

## Linguistic Terminologies on Culture Related Practices and Traditions

**Teresa Lyn D. Matiwtiw**

Baguio Central University, College of Teacher Education and Liberal Arts

---

### **Abstract**

*This study explored the linguistic terminologies on culture related practices and traditions of Madongo, Sagada, Mountain Province. The study focused on the different culture related terminologies and their definitions, the current situation, and the interventions that can be done to enrich these culture related terminologies. The total number of participants is fifteen (15)- they are the Madongo elders who regularly participate during the enactment of the practices or traditions being done in the community. The researcher made use of individual and small group interview. The following are the findings of the study; There are 15 culture related linguistic terminologies that manifested in the study and these 15 culture related terminologies are considered endangered. Immersion and the elder's efforts to invite the Youngs are the interventions done by the community to preserve these terminologies. Based on the findings, the following conclusions are drawn: The culture terminologies identified are mostly related to the agricultural cycle of the said barangay; The endangerment of the culture related terminologies is attributed to the advancement of technology, coming of religion, education and work or the sustainment of their daily needs; and There were identified interventions applied by the community in order to enrich the usage of the culture related terminologies in Madongo.*

**Key words:** *Linguistic terminologies on culture, traditions, and practices, endangered, interventions*

---

### **Introduction**

Language and culture are intertwined in human experience. Language and culture affect human existence. Language is the foundation of every civilization, allowing people to make meaning from their thoughts, feelings, appearance, and conduct, according to Aspiras et al. (2020). Language is intrinsically linked to personal and societal concepts. Language helps build, strengthen, and establish cultural, national, and other group identities. Dai (2020) defines culture as a community's shared behavior, beliefs, values, practices, and traditions. This culture evolves. Language and culture evolve together. Borin (2009) says globalization challenges language and culture. Language and culture must be preserved to avoid extinction. Skutnabb-Kangas (2012) says an ethnic group's language is vital to its cultural and linguistic survival. Thus, any threat to an ethnic group's language can be seen as a threat to the community as a whole. Globally, language resources are now considered a problem (Xiulan, 2007). Languages go out due to linguistic danger.

Cultural terminology, concepts, and meanings are declining as culture transforms, changing its environment. Indigenous culture generally struggles to assimilate into mainstream culture, according to Botangen et al. (2017). The younger generation's unfamiliarity with their cultural terms affects linguistic heritage. In the context of globalization, the preservation of indigenous knowledge is vital to the survival of indigenous human communities (Botangen et al., 2017). Apell (2018) found lists that promote endangered language research. These lists may not include all endangered civilizations. Cultural group lists are lacking. Cultural and language endangerment share causes, but their social effects differ. Computers and the internet pose a threat in the early 21st century. Despite institutions' efforts to

maintain culture and language, gaps remain. Language shapes and transmits culture, making cultural terminology vital to human survival. To preserve these terms, they must be documented. Language, culture, and evolution are interrelated, according to Navare (2013). Language and literature are essential for preserving and passing on culture.

The Philippines has 100–200 languages. Headhand (2003, as reported in Grimes 2000) estimates that thirty-two Negrito ethnolinguistic communities across the archipelago speak one-fourth of the languages in issue. Malabonga (2016) found that economic, social, and cultural factors threaten language variety. These factors threaten language extinction. Languages die for many reasons. These include the dwindling number of native speakers, oppressive forces that suppress the language, the influence of dominant languages like English and Tagalog, social stigma associated with speaking the language, the lack of intergenerational transmission, and the failure of speakers to recognize the inherent value of their mother tongues. According to Reysio-Cruz (2019), 11 Philippine Indigenous Languages are "dying," while 28 are "in trouble."

In the current context, there is a concerning trend of endangered culture terminologies that play a crucial role in providing meaning and significance to the holistic understanding and appreciation of diverse cultures. According to a study conducted by Staff (2012), one of the primary challenges faced by Philippine languages is the conscious and unconscious choices made by families to not transmit their language and culture to future generations. Instead, these families tend to prioritize regional and national languages. This phenomenon poses a significant threat to the preservation and vitality of Philippine languages. In certain provinces, there exists a preference for children who possess fluency in both regional and national languages, as opposed to those who demonstrate proficiency solely in the indigenous languages of their local community. Nevertheless, it is worth noting that children continue to actively engage in the use of the language due to its prominent role as a medium of instruction within educational institutions.

