

Language Attitudes of the Gaddang Speakers towards Gaddang, Ilocano, Tagalog and English

Zayda S. Asuncion^{1,2*} & Marilu Rañosa-Madrunio, Ph.D.¹

¹ Graduate School, University of Santo Tomas, España, Manila, The Philippines

² Department of Languages, Saint Mary's University, Bayombong, Nueva Vizcaya, The Philippines

* Zayda S. Asuncion, E-mail: zjasuncion@yahoo.com

Received: October 30, 2017 Accepted: November 9, 2017 Online Published: November 15, 2017

doi:10.22158/selt.v5n4p720 URL: <http://dx.doi.org/10.22158/selt.v5n4p720>

Abstract

Language attitudes have been the focus of interest in sociolinguistics for the past decades. In the Philippines, there is a dearth of literature on sociolinguistic studies that focus on indigenous languages and their speakers. To contribute to the literature, this study endeavoured to investigate the attitudes of Gaddang speakers in the northern part of the country towards Gaddang, their native language; Ilocano, the lingua franca of the province; Tagalog/Filipino, the national language; and English, one of the official languages. It also explored possible differences in the language attitudes of the Gaddangs in terms of geographical location, age, gender, socio-economic status, and educational attainment. Using survey questionnaire and semi-structured interview, the study involved 568 respondents. Results revealed that Gaddang speakers manifest positive attitudes towards Tagalog, Gaddang, Ilocano, and English respectively. The study also yielded significant differences in their attitudes with respect to geographical location, age, socio-economic status, and educational attainment except gender. The results have significant implications on the maintenance or gradual loss of their native language.

Keywords

sociolinguistics, indigenous languages, language attitudes, language maintenance, language loss

1. Introduction

The role that language plays in every society is undeniable; it is generally used by humans to communicate with one another to establish a common understanding, to interact with other groups of speakers and to create and maintain relationships. It also enables others to recognize who we are in relation to our speech community. As Grimes (2001) states, "Each language has grown up with its society, and is an expression of the facets of that society's culture. Each is an intricate system of words, phrases, clauses, and discourse patterns showing contrasts and agreements that its speakers use to describe their world and the customs they use in relating to each other" (p. 1).

In the person's interaction with others belonging to the same speech group, one may use his/her native language or local language. When he/she interacts with another person belonging to another speech community, he/she may use his national language or another variety of language understood by both of them. Such situations take place in a bilingual or multilingual community. In cases of bilingual or multilingual communities, speakers tend to choose what language they need to use to whom, why, how and where (Fishman, 1972). Such language choices may be influenced by several factors such as domain, attitude and socio-linguistic factors such as gender, age, and educational background.

The Philippines, one of the Asian countries rich in sociolinguistic diversity, is a state that consists of many languages. In comparison to other Asian countries like China, Malaysia and Indonesia, both Filipino and English are treated as co-official languages (Wee, 2010). However, the equal status of these official languages is not free of contentions. The fact remains that Filipino is resisted by many because it represents just one of the eight linguistic groups. English, on the other hand, is regarded as a Western language that was implanted in the Philippine soil through American colonization (Gonzales, 1985; in Bautista, 1996). In addition to Filipino and English, the country is also rich in ethnic languages spoken by Filipinos in the different regions in the country. Gonzalez (1985; in Bautista, 1996) summarizes the ethnic languages in the country with the extrapolated number of speakers. His summary clearly shows that the Philippines consists of a "multi-ethnic population speaking various Austronesian languages of the West Indonesian branch, which are not mutually intelligible but are clearly related to each other under various sub-groupings" (p. 38).

McFarland (1980; in Bautista, 1996) asserts that "people who live together or close to each other, and are in close contact with each other, possess in common a very large set of speech habits" (p. 3). This shared set of speech habits is referred to as speech variety. The Philippines, a multilingual country, has large and small sets of speech varieties that are spoken by the Filipino people. In the sub-grouping of the Philippine languages, MacFarland (1994; in Bautista, 1996) points out that there are three large groups of Philippine language namely, Northern Philippine, Meso-Philippine, and Southern Philippine. Within the Northern Philippine group, where the locale of the study is situated, there is a Cordilleran subgroup which consists of the Dumagat languages, the Northern Cordilleran languages, Ilocano, the Central Cordilleran languages, and the Southern Cordilleran languages.

One of the Northern Cordilleran languages included in MacFarland's sub-grouping is Gaddang which is the language spoken in northern Nueva Vizcaya. Since the Ilocano language is the lingua franca throughout northern Luzon, Gaddang is considered as one of the minority indigenous languages in Nueva Vizcaya. Vinluan (1986) asserts that the Gaddang (Ga'dang) language is a member of the Ibanagic group of languages of Northeastern Luzon. She described the phonemes of this language as /i, e, ao, u, p, t, c, b, d g, f, s, m, n l, r, w, y/ and glottal stop indicated by /?/. She added that glottal stop always begins words which have no other initial consonant, but it is unwritten in that position. Walrod (1979; in Vinluan, 1986, 1987), one of the very few researchers of the Gaddang language, mentioned the necessity of studying the language in order to write a grammar which will account for the actual use

of language in communication.

Lumicao-Lora (1984) describes the Gaddang literature as the Gaddang way of life, consisting of “their aspirations, their values and ideals, their customs and traditions, their beliefs and their way of doing things together” (p. 7). She also emphasizes the richness of the Gaddang literature; however, not much has been written about it. To name a few, Lambrecht (1970) made a documentation of the animistic religion of the Gaddang; Walrod (1979) worked on the discourse grammar in Gaddang; Wallace (1981) examined food taboo and cultural change among the pagan Gaddang; Lumicao-Lora (1984) documented the Gaddang Literature; Vinluan (1986) explored on the folksongs of the Gaddang; and Lambrecht (2003) investigated the marriage practices among the Gaddang. As can be gleaned from the list, there is a dearth of documentation on the Gaddangs (Ramos, Salvador, & Sugay, 1986, 1987).

The Gaddangs, as the speakers are called, belong to communities where other languages such as Ilocano, the lingua franca of the province, Tagalog, national language of the Philippines, and English, one of the official languages of the country, are also spoken. The Gaddangs, in all ages, speak four or more languages including their own language to varying degree of proficiency. Undoubtedly, the Gaddangs grow up and live in a multilingual setting with the access of more than one language used in communication. As stated by Quinto (2015), people in this multilingual setup tend to display varied attitudes toward these different languages. Attitude is defined by Baker (1992) as a “hypothetical construct used to explain the direction and persistence of human behavior” (p. 10). Moreover, Crystal (1992) describes language attitudes as people’s feelings towards their own language or towards the languages of others. In relation to learning, Starks and Paltridge (1996; in Siregar, 2010) posit that language attitudes are closely related to language learning. This explains that a person easily learns a language when he/she has positive attitude towards the language he/she is trying to learn. In this paper, problems on the Gaddangs’ attitudes towards the four languages considering geographical location, age groups, gender, economic status, and educational attainment are interesting to explore since there is a dearth of sociolinguistic research among this group of speakers.

Over the years, several studies have been conducted on language attitudes in relation to language learning, language proficiency, language use, language maintenance and language shift, and other variables. Findings of these studies revealed that language attitudes are either favourable or unfavourable, positive or negative. The following foreign and local studies are relevant to the present study because they also investigated attitudes towards the English language or native languages which are focused on in the present study.

Spencer-Rodgers and McGovern (2002) studied the possible sources of prejudices towards language. In their study, intercultural communication emotions-negative affect associated with perceived linguistic and cultural barriers- were investigated as determinants of prejudice, in conjunction with causal factors that are widely recognized as central to intergroup judgments. The findings indicated that intercultural communication emotions were strongly and uniquely related to prejudice toward a culturally diverse outgroup referred to as the foreign students.

Yang and Lau (2003) revealed the attitudes of 35 students towards English before and after their tertiary studies in Hong Kong. The students were generally comfortable with the language environments and courses offered in secondary and tertiary settings. They agreed that learning English is important in the post-1997 era. The respondents who had just obtained their first degree reported that both a set syllabus in secondary school and a more liberal choice of English courses at university helped them obtain the language needed for career and personal growth. They also came to realize the importance of possessing a positive attitude towards the use of English.

Meanwhile, Sakuragi (2006) investigated the relationship between attitudes toward foreign language study in general, attitudes toward Chinese, French, Japanese and Spanish in particular, including instrumental and integrative attitudes, and cross-cultural attitudes which include world-mindedness and social distance. The results signified that: 1) the most preferred language was Spanish followed by French, Japanese and Chinese; 2) a general attitude toward foreign language study showed a significant relationship with world-mindedness and social distance; 3) attitudes toward the Spanish, Japanese and Chinese, except French, were significantly related to both world-mindedness and social distance; 4) there was a significant relation between integrative attitude and social distance; however, no significant relation was seen between instrumental attitude and world-mindedness or social distance.

Kormos and Csizér (2007) investigated the types of inter-cultural contact Hungarian school children have, the kind of language-related attitudes they can give account of and how they see the role of contact situations in affecting their attitudinal and motivational dispositions towards the L2, the L2 speaking communities and the process of L2 learning. The results revealed that the participants were found to display a wide variety of attitudes towards a considerable number of aspects of the target language culture. Attitudes towards the languages were mostly affective in nature, while the other groups of attitudes displayed cognitive elements. In the affective aspects, more students expressed positive attitudes than negative ones for both English and German. The negative opinions regarding the languages were usually linked to various kinds of grammatical/language elements perceived as difficult for some students.

