# Surviving Language Urbanization In Surigao Del Sur, Philippines: Preservation Of Kamayo Language Through Multilingualism

Jerrymie Mila, Jemeah Ann Mariscal, Karl Ferdie Mae Lofranco, Filyn Grace Macanim

**Abstract:** Multilingualism poses several issues around the world, and language preservation is a helpful tool to preserve endangered languages. This study aims at analyzing how multilingualism helps in the preservation of the Kamayo language in Surigao del Sur, Philippines despite language urbanization. The data were gathered generally through reviewing available literature and studies related to the study. The study finds out that multilingualism and language preservation interrelates as multilingualism plays a role in language preservation but with limitation as existing languages such as the Kamayo language, are still not prioritize to be used as the medium in the institutions in the community. The existence of multilingualism and its practices such as MTB-MLE in the educational setting helps provide opportunities for languages to be used, but a need for policy revision to give every language its rights to be used and enriched by its speakers for language development for the future generations.

**Index Terms**: Kamayo language, language preservation, MTB-MLE, multilingualism, Philippines

————————————————  ◆  ————————————————

## 1 INTRODUCTION

Language preservation and multilingualism pose several issues across the globe not just on the course of the implementation but also on the process of it. Language preservation is a helpful move and a necessity for any language most especially the endangered ones; however, there are problems in the preservation per se such the likes when the speakers of the language especially minority or indigenous languages situated in a geographic where majority of the speakers use the mainstream language are influenced to speak the mainstream language [18]. There is also a problem in the underwhelming support of the government, school, and neighborhood to their language spoken. It is significantly important that these institutions and community must take preceding in the preservation of languages. Meanwhile, on multilingualism, while there are advantages of it, it also has its downside on multilingual speakers [80]. For instance, the situation in Taiwan where the indigenous language face threats from Mandarin and English in which the languages that are more prioritized in schools [47]. And as the national language, Mandarin is seen to provide access to highly-valued work fields in the country and abroad, and likewise for the English language which is seen as more useful language than local languages, which denotes language superiority [47]. While it may be advantageous to be multilingual, with the existing superiority, one of the learned language will cease to exist soon if it continues to be neglected and devalued. The United Nations Educational, Scientific, and Cultural Organization or UNESCO lists around 43% of the world's languages as vulnerable and may cease to exist in the future; thus, suggests a call of initiative of any agencies and organizations that prioritize languages around

the globe to take action or further strengthen their support especially that at least one language dies every four months [7], [11], [42], [53], [60], [16].

Hence, if it is not acted upon due time, at least half of the world's languages will die by the year 2100 [16], [8]. The UNESCO on its support to indigenous language have created International Mother Language Day to call for help in raising awareness of linguistic and cultural diversity, and also for the development of international understanding [102]. The celebration should also remind people that whether the language is used by millions of people or just one person, it has its value [20]. However, while the objective is promising, a strong push is still needed to encourage the world to take the cue [20]. Strengthening and expanding the support on language development, UNESCO has their genuine and strong support on multilingualism primarily on its implementation in the electronic media [100]. The resolution calls for a multilingual approach to endorse human interaction on the internet by means of encouraging the creation and access to educational, cultural and scientific content in digital forms, so all cultures can have access and express themselves on the internet using all the languages including indigenous [100]. It can be known that not all languages are present on the internet and aside from that, many people do not have access to the internet which creates linguistic divide that contributes to digital divide; hence, in order to assess the problem, everyone should have an access to the internet [101]. Moreover, the access to quality content provided should not just be for the international or regional but as well for the local, and in local languages [101]. Further, UNESCO is convinced that diversity in culture and multilingualism on the cyberspace have a major role in fostering holistic, just, open and inclusive knowledge societies; hence, the support for it is inadequate resulting for the UNESCO to encourage its member to create policies crucial for languages to accord resources and utilize proper tools to promote and facilitate linguistic diversity and multilingualism, including the electronic media [101]. The revised policy of bilingual education in the Philippines which allows the English and Filipino language to be the media of instructions for all levels and local languages to be the auxiliary languages have affected the preservation of the local and minority languages in the country [21], [17]. With the overall emphasis of the two languages namely the Filipino

————————————————————

- *Jerrymie Mila is currently pursuing bachelor's degree program in English Language Studies in Central Mindanao University, Philippines E-mail: s.mila.jerrymie@cmu.edu.ph*
- *Jemeah Ann Mariscal is currently pursuing bachelor's degree in English Language Studies in Central Mindanao University, Philippines E-mail: s.mariscal.jemeahann@cmu.edu.ph*
- *Karl Ferdie Mae Lofranco is currently pursuing bachelor's degree in English Language Studies in Central Mindanao University, Philippines E-mail: s.lofranco.karlferdiemae@cmu.edu.ph*
- *Filyn Grace Macanim is currently pursuing bachelor's degree in English Language Studies in Central Mindanao University, Philippines E-mail: s.macanim.filyngrace@cmu.edu.ph*

and English, the role and significance of other languages have been observed to diminish as many local languages' speakers developed a more positive attitude on English and Filipino languages than their mother tongue for political, social, and economic reasons [17]. The multilingualism through the Mother Tongue-Based Multilingual Education (MTB-MLE) that was implemented by the Department of Education in the Philippines have raised several problems in its effects to the teachers, parents, and to the implementation itself. Parba [73] on his study conducted in Bukidnon, Philippines, on the use of mother tongue as medium of instruction, it has received a negative feedback from the teachers and parents. Both the parent and the teacher concurred that there should not be the need to teach the mother tongue to the learners since the language is already practiced and used at home [73]. The teacher also added that the policy is redundant because even if the lessons are all in English for instance, they would still be explaining it in mother tongue to the learners for them to understand the lessons [73]. This principle also strengthens the devaluation of language in the country. For instance, the issue on Northern Philippines on August 2013 where three students attending a private high school are advised to transfer to another school for speaking Ilocano, their native language [76]. On the implementation of multilingualism, Quintero [83] on his study about providing resources such as written oral traditions or folklore literature in Bisaya language as instructional materials for multilingual education points out that, the MTB-MLE policy has run into some difficulties that challenges its output. Among these challenges, one is about the lack of learning materials available written in the mother tongue as most of the materials available are written in Filipino or English which requires translation into the mother tongue which teachers have to do themselves [83]. The learning of the learners in the classroom does not solely depend on the performance of the teachers but also on the availability, quality, and appropriateness of the learning materials [82]. Additionally, community plays an important role in the development of appropriate materials written in the mother tongue and age-appropriate language reflecting cultural events and practices that learners would familiarize about [109]. Further, there is a need of coordination of the community and academic institution for the emphasis on authentic learning materials [83]. The Philippines through the MTB-MLE policy has its genuine and strong support on multilingualism; however, there are only about nineteen languages which originally are twelve but are added with seven languages which makes it nineteen in total that the policy covered to be officially used as medium of instruction [23]; thus, the policy is only favorable to the nineteen languages mentioned and is unfavorable to the many minority and indigenous languages. For example, the Kamayo language, it is one of the less regarded languages in the Philippines, and when the government implemented the use of mother tongue as medium of instruction, the language used academically in the Kamayo municipalities is Bisaya [71]. This increased the difficulties of students in learning and may lead to the weakening further of the language [71]. This only means that this language is facing a threat of disappearance if not preserved for the next generation; hence, greatly needs attention and research to prevent it from ceasing to exist. With the case mentioned above, it reviews the role of multilingualism in language preservation, and seeks to know how multilingualism can help in preserving language

