



TRANSCENDENCE OF BINUKID LANGUAGE: PRESERVATION AND ETHNOLINGUISTIC VITALITY IN BUKIDNON, MINDANAO, PHILIPPINES

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Abstract : In a changing world, language has been one of the affected human tool in communication and cultural heritage. This study is to determine the transcendence method and the ethnolinguistic of the Manobo speakers. The study utilizes the broad array of already existing knowledge to formulate a conclusion, making this an extended review of literature. Results show that most speakers have positive attitudes towards their language and are willing to do necessary efforts to preserve it. However, the Manobo language is least used outside and is more used at home. The findings also found out that the language is classified as a threatened language in it ethnolinguistic vitality. Speakers of Manobo language prefer to use Cebuano in all the sociolinguistic domains. Manobo language is no longer used in most of the respondents' sociolinguistic domains.

IndexTerms - Transcendence, Binukid Language, Preservation, Ethnolinguistic Vitality, Bukidnon

I. INTRODUCTION

II. Some native languages died and some are slowly dying. As time passes by, languages lose native speakers. In average, grandparents and parents are the native speakers who live speaking native languages perceived as severely endangered indicated in the "Language Vitality and Endangerment framework" by UNESCO (2010). As they reach and live in the modern world, society is one of the main factors for the native speakers have the difficulty transcending a native language towards children and future generations as they grow, live, and taught at school with non-native languages surrounded by a different culture (Wikipedia, 2021). Due to the circumstances, grandparents barely utilize it in speaking even at home as they do not have native speakers speaking a native language to exchange thoughts, ideas, and opinions with. "Language is the medium through which groups preserve their innate cultures and keep their traditions alive" as "research shows that the loss of language means the loss of culture and identity" (Mercuri, 2012). Children do not utilize their culture's language as their mother tongue and only the dominant and second language taught at school and acquired socially. In this inconvenience arise language dying and eventually to language extinction.

III. As of November 17, 1999, The United Nations Educational, Scientific and Cultural Organization (UNESCO) proclaimed the international mother tongue language day and was welcomed by the united nations assembly in 2002 (United Nations, 2020). The purpose of celebrating international mother tongue day is to promote awareness of multilingualism, linguistic and cultural diversity. The idea to celebrate mother tongue day was because of Bangladesh. Bangladesh fought for the recognition of the Bangla language in 1952, because the Pakistan government of the time made Urdu the national language, despite Bangla being the dominant language in Bangladesh at the time. This would then result in Bangladesh separating from Pakistan later, because of its difference in culture and language. Similarly, the Philippines is also culturally and ethnolinguistically diverse and was imposed an official language.

IV.

V. Things across generations had obviously evolved in a large extent. In language, as the main tool to communication also change in different aspects from factors influencing language into change (Miller, 2020). For that reason, in previous researches, language use eventually be changed into a whole new language or, on the other hand, from old language immediately be replaced with a new language or what we call *language shift*. Subtractive bilingualism where learning new language at the expense of their first language

can be harmful for their native language or culture (Waterford, 2020). The said language then be forgotten especially native speakers are not surrounded by for usage continuation. In terms with the economy, tribe groups are affected due to the land territory building establishments and businesses instead of land cultivation for livelihood resources since they have no legal titles (see further discussion on JSTOR). From then can be resulted for the native people be run out of foods and other needs. Another is education. Native people do not have proper education. In this insufficiency pushed Joeffrey Mambucon, from tigwahanon-manobo tribe at San Fernando, Bukidnon, to pursue education. In 2010, he became registered nurse and graduated scholar with the course in medicine last June 30 in the year 2020. In a GMA Regional TV channel in YouTube, Joeffrey concluded that medical attention is what lacks in their community as 80-90% of the patients are lumad. This then he persevered to contribute medical support in his own tribe. The differences from the problem is that Joeffrey didn't forget his culture which even made him pursue medicine to meet the needs of his own community and even have 1-year visitation to reunite with tigwahanon-manobo tribe. Mercuri (2012) equates that moving away from their home languages also has significant implications for ELLs' cognitive development.

