

Language Maintenance: Transcendence And Preservation Practices Of Manobo Indigenous Cultural Community In Mindanao, Philippines

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Abstract: This study sought at evaluating the indigenous language transcendence and preservation practices of the Manobo indigenous cultural community in Mindanao, Philippines. The study is an extended literature review, in which it focuses on synthesizing a broad range of studies for a new perspective. The results revealed that the Manobo indigenous cultural community in Mindanao, Philippines transcend and preserve their language by putting emphasis on the role of family and by using minority languages in many domains; indigenous communities have gradually lost speakers due to the low self-esteem of their members and due to modern advancements; and problems in language preservation are solved through the Indigenous Peoples' Rights Acts and interventions done by the government. Ergo, the transcendence and preservation practices of the Manobo indigenous cultural community in Mindanao, Philippines are prevalent and supported by the government and various organizations.

Index Terms: challenges, extended literature review, indigenous language, maintenance, manobo cultural community, preservation, transcendence,

1 INTRODUCTION

There are about 7000 languages spoken in the world today and some are only spoken and understood in private environments and often marginalized (Galla, 2016). Consistently, linguists predict that by the end of the twenty-first century, the most widely spoken language would have replaced about 90% of the languages of most world regions (UNESCO, 2009). People of ethnolinguistic minorities are gradually neglecting their native language in favor of another language in all parts of the world including child-rearing and formal education; and even though their parents speak the ancestral tongue, their children seldom do (UNESCO, 2003; United Nations, 2008). Linguistic diversity is under pressure all over the world, and indigenous populations are particularly vulnerable (UNESCO, 2008; UNESCO, 2009). Another reason for it is the marginalization of the indigenous peoples (Cunneen, 2006).

The fight for indigenous people's civil rights has been arduous as deprivation, extreme poverty, discrimination, turmoil, and even violence continue to afflict their communities; hence, instill them to grapple to get their concerns heard and their right to be established (Hannah & Vanclay, 2013). Studies suggest that the direct and indirect prejudice perpetually suffered by the ethnic minorities not only impacts their contact with the criminal justice system, but also destroys their ideologies, national identity, and sociocultural and sociolinguistic heritage (Cunneen, 2006). Moreover, Many nations were unable to recognize Indigenous peoples' universal right to self-determination because they believed it would jeopardize state authority and lead to an increase in indigenous peoples' demands for freedom (Engle, 2011). The United Nations has intervened on behalf of indigenous peoples' social security, education, language revitalization, and cultural protection. Indigenous peoples' rights are recognized internationally by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Article 13 of UNDRIP signifies that autochthonous people can revitalize, utilize, cultivate, and pass their history, languages, oral traditions, doctrines, writing systems, and literature to later generations, as well as assign and preserve their names for groups, locality, and citizens. Moreover, states must take proactive steps to secure this right, as well as to ensure that indigenous peoples can recognize and be understood in national, judicial, and administrative processes where possible by understanding or other acceptable means. In addition, UNDRIP article 14 emphasizes that indigenous communities have the right to develop and manage educational structures and facilities that provide education in their languages and using culturally adequate teaching and learning practices. Indigenous peoples, especially children, have the right to free and compulsory education at all levels and types offered by the state. It further stresses that states shall, in collaboration with indigenous peoples, take efficient steps to ensure that indigenous peoples, including children, and those living outside their cultures, have access to a culturally and linguistically appropriate education. However, despite the United Nations' efforts on indigenous language maintenance, language revitalization, and preservation, the third edition of the United Nations Educational, Scientific, and Cultural Organization's (UNESCO) Atlas of the World's Languages in

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Danger (2009) provided a report that contains information on about 2,500 world's languages which are on the verge of extinction, and the preservation of these endangered languages would be a struggle as the language vastly spoken by the people would have absorbed the language spoken by the minorities.

"The Philippines is an archipelago composed of 7,107 islands with a population of 75 million people. Because of its archipelagic character, there are more than a hundred languages in the Philippines. The Summer Institute of Linguistics identified at least 151 languages in the country. Except for one Creole language, Chavacano, all of these languages belong to the Western Malaya-Polynesian subfamily of the Austronesian languages" (Castro, 2014, p. 1).

