

# Mapping the unmappable: Lewis and Simons' EGIDS and SUM in language diaspora of Cervantes, Ilocos Sur, Philippines

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ISSN: 2243-7703  
Online ISSN: 2243-7711

Received: 7 March 2022

Revised: 10 March 2022

Accepted: 14 March 2022

OPEN ACCESS

Available Online: 14 March 2022

DOI: 10.5861/ijrse.2022.176

## Abstract

Cervantes, Ilocos Sur, Philippines is a place mainly inhabited by Kankanaey and Ilokano speaking communities. Eight (8) of the 13 barangays of Cervantes speak Kankanaey while the remaining five (5) speak Ilokano. The Kankanaey speaking communities trace their ancestors from Mountain Province and some part of Benguet. The Ilokano speaking communities trace their ancestors from the lowland municipalities of Ilocos Sur, the early Chinese in the Philippines, and the Spaniards. The Ilokano and Kankanaey languages are also being used in five major areas: education, media and entertainment, socio-cultural activities, health and survival, and government. Hence, these two languages have sustained its vitality status in various areas amidst the passing of time.

**Keywords:** bilingualism, Ilocos Sur, Ilokano, Kankanaey, language mapping

## Mapping the unmappable: Lewis and Simons' EGIDS and SUM in language diaspora of Cervantes, Ilocos Sur, Philippines

### 1. Introduction

A certain society is shaped by its culture which is a collective product of the members that distinguishes them from other groups. This culture also encompasses the society's beliefs, traditions, norms, attitudes, and lifestyle that the members use for survival. Despite the broad scope of a certain society's culture, this culture accentuates the reality of the lives of the members. Through careful understanding and acceptance of a culture's complexities, one may decipher and cope with the process of development in one society. The complexities and uniqueness of one culture are the excellent source of lessons and wisdom that one may use in dealing with different developmental processes in his or her society.

One of the ways in which culture and identity is reflected is through language. Language is the basic, creative, and primary tool of expressing one's thoughts and ideas. It serves as the primary tool for the transfer and preservation of a society's culture. Hence, the loss of language is the loss of one's identity as verbalized by Ulibarri (1999):

*Each language is a unique vision of the world. All of the history of a people is synthesized in its language. It is the novel in which people has deposited its laughter and its tears, its triumphs and its failures, its aspirations and disappointments, its attitudes, thoughts, prejudices, and beliefs. The language is the living current that joins the individual to a culture, a history, a vital reality. The language gives the individual an identity and quality (p. 43).*

In the Philippines, there are 181 distinct languages. One of these languages is the Kankanaey or Kankana-ey. The term Kankana-ey refers to both the people and to their culture and language (Baylas IV et al., 2012). Also, the name Kankana-ey came from the language which they speak (English project, 2014). For this study, Kankanaey is used.

In Mörseburg *et al.* (2016), the Kankanaeys belong to the broader group of populations collectively known as Igorot. They discussed that the Kankanaeys were shown to share many lineages with two other Igorot groups (Ibaloi and Ifugao) from Northern Luzon. Accordingly, these results are broadly consistent with the uniparental data ... where the Kankanaeys show haplotypes also found in Taiwanese aboriginals and generally associated with the Austronesian expansion. To them, Kankanaeys are either the best preserved source of the Austronesian expansion or a case of total replacement that followed it.

In cultural terms, National Commission for Culture and the Arts (2015) the Kankanaeys comprise a very distinct group. Accordingly, they occupy the area drained by the Amburayan Rivers; they are more similar to the Ibaloi to the south, and like them, the Kankanaey are in the province of Benguet in the northwest and the rest in the old Amburayan area in the highlands above northern La Union, southern Ilocos Sur, and the southern sections of Mountain Province. The commission also discussed that Although many cultural traits are shared with the Ibaloi, the languages of the two are not related since the affinity of *Inibaloi* is with Pangasinan. There is a marked difference between their languages and that of the Ibaloi, but like the latter, their settlements are dispersed (NCCA, 2015). Interestingly, the dispersion may have caused the spread of Kankanaey language in different neighboring areas of its origin place. In fact, some of the Kankanaey speaking tribes are located in Cervantes, Ilocos Sur.