Additionally, the Cordillera region's rich cultures and customs are also highly valued. However, without proper collection and documentation, this precious resource may be lost or transformed. This study aims to document and record Madongo and Sagada language expressions. Sagada's context dominates the few references on this topic. This study focuses on barangay Madongo in Northern Sagada. The researcher feels many cultural language expressions in this area need documenting. This region fosters cultural linguistic heritage. The suggested addition to indigenous knowledge intends to help common people comprehend their cultures and traditions.

There was few research in terms of culture particularly language in Sagada Mountain Province and indigenous research serves as an important mechanism through which cultural norms, values, and traditions are transmitted from one generation to the next (Crystal, David, 2001). So, it is in this context that the researcher would like to understand and record the culture related terminologies of Madongo, Sagada, Mt. Province and to put in the foreground of the following research queries:

1. What are the culture related terminologies of Madongo, Sagada and their definitions?
2. What is the current situation of the culture related terminologies of Madongo, Sagada?
3. What interventions can be done to enrich the culture related terminologies of Madongo Sagada?

## **Theoretical Framework**

### **Structuralism Theory**

Structuralism emphasizes understanding human culture as part of a wider system or "structure." Linguistics and anthropology developed this phenomenon in the early 20th century. It eventually influenced literature, sociology, and psychology. The idea implies that human culture, including language, should be understood by evaluating their relationship to a larger system or structure (Saussure, Ferdinand de. "Course in General Linguistics." Open Court Publishing, 1916). This approach assumes that the system's organization and interaction determine these components' relevance. De Saussure proposed

the idea of signs' arbitrariness by distinguishing between the signifier (the sound picture or graphic representation) and the signified (the underlying concept). Saussure (1916) proposed that the signifier-signified relationship is arbitrary and differentiated.

Furthermore, from a linguistic standpoint, it can be observed that a language can be considered as a self-contained relational structure. The elements within this structure derive their existence and value based on their distribution and oppositions within texts or discourse, as stated by Britanica.com. Furthermore, Dekhnich and Moghaddas (2015) state that within the realm of language and linguistic studies, the concept of structuralism encompasses the process of gathering a comprehensive collection of utterances and subsequently endeavoring to categorize all constituent elements of the corpus according to their respective linguistic levels.

### **Structuralism theory and its relation to Language and Culture**

The theory of structuralism, notably advanced by Ferdinand de Saussure, has exerted a substantial impact on the comprehension of language within the context of culture. According to Saussure's "Course in General Linguistics" (1916), the structuralist perspective considers language as a system of signs that derive meaning from their position within a specific structure. The system of signs under consideration is not merely a means of communication, but rather a social construct that is intricately intertwined with the cultural context in which it exists. The concept of the linguistic sign was introduced by Saussure, who posited that it comprises two distinct components: the signifier, which can be either a sound image or its written representation, and the signified, which corresponds to the underlying concept that the signifier represents. According to Saussure's perspective, the meaning of a sign is not derived from its individual components, but rather from the overall system and the interrelation of signs within it (Saussure, 1916).

In the context of culture, the structuralist approach posits that cultural elements and practices can be comprehended as sign systems, akin to language. According to Claude Lévi-Strauss in his book "Structural Anthropology" published in 1963, the significance of a cultural practice or symbol is not determined by its inherent characteristics, but rather by its position and role within the broader system. Also, anthropologist Claude Lévi-Strauss employed the theoretical framework of structuralism to conduct an analysis of myths originating from diverse cultures.

Structuralism places significant emphasis on the intricate and interdependent relationship that exists between language and culture. The interplay between shape and reflection occurs within a structural framework that determines their significance and purpose.

