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c/o Prof. Nelia G. Balgoa, DHS of the Department of English, CASS.

Langkit is a M'ranao word meaning a strip of multi-colored fabric, woven or embroidered to decorate or enhance the design or style of the malong, a multi-purpose long, skirt-like or barrel-form Maranao garment with open ends, both the top and the bottom. Used as a verb, Langkit means to embroider or to decorate with lace.

- from Lexicon of Classical Literary Maranao Words and Phrases
compiled by Macaraya and Macaraya (1993)

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EDITORIAL

With this issue, we address four research areas in the social sciences: language teaching, linguistics, folklore, and migration. Using qualitative and quantitative designs, the papers articulate the issues confronting teachers, students, and migrants. The research sites include cities in the Philippines and Japan. As the research landscapes become multidisciplinary, the six papers discuss the apparent connection between teachers as instructors and teachers as researchers. Teaching is enhanced by research, and research provides teachers new perspectives to students' learning. Corollary to this is the challenge of empirical data to link the micro level analysis to the macro realities as a system of discourse of both students in the academe and migrant Filipinos in other countries. This issue endeavors to reinvigorate the academic terrain of conducting research with the ebb and flow of educational philosophies and methodologies, extending its scope to identity construction and folk practices.

Teaching students with autism can be daunting when they are mixed with other students who are different from them. But in a learning environment where this concern is not adequately addressed in terms of support mechanism, the teacher has to devise means to make the students feel that they are part of the class. The paper on "The Hushed Voices of Autism: Chronicling Social and Academic Experiences in College" by Judith S. Cagaanan looks into the lived experiences of students with autism (SWA) at MSU-Iligan Institute of Technology. She explores the academic performance of the students and their social experiences using semi-structured interview. The phenomenological analysis of the data reveals that the will to succeed in their academics is hampered by everyday personal tussles. Various themes are identified and support system on their social and emotional needs are recommended.

A more focused quantitative study on anxiety among students at Western Mindanao State University (WMSU), a state university in Zamboanga City was investigated by the late Mario Mark B. Selisana, a PhD Language Studies student. His study seeks to correlate State-Trait Anxiety with linguistic competence of ninety (90) sophomore students. Using a standardized State-trait Anxiety Inventory (Speilberger (1991) and the Linguistic Competence Test on grammar and vocabulary (Salian, 2012), there is a significant relationship between anxiety and linguistic competence, but gender and course do not influence state-trait anxiety and linguistic competence. In addition, their language competence test on grammar and vocabulary is classified as "very good user", suggesting more exposure to critical skills that involve evaluation of textual structure and lexical items. In this study, female and male students equally perform in the linguistic competence task.

Higher Education Institution (HEI) English teachers recognize the shift from grammatical versus functional syllabuses and cognitive versus experiential learning styles. However, it has been observed that assessing language proficiency remains grammar-based. The paper, “Assessment of Students’ English Oral Proficiency Based on Degree Programs: Implications for University Admissions Examinations” by Helen R. Betonio employs a modified oral proficiency test from the Texas Oral Proficiency Test (TOPT). To measure the respondents’ oral proficiency on functions, content, vocabulary, grammar, comprehensibility, and fluency, a one-way ANOVA test of Equality of means is used, followed by Post Hoc Analysis in relation to degree programs. The results show a significance level of 0.05 in all areas. This study has implications to the MSU-System Student Admission and Scholarship Examination (SASE) that has a Language Usage (LU) component. In some faculties of the Institute, students’ SASE scores in LU are used as bases in program admissions. Thus, test designers of SASE may revisit the test items of LU and reexamine them whether they objectively represent the language needs of the examinees.

The implementation of K+12 Basic Education in the country has initiated drastic reforms in the various curricula in the HEIs. With the Mother Tongue-Based Multilingual Education (MTBLE) framework, indigenous languages are revitalized. The paper “Varyasyong Leksikal Ng Mga Wikaing Bagobo-Tagabawa, Giangan at Obo-Manobo ng Lungsod Davao: Pokus sa Dimensyong Heyograpikal” by Luden L. Baterina argues that the three languages in Davao possess lexical variations but carry the same meanings while one language does not share the lexical variations of two languages. From the emerging variations, it is observed that each language has its distinct way of using words related to their respective topographies.

This linguistic phenomenon within sociolinguistics falls within Labov’s concept of language change that is partly a result of language contact. Using Meyerhoff’s (2011) analytical method of free variation, the study contributes to the growing literature on indigenous languages in terms of lexical variations.

Philippine folkways are intricately woven in our everyday lives. They do not only define us; in fact, they symbolize the worlds of the unknown, simplified as manifestations of supernatural powers. “The *Mananambals* and Their Functions in Philippine Culture” by Lourd Gregory D. Crisol and Efren John J. Oledan, the paper explores folk healing among practitioners in Iligan City. Reminiscent of the anthropological tradition of Malinowski and folklore studies of Dorson, the findings reveal that folk healers or *mananambals* attribute their craft to supernatural powers

while their ability to diagnose illnesses and diseases are guided by various spirits. Similar to shamanism, these healers perform incantations to cure the patients, massage affected body parts, and prescribe herbal medicine. They also use amulets and trinkets to protect themselves from harmful spirits. Despite scientific advances in medical science, this study reifies the Filipinos' sense of community where the folk healers, at least in Iligan City, still occupy a role and spirituality that remains grounded on folk healing, beliefs, and practices.

The economics of migration in Philippine context has resulted in brain drain, but Filipinos' concept of nation in foreign lands keep them connected to the families, friends, and relatives they left behind. The paper "The Filipino migrants in Japan: Reconstructing Identity and Nation" by Nelia G. Balgoa interrogates the symbols and representations of Filipino identity through a Barrio Fiesta held in Yokohama, Japan. In depth interviews are used to document the migrants' experiences while social semiotics provide the analytical tool. While the Filipinos during the fiesta index their identities through costumes and other semiotic resources of "Filipino-ness" in their fiesta kiosks, the study argues that identities are reconstructed and that the concept of nation is negotiated. As host country of the festival, Japan acts as a destabilizing entity, breathing its physical presence to Filipinos' expressions of "home" or nation. Being a Filipino in Japan is a manifestation of multiple involvements that sometimes lead to negotiation rather than assimilation of Japanese identity or assertion of a stable Filipino identity.

The six articles in this issue reflect the dynamism of the College of Arts and Sciences of MSU-IIT's attempt to foster a culture of research among its students and faculty members and the growing interdisciplinarity of research in the production and generation of knowledge.

For and in Behalf of the Editor,

Dr. Ivie C. Esteban
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November 2017

The Hushed Voices of Autism: Chronicling Social and Academic Experiences in College

Judith S. Cagaanan¹

Abstract

The number of students with autism (SWA) attending college has increased along with the growth of autism diagnoses in recent times. Individuals with autism, despite very strong potential academic advancement, often fail in college. Also, research on the academic and social life of college students with autism has been sparse. (American Psychiatric Association, 2013). The purpose of this study is to explore the lived experiences of students with autism in Mindanao State University-Iligan Institute of Technology (MSU - IIT), one of the biggest state universities in the Philippines thereby contributing to the existing literatures on autism and understanding SWAs better. Using semi-structured interviews to gather data and exploring the superordinate themes of academic and social life, this study hoped to address the following issues: 1) what is the academic performance of students with autism (SWA) who have sought a college degree in MSU - IIT; 2) what are the reported social experiences of these students?; and (3) what possible support program can be provided to help these students? Through phenomenological analysis, insights provided by participants revealed that autistic college students in MSU- IIT have the strong potential to succeed in their academic pursuits, but continually struggle with social issues that threaten to sustain their academic performance. Overall, results indicate the need for institutions of higher education like MSU - IIT to provide comprehensive supports, most importantly, in the social and emotional domains for students with autism (SWA) to succeed in academic environments.

Keywords: Autism Spectrum Disorder (ASD), students with autism (SWA), academic and social services

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INTRODUCTION

Autism Spectrum Disorder (ASD) as described by the Diagnostic and Statistical Manual for Mental Disorders, 5th edition (DSM-5) refers to ASD as a mental health disorder stemming from a dyad of impairment; the social/communication difficulties and the repetitive behavior and restricted interests. Also, autism is an umbrella term for a group of developmental disorders which comes in a wide range, hence, a “spectrum” of associated symptoms, and levels of deficiencies in behavior, social and communication skills. There is not one autism but many types, caused by different combinations of genetic and environmental influences. Included in this spectrum of autism disorders are Autism/Autistic Disorder, Asperger’s Syndrome and Pervasive Developmental Disorder – Not Otherwise Specified (PDD-NOS). Autism affects one in two percent of the world’s population cutting across race, culture, economic and political systems. Currently, nearly 1 in 50 children under 18 have been diagnosed with an ASD. Apparently, autism spectrum disorder is the fastest growing disability in the world. (World Health Organization, 2017).

Similarly, in the Philippines, the number of cases of children born with autism, once considered a low-incidence phenomenon is becoming prevalent. Approximately 1.2 million Filipinos have autism and the number is rapidly increasing.

In 2007, the Asia-Pacific International Seminar on Education for Individuals with Special Needs was held in Yokohama, Japan. Participants agreed in consensus that the Education for All (EFA) goals on inclusive education for children and youth with special needs be implemented by all countries worldwide. Hence, the Philippines, is one with the world in protecting the right of every child with autism, while at the same time recognizing their fullest potentials. The Philippine Constitution, Presidential Decree No. 603, and the Magna Carta for Persons with Disability have special mandates to uphold the right of all its citizens to quality education regardless of their circumstance. In line with this mandate, the Department of Education (DepEd) is instituted to create the Special Education (SPED) program that caters to various and unique needs of students with disabilities such as autism. SPED as a specialized education “earnestly seeks to make education inclusive and accessible to every Filipino child by establishing a framework for special needs education implementation nationwide. It also establishes inclusive education learning resource centers that will

be the source of appropriate instructional materials, tools, devices, gadgets, and equipment that educators can use in their classrooms to ensure that students with special needs are properly supported and enabled to learn alongside their peers.” (Guidelines in the Admission of Students with Disabilities, 2009, p.3) Sadly, however, the country's education system is currently under- equipped to cater to the individual and unique requirements of students with special needs. Parents find it difficult to provide their children the education they need given only a few public schools have Special Education (SPED) centers. The SPED program and most of its educators also lack the necessary skills and training to accommodate students with special needs. Despite the circumstance, a handful of students with autism, most with high functioning cognitive abilities are able to make it through college. But in college, students with autism (SWAs) are continually faced with even more daunting challenges than in primary and secondary education such as navigating the campus, participating in academic and social activities (National Council on Disability Affairs, 2017).

Globally, students with special needs in higher education has always been an uphill battle. It is estimated that over forty percent (40%) of individuals with an ASD enroll in college, but eighty percent (80%) of this population does not complete a degree. (Harvard Review of Psychiatry, 2014). The most common problem is the lack of autistic-specific accommodations. Consequently, students in the spectrum either fail or drop out in college. A study conducted by Pennsylvania House of Representatives (2008) confirmed this finding; thus, advised higher academic institutions to prepare students with autism for college and prepare colleges for the arrival of students with autism. Sadly, most universities and academic institution are ill equipped, thus ill prepared, to deal with autistic students to succeed in academic environments.

Several universities abroad such as the University of Michigan, Syracuse University and many other even before have long taken heed to this call and have put programs in place to secure the academic success of these students with diverse needs. In developing countries like the Philippines, however, there are still instances of persons with disabilities not being admitted in colleges and universities due mainly to seemingly lack of information and preparation by the school administrators and teachers alike on how to handle students with disabilities, thus resulting to loss of

opportunity to enjoy their right to education. Despite this, the Philippines continues to craft laws and policies to safeguard the right of every individual with autism to pursue higher education. In fact, the Commission on Higher Education (CHED) issues the CHED Memorandum Order (CMO) No. 23, Series of 2000 known as “Quality Education for Learners with Special Needs in its commitment to raise the level of educational attainment of persons with disability in the country. Firstly, it urges higher educational institutions to admit learners with special needs. Secondly, it promotes inclusion of SPED programs for teacher training institutions. Finally, it facilities that academic equipment be modified to ensure quality education is made accessible to learner with special needs. (Commission on Higher Education, 2017).

In Mindanao-State University - Iligan Institute of Technology (MSU-IIT), every person with autism is never denied admission for as long as the student passes the System Admission Exam for Admission and Scholarship (SASE). Recently, students with autism (SWAs) are starting to trickle in the Institute. Interestingly, incidents involving students with “weird” behavior, infuriating both classmates and professors are becoming noticeable. Most importantly, these students with “quirks” are apparently observed to start college with a strong academic potential, but gradually digress falling into the cracks of tardiness, absenteeism, and eventually very poor academic performance. Obviously, these students need immense help. Thus, this study is designed to allow individuals with ASD to provide information regarding their experiences and challenges as college students in MSU-IIT.

Furthermore, it is important to point out that neurobiological difference in autism is viewed as a medical condition by the general community who consider autism as a disability with a host of accompanying social and communicative deficits. Any learning community could be baffled at SWAs’s social and communication issues and misconstrued them as “weird”, “abnormal” or “mischievous” behavior. As such, autistic individuals are treated as people with disabilities who need to be ‘fixed’ (Bagatell, 2010). It goes without saying that traditionally people with autism have been stigmatized as people with an abnormality. The Commission on Higher Education (2017) highly encourages universities and colleges to include in their institutional research agenda the understanding of the uniqueness and needs of all people with

special needs for them to gain full access and fully benefit from the learning opportunities.

Utilizing the framework of neurodiversity, the present study upholds the notion of self-advocacy among individuals with autism and discusses possible applications to policy and intervention by mobilizing the community to raise awareness of autism-related issues, building stronger support systems and fostering notions of inclusion and diversity in a society such as the academic community. (National Symposium on Neurodiversity, 2011).

Furthermore, the concept of neurodiversity as applied in this study hoped to heighten awareness on the presence of students with autism (SWA), recognize and respect their social and academic challenges, and ultimately for the general community to develop a positive acceptance of students with autism (SWA) as neurodiverse individuals pursuing careers in academic institutions such as Mindanao State University - Iligan Institute of Technology (MSU-IIT).

Currently, there is very little empirical work (e.g. Elias R, White SW.J, 2018; Elias, R., Salinas, C. E., Capriola, N., Conner, 2016) guiding the development of postsecondary programs for individuals with ASD. Within the context of neurodiversity, the study hoped to give voice to a growing population of students who have a strong potential for postsecondary success, but failed due to lack of awareness and the accompanying struggles of an autistic person.

Utilizing interpretative phenomenological analysis, the study explored three major distinct themes: 1) academic performance of students with autism in MSU-IIT; 2) social experiences of these students; and 3) possible support programs of these students to succeed in college?

METHODOLOGY

Locale

The Mindanao State University-Iligan Institute of Technology (MSU-IIT) is a premier institution of higher learning in Mindanao. MSU - IIT is part of a university system composed of ten constituent universities spread throughout ten campuses in Mindanao. Established in 1968, its special mandate is to integrate the cultural communities in Mindanao, especially the Muslims into the mainstream of the nation's socio-cultural and political life by providing them with opportunities for quality and relevant public education for self-development. Known for quality and affordable education, MSU - IIT receives of admission applicants from almost everywhere in the country. The University admits an average of three thousand freshmen students every year through the Mindanao State University (MSU) System Admission and Scholarship Examination (SASE). MSU-IIT has no known provisions and policies regarding admission of SWAs and those with other disabilities.

Participants

Participants in the study are two male and two female students with autism spectrum disorder. Three of the participants received formal diagnoses of ASD at age three - years old. The study, however, included one ASD self-diagnosed autistic student following the assumption that the stigma attached to autism makes it unlikely for an individual to claim to have the diagnosis without the symptoms (Brownlow, 2010). Currently, participants are taking undergraduate courses at Mindanao State University - Iligan Institute of University (MSU-IIT).

Homogeneous sampling was used in this study to describe in depth the lived experiences of students with autism (SWA) in MSU - IIT. The data were all collected using face-to-face and semi - structured interviews. No incentives were offered to participants. Their real names, however, were kept confidential to protect privacy thus, pseudonyms are used instead. Participants and their parents were informed about the nature and purpose of the study. Finally, the study was granted approval by the University.

Data Gathering Procedures

This is a phenomenological study which used semi-structured interviews which were conducted face-to-face at different locations chosen by participants. Three participants opted for a familiar location at the MSU-IIT campus. One interview, however, was conducted in a nearby restaurant and the informant was accompanied by a classmate.

To reiterate, all interviews were conducted one-on-one and in person within a time frame preferred by participants who requested for personal contact during the interview to help them “get the question right”. The interviews lasted from 30 minutes to an hour. Data analysis was completed using interpretative phenomenological analysis (IPA). To do this, each interview was analyzed individually according to emerging patterns of the following themes: 1) social experiences 2) academic experiences, 3) potential support and services.

RESULTS AND DISCUSSION

The two male 19-year old participants indicated that English is their primary language since they were not raised in the Philippines. On the other hand, the other two eighteen year- old female participants had Cebuano as their first language. All four students were diagnosed with autism spectrum disorder at an early age of three. Three were eldest children, but one is a middle child in the family. The four participants do not have formal disclosure of disability to any administrator or personnel of MSU - IIT. Two female participants, however, indicated that they were comfortable enough to disclose their disability to classmates and some professors. Parents of male participants informed instructors of their disability the first tell-tale signs their sons had trouble performing academically.

Table 1: Demographic Characteristics of Participants

	John	Gilbert	Ivy	Elize
Gender	M	M	F	F
Age	19	19	18	18
First Language	English	English	Cebuano	Cebuano

Table 1. (Cont'd.)

No. of Siblings	2	3	2	1
Ordinal Position	First	Second	First	First
Primary Diagnosis	PDD-NOS	Asperger's	PDD-NOS	Asperger's
Formal Disclosure	None	None	None	None

It is evident in the high Systems Admission School Examination (SASE) scores and cumulative general percentile averages, the four students with autism enrolled in MSU - IIT seemed show a strong potential to perform academically well as evidenced by a high rating in the (SASE). Also, three participants are taking technology and science courses. However, one participant was enrolled in the AB English program which is a language and literature program. Participants are enrolled in degree programs which are highly correlated to each of their admission scores with three participants scoring high in science, math and language, but one was rated very poorly in math but quite good in language use.

Over four semesters, three participants in the science and technology programs were able to maintain a high level of academic performance as indicated in their average cumulative grade of 1.75. One was a consistent honor student in one of the programs of the College of Business Administration and Accountancy (CBAA). Two of the students with autism enrolled in the College of Engineering and Technology (COET) and CBAA programs are consistent honor students who have a General Percentile Average (GPA) for four semesters. Meanwhile, one participant enrolled in one of the programs of the College of Arts and Social Sciences (CASS) is struggling to keep his grades afloat. It is important to note that the student scored relatively high in language use and English is his first language. An important issue emerged from this result being that academic readiness is not a sure ticket for SWAs to perform academically well.

Table 2: Academic Performance of Participants

	John	Gilbert	Ivy	Elize
SASE General Rating	104	97	117	111
Cumulative GPA	1.97	3.20	1.58	1.65
Delinquent Grade Remarks	2 INCs	4 INCs	None	None
Current Academic Load	24 units	20 units	23 units	23 units
Year Level	Second-Year	Third - Year	Third - Year	Third - Year

The academic performance of students in MSU - IIT are measured at the end of each term using this grading system: 1.00 and 1.25 - Excellent; 1.50 and 1.75 - Very Good; 2.00 and 2.25 - Good; 2.50 and 2.75 - Satisfactory; 3.00 - Passing 5.00 - Failure; Inc. - Incomplete; Drp – Dropped

Academic Experiences

Using Interpretative Phenomenological Analysis, participants in this study discussed two superordinate themes of academic and social struggles. Embedded within these major themes indicated their hopes for special support and accommodation.

Firstly, participants reported a high degree of academic success. However, it seems that such perceived academic success is constantly challenged. In response to open - ended question on specific academic struggle, Ivy noted, “My greatest academic struggle is working in groups because I prefer to work alone.” She further reported that as much as possible, she avoids activities and organization that require social interaction. Unfortunately, she cannot altogether drop socializing.

At most times, she had to take a backseat role during group requirements and sulked in a corner when academic tasks require close interaction with classmates. In

one public speaking class, however, she found the courage to talk openly about her autism. At present, Ivy reported getting overwhelmed with her major subjects and is on the verge of failing three major subjects the next semester. She has been missing classes for a number of times now and could be dropped by two of her professors due to unexplained absences. Ivy indicated getting “sick and tired of endless studying and doing worksheets” that she watched a good number of Korean movies on the internet. Unfortunately, she was hooked to it and could not stop watching online movies even during class hours.

On the other hand, Elize reported: “I am motivated to excel in academics. My professors have been very good; they appreciate my diligence and are willing to spend time outside of class discussing course content or expectations.” She said she is making a number of friends because she is fun to be with. Her greatest issue, however, is some classmates are calling her O. A. (overacting) and a professor in one of her subjects find her “too noisy” to deal with and called her rude several times. She thinks Aspergers made her “talk a lot and move a lot.” Many times, she failed to recognize social cues of when to start or stop talking. All she knew is she has to talk incessantly and immensely so anxiety will get in her way of socializing.

Meanwhile, John described his IIT life as a “rollercoaster”. Awarded “The Math Wiz” and “Best in Calculus” several times in high school, John described himself as having an exceptional talent in computer tinkering and Math. However, in MSU - IIT, he had to enroll in Calculus several times until he was advised to shift to Information Technology. John noted that it was not the lesson that stumped him, but rather decoding what professors wanted especially that he could hardly understand Cebuano. Often baffled by instructors’ instruction and overwhelmed by academic work, asking help from his classmates or professors was extremely difficult especially when they appeared busy. John had very few friends, so his mom had to call him often and informed a few his of his professors about his disability for a few academic considerations. John reported:

“My greatest academic struggle is preparing for exams and quizzes. I tend to get anxious over the very long coverage and felt so overwhelmed by it. But John added: “I have already overcome myself because my mom taught me a lot about God and prayer.”

Finally, Gilbert is a student with autism who seems to find every academic task an insurmountable hill to climb. In particular, he found it mindboggling to remember class schedule, room assignments, and face as well as names of professors. As a result, he missed a good number of course requirements and inevitably failed in many of his subjects. Also, the student expressed vehement protest against having to move to this country and enrolled in the AB English program. He said he is a very good artist and wants to take an architecture course. When asked to describe his academic experiences in the University, he wrote three times “hell, hell, hell”. When asked why, Gilbert refrained from elaborating, but expressed serious concern that his parents might know of his personal protest.

