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The Sociolinguistic Situation of a Tigwahanon Speech Community

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Abstract. This study examined the language of a Tigwahanon indigenous community in Bukidnon in terms of its use pattern, attitude, and documentation to assess its sociolinguistic situation and identified the recommendation to perpetuate their language using the ethnographic design. The data was collected through interviews and observations. Thematic analysis was used in analyzing. Results showed that the Tigwahanon language was limitedly used in several social domains. Most participants preferred Tigwahanon as the primary language, Cebuano as the communication accommodation language, and multilingualism as an advantage. All participants had positive attitudes toward the Tigwahanon language because they considered it an identity marker, and it facilitates in-group and out-group relationships, preserves language, and gives them power and privilege. However, they believed that social discrimination and stigma associated with speaking the language; bilingual environment; Cebuano was the mother tongue in school; and migration were obstacles that may affect promoting their language. The Tigwahanon community had only limited written documents. However, participants wished their language to be promoted through education, raising awareness, language documentation, using modern technology, empowering and taking the lead, and pursuing higher education. These findings place the Tigwahanon community in the language revitalization continuum and suggest that the Tigwahanon community, local leaders, and language advocates work together to plan, document, and protect the Tigwahanon language.

Keywords. applied linguistics, sociolinguistic situation, Tigwahanon, language attitude, language use, language documentation, ethnography, Philippines

1. Introduction

As much as language is important in social interaction, language also marks identity and unifies the community (Chomsky, 1957). In the sociolinguistic study, analyzing the entwined relationship between language and society facilitates the interpretation of the status and situation of a speech community (Wardhaugh, 2010). It connects the gap describing the language situation in various domains, explaining how there is a change in language use and behavior among the speakers and creating implications of whether an indigenous language can survive in a globalized environment and the future in general. According to the International Expert Meeting on the UNESCO Programme Safeguarding of Endangered Languages (2003), language endangerment and death threats are directly targeted to indigenous languages. There are even predictions that by

will overpower 90% of the languages in the world. In the Philippines, 96% of are indigenous languages; however, Tajolosa (2012) stressed that many of these languages are still under-explored. Jesus Federico Hernandez, a UP Department of Linguistics professor, believed that the number of threatened and endangered languages is unknown because of the lack of systemic census and thorough evaluation (Reysio-Cruz, 2019).

Thus, studying the language and social situations provides essential information and updates about the shifts that occur in an ethnolinguistic community through time. The ethnolinguistic vitality theory argues that specific entities of society and language that should be evaluated portray predictive behaviors that draw implications of the situation for language use, intergroup relations, and language attitude (Giles et al., 1977). Giles, Bourhis, and Taylor (1977) espoused the importance of highlighting the political representation, geographical concentration, demographic status, and perceptions of the community with the intent to classify the intergroup's language.

Accordingly, vitality is the propensity of an ethnolinguistic group to function as a dynamic collective and distinctive unit in intergroup contexts. It means that when the ethnolinguistic groups' distinctive identities flourish, the vitality of the language increases, and the members' competence in utilizing their language will be maintained. Unfortunately, many indigenous peoples now feel their languages are not important enough to keep alive because they are socially poorly off. To combat prejudice, find employment, increase social mobility, assimilate into the global economy, or any number of other reasons, they give up their native tongues and traditions.

1.1 The Tigwahanon Community

The Tigwahanon ethnic group is one of the seven (7) indigenous communities scattered in different geographical areas of Bukidnon Province. According to their Municipal Chieftain, Tigwahanon may have been derived from the Tigwa River as they live near the riverbanks and watershed. They are, however, particularly identified by their distinct Manobo dialect. Brandeis (n. d) said that the Tigwahanons also called themselves Tigwa Manobo. They are the direct neighbors of Matigsalug, who occupied land areas near the Salug River and are northern neighbors of the Bukidnons (Brandeis, n. d).

