



Ethnolinguistic Vitality of Manide Tribe: Basis for Proposing Educational Material Plan

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Abstract

This study determined the vitality of the language of Manide and the practices they observe to preserve it. This study utilized the descriptive research method. A semi-structured interview was conducted using the Indicators of Ethnolinguistic Vitality Review and Score Sheet as a survey checklist for 20 elders, adults, and youth Manide respondents. The data gathered were transcribed and thematically analyzed through manual Vivo coding. Results revealed that although more tribe members comprised of youth, adults and elders are inclined to use their language in day-to-day conversation, there are factors that caused them to shift to Tagalog; thus, based on Indicators of Ethnolinguistic Vitality (IEV), there is a probable shift in process in their language. Further, maintaining the use of language and shifting only when the needs arise, Documenting songs in Manide with translations in Tagalog, Creating Manide pieces for performances during events, and Teaching the Tradition to the young generation are four the disclosed practices they observe to maintain their language. Although these posited practices were found to help maintain the viability of the Manide language, there is still a need to create tangible support to preserve it against the identified threats. Consequently, out of the analysis of the current language status, an Educational material plan has been crafted with the concepts: Language exposure, Literary piece creation, Generational transmission of tradition, and Education continuum as its main components. These generated language preservation concepts are believed to be an initial step to protecting the Manide language of the tribe.

1. INTRODUCTION

Innate language defines one's culture; since it is deeply rooted, so thus the culture that emanates from a person makes every individual unparalleled and peculiar in their representation of the world. Language enables a group of people to convey culture and show encompassing cultural ties, affirming their sense of belongingness in their community.

The coming out of immeasurable changes in perception over the language, stemming from differing ideas and beliefs brought by changing and intermingling society, starts at one's birth. Language has an essential role in the social thought of any ethnic group and their ways

of life. The indigenous social thought manifests in proverbs, idioms, riddles, folktales, and other sources of knowledge meant to promote the language, norms, and value systems (Enaikelé,2014).

However, in the past, pacing modifications in society and as globalization and population movements are increasing, different cultures inevitably come into more contact, resulting in growing numbers of multicultural societies (Hamers & Blanc, 2000). Coming in connection with other language communities results in First language speakers becoming bilinguals and their culture likewise adapts those of the new language they are acquiring.

The realization of the global language crisis has led to a greater understanding of what is lost when a language dies. Linguistic study relies on linguistic diversity to acquire a more complete picture of human language capacity, create grammatical theories, and classify languages, but it's not just linguists who suffer when a language vanishes understandable (Smith, E. 2016).

As people interact using their indigenous language, they intercommunicate their culture, identity and experiences uniquely emanated from their roots. However, in cases where they decide to be under the government's care in which there are comprehensive plans for development designed for them, there are inevitable changes they adapt along with their daily activities, beliefs, practices, culture and even language. With this, they thrive in the community of multiculturalism and multilingualism. In this case, it is seemingly possible to have language shifting or second language adaptation to withstand the changes and the demands of time for survival, acceptance, acquisition of new learning, and thriving in the modernizing world, specifically when an ethnic group intermingles with the urban society. In these scenarios, language maintenance is at stake, making the possibility of ethnic language endangerment and indigenous culture renunciation feasible. One of the fascinating issues is language shift and maintenance. The younger generation represented language shift, while the older generation represented language maintenance (Setiawan,2020).

Further, throughout the world, hundreds of languages known to have existed are no longer spoken, and the pace of language loss has accelerated considerably during the past two centuries (Wurm 1991). This phenomenon of losing a language has been subjected to studies by multifarious scholars of ethnolinguistics. The study of Ethnolinguistic Vitality gained popularity in 1995 when Google Scholar noted around 20 studies. This has even increased to 144 in 2009 and still counting to this date and is becoming more popular in the 21st century (Yagmur et al. 2011).

The Kabihug or Agta have their ethnic language called Manide, which is used as age as their existence. However, due to the current situation in which they are intermingling with the mainstream language through the lowlanders, they are exposed to the Filipino language, which the people in the area predominantly use in its day to day interactions with lowlanders (based on an interview, NCIP, March 13, 2017). The concept of being surrounded by lowlanders' culture and language makes the tribe men be exposed to the possibility of second language acquisition and constant use of the language of the majority in various domains they live and deal with every day. With this, they are open to language shifting and code-switching using the Filipino language of the lowlanders' environment.

Numerous studies have been conducted further to determine the status of indigenous groups' languages worldwide. The studies of Soo et al. (2015), Grenoble et al. (2014), Colluzi et al. (2013), Mohamed et al. (2012), and Sua (2008) have dealt with the gauging of language

shift within the ethnic group, found out the factors involved in the decreased or increased of language vitality, examined the ways the language intertwined with the norms and assessed the vitality of the language used from the perspectives of its domains of use. All these studies were done in Malaysia and China.

However, few similar studies have been done in the Philippines. The study, *Thirty Endangered Languages in the Philippines* by Headland (2003), highlighted the Case of the Casiguran Agta found in the seacoast of Sierra Madre, Aurora Province. Hence, this study aims to determine the vitality of the language of Manide and the practices they observe to preserve their language and propose an educational material plan to support the vitality of the language of the Manide tribe.

The studies mentioned the show in their research the lives of Manide as indigenous peoples. These studies provided concrete background information on how distinct the Manide's lives are, proving that they have their language and identity, making them unique as people. At the time of this study, there were only a few noted investigations of the extent of language vitality of the Manide of Camarines Norte, Philippines, and none has proposed an instructional plan to be used by the learning institutions which target to preserve and strengthen the vitality of their language.

2. LITERATURE REVIEW

2.1. Problems and issues affecting ethnic language

The most vulnerable group in a world that sets its priorities in favour of economic development are hunter-gatherers and forest dwellers. The same is true in terms of language use. There are endangered languages in the world, particularly those of the ethnic groups, due to consideration of various factors in which they prioritize on top of maintaining their ingenuity among other dominant groups.