especially Kamayo language despite the recurring urbanization of languages particularly that the existence of multilingual education in the Philippines is prevalent. This is to give the language its role in the entirety of the community, to further enrich and develop the language and foster the culture that the language has and allow its speakers to value and embrace it. On a study done by Truong [96] about language documentation and conservation describes three participatory methods to make the communities get involved in language program research, planning, implementation, and evaluation for their own benefit. These three participatory tools are Participatory Dialect Mapping, Bilingualism Venn Diagram, and Domains of Language Use Venn Diagram, and the results show that using these participatory methods, the benefits outweighed the deemed drawbacks [96]. The benefits include increase in effectiveness of activities, the empowerment of the community can develop more language programs without the initiative of outsiders, and because of the community's involvement, there is a better chance for the sustainability of those programs [96]. However, there is a limitation of the study as it is set only at investigating the effectiveness of the methods to be described in the study [96]. Since the first tests, these methods have been utilized in various small language communities which shown some positive results, including the production of written and video materials in those traditional language. However, it is still too early to predict the final outcomes in terms of language development and maintenance in these communities. Ideally, these cases illustrate that the dialogue started with community members about language issues does not end with the participatory facilitation, and instead, it leads into further planning and activities to promote the expressed goals of the participants for the future of their language community. Multilingualism is a critical component of peaceful intercultural cooperation, and it is essential to the United Nations [104]. Multilingualism ensures effective and expanded participation of all in the work of organization, and increased productivity, better results, and engagement by fostering tolerance [104].   The General Conference of UNESCO declared November 29, 1999 as International Mother Language Day, and it has been observed every year since February 2000 to encourage linguistic and cultural diversity and multilingualism [105]. In her message on the Day, UNESCO's Director-General Irina Bokova said that, "There can be no authentic dialogue or successful international cooperation without respect for linguistic diversity, which opens up true understanding of every community." [105].   Bilingual education in the Philippines is an active topic of postcolonial, Neo-colonial, nationalist, and ethnolinguistic philosophies and relationships, with English language used in mathematics and science and Filipino language used in all other subjects [98]. As a result, the new legislation requiring mother tongues as media of instruction (MOI) in early primary school was not easy to pass [98]. This recent linguistic framework of educational provision known as Mother Tongue-Based Multilingual Education (MTB-MLE) had to explore the complex discursive terrains of language policy-making to find a strategic space to express alternative and marginalized visions of education and nation-building in the country [98]. MTB-MLE (Mother Tongue-Based Multilingual Education) is a term used in the Philippines to describe first-language education. The mother tongue is used as a medium of instruction before studying other languages such as Filipino, the national language, and English, the foreign language [26]. Primarily,

related topics were focused on foreign countries, and only a few were conducted in the Philippines. Furthermore, strong emphasis is needed to enhance further the effectiveness of the established intervention in our country regarding the preservation of native language while indulging in multiculturalism. On the other hand, all efforts to keep a language from becoming forgotten or extinct are subject to language preservation [1]. United Nations Member States are encourage to support action in five primary areas of the UNESCO Strategy for the Safeguarding of Endangered Languages during the 2019 Year of Indigenous Languages [103]. Such strategies promote linguistic diversity as a normative expectation, which encourages preservation [103]. However, they do not necessitate financial investment in language preservation and teaching, nor do they provide financial incentives for governments to take strong language preservation measures [103]. In general, the UN does not pressure governments to be more inclusive of excluded and marginalized groups, instead of effectively pushing for historically oppressed people, languages, and cultures into national politics, education, and governance [68]. More decisive steps are needed to ensure rapid development and preserve as many endangered languages as possible, but there is significant debate over what those efforts should be [68]. Similarly, studies have been conducted abroad; however, in the Philippines, it is still yet to be discussed thoroughly. A study by Bastardas-Boada [9] investigated about the sustainability of minority languages through multilingualism, but it is conducted in Lithuania. It emphasizes the importance of sustaining the native languages while still communicating in the modern world. Another study investigated such similar topics; however, it only addressed the problems in Europe, and this study by Vizi [108] analyzes how multilingualism can affect the native and the minority languages. Another study is a case study conducted in Iowa by Bekrieva-Grannis [10], and it discusses how can multilingualism and language learning affect the origin of an immigrant woman. There are studies conducted in the Philippines; however, it tackles different things. For example, the study of Osborne [69] explains the cognitive and social implications of the linguistic hierarchy of the languages in Iloilo. The study of Bucjan [12] that deals with the morphophonemic of the Kamayo language. The study of Tupas [97] which presents the effects of multilingualism; however, it is in the field of education. And lastly, the study of Kirkpatrick [52] that discusses multilingualism in the Philippines but did not discuss it in details. With the aforementioned, the primary objective of this study is to look at how multilingualism helps in the preservation of Kamayo language despite language urbanization. Investigate how language urbanization affects Kamayo language in Surigao del Sur, Philippines. Evaluate the linguistic consequences of the multilingualism practices to the Kamayo language. And determine how multilingualism assures the linguistic continuity of the Kamayo language. Further, the structure of this paper is as follows: Introduction that discusses and establishes the problem of the study; Review of Literature that discusses related literature basing on the objectives of the study which includes the identified concepts such as Kamayo language; language urbanization and language shift; language preservation in the Philippines; development of multilingualism and its practices; linguistic consequences and challenges of multilingualism; and role of multilingualism in language preservation; and lastly, Conclusion that discusses the

summary of the findings and give the final conclusion based on the findings obtained in the review of related literature in relation to the topic and objectives.

## 2 KAMAYO LANGUAGE

The CARAGA region of the Philippines has a population of more than half a million indigenous people, and one of them is the ethnic group of Kamayo [31]. They mostly inhabit in the province of Surigao del Sur in the eastern coast of Mindanao [31]. The Joshua Project [79] documents that the Kamayo language has been reported to exist only in the Philippines. It is spoken primarily in provinces of Surigao del Sur, CARAGA Region, and Davao Oriental [43]. Because it is spoken in the areas of Surigao del Sur, including Bislig City, municipalities of Barobo, Hinatuan, Lingig, Tagbina, Lianga, San Agustin, and Marihatag, as well as Davao Oriental and border areas of Agusan del Sur, the way Kinamayo language is spoken varies from one municipality to another [32]. 'Kamayo' is only used to describe the language when speaking in English, but locally, it is the term used to describe the people and the term used for the language is "Kinamayo" [43]. The term Kamayo came from the plural word meaning "yours" (Ethnic Groups Philippines, 2019). As stated by Lewis [53], Kinamayo is an Austronesian language. It is classified as Malayo-Polynesian, Meso Philippine, Central Philippine, Mansakan, Northern. This language is closer to the mainstream Filipino and Bisaya than of the western Mindanao languages. It is a variant of the Mandaya language, which the Butuanon and Surigaonon languages are closely related [71]. Kamayo is linguistically related to the Tausug and Butuanon, and belongs to the Meso and central Philippine language families [61]. The variation in this language being spoken in different areas mostly roots in the prefixes attached to most adjectives [12]. The distinctions in these dialects are caused by the interchange of communication between the Kamayo settlers and the Native Manobo [12]. Pandan [71] stresses that the Kamayo language is one of the less regarded language in the Philippines. He also wrote that when the government implemented the use of mother tongue as medium of instruction, the language used academically in Kamayo municipalities is Bisaya. This increased the students' difficulty in learning and may lead to the further weakening of the language [71]. Moreover, the number of Surigaonon language users are slowly ceasing to exist due to the existence of these major languages like Cebuano, Filipino (Tagalog), and English [27]. One vital reason for this is that these languages are utilized as the medium in government, school, and etc. Meanwhile, the Surigaonon language is used by the speakers only at home and other informal situations and is solely sometimes used orally when talking with family and friends [27]. This just means that the language is facing the course of the threat of elimination if not preserved to be passed down to the next generation in the soonest time possible.