### **Sociolinguistic Theory**

Sociolinguistics, a subject of linguistics, studies how language and society interact. This study examines how ethnicity, socioeconomic level, gender, age, and area affect community language usage trends. William Labov is another major figure in the field. In the 1960s, Labov found socioeconomic differences in linguistic patterns. These data supported a social-language link (Labov, 1966). Labov's research shows that language change starts in informal speech and moves to formal discourse. Labov introduced this hypothesis, known as the "Change from Below," in 1966 (Labov, 1966). Sociolinguistics also studies code-switching, when speakers switch languages or dialects during a discussion. Gumperz (1982) examined identity and communication in discourse methods. Gumperz thinks that communication can reveal personal identity and interpersonal interactions.

Sociolinguistics is a field of study that investigates various aspects related to language contact, multilingualism, language policy, and language attitudes. Its primary objective is to gain insights into the reciprocal influence between social phenomena and language use, aiming to comprehend the ways in which they mutually shape one another.

### **Sociolinguistic Theory and its Relationship to Language and Culture**

Sociolinguistics is a field of study that examines the intricate relationship between language, culture, and society. The premise of this study is based on the recognition that language is not utilized in isolation, but

rather, it is profoundly shaped by social and cultural factors. Moreover, sociolinguistics is a field of study that investigates the social aspects of language usage, encompassing the influence of social structures and cultural norms on language use and comprehension. The study examines how patterns of language use can serve as indicators of social hierarchies and power dynamics. Additionally, it explores how language use is influenced by cultural contexts across various situations. According to Wardhaugh (2006), "An Introduction to Sociolinguistics" is a book that provides an overview of the field. In addition, in his seminal research on language variation in New York City, Labov (1966) examined the impact of social factors on language usage. Through his study, Labov provided compelling evidence to support the notion that language variation is frequently associated with socioeconomic status. This case study provides a clear illustration of the influence that sociocultural factors can have on language usage.

The field of sociolinguistics investigates the influence of cultural norms and practices on language usage. The utilization and interpretation of language can be influenced by an individual's cultural background. The examination of language and gender frequently reveals the ways in which cultural perceptions of gender roles can be mirrored and strengthened through linguistic patterns (Eckert, Penelope, and Sally McConnell-Ginet. "Language and Gender." Cambridge University Press, 2003).

Hence, the significance of sociolinguistic theory lies in its ability to elucidate the intricate connection between language and culture, emphasizing their perpetual interaction and mutual influence.

### **Methodology**

This research study focuses on the qualitative exploration of culture-related terminologies in Madongo Sagada, Mt. Province. In the study conducted by Patton (2005), the focus was on qualitative research methods, which involve the analysis of data obtained through direct fieldwork observations, in-depth, open-ended interviews, and examination of written documents. The research methodology employed involves naturalistic inquiry, which entails the study of real-world settings in an inductive manner, resulting in the generation of comprehensive narrative descriptions. In this study, the researcher will employ a descriptive design approach to gain a comprehensive understanding and provide a detailed description of the language phenomenon observed in Madongo Sagada, located in Mt. Province. According to Bailey (1994), the descriptive design is employed to investigate and provide a comprehensive description of phenomena, aiming to explore and elucidate information in detail.

### **Population and Locale**

The key participants of the researcher are the "amam-a" and "inin-a" or the male and female elders of Madongo Sagada, Mt. Province. Fifteen (15) participants were interviewed by the researcher. The researcher believes that they have the treasured wisdom that is very important in this study. The locale of the study is in Madongo, Sagada because the researcher is from the said locality, and it is the researcher's purpose to contribute to recording the existing belief system of the said community.

The amam-a" and "inin-a" are those aged 55 years and above. They are socially active in the sense that they regularly take part or participate during the enactment of the practices or traditions being done in the community.

Madongo is a barangay in the municipality of Sagada, Mountain Province. Its population as determined by the 2015 Census was 561. From the 561-total population, individuals aged 55 and above consists of 80 individuals which makes up 14.26% of the total population (PhilAtlas,nd).

### **Instrumentation**

The primary tool used by the researcher in collecting data is Key Informant Interview (KII). The researcher, guided by interview guide or unstructured interview, facilitated the discussion in the interview proper. According to Ruane (2005), an interview is based on an interview guide which is a relatively unstructured tool that lists the general topics or issues to be covered in an interview. The researcher gathered the needed information and data through the KII where in the respondents freely answered the questions asked by the researcher.

