

Variety of Filipino-Meranaw in Iligan City: Development of a Model for Analyzing Language Variety

Evangeline Magdaong Jinayon

Abstract: The study entitled Variety of Filipino-Meranaw in Iligan City toward development of a model for analysing variety of language aims to study the variety of Filipino-Meranaw in Iligan City. The specific objectives are: 1) Determine the factors that influence the development of the Filipino-Meranaw variety; 2) Describe the variety in terms of a.) phonology b.) morphology at c.) syntaxis/pragmatics and 3.) Develop a model for analyzing variety of language. Descriptive analysis was used and based on the results of the study: The factors that influenced the existence of the variety are: geographic location, immigration, socio-economic, political, educational characteristics and the language used by the respondents. The Filipino-Meranaw variety was characterized based on (3) aspects. On phonology; words with new pronunciation were compiled; On morphology; the prefixes used in the sentences were: nag and in, mu, ka, han, gina+han, in, pa and hin, pina, um, ma, naka, mag, nag, and ang, mag and han. Gap fillers were frequently used with expression code switching of alternating Filipino and Bisaya words. In syntaxis, the sentence structure is usually simple using one or two clauses with gap fillers. The Maranao prefer to adopt Filipino as a language, but it is also influenced by Bisaya due to communicative needs. The Filipino-Meranaw variety has trace influences from the primary (Filipino) and the secondary language (Bisaya). However, Filipino has the greater influence in the said variety. Meranaw can contribute unique characteristics of its variety as input for the propagation and the intellectualization of the Filipino language.

Keywords: Language Variety, Analysis of Filipino-Meranaw language, Iligan City.

I. INTRODUCTION

The life of language is in the fusion of change and growth- the product of variation and growth is a product of change (Witney, 2012).

Man developed language as a way of passing knowledge. This view was conceptualized in the context of the present time that idea and progress is related to civilization that in turn involves culture and institution. Culture comes from men and language expresses the spirit of the people comprising the society. A society that needs interaction among people becomes more complicated as it progresses and expands. According to Rousseau (1950), the measure of progress differ in terms of language and culture. These differences harbour different views. Language is dynamic due to innovation and changes in circumstances, ideas, and experiences of those who are using it. As time passes, there may be changes in sound, changes or addition of terms, which may change the grammar of the language.

Bloomfield and Newmark (1963) believe that the existence of language and the importance of its use gives the citizens a benefit of a primary societal need, a historical, cultural, and intellectual dimension that connects people through past occurrences and international interaction. This signifies that language is a product of human culture.

According to Sapir (1949), language is a component of socialization, and that social interactions could not exist without it. The existence of a language symbolizes solidarity in that it brings people together. Central to the theory of Sapir-Whorf (1930) of cultural relativism, the spoken language of a person determines how he sees the world he lives in. This means that the language of man gives him the idea of the world he is in and any concept outside of his world becomes foreign to

him. The principle of linguistic relativity, also known as Sapir-Worf Hypothesis is the idea of a constantly changing cultural concept. The categories included in different languages influences the cognitive experience in an environment or in the world. People who speak different languages are not the same, they largely differ by how they think and act. Brown (1976) expounded on this by the introduction of weak linguistic relativity and strong linguistic relativity, the belief that language determines idea and thought.

Language is embedded in every individual's culture. It has been said that language and culture are entwined. It is within the bounds of his culture and language that man can express his various experiences, so that no one who needs social interaction is left alone. One of those with a rich, colourful, and unique culture are the Meranaw. Tied to their culture is the language that is brought by the different sectors of their society. Their language undergoes changes that constitute a natural phenomenon in the history of every language. This is one of the reasons why the researcher chose this as the study subject because only a few researchers study the variety of the Meranaw language.