## 3 LANGUAGE URBANIZATION AND LANGUAGE SHIFT

Language urbanization is associated with the shift towards national and official languages, which affects the minority and indigenous languages [77]. Urbanization is one of the central processes in the emergence of national identities which substituted or displaced the local or particularize identities [95]. Urbanization, standard language, and dialects are observed to affect each other more deeply [95]. When a dialect moves to the city, it may have its share of influence to the standard

language as it will bring nourishment to it [95]. Moreover, standard language brings also great impact on the dialects especially that it is accepted as the standard form where it makes the dialects a less regarded form of language which could make the language to lose its feature at one hand [95]. On the aftermath of language urbanization, Pepinsky et al. [77] regarded the consequence of language urbanization as the language shift where there is a shift of local or minority language to national language or lingua franca or so called the urban vernaculars. Language shift as the result of urbanization, it is the change from the use of one specific language to another, and the shifting of language of a certain community is not necessarily conscious or intentional [39]. The causes of the shift are by a wide variety of circumstances including colonization [39]. This circumstances may cause for a certain language a cease of use which will bring endangerment to the language in the long run [39]. Furthermore, language shift is part of our history and it happens everywhere in the world, and it is the cycle whereby individuals from a local area in which more than one language is spoken forsake their unique vernacular language for another particularly in language contact circumstances where individuals are faced with decisions about which language to use [42]. Cycles of globalization, urbanization, and economy, have prompted more interactions between people communicating in various dialects, and along these lines, there is a need of a common language for communications. There are also factors of disaster, warfare, or suppression, the dominant language might be coercively forced as a main language for the local speakers. The language seen as more helpful and modern or gives more access to greater social mobility and economic opportunities is chosen as the lingua franca, in this way driving the cycle of shift. Most of the recent language extinction events are caused by language shift rather than the extinction of the population speaking this language [55]. Different sort of research has been conducted into language shift, from semantics and sociolinguistics to financial aspects and physics. In one study, language shift is displayed as a rivalry between speakers of different language [49].

## 4 LANGUAGE PRESERVATION IN THE PHILIPPINES

Philippines have two official languages which are English and Filipino; however, there are 187 languages spoken in various parts of the country [32]. Of those 187 languages, 96% are indigenous, 11 languages are 'dying', 28 languages are 'in trouble', and two Aeta languages are already extinct [32]. With these statistics, efforts have been made to help preserve endangered languages and assure that the languages stay present [85]. In 2006, Save Our Language through Federalism [SOLFED] worked with two NGOs to fund teaching of Butuanon in public schools [15]. In that same year, the NGOs and the CARAGA Department of Education signed a memorandum to launch the program in public schools [15]. Furthermore, SOLFED Butuan chapter also released a syllabus and grammar book designed for teachers to teach the language in the classrooms [17]. In 2012, Mother Tongue Based - Multilingual Education (MTB-MLE) policy in the Philippines implements the use of local Mother Tongue as the main media of teaching from Kindergarten to Grade 3 [57]. The next year, MTB-MLE policy was finally supported by the Philippines' Congress by passing the Enhanced Basic Education Act. [14]. The implementation of the policy not only help the academic performance of the students but as well as

in preserving the minority languages [14]. Linguists also used various types and forms of media to help preserve endangered languages, as such in Zamboanga del Sur, Subanen language was maintained through epics and folk songs. During the 2020 Bangsamoro Short Film Peacetival, Directors used Maguindanaoan language to encourage the use of the language and appreciation of the Moro culture [36]. In Manila, local Artist Mini Gavino and teacher Leah Tolentino launched the Ginhawa Baybayin Workshop with the intention to incorporate the language in everyday lives of the learner [36]. Along with these developments in preserving languages are challenges that linguists have to deal with. In the case of Ayta Alabat Island Language, where it declined because native speakers do not teach the children the language to adopt Tagalog, the country's official language [54]. Language convergence also pose a threat to the preservation of languages in the Philippines. As postulated by McFarland [56], the Philippines' languages consist of high amounts of borrowing from foreign languages such as English and Spanish that caused native speakers to abandon native languages. Economic, social, and cultural crises also contribute to the threat of language extinction [56]. The death of languages could also be caused of the lack of inter-generational transmission, death of the native speakers, globalization, migration, and urbanization [54].

## 5 DEVELOPMENT OF MULTILINGUALISM AND ITS PRACTICES

There are various definition of multilingualism. For example, Nordquist [66] defined multilingualism as the ability of an individual to communicate effectively with other people in three or more languages. It is also the capacity of humans to communicate in various languages be it individually or collectively [89]. The development of Multilingualism and its practices can be traced back in the ancient times [38]. Sumerian shows written works on clay tablets using different languages such as Akkadian and Sumerian [38]. Egypt also showed scriptural practices that uses other languages such as Greek, Latin, and Arabic [72]. Greek and Latin languages were also used during the regime of the Roman Empire [38]. In the Middle Ages, multilingualism was not only a practice but also an indication of status and social standing [38]. In the Renaissance period, multilingualism gained prestige and was considered a skill, and this resulted to the standardization of languages and establishment of grammar and structure [38]. And in the modern times, colonization resulted to language diversity that is still prominent today [38]. In the Philippines, the development of multilingualism is mainly focused in the area of education [65]. In the 1970, Bilingual Education Policy of the Philippines was issued in order to make English and Filipino the official language of literacy for the country, and the goal of the policy is to make the people bilingual [17]. However, this policy caused the abandonment of some Philippines' native languages [17]. In 1973, the policy was revised, and it states that the use of vernacular languages will be implemented as a medium of instruction for grades 1 and 2 [17]. In grade 3, they have English as a medium of instruction and Filipino as a subject [17]. This revision was again revised in the same year where English and Filipino were used as the main media of teaching for all levels [17]. In 2003, during the Aquino regime, the administration issued the Executive Order no. 210 with the purpose of "Establishing the Policy to Strengthen the Use of the English Language as a Medium of