In addition, the researcher employed an open-ended question that allowed the informants to speak at any length on the topic. In order to entice more data from the informants, probing or an open-ended question was used. Through this, the informant freely elaborated and clarified the answers and data that they contributed. Lastly, permissions were secured. Cellular phone and laptop were used by the researcher to record the interview process.

**Data Gathering Procedure**

The researcher first sought the approval from the Barangay Captain of Barangay Madongo. Upon approval, consent from the Barangay Captain and the key informants were secured before the researcher conducted the interview. The interview was done according to the convenient time of the researcher and the key informants.

**Data Analysis**

The data gathered was subjected to analytical treatment through an emic approach. According to Headland, et. al., (1990) an emic approach takes its starting point from the perspectives and words of the researcher from the respondents. This helped the researcher interpret and analyze the data objectively. Moreover, Thematic analysis was employed by the researcher to analyze and interpret the data. According to Durepos et al., (2010), Thematic analysis is a systematic approach to the analysis of qualitative data that involves identifying themes or patterns of cultural meaning; coding and classifying data, usually textual, according to themes; and interpreting the resulting thematic structures by seeking commonalities, relationships, overarching patterns, theoretical constructs, or explanatory principles.

**Results and Discussion**

**Table 1. The Culture Related Terminologies of Madongo, Sagada**

Culture-Related Terminologies	Meaning
1. OBAYA	This is the time when people must stay in their homes and are not allowed to do their usual works in the fields nor go out of the community depending on the type of obaya being observed
2. BEGNAS	- This is practiced during important events that happen in the community such as before the start of planting or harvesting seasons.
3. OBAYAN DI LAKAT	- It is known as the new year for the Igorots and is a sign for the community plant root crops, beans and others.
4. PANGAT	- This is the time where the elders go to the dap-ay to butcher a pig or a chicken and pray to God to protect and nourish the rice seedlings as they grow for the coming planting season. This is what we call as begnas for the rice seedlings. After this practice is observed, people can now till their rice fields in preparation for the planting season.
5. WANGE	- This is also another kind of obaya before the planting season where the community prays for healthy rice grains to grow. In addition, they also pray for a long and healthy life for the community
6. DINAMEY	- It's the planting season
7. INANA	- This will signify the end of the planting season for the community
8. SUNGBA	- It's a thanksgiving for the successful planting season. They also pray to God with a hopeful heart that what they have planted be in good condition.
9. LEBEK	- This is the time where people before cook sugarcane wine or locally known

	as “basi or bayas” in our community. The basi/bayas serves as the liquor drank by the elders before but now, during the lebek, what the community cook most is muscovado, only few cooks bayas/basi nowadays.
10. TANGEB DI LEBEK	- This is another kind of begnas, this shows the end of the said event in the community. Elders will go to the dap-ay to butcher some chicken.
11. BAOY	- Among all the obayas done in the community, this is the most solemn of all and should be strictly observed. No things should be brought out in the community; no one is allowed to leave and enter until the days assigned for this obaya is over. The community prays during this time so that the rodents, birds and other pests do not destroy the plants. They also include in the prayer that what is planted will flourish.
12. LATAB	- This is another begnas which tells the start of harvesting season in the community.
13. OBAYAN DI AAW	- This is a thanksgiving activity for the bountiful harvest. It signifies the end of the year for the Igorots. After a few months, the cycle begins again.

The terminologies presented in this study indicate that they are not solely connected to the culture and traditions of the Madongo community in Sagada, but also play a significant role in the agricultural cycle of this particular community. As according to participant E:

“For the yearly practices that we do in our barangay, it’s more on the part of agriculture because it actually makes up most of our cultural practices in the community”.