Social Experiences

On the whole, three participants reported a generally pleasant social experiences. They found MSU - IIT peers friendly and professors helpful. However, social and communication inadequacies keep them quite isolated. Three participants reported having the greatest difficulty during their first year in college. Two participants who were very close to families from distant places did not report getting homesick. Instead, they relished their new independence, but getting into routines, losing their way around the campus, and academic activities that require close social interaction are painfully difficult. Consequently, participants either get sick or perform poorly in classes. Eventually, these students have learned to adjust in their new academic environment but with serious consequences in their academic performance.

In response to the open-ended question “What is your most difficult social challenges?” Ivy reported, “I have made quite a number of friends already, but I still have difficulty trying to mingle out because I prefer to be left alone”. However, once in her public speaking class she delivered a piece which talked about her autism. The classmates and professor were surprised since she apparently showed no signs of being “abnormal”. Currently, Ivy showed extreme difficulties coping with academic demands of major course load that she started missing classes a number of times and could fail or drop several of her course subjects this semester. Apparently, she could be dismissed from her academic program due to poor performance in major subjects.

On the other hand, Elize disclosed “talking a lot sometimes gets me into trouble.” Elize reported getting overwhelmed by anxiety prior to a social or academic activities. But she has learned to develop a strategy to overcome the “jitters”. She either keeps totally quite or talk immensely. She revealed that talking a lot makes her forget her anxiety while keeping quite overcomes her with paralyzing social fear. She develops this talking strategy at age three from preschool teachers who devoted their time improving her communication skill by giving her the most significant role in school plays.

Meanwhile, another student John noted, “looking for a suitable boarding house” whose owner and other occupants could understand my special need was especially hard for me. His mom had to go door to door to every boarding house close to IIT until she met a faculty member in the University whose daughter was also on the spectrum. After two years, John was staying with a relative and now in a boarding house which suits him well.

Sadly, one participant, Gilbert described his social encounters in the campus as “hell”. He said most of his classmates ignored him while his professors did not appreciate him. Gilbert was reluctant to elaborate his answers that classmates and some of his professors were asked about their social encounters with Gilbert. They reported social problems associated with him such as being aggressive, disrupting the classes by asking never ending questions, drooling, and picking his nose.

Support Services and Programs

Table 3 in the next page shows the support services and accommodation as reported by four participants as their desired support services and accommodations maybe taken into consideration:

Table 3: Potential Support Services and Academic Accommodations

Support Services	Reduced course load
Priority registration	reduced course load
Housing accommodations	personalized academic advising
Independence and Self-Sufficiency Training	Peer mentor
Adjustment and Transition Program	Opting out for spontaneous questions in the classroom or allow ample time for verbal responses.
Guidance and counselling on life skills such as personal hygiene, dorm decorum, time management and organizational skills.	Alternative individual than group classroom activities. At the same time, providing concrete examples for complex topics in exams and assignments.
Extensive mental health care	Preferential seating in classroom
Academic and social skills training appropriate for a university and adult life such as the following: Academic planning and prioritizing Making advantage of academic opportunities Working independently and in groups Negotiating the social nuance of professor-student relationships.	Provide a specific schedule and priority time for assignment and exam preparation as well as extended time for test taking. Provide ample and detailed feedback on assignment and exam.

Embedded within the superordinate themes of academic and social experiences is the subtheme exploring on possible support services and accommodations for students on the spectrum. Students with autism in the study pointed out several times that they do struggle to adjust to the challenges of college particularly in terms of the following: dormitory living, sudden independence, rigorous classes, and a new social world in an academic environment such as the MSU-IIT. The same list of challenges many typical college students may find very challenging. However, for people with an autism spectrum disorder (ASD), the transition can be more abrupt and dramatic. Unlike their typical peers, students with autism generally still need other grown-ups like their parents but who are no longer available, or welcome, to advocate for them in college campuses. Hence, SWAs' struggles with communication, organization or interpreting social nuances can multiply exponentially in college, away from the watchful eye and structured world of

parents, principals and special education teachers in previous schools. Also, college students with autism are often tempted to keep their needs quiet. They see college as a step toward independence and students on the spectrum who are determined to make it on their own do not want to admit they need help. But they do need help (VanBergeijk, Klin, & Volkmar, 2008). It is crucial then to listen to the “hushed voices” of these students and take into considerations autism - specific services and accommodations which do not necessarily jeopardize the academic standard of the Institute.

CONCLUSIONS AND RECOMMENDATIONS

The study showed that the School Admissions System Examination scores and the General Percentile Average (GPA) of students with autism (SWA) indicate that they are well prepared to pursue college education in the Institute. Notwithstanding, students may have achieved a relatively high level of academic success while struggling with the non-academic aspects of college such as navigating the social environment and difficulties with communication and interaction with peers and instructors. Furthermore, SWAs in MSU - IIT reported loneliness and suicidal tendencies. These difficulties reveal the importance of offering emotional support to these students in the form of developing social supports, advanced social skills training, and offering counselling services. The implication of this conclusion is that students with ASD require comprehensive support in the academic, social, and psychological domains. Considering the increasing frequency with which college students especially autistic individuals who are extremely vulnerable to anxiety, depression, and other psychiatric problem, it may be more critical than ever before that the University provides these students with services and programs to acquire more advanced social skills and stress-coping strategies. The informants of the study have varied levels of social and emotional needs despite their common diagnosis, it is crucial to create autistic-specific programs and services addressing each of these students' unique challenges. Connected to this issue is that individuals with ASD do not necessarily fulfill common stereotypes. It is a common misconception that autistic people are primarily concentrated around math, computer and engineering, not liberal arts or other fields of interest. Careful considerations must be made not to mistakenly advised students with autism toward majoring in academic fields, when in reality they

can achieve success in a variety of college majors. Understanding the interests of the individuals is very important when having these individuals participate in college/career planning. Forcing these students to enroll in certain programs could come with debilitating effects on the academic and psychological aspects of their life.

Besides emotional and social challenges, students with autism reported encountering intense struggle to adjust to the challenges of college: finding a place to stay, sudden independence, rigorous classes, and a new social world. While it is true that typical students without autism may encounter the same challenges in the new academic environment, however, for most people with an autism spectrum disorder (ASD), the transition can be more abrupt, dramatic, painful and extremely difficult. It is recommended that a student with autism peculiar needs for certain academic, social and emotional supports be taken seriously.

Meanwhile, the likelihood for students with autism and their parents to disclose their disability emerged from participants of the study casually informing their peers and instructors about their diagnoses to solicit a few academic considerations. The comfortable disclosure of this sample exemplifies the fourth and final issue, which is the importance of self- disclosure for students with autism as a pre-enrollment requirement in MSU - IIT. The disclosure of disability policy will be crucial to provide a supportive campus of SWAs' needs to become socially integrated in the campus, developed advanced social skills, and success in college.

This study has limitations with the sample size being small while recruitment of participants relied on acquaintances and self-reports. Therefore, it is recommended that a large-scale study exploring the challenges and investigating the many issues involving students with autism inevitable presence and growth in academic institution be conducted.

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State-Trait Anxiety Vis-À-Vis Linguistic Competence Among Sophomore College Students of Western Mindanao State University

Mario Mark B. Selisana²

Abstract

This study was undertaken to determine the state-trait anxiety and linguistic competence of WMSU sophomore college students. The objectives were to measure the degree of difference in state-trait anxiety and the linguistic competence of college students according to gender and course and to determine whether there is a significant relationship. Descriptive-Correlational Quantitative Research Design was used and Systematic Listing Sampling Procedure was utilized. Data were collected using State-trait Anxiety Inventory (STAI) adapted from Spielberger (1991), and the Linguistic Competence Test (LCT) on grammar and vocabulary used by Salian (2012). The results showed that the sophomore college students of WMSU had “moderate anxiety” based on STAI. In terms of grammar and vocabulary, the LCT results showed that the respondents were classified as “very good user”. There is a significant relationship between their state-trait anxiety and their linguistic competence, but gender and course of the respondents did not influence their state-trait anxiety and linguistic competence. Since moderate state-trait anxiety can influence college students’ high linguistic competence, there is a need to expose them to challenging language classroom activities. Gender and course do not affect state-trait anxiety and linguistic competence which may be indicative of the progressive benefits on the part of the language learning instructor and the English department curriculum. Contrary to traditional notion that females outperform males in linguistic competence task, the similar output of males compared to females here can be viewed as progress report for WMSU college students

Keywords: Psycholinguistics, state-trait anxiety, linguistic competence, gender, course, correlation study

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INTRODUCTION

Anxiety is described by psychologists as a subjective feeling of tension, apprehension nervousness or worry associated with an arousal of the autonomic nervous system (Spielberg, 1979). Although anxiety may manifest in different number of ways depending on the individual and the specific situation causing it, psychologists identified three forms namely: state anxiety, trait anxiety and situation specific anxiety.

State anxiety refers to the actual experience of anxiety and its effect on emotions, cognition and behavior. It is the transient emotional state of feeling anxious which can fluctuate over time and vary in intensity. It results in heightened level of arousal and more sensitive autonomic nervous system which leads to a feeling of energized or keyed-up or sensitive to what other people may say or think about them. (Mc Intyre, in Young 1991).

On the other hand, trait anxiety refers to the stable predispositions to become anxious in wide range of situations. It is regarded as a feature of the individual personality and is viewed as a relatively stable trait overtime (Spielberger, 1983). Thus, an important attribute in the conceptual development of the phenomenon of anxiety is given to Spielberg (1983) who has made a distinction between state and trait anxiety. Together with his companions, Gorsuch and Lushene, they then developed the State-Trait Anxiety Inventory or STAI to 'operationalize' this distinction. (Snezama Tovilovic et al) (Incomplete citation).

Spielberger (1983) and his colleagues stressed that the STAI has pedagogical implication because it was developed to link anxiety and learning ability. This instrument assists researchers to measure the levels of anxiety experienced by learners or students. Moreover, the instrument is a standardized pencil and paper self-questionnaire, which measures both state and trait anxiety at the same time (Spielberger, 1983).

Linguists nowadays try to view language beyond its structure and grammar. They insist that language has a very important role in learning and development Razfr & Rumenapp, 2014). This awareness has been postulated in two separate concepts,

namely linguistic competence and linguistic performance Chomsky (1991/1965). Linguistic competence is a system of linguistic knowledge possessed by the native speakers of a language. It is in contrast to the concept of linguistic performance, which is governed by specific codes for communication by members within a community. In Noam Chomsky's theory, it is the unconscious knowledge of the language and people with such competence have learned to utilize the grammar of their spoken language to generate an unlimited amount of statements. Known as Generative Grammar, the concept has been adopted and developed by linguists in the generative tradition (Fernandez, 2011).

How competence and performance intersect in language learning can be extended to acquire system and learned system (Krashen, 1985). Emphasizing language acquisition as the most important among the five hypotheses in second language learning, Krashen identified certain external factors that affect a learner's linguistic competence. For instance, it has been observed by English teachers and professors in the tertiary level that students manifest certain behavioral patterns like restlessness, mental blocks, tensions, stammering, stuttering, forgetfulness, visiting the restrooms during classes and especially when there's an exam. In Krashen's framework, these are manifestations of monitoring and filtering. According to Alvio's (2009) findings, individuals with low affective filters are better language learners and better acquirers of the language than those with high affective filters.

It is imperative then that language teachers and professors develop an awareness of the phenomenon of anxiety in terms of its causes and impact on the linguistic competencies of the students in the learning classrooms. Likewise, they should find practical measures and remedies in reducing any form of anxiety so that the acquisition of the second language especially in English will be a challenging and a rewarding experience. Hence, the purpose of this study was to correlate State-Trait Anxiety to the Linguistic Competence of the students of Western Mindanao State University.

METHODOLOGY

The study made use of the Descriptive Quantitative Correlational Research Design. The study evaluated and correlated the level of state and trait anxiety to the level of linguistic competence of the sophomore college students of Western Mindanao State University. This method was appropriate since it involved quantitative data to determine how state-trait anxiety affected the linguistic competence of the respondents in terms of grammar and vocabulary. Likewise, the design helped answer the research hypothesis whether there was a significant difference in the State-Trait Anxiety or in their Linguistic Competence when data were grouped and analyzed according to their gender and course.

The respondents were the ninety (90) sophomore college students from the College of Home Economics, College of Teacher Education and the College of Communications and Humanities who were enrolled in the English classes during the first semester, S.Y. 2014 -2015. Systematic Listing Sampling Procedure was utilized. Furthermore, this study made use of two (2) research instruments: a standardized State-trait Anxiety Inventory (STAI) adapted from Spielberger (1991), and the Linguistic Competence Test used by Salian (2012) on grammar and vocabulary. Statistical tools used in this study included mean, standard deviation, t-test for Independent Sample, One-Way Analysis of Variance and Pearson Product Moment Correlation.

The study underwent the following stages: 1) conceptualization of the problems and formulation of hypothesis and variables; 2) preparation of research instruments; 3) data gathering, and 4) Analysis and Interpretation of data.

The target population were the sophomore college students taking up English classes and were officially enrolled during the first semester at WMSU. Ninety (90) respondents were selected from three colleges where thirty (30) came from the College of Home Economics; (30) thirty from the College of Teacher Education and thirty (30) from the College of Communications and Humanities. This study made use of systematic listing sampling procedure. The official list of the students was taken from the Registrar's Office, and the students were selected according to the odd numbers until the desired number of respondents were achieved. Fifteen (15) respondents were male while the other fifteen (15) were female per college. Table 4.0 in the next page shows the respondents' profile.

Table 4. Profile of the Respondents

Respondents	Gender		Population
	M	F	
BSHRM	15	15	30
BSTEd	15	15	30
AB Eng	15	15	30
	45	45	90

The study made use of two Standardized Test Questionnaires. The first was the State-Trait Anxiety Inventory (STAI) which measured two types of anxiety namely the State anxiety and Trait anxiety at the same time. This inventory test was developed by Charles Spielberger (1983) to make comparisons and assess different types of anxieties in both clinical and medical settings, but may also be used in other fields of research. Twenty (20) separate statements were used to measure State anxiety and the other twenty (20) were statements to measure Trait anxiety. Scores for both anxiety inventory may range from forty (40) to one hundred sixty (160) with higher scores correlating greater or severe anxiety level, medial scores indicating average or moderate anxiety level and low scores indicating low or mild anxiety level. Both scales have anxiety absent and anxiety present statements. Each measure had a different rating scale. The 4-point scale for State-anxiety are: 1) Not at all 2) Somewhat 3) Moderately so 4) Very much so while the 4-point scale for Trait-anxiety are: 1) Almost never 2) Sometimes 3) Often 4) Almost always. The Matrix of Test Specification is shown in Table 5.

Table 5. Matrix of Test Specification for STAI Test

STAI Features	Type objective	Item Placement	Total
Part I: State Anxiety Test			
1. Anxiety Absent	Rating scale 1-4	1-5, 10=11, 15-16,19-20	11
2. Anxiety Present	Rating scale 1-4	6-9, 12-14,17-18,	9
Subtotal:			20
Paper II- Trait –Anxiety Test			
1. Anxiety Present	Rating scale 1-4	22, 24-25, 28-29,31-32, 35, 37-38, 40	11
2. Anxiety Absent	Rating scale 1-4	21,23.26-27,30,33-34,36,39	9
Subtotal:			20

The second was the linguistic competence test, a standardized unity- item test on vocabulary and grammar to determine the respondents' ability and competence in the English class. The vocabulary test consisted of a 45-item test divided into three levels: Easy (15 items), Average (15 items) and Difficult (15 items). The grammar test was composed of Subject-verb agreement which consisted of twenty-five (25) items and twenty (20) items on Verb tenses.

The respondents were tested on these two sub-categories since these were the most common areas where students committed errors on grammatical features of the language. The objective type of test used for vocabulary was Multiple choice with only three choices, while the grammar type of test items used sentence completion and identifying errors. This means that the items were assessed objectively and that there was only one correct answer for every item. The Matrix of the Specification for the Linguistic competence test is shown in Table 6.

Table 6. Matrix of Test Specification for the Linguistic Competence

Linguistic Feature	Type of Objective	Item Placement	Total
Paper I: grammar			
1.Tenses	Sentence complete items	1-15	15
2.Reference	Error-recognition items	1-15	15
3.Subject-verb agreement	Error-recognition items	1-15	15
Subtotal:			45
Paper II-vocabulary			
Easy	Multiple choice	1-15	15
Average	Multiple choice	16-30	15
Difficult	Multiple choice	31-45	15
Subtotal			45

Data Collection Procedure

As soon as the approval from the deans of the College of Home Economics, College of Teacher Education and College of Communications and Humanities were granted, the list of respondents was finalized, the schedule was set, and the venue to administer the questionnaires to the 90 respondents was prepared. Ethical Clearance was sought and granted before administering the test questionnaires.

Thirty minutes (30) were allotted for the STAI questions and sixty (60) minutes for the Vocabulary and Grammar test respectively. After all the respondents have finished answering the State-Trait Anxiety Inventory and Linguistic Competence Test, all papers were retrieved. Answers were subsequently tabulated, coded, computed and treated with Statistical tools for analysis and interpretation.

Data Analysis Procedure

The State-Trait Anxiety Inventory assesses both State and Trait separately. Each type of anxiety test has its own scale for a total of forty (40) different statements. For every answer, a respondent may get a score between 1 – 4 point. Scores may range from twenty (21) as the lowest score and 160 as the highest possible score. Scores show that (21-60) is interpreted as low anxiety level, (61 - 100) as moderate anxiety level, (101-140) as high anxiety level and (141-160) as severely high anxiety level. Table 7.0 as adapted from Spielberger (1991) shows the score range, its scale range with its adjectival rating equivalent. The presentation of the data was based on the 4-point Likert scale weighted mean.

Table 7. State-Trait Inventory (STAI) Scale

Score Range	Scale Range	Adjectival Rating
141 - 160	3.1 - 4.0	Severely High Anxiety Level
101 - 140	2.1 - 3.0	High Anxiety Level
61 - 100	1.51 - 2.0	Moderate Anxiety Level
21 - 60	1.1 - 1.5	Low Anxiety Level
0 - 20	Did not attempt	No assessable information

Scoring Procedure for the Respondent's Linguistic Competence

For the Linguistic Competence Test for both vocabulary and grammar, every correct answer, a respondent was assigned one point. The total score of the respondents in the language competence test was explained using the following description:

A score of (82-90) means expert user, (73-81) means very good user, (64-72) means good user, (55-63) means competent user, (46-54) means modest user, (37-45) means limited user, (28-36) means extremely limited user, (19-27) means intermittent user, and (10-18) means non user. If the respondent's score was between (1-9), it meant they did not attempt to answer the test. The scores were added to constitute the respondent's level of linguistic competence. Those data were tabulated, coded, analyzed and interpreted.

Table 8. Respondents' Linguistic Competence Rating Scale

SCALE	LEVEL	DESCRIPTION
82-90	Expert user	Has fully operational command of the language; appropriate accurate and affluent with complete understanding.
73-81	Very good user	Has fully operational command of the language with only occasional unsystematic inaccuracies and inappropriateness; misunderstanding may occur in unfamiliar situation; handles complex detailed argument well.
64-72	Good user	Has operational command of the language, though with occasional inaccuracies, inappropriateness and misunderstanding in some situation; generally, handles complex language well and understand fairly complex language, particularly in familiar situation
55-63	Competent User	Has generally effective command of the language despite some inaccuracies, inappropriateness and misunderstanding; can use and understand fairly complex language, particularly in familiar situation.
46-54	Modest user	Has partial command of the language, coping with overall meaning in most situation, though is likely to make mistakes; should be able to handle basic communication in own field

Table 8. (Cont'd.)

37-45	Limited user	Basic competence is limited to familiar situation; has frequent problem in understanding and expression; is not able to use complex language.
28-36	Extremely limited user	Coveys and understands only in general meaning in familiar situations; frequent breakdowns in communication occur.
19-27	Intermittent user	No real communication is possible except for the most basic information using isolated words or short formulas in familiar situations and to meet immediate needs; has great difficulty understanding spoken and written English.
10-18	Non-user	Essentially has no ability to use the language beyond possibly a few isolated words.
1 – 9	Did not attempt the test	No assessable information.

RESULTS AND DISCUSSIONS

State-Trait Anxiety of Sophomore College Students as Respondents

Overall, the respondents show “moderate anxiety” as shown in Table 9. It can be gleaned in this table that college students elicit MODERATE ANXIETY based on the survey data. The mean score obtained by students is 2.0 with the standard deviation of 0.37 which is considered a small value. It means that the college students are homogeneously grouped in terms of their state-trait anxiety level.

Table 9. Overall State-Trait Anxiety of Sophomore College Students as Respondents

State-Trait Anxiety	Mean	Standard Deviation	Adjectival Rating
Sophomore College Students	2.0	0.37	Moderate Anxiety

Scale: 1.10-1.50- Low Anxiety; 1.51-2.0- Moderate High Anxiety;
2.10-3.10-High Anxiety; 3.10-4.0-Severely High Anxiety

On the Linguistic Competence of Sophomore College Students as Respondents

In general, the respondents are classified “very good user” of the English language in both grammar and vocabulary components with the mean of 76.01. Table 10 presents the linguistic competence of the sophomore college students in grammar and vocabulary. The students obtained the mean of 76.01 with the standard deviation of 3.94 which is considered small. It implies that students are homogeneously grouped in their level of linguistic competence in both components.

The linguistic competence data in this current study is divided into two linguistic components: grammar and vocabulary. The results support the claim of Canale and Swain’s (1986) on communicative competence theory. Linguistic competence is one of the areas of communicative competence. It refers to the knowledge of lexical terms, rules of morphology, syntax, sentence grammar and semantics centered on the sentence-level grammar. In the present study, items in grammar test measure the students’ skill in analyzing sentence level-grammatical structure in the English language. Items in vocabulary test involved relevant lexical items appropriate for college students’ level of comprehension.

Table 10. The Linguistic Competence of Sophomore College Students

Linguistic Competence	Mean	Standard Deviation	Adjectival Rating
Sophomore College Students	76.01	3.94	Very Good User

82-90 Expert User; 73-81 Very Good User; 64-72 Good User; 55-63 Competent User; 46-54 Modest User; 37-45 Limited User; 28-36 Extremely Limited User; 19-27 Intermittent User; 10-18 Non-User; 1-9 Did not attempt the test.

On the Correlation between State-Trait Anxiety and Linguistic Competence of the Respondents

There is a significant relationship between the respondents’ state-trait anxiety and their linguistic competence. Table 11 presents the correlation matrix between the students’ state - trait anxiety and their linguistic competence. A closer look at the table shows that the r value of 0.80 with the corresponding p value of 0.04 is significant at alpha 0.05. Hence, there is high correlation between the students’ state-trait anxiety

and their linguistic competence. It implies that the students state-trait anxiety level can influence the students' linguistic competence. In other words, the students' moderate anxiety level affects their high linguistic competence.