The Tigwahanons are concentrated in the municipality of San Fernando. In the 2010 census conducted by the Philippine Statistics Authority, there were 6 636 Tigwahanons in Bukidnon. The Tigwahanon communities are commonly found in the barangays: *Bonacao, Halapitan, Kibongcog, Little Baguio, Namnam, Tugop, Iglugsad, Magkulangay, Mabuhay, Kawayan, and Nacabuklad*. During the fieldwork, the researcher found out that some of the Tigwahanon call themselves *lumad*, which means indigenous people, and they call their language *nilumad, minanobo, or native language*.

The Tigwahanons engaged in farming, fishing, and hunting in the premodern economy. The community's primary food sources became the Tigwa River and the forest. They also grow corn, sweet potatoes, bananas, cassava, and rice. Farming remains the dominant industry. Specific individuals may pursue temporary employment opportunities, such as engaging in construction and cottage industry labor or providing domestic services.

Militarization, migration, intermarriage, and the environmental phenomenon has drawn some of the Tigwahanons to live in lowland areas in San Fernando. The relocation has caused a significant change to their livelihoods. Some who reside close to the town center work for various local government organizations, others are domestic helpers, and others are laborers. Based on the

Similarly, mothers, tend to assume the primary role of caretaker for their children. At the same time, men are typically the primary breadwinners for their families.

In the premodern era, the Tigwahanon believed and had a high observance of their god *Magbabáya*. However, it has progressively altered due to various religious missionaries and organizations introducing Christianity to their communities in the 1800s (Cruz-Lucero, 2018). While some still adhere to their old beliefs, they now identify as Christians, Seventh-day Adventists, Iglesia ni Cristo, and Baptists. The Tigwahanon community still performs religious ceremonies, such as the *pamuhat*. It is a ritual that seeks spiritual guidance and permission from *Magababáya* and other spiritual beings.

The Tigwahanon has a political structure. Their chieftain heads the Tribal Council and his council members. *Datu* is a title given to male tribal leaders, and *Bae* is a title for female tribal leaders, equivalent to *Datu*. The principal duty of the Tigwahanon community tribal leaders is to oversee and protect the ancestral domain and the residents within their purview. This governmental body operates within the confines of a local community called a barangay. In summary, the Barangay and Tribal Council collaborate to uphold a harmonious and well-regulated community for the collective advantage of its constituents.

Their language is closely connected to the dialects of other nearby ethnic groups, such as the Bukidnon, Matigsalug, and Talaingod. The Manobo language family is considered the home of these languages, classified as Malayo-Polynesian or Austronesian languages (Brandeis, n.d). Meanwhile, the Summer Institute of Linguistics (SIL) studies suggest that Proto-Manobo, the assumed ancestral languages of all Manobo languages, and Binukid, one of these languages, are highly similar (Eberhard et al., 2022).

In 2019, Earvin Pelagio, a language researcher of the *Komisyon sa Wikang Filipino* (KWF) reported a doubtful yet alarming statement claiming the Tigwahanon was endangered and threatened. Pelagio declared that the Tigwahanon is one of 39 of the 130 Philippine indigenous languages already in various endangerment stages and must be revived and preserved (Teves, 2019). The report may have been based on self-reported census data or second-hand information, as no known study would substantiate this claim today.

Recently in 2023, several Manobo-Tigwahanon tribal elders disclosed that they have observed that young people have lost their connection to their culture to the point where they cannot communicate in their language. And youths have also merged traditional practices with contemporary foreign ideas of the arts, modernizing their ancient ritual dance to fit competition requirements. The Tigwahanon youths, as they said, lack knowledge of the traditional arts and crafts that have been passed down through the generations, such as playing musical instruments, comprehending the various dance and music meanings, and speaking the local language. Tribal elders believed that over the previous years, their spoken language had gradually declined (Macasero, 2023).

That being said, the Tigwahanon speech community has been placed as the focus of the study. To provide recent justification of its language status, this study was explicitly conceptualized to conduct the first known sociolinguistic descriptive study of a Tigwahanon speech community regarding language use, attitude, documentation, and recommendation for perpetuating their language. Through in-depth study and immersion in the speech community, examining the language used in various domains, their attitude toward their language, and the work they have put into documenting their language helps to make projections of language situations.