The interconnection between the cultural practices and agriculture cycle of the Madongo community in Sagada is evident. The people of Madongo, Sagada actively engage in agricultural activities as a primary means of sustenance and economic support. In conjunction with their agricultural pursuits, they also observe and participate in a range of cultural practices and traditions. According to Molintas (2004), the primary source of sustenance for the Cordillera people has traditionally been agriculture, with a focus on cultivating rice and camote (sweet potato) as their main staple crops. The acquisition of skills and knowledge over time has played a crucial role in enabling individuals to effectively adapt to their mountainous environments. Numerous adaptations encompass conventional agricultural systems and practices that persist to this day, albeit with certain enhancements. The intricate relationship between the agricultural practices of the Igorot people and their belief system is a highly significant aspect worth exploring. In the various Igorot communities, the primary emphasis of religious rituals is centered around agriculture, with a particular focus on rice production. It is noteworthy to acknowledge that the activities encompassing the documented terminologies continue to be implemented in contemporary times, despite the evident obstacles posed by the evolving societal context.

The fact that culture is changing, linguistic analysis is a proof of these changes. As transpired in the interview, participant A as agreed by the other participants, narrated that in the practice of Lebek,

“The basi/bayas serves as the main product before during the lebek, but now, what the community cook most is muscovado and only few cooks bayas/basi nowadays. The bayas serve as the local liquor drank by the elders before”

This shows that changes on the practices of the people of Madongo, Sagada is evident. From bayas as the local liquor drink and main product of the cultural practice before, nowadays, most prefer to cook muscovado. These changes on the culture and practices may also have an effect to the entirety of the community including the language of IMadongo.

### **The Current Situation of the Culture Related Terminologies of Madongo, Sagada**

Madongo, Sagada's cultural terminologies are assessed using Wurm's Level of Language Endangerment. The IMadongo exclusively uses Wurm's Level of Language Endangerment for Madongo, Sagada's culture-related terminology. The researcher highlights that the IMadongo language is alive, but culture-related terms are challenged by changes, which is the subject of this research. The researcher's interview analysis

of IMadongo culture-related terminology finds them endangered. IMadongo agricultural culture-related terms are endangered since the youngest speakers are young adults. Only elders know these terms. The participants of this research substantiate the finding that the culture related terminologies of the IMadongo is endangered. This is shown from the data gathered, as according to Participant D,

“Our young generations do not know these words, only us, the elders are knowledgeable of these terms.”

This is agreed by Participants J and K,

“Children nowadays do not speak or use these terminologies in their daily lives or even in the school. There might be a time that if we are gone, these terms may be gone too”.

Additionally, Participant T stated that,

“There might be some youths who are familiar but they are not fully aware of these terminologies and the deeper meaning and values, one may know the word but he doesn’t know the meaning.

This proves culture terms are threatened. These terminology, words, concepts, and ideals are threatened because kids are not familiar with them and have lost interest in working in the fields. This matches Headhand (2003)'s Agta research. Because to language change, the Agta languages are endangered today. Younger Agta no longer knows most traditional semantic domain words. New ideas from the outside have impacted Agta's Negritos' thinking. Language evolved with their worldview.

However, the reason of the Agta language being endangered is different with the case of the IMadongo. While it is true that language is also changing, in the context of the IMadongo, the children and the youths are not using the terms related to culture. This is because of the adverse challenges brought by their basic needs and globalization. Participant O stated that,

“In terms of agriculture, only few of the younger generation know the terms and the practices because only few wants to work in the fields nowadays. Most of them today would prefer to work in the mines because they can get more money. Compared to working in the fields, the crops nowadays are not even enough to feed a family for the whole year, how about their other needs also if they do not find other works that can provide for them to live comfortably”

The youths do not see enough money from agriculture. In fact, according to Asis (2020) agriculture accounts the smallest share of GDP at only 9.4 percent, over half of the population still live in rural areas. The potential for agriculture is strong, however it continues to decline over the years. Along with a decline in productivity, farmers are faced with a decline in their quality of life. The jobs available in the agriculture trade are requiring less skill and are resulting in lower productivity thus making them unappealing.

Moreover, according to Participant B,

“It’s also because you, children, prefer to study. There are some who finished their studies who insists what they learned. there are some who doesn’t want to follow our practices. Only few still looks back and respects our practices so as a result, it slowly disappears until people will eventually forget about it”.