Highlighted over these factors which affect the ethnic languages is the Language Shift. It is one of the specific common phenomena in which a speaker adheres to another language during a speaking process in bilingual and multilingual societies. This happens when a group of speakers progressively leave behind its language of origin while adopting the language of the socially or economically dominant group (Fishman 1971, Baker-Jones 1998). This language shift process continuously happens to a group of people and does not finish when the speakers die; further, it steadily develops from generation to generation (Fasold 1984). In that particular setting, the group members start using the more high-status language in a series of increasingly sophisticated domains and communicative set-up (Jagodic ,2011).

Most of the published literature in the coming of Fishman's Language Loyalty in 1966 in the United States is deeply rooted in European and North American viewpoints. As such, in achieving literacy, there was a long battle over mainstream and non-mainstream language in the world of literacy. Shifting to another language is a regular practice in the multiethnic setting in Burkina Faso in West Africa. The acts of shifting emanate from exposure in daily communication to people with different languages and customs. Integrated Socio-political system also has something to do with language shift as it mostly happens in a group with this kind of socio-political system in which language maintenance has conquered in those communities with strong tendencies to be decentralized as they cling to changes they are exposed with. As detailed in the study of the Korumba, language shift and maintenance are

working steadily in Burkina Faso. In this paper, the territory is a major factor in maintaining a language in communities with noted oral traditions (Kedrebeogo, 1998).

In the abovementioned language shifts done by the native speakers in most of the language domains they are in, and as the speakers of another language; they increasingly cease to use their language in favour of another prestigious language, or it is not used as a primary medium of communication at home by the immediate family members of the elders terminate to pass it to the next generation, a language becomes extinct (UNESCO 2003).

The study, *Thirty Endangered Languages in the Philippines* by Headland (2003), highlighted the Case of the Casiguran Agta found in the seacoast of Sierra Madre, Aurora Province. They are around 600 of them, and the population has remained stationary since the 1980s. Headland lived with the Agta and his wife in 1962, and both learned the Agta language while living with them. In 2002, he returned to Casiguran and found out that the Agta are not aware that they are no longer showing loyalty to their ethnic language and that even the children of 12 years of age speak Tagalog fluently. Although they do not forget their Agta language, there are noted changes in the sentences as they are mixed with Tagalog. Headland has been able to compare the changes in the language as he knows how to speak it when he was there 40 years ago. His prime finding on the noticeable change is that most Agta adhered to exogamous hypergamous marriages or Agta who marry non-Agta or lowlanders (Headland and Headland 1998). None of the children of the mixed-blood unions speaks Agta as their mother tongue.

In another Agta group that Headland studied, the Dicamay Agta, he investigated how the Agta language became extinct, worst for both the people and their language (Grimes 2000). It was found out that migrant Ilokano Homesteaders killed several Agta. He found three Agta present in the place, but none spoke their native language nor understood any native language. They use Ilokano instead.

Further, Headland traced the place of Casiguran Agta and was found out that their language is not endangered but no longer active and effective among the expected users since they are outnumbered 85 to 1 by some 50,000 lowlanders who speak Tagalog as the majority language. Most of them live within the community of the Tagalog, and their usual conversation switches to Tagalog. Tagalog is used as the medium of instruction in educational settings in which, until the time of Headland's study, almost all Agta children were enrolled with the lowlanders inside the classrooms being handled by Government teachers in Tagalog.

Consequently, intermarriages among Agta and non-Agta, the killing of Agta, and complete immersion in the community of the lowlanders are the noted factors for losing the high vitality of the language and, worst, making it endangered are the results of the study conducted by Headland.

2.2. Ethnolinguistic vitality of indigenous communities

Grenoble et al. (2016) highlighted in their study the indigenous-driven project called the Arctic Indigenous Language Initiative, which works to counteract language shift through active engagement and collaboration throughout the circumpolar region. It highlighted three themes in which the project is organized; the assessment of language vitality, existing language policy and language acquisition. The researchers particularly investigate climate change and cultural disruption as significant effects of language shift. Displacement and relocation of some communities likewise happened due to foreign development. This undertaking concludes that

the overall responsibility of revitalizing the language resides among the users. They have direct control over language vitality.

Further, Mohamed et al. (2012) used nine criteria of language vitality by UNESCO in analyzing the ethnolinguistic vitality of Sihan language. In doing so, it reveals that Sihan language has deteriorating vitality of their language since it did not fulfil the nine vitality factors. In addition, there is an increase in the duration of encounters with non-members of the community, which raised the number of multi-lingual /bilinguals and caused the decline in the use of Sihan language in most of the activities.

Coluzzi et al.'s (2013) study, which also focuses on the language vitality, found out that there are some evidences that state that there is a high degree of endangerment for the Bidayuh language outside the Bidayuh belt or in places away from the main domain of the users. The study particularly disclosed that Bidayuh is vital and healthy through its 95.8 percentage respondents' declaring that they use their heritage language fluently but it is not safe within outside the Bidayuh belt.

Sayahi (2005) commented in her paper on the ethnolinguistic vitality and the acculturation of the members of the majority on the other. She examines the situation in two Northern Moroccan cities, Tangier and Tetouan and their role in the process of identity construction by both native speakers and second language learners. This study concluded that the Moroccan-born Spaniards successfully maintain native competence in Spanish because of their dynamic ethnolinguistic vitality despite dealing with outsiders' language.

On the one hand, the language vitality and its relation to identity were explored by Ying et al. (2015). This found that Bahasa, Malaysia and English do not have high vitality in Malaysia. Instead, the vernacular languages have. In this scenario, the national identity has not been given due prominence.

Suhua (2008) highlighted in her study the indices to determine the language's degree of endangerment and vitality. These include: the vitality and social function of a language are assessed in connection with indices such as Intergenerational language transmission, number of absolute speakers, the proportion of speakers in the population, its present domains of use, its development within the diverse domains of use and the availability of its written educational materials. It found out that the Yi language is no longer the language of the family for Urban Yis due to interrupted intergenerational transmission and frequency of use. Han language instead is used by the children and in everyday work.