To account for the reason why there are Kankanaey speaking tribes in Cervantes, its history must be considered. In an article published by aichannel (2014), brief history of Cervantes was discussed. Accordingly, the earliest known historical document about Cervantes was that it started as a small Igorot Village known as

*Mantamang* an Igorot word meaning to look over. On March 04, 1890 the residents of *Mantamang* petitioned that the village be recognized as a Christian Town under the Lepanto-Amburayan, sub-province of Mountain Province. The town was named Cervantes that remains the name of the town at present. In this study, *Cervantesians* as a collective name for its citizens shall be used for the purpose of giving a collective name for all the ethnolinguistic groups in the municipality.

According also to aichannel (2014), Cervantes became pueblo by virtue of Act 4411 of the Philippine Commission which is an act providing for the establishment of a local civil government in the townships and settlements of the province of Lepanto-Bontoc. In 1907, Cervantes was transferred to the province of Ilocos Sur by virtue of the provisions of Act No. 646, passed by the Philippine Commission on May 15, 1907 providing for the transfer of all sub-provinces of Amburayan and large sections of Lepanto and Benguet to Ilocos Sur and La Union. Until now, Cervantes is one of the upland municipalities of Ilocos Sur.

In addition, elders from the place stated that the original settlers of Cervantes are Igorots or what they call as *Te-eng*. They recalled that Ilokanos of Cervantes were brought by the Spaniards during the Spanish regime. As a result, the *Te-eng*s were forced to live the central part of Cervantes and took refuge in the high and isolated areas of Cervantes. This may be the reason why most Kankanaey speaking tribes are located around the center of the town.

Despite the ability of those Kankanaey speaking tribes to speak Kankanaey, they are interestingly not all Kankanaeys. Some of them belong to Tingguian and Bago tribes. The Tingguians and Bago do not speak the Itneg language, but they speak the Cervantenian (others say Cervantesian) Kankanaey. Perhaps, this was the result of dispersion and migration among ethnolinguistic groups around Cervantes during the Spanish regime.

In such light, this study was conceptualized to do a language mapping of the Kankanaey speech community in Cervantes, Ilocos Sur using the lens of Expanded Graded Intergenerational Disruption Scale (EGIDS) and Sustainable Use Model (SUM) of Lewis and Simons (2015). Using their work, the current vitality status of a language in a community will be determined which shall serve as a baseline for making language development decisions based on the community's decisions regarding how it wishes to manage its life-crucial knowledge (Lewis & Simons, 2016); thus, the conceptualization of the language maintenance program for languages in Cervantes, Ilocos Sur. This study could be seen in the light of preservation and promotion of the Kankanaey as a language since this language continuously serves as a reminder about the rich culture of the target speech community. This would also serve as an avenue for the tribes to realize and nurture the legacies of their ancestors that are inscribed in their language. Hopefully, the preservation of these legacies would also serve as a challenge for them to continue speaking, practicing and preserving these legacies.

### 1.1 Statement of the Problem

This study aimed to foster understanding, effective communication and unity among the people of Cervantes, Ilocos Sur by surveying and mapping their different languages and dialects to give a scientific study of them so as to enrich and preserve them. Specifically, this study sought answers to the question:

- What is the profile of the ethnolinguistic groups in terms of migration patterns, location, language, and usage of the language?
- What is the current vitality status of language/s in Cervantes based on the SUM and EGIDS?

## 2. Methodology

**Research Design.** This study employed qualitative descriptive design. Lambert and Lambert (2012) stated that the goal of qualitative descriptive studies is a comprehensive summarization, in everyday terms, of specific events experienced by individuals or groups of individuals. Accordingly, qualitative descriptive studies tend to draw from naturalistic inquiry, which purports a commitment to studying something in its natural state to the

extent that is possible within the context of the research arena. Thus, there is no pre-selection of study variables, no manipulation of variables, and no prior commitment to any one theoretical view of a target phenomenon.