100

Instruction" [65], [40]. House Bill no. 4701 was also in deliberation where it states that "(1) English, Filipino, and other regional languages can be used as MOI in all levels of education; (2) English and Filipino are taught separately; (3) The MOI of all academic subjects in all levels shall be English" [65], [46][; However, the bill failed to become a law because it was not approved by the Senate Committee [65]. The practices of multilingualism can be manifested in two major ways [106]: Code-switching – Code-switching is the practice of shifting from one dialect or language to another dialect or language depending on the environment and context [59]. It is also defined as the alternate use of languages in a single discourse or conversation [78]. Poplack presented three types of code-switching: Intersentential switching where the switching of language or dialect occurs after the first sentence has been said [111]. The second one is intrasentential switching where the speaker shifts to another language in the middle of the conversation [30]. Lastly, the tag switching, this is the switching of a word or a phrase from another language. [30]. Macaronic – Macaronic is defined as denoting a language that contains words, phrases or inflections from another language [70]. This type of practice is much more prominent in the Middle Ages when Latin is still widely-used by students, clerics, and scholars in most parts of Europe [41]. However, in the modern times, macaronic has become rare and are only used in the field of arts and literature [41]. The most common works in prose and poetry that contains macaronic texts are the novel of Helen Dewitt titled "The Last Samurai" that uses Japanese and Ancient Greek languages and the book of poems of Brian Cleary titled "Rainbow Soup: Adventures in Poetry" [110]. Modern songs also use macaronic texts, and example for this are some of the songs of The Beatles and The Weeknd [45]. Another approach to multilingualism was introduced by Cen Williams called Dual-medium Approach to Bilingual School [5]. The approach involves the use of two different languages that is carefully planned and chosen [5]. The practice begins with language 1, then the next part of the lesson is taught in Language 2, the third part of the lesson is taught in Language 1 [5]. The approach is widely-used in Hong Kong where bilingual or multilingual students and teachers use it in informal speech [5].

## 6 LINGUISTIC CONSEQUENCES AND CHALLENGES OF MULTILINGUALISM

The term multilingual pertains to a person who is able to speak in several or many languages to some degree. Multilingualism points to the existence of more than one type of language in a geographical area whether it is lawfully called as a language or not [51]. Multilingualism improves concentration and executive function, multitasking, problem-solving, communication, and memory [33]. Moreover, the advantages of multilingualism can extend to various linguistic areas such as vocabulary, phonology, grammar, and literacy [44]. Multilingualism is considered as an indicator of a disturbance in the linguistic order, such as migration or colonization in which it places language systems into an accidental and unnatural status contact with one another, which frequently results in structural simplification (which, in the case of the 19th century linguistic doctrine, which often meant deterioration) [6]. The ideology that multilingualism is harmful to a person's cognitive and emotional growth, the insistence on pure language and pure non-mixed speech has its origins in the purism argument that lead to standard European languages in the 17th and 18th 19th centuries [6]. It has spawned discussions regarding the suitable usage of English in non-English speaking countries today [6]. At least in the institutional interactions taking place, such as in the classroom with the teacher, schools are usually dominated by simply one language, which is that of the majority [6]. Specific foreign languages are recognized in the curriculum, and a significant amount of time and energy is spent teaching them to monolingual pupils (mostly English) [6]. In contrast, other languages lack prestige and play no role in the monolingual school's market. For the most part, immigrant populations' speeches belong to the latter group [6]. Multilingualism has a wide range of effects, including linguistic and sociopolitical ones. Multilingualism has linguistic effects such as establishing and growing a lingua franca, which usually arises due to the necessity for cross-group contact [67]. Due to intense linguistic contact, multilingualism practice leads to mixed languages [67]. As a result, speakers are more likely to use various languages while communicating verbally [67]. Slangs may emerge as a result of this interaction [67]. Cross-linguistic communication tactics such as code flipping and code-mixing are common as multilingualism practice [67]. Code-switching happens when people switch from one language used at home to another outside of the home context [67]. When there are two official languages, multilingualism provides an aspect of diglossia in which one language tends to dominate the other, which is referred to as subordinate [67]. The practice of multilingualism promotes the development and general learning of cross-cultural communication abilities [67]. In this sense, people are more likely to learn different local languages such as speaking, reading, and even writing [67]. These cross-cultural communication skills allow for developing both communicative and discourse abilities [67]. The plurality of the world's population has been multidialectal or multilingual in some manner or another without thinking twice about it [48]. However, increased mobility across geographical, social, and political borders in the last century and the advent of the digital age have brought physical and emotional problems that have made multilingualism more complex [48]. Personal crises of identity or subjective personal trauma encountered by individuals from multilingual households. The sentiments of imposture like those experienced by Eva Hoffman or suspicions of scientific disloyalty. These are not the only nightmares of multilingualism that one is likely to face today [48]. It is part of a broader movement against monolingualism and the values it promotes such as social and political centralization, social stratification, and academic gate-keeping[48]. It is based on writing and print literacy (which is regulated by schools and educational institutions), the concept of a single universal truth possessed by the educated elite, and conviction in versatile scientific advancement, stated in any language [48].

## 7 ROLE OF MULTILINGUALISM IN LANGUAGE PRESERVATION

Of about the 6,500 to 7,000 languages spoken across the globe, roughly 2,700 of it are in the brink of disappearing completely [68], and when a language gets into the course of endangerment, it is not the language alone that is at stake but also the culture and memories of it [102]. But the disappearance of the language can be prevented from

happening through the means of preservation [102]. Language preservation is the act of preventing a language from getting extinct, and there are a lot of methods that can be used to help language from dying such as creating recorded and printed resources, teaching and taking language classes, using digital and social media outlets, and a lot more [18]. On the integration of mother tongues or minority languages in school (i.e. primary education) to be used as medium of instruction, there is an observable contribution of multilingualism practices such as the implementation of multilingualism policy that lets a learner learn more than two languages in the classroom in the preservation of language and the avoidance of the language from being neglected and devalued [34]. For instance, in the Philippines, it is observed through the national implementation of Department of Education of the Mother Tongue-Based Multilingual Education (MTB-MLE) to use the mother tongue or native language as medium of instruction in the primary education of the learners, which will help the learners know more about the language including its culture [34]. Moreover, in Thailand, the idea about using ethnic language in education is not new as the Provincial Islamic Council of Patani way back 1947 presented the Thai government with the request of recognizing Malay as an official language, as well as, use it as medium of instruction in government school [91]. Also, elsewhere in Thailand, Catholic and Protestant missionaries and their national colleagues had long been bringing language projects such as language development in various ethnic groups [91]. However, the implementation of MTB-MLE in Thai government schools only started in 2001 through the workshop on literacy for indigenous people in Raipur, India initiated by UNESCO, and with its implementation, the ethnic mother tongue is used as the medium of instruction in all subjects in the early years of schooling [91]. Further, in Timor-Leste, multilingualism is a known fact of life in their ethno linguistically diverse society [94]. As early as 2009, the Ministry of Education (MOE) has requested its key advising body, the National Education Commission (NEC), to create a policy on language use in schools based on the international best practice in multilingual settings[94]. In the year 2010, the ministry mandated the NEC to form a language-in-education working group; the group produced MTB-MLE policy for Timor-Leste [94]. The policy recommends using first language (L1s) as the initial medium of instruction with little introduction of Tetum and Portuguese and later on, the addition of Indonesian and English while keeping still the L1 in the system for as long as possible [94]. In 2012, the first MTB-MLE pilot project started in twelve pre-primary and primary schools in the districts of Oecusse, Manatuto and Lantem, and in these districts, people communicate primarily in their local languages [94]. The MTB-MLE policy, according to NEC, offers the best guarantee that schools will eventually produce literate citizens and competent speakers of the languages being utilized [94]. The implementation of this multilingualism practice has brought good feedback from both the Philippines and Thailand where there are good projections on the academic performance of the learners [73], [94]. Meanwhile, in Timor-Leste, they strongly believe that this policy offers the best guarantee to the students to be literate and competent citizens in the future [94].