Consequently, the transfer of place or the nearby intergroup communities may affect the language users. Thus, language shifting is inevitable.

3. MATERIALS AND METHODS

This study utilized the descriptive research method. A semi-structured interview was conducted using the Indicators of Ethnolinguistic Vitality Review and Score Sheet as a survey checklist. The tool is translated into Filipino, and aspects are modified to fit the setting and locale. The Primary data was sourced mainly through Semi-Structured interviews and the conduct of surveys using Indicators of Ethnolinguistic Vitality Review and Score Sheet (Landweer, L. 2016). Participant observation, including photo documentation, was used to saturate all the data needed from the Semi-structured interview. The data gathered were transcribed through manual Vivo coding and thematically analysed through the audit trail. An expert inter-rater was requested to validate the coding and the themes derived from the data to avoid redundancy and eventually collapse minor subthemes.

The twenty respondents were guided by the researchers in the presence of one of the secondary students, who is considered one of the performers in academics among the Manide youths and with one of the elders of the tribe in answering the checklist because there were parts that needed to be translated in Manide. With the help of these two tribe members, the researchers were able to administer the answering of the standard checklist, which was translated into Filipino. Then, the informal, unstructured interview with one of the former Tribal Chieftains (*SSInt- 1*) followed. The interview duration was audio recorded with the interviewee's permission. To further investigate the practices the tribe observes to maintain and preserve their language, an informal interview through messenger was conducted with one youth leader of the tribe (*SSInt-2*) and one of the performers in the secondary (*SSInt-3*).

Further, the checklist results were tabulated and analysed following the procedure indicated in the standardized tool by Landweer (2016). After the analysis using the verbal interpretation of the viability of Manide language, the responses on the semi-structured interviews were used to substantiate – prove or disprove the result of the numerical total of the eight indicators as stated based on the responses of the *M1-M20*. Through manual Vivo coding, the responses of (*SSInt- 1-3*) were plotted and audited to avoid redundancy, thus, other manually derived codes were collapsed.

4. RESULTS AND DISCUSSION

4.1.The extent of Language Use of Manide Tribe

Matrix 1. Summary of Responses of the Manide Tribe Respondent

Indicators of Ethnolinguistic Vitality Landweer ,M.L (2016)											
Res pon - dent s	Pote ntial For Cont act	Dom ain In Whic h The Targe t Lang uage is Used	Frequ ency and Type of Code Switc hing	Popul ation and Group Dyna mics	Socia l Netw orks	Soc ial Out - loo k	Lang uage Presti ge	Acces s To a Stable and Accep table Econo mic Base	Total Indic ator Scor e	Inter pret ation	Res pon - dent s
	1	2	3	4	5	6	7	8	20		M1- 20
M1	0	2	2	3	2	3	2	3	17	B	M1
M2	0	2	0	3	2	2	1	1	11	D	M2
M3	1	0	1	3	1	3	3	2	13	C	M3
M4	1	0	1	3	1	3	3	2	14	C	M4
M5	1	0	1	1	2	3	2	3	13	C	M5
M6	1	0	1	0	1	3	2	3	11	D	M6
M7	0	1	0	3	2	2	3	1	12	C	M7
M8	2	1	2	1	2	3	2	1	14	C	M8
M9	2	1	2	1	2	3	2	1	14	C	M9

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M1 0	1	0	1	3	1	3	3	2	14	C	M1 0
M1 1	1	0	3	3	3	3	2	3	18	A	M1 1
M1 2	2	2	0	3	2	3	1	1	14	C	M1 2
M1 3	2	1	0	0	2	1	1	1	8	D	M1 3
M1 4	1	2	2	3	2	3	2	2	17	B	M1 4
M1 5	2	2	2	0	2	2	1	1	12	C	M1 5
M1 6	3	2	2	0	2	2	1	1	13	C	M1 6
M1 7	1	2	2	3	2	2	3	1	16	B	M1 7
M1 8	0	2	1	3	2	2	1	1	12	D	M1 8
M1 9	1	0	1	3	1	3	3	2	14	C	M1 9
M2 0	1	0	1	3	1	3	3	2	14	C	M2 0

- A. 18-24 .Viable with probable continued viability for the foreseeable future
 B. 15-17. Possible continued viability in the foreseeable future
 C. 12-14. Probable shift in process
 D. <12 -Language endangerment
 M1-M20 -Manide respondents 1-20

Legend: Each letter corresponds to the status of the Manide Language viability (Landweer, L. 2016)

Legend: Each letter corresponds to the status of the Manide Language viability (Landweer, L. 2016)

Matrix 1 shows that one respondent with an 18 Total indicator score states that there is a Viable with probable continued viability of Manide language for the foreseeable future. M11 responses reflected that there is an existing sustainable and strong Manide language.Hence, based on suggested actions: The Manide may conduct activities that may support and better develop the maintenance of language (Landweer,2016)

Further, three respondents; M1, M14, M17 with total indicator scores of 17,17, and 18 respectively posited that there is *Possible continued viability* of Manide language in the foreseeable future. This response obtained a suggestion that there should be activities that will make the Manide tribe aware of their language use and come up with language revitalization and improvement activities (Landweer ,2016). Moreover, four respondents; M2, M6, M13, and M18 disclosed in their responses that the Manide language is encountering Language endangerment, in which the suggestion to cope with this situation is to conduct language

awareness activities, language revitalization program, and documentation to assist the tribe in maintaining and sustaining their language and be able to pass it unto the next generation. Generational transmission is essential in maintaining the identity of a group of people.

Along the four Total indicator scores interpretation, it shows that twelve (12) respondents; M3,M4,M5,M7,M8,M9,M10,M12,M15,M16,M19,M20 adhere that there is a *Probable shift of Manide language in process* . This result suggests that it is critical to immediately conduct activities that will lead to the revitalization and awareness of the Manide language. Furthermore, provisional language development activities may be carried out, with re-evaluation suggested (Landweer,2016).

