ASSESSMENT OF VITALITY OF PANGASINAN LANGUAGE IN THE MUNICIPALITY OF SAN CARLOS CITY: BASIS FOR A RECOVERY PLAN IN LANGUAGE ENDANGERMENT

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ABSTRACT

Globally, languages are disappearing at an unprecedented rate. To establish successful strategic options on how to protect the language's survival, members of linguistic communities must be knowledgeable of the reasons for language extinction or endangerment. This paper discusses how the number of people who speak Pangasinan, which is the eighth most common language in the Philippines, is decreasing over time and how this is affecting the language. It gives an outline of the Pangasinan language's current vitality and covers the Philippines' language policy history. It also considers a situation in which globalization may provide unexpected chances for language revitalization. This study seeks to serve as a springboard for future research and aids teachers and other relevant educational personnel in identifying, comprehending, assessing, and implementing appropriate language-endangerment remedies. The authors also provide suggestions for future research based on their findings.

Keywords: Pangasinan, language endangerment, language extinction, language vitality, language policy

INTRODUCTION

Reading, writing, speaking, and listening are the four skills that must be mastered in order to be considered proficient in any language. The last skill (writing) is acquired after mastery of the other three. People don't typically see it as something that comes easily to them. It must be learned and practiced in a systematic and organized way or setting. It necessitates both cognitive and linguistic abilities. This competence requires the learner's capacity to produce and communicate ideas through text (Urga, 2014). Nowadays, the language system is comprehensive. The language system influences educational thinking. Each individual has corresponding credits for their language. According to Gbollie and Harriett (2017), a language is a unit of work in a subject or instruction method. Therefore, when we talk about language, we refer to the media of a person interested and willing to share what they think to communicate correctly or deliver the message.

Language vitality is a process of purposive, conscious or unconscious, psychological, sociological, philosophical, and scientific learning that brings the development of every individual to their fullest extent and the development of the society they live in. It is an integral part of individuals' development according to society's needs and demands that enable them to fulfill their responsibilities and possibilities. So, it is needed to protect languages from extinction. It is an essential element of culture and a means of communication. By using language, everyone can build and express their emotions, intentions, values, norms, notions, and practices, nurturing their understanding and strengthening their social life. It presents some factors for identifying the identity of individuals and groups. Therefore, language is technically essential to the attainment of development goals and for progress towards sustainable development.

According to Krauss (2017), approximately 6,000 languages spoken around the world may no longer be adopted by the next generation. The elderlies in San Carlos City are mostly fluent in their native language, Pangasinan, but some fail to transmit it to younger generations. As a result, grandparents, parents, and the elderlies refrain from conversing with their children in their native tongues. Children's communication and vocabulary needs are not met. Therefore, they adapt and utilize other languages. So with that, the effect is a lower rate of the use of native languages and causes a decrease in the linguistic competence of their native language.

In addition to that, Wurm (2018) agrees with Batibo (2013) that the primary cause of language endangerment is the stronger two or more languages that overpower the weaker language. When this situation happens, it could be either the stronger language kicks the weaker ones or the softer language shifts to a more robust language. In this paper, language endangerment is defined as a gap in language use. So it is an important parameter to assess the vitality of the Pangasinan language. It may serve as a foundation for the recovery of plans in cases of language endangerment.

Moreover, this study is a foundation for educational implications and recommendations regarding communication skills. As a result, it helps develop everyone's knowledge of being a global citizen. It also helps them learn about inequalities, discrimination, and injustices that affect their community and connect to other countries' issues and problems. Through the vitality of language and developmental strategies, people learn to adjust themselves, remain balanced with the people around them and create healthy relationships.

San Carlos City, just like most of the cities in the Philippines, has been implementing action for development and recovery plans for their language endangerment, which is the Pangasinan language. The Local Government Unit is taking all the chances to ensure the quality of their language despite these trying times. For this reason, the researchers came up with developing and modifying the Pangasinan vitality assessment in San Carlos City. The researchers also want to maximize the platform to solve language endangerment and make it the basis for a recovery plan. This research will take place in San Carlos City, Pangasinan from 2021 to 2022. Hence, as the researchers proceed to the study, it aims to discern the vitality of Pangasinan in the Municipality of San Carlos City, record feasible solutions to aid this error, and shed light on the language endangerment as a basis for the recovery plan.

