



Language and cultural ethnolinguistic: The revitalization of Talaandig tribe – Binukid language (variety from the province of Bukidnon)

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ABSTRACT

The slow extinction of native people, dialects has a severe effect on life as well as distinct identity. This in mind, our research attempted to revive the Bukidnon - Talaandig dialect of the Binukid language. Along with the team, we performed a requirements form the basis, prepared training themes and resources, delivered workouts, effectively analyzed but also tracked the respondents' linguistic efficiency. Detailed inspection was used to choose the respondents. To produce linguistic educational materials, we gathered essential data through it with a requirements assessment, in-depth conversations, and thorough deliberation.

This same exactness of grammatical formations, flexibility, common features of vernacular speaking, wide range of language, as well as intelligible interaction to restricted mistakes are among the aspects of the respondents' communication skills that enhanced one point higher from the pre-training to the comment. However, one criterion remained constant: the participants' capacity to communicate in a relevant, accurate, and detailed manner on a certain subject or situation. This

study demonstrates that reintroducing an indigenous language through collaborative and informed efforts can be effective, helping towards the maintenance of multidimensional phenomenon and by helping the revive Binukid - Talaandig variety.

INTRODUCTION

Most of the languages in the world are dying and is about to be forgotten (Leach, 2020). A few relevant issues of language death research are critically discussed in order to focus on the peculiarities of this phenomenon as opposed to other outcomes of contact (Negro, 2004). In that case, Binukid is also a dying language since most of the native people intermarried with other groups that migrated to Bukidnon such as Cebuano and Bisaya and their children was exposed in a new environment that made them more attached to other groups than their ethnic group. **Just like the dying language in Northern Pakistan, they more acquired other people's languages than to their supposed to be language (Torwali, 2019).**

In fact, Majority of the people including other tribal groups speak Bisaya-Cebuano than Binukid. **Same as any other dying language all over the world UNESCO has the most dying languages and the reason for that is either the children was not thought about the language or most of the people on that particular group is merge or intermarried with other race or nationality or the ethnic group became Bilingual and continued from generations to generations (William, 2015).** Majority of the issues and concerns in related to our topic is **Indigenous people are sensitive when it comes to their culture tradition and especially language (Go, Barnette & Li, 2013)** they are well respected to the majority; but in some cases there are still insensitive people out there who criticize and discriminate their language intonation and pronunciation. **That common issue still exist up until now but that can't be tolerated and the government implemented such LAW for the indigenous people right which protect them from any barriers between bisaya people and native people (Chong, 2011).**

In addition, **the other concerns in related to this topic is most of the tribes still implement tribal wars that made other native people intermarried with other tribe and made them became bilingual until totally forgot their own language and adopt new culture, tradition, belief and most especially the language itself (Bayley, 2005).**

The United Nations General Assembly declared 2019 the International Year of Indigenous Languages setting its priority to encourage urgent action to preserve, revitalize

and promote indigenous languages (Tobon, 2008). This action plan starts from the recognition that indigenous languages embody rich cultural identities, and that each person should have the ability to use their home language as a prerequisite for respect of human rights. **It consequently requires considerable re-working of the sustainable development agenda and national plans in order to encourage further international attention on indigenous issues (Zacharias 2014).** According to this objective could not be achieved without the production of high quality research and the formulation of concrete directions by prominent academics, researchers and practitioners specialized in different fields (Chen 2021). These are key to inform new strategies that will address indigenous issues both within the Sustainable Development Agenda and national plans.

UNESCO is calling for the joint action of researchers and practitioners in order to put its message across and have an impact on the way in which indigenous languages are conceived, and their value appreciated by multiple stakeholders – governments, broader civil society, academia, the private sector and other actors (Azoulay, 2021). Making available these publications to the wider public through Open Access under the Creative Commons or any other open licensing system is intended to facilitate the promotion of indigenous languages globally (Vasapolo, 2021). Preserving, revitalizing and promoting indigenous languages at the national, regional and international level is a broad and long-term objective that involves different key areas of intervention: Humanitarian affairs, peace-building and national development plans, e.g. during and post-conflict period, radicalization and other; assimilation, mapping and revitalization policies related to languages (KC, 2021). Indigenous education and life-long learning; Gender equality, e.g. reproductive health education policies, role of indigenous women in intergenerational transmission; **Social inclusion and urbanization, ethics and civic engagement, e.g. recognition of sign languages, youth engagement, open solutions and other issues (Machado, 2021).** Cultural heritage and diplomacy concept of equality of languages, cultural identity imbued in languages, Technology, digital activism, and artificial intelligence.