Furthermore, no known study has provided an in-depth view of a Tigwahanon speech community, particularly its linguistic pattern and behavior. Although studies were conducted about

no study has been conducted that focuses on the Tigwahanon community. Up to this point, studies that have been done on the Philippine indigenous language could be more varied. If there were such studies, they focused on the musical instruments used by the Tigwahanon, and some were carried out many years ago, leaving limited records and descriptions of how a language and its speaker have changed over time.

By doing so, this study could forecast the likelihood of a language's survival and assist those involved with the Tigwahanon dialect in making decisions on upcoming language development and documentation initiatives. Additionally, this research is a foundation for linguists and researchers interested in studying Tigwahanon. The result of this study provides essential information about the ethnolinguistic community. The study aimed to describe the sociolinguistic situation of the Tigwahanon speech community in San Fernando in Bukidnon.

Specifically, the study aimed to determine the language that the Tigwahanon utilizes in different domains, their attitude toward their language, language documentation, and recommendation for perpetuating the language. The chief data source is the Tigwahanon speech community members as informants. The design aimed to provide breadth and depth of understanding of the study's social realities and language situations of an ethnic group (Creswell & Poth, 2018; Creswell et al., J.D, 2018).

2. Theory and Literature

Ethnolinguistic Vitality Theory (EVT) is the ability of an ethnolinguistic group to act as a distinct and active collective entity in situations involving other groups is a sign of vitality. Since 1977, it has been cited in over 1,900 pieces distributed among at least 182 journals, according to a search of significant academic research databases (Smith et al., 2017). The increased attention to EVT is linked to the impact of globalization on ethnic and linguistic groups.

EVT believed that mobility has made many traditional ethnolinguistic groups vulnerable to the invasion of dominant languages, cultures, and infrastructures into their domains. Giles et al. (1977) defined the vitality of the ethnolinguistic as the set of characteristics that increase the probability of the group acting as a distinct and dynamic collective entity in situations involving interactions between different groups. So, they suggested a theoretical construct of EV to establish a structure for examining the impact of socio-structural factors on intergroup dynamics, cross-cultural interaction, acquisition of a second language, preservation of native language, and the phenomenon of language attrition.

Furthermore, the sociological status, demographic, and institutional supports are the factors in measuring the vitality of an ethnolinguistic group. Sociological status relates to the group's reputation from various angles: socioeconomic, social, linguistic, and socio historical. Demography concerns speech groups' size, their share of the overall population, birth rates, migration and immigration rates, and endogamy. And institutional support includes the group's degree of control and representation inside the many institutions, particularly in education, media, government services, religion, industry, and culture. These factors influenced the ability of a speech community to behave and maintain their language and culture.

Aside from that, the language choices made by individuals within specific domains can indicate the vitality of a particular language. The term domains pertain to the various institutional contexts and their corresponding behavior patterns that tend to occur with each other (Fishman). The linguistic preferences of an individual are subject to various factors, such as the degree of openness of their community (Lewis, 2015), the impact of globalization, urbanization, modernity, and social characteristics.



competencies and deficiencies in each of the aforementioned areas can facilitate a preliminary categorization of ethnolinguistic groups based on their vitality level, which can range from low to high. A linguistic group exhibiting low vitality is improbable to persist and could become extinct as a distinct group. At the same time, high vitality is shown by higher sociological status, institutional support or control, or good demographic trends, which means the greater the probability of a collective entity's survival and prosperity within an intergroup context. Determining the language's vitality indicates its viability and how much intervention is required to keep it alive.

EVT considers that, in most multiethnic communities, the relative dominance of social groupings is mirrored in the linguistic diversity within the society and in views held about linguistic diversity. Significantly, it points to the relationship among language, speakers, and its wider linguistic, societal, and political environment rather than being a characteristic of a language, the community that speaks it, or even the language itself. Additionally, EVT illustrates how the broader ecology of languages affects a particular language and its people.

To properly comprehend specific language issues, we must assess how individuals react to the many kinds of language spoken in their respective localities. Verifying the speech community's language use, behavior, and attitude toward their language enables us to explain what causes language alteration or development and generate immediate intervention. In general, EV asserts that despite the threat of language endangerment, a language can still attain high vitality when taught and transmitted from one generation to the next and constantly activated or used.