This research is a response to the timely need of the curriculum and the desire to contribute to the intellectualization of the Filipino language. This study will discuss the unique characteristics observed that emphasizes the uniqueness of the variety. A new contribution of this study is the development of a model based on the objectives of the study. Despite the fact that each language in this country are inter-related, there is still a need to trace the various factors that contribute to their differences so that there will be a better acceptance of their differences which will pave the way for change and a true understanding of a different culture, language, and ethnolinguistic group.

According to Constantino (2012), languages in the Philippines are connected. This connection undergoes through the process of variation brought about by the variety of language in different sectors of the society. The existence of a variety in any language is a reality that shows how it has changed because different ways of how a language is used encompasses the cultural diversity of the country.

Moreover, the study of the variety and variation of language contributes to further and deepen the complex existence of language in the society. Alonzo (2012) has a different statement on the variety of language. According to him, there are causes of the existence of a variety, the geographic location of speech communities (or places where a particular language is used) that may be separate from a body of water or land, and a language boundary due to migration of communities, war, or the gradual merging of two previously distinct communities. For him, the variety of language is a small group of a formal or significant characteristic that links to a particular kind of a characteristic social situation. The only variety that will be discussed in this study is the variety of Filipino-Meranaw in Iligan City.

The researcher aims to determine the specific aspects that will show the uniqueness and identity of this variety. The Meranaw are traders and travelers by nature. In fact, Meranaw can be found anywhere in the Philippines, engaged in different modes of trading such as cellular phones; pirated DVD; gold or fancy jewelry; RTW (ready to wear clothes); shoes and slippers, etc. They are in Baguio City, Davao City, Marawi (which is their homeland), and even prominent cities in Manila, in Quiapo, Avenida, Makati, Rizal and other parts of the country. The existence of a language diversity serves as a door that remains open for others to feel and experience the beauty of another culture at discover who they are as people of that culture. Diversity maintains the life of every language and keeps it active in the formation of new words and concepts. It allows people to think, work, and live according to the language passed on to them and to pay respects to their ancestors.

II. THEORETICAL AND CONCEPTUAL FRAMEWORK OF THE STUDY

The first theory is from Joshua Fishman (1971). According to him, there are two dimensions of the existence and the differences of language: geographical dimension, which is termed dialect, and social dimension, which is termed sociolect.

The development of a dialect happens through the various components of the environment that influence the changes in the language, which synthesizes a new language that possesses a unique characteristic and identity. An influence that affects language as in dialect is the also the same cause that influences the synthesis of a sociolect. From Howard Giles (1984), the second theory is Second Language Acquisition, which is about learning and studying a second language also known as the Accommodation Theory. This focuses on the interaction of the involved person in a linguistic situation. An individual strives to have the same speech in terms of tone, pronunciation, and other characteristics of another person

speaking the language as a way to show solidarity, cooperation, participation or as a way to show pride as a member of the group. Accommodation divergence on the other hand, tries to communicate an idea that someone is different from a group where the speaker of a language tries to maintain his identity as a mark of his social or cultural group, or to assert his own capability and identity.

There are two important reasons of the existence of a language variety according to Moran (2012). First, the geographic location of speech communities (or places where a particular language is used) that may be separate from a body of water or land, and second, a language boundary from migration of communities due to war or calamity, or the gradual merging of two previously distinct communities. Due to these factors, different languages emerge which hinder communication of people. In the view of sociolinguists, language changes due to the changing needs of the people who speak the language. The needs and the changes brought about by social interactions depend on the level of vocabulary. According to sociolinguists, there are three factors that cause changes in a language: first is the trend, second is the influence of foreigners, and third is the societal need. Sociolinguists say that language is heterogeneous. This is due to the different places of residence, education, interests, and activities of individual groups that speak the language. Language is believed to be not only a simple instrument of communication used by individuals but also a cultural force.

The theory of Lavob (2000) states that society contributes largely to the development and evolution of language. Studying the Filipino-Meranaw Variety will greatly contribute new knowledge, and may help formulate new theories to further understand and broaden situations that produce new forms of words, pronunciation, and spelling.