Henry and Apelgren (2008) tried to mirror the attitudes of pupils in compulsory and post-compulsory education where English is a popular subject but opt-out and drop-out rates for Foreign Language (FL) are high. The study examined Swedish girls' and boys' FL attitudes prior and subsequent to the introduction of a new FL into the curriculum, and compared them with the attitudes to their first FL, English, and investigated gender variances. Findings revealed that although pupils' enthusiasm for their new FL declined after a year of instruction, it was nevertheless stronger than for English. Girls and boys approached their studies of a new FL with different attitudes, girls having more positive self-concepts as FL speakers and a greater interest in the communicative potential of FLs.

Csizér and Lukacs (2009) reported how the motivational and attitudinal dispositions of students who learned both English and German simultaneously at the time of data collection differ for the two

foreign languages. The study was based on data gathered with the help of a standardized questionnaire from 237, 16/17-year-old learners of English and German.

Hussein, Demiroka and Uzunboylu (2009) examined the attitudes of undergraduate students towards English language and investigated whether significant meanings between their gender, nationality and the departments in which they study existed. The study showed no significant meaning between the students' attitudes towards English regarding their gender, nationality and the departments which they study in.

Also in 2009, Magaspag studied language use and attitudes towards the languages spoken among Kachok speakers in Cambodia as well as the vitality status of their language. The Kachok people expressed love and pride in their language saying that it has been their language since birth; it is their great grandfathers' language; and that they do not want to lose their language.

Siregar (2010) investigated Indonesian students' attitudes toward American English, British English and Englishes in Southeast Asia (Philippine English, Singaporean English, and Malaysian English), and their various contexts of use in Indonesia. The findings of the study revealed that Maranatha Christian University students show more positive attitudes toward both American English and British English than toward other Englishes. The participants' low positive attitude toward the new varieties of English in Southeast Asia suggests that English Language Teaching (ELT) in Indonesia, especially in Maranatha Christian University, should emphasize awareness of Englishes in order to help learners develop their communicative competence.

Aladdin (2010) also investigated the non-Muslims attitudes and motivation towards learning foreign languages in general and Arabic in particular, and their attitudes towards Arabic native speakers. The 207 non-Muslim Malaysian students from the Faculty of Law at Universiti Kebangsaan, Malaysia showed a high positive attitude towards foreign languages and a moderate positive attitude towards Arabic language and its native speakers. The respondents were instrumentally motivated to learn Arabic language, while intrinsic and integrative motivation came second. The study implied that Arabic should not only be taught to Malay Muslim learners but also to non-Muslims.

Exploring multilingualism in Taiwan, Chen (2010) found that Taiwanese people recognized Mandarin positively because of its role as the primary tool for communication in Taiwan. English was also viewed positively because of its instrumental value while the ethnic languages were regarded as tools for group solidarity and worthy of cross-generational transmission.

Bornman (2011) studied race in the heterogeneous South African society. The results indicated that overall attitudes were more positive among more affluent and urbanized communities. However, indications of prevailing negative relations, in particular between Blacks and Afrikaans-speaking Whites were found. While the attitudes of Afrikaans speaking Whites seemed to have become more positive, that had not been the case to the same extent for Blacks. Blacks also appeared to be less positive towards English-speaking Whites than during apartheid. Overall, the results point to more positive intergroup attitudes in some instances, but also to potential emerging points of tension.

In 2011, Rivers explored four psychosocial facets of Japanese national identification in relation to a selection of English language learning processes among 401 Japanese university students majoring in English and International Communication. The study suggested that within the social context of Japan, “commitment to national heritage” was a significant mediator of both “nationalistic” and “patriotic” attitudes. It was also found that “nationalism” was a significant positive predictor of “internationalism” and of a positive “orientation toward English speaking culture and community”, whereas “patriotism” was found to be a negative predictor of “internationalism” and of a positive “orientation toward English speaking culture and community”.

The study of Oroujlou and Vahedi (2011) clarified the great role that attitude and motivation play in increasing proficiency and efficiency of students in learning a second language. The study implied the necessity of attitudinal and motivational factors in language learning because neglect of these factors can trouble students in language learning.

Chew (2013) related language attitudes and ethnic identity of students. The respondents showed a positive attitude towards the English and Chinese in general. In particular, they strongly agreed to learn English for fluency in communication. They also believed that watching English movies would help them learn the language and that learning it would help them understand the speakers of English and their culture. The Chinese students disagreed that speaking English would lessen their identity as Chinese or they would become less patriotic. This implies their confidence towards the status of Chinese as their native language and the position it occupies in their country.

Shang-chin’s (n.d.) study identified the attitudes of junior high school students in Central Taiwan towards Mandarin, Taiwanese and English. Results revealed that most of the junior high school students used Mandarin most frequently in their day-to-day communication. The author opined that it would be difficult to revive Taiwanese in Taiwan despite the inclusion of local languages in the educational system. The results obviously signified a shift of language use from Taiwanese to Mandarin. The author concluded that Mandarin has become the language of the young; that Taiwanese is not maintained; and that it is being substituted or taken over by Mandarin. As far as the English language is concerned, the students believed that English is a relevant instrument in learning foreign cultures.

Combining language use and language attitudes of minority ethnic groups, Dweik, Nofal and Qawasmeh (2014) studied the domains in which Arabic and English were used by 70 Muslim Arabs in Vancouver, Canada and their attitudes to these two languages. Results showed that Muslim Arabs used both languages in different domains with varying degree. They showed a positive attitude to Arabic believing that it is the most prestigious, most beautiful and the language of their identity, culture and heritage. Although they reported a positive attitude towards English, they did not regard it as high as they regarded their native language.

In 2015, Quinto explored the attitudes and motivations of ten East Timorese students towards English considered as working language. Based on the theme that emerged from the interviews, the respondents highly favoured the English language. Hence, they exhibited a positive attitude towards the English

language. In terms of motivations, they believed that being able to speak English is a mark of competence. Additionally, English is considered a vehicle for communication as well as an advantage in their jobs and work places in the future. Lastly English is regarded as an essential marker for them to be recognized as global or international citizens. Accordingly, these findings suggest a three-fold function of English: “as a linguistic tool, as an instrument to achieve goals, and as a utilitarian language” (p. 9).

Ahmed (2015) investigated the attitudes of undergraduate students with different courses in the university towards the use of English in different areas. Findings showed that students had extremely positive attitude towards the status of English and positive attitude toward the atmosphere of learning and teaching English. However, they also expressed negative experiences regarding learning English as caused by instruction and fear of examinations. The respondents showed varied attitudes towards teaching methodology. Finally, the students were motivated to learn English because of integrative reason rather than instrumental.

In the article of Rovira in 2015, the language attitudes of the Alghero residents towards Catalan, now considered a minority language were described. The author reported the change among the Algherese population's linguistic attitudes towards Catalan due to socio-economic changes in Alghero. Catalan had been replaced by Italian as the language of progress. Additionally, Catalan was considered as a “mere language of local identity” (Chessa, 2011; in Rovira, 2015, p. 167). Algherese parents no longer saw the value of Catalan to economy. Since the language has no practical value, parents had little interest in transmitting it. On the part of the new generation, they felt like second-class citizens if they would not speak Italian, the dominant language of the elite. These negative attitudes that Algherese parents and children had toward Catalan may lead the minority language to its endangerment.

The study of Khalid (2016) disclosed that the 57 16-year old male Pakistani students claimed a highly favourable attitude toward learning English and the English speaking community. However, their positive attitudes towards English did not lessen their regard to their native language, Urdu. A majority of the respondents still considered their native language as essential in the development of Pakistan and that it should be promoted to preserve their culture. Hence, they value Urdu more than English. For them, English is learned for utilitarian purposes.

Eshghinejad (2016) discovered that attitude is seen as a vital factor that affects language performance among freshman college students toward learning English as a foreign language. The college freshmen generally showed a positive attitude toward learning English. Specifically, the students exhibited positive attitude toward the behavioral aspect, learning English in the cognitive aspect, but they showed negative emotional feelings towards learning English stating that it was not interesting and enjoyable, but a majority mentioned that learning English gave them confidence, pride, and enjoyment. Finally, it was found that gender determines language attitude in that the female respondents showed a positive attitude significantly higher than their male counterparts.

To determine the perception of students to English teaching and learning and the possible interaction

between language attitudes and motivation, Setiyadi and Sukirlan (2016) randomly selected 329 students from four Islamic high schools called *madrassa* to participate in the study. Comparing the four schools, the one that showed the highest positive attitude was the public high school, while the *madrassa* students ranked second. The lowest were the students from *Mohammadiyah* schools. The respondents showed the highest attitude towards English, followed by English teaching and learning, and the lowest was attitude toward the native speakers of English. The significant relationship of the three categories of attitude implied that the respondents' attitude toward English may possibly affect their attitude toward learning and teaching English and their attitude towards the native speakers of English.

Okuniewski (2014) investigated the impact of age and gender on the motivation of 247 Polish students learning German. Results revealed that older university students significantly differed from younger secondary students in five main components such as motivation, attitudes toward the learning situation, orientation in language learning, certain social relations of interest in foreign language learning, and specific aspects of the second language. Among the secondary school students, males were found to have significantly lower scores than females on the same areas concerning the age groups. For the university students, females were significantly higher than males on motivation, attitudes toward the learning situation, orientation in language learning certain social relations of interest in foreign language learning, and specific aspects of the second language. However, males and females did not show any relevant difference concerning other variables in the study.

