

# On the Brink of Extinction: Revisiting the Sociolinguistic Condition of the Philippine Creole Spanish in Cavite

Marque Earl B. Deferia, Ramir M. Peñero, Jr  
Eduardo M. Salazar, Kimberly J. Soriano,  
Lerry Anne A. Virtuso and Agnes C. Francisco  
*Department of Humanities  
College of Arts and Sciences  
Cavite State University, Indang, Cavite*

## Abstract

Language extinction is a global phenomenon that is clearly accelerating among the indigenous and minority languages around the world. In fact, Cavite Chabacano in the Philippines is no exception to this stark scenario. This study generally sought to investigate the present sociolinguistic condition of Chabacano in Cavite City. Specifically, it aimed to (1) determine the demographic profile of the participants, (2) identify the communicative domains of Chabacano usage among its speakers, (3) explore cases of intergenerational language transmission of Chabacano, and (4) look into the contemporary and future actions, plans, and programs of the local government of Cavite City to revitalize the Chabacano. Through a systematic combination of quantitative and qualitative research design and utilization of purposive sampling technique, findings showed that (1) majority of the Chabacano speakers are in their 60s; (2) Chabacano prevails as a language of home and no longer being spoken in school, workplace, and social media; (3) transmission of Chabacano is of grandparental generations; and (4) there is no contemporary language revival efforts in the city, although future plans have been laid out by the local government officials. The study concluded that Philippine Creole Spanish in Cavite City is a marginal and endangered language, and is most likely to die out without a concrete tangible support from local and national scale and active transmission of the language from this Chabacano-speaking community. A future study is recommended to assess and investigate the cited language revival plans of the local government officials in Cavite City.

Keywords: *Cavite City, Chabacano, Philippine Creole Spanish*

## INTRODUCTION

Language extinction is a global phenomenon that is clearly accelerating among the indigenous and minority languages around the world. As reported by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 2020, around 90 percent of over 7,000 languages are endangered and could disappear by the end of the 21st century. Others were able to survive, like in the

case of Hebrew, while some vanished without a trace as they have fallen victim to predators, tragic circumstances, or more dominant and thriving competitors. Many of the languages today have only one surviving native speaker, such as the language of Yarawi in Papua New Guinea (Marques, 2022), and the death of the speaker will mean the extinction of the language (Crystal, 2000; UNESCO, 2003). And, Philippine lan-

guages are no exception to such an alarming linguistic scenario.

According to Ethnologue (n.d.), the most extensive catalog of world languages, the Philippines has 186 spoken languages, with 182 identified as living, and four are extinct. Of the living languages, 41 are institutional, 72 are developing, 46 are vigorous, 13 are in trouble, and 10 are dying. When a language dies, the morphemes, phonemes, lexemes, and syntax are not the only things lost. Beyond the superficial aspect of the language, its extinction accompanies people's cultural heritage, social identity, and culture's unique interpretation of the universe (Hoffmann, 2009; Hunter, 1994; Rogers & Campbell, 2015; UNESCO, 2003), such as in the case of Chabacano variety in Ermita and Davao City, which are now both extinct (Lesho & Sippola, 2013; Lipski, 2001).

According to Ethnologue (n.d.), the most extensive catalog of world languages, the Philippines has 186 spoken languages, with 182 identified as living, and four are extinct. Of the living languages, 41 are institutional, 72 are developing, 46 are vigorous, 13 are in trouble, and 10 are dying. When a language dies, the morphemes, phonemes, lexemes, and syntax are not the only things lost. Beyond the superficial aspect of the language, its extinction accompanies people's cultural heritage, social identity, and culture's unique interpretation of the universe (Hoffmann, 2009; Hunter, 1994; Rogers & Campbell, 2015; UNESCO, 2003), such as in the case of Chabacano variety in Ermita and Davao City, which are now both extinct (Lesho & Sippola, 2013; Lipski, 2001).

In the south, Chabacano is said to be surviving and thriving in Zamboanga City, and on its neighboring small islands (which was also once spoken in Davao City), with approximately 359,000 speakers, according to the 2010 Philippine census (as cited in, Lesho, 2013). However, the case is much more problematic in the Manila Bay region as Chabacano has become a minority and an endangered language in the speaking communities of Ternate and Cavite City due to people's migration both to and from the communities, in competition with the dominant languages, struggling with the intergenerational transmission, restricted domains of language usage, diminishing interest of the youth in learning the language, among others

(Lesho & Sippola, 2013). According to Janse (2003), an endangered language is one at risk of losing all of its speakers where the youngest speakers are young adults and there are no or very few child speakers.

In an evaluation executed by Lesho and Sippola (2013) using the UNESCO'S language vitality and endangerment scale, they have indicated Ternate Chabacano as threatened but relatively stable, with 21 percent of the entire population are the remaining Chabacano speakers, while Chabacano in Cavite City is labeled as "severely endangered," with only 3 percent of their population, or equivalent to not less than 4,000, are the remaining Chabacano speakers, from 18,000 left in 1956's data of Whinnom, and became 8,000 speakers in 1969's report of Llamado (as cited in, Lesho, 2013). The provided data show that Cavite Chabacano was steadily in decline over the past century and will come to cease its existence in the hereafter.

Furthermore, in a one-month fieldwork of Genuino (2005) in Zamboanga, Ternate, Cavite City, Davao City, and Ermita, in which she was not able to find any Chabacano speaker in the two latter places, she reported that while the majority of Chabacano speakers in Cavite City used all or mostly Chabacano in all domains, it was found out that almost no Chabacano use being reported by the youngest generations. This is consistent with the findings of Lesho and Sippola (2013), wherein it was revealed that Cavite Chabacano is severely endangered (level 2) because it is no longer being transmitted between generations. The majority of the speakers are usually the eldest members of the family who have the complete fluency in the language, such as great-grandparents, grandparents, and the eldest siblings of the parental generation. They also described the state of documentation of Cavite Chabacano as "fragmentary," or there is only limited linguistic research and inadequate coverage, on the UNESCO's language vitality and endangerment framework.

Cavite Chabacano is therefore in urgent need of documentation before they completely disappear, like what happened to Davao and Ermita Chabacano. As highlighted by Crystal (2000) in his book entitled "Language Death," everyone must be alarmed of this phenomenon as a loss of language is a terrible loss for all humanity. Its magnitude

and rate of extinction is said to be much greater, than at any other time in the linguistic history (Rogers & Campbell, 2015). While this paper greatly acknowledges the contribution provided by Genuino (2005), Sippola (2013), and Lesho and Sippola (2013) in the Manila Bay area to the documentation of the endangered creole, it must be highlighted here that these studies were executed in 2005 and 2013, and the most recent study was in 2015 by Perez, in which his area of focus was generally on the grammatical description and typological characterizations of Cavite Chabacano.

Now that over half of a decade has passed, an important question remains: how is the sociolinguistic situation of Chabacano in Cavite City today? Hence, this study was carried out in order to investigate the present sociolinguistic condition of Chabacano in Cavite City. It is hoped that this study has contributed to the further and present documentation of this severely endangered variety of Chabacano.

## OBJECTIVES

This study generally aimed to investigate the present sociolinguistic condition of Chabacano in Cavite City.

In particular, it sought to achieve the following:

1. determine the profile of the participants in terms of the following:
  - 1.1 Age
  - 1.2 Sex
  - 1.3 Civil status
  - 1.4 Barrio (Place of residence)
  - 1.5 Languages spoken
  - 1.6 Self-reported Chabacano proficiency
2. identify the communicative domains of Chabacano usage in Cavite City among its speakers;
3. explore cases of intergenerational language transmission of Chabacano in Cavite City;
4. look into the contemporary and future actions, plans, and programs of the local government of Cavite City to protect and revitalize the Chabacano in terms of the following:
  - 4.1 Information, Education, and Communication (IEC) materials

- 4.2 Sociocultural heritage preservation
- 4.3 Language intellectualization initiatives
- 4.4 City policies and ordinances

## Theoretical Framework

The present study was anchored on the UNESCO (2003) framework, which was prepared

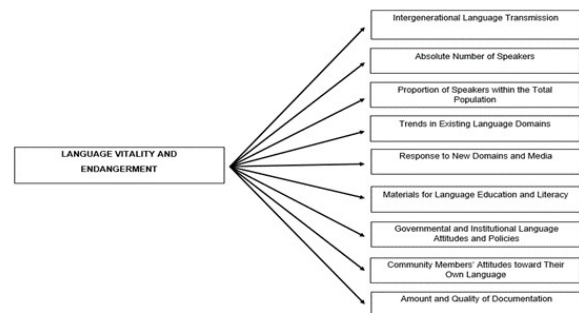


Figure 1: Theoretical framework of the study

UNESCO Ad hoc Expert Group on Endangered Languages. This document was submitted to the International Expert Meeting on UNESCO Programme Safeguarding of Endangered Languages in Paris, France on 10th-12th of March, 2003, with an aim to provide nine (9) factors that can be used to evaluate a language's vitality and state of endangerment. Each factor has its corresponding grade of endangerment ranging from 0-5.