# 4   CONCLUSION

Language preservation and multilingualism have had its challenges faced in the course of time. With the recurring 43% of the endangered languages around the globe, the act of preservation experienced struggles especially on its processes and implementation. The implementation and the action in preserving a language does not end only to the conceptualization of it; however, it is observed that there is less value from the government, school, and neighborhood to the execution of the concept. While many international organizations have shown their support in language preservation, the call to raise awareness still needs a strong push to encourage a revolutionary action in the preservation of languages around the world [103], [20]. On the other hand, multilingualism, as defined as the ability to speak several languages, is a concept which poses good implication to its speakers; however, while it is advantageous to learn more than two languages, the disadvantages that it has is undeniable as seen on how the languages are being used and utilized, developing a superiority, which may give deteriorating impact on other languages [47]. The preceding problems and issues on language preservation and multilingualism have affected the Kamayo language with the language being deemed as less regarded in its locality [71]. The value of the other languages such as Bisaya and English through the aim of the government in implementing multilingual education, is growing more than the native languages which denotes a threat of use of the existing language spoken; hence, greater attention and research is crucial to make the language lasts for the next generations [71]. It is found out then that multilingualism and language preservation interrelates with one another. It can be traced back that the preservation of languages since then especially in the Philippines, is usually implemented in school through language development project such as Save Our Language Through Federalism in Butuan which funded the teaching of Butuanon language in public schools, which later on has been supported by the NGOs and CARAGA Department of Education [15]. Moreover, in the aim to give mother tongues an importance and value, the Philippines through the Department of Education implemented the Mother Tongue-Based Multilingual Education (MTB-MLE), and teach the native language to the learners from Kindergarten to Grade 3, which later then supported by the congress through the Enhanced Basic Education Act [22]. More of the preservation activities, in the case of Zamboanga del Sur, it was through the use of the language in epics and folk songs [17]. Meanwhile, in Manila through the local artists Mini Gavino and Teacher Leah Tolentino, they have their preservation activity through the launched of their Ginhawa Baybayin Workshop [36]. Further, in the 2020 Bangsamoro Film Peacetival, directors encouraged the use Maguindanaoan language to promote the language and culture of Moro [36]. With the integration of the teaching of other languages in schools primarily have made multilingualism an important concept in educational domain. Multilingualism has had its presence since the ancient times period as different languages are written on clay tablets before [38]. The concept also existed in Egypt before through scriptural practices of Greek, Latin, and Arabic languages [72]. During the Roman Empire, multilingualism was already a concept through the Greek and Latin languages [2]. Meanwhile, in the Middle Ages, the concept is not just a practice but also an indication of status and social standing [38]. In the Renaissance Period, the

concept was a prestige, and in modern times, colonization has manifested the language diversity that is still prominent today in the country [38]. In the Philippines, the concept of multilingualism has started since the 90s period, and is mainly focused on education [65]. It started with making English and Filipino as the main languages to be used as medium of instruction nationwide, which linguistically affected the value and maintenance of other languages [17]. Overtime, multilingualism in the Philippines have not just become a practice, but it also becomes a way to preserve languages through the efforts made in valuing other languages through Mother Tongue-Based Multilingual Education (MTB-MLE) where the use of mother tongue in school domain will be deemed necessary [14], [57]. With the case of the Kamayo language and other languages such as Surigaonon, these languages have been truly affected with the urbanization and prioritization of other languages such as Cebuano, Filipino (Tagalog), and English [27], [71]. This just means that there is a need for an initiative to have the language be treated equally and with utmost value and importance especially that the fast development and progression of the world such as globalization, migration, and urbanization could be a threat to any languages [54]. Furthermore, multilingualism, in the evidence collected could be of help in preserving any languages such as the implementation of its practices including translanguaging, code-mixing or code-switching, and through multilingual education action in which it would be a more remarkable and useful action as it would help language have its own significant presence in its community. But the use of multilingualism to preserve a language is with a limitation due to the existing language superiority given the context that although there is a presence of multilingualism practice in Surigao del Sur, Philippines through the MTB-MLE, the language is still not the priority language to use in school in the community [71]. In conclusion, with the existence of multilingualism in educational domain through the different practices such as code-mixing and through any multilingual education action such as the MTB-MLE, it is observed that it helps not just giving the nation a language to use for in communication as a standard form, but as well as it helps give other languages its importance in the existing institutions and in the entirety of their community with the incorporation of the language to other languages. With the Kamayo language being deemed as a less regarded language, multilingualism could be used with a purpose as such, to use as a framework in modelling a way in such there is a creation of a more purposeful way of multilingualism practice in which it does not make people learn and employ several languages only, but also to use as a way to help other languages be preserved through the utilization of the practices and implementation of it in educational domain. Further, the existence of many multilingual education should be remodeled in such a way that these will not develop superiority towards any language and will give every languages an opportunity to be used and be given utmost value in the community where it is spoken to develop the speaker's knowledge of their language and their culture for the future generation. Multilingualism through the use of it as a way to preserve languages has helped and manifested in many countries. The accomplishments of multilingualism in helping the mother language and its speakers have been seen in the country such as the Philippines, Thailand, and Timor-Leste. In the Philippines, the MTB-MLE have helped develop the learning of the speaker

towards its language and as well its culture [34]. More than this, it does not help the users learn the language only as it also helps them progress in their learning in school [34]. In Thailand, the implementation of multilingual policy in aiming to teach mother tongue aside from the national language, projects a good outcome to the learners [91]. Furthermore, Timor-Leste, a very ethnolinguistically diverse country, have also implemented the MTB-MLE policy, and they believe that this guarantees the good future of the learners [94]. The accomplishment of multilingual education does not only limit to the ability of the learners to be immersed in different languages but it also helps, somehow, in preserving the language and helps progress the learners in educational learning. The research "Surviving Language Urbanization in Surigao del Sur, Philippines: Preservation of Kamayo Language through Multilingualism" primarily focuses on Language Preservation of Kamayo Language through the use of Multilingualism practices or action. A descriptive methodological approach was used to gather necessary data for the research. Due to the global pandemic, the researchers cannot conduct an actual observation to support the study further. Instead, they collate several related types of research and create an extension of it by highlighting gaps present and discussed in this paper. Moreover, in further deepening the understanding of language preservation and multilingualism, the researchers recommend conducting an actual observation of the chosen locality by future researchers. External factors that are distinct from place to place might be discovered and create a different sense of why a particular action can affect language acquisition and preservation. A combination of qualitative and quantitative research will be adequate to acknowledge further language diversity present in one area. Lastly, following a conceptual framework should be done to compare results derived from related studies to the current research. Further, the research will reference local studies that ought to discover language preservation and multilingualism present in their locality. Moreover, the researchers also believe that the conducted research will significantly benefit the educational system and cater to the students' different needs in the future. It is also a great addition to local studies primarily, and it will support the government's Act No. 10157, that focuses on the implementation of Mother Tongue on lower grades. The research can significantly affect learner's preference towards language influence. Lastly, it will supplement further information on the pros and cons of language diversity in the country.