In another study, Huang and Kuo (2015) used questionnaire and interview to identify the attitudes of six female Taiwanese teachers towards Taiwanese speaker and Mandarin speaker. Results showed that the female respondents exhibited higher attitude towards Taiwanese speakers than to the Mandarin speakers. The study did not yield significant differences on their attitudes with respect to age groups.

In 2012, Durer and Sayar also examined the attitudes of 400 non-English majors with respect to gender at Duzce University, Turkey. Based on the results, the majority of the respondents expressed positive attitude towards English because of its importance with respect to job openings, high salary, respect, better life standards, general culture and responsibility. However, the study revealed that gender did not affect language attitude.

Considering variables such as class level, gender, and department variables, G mleksiz (2010) evaluated the attitudes of freshman and sophomore Turkish students toward English language learning. Results revealed that females were more positive in their attitudes towards English learning in terms of interest, usefulness and teacher subscales. The sophomores showed more positive attitude than freshmen with respect to interest, self-confidence, usefulness and teacher subscales. Lastly, in terms of department variable, the respondents showed significantly different attitudes.

Korani (2012) also surveyed the attitudes of bilingual university students toward Kordi, their native language and Farsi, as their second language. The study found that bilingual students showed more positive attitude toward Kordi than toward Farsi. In addition, the males expressed more positive attitudes toward Kordi as compared to the females; however, the difference was not significant. Lastly,

those living in the village showed more positive attitude toward Kordi than those living in the city.

The study of Kesgin and Arslan (2015) presented the following findings: a) The foreign language intensive high schools gained the highest attitude score; b) The female group showed more interest, positive behaviour and better performance than male group; c) The language attitudes of students whose parents had a bachelor's degree or postgraduate degree were higher than those whose parents had primary education or secondary school education; d) Students who belonged to the middle revenue and the highest revenue groups had positive attitudes as compared to those belonging to the lowest revenue group; and e) There was no significant difference in the students' attitudes toward English in terms of accommodation unit of the primary education school from which they graduated.

Abidin, Pour-Mohammadi and Alzwari (2012) surprisingly noted a negative attitude of the respondents toward English language learning which might have been influenced by the traditional methods used by teachers in their teaching. In addition, the females were found to have slightly but significantly higher attitude than the males. Further analysis of the data showed significant differences on the respondents' attitudes toward English with respect to field of study. However, no significant differences were noted in line with year of study.

Sisamouth and Lah (2015) explored language attitudes of students in Pattani, Thailand towards Thai, the majority language; Patani Malay, the minority language; and English, a foreign language and their reasons for their attitudes. Results revealed that the majority of undergraduate students showed positive attitude towards Thai because it was the language for communication; they were familiar with it; they were Thai and they liked the characteristics of Thai. Their attitude towards Patani Malay was higher than that of Thai because of their familiarity with the language, their personal interest in it, the comfort they felt in using it, and its uniqueness. As regards English, the respondents still showed positive attitude, but it was lower than that of Thai and Pattani Malay. They favoured English because it was useful for international communication, they liked its characteristics, and they had good experiences with it.

Finally, the study of Bichani (2015) focused on patterns of language use, language attitudes, and identity among two Arabic speaking communities in the United Kingdom. The study found that respondents showed positive attitudes towards Arabic and English.

In the Philippines, Quakenbush (1989) himself conducted a sociolinguistic study on language use, attitude and proficiency among Agutaynen speakers in Palawan, Philippines. Based on the results, the four languages used by Agutaynens were ranked as follows: Agutaynen, Cuyonon, Tagalog, and English. Agutaynen was the language of the home and most often the language used among family members; it was the language used with other Agutaynens regardless of sex, age, level of education and location. Cuyonon was the language used when communicating with Cuyonon. Tagalog was regarded as the national language and the language of education and often used in mixed groups, with strangers and unknown visitors. Agutaynen people had a limited use of English and sometimes used in formal setting, but only minimally. Younger generations of the Agutaynen people were more likely to use other

languages with Agutaynen than the older ones. The residents of Agutaya did the same compared to those from San Vicente and Roxas. The student age group had the highest percentage that chose Tagalog as a favorite language, followed by the younger adults and the least came from the older adult. When dealing with Cuyonons, the older generation preferred Cuyonon because they considered it a language of wider communication. The younger generation was likely to use Cuyonon for economic purposes. Younger Agutaynens were more likely to use Agutaynen with fellow Agutaynens than the older ones.

Borlongan (2009) probed the language use, attitudes, and identity in relation to Philippine English among young generation Filipinos from a Philippine private university. Based on findings, English dominated most domains of use and verbal activities; English was considered as the language of current usage, and more domains and activities were dominated by English as the language of preferred usage. It also showed that though the respondents of the survey still preferred Tagalog/Filipino to be the national language of the Philippines, they also signified that (Philippine) English could be a symbol of their being a Filipino.

Kobari (2009) investigated the current status of the Butuanon language and its speakers in Northern Mindanao in relation to ethnic identity, language attitudes, language ability, language use, and language change. It was revealed that the native speakers displayed positive attitudes in the use of their native language. This positive attitude was reflected on their emotional appeal of a mother tongue for Butuanon to preserve the language.

Campos (2014) found that Manobo speakers exhibited positive attitude towards Manobo, but no significant differences were noted considering location. As to age groups, all respondents displayed positive attitude toward Manobo language; however, no significant differences between the age groups were indicated. With respect to attitudes toward language use and language displacement, both remote and non-remote barangays favored the maintenance of the Manobo language.

Alaga (2016) also examined the attitude and motivation of college freshmen toward learning English and their relationship with some variables. Results showed that the freshman students displayed a moderately high motivation toward learning English. Additionally, the students were both integratively and instrumentally motivated to learn the target language. They were also reported to have high positive attitude toward English because it was a useful and important language in expressing their feelings. Significant relationships were also noted between attitude and motivation and the profile variables of the respondents such as sex, grade, parents' occupation, parents' educational background, and language/dialect used at home. The author concluded that both attitude and motivation are factors that determine interest in learning English.

The foregoing studies on attitudes provide a rich background for the present study. Although language attitudes have been extensively studied, this study somehow fills the gap in the dearth literature on language attitudes of indigenous speakers such as Gaddangs. The following research problems are the main concern of this paper:

1. What attitudes do the Gaddangs have towards Gaddang, Ilocano, Tagalog, and English?
2. What are the significant differences in language attitudes when the Gaddang speakers are grouped according to the following social variables: a) geographical area; b) age; c) gender; d) economic status; and e) educational attainment?

The present study is anchored on sociolinguistic theories associated with language use and language attitude. Firstly, this study is based on Fishman's (1965) domain theory of "Who speaks what language to whom and when". This theory focuses on those speech communities exemplifying multilingualism that are widespread and relatively stable. It also deals with multilingual settings in which the members utilize two or more languages for internal communicative purposes (Fishman, 1967; in Gumperz & Hymes, 1972). As Fishman (1967) explains, "proper usage dictates that only one of the theoretically coavailable languages or varieties will be chosen by particular kinds of interlocutors on particular kinds of occasions to discuss particular kinds of topics" (p. 437).

Another is the Social Network Theory which identifies the social environment that may have influence on the person's language attitudes and behavior. Stoessel (2003; in Van Aswegen, 2008) posits the importance of social networks theory in language maintenance and shift because of the great influence that social networks have on language usage and culture. Van Aswegen (2008) also quotes Milroy's (1980) definition of social network as informal social relationships established by an individual. Thus, social networks have something to do with groups of people who know each other in some way or another, establishing varying levels of relationships. In addition, Meyerhoff (2011) states that social networks are "defined by who your friends are, who you live near, and who you have dinner or have drinks with and who you work with" (p. 194).

Since the present study focuses on one of the ethnic/indigenous languages in the northern part of the Philippines, it is also based on the ethnolinguistic identity theory of Phinney (1990; in Dimitrova, Bender, Chasiotis, & Van de Vijver, 2012) which is anchored on social identity theory (Tajfel & Turner, 1986; in Vedder & Virta, 2005). Social identity refers to a person's sense of belonging to a group which encompasses his attitudes and emotion that accompany this sense of belonging (Vedder & Virta, 2005).

2. Methodology

2.1 Research Design

The present study is a sociolinguistic descriptive and ethnographic study which requires both quantitative and qualitative methodology. The descriptive analytical design was used to describe and identify the existing domains attitudes of the Gaddang speakers. The study is also ethnographic in nature because qualitative data were needed to explore the possible reasons the respondents have relative to their attitudes towards the four languages they speak.

2.2 Participants

There were 568 respondents with Gaddang lineage who willingly conceded to participate in the study. However, sample sizes in terms of the variables used in the study vary because of missing data in the

retrieved questionnaires. In such cases, they were sanitized in the analysis of data. The participants came from three different municipalities, gender, age groups, economic status, and educational attainment. The three municipalities chosen were Bayombong, Solano, and Bagabag. In Bayombong, Salvacion, Vista Alegre and San Nicolas were the three barangays chosen. In Solano, Barangay Roxas and Quirino were included while three barangays namely San Pedro, San Geronimo and Villa Coloma were selected purposively because Gaddangs live in these places.