Study focuses about the Binukid language in the province of Bukidnon in which we are generalizing the indigenous people who can speak Binukid language which is very common in every tribes of Bukidnon. **Our topic consist of one common factor of ethnolinguistic description of indigenous people speaking binukid language (Peng, 2008).** In addition, Binukid language is all about diversifying the pride over every tribes in Bukidnon complex totality as part of their culture and to recognize that Binukid means “Mountain” in which Bukidnon City is located at and where most of the Indigenous people live and grow (Mirasol&Sombria, 2021). In

addition, Binukid as part of ethnolinguistic study is unique and interesting since their culture really differ to cebuana-bisaya as well as their language

While the primary focus in language revitalization centers on fluent Speakers, such movements occur in a wider community of partial speakers, language learners, and non-speakers. **In this paper, did a study about Language affiliation and ethnolinguistic identity in Chickasaw language revitalization in which an ethnolinguistic definition of Chickasaw community membership, focusing on how such strategies are utilized by those who do not hold Speaker status (Davis, 2015).** In other conclusion, there's an analyses about the contribution of women to the history of linguistics in Portugal from the sixteenth century until the beginning of the twentieth century in which conducted **the female contribution to language studies in Portugal that involves language study about a particular group in Portugal to carry out this investigation** **archivist, bibliographic, and hemerographic sources have been consulted in order to understand this specific context (Sonia C. Susana F. & Rolf K. 2020).**

Philippines is known to be one of the most linguistically diverse country in the entire world (Lyras, 2021). However, many years have passed, some languages were left forgotten and not spoken anymore, and others still exist but are dying (Leach, 2020). Binukid Language is one of those existing languages in the Philippines. Although, **this study focuses on maintenance and revitalization of Binukid Language to identify if there are any terminologies that are diminishing and determine the factors affecting the loss of words (Peng, 2008).** The researchers aim to avoid the language to become endanger for the coming years. **In this reason, the researchers plan to determine the tribes in Bukidnon who actively speak Binukid Language, discuss the importance of reviving the language, and develop strategies reviving those forgotten terminologies for the benefit of current and future native speakers (Shemyar, 2019).** Language maintenance is a situation in which a group of speakers or a speech community continue to use their language in some or all spheres of life despite the pressure from a dominant or majority language (Pauwels, 2004).

Since Binukid Language is an indigenous language that spoken only with little population of different tribes compared to other communities that surround them who speak a majority language which is Bisaya, the role of this study is crucial in maintaining the Binukid Language. **While the concern of language maintenance and revitalization has been supported with many linguistic experts, many studies has been done to formulate ways on how to maintain and revitalize endangered languages from the different part of the world (Mirasol, 2020).** An intercultural

approach of a study in Mexican *Nahuatl* Language, reinforced indigenous language and culture by recovering its innovative character through adapting all types of media to several Mexicano oral and pictographic genres local riddles and tales, transferred and illustrated by animation and sent through the internet (Farfan, 2002). In result, it allows reaching a wide public audience and does not limit their efforts to reach indigenous people and pursuing to reeducate target audience regarding the values and aesthetics of indigenous language and culture.

Most of Native American students have been extensive, and by the end of this century the language is not spoken. **Recent studies focus on the extinction process often occurs so subtly and quickly that the community is unaware of the imminent danger of language mortality (Stowe, 2010). A language risk became a major problem if children stop learning it and are dead when the last speaker dies (Nelson, 2009).** In the face of this irretrievable loss, certain communities will bring their languages back. **Language regeneration is the creation of a living language community that no longer exists (Maronpot, 2011).** Language revitalization has become a reality in the last two decades. **Language revitalization has become increasingly apparent in the last two decades to the public as many communities are attempting to counteract the constant erosion of heritage (Perley, 2020).**