## REFERENCES

[1] Adalıoğlu, E. (2020, September 4). What is language preservation and why does it matter? Protranslate Blog. https://www.protranslate.net/blog/en/what-is-language-preservation-and-why-does-it-matter/

[2] Adams, J. N. (2003). Bilingualism and the Latin language. Cambridge University Press

[3] Alieto, E. (2018). Language shift from English to mother tongue: Exploring language attitude and willingness to teach among pre-service teachers. TESOL International Journal, 13, 134-146.

[4] Amara, M. (2005). Language, migration, and urbanization: The case of Bethlehem. Linguistics, 43(5), 883-901. https://doi.org/10.1515/ling.2005.43.5.883

[5] Armitage, J., Billinghurst, N., French, M., & Heugh, K. (2019). Using multilingual approaches: Moving from theory to practice. British Council. https://issuu.com/britishcouncilindia/docs/using_multilingual_approaches_resource_book

[6] Auer, P. & Wei, L. (2008). Handbook of multilingualism and multilingual communication. De Gruyter Mouton.

[7] Austin, P. (2008). 1000 languages: The worldwide history of living and lost tongues. Thames and Hudson.

[8] Austin, P., & Sallabank, J. (2011). The Cambridge handbook of endangered languages. Cambridge University Press.

[9] Bastardas-Boada, A. (2014). Linguistic sustainability for a multilingual humanity. Sustainable Multilingualism. https://doi.org/10.7220/2335-2027.5.5.

[10] Bekrieva-Grannis, D. G. (2004). The impact of multilingualism & language learning experiences on an immigrant woman's identity: A case study (Publication No. 16268). [Masteral dissertation, Iowa State University]. Retrospective Theses and Dissertations.

[11] Brenzinger, M. (Ed.). (2007). Language diversity endangered. Mouton de Gruyter.

[12] Bucjan, M. (2017). Morphophonemic analysis of Kamayo "Kadi" language in Surigao del Sur, Philippines. European Journal of English Language and Literature Studies, 5(9), 8-17. https://www.eajournals.org/wp-content/uploads/Morphophonemics-Analysis-Of-Kamayo-%E2%80%9CKadi%E2%80%9DLanguage-In-Surigao-Del-Sur-Philippines.pdf

[13] Budria, S., & Swedberg, P. (2018). The impact of multilingualism on host language acquisition. Empirical, 46, 741-766. https://doi.org/10.1007/s10663-018-9422-x

[14] Burton, L. A. (2013). Mother tongue-based multilingual education in the Philippines: Studying top down policy implementation from the bottom up. [Doctoral dissertation, University of Minnesota]. https://conservancy.umn.edu/bitstream/handle/11299/152603/Burton_umn_0130E_13632.pdf

[15] Cabuang, F. (2007, September 6). Saving butuanon language. Manila Times. https://web.archive.org/web/20071015180226/http://www.manilatimes.net/national/2007/sept/06/yehey/opinion/20070906opi7.html

[16] Campbell, L, Lee, N. H., Okura, E., Simpson, S., & Ueki, K. (2013, February 28). New knowledge: Findings from the catalogue of endangered languages. ScholarSpace. https://scholarspace.manoa.hawaii.edu/handle/10125/26145

[17] Cavallaro, F., Colluzi, P., & David, M. K. (2009). Language policies – impact on language maintenance and teaching: Focus on Malaysia, Singapore, Brunei and the Philippines. The Linguistics Journal, 155-191.

[18] Chang-Castillo. (2019, April 23). Language preservation: How countries preserve their language(s). Chang-Castillo and Associates. https://ccalanguagesolutions.com/language-preservation-how-countries-preserve-their-languages/

[19] Cenoz, J. (2013). Defining multilingualism. Annual Review of Applied Linguistics, 33, 3–18. https://doi.org/10.1017/s026719051300007x

[20] Coen, N. (2020, February 21). Why does language preservation matter? CyraCom Language Service Blog. https://blog.cyracom.com/why-does-language-preservation-matter

[21] Department of Education. (1987, May 21). The 1987 policy on bilingual education. DepEd. https://www.deped.gov.ph/wp-content/uploads/1987/05/DO_s1987_52.pdf

[22] Department of Education. (2009). Institutionalizing mother tongue-based multilingual education (Order no. 74). DepEd. https://www.deped.gov.ph/2009/07/14/do-74-s-2009-institutionalizing-mother-tongue-based-multilingual-education-mle/

[23] Department of Education. (2016, October 24). Mother tongue-based learning makes lessons more interactive and easier for students. DepEd. https://www.deped.gov.ph/2016/10/24/mother-tongue-based-learning-makes-lessonsmore-interactive-and-easier-for-students/

[24] Definitions & Translations. (n.d.). Definitions for linguistic competence. https://www.definitions.net/definition/linguistic+competence

[25] Diamond, J. (2010, October). The benefits of multilingualism. Science Mag, 330, 332-333.

[26] Dumanig, F. (2019). Bilingualism and multilingualism in primary education (Philippines). Researchgate. https://www.researchgate.net/publication/332050121_Bilingualism_and_Multilingualism_in_Primary_Education_Philippines

[27] Dumanig, F. & David, M. (January, 2014). Miscommunication in filipino-malaysian interactions: intercultural discourse in english. ResearchGate. https://www.researchgate.net/profile/Francisco-Dumanig/publication/292853662_Miscommunication_in_filipino-malaysian_interactions_Intercultural_discourse_in_english/links/5facbbe5a6fdcc9389ab361e/Miscommunication-in-filipino-malaysian-interactions-Intercultural-discourse-in-english.pdf

[28] Duarte, J., García-Jimenez, E., McMonagle, S., Hansen, A., Gross, B., Szelei, N., & Pinho, A. S. (2020). Research priorities in the field of multilingualism and language education: A cross-national examination. Journal of Multilingual and Multicultural Development, 1–15. https://doi.org/10.1080/01434632.2020.1792475

[29] Eberhard, D., Simons, G., & Fennig, C. (2015). Kamayo. Ethnologue. https://www.ethnologue.com/language/kyk

[30] Esen, S. (2019). Code switching: definition, types, and examples. Owlcation. https://owlcation.com/humanities/Code-Switching-Definition-Types-and-Examples-of-Code-Switching

[31] Ethnic Groups Philippines. (2019, March 16). Meet the kamayo people of surigao del sur. http://www.ethnicgroupsphilippines.com/2019/03/16/meet-the-kamayo-people-of-surigao-del-sur/

[32] Ethnologue. (n.d.). An ethnologue country digest. https://www.ethnologue.com/country/PH

[33] European Commission. (2009, July 16). Study on the Contribution of Multilingualism to Creativity. Dylan Project. http://www.dylan-project.org/Dylan_en/news/assets/StudyMultilingualism_report_en.pdf

[34] Fillmore, N. (2014). Mother tongue-based multilingual education policy and implementation in Mindanao, Philippines. [Master's Thesis, Deakin University]. Deakin.