Table 11. Correlation Matrix: Students' State-Test Anxiety Level and their Linguistic Competence

Variables	R	p	Interpretation
State-Trait Anxiety and Linguistic Competence	0.80	0.04	High Correlation

* Significant at alpha 0.05; $r=0.8$ and above= High Correlation; $r=-0.4-0.7$ above=Moderate Correlation; $r=0.3$ and below= Low Correlation (Downie & Heath, 1984)

On the Difference in State-Trait Anxiety Based on Gender and Course

There is no significant difference in the students' state-trait anxiety based on gender and course. Hence, gender and course do not influence the sophomore college students state-trait anxiety. Table 11 presents the difference between males and females on their state-trait anxiety. As shown in this table, the male group obtained the mean of 2.02 and the female group garnered 2.01. It is quite obvious that there is very minimal mean difference of 0.02. Both males and females appear to manifest moderate anxiety level. The t value of 0.43 with the corresponding p value of 0.67 is not significant as the p value is greater than the alpha 0.05 probability. Thus, males and females do not differ on their state-trait anxiety. It implies that gender does not determine the students' state-trait anxiety.

Table 12. Difference: Students' State-Trait Anxiety Based on Gender

Variable	Gender	Mean	Mean Difference	t	P	Interpretation
State-Trait Anxiety	Male	2.02	0.01	-0.43	0.67	Not Significant
	Female	2.01				

* Significant at alpha 0.05.

Table 12 presents the difference in the students' state-trait anxiety level based on course groups: BSHRM, ABENG and BSED. The F value of 0.46 with the corresponding p value of 0.71 is not significant because the p value is greater than the alpha 0.05 probability. Hence, there is no significant difference in the students' state-

trait anxiety when data are classified according to course groups. It can be inferred that course groups as variable in this study does not determine the students' state-trait anxiety.

Table 13. Difference: Students' State-Trait Anxiety Based on Course

State-Trait Anxiety	Mean Square		F	p	Interpretation
	Bet. Groups	Within Groups			
	0.03	0.07	0.46	0.71	Not Significant

* Significant at alpha 0.05

On the Difference in Linguistic Competence based on Gender and Course

There is no significant difference in the linguistic competence between males and females; and based on course groups. Thus, gender and course groups were not a factor affecting the sophomore college students' linguistic competence. Table 13 presents the difference in the linguistic competence among the sophomore college students when data are grouped according to gender. It shows that males got the mean of 75.86 and females obtained the mean of 76.15. Obviously, there is minimal mean difference of -0.29 . As can be seen in this table, the t value of 0.35 with the p value of 0.73 is not significant inasmuch as the p value is greater than the alpha 0.05 probability. Therefore, males and females do not differ in their linguistic.

Table 14. Difference: Students' Linguistic Competence Based on Gender

Variable	Gender	Mean	Mean Difference	T	P	Interpretation
Linguistic Competence	Male	75.86	-0.29	-	0.73	Not Significant
	Female	76.15		0.35		

While Table 15 in the next page presents the difference in the students' linguistic competence when data are classified according to course groups: BSHRM, ABENG and BSED. A closer look at this table, it shows that the F value of 2.49 with the p value 0.26 is not statistically significant because the p value appears to be greater than the alpha 0.05 probability. Hence, there is no significant difference in the students'

level of linguistic competence based on course groups. It can be inferred that course specialization does not necessarily determine the students' linguistic competence.

Table 15. Difference: Students' Linguistic Competence Based on Course

Variable	Mean Square		F	p	Interpretation
Linguistic Competence	Bet. Groups	Within Groups			
	36.73	14.75	2.49	0.26	Not Significant

* Significant at alpha 0.05; BSHRM- Bachelor of Science in Hotel and Restaurant Management; ABENG=Bachelor of Arts in English; Bachelor in Secondary Education.

RESULTS AND DISCUSSION

Based on the findings of this study, it is safe to conclude that moderate state-trait anxiety can influence the college students' high linguistic competence. Hence, it is necessary for college students to be exposed to challenging language classroom activities that will bring about "little stress" to push students to develop their linguistic competence skills involving higher order thinking skills such as analysis and evaluation of grammatical textual structure and lexical items needed for comprehension.

According to Lehrer, Goldman & Strommen (1990), anxiety can have both positive and negative effects on language learning performance. It can be beneficial on EFL students when exposed with a "little stress" to be able to focus and to aim for accuracy in their performance. Hence, moderate anxiety refers to that "little stress" that language teachers need to expose students in classroom activities.

Corollary to this assumption, Brown (2007) emphasized this "little stress" pertaining to the task or activity, may be facilitative, in that, establishing certain level of stress through challenge or discipline shall lead students to concentrate and to strive for higher learning outcome. Similarly, Occhipinti (2009) defines facilitating anxiety as the positive force which may lead the student to become even more motivated for language learning.

Facilitative and debilitating anxiety normally works in tandem, serving to motivate and warn the student. Facilitative anxiety motivates students to ‘fight’ the new learning task, prepares the student emotionally to approach the learning task as a challenge. Debilitating anxiety, however, motivates the students to flee the new learning task and stimulates the individual emotionally to adopt avoidance behavior (Scovel in Horwitz and Young, 1991).

Hussain (2011) claimed that facilitative anxiety is associated with the notion that it helps in learning and the performance of the learners is increased. Sometimes facilitative and debilitating work together and sometimes one does not exist. It is depending on the situation in which the learner performs. However, as the research studies indicated above, only moderate level of anxiety gives maximum better result.

The findings in the current study are also supported by Krashen’s Affective Filter Hypothesis (1981). This monitor model of second language learning states that when the affective filter is high, there is tension. When there is high level of anxiety and the classroom environment is very threatening, then learning will not take place. However, when the affective filter is low then learning will take place. In Krashen’s (1981) model, it could be implied that the moderate anxiety can fall within the category of low level anxiety. In fact, in Krashen’s $i+1$ hypothesis, students should be exposed to activities that would challenge them (a bit higher than their “comfort zone”). Challenging tasks as shown in previous research can cause students to be moderately anxious and can lead them to manifest better language learning proficiency.

Data in this current study is supported by A. Madrazo (2010). It was found that De La Salle University (DLSU) college students also elicited “moderate” test anxiety level.

In addition, gender and course do not affect state-trait anxiety and linguistic competence. The equality on the variables under study may be indicative of the progressive benefits on the part of the language learning instructor and the English department curriculum. Contrary to traditional notion that females outperform males in linguistic competence task, the similar output of males compared to females here can be viewed as progress report for WMSU college students who garnered “very good

user” label in this current grammar and vocabulary tests. Same is true with equality of linguistic competence among BSHRM, BSED and ABENG who also obtained high linguistic competence in both grammar and vocabulary tests.

Horwits’ (2001) study focused mainly on language anxiety and achievement and assumed that gender is one of the social issues that causes anxiety. Learning experiences like perceiving life under one’s control, instrumentality, like self-confidence, independence and competitiveness fully mediate gender and anxiety with language learning.

However, in the local study involving WMSU college students, C. Madrazo (2006) found that gender does not influence test anxiety level. In the same vein, A. Madrazo (2010) found no significant difference between male and female college students of DLSU, Manila on test anxiety. Hence, both research studies involving college students support the findings of the current study based on gender.

As regards, same results in state-trait anxiety based on gender and course, language learning curriculum instruction should be geared towards challenging and providing the college students more exposure to classroom activities to develop analysis and evaluation skills that will develop their optimal linguistic competence necessary for them to process the English language not merely as an abstract conceptual structure but a communicative process of engaging themselves as a social and analytical being.

Based on the findings of this study, it is safe to conclude that moderate state-trait anxiety can influence the college students’ high linguistic competence. Hence, it is necessary for college students to be exposed to challenging language classroom activities that will bring about “little stress” to push students to develop their linguistic competence skills involving higher order thinking skills such as analysis and evaluation of grammatical textual structure and lexical items needed for comprehension.

In addition, gender and course do not affect state-trait anxiety and linguistic competence. The equality on the variables under study may be indicative of the

progressive benefits on the part of the language learning instructor and the English department curriculum. Contrary to traditional notion that females outperform males in linguistic competence task, the similar output of males compared to females here can be viewed as progress report for WMSU college students who garnered “very good user” label in this current grammar and vocabulary tests. Same is true with equality of linguistic competence among BSHRM, BSED and ABENG who also obtained high linguistic competence in both grammar and vocabulary tests.

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**Assessment of Students' English Oral Proficiency Based on Degree Programs:
Implications for Admission Examinations**

*Helen R. Betonio*³

Abstract

Set in a Philippine state university, this study sought to investigate if there is a significant difference between college students' English oral proficiency when they are grouped according to their current degree programs. The sample was drawn from 147 sophomore college students who belong in one of the eight (8) degree programs. These students have taken a Speech Communication class during the previous semester. Using an oral proficiency test patterned from and a modified form of the Texas Oral Proficiency Test (TOPT), the students' English oral proficiency was assessed in terms of function, content, vocabulary, grammar, comprehensibility and fluency. A one-way ANOVA test of Equality of means in oral proficiency was used to analyze the data. This was followed by Post Hoc Analysis of each aspect of oral proficiency in relation to each degree program. Results show that there is a highly significant difference in the oral proficiency level of students in all areas, given by the significance value of 0.000 with 5% level of significance. Research results serve as basis for recommendations geared towards revisiting the language usage (LU) requirement set by the university in each degree program.

Keywords: language assessment, English oral proficiency, language usage in admission exams

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INTRODUCTION

Learning and developing proficiency in the English language has become a necessity in the 21st century. This is a reality that is also corroborated by Ellis as cited by Bandiala (2013) who states that "the capacity to use English in an appropriate manner as well as the knowledge of syntax and lexis is basic to survival today". It has even become a prerequisite for an individual to become part of the international society (Lee, n.d.). In fact, this language is studied at every school level in 112 countries where it is not a native language and is either a foreign or second language (Quirk et al., 1985 in Mamhot et al., 2013).

This reality about the importance of good English proficiency specifically in the speaking skills is relevant especially in the discussions in the ASEAN context. Hengsadeekul, Hengsadeekul, Koul, & Keawkuekool wrote in 2010 that "English is no longer a matter of preference but a necessity" (p.1) especially during the start of ASEAN community merging in 2015 which will lead to a tighter competition among ten nations. In fact, different Asian countries strive to address English language proficiency problems. In Malaysia, for example, Zaaba (n.d.) mentions that in a survey conducted by the Federation of Malaysian Manufacturers, one of the major reasons why some graduates are not able to land a job is due to their low speaking proficiency in the English language (as cited in Arsad, Buniyamin & Manan, n.d).

According to Xi, Bridgeman and Wendler (2014), in the 20th century foreign university admissions, it has become a common practice to consider the applicants' language proficiency so that "Typically, a minimum cut score on English language tests is established to screen applicants who are non-native speakers of English" (pp. 318–319). This practice has required prospective international students to take the TOEFL or IELTS which are two of the globally accepted standard English language tests.

In the Philippine Higher Education context, university entrance exams that serve as admission criteria or "keys" to opening doors for students to be enrolled in a certain degree program include 'Language Usage / English Language Usage items. It is evident that the setting of such cut- off scores rests upon the widely accepted

assumption that a certain level of language proficiency is necessary for academic success (Cotton & Conrow, 1998; Kerstjens & Nery, 2000 as cited in Yan and Cheng, 2015). This proficiency in the language also interplays with other factors that shape academic success including personal qualities, cultural background, previous education, teaching, and support (Carroll, 2005; Feast, 2002 as cited in Sawir, 2012).

Recent researches in the Philippine context have explored Filipino students' English proficiency and its relationship to academic success. Magbanua (2016) determined the English proficiency of 305 college students across various degree programs and findings reveal that they have very satisfactory proficiency in terms of grammar, satisfactory in terms of spelling but are not proficient in terms of vocabulary. Racca and Lasaten (2016) found a significant relationship between the high school students' satisfactory English language proficiency and their academic performance in Science, Math and English.

Though these researches have determined the English proficiency of students, there has been a dearth of studies in the Philippine context that explored the difference of English proficiency of college students, primarily oral proficiency, across degree programs and examined its implications in the language usage requirement of the university admission examination. Thus, this study aims to explore the latter and contribute to the existing body of literature in applied linguistics and language pedagogy in the Philippine context, particularly in Mindanao State University System, one of the biggest state universities in the country.

This study is grounded in Dell Hymes' Communicative Competence Theory and Cummin's Theory of Cognitive/Academic Language Proficiency (CALP) and Basic Interpersonal Communication Skills (BICS).

Communicative Competence was a term introduced by Dell Hymes into discussions of language use and second or foreign language learning in the early 1970s (Savignon, 1987). Dell Hymes (2003) define Communicative Competence as "the ability that enables a person to communicate functionally and interactively" (as cited in Tao, 2011, p.13). Robles (2011, p. 20) also cites Hymes by explaining the term as

“the interaction of grammatical (formally possible), psycho-linguistic (feasible), sociocultural (contextually appropriate) systems of language”.

Hymes (1972) in Salleh (2000) offers a description of communicative competence as a term that refers to the capabilities of a person that include knowledge about the correct language use. He also elaborates that the role of non-cognitive factors also determines one's competence. It is also dependent on ideas and language use.

Competence is defined by Savignon (1987) in terms of the “expression, interpretation, and negotiation of meaning and looks to both psycholinguistic and socio-cultural perspectives in second language acquisition (SLA) to account for its development” (p.134). She used the term communicative competence to characterize the ability of classroom language learners to deal with other speakers, to make meaning, different from their ability to recite dialogues or perform on tests of grammatical knowledge.

James Cummins introduced the theoretical constructs of BICS and CALP in the 1980s in the field of Bilingual education. Basic Interpersonal Communicative Skills (BICS) describes the development of conversational fluency in the second language, whereas Cognitive Academic Language Proficiency (CALP) describes the use of language in decontextualized academic situations (“BICS/CALP: Basic Interpersonal...”, n.d.). As Cummins explains it,

“CALP or academic language proficiency develops through social interaction from birth but becomes differentiated from BICS after the early stages of schooling to reflect primarily the language that children acquire in school . . . The notion of CALP is specific to the social context of schooling, hence the term “academic”. Academic language proficiency can thus be defined as “the extent to which an individual has access to and command of the oral and written academic registers of schooling” (Cummins, 2000, p. 67).

According to Baker (2006) BICS occurs in face-to-face 'context embedded' situations. CALP, on the other hand, is said to occur in 'context reduced' academic situations which use higher order thinking skills.

These two constructs by Cummins are utilized in the various speaking tasks of the oral proficiency test used to assess the college students' English oral proficiency,

Statement of the Problem

1. What is the English oral proficiency level of the second year students who have taken English 3 in the previous semester in the specific oral sub-component skills: function, content, vocabulary, grammar, comprehensibility and fluency?
2. Is there a significant difference in the English oral proficiency level of the students when grouped according to course / degree program?

Statement of Hypothesis

Below is the hypothesis of the study which was tested at 0.05 level of significance:

H₀₁: There is no significant difference in the English oral proficiency level of the students when grouped according to their degree program.

METHODOLOGY

This study set in one of the campuses of the Mindanao State University System employed a Quantitative- Correlational research design. Using Sloven's formula, a sample size of 147 sophomore college students during the 2nd semester of 2014 out from the 284 sophomore students who have taken the Speech Communication class during the previous semester (2nd semester, A.Y. 2012-2013) was determined. The degree programs in the university were not well represented since not all degree programs take the Speech Communication class every second semester. However, most of them are from the College of Education. The number of respondents based on the population was determined through the use of stratified random sampling. The distribution of the students per class is shown in Table 1 in page 46.

The main research instrument is patterned from Texas Oral Proficiency Test (TOPT) 2007. The TOPT is a simulated oral proficiency interview which was developed in French and Spanish as a test of speech skills to be used by the state in

America as part of its certification testing program for French, Spanish, and bilingual education teachers (Stanfield and Kenyon, 1991). This study utilized a shortened version in English which lasted from 7-10 minutes and used to assess each of the student's English oral proficiency in terms of oral sub-component skills: function, content, vocabulary, grammar, comprehensibility and fluency. It can be argued that the TOPT is also an appropriate tool for this study since these students are bilingual and even multilingual speakers. The tasks were limited and categorized only into three: picture speaking tasks, topic speaking tasks and situation speaking tasks. Each task category has a set of three specific tasks. These tasks which were considered appropriate for the level of the second year students include describing an activity, narrating in past time, narrating in future time, giving instructions, stating advantages and disadvantages, hypothesizing on a personal topic, speaking with tact, persuading someone and giving advice. Furthermore, each specific task has a speaking prompt which did not anchor to any lesson plan but were formulated by the researcher. Also, students' experiences and activities were considered in creating these prompts. The students were given 20 seconds to read the speaking tasks presented. They also had a prescribed thinking time and answering time for each prompt which were indicated in each of the speaking tasks. The time depended on the complexity of the task or prompts.

Three qualified raters assessed individually the English oral proficiency of the 147 respondents; thus each respondent was rated by three raters. Cronbach's Alpha was used to test the inter-rater reliability and found a significant difference of α value (< 0.00) which implies that the ratings are independent and reliable. In the next page is the scoring scale adapted from Mamhot et al. (2013).

Scoring Scales and Interpretation

English Oral Proficiency Mean Equivalent		
Scale	Proficiency Level	Verbal Description
5	4.5 - 5.0	Excellent
4	3.50 – 4.49	Very Good
3	2.5 - 3.49	Good
2	1.5 - 2.49	Satisfactory
1	1.0 - 1.49	Failure

One-way ANOVA test and T-test for Equality were used for the test of significant difference. Also, Tukey B was used for the Post Hoc analysis. Furthermore, it was also used to determine if there was a significant difference in the English oral proficiency of the students when grouped according to course / degree program.

RESULTS AND DISCUSSION

Course / Degree Program

Table 1 in the next page shows the distribution of respondents by course or degree program. Students from Bachelor of Science in Business Administration (BSBA) major in Marketing had the greatest number of respondents with 16.33%. Degree programs such as Bachelor of Science in Secondary education (BSE) major in Biology, BSE Chemistry, BSE Drafting Technology (DT) and Technology and (BSE) Livelihood Education (TLE) all come from the College of Education (CED). It shows that a great bulk of the students who have taken English 3 in the previous semester come from this college.

Table 1: Students' Course or Degree Program

Course	Frequency	Percent
BS Marketing	24	16.33%
BS Accountancy	23	15.65%
DEST	12	8.16%
BSE Bio	19	12.93%
AB English	23	15.65%
BSE Chem	20	13.61%
BSE TLE	7	4.76%
BSE Drafting	19	12.93%
Total	147	100.00%

English Oral Proficiency Level

In general, the over-all English oral proficiency level of the sophomore students is 2.9116 as shown in Table 2.

Function has the highest mean, followed by comprehensibility, grammar and content. Moreover, the last two ranks are occupied by vocabulary and fluency, respectively.

Table 2. Mean Distribution of the Oral Proficiency Level of the Respondents

Oral Proficiency	N	Minimum	Maximum	Mean	Verbal Description
Function	147	1.67	4.83	2.9984	Good
Content	147	1.33	4.83	2.9098	Good
Vocabulary	147	1.33	4.83	2.9048	Good
Grammar	147	1.33	4.17	2.9107	Good
Comprehensibility	147	1.33	4.83	2.9391	Good
Fluency	147	1.33	4.83	2.8095	Good
Over-all Mean	147	1.39	4.53	2.9116	Good

Based on the scoring scale, the mean proficiency of 2.9116 falls in the range between 2.5 - 3.49 which has a verbal description of Good. It is also evident in Table 2 that all sub-oral component skills fall also in this description.

A speaker who obtains a mark of 3 in a scale of 1-5 based on the Texas Oral Proficiency Test Rubric is described as an Advanced Speaker. A speaker who obtains 3 possesses the following description based from the Texas Oral Proficiency TestTM (2007).

3	<p>The level 3 (or Advanced) speaker is able to satisfy the requirements of everyday situations and routine school and work requirements. He or she can handle with confidence, but not with facility, complicated tasks and social situations, such as elaborating, complaining, and apologizing. The Advanced speaker can narrate and describe with some details, linking sentences together smoothly. He or she can communicate facts and talk casually about topics of current public and personal interest, using general vocabulary. Shortcomings can often be smoothed over by communicative strategies, such as filling pauses, stalling, and using different rates of speech. Circumlocution that arises from vocabulary or syntactic limitations very often is quite successful, although some groping for words may be evident. The Advanced-level speaker can be understood without difficulty by most native speakers of the language.</p>
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Figure 1. Excerpt from Texas Oral Proficiency Test Manual (2007)

Oral Proficiency Sub-Component Skills

The first oral sub-component skill is function which refers to the task's communicative purpose. Based on Table 2, in terms of function, the mean proficiency is 2.9984. Thus, these students completed the task stated with "clear description, narration, explanation, advice advantages/ disadvantages, summary and apology" (Texas Oral Proficiency TestTM, 2007). The second aspect is content which is a feature of oral proficiency that deals with the adequacy and organization of information (TOPTTM,2007). Results show that the content mean proficiency is 2.9098. This value still falls in the scale of 3. Thus, the content was "appropriate, sufficient, complete, and clear (TOPTTM,2007). Further, vocabulary is the third feature of oral proficiency. This deals with the "appropriateness of word choice" (TOPTTM, 2007). Students earned an average of 2.9048 which still falls in the scale of 3. This means that the students used "adequate words..., and most words were formed correctly although regionalism was still evident" (TOPTTM, 2007). The fourth one is Grammar which refers to "syntax, usage and errors related to them" (TOPTTM,2007). In this oral sub-component skill, students obtained a mean rating of 2.9107 which still falls in the scale of 3. The student showed "fairly accurate forms appropriate to task although there were some errors in verb tense..." (TOPTTM,2007). Nonetheless, these "errors were handled well by most of the respondents" (TOPTTM,2007). Comprehension deals with the respondents'

“pronunciation, structure (answer) and the way the ideas are expressed...”(TOPTTM,2007). The result shows that the mean rating is 2.9391 which still fails in the scale of 3. A rating of 3 means that majority of the students showed "generally appropriate pronunciation, intonation, enunciation; volume can be understood by anyone” (TOPTTM,2007). Lastly, (in terms of fluency, the student earned the lowest mean rating which earned the lowest mean rating which is 2.8095 but which still falls in the scale of 3. This means they showed a "general flow of idea.

This means they showed a "general flow of ideas with occasional hesitation and rephrasing; Also, with moderate quantity of speech for task" (TOPTTM,2007).