Education also decreases youth interest in their culture. Successful young professionals may have adopted new trends, traditions, and cultural ideals to improve their lives. This is why indigenous knowledge and systems should be included in educational curricula. UN (2012) stated that indigenous kids would remain disconnected from their customs without education. Self-determination required education in indigenous languages. Since education is considered as a cause of young disinterest in Madongo, schools should integrate indigenous knowledge systems to pique youth interest in their own culture.

This analysis is supported by Eduardo and Gabriel (2021) stating that culture is an important ingredient to understanding and thinking. One cannot understand mental activity unless it is anchored on the cultural orientation of the learners. As such, culture or indigenous knowledge is important in the holistic development of the youths.

In addition, according to Participant E as supported by Participant K,

“And this time, for the children, they prefer to look at their phones and the television. They do not want to go out and mingle with us. They just keep on watching and doing other things on their phones. So how will they know what is happening in the barangay”.

This suggests that schooling also contributes to millennials' cultural disinterest. Young professionals who have succeeded in their careers may have embraced new trends, traditions, and other cultural notions to improve their livelihood. Indigenous knowledge and systems should be included of the school curriculum. Indigenous adolescents would continue to be separated from their cultures without indigenous education, according to UN (2003). Education was the key to self-determination and should be taught in indigenous languages. Since education is considered as a cause of young disinterest in Madongo, indigenous knowledge systems should be integrated into the school curriculum to pique youth interest in their culture.

Moreover, religion is another factor in these decreasing interests of the youths to their culture which affect the usage of the culture related terminologies. According to Participant J,

“From my observation, even if we create a program, the younger generation nowadays do not have interest on such matters especially that most of them joined some religious organizations. They no longer have the interest to learn our culture so of course, they do not know the terminologies related to culture.”

Culture and religion at some point have contrasting ideologies, leading to changes in the landscape of culture and traditions. This is shown from the data gathered. In the context of the Madongo community, religion is another factor why the younger generation is parting their ways to their culture. However, no one can blame these youths because of their faith.

### **Intervention in Enriching the Culture Related Terminologies of Madongo Sagada**

The researcher identifies school-based and local government actions from data. Strengthening Mother Tongue and Integrating Indigenous Knowledge System in School Curriculum are school-based programs, whereas local government initiatives include Pamphlet.

School-Based Programs Teachers and the community enrich culture-related words at school. Our policies honor culture. In the face of industrialization, globalization, and migration, Banes & Baniqued-Dela Cruz (2021) believe schools are the best place to teach indigenous cultures. Indigenous beliefs, traditions, and societal ideals are taught and met at the school. These school-based activities discuss improving mother language and integrating indigenous knowledge systems into curricula.

1. Strengthen Mother Tongue- → The implementation of the Mother Tongue Based-Multilingual Education (MTB-MLE) policy is already nine years in the Basic Education Curriculum specifically as a medium of instructions in kindergarten to year three (K -3). This however needs to be strengthened in the locality of Madongo as a help in enriching not just the culture related terminologies but the entire language of the “ili” of Madongo. This subject is being referred by one of the research participants which was agreed by the other participants as a subject that can focus on culture. According to Participant T:

“What I know that can help is for the school to create another subject in which the focus will be culture. Because it’s only the teachers that the children listen from. But if it is only us telling them to learn our terminologies and culture, then it’s just a waste.”

2. Integrating Indigenous Knowledge System in School Curriculum- Apart from the mother tongue in the basic education, it is also noteworthy to revisit the integration of Indigenous Knowledge System in School Curriculum. Through the Indigenous People Education or IPED, there is an integration of the Indigenous Knowledge System or IKS in the school curriculum which is an important activity that will enrich the usage of culture related terminologies. Immersion as part of IKS in school curriculum specifically to Madongo cultures is an intervention transpired from the data gathered. According to Participant E,

“They can also immerse the children during the times that these cultures are being practiced. While the children observe how it’s being done, someone should explain the matter to the children and tell the importance of it for the community. Because even if it is being practiced in the community if the children do not know the reason behind, there will come a time that they will no longer be interested in such matters.”