VI. Despite the language situation in the Philippines, native speakers with their mother tongue took both English and Filipino as official languages (Tupas, 2014). Which would lead to threatening the minority language with some even lead to possible extinction in the next century (Headland, 2018). Following, since Manobo is one of those minority languages it might go extinct if it does not continue its transcendence. The UNESCO's efforts in celebrating the mother tongue day are insufficient and only Bangladesh is committed enough to celebrate it due to its historical significance (United Nations, 2020). The celebration is not practiced in the Philippines despite it having numerous diverse ethnolinguistic groups.

VII. The Philippines even before the Spaniards came was already been a place where there are a lot of diverse ethnolinguistic and cultural groups. As the Spaniards ruled, they imposed the Spanish language and after that, the Americans came, took over, and imposed their English language. Following, English become one of the official languages and due to the socio-economic factors, English stayed to be taught in schools along with the rebranded Tagalog. Consequently, English dominated over Filipino because of the complex language situation in the Philippines (Tupas, 2014). After that, the policy of only teaching English and Filipino had led to casting mother tongue or regional languages as unimportant, backward, and parochial (Kosonen, 2017).

VIII. It was only then in 2012 where DepEd officially introduced the Mother Tongue-Based Multilingual Education policy (MTB-MLE). Which was did so because of the discovery that if a child gets instructed in their first language, they will have a higher academic achievement particularly in math and English than those who were instructed in their second language (Walter & Dekker, 2011). However, despite the announcement of the policy, discrimination is still present even in modern-day media and the internet and possibly pressure language change in minority languages. Language change would no doubt affect Manobo language transcendence and the government efforts is not enough and may need through ideology change. This is because of the decontextualized and dominant myth that English is the road to success for its economic benefits, even teachers who taught MTB-MLE believe the idea (Pabra, 2018).

IX. However, few studies that most scholars agree that at least half of the world's linguistic diversity will disappear over the next 100 years due to some factors like intergenerational language transmission, percentage of speakers among the total population, domains and functions of use, attitudes and language ideology of the community and of their neighbors, speaker evaluation of their language (Jongbloed-Faber, 2015). In the study of Masendo (2015) about the Manobo tribe have not examined. It was mentioned that many of the indigenous people, their language and culture face a questionable future. The relatively rapid decline in language diversity parallels the decline in cultural diversity. These changes are due in part to the product of both historical relationships, global economic development as well as cultural beliefs that rationalize or justify actions that have served certain cultures at the cost of others. Research on the Manobo tribe has mostly been restricted to the culture and practices of the Manobo tribes here in the Philippines have been showing its applicability and importance. So this research paper consists of the discussion regarding transpersonal ecology and the empathy gap, and the case of a selection of Manobo tribes in Mindanao. It does not cover the technical and legal aspects of environmental conservation and heritage preservation, and it assumes the applicability of empathy gap to non-relational beings such as the environment.

X. Such studies, The UN Declaration on the Rights of Indigenous People (2007) and DepEd (2016) in Adopting the National Indigenous People (IP) Education Policy Framework and Republic Act (RA) No. 10533, the Enhanced Basic Education Act of 2013, is unsatisfactory because documentation and research activities by Indigenous People (IP) on their own history, knowledge, practices and other aspects of cultural heritage shall be encouraged and supported by DepEd as means of enriching the learning resources available to IP communities and the educational system at large. The DepEd shall uphold the protection of the intellectual property rights of IPs in pursuing this policy. We have read several studies dealing on ethno qualitative research, yet, we were not able to come across a study such as what we are conducting.