Although Filipino is the official language of education, it is treated less favorably in schools than English (Garbes, 2012). As a result, the majority of Filipinos, especially those living in urban areas, can communicate in English effectively which dramatically affects the maintenance and preservation of the Philippine indigenous language. Castro (2014) highlights the statistics of language proportion in the country and these are Northern Philippine (70 languages), Central Philippine (46 languages), Southern Philippine (22 languages), Sarna Bajaw, Southern Mindanao (5 languages), and Sulawesi Sangil are the language groups that these languages belong to (1 language). The problem in the preservation of the indigenous languages in the Philippines is that despite this large number, only eight of these languages account for 85 percent of the population of the Philippines. Thus, only a few of the remaining generations inside any speech community using indigenous language, practice the use of the indigenous culture in this case-language preservation and appreciation. It is also triggered by changes in society, specifically the latest trends on technology and multiculturalism amounting to a lingua franca 'English' usable for economic communication and the effectiveness of global advancement. Maintaining the use of an indigenous language is extremely challenging, especially in a country where a dominant language is spoken and the number of speakers is low. The government, on the other hand, is working to find ways to ensure that the language is well-documented and preserved for future generations. Republic of the Philippines, Department of Foreign Affairs, the Philippine Permanent Mission to the United Nations in New York spoke to representatives of the United Nations Member States and civil society organizations, including indigenous peoples organizations, at an event titled "Language as the lifeline of indigenous identity and transmission of culture," held on the sidelines of the 18th session of the general assembly. As a result, this project empowers the indigenous peoples to create their ethnographies and use them to formulate their plans for the preservation, transcendence, and development of their culture, heritage, and indigenous language (GOVPH, 2019). Furthermore, as a response to the challenges and oppression experienced by the minorities in the Philippines with regards to the security of their language, culture, and rights, the Philippines enacted the Indigenous Peoples' Rights Act (IPRA) of 1997 also known as the Republic Act No. 8371. "The IPRA remains one of the world's most progressive legislative acts on indigenous peoples' rights, reaffirming State recognition of inherent self-determination, cultural and territorial rights. In accordance with the Constitution, it

recognizes and gives effect to the customary law basis of indigenous land and resource rights." (Doyle, 2019, p. 170-171).

"In the Philippines today, the government has identified 110 different 'indigenous' groups and their population estimates vary among different government agencies. The National Commission for Culture and the Arts has estimated the population of 'indigenous peoples to be 6.5 million, while more than 12 million have been registered by the National Commission for Indigenous Peoples." (Trinidad, 2012, p. 18).

In the context of the indigenous group being evaluated, Manobo simply means "people" or "human," with alternate names Manuvu and Minuvu. The term may have originated from "Mansuba," a combination of the words "man" (people) and "suba" (river). Agusan, Bukidnon, Cotabato, Davao, Misamis Oriental, and Surigao Del Sur have the highest concentration of Manobo. Manobo villages are typically built near small bodies of water or forest clearings, but they also prefer hillsides, rivers, valleys, and plateaus. The settlements are small, with only 4 to 12 houses. The most widely spoken lumad language in Agusan del Sur is Manobo, which has over a hundred thousand speakers. Agusan del Sur had 152, 884 "indigenous peoples" in 2005, with 121,191 (79%) of them belonging to the Manobo ethnic group (Ethnic Group of the Philippines, n.d.). A study conducted by Ngulube (2012) entitled, Revitalizing and preserving endangered indigenous languages in South Africa through writing and publishing emphasizes that the preservation and revival of endangered indigenous languages of societies in South Africa is vital because it opens up a number of possibilities and opportunities for indigenous peoples that would: help to reshape structural and cultural inequalities; facilitate the maintenance of their tangible and intangible value systems; preserving the cultural identity of indigenous peoples and avoiding the cultural difficulties associated with the use of other people's languages; promote diversity in society and the need to be tolerant; allow the acquisition of all types of information; develop a high level of literacy; facilitate full participation in all economic sectors; reduce inequalities in the privileged status of the 11 official languages; allow people to communicate their expectations to the government without difficulty in understanding the languages of power; and make it possible to protect the linguistic rights enshrined in the constitution. The most significant victimization that is taking place in the present age is the neglect of their languages and a concerted effort to assimilate them into so-called modernity." The most endangered linguistic communities in South Africa are the Khoe Khoe and San languages, groups. The study's dissertation concentrates on these languages. Despite that no empirical evidence has been gathered to determine the patterns of publication in these language groups, the debate over their preservation is likely to continue. UNESCO has classified Khoe Khoe and San languages like Gan!ne, Cape Khoekhoe, Korana, N!uu, Xiri,/Auni,/Xam,/Ku/'e,/Kx'au, and Xegwi as endangered. Additionally, UNESCO's Language Vitality and Endangerment Framework point out that there are no speakers left in South Africa for seven of these languages (Moseley 2010). Korana, Nghuki, Seroa, /Xam, /Xegwi, and Xiri are among the seven languages. Globalization and the Africanization of these communities have posed a threat to these languages over the decades. Even though many