Furthermore, Mühlhäusler (2011) brings out the connection between language, culture, and biodiversity. The vitality of languages over time becomes part of environmental conditions. Language enables individuals to become more efficient environmental users. Hence, if people adapt themselves to certain areas, their language adjusts to particular settings also. If the language dies, the vast indigenous technical knowledge will disappear. As a result, traditional knowledge acquired over time throughout many world environments has expanded the bounds of science.

RESEARCH METHOD

2.1. The Language Situation of Pangasinan

In the cities of San Carlos and Dagupan, half a million people speak the Pangasinan language. Pangasinan is the most difficult Philippine language to learn. Those people who hold this opinion are the Ilocanos, Kapampangan, and Tagalog. These people find the language is unique and different from their language because it is confusing. This complexity, whether actual or imagined, is not brought up in conversation with all of the citizens of the country.

It is also claimed that attrition is increasing, both in terms of the number of speakers and the variety of communicative settings in which it is employed. Consequently, it is in a precarious situation. However, there is evidence that shows that native speakers of Pangasinan still find it to be the most effective way to express who they are and how they feel. Pangasinan does not have to be endangered if the language continues to serve these important communicative functions and the community realizes this. "Resistance to Filipino/Tagalog might be linked to regionalism," according to the article "More on National Language Month." However, it is doubtful that regionalism is the driving force behind speakers' desire to continue speaking their native dialect. The truth is that no second language can fulfill all of the complex communicative needs that people have for a language.

2.2. Changing Language Usage Trends among the Pangasinan Speakers

The Pangasinan language is at risk of extinction in San Carlos City. Immigration, urbanization, and the province's increasing population rates are all issues. (Anderson, 2017). Some Pangasinenses were purely Pangasinan and could not speak Ilocano. Pangasinenses are almost universally conversant in the indigenous language, which is quickly becoming the lingua franca. It is used in traditional song and dance competitions, marriages, indigenous healings, and house blessings. For some young individuals, Filipino is a far superior language to their native Pangasinan. As a result, Iloko and Filipino language communication tools are evident, with Pangasinan being the exclusive language of some.

San Carlos is the Pangasinan's heartland city, as mentioned by Fabregas (2012), who studied the use of Pangasinan, Filipino, and English in terms of employment. People of all professions, according to the survey, speak Pangasinan, English, Filipino, and a little bit of Iloko. However, several professionals and semi-professionals, such as doctors and lawyers, used English, Filipino, and Pangasinan in their respective work environments. Non-professionals, such as blue-collar workers, are likely to use Pangasinan and Filipino in their workplaces because they speak little English. Semi- and non-professionals utilized Pangasinan and Filipino in both official and informal settings. In casual situations, all groups utilized English. These studies support the relevance of language in both formal and informal interaction.

Furthermore, UNESCO (2017) asserts that casual discussions and social functions in Tagalog, Pangasinan, or Iloko are used due to strong ties to San Carlos City, where the Pangasinan language is dominant. Tagalog allows persons with a vague understanding of Pangasinan to communicate. People utilize their most inclusive language, even switching to English when required, as the prevailing attitude is courtesy.

2.3. Overview of the Philippines' Language Viability

Most of the areas in the Philippine language fall under and can be classified according to five major factors. These include (1) the fact that Filipinos have been ruled by various countries for a long period of time, (2) the fact that foreigners have taken over the settlements of ethnic communities, (3) changes in environmental and agricultural systems, (4) the fact that people are migrating both within and outside the country, and (5) the fact that national educational policies tend to make Filipinos homogenize. Ethnology lists 169 existing Philippine languages, Negritos speak 32 of them. (Gordon 2015). The Negrito population as a whole speaks endangered languages (Headland 2011). As seen in Table 1, almost 90% of Filipinos speak nine "major" languages. Industrializing, nationalizing, and globalizing influences are encroaching on all 160 lesser and mid-sized Philippine languages, as well as some "big" languages.