XI. Moreover (Forest, 2017) cited that, by 2050, the majority of Australia's surviving Indigenous languages are likely to become extinct. The intergenerational transmission of languages in which children acquire languages from their parents and grandparents is a key mechanism for reversing language shift, but many Australian children whose parents speak an Indigenous language do not speak that language. Using a unique, national survey of Australian Indigenous children, identify factors associated with the successful intergenerational transmission of Indigenous languages within Aboriginal and Torres Strait Islander families. Results highlight the importance of parents' language use. Although community-level characteristics account for some of the variance in successful language transmission, parents who use Indigenous languages at home, speak them as well as they speak English, and do not also speak a creole language are more likely to pass those languages onto their children. With the same author, he mentioned that this sociolinguistic research examines the language attitudes of the Agusan Manobo people in the Philippines. Forest (2017) also reports patterns of language use and language vitality. A summary of the results obtained revealed that the majority of the Agusan Manobo respondents have positive attitudes towards the language. However, the results of language use analysis demonstrated that Agusan Manobo was only dominant in the domain of home. Intergenerational transmission of Agusan Manobo is disrupted and language shift is already in its beginning stages especially in the non-remote areas. It can be said, however, that those families who inhabit the remote areas are still transmitting Agusan Manobo to their children.

XII. This research is wholly unique in that no such language investigation had been conducted on this language community. (Campos, 2014). In particular, the thesis focuses on how the process has led to a Manobo concept of the Bible as "spiritual authority" that does not correspond with how pioneering missionaries would have understood that term. The same can be said for significant theological themes within the missionaries' gospel message; these have also undergone change and been reinterpreted by Manobo Christians. At

the same time the thesis also outlines how adoption of the Christian Scriptures has redefined the position that indigenous sources of authority. (McMahon, 2017)

XIII. This study generally aims to speculate the transcendence of the Manobo language based on its Preservation and Ethnolinguistic vitality among the Manobo people located at Barangay Mendis, Pangantucan, Bukidnon, Mindanao Philippines. To thoroughly study how they preserve their language and to further understand their Ethnolinguistic vitality among their culture. To further understand their culture, we have specific aims to this study, such as. To identify the preservation methods used by the Manobo people to preserve their language. To analyze the ethnolinguistic vitality of the Manobo people, and to determine the factors why they continue to preserve their language and Ethnolinguistic Vitality. These specific aims help to get better results in the end of this study, to obtain the right speculation and to broaden our knowledge of the Manobo Language and their Ethnolinguistic Vitality and Preservation methods used to preserve their language.

XIV. The researchers are aiming to know and find out the possibilities of how the Manobo Tribe preserve their language. It was mentioned from a variety of studies that this tribe has been preserving and keeping their native language. Other than that, they don't just keep or preserve it but they pass it on from generation to generation. To further have information on what processes and methods are used in order to preserve one's language, we gathered research that has similar findings to our study. In order to gain valuable information to assess and to further conclude our research. The methods, instruments, and location will be mentioned in our methodology section. In this part of our research all the information in order to assess and propose a conclusion will be mentioned, such as the location way of getting information, research instrument, and statistical methods used. In our result and discussion, all the information we gathered will be assessed and be further studied by the researchers to accumulate a conclusion.

XV.

REVIEW OF LITERATURE

This chapter presents a review of related literature and studies that are revealed to the researcher's present findings. This chapter also discusses the preservation and ethnolinguistic vitality; the preservation methods and its factors to preserve their language. The sources and used studies related to this research study will help to determine the possible findings of how the Manobo people practice language preservation and ethnolinguistic vitality that will be mentioned and cited below.

The Philippines is a country with different ethnolinguistic groups and got imposed an official language, which drove the minor ethnolinguistic groups to use the official language. Hence, by using the official language, the transcendence of the original language of the minority groups got affected, leading the next generation to disregard their mother tongue over the imposed official language. This review of related literature shows related research in language transcendence, ethnolinguistic vitality of other language minority groups around the world, and a recent study of the Manobo language.