In addition, attitude toward a language reflects a speech community's inter-ethnic perspectives, influence, and challenges. Baker (1992) deemed attitudes hypothetical structures comprising cognitive, affective, and behavioral components. The cognitive components entail thoughts about the world. Affective entails feelings about an item. Moreover, behavior entails supporting or advocating specific activities.

He defined "language attitude" as a broad phrase that includes the following: (1) Attitude is about dialect and speaking style. (2) It is a study of language-learning attitudes. (3) It is an act of examining minority language sentiments. (4) It pertains to language groups, communities, and minorities. (5) It identifies language instruction perspectives. And (6) it investigates language usage, learning, and preference attitude.

Moreover, Baker (1992) regarded language attitude as an influence that solidifies people into a single community and serves as a source of individuality for those individuals. The predictive capacity of a language's solidarity dimension can be utilized to determine the impact of a minority language. This is contingent upon how much speakers place significance on their language to represent their group or ethnic identity. When viewed through the lens of the instrumental and status dimension, the importance of language can be attributed to the aspiration to improve one's social or economic standing. He posited that categorizing linguistic behavior and usage serves as a means of gaining insight into individuals' attitudes.

Investigating language attitudes utilizing these dimensions can forecast the likelihood of a language's endurance. Baker (1992) ascertained that personal encounters, significant occurrences (e.g., instances of violence, mass demonstrations, and government-enforced policies), communities, families, peer groups, institutions, and mass media instigated the alterations in language attitudes. Further, language attitude may be assessed between positive and negative.

A negative attitude associated with the whole language in general and not with an aspect of language usage is commonly expressed in minority languages (Garrett, 2010, p. 11). A prevalent



form diverse functions. And it is frequently asserted that they are unsuitable for literary composition.

In connection, influential ideological stances that heavily rely on the presumed existence of a standardized form of language powerfully dominated our attitude toward our language. Standard language ideology encompasses prevalent, widely held beliefs regarding the acceptability of certain linguistic forms over others. It is propagated through educational systems and is codified, for instance, in dictionaries and grammar books. Its language forms are also stigmatized as prestigious and legitimate, ensuring the authority maintains and protects it (Garret, 2010, p. 9). This notion triggers the devaluing of the other language form, leading others to view it as substandard. Even so, speaking our language still marks our identity and reflects our culture.

3. Method

3.1 Research Design

The qualitative design, specifically the linguistic ethnographic method, was employed. The design combined theoretical approaches from linguistics and methodological approaches from ethnography to study social situations, which in some parts involve language. It aimed to provide in-depth descriptions and interpretations of the patterns of beliefs, language, and behavior of the culture-sharing groups (Creswell & Poth, 2018), look beyond the meaning of social interactions, and generalize concepts about language use and structure (Rampton et al., 2015).

Linguistic ethnography is concerned with the study of the significance that language, conversation, and conduct have within the communities. It uses the ethnographic method to identify the relationship between social reform and language change, understand language change, and describe how individuals use language to express social identity (Rampton et al., 2015). Linguistic ethnography has five distinguishing characteristics: 1) it takes an interdisciplinary research approach; 2) it employs topic-oriented ethnography; 3) it combines linguistics and ethnography; 4) it compiles data from a variety of sources; and 5) it seeks to make social life better.

3.2 Research Setting

San Fernando is in the southeast part of Bukidnon, which is bordered by the neighboring municipalities and cities, such as Malaybalay City and Cabanglasan to the north, Valencia City and Quezon to the west, Davao City and North Cotabato to the south and Talaingod to the east. As determined by the 2021 census, it has a population of 63,045 (National Statistics Authority). It is subdivided into 24 barangays. Within the municipality of San Fernando, Barangay Halapitan has the most significant number of Tigwahanon.

The researcher visited Barangay Halapitan from February to April 2023. The first visit was on February 1, 2023. It aimed at getting acquainted with the members of the community. On February 8-9, the second visit aimed to meet with the Municipal chieftain, present the purpose of the study, and ask permission to observe in a Tigwahanon community. On February 15-17, 2023, the third visit was to conduct transect visits to Poblacion, the town center of Halapitan. The area is concentrated in schools, business establishments, public markets, and churches.