Since the main objective of the study is to foster understanding, effective communication and unity among *Cervantesians* by surveying and mapping their different languages or dialects through observation and interview, the research design was found appropriate. After all, a basic or fundamental qualitative descriptive design is a valuable method in and of itself; it does not require the researcher to move as far from or into the data; and, does not require a conceptual or highly abstract rendering of the data, compared to other qualitative designs (Lambert & Lambert, 2012).

***Selection and Study Site.*** The study was conducted in Cervantes, Ilocos Sur, Philippines. Aside from the proximity to the researcher, the researcher chose the locale because literature pertaining to the place is minimal. In choosing the participants, criterion sampling was executed; hence, four criteria were set. First, they speak the Kankanaey or Ilokano. Second, they are residents of Cervantes. Third, they know their origin. Fourth, they are willing to participate in the study. With these criteria, only 30 participants who willingly participated and responded to the request were considered. Nonetheless, saturation of data was observed.

Data saturation is the phase of qualitative data analysis in which the researcher has continued sampling and analyzing data until no new data appear and all concepts of the theory are well-developed...and their linkages to other concepts are clearly described (Morse, 2004) which transpires informational redundancy (Francis *et al.*, 2010; Sandelowski, 2008; Guest *et al.*, 2006). This means that patterns on the data were recurring or emerging repetitively which transpired and manifested the need to stop data gathering. Morse (2015) noted that saturation is the most frequently touted guarantee of qualitative rigor offered by authors. Clearly, this study was not guided by the number of participants, but by data saturation. After all, it was assumed that given that no new similarities or differences could be identified, data collection need not continue (Aldiabat & Le Navenec, 2018).

***Data Collection Instruments.*** In the collection of the data, *aide-mèmoire* served as the main data gathering tool. It was utilized to determine migration patterns, location, language, and usage of the language in Cervantes, Ilocos Sur.

***Data Gathering Procedure.*** In gathering the data, the researcher sought permission from the office of the Municipal Mayor and the Mandatory Indigenous Peoples Representative (MIPR) of Cervantes. It was used as one of the documents needed in getting the consent of the participants in participating in the study. Then, then a dialogue on the nature of the study was made with the willing participants. Then, the consents of the participants were secured. Upon approval to the conduct the study, schedules of the interviews were set. Furthermore, the interview guide was constructed that contains key concepts and *a priori* codes that were used in making the *aide-mèmoire*. The *aide-mèmoire* was used to encapsulate the sharing of the participants. It is to note that the content of the *aide-mèmoire* was translated to Ilokano being the lingua franca of Cervantes. After the *aide-mèmoire* was constructed, the interviews were executed. The interviews happened through messenger chat and some were done through face-to-face interview. After the interviews, the researcher transcribed the answers of the participants, and did spot checking for accuracy of data. To triangulate the result of the interviews, interviews with other members of the families were also conducted. Then, the researcher employed member checking procedures to ensure the truthfulness and trustworthiness of the data (de Guzman & Tan, 2007). In this study, member checking was done in three ways as enumerated in the study of Azarias *et al.* (2020). First, the participants reviewed and commented on their interview transcripts. Second, series of follow up interviews to follow up unclear statements of the participants were conducted. Third, the results of the initial analysis were disseminated to the participants. In this process, the participants were given the chance to react on the results. After the member checking procedures, cool and warm analyses were done.

***Mode of Analysis.*** The messenger chat and recorded interviews were transcribed to arrive at extended texts. The extended texts were subjected to spot checking before the cool and warm analyses were executed. In the warm analysis, significant statements that establish patterns were culled out. In the warm analysis, significant

statements were proof-read and analyzed to formulate categories and themes. To establish the validity, truthfulness and trustworthiness of the emerging patterns, member checking procedures were done to ensure the truthfulness and trustworthiness of the data (de Guzman & Tan, 2007).