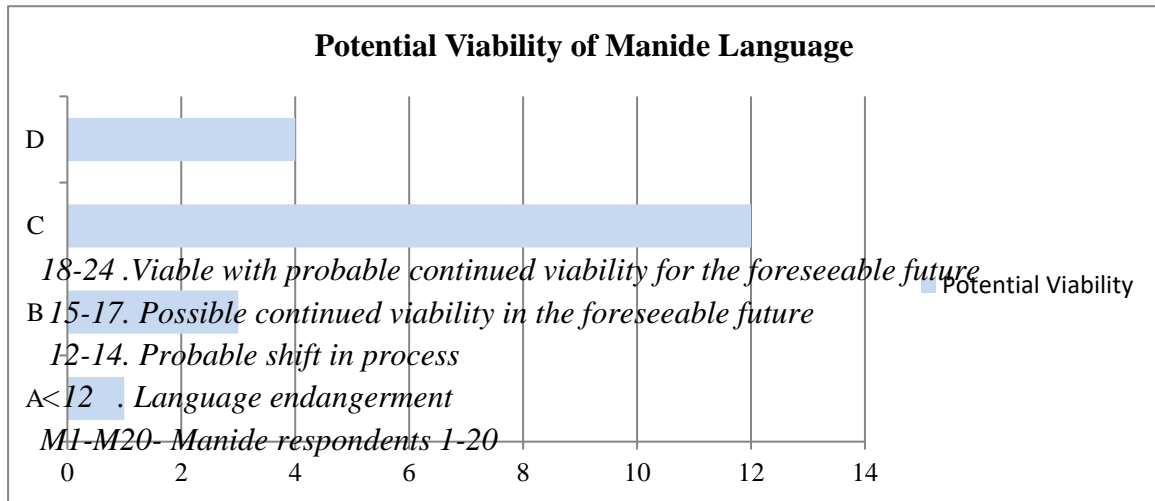


Figure 1. Graph showing the distribution and verbal interpretation of the extent of potential viability of the Manide language

Figure 1 shows that although it is claimed that more tribe people comprise of youth, adults and elders are inclined to use their Manide language in day-to-day conversation, still, there is a probable shift in language use happening in the community. In some instances when visitors or Hiyem (non-member of the tribe) arrive in the ancestral domain site or tribe community, they tend to shift to Tagalog to entertain them. This happens almost every other day as the place is usually visited with tourists to take pictures at the huge bird’s nests the Manide personally built to serve as a tourist attraction. In addition, several non-Governmental Organizations (NGOs) and Governmental organizations, or private groups or individuals sponsor events or programs for the tribe to assist them in their livelihood, education, health, and tourism aspects or when there is an event to be celebrated on-site such as Indigenous Peoples Month which is officially managed by the National Commission for Indigenous Peoples.

Access to Population Center	<p>R : <i>Ang inyo bang lugar ay malayo o malapit sa urban?</i>(Is your place near or far the urban area?)</p> <p>SSIInt.1: <i>Malayo.</i> (Far,)</p> <p>SSIInt.1: <i>Simula doon sa tribo namin, ang lalakaran namin ay trenta minutos siguro.</i>(From our tribe, we usually walk for 30 mins.)</p> <p>SSIInt.1: <i>Yung pinakamabilis na makakarating sa pupuntahan naming, motor lang</i> (We have motorcycle to bring us to urban area)</p>
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Legend: R-Researcher SSInt.1- Tribal Leader

Table 1. Indicator 1. Access to Population Center

Table 1 Indicator 1 shows the Access to Population Center . The Ancestral domain is approximately two kilometres from the urban area where tricycle terminal and barangay stores are located, and almost five kilometers away from the Jose Panganiban downtown. Thus, as disclosed along with an interview with the tribal leader [SSInt.1] they usually have to walk for 30 minutes to reach the urban area of the barangay and have to ride a motorcycle to reach downtown. Along with Sociolinguistic Principle, however, the less frequent the contact with other languages, the better (Landweer, 2016). In this location description, the speech community or physical site of the tribe is fairly accessible to and from the nearest urban or population center as per most responses of the M1-M20 respondents.

Domains in which the target language is used	<p>SSInt.1: <i>Yung pastor namin, kailangan talaga nyang managalog pag sya ay nagmimisa. Tagalog talaga ang salita.</i>(Our tribe pastor speaks in Tagalog during mass)</p> <p>R: <i>Oo kase siya’y talagang hindi miyembro ng tribo?</i> (Is it because he is not a member of the tribe?)</p> <p>SSInt.1: <i>Miyembro siya ng tribo kaya lang...</i>(he is a tribe member, however..)</p> <p>SSInt.1: <i>Si _____.</i> [mentioned the name of the pastor]</p> <p>SSInt.1: <i>Hindi ko alam. Kaya pag hindi siya gumagamit ng Manide , may mga unat na hindi makakaintindi</i> (I don’t know, when he uses Manide, non-tribe members /Hiyem do not understand him)</p> <p>Researcher: <i>Sa edukasyon madalas ba na ginagamit ang Manide?</i> (On Education aspect, do you usually use Manide?)</p> <p>SSInt.1: <i>Mahina na.</i> (The usage is weak now) <i>Mahina na sapagkat ang mga ginagamit na ng guro ay tagalog.</i>The teachers use Tagalog in teaching the students.)</p> <p>Researcher: <i>Sa pakikipagkalakan, mataas pa ba ang Manide, katamtaman, o mahina na?</i>(What is the extent of Manide use in trading?)</p> <p>SSInt.1: <i>Malakas yan.</i> (it is strong....)</p> <p>Researcher: <i>Gamit niyo ang wika niyo?</i> (are you using your Manide?)</p> <p>SSInt.1: <i>Hindi. Hindi kami nagagamit ng...</i>(No, we are not using ..)</p> <p>SSInt.1: <i>Malakas na rin yung pananalita naming ng tagalog.</i> (Tagalog is strongly used)</p>
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Legend: R-Researcher SSInt.1- Tribal Leader

Table 2. Domains in which the target language is used

Table 2 shows Indicator 2 Domains in which the target language is used. This theme indicates the domain analysis. It particularly elaborates the way the Manide language is used in the community through its different social environments such as church and school, trading places, and others. The excerpt of the interview shown in table 2 reflects that in the place of worship, the church preacher uses Tagalog as the main language throughout the devotion time to ensure that Hiyem attendees and the tribe members would understand the proceedings [SSInt.1] . The tribe men, who can speak Tagalog as well, adjust to the Hiyem since the latter also thrive in their ancestral site as some of them married Manide.