Poblacion had high contact with outsiders because of the national road accessed by buses and other vehicles. The population is heterogeneous and the Tigwahanon community is scattered. The researcher also visited Sitio Lawatano, an area that served as an abode to many Tigwahanon, where many of the Tigwahanon were resettled by the local government because of the constant encounters of the NPA and the military in the past. Lawatano can be reached by vehicle in



concentrated, with houses built near the national road.

3.3 Research Instrument

The study administered a sociolinguistic questionnaire containing the interview and observation guide. The following information was incorporated in the questionnaire: (1) Background information, (2) questions that sought to elicit data about language use in different domains, (3) questions that asked about their attitudes towards their language, (4) questions that sought to collect data about the efforts done to document the language, (5) questions about the recommendations that the informants offered that could maintain the vitality of the language, and (6) the observation guide.

3.4 Research Participants

The researcher observed appropriate research protocols, which means free prior and informed consent was obtained first from Tigwahanon Indigenous Community and the National Commission on the Indigenous Peoples (NCIP) Region X. The tribal leaders identified the selected informants and determined the scope of the information that may be disclosed to the researcher, any restrictions, and any terms and conditions that the community may deem appropriate. In this manner, all informants were selected and allowed to participate by the local leaders in the study. The informants were selected purposively as the researcher relies on the criteria to select participants. The selected informants were Tigwahanon and spoke the language, whose one or both parents were Tigwahanon, and whose ages ranged from 18 years old and above. The study placed a high value on ethics. Thus, the researcher submitted the study to the University of Mindanao Ethics Review Committee (UMERC) to guarantee that all ethical considerations for doing research were preserved and followed. And the participation of the informants was purely voluntary.

3.5 Data Analysis

The researcher adhered to Creswell and Poth's (2018) three-step process for data analysis. The first step was data reduction, where transcriptions were picked, streamlined, and arranged using data coding of essential topics. Data were presented in tabular form and organized into primary ideas and topics in the second step, data display. The research questions guided the presentation of the themes, while the participant responses were synthesized to provide the core concepts. In the third step, data interpretation, themes were assigned with interpretations, meanings, and implications.

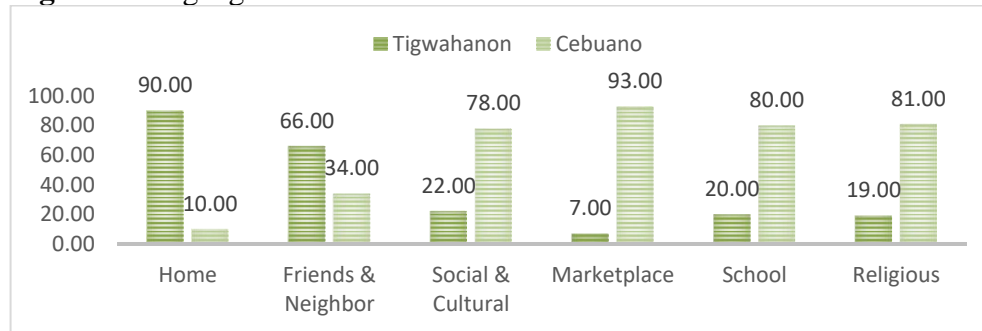
4. Results and Discussion

4.2 Information of the Participants

Most participants were females. Most participants were aged between 18 and 36 years old and married. All of them were born in San Fernando, Bukidnon, and were identified as Tigwahanon by ethnicity. All of them spoke the Tigwahanon language. Most female participants worked as housewives, while male participants worked in contractual labor, government office, and as farmers. Presently, all of them reside in Barangay Halapitan. Regarding the highest education attained, some only finished 5th grade or less and had no schooling attained. Some took ALS and Open High School Programs offered by the Department of Education, while two had taken two years in college and a vocational certificate. Some participants intermarried their spouses from other ethnic groups, such as Bisaya, Boholano, Umayamnon, and Talaandig. Most of these participants said that in their homes, they both speak Tigwahanon and Bisaya.