2.3 Research Instruments

To gather quantitative data, a survey questionnaire consisting of two parts was employed. Part I consisted of the respondents' personal profile which includes the respondents' social variables such as geographical area, age, gender, economic status, and educational attainment. Part II comprised of 20 statements which were patterned after various sources of attitude questionnaires such as Siregar (2010), Aladdin (2010) including Gardner (1985). Some modifications in the items were done to suit the context of the study. All items were put in a four-point Likert scale: 4, strongly agree; 3, agree; 2, disagree; and 1, strongly disagree. Overall, 17 statements were positive and only 3 items were negative. The respondents' answers to negative statements were recorded reversely to make them positive. The instrument was subject to reliability test with Cronbach's alpha of .91. To determine the respondents' reason for their attitudes towards the four languages, a semi-structured interview was administered. The interview was done orally with respondents who were willing to be interviewed. However, there were some who did not concede to oral interview because of time constraint; hence, the written interview was utilized.

2.4 Data Collection and Analysis

The study was mainly based on a questionnaire analysis answered by the respondents who were willing to participate. Some of the respondents were given a maximum of three days to answer the questionnaire, but the student respondents were given a maximum of 30 minutes to accomplish it. Through the help of some student-research assistants, the questionnaires were administered and collected.

The questions asked in the interview arose from the respondents' responses to the questionnaire duly accomplished. After all questionnaires and written interview were retrieved, the data were collated and encoded for analysis. Written interviews were encoded while oral interviews were transcribed. These data were used to support the results of the quantitative analysis.

For the purpose of classification and interpretation of the respondents' attitudes towards the four languages, means and standard deviations were used. A mean score ranging from 1.0-1.49 was interpreted as highly negative attitude, 1.50-2.49 means negative attitude, 2.50-3.49 signifies a positive attitude, and 3.50-4.0 means highly positive attitude. Using ANOVA, the differences on language attitudes when the respondents were grouped according to variables such as geographical area, age groups, economic status and educational attainment were computed. T-test was used to identify significant differences along gender.

3. Results

Table 1 shows overall and specific attitudes of the Gaddang speakers towards their own native language Gaddang, Ilocano as the lingua franca of the province, Tagalog/Filipino as the national language, and English as one of the official languages in the country. Based on the overall means the Gaddang speakers displayed positive attitudes toward the four languages as shown in the following ranks: first was Tagalog (mn=3.137), second was Gaddang (mn=2.938); the third was Ilocano (mn=2.889) and the last was English (mn=2.631). Tagalog was the language with the highest overall mean with 13 items of the 20 having mean scores ranging from 3.00 to 3.398. The statement with the highest mean score was “Speaking this language reflects my national identity” (mn=3.398), followed by the item “This language is easier to understand in pronunciation and in listening” (mn=3.315), and “It will be useful in my career” (mn=3.296). The item with the lowest mean was “There are more useful languages to learn than this language” (mn=2.604), the same item which received the lowest mean under Ilocano. Although this statement got the lowest mean score, it still signifies a positive attitude toward Tagalog. As shown in the overall mean score of 3.137, the Gaddangs demonstrated a positive attitude towards Tagalog.

In line with the Gaddang language, the Gaddang speakers manifested the most favorable attitude in the following items: the item with the highest mean score was “Speaking this language reflects my ethnic identity” (mn=3.333), followed by “It is a major part of my heritage” (mn=3.285), and “Learning this language enriches my cultural knowledge” (mn=3.217). The item with the lowest mean score was “This language is not difficult to learn” (mn=2.246). The Gaddang speakers did not manifest a highly positive attitude or negative attitude to any of the items.

Ilocano is one of the major languages in the Philippines and it has been identified as the lingua franca of the northern part of the country. As can be gleaned in the overall mean score in Table 1, the Gaddangs claimed to have a positive attitude towards Ilocano. Only one item reached a mean score of 3.00 and the rest displayed mean scores ranging from 2.616-2.910 indicating favourable attitude. The statement with the highest mean score was “Speaking this language will help me to better relate to my relatives and other people who speak this language” (mn=3.002) and the one with the lowest was “There are more useful languages to learn than this language” (mn=2.616).

Another language that Gaddangs speak and understand is English. It is interesting to note that the respondents were found to have a negative attitude in almost half of the 20 items. The item which gained the lowest mean score was “It is a major part of my heritage” (mn=1.894), followed by “Speaking this language reflects my ethnic identity” (mn=1.901). However, the respondents claimed to have positive attitude in 11 items, the highest of which was “People who speak this language are viewed as uneducated” (mn=3.468). Since this item was reversely scored to make it positive, the Gaddang speakers agreed that people who speak English are educated. The item which gained the second highest mean score was “It is not important for my job” (mn=3.134). Again, this item was reversely scored so that the respondents believed that English is important for their job.

Table 1. Attitudes of the Gaddang Speakers towards the Four Languages

| Items | Gaddang | Ilocano | Tagalog | English |
|--|---------|---------|---------|---------|
| | Mean | Mean | Mean | Mean |
| 1. I like hearing this language spoken. | 3.049 | 2.866 | 3.102 | 2.454 |
| 2. I like speaking this language. | 2.974 | 2.879 | 3.056 | 2.276 |
| 3. This language should be taught to pupils. | 2.829 | 2.790 | 3.153 | 3.007 |
| 4. This language is easier to understand in pronunciation and in listening. | 2.576 | 2.926 | 3.315 | 2.380 |
| 5. This language is difficult to learn. | 2.758 | 2.329 | 2.239 | 2.660 |
| 6. There are more useful languages to learn than this language. | 2.620 | 2.616 | 2.604 | 2.599 |
| 7. Learning this language enriches my cultural knowledge. | 3.217 | 2.921 | 2.926 | 2.264 |
| 8. I would not mind marrying a speaker of this language. | 3.070 | 2.988 | 3.046 | 2.632 |
| 9. This language is worth learning. | 3.065 | 2.849 | 3.033 | 3.026 |
| 10. I would like my children to be speakers of this language. | 2.993 | 2.834 | 3.206 | 2.714 |
| 11. Speaking this language reflects my ethnic identity. | 3.333 | 2.866 | 2.690 | 1.901 |
| 12. Speaking this language reflects my national identity | 2.901 | 2.910 | 3.398 | 2.086 |
| 13. It will be useful in my career. | 2.498 | 2.820 | 3.296 | 2.884 |
| 14. Knowing this language will help me get employed. | 2.428 | 2.692 | 3.217 | 3.011 |
| 15. Speaking this language will help me to better relate to my relatives and other people who speak this language. | 3.097 | 3.002 | 3.118 | 2.167 |
| 16. It will make me a more knowledgeable person. | 2.868 | 2.896 | 3.261 | 2.847 |
| 17. It is a major part of my heritage. | 3.285 | 2.993 | 2.949 | 1.894 |
| 18. It is not important because not many people know this language.* | 2.782 | 2.921 | 2.972 | 3.000 |
| 19. It is not important for my job.* | 2.921 | 2.921 | 2.991 | 3.134 |
| 20. People who speak this language are viewed as uneducated.* | 3.014 | 2.908 | 3.139 | 3.468 |
| Overall mean | 2.938 | 2.889 | 3.137 | 2.631 |

Legend: 1.00-1.49=highly negative; 2.50-3.49=positive; 1.50-2.49=negative; 3.50-4.00=highly positive

*Answers to these items were reversed to make them positive.

Considering geographical area, Table 2 presents significant differences in the Gaddang speakers' attitudes towards Gaddang, Ilocano, Tagalog, and English as shown in the coefficients below 0.05. Comparing the general means, it is clear that Tagalog gained the highest mean ($mn=3.137$), followed by Gaddang ($mn=2.938$), Ilocano ($mn=2.889$) and the last was English ($mn=2.631$). This implies that the Gaddang speakers showed a more favorable attitude towards Tagalog as compared to the three languages. In terms of specific geographical area, Villa Coloma showed the highest mean towards Gaddang ($mn=3.598$). It is interesting to note that Villa Coloma also displayed the highest mean ($mn=3.373$) in relation to Ilocano. In terms of Tagalog, San Nicolas had the highest mean ($mn=3.439$). Finally, it can be noted that respondents from San Geronimo displayed the highest mean towards English. It is also clear that two barangays, Salvacion ($mn=2.297$) and Vista Alegre ($mn=2.285$), showed negative attitude towards English based on their means. These results apparently confirm the significant differences in the attitudes of the Gaddang speakers towards the four languages.