Preservation Mechanism

The first book that is used to support the the present investigation is from Jelena and Juliana (2019) which stated that, language and cultural heritage preservation has attracted the attention of many people, governments, and nations as endeavor to treasure social identity, cultural historic, and pride transforming into tourist destination promoting cultural management and vitalization. However, For Jelena and Juliana (2019), its challenges in preservation remained serious and difficult to resolve primarily due to financial constraints. The support of organizations maintaining the cultural historical buildings, monuments, artifacts including language itself as a part of culture being spoken is highly needed for social goals(p347). In preserving linguistic and cultural heritage, Jelena and Juliana proposed multimodal transdisciplinary approach to cultural heritage preservation: linguistic and cultural landscapes. It reasons that language and cultural heritage could and should be viewed not only as interdisciplinary fields of research but rather transdisciplinary topic of investigation to aim a connection between scientific view of language, linguistic, cultural landscapes, and the people who created them(p348). Moreover, they argued for transdisciplinary approach for cultural heritage preservation and language revitalization on which scientists trained to enter cultural, ethnic, religious, etc. communities using endangered languages in order to set multimodal semiotic tools for cultural and linguistic heritage preservation.

Moreover, Ethan (2019) favored the phrase "context of choice" in which makes genuine autonomy possible for linguistic and cultural preservation. Every language makes a distinct range of speech acts possible that cannot be realized by means in any other languages. This is when a speaker shares a language, share the ability to perform and recognize specific set of types that a non-speaker wouldn't recognize from other languages and culture. Through this, it reveals the sense of sharing a language and, thus, the preservation, protection, or accommodation of a language would be a preservation, protection, or accommodation of a (part of) culture(p305). Through engagement with different cultures having distinct languages may affect our culture in a sense of adapting other practices or learning specific languages which possibly forms or change personalities including beliefs. However, it also appears as an opportunity preserving one's language and culture.

Forrest (2017), in his study of the transmission of indigenous language from the older generation to the next-among the Australian indigenous people. He identified factors of the transmission, which the highlight factor is the parents' language use at home. In addition, community characteristics also held accounts and variance of successful language transmission. This leads the researchers to look into those factors in identifying the transcendence of the Manobo language.

Moreover, Campos (2014) in her research in *Language Attitudes among Manobo Speakers* found out that Manobo was a threatened language. The Manobo language vitality is rated 6B: threatened in Extended Graded Intergenerational Disruption Scale (EHIDS). This is because the regional language, Cebuano has taken over most of the language domains except of the home domain. This amplifies that language transmission at home should be looked into as a viable preservation method.

Ethnolinguistic Vitality

Abiog and David (2020) studied the language use of the language Mag-Antsi which is considered to be a language that must be preserve. It was said that "the whole community must aim to make their native language not only stable, but sustainable. It is therefore significant that the exposure of the entire community to their native language be intensified. The use of Mag-Antsi at home must be supported by the school by using the home language as a medium of instruction, which should also be evident in the books that they

are using in school.” This proved that all culture preserves their language for it to be in their culture, as for the Manobo language is also like the Mag-Antsi language which thrive to make their language relevant for more years to come. This proves that the Manobo Language and their Ethnolinguistic Vitality they have is proven. It was also mention in the study of (Abiog & David, 2020) that children play an important role in preserving the language. It was stated that” the children learning the language will save the minority language from being extinct”. Children learning the language in the early years will save and further preserve the language and avoid it being forgotten in the long run.

The language of the outgroup is given more value and preference as people abandon their mother tongue in favor of the other, whether individually or collectively (Hall et al., 2011). The mainstream language takes the superior stance, being perceived to elevate the social and economic status of the speakers, thus making the minority languages devoid of use (Baker, 2011). The Manobo lies within the area of their culture. These groups speak many different languages and dialects. This has made learning to speak and write their languages very difficult for outsiders. Consequently, speakers of the minority languages decrease in number (Saarikivi & Marten, 2012).

Ethnolinguistic Challenges

The book of Banuaga and Payapaya (2019) that is entitled *Language use of Manobo students in social networking sites* stated that extinction of a language is predicted through its loss of function referred as the extent to which a language is substituted by another language. The loss of prestige of a language is another sign which is the result of the increasing negative attitudes of the current generation towards the minority language.

This book has clearly stated a factor of how a language can vanish. Majority of the students in this present generation are getting less exposed with the native language used. Because of the changing generations, the exposures of the native language become lesser and it changes as well.