### 3. Discussion

#### 3.1 Profile of the Ethnolinguistic Groups

**Migration Patterns.** The speech communities of Cervantes are located strategically between two towns in Ilocos Sur, and two provinces: Quirino, Ilocos Sur in north, Suyo, Ilocos Sur in the west, Mt. Province in East, and Benguet in the south. Specifically, it is bounded by the Mountain Province on the East, Benguet in the South, Alilem on the Southwest, Sigay on the West, Gregorio del Pilar on the Northwest and Quirino on the North. Cervantes started as a small Igorot village called *Mantamang* which is translated as to look over. Movement and migration of people can be traced through their trade system. In fact, Igorot Traders and Chinese Merchants always had to pass the village frequently using man and horse trails connecting the lowland and upland neighboring localities (Abel, 2021).

Conferring to historical documents and as revealed in Abel (2021), the Igorot were displaced and forced to move to the hills and mountains by the colonizers. Accordingly, this explains why at present Igorot are mostly settled in far-flung barrios while the Ilokans, mestizos and those who intermarried with Chinese, Spaniards, Americans and other foreigners populate the central area of the municipality. The Igorot are of the Kankanaey tribe. Moss (1920) wrote about the two Kankanaey groups; first, the Kankanaey Igorot of northern Benguet and almost all the people living in Amburayan and southern Lepanto; and second, the inhabitants of northern Lepanto. The two groups can be distinguished from each other based on settlements, the northern group is comparatively large and compact while the southern group is scattered.

Presently, Cervantes is composed of thirteen (13) barangays. Among the 13 barangays, eight (8) of these are identified as Kankanaey speaking. Aluling (Kankanaey), Comillas North (Kankanaey), Comillas South (Kankanaey), Concepcion, Dinwede East (Kankanaey), Dinwede West (Kankanaey), Libang, Malaya (Kankanaey), Pilipil (Kankanaey), Remedios, Rosario, San Juan, and San Luis (Kankanaey). Interestingly, Barangay Remedios is also a home for Kankanaey speaking residents who are living with Ilokano speaking people. Barangay Malaya, the first settlement established on an elevated healthful well-ventilated place is largely occupied by people coming from Mt. Province and Bakun, Benguet. The people of Barangay Malaya speak also Ilokano. Notably, Kankanaey or Ilokano is said to be the mother tongue in the place as a result of migration and intermarriage.

On the other hand, a substantial concentration of Kankanaey can also be found at Barangay Dinwede East and Barangay Dinwede West. The mountain's constantly rising trade made it vital for their forefathers from Malaya, Bakun, and Suyo to have a decent outlet to the coast. A road was built from Cervantes to Tagudin, Ilocos Sur, crossing the Malaya Range on its way west. Later, the road was widened and improved, and it became passable all the way to Bontoc. Furthermore, Barangay San Luis and Libang also were inhabited by settlers from Malaya and Mt. Province. Although, Barangay Libang traces its origin from Barangay Malaya, the settlers of Libang do not speak Kankanaey rather they speak Ilokano. According to the settlers, their ancestors before spoke Kankanaey, but the settlers stopped speaking it, and started to use Ilokano because of intermarriage and migration. It is to note however that some residents can speak Kankanaey as result of exposure to the language and intermarriage.

In addition, Barangay Pilipil is inhabited by the people from Comillas South and North, Mt. Province, and Benguet. The people in these places share a distinct dialect and a set of practices and norms. According to sharing of the participants, the Kankanaey speaking people of these barangays are the descendants of people who migrated from the surrounding areas such as Bontoc, Mt. Province and Mankayan, Benguet. Likewise,

People who traded with the Cervantes residents married and created new families there. They carried with them the rice culture that they had learned in their homeland, resulting in the establishment of the first rice fields in the aforementioned barangays. Later, these barangays' trading links went as far as Mankayan, Bakun, and Ilocos, hastening people's travels into and out of the area. As a result of all of these developments, people were much more likely to look for better places to live, and larger settlement areas formed in both the north and south of Comillas.