Table 2. Significant Differences in the Gaddang Speakers' Attitudes towards the Four Languages in Terms of Geographical Area

| Geographical Area | Towards Gaddang N=560 | | Towards Ilocano N=561 | | Towards Tagalog N=568 | | Towards English N=559 | |
|--------------------------------|--------------------------|--------|--------------------------|-------|--------------------------|-------|--------------------------|-------|
| | Mean | SD | Mean | SD | Mean | SD | Mean | SD |
| San Nicolas | 3.193 | .6202 | 2.704 | .7189 | 3.439 | .5646 | 2.923 | .8124 |
| Salvacion | 2.453 | 1.0593 | 2.979 | .5279 | 3.007 | .6040 | 2.297 | .9831 |
| Vista Alegre | 2.618 | 1.0819 | 2.945 | .5413 | 3.023 | .5681 | 2.285 | .9138 |
| Quirino | 2.995 | .8591 | 3.059 | .7250 | 3.338 | .5381 | 2.727 | .7909 |
| Roxas | 3.122 | .9088 | 2.620 | .8093 | 2.916 | .6200 | 2.804 | .8493 |
| San Geronimo | 3.086 | .6870 | 2.777 | .4202 | 3.144 | .5049 | 2.961 | .6174 |
| San Pedro | 3.084 | .8098 | 3.024 | .6470 | 3.247 | .5373 | 2.734 | .9608 |
| Villa Coloma | 3.598 | .4032 | 3.373 | .5279 | 3.256 | .5903 | 2.780 | .9752 |
| Overall | 2.938 | .9361 | 2.889 | .6541 | 3.137 | .5913 | 2.631 | .9074 |
| F ^a /Brown Forsythe | 10.959 | | 7.399 | | 7.606 | | 7.859 | |
| df | 7 | | 7 | | 7 | | 7 | |
| Sig | .000 | | .000 | | .000 | | .000 | |

The study also determined possible differences in the attitudes of the Gaddang speakers towards the four languages when they were grouped according to age. Four age groups such as 10-19 (young group), 20-39 (adults), and 40-59 (middle-aged group), and 60-above (senior citizens) were identified. As reflected in the data in Table 3, the overall mean scores show the varying attitudes of the respondents towards Gaddang, Ilocano, and Tagalog, but not to English. In terms of the Gaddang

language, the age group with the highest mean score was the middle-aged group (mn=3.353), followed by the group of senior citizens (mn=3.235). The third was the adult group (mn=3.206) and the last was the group of the young (mn=2.543). Hence, all the groups showed positive attitude towards their native language; however, the middle-aged group claimed to have more favourable attitude to Gaddang. The same rank is followed when it comes to their attitudes towards Ilocano which was also positive, but the middle-aged group had more favourable attitude toward Ilocano than their counterparts. In relation to Tagalog, it is interesting to note that the young group gained the highest mean (mn=3.282). This was followed by the adults (mn=3.055), then the middle-aged group (mn=3.025), and the last was the senior citizens (mn=2.927). The means signify a positive attitude of the respondents towards Tagalog, but the young group was more positive than the other age groups. Their attitudes towards English were not significantly varied as reflected in their mean scores. In fact, the middle-aged group gained a mean score (mn=2.488) indicating a negative attitude towards English. The rest of the groups displayed positive attitudes towards English and the highest mean (mn=2.743) was reflected in the young group.

Table 3. Significant Differences in the Respondents' Language Attitudes in Terms of Age

| Age Group | Towards Gaddang N=560 | | Towards Ilocano N=561 | | Towards Tagalog N=568 | | Towards English N=559 | |
|--------------------------------|--------------------------|-------|--------------------------|-------|--------------------------|-------|--------------------------|--------|
| | Mean | SD | Mean | SD | Mean | SD | Mean | SD |
| 10-19 | 2.543 | .9726 | 2.759 | .6114 | 3.282 | .5447 | 2.743 | .7631 |
| 20-39 | 3.206 | .8228 | 2.929 | .6418 | 3.055 | .6476 | 2.567 | 1.0148 |
| 40-59 | 3.353 | .6578 | 3.037 | .7112 | 3.025 | .5880 | 2.488 | .9851 |
| 60 above | 3.235 | .8150 | 3.033 | .6365 | 2.927 | .5636 | 2.549 | 1.0563 |
| Overall | 2.938 | .9361 | 2.889 | .6541 | 3.137 | .5913 | 2.631 | .9074 |
| F ^a /Brown Forsythe | 38.415 | | 7.162 | | 11.418 | | 2.333 | |
| df | 3 | | 3 | | 3 | | 3 | |
| Sig | .000 | | .000 | | .000 | | .074 | |

Gender is another variable considered in the study. As can be seen in Table 4, the Gaddang speakers did not vary in their attitudes towards the four languages when they were grouped according to gender. This means that the attitudes of the male do not differ from the attitudes of the female. Hence, gender does not determine language attitudes in the present study. It can be noted though that both male and female respondents showed higher mean scores in their attitudes towards Tagalog as compared to the mean scores in the other languages. This means that both male and female respondents displayed more positive attitude towards this language than to the other three languages.

Table 4. Significant Differences in the Respondents' Attitudes towards the Four Languages in Terms of Gender

| Language Attitudes | Gender | N | Mean | Std. Deviation | F | Sig |
|--------------------------|--------|-----|-------|----------------|-------|------|
| Towards Gaddang N=560 | Male | 234 | 2.922 | .9178 | .429 | .726 |
| | Female | 326 | 2.950 | .9503 | | |
| Towards Ilocano N=561 | Male | 234 | 2.868 | .6438 | .226 | .516 |
| | Female | 327 | 2.904 | .6619 | | |
| Towards Tagalog N=568 | Male | 239 | 3.104 | .5711 | 2.562 | .265 |
| | Female | 329 | 3.160 | .6053 | | |
| Towards English N=559 | Male | 235 | 2.627 | .9156 | .042 | .941 |
| | Female | 324 | 2.633 | .9028 | | |

Table 5 summarizes the attitudes of the Gaddang speakers towards the four languages when they were grouped according to economic status. As reflected in the coefficients below 0.05, significant differences were noted on the respondents' attitudes towards Gaddang, Tagalog and English, but not to Ilocano. This means that the attitudes of the respondents towards the three languages significantly vary from one economic status to another. Considering Gaddang, those who claimed to have income that is very little, not always enough for the family (N=25) showed the highest mean (3.498) which indicates that they projected a more positive attitude, nearing highly positive, than the other economic status groups. This was followed by those whose income is little, sometimes not enough for their family (N=98; mn=3.132). The lowest mean can be noted among those who have much money and properties than they need and can buy whatever they like (N=11, mn=2.577). This indicates that this group showed less positive attitude towards their native language as compared to the other groups. Their attitudes towards the Ilocano language did not reflect significant difference when economic status is concerned. This indicates that whatever economic status the respondents belong, they project positive attitude toward the Ilocano language. Another significant difference can be seen in their attitudes towards Tagalog. Those whose income is just enough for their family's needs, but can hardly save gained the highest mean. This implies that among the five groups, this group manifested the most favourable attitude. Although it is still positive, those who claimed to have very little income, not always enough for the family reflected the lowest mean (2.750) signifying a less favorable attitude to Tagalog than the other four groups. When it comes to the English language, the analysis also yielded a significant difference among the five groups. Three groups displayed mean scores lower than 2.49 which means that these groups had negative attitudes towards English. However, those who claimed to have income just enough for their family's daily needs, but can hardly save (mn=2.752) and those whose income is very sufficient and can save money (mn=2.636) were those who reflected positive attitudes towards the English language.

Table 5. Significant Differences in the Respondents' Attitudes towards the Four Languages in Terms of Economic Status

| Economic Status | Towards Gaddang N=557 | | Towards Ilocano N=558 | | Towards Tagalog N=565 | | Towards English N=556 | |
|---|--------------------------|--------|--------------------------|-------|--------------------------|-------|--------------------------|-------|
| | M | SD | M | SD | M | SD | M | SD |
| Income is very little, not always enough for the family | 3.498 | .5446 | 2.846 | .9284 | 2.750 | .6029 | 2.018 | .9820 |
| Income is little, sometimes not enough for our family | 3.132 | .8622 | 2.945 | .6964 | 3.127 | .6175 | 2.456 | .9415 |
| Income is just enough for our family's daily needs; but can hardly save | 3.017 | .8659 | 2.923 | .6490 | 3.191 | .5547 | 2.752 | .8478 |
| Income is very sufficient for our family's daily needs; can save some money | 2.601 | 1.0325 | 2.808 | .5965 | 3.110 | .6172 | 2.636 | .9263 |
| Have much money and properties than we need; we can buy whatever we like | 2.577 | 1.0318 | 2.754 | .4855 | 3.050 | .5419 | 2.309 | .7228 |
| Overall | 2.933 | .9362 | 2.888 | .6555 | 3.134 | .5913 | 2.625 | .9062 |
| F ^a /Brown Forsythe | 10.467 | | .994 | | 3.420 | | 5.507 | |
| df | 4 | | 4 | | 4 | | 4 | |
| Sig | .000 | | .414 | | .011 | | .000 | |

The Gaddang speakers who participated in the study were also grouped according to educational attainment such as elementary, secondary and post secondary. Based on the coefficients, significant differences can be seen on the respondents' attitudes towards Gaddang, English and Tagalog respectively, but no significant difference is seen in the Ilocano language. In relation to the Gaddang language, the group with the highest mean was the post-secondary group (mn=3.208) and the last was the elementary group (mn=2.658). Among the three groups, those who reached post-secondary level projected the highest positive attitude. The attitudes of the respondents from the three groups were also significantly different when it comes to the English language. The highest mean was attained by the post-secondary group (mn=2.757) and the lowest was shown by the elementary group (mn=2.386) indicating a negative attitude. However, when Tagalog is concerned, the elementary group gained the highest mean score (mn= 3.224) and the lowest was the post-secondary group (mn=3.021). Overall, the Gaddang speakers showed significantly positive attitudes towards Gaddang, English and Tagalog, but not to the Ilocano language although the mean indicates positive attitudes.