The researchers believe that this book will help them in their findings because this book states the factor of how the next generations affect their language preservation.

In Kornai’s (2013) book *Digital language death*, the inability of the youth to use the minority language in communication leads to the third sign which is the loss of competence. Ninety-five percent (95%) of the languages in the world are not well represented online and are now facing extinction. A language may not be completely dead until the death of its last speaker, but there are three clear signs of imminent death observable well in advance. First, there is loss of function, seen whenever other languages take over entire functional areas such as commerce. Next, there is loss of prestige, especially clearly reflected in the attitudes of the younger generation. Finally, there is loss of competence, manifested by the emergence of ‘semi-speakers’ who still understand the older generation, but adopt a drastically simplified (reanalyzed) version of the grammar.

The purpose of this book is to provide prominent evidence how a language leads to distinction or worse, *language death*. It is clearly stated what factors may affect the language from passing unto the next generation. The native speakers or the first speakers of the language has a huge impact on how should they pass on their language in order to preserve the language. However, some receivers of the language may change some words or phrases that the next generation will adapt.

Moreover, this book is believed to be helpful to the researchers because it states the factors of how the language lead to distinction. Since the factors are stated, it can be stopped or be lessen by the use of this material.

On the other hand, Billock (2015) indicates that facebook groups have a hand in language preservation as well. One of the five remaining speakers of Thao participates in a group called the [Omniglot Fan Club](#)—a 20,335-member page dedicated to language learning and linguistics-based culture on which users, including that Thao speaker, can share information about fading languages.

Members of the group who speak endangered languages post information about them, which might encourage others to take an interest in those languages, and maybe learn them. Efforts to revive and revitalize languages are discussed and some members will find ways to support them, and even be inspired to set up similar projects in other communities.

In relation to the researchers’ investigation, reviving and preserving a language is made possible with the use of this generation’s way of interaction. It was stated that by the use of social media or by the use of the internet, it can be preserved well and maintain the native language or even a specific language.

This book is helpful to the researchers because it states a positive feedback on how a language can be preserved and maintained. The information made the researchers investigation gain important information.

In Campos (2014), on her book *Language Attitudes among Agusan Manobo speakers in the Philippines*, is a book of language vitality. As much as the large number of differing concepts on language attitudes, there is also a huge diversity in measuring language attitudes. This is perhaps due to the complexity of the language attitudes itself. Manobo is used mostly when they are talking to the older generations, i.e. grandparents and parents. Manobo is also used by the majority in the non-remote areas of Poblacion and Sagunto when they talk to their parents and grandparents.

The Manobo speakers eventually use the native language when they are talking to the older generation. Specifically, to their parents or grandparents. However, it was also stated that some Manobo speakers use Cebuano to communicate with their siblings.

In relation to the study, the researchers find this book beneficial in way to enlighten the future readers that there certain Manobo speakers still use the language. However, the researchers are also informed that some Manobo speakers speaks Cebuano to their younger generation.

CONCLUSION

Globalization relocates indigenous people, especially the Manobo tribe, deny indigenous knowledge, eliminate indigenous languages, impose a gray uniformity on all of humanity, stifling and suppressing the creative cultural energies of those who are most knowledgeable and prescient about the forces of nature. Today, there is a grave risk that much of the indigenous knowledge is being lost, along with it, valuable knowledge about ways of living sustainably. Another need of the Manobo lies within the area of their culture. These groups speak many different languages and dialects. This has made learning to speak and write their languages very difficult for outsiders. The smaller cultures are being pressed upon by larger groups that surround them. Because of this, they fear losing their original languages and cultural idiosyncrasies. An effort must be made to preserve their original culture so that these fears will be calmed.

