA A. ALLAUIGAN
 School Head

LANGUAGE VITALITY, CHOICES, AND THE TEACHING OF ENGLISH

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 Center of Excellence in Teacher Education
The Indigenous Peoples Education Hub North Luzon

January 10, 2019

ANA A. RUBANG, Ed.D
 Officer in Charge
 Callang National High School

Madam:

Warm greetings!

I am Maan Glaiza A. Sagun, a MAEd student at Philippine Normal University – North Luzon Campus who is writing a study entitled “REVITALIZING ILOCANO LANGUAGE TO FACILITATE THE LEARNING OF ENGLISH”. The study is pioneering research on the Ilocano language that aims to revitalize and preserve Ilocano.

In this regard, may I humbly request your good office to please grant me permission to conduct my study in your esteemed school.

Rest assured that the data gathered will be held confidential and strictly for academic purposes.

Your kind approval and support on this request will ensure the success of this endeavour. Thank you very much.

Very respectfully yours,


MAAN GLAIZA A. SAGUN
 MAEd Student

Approved:


ANA A. RUBANG Ed.D.
 Officer in Charge



PHILIPPINE NORMAL UNIVERSITY

The National Center for Teacher Education

Appendix H

Certification of Authenticity Test Result



Philippine Normal University
The National Center for Teacher Education
PUBLICATION OFFICE
Taft Avenue, Manila 1000, Philippines



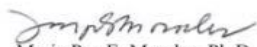
AUTHENTICITY RESULT

Date of Release: May 3, 2021
Result Code: 2021-0780
Submission ID: 1575776102
Title of Output: Ilokano ak, Makasarita ak: Language Vitality, Choices, and the Teaching of English
Author (s): Maan Glaiza A. Sagun

Authenticity Report:

Similarity Report: 19%

- Interpretation: A similarity of 19% means that 19% of the entire paper is similar to sources in Turnitin's (authenticity software) online repository. The colored bibliographical references denote the sources of similarity to previously published work which maybe from internet sources (16), publications (10%), and student papers (11%) for the remaining similarity percentage.
- Highlighted text in the Manuscript:
 - Red marks and highlights are set of texts directly or exactly copied from online sources.
 - Other color marks and highlights are set of text exactly copied from other sources (student papers and publications).


Marie Paz E. Morales, Ph.D.
Director

**PHILIPPINE NORMAL UNIVERSITY**

The National Center for Teacher Education

CURRICULUM VITAE**Name:** Maan Glaiza Adriano Sagun**Date of Birth:** November 26, 1992**Place of Birth:** Roxas, Isabela**Educational Attainment**

Master's Degree Master of Arts in Education with Specialization in English
Language Teaching
Philippine Normal University North Luzon Campus, 2021

Collegiate Bachelor of Secondary Education
Major in English
Philippine Normal University – Alicia Campus, 2013

Work Experience

2017- Present	Junior High School Teacher (English) Sandiat National High School, San Manuel, Isabela
2016- 2017	Junior High School Teacher (English) Lanting Region National High School, Roxas, Isabela
2013- 2016	English Teacher Philippine Yuh Chiau School, Cabatuan, Isabela