Table 3. Mean Distribution of the Oral Proficiency Level of Students Grouped According to their Course

Course	N	Function	Content	Vocabulary	Grammar	Comprehensibility	Fluency	Over-all Description	Verbal Description
BS Marketing	23	3.13	3.0	3.04	3.06	3.12	2.93	3.04	Good
BS Accountancy	23	3.31	3.28	3.12	3.23	3.18	3.11	3.21	Good
DEST	12	2.58	2.28	2.36	2.5	2.39	2.03	2.36	Good
BSE Bio	20	3.02	2.83	2.98	2.85	2.93	2.78	2.90	Good
AB English	23	3.44	3.47	3.39	3.36	3.38	3.34	3.40	Good
BSE Chem	21	2.65	2.64	2.62	2.66	2.67	2.67	2.65	Good
BSE TLE	6	2.73	2.61	2.67	2.33	2.56	2.61	2.59	Good
BSE Drafting	19	2.63	2.54	2.54	2.58	2.69	2.40	2.56	Good

Significant Difference in the English Oral Proficiency Level of the Students When Grouped According to Course / Degree Program

The students with the highest mean oral proficiency level are students enrolled in AB English while the students with the lowest mean oral proficiency level are those who are enrolled in DEST. All respondents, except those students taking up DEST, were rated to be of good oral proficiency level. To further analyze if these figures have a significant difference, one-way anova test was used.

Table 4 shows that there is a highly significant difference in the oral proficiency level of students in all oral sub-component skills given by the significance value of 0.000 with 5% level of significance. This implies that the oral proficiency of the students are significantly different when students were compared from one course or degree programs.

Table 4. One-way ANOVA Test of Equality of Means in Oral Proficiency

		Sum of Squares	df	Mean Square	F	Sig.
Function	Between Groups	14.842	7	2.120	12.672	.000
	Within Groups	23.257	139	.167		
	Total	38.098	146			
Content	Between Groups	20.238	7	2.891	12.878	.000
	Within Groups	31.205	139	.224		
	Total	51.443	146			
Vocabulary	Between Groups	15.167	7	2.167	10.110	.000
	Within Groups	29.790	139	.214		
	Total	44.956	146			
Grammar	Between Groups	15.095	7	2.156	11.569	.000
	Within Groups	25.909	139	.186		
	Total	41.004	146			
Comprehensibility	Between Groups	13.795	7	1.971	10.881	.000
	Within Groups	25.176	139	.181		
	Total	38.972	146			

Table 4. (Cont'd.)

Fluency	Between Groups	20.003	7	2.858	12.647	.000
	Within Groups	31.406	139	.226		
	Total	51.408	146			
Over-all Mean Oral Proficiency	Between Groups	15.892	7	2.270	16.768	.000
	Within Groups	18.820	139	.135		
	Total	34.712	146			

This is in consonance to Razmjoo and Movahed (2009) findings which showed a significant difference between the participants' language proficiency when grouped according to their majors. Iranian students with different majors were different with regard to their proficiency levels and this difference was both significant and meaningful. The students of Humanities and Social sciences, engineering and architecture outperformed other students

Specifically, the significant difference in the oral sub-component skills across the degree programs was also determined with the use of Tukey B as the statistical tool for Post hoc analysis. In terms of function, Table 5 shows that the students enrolled in the Diploma in Electronic Systems Technology (DEST), BSE Drafting Technology (BSEDT), BSE Chemistry (BSE Chem), BSE Technology and Livelihood Education, and BSE Biology (BSE Bio) do not differ in their function oral proficiency level. Similarly, the students enrolled in BSE Biology, BS in Business Administration (BSBA), and BS Accountancy (BSA) do not differ in their function oral proficiency level. Likewise, students in BS in Business Administration, BS Accountancy and AB English have the same function oral proficiency level.

The significant difference in the mean function oral proficiency levels among the respondents grouped according to course was explained by the significant difference of the mean function levels of the students taking up DEST, BSE DT, BSE Chem and BSE TLE from the students enrolled in BSBA, BSA, and AB English. Students enrolled in the latter courses have a higher function oral proficiency level when compared to the other students.

Table 5. Post Hoc Analysis on the Significant Difference of Means in Function

		Subset for alpha = 0.05		
Course	N	1	2	3
DEST	12	2.5825		
BSE DT	19	2.6316		
BSE Chem	21	2.6519		
BSE TLE	6	2.7250		
BSE Bio	20	3.0165	3.0165	
BSBA	23		3.1309	3.1309
BSA	23		3.3122	3.3122
AB English	23			3.4439

Means for groups in homogenous subsets are displayed.

In terms of content as shown in Table 6, it is evident that DEST students obtained the lowest mean of 2.2775 which has a high significant difference from the highest mean 3.4726 obtained by the AB English students. Moreover, the mean obtained by BSBA students does not differ from the mean obtained by the Education majors (subset 1 and BSE Bio). Also, only the BSA students' function mean does not differ from the program with the highest mean, AB English.

Table 6. Post Hoc Analysis on the Significant Difference of Means in Content

		Subset for alpha = 0.05			
Course	N	1	2	3	4
DEST	12	2.2775			
BSE DT	19	2.5437	2.5437		
BSE TLE	21	2.6117	2.6117		
BSE Chem	6	2.6357	2.6117		
BSE Bio	20		2.8345	2.8345	
BSBA	23		3.0000	3.0000	
BSA	23			3.2826	3.2826
AB English	23				3.4726

Means for groups in homogenous subsets are displayed.

Table 7 below shows that the same group of degree courses / programs (subset1 and subset2) that did not differ in content also do not differ in terms of vocabulary. It is interesting to note that BSE TLE's mean vocabulary does not differ from BSBA, BS Bio, BSA and English. Still, the vocabulary mean obtained by BSBA students does not differ from the mean obtained by the Education majors (subset 1 and BSE Bio). Likewise, BSE Bio, BSBA, BSA, AND AB English students have the same vocabulary mean. This is in contrast to the findings of Magbanua (2016) which reveal that college students in a certain university are not proficient in terms of vocabulary. Out of 305 respondents, only 71 students were rated as satisfactory.

Table 7. Post Hoc Analysis on the Significant Difference of Means in Vocabulary

		Subset for alpha = 0.05			
Course	N	1	2	3	4
DEST	12	2.3608			
BSE DT	19	2.5442	2.5442		
BSE Chem	21	2.6186	2.6186		
BSE TLE	6	2.6667	2.6667	2.6667	
BSE Bio	20		2.9830	2.9830	2.9830
BSBA	23		3.0357	3.0357	3.0357
BSA	23			3.1230	3.1230
AB English	23				3.3926

Means for groups in homogenous subsets are displayed.

However, if BSE TLE students had shown to be at par with other degree programs with high mean in terms of function, it obtained the lowest mean in terms of grammar as shown in Table 8. Its mean grammar of 2.333 has a highly difference from the highest mean 3.3626. Still, the same degree programs in subset 1 that did not differ in function, content and vocabulary also do not differ in terms of grammar. Interestingly, BSE Chem students' grammar mean proficiency does not differ from BSE Bio and BSBA's grammar mean proficiency.

Moreover, this is the first time that DEST students did not occupy the lowest mean proficiency. Consistently, BSA, BSBA and AB English do not differ at all in their grammar mean proficiency.

Table 8. Post Hoc Analysis on the Significant Difference of Means in Grammar

		Subset for alpha = 0.05				
Course	N	1	2	3	4	5
BSE TLE	6	2.3333				
DEST	12	2.5000	2.5000			
BSE DT	19	2.5789	2.5789			
BSE Chem	21	2.695	2.695	2.6595		
BSE Bio	20		2.8500	2.8500	2.8500	
BSBA	23			3.0583	3.0583	3.0583
BSA	23				3.2326	3.2326
AB English	23					3.2326

Means for groups in homogenous subsets are displayed.

In terms of comprehensibility, the same pattern has emerged as shown in Table 9. Still, the same degree programs in subset 1 that did not differ in function, content, vocabulary and grammar also do not differ in terms of comprehensibility. BS Bio students' mean proficiency has no significant difference with BSBA and BSA. Likewise, AB English, BSA and BSA have also no significant difference in their obtained mean. DEST is way lowest in its mean of 2.3883.

Table 9. Post Hoc Analysis on the Significant Difference of Means in Comprehensibility

		Subset for alpha = 0.05			
Course	N	1	2	3	4
DEST	12	2.3883			
BSE TLE	6	2.5583	2.5583		
BSE Chem	21	2.6667	2.6667		
BSE DT	19	2.6853	2.6853		
BSE Bio	20		2.9250	2.9250	

Table 9. (Cont'd.)

BSBA	23			3.1152	3.1152
BSA	23			3.1813	3.1813
AB English	23				3.3783

Means for groups in homogenous subsets are displayed.

Lastly, as shown in Table 10, in terms of fluency, there is a different pattern since from the same group (subset 1 – DEST, BSE TLE, BSE CHEM and BSE DT) which consistently did not differ in terms of content, vocabulary, grammar and comprehensibility, only two degree programs remain that do not differ, DEST and BS DT. This means that, BSE TLE and BSE Chem have shown a better mark in terms of fluency compared to DEST and BS DT. Ideally, BS DT students' fluency should have differed from DEST since students from this course will be using the language more in work context in the future than DEST students.

Table 10. Post Hoc Analysis on the Significant Difference of Means in Fluency

Course	N	Subset for alpha = 0.05			
		1	2	3	4
DEST	12	2.0275			
BSE DT	19	2.4037	2.4037		
BSE TLE	6		2.6117	2.6117	
BSE Chem	21		2.6662	2.6662	
BSE Bio	20		2.7840	2.7840	
BSBA	23			2.9274	2.9274
BSA	23			3.1083	3.1083
AB English	23				3.3404

Means for groups in homogenous subsets are displayed.

A pattern can be observed from function to fluency subsets. The degree programs which belong to the College of Education (BSE DT, BSE TLE and BS Chem) except for BSE Bio had consistently showed no difference in all the oral sub-

component skills from DEST students. This is a significant finding that needs to be addressed since these students are expected to be better than the students enrolled in a diploma program. These are Education majors -the future high school teachers. Even though they are not English majors or they will not be teaching English in the real context, competence in oral English proficiency is still imperative since English is used as a medium of instruction in high school most of the time and textbooks are written in English. To quote Robles (2011), “The teacher’s competence in using the language affects constantly the learner’s achievement”. Moreover, Savignon (as cited in Robles, 2011) states that to ensure that the daily instruction is “meaningful, effective and functional, teachers must be equipped with the capability to function in a genuine communicative setting”.

On the other hand, the 3-year program Diploma in Electronic Systems Technology has constantly occupied the bottom rank in the five oral sub-component skills except for grammar. In fact, it is the only course / program whose students were rated to have a satisfactory verbal description in their mean general oral proficiency. This result still needs to be addressed even if one can expect less from this group of students from a diploma program. Even then, these students will most probably become skilled workers working outside the country. Thus, it is even more imperative for them to have fluency in the language when communicating inside their future foreign workplace.

Table 11. Post Hoc Analysis on the Significant Difference of Means in Oral Proficiency

		Subset for alpha = 0.05			
Course	N	1	2	3	4
DEST	12	2.3575			
BSE DT	19	2.5637	2.5637		
BSE TLE	6	2.5850	2.5850		
BSE Chem	21	2.6495	2.6495		
BSE Bio	20		2.8990	2.8990	
BSBA	23			3.0435	3.0435
BSA	23			3.2061	3.2061
AB English	23				3.3974

Means for groups in homogenous subsets are displayed.

It can be inferred that the students who belong to degree programs with language use (LU) requirement in the System Admission Scholarship Examination (SASE) were able to justify their score since it was also demonstrated in their speaking test or TOPT ratings. Even if the SASE LU result was based on a written test, the result can still serve as a basis of the student's linguistic knowledge which relates also to their linguistic performance in the oral proficiency test. These degree programs that require at least 40 in the language requirement are BSA, BSBA, and AB English. It was shown clearly in Table 4 that there was no significant difference found in the English oral proficiency level of the students belonging in these degree programs.

Table 12 below shows the Language requirement (LU) or cut-off LU score required for a student to be admitted in the specific degree program.

Table 12. Language Requirement in the System Admission and Scholarship Exam (SASE)

COURSE/DEGREE PROGRAM	LANGUAGE REQUIREMENT
BS Business Administration	40
BS Accountancy	40
Diploma in Electronics Systems Tech.	None
BSE Biology	None
AB English	40
BSE Chemistry	None
BSE Technology and Livelihood Education	None
BSE Drafting Technology	None

Source: Admissions Office (as of 2014)

It is also important to note that among the degree programs that have no LU requirement of 40, students from BSE Biology have shown a good oral proficiency mean that can be at par with degree programs that have an LU requirement. BSE Biology students have consistently showed no significant difference in all their oral

sub-component skills with BSA and BSBA students. There is a good implication since BSE Bio students are future teachers. Also, a few of them may have enrolled in this degree as a preparatory for medicine although BS Biology is more prevalent.

However, AB English students' mean oral competence was just the same with BSA and BSBA students. This is worth noting since these students are expected to have a highly significant difference in their oral proficiency from students in other courses because the language is their major.

CONCLUSIONS

The MSU-SASE as a University admission test is not only administered for admission purposes but also serve to place prospective students to the various programs that the university offers. This is the primary reason why certain degree programs have a specific Language Usage requirement. However, LU requirement is not implemented in all the degree programs of the university. The university admission should re-visit the setting of university language usage requirement further considering that English proficiency is a predictor of academic success.

The results have implications in the current language usage requirement set by each department / program in the university. It can provide initial groundwork in revisiting the cut-off score for language usage (LU) in the various departments. This pertains especially to the programs offered in the College of Education where students are expected to become teachers after graduation.

Furthermore, the Admissions Office can revisit the language use (LU) requirement in some degree programs that have not implemented any LU requirement for many years. This will also give them preliminary guide into examining specific degree programs that greatly need a requirement in language usage (LU). Curriculum makers can also consider the idea that students who are Education majors should be required to enroll in two to four English courses that will focus in improving their oral English skills.

Given that the MSU System aims to produce globally competitive graduates, English proficiency as a vital skill of these future members of the workforce should be considered from the start of the admission process to ensure that high academic standards are upheld. It is therefore imperative to provide a better screening procedure in the admission process by increasing the language cut off scores in some degree programs and setting language scores for the rest of the degree programs.

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Varyasyong Leksikal ng mga Wikaing Bagobo -Tagabawa, Giangan at Obo-Manobo ng Lungsod Davao: Pokus sa Dimensyong Heyograpikal

Luden L. Baterina⁴

Abstrak

Pagsusuri sa varyasyong leksikal ng mga wikaing Bagobo-Tagabawa, Giangan at Obo-Manobo ang pag-aaral na may fokus sa heyograpikal na dimensyon. Kwalitatibo ang disenyo ng isinagawang pag-aaral at sinunod ang metodong indehinus na pamamaraan ng paglilikom at pag-analisa ng mga datos. Ginamit sa analisis ng datos ang *Free Variation* ni Meyerhoff (2011) na naglililaw ukol sa pag-aaral ng mga varyabol at mga varyant ng wika. Ito rin ang konteksto ng kaisipan ni Labov tungkol sa **Language Change** (nasa Meyerhoof, 2011). Mula sa pagsusuri, nagkakaroon ng varyasyong leksikal sa mga wikang nabanggit batay sa mga salitang magkaiba ang anyo ngunit pareho ang kahulugang taglay ng mga ito. May magkatulad rin ang anyo at parehong kahulugan sa tatlong wikain at ang varyasyong may pareho sa dalawang wikain ngunit naiiba sa isa. Sa mga varyasyong umusbong, kapansin-pansin ang pagkakaroon ng kani-kanilang paraan ng paggamit ng wika ayon na rin sa topograpiyang kanilang kinabibilangan. Dito nakakabuo ng katangian ng kanilang wika at nagbubunsod ng pagbabagong sosyolohikal na nagaganap sa wikaing kanilang ginagamit.

Mga Susing Salita: Varyasyon, Wikain, Tagabawa, Giangan, Obo-Manobo

INTRODUKSYON

Ang tuloy-tuloy na pakikibaka sa pamumuhay ng tao sanhi ng nagbabagong panahon, karanasan, modernisasyon at iba pa ay nakapagbabago rin sa wika na nakaaapekto sa pagiging indibidwal at sa lipunang ginagalawan. Ang pagbabagong ito ay maaaring kaganapang panloob at panlabas ng pisikal na kapaligiran na

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makapagdudulot ng pagbabago sa kasaysayan, kultura, at wika mismo. Nagbubunsod rin ng malaking impak sa tao dahil sa kanyang pangangailangang umakma sa paligid.

Ang nabuong wika na dulot ng pagbabago ng kasaysayan at kultura ay tinatawag na **Varayti ng Wika**. Ang pagkakaroon ng varayti ay nasa ilalim ng larang ng pag-aaral ng wika na sosyolingguwistiko ayon sa pinagbatayan ng pagiging heterogenous ng wika. Nag-uugat ang mga varayti ng wika sa pagkakaiba-iba ng mga indibidwal at grupo, maging ng kani-kanilang lokasyon, interes, gawain, pinag-aralan at iba pa. Nahahati sa dalawang dimensyon ang varayti ng wika - ang dimensyong heograpiko at dimensyong sosyal (Constantino, 2006) at nagkakaroon ng varyasyon ang mga ito.

Dayalek ang tawag sa varayti na nabubuo sa dimensyong heograpiko. Kilala rin ito sa tawag na *wikain*. Ito ay ginagamit sa isang partikular na rehiyon, lalawigan o pook, malaki man o maliit (Bernales, et al., 2013). Halimbawa rito ang isang wika na ginagamit sa iba-ibang rehiyon tulad ng Ilocano na ginagamit sa Ilocos, Baguio, La Union, at iba pa; Bicolano sa Kabikulan, Cebuano ng Cebu at sa iba't ibang lugar sa Mindanao, Surigaonon ng Surigao, Tausug ng Jolo at Sulu at Tawitawi, Chavacano ng Zamboanga, at Davaoeño ng Davao. Nagkakaroon ito ng set ng naiibang mga bokabularyo, sa punto o tono, at maging sa estruktura ng pangungusap. Ang dayalek o wikain ay terminong tumutukoy sa mga *sub-varieties* ng isang wika. Ayon kay Meyerhoff (2011), masasabing may mga *distinctive features* o palatandaan sa lebel ng pagbigkas, bokabularyo at estruktura ng pangungusap ang isang dayalek. Kabilang din sa uri ng dayalek bilang bahagi ng varayti ng wika ang mga wikain o dayalekto ng mga katutubo o ng mga Indigenous People (IP's). Sila ay may taglay na wika at kulturang natatangi na naglalarawan ng kanilang identidad, paraan ng pamumuhay, at higit sa lahat sa wikain na nagsisilbing kakanyahan nila mula sa iba pang pangkat etniko. Maraming grupo ng IP's sa bansa ang makikita, kabilang dito ang tribung Bagobo na maaaring **Tagabawa**, **Giangan** (kilala rin na *Klata*) at mga **Obo-Manobo** (sub-group ng Bagobo na tinatawag bilang *Obo* o *Manuvu*) na naninirahan sa Lungsod Davao.

Larawan ang mga tribung ito ng makukulay na tradisyong binibigkis ng kanilang wika. Maging ang kanilang mga karanasan at saloobin ay masasalamin sa wikaing kanilang ginagamit. Maaaring sabihing may malaking ambag sa kanilang

pamumuhay ang wika na nagsisilbing daluyan ng kanilang natatanging kultura. Tulad ng maraming pangkat sa mundo, ang pagkawala ng identidad at pagkabaon sa limot ay malimit nilang kinatakatutan. Mainam, kung gayon, na balikan at tuklasin ang uri ng kaibhan at pagkakapareho ng kanilang mga wikain upang maisatitik ito.

Marami-rami na ring pag-aaral ang isinasagawa ukol sa mga grupong ito ngunit ang pag-isahing pag-aralan ang ukol sa baryasyon ng kanilang mga wika ay hindi pa halos natatalakay o nababasa sa mga nakasulat. Mahalaga ang ganitong paksa upang magamit na basehan sa pagkakatulad at pagkakapareho ng mga tribung ito. Gayundin ang mapangalagaan ang kanilang mga terminong kultural at tradisyong pinaniniwalaan na maaaring makatulong din sa pagpapaunlad ng wikang Filipino. Bilang bahagi ng mamamayang Pilipino, ang mailarawan ang kahalagahan ng kanilang mga wikain (bilang repositoryo) ay isang hakbang upang makilala at lalong mapahalagahan ang kanilang etnikong pangkat. Magsisilbi rin itong hanguan ng mayamang karanasan, kultura at kasaysayan ng bansa lalo na ng mga **Bagobo-Tagabawa, Bagobo-Giangan at Obo-Manobo** ng Lungsod Davao.

Paglalahad ng Suliranin

Nilalayon ng pag-aaral na alamin ang leksikal na varyasyon sa mga wikaing Bagobo na Tagabawa, Giangan at Obo-Manobo ng Lungsod Davao na nakapokus sa dimensyong heyograpikal. Upang matamo ang mga layuning ito, sinikap ng mananaliksik na masagot ang mga tiyak na katanungan: (1) Ano-ano ang mga pagkakakilanlan ng mga wikaing Tagabawa, Giangan at Obo-Manobo ng Lungsod Davao ukol sa varyasyong leksikal nito? (2) Paano nakakaapekto ang heyograpikong kanilang kinabibilangan sa pagkakaroon ng mga varyasyong leksikal na ito? (3) Anong linggwistikal na katangiang ang makikita sa mga wikaing Bagobo-Tagabawa, Giangan at Obo-Manobo na may kagnayan o kaibahan sa wikang Filipino batay sa leksikon?

Ang Varayti at Varyasyon ng Wika

Komplikado at malawak ang usaping varayti at varyasyon ng isang wika. Nagsimula itong pagtuunan ng pansin ng mga dalubwika noong ika-18 siglo bilang isang pag-aaral sa larang ng sosyolinggwistika (Cobbet binanggit sa Williams 1992).