Prior studies of the transmission of language to the younger generation have not explained whether such technology continues to intensify over time (Clark, 2018). Such studies are unsatisfactory because most native languages are not present and "children are increasingly prone to not use and not even learn the language" (Brenzinger, 2007). One question, though, is the younger generation learning the language? The younger generation still has endangered languages, but only in a small part of the scope. **Younger speakers of a language that is potentially at risk are therefore young adults (Hong, 2016).** If there is a serious threat to a language, only with exceptions does it pass on to the younger generation (Mezyova, 2019). The less growing speakers are significantly better in their dominant language, so their youngest speakers are over the medium or medium ages (Brenzinger, 2007). But the idea of bringing a language back after language has already died, was not given as much attention by linguists and language activists. Particularly, Language is about more than word itself, as the component of our communication with each other. Languages are a part of ones communal heritage and traditions that cannot be substituted for many communities. **Revitalizing languages is an extremely significant step towards preserving the world's unique cultural history (Paez, 2021).**

The remainder of this paper is divided into 6 sections. Section 1 of this paper introduces the problem and objectives of the study. Introduction of the background of the study will be discussed in section 2. Information about related studies and review of literature will be provided in section 3. Details of the approach of methodology, as well as findings and results will be addressed in depth sections 4 and 5, respectively. Lastly, a recommendation for future related research will be stated in section 6, the conclusion of the report.

General Objective:

Generally, this study aims to identify factors diminishing some words of Talaandig Tribe – Binukid variety in order to find ways on revitalizing the language.

Specific Objectives:

1. To identify the problems experience by Talaanding people in terms of transcending their language.
2. To determine the action and plans of Talaandig people in solving their issue.
3. To develop strategies in revitalizing Binukid Language for current and future generations native speakers.
4. To evaluate the effectiveness of the Talaandig – Binukid revitalization program.

Review of Related Literature

Presents the related literature and studies both local from foreign and local sources. This also includes of the synthesis of the art, gap bridged study and the theoretical framework terms are define conceptually and operationally for clarity.

Local Literature

As much as positive outcomes are developing across communities of indigenous people (IP), **cultural hegemony, ancestral domain degradation, escalation of sickness and diseases, financial constraints, diaspora, technology, globalization, miscegenation, political factors, and racism constantly annihilate their languages, which successively challenge their identity and self-determination (Bonifacio, 2020, Bonifacio, 2020; Bonifacio and Gersava, 2020; Edgerton, 2020; Machinery, 2018; Igboanusi and Wolf, 2009; Anderson and Anderson, 2007;**

Tolentino, 2017). These outcomes usually occur due to the perceived disruption of social practices in formal schooling, as an example, when IP students only speak their language when communicating among themselves (McCarty and Nicholas, 2014; Littlewood and Yu, 2011). Generally, IP students adjust their language practices when communicating with non-IP students, which ends up in signs of fleeing their indigenous language and culture (McCarty and Nicholas, 2014).

In Mindanao, Philippines, specifically within the Province of Bukidnon, there are seven indigenous cultural communities, namely Talaandig, Higa-onon, Bukidnon, Umayamnon, Matigsalug, Manobo, and Tigwahanon that talk the Binukid or Bukidnon language, and these people are scattered within the different hinterlands and concrete areas of the province (Province of Bukidnon, 2012a, Province of Bukidnon, 2012b, Province of Bukidnon, 2012c). **With their geographic distribution, these seven indigenous groups have created various dialects, though these dialects are mutually intelligible, and this heterogeneity makes the ethnolinguistic setting of the province diverse and multifaceted (Borres, 2018).**

Based on existing documents, about 100,000 individuals speak the Binukid or Bukidnon language (Saldua, 2011), or 6.81 you look after the entire population within the province (Province of Bukidnon, 2012a, Province of Bukidnon, 2012) Despite the tiny population, many indigenous parents don't consciously transmit consciously their autochthonous language, customary laws, and traditions to their children (Casas et al., 2020; Bonifacio and Gersava, 2020; Bonifacio et al., 2019), which successively could cause a negative impact to their identity development and linguistic and cultural heritage (United Nations, 2019a, United Nations, 2019b). Further, the language spoken by an individual signifies their culture and identity (Mercuri, 2012), where speaking one's language is how culture could also be conveyed and preserved (Bininj, in Thomason, 2015). However, the death of a language would also mean the death of their culture and identity (Baker, 2001).