Moreover, Aluling settlers came from all around Benguet and Mt. Province, particularly Bontoc and Tadian. Migrating people came into Tue, Mt. Province, and then to Benguet as stated by the participants who trace the origins of the Kankana-ey in Barangay Aluling. People from Mt. Province who came in from the northwest and northeast intermarried with Benguet settlers. Because of population pressure after a few years, this group relocated from the east to the west, into the Aluling valley, and began the early Kankana-ey. In addition, Rosario, Concepcion, Remedios, and San Juan trace their origin in the lowland municipalities of Ilocos Sur. According to the elders of Barangay Rosario and Concepcion, Chinese and Ilokano were the initial settlers until the Spaniards arrived in Cervantes. As a result, the two barangays' settlers are a combination of Ilokano-Spanish, Chinese-Spanish, and Chinese-Ilokano blood. Rosario, as the town's core, serves as a melting pot for the town's various ethnolinguistic communities. Meanwhile, the settlers of Barangay San Juan said that their ancestors came from Rosario, Concepcion, and lowland municipalities of Ilocos Sur.

Finally, the settlers of Barangay Remedios trace their ancestors from the lowland municipalities of Ilocos Sur, Benguet and from Mountain Province as a result of intermarriage and migration. Interestingly, the people here acknowledge that Ilokano is their first language; however, some can still speak or understand Kankanaey.

**Language and Location.** The map shows that Cervantes, Ilocos Sur has 13 Barangays. Out of the 13, eight barangays were identified as Kankanaey speaking community while five barangays were identified as Ilokano speaking community. Notably, some residents in the five barangays can speak also Kankanaey, and some can understand as a result of social network, intermarriage, exposure, and migration. Based on the gathered data, the Ilokano speaking communities and Kankanaey speaking communities are neighboring communities (Figure 2). Table 1 shows the specific identification of the main languages being spoken by the barangays.

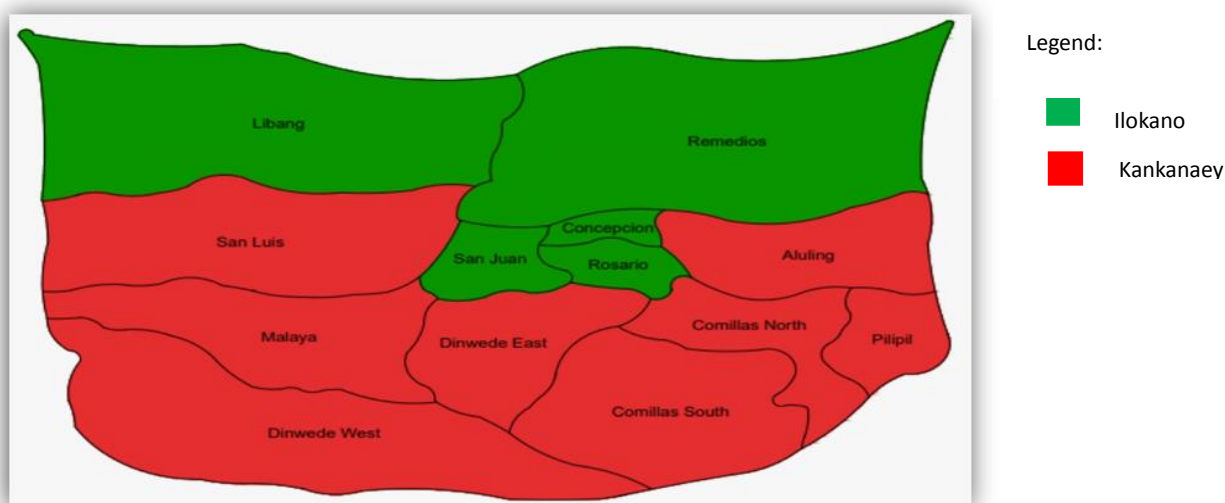


Figure 2. Map of Cervantes, Ilocos Sur

**Table 1**

*Language spoken by the 13 barangays of Cervantes*

Language	Barangay
1. Kankanaey	Aluling
	Comillas South
	Comillas North
	Malaya
	Dinwede East
	Dinwede West
	San Luis
2. Ilokano	Pilipil
	Remedios
	Rosario
	Libang
	Concepcion San Juan