Ito ay nag-uugnay sa katayuan ng tao at sa kanyang panlipunang ugnayan bilang “*class nature*” na bahagi ng varayti ng wika. Nagsilbi itong bunga ng pag-usbong ng mga klase-klasing teorya at konsepto sa larang ng pag-aaral ng wika hanggang sa kasalukuyan. Unang naging kaisipan sa larang ng sosyolinggwistika ang hakang *ang wika ay wikang panlipunan at pang-indibidwal*, na ayon kay Sapir (1949) ay maituturing na gamit o kasangkapan sa sosyalisasyon. Hindi magiging ganap o buo ang ugnayang sosyal kung wala ito. Ayon naman kay Saussure (1915), may dalawang bumubuong seryeng magkakaugnay ang wika, ito ay ang *langue* o signifier at *parole* o signified. Ang *langue* o signifier ay tumutukoy sa kabuuang set ng mga gawaing pangwika na nagiging lunsaran upang umunawa at maunawaan. Samantala, *parole* o signified ang gamit ng wika sa pagsasalita. Mahalaga ang *langue* dahil ito mula sa ugnayang panlipunan na nakaugat sa kakayahang magsalita at sa pagsama-sama ng mga mahahalagang kombensyon na gamit ng isang grupo sa lipunang kanyang kinabibilangan. Lumitaw ang isa pang ideya at pananaw ukol sa wika ni Fishman (1970), na tumutukoy sa *idyolek o paraan ng paggamit ng indibidwal sa wika mula sa kanyang kakayahang mapagsama-sama ang iba’t ibang paraang panlinggwistika at panlipunang aspekto*. Nabuo ang iba’t ibang anyo ng wika mula rito na lumikha naman ng dalawang hati ng varyabilidad ng isang wika. Ang heyograpiko na tinatawag na dayalekto at sosyal na tinatawag na sosyolek na matatagpuan sa isang komunidad lamang. Heyograpikal ang pagkakaroon ng linggwistikong dayalekto tulad ng Cebuano-Iligan, Cebuano-Cagayan de Oro at Cebuano-Davao. Sosyal naman na varyidad ng wika ang nagdudulot ng mga rejister o rehistro ng wika at mga jargon. Nagbubunsod din ito sa pagkakaiba ng uri ng mga indibidwal at mga grupo ng tao na dahilan naman upang mabuo ang konsepto ng *heterogenous* na wika. Kung gayon, hindi lamang kasangkapan ang wika sa komunikasyon bagkus ito ay larawan ng pinagsama-samang pwersa ng magkaibang kultural at panlipunang mga gawain (Venuti, 1998).

Varayti ng pananalita naman ang termino ni McFarland (1983) sa pagbabago o pagkakaroon nang pagsulong ng wika para umaangkop sa pagbabago-bago ng panahon. Ang pagpapaliwanag niya ay nakatuon sa pagkakaroon ng konseptong idyolek. Idyolek ang varayti ng wika na may kinalaman sa pagsasalita ng isang indibidwal. Naobserbahan niyang patuloy na nagkakaroon ng pagbabago ang varayti sa pananalita na nakagawiang gamitin ng iba’t ibang nagsasalita upang tumugon at

sumabay sa pagbabago ng kanyang paligid. Hindi lamang nagtapos sa idyolek ang pag-uugat sa varayti ng wika kundi kasama rin dito ang tinatawag na dayalek o wikain. Ang dayalek ay matutukoy sa pagkakaiba-iba ng aksent (punto), leksikograpiya (estruktura ng mga katawagang ginamit) o paraan ng pagbigkas sa isang wika. Kaya pwedeng sabihing ang pagbubuo sa usaping varayti ng wika ay makikilala sa tatlong uri-- ang rehiyunal o heyograpiko, sosyo-ekonomiko at kultural, at ang idyolek.

Teoritikal na Batayan

Inilatag ni Meyerhoff (2011) ang *free variation* na tumutukoy sa ideya na ang ibang pagkakaiba-iba ay kahalinhinan ng iba pa na walang anumang malinaw na hadlang sa pagkakabigkas o pagkakabuo ng isang partikular na konteksto o sa isang partikular na ispiker. Ang pananaw na ito ay naging paraan sa paglilinaw ukol sa pag-aaral ng mga varyabol at mga varyant ng wika. Ang varyabol ay tumutukoy sa kabuuan o bahagi ng pagbabagong taglay na pag-aaralan samantalang ang varyant naman ay tumutukoy sa kung paano ang aktwal na paggamit ng varyabol sa wika lalo na sa pagbigkas. Sinusugan naman ang ideyang ito ni Labov tungkol sa kanyang pananaw sa pagbabago ng wika o **language change** (nabanggit sa Meyerhoff, 2011) na isang uri ng pagbabago sa wika ukol sa panahon na maaaring mangyayari sa ponolohikal, morpolohikal, semantikal at sa ebolusyunaryong panlinggwistik. Diin dito ng mga dalubhasa na mainam pag-aralan ito kapag nangyari na ngunit ayon naman kay Labov, may matatag na ugnayan sa pagitan ng baryasyong makikita sa mga ispeker ng komunidad sa isang partikular na panahon, at sa pangmatagalang proseso ng pagbabago na kadalasang pinag-aaralan ng mga dalubhasa sa linggiwstikang historikal. Ipinakita niya ang ugnayan ng pagbabagong **synchronic variation** (tumutukoy sa kasalukuyang pagbabago) na nagiging ugat ng **diachronic change** (pagbabagong nabuo pagkalipas ng magkakasunod na panahon). Ang relasyong ito ay nangyayari kapag kinokonsidera ng mabuti ng isang mananaliksik ang mga *non-linguistic constraints* ng **synchronic variation** tulad ng edad ng ispeker, trabaho, pag-uugali o mga hangad at iba pa.

Konseptwal na Batayan

Mahalagang malaman ang pagkakaiba at pagkakapareho ng paraan ng pagsasalita ng mga taong nagsasalita ng wikaing matatagpuan sa isang lugar bunsod ng pakikipagtalastan o sosyalisasyon (Sapir, 1949; Labov 1972). Matukoy rito ang mga posibling pinagmulan sa pamamagitan ng masusing pagsusuri sa pagkakapareho at pagkakaiba ng wikang ito. Isang katotohanan rin na nagbabago ang isang wika sanhi ng pagkabuo ng sitwasyong heograpikal, sosyal, o maging ng sariling estilo ng ispiker sa pagsasalita (Venuti, 1998; Thurlow, 2004:120).

Ayon kay Fishman (1980), sa kabila na ang mga tao ay may iba't ibang paraan ng pagamit ng wika ito ay magiging daan upang mapagsama-sama sa iba't ibang paraang panlinggwistiko at panlipunan aspekto ang mga tao sa lipunan o pamayanan. Dahil sa pinagsasaluhang wika, napagsama-sama rin ang mga tao batay sa wikang kanilang ginagamit. Mula sa pahayag na ito ay nabuo ang ideya ukol sa iba't ibang anyo ng wika na nagkakaroon ng varyabilidad -- ang heyograpiko at ang sosyal na pagkakahati na matatagpuan sa isang komunidad lamang. Sanhi ng hating o dimensyong heyograpiko ang pagkabuo ng tinatawag na varayting **dayalekto o wikain**.

Ang mga dayalek o wikain ay lumalago at nagbabago habang dumadami ang gumagamit nito sa komunidad. Maaaring mula sa orihinal na pinagmulan ay nagkakaroon ito ng varyason na maaaring mangyayari sa bahaging ponolohikal, morpolohikal, sintaktikal at maging sa semantikal. Isang patunay dito ang pagkabuo ng mga leksikong katangian ng bawat wikain upang ipakita ang baryasyong angkin ng bawat isa.

Mula sa mga konseptong ito, ang pagkakaroon ng iba't ibang varyasyon ng wikain sa isang lugar ay makikita rin sa mga wikain ng mga Bagobo na Tagabawa, Giangan at maging ng sub-group nitong Obo-Manobo. Ang pagsusuri sa leksikal na katangian ng mga wikaing ito ay magpapakilala sa varyasyong taglay pati na rin sa varayting nabubuo.

Ang Etnikong Grupong Tagabawa, Giangan at Obo-Manobo

Maraming nagsasabi na halos magkakapareho ang tatlong grupo na ito lalo na sa kanilang wikang ginagamit. Sa tingin ng bawat pangkat na ito, magkakaiba sila kaya binibigyan sila ng karampatan na maging hiwalay sa isa't isa ng pamahalaan ng Lungsod Davao. Itinuturing sila na may sari-sariling mga tradisyon, paniniwala at lalo na sa wika. Ayon sa pag-aaral nina Dubois & Dubois (2006) ng *Summer Institute of Linguistics*:

The Tagabawa language belongs to the Manobo subfamily of Philippine languages. The Tagabawa people refers themselves as Bagobo, a designation also applied to and used by speakers of Guiangan (Jangan or Dyangan), a different language not belonging to the Manobo subfamily.

Maaaring tama ang nagawang pag-analisa sa kanilang wika sa bawat grupo ayon sa isinagawang pag-aaral ng mga eksperto. Gayunpaman, hindi rin mapapasubaliang para sa mga tagapagsalita ng mga wikang ito, hindi sila magkakatulad mula wika hanggang sa kulturang kinagisnan at paniniwala. Dagdag pa nina Dubois & Dubois (2006), pinapalagay na iisa lamang ang wikang ginagamit, partikular sa ponema ng buong wikang nakapalibot sa isang *semicircular area* sa may bandang timog-kanluran at timog-silangan ng Mt. Apo. Ito ang dahilan sa pagpapalagay na ang Manuvu at Bagobo ay may wikang magkakalapit. Nagkakaroon ng kanya-kanyang pamayanan at sari-sariling wika at kultura ang bawat isa. Maliban dito halos magkakatabi lamang ang mga ito kaya ang ugnayan sa kalapit lugar ay maaaring nakakaimpluwensya nang malaki sa buhay ng mga naninirahan sa komunidad ng Mt. Apo.

Mula sa orihinal na sinasakupan ng komunidad sa Mt. Apo, nagkaroon ng eksplorasyon sa lugar at migrasyon sa mga kasapi ng tribu upang humanap ng lugar para sa lumalaking pamilya na bunga ng pag-aasawahan (intermarriage). Ang tatlo ay nagtagpo sa kanlungan ng Lungsod Davao sa pamamagitan ng Davao Ilog na pareho nitong madadaan.

Ang salitang Davao ay tinatawag noon bilang *Davoh* ng mga orihinal na Obo, *Duhwow* naman ng mga Giangan at *Dabu* ng mga Tagabawa. Patunay ito na ang tatlong grupo ay may malalim na ugnayan mula pa noon hanggang nakabuo ng kanya-kanyang pamayanan sa lungsod kung saan sila nananahan sa kasalukuyan. Dala-dala ang kanilang identidad at sariling mga wikain. Nagkaroon sila ng kanya-kanyang lugar at komunidad sa Lungsod Davao. Dito rin nagpapakilala ng kanilang teritoryo kasama na rin ng kanilang mga kultura. Ang impluwensya ng lugar kung saan sila makikita ay nagdudulot ng pagbabago sa kani-kanilang mga wika at nagpapakilala sa kung anong grupo ang kanilang tinataglay. Nagkakaroon ng distingsyon at pagkilala ang mga ito partikular sa mga grupong Tagabawa, Giangan at Obo-Manobo.

Ang mga **Tagabawa** ay mga Bagobo na naninirahan sa bahaging Toril ng Lungsod Davao. Sa Poblasyon ng Davao, naging hangganan ng teritoryo ng mga Bagobo ang Davao Ilog, at sa unahang bahagi ay makikita naman ang mga Giangans at Atas. Sa kasalukuyan ay mahirap nang mataya ang akmang populasyon bunsod ng karamihan sa kanila ay naasimila na sa grupong bisaya.

Ang pangalang Bagobo sa konsepto ng mga taga-Lungsod Davao ay tumutukoy sa mga Tagabawa na nangangahulugang “**mula sa timog.**” Hindi kasali ang mga tribung Giangan at Obo-Manobo (Manuvu) ngunit sa kasalukuyan, ang pangalang Bagobo ay malawakang ginamit. Orihinal na tinutukoy nito ang mga Bagobo na kinilala ng mga Kastila noon na nanggaling sa sentro ng Santa Cruz at sa mga kalapit na lugar. Ito ang mga **Tagabawa**.

Ang mga **Giangan** naman ay may maliit lamang na teritoryong nasasakupan mula Catalunan hanggang Calinan ng Lungsod Davao. Kilala rin sila sa tawag na *Klata*, *Guangan*, *Guiangan*, *Gulangan*, *Diangan*, at *Jangan* na may kahulugang *Forest Dweller*. **Attow** naman ang tawag sa kanilan ng mga Manuvu at **Eto** naman ang tawag ng mga Tagabawa sa kanila. Naging hangganan ng Tagabawa at Giangan ang Lipadas Ilog. Ang Talomo Ilog naman ay nagsisilbing boundary ng mga Tagabawa, Klata at Obo-Manobo. Ang Ilog Davao ay naging hangganan sa pagitan ng mga Bagobo-Tagabawa at mga Giangan sa hilaga at silangang bahagi ng Lungsod Davao. Ang mga Giangan maliban sa magaling na mga mangangaso ay kinatatakutan na mga mandirigma at magagaling sa larangan paggawa ng mga kagamitan. Sa larangan ng

literatura, ang mito ukol sa unang babae at lalaki ay nagmula sa kulturang Giangan. Si Tuglay bilang unang lalaking Bagobo ay isang salitang Giangan at Tuglibong, ang unang babaeng Bagobo.

Ang mga **Obo-Manobo** naman ay nananahan sa Marilog, Distrito ng Baguio, Calinan at Tugbok na bahagi ng Lungsod Davao. Ayon sa mga impormante ng pag-aaral, nararapat na tawag sa grupong ito ay *Manuvu* basi sa pangalan ng tribu at ang termino ay nanggaling mismo sa kanila. Ang salitang **Obo** na nangangahulugang “**tao**” ay ang tawag ng mga Tagabawa sa mga Manuvu dahil sa hindi nila kayang bigkasin ang ponemang /v/ na taglay ng salitang Manuvu. Obo-Manobo naman ang ginawang tawag sa isang nag-aaral ukol sa kanila at nailathala sa mga babasahing dyornal. Kahit ganun pa man pareho lamang ang tinutukoy kapag makakarinig ka ng pangalan na *Obo* (kasalukuyang pinaikling tawag), *Obo-Manobo* at *Manuvu*.

Basi sa nakasanayang tradisyon sa pagpapakasal at paglilipat ng tahanan ng ikinakasal, masasabing ang mga Obo-Manobo ng Distrito ng Baguio at kalapit na lugar sa lungsod ay nanggaling sa bahagi ng Hilagang Cotabato partikular sa Magpet ngunit ang iba rin daw ay nanggaling sa Butuan. Sa katunayan ang wika ng mga Obo-Manobo ay maiklasipika na bahagi ng pamilyang wikang Manobo (Dubois & Dubois, 2006) dahil sa halos magkakatulad na tradisyon at wika ang matutunghayan sa mga ito ng Agusan-Manobo, Kulaman-Manobo, pati na ang Dibabawon at Bagobo-Tagabawa. Ang mga Obo-Manobo o Manuvu bagamat magkakaiba ang lugar ng mga Tagabawa, Giangan at Obo sa lungsod ay tinitingnan pa rin na iisa lamang ang kanilang pinagmulan. May pagkakapareho pa ring taglay ang mga ito lalo na sa wikain kaya tinatawag silang sub-group ng mga Bagobo bukod sa kinokonsidera sila na mga nangungunang etnikong grupong nananahan sa lungsod.

METODOLOHIYA NG PAG-AARAL

Ang pananaliksik ay gumamit ng disenyong kwalitatibo sa pagsusuri ng mga empirikal na datos. Sinunod ang metodong indehinus na pamamaraan sa paglilikom at pag-analisa ng mga impormasyong nakalap. Ang mananaliksik ay gumawa ng listahan ng mga salita ng mga posibling salitang ginagamit sa pang-araw-araw (partikular ang salitang-ugat) gamit ang wikang cebuano na magsisilbing basehan ng ginawang

hambingan ng mga salita sa mga wikain. Ito rin ang nagsisilbing gabay sa ginawang interbyu ng mga impormante at nagkaroon din ng pagrekord habang isinasagawa ang interbyu.

Gumawa ng pag-uuri at klasipikasyon upang mapadali ang pagtukoy sa varyasyon ayon sa bahagi ng pananalita na pang-uri, pandiwa, at pangngalan mula sa isinagawang pagtatranskrayb ng interbyu at pagpupuno sa ginawang listahan. Sa pag-analisa, tiningnan ang mga kategoryang leksikal ng mga nalikom na salita at inuri-uri ang mga ito. Mula sa wikang cebuano na tinumbasan ng mga terminong wikain ng pinag-aaralan ay ginawan ito ng pagsasalin sa wikang Filipino at matapos na maisalin ay tinipon ayon sa dapat na pagkakasunod-sunod at pinabalideyt ito sa mga balideytor. Nangalap din ng iba pang mapagkakatiwalaang mga sanggunian na tumatalakay ukol sa paksa ang mananaliksik upang patatagin ang pagtalakay sa kanilang bahagi ng pananalita at sa pagkakakilanlan sa varyasyong leksikal ng tatlong etnikong grupo.

RESULTA AT DISKUSYON NG PAG-AARAL

Ang varyasyong leksikal sa pag-aaral na ito ay tumutukoy sa pagkakatulad at pagkakaiba ng mga termino sa iba't ibang wikain ng tatlong grupong Bagobo na mga Tagabawa, Giangan at Obo-Manobo. Lumabas sa isinagawang pag-aaral mula sa nakalap na mga salitang aabot ng mahigit 100 mga piniling salita (basi sa krayterya at salitang-ugat) ang mga sumusunod basi sa isinagawang klasipikasyon.

May naitalang 33 mga salitang magkakaiba ang anyo o termino sa bawat dayalekto ngunit pareho lamang ang kahulugang taglay ng mga ito. Binubuo ng 13 mga salitang pandiwa, 17 na mga salitang pang-uri at 3 sa pangngalan. Nasa ibaba ang halimbawa ng mga salitang makikita sa binuong talahanayan.

Talahanayan 1. Mga salitang magkakaiba ang anyo o termino sa bawat dayalekto ngunit pareho lamang ang kahulugan

Giangan	Tagabawa	Obo-Manobo	Salin sa Filipino
Pandiwa			
tedo	tindag	lohi-nat	<i>tayo</i>
balleng	uli	livod	<i>uwi</i>
meela	dagga	iloaggâ	<i>higa</i>
Pang-uri			
lepa	maripa	moalibmit	<i>marumi</i>
tappe	karaan	tapoay	<i>luma</i>
pèta	loammas	mamos	<i>Basa (wet)</i>
Pangngalan			
angnga	bata	anak	<i>anak</i>
onopawwo	kaki	kakoay	<i>Nakatatandang kapatid</i>
simbalay	somballe	sumbawoy	<i>kapitbahay</i>

Ang mga salitang ito ay batay sa resulta ng isinagawang interbyu gamit ang listahan ng mga salita na inihanda. Mapapansing naiiba ang anyo ng mga salita sa bawat termino. Maaaring sabihing halos hindi magkakalapit ang mga tunog at salita sa mga kultural na terminong ginagamit ng bawat grupo. Sa klasipikasyon ng pandiwa, makikitang nagkakaiba-iba ang mga terminong ginagamit ng bawat grupo tulad ng salitang *higa* sa Filipino na may katumbas bilang **meela**, **dagga** at **iloaggâ**. Sa pang-uri tulad ng salitang **tappe**, **karaan** at **tapoay** ay may katumbas sa Filipino na salitang *luma*. Sa pangngalan naman tulad ng salitang **angnga**, **bata**, at **anak**, may pakahulugang *anak* sa salitang filipino. Iilan lamang ito sa mga halimbawang salita ngunit mapapansing may mga salitang hiram na kanilang ginagamit tulad ng **karaan**, **bata** at **uli** sa wikang Tagabawa at ang salitang **anak** naman ng mga Obo na maaring parehong hiniram sa wikang Cebuano.

Kahit na may sarili silang termino sa isang bagay ngunit hindi maiiwasang magamit nila ang ibang termino at hiram sa ibang wika. Marahil ay bunsod ito ng lugar na kanilang kinabibilangan kung saan maraming iba pang wikang nakapalibot sa kanila o kaya ay sa pagkakaroon ng malakas na impluwensya ng wikang Cebuano bilang lingua franca ng buong Lungsod Davao. Maaaring nakikitaan nila ng kapanatagan ang wikang ito kung kaya niyakap at bukas na ginamit. Matatandaan ding maraming mga dayong kristiyanong Cebuano sa lugar na kinabibilangan nila kung saan nagkakaroon din sila ng interaksyon sa isa't isa. Gayundin ang pagpapakasal ng mga katutubo sa mga dayo sa lugar ay nagbubunsod din ng pagbabago ng wikang kanilang ginagamit na maaaring magsisimula sa kanilang mga anak at maging bahagi na rin ng kanilang termino sa kalaunan tulad ng mga hiram na salitang kanilang ginagamit.

Sa kasalukuyan ay marami na ring mga Tagabawa, Giangan at Obo ang marunong na ring magsalita ng iba pang wika tulad ng wikang Cebuano, Tagalog at Ingles bunsod na rin ng dala ng modernisasyon kung kaya hindi na maikagugulat na may mga hiram na salitang nahahalo sa kanilang pang-araw-araw na gamit ng mga termino.

Makikitang may mga salitang umusbong na magkakatunog ang anyo at may parehong kahulugan. May naitalang 21 mga salita ang categoryang ito, na binubuo ng 9 na pandiwa, 3 mga pang-uri at 9 na mga salitang pangngalan na makikita ang halimbawang mga salita sa ibaba.

Talahanayan 2. Mga salitang umusbong na magkakatunog ang anyo at may parehong kahulugan

Giangan	Tagabawa	Obo-Manobo	Salin sa Filipino
PANDIWA			
hówat	suwat	suwat	<i>magsuklay</i>
hábbot	segbát	sebbót	<i>damo</i>
mullas	bollas	bullas	<i>bihis</i>
metád	atad	atód	<i>hatid</i>

Talahanayan 2. (Cont'd.)

prito	prito	prito	<i>prito</i>
ekká	ikát	ekat	<i>tali</i>
PANG-URI			
mámmis	mammis	mammis	<i>matamis</i>
mettam	mitám	mitam	<i>maitim</i>
minit	minit	monit	<i>mainit</i>
PANGNGALAN			
bayao	bayao	bayaw	<i>hipag</i>
pamilya	pamilya	pamilya	<i>pamilya</i>
appo	apo	apô	<i>apo</i>
batad	batad	battad	<i>mais</i>
kodda	koda	kuda	<i>kabayo</i>
ápoy	apoy	apoy	<i>apoy</i>
lossong	lusong	lusong	<i>Lusong</i>

Sa grupo ng mga salitang ito, mapapansing hindi nagbabago ang gamit ng mga salitang hiram tulad ng **prito** at **pamilya** na siyang nanatili sa orihinal nitong anyo gayundin ang mga salitang **bayao** at **apo** na maaaring hiniram sa wikang Cebuano. Nagkakaroon lamang ng kaunting pagkakaiba sa kung paano nila binibigkas ang isang salita tulad ng salitang **apoy** sa Filipino na may mga katumbas na **ápoy** sa Giangan at pareho namang **apoy** sa Tagabawa at Manuvu ngunit naiiba lamang ang bigkas nito.