[35] First Languages Australia. (2018). Language program types. Medium. https://medium.com/global-lessons-indigenous-languages-and-multilingual/language-program-types-5d12ae0d8964

[36] Flores, G. (2020). Conversation conservation: Preserving the Philippines' various languages. Rappler. https://www.rappler.com/hustle/purpose/filipino-regional-language-preservation.

[37] Franceschini, R. (2011). Multilingualism and multicompetence: A conceptual view. The Modern Language Journal, 95(3), 344–355. https://doi.org/10.1111/j.1540-4781.2011.01202.x

[38] Franceschini, R. (2012). History of multilingualism. The Encyclopedia of Applied Linguistics, 1-9. https://doi.org/10.1002/9781405198431.wbeal0511

[39] Garrett, P. (2011). The handbook of language socialization. In A. Duranti, E. Ochs, & B. Schieffelin (Eds.). Language socialization and language shift (pp. 11-26). Blackwell Publishing.

[40] Gazette. (2003). Executive Order No. 210. Official Gazette of the Republic of the Philippines. https://www.officialgazette.gov.ph/2003/05/17/executive-order-no-210-s-2003/

[41] Grech, M. (2007). Mosaics: A symphony of multilingual poetry. The Daily Star. https://www.thedailystar.net/

[42] Grenoble, L., & Whaley, L. (2006). Saving languages: An introduction to language revitalization. Cambridge University Press.

[43] Hasselbring, S., Viloria, R., & Mata, M. (2011, May). A participatory assessment of Kinamayo: A language of Eastern Mindanao. SIL International. https://www.sil.org/system/files/reapdata/98/06/74/980674059965360427870133569546721489 69/silesr2011_035.pdf

[44] Hirosh, Z., & Degani, T. (2018). Direct and indirect effects of multilingualism on novel language learning: An integrative review. Psychonomic Bulletin & Review, 25(3), 892–916. https://doi.org/10.3758/s13423-017-1315-7

[45] Hoch, M. (2019). So you want to sing world music. Macmillan Publishers.

[46] House of the Senate Congress. (2006). Journal of the senate (No. 28). Legacy Senate. http://legacy.senate.gov.ph/lisdata/62335166!.pdf

[47] Hung, W. (2013). A macro and micro contexts, forces and challenges for indigenous language education at elementary schools at Taiwan. Asia Pacific Journal of Educational Development, 2(2), 13-22. https://doi.org/10.6228/APJED.02.02.02

[48] Jessner, U., & Kramsch, C. (Eds.). (2015). The multilingual challenge: Interdisciplinary perspectives. Mouton de Gruyter.

[49] Kandler, A., Unger, R., & Steele, J. (2010). Language shift, bilingualism and the future of Britain's celtic languages. Philosophical Transactions of the Royal Society B: Biological Sciences, 365(1559), 3855-3864. https://doi.org/10.1098/rstb.2010.0051

[50] Kang, D., & Li, Z. (2021). Home-in-language: Examining Tibetan migrants' narratives of home place amid China's urbanization, Language and Intercultural Communication. Language and Intercultural Communication, 1-16. https://doi.org/10.1080/14708477.2021.1876719

[51] King, L. (2018). The impact of multilingualism on global education and language learning. Cambridge English. https://www.cambridgeenglish.org/Images/539682-perspectives-impact-on-multilingualism.pdf

[52] Kirkpatrick, A. (2012). English in ASEAN: Implications for regional multilingualism. Journal of Multilingual and Multicultural Development, 33(4), 331-344. https://doi.org/10.1080/01434632.2012.661433

[53] Lewis, M. P. (Ed.). (2009). Ethnologue: Languages of the world (16th ed.). SIL International.

[54] Malabonga, R. L. (2016). Linguistic suicide and the challenges of heritage transmission in the Philippines: The case of Ayta Alabat Island Language. Integrated Cultural Landscape Management for Local and Global Sustainability, 1-11.

[55] McMahon, A. M. S. (1994). Understanding language change. Cambridge University Press.

[56] McFarland, C. D. (2004). The Philippine language situation. World Englishes, 23(1), 59-75. https://doi.org/10.1111/j.1467-971X.2004.00335.x

[57] Metila, R. A., Pradilla, L. A. S., & Williams, A. B. (2016). The challenge of implementing mother tongue education in linguistically diverse contexts: The case of the Philippines. Asia-Pacific Edu Res, 25, 781–789. https://doi.org/10.1007/s40299-016-0310-5

[58] Migge, B., & Leglise, I. (2013). Exploring language in a multilingual context. Cambridge University Press.

[59] Morrison, C. D. (2017, May 30). Code-switching. Encyclopedia Britannica. https://www.britannica.com/topic/code-switching

[60] Moseley, C. (Ed.). (2007). Encyclopedia of world's endangered languages. Routledge.

[61] National Commissions for Culture and Arts. (2018, October 3). Peoples of the Philippines: Kamayo. NCCA. https://ncca.gov.ph/about-culture-and-arts/culture-profile/glimpses-peoples-of-the-philippines/kamayo

[62] National Economic and Development Authority. (n.d.). About CARAGA. https://nro13.neda.gov.ph/about-caraga

[63] New Mexico State University. (n.d). Research design sample 1. https://edresearch.nmsu.edu/grant-resources/proposal-templates/research-design/research-design-sample1/

[64] Newnum, G. (2018, August 28). Why language preservation matters (According to experts). CyraCom. https://www.google.com/amp/s/blog.cyracom.com/why-language-preservation-matters-according-to-experts%3fhs_amp=true

[65] Nolasco, R. M. (2008). Prospects of multilingual education and literacy in the Philippines. Seameo. https://www.seameo.org/_ld2008/doucments/Presentation_document/NolascoTHE_PROSPECTS_OF_MULTILING

UAL_EDUCATION.pdf

[66] Nordquist, R. (2019). What Is code switching?. ThoughtCo. https://www.thoughtco.com/code-switching-language-1689858

[67] Okal, B. (2014). Benefits of multilingualism in education. Universal Journal of Educational Research, 2(3), 10. https://doi.org/10.13189/ujer.2014.020304

[68] Old Dominion University. (2020). Protecting languages and preserving cultures. In Old Dominion University Model United Nations Society. Old Dominion University.

[69] Osborne, D (2015). Negotiating the hierarchy of languages in Ilocandia: The social and cognitive implications of massive multilingualism in the Philippines. [Doctoral dissertation, University of Arizona]. Repository of University of Arizona.

[70] Oxford. (n.d.). Macaronic. In Lexico. Oxford University Press. https://www.lexico.com/definition/macaronic

[71] Pandan, D. (2018, August 10). The Kamayo people of Mindanao. Las Filipinas. https://lasfilipinas.com/ethnic-culture/the-kamayo-people-of-mindanao/

[72] Papaconstantinou, A. (Ed.). (2010). The multilingual experience in Egypt, from the Ptolemies to the Abbasids. Routledge.