Table 6. Significant Differences in the Respondents' Attitudes towards the Four Languages in Terms of Educational Attainment

| Educational Attainment | Towards Gaddang N=553 | | Towards Ilocano N=554 | | Towards Tagalog N=561 | | Towards English N=552 | |
|--------------------------------|--------------------------|--------|--------------------------|-------|--------------------------|-------|--------------------------|-------|
| | Mean | SD | Mean | SD | Mean | SD | Mean | SD |
| Elementary | 2.658 | 1.0524 | 2.957 | .5906 | 3.224 | .5612 | 2.386 | .8641 |
| Secondary | 2.976 | .8733 | 2.852 | .6923 | 3.134 | .5950 | 2.714 | .8784 |
| Post Secondary | 3.208 | .8116 | 2.875 | .6643 | 3.021 | .6122 | 2.757 | .9756 |
| Overall | 2.933 | .9390 | 2.889 | .6567 | 3.135 | .5925 | 2.624 | .9093 |
| F ^a /Brown Forsythe | 13.603 | | 1.371 | | 4.326 | | 8.292 | |
| df | 2 | | 2 | | 2 | | 2 | |
| Sig | .000 | | .255 | | .014 | | .000 | |

4. Discussion

Based on the results, the Gaddang speakers hold positive attitude towards the four languages; however, ranking the four languages, the most favourable attitude is shown toward Tagalog, followed by Gaddang, then Ilocano and the last is English. This finding is quite surprising because it suggests that the Gaddangs favor Tagalog even more than their native language. Based on the comments of the respondents during the interview, they claimed that Tagalog is very easy to understand and that they use it in school more often than Gaddang and Ilocano. They also believed that using the Tagalog language, communication is better and more successful because they claimed that almost all Filipinos know Tagalog and this is considered as the national language; hence, it is common to all Filipinos. Such a finding coincides with that of Rivers (2011) concluding that the commitment of the Japanese tertiary students to national heritage influences their attitudes toward their national language. In the same manner, the Gaddangs' manifestation of highly favorable attitude toward Tagalog/Filipino language is based on the fact that it is their national language and it also reflects their national identity. This finding is also supportive to the finding of Borlongan (2011) where students still prefer Filipino as the national language.

Although the overall mean depicting the attitudes of the Gaddangs toward their native language was lower than that of Tagalog, it still signifies a positive attitude. Their positive attitude towards their native language is grounded on their beliefs that their native language reflects their ethnic identity, that it is a major part of their heritage, and that it enriches their cultural knowledge. These beliefs indicate how close their native language is to their heart as native speakers. Several of the respondents who were interviewed mentioned that when other people hear them speak Gaddang, they can easily identify which ethnicity they belong. This finding corroborates with that of Khalid (2016) who found that the Pakistanis value Urdu because it is essential to preserve their culture. This is also consistent with the

study of Dweik, Nofal and Qawasmeh (2014) where the Muslim Arabs manifested a positive attitude to Arabic because it is the most prestigious, most beautiful and the language of their identity, culture and heritage. This also holds true in the study of Chew (2013) where Chinese students showed positive attitude towards Chinese. Kobari (2009) also found that the native speakers in Northern Mindanao displayed positive attitude towards Butuanon language. However, the same finding contradicts the study conducted by Rovira (2015), in which Algharese parents and children showed negative attitude toward Catalan, their native language.

Though it only ranked third, the Ilocano language was also regarded favourably by the respondents. Several Gaddangs believed that when they use Ilocano, they can better relate to their relatives and other people because this is the most common language in the province. In addition, some of them revealed that they also have Ilocano heritage since one of their parents is Ilocano. However, according to the interviewees, they use either Tagalog or English when they talk to strangers and to those who do not speak Gaddang.

It is quite surprising to note that the Gaddangs showed low positive attitude towards English. The respondents claimed that English is not a part of their everyday communication so it does not have anything to do with their heritage and identity. Although some, especially those who belonged to the post-secondary group, disclosed that they sometimes use English when they talk to strangers especially to foreigners. One even said that others can easily identify her ethnicity because of her accent even when she speaks English or Tagalog. However, some items in the questionnaire were rated positively by the respondents and six items had the means ranging from 3.00 to 3.468. In particular, they believed that English speakers are educated; that it is worth learning; it should be taught to pupils; it is important to their job; it is important because many people know English; and it will help them get employed. It can be surmised that the Gaddangs favour English because of utilitarian reasons. Hence, the respondents are more instrumentally motivated to learn or to speak the English language. Most of the respondents interviewed believed that when they know English, they can communicate well with foreigners most especially when they go abroad. Most of the students mentioned that English is helpful in their studies because most of their subjects are taught in English. Others believed that they can use English in the future since it is the international language. Some respondents also stated that one of the qualifications to land on a job is one's ability to communicate in English; hence, they believe in the importance of English to employment. This is similar to the studies of Yang and Lau (2003) where respondents were found to have positive attitude toward English for their career and professional growth and Quinto (2015) where respondents considered English as a vehicle for communication and an advantage in their jobs and work places in the future and as an essential marker for them to be recognized as global or international citizens. In the same manner, the Hungarian children in the study of Kormos and Csizsér (2007) showed positive attitudes than negative ones to English. The positive attitude of the Gaddangs attributed to the English language also corroborates with the studies conducted by Chew (2013), Eshghinejad (2016), Setiyadi and Sukirlan (2016), Dweik, Nofal and Qawasmeh

(2014). The low positive attitude generated in the study confirms the findings of the following studies: Sisamouth and Lah (2015) where undergraduate students showed favourable attitude towards English although it was the lowest among the languages concerned; and Korani (2012) where respondents showed more positive attitude toward Kordi than Farsi, their second language. The same finding contradicts the studies of Abidin, Pour-Mohammadi and Alzwari (2012) where respondents exhibited negative attitudes towards English because of traditional methods employed by teachers teaching English; Alaga (2016) who found that college freshmen showed high positive attitude towards English; Aladdin (2010) found the non-Muslim respondents showed a high positive attitude towards foreign languages including English; and Shang-chin (n.d.) where respondents showed more positive attitude towards English than to Taiwanese language.

Another interesting result is the existence of significant differences in the Gaddang speakers' attitudes toward the four languages when they were grouped according to geographical area. This implies that the attitudes of the Gaddang speakers significantly differ from one barangay to another in relation to the four languages. Of the eight barangays, the respondents from San Nicolas differed significantly in their attitudes toward Tagalog. This is supported by their strong beliefs that Tagalog is easier to understand in pronunciation and in listening; that they like speaking this language because it reflects their national identity and they consider Tagalog as the language that makes them more knowledgeable. Most of them stated that they prefer to use Tagalog when talking to non-Gaddang speakers because they believe that they are easily understood and communication is better and facilitated well when done in Tagalog. Another reason which might have influenced the high positive attitude of San Nicolas is the proximity of the place to the center of the municipality where people speak different languages and most commonly Tagalog. This finding is in line with the study of Korani (2012) revealing that students living in the city exhibited higher attitude toward Farsi, their second language than those living in the village.

In reference to the Gaddang language, barangay Villa Coloma of Bagabag displayed a significantly positive attitude as compared to the other barangays. Their favourable attitude may be attributed to their strong belief that when they use Gaddang, better relationship with their relatives and other speakers of the language is established. This indicates that it is their native language that makes them closer to each other. Additionally, for them, Gaddang is the language of their ancestors, hence a part of their heritage. Further, they firmly believe it enriches their culture and reflects their ethnic identity. Several of them mentioned in the interview that it should be taught to their children to manifest that they value their native language. This signifies their desire to preserve or maintain their native language. It is surprising that the same group of Gaddang speakers displayed the most favourable attitude toward Ilocano, the lingua franca of the province although the overall mean score was lower than that of Gaddang. One probable reason is that the respondents in Villa Coloma prefer to use Ilocano, next to Gaddang, in their communication. Based on the interview, they consider Ilocano as a language that is also easy to understand. One respondent mentioned that he uses Ilocano because he has relatives and

friends who are Ilocanos and for him, the best language to use to be closer to them is Ilocano. Such a finding is similar to that of Sisamouth and Lah (2015) where respondents showed higher attitude towards Pattani Malay considered a minority language because of their familiarity with the language, their personal interest in it, the comfort they feel in using it because it is easy to understand, and its uniqueness.

Surprisingly, the lowest mean was given to English. Among the eight barangays, it is barangay San Nicolas that gives higher regard to English as compared to the other barangays. Further analysis reveals that the respondents in San Nicolas highly regard speakers of English as educated and that it should be taught to pupils to make them globally competitive because English is considered the international language. They also favour English because it is essential to their employment. These reasons imply that English is given high regard because of its instrumental value, its power and status. Khalid (2016) concludes the same thing among her respondents in her study. Eshghinejad (2016) also found that freshman EFL students recognized the importance of English on the basis of its instrumental or practical usefulness. The same finding corroborates with the studies of Sisamouth and Lah (2015), and Alaga (2016) among others.

In terms of age, results reveal significant differences in the Gaddang speakers' attitudes towards the four languages especially Gaddang, Ilocano and Tagalog, but not English. It is apparent that the young group significantly differs in their attitudes toward Tagalog as compared to the other age groups. This is not surprising in the sense that teenagers nowadays prefer to use Tagalog in their communication. This result is further validated during the interview in that the young respondents admitted that more often than not, they use Tagalog because their friends use the same language and they also believe it is Tagalog that everybody uses and understands. They added that if they use Gaddang, they would not be understood, whereas when they use Tagalog, others can understand them all over the country since Filipino is the national language. This implies that Tagalog/Filipino is becoming a dominant language among the young. This finding is similar to those of Shang-chin (n.d.) where junior high school students in central Taiwan showed a higher degree of positive attitude toward Mandarin which becomes their mother tongue rather than Taiwanese, the language of their folks and Quakenbush (1989) in which the student age group chose Tagalog as a favorite language.