governments around the world recognize cultural diversity by the UNESCO Universal Declaration on Cultural Diversity, South Africa's recognition of only 11 languages as official languages is disapproval of those languages. On the other hand, a study about the Status of the Manobo Language in Katipunan, Bayugan by Nuñez (2019) analyzed the status of the Manobo language in Katipunan, Bayugan City, Agusan del Sur, Philippines. Specifically, it focuses on their case history, and linguistic extinction threats, and their causes. In the said study, it is concluded that Manobo is gradually becoming out of use due to acculturation with Cebuano Visayan. Manobo children, young adults, and non-Manobo spouses identify the following as threats to linguistic extinction and their causes: neighborhood, education, mass media and technology, intermarriage, religion, career opportunities, lack of language development opportunities, and language and cultural attitudes of speakers, as well as difficulty pronouncing mid-central vowel /ə/ and open-mid, near front vowel /ɛ/ among younger Manobo. Mindanao, Philippines is the research locale of the study, Language Maintenance: Transcendence and Preservation Practices of Manobo Indigenous Cultural Community in Mindanao, Philippines. Mindanao has the highest proportion of indigenous groups, accounting for almost 60% of the overall indigenous population. 'Indigenous' communities are categorically classified into two groups which are the Muslims or Moro and the "Lumad," which is the often used word to refer to non-Islamized indigenous' communities. Generally, this study aims at evaluating the indigenous language transcendence and preservation practices of the Manobo indigenous cultural community in Mindanao, Philippines. Specifically, it aims to: determine how the Manobo indigenous cultural community in Mindanao, Philippines transcend and preserve their language across generations; identify problems experienced by the Manobo indigenous cultural community in Mindanao, Philippines related to the transcendence and preservation of their language; and ascertain how the Manobo indigenous cultural community in Mindanao, Philippines overcome those problems. This study's compositional sections are composed of Related Literature, Methodology, and References. The related literature section includes articles from both domestic and international sources. This covers the underpinning concepts about language maintenance and language shift; local and international published research about indigenous language maintenance and shift with gaps in literature; indigenous language preservation and practices implemented by the Philippine government and indigenous peoples' groups; and the history, developments, challenges experienced and current status of the Manobo Indigenous Cultural Community.

2 LANGUAGE MAINTENANCE

The definition of language maintenance is broad and has been used in a variety of contexts in the literature. On the one side, Potowski (2013) expounds that the word refers to a case in which a speech culture chooses to use its conventional language in the face of societal influences from a more prestigious or politically dominant language that may encourage a shift to another language. Research has shown that the maintenance of the community language is based on the role of the family at home (Letsholo, 2009; Pauwels, 2005; Velázquez, 2012). The home is the only domain where the family has close control of the children in terms of communication and transmission of the community language.