Conceptual Framework

Anybody of human speech pattern which is sufficiently homogenous to be analysed by available techniques of synchronic description and which has a sufficiently large repertory of elements and their arrangements or processes with broad enough semantic scope to function in all normal contexts of communication. A language would then consist of one or more varieties which might share a single superposed variety, such as a literary standard language. Ferguson (1971:30).

It is said that the variety of language comes from its homogeneity, however within a language, there exists a variety because it changes through time; from a small group of people communicating, its elements and the order of words based on the context of communication expand.

The Accommodation Theory is one of the theoretical basis in the pioneer theory of Giles (1984); convergence and divergence. This concept is called convergence or the interaction of a person involved in language in a way that he strives to have a similar tone, pronunciation, and way of speaking. This is wilfully done by an individual to show cooperation, participation, and to show pride that the individual himself has become a part of the group. Man can easily connect through language. Hence, a common language brings people together. It is easier to connect and trust someone who understands your language because it makes communication better. Language becomes the string that binds them together. On the other hand, in divergence, an individual asserts difference by retaining the mark or identity of his social or cultural group. Hence, in some situations, an individual tries to maintain his intonation and other distinguishing characteristics of his speech to show that he is different from the group. In the concept of the theory of Fishman (1971), there are two bases for the existence of a variety. First is the geographical dimension or the regional location; the spoken language has a variation in every region. An individual who migrates to a new region has a large tendency to influence or be influenced by the language he hears or speaks. In the concept of Moran (2012), there are two origins of variety; first, the geographical location of a speech community or places where a particular language is used or a particular place separated by natural elements such as bodies of land or water. A language boundary is formed from different causes such as a calamity or war, or the merging of two previously distinct communities.

From the theoretical bases mentioned, the factors that influence the development of a Filipino-Meranaw variety were studied. Data obtained from interviews, questionnaires and observation was used to describe phonology, morphology, syntaxis/pragmatics of the FilipinoMeranaw variety. Based on these descriptions of the Filipino-Meranaw variety, the researcher developed a model on how to study a language variety using the factors and characteristics of a language based on its extent.