4.1 Language Use in Various Domains

Figure 1 Language Use in Six Domains



As shown in Figure 1, results revealed the bilingual status among the members of a Tigwahanon community in all domains, with both Tigwahanon and Cebuano being used. Home is the safest haven for their mother tongue. Regarding communication and disseminating the mother tongue, the only place the family has close control over the children is the home. The language situations in the home domain prove that the Cebuano language is now entering more particular, comfortable, communicative contexts and interactions.

As displayed, the change in the pattern of their language use is noticeable. Tigwahanon language started declining in four domains, which means the language was limited in the marketplace, religious, school, and social and cultural domains. Even though most participants reported consistent use of Tigwahanon in their households, some members, particularly the children, are starting to use Cebuano. The result may have substantiated Earvin Pelagio's, a Komisyon ng Wikang Filipino language researcher, declaration that the Tigwahanon language is endangered (Teves, 2019).

The inconsistency of Tigwahanon language usage in six domains was expected, and it may be correlated to the socio-geographical conditions that the participants possessed. Socio-geographical pertains to the social phenomenon, such as distribution, access, and social issues associated with the environment (Eyles & Smith, 1978). To illustrate, Halapitan is geographically situated along the national highway. The barangay can be reached via public transportation and vehicles. The Halapitan is also the town center of the municipality of San Fernando. Schools are teaching Cebuano, English, and Tagalog. Most of the residents used Cebuano as a medium for communication. Religious sermons, songs, and programs transpire in Cebuano as well. There were commercial business establishments and franchises. It is also the center for trade and business because people go here to trade, transact, and explore since it also offers tourist attractions. In this sense, it can be considered a melting pot of language and culture because people living there and coming in came from different sociolinguistic orientations. Which compelled the Tigwahanon community to be exposed to other groups of people.

Aside from that, the influence of their sociolinguistic situation allowed inevitable contact and interaction between the Tigwahanon and Cebuano speakers. Perceptibly, in a bilingual environment, there is a dominant language. Birdsong (2014, p. 374) defined dominant language as the language with high regard and significantly utilized more than the other language. In the case of Halapitan, Cebuano is considered the dominant language because it has been used in most social structures of society. Bearing this in mind, the Tigwahanon community in Halapitan is eventually driven to learn and acquire the Cebuano language because of its

necessity in communicating, making trade, establishing a relationship, and sharing social experiences.

Meanwhile, in the friends and neighbor domain, the participants used Tigwahanon when speaking with their neighbors and Tigwahanon friends. Most of them only used Cebuano when talking with non-Tigwahanon friends. The participants had a more comprehensive range of opportunities to use the Tigwahanon language daily; thus, they had a rich orientation to their language. The result could imply that the language situations correlate to socio-geographical situations. Participants that were geographically concentrated utilized Tigwahanon more than those that were scattered. Fishman (1964) believed that this socio-geographical situation helped maintain the language since their language is constantly stimulated.

The change observed in the language used within the religious sphere is intricately linked to the transformations transpiring within the Tigwahanon communities. Historically, the Tigwahanon community utilized the Tigwahanon language for the purpose of venerating their deity "Magbabaya," engaging in supplication and executing curative practices. However, this is no longer the case in the present. Although Tigwahanon was still used in rituals, all participants revealed to have embraced Christianity. Some of them disclosed that they no longer practice nor believe in some of their religious traditions and beliefs. The Bible they use in the church has been changed from English to Cebuano, and sermons are given in Cebuano. This alteration modifies the way the religion of the Tigwahanon community employs language in a comprehensive sense.

4.2 Tigwahanon Community's Attitude toward their Language

Most of the participants said that they preferred to use the Tigwahanon language. They argued that their families had used the Tigwahanon language since they were born. Some of them said that they felt most comfortable when they used their language. *"Tigwahanon ra gyud. Kay gikan pa sa among apohan hantod sa among mga kaliwatan, Manobo na gyud o Tigwahanon ang ilang pinulongan."* *'Tigwahanon only because from our grandfather to our generations, their language is really Manobo or Tigwahanon.'* – ID-II Q1

Meanwhile, all the participants said they preferred the Cebuano language when talking with Bisaya. Bisaya refers to people that they encountered and who speak in Cebuano. In their defense, it allowed them to communicate easily and effectively with others and prevent miscommunication. Some participants admitted that they only used the Cebuano language when talking to people who did not understand their language.