[73] Parba, J. (2018). Teachers' shifting language ideologies and teaching practices in Philippine mother tongue classroom. Linguistics and Education, 47, 27-35. https://doi.org/10.1016/j.linged.2018.07.005

[74] Paredes, F. T. (2018). The discourse grammar of Sinurigao. IAMURE International Journal of Literature, Philosophy and Religion, 8, 27-64. https://orcid.org/0000-0001-5277-302x

[75] Patrick, D., & Budach, G. (2014). "Urban-Rural" dynamics and indigenous urbanization: The case of Inuit language use in Ottawa. Journal of Language, Identity & Education, 13(4), 236–253. https://doi.org/10.1080/15348458.2014.939034

[76] Pedrasa, I. (2013, August 7). Students kicked out of high school for speaking Ilocano. ABS-CBN News. https://news.abs-cbn.com/focus/08/06/13/students-kicked-out-high-school-speaking-ilocano

[77] Pepinsky, T. B., Abtahian, M., & Cohn, A. (2020). Urbanization, ethnic diversity, and language shift in Indonesia. SSRN Electronic Journal, 10. https://doi.org/10.2139/ssrn.3529422

[78] Poplack, S. (1980). Sometimes i'll start a sentence in Spanish y termino en Español: Toward a typology of code-switching. Linguistics, 18, 581-618.

[79] Project, J. (2021). Kamayo in Philippines. Joshua Project. https://joshuaproject.net/people_groups/12464/RP

[80] Pysarenko, B. (2017). Advantages and disadvantages of multilingualism. Philological Sciences, 173-175.

[81] Puia, G., & Ofori-Dankwa, J. (2013). The effects of national culture and ethnolinguistic diversity on innovativeness. Baltic Journal of Management, 8(3), 349–371. https://doi.org/10.1108/bjom-jan-2012-0002

[82] Quijano, Y., & Eustaquio, O. (2010). The mother tongue as a bridge language of instruction in two schools in La Paz, Agusan del Sur. In R. Nolasco, F. Datar, & A. Molina (Eds.), Starting where the children are: A collection of essays and mother tongue-based multilingual education and language issues in the Philippines (pp. 60–64). Talaytayan MLE Inc.

[83] Quintero, J. (2018). Oral traditions: An aid to implementation of mother tongue-based multilingual education in the Philippines' basic education programme. International Review of Education, 1-19. https://doi.org/10.1007/s11159-018-9743-9

[84] Rahman, T. (2008). Language policy, multilingualism and language vitality in Pakistan. In A. Saxena & L. Borin (Ed.), Lesser-Known Languages of South Asia (pp. 73-106). De Gruyter Mouton.

[85] Reid, L. A. (2018). Modeling the linguistic situation in the Philippines. Senri Ethnological Studies, 155–185.

[86] Robinson, C., & Hogan-Brun, G. (2013). UNESCO and language policy planning. Blackwell Publishing.

[87] Sanchez Sr., L. (2002). Chapter III: research methodology. Bebot Sanchez Weebly. https://bebotsanchez.weebly.com/chapter-iii.html

[88] Scribbr. (n.d.). An introduction to research methods. https://www.scribbr.com/category/methodology/

[89] Soler-Carbonell, J. (2014). Multilingualism. Center for Intercultural Dialogue. https://centerforinterculturaldialogue.files.wordpress.com/2014/06/key-concept-multilingualism2.pdf

[90] Summer Institute of the Philippines. (n.d.). Languages of the Philippines. SIL International. https://www.sil.org/linguistics

[91] Suwilai, P., & Person, K. (2018). Education in Thailand's ethnic languages: Reflections on a decade of mother tongue-based multilingual education policy and practice. Education in Thailand, 42, 393-408. https://doi.org/10.1007/978-981-10-7857-6_15

[92] Tandefelt, M. (2011). The sociolinguistics of urbanization. In B. Nordberg (Eds.). Urbanization and language shift (pp. 246-273). De Gruyter. https://doi.org/10.1515/9783110852622.246

[93] Tarango, J., & Mastromatteo, J. (2017). The role of information professionals in the knowledge economy. Science Direct. https://www.sciencedirect.com/topics/social-sciences/linguistic-competence

[94] Taylor-Leech, K. (2012). Timor-Leste: Multilingual education for all?. Journal of Lusophone Studies, 10. https://doi.org/10.21471/jls.v10i0.88

[95] Toren, H. (2015). Urbanization, standard language, dialect. Istanbul Universitesi Edibey at Fakultesi Turk Dili ve Edibeyati Dergisi, 50(50), 113-120.

[96] Truong, C. L. (2012, February 15). ScholarSpace at University of Hawaii at Manoa: Participatory methods for language documentation and conservation: Building community awareness and engagement. ScholarSpace. https://scholarspace.manoa.hawaii.edu/handle/10125/4505

[97] Tupas, R. (2014). Inequalities of multilingualism: Challenges to mother tongue-based multilingual education. Language and Education, 29(2), 112-124. https://dx.doi.org/10.1080/09500782.2014.977295

[98] Tupas, R., & Martin, I. P. (2017). Bilingual and mother-tongue based multilingual education in the Philippines. Bilingual and Multilingual Education, 247-258. http://dx.doi.org/10.1007/978-3-319-02258-1_18

[99] Turner, M. (2019). Multilingual practices and opportunities to learn. Multilingualism as a Resource and a Goal, 251-276. https://doi.org/10.1007/978-3-030-21591-0_10

[100] UNESCO. (2003c). Draft recommendation concerning the promotion and use of multilingualism and

universal access to cyberspace (Document 32 C/27). https://en.unesco.org/sites/default/files/eng_-_recommendation_concerning_the_promotion_and_use_of_multilingualism_and_universal_access_to_cyberspace.pdf

[101]    UNESCO. (n.d.). Linguistic diversity and multilingualism on the internet. https://en.unesco.org/themes/linguistic-diversity-and-multilingualism-internet

[102]    United Language Group. (2020, February 21). The preservation of culture one language at a time. https://www.google.com/amp/s/www.unitedlanguagegroup.com/blog/the-preservation-of-culture-one-language-at-a-time%3fhs_amp=true

[103]    United Nations. (n.d.). International day of the world's indigenous people. http://www.un.org/en/events/indigenousday/

[104]    United Nations Secretary-General. (n.d.). Multilingualism. United Nations. https://www.un.org/sg/en/multilingualism/index.shtml

[105]    UN News. (2017). Multilingual education is 'absolutely essential,' unesco chief says on mother language day. United Nations. https://news.un.org/en/story/2017/02/551942-multilingual-education-absolutely-essential-unesco-chief-says-mother-language

[106]    Valore, P. (2011). Multilingualism: Language, power, and knowledge. Edistudio, Pisa.

[107]    Vaughan, J., & Singer, R. (2018). Indigenous multilingualism's past and present. Language and Communication, 62, 83-90. https://doi.org/10.1016/j.langcom.2018.06.003.

[108]    Vizi, B. (2012). Minority languages and multilingualism in Europe and in the European union. In Multilingual Europe, Multilingual Europeans. Leiden, The Netherlands: Brill. https://doi.org/10.1163/9789401208031_009

[109]    Walter, S., Dekker, D., & Dekker, G. (2010). The Lubuagan MTB-MLE program. In R. Nolasco, F. Datar, & A. Molina (Eds.), Starting where the children are: A collection of essays and mother tongue-based multilingual education and language issues in the Philippines (pp. 38–42). Talaytayan MLE Inc.

[110]    Wheatley, D. (2008). Introducing macaronics. Contemporary Literature Review. https://etoninstitute.com

[111]    Zirker, K. A. (2007). Intrasentential vs. intersentential code switching in early and late bilinguals. Scholars Archive. https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=1926&context=etd