In the study of Campos, R.(2020) The Manobo Language is what binds and makes us one. These reasons show the 'integrative' or 'solidarity' dimension of language attitudes. This dimension stems from the idea that 'language binds people into a community of shared understandings and hence identity'. Hence, this indicates that their method in preserving their language is through their love for their culture and for their forefathers. Manobo people have a sense of 'ethnic' or group identity. They see their language as a valuable source and need to be taught to their children. Campos,R.(2020) also stated that language shift has begun and is clearly in progress. This is highly due to the fact that the parents are no longer passing the language on to their children and this has become the norm in the community. Children no longer know how to speak the Manobo language in some areas. It was also mentioned that the children only know a few Manobo words/phrases. During the fieldwork, there were few who claimed that they still use Manobo for their children, but the children answered them back in Cebuano. This indicates that Manobo language was dominant and has dramatically decreased. In the years, which makes the ethno vitality of the Manobo Language at a high risk. Making the Manobo Language an endangered language. Based on the Study Campos, R.(2020) the Manobo people in Agusan provided reasons as to why their children should be able to speak Agusan Manobo, e.g. 'because this is our tribe and this is what we are born into'; 'because this is OUR language'; 'so that our tribe will not be forgotten'; 'because this is the tribe of our forefathers'; 'so that we will be accepted in other [Manobo] barangays'. the majority of the Manobo Speakers indicated that they were never ashamed to be overheard speaking the Manobo language. This pride shows the positive attitude of the Manobo towards the use of Manobo:Language. Their pride and strong will to make their language survive what drives them to preserve it for many years to come.

Bukidnon, Philippines are more reliant on the Cebuano language than their native language. The study showed that the Manobo no longer regularly use their native language and are more reliant in using the Cebuano. The Manobo people of Mendis Pangantucan still continue their culture and use of language in respect for their heritage and elders. One factor is the belief that their culture and language will still be alive and well, because they still use and practice their culture regularly.

Results show that most speakers have positive attitudes towards their language and are willing to do necessary efforts to preserve it. However, the Manobo language is least used outside and is more used at home. The findings also found out that the language is classified as a threatened language in its ethnolinguistic vitality. Speakers of Manobo language prefer to use Cebuano in all the sociolinguistic domains. Manobo language is no longer used in most of the respondents' sociolinguistic domains.

Based on the researcher's findings, the researchers found out that the Manobo Tribe or the Manobo people of Mendis, Pangantucan, Bukidnon have no methods or ways on how they preserve their language. It was mentioned that the Manobo people tend to use Cebuano language instead of relying or using the Manobo language. Because of the findings, the researcher's realized that this could be the reason of their culture extinction. On the other hand, instead of passing their language unto another generation, they tend to practice Cebuano instead of their native language. The findings also showed that the Manobo people are more comfortable in conversing with the use of the Cebuano language instead of using their own. However, the researchers found out that they use their native language in some other times in order to pay their respect to their elders. With this, the idea of preserving is still present.

This research is only limited to preservation methods and the ethnolinguistic vitality of the Manobo language. It only looked at the past research conducted about the Manobo language. From the journal articles we have gathered, only a few of them had more applied content in our study. With the limited sources of related studies found in scholarly sites, we've included some data from other sites and synthesized already established knowledge.

We, the researchers, advice the future researchers to focus on social aspects. Because the researchers were not able to cover the norms and the Manobo culture. The researchers only focused on how the Manobo speakers preserve their language and how they pass their language to generation to generation. Therefore, the researchers' advice the future researchers to broaden their objectives and not just focus on language vitality itself.

The findings implicate that the Manobo language, although still get used at home, is endangered and is slowly getting replaced by the dominant language in the area.

ACKNOWLEDGMENT

Our honor to extend our heartfelt gratitude to our friends and families for endless support mentally, emotionally, and financially to have an internet connection which is very important to make our learnings profound. To our classmates who have been part of our backbone for giving updates for further insights and clarifications. The internet made this virtual learning possible despite pandemics. To the authors who have contributed enlightenment in our minds. To our school with our beloved professor, Mr. Rene Bonifacio, for your patience and being our path of knowledge, wisdom, and success in life. Technical writing and your passion for teaching made a huge difference in a student's life and would make a meaningful contribution to the future world. Our almighty God has been our listener, protector, and redeemer. And to everyone for moral support and have helped us in all power that they can. Thank you.

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