As an operative solution to more severe effects to the indigenous cultural communities, the United Nations enacted the United Nations Declaration of Indigenous Peoples. **Article 14 of the said proclamation states that “indigenous peoples, particularly children, have the proper to revitalize and transmit to future generation their histories, language, oral traditions, philosophies, writing systems, and literatures, and to designate and retain their own names for communities, places, and persons” (United Nations, 2007).**

With the aforementioned factors in mind, the scientific research reported during this article focuses on the training of indigenous language conversation skills of the Bukidnon and Talaandig youth in Malaybalay City, Bukidnon. To preserve their culture and social identity, indigenous cultural communities must keep their language alive. **Awareness about the extinction of their rich culture thanks to the influence of recent technology and therefore the danger of abusing the environment would give them the motivation to uphold their culture and nature. The youth, 14–24 years old (United Nations, 2020),** being more dynamic and more aware of change, are great instruments to realize such advocacy. They might be ready to help in preserving their indigenous tribe through learning and relearning their language.

Language maintenance and revitalization will only be effective if it can be passed from one generation to another generation. **One of the key drivers for maintaining the use of a heritage language is its use in the family domain (Fishman, 1991; Spolsky, 2004; Schwartz, 2008). The loss of 'natural intergenerational transmission was identified as a key marker of language loss (Fishman, 1970).** Example, one of the languages in the Philippines that is considered an indigenous language is the Mamanwa language which is spoken by Mamanwa tribes in the provinces of Surigao del Norte and Agusan del Norte. The communities of Mamanwa don't tend to mix in with other communities that don't speak with their language if not needed.

This can be their strategy in maintaining and keeping their children from learning other languages of other communities. Based on (Spolsky's, 2004) language policy model, three areas of family language policy (FLP) can be examined: language ideology, language practices and language management. Language ideology includes beliefs and attitudes towards cultural practices and identity. In terms of language ideology, it is possible to see that the speakers' views on their language and culture can vary to different levels. **Others may consider their heritage language as a 'gift' that should be passed onto their offspring in order to maintain their culture (Pillai, 2014).** The second element of FLP, language practices, refers to the extent to which a language is used with family members. As home and family being the first teacher of a child, it is the place and the people that will lead a child to what language he will going to speak.

It is the role of earlier generation to teach their children speak their language. **Language practices include much more than sounds, words and grammar in which all these can be learned first within a group of family (Spolsky, 2004, p. 9).** The third element, language management, refers to the choices made in relation to language use at home. Language policy is about choice, and choices made within a family regarding their language use can affect the survival of a language. **Some Filipino families tend to speak other languages at home, example is the**

use of English language at home rather than speaking their mother-tongue (Spolsky, 2005).

In this reason, the child tend to learn faster the English language rather than his own language. **If parents spoke the heritage language, in this case English, it was more likely for their children to speak it as well, with the percentage of children speaking English dramatically reducing if only one parent spoke it (Newcomber, 2005).**

In fact, different generations in a family can contribute to the role of family language policy-maker. **However, as much as language policy-makers within the family or community may try, the maintenance of only one language at home might be a challenge depending on internal and external factors (Schwartz, 2008).** The data on indigenous language revitalization strategies are drawn from the FGD and secondary sources. **In principle, as suggested by Penfield and Tucker (2011), these language preservation strategies involve "language documentation, language rebuilding, language maintenance, language conservation, and language sustainability" (p. 292). At the same time, we need to recognize dangers hidden in the multicultural agenda of the government if we want to employ effective language preservation strategies (Yoshioka, 2010).** There are many Indigenous languages to be found in the Philippines and we need to identify the main causes of its disappearance so that future people can use it.

Foreign Literature

As stated by Hinton (2011) having trained teachers in an indigenous language is a great help to the indigenous people and the government to preserve that certain language. Another dialect and its cultural identity drop dead. Before anything is done, by the end of this century half of today's more than 7,000 language families could vanish. It can only withstand 600 dialects (many as 100,000) with massive quantities of speaker systems. The present incarnation of language threats underlines that the sustainability of cultural values, uniqueness and understanding in native speakers is necessary. The ongoing actions, frameworks and structures to revitalize languages were fragmented and mainly focused on the learning of languages. **This same conservation, cure, drivetrain and use of extinct cultures and languages integrated in them must be followed by the integrative and comprehensive strategy (Arciosa, 2020).** Media platforms strong points as well as the interface of strategic planning can revitalize endangered languages. A Deori is a dialect of the Tibetan-Burmese language and is characterized mostly on brink of its disappearance as just a language that is put in danger.