As indicated by Sofu (2009), language is not going to survive another generation unless it is transmitted in the home, within the family. Baker (2011) articulates language maintenance as "relative language continuity in terms of the number and distribution of its speakers, fluent use by children and adults, and preservation of particular environments such as home, education, and religion." Hickey (2020) emphasizes the importance of language maintenance in dealing with the possibility of a language shift and endangerment, as the language maintenance domains have been discovered to be critical not only for the maintenance and activation of cultural languages but also for their reversal in the event of a sudden change. As argued by Holmes (2013), if a minority language is used in many domains, it is more likely to be retained and protected by its speakers. Therefore, strategies that promote intergenerational language transmission, as well as community support, are needed (Deumert, 2011). Consistently, Lee (2013) accentuates that a language is kept alive if speakers successfully move it on to the next generation as the family language preference and use has a large impact on heritage language preservation and decline over generations. A study conducted by Budiya (2017) about the attitudes of the Chinese parents toward Chinese Heritage Language Maintenance evaluates the level of Chinese language proficiency of the students' parents on a self-assessed scale of 1-5, with 1 indicating no proficiency at all and 5 indicating outstanding (native-like) proficiency. The majority of participants found themselves inept in Chinese, suggesting that their writing is really poor and bad (73.2 percent), listening (69.1 percent), reading (82.4 percent), and writing (82.4 percent). (85.3 percent). Just a limited percentage of participants rated their Chinese proficiency as good or very good in communicating (5.8%), listening (8.8%), reading (5.8%), and writing (5.9 percent). As a result of the parents' incompetency to talk in the Chinese language, the students' parents never or seldom communicate with their children (86.8%), spouse (86.8%), brothers or sisters (88.2%), and parents (88.2). This situation is seen as a barrier to their heritage language being preserved, as using a language as a means of communication is the most effective way to do so. The findings suggest that students' parents' limited Chinese proficiency impedes contact in Chinese heritage language with family members such as infants, partners, siblings, and parents. Furthermore, the results of this study show that the parents of Chinese students in the Faculty of Letters have optimistic attitudes toward their children's heritage language preservation and growth. Intensive contact among family members and friends, language teaching at school, and church events are all common ways to keep the heritage language and culture alive. Consistent with the research conducted by Dweik and Qawar (2015), which investigated the language choice and attitudes of Arab Canadians in Quebec. They claimed that Arabic speakers in Quebec mostly used the language in various domains. The home with their children, the mosque for prayer, and the Arab media, such as radio, were among these spheres. Additionally, Arabic speakers used English and French in other domains, such as official realms and educational institutions, at the same time. The researchers have discovered that Arabic speakers in Quebec combined Arabic with French and English in other contexts, such as their daily lives, social interactions, and media use. Based on what has been said about language domains, the dynamic usage of the minority language in different domains is

an indication that language maintenance is unavoidable. In contrast, the minority language's reduced use in private domains such as the home indicates a transition to the dominant language (Lee, 2013). Other researches suggest that the spatial concentration of group languages in a given region can be very beneficial to language preservation. According to Lee (2013), the geographical convergence of the population in one region allows for an expansion in everyday contact and use of the group language outside of the private domain, as opposed to a scattered community where the community language was only affiliated with the home domain. Likewise, Holmes (2013) reported that Chinese who lived in Chinatowns in the United States were more likely to retain their Chinese language skills than those who had fled the Chinatown regions. In the Philippines, there have been limited studies on language maintenance. Lomboy (2011) studied the attitudes of speakers and spheres of usage on the state of the Pangasinan Language. It pinpointed the domains in which Pangasinan is spoken, native speakers' attitudes toward the language, and the effect of intergenerational variation on the domains and attitudes on Pangasinan language preservation. As the findings suggest, the third generation uses less Pangasinan Language than their ancestors, while the second generation uses less Pangasinan Language than the grandparent generation. This is valid throughout the board of Pangasinan use. Factors affecting the less use of Pangasinan that were found were the distance between and location of interlocutors, the intervention of technologies such as text messages, the age of the informant, and the school's English zone policy. In terms of attitudes toward retaining Pangasinan use, the informants were found to see the importance of developing, promoting, and preserving Pangasinan through language maintenance procedures. The majority of them were found to be resistant to language maintenance interventions including Pangasinan reading and writing in education, electronic correspondence, magazines, and mass media. In terms of language maintenance, informants were resistant to attitude claims regarding reversing language change practices that fell under the Graded Intergenerational Disruption Scale (GIDS) stages of 5 and 4, the formal and informal instruction of the Pangasinan language.

3 LANGUAGE SHIFT

Language shift, as postulated by Smith-Christmas (2014) on the other hand, is the polar opposite of language preservation. It is simply defined as the replacement of one language with another as the primary means of communication and socialization within a community. Similarly, Putowski (2013) defined language shift as a phenomenon by which a speech group in a communication situation (i.e., made up of bilingual speakers) eventually abandons one of its two languages in favor of the other is known as a language shift. It describes the situation that through a course of action, leads to a movement away from the habitual use of the ethnic language two or even three generations later for an entire community (David, 2017). Furthermore, there are several factors that lead to language shift, and there may be several causalities, making it impossible to categorize these factors into simple groups. In general, language shift is a phenomenon that must be recognized at both the individual and group levels, where a language is either preserved or lost in a family and wider culture by individual speech activity (Velman, 2014).