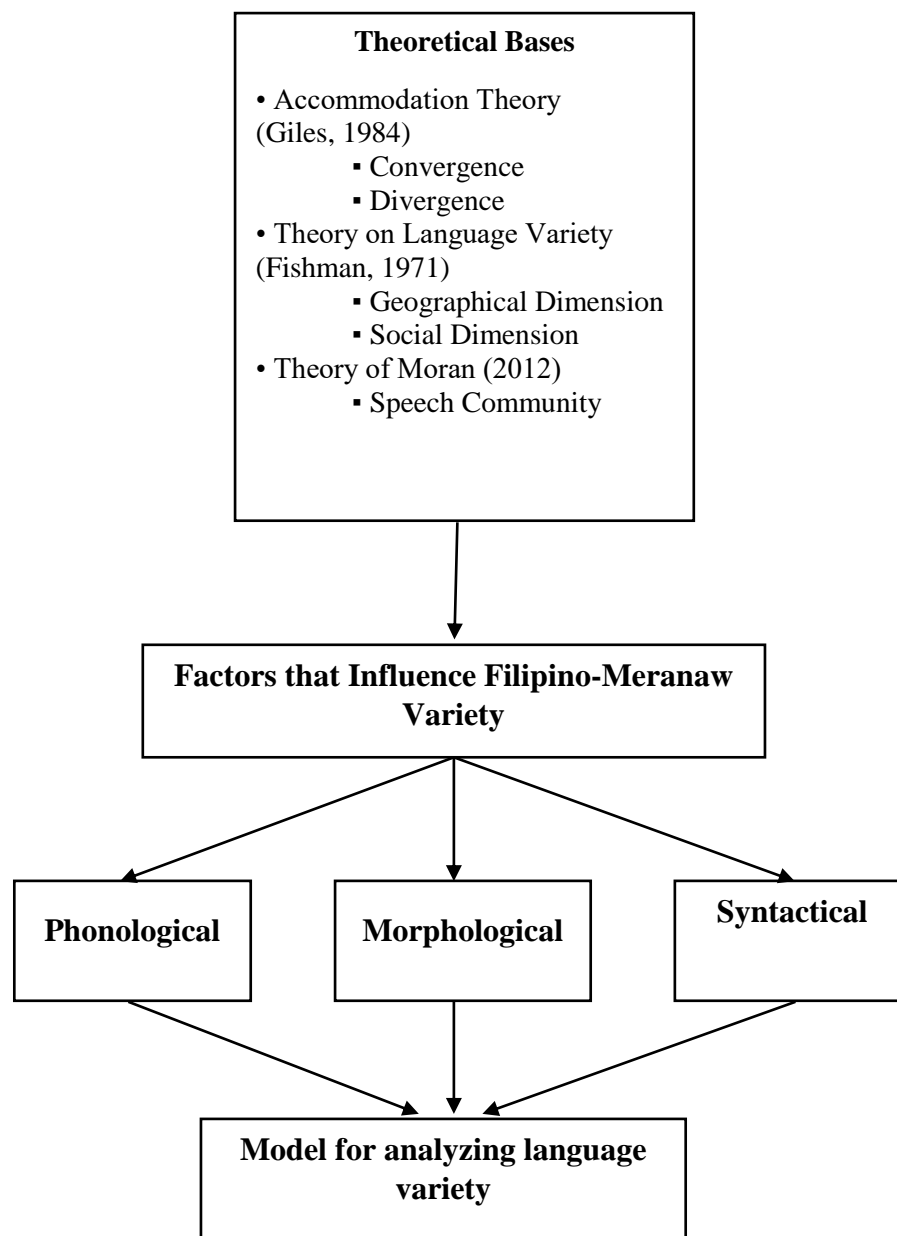


Figure 1: Conceptual Framework of the Study

Variety of Filipino-Meranaw in Iligan City: Development of a Model for Analyzing Language Variety

Statement of Objectives

The general objective is to study the variety of Filipino-Meranaw in Iligan City. The specific objectives of the study are:

1. Determine the factors that influence the development of the Filipino-Meranaw variety;
2. Describe the Filipino-Meranaw variety in terms of:
 - a. Phonology
 - b. Morphology
 - c. syntaxis/pragmatics
3. Develop a model for analysing variety of language

III. METHODS

Study Design

The researcher used a descriptive study design. Included in this design are the description, analysis, and interpretation of real conditions, along with comparison and contrast in the attempt to discover the relationship between the events and the controlled variable. The factors that contribute to the existence of the Filipino-Meranaw variety are described in the current study. These factors were determined and described to fulfill the objective questions on how the Filipino-Meranaw variety came to existence. The elements such as phonetics, syllabication, morpheme and syntax were studied.

Study Setting

The study was conducted with respondents from six schools in Iligan City. The schools composed of three private schools: Iligan Capitol College (ICC), St. Michael's College (SMC) and St. Peter's College (SPC). Iligan Capitol College was founded in July 1963, with a total population of 7,121 students. The next school, St. Michael's College (SMC) was founded in 1914, headed by Fr. Felix Cardova. The school changed to its current official name in 1915 from its previous name Escuela de San Miguel. At present, the school is managed by the RVN Sisters headed by Sister Irene Cahindig. The high school department is presently located at St. Mary's road, Iligan City. The college department is located in the heart of the city.