Kapansin-pansin din ang paggamit ng mga dobleng letra sa mga salita tulad ng **lossong**, **kodda**, **battad**, **mettam** at iba pa na natural na ginagawa ng bawat dayalekto sa anyo ng pagpapahaba ng pagbigkas ng mga salita. Gayundin ang kaunting kaibhan ng ponemang /h/ at /s/ sa mga salitang **hówat** at **suwat**, **hábbot**, **segbát** at **sebbót**, na nagkakaiba sa mga patinig at pagbabago ng isang katinig. Patunay na halos

nagkakatulad ang mga terminong kanilang ginagamit sa kabila ng iba-iba ang grupo nila. Mapapansin rin naman na ang grupong Giangan ay ang kadalasang gumagamit ng ponemang /h/ kaysa Tagabawa at Obo. Gayundin ang pagamit ng ponemang /m/ at /b/ na may kaparehong sitwasyon ng paggamit ng mga Giangan. Ang pangyayaring ito ay bunsod pa rin ng kultural nilang katangian sa pagsasalita at pagbigkas kung kaya nakakabuo ng iba't ibang istilo ng pagbigkas ang bawat grupo.

Nagkakaroon din ng **leksikal na varyasyon sa pagkakatulad ng anyo ang mga salita na may parehong kahulugan subalit kaiba ang termino sa isang pangkat**. Ang ganitong senaryo ay nagbubunsod ng pagiging iba at pagkakilanlan ng tribung Bagobo. Gayundin sa uri ng wika na kanilang pinagmulan. Sa klasipikasyon A ukol sa, *pagkakatulad ng anyo at kahulugan sa wika ng Tagabawa at Obo-Manobo ngunit kaiba sa Giangan*, ay nakatala ng 28 mga salita na nagpapakita ng ganitong kategorya, binubuo ng 9 na salitang pandiwa, 10 na pang-uri at 9 na pangngalan. Makikita sa ibabang talahanayan ang mga halimbawa ng mga salita.

Talahanayan 3. Klasipikasyon ng mga salitang magkakatulad ng anyo sa iba't-ibang wika

Giangan	Tagabawa	Obo-Manobo	Salin sa Filipino
PANDIWA			
Battik	ánno	annow	<i>bangon</i>
moong	tanggás	tong-ngas	<i>balot</i>
maggas	Lullo	lollô	<i>hugas</i>
nau	pánog	panag	<i>baba</i>
mannik	penek	penek	<i>akyat</i>
eád	onsad	unsad	<i>upo</i>
PANG-URI			
hámá	madat	marat	<i>pangit</i>

Talahanayan 3. (Cont'd.)

leywo	mabbaba	mabbava	<i>maliit</i>
kólat	magasa	mahasa	<i>payat</i>
masse	masin	ma-assin	<i>maalat</i>
paya	dakál	dakka	<i>malaki</i>
tèe	matággas	motaggas	<i>Matigas</i>
PANGNGALAN			
ino	ina	ina	<i>ina</i>
omo	am'ma	ama	<i>ama</i>
gerapawwo	adi	ari	<i>Nakababatang kapatid</i>
ula	odan	uran	<i>ulan</i>
gehot	baboy	bavoy	<i>baboy</i>
áppos	mingkó	mingkô	<i>pusa</i>

Ang Obo-Manobo ay pinaniniwalaang ibang tribu kaya hindi kauri ng mga Bagobo. Mula sa datos, makikitang halos magkasintulad sila sa leksikal na bahagi ng dayalektong Tagabawa. Patunay rito ang mga salitang *mingkó* at *mingkô*, **am'ma** at **ama**, **masin** at **ma-assin**, **ina** at **ina**, **penek** at **penek**, at **Lullo** at **lollô** na naiiba lamang sa punto ng pagbigkas na maari namang walang makabuluhang pagkakaiba.

Mapapansin rin sa Tagabawa at Obo na nagkakapalitan sila sa paggamit ng ponemang /d/ at /r/ tulad ng mga salitang **odan** at **uran**, **madat** at **marat**, at **ari** at **adi** na kapareho ang tuntunin sa wikang Filipino. Gayundin sa mga ponemang /o/ at /u/ tulad ng **lullo** at **lollô**, at **onsad** at **unsad**, at ponemang /a/ at /o/ tulad ng mga salitang **matággas** at **motaggas**, **pánog** at **panag**, at **tanggás** at **tong-ngas** na malayang nagkakapalitan. Kapansin-pansin rin ang pagkakapalitan ng mga ponemang /b/ at /v/ tulad ng mga salitang **baboy** at **bavoy**, at **mabbaba** at **mabbava** at ng mga ponemang

/g/ at /h/ tulad ng salitang **magasa** at **mahasa** na pawang kakikitaan din ng ganitong malayang pagkakapalitan. Kapansin-pansin din na gumagamit ng dobleng mga letra bilang tanda ng pagpapahaba ng kanilang pagbigkas tulad ng mga salitang **am'ma**, **ma-assin**, at iba pa.

Lumabas din sa pag-aaral na may mga kakaibang salita sa Giangan na halos walang kapareho sa Tagabawa at Obo tulad ng mga salitang **adi** at **ari** na may tumbas na salitang **gerapawwo** na nangangahulugang nakababatang kapatid, masyadong malayo at hindi makikitang magkalapit ang mga ito. Gayundin sa mga salitang **áppos**, **gehot**, **toe**, **tèe**, **paya** at **maggas**. Ang ibang salita naman tulad ng **kagyo**, **hábbot**, **ula**, **ino**, **omo**, **masse**, **putte**, at iba pa ay kakikitaan naman ng kaunting pagkakatulad sa termino ng mga Tagabawa at Obo-Manobo.

Sa klasipikasyon B ukol sa **pagkakaroon ng mga salitang may pagkakatulad ng anyo at kahulugan subalit kaiba ang termino sa Tagabawa**, mapapansing iilan lamang ang mga naitalang salita na nagkakapareho ang Giangan at Obo-Manobo mula sa 100 salitang nakalap. Nasa ibaba ang halimbawang talahanayan na nagpapakita ng pagkakatulad.

Talahanayan 4. Klasikipikasyon ng mga salitang may pagkakatulad ng anyo at kahulugan subalit kaiba ang termino sa Tagabawa

Giangan	Tagabawa	Obo	Salin sa Filipino
angngáy	kangi	angoy	kuha
malegánnoy	dappan	malihannoy	maganda
Lamme	Manto	lammî	bago
bolle	dukilám	bullí	gabi

Makikitang ang pagkakatulad ng dalawa sa mga terminong ginagamit na nagkakaiba lamang sa pagbigkas gamit ang mga patinig at dobleng mga letra tulad ng salitang **angngáy** at **angoy**. Gayundin ang salitang **malegánnoy** at **malihannoy** na magkatulad lamang ngunit nagkakapalitan ang ponemang /g/ at /h/. Ang ganitong

senaryo ng pagkakapreho ng Giangan at Obo-Manobo ay hindi rin maipagtataka dahil matatandaang ang lugar ng Distrito ng Baguio sa Lungsod Davao ay dating teritoryo ng mga Giangan. Nagkakaroon ng *intermarriage* sa pagitan ng mga Obo-Manobo at Giangan at patunay dito ang pangalang Datu Baguio na isang Manuvu na ipinangalan sa lugar. Kahit na may distingsyon ang lugar ng mga Giangan sa Distrito ng Baguio ngunit hindi maikakaila na kasama nila sa komunidad ang mga Obo-Manobo. May kalayuan naman sa kanila ang lugar ng mga Tagabawa.

Sa klasipikasyon C naman ukol sa *pagkakaroon ng pagkakatulad ng mga terminong Tagabawa at Giangan ngunit kaiba naman sa Obo-Manobo*, makikita ang pagkakapareho ng paggamit ng mga dobleng letra tulad ng salitang *allang* at *tappe* na matutunghayan sa talahanayan sa ibaba ang iba pang halimbawa.

Talahanayan 5. Klapikasyon ng mga salitang may pagkakatulad ng mga terminong Tagabawa at Giangan ngunit kaiba naman sa Obo-Manobo

Giangan	Tagabawa	Obo-Manobo	Salin sa Filipino
meppê	pamippi	laba	laba
momeng	gáming	Iluto	Saing
dato	dato	mayaman	mayaman
lallak	rarak	aukoy	kaibigan
ugang	ogang	anuhang	byanan
allang	allang	Pana-adsang	katulong
tappe	dappe	kamping	kakambal

Sadyang naiiba lang ang katumbas ng mga termino nito sa Obo-Manobo marahil ay sa kung paano nila ito ginamit sa kanilang kultura at komunidad kasama ang dalawa pang grupo. Kahit pa man malayo ang heyograpikong kinabibilangan ng mga Tagabawa at Giangan ngunit hindi pa rin maisasantabi na ang dalawang ito ay mga orihinal na tinatawag na grupong Bagobo kaya may mga salitang pareho pa ring

matatagpuan sa kanilang mga wika. Maaaring sabihing pinaghiwalay ng lugar sa bagong pamayanan ngunit maaaring iisang lugar lamang ang kanilang pinanggalingan.

Napag-alaman din na may **pagkakatulad ng anyo at kahulugan ng mga terminong Tagabawa, Giangan at Obo-Manobo**. Mapapansing nagkakaroon ito ng pagbabago ng mga ponema na maaaring nasa **palitan ng mga katinig, pagkakaltas at pagdaragdag ng ponema** na makikita ang mga halimbawang salita sa talahanayan sa ibaba.

Talahanayan 6. Klapikasyon ng mga salitang magkakatulad ng mga terminong Tagabawa at Giangan ngunit kaiba naman sa Obo-Manobo

Giangan	Tagabawa	Obo-Manobo	Salin sa Filipino
malinanam	mananam	ananam	<i>masarap</i>
mássum	mallasám	ma-assom	<i>maasim</i>
mangngá	kamanga	kamangâ	<i>hasa</i>
pakkaa	pakan	akaan	<i>pakain</i>
hámmák	malomák	mamak	<i>malambot</i>
kasido	karasido	kasidô	<i>bolo</i>
ollo	pangolo	pangu	<i>pangulo</i>
kloabbaw	karaboa	Kaavow	<i>kalabaw</i>

Ang mga salitang tulad ng *hámmák* at *mamak* ay nagkakaroon ng pagbabago ng mga ponema bunsod ng **palitan ng mga katinig**. Gayundin ang mga salitang *ollo*, *pangolo*, *pangu*, *kasido*, at *karasido* na naging resulta ng **pagkakaltas at pagdaragdag ng ponema**. Ang ganitong senaryo ng pagbabagong leksikal sa tatlong wika ay nagiging natural lamang. Mapapansin na ang mga grupong Giangan ay mahilig sa pagpapaikli ng mga salita na maaaring sa huling bahagi ng pagbigkas, at marahil ay sanhi ng mabilisang pagbigkas. Maaaring nakasanayan na nila ito kapag nagsasalita lalo na at bulubunduking lugar din ang kinaroroonan nila. Mapapansin ring hindi

lamang nangyayari sa wikaing Giangan ang pagkakaltas at pagdaragdag kundi maging sa Tagabawa at Obo-Manobo rin. Malimit naman na nagdaragdag ng ponema ang wikaing Tagabawa tulad ng salitang *malomák, karasido, pangolo* at *karaboa*. Batay sa pag-aaral nina DuBois & DuBois (2006), ang ibang varayti ng wikaing Tagabawa lalo na sa bahagi ng Hilagang Cotabato ay nahihilig gumamit ng ponemang /r/ bilang pagdaragdag.

Gayundin ang wikaing Obo-Manobo nagkakaroon din ng ganitong pagbabago sa pagdaragdag at pagkakaltas. Madalas nangyayari sa wikaing Obo-Manobo ang pagkakaltas sa unang katinig tulad ng salitang *akaan* at *ananam* na nawala ang mga unang letra. Nagkakaroon din ng pagdaragdag gamit ang dalawang sunurang letra o *double phonological segments* tulad ng *ma-assom* at *kaavow*. May nagaganap din na **pagbabago ng pagpapahaba** gamit ang dobleng letra tulad ng **mallasám, mangngá at ma-assom** na ginagamitan ng hypen (-) bilang palatandaan ng glotal.

Sa kabuuan, ang varyasyong leksikal ng wikaing Tagabawa, Giangan at Obo-Manobo batay sa heyograpikong dimensyon ay may mga sumusunod na pagkakakilanlan: 1) Halos magkakalapit lamang na varayti ang mga dayalekto o wikaing Tagabawa, Giangan at Obo-Manobo. 2.) Nagkakaroon ng varyasyon sa termino at pagkakaiba ng baybay. Batay sa ginawang pagsusuri sa mga magkakaipareho at magkakaibang mga termino, nakita naman ang sumusunod na mga katangian: A) Nagkakaroon ng maraming terminong magkakaipareho ang mga Tagabawa at Obo-Manobo kaya maaaring isa ito sa basehan kung bakit kinokonsidera silang sub-group ng Bagobo kahit pa man napabilang ang sa pamilyang Manobo; B) Ang Giangan na kaparehong grupong Bagobo ng Tagabawa ay kakikitaan ng maraming kaibhan ang mga ito. Maaaring may kinalaman ang lokasyon ng kanilang komunidad kung saan nakakabuo sila ng mga kakaibang termino kaysa Tagabawa. Gayundin ang iba pang mga salik tulad ng *intermarriage* at kalakalan ay maaaring may malaking kinalaman sa pagbabago ng wika; at, 3) Kahit na magkakaibang grupo ang tatlo ay pinag-iisa pa rin sila bilang mga Bagobo ngunit hindi pa opisyal na iisang angkan ang pinanggalingan, marami pang dapat na pag-aaral ang isasagawa para rito. Sa kasalukuyan ang Obo-Manobo ay kinilala bilang isang subgroup pa rin ng Bagobo.

Ang varyasyong leksikal ng wikaing Tagabawa, Giangan at Obo-Manobo ay masasabing nabuo bunsod ng lugar o heyograpikong kanilang kinaroroonan. Basi sa topograpikong taglay ng kani-kanilang lugar ay nakakabuo sila ng natatanging paraan sa pagbigkas ng kanilang mga salita lalo na sa pagpapabilis ng pagbigkas at pagbibigay ng tuon o emphasis sa kanilang sinasalita. Dahil dito ay nakakabuo sila ng sosyal na varayti na identidad ng kanilang wika at kultura. Hindi maisasantabi ang pagkakabuo ng mga termino na nagsisilbing identidad ng grupo at lugar na kinabibilangan. Ang mga katangiang ito ay sanhi sa pagkakabuo ng varyasyon ng kanilang mga wika bilang isang dayalakto o wikaing ginagamit.

Ang katangian ng wikaing Tagabawa, Giangan at Obo-Manobo ay masasabing natural na taglay bilang linggwistikal na katangian ng wikang napabilang sa mga wikain ng Pilipinas. Makikita rin ang mga varyasyong ito sa iba pang wikain ng bansa at maaaring pinagkakaiba lamang nito sa wikang Filipino ang ukol sa ponemang taglay. Gayundin ang mga katinig ay halos hindi nagkakaiba sa kung ano ang taglay ng wikang Filipino. Maaaring ang mga ponemang taglay ng wikang indehinus ay maaari maging batayan sa pagpapaunlad ng wikang Filipino para bumagay sa iba pang salitang hindi kayang tumbasan nito.

KONKLUSYON AT REKOMENDASYON

Batay sa isinagawang pag-aaral masasabing may malaking epekto ang heyograpikal na dimensyon sa tatlong wikain – ang Tagabawa, Giangan at Obo-Manobo na pinaghahambing gamit ang iba't ibang teorya ng varayti at varyasyon ng wika. Maaaring sabihing nasa iisang varayti lamang ng wika na napabilang sa pamilya ng Manobo ngunit nagkaroon ng ilang mga salik bunsod na rin sa lokasyon na kinalalagyan nila kaya nabuo ang panibagong varayti ng wika. Ang varyasyong taglay ng kanilang mga termino sa leksikal na bahagi ay nagdulot ng malaking impluwensya a magbago ng kanilang wika batay na rin sa heyograpikal na katangian. Ito rin ay magiging identidad nila upang ipakilala ang kanilang grupo at mapreserba ang wika at kulturang mayroon ang Tagabawa, Giangan at Obo-Manobo.

Mahalaga, samakatwid, na nagkaroon ng hiwalay na pag-aaral sa varayti at varyasyon sa wikaing Tagabawa, Giangan at Obo o Manuvu sa iba pang lugar o karatig lugar ng Lungsod Davao upang masuri ang kanilang mga wikain. Hindi pa masyadong nagalugad ang sintaktika at morposintaktika na mga paksa sa mga wikaing ito na makatutulong naman sa kodipikasyon ng kanilang wika. Ito ay mahusay na paksa na pag-aaralan.

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The *Mananambals* and Their Functions in Philippine Culture

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Abstract

This qualitative study attempts to look into the practice of folk healing used by *mananambals* or folk healers in Iligan City, Philippines. It also looks into the functions that these traditional practitioners serve in the Philippine culture. Anchored in the functionalist theory in anthropology by Bronislaw Malinowski and supplemented by the national folklore theory by Richard Dorson, this study attempts to answer the following questions: (1) What are the backgrounds and practices of the *mananambals*? (2) What do the *mananambals*' background and practices reveal of Filipino culture? (3) From these reflections, what functions do the *mananambals* have in Philippine culture? Upon analysis, it was revealed that these *mananambals* obtained their healing abilities through supernatural means. In terms of diagnosing illnesses, they examine certain body parts and bodily functions, but still also ask for guidance from spirit guides. They cure illnesses by using certain folk medicines, incantations, and traditional massage. For protection from harm and illnesses, they use natural means but these are accompanied by amulets and trinkets. Moreover, it was found out that for Filipinos, health and illness are deeply rooted in spiritual and folk beliefs. More importantly, these *mananambals* remind Filipinos of the value of community and spirituality.

Keywords: folk healing, Filipino culture, traditional medicine, national folklore theory, mananambal

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INTRODUCTION

According to the World Health Organization (2001), the age-old wisdom of the people of every country has been crystalized into different systems of traditional medicine, each nation having its own system. Some of these traditional systems are well established, supported by theories and rich experience and recorded in writing, such as the Indian system of Ayurveda, the Muslim system of Unani, traditional Chinese medicine, ancient Greek medicine and the systems that evolved from it, and the humoral theory and therapy of Latin America. Whether sophisticated or not, the systems of traditional medicine served as the only means of health care for ages till modern biomedicine came into being. In contrast to modern biomedicine, which was founded on the basis of modern natural sciences, most traditional systems of medicine originated in and developed according to the principles of ancient schools of philosophy.

In the Philippines, the practice of folk medicine is thought to have existed for hundreds of years, even before the colonization by the Spaniards. The roots of traditional medicine appear to have originated from the practices of ethnic and indigenous groups of Filipinos. The assumption is that the spectrum of traditional medicine in the Philippines has been brought about by the influences mainly of ethnic Chinese traditional medicine systems, local folklore, and experiments with the use of medicinal resources. Thus, the Philippines, due to influence from centuries of Spanish colonization, has merged its ancestral beliefs with formal Christian influence. The use of amulets to ward off sickness and, to be protected from natural disasters and even from man-made aggression is combined with prayers adapted from churches (World Health Organization, 2005).

In Iligan City, which is a predominantly Catholic city situated in Northern Mindanao, this is also the case. According to Del Fierro and Nolasco (2013), a traditional healer in Cebuano society (which Iliganon society belongs to) is called *mananambal*. A *mananambal* is a local medicinal doctor who resorts to indigenous means of treating patients who are in pain or have been long suffering from various forms of illness caused by supernatural factors. Moreover, these folk practitioners are also sought out first because they are relatives, neighbors, friends, and friends of

friends. These personal linkages are important in Philippine society for they provide a basis for trust about the effectiveness of known healers, their low fee, and ease of communication (Tan, 2006). However, due to the prevalent use of modern treatments, the number of people who go these folk healers have significantly decreased. Because of this, the folk healers are placed on the fringes of Philippine society and culture. As supported by Berdon et al. (2016), as time passes by, the belief in folk medicine and its practice is already slowly diminishing. Because of new inventions in medicine brought about by modernity, many people rely more on professional medical practitioners who use science or modern medicine to cure diseases.

This folkloric research aims to study the functions of these traditional practitioners in Philippine culture amidst this background. According to Eugenio (2007), “folklore” refers to the “lore” or traditional learning of the “folk,” which can be any group of people bound together by some common factor such as language, religion and occupation.

Primarily, this study is anchored in the theory of functionalism in anthropology. Used in folklore studies, it claims that every folklore item must have a function. Here, the expectation is that every proverb, tale, folk belief, or ballad (and even folk beliefs and practices) must satisfy some important cultural, social, or psychological function. This view of the functional in folklore is parallel to Bronislaw Malinowski’s position that everything in human life must have a function (Green, 1997). Every detail of a culture (and this most certainly would include its folklore) has a function. Every social institution has a need to satisfy, and so does every item in a culture. For folklorists, this means that even the smallest item one collects, such as a single folk belief, has a function to perform both at the level of the individual and at the level of the society and the culture (Green, 1997).

In this study, the *mananambal* is subjected to a functionalist analysis in the context of Philippine culture.

Additionally, since this research will touch on the *mananambals* and their functions in Philippine culture, the theory of functionalism will be supplemented with Richard Dorson’s national folklore theory. This theory generally focuses on the

distinctive qualities of folklore in each individual country (Dorson, 1963). Further, according to Lopez (2006), the rise of nationalism and the growth of folklore movement frequently took place hand in hand in countries; therefore, the nationalistic approach to folklore was the logical companion to the romantic nationalism of the nineteenth century. Scholars in European countries searched feverishly for the “soul” of their respective peoples as revealed in their native languages, folktales, folk songs, folk epics, and historical legends glorifying the deeds of their national heroes. Thus, the Grimm brothers of Germany, Asbjornen and Moe of Norway, Elias Lonnrot and the Krohns of Finland, Vuk Karadzic of Serbia, Douglas Hyde of Ireland, to name a few, sought the national elements in their respective traditional lore. If the powerful nations like the USA (and European countries) find it necessary to employ folklore to enhance national pride and bolster international prestige, it is easy to understand how and why small countries have used folklore as a vehicle to assert their cultural independence and identity. Moreover, the nation’s effort to establish a Filipino national identity has encouraged the nationalistic approach to Philippine folkloristics. Thus, by highlighting the *mananambals*, their functions in Philippine culture, and what they reveal of Philippine culture, the fabric of the Filipino national identity is somehow reinforced.

Furthermore, this study attempts to answer the following questions:

1. What are the backgrounds and practices of the *mananambals* in terms of healing abilities, diagnoses, types of treatment, and protection or warding off impending harm and illnesses?;
2. What do the *mananambals*’ background and practices reveal of Filipino culture?
3. According to these reflections, what functions do the *mananambals* have in Philippine culture?