One of its appearances was in Lesho and Sippola's (2013) study where they utilized the above-mentioned UNESCO framework to evaluate the language vitality and endangerment of the Chabacano-speaking communities in Ternate and Cavite City in the Manila Bay region in Luzon, Philippines. Their fieldwork trips of over the past nine years revealed that Chabacano in Ternate is threatened but relatively stable, while Chabacano in Cavite City is identified as severely endangered. Hence, the UNESCO (2003) framework was the theoretical underpinning of the study, particularly, with emphasis on factors such as intergenerational language transmission, trends

in existing language domains, and materials for language education and literacy.

## METHODOLOGY

### Research Design

In order to investigate the present sociolinguistic situation of Chabacano in Cavite City, a mixed-method approach was employed. In particular, a quantitative research design was utilized to satisfy the first and second research objective of the study. As for the third and final research objective, a qualitative approach was used.

### Participants of the Study

To provide the needed data for the quantitative part, the participants were chosen based on the following criteria: (1) must be a resident of Cavite City; (2) must belong to any of the barrios involved in the study (i.e., San Jose, Cagayan, and Gangley); (3) must be a speaker of the Chabacano language; and, (4) must be around the age group of 18-87.

As for the third research objective for the qualitative aspect, the participants were selected based on the following qualifications: (1) must be a resident of Cavite City; (2) must belong to any of the barrios involved in the study (i.e., San Jose, Cagayan, and Gangley); (3) must be a speaker of the Chabacano language; and, (4) must have younger members in the family teaching them the Chabacano language. Whilst, the participants for the final research objective were chosen based on the following criteria: (1) must be a local official of Cavite City; and, (2) must have a knowledge about the actions, plans, and programs of the local government, may it be contemporary or future, to protect and revitalize the Chabacano.

### Sampling Technique

The participants of the study were chosen using purposive sampling technique. Cavite City has a total population of 100, 674 as of the National Census in 2020. According to the Cavite City Planning and Development (personal communication, 2021), a generous estimate of 3 percent of

the entire population is the proportion of Cavite Chabacano speakers in their locality, and that is equivalent to 3,020 Chabacano speakers left, which was the population size, with a margin of error of 10 percent or 0.1.

To calculate the sample size, the study used Slovin's formula:

$$\text{Formula: } n = N / (1+Ne^2)$$

Wherein: **n** is the sample size; **N** is the population size; **e** is the margin of error

Solution:

$$\begin{aligned} n &= N / (1+Ne^2) \\ &= \frac{3,020}{1+3,020 (0.1)^2} \\ &= \frac{3,020}{31.2} \\ &= 96.79 \end{aligned}$$

Therefore, this study had a total of 97 participants who answered the survey questionnaire for the quantitative aspect. As for the participants of the qualitative part, a sample size of 20 was used for the third research objective, and five (5) more participants for the fourth research objective. Furthermore, as per Cavite City Planning and Development (personal communication, 2021), San Jose, Cagayan, and Gangley are the three barrios identified as nuclei of Chabacano speakers in the city, hence the coverage of the study.

### Data Gathered

The study employed two types of instrumentation: via survey questionnaire and interview guide, which were both researchers-made to accurately address its research objectives. Prior to its data gathering, the research instruments were validated by three experts in the field of linguistics.

As a first tool, the survey questionnaire was divided into two parts: (1) Participant's Background (i.e., age, sex, civil status, barrio, languages spoken, and self-reported Chabacano proficiency);

and, (2) Communicative Domains of Chabacano Usage (i.e., in family, friends, neighborhood, church, school, market, work, and social media). It used a 5-point Likert Scale: 5=Always, 4=Often, 3=Sometimes, 2=Seldom, and 1=Never. Furthermore, the survey questionnaire was translated from English to Filipino, and was physically distributed to the participants.

The second and final tool used in gathering the data was through interview questions, which consisted of open-ended questions. The participants were subjected to a semi-structured in-depth interview, a one-on-one. There were eight (8) questions asked to the participants to address the third research objective. As for the fourth research objective, there were five (5) specific questions per category (i.e., in terms of Information, Education, and Communication (IEC) Materials, Sociocultural Heritage Preservation, Language Intellectualization Initiatives, and City Policies and Ordinances) and final two (2) questions, with a total of 22 questions.

The interview was conducted face-to-face. Follow-up exchanges in either English or Filipino were executed for further clarifications and elaborations of some responses. During the actual interview, the researchers used a voice recording device. The researchers then transcribed all the audio files collected during the interview. With the aim to ensure the validity of data, the two re-

searchers coded the interview data while the other two cross-checked the data before it was subjected to data analysis and interpretation.

**Ethical Considerations**

The researchers sought first an approval from the Local Government Unit (LGU) officials of Cavite City to conduct data gathering. After getting the permission, the participants were given a consent sheet and were ensured that all information they provided would be treated with utmost confidentiality and anonymity. Participants were provided an option to indicate their name during survey and interview. Furthermore, the participants for the interview were informed about the audio recording, and their permission was asked beforehand. Finally, the researchers, who were all fully-vaccinated and already had their boosters, abided by the minimum health protocols implemented in the locality, particularly, during the distribution of survey questionnaires and conduct of interviews. During the data collection, the research team was accompanied by LGU officials.

**Data Analysis**

**(1) Frequency and Percentage Distribution.**

This method assessed the frequency counts and percentage distribution of the participants' profile such as age, civil status, barrio, languages spoken, and self-reported Chabacano proficiency.

Table 1. Interpretation of mean scores

SCALE	MEAN	RESPONSE	VERBAL INTERPRETATION
5	4.21 – 5.00	Always	Always
4	3.41 – 4.20	Often	Frequently
3	2.61 – 3.40	Sometimes	Occasionally
2	1.81 – 2.60	Seldom	Rarely
1	1.00 – 1.8	Never	Never

(2) **Mean.** To get the average response of all the participants in regard to the communicative domains of Chabacano usage among its speakers, mean was used. In order to interpret the mean scores of the analyzed data, the table below was used.

(3) **Thematic analysis.** Braun and Clarke's (2006) six-step thematic analysis procedure

was used to analyze the qualitative data of the study. This framework includes data familiarization, codes formulation, generation of themes, themes review, defining and naming themes, and report formation. Its main goal is to identify themes within qualitative results, i.e., patterns in the data that are important or interesting, and use these themes to address the research objectives.

## RESULTS AND DISCUSSION

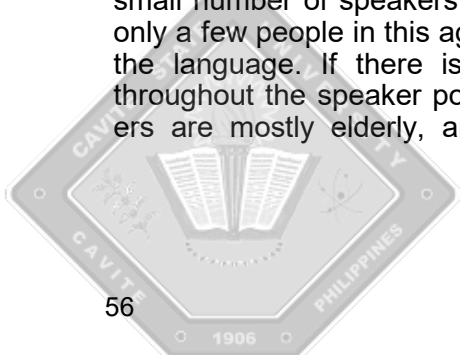
### Demographic Profile of the Respondents

Table 2. Distribution of age of the Chabacano speakers in Cavite City

AGE CATEGORY	FREQUENCY (f)	PERCENTAGE (%)
18 – 31 years old	4	4
32 – 45 years old	2	2.1
46 – 59 years old	25	25.8
60 – 73 years old	48	49.5
74 – 87 years old	18	18.6
<b>TOTAL</b>	<b>97</b>	<b>100</b>

**Age.** As indicated in Table 2, the age bracket of 60-73 years old has a percentage of 49.5 percent denoting that majority of Chabacano speakers in the three areas of Cavite City (Gangley, Cagayan, and San Jose) come from this specific age group. On the other hand, the age group of 32-45 years old managed to gain a relatively small number of speakers (2.1%), indicating that only a few people in this age bracket could speak the language. If there is an unevenly spread throughout the speaker population where speakers are mostly elderly, and uncommon among

children or teenage years, the language can be classified as endangered (Lewis, 2006; UNESCO, 2003). Age is a critical variable in determining the language vitality and endangerment as it is an indicator of the extent to which language transmission between generations has been successful (Crystal, 2000). Comparing the results of present study to Lesho and Sippola's findings in 2013, there is an apparent similarity, revealing that the majority of the Chabacano speakers are still in the older generation. It is a clear indication that the Chabacano language in Cavite City faces



a linguistic threat, as evidenced by the fact that only 4 percent are between the ages of 18-31, coinciding with Lesho and Sippola's (2013) claim that Chabacano is certainly not a common language among the younger ones, while only 2.1 percent could speak Chabacano in the age group of 32-45 years old. This illustrates that the number of speakers in these two different age categories is declining, and the highest speaker population is in the older generation between the ages of 60-73 years old. Furthermore, this data shows that the gap between these age groups who could speak Chabacano is widening, and must therefore be learned and used by the people while they have the opportunity to do so (Lesho & Sippola, 2013).