On Education aspect, the teachers on the mainstream classes use Tagalog and English, except the one assigned to teach the Manide children in the Daycare Center of the tribe. However, most of the tribe students are enrolled on the mainstream classes. Moreover, during trading of crabs and native products such as basket, takupis, bags etc. the tribe uses Tagalog as they sell their goods downtown. On sociolinguistic principle, it states that the more domains where the vernacular is the sole media for expression, the better (Landweer,2016). Examining the three domains specifically mentioned in this undertaking, Tagalog and not the vernacular Manide is used in the place of worship, on trading, and in education. This is supported by the responses of 11 out of 20 respondents of this undertaking. This process of language shift continuously happens to a group of people and does not finish when the speakers die; further, it steadily develops from generation to generation (Fasold 1984). In that particular setting, the members of a group start using the more high-status language in a series of increasingly sophisticated domains and communicative set-up (Devan,2011).

Frequency and types of Code Switching	<p>R: <i>Sa isang buwan, ilan yung ganoong pagkakataon na may pumupuntang ibang mga hindi ka-tribo sa inyo?</i> (in a month, how many times a non tribe member visit your site?)</p> <p>SSInt.1: <i>Halos minsan natagal ng isang taon din, kalahating taon, ganun. Madalas kalahating taon may pumupunta dito kaya nakakagamit kami ng ibang salita.</i> [He meant that there are Hiyems who stay in their tribe for months or year]</p> <p>R:<i>Sa isang buwan, ilang beses?</i> (In a month, how many times a visitor comes?)</p> <p>SSInt.1: <i>Sa amin, sa isang buwan, halos araw-araw na rin may pumupunta.</i> (almost every day)</p> <p>R:<i>So, kapag pumupunta sila?</i> (When they arrive, what language do you use?)</p> <p>SSInt.1: <i>Ang usap naming, hindi tribo.</i> (We use Tagalog.) [he meant they don't use Manide]</p> <p>SSInt.1: <i>Madalas, naghalo na ang Manide tsaka Pampanga kaya magkaiba na yung lenggwahe namin. Kaya kung minsan, nagkakahalo-halo na.</i> (Oftentimes,three langauges mix)</p> <p>R:<i>Anong halimbawa mong salita na tagalog at manide?</i>(could you cite example of Taglog and Manide switching?)</p> <p>SSInt.1: <i>Aakitin lang. Sasabihin yan na “Kumain kayo di, magkalkal kamo”, yun lang</i>(you will be invited to eat , then say ;Let's eat, Listen,!)</p>
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Legend: R-Researcher SSInt.1- Tribal Leader

Table 3. Indicator 3. Frequency and types of Code Switching

Table 3 shows Indicator 3. Frequency and type of Codeswitching. Codeswitching mainly happens in conversations where two or more languages are alternately used. The Manide tribe, one of the province's underprivileged minorities, has received various assistance from different agencies. One is the Camarines Norte State College, with which the researcher of this study is affiliated. The said institution offers an Extension Program, which mainly caters to teaching the children, youth, children, and elders to read and write, as well as other educational programs. This happens every Saturday of the month. Nevertheless, it is just one of the many who proceed to their site for an outreach program (Abad, E. M.,2022).

Further, It was declared in a statement that there are visitors or Hiyem who come to their tribe every day, which causes them to speak Tagalog when conversing with them. Further, a group of Sambals from Pampanga settled with them, somehow causing their language to switch. With these two instances mentioned, the Manide are usually opted to adjust to other cultures as they are considerate of others. Thus the use of Tagalog to Manide and Manide to Tagalog in one conversation usually occurs when an opportunity calls for it. [SSInt.1]. In support of this, it is disclosed by the eight respondents that the tribe has infrequent individual unbounded code-switching. The sociolinguistic principle along this indicator states that the less code-switching there is, the better (Landweer,2016), which explains that although it is claimed that there is infrequent code-switching happening in the tribe, with several recurring events which speech adjustments the Manide have to be done when they accept Hiyem in the community, it has a compounding effect on language maintenance.

Correspondingly, both Grenoble et al. (2016) and Sayahi (2005) proved that the vitality of the language is dependent mainly on the users' attitude and the degree of responsibility they possess over their language. Meanwhile, Mohamed et al. (2012) and Suhua (2008) claimed that the frequency of use of the native users of their language in most of the activities and domains would raise the vitality of the language. Consequently, the transfer of place or the nearby intergroup communities may affect the language users. Thus, language shifting is inevitable.

Population and Group Dynamics	<p>R : <i>May dumating sainyo na Manide din na galing Zambales. Bakit sila nakarating dyan?</i> (Why did the Sambals settle on your place?)</p> <p>SSInt.1: <i>Napadpad nung nagputok ang Taal</i> (They came here when Mount Taal exploded)</p> <p>SSInt.: <i>Tatlong lahi na kami dun.</i>(We are actually three races in the site)</p> <p>R : <i>Ano-ano po?</i> (What races are they?)</p> <p>SSInt.1: <i>Katulad ninyo, tapos yung mga Zambales, tsaka kaming mga Manide. –coming of other Kabihug from zambales</i> (Like you, the Sambals , and we- Manide)</p> <p>SSInt.1: <i>Madalas, naghalo na ang Manide tsaka Pampanga kaya magkaiba na yung lenggwahe namin. Kaya kung minsan, nagkakahalo-halo na.</i> (Manide language get mixed with Sambals ,Manide and Tagalog)</p>
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Legend: R-Researcher SSInt.1- Tribal Leader

Table 4. Indicator 4. Population and Group Dynamics

Table 4 shows the Indicator 4 - Population and Group Dynamics. This refers to the presence of the actual speakers in the community. SSInt.1 mentioned that the tribal community has now three races in the site, The Manide, Hiyem or non-Manide, and Sambals. However, the tribe maintains their language when they speak with their members and retort to language shifting when speaking to Hiyem and Sambals. With around 40 families present in place, three of the households have wives/husband who are non-member of the tribe and about three families are Sambals from Zambales. On the gathered data from the 13 respondents, it was stressed that most of the immigrants in the tribe actively used their language daily, although they understand Manide. Aloan ng interview with the Tribal leader, it was stated that they want the immigrants to adopt their language instead ng theirs. However, on encounters with them, the former mentioned that they use Tagalog in talking to them. The sociolinguistic principle in this indicator states that the more speakers of the targeted language, the better (Landweer,

2016). Consequently, the researcher then observed that the tribe has high respect for their language, however, due to circumstances that they want to establish good communication with the immigrants, they adjust themselves by using the Tagalog language.