The participants also believed that knowing several languages besides Tigwahanon is an advantage. Participants who were parents preferred that their children knew not only the Tigwahanon language but also Cebuano, Filipino, and English languages because these languages equip them to communicate more effectively and confidently with foreign visitors, such as American and Tagalog, and enhance their learning. They also reasoned that since the teachers in school did not speak their language, their children might struggle to communicate and understand the lessons.

"Number 1 gyud ... sa English makasabot gyud ang akong mga apo kay mao mana ang importante. Kay pananglit naay amerikano unya akong apo ug dili kasabot pud sa amerikano wa puy ikatubag. Gusto ko na makabalo akong mga anak sa uban lingwahe aron dili sila mag lisud panahon na mag eskwela sila."

'Number 1 really... my grandchildren can really understand English because that's what's important. Because if there is an American and then my grandson and he doesn't

understand the American, he can't answer. I want my children to know other languages so that they don't have a hard time when they go to school.' – ID-I2Q8

Overall, all participants expressed positive attitude toward their language because of the following: 1) it is their identity, 2) facilitates in-group and out-group relationships, 3) preserves their language, and 4) provides them with privileges and power. Participant statements support these reasons:

"Maila sa akong mga kaubanan na usa ko ka Tigwahanon."

'My colleagues will know that I am a Tigwahanon' – ID-I5Q1

"...nangutana iyang kauban unsa iyang gi storya mao to na iya napud ibinisaya hantud iyang mga kauban na mga Bisaya na sanay na sa iyaha. Mao na kabalo napud sila mag nilumad."

'...his colleagues asked what he was talking about so he translated it until his friends, who are Bisaya, became used to him. And that's how his colleagues have known to speak our native language' -ID-I7Q3

"...diha sa gobyerno kung pananglitan pud mahibal an ka na lumad ka murag dako kaayo na priority, murag dako kaayo ug katabang sa imuha kay siempre IP. Tapos basta kung IP gyud murag gitahod gyud sa komunidad."

'...in the government, for example, knowing that you are a native seems to be a very big priority. It seems to be a very big help for the family because it is, of course, an IP. Then I also observed that the community really respects the IP.' FGD-P5Q1

However, one of the challenges that the participants believed might prevent some members of the Tigwahanon community from not using their language and hiding their identity is social stigma and discrimination. They said that before the IPRA law was born, the members of a Tigwahanon community faced social stereotypes and racism, such as being unclean, uneducated, and uncivilized. Unfortunately, even today, others still have negative perceptions about the natives. And some of them encounter mistreatment and discrimination because of their language and ethnic orientation. Even in school, a respondent said that sometimes her classmates would tell them they were noisy when they used their language inside the classroom.

A bilingual environment also hinders the members of a Tigwahanon community from using and maintaining their language. There was obvious evidence that the Tigwahanon community is bilingual. And for that reason, some participants implied that the importance of learning and teaching the Cebuano language and other languages to children is so they can survive and flourish in the environment they live in. Other participants believed that if it is not corrected, it will affect the status of the Tigwahanon language.

"Manubu man gud sa mga uban, mo tudlo sila sa ilang mga anak ug Binisaya."

'There are other Manobo who teach their children Cebuano.' – ID-I1Q3

Ang mga bata diri sa amo dili sila mag storya ug nilumad. – ID-I3Q2

"The children in our place do not speak the native language."

"Dili na kaayo kabalo mo storya ug nilumad ang mga bata kay tudloan bitaw ug Bisaya."