Table 3. Distribution of sex of the Chabacano speakers in Cavite City

SEX	FREQUENCY (f)	PERCENTAGE (%)
Female	53	54.64
Male	44	45.36
<b>TOTAL</b>	<b>97</b>	<b>100</b>

**Sex.** As shown in Table 3, 54.64 percent of the respondents are female, while male category garnered 45.36 percent, suggesting that there are more female Chabacano speakers in Cavite City.

Table 4. Distribution of civil status of the Chabacano speakers in Cavite City

CIVIL STATUS	FREQUENCY (f)	PERCENTAGE (%)
Single	27	27.84
Married	49	46.39
Widowed	19	19.59
Separated	6	6.18
<b>TOTAL</b>	<b>97</b>	<b>100</b>

**Civil status.** As presented in Table 4, majority lower to widowed (19.59%); meanwhile, single status of the Chabacano speakers are married (46.39%), thus received the second highest percentage signifying that they likely to have whom they can (27.84%).  
 pass on the language, while separated is the one which got the lowest percentage (6.18%), a thrice

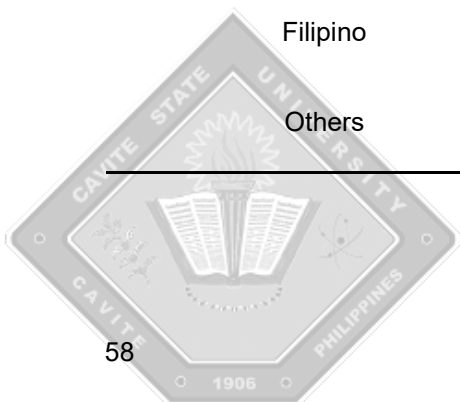
Table 5. Distribution of barrios with Chabacano speakers in Cavite City

BARRIO	FREQUENCY (f)	PERCENTAGE (%)
Cagayan	40	41.24
Gangley	41	42.27
San Jose	16	16.49
<b>TOTAL</b>	<b>97</b>	<b>100</b>

**Barrio (Place of residence).** As shown in Table 5, the highest reported percentage of respondents are residing in Gangley (42.27%), followed closely by Cagayan (41.24%), while San Jose got the lowest percentage (16.49%). This current data supports Lesho and Sippola's (2013) claim showing that until now most of the Chabacano speakers in the city are from Gangley; although, Cagayan has also a huge relative number of speakers, whereas San Jose has the least number of Chabacano speakers among the three areas covered.

Table 6. Distribution of languages spoken of the Chabacano speakers in Cavite City

LANGUAGE	FREQUENCY (f)	PERCENTAGE (%)
Chabacano	97	100
English	49	50.52
Filipino	97	100
Others	12	12.37





**Languages spoken.** As demonstrated in Table 6, both Filipino and Chabacano languages garnered 100 percent, denoting that majority of Chabacano speakers are bilingual speakers to Chabacano and Filipino. This is followed by English (50.52%), while other languages scored a percentage of 12.37 percent, indicating that some of the Chabacano speakers are not only bilinguals, but also multilinguals. Aside from Filipino and English language, they could also speak other languages such as Kapampangan,

Bisaya, Bicol, Ilocano, Arabic, Spanish, and Nihongo, as found in the study. Accordingly, some Chabacano speakers learned these languages as a result of their jobs abroad, the fact that the person they married is not a native speaker of Chabacano, or as caused by the presence of immigrants in the city (Lesho & Sippola, 2013). In general, it is evident that the Filipino language is prevalent in Cavite City, proving how the Filipino language has become their everyday use of interaction.

Table 7. Distribution of Chabacano proficiency of the Chabacano speakers in Cavite City

PROFICIENCY	FREQUENCY (f)	PERCENTAGE (%)
I can understand some Chabacano words, but cannot speak fluently.	0	0
I can speak, but barely understand some Chabacano words.	0	0
I have no trouble understanding and speaking the Chabacano language.	97	100

### Communicative Domains of Chabacano Usage

Table 8. Mean analysis of communicative domains of Chabacano usage in Cavite City

COMMUNICATIVE DOMAINS	Always (5)	Sometimes (4)	Oftentimes (3)	Seldom (2)	Never (1)	Mean	Verbal Interpretation
Household	34	10	24	19	10	3.42	Frequently
Friends	18	19	36	18	6	3.26	Occasionally
Neighbors	29	12	33	18	5	3.37	Occasionally
School	1	2	17	25	52	1.71	Never
Church	2	10	21	26	38	2.12	Rarely
Social Media	1	2	15	16	63	1.57	Never
Marketplace	3	11	40	26	17	2.56	Rarely
Workplace	2	3	21	41	30	1.78	Never
<b>OVERALL</b>						<b>2.47</b>	<b>Rarely</b>

**Self-reported Chabacano proficiency.** As presented in Table 7, the proficiency level of all the respondents is 100 percent, signifying that all of them are proficient enough to speak and understand the language. It also shows that the Chabacano speakers surveyed had found no difficulty in speaking and understanding the Chabacano language.

**Communicative domains.** As seen in Table 8, Chabacano language is used '*Frequently*' inside the household, having the highest weighted mean of 3.42 (SD: 2.88). The results support Lesho and Sippola's (2013) finding that most households in Cavite City still practice Chabacano. This shows a significant result, as according to Hinton (2013), the most important locus of language should be at home as it is the primary place for language acquisition as well as language transmission.

When asked about to what extent they utilize the Chabacano when conversing with their friends or peers, the study revealed that it is used '*Occasionally*' (mean: 3.26; SD: 2.71). Similarly, the Chabacano language is used '*Occasionally*' (mean: 3.37; SD: 2.83) when interacting with their neighbors. As they both belong to social groups, the closeness of these two communicative settings in terms of mean scores is noticeable. As pointed out by Duranti et al. (2011), language socialization plays an important role in language revitalization, where language can be transmitted through social actions such as mere conversation with neighbors – where it moves away from common language learning and changed as primarily psychological, and it is embedded in their social root (Schieffelin & Ochs, 1986).

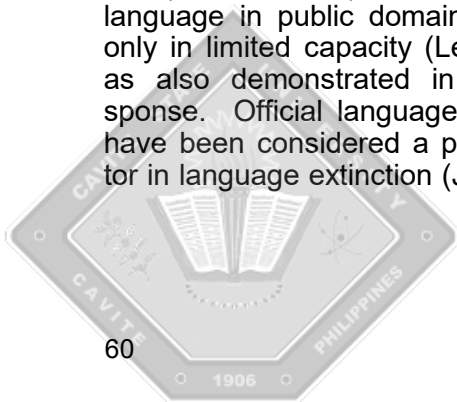
However, in the school domain where language transmission should be highly observed, the Chabacano language is '*Never*' used (mean: 1.71; SD: 1.10). Due to the implementation of Filipino and English language as the language of instruction (DepEd, 2009), the usage of the Chabacano language in public domains, including school, is only in limited capacity (Lesho & Sippola, 2013), as also demonstrated in the respondents' response. Official language policies could be and have been considered a particularly decisive factor in language extinction (Janse, 2003), as minor-

ity languages are in competition with the national language, leading to suppression of the former (Anderson & Anderson, 2007; Lesho & Sippola, 2013). As per Pe Symaco (2010), the school should be the place where language acquisition predominates, and this should be the setting for young learners to engage with literacy inside the classroom or in school-mediated social occasions, alongside the dominant language (Crystal, 2000), however this has not become the outcome of the study, suggesting only that the maintenance and revitalization of Chabacano is not active in the school domain of Cavite City.