In a study conducted by Karidakis and Arunachalam (2015) in Australia, which focused on the shift in the use of migrant community languages, the findings show that Mandarin surpassed Italian and Greek as the most commonly spoken language other than English at home in 2011, displacing Italian and Greek from first and second place, respectively, between 1986 and 2001. The study denotes various factors that cause language shift: gender, age, duration of residence, and education. Another study conducted by Rubino (2010), which studied multilingualism in Australia found that females have a significantly higher rate of language maintenance than males. For the population as a whole, the gender difference in language change was marginal in this sample.

4 LANGUAGE IN THE CONTEXT OF LANGUAGE MAINTENANCE

The most basic mode of human communication is language (Levinson, 2016); which is made up of formal and traditional vocabulary articulated by sound, writing, or gesture (Toohey et al., 2005). Snell (2013) stresses that language is also a system of traditional spoken, manual (signed), or written phrases by which human beings interact as members of a social group and society participants. Language maintenance describes a condition in which a speaker, a group of speakers, or a speech culture tends to use their language in the same or all domains of existence, facing competition from the dominant or predominant language to become the primary language in these spheres (Curdt-Christiansen, 2016). Giles et al., (1997) propose that there are various operating linguistic factors of language maintenance: Status, Demographics, and Institutional Support.

Status includes the following:

Economic Status – is a significant factor in almost all research on language preservation. When a population of minority language speakers has a poor socioeconomic status, they are more likely to switch to the dominant language;

Social Status – is inextricably tied to economic status, and it is likely to be the same in terms of language preservation. This refers to the fact that a group's esteem is primarily determined by its economic position; and

Language Status – language and social status are inextricably linked in the way that the latter affects the former.

When the minority speaks a dialect of the language in question, the self-ascribed language status would be poor. As a result, low-status languages are at risk of being extinct, and where this occurs is dependent on the status of rival languages, which are often the dominant language (Spolsky, 2018; Suruva, 2018) For the demographic factor, they are concerned with the number of members of a linguistic minority group and their social distribution. Moreover, when the total number of speakers of a language falls, it becomes more significant (Giles et al, 1997). Lastly, institutional support refers to the degree to which a minority group's language is reflected in a nation's or community's different institutions. Language maintenance is essentially implemented when the minority language is used in government, church, cultural organizations, and other organizations (Hadjiannou, 2011). Ethnolinguistic Vitality is the name given to these three variables. As asserted by Giles et al., (1997), ethnolinguistic vitality is the ability of an ethnolinguistic society to act as a

separate and collective unit in an intergroup scenario. In other words, it is the capacity of a society to preserve and defend its presence as a single unit with a distinct identity and language over time.

5 MANOBO INDIGENOUS CULTURAL COMMUNITY

5.1 History

Manobo is one of the most populous indigenous groups of people on the island of Mindanao, Philippines and that includes the Agusan Manobo tribe in the province of Agusan Del Sur. Cembrano (2013). The areas inhabited by Manobo cover the Pantaron Mountain Range of Bukidnon and Davao del Norte provinces to the east and west is the Diwata Mountain Range (Masendo, 2015). The Manobos have their dialect, which is a mixture of a native dialect and an acquired foreign language. Govph, (n.d.) documents that Agusan Manobo has four dialects: Umayam, Adgawan, Surigao, and Omayamnon while the Western Bukidnon Manobos who live in Southern Bukidnon has three dialects: Ilentungen, Kiriyyenteken, and Pulangiyen. Elkins, R. (1968), articulates that the name "Manobo" was inspired by the Malay river people, who are known as "Mansuba", after the Malay word for river, Mansuba. As a result, Mansuba simply translates to "people who live by or in the water" (most of them live in floating houses). The Manobo groups' political systems are all very similar. The community is headed by a king known as a "datu". The royal and non-royal classes are beyond him. Only members of the royal families are eligible for the throne. The royal classes have influence and jurisdiction over those that do not belong to the royal classes. Manobo's religious views center around the idea of multiple unseen beings interfering in people's lives. They claim that these spirits can intrude on human affairs to achieve their goals. Human traits are also thought to exist in spirits. They can elicit both rage and joy and are both good and bad in nature. Although the Manobo's religious traditions differ somewhat, there seems to be one common thread that connects them all. Every culture has a belief in a single "great spirit." This "great spirit" is sometimes referred to as the "builder." The religious practices of other peoples have affected the numerous Manobo communities since they have been divided (Joshua Project, 2021).