New studies on Deori Phonetics and Phonology; have shown that lecture of junior and senior new gen speakers has lost different pitch revelation as well as classification

(Acharyya, 2020). A dissimilarity by many speaker systems of a younger demographic in aspects of language of harmonic classifications has prompted to a test about Deori's linguistic energy. **From many of these figures, some people carry out the following efforts to ensure the growth and transmission of native dialects from down the generations continues (Mahanta, 2019).** View provides cultural identity life, which makes the conservation of both the dialect vital to the conservation of our ancestral' great history.

To date, studies on indigenous languages in the Philippines, particularly with Binukid language in Southern Philippines were very scanty. These studies were largely based on the Binukid language as spoken by bigger ethnolinguistic groups but not by the marginalized group of Binukid speakers. Binukid language is to a large degree, belonging to the Manobo language family since it is spoken by Agusan Manobo to the east, Ata Manobo to the southeast, Tigwa Manobo to the southwest, and Western Bukidnon Manobo to the west. Moreover, due to the influx of migrants from the Visayas islands located north across Mindanao sea, it is also influenced by the Visayan language family. The first branch in the family tree of Manobo languages within the Malayo-Polynesian language category. **The term “Bukidnon” is a Visayan word that means “people of the mountains” and these people speaking the language are called “Bukidnons”, while the language spoken is commonly termed as “Binukid” (Post, 1978).**

Aside from these early studies on Binukid language, other studies on PLs are found quite similar to this present study to some extent. **The study of Liao (2004) pointed out that although the languages differed syntactically, Philippine- type languages were not as distinct as linguists originally assumed. (Liao, 2004) proved that the traditional conception about Philippine-type languages was incorrect; rather, she proved that the languages of the type apparently fitted in the general structures of different world languages.**

The study of (on Ibaloy of Northern Philippines which described Ibaloy's phonology and the major phonological processes involved in Ibaloy as a language, is also similar to the present study as it provides a language description of a Philippine language Ruffolo, 2004). Study is also related to the present study as she studied Ibanag where she came up with a reference grammar of Ibanag and where descriptions of the consonants and vowels are included (Dita, 2007). The grammar of contemporary Hiligaynon using radio broadcasts, short stories, and news reports that were available online (Santos, 2012). As a framework for analysis, used the articulatory model and acoustic phonetics, specifically the Praat computer program to explain the phonology of language. Her study is related to the present study in

describing the phonological features of a language, only that she used a computer software in describing the segmental phonemes of the contemporary Hiligaynon (Sombria, 2020).

Those were currently a plethora of brief summaries on the subject of linguistic revitalization, many of which are worth reading available to non-native English speakers Hinton 2010 and Romaine 2007 are two of them. The latter provides a summary of contemporary language revitalization thought. It reviews the history of the languages of the world, challenges to languages, and language revitalization efforts. Romaine 2007 takes an eclectic perspective, arguing that the best method to maintain a language is to safeguard the society in which it is used. **Hinton (2010) offers an understanding of language revitalization practice and contains numerous examples of various revitalization programs.** Linguistic advocates will benefit first and be inspired by such an essay right away.

A section in a multilingual textbook intended mostly at educators and selection, is also helpful. It looks at revitalization from the standpoint of treatment, i.e. linguistic management, it analyzes the sociocultural methods and theories that have been utilized in continuous improvement (Baker, 2011). (Tsunoda, 2005)'s chapter 11 provides a more academic, detailed analysis aimed mostly at languages. The classics Hinton and Hale 2001 and Grenoble and Whaley 2006 are both book-length analyses of language revival. Both provide good synopses of the area, including both theoretical and practical knowledge as well as numerous examples. There are hardly any publications specialized to linguistic revival currently available. Many guidebooks as well as other scholarly works in languages, learning instruction, bilingual, ethnography, as well as other fields now contain the issue of language restoration.