Furthermore, it is indicated that the Chabacano language is used '*Rarely*' (mean: 2.12; SD: 1.54) in the church. There is a huge difference between the numbers of respondents who "Always" used Chabacano language as compared to the majority who "Never" used Chabacano in dealing with church matters. Accordingly, San Roque church used to hold mass in Chabacano language, but was discontinued when the parish priest who delivered the mass moved to another town (Lesho & Sippola, 2013). This discontinuation of the *Mesa de Chabacano* in the church highly affects the preservation of the language that motivates and encourages others, as can be observed in the present study.

In addition, the table shows that the Chabacano language is '*Never*' used (mean: 1.57; SD: 0.94) in different social media platforms. Social media also has the lowest mean score among the other domains. Different researches pertaining to social networking sites said that they play a vital role in language maintenance and revitalization (Milroy, 2002; Sallabank, 2010), however this contradicts with the present results, as it is no longer used in this domain. Moreover, based on the respondent's profile presented earlier, most Chabacano speakers being surveyed were over the age of 60 years old. So, it is quite an expected outcome that the elders never used Chabacano in social media as well as in the school.

Meanwhile, Chabacano is used '*Rarely*' (mean: 2.56; SD: 1.99) in the marketplace. In spite of this statistical result, and the fact that Tagalog is generally the language of this domain (Lesho & Sippola, 2013), there are still natives could be found



speaking Chabacano.

Lastly, the table indicates that Chabacano is 'Never' used (mean: 1.78; SD: 1.18) in the workplace. This is due to the fact that the majority of the respondents are in their 60s, as revealed in the demographic data presented earlier. According to Kingsley (2013), the language that one uses in the workplace is not only concerned with transactional but also their relational communication. Small interactions such as small talks help mitigate cultural differences and share customs especially in native languages. As noted by Angouri (2013), speaking the dying language even at the work setting is essential.

Based on the findings of the study, the usage of the Chabacano language garnered an overall mean of 2.47 (SD: 1.97) signifying that the Chabacano language in different communicative domains is used 'Rarely.' The results may suggest an alarming case considering how endangered the Chabacano language is at the present time, and this implies how necessary it is to be used in this Chabacano-speaking community, and that people must be urged to take part in the language revival actions to this endangered creole.

Hence, by using the UNESCO's (2003) language vitality and endangerment framework, the usage of Chabacano in the existing communicative domains is in the scale of 3 (dwindling domains) as it was revealed that Chabacano is now only a language of home, and served for other social functions, such as conversing with friends and/or neighbors.

### Cases of Intergenerational Language Transmission

Based on the interview data, it was found out that majority of the participants who can both speak and understand Chabacano are in their 60s—46 being the youngest and 87 being the oldest. The findings are not in line with the study of Lesho and Sippola (2013), wherein it was shown that the majority of their participants were at the age of 50 and up. The result of the present study is only suggesting that as years passed by, Chabacano speakers in this community are getting older— a matter that must be worried about. It was also revealed that the language is being transmitted mostly to their grandchildren, while some

passed it on to their children, alongside their nieces or nephews. This result, on the other hand, coincides with Lesho and Sippola's (2013) claim indicating that majority of the speakers who transmit Chabacano are of grandparental generations. This was testified by one of the participants during the interview:

*"Mga apo ko. Tinuturuan, pamin-san-minsan rin. Minsan, kinukwentuhan ko sila ng Chabacano, gano'n."* (**"I sometimes teach my grandchildren. I also tell them stories using Chabacano."**)

- from a 74-year-old grandparent residing in Ganglely.

To further elaborate the cases of intergenerational language transmission in Cavite City, first-hand experiences and viewpoints of the participants were elicited. Responses then were organized into six major themes:

#### (1) Reasons of transmitting the Chabacano.

Based on the analyzed data, the most prominent theme is to elevate and revive Chabacano language from its near extinction and dwindling population in the city; others gave an emphasis on how beneficial it is to speak and understand the language since they are in a Chabacano-speaking community, while some have mentioned on how Chabacano could be used for having secret conversations if there are non-Chabacano people around them, and likewise, in understanding words spoken by some Chabacano speakers, whether it is a bad word or to make fun of someone. These were evident in the following statement of the participants:

*"Para 'di mamatay 'yung salitang Chabacano na nakakabit sa Cavite City."* (**"To protect the Chabacano of Cavite City from dying out."**)- from a 61-year-old participant residing in Ganglely

*"Magandang isang halimbawa na matuto siya, kasi pag napasama siya doon sa ano... baka pinag-*

*tatawanan siya, masama na 'yung sinasabi, may bastos na salita na Caviteño [Chabacano] ay tatawa lang sya, hindi n'ya alam.* (**"It's advantageous to learn Chabacano for him to understand what others are saying whether they are making fun of him or not."**)

-from a 76-year-old participant residing in Ganglely

According to Fishman (1991), people should care about the prevention of languages from extinction just as how some of the Chabacano speakers were in attempt to transmit the language - considering its human costs to those most directly affected once it vanished. He further characterized that language loss is also a loss of sense of self-identity, self-expression, and self-worth. Hence, as crystallized by Krauss (1992), there must be an equal need for all the people to work hand in hand to protect and promote language survival.

**(2) Willingness to learn the language.** Majority of the participants have informed the researchers about the willingness and interest of younger members in their family to learn Chabacano, and these can be manifested on how their children or grandchildren would listen to them as they speak and teach them Chabacano, attempt to speak the language in their own ways, accept how they are being disciplined by their parents or grandparents whenever they speak non-Chabacano language, and raise question (or request to translate it) when they are unable to understand the utterance in Chabacano. One participant has specified the desire of her grandchild to go to Church to attend Chabacano classes just to learn the language. This evidence was provided through the statement found underneath:

*"Interesado eh, interesado. Gusto niya pa nga do'n sa simbahan eh. Diba mayroon nun na Chabacano lesson."* (**"Really interested. In fact, he wants to attend the Chabacano lessons organized in church."**)

-from a 76-year-old participant residing in Ganglely

While there were younger members in the family being taught have exemplified their willingness and interest to learn the language, one participant noted on how her grandchild acts the opposite. Based on the gathered data, the participant was trying to teach her grandchild, however, his incapability to speak the language has made her grandchild lose interest in learning the language. Until it got a family, her grandchild was unable to attain fluency in Chabacano. This can be observed in the following statement:

- (1) *"... tuturuan mo ng Chabacano paulit-ulit. Gusto kasi namin na matututo rin. Kaya nga lang ang bata hindi na sila interesado... minsan pinipilit namin, minsan naman lalayaan ka na lang ng bata... 'Yung apo ko ano na e... hanggang sa nag-asawa na ni hindi marunong mag-Caviteño [Chabacano]."* (**"You're going to teach repetitively. It's because we want him to learn. It's just that the child isn't interested anymore. Sometimes, we would attempt to teach him again but he would rather play outside. Until my grandchild got his own family, he failed to speak Chabacano fluently."**)

from a 66-year-old participant residing in Ganglely

However, it is worth mentioning here the view of Wurm (2001, as cited in, Abbang, 2014) stating that the interest and will of the speakers to protect the minority language as well as the readiness of parents to pass on the language to the new generation of speakers are prerequisites to preserve and maintain the minority language in the event that it is surrounded by more powerful languages. In the same vein, Krauss (1992, as cited in, Craw-



ford, 1995) highlighted that the will of the people to restore the native language matters the most as outsiders cannot be forced and should not be expected as the one who will revive the dying language. For him, the future of the dying language is in the hands of native speakers. If a dying language is to be saved, it is crucial then for native speakers of Chabacano to see the value of doing so, and be actively involved in the revival process, particularly in learning and teaching the endangered creole to the next generations.

(3) **Ways to transmit Chabacano.**

Based on the gathered data, the researchers found only one participant, a 55-year-old parent residing in San Jose, who utilized a material in teaching the language to his children, whereas, accordingly, it contains words and phrases written in Chabacano with its corresponding Tagalog/Filipino translation. This is evident through the following response:

*“Yung mga salitang Tagalog, in-translate ko sa Chabacano. Sabi ko sa kanya, ‘Neng ito, basahin mo ‘to. ‘Yan salitang Chabacano ‘yan, lahat ‘yan. Nandiyan ‘yan. ‘Yung mahihirap na salita andiyan,’ kako. ‘Yung mga madali nandiyan. Pwede mo pag-aralan, ‘yung madali,” (“I have translated the Tagalog words into Chabacano. I told her, ‘Neng, read this. These are all in Chabacano words. Difficult and easier words are there. You may start first with the basic ones.’”)*

Meanwhile, the rest of them teach Chabacano through verbal support and oral translation. If the child wants to learn and understand something in Chabacano, parents directly help them to translate it orally. This can be found through the following statement:

*“Verbal na lang, puro salita na lang. Kasi once silang nag-tanong, kunyari kahit sino d’yan, ‘Ano ba sa Chabacano ‘yung ganito,’ e ‘di sasabihin*

*ko.” (“Only through verbal support. Once they asked, ‘What’s the Chabacano for this,’ then I will tell them the meaning.”)*

-from a 60-year-old participant residing in Cagayan

Conversely, language material is viewed by Wahomigie and Yamamoto (1992) as necessary as language is not taught as just a word lists and grammatical drills. In order to attain fluency in the language, the child must be exposed to the structure and its functions in everyday existence, and determine what works for them to effectively inculcate the language to the new generation of Chabacano speakers.