Table 1: Major Philippine languages, according to the 2010 Census

Language	Native Speaker (millions)	Percentage of Population
Tagalog	17	24%
Cebuano	15	21%
Ilocano	8	11%
Hiligaynon (3 dialects)	7	10%
Bicolano (5 dialects)	3.5	7%
Waray-Waray	2.4	4.6%
Kapampangan	1.9	3.7%
Pangasinan	1.1	2.3%
Maginadanao (2 dialects)	1	1.7%
Total	**56.9**	**87%**

Source: Gordon 2015

2.4. Language Strategies

According to Song (2018), language strategies are crucial because they help people improve their communication and efficiency. According to Anderson (2013), the term "strategies" is sometimes used to refer to the speakers' purposeful efforts to improve their speaking skills. This aligns with a series of sample definitions of language strategies as helpful practices that speakers utilize when they are having trouble understanding a language. Because of these points, it is clear that the point of adopting language methods is to improve people's ability to communicate and think.

2.5. Language Vitality Assessment

The speakers' attitude in San Carlos City described the effects based on how they assessed its vitality. There are a diverse range of factors that go into determining whether or not a language is endangered. Among these are the following: (1) the transmission of language from one generation to the next; (2) the actual number of speakers; (3) the percentage of individuals who utilize the language; (4) the currently available linguistic domains; (5) the media's response to new domains; and (6) the materials for teaching language proficiency. Governmental and institutional attitudes and policies, as well as community people's attitudes toward their languages, are used to assess language attitudes. The evaluation of documentation's urgency is the final assessment. Among six factors, the language transmitted and the attitudes of the community members are affected. It evaluates whether the language is passed on to succeeding generations. According to the principles of persistence and stability, a language is considered to be in a vulnerable state if it is no longer used.

Table 2. Criteria for the assessment of the intergenerational language transmission

Condensed language transmission between generations		
Safe	5	The language is utilized by people of all ages.
Stable but in danger	5-	People of all ages use the language in most contexts, with fragmented multigenerational transfer.
Unsafe	4	Many but not all children or families of a specific community speak use their language as their primary language.
Definitely endangered	3	The language is no longer taught to children at home as their mother tongue.
Severely endangered	2	Only grandparents and older generations speak the language; the parent

		generation may still understand it.
Critically endangered	1	The youngest people who speak the language are great-grandparents, and it is not used in everyday life.
Extinct	0	Nobody speaks or remembers the language.

As seen above, the Pangasinan language is at level 4, which is "unsafe" in terms of the degree of endangerment. It shows evidence, especially that most residents of San Carlos City prefer Filipino to be their first language. In some studies, some people preferred home languages even though most of them grew up in multilingual homes (Filipino, Pangasinan, English, and Ilocano). Rosario (2010) says that Filipino dominates the choice of the most preferred home language.

UNESCO grades the speakers' viewpoints according to their language. The equivalent grade below reflects how San Carlos City residents feel about their native tongue.

Table 3 Criteria for the assessment of the community members' attitudes toward their language

Grade	Community members' attitudes toward their own language.
5	All members hold their language in high regard and desire its promotion.
4	Most members support linguistic preservation.
3	Many members care about keeping languages alive, while others don't care or may even want languages to die out.
2	Some members care about keeping languages alive, while others don't care or may even want languages to die out.
1	Only a few members care about keeping languages alive, while others don't care or may even want languages to die out.
0	Nobody cares if the language is endangered; everyone prefers to use the language that is dominant.

Based on the factor, the attitudes presented before are translated into two grades. The attitudes of the parents interviewed would have a grade of 4, while the attitudes of their children, who are of a younger generation, would fall under grade 2. In terms of parents' generation view, the language symbolizes group identity. On the other hand, the younger generation's perception is a crucial factor for more economic development and advancement. Claiming the Pangasinan language is unsafe because of different generations' perceptions, especially from its speakers, is grounded on reality. These individuals and groups should acknowledge that the Pangasinan language is revitalized.

2.6 Revitalization of the Pangasinan Language

The revitalization of the Pangasinan language was started in 2000 by an organization called Ulupan na Pansiansiay Salitan Pangasinan (UPSP). This organization published Pangasinan dictionaries and a collection of Pangasinan folk literature. It also has a quarterly magazine (Balon Silew) which is being distributed in some cities and municipalities in the province. It also aims to develop Pangasinan as a literary language. It has a collection of short stories called "saray antikey ya tongtong," a novelette called "nobelita," poems called "saray anlong", and essays called "saray salaysay." It also has a full-length movie called "Pangasinan."