Indigenous People

Comparing the prevailing , endangered, and dead languages round the world, there are about 15 percent fewer languages now than in 1500 A.D. (Russell, 2018). Between 3000 and 6000 languages are spoken by the people of the planet, during which 80 to 90 percent are spoken by indigenous peoples (Russell, 2018). With this serious peril, the United Nations (2018) has released estimates on the possible extinction of indigenous languages that range from quite half the world's languages becoming extinct by 2100 to 95 percent of the world's languages becoming extinct or seriously endangered by the top of this century. **The bulk of languages under threat are indigenous languages, with estimates saying that one indigenous language dies every fortnight (Strochlic, 2018). When indigenous languages are menaced, so too are indigenous peoples themselves (United Nations, 2018). Also, colonialism, colonial practices,**

globalization, and therefore the rise of a little number of culturally dominant languages are among the causes of the elimination of indigenous peoples, including their culture and languages (United Nations, 2018).

An excellent part of the extinction is thanks to the non-transmission of languages by parents to their children (United Nations, 2018). Based on prevailing records, grammar school learners typically begin to read primers and infrequently the Bible in their language, but those that belong to the IP community rarely get older to write down books. **In most cases, these programs don't produce popular literacy materials within the language, which drives the tribal languages of the planet to stay largely unwritten (Russell, 2018).** Apart from the diminishing demand, another problem in preserving the IP language is that the lack of resources. **Funding is usually provided only to record languages, including the transcription, translation, and annotation of audiovisual recordings, while only limited funds are diverted to language revitalization programs (United Nations, 2018).**

In the Philippine context, the preservation of the indigenous cultural communities is highlighted within the Indigenous Peoples' Rights Act of 1997, which promulgated their rights to ancestral domains, rights to self-governance and empowerment, social justice and human rights, and cultural integrity; nevertheless, **the revitalization and perpetuation of the autochthonous languages aren't perspicuously instituted (Presidential Communications Operations Office, 1997).** Further, the said law actuated the National Commission on Indigenous Cultural Communities/Indigenous Peoples (NCIP), which is given the responsibility to foster and secure the welfare and rights of the indigenous cultural communities by establishing and enforcing systems and methods (Presidential Communications Operations Office, 1997); nonetheless, threats to indigenous languages within the Philippines still persist.

Research Design

Thus study is designed as a descriptive research, in which researchers aim to describe a phenomenon and its characteristics (Nassaji, 2015). It focuses on the questions what, when, and where rather than the questions how and why (Nassaji, 2015). The data will be collected as qualitative, but will be analyzed as quantitative using frequencies, percentages, averages, or other statistical analyses to identify relationships with the use of observations and survey tools (Gall, Gall, & Borg, 2007). The researchers do not control or manipulate any of the variables, but only observe and measure them unlike in experimental research (McCombes, 2020). In addition, this research enables the researchers to assess Talaandig

Language Revitalization and provide techniques and strategies to the *Lumad* on preserving one of the native language of the Philippines.

Data Gathering Method

This study summarizes the planning of qualitative data gathering method approach to the selected datas related to the topic. The plan is explored and studied using internet platforms, some people who are speaking Binukid Language in Bukidnon and appraisal information in order to analyze and interpret to present a contextual discourse data. The researchers had allotted vigorous time, effort and cooperation in developing the platform. Through this way of gathering data brought various and effective planning for observations and the study itself.

Method of Analysis

A qualitative research approach was used in this report, specifically record analysis. **This same goal of qualitative analysis is to improve overall assessment of the importance, qualities, and definitions of a study area. It entails capturing non-numerical information in order to comprehend ideas, opinions, or perspectives (Trochim, 2008), Since documents might provide additional context and a broad variety of knowledge, helping of putting one's study inside the shortest of the topic is a type of qualitative study in which the researcher perceives records to give themselves speech and compete regarding a particular assessment issue (Boween, 2019).** As for review process results to be consistent and precise, the researchers also go through thorough planning process before initiating document review. In particular, the researchers should better understand the importance of objectivity and responsiveness.

Ethical considerations

Ethical considerations were given throughout the study with regard to access, confidentiality and consent. Personal data must be processed fairly and lawfully. The data must be obtained only for one or more specified lawful purposes and not further processed in any matter incompatible with the original purpose. Lastly the researchers will make sure that the research participants will not be subjected to any harm.

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ABELS

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