(4) **Difficulties in transmitting the Chabacano.**

There are some of the participants residing in Ganglely who have shared no difficulties in teaching the Chabacano to the younger members in their family due to heavy exposure in the language and quick ability to grasp the language, such as in the case underneath:

(1) *“Hindi ako nahihirapan magturo sa kanila kasi language na namin ‘yun eh; nagsasalita na kami ng Caviteño,” (“I am not having a hard time teaching it to them as this is our language; we’ve been speaking Chabacano.”)*

- from a 65-year-old participant residing in Ganglely

On the other hand, there are participants who have expressed a number of challenges and difficulties they have experienced teaching Chabacano. Among those were different language use between parents and children, poor understanding to and low retention problem once taught in Chabacano, gradual loss of interest to teach and learn the language as caused by repetitive Chabacano translation in oral communication, and inability of the child to speak using the language - although they can understand. The evidences

were manifested in the following statements:

*“Eh ang problema mo, hindi nila naiintindihan eh. Tapos i-ano [ituturo] namin, oh ang ibig sabihin nito ganito, ang ibig sabihin ng ganyan, ganyan, tapos pagdating naman mga ilang minuto lang, wala na... hindi na rin matandaan kaya ang nangyayari tuloy, wala na, nawawala— nawawalan ka na rin ng kwan [pag-asa], diba?”* (**“The problem there is they couldn't understand. Then we'll be telling them the meaning of some Chabacano words. After a few minutes, they couldn't remember it, that's why, you're also losing your hope on your end, right?”**)

- from a 66-year-old participant residing in Gangle

*“Nakaka-intindi sila, pero hindi sila makapagsalita. Kunyari sinabi mo sa Chabacano... ngayon, sasagutin ka naman niya ng Tagalog.”* (**“They can be able to understand, but they couldn't speak. For instance, you're going to say it in Chabacano, but they are going to respond to you in Tagalog.”**)

- from a 66-year-old participant residing in Gangle

Accordingly, intermarriage between two different speaking individuals has a negative impact in the retention of the minority tongue (David & Nambiar, 2003; Headland, 2003; Llamado, 1969, as cited in, Lesho & Sippola, 2013; Anderson & Anderson, 2007), and what will most likely to happen is to adopt the majority language (Lewis, 2006). In a similar fashion, a marriage of a Chabacano speaker and a Tagalog speaker is seen as a key factor for the dwindling number of Chabacano speakers as one needs to adjust and use another language

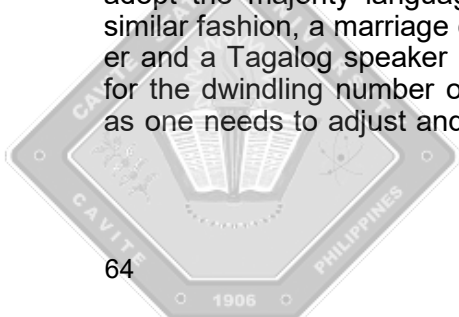
that will enable understanding between them. This also contributes to how their children interact and converse with them inside the house using Tagalog/Filipino. As pointed out by Gumperz (2009), it is very important to preserve the purity of a minority language, or at least protect the minority language from hybridization, linguistic acculturation, and/or language shift.

#### **(5) Factors affecting language transmission.**

Responses regarding the factors that affect the language transmission of Chabacano were found to be diverse; however, the most consistent theme found in the data analysis is the dominance of non-Chabacano speakers inside the household, in the neighborhood, and in the city in general. Members in the family who speak Chabacano were left no choice but to speak and adopt to other's language to help them understand one another, hence the supposed effort to pass on the Chabacano to the younger generation was set aside and rather utilize the dominant language, as reported by a 56-year-old resident of Gangle.

(1) *“Kasi nga literally ang kinalakihan nilang komunidad puro mga Tagalog na kasi 'yung mga matatanda namin, wala na. So ang pinaka-ano [natitira] na lang, kami kami na lang. Nagkakataon naman na para mas madali nilang maintindihan, nakakalimutan na namin magsalita ng Chabacano sa kanila kaya Tagalog na rin ang ano namin [sinasalita],”* (**“It's because, literally, they grow up in a Tagalog community, where our Chabacano native speakers are dying out. And, there's only few of us from our generation left. But for us to be able to understand one another, we forgot to use Chabacano, so we speak Tagalog instead.”**)

This circumstance is characterized by Crystal (2000) as language shift, a gradual or sudden change from the use of one language to another, i.e. Chabacano to non-Chabacano language, leading to threat of existence and usage of this language being ignored. In the perspective of Are (2015), when a language becomes restricted in use in an increasingly reduced number of commu-



nicative domains, and cease to pass it on from one generation to another, the language will be endangered and worst case, it may eventually die. Furthermore, the linguistic shift experienced by the participants is further exacerbated by migration of Chabacano and non-Chabacano speakers both to and from the communities, rarity to find speakers of Chabacano belonging in older and younger generations, and discontinuation of some Chabacano speakers to teach the language to the younger members in the family. These were confirmed by the participants through the following statements:

*“Unang-una, itong Cavite City, dinadayo na ng mga provinces eh. Halimbawa katulad ng Bisaya, Bicol, Muslim... so ‘yung salitang Chabacano natatabunan na unti-unti, dahil sa dumadaming populasyon.”* (**“First of all, Cavite City has become a center for migration, like for those Bisaya, Bicol, and Muslim speakers. So the tendency, the Chabacano language is slowly covered up, as the population increases.”**)

- from a 55-year-old participant residing in San Jose

*“Yun nga, nawawala na, tapos ‘yung mga sinaunang mata-tanda dito, nawala na. Tapos sa isang pamilya, parang tumigil nga ang pagsasalita nila ng Chabacano.”* (**“It’s gradually losing, alongside the native speakers of Chabacano. Then there is a family who discontinued speaking in Chabacano.”**)

- from a 56-year-old participant residing in Cagayan

In this age of modernization and globalization, the overpowering presence of dominant languages and unending movement of people

have pushed the Chabacano into the linguistic periphery (Lesho, 2013), as testified by the participants of the study. While the Philippine government has been promoting the utilization of Filipino language, alongside English as the other official language, and its association with socio-economic opportunities, minority languages like Chabacano are threatened and have no a clear place in local or national culture (Lesho & Sippola, 2013). The groups such as Defenders of Indigenous Languages of the Archipelago (DILA) and Save Our Languages Through Federalism (SOLFED) considered Tagalog/Filipino as imperialistic as it continues to dominate the different communicative domains and forms of media in both local and national setting, leading to language exclusiveness and compartmentalization of the minority and endangered languages (Abbang, 2014). The findings of the study also corroborate with other evidence that minority languages in the country are losing vitality in the face of Filipino and English dominance (Anderson & Anderson, 2007; Headland 2003; Quakenbush 2008).

Furthermore, migration and influx of non-Chabacano-speaking immigrants is also seen as a major contributory factor in the distressing current status of Chabacano, agreeing with Lesho and Sippola's (2013) findings. As the Cavite City is located right next to the national capital—a Tagalog region—it is no wonder that most, if not all, of the participants have reported the encroachment of outsiders or immigrants carrying other Philippine languages, such as Tagalog, Bisaya, Bicol, and Muslim, and have undoubtedly resulted to a crippling consequence in the intergenerational transmission of the language.