5.2 Challenges

In the context of their language attitudes, Campos (2014) studied Language attitudes among Agusan Manobo speakers in the Philippines. The said study was conducted at six sites in two municipalities: La Paz, Agusan del Sur, and Loreto, Agusan del Sur. There were a total of 72 respondents who were divided into gender, male or female, and were separated into six groups based on different locations. The study suggests that the majority of Agusan Manobo respondents have favorable attitudes toward the language. However, since Cebuano, the regional tongue has taken over the domains of fellowship, social contact, political debate, and religion, language usage research has revealed that Agusan Manobo is only dominant in the domestic sphere. Furthermore, Agusan Manobo's intergenerational transmission has been interrupted, and language shift is already underway, especially in non-remote areas. However, it can be said that families who live in remote areas continue to pass on Agusan Manobo to their children.

The research of Nuñez (2019), which studied the status of the Manobo language in Katipunan, Bayugan City, Agusan del Sur, Philippines, is a recent study on the Manobo language. It focused on their case history as well as linguistic extinction challenges and causes. Based on the findings of the study, it has been discovered that the use of the Manobo language is gradually declining in most speech domains, including home, street, church, education, entertainment, political and social gatherings, and farms, particularly among the younger Manobo. Neighborhood, education, mass media and technology, intermarriage, religion, career opportunities, lack of language development opportunities, language and cultural attitudes of speakers, and difficulty pronouncing mid-central vowel /ə/ and open-mid, near front vowel /ɛ/ are among the threats and causes identified by Manobo children, young adults, and non-Manobo spouses. Subsequently, Katipunan Manobo may gradually lose speakers due to the low self-esteem of young Manobo towards their language and culture, while the elders strive to preserve their language and traditions, it is clear that the younger generation lacks the same passion. Furthermore, because of the acculturation of Cebuano-Visayan, the Manobo language is steadily fading from use.

5.3 Developments

Indigenous Peoples (IP) in the Philippines remain the country's most oppressed group (Candelaria, 2012). Despite the immense progress made by nations, allies, and backers through several years of adversity, this position persists. (Hannah & Vanclay, 2013). As an intervention to the IP sector's and its allies' persistence and long-term advocacy, the Indigenous Peoples' Rights Act (IPRA) of 1997 also known as Republic Act No. 8371 was promulgated in 1997 in the Philippines (IWGIA, 2020). Republic Act No. 8371 is legislation aimed at safeguarding and promoting the rights of the indigenous community (Candelaria, 2012). Further, it characterizes indigenous peoples as a group of homogeneous society who have continuously existed as an integrated population on communally bounded and possessed land used as their abode, sharing common bonds of language, customs, culture, traditions, and indigenous religions, and have been historically distinct from the rest of the Filipinos. Many indigenous peoples, their languages, and cultures face a bleak future as language diversity is declining rapidly, just as cultural diversity is decreasing (UNESCO, 2008; Masendo, 2015). These changes are the result of historical relationships, global economic growth, and cultural values that rationalize or excuse actions that benefit one society at the expense of another (Musgrave, 2014). Furthermore, globalization re-locates indigenous peoples, denies indigenous knowledge, eliminates indigenous languages, imposes a gray uniformity on all of mankind, suffocates, and suppresses the imaginative cultural powers of those who are most experienced and foresighted regarding forces of nature (Hornberger & McCarty 2012). In 1987, the Philippines' Constitution, Article XIV Section 2, reaffirmed the recognition, respect, and security of indigenous peoples' rights to maintain their customs, practices, and institutions. This is a mandate for the protection of our indigenous people's rich history, which will erode and disappear in the course of time. The government is now attempting to mainstream indigenous people's educational systems in order for them to survive normally and socially interact with the rest of the Filipino people. A conference of the

Asia Indigenous Peoples Pact (AIPP) held in Pokhara, Nepal in 2007 proposed that indigenous peoples' customary laws in Asia be formalized and registered for protection. Section 15 of DepEd Order Number 62, also known as the National Indigenous Peoples Educational Framework, stated that DepEd shall encourage and support Indigenous Peoples (IP) documentation and research activities on their own history, knowledge, practices, and other aspects of cultural heritage as a means of enriching the learning resources available to IP communities. The function of IP languages has been reduced to that of a medium for exchanges at home and in society as a result of the need to learn and embrace regional and national languages. The 2009 Department of Education Order 74 set, also known as "Institutionalizing Mother Tongue-Based Multilingual Education (MLE)," acknowledges the importance of using the learner's mother tongue in improving learning outcomes and encouraging education for everyone.