Social Networks and Social Outlook	SSInt.1: <i>Nagamit na talaga sila ng salita na halimbawang tagalog pag pinagbibili nila yung alimango nila. Nagpe presyo na rin sila ng sarili nilang presyo. (Manide use Tagalog when trading their crabs to hiyem)</i>
	SSInt.1: <i>Pag ako’y pinapatawag, yun lang. (or when we are called by our landlords)</i>
	SSInt.1: <i>Pag nandito naman ako, tagalog lang din. (or when I stay with my Hiyem relatives)</i>
	R: <i>Kagaya ngayon may trabaho ka, ilang panahon kang mananatili dito? (How long do you stay with the Hiyem for your job?)</i>
	SSInt.1: <i>Depende. Isang buwan? Tatlong linggo? (One month, one week?)</i>

Legend: R-Researcher SSInt.1- Tribal Leader

Table 5. Indicator 5. Social Networks

Table 5 shows the Indicator 5-Social Networks. This aspect refers to the range of linkages or outsiders the tribe deals with during recurrent periods. In some instances when the tribe needs to trade their goods to the Hiyem in the Urban areas downtown, 13 respondents claimed that the tribe members socialize with other cultures and maintain free use of their vernacular language on various communication opportunities and only do language switch when during trading goods, rendering labors or services or welcoming Hiyem in the community. This indicator is guided by the sociolinguistic principle that, the tighter the social structure where the vernacular is the language of choice, the better (Landweer , 2016). Further, analyzing the responses, it was found out that the Manide although with few other cultures being encountered is set aside in some instances when they have to communicate with the Hiyem or Sambals on a daily basis.

Social outlook	R : <i>Bakit sa palagay mo, yung mga Sambal ay ginagamit na yung wikang Tagalog at Manide sa halip na gamitin nila at panatilihin yung kanilang sariling wika? (Why do you think the Sambals in your site use Tagalog and Manide languages instead of their own ?)</i>
	SSInt.1: <i>Siguro, nakukuwan na din sila dun sa salita namin, nagagandahan na rin sila kaya nagagamit na rin nila yung salita namin.(I think they find our language beautiful)</i>
	SSInt.1: <i>Matagal rin nilang natuto dyan. Pero yung salita nila, di namin matutunan.(They been here for quiet a long time , however, we cant learn their language)</i>
	R: <i>Sa palagay mo, bakit nila nakuha yung salita niyo?(Why do you think the Sambals acquired your Manide language?)</i>
	SSInt.1: <i>Sa tagal nila dyan. Lumaki sila dyan, nakahalubilo na rin yung mga bata dyan.(They been here for a long time and are always interactingwith us)</i>
	R: <i>So, sa halip na kayo yung mabigyan nila ng ideya tungkol sa lenggwahe nila ay sila pa yung nakapag kuha ng lenggwahe niyo? (So, instead of your tribe acquiring their language, they acquired yours?)</i>
	SSInt.1: <i>Oo.(yes.)</i>

Legend: R-Researcher SSInt.1- Tribal Leader

Table 6. Indicator 6. Social Outlook

Table 6 shows Indicator 6 Social Outlook. This indicator explains the importance of esteem over the vernacular. It emphasizes that the perception of a group on their language impacts the value of the language. This is anchored on the sociolinguistic principle: “the greater the group’s internal identity, external recognition, and its cultural distinctiveness, the better” (Landweer, 2016). As a result, With cultural indicators present, 13 respondents felt that the Manide language has a strong identity, high status, or renown conferred by outsiders. This was supported by the statement - which posited that the Sambals acquired the Manide language because they found it beautiful, and due to their length of stay in the tribe, hence they were not to adjust to their language [SSInt.1].

Language Prestige	<p>SSInt.1: <i>Sa amin, mataas na pagkilala sa aming salita.</i>(Our language is highly regarded by the tribe)</p> <p>R: <i>Sa taga-labas?</i>(How about among outsiders?)</p> <p>SSInt.1: <i>Sya rin. Ganoon na rin ang pagtingin sa amin sa taga-labas ng tribo namin.</i>(Just the same)</p> <p>R: <i>Dahil?</i> (What is the reason for that?)</p> <p>SSInt.1: <i>Pinananatili namin ang mga lenggwahe naming, kultura naming pinanatili naming kaya mataas parin ang tingin nila samin.</i>(We maintain our language and culture)</p>
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Legend: R-Researcher SSInt.1- Tribal Leader

Table 7. Indicator 7 . Language Prestige

Table 7 shows Indicator 7 Language Prestige. The definition of this indicator has been modified in this study. It was contextualized to the description- the extent various speakers or immigrants accept a language. However, some do not understand and do not use it in their interaction with the tribe. Thus, the principle drawn out from this indicator is that the higher the respect and acceptance of the language, the better. Seven respondents claimed that the Manide language is a prestigious language of the tribe and is recognized by the church or education and trading sectors as the tribe’s language; however, it is not used in preaching and selling goods since Manide deals with the outsiders. Similarly, Coluzzi et al.’s (2013) study, which also focuses on language vitality, found that there is some evidence that states that there is a high degree of endangerment for the Bidayuh language outside the Bidayuh belt or in places away from the main domain of the users. The study particularly gauged the language shift toward Malay and English within the Bidayuh of Sarawak, Malaysia. It appeared that Bidayuh is vital and healthy through its 95.8 percentage respondents’ declaring that they use their heritage language fluently but it is not safe outside the Bidayuh belt.