METHODOLOGY

This research is qualitative in design and uses in-depth interview in collecting the data. Three *mananambals* in Iligan City, Philippines were interviewed and served as key informants. These folk healers have been practicing the craft for ten years and thus authority can be established. Sets of guide questions were prepared and the interviews were conducted in Cebuano, the first language of the informants. Interviews lasted from 30 minutes to an hour. Quoted portions of interviews were then translated into English. Interviews were recorded and then were transcribed. Observation of the *mananambals* practicing healing was also done to add to the data.

RESULTS AND DISCUSSION

The *Mananambals* and their Healing Abilities

Data from the interviews of these folk healers reveal that they obtained their healing abilities through supernatural means. For the first *mananambal*, she inherited the healing paraphernalia from her grandmother and grandfather, who were also folk healers.

On the other hand, the second *mananambal* claimed that she obtained her healing abilities through a dream, which then started her mission for healing. According to her:

Gidamgo lang ko usa ka adlaw. Pahiluton ko sa akong anak anha manghilot sa uban. Naay babaye nga tiguwang. Itumon siya, puti og taas ang iyang buhok. Basta tiguwang na. Natural lang iyang bisti. Wala ko kaila niya. Nakita nako siya nga nagduyan duyan sa bagon. Niingon siya sa akoa, "Hiluta sah imong anak anha ka manghilot sa uban." Atong tingura, napiang ang tiil sa akong anak, napandol. Paghilot nako niya, naulian man. Wala pa ko nagdahum nga tinood diay to, kay naay napiang pud sa amoa. Nagdula siya og basketball. Paglinding sa iyang tiil, natakilpo. Gidayungan siya og upat ka tawo. Nasugatan ko nila sa kalsada gikan namaligya og bingka, miingon sila, "Hilota, Nang, bi kay dili kalakaw." Paghilot nako, deretso man nakalakaw. Mao to ang sinugdanan. Miingon ko,

“Salamat, Ginoo, kay imo kong gitagaan. Makatabang ko sa isig-katawo.”

(I just had a dream one day. I have to massage and heal my child before I would do it to others. There was this old woman. She had a dark complexion and long white hair. Really, she was already old. Her clothing was just natural. I did not exactly know who she was. I saw her swinging on some tree vines. She said to me, “Massage and heal your child before you do that to others.” That time, my child sprained a foot after stumbling. When I massaged it, it was healed. I had not expected that that would come true because someone also had a sprain in our place. He played basketball. When his foot landed on the ground, it twisted. Four men carried him. When they met me in the street, after I sold my rice cakes, they told me, “Could you please massage and heal him because he cannot walk.” When I massaged his foot, he was immediately healed. That was the start. I said, “Thank you, Lord, you have given me this gift. I can help my fellow men and women.”) (Authors’ translation)

The third informant revealed that she got her healing abilities through a spirit guide called an *abyan*. As supported by the study of Berdon et al. (2016), most of the *mananambal* claim that their healing abilities originated from their ancestors and are passed on through the next generation, while some confessed that they obtained their healing abilities through apparitions. Furthermore, a folk healer, according to Lieban (1967), is said to have an unusual connection with the spiritual world, which is derived from his or her mystical patron, in order to uphold the power to heal, thus, the connection with *abyans* for other *mananambals*.

Folk Practices

It was revealed from the answers of the informants and through observation that the *mananambals* diagnose illnesses mostly by physical means such as feeling the pulse, checking the eyes, or inspecting the throat with the use of paraphernalia such as a flashlight. This is the case for the two *mananambals*, but the third diagnoses illnesses by asking the *abyan*. This goes to show that although the *mananambals* have strong inclinations for the supernatural, they still root themselves in naturalistic causations.

This is supported by Lopez (2016), when she mentioned that other circumstances that cause illness are irregularities in sleeping, eating, and bodily functions. Furthermore, stress, worry, anxiety, grief, loss, and unsettling experiences cause disequilibrium, which are all part of Filipino folk beliefs concerning health and illness. Moreover, Tan (2008) offers some theories that can be used which can be used as a framework over this seemingly amorphous clatter of beliefs in folk medicine, or in the case this study, *pagpanambal*. Beliefs about the causes of illness can be categorized into three: magical beliefs, which can be attributed to illnesses due to human manipulation of forces, which can be inflicted by a *barangan* or sorcerer; religious beliefs, which pertain to illnesses due to supernatural forces, which an *engkanto* or nonhuman spirit is capable of and naturalistic theories, which talk about illnesses caused by natural processes such as bad air.

Curing Illnesses

Interviews also reveal that these *mananambals* can cure various kinds of illnesses which are caused by supernatural or natural forces. Illnesses such as *ubo* (cough); *rayuma* (rheumatism) / *artraytis* (arthritis); *kabuhi* (gas pain); *bughat* (relapse); *problema sa pagbueros* (pregnancy problems); *piang* (sprain), *hilanat* (fever), *bayuok* (mumps); and *katol-katol* (rashes) are said to be caused by nature. They cure these illnesses through *hilot* (folk massaging), burning incense, and brewing concoctions. These folk-healing methods are accompanied by various materials such as oils, holy water, and other folk medicines.

On the other hand, the illnesses which they claim to be caused by supernatural forces are *buyag* (hexes), exorcism, *giwakwak* (bothered by non-human dark creatures); or *giengkanto* (bothered by nonhuman spirits). For these kinds of illnesses, they use various methods of healing such as praying, reading incantations from *libro sa oracion* (book of incantations), or burning incense. These prayers and incantations are accompanied with materials such as holy water, *lana* (oil), bronze weapons, garlic, and papaya flowers.

Furthermore, these *mananambals* not only heal but also do mystical tasks, such as finding lost items or identifying thieves. As mentioned by Lopez (2006), the Filipino lives in two worlds: the physical world and the spirit world. The “personalistic agents” (i.e., a human, nonhuman, or deity) are believed to cause illness. For example, a witch or a sorcerer “plants” foreign objects in the body of a person or poisons him. This physical attack causes an imbalance but can be treated by a shaman, who removes the damaging object or uses counter sorcery. Nevertheless, the *mananambal* may utilize a wide variety of treatments for their patients which might include decoctions, poultices, fumigation, anointing, cupping, incantation, and diverse magical procedures. Moreover, every healing procedure is accompanied by prayers. The *mananambal* makes use of prayers, specifically identified as *orasyon* (chant), in treating whatever ailments or diseases. Often, these *orasyon* are written in Latin, which is known to be the language of God (Berdon et al., 2016).

Protection from / Warding Off Impending Harm and Illnesses

The informants also revealed that there are varied ways of protecting or warding off impending harm and illnesses. These involve very practical tasks like living a healthier lifestyle, drinking vitamins, exercising, protecting oneself from natural forces, or even using religious means such as prayers or holy articles like crosses. Protection could also come in the form of certain practices such as the chanting on candies, coins, and lemons. This also goes to show that indeed, the Chinese have an influence on Philippine folk healing because these are also the practices in *feng shui*. Once again, this is a clear depiction of how, although *panambal* is anchored in natural causes, the practice still relies heavily on the supernatural and the mystic.

A Reflection of Philippine Culture

According to the analysis, it could be inferred that for Filipinos, there is a clear overlap between the spiritual world and the physical world. This is supported by the claim of Lopez (2016) that “health and illness for Filipinos are deeply rooted in spiritual and folk beliefs.”

Second is that faith and religion plays an important role in the lives of Filipino people. According to the answers of the *mananambals*, they often make use of prayers and orasyon to ask help from God and saints in the healing of their patients. They also mentioned the use of holy articles for protection and holy water for curing. This reveals how Filipinos value spirituality.

Another one is that Filipinos are ready to help the people in their community. This was evident when one of the *mananambals* mentioned helping someone in the neighborhood who got injured from playing basketball. These close, personal ties are important in Philippine society, for they provide a basis for trust about the effectiveness of known healers, their low fee, and communication (Tan, 2006).

Lastly, it could be inferred that Filipino culture is indeed a mixture of various influences, such as Chinese, Spanish, and the indigenous. These influences are revealed in the practice of *feng shui*, the use of Latin prayers and catholic articles, and the application of folk medicines, respectively.

The Functions of the *Mananambals* in Philippine Culture

From the data analysis, it could be inferred that the *mananambals* function as one of the links between the physical world and the spiritual world. They function as a reminder to Filipino people that this world is not just of the physical but also of the spiritual. They also reinforce the Filipino belief of the mystical and how one could experience harm or wellness depending on the results of the interactions between the invisible world and the visible world.

Next, the *mananambals* reinforce the Filipino people's faith in God. They serve this function by showing to their patients that with prayers and supplications from a supreme being, they can be cured.

Third, the *mananambals* function as a reminder to the Filipino people about the importance of personal linkages. Most of these *mananambals* do not really ask for payment for their service; instead they claim that this is heartily given and in the service to God. This is a reflection of how Filipinos value people more than wealth.

Lastly, the *mananambals* function as a melting pot of different cultures. They embody the indigenous and the foreign in Filipino culture. This is shown in the folk healing practices. Moreover, it is through culture bearers like these that the Filipino people are reminded of their rich heritage.

CONCLUSION AND RECOMMENDATIONS

This paper was able to discuss folk healing in the context of Iligan City, Philippines. Mainly, it discussed the intricate processes and procedures involved in the folk healing by *mananambals* and why these practices still hold relevance in the Filipino culture today.

It can be concluded that through the practice of going to the *mananambals*, the lives of the Iliganons are indeed somehow linked to the spiritual and supernatural. Furthermore, although folklore cannot substitute history and literature, it can add valuable knowledge about people that the historian is not likely to obtain in other ways. Everywhere in tale and song, the past is alive as it was felt by common folk. By its very nature, folklore is living history (Boswell & Reaver, 1962), and only when these culture bearers' lives are set down in the permanence of ink and paper can their stories live on to reach the coming generations. Finally, culture bearers such as these *mananambals* in other parts of the country, should be given more societal and academic attention because they serve important functions in Philippine culture.

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The Filipino Migrants in Japan: Reconstructing Identity and Nation

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Abstract

Transnationalism, or the multiplicity of involvements that international migrants sustain in both home and host countries, allow migrants to reconstruct their own identity, proving that identity is an ongoing process and always changing. Using social semiotics as an analytical tool and in depth interviews among the Filipino migrants as methodology, this paper interrogates the symbols and representations manifested in a big Philippine Festival (Barrio Fiesta) held in Yokohama, Japan and analyzes the processes by which Filipino migrants in Japan reconstruct their identity and to what extent these symbols are internalized by them. The paper shows that objective reality enables these migrants to locate their identities while subjective realities fragment their reconstruction. Identities can be contradictory and therefore semiotic resources are not enough to fully recapture the nuances of these dislocations. The Filipino migrants' subjective reality, in relation to these shared resources and significations must also be considered. This reconstruction of identity shows that being a Filipino in Japan is not fixed and essential and that the idea of nation crosses beyond geographical borders and thus can be both negotiated.

Keywords: identity, Filipinoness, transnationalism, Filipino migration, Japan, social semiotics

INTRODUCTION

The development of migration studies necessitates reexamination of the widely held notions of identity construction and the meaning of nation. Transnationalism, a pronounced feature of globalization and defined by Basch et al. (1994:6) as the processes by which immigrants forge and sustain multi-stranded social relations that link together their societies of origin and settlement, can be an important

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framework and context which can challenge and explain the new meanings and reconstruction of the terms nation and identity.

Studies on transnationalism vis-à-vis identity and nation deal with attempts of the migrants to assimilate, negotiate their identity and finally exercise their own agencies in their host countries. Diaspora, as a concept, used to be closely linked to issues on identity. However, for most scholars, diaspora, which tend to be characterized by migrants' strong orientation towards the homeland, coupled with a longing to return once independence is granted did not take into consideration the transgressions of national boundaries and the new ways by which migrants experience and enact their membership in the host countries (Soysal, 2000). This is because migrants do not leave their origins and past behind, they take them with them and by maintaining their networks, they begin to act as conduits between the two or more nations where they have connections (Koopmans and Satham, 2001). There is then the blurring of social and geographical space, loosening of boundaries between countries and in the process migrants tend to imagine, negotiate and position their notions of identity and nations. Thus, the normative conceptions of citizenship, nation and identity cannot adequately explain the changes and meanings of contemporary citizenship and the idea of nation. The ambivalence of these terms and their nuances need to be explored and studied.

The formation of identity is anchored on "objective" and "subjective" elements. Objective elements are depicted as the properties shared by all members of the social identity unit such as symbols, myths, language, religion, ethnicity, geography, the mode of life, common history, values, traditions. Identity is shaped by the internalization of these elements by the implied units and determining which of these elements are priorities in shaping their identity. The subjective elements are defined as the relative indication of to what extent the internalization process of the objective elements are carried out. A strong subjective consciousness and perception is very important in defining the features in constructing national identity (Inac and Unal, 2013).

It is within this context that this paper attempts to contribute to the existing body of literatures on how the concepts of nation and identity can be reconstructed. The term reconstructed is used because the meanings and definitions are derived from

contextualization which are based on the migrants' experiences and cultural practices in their host country. Taking Japan and the Filipino migrants as case studies and using social semiotics as an analytical tool, this paper analyzes how Filipino migrants reconstruct the notion of nation and national identity by studying the symbols used and found in "Barrio Fiesta", a "Filipino" festival held in Yokohama, Japan. It analyzes the processes and strategies that Filipino migrants employ as they participate in the political, social and economic activities of their host country yet at the same time engage and maintain ties with their country of origin. Moreover, through the use of in-depth interviews among the Filipinos who participated in the festival, this paper will show to what extent Filipino migrants internalize these shared symbols.

In this article, basic assumption about the discursive construction of nation and identity will be discussed as to provide working definitions for these terms. It will be followed by discussion of social semiotics as an analytical tool and framework and an analysis on how Filipino nation and Filipino identity are reconstructed. This will be substantiated by data gathered from in-depth interviews of Filipino migrants in Japan and how they internalize "nation" and "Filipino" identity.

The Discursive Construction of Nation and National Identity

The idea of nation has been challenged in studies that concern globalization. Benedict Anderson's (1983) influential definition and understanding of nation as an *imagined community* signifies that nations are to be understood as mental constructs. The contention that a nation is imagined does not mean that a nation is false, or unreal or to be distinguished from true communities. Rather, he proposes that a nation is constructed from popular processes through which residents share nationality in common.

Anderson (1983) outlined three processes which the nation can be imagined: it is imagined as limited, sovereign and as a community. Its elastic, finite and geographic boundaries make it limited. These boundaries compel one nation to self-define or set itself against other nations. Anderson is thus arguing for social construction of nations as political entities that have a limited spatial and demographic extent, rather than organic, eternal entities. As a concept which developed in the 18th

century to replace previous monarchical or religious orders, the idea of nation is imagined to be sovereign. In this manner, a nation was a new way of conceptualizing state sovereignty and rule which would be limited to a defined population and territory over which the state, in the name of nationality, could exercise power. Finally, it is imagined as a community because regardless of the actual inequality and exploitation that may prevail in each, the nation is always conceived as a deep, horizontal comradeship. This develops feelings of solidarity and affinity among its members to the extent that millions of people would die for these imaginings.

Related to this definition is Pierre Bourdieu's notion of habitus. Habitus is a complex of common ideas, concepts or perception schemes of related emotional attitudes shared with a specific group. It can also refer to similar behavioral dispositions of a group of person all of which are internalized through "national" socialization. In this sense, national identity can be regarded as a sort of habitus. Emotional attitudes may refer to how members of a specific group determine the "in group" in one hand and the "out group" on the other hand. Identities are always constructed along with the construction of sameness/difference dichotomies.

The construction of national identity builds on the emphasis on a common history, and history has always to do with remembrance and memory. Maurice Halbwachs (1983) notion of collective memory allows members of a group to identify a connection between rather theoretical discourses on national identity and myths, symbols and rituals of everyday life. National consciousness makes use of group symbols from different areas of everyday life and defines conventionalized structures as group-specifics rules which are presented on the symbolic level in the form of representation, re-symbolizations and theatrical manifestations as well as in objects and materials.

While Halbwach's focus is on the concept of memory, Stuart Hall (1994) emphasizes the role culture plays in the construction of nations and national identities. He describes nations not only as political constructs but also as systems of cultural representations by means of which an imagined community may be interpreted. People are not only citizens by law, they also participate in forming the idea of the nation as it is represented in their national culture. A nation is a symbolic community constructed

discursively. Members who have the power to design national identities and national cultures aim to link membership within a certain political nation state and to identify with a certain national culture such that culture and state become identical. All modern nations, Hall added, are culturally hybrid because space and territories have become temporal and because of the processes of globalization which lead to the emergence of multiple identities.

Social Semiotics and the Reconstruction of Nation and National Identity

The above discussion shows the discursive nature of nation and identity. This section attempts to explain how semiotics as an analytical tool can be used effectively to analyze discourses about nations and national identities. Social semiotics originated in the work of Halliday who argued that the grammar of the language is not a code, not a set of rules for producing correct sentences but a “resource for making meanings”. With this, the idea of “language” can be extended to all semiotic modes-- anything that can convey message or meaning can be a text which can be interpreted. “Grammar” can refer to resource as the actions and artefacts used to communicate whatever means they are produced--- whether physiologically—a frown, a smile or anything bodily related or by means of technology –paper, ink or computer softwares. Traditionally, they are referred to as signs, which for Saussure is a union of the signifier and a signified. For example, the frown is a signifier to signify disapproval. In social semiotics, the term “resource” is used instead for sign because it implies an arbitrariness of usage, depending on how or in what context it is used, contrast to sign which gives the impression that it is somehow pre-given and not affected by use. Thus, in social semiotics, resources are signifiers, observable actions and objects that have been drawn into the domain of social communication and that have a theoretical semiotic potential constituted by all their past uses. These potentials and uses might be considered relevant based on their specific needs and interests. These potentials can best operate in a given social context; social contexts also have rules or practices that regulate how specific semiotic resources can be used or leave the users relatively free in their use of the resource (Van Leeuwen, 2005).

In this study, the semiotic resources to be studied are signs which are considered to be *essentially Filipino*. These are signs that are shared collectively by Filipinos -- economic, religious or political signs and are recognized to nationally identify and represent them as nation. These semiotic resources will then be analyzed for its “meaning potentials” –explore the signifiers and study their meanings within the social context. In this case, the “how” is much more important than the “what”, thus the processes or strategies on how these signs are used and given meaning by the Filipino migrants in Japan reveal their objective and subjective perceptions on what it means to be Filipinos in Japan, thereby discoursing the meaning of the terms Filipino identity and nation. It is also important to consider how Filipinos are regulated by the political and cultural conditions of the host country, thereby restraining their perceptions and manifestations of their identity.

Three dimensions will be considered in this paper on how the idea of nation and national identity- in essence the “Filipinoness” is reconstructed by Filipino migrants in Japan:

1. The cultural, economic, religious and political resources found in the festival.

This involves identification of signs that represent the Filipino migrants used in celebrating the two festivals. These can range from food, religious icons, advertisements, program, costumes, dresses, politicians, guests.

2. The sign system and the social contextualization

Semiotic resources cannot be taken in isolation. They function in a sign system which is the relations between signs and the meanings that are derived from it. This is the language of the signs and to analyze the language is to find out the discursive or the meaning making processes that are involved when meanings are either derived from or constituted to signs. This means that meaning is constructed around cultural assumptions and regulating orders embedded in these resources. In this paper, the semiotic resources will be studied according to how they are used, who used them, how they relate to the other resources and what concepts they signify. Signifiers of the

resources such as space, color, depth, utterances, gestures, facial expressions will be considered in studying the sign system.

3. Objective/subjective elements and perceptions of nation and national identity

Interviews from a number of Filipino migrants who participated in the festivals will substantiate the objective/subjective construct of nation and national identity. This dimension explores the personal perceptions of these migrants on their identity as Filipinos in Japan and in what spaces or settings do they feel the sense of “nation” and “Filipino”. More specifically, this dimension tries to analyze how do the Filipinos redefine and reposition their identity in the host country.

METHODOLOGY

This paper uses observation and in-depth interviews in gathering the data. The main source of data is the “Barrio Festival”, an annual gathering of Filipino migrants in Yokohama, Japan. In the year that the research was done, the festival was one of the most significant and most important because it commemorated the arrival of General Artemio Ricarte, one of the first Filipinos to arrive in Yokohama. Interviews of Filipinos who participated in the festival were also conducted. Informants are officers of the various organizations which helped organized the festival, Filipino wives who got married to Japanese and became permanent residents and those who have lived in Japan for at least five years. These are also the Filipinos who regularly participate in the said festival.

The researcher also observed the flow of the program, the booths and spatial arrangement of the festival. Semiotic resources such as the costumes, the conversation, food and other material cultures were also noted and observed.

RESULTS AND DISCUSSION

Filipino Migrants in Japan in Focus: From Assimilation to the Exercise of Agency

As of 2014, the number of Filipinos in Japan is about 214,000 which is about 10.5 percent of the total foreign population of Japan and the third largest migrant group after the Koreans and Chinese. Filipino migration to Japan peaked in the 1980s when the migration flows have become increasingly feminized. This means that more women than men migrated for jobs as nannies, maids, housecleaners, cooks and entertainers and in other helping professions and service occupations. Filipino migration to Japan by this time is basically characterized by women entering Japan to work mainly as entertainers. Filipino entertainers or the more official sounding Filipino Overseas Performing Artists (OPAs) end up in a variety of service jobs catering to male clients, including dancing and prostitution (Tyner 1997; 19). Tyner claims that the growth of female migration to Japan was founded on the particular construction of a particular image of Filipina sexuality by the media and social institutions. Aside from the OPAs, the Filipino-Japanese intermarriage is a major aspect of Filipino migration to Japan. Records of the Commission on Filipino Overseas (CFO) show that there were 5,771 marriages in 1992 between Japanese men and Filipino women. In 2006 this number grew to 12,150, but began declining steadily following the revision of the immigration law, dropping to 3,118 in 2013. Another factor affecting figures for international unions is the increased efforts by the government to crack down on fake marriages involving foreign women.

The image of Filipino women in Japan, that of as entertainers and as *Ajia no hanayome* (Asian brides) reinforces the notion that Filipino women marry Japanese men for purely economic reasons. This notion tends to view marriage between Japanese men and Filipino women in a very negative perspective. Ballescas (1992) for example asserts that aside from the assurance and security of being able to stay permanently in Japan through a spouse visa, Filipino women, mostly entertainers, believe that they can be permanently secure once they marry a Japanese man because often, before marriage, the men would promise regular financial support for their families in the Philippines. Studies in the 1980s until the late 1990s tend to portray

Filipino in these international marriages as powerless, isolated, culturally disoriented and incapable of decision making. Furthermore, marriage for women is a heavy endeavor because they feel that they are housemaids rather than housewives. Other had become victims of domestic violence but still opted to remain in Japan because of their children (Almonte 2001). The prevailing literature for the past decades on these Filipino brides reveals that despite their presence in Japan for more than 30 years, academic and advocates tend to situate these Filipinas within a particular gender and sexual roles and geographical locations (Suzuki 2003). Particularly, the discourse on these women since the late 1980s has sustained earlier representations, stressing the structural and institutional oppression of women while taking little notice of their agency (Suzuki 2005; 2003). This continued even in the 1990s and during this time, discussions of domestic violence against foreign women in Japan have been similarly based on a narrow view of Filipino women as indirectly victimized by Japanese men.