Another private school included in the study is located at Sabayle Street, and was founded in 1952. At present, it has three departments; elementary, secondary, and college. This college is well known for its engineering graduates who have a high passing rate in the licensure exams. Other respondents were from three public schools; Iligan City National High School (ICNHS), Iligan City East High School (ICEHS - Hinaplanon) and MSU-IIT Iligan Developmental School (IDS) located inside Mindanao State University-Iligan Institute of Technology (MSU-IIT). Iligan City National High School (ICNHS) has the largest and most accessible location. It is situated along the national highway. It has a population of more than eight thousand students. Classes have two shifts; the morning shift from 7:00 am up to 2:00 pm and the afternoon shift from 2:00 pm – 8:00 pm. There are three curricula, namely, the Science Curriculum, Special Program in the Arts (SPA) and the Regular Curriculum.

Another school included in this study is the Iligan City East High School (ICEHS) situated in Hinaplanon, Iligan City. The last school is the Integrated Developmental School (IDS) situated inside the Mindanao State University – Iligan Institute of Technology (MSU-IIT), along the national highway in Tibanga, Iligan City. This school is known for its rigorous admission process, which guarantees only the best students get to be enrolled. Many aspire to study in this school because of the quality of education it offers.

Respondents of the Study

The respondents of the study was purposively selected. The school with Meranaw learners were considered. Table 1 shows the selected number of respondents per school selected. Among the schools selected, the first three in the list were public high schools and the other three were private high schools.

Table 1: Distribution of Respondents by School

School	Frequency	Percentage
Iligan City National High School (ICNHS)	122	43.0%
MSU-Integrated Developmental High School (MSU-IIT-IDS)	18	6.3%
Iligan City East High School (ICEHS)	35	12.3%
Saint Michael's Collge (SMC)	32	11.3%
Saint Peters College (SPC)	24	8.5%
Iligan Capitol College (ICC)	53	18.7%
Total	284	100.0%