'The children are not so familiar with the native language because Cebuano is being taught to them.' – ID-I4Q1

Migration is also seen as a challenge in using and promoting the Tigwahanon language. The participants revealed that they felt frustrated and dismayed by others who were hesitant and ashamed to speak their native language and to reveal their identity outside and even inside their

local community. According to the participants, some of these people switched to Cebuano or Tagalog to suggest that they were not natives, which they believed indicated their dissatisfaction and embarrassment toward their ethnic identity. Some of the participants who had left their community for work and went to another place where Tigwahanon is not spoken said that they had to adapt to their present environment, which means they had to speak the host's language.

However, most participants assured me that when they were outside their community, they did not feel embarrassed to show that they were Tigwahanon natives by using their language. They also said that on several occasions, they could not help but still use their language even when talking with others with a different linguistic orientation.

“Ang uban kay maulaw uy. Akong storyaha ug minanubu mag Cebuano man hinuon.”

‘Others are really embarrassed. I will talk to them in Tigwahanon, and they will answer me in Cebuano.’ -ID-I2Q4

4.3 Documentation of the Tigwahanon Language

The Tigwahanon community in Halapitan was observed to have very limited materials written in Tigwahanon. Some participants said that they neither have books written in their language nor written material that contains their tribal laws, and some of them mentioned that they found some materials. These materials were translated into Biblical teachings and videos of some of their rituals. They translated religious songs found on YouTube and a section of information about the Tigwahanon tribe from the book given by the NCIP. It is crucial to remember that just though few materials are published in the language, it does not imply that the children are being taught using these materials in the classroom. The IP school also used certain resources in the language. Language planning and documentation are still required to develop these materials.

5. Conclusion

Language is the mark of an individual and a culture. However, evitable societal changes are drawn by the necessity to live and survive in modern society. The change in a man's way of living brought by globalization has impacted how he uses and perceives his language. It has forced indigenous people to adapt and learn other languages that are deemed relevant and prestigious. The close encounters of a Tigwahanon community with other languages impacted their sociolinguistic patterns, including lifestyle, norms, and beliefs.

The result presented the sociolinguistic pattern of a Tigwahanon community in Halapitan. In numerous domains, the use of the Tigwahanon language is gradually decreasing as their opportunities to use their language were limited. It shows that their language was actively used only in the home and in friends and neighbor domains. However, the language must be preserved and maintained, particularly since the Cebuano language was now penetrating the home domain, considered the safest haven for the heritage language. The social and geographical conditions were seen as contributing factors to this alteration. The result implies that when they are geographically concentrated their opportunities to use their language daily, even outside their homes, increased. It may consider that neighborhood plays an important role in language maintenance since it helps make their community an input-rich environment.

The sociolinguistic situations of a Tigwahanon community may have increasingly changed over time. The gradual transformation caused by their social environment has resulted in a corresponding shift in the landscape of their customary practices and their language use. In terms of environment, the presence of mass and social media increased their language exposure

to other languages. Regarding religion, most Tigwahanons have changed their long-held customs and traditions because they have become Christians. Most of these customs and traditions are seen as going against Christianity's teachings, so they have no longer been practiced. Regarding employment, it has been noted that many Tigwahanons were engaged in government or private-sector occupations. Some were self-employed in activities such as farming and fishing. Some individuals engage in informal employment, while others may be unemployed.

The constant and inevitable contact of Tigwahanons with other languages because of their geographical location dramatically contributes to this significant change brought by necessity and a call to life. Because of the necessity of the Cebuano language in making transactions and establishing relationships and communication, Tigwahanons gradually acquired the linguistic elements of this language. Their bilingual status was the result of language contact. Schneider (2009) characterizes emergent bilingualism as a scenario where a growing number of native language speakers endeavor to acquire the dominant language, specifically Cebuano, for practical reasons. If this phenomenon is not reversed, he argued, it would lead to a complete transition in language usage.

Finally, the study presented the sociolinguistic situation of a Tigwahanon speech community in Bukidnon. The study concluded that these sociolinguistic situations and behaviors could be associated with their geographical location, bilingual environment, and attitude toward their language. Even though they live in a society where the Cebuano language is dominantly used in most social domains, their positive attitudes toward the Tigwahanon language could greatly influence the usage for specific purposes, promotion, and preservation of their language and culture. In the same way, the study may have paved the way for language planning, documentation, and development of the Tigwahanon language and culture.

6. References

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