This kind of immersion under IPED can show the youths of the different IKS of the community. As shown, the agricultural cycle of the Madongo community is already an IKS. However, the need for an immersion

are drawn to the very fact that the youths are less interested in these cultures of the said community. As according to Participant O as agreed by the other participants,

“we tried talking to the younger generation to follow us if we perform our cultures so that they will know what it is called and how it is being done so that they will know what to do in the future but they just turn their backs and do not want to join us.”

This proves that the initiatives coming from the elders alone are not enough in order to transmit not just the language but the culture to the youth. With this, the help of the school through integrating IKS in the school curriculum will provide opportunities for the teachers and the community to establish immersion that will provide an avenue for the youths to appreciate and learn their values.

### Conclusion and Recommendations

Based on the research discussions, analysis and interpretation, the culture terminologies identified are mostly related to the agricultural cycle of the said barangay. The endangerment of the culture related terminologies is attributed to the advancement of technology, coming of religion, education and work or the sustainment of their daily needs. Finally, there were identified interventions applied by the community in order to enrich the usage of the culture related terminologies in Madongo.

Based on the findings and conclusions, the researcher encourages other researchers to conduct research on the linguistic terminologies related to culture to come up with a complete list that would serve as reference of the children in the future. The Office of the Barangay is encouraged to adopt and develop the mini dictionary/pamphlet or create programs that promote the culture of the community containing culture related terminologies as a learning material for the community.

### References

1. Aspiras, L. F. (2020). *Establishing the Syntactic Rules of the Kankanaey Philippines. Dialect using RNN*. IOP Publishing.
2. Bailey, C. (1994). *Descriptive research methods*. In K.L.Y. Cheung & R.P. Bagozzi (Eds.), *Advanced methods of marketing research* 76-102. Oxford, UK: Blackwell.
3. Botangen K. et., al. (2017). *Preservation of Indigenous Culture among Indigenous Migrants through social media: the Igorot Peoples*. Hawaii, USA. Hawaii International Conference on System Sciences.
4. Borin, L. (2009). *Linguistic resources for the languages of the world*. Sweden. University of Gothenburg.
5. Dai, Y. (2020). *Transcultural Feminist Philosophy. Rethinking difference and solidarity through Chinese American encounter*. UK The Rowman and Littlefield Publishing Group., Inc.
6. Dekhnich, O. V. and Bahram Moghaddas (2005). *The philosophy of structuralism in language and linguistics*. ([www.researchgate.net](http://www.researchgate.net))
7. Eckert, P., & McConnell-Ginet, S. (2003). *Language and Gender*. Cambridge University Press. ([methods.sagepub.com](http://methods.sagepub.com))
8. Eduardo, J., and Gabriel A. (2021). *Indigenous Peoples and the Right to Education: The Dumagat Experience in the Provinces of Nueva Ecija and Aurora, in the Philippines*. ([journals.sagepub.com](http://journals.sagepub.com))
9. Headhand, T. (2003). *Thirty endangered languages in the Philippines*. Work Papers of the Summer Institute of Linguistics. USA. University of North Dakota
10. Labov, W. (1966). *The social stratification of English in New York City*. Washington, DC: Center for Applied Linguistics.
11. Malabonga, R. L. (2016). *Linguistic Suicide and The Challenges of Heritage Transmission in the Philippines: The Case of the Ayta Alabat Island Language*. Macao. *Integrated Cultural Landscape Management for Local and Global Sustainability*.
12. Molintas, J. M. (2004). *The Philippine Indigenous Peoples' Struggle for Land and Life: Challenging Legal Texts*. ([arizonajournal.org](http://arizonajournal.org))

13. Ruane, J. M., (2005). *Essentials of research method; A guide to social science research*. USA: Blackwell publishing.
14. Skutnab-Kangas, T. (2012). *Linguistic Genocide in Education--or WorldwideDiversity and Human Rights?* NY, USA. Routledge Taylpor and Francis Group.
15. Unite Nations. (2012). *Importance of indigenou education and culture highlighted, as permanent forum continues second session*. ([www.un.org](http://www.un.org))
16. Xiulan, Z. 2007 *China's policy towards minority languages in a globalising age*.*Transnational Curriculum Inquiry* 4 (1) ([ojs.library.ubc.ca](http://ojs.library.ubc.ca))