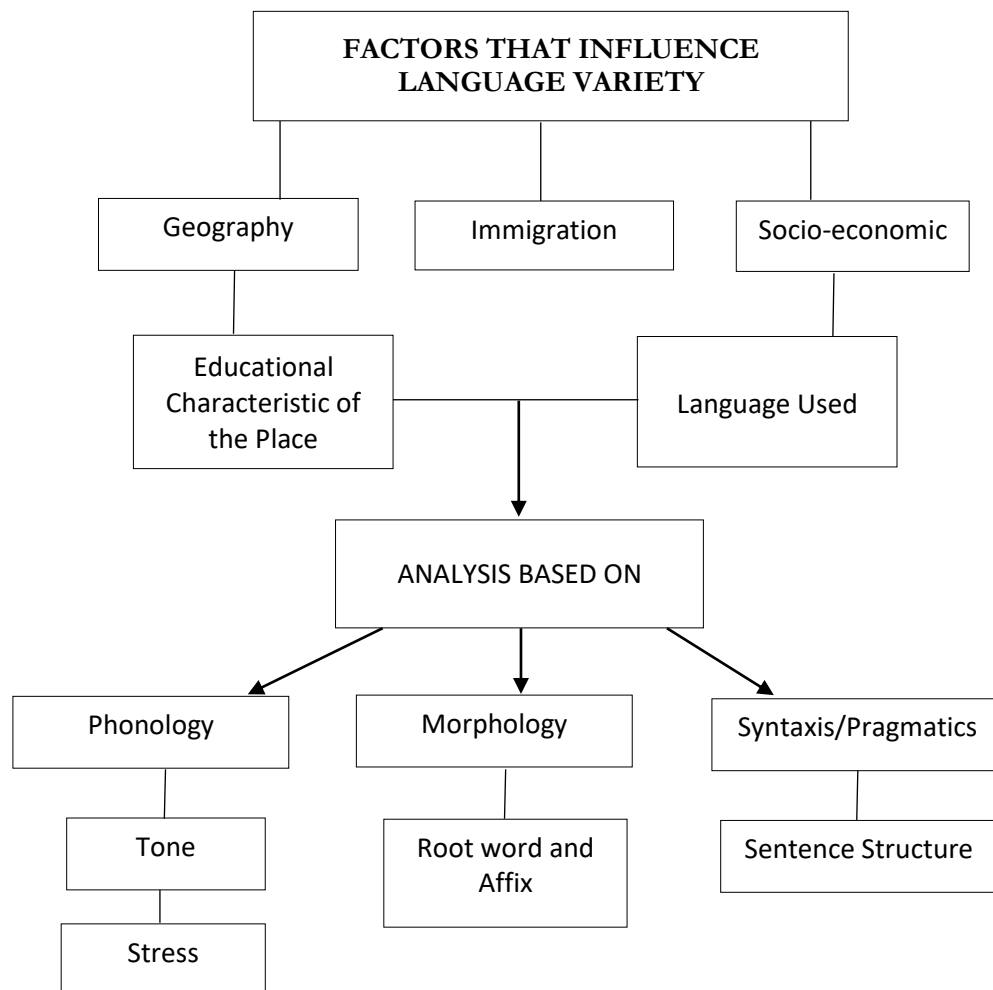
Analyzing Filipino-Meranaw Variety

Figure 2: Model for Analyzing Filipino-Meranaw Variety in Iligan City

IV. SUMMARY OF FINDINGS

General findings revealed that the factors that influence the variety of Filipino-Meranaw are geographic location, immigration, socio-economics, educational characteristic of the place, and the language used by the respondent. Meanwhile, a variety of Filipino-Meranaw has emerged in the study based on the broadness of phonology, morphology, and syntaxis/pragmatics. In terms of phonology, it was observed that some words have interchangeable tone and pronunciation. Some words originally pronounced softly are pronounced fast and vice versa. The phonemes /i/ at /e/ at /o/ at /u/ are omitted in some words, like *iyon* becomes *yung* and *doon* becomes *dun* and a lot more.

On the level of morphology, it was observed that Filipino, English, Bisaya, and Meranaw languages influence the syllabication of words. The affixes from Filipino like *an*, *han*, *um*, and *mag* are used in sentences. In terms of syntaxis/pragmatics, it was observed that the sentence structure is in a simple form, without the explicit use of *ay* as an auxiliary verb. It was also observed that some sentences were composed of complex sentences. It was observed that gap fillers were often used, such as *kuan*, *nga pala*; expressions such as *ah*, *um*, *ta's (tapos)*, *may (mayroon)*, *mey*, *ok*; words like *remix*, *lip top butter*, the use of *po* to show courtesy, and pronouns which omit some syllables (e.g. *yun*, *yon*, *dun* and *nung*).

Based on the overall observation, the Filipino-Meranaw Variety is composed of linguistic items that are phrases, gap fillers or words, and code switching with English, Bisaya, and Filipino is common.

V. CONCLUSION

Based on the results of the study, the following conclusions were made:

1. Meranaw use Filipino and English more frequently in communicative situations, (at home, school, community), which can also be observed in classroom conversations.
2. The Filipino language has a huge influence on Meranaws because some families use it as the main language inside the home as well as in classroom discussions, hence the way it is spoken is easily adaptable and it masks the Meranaw accent.
3. The variety of Filipino-Meranaw in Iligan City is a product of the following factors: geographic location, immigration/migration, socio-economic, political, educational characteristics and the language used in the place.
4. The English language forms a part of the structure of the Filipino-Meranaw variety that has evolved in Iligan City.
5. Younger Meranaw generations use Meranaw less frequently, hence the Meranaw language has become a 'melting pot' in Iligan City.

VI. RECOMMENDATION

Based on the results of the study, the researcher recommends the following:

1. More studies should be done in other places involving other participants that may show other varieties of languages in Mindanao.
2. Study the way of MTB-MLE in schools, so that institutions do not become a "melting pot" of languages in Iligan City.
3. Conduct a language mapping to determine dead and thriving languages of Meranaw in Iligan City.