Access to a stable and acceptable	<p>R: <i>Sa pakikipagkalakan, mataas pa ba ang Manide, katamtaman, o mahina na?</i>(Is Manide language use strong, moderate or weak wuring trading?)</p> <p>SSInt.1: <i>Mahina yan.</i>(Weak)</p>
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economic base	<p><i>R:: Gamit niyo ang wika niyo?(Do you use your language in trading?)</i></p> <p><i>SSInt.1: Hindi. Hindi kami nagamit ng...(No..)</i></p> <p><i>SSInt.1: Malakas na rin yung pananalita naming ng tagalog. (We use usually use Tagalog)</i></p>
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Legend: R-Researcher SSInt.1- Tribal Leader

Table 8. Indicator 8 . Access to a Stable and Acceptable Economic Base

Table 8 shows Indicator 8 Access to a Stable and Acceptable Economic Base. To attain a sustainable economic system is one of the main aims of the groups of minorities in the province. However, there are circumstances that are beyond their control despite their great desire to have a livelihood source for their tribe. This indicator is with the principle: “The more stable and acceptable the income base, where the vernacular language is the language of choice, the better” “ (Landweer, 2016). It was posited in the interview that, the Manide uses Tagalog most of the time to better communicate with the traders outside the tribe. Hence, 10 respondents revealed that that is a limited source of livelihood, thus there is a need to use Tagalog during trading to ensure income since they better communicate with the Hiyem/non -tribe people.

4.2.Practices the Tribe Observes To Maintain Their Language

There are four noted practices the Manide Tribe observes that maintain their language. These are composed of: Maintaining the use of language and shifting only when the needs arise, Documenting songs in Manide with translations in Tagalog, Creating Manide songs for performances during events, and Teaching the Tradition to the young generation.

Maintaining the use of language and shifting only when the needs arise	<p><i>SSInt-1: Pinapanatili po ang paggamit ng wikang Manide , halimbawa po kapag magkakausap ang mga katribo Manide ang gamit (Maintain the use of Manide when talking to the people of the tribe)</i></p> <p>Researcher: <i>Kapag may okasyon kayo halimbawa may sayawan , namatay anong gamit ninyong wika? (During occasion or wake, what language do you use?)</i></p> <p><i>SSInt-1: Manide po kapag kausap ay katribu, kapag Hiyem naman po ay tagalog ang ginagamit po.(We use Manide when talking to our tribemen and Tagalog when talking to Hiyem)</i></p>
Translating Tagalog songs in Manide	<p>Researcher: <i>May isinusulat ba kayong tula o awitin sa Manide? (Have you written poems or wongs in Manide?)</i></p> <p><i>SSInt.1: Meron po yung Gumising ka, Magbangon ka at Katutubong lahi (Yes , we have,” “Gumising ka, Magbangon ka at Katutubong lahi”)</i></p> <p><i>SSInt.1: May halong tagalog po.Itinatranslate po sia sa Manide. (It is written in Manide and has Tagalog translation)</i></p>
Performing during events	<p>Researcher: <i>Bakit kinailangang may Tagalog version po?(Why there is a Tagalog version?)</i></p> <p><i>SSInt.3: Kase kadalasan po kapag may okasyon like IP Week may cultural night isa po siya sa presentation ng IP Youth para mas maunawaan po ng bisita ginawan po ng tagalog.(It has a Tagalog version to better understand by visitors)</i></p>

	<p>Researcher: Ok. Pero kapag okasyon lang ng Manide Tribe inaawit ba ninyo ito ng sa Manide language lang? (Do you usually sing perform this song when there are visitors?)</p> <p>SSIInt.3:Opo. (Yes)</p>
<p>Teaching the Tradition to the young generation</p>	<p>Researcher: <i>Sino po nagtuturo sa inyo ng keyo, yung awit sa mga namamatay?</i> (Who teaches “Keyo” to the youth ?)</p> <p>SSIInt.3: <i>Yong mga Elder po ang karaniwang nagtuturo non sa mga kababaihan , medyo marunong rin po ako kaso hindi kami gumagawa nun sa ngayon, matatanda lang.</i> (The elders usually teach the youth the Keyo, however, we don’t perform it for now, as elders are the only ones allowed)</p>

Legend: R-Researcher SSIInt.1- Tribal Leader SSIInt.2 –Youth leader SSIInt.3- Secondary student

Table 9.Practices of the Tribe in Maintaining their Language

Maintaining the use of language and shifting only when the needs arise, Documenting songs in Manide with translations in Tagalog, Performing Manide songs during events, and Teaching the Tradition to the young generation are four noted practices the tribe observes to maintain their language.

The tribe people personally opted to use Tagalog when visitors come to their site. They ensure that the latter are entertained properly, thus shifting to Tagalog when communicating or interacting with them. However, they emphasized that at home, they specifically use their own language (SSIInt.1). There are two songs composed and documented for the tribe and are sung during occasions in Manide, and when there are outsiders or Hiyem, they translate them into Tagalog. The tribe believes that their songs are a reflection of their culture and should be known by all members of the tribe and even non-members (Abad, D. J. V. (2020). During performances, youth and elders perform together which greatly emphasizes the established tradition of the tribe (SSIInt.2). Further, the youth of the tribe are taught traditional songs like” Keyo”, which is usually sung at a wake or during burial rituals.

4.3.Educational Material Design: Support to Maintain Manide Language

The educational material plan for the Tribe is developed with the following objectives: To be used as a reference in developing reading material in the conduct of the Literacy Extension Program of the College of Education as it holds its Literacy Intervention For the Tribe (LIFT) program and as Reference on material created for the propagation of knowledge on the existence of the indigenous peoples.