As regards Gaddang, the group that showed the highest mean was the middle-aged group. This can be attributed to the high rating they gave to the items regarding Gaddang as a major part of their heritage, the language that reflects their ethnic identity and enriches their cultural knowledge and the language they use to help them relate better to their relative and friends. This finding reveals that the middle-aged group puts high regard on their native language more than the other age groups. It is surprising to note that the attitudes of the senior citizens are not as high as the middle-aged group. Some respondents belonging to this group did not agree that the Gaddang language may be transmitted from one generation to another because based on their observation, young Gaddangs do not actually use their native language in their communication, instead they communicate in Tagalog. If such a case

continues, this may lead to language shift or loss among the young. This finding is similar to the study conducted by Dweik, Nofal and Qawasmeh (2014) where older generations tend to maintain minority Arabic than younger ones. Although the young displayed the lowest mean of language attitude towards Gaddang, they did not express any negative comments about Gaddang. This signifies that their regard to their native language as a part of their heritage and ethnicity is not lessened although they prefer to use Tagalog in their communication. This finding supports the finding of Khalid (2016) where respondents' highly positive attitude toward another language did not lessen the high regard and value they give to their native language.

Although the analysis of the data did not yield any significant difference in the respondents' attitudes toward English in terms of age group, it is noteworthy that the young group displayed the highest mean. It implies that the young Gaddangs give a favourable attitude to English because they consider it as an international language. They also expressed their agreement that English makes them globally competitive. This finding is somehow different from the study of Okuniewski (2014) because in this study, the older respondents showed higher positive attitude towards English than the younger ones. The current study also opposes Huang and Kuo's (2015) finding that age group does not influence language attitudes.

The present study also reveals that gender does not determine language attitudes. It implies that regardless of gender, the respondents showed positive attitudes towards the four languages. This finding contradicts the following studies: Eshghinejad (2016) found that female had significantly higher attitude than the male respondents; Okuniewski (2014) where female respondents were significantly higher than males among secondary students on the aspects of motivation, attitudes, language orientation, certain social relations and specific aspects of the second language; Alaga (2016) who concluded that sex was significantly related to attitude; Gömleksiz (2010) in which females were more positive in their attitudes towards English learning in terms of interest, usefulness and teacher subscales; Kesgin and Arslan (2015) where female group showed more interest, positive behaviour and better performance than male group. The studies of Durer and Sayar (2013) and Huseein, Demiroka and Uzunboylu (2009) reveal similar results to the current study that males and females do not differ in their language attitudes toward English.

Significant differences were also recorded on the Gaddangs' attitudes towards Gaddang, Tagalog, and English, but not to Ilocano in terms of economic status. Respondents with very little, always not enough income for the family showed the highest positive attitude towards Gaddang. This is true because of the highly positive ratings they assigned to nine statements in the questionnaire. Specifically, this group of respondents strongly agreed that they like speaking and listening to the Gaddang language; it enriches their cultural knowledge; they don't mind marrying a speaker of this language; they want their children to speak this language; it reflects their ethnic identity; it helps them to relate better to their relatives; and Gaddang is a part of their heritage. Some of the respondents expressed that they will never forget Gaddang because they were born and taught this language. It is also their language of

everyday communication. Others said that they prefer to use Gaddang because it is their own language and they are not used to speaking Tagalog, especially English. Hence, exposure to and proficiency in Tagalog and English somehow hinder them to use the language for communication. With respect to the English language, the income group that showed the highest attitude was the group whose income is just enough for their family's needs, but they can hardly save. This group of speakers rated some items in the questionnaire high especially "Speakers of this language are considered educated". This implies their recognition of the prestige and power of the English language. The positive attitude accorded to the English language by this group is also noted in the study of Kesgin and Arslan (2015) where students whose family belonged to the middle revenue and the highest revenue groups had positive attitudes as compared to those belonging to the lowest revenue group. The highly favourable attitude accorded to Tagalog can be attributed to their strong belief that Tagalog is easy to understand, that it reflects their national identity, and that it is helpful to their career. In the interview, some respondents stated that they use Tagalog most of the time in their work.

In terms of educational attainment, significant differences were only noted in the respondents' attitude towards Gaddang and English. Hence, educational attainment determines attitudes to the native language and to the second language. Further, those who belong to the post secondary group displayed the highest positive attitudes towards their native language as well as English although the rating was lower. It is probable that this group is very much aware of the importance of preserving their native language. Most of the respondents expressed their desire to maintain their native language. They added that if they are able to preserve their language, their ethnicity, their cultural heritage will stay. At the same time, they also acknowledge the fact that English is necessary for globalization, global competitiveness, and international communication. One respondent said that speaking or using English does not lessen her ethnicity as Gaddang. Another one said that using the English language does not mean he loves his native language less. This finding partially coincides with the study of Kesgin and Arslan (2015) where respondents whose parents have a bachelor's degree or postgraduate degree were higher claimed to have higher positive attitude in English than those whose parents have primary or secondary education.

It has been evident from the results presented in this study that the Gaddang speakers embrace the four languages, manifesting positive/favourable attitudes towards them, but in varying degrees. The positive attitude accorded to Tagalog/Filipino is apparently based on their belief that it is the national language symbolizing national identity and commonly used by many Filipinos to establish understanding and to facilitate communication. The positive attitude to Gaddang, their native language indicates that they still desire for its existence and preservation as their ethnic language for integrative reasons. This positive attitude helps ensure the vitality of their native language. However, the low positive attitudes of the young Gaddangs imply possible language shift/loss in the near future. Therefore, there is a need to intensify the awareness of the Gaddang speakers, especially the young, of the role that their native language plays in their culture, ethnicity, and heritage to inculcate in their minds and hearts the

importance of preserving, maintaining, and revitalizing their native language for the assurance that it will be passed on to the next generations of Gaddangs. Their positive attitude towards Ilocano, being the lingua franca of the province, reflects its communicative function to them. Although the Gaddangs general positive attitude towards English is low, it indicates their awareness and acknowledgement to the language for instrumental or utilitarian purposes. It further implies for the education sector to develop positive attitudes towards English for its vital role in the acquisition of language and in learning in general. The varying attitudes that the Gaddang speakers have towards the four languages may also signify the richness of their repertoire which is vital in their daily communication with different people. It is assumed that the more positive their attitudes are towards these languages, the more vital they become. The results also imply that among the social variables, geographical area, age, economic status, and educational attainment are possible predictors of language attitudes.

Since the size of the samples in the present study considering the variables of economic status, age, gender, educational attainment and economic status does not indicate equality, it might be good to consider a more or less equal sample size in future studies in order to achieve more acceptable generalizations with respect to the mentioned variables. Further, Gaddangs who live in other areas of the province and the nearby provinces can be included in future studies to extend the population.

References

- Abidin, M., Pour-Mohammadi, M., & Alzwari, H. (2012). EFL students' attitudes towards learning English language: The case of Libyan secondary school students. *Asian Social Science*, 8(2), 119-134.
- Ahmed, S. (2015). Attitudes towards English language learning among EFL learners at UMSKAL. *Journal of Education and Practice*, 6(18), 6-16.
- Aladdin, A. (2010). Non-Muslim Malaysian learners of Arabic (NMMLAs): An investigation of their attitudes and motivation towards learning Arabic as a foreign language in multiethnic and multicultural Malaysia. *Procedia-Social and Behavioral Sciences*, 9, 1805-1811. <https://doi.org/10.1016/j.sbspro.2010.12.404>
- Alaga, N. A. C. (2015). *Motivation and attitude of students towards learning English Language*. Paper presented during the International Conference on Research in Social Sciences, Humanities and Education (SSHE-2016), Cebu, Philippines.
- Bautista, M. L. (Ed.). (1996). *Readings in Philippine Sociolinguistics*. Manila: De La Salle University Press, Inc.
- Bichani, S. (2015). *A Study of Language Use, Language Attitudes and Identities in Two Arabic Speaking Communities in the UK* (Doctoral dissertation). UK. Retrieved from <http://www.theses.whiterose.ac.uk/10502/1/Sanaa%20Bichani%20thesis%202015.pdf>
- Borlongan, A. (2009). A Survey on language use, attitudes, and identity in relation to Philippine English among young generation Filipinos: An initial sample from a private university. *Philippine*