**Usage of the Language.** The main focus of the study is to survey Ilokano and Kankanaey being the native languages among *Cervantesians*. Clearly, the two languages are being spoken in many contexts that allow the process of intelligible communication. Hence, through the interview conducted, the study surfaced five major areas where *Cervantesians* use Ilokano and Kankanaey (other languages like Filipino and English): education, media and entertainment, socio-cultural activities, health and survival, and government.

**Education.** With the implementation of the use of mother tongue in the elementary levels, Cervantes adopted the use of Ilokano language instead of the Kankanaey language. As verbalized:

*“We are using Ilokano in our classroom not Kankanaey. Kankanaey has yet to established its orthography like the Ilokano language.”*

*“At school, our children are using Ilokano language. They just use Kankanaey for friendly conversation. English is just used in high school. Sometimes they are using Ilokano instead of English.”*

*“Ilokano is more convenient in education because all the learning materials in the first levels of elementary in Ilokano. There is no material written in Kankanaey. The teachers use Ilokano because it is the language that is understood by all aside from Filipino and English.”*

*“Ilokano is the most used language in schools. Seldom they use English or Filipino except for subjects that require the use of any of the two languages.”*

The finding indicates that schools are yet to be developed Kankanaey medium materials. The finding also accentuates the need to institutionalize the use of Kankanaey in areas that speak it given the fact that eight of the 13 barangays are populated by Kankanaeys and that Kankanaey is an emerging language as a result of intermarriage, migration, and exposure. In doing so, both Ilokano and Kankanaey do not only perform their roles as auxiliary language but also as medium of instruction. In fact, the participants situated in Kankanaey speaking areas articulated that Kankanaey is being used as medium of instruction and auxiliary language. As an auxiliary language, it is used to explain lessons and to engage learners in discussion.

**Media and Entertainment.** Undeniably, technology has influenced the lives of *Cervantesians*. This is clearly seen in their use of Kankanaey and Ilokano in media and entertainment through technology. Through these areas, the Kankanaey language has gain prominence. As stated:

*“Aside from Ilokano, English and Filipino, I am now using Kankanaey. This one way showing how proud I am of my culture.”*

*“With the influence of friends, I learned Kankanaey and use it in making videos if we have group project. I mean we adopt Kankanaey drama aside from Ilokano.”*

*“I always listen to radios like Bombo Radio dramas. Sometimes I listen to radio programs that use Kankanaey language.”*

*“Through technology, especially facebook and media, I am able to use Kankanaey and Ilokano. Sometimes, I prefer using the two languages than English or Filipino. It is one way of being able to express freely my thoughts. I am more confident to use Kankanaey and Ilokano than English or Filipino.”*

The abovementioned statements lucidly manifest that the languages being used by the participants continuously adapt to the trends and development in the society. The finding indicates that technological advancement and emergence of social media and other online platforms have made the Ilokano, Kankanaey, English, and Filipino responsive, resilient, dynamic, and adaptive. As such, languages continue to flourish and be nurtured as technology, media, and entertainment advance or develop.

**Socio-cultural Activities.** Rituals, daily conversations, community gatherings, and family affairs are included under socio-cultural activities. In terms of rituals, Kankanaey language is being used. The participants mentioned that this is the language being spoken by the elders who spearhead rituals. As stated:

*“During and after rituals, Kankanaey is being spoken because it is the language of the elders and the community.”*

*“We use Kankanaey because it is our language. The elder who spearheads the ritual uses the Kankanaey.”*

*“Even after rituals, we used Kankanaey. It is our way effectively communicating our thoughts. Besides, it is the language our ancestors.”*