**(6) Importance of intergenerational language transmission.** Based on the analysis of the interview data, majority of the participants have stated that transmission of Chabacano language between generations could help to save their language from its "dying" status and "dwindling" population - as also claimed through the study of Genuino (2005) and Lesho and Sippola (2013), restore its lost prestige over the years, continue to preserve the legacy handed down by their ancestors, maintain the identity of being a Caviteño

and as being a Filipino, hence the language must be passed on to the next generations. Evidence of statement from one of the participants was provided below:

*“Para mabuhay ulit. Maranasan ulit nila [younger generation] ‘yung ano ba pinamana sa amin ng mga Espanyol.”* (**For it to revitalize. For the younger generation to experience what the ancestors handed down to us.**)

- from a 74-year-old participant residing in Cagayan

Based on these answers, one can see how the Chabacano speakers in Cavite City generally have a positive view towards their language and are seen as a key symbol of group identity. The attitude of the speakers toward the endangered language counts as it may provide occasions to reverse or diminish the language loss situation (Melancon, 2000). As emphasized by the UNESCO (2003), a positive attitude is one of the critical requirements for the long-term stability of a language. However, the education policy, language usage and prestige, mobility of people, dominance of other Philippine languages and other socio-economic factors have inescapably impacted the Cavite City communities, and this has become responsible for the generational change and in the decreasing cases of language transmission of Chabacano between generations in the aforementioned city.

Hence, after presenting a considerable amount of data, the scale for the factor intergenerational language transmission in the UNESCO framework is placed at Level 2 (severely endangered) because majority of the speakers who passed on the Chabacano are of the grandparental generations, supporting the claim of Lesho and Sippola (2013). It is important to note that the present study revealed that, as reported by the participants, some fluent Chabacano speakers inside the household have stopped from passing it on to the members in the family, as a major result of being in a non-Chabacano speaking environment. It could also be observed in the above data presented that majority of the interview participants were from the

area of Ganglely, implying that the language transmission of Chabacano is active in this community, hence both older and younger generations, with the support from the local government officials, must continue working together, alongside other areas, to preserve and revitalize the language. However, if it goes the other way around, it is difficult to imagine the clear place of Chabacano in Cavite City within the next century.

### Language Revival Efforts of LGU in Cavite City

**Information, Education, and Communication (IEC) Materials.** The data analyzed showed that there were only few language revival actions in Cavite City, which are restricted to symbolic signs and limited Chabacano educational materials. As for example of signages, it can be seen in the welcome arch of the city that states *“Gracias y vaya con Dios,”* (or Thanks and may God be with you) and phrases *“Ciudad de Cavite”* (or City of Cavite) and *“Te Amo Cavite”* (or I Love Cavite) found in the business permit plates provided by the LGU. While, the most important book owned by, and donated to, the LGU is the Chabacano de Zamboanga Handbook and Chabacano-English-Spanish Dictionary.

At present, the availability of materials for Chabacano education and literature has become scarcer since the death of Dr. Enriquez Escalante in 2014. As per Ian S. Barron, one of the councilors in Cavite City, and the Chairperson of the History and Culture Committee, Dr. Escalante was a former DepEd Superintendent who pioneered the publication of *Chabacano Siempre Newsletter*, and who is also known to be the prominent local who published books written in Chabacano. The LGU planned to have copies of his writings that could be used in Chabacano classes, in schools, and other public domains, through reproducing it. However, the heirs of Dr. Escalante have turned down the offer to reproduce and/or republish his works. Thus, the only readily available materials owned by the LGU is the dictionary mentioned above, and few reproduced Chabacano readings from other locals, including the materials used during the Chabacano Class in 2019.



As for the future plans, Councilor Barron stated that they are planning to have an “Archive” through re-establishing the non-existing Cavite City Museum - which has now been converted into City Health Center, so that data and facts about Chabacano can be accessed physically, or by electronic means. However, initial action has yet to be carried out because of the disruption of COVID-19 pandemic.

Hence, based on the above data, it can be noted that materials for language education and literacy in Cavite City is at the scale of 2 following the 2003’s language vitality and endangerment framework of the UNESCO. The results coincide with the claim of Lesho and Sippola (2013), stating that there are written materials exist, but they may only be useful for some members of the community; and for others, they may have a symbolic significance. After over nine years since the study of Lesho and Sippola was published, the materials for Chabacano language education in the city remain to be hardly accessible due to non-production of the limited available resources from Dr. Escalante’s publications as well as other local resources.

**Sociocultural heritage preservation.** The LGU of Cavite City through Cavite City Tourism Council has been continuously working with different Non-Government Organizations (NGOs) in preserving the Chabacano language and promoting the city’s rich history and culture. The city council is greatly involved in facilitating the annual religious, cultural, and ceremonial festivals. For example, in the “*Día de Chabacano*,” or Chabacano Day, which is annually organized by LGU in partnership with different private sectors, presents literary competitions for students to showcase their proficiency in Chabacano through Chabacano essay writing and song writing contests. There are also festivals with Chabacano names, such as the Regada, a water festival for San Juan that is celebrated every June, featuring the rich tradition and culture of Cavite City including Chabacano. In addition, Julian Felipe Day is also celebrated every 28<sup>th</sup> of January where a male child is chosen to portray the biography of Julian Felipe using the Chabacano language. Julian Felipe is the man behind the composition of the Philippine National Anthem, and who was born in

San Roque, Cavite City. However, Regada and Julian Felipe Day were both disrupted and not celebrated for the past two years due to health restrictions brought by the pandemic.

Meanwhile, the LGU is planning to conduct Cultural Mapping when the time COVID-19 pandemic no longer posts threats in the country. This future plan aims to identify the beehive of Chabacano speakers in the city, and locate ancestral houses and existing infrastructure with Chabacano history. Also, through this, LGU can come up with plans on how to preserve the language and its heritage in Chabacano-speaking communities as well as allocating funds to be used in materializing this idea. In case that Cultural Mapping will be pushed through, Councilor Barron said that this will allow researchers and other interested individuals in Chabacano to have an easy access to data and further information about Chabacano. However, like in IEC Materials, the LGU is yet to have outlines in making Cultural Mapping possible since according to Councilor Barron, until now, there is no qualified government official from Cavite City who is capable of doing this job.

Furthermore, Councilor Barron added that the LGU is planning to establish a Cultural Heritage Village where there are Chabacano household members that will serve as tourist guide for all guests who are interested to know the Chabacano culture and learn the Chabacano language. The said plan is hoped to serve as an income generating project of the city as it includes cultural presentation through cultural performances from high school students in Cavite City who belong to Special Performing Arts class. However, due to the COVID-19 pandemic, the priority of LGU is fixed on the health safety of its constituents.

**Language intellectualization initiatives.** When it comes to the language intellectualization initiatives, the Chabacano language was once taught in Cavite City National High School. And during the implementation of K-12 Program, Councilor Barron shared that the Cavite Chabacano was planned to be included in the Mother Tongue-

Based Multilingual Education (MTB-MLE), however it was unable to secure the approval from the DepED as there are only few residents can speak the language, and that Chabacano speakers constitute of an estimate of 3 percent (approximately 3,000) only of their total population of 100,674, as per the data of Cavite City Planning and Development Office (2021). This result is in parallel with the findings of Francisco (n.d.) in his qualitative-descriptive research, wherein he stated that the education sector is inactive in the promotion of the Chabacano language as a component of the MTB-MLE program of the government. If this is the case, as shared by a leading commentator and internationally renowned writer on language, Crystal (2000), the future of the language is likewise bleak in the event that the programs and policies for the minority language are absent at all in the school system, at primary and secondary level of education.

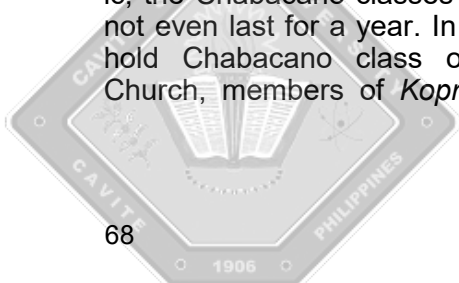
Furthermore, it was also found that there are also very limited resources for Chabacano materials that can be used in schools, alongside the trained teachers who are fluent and proficient in the language. In a perspective of Francisco (n.d.), language can be learned and taught most effectively if literacy materials are present and adequate, and good materials would be senseless without the teachers who were trained to use them, and who, ideally, must come from the fluent-speaking population (Crystal, 2000; Watahomigie & Yamamoto, 1992). In order for the language to have a better chance of survival, materials and teachers must go hand in hand, accompanied with political and cultural intervention so that the language will be spread to its modern speech communities (Francisco, n.d.).