- ESL Journal*, 3, 74-107.
- Bornman, E. (2011). Patterns of intergroup attitudes in South Africa after 1994. *International Journal of Intercultural Relations*, 35, 729-748. <https://doi.org/10.1016/j.ijintrel.2011.06.006>
- Campos, R. (2014). *Language attitudes among Agusan Manobo speakers in the Philippines* (Master's thesis). Payap University, Thailand. Retrieved from https://www.inter.payap.ac.th/wp-content/uploads/linguistics_students/Rose_Campos_Thesis.pdf
- Chen, S. (2010). Multilingualism in Taiwan. *International Journal of the Sociology of Language*, 205, 79-104. <https://doi.org/10.1515/ijsl.2010.040>
- Chew, F. P. (2013). Language attitudes of university students in China. *IPEDR*, 68(16), 89-97.
- Crystal, D. (1992). *An encyclopedic dictionary of language and languages*. Cambridge, MA: Blackwell.
- Csize'r, K., & Lukac's, G. (2010). The comparative analysis of motivation, attitudes and selves: The case of English and German in Hungary. *System*, 38, 1-13. <https://doi.org/10.1016/j.system.2009.12.001>
- Dimitrova, R., Bender, M., Chasiotis, A., & Van de Vijver, F. (2013). Ethnic identity and acculturation of Turkish-Bulgarian adolescents. *International Journal of Intercultural Relations*, 37(1), 1-10. <https://doi.org/10.1016/j.ijintrel.2012.04.005>
- Durer, Z., & Sayar, E. (2013). An analysis of Turkish students' attitudes towards English in speaking classes: Voice your thoughts! *Procedia - Social and Behavioral Sciences*, 70, 1574-1579. <https://doi.org/10.1016/j.sbspro.2013.01.225>
- Dweik, B., Nofal, M., & Qawasmeh, R. (2014). Language use and language attitudes among the Muslim Arabs of Vancouver/Canada: A sociolinguistic study. *International Journal of Linguistics and Communication*, 2(2), 75-99.
- Eshghinejad, S. (2016). EFL students' attitudes toward learning English language: The case study of Kashan University students. *Cogent Education*, 3, 1-13. <https://doi.org/10.1080/2331186X.2016.1236434>
- Fishman, J. (1972). Domains and the relationship between micro-and macrolinguistics. In J. J. Gumperz, & D. Hymes (Eds.), *Directions in sociolinguistics: The ethnography of communication*. New York: Holt, Rinehart and Winston, Inc.
- Fishman, J. A. (1965). Who speaks what language to whom and when? *La Linguistique*, 2, 67-88.
- Gömlöksiz, M. (2010). An evaluation of students' attitudes toward English language learning in terms of several variables. *Procedia Social and Behavioral Sciences*, 9, 913-918. <https://doi.org/10.1016/j.sbspro.2010.12.258>
- Grimes, B. (2001). Global language viability. In S. Osamu (Ed.), *Endangered languages of the Pacific rim: Lectures on endangered languages 2; From Kyoto conference 2000*, 45-68. ELPR Publication Series C002. Osaka, Japan: ELPR.
- Henry, A., & Apelgren, B. M. (2008). Young learners and multilingualism: A Study of learner attitudes

- before and after the introduction of a second foreign language to the curriculum. *System*, 36, 607-623. <https://doi.org/10.1016/j.system.2008.03.004>
- Huang, D., & Kuo, M. (2015, May). A case study of language attitude: How do Taiwanese females view Mandarin-speaking and Taiwanese-speaking males? *Asian Journal of Social Sciences & Humanities*, 4(2), 161-169.
- Hussein, G., Demiroka, M., & Uzunboylu. (2009). Undergraduate student's attitudes towards English Language. *Procedia Social and Behavioral Sciences*, 1, 431-433. <https://doi.org/10.1016/j.sbspro.2009.01.077>
- Kesgin, N., & Arslan, M. (2015). Attitudes of students towards the English language in high school. *Anthropologist*, 20(1, 2), 297-305.
- Khalid, A. (2016). A study of the attitudes and motivational orientations of Pakistani learners toward the learning of English as a second language. *SAGE Open*, 1-19. <https://doi.org/10.1177/2158244016665887>
- Kobari, Y. (2009). *The current status of the Butuanon language and its speakers in Northern Mindanao: Findings on ethnic identity, language attitudes, language ability, language use and language change* (Unpublished doctoral dissertation). De La Salle University, Taft Avenue, Manila.
- Korani, A. (2012). Comparison of the attitude of bilingual (Kordi and Farsi) boy and girl students in Islamic Azad University Islamabad Branch toward Farsi as their second language and the effect of the place of their living (city or village) on their attitude. *Procedia - Social and Behavioral Sciences*, 47, 1747-1750. <https://doi.org/10.1016/j.sbspro.2012.06.894>
- Kormos, J., & Csizér, K (2007.) An interview study of inter-cultural contact and its role in language learning in a foreign language environment. *System*, 35, 241-258. <https://doi.org/10.1016/j.system.2006.10.010>
- Lumicao-Lora, M. L. (1984). *Gaddang literature*. Quezon City: New Day Publishers.
- Magaspag, C. (2009). *Language use and attitudes of Kachok speakers: Towards an assessment of the Kachok language vitality*. SIL International Digital Resources. Retrieved from http://www-01.sil.org/silesr/2012/2012-038_ESR_379_Magaspag_Kachok.pdf
- Meyerhoff, M. (2011). *Introducing Sociolinguistics* (2nd ed.). London: Routledge.
- Okuniewski, J. (2014). Age and gender effects on motivation and attitudes in German learning: The Polish context. *Psychology of Language and Communication*, 18(3), 251-262. <https://doi.org/10.2478/plc-2014-0017>
- Oroujlou, N., & Vahedi, M. (2011). Motivation, attitude, and language learning. *Procedia-Social and Behavioral Sciences*, 29, 100-994. <https://doi.org/10.1016/j.sbspro.2011.11.333>
- Quakenbush, J. S. (1989). Conclusion of language use and proficiency in multilingual setting: A sociolinguistic survey of Agutaynen speakers in Palawan, Philippines. In M. L. S. Bautista (Ed.), *Readings in Philippine Sociolinguistics*.
- Quinto, E. J. M. (2015). Attitude and motivation towards a working language: Case of East Timorese

- students in the Philippines. *3L: The Southeast Asian Journal of English Language Studies*, 21(1), 1-12. <https://doi.org/10.17576/3L-2015-2101-01>
- Ramos, B., Salvador, B., & Sugay, C. (1986, July-1987, January). The Gaddangs. *Journal of Northern Luzon*, 17(1-2), 1-14.
- Rivers, D. (2011). Japanese national identification and English language learning processes. *International Journal of Intercultural Relations*, 35, 111-123. <https://doi.org/10.1016/j.ijintrel.2010.09.006>
- Rovira, J. M. S. (2015). Attitudes towards state languages versus minority languages in the contemporary world: The case of Catalan in Sardinia. *New Diversities*, 17(2), 163-177.
- Sakuragi, T. (2006). The relationship between attitudes toward language study and cross cultural attitudes. *International Journal of Intercultural Relations*, 30, 19-31. <https://doi.org/10.1016/j.ijintrel.2005.05.017>
- Setiyadi, B., & Sukirlan, M. (2016). Language attitude and motivation of the Islamic school students: How *Madrassa* students of the academic year 2013-2014 in Indonesia perceive English, English teaching and learning and native speakers of English. *Pertanika J. Soc. Sci. & Hum.*, 24(1), 331-350.
- Shang-Chin, C. (n.d.). *Language attitudes of junior high school students in Taiwan towards Mandarin, Taiwanese, and English*. Retrieved August 27, 2017, from [http://www.dml.npust.edu.tw/ezfiles/35/1035/img/1068/ThefullpaperbyShan-chingChen\(revision\).pdf](http://www.dml.npust.edu.tw/ezfiles/35/1035/img/1068/ThefullpaperbyShan-chingChen(revision).pdf)
- Siregar, F. (2010). The language attitudes of students of English literature and D3 English at Maranatha Christian University toward American English, British English and Englishes in Southeast Asia, and their various contexts of use in Indonesia. *Philippine ESL Journal*, 4, 66-92.
- Sisamouth, W., & Lah, S. (2015). Attitudes towards Thai, Patani Malay, and English of Thai undergraduates: A case study at Prince of Songkla University Pattani Campus, Thailand. *Procedia - Social and Behavioral Sciences*, 208, 240-252. <https://doi.org/10.1016/j.sbspro.2015.11.200>
- Spencer-Rodgers, J., & McGovern, T. (2002). Attitudes toward the culturally different: The role of intercultural communication barriers, affective responses, consensual stereotypes, and perceived threat. *International Journal of Intercultural Relations*, 26, 609-631. [https://doi.org/10.1016/S0147-1767\(02\)00038-X](https://doi.org/10.1016/S0147-1767(02)00038-X)
- Van Aswegen, J. (2008). *Language maintenance and shift in Ethiopia: The case of Maale*. Retrieved July 3, 2012, from <http://www.uir.unisa.ac.za/bitstream/handle/10500/2119/dissertation.pdf?Sequence=1>
- Vedder, P., & Virta, E. (2005). Language, ethnic identity and the adaptation of Turkish immigrant youth in Netherlands and Sweden. *International Journal of Intercultural Relations*, 29, 317-337. <https://doi.org/10.1016/j.ijintrel.2005.05.006>

- Vinluan, R. (1986, July-1987, January). A study of Gaddang literature. *Journal of Northern Luzon*, 17, 1-2.
- Wee, L. (2010). Malaysia, Singapore, Indonesia and Philippines. In M. Ball (Ed.), *The Routledge Handbook of Sociolinguistics Around the World*. Oxford: Routledge.
- Yang, A., & Lau, L. (2003). Student attitudes to the learning of English at secondary and tertiary levels. *System*, 31, 107-123. [https://doi.org/10.1016/S0346-251X\(02\)00076-3](https://doi.org/10.1016/S0346-251X(02)00076-3)