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HOW SIGNIFICANT IS THE ROLE OF FAMILY SOCIOECONOMIC STATUS IN ARCHAISM AMONG KANKANAEY SPEAKERS?

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Abstract

This study aims to determine if different SES have an impact on the level of archaism among a specific group of speakers. Employing a quantitative method with simple triangulation, the study surveyed and interviewed 331 Kankanaey language speakers from the adulthood group. The findings revealed that the socioeconomic status of their families, particularly their parents, did not significantly affect the level of archaism in the words surveyed. Instead, 'age' emerged as the sole determinant of archaism among the speakers in the present study. Though it is strongly recommended to explore further studies to elucidate the anomaly of greater familiarity with the surveyed words among Kankanaey speakers aged 40-49 compared to those in the age group 50-59, it remains a limitation of the present study.

Key words: Archaism, Quantitative Method, Philippines

A. INTRODUCTION

Language is always interconnected with culture and identity in any region or country, and there is no doubt that culture plays a massive part in one's identity (Pelila et al., 2023). Although there has been concern about a situation where speakers, especially the younger generation belonging to minority groups, can no longer recognize the words spoken in their origin or the first language (L1) of their parents or predecessors (Humeidat, 2018). This phenomenon between two generations is referred to as archaism.

In determining whether archaism is occurring or not, an assessment is being conducted, focusing on evaluating the words of a particular language based on the current knowledge and familiarity level. According to those who have previously conducted this assessment, three standard processes are observed in different studies on archaism, especially in assessing between generations. These processes include the collection of words from the primary source (Azim & Jufrizal, 2020; Aziz et al., 2020; Desriawati et al., 2021; Humeidat, 2018;

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Karagulova et al., 2016; King, 1992; Nadra, 2018; Olko & Sullivan, 2014; Prahalathan, 2015; Rusady & Munawarah, 2017; Ulfa et al., 2018; Ušinskienė, 2019; Yulis et al., 2013), assessment of the target respondents (Azim & Jufrizal, 2020; Aziz et al., 2020; Desriawati et al., 2021; Humeidat, 2018; Karagulova et al., 2016; Nadra, 2018; Ulfa et al., 2018; Yulis et al., 2013), and the verification of data (Azim & Jufrizal, 2020; Aziz et al., 2020; Desriawati et al., 2021; Karagulova et al., 2016).

Moreover, authors of previous studies on archaism have also explored the different variables that affect such a phenomenon, and these have been proven to be influenced by the speakers' age (Azim & Jufrizal, 2020; Aziz et al., 2020; Humeidat, 2018), gender (Humeidat, 2018), civil or marital status (Azim & Jufrizal, 2020; Yulis et al., 2013), level of educational attainment (Humeidat, 2018; Prahalathan, 2015), and even religion (Prahalathan, 2015). However, an emerging angle suggests that parents' involvement is a significant factor not only in their children's educational achievement (Kalayci & Öz, 2018) but also in the improvement of vocabulary knowledge (Petchpraset, 2014) and the acquisition of sets of pragmatic norms and cultural values (Arshad et al., 2012). Positive parent-child interactions and increased verbal responsiveness can shape a child's literacy environment and language development (Safwat & Sheikhany, 2014).

In addition, authors of several studies have explained that the family's socioeconomic status (SES) is an imperative predictor in learning and maintaining a language. These SES indicators include the educational level of the parents, occupation of the parents, home and family background (including family income), language used at home, affected by the attitudes, perspectives, and actions of the parents towards their children, as well as the environment of the schools where the parents send their children, religious orientation, and various activities and work methods of the family, especially in cases of staying outside their place of origin (migration).

In detail, parents' educational attainment has been seen to have a significant influence on academic achievement (Clearinghouse Technical Assistance Team at Penn State, 2020; Iwaniec, 2018; Omolade et al., 2014) and language learning motivation (Iwaniec, 2018; Walczak et al., 2017) of their children. Parents (either the mother or father) who have attained higher education (Walczak et al., 2017; Zhou, 2020) or at least bachelor's degrees (Clearinghouse Technical Assistance Team at Penn State, 2020; Petchprasert, 2014) spend more time with their children (Clearinghouse Technical Assistance Team at Penn State, 2020). Particularly, they read or tutor them more frequently (Petchprasert, 2014; Zhou, 2020) and even help their children learn a second language (Walczak et al., 2017). Unlike parents with lower educational backgrounds, they cannot give enough knowledge to their children (Petchprasert, 2014; Zhou, 2020), affecting their motivation (Iwaniec, 2018). Also, Walczak et al. (2017) explained that mothers with higher education show greater chances of achieving higher English levels for their children, which are about 30% higher. However, Prahalathan's (2015) findings showed that educated people became vulgar and even replaced the words with other words from a dominant language.