Similar to Chabacano school of Dr. Escalante in 2010 that provided free weekly Chabacano lessons for children (Lesho & Sippola, 2013), one of the LGU officials reported that San Roque Parish Church was also able to conduct Chabacano class in 2019 that catered up to 40 interested Cabacano learners per class, but due to COVID-19 pandemic, the Chabacano classes were cut short and did not even last for a year. In addition to the now on hold Chabacano class of San Roque Parish Church, members of *Kopradiya*—who are under

the supervision of the said parish, also conducts Chabacano mass every Saturday which are said to be attended by a limited number of elderly members of the Chabacano community. Meanwhile, the LGU is conceptualizing ideas to promote the Chabacano language through the utilization of Cavite City's official website. For instance, they are envisioning to include series of conversational episodes using basic Chabacano words which will be implemented twice a month. This future plan is hoped to teach interested Chabacano learners with necessary knowledge on how to speak and converse using Chabacano language.

Despite the positive attitudes and efforts showed by the LGU in saving Chabacano speakers from declining, the dilemma in reviving the Chabacano language will continue to be a difficult challenge unless legislative and institutional action from the national government is incorporated, as emphasized by Lesho and Sippola (2013). For now, the LGU is still hoping to gather enough resources from other local sources before they start with their own initiatives of producing copies of Chabacano-related educational materials.

In terms of city policies and ordinances. When asked about the existing policies and ordinances in Cavite City, all LGU officials who were interviewed unanimously said that there is no single policy or ordinance with regard to Chabacano preservation that is currently being implemented in the city. Instead, business establishments were just encouraged to use Chabacano in greeting customers and to use signages that are written in Chabacano. However, they have asserted that there was once a proposed ordinance that was formulated to declare San Roque as a heritage site, and to convert the English names of offices in City Hall into Chabacano. However, the proposed ordinance was not implemented as it was not signed by the Local Chief Executive (LCE). Clearly, it can be stated then that no policy and ordinance is ever made that is still in existence to help preserve the language. Instead, all actions seem to be for symbolic purposes only. To date, there is still no further proposed and/or approved ordinance that will help to preserve the Chabacano in Cavite City.



As clarified by the UNESCO (2003), government and education play an important role in language vitality by fostering language revival actions through policies and educational materials. Hence, for Chabacano language revitalization to work, the threatened language has to go through transmission in which there is a new generation that will continue to use the language, but for this to materialize, programs and policies that will facilitate the need for language revival are crucial. There should be revitalization programs that will help maintain the utilization of the said language in order to save it from becoming a dead language (Lesho & Sippola, 2013). In a truly ideal world, meaningful contemporary roles must be established, a shared sense of responsibility must be developed, and an active commitment and support must be carried out from many people, agencies, and organizations - starting from parents, school and community administrators, government officials, materials designers, to even linguists, to ensure the vitality of a language (Crystal, 2000; Hoffmann, 2009; Rogers & Campbell, 2015; UNESCO, 2003). It might be too late for many languages that have already died out, but the future of many others is in the hands of contemporary humanity. The LGU, as the primary initiator for the language revitalization of Chabacano language in the city, must use any means as possible to heighten language awareness and combat language loss. It was once stated that language is the foundation of a culture, that it holds stories, songs, dances, protocols, family histories and connection, so loss of policies and laws systems of governance means a losing race against time as fluent speakers pass on (Indigenous Corporate Training Inc., 2019).

## CONCLUSION AND RECOMMENDATION

Based on the analysis of the gathered data, the study concluded that Cavite Chabacano is a marginal and endangered language in the city, corroborating with that of Genuino's (2005) and Lesho and Sippola's (2013) claim, considering that majority of Chabacano speakers are of grandparental generation (but this time, in their 60s), very limited communicative domains of Chabacano usage (now prevails as only a language of home), and threatening cases, as there

are discontinuation, of intergenerational language transmission; however, their findings saying that the language preservation efforts in the city are organized and prepared disagrees with the results of the present study as there is a lack of "contemporary" - although there are future, language revival efforts from the LGU officials of Cavite City. While they have noted that their supposed language revival actions were just disrupted by the onset of COVID-19 pandemic, this only implies that they have no any alternative plans to revitalize the language and is also a further implication of the regressing norm and prestige of the Chabacano language to its community.

Evidently, the UNESCO's (2003) language vitality and endangerment evaluation methodology has become helpful in assessing the sociolinguistic situation of Chabacano in Cavite City, more specifically the trends in existing language domains, locating at Level 3 (dwindling domain), intergenerational language transmission, placing at level 2 (severely endangered), and accessibility of written materials, situating at level 2. With all the data discussed and presented, Philippine Creole Spanish in Cavite City is clearly on the brink of extinction given its current "bleak" situation. Without further tangible support from both local and national scale, and a stronger community-based involvement, it is unclear what the future of the Philippine Creole Spanish in Cavite City will be in the coming century.

The researchers recommend a future study exploring the stated language revival plans of the current LGU officials, and assess for any updates and/or improvements. A further study can also work on the other factors in the UNESCO's (2003) language vitality and endangerment framework for a further documentation and a fuller picture of this severely endangered creole.

## ACKNOWLEDGMENT

Without the assistance of many people, the success and completion of this research study would not have been possible. For this reason, the researchers would like to express their profound appreciation to the following:

First and foremost, to all who had been part of the success of this study from the respondents to the validators and evaluators;

Cavite City Councilor Ian Barron, Mrs. Fe Jorbina, Cavite City's tourism officer, and Mr. David Salivio, one of the instructors who taught Chabacano language in Cavite City, for their assistance, support, and company during the data collection process; and

Chabacano speakers and local government officials in Cavite City who voluntarily took part in this study.

Deep appreciation and indebtedness is also accorded to the Cavite State University for the funding of this work through the CvSU Research Grant.

#### The Authors

#### LITERATURE CITED

- Abbang, G. A. (2014, February 1). *Chabacano: The case of Philippine Creole Spanish in Cavite*. ResearchGate. <https://www.researchgate.net/publication/317338868>
- Anderson, V., & Anderson, J. (2007). Pangasinan—An endangered language? Retrospect and prospect. *JSTOR*, 55 (1), 116-144.
- Angouri, J. (2013). The multilingual reality of the multinational workplace: language policy and language use. *Journal of Multilingual and Multicultural Development*, 34(6), 564– 581. <https://doi.org/10.1080/01434632.2013.807273>
- Are, O. B. (2015). Bridging the gap between theory and practice in language revitalization efforts in Africa. *Ghana Journal of Linguistics* 4(1), 15-31. <http://dx.doi.org/10.4314/gjl.v4i1.2>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3, 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Crawford, J. (1995). Endangered Native American Languages: What is to be done, and why? *The Bilingual Research Journal*, 19(1), pp. 17-38.
- Crystal, D. (2000). *Language death*. Cambridge University Press
- David, M. K. & Nambiar, M. (2002). *Exogamous marriages and out-migration among Malaysian Malayalees*. ResearchGate. [https://www.researchgate.net/publication/312704199\\_Exogamous\\_marriages\\_and\\_out-migration\\_among\\_Malaysian\\_Malayalees](https://www.researchgate.net/publication/312704199_Exogamous_marriages_and_out-migration_among_Malaysian_Malayalees)
- Duranti et al. (2011). The handbook of language socialization. Malden: Wiley-Blackwell. <https://www.wiley.com/en-us/The+Handbook+of+Language+Socialization-p-9781405191869>
- Ethnologue. (n.d.). *Philippines*. <https://www.ethnologue.com/country/18-165>
- Francisco, C. G. (n.d.). *Proposed revitalization program of the Chabacano language in Cavite City: A language planning approach*. De La Salle University-Dasmariñas. <https://hilo.hawaii.edu/humanities/journal/documents/humanities/journal/Article8ProposedRevitalizationProgramoftheChabacanoLanguageinCaviteCity-ALanguagePlanningApproach.pdf>
- Fishman, J. A. (1991, January 1). *Reversing*

*language shift: Theoretical and empirical foundations of assistance to threatened languages.* [https://books.google.com.ph/books?id=ah1QwYzi3c4C&printsec=frontcover&source=gbs\\_ge\\_summary\\_r&cad=0#v=onepage&q&f=false](https://books.google.com.ph/books?id=ah1QwYzi3c4C&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false)

Genuino, C. F. (2005). *Language extinction in process across Chabacano communities: A sociolinguistic approach.* Animo Repository. [https://animorepository.dlsu.edu.ph/etd\\_doctoral/87](https://animorepository.dlsu.edu.ph/etd_doctoral/87)

Gumperz, J. J. (2009, October 2). *The speech community.* Duranti: Linguistic Anthropology. <https://www.scribd.com/document/340396580/The-speech-community-pdf>

Headland, T. N. (2003). Thirty endangered languages in the Philippines. *Work Papers of the Summer Institute of Linguistics, University of North Dakota Session*, 47(1). <http://dx.doi.org/10.31356/silwp.vol47.01>