In daily conversations, Kankanaey is being used by the eight Kankanaey speaking barangays while Ilokano for the non-Kankanaey barangays. As verbalized:

*“When we speak to our fellow Kankanaey regardless of where or what we are in, we use Kankanaey. However, we use Ilokano or mix Ilokano Kankanaey and Ilokano if speak with people from the centro (meaning from Baranagy Rosario and Barangay Concepcion).”*

*“We use Ilokano most of the time in speaking with friends, classmates, and parents or family members. It is the language that is best understood by all.”*

*“We are not Kankanaey, so we speak Ilokano. But I am trying to learn Kankaney from my friends who speak it.”*

In terms of community gatherings, Ilokano and Kankanaey are being used. Community gatherings include barangay assembly meeting, fiestas, school related meetings, wedding celebrations, and wake of the dead. For Kankanaey speaking barangays, they used Ilokano or Kankanaey because there are visitors or relatives who cannot speak Kankanaey. For non-Kankanaey speaking communities, they speak Ilokano while the Kankanaey speaking people use Ilokano to adapt with the situation. They said:

*“During community gatherings like fiesta and barangay assembly, we use Ilokano. In town fiesta, neighboring barangays use Kankanaey and Ilokano. Well, we do not speak the same language, but we understand one language and that is Ilokano.”*

*“Ilokano and Kankanaey are everywhere when there are gatherings like wedding celebrations, wake of the dead, fiestas, school meetings and other.”*



Moreover, during family affairs whether daily or occasional, Kankanaey and Ilokano are being spoken. If the families are kankanaey speaking people, they use Kankanaey. If they are not, they use Ilokano. As stated:

*"We are Ilokanos, so we use Ilokano. It is our language when we eat, watch or converse in daily basis."*

*"Since we are Kankanaey, what do you expect? Well we speak Kankanaey."*

Finally, the findings highlighted that people need language as social being. In performing their roles as members of society and participants in socio-cultural activities, their languages remain as one of the primary forces and media that allow them to be effective and active participants in their communities and in any communicative events. The findings also accentuate that the using the languages is not enough. Notably, knowing how and where to use these languages in appropriate or proper socio-cultural activities and relations is more vital than just using it. Hence, language serves as creators of socio-cultural world.

**Health and Survival.** *Cervantesians* merely rely and are more comfortable on using Ilokano and Kankanaey in terms of health and survival. Accordingly, they used Ilokano and Kankanaey if they go to the clinic, health center, and pharmacies. When they speak of agriculture issues, they use also Ilokano and Kankanaey. As verbalized:

*"If the nurse or doctors that we know speaks Ilokano we speak Ilokano. If he or she can speak Kankanaey, we speak Kankanaey. We can feel the sincerity of the nurse or doctor if he or she speaks our languages."*

*"If I buy medicine, we use Ilokano. But if it is native healing, I mean albularyo (local healer), I speak Ilokano or Kankanaey. It depends on the language of the healer. You know, we have many albularyo here in our place."*

*"Well, we mainly speak Ilokano and Kankanaey for survival. I mean we will not be able to say what we want if others do not understand us. If you say survival, it means agriculture as our main source of living. There, we speak Ilokano and Kankanaey."*

*"We want to survive so we speak Ilokano. During farm work, we use Ilokano because it is our language."*

*"Farming is survival for use. Same us language is survival. When we work at the farm, you do not expect us to speak English or Filipino. We use Kankanaey."*

Clearly, the statements underscored that the participants consider the context or environment, audience, and communicative event when using the language. This indicates that they conform not only to communicative norms and rules but also to rhetorical sensitivity principle which means that they consider the background of the people they are talking to.