REFERENCES

- [1] Arbes, Marilyn (2010). Mga Varyasyong Mansaka sa lalawigan ng Campostella Valley. Iligan City: MSU-IIT
- [2] Badayos, P. (2008). Metodolohiya sa pagtuturo ng pagkatuto ng/sa Filipino mga teorya, simulain, at istrategiya. Manila: Mutya Publishing.
- [3] Bajado, S. A. (2012). An Operational plan to enhance the ICT Competencies and management practices of elementary school heads in city schools division. Maynila: Philippine Normal University.
- [4] Bautista, D. B. (2014). Heograpikong Varayti ng Tagalog-Batangas ng guro at mag-aaral ng piling lugar sa Batangas tungo sa pagbuo ng modelo. Maynila: Philippine Normal University.
- [5] Bernales, R. (2002). Akademikong Filipino tungo sa epektibong komunikasyon batayan at sanayang aklat sa Filipino1, antas tersarya. Manila: Mutya Publishing.
- [6] Campbell, K. (2005). Listener perceptions of sociolinguistic variables: The case of (ING). 15 Jan. 2014. <http://www.ling.osu.edu/~kbck>
- [7] Cebrero, J. (2012). Betad Pedlegamit: Tagapagsiwalat ng rehiyonal na mga dayalekto ng wikang Subanen sa Zamboanga Peninsula. Iligan City: MSU-IIT.
- [8] Cubar E. & Cubar N. (1994) Writing Filipino Grammar: Traditions and Trends. Assumption College Library.
- [9] Dinkin, A.J. (2009). Dialect boundaries & phonological change in upstate New York. 20 Feb 2014. <http://repository.upenn.edu/edissertations/79>
- [10] Ferguson, C. (1971). Language Structure & Language Use. California, Stanford University Press.
- [11] Fishman, J. (1974). Advances in language planning. New York: Yeshiva University.
- [12] Giles, H. (1977). Language Ethnicity & Intergroup Relations. London, Academic Press.
- [13] Hammersley, M. & Atkinson, P. (1995). Ethnography principles in practice, 2nd ed. New York: Routledge.
- [14] Herbito, K. (2011). Mbityarae tano: Ang paghahabi ng wikang Meranaw at wikang Filipino sa oral na komunikasyon. Iligan City: MSU-IIT.

- [15] Hymes, D.(1964). Language in culture and society: A reader in linguistic and anthropology. NewYork: Harper & Row.
- [16] Madale, A.T. at Saber M. (1975). The Meranaw. Maynila: Solidaridad Publishing House.
- [17] Malicsi, Jonathan. (2013) GRAMAR NG FILIPINO. Sentro ng Wikang Fiipino. UP-Diliman, Quezon City.
- [18] Manginsay, E.M. (2011). Istatus ng wikang Meranaw sa Mindanao State University Main Campus sa lebel ng mga mag-aaral na Meranaw: Pokus sa kalagayang pang-akademika. Maynila: Philippine Normal University.
- [19] Maraynan, R.R. (2013). Lexical categories in Cebuano. Iligan City: MSU-IIT.
- [20] Metin, R. (2001). Standard pinglish for Filipinos. Quezon City
- [21] Meyerhoff, M. (2011). Introducing sociolinguistics, 2nd ed. New York: Routledge.
- [22] Nunan, D. (1988). The Learner-centered curriculum: A study in second language teaching. NewYork: Cambridge University Press.
- [23] Otones, F.T. (1990). Sangguni. Bolyum XI. Bilang I. Mga Batayang Teorya sa Wika.
- [24] Peregrino, J. et al. (2012). Salindaw: Varayti at baryasyon ng Filipino. Quezon City: Sentro ng Wikang Filipino.
- [25] Weiling, M. (2012). A quantitative approach to social and geographical dialect variation. 20 Feb 2014. <http://www.offpage.n/>