6 CONCLUSION

This portion presents the summary of findings, conclusions, accomplishments, limitations, future research, and implications of the study. The study was conducted to achieve the following objectives: (1) determine how the Manobo indigenous cultural community in Mindanao, Philippines transcend and preserve their language across generations; (2) identify problems experienced by the Manobo indigenous cultural community in Mindanao, Philippines related to the transcendence and preservation of their language; and (3) ascertain how the Manobo indigenous cultural community in Mindanao, Philippines overcome those problems. First, the Manobo indigenous cultural community in Mindanao, Philippines transcend and preserve their language across generations by putting emphasis on the role of the family at home and by using minority languages in many domains. First, is the continuity of language use in terms of the number and distribution of its speakers, fluent use by children and adults, and preservation of particular environments such as education, religion, and especially by the values at home. Further, is if a minority language is used in many domains, it is more likely to be retained and protected by its speakers. Therefore, strategies that promote intergenerational language transmission, as well as community support, are needed. Second, problems experienced by the Manobo indigenous cultural community in Mindanao, Philippines related to the transcendence and preservation of their language are: Cebuano, the regional tongue has taken over the domains of fellowship, social contact, political debate, and religion. Language usage research has revealed that many indigenous languages are only dominant in the domestic sphere. Furthermore, intergenerational transmission has been interrupted, and language shift is already underway, especially in non-remote areas. However, it can be said that Manobo families who live in remote areas of Agusan continue to pass on to their children. Neighborhood, education, mass media and technology, intermarriage, religion, career opportunities, lack of language development opportunities, language and cultural attitudes of speakers, and difficulty pronouncing mid-central vowel /ə/ and open-mid, near front vowel /ɛ/ are among the threats and causes (identified by Manobo children, young adults, and non-Manobo spouses). In connection, there are indigenous communities that gradually lose speakers due to the low self-esteem of young indigenous speakers towards their language and culture, thus, it is clear that the younger

generation lacks the passion for language and culture preservation. Lastly, the Manobo indigenous cultural community in Mindanao, Philippines overcome the problems in language preservation through the Indigenous Peoples' Rights Act (IPRA) of 1997 also known as Republic Act No. 8371, which is legislation aimed at safeguarding and promoting the rights of the indigenous community. In addition, the 1987 Philippine Constitution, Article XIV Section 2, reaffirmed the recognition, respect, and security of indigenous peoples' rights to maintain their customs, practices, and institutions. It is also supported by the 2009 Department of Education Order 74 set, also known as "Institutionalizing Mother Tongue-Based Multilingual Education (MLE)," which acknowledges the importance of using the learner's mother tongue in improving learning outcomes and encouraging education for everyone. Based on the findings, the following conclusions were drawn: First, the results accentuate that a language is kept alive if speakers successfully apply language continuity at home and using minority language in larger domains, passing the practice on to the next generation as family language preference and use has a large impact on heritage, language preservation, and maintenance over generations. Second, the indigenous languages in Mindanao, Philippines are very prone to different challenges that hinder the success in maintenance and preservation. The problems range from social, political, economic, and even religious discourse that uses mostly the regional lingua franca, which is Cebuano. It makes the Indigenous languages inferior, thus, domestication is vivid. Lastly, the indigenous communities in Mindanao, Philippines overcome the problems in language preservation through the help of the regulations of the international organizations like the United Nations and Philippine legislation on the protection and the recognition of indigenous peoples' rights and the inclusivity of education that includes mother tongue education.

The following recommendations are provided based on the findings and conclusions.

First, a quantitative study may be done to specify the different approaches and efforts used at home by indigenous communities to preserve and maintain the usage of their language.

Second, the additional extensive study may be done more around Mindanao, Philippines. That is for the marginalized groups in the island to be brought to the spotlight and may be given an intervention by the government units and organizations concerned.

Third, for indigenous communities to surely retain their language, the major institutions like universities and local government units in Mindanao may combine to conduct training with reliable outcomes on the preservation of language extensively.

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