Hinton, L. (2013). *Bringing our languages home: Language revitalization for families.* [https://books.google.com.ph/books?hl=en&lr=&id=-T5QE-AAAQBAJ&oi=fnd&pg=PT6&dq=language+revitalization+at+home&ots=GVNSeDDmdg&sig=mJA\\_R45VX8kbD3xJmAkRjQIYZrY&redir\\_esc=y#v=onepage&q=language%20revitalization%20at%20home&f=false](https://books.google.com.ph/books?hl=en&lr=&id=-T5QE-AAAQBAJ&oi=fnd&pg=PT6&dq=language+revitalization+at+home&ots=GVNSeDDmdg&sig=mJA_R45VX8kbD3xJmAkRjQIYZrY&redir_esc=y#v=onepage&q=language%20revitalization%20at%20home&f=false)

Hoffmann, M. (2009). *Endangered languages.* Linguistics, and Culture: Researching and Reviving the Unami Language of the Lenape. [https://www.swarthmore.edu/SocSci/Linguistics/LenapeLanguageResources/pdf/2Hoffmann\\_thesis.pdf](https://www.swarthmore.edu/SocSci/Linguistics/LenapeLanguageResources/pdf/2Hoffmann_thesis.pdf)Hudson

Hunter, P. B. (1994). *Language extinction and the status of North American Indian languages.* Retrospective Theses and Dissertations. <https://lib.dr.iastate.edu/rtd/6982>

Indigenous Corporate Training Inc. (2019, February 15). *Why is it important to protect & revitalize indigenous languages?* <https://www.ictinc.ca/blog/why-is-it-important-to-protect-revitalize-indigenous-languages>

Janse, M. (2003) *Language death and language maintenance problems and prospects.* ResearchGate.[https://www.researchgate.net/publication/294141422\\_Language\\_death\\_and\\_language\\_maintenance\\_problems\\_and\\_prospects](https://www.researchgate.net/publication/294141422_Language_death_and_language_maintenance_problems_and_prospects)

Kingsley, L. (2013). Language choice in multilingual encounters in transnational workplaces. *Journal of Multilingual and Multicultural Development*, 34(6), 533–548. <https://doi.org/10.1080/01434632.2013.807271>

Krauss, M. (1992). The world's languages in crisis. *Linguistic Society of America*, 68(1), pp. 4-10. <https://doi.org/10.1353/lan.1992.0075>

Lewis, M. P. (2006.) *Evaluating endangerment: Proposed Metadata and Implementation.* In Kendall A. King et al. (eds.). *Sustaining linguistic diversity: Endangered and minority languages and language varieties.* Washington DC: Georgetown University Press, pp. 35-49.

Lesho, M. (2013). *The sociophonetics and phonology of the Cavite Chabacano vowel system* [Doctoral dissertation, Ohio State University]. OhioLINK Electronic Theses and Dissertations Center. [http://rave.ohiolink.edu/etdc/view?acc\\_num=osu1388249508](http://rave.ohiolink.edu/etdc/view?acc_num=osu1388249508)

- Lesho, M. & Sippola, E. (2013). *The Sociolinguistic situation of the Manila Bay Chabacano-speaking communities*. Language Documentation and Conservation, 7, pp. 1-30.
- Lipski, J. M. (2001). *Chabacano/Spanish and the Philippine linguistic identity*.
- Lipski, J. M. (2012). Remixing a mixed language: The emergence of a new pronominal system in Chabacano (Philippine Creole Spanish). *International Journal of Bilingualism*, 17(4), pp. 448–4. <https://www.doi.org/10.1177/1367006912438302>
- Marques, N. (2022, April 29). *What are the least spoken languages in the world?* Babel Magazine. <https://www.babel.com/en/magazine/least-spoken-languages-on-earth>
- Melancon, M. E. (2000). *The sociolinguistic situation of creoles in South Louisiana: Identity, characteristics, attitudes*. LSU Historical Dissertations and Theses. [https://digitalcommons.lsu.edu/gradschool\\_disstheses/7283](https://digitalcommons.lsu.edu/gradschool_disstheses/7283)
- Milroy, L. (2002). Social Networks Analysis and language change: Introduction. *European Journal of English Studies*, 4(3), 217-223. [https://doi.org/10.1076/1382-5577\(200012\)4:3;1-S;FT217](https://doi.org/10.1076/1382-5577(200012)4:3;1-S;FT217)
- Perez, M. (2015). *Cavite Chabacano Philippine Creole Spanish: Description and typology*. Semantic Scholar. <https://www.semanticscholar.org/paper/Cavite-Chabacano-Philippine-Creole-Spanish%3A-and-P%3%A9rez/84591d53daf2a09c9feb957da1c09c54dbef6e9c>
- Pe Symaco, L. (2010). *Education, language policy and language use in the Philippines*. Academia. [https://www.academia.edu/43831014/Education\\_language\\_use\\_in\\_the\\_Philippines](https://www.academia.edu/43831014/Education_language_use_in_the_Philippines)
- Quakenbush, J. S. (2008). SIL international and endangered Austronesian languages. *Documenting and Revitalizing Austronesian Languages*, 42-65. University of Hawaii Press
- Rogers, C. & Campbell, L. (2015, December 3). *Endangered languages*. Oxford Research Encyclopedias. <https://doi.org/10.1093/acrefore/9780199384655.013.21>
- Romaine, S. (2007). Preserving endangered languages. *Language and Linguistics Compass*, pp. 115–132. <https://www.doi.org/10.1111/j.1749-818X.2007.00004.x>
- Sallabank, J. (2010). The role of social networks in endangered language maintenance and revitalization: The case of Guernesiais in the Channel Islands. *Anthropological Linguistics*, 52(2), 184–205. <https://doi.org/10.1353/anl.2010.0011>
- Schieffelin, B., & Ochs, E. (1986). Language socialization. *Annual Review of Anthropology* 15. 163–191.
- Sippola, E. (2013). *Survey chapter: Cavite Chabacano*. *Atlas of Pidgin and Creole Language Structures*. <https://apics-online.info/surveys/45>
- United Nations Educational, Scientific and Cultural Organization. (2003). *Language vitality and endangerment*. UNESCO Document. <https://unesdoc.unesco.org/ark:/48223/pf0000183699#>
- United Nations Educational, Scientific and Cultural Organization. (2020). *UNESCO Atlas of the world's languages in danger*. <http://www.unesco.org/languages-atlas/en/statistics.html#topPage>

Watahomigie, L. J. & Yamamoto, A. Y. (1992). *Local reactions to perceived language decline*. Linguistic Society of America, 68 (1), pp. 10-17. <https://doi.org/10.1353/lan.1992.0076>

### APPENDIX A: UNESCO'S SCALES

Appendix Table 1. Scale for trends in existing language domains (UNESCO, 2003)

Degree of Endangerment	Grade	Domains and Functions
universal use	5	The language is used in all domains and for all functions
multilingual parity	4	Two or more languages may be used in most social domains and for most functions. The language is in home domains and for many functions, but the dominant language begins to penetrate even home domains.
dwindling domains	3	The language is used in limited social domains and for several functions
limited or formal domains	2	The language is used only in a very restricted domains and for a very few functions
highly limited domains	1	The language is not used in any domain and for any function.
Extinct	0	

Appendix Table 2. Scale for intergenerational language transmission (UNESCO, 2003)

Degree of Endangerment	Grade	Speaker Population
Safe	5	The language is used by all ages, from children up.
unsafe	4	The language is used by some children in all domains; it is used by all children in limited domains.
definitively endangered	3	The language is used mostly by the parental generation and up.
severely endangered	2	The language is used mostly by the grandparental generation and up.
critically endangered	1	The language is used mostly by very few speakers, of great-grandparental generation.
Extinct	0	There exists no speaker.

Appendix Table 3. Scale for materials for language education and literacy (UNESCO, 2003)

Grade	Accessibility of Written Materials
5	There is an established orthography, literacy tradition with grammars, dictionaries, texts, literature, and everyday media. Writing in the language is used in administration and education.
4	Written materials exist, and at school, children are developing literacy in the language. Writing in the language is not used in administration.
3	Written materials exist and children may be exposed to the written form at school. Literacy is not promoted through print media.
2	Written materials exist, but they may only be useful for some members of the community; and for others, they may have a symbolic significance. Literacy education in the language is not a part of the school curriculum.
1	A practical orthography is known to the community and some material is being written.
0	No orthography available to the community.