This attempt to develop Pangasinan as a language for film and literature elevates the status of the language, mainly because it is perceived as being used only at home and in the local community. Creating more works of literature in the language may also prove helpful in the process of creating learning materials for the language. The teachers need not worry much about the available materials written in Pangasinan which can be used in their teaching.

It is also worth noting that the local government of Pangasinan is doing its part in revitalizing the Pangasinan language. The former governor, Amado Espino, Jr., believes that "Pangasinan is a dying language, and to avoid it going extinct, every Pangasinense, young and old, should do something about it" (Manila Bulletin Publishing Corporation, 2010). The governor is serious about helping to preserve and revitalize the history, culture, and language of Pangasinan. In fact, at the outset of his term in 2007, he directed all department heads to use Pangasinan during their meetings. All provincial government

employees must also use the language in their offices and all programs. The government also shows support for the projects of UPSP by providing financial assistance for their publications. A Pangasinan Writers' Conference is also set up to encourage more Pangasinan writers and develop more written materials in the language (Elduayan, 2011, personal interview). They go through the process on derived variables (to deal with absolute values and insufficient data).

CONCLUSION AND IMPLICATION

Language vitality develops through a progression of interrelated organizational roles. Since language can be formal (as defined by organizational conditions and relationships) or informative (as described by simple social interaction patterns), every school in San Carlos City has additional learning on sustaining the educational system and high quality of education, which contributed to the study's success. With this, people learn how to develop themselves and become productive individuals, which could contribute a lot to their future lives. Someday, the city of San Carlos City can use the plan to save languages that are in danger of dying out.
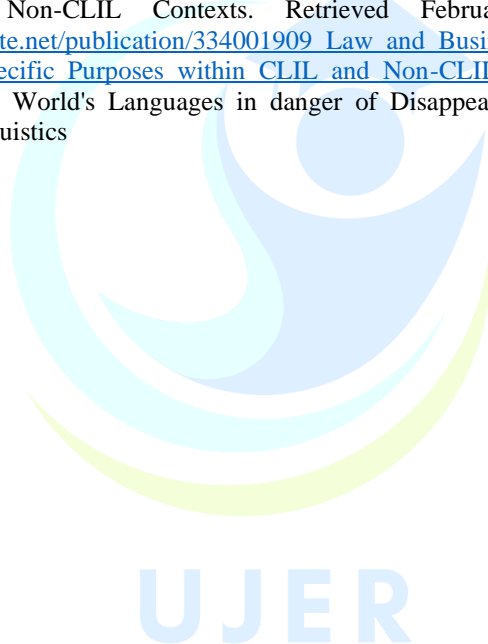
As the development of technology continues, its effects also continue for every person. Understanding the vitality and risk of a single city or town is critical. People are confronted with this endangerment. As countries, regions, and cities navigate this transition, the top priorities must be protecting and re-creating language recovery plans. It should take bold, quick steps to boost economic activity and develop good strategies for each at-risk economy and individual. Since this is new to all, we need to move to the re-opening phase, which strikes a balance between allowing an individual to have reasonable satisfaction and knowledge of language's vitality. They will also need to find the right balance and sequencing of health, the educational system, and social policy interventions to produce sustainable outcomes and implement and sustain policy interventions. To make each country and the city's education system fairer and more equal, there is also a need to take specific steps in dealing with growing inequality and the different effects of language loss.

This research comes down to the significance of the findings. It implies contributing to the children, parents, teachers, and future researchers' ability to cope with this language endangerment. The study's aim to assess the Pangasinan language's vitality in San Carlos City is a foundation for a language recovery plan. The main goal of this research is to find out how the recovery plans for San Carlos City affect the people who live there. Even when the social impact of language endangerment is acknowledged, a massive divide or divergence is visible. The presented information and its benefits to everyone are pretty different. In some aspects, the connections between people and language regarding its influences are evident as the modern world grows and adapts to other transitions.

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