**EDUCATION INSTITUTION AND
MANIDE COMMUNITY CONCEPT OF LANGUAGE MAINTENANCE**

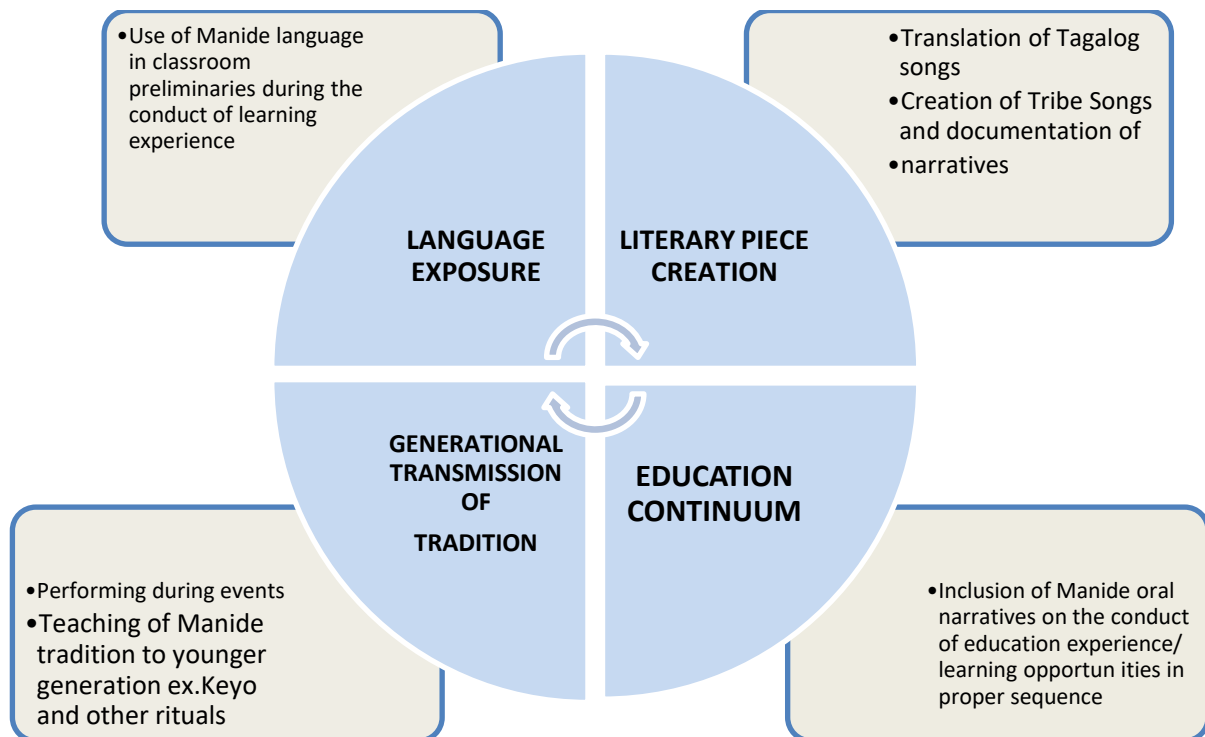


Figure 2

The findings of this study revealed that although it is claimed that more tribe people comprised of youth, adults and elders are inclined to use their Manide language in day to day conversation, still, there is a probable shift in process happening in the language of the tribe, hence language revitalization activities are highly recommended (Landweer, 2016). The processor occurrence by which a population switches from one language to another is referred to as "language shift" (Osler, 2019). Consequently, the situation of Manide language calls for the inclusion of the following in the proposed Educational Material design:

1. Language Exposure – Education providers should incorporate Manide language in classroom preliminaries during the conduct of learning experience.
2. Literary Piece Creation – Apart from translation of Tagalog songs to Manide, it is also essential to create oral documents, narratives, poetry, songs which highlight their culture using their language.
3. Education Continuum- Inclusion of Manide oral narratives on the conduct of education experience/ learning opportunities in proper sequence considering different senses of learners.
4. Generational Transmission of Tradition- Teaching of Manide traditions to younger generation ex. Keyo and other rituals and providing opportunities to perform in various tribe events.

5. CONCLUSION

1. There is a Probable shift of Manide language in the process. This result suggests that it is critical to immediately conduct activities that will lead to the revitalization and awareness of the Manide language. Furthermore, provisional language development activities may be carried out, with re-evaluation suggested.

2. There are four noted practices the Manide Tribe observes that maintain their language. These are composed of: Maintaining the use of language and shifting only when the needs arise, Documenting songs in Manide with translations in Tagalog, Creating Manide songs for performances during events, and Teaching the Tradition to the young generation.
3. There is a gradual language shift that transpires in the tribe, consequently, the situation of Manide language calls for the inclusion of Language Exposure, Literary Piece Creation, Education Continuum, and Generational Transmission of Tradition in the proposed Educational Material design.

Recommendations

1. Although the coming of various groups of visitors to the ancestral domain site provides a potential avenue for livelihood assistance and development of their tribe, it is also imperative to ensure that the Manide are protected from being exploited, thus coming of visitors should not affect them from maintaining their language.
2. During the conduct of the religious activity, the church preacher may allot more time to speaking Manide during preaching to ensure the transfer of words of God and the engagement of the listener. However, in consideration of Hiyem (non-Manide) attendees, who are mostly husband/wife of the Manide, shifting to Tagalog for a shorter period may be considered. Continuous documentation of the oral literature, narratives of Manide lifestyle, culture, and tradition may be sustained to ensure assistance to maintaining their ingenuity, particularly their language. Hence, this may lead to the intergenerational transmission of everything about their tribe.
3. Government agencies may continuously provide the tribe education assistance through providing sustainable livelihood development programs and education extension activities to help them keep up with the change of time and be able to strengthen their capacity to establish themselves in the mainstream community as they dwell with the latter due to various needs such as finding the source of income, seeking for training and assistance on enhancing their lives through programs prepared and designed for them.

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Interviewees:

SSInt.1-Tribal Chieftain, June 2021

SSInt-2 - Youth leader of the tribe, June 2021

SSInt-3 - One of the performers in the secondary, June 2021