**Government/Politics.** Government plays an important role in the lives of many people. Like any other places, Cervantes is being led by its officials or leaders. From the statements of the participants, Ilokano and English are being used. However, for rhetorical sensitivity letters, memorandums, ordinances and other pertinent documents are translated or written in Ilokano being the lingua franca of the town. As verbalized:

*"Letters that we receive from the municipal government are always written in Ilokano. They do not use English because only few will appreciate or understand it. Useless!"*

*"Our municipal ordinances, resolutions and others are translated in Ilokano so that every Cervantian will understand those papers."*

*"For important documents coming from the municipal offices, Ilokano are widely used for us to*

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*understand them.”*

The statements accentuate that language and politics/government are two inseparable entities. The relationship they have may be described as complementary. This means that political and legal reality is shaped by words. As such, for efficient communication to take place, it is critical to identify who the audience of any communication involving the government or any government papers will be.

### 3.2 Current Vitality Status of Ilokano and Kankanaey Languages Using the SUM and EGIDS

In the context of Cervantesian speech community, table 3 presents the current vitality status of the Ilokano and Kankanaey languages. English and Filipino languages are also included in the table to create a clearer picture of the said speech community.

**Table 3**

*Current vitality status of Ilokano and Kankanaey*

EGIDS Level	Description	Language/S
EGIDS Level 0	International	English
EGIDS Level 1	National	Filipino
EGIDS Level 2	Regional	Ilokano
EGIDS Level 3	Trade	Ilokano, Kankanaey, Filipino, English
EGIDS Level 4	Educational	Ilokano, Filipino, English
EGIDS Level 5	Written	Kankanaey
EGIDS Level 6a	Vigorous	Ilokano, Kankanaey
EGIDS Level 6b	Threatened	None
EGIDS Level 7	Shifting	None
EGIDS Level 8a	Moribund	None
EGIDS Level 8b	Nearly Extinct	None
EGIDS Level 9	Dormant	None
EGIDS Level 10	Extinct	None

Within the framework of the EGID by Lewis and Simmons the Kankanaey in Cervantes is assessed as vital in the community. From the EGID scale from 1 to 10 with 1 being an extremely vital used language and 10 as extinct, the Kankanaey is scaled as 6, Ilokano as 1, English as 5, and Filipino as 5.5. Languages ranked between 1 to 6 are deemed as safe languages that are not in danger of becoming extinct in the current generation in the said place. Moreover, both the Kankanaey and Ilokao languages are Level 6a (Vigorous). Lewis and Simons (2016) described that this is the level of ongoing oral use that constitutes sustainable orality. Accordingly, intergenerational transmission of the language is intact and widespread in the community. Last, they underscored that the language use and transmission situation is stable or gaining strength.

Notably, in Sustainable Use Model (SUM) the researcher used the Expanded Graded Intergenerational Disruption Scale (EGIDS) (Lewis & Simons, 2016). The SUM uses the EGIDS to evaluate the current vitality status of each language in the linguistic repertoire of a speech community (Lewis & Simons, 2016). The current vitality status of a language in a community serves as a baseline for making language development decisions based on the community's decisions regarding how it wishes to manage its life-crucial knowledge (Lewis & Simons, 2016).

## 4. Conclusion

The positive impacts of concept mapping as an instructional method for text comprehension have been highlighted in numerous empirical researches in first language education (Chang *et al.*, 2002). However, in the context of second language, such research has remained limited. In such light, this study looked at the language mapping in the speech community of Cervantes and see where do these languages are going. In a speech community, it is advantageous that the people there are bilinguals or multilingual. In nonverbal activities requiring selective control, bilinguals have certain cognitive benefits over monolinguals (Bialystok, 1998). Bilinguals are more literate in second language acquisition than monolinguals in an ethnolinguistically

diversified group.

Within the spread of English as official language in formal education, even in a speech community of Cervantes, the Kankanaey language in the minority groups is being studied robustly because of the huge impact of this on minority groups and provisions for these groups has consequently become even more complex and diversified task. This study witnessed a speedily-growing use of the three languages namely: Ilokano, Kankanaey, and Filipino. While this seemingly new phenomenon has been studied and discussed by many including this study, further studies could fill the gaps in providing evidence-based, comprehensive, comparable and critical analysis of the contemporary situation of languages in use and language provision for the indigenous minority groups.

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