Related researches, however, in the late 1990s, cast further doubts about the simplified images of the OPAs as passive victims found in earlier literatures. Fuwa and Anderson (2002), for example, illustrates the place of human agency in his discussion of the wider contexts of international labor migration including Filipino OPAs. The picture and stereotypes of Filipino women, which is considered by Filipinos as negative and derogatory, disallows the view of these women as “active female migrants positively contributing to society by providing reproductive and productive work (Nakamatsu, 2005).

Another pronounced manifestation of the exercise of agency of these Filipino migrants is how they accumulate strategies and move out of the confines of their being entertainers and hostesses in bars and how they “make their own world” and integrate both the cultures of their host and country and country of origin. These assimilation strategies enable the Filipino wives to feel that they are part of the Japanese society.

This assimilation strategy, however, according to more recent studies, ignores the capacity of a people to develop their own meaningful identity and denies the possibility of having multiple identities (Bao, 2005). It also obscures the diversity of people and tends to overlook the power within the politics of the host country. Thus, as Filipino migrants participate in the cultural and social dynamics of Japan, they also

interact with fellow Filipinos, build social networks and form communities. These communities show the active and apparent transnationalism of Filipino migrants, enabling them to create their own space and reconstruct their identities.

Filipino transnational communities in Japan always come in the form of religious organizations. This is because religion is an aspect of Filipino lives where the Filipino migrants can best assert their identity and where they can establish their ties to other Filipino migrants. Tigno (2007) argues that religious and religiosity are deeply rooted in the Filipino national psyche. The celebration of the Eucharist provides a social outlet and support network to Filipinos who are lonely and depressed overseas and reproduces their “Filipinoness” in the process. Furthermore, Japanese are not deeply religious people and thus, this aspect of social activity can be easily given up and allowed especially to their Filipino wives.

Recent studies on Filipino transnational communities also reveal these can be sites where new subject positions can emerge or negotiated. These are spaces where processes of identification can be formed and how Filipino migrants essentialized their identity and culture, then negotiate it in the context of their interaction with the Japanese and Japan’s political and social structure. As their personal and intimate lives are manifested in these communities, these spaces have taken new forms by revealing the complexities of Filipino migration to Japan and how Filipino migrants translate and form other modes of identification.

The Yokohama Barrio Fiesta: The Filipino Transnational Communities

Yokohama is considered to be as a special city by most Filipinos in Japan. In 1963, then Manila Mayor Antonio Villegas visited Yokohama and two years after, a sister city agreement was concluded between these two cities. Historical ties can be established between the Philippines and Yokohama. A memorial for Artemio Ricarte was erected in the Yamashita Park where the festival was held. Ricarte was a Philippine General who fought with revolutionaries against the Spanish and who landed in Yokohama in 1915 when he was exiled by the American forces.

There are more than 20,000 Filipinos who live in the Kanagawa Prefecture and most of them are Filipino women who worked as entertainers and got married to Japanese men. A number work in factories and companies. The largest Filipino organization in Yokohama is Community A⁷ which is composed not only of Filipino migrants living in the Kanagawa Prefecture but also their Japanese husbands and children.

The 2013 Philippine Barrio Fiesta, which was held on September 28-29, 2013 was organized mainly by Community A and was supported by the Philippine Embassy of Tokyo, the City of Yokohama and the Ministry of Foreign Affairs of Japan. Press releases from the Philippine Embassy pegged the number of people at around 100,000 and was intended” to be a showcase of the best of Philippine culture, promoting friendship between Filipinos and Japanese and bringing together members of the Filipino community from different parts of Japan”. The Festival’s opening ceremony was graced by a number of dignitaries led by the Former President of the Philippines and Mayor of Manila Joseph Ejercito Estrada, Deputy Mayor of Yokohama Nobuya Suzuki, MOFA Deputy Director General Kenji Kanasugi and Philippine Ambassador to Japan Manuel M. Lopez. Ambassadors and diplomats from member states of the Association of Southeast Asian Nations (ASEAN) were also present. Relative therefore, to other “barrio fiestas” celebrated by other Filipino organizations in other parts in Japan such as Nagoya and Osaka, the Yokohama festival is the showcase of what “Philippines” is in Japan.

“Barrio Fiesta”: Nomenclature and Sign Making

“Barrio” is a Spanish term which literally means neighborhood or in the Philippine context these are cohesive places sharing for example traditions and religious practices such as feast days. Barrio denotes rural character or a rural village. Barrio, as a political unit grew out of “barangays”, or family villages which originally referred to a group of boats and their passengers who migrated to the Philippines. “Barrio fiestas”, therefore, are festivals, usually in honor of a patron saint, held annually, with much fanfare and food. Barrio Fiesta, taken together and within the

⁷ Upon the request of informants of confidentiality, real names will not be used.

context of Filipino migration to Japan speaks of honoring and celebrating tradition and of going back to the “native” or the indigenous.

The Yokohama Barrio Fiesta is replete with these. During the parade for example, which is one of the highlights of the events, Filipino migrants donned on tribal costumes, danced to the beat of tribal music and proudly proclaimed that these are the “real” Filipinos. Semiotically, these speak of meanings. In this sense, the best source of identity is the indigenous identity. Thus, to be a Filipino is to go back to the roots, to go back to the nature of things and as what Gellner (1983) claims “to identify the essentials of a national character which remain unchanged through the vicissitude of history, changeless, eternal”. These tribal costumes and music, apparently, for the Filipino migrants in Japan are the constants that best symbolically represent the Philippines. (Refer to Figures 1 and 2)



Figure 1. The Filipino migrants wearing indigenous costumes during the parade

The order of the parade reflects representation of history of the Philippines from the pre-Spanish Period to the Spanish period. There is no conscious effort to represent the periods after these specific times. According to one of the organizers, “this is because the pre-Spanish and Spanish Periods of Philippine history is the “most historical” of all. The emphasis is on the religiosity of the Filipinos. The religious icons, participation of the organizations which claim to be religious in nature, all these linked the present to the past, shared and reclaimed. What the organizers probably imply is that Philippine traditions, despite the onslaught of modernity, were maintained and preserved. Thus, reconstruction of nation and identity of the Filipino migrants in Japan in this festival is to “recapture the past, restore past identity, and to turn back time where Filipino traditions are deeply rooted. It is to relocate the origin of this particular nation.



Figure 2. The traditional dances performed by the Filipino migrants in Japan

On the other hand, the folk and the traditional symbols are intercepted with the modern signs of globalization and the transnational activities of the Filipino migrants. These can be seen in the advertisements of banks and companies which process the remittances of the Filipino migrants to the Philippines. The broadcasting company which shows Filipino programs to Japan hands out pamphlets and materials to aggressively entice Filipino migrants to subscribe to the channel. Filipino organizations also set up stalls to sell Filipino food, religious trinkets and icons and other items which are staples souvenirs which are not easily acquired in Japan and

which Filipinos only get to have or eat when another Filipino will go home and bring them as souvenirs (See figure 3). As a characteristic of diaspora therefore, the idea of “home” and “longing for the homeland” are best represented by these semiotic resources.



Figure 3. Religious icons sold by Filipino migrants

Traditions, however, are ephemeral in this festival. The donning of the tribal costumes and the dances and the music are best captured in the moment of the parade. The clapping and the appreciation from both Filipinos and other nationalities are fleeting and the feeling of nostalgia gone quickly. However, in the two day festival, the regular and the most persistent features are the companies that thrive on the economic ability of the Filipino migrants that comes in the form of giving discounts for subscriptions, of selling telephone and internet cards and of giving freebies to promote Filipino products specifically targeted to the Filipino migrants who long to get a taste of what Filipino and the Philippines are. (Please see figures 4, 5, 6). The straddling of the “folk” and the “modern”, recapturing the past and living the present—reconstruct nation and national identity.



Figure 4. A Filipino cargo and logistics company and its booth



Figure 5. A major Filipino bank and its booth



Figure 6. One of the Japanese banks where Filipinos send their remittances

The presence of the Mayor Joseph Estrada and the Yokohama Deputy Mayor Noboya Suzuki asserts the strong political ties between two cities. It is a strong indication that the occasion is supported and recognized by the Japanese government. This cooperation is best signified in the two effigies that are most noticeable upon entering the park (Figure 3). One of the effigy is a woman wearing the traditional Japanese kimono while on his right is a male wearing the traditional Filipino barong Tagalog. On both of them is a sash that indicates the name of one of the biggest sending company in the Philippines which has operations in all parts of the world, especially where there is a big number of migrants.



Figure 7. Mayor Estrada and other Japanese officials cutting the ribbon to open the festival

According to one of the officers of Organization A, it is much easier to facilitate the event as compared to church based activities because it is strongly endorsed by the Philippine Embassy (church activities, like the celebration of Station of the Cross, which is the reenacting the Passion of Christ and thus entails having the procession around the neighborhood is not permitted by the local government and thus need to be confined within the church premises). Thus, when Mayor Suzuki acknowledges the importance of festivals such as the Barrio Fiesta of the Philippines in strengthening the ties between the two countries and the contribution of Filipino migrants to the economy and labor force of Japan, it also signifies how the Filipino migrants are now perceived to be able to create spaces outside the stereotype notions of being entertainers and mere laborers, exercise their agencies in the attainment of a more dignified and respected occupations according to the standards of the host country. Perhaps, the best semiotic resource to signify is the person who oversees and leads the celebration: the president of Organization A. Standing side by side with local government officials of Japan and the Philippines and exchanging pleasantries with ambassadors from ASEAN countries, this female Filipino migrant signifies an upward

social and economic mobility, which practically all Filipino migrants in Japan aspire for.



Figure 9. Effigies representing the Philippines and Japan

Mayor Estrada reiterates this signification of the changing perspective of the Filipino migrants in Japan. Speaking in a mixture of Filipino and English, pausing in between for the Japanese translation, his message attempts to be humorous and at times deprecating. He acknowledges the political ties between Yokohama and Manila and expresses his gratitude for the city for absorbing in the Filipino migrants. Like any speech of a local government delivered in front of Filipino migrants outside the Philippines, it extols on the contribution of the migrants to keep the Philippine economy afloat. The Barrio Fiesta, according to Estrada and as said countless times before, is the showcase of Filipino culture and identity and encourages the Filipinos in Japan “to make their fellow Filipinos proud of them”. Taken in totality, the speech is familiar and predictable but nonetheless, given the context and the political condition is the proper and the correct thing to say. Estrada is also a unifying symbol for all Filipino migrants who are gathered in this festival. In his traditional “barong tagalog”,

considered to be the national costume of male Filipinos, Estrada's presence enabled the Filipinos in the crowd to disregard their ethnic differences and identity.

The Subjective Reality: Othering the Filipinos and the Philippines in Japan

Reconstruction of Filipino identity and nation, as reflected in this traditional Filipino festival is best perceived from the strategies and processes which Filipino migrants in Japan try to employ in order to manifest the shared symbols and significations of what seem to be essentially Filipino. Filipino migrants in Japan identify with each other because of these "traditional and folk" semiotic resources.

On the other hand, interviews with a number of Filipino migrants in Japan after the festival reveal that beyond these significations, they have different constructs of Filipino identity and nation. The concept of nation and identity is always built and constructed along the lines of similarities/differences. Although Filipino migrants admit that they feel their "Filipinoness" during the festival and that the best way to express this identity is through these signs and symbols, internalization of beyond these is quite weak as revealed by the interviews.

Jessa, for example, claims that aside from these activities, she would not rather not interact with other Filipinos.

I do not get anything good from the members or from joining the organization. I get benefit from my God. Sometimes, I don't want to be a Filipino because all they do is destroy each other. They should be more formal. They don't have any right to be arrogant.

Jessa's identification of being a Filipino is somewhat anchored on her belief in God. Religion, specifically that of the Catholic faith, is an indelible aspect of Filipino culture. The Philippines claims to be the only predominantly Christian nation in Asia and is among the leading countries that deploy their citizens for overseas work (Figer 2010:1) Tigno (2007: 3) also argues that "religious practice and religiosity are deeply rooted in the Filipino national psyche" and provides social outlet and social network.

On the other hand, Maureen finds other more “meaningful” spaces in her construct of her identity in the Eucharistic mass:

I feel my being a Filipino when I hear the mass in Filipino; the priests are Filipinos; the songs are in Filipino. Because of this, I can identify more with the mass than with being with Filipinos.

In this sense, Maureen seems to equate the mass with her “Filipinoness”. It is in the mass where she can find solace and comfort while interacting with other Filipinos usually mean trouble and more difficulties in Japan.

This is somewhat reinforced by another migrant. When asked whether she feels being a Filipino when interacting with other Filipinos in the organization, she answered carefully:

Some members are different perhaps because they come from different regions of the Philippines. It’s not that I don’t like to...(hesitates)...People are different....different personalities...nothing important...

It is quite predictable that these differences do not surface during the festival. The Filipino migrants’ identity and their sense of being a nation are constructed along these lines. However, another discourse seems to surface as revealed by their experiences outside that of the festival.

Ambivalence is also apparent when migrants are asked about their being Filipino outside the organization. Yeng, for example, dislikes the conflicts that ensue among members. She attributes this to the feeling of regionalism that arises every time Filipinos gather. For example, those who come from Manila tend to gather in one group and those who come from Mindanao also form their own group. Because of the animosity among members, Yeng feels that she is not one of them:

Yes, I am a Filipino but I am not that kind of Filipino. We are the same but we are also different. My relationship with the other members is just okay.

Subsequent interviews with Yeng reveal that “that kind of Filipino” that she is referring to are those Filipinos who are noisy, engage in bickering and conflict and dress like an “entertainer”. In Japan’s context, For Yeng at least, these projections of a Filipino must be avoided and not emulated.

These interviews reveal that the Filipino migrants’ subjective construction of nation and identity do not reinforce the feelings or perceptions exhibited in the festival. What is revealed, on the other hand, is somewhat an emphasis on the differences that they experience or feel outside this specific space. Subjective identity, for these Filipino migrants, is an examination of their inner self, as in the case of Jessa, and a conscious effort to be different from other Filipinos, as in the cases of Yeng and the search for identity in other space, in the case of Maureen.

CONCLUSIONS

The reconstruction of nation and identity among Filipino migrants in Japan can be multi-dimensional. The objective component is easily discernible and can come in the form of semiotic resources such as signs and symbols that are shared by Filipinos in Japan. Certain spaces, such that of the Barrio Fiesta in Yokohama, allow these resources to emerge and to be utilized and such may foster unity and similarities, of remembering tradition and acknowledging the folk and indigenous. These are attributes which may pave the way for the reconstruction of a national identity and that sense of nation. On the other hand, the subjective reality, which involves self-processing and self-examination emphasizes on the differences rather than the similarities among Filipino migrants in Japan in the reconstruction of these concepts. They find stronger identification in other spaces such as religion.

Within the context of international migration therefore, identity and nation, as shown by the Filipino migrants in Japan, are slippery notions. This is because in the influx of globalizing forces, these concepts are shifting and dislocated. Objective reality enables these migrants to locate their identities while subjective realities fragment their reconstruction. Identities can be contradictory and therefore semiotic resources are not enough to fully recapture the nuances of these dislocations. The Filipino migrants’ subjective reality, in relation to these shared resources and

significations must also be considered. These will make the relationship between the public and economic spheres of the migrants and their internalization and projection more predictable and understandable.

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as Leiter and Maslach (1998) demonstrated

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on climate change ("Climate and Weather," 1997)

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(Stigter & Das, 1981, p. 96)

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Journal article, two authors, accessed online

Sanchez, D., & King-Toler, E. (2007). Addressing disparities consultation and outreach strategies for university settings. *Consulting Psychology Journal: Practice and Research*, 59(4), 286-295. doi:10.1037/1065-9293.59.4.286

Journal article, more than two authors, accessed online

Van Vugt, M., Hogan, R., & Kaiser, R. B. (2008). Leadership, followership, and evolution: Some lessons from the past. *American Psychologist*, 63(3), 182-196. doi:10.1037/0003-066X.63.3.182

Article from an Internet-only journal

Hirtle, P. B. (2008, July-August). Copyright renewal, copyright restoration, and the difficulty of determining copyright status. *D-Lib Magazine*, 14(7/8). doi:10.1045/july2008-hirtle

Journal article from a subscription database (no DOI)

Colvin, G. (2008, July 21). Information worth billions. *Fortune*, 158(2), 73-79. Retrieved from Business Source Complete, EBSCO. Retrieved from <http://search.ebscohost.com>

Magazine article, in print

Kluger, J. (2008, January 28). Why we love. *Time*, 171(4), 54-60.

Newspaper article, no author, in print

As prices surge, Thailand pitches OPEC-style rice cartel. (2008, May 5). *The Wall Street Journal*, p. A9.

Newspaper article, multiple authors, discontinuous pages, in print

Delaney, K. J., Karnitschnig, M., & Guth, R. A. (2008, May 5). Microsoft ends pursuit of Yahoo, reassesses its online options. *The Wall Street Journal*, pp. A1, A12.

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References to an entire book must include the following elements: author(s) or editor(s), date of publication, title, place of publication, and the name of the publisher.

No Author or editor, in print

Merriam-Webster's collegiate dictionary (11th ed.). (2003). Springfield, MA: Merriam-Webster.

One author, in print

Kidder, T. (1981). *The soul of a new machine*. Boston, MA: Little, Brown & Company.

Two authors, in print

Frank, R. H., & Bernanke, B. (2007). *Principles of macro-economics* (3rd ed.). Boston, MA: McGraw-Hill/Irwin.

Corporate author, author as publisher, accessed online

Australian Bureau of Statistics. (2000). *Tasmanian year book 2000* (No. 1301.6). Canberra, Australian Capital Territory: Author. Retrieved from [http://www.ausstats.abs.gov.au/ausstats/subscriber.nsf/0/CA2568710006989...\\$File/13016_2000.pdf](http://www.ausstats.abs.gov.au/ausstats/subscriber.nsf/0/CA2568710006989...$File/13016_2000.pdf)

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Dissertations

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Dissertation, accessed online

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Labajo, J. (2003). Body and voice: The construction of gender in flamenco. In T. Magrini (Ed.), *Music and gender: perspectives from the Mediterranean* (pp. 67-86). Chicago, IL: University of Chicago Press.

Two editors

Hammond, K. R., & Adelman, L. (1986). Science, values, and human judgment. In H. R. Arkes & K. R. Hammond (Eds.), *Judgement and decision making: An interdisciplinary reader* (pp. 127-143). Cambridge, England: Cambridge University Press.

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References for encyclopedias must include the following elements: author(s) or editor(s), date of publication, title, place of publication, and the name of the publisher.

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Encyclopedia set or dictionary

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Article from an online encyclopedia

Containerization. (2008). In *Encyclopædia Britannica*. Retrieved May 6, 2008, from <http://search.eb.com>

Encyclopedia article

Kinni, T. B. (2004). Disney, Walt (1901-1966): Founder of the Walt Disney Company. In *Encyclopedia of Leadership* (Vol. 1, pp. 345-349). Thousand Oaks, CA: Sage Publications.

Research reports and papers

References to a report must include the following elements: author(s), date of publication, title, place of publication, and name of publisher. If the issuing organization assigned a number (e.g., report number, contract number, or monograph number) to the report, give that number in parentheses immediately after the title. If it was accessed online, include the URL.

Government report, accessed online

U.S. Department of Health and Human Services. (2005). *Medicaid drug price comparisons: Average manufacturer price to published prices* (OIG publication No. OEI-05-05- 00240). Washington, DC: Author. Retrieved from <http://www.oig.hhs.gov/oei/reports/oei-05-05-00240.pdf>

Government reports, GPO publisher, accessed online

Congressional Budget Office. (2008). *Effects of gasoline prices on driving behavior and vehicle markets: A CBO study* (CBO Publication No. 2883). Washington, DC: U.S. Government Printing Office. Retrieved from <http://www.cbo.gov/ftpdocs/88xx/doc8893/01-14-GasolinePrices.pdf>

Technical and/or research reports, accessed online

Deming, D., & Dynarski, S. (2008). *The lengthening of childhood* (NBER Working Paper 14124). Cambridge, MA: National Bureau of Economic Research. Retrieved July 21, 2008, from <http://www.nber.org/papers/w14124>

Document available on university program or department site

Victor, N. M. (2008). *Gazprom: Gas giant under strain*. Retrieved from Stanford University, Program on Energy and Sustainable Development Web site: http://pesd.stanford.edu/publications/gazprom_gas_giant_under_strain/

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Audio recording

Nhat Hanh, T. (Speaker). (1998). *Mindful living: a collection of teachings on love, mindfulness, and meditation* [Cassette Recording]. Boulder, CO: Sounds True Audio.

Motion picture

Gilbert, B. (Producer), & Higgins, C. (Screenwriter/Director). (1980). *Nine to five* [Motion Picture]. United States: Twentieth Century Fox.

Television broadcast

Anderson, R., & Morgan, C. (Producers). (2008, June 20). *60 Minutes* [Television broadcast]. Washington, DC: CBS News.

Television show from a series

Whedon, J. (Director/Writer). (1999, December 14). Hush [Television series episode]. In Whedon, J., Berman, G., Gallin, S., Kuzui, F., & Kuzui, K. (Executive Producers), *Buffy the Vampire Slayer*. Burbank, CA: Warner Bros..

Music recording

Jackson, M. (1982). Beat it. On *Thriller* [CD]. New York, NY: Sony Music.

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Blog entry

Arrington, M. (2008, August 5). The viral video guy gets \$1 million in funding. Message posted to <http://www.techcrunch.com>

Professional Web site

National Renewable Energy Laboratory. (2008). *Biofuels*. Retrieved May 6, 2008, from http://www.nrel.gov/learning/re_biofuels.html

Data set from a database

Bloomberg L.P. (2008). *Return on capital for Hewitt Packard 12/31/90 to 09/30/08*. Retrieved Dec. 3, 2008, from Bloomberg database.

Central Statistics Office of the Republic of Botswana. (2008). *Gross domestic product per capita 06/01/1994 to 06/01/2008* [statistics]. Available from CEIC Data database.

Entire Web site

When citing an entire Web site (and not a specific document on that site), no Reference List entry is required if the address for the site is cited in the text of your paper.

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Source: Cornell University Library. (April 2011). *APA citation style*. Retrieved July 9, 2013, from <http://www.library.cornell.edu/resrch/citmanage/apa>

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