Additionally, Omolade et al. (2014) showed that parents' occupation is next to parents' education, predicting their children's academic achievement. Parents with high-ranking occupational status might have enough income, which can be used to provide needed materials and support for their children in order to arouse their interest in learning new vocabulary (Omolade et al., 2014). Also, with parents' experiences at work, they can give more information to stimulate their children's imagination and conversation, encourage them to talk about the story, and repeat what they read before finishing their reading (Petchprasert, 2014). This could also be reasoned out if the parent's jobs stress more communication skills (Arshad et al., 2012). However, concerning gender, Arshad et al. (2012) highlighted a significant correlation between the father's profession and children's learning of English, especially if the profession is in the government sector, which has a greater value in English among the workers. Although, there is a need to see the mother's lens since, according to Humeidat (2018), females are more exposed outside the house and make more contact with other people than males. With this, it is more likely that they forget some of their traditional words; instead, they know more other languages, which include English.

Moreover, the category of home background comprises the family's income, the language used at home, activities, work methods (Omolade et al., 2014), and religious orientation. First, Arshad et al. (2012) and Walczak et al. (2017) emphasized that household income strongly predicts English language achievement. The higher the household income of a learner's family, the higher the learner's chances to learn another language, especially if they can support their children's financial needs.

Also, the old generation is expected to be fluent in their first language (L1) because they use it every day (Yulis et al., 2013); however, the decrease in the number of elders and the increase in the young generation who do not speak their language could indicate that some of their vocabularies will become archaic and eventually die. In the assessment of the Komisyon sa Wikang Filipino (KWF, 2018), having a smaller number of old speakers is most likely that the language will be endangered unless there is a passing of languages in the next generation. This can be connected to the decreasing function of the first language (Azim & Jufrizal, 2020; Aziz et al., 2020; Prahalathan, 2015; Yulis et al., 2013) due to prejudice among the young generation or the children, leading to the contribution to their language attrition (Cornelio & De Castro, 2016; Malabonga, 2016). Also, this can be rooted in the reason that parents refuse to teach their language to their children (Ayan, 2015; Azim & Jufrizal, 2020; Aziz et al., 2020; Brenzinger et al., 2003; Eames, 2019; Malabonga, 2016; Villanueva & Baluyos, 2014) considering that they do not see the traditional words as in their L1 as something important (Olko & Sullivan, 2014). This case is already a linguistic suicide when they decide not to teach their children their language, thus, killing the language themselves (Malabonga, 2016). In particular, they decide to stop teaching their language to their children (Brenzinger et al., 2003; Malabonga, 2016; Villanueva & Baluyos, 2014); instead, they will let them study English or other languages instead of their L1 (Ayan, 2015; Eames, 2019). This resulted in their children's English skills surpassing their L1 capabilities (Cohen & Wickens, 2015; Huh,

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1997; Mercuri, 2012). This matter can be linked to the views, attitudes, and even perspectives of parents that a certain language can make their children have better scores at school, enroll in higher education, pursue career opportunities, and have the readiness skills to learn L2 (Luo et al., 2021; Omolade et al., 2014). Those are the reasons why some parents send their children to cities with schools or institutions which have an environment that they think can motivate them to learn English than those in the rural areas (Iwaniec, 2018), especially those with high use of technology and different kinds of media platform (Haynes, 2010). The profound change in everything - from the internalization to the globalization of education, economy, science, and technology, has speeded the growth in the use of the English language as a language of communication (Arshad et al., 2012) not only in the educational institutions but also in the government and private business (Haynes, 2010). Besides, it was seen that the materials used for learning and work are written in other languages. They tend to adopt words from other languages based on what they see on different platforms, leading to the replacement of their L1 vocabularies (Azim & Jufrizal, 2020; Aziz et al., 2020; Prahalathan, 2015). In the Philippines, where the educational system adopted both Filipino (Malabonga, 2016; Tajolosa, 2015) and English (Tao, 2019) as the main languages in teaching, it is most likely that the said phenomenon will happen. Learning another language makes the students bilingual (Milian, 2019); however, this also reflects that the learning processes of the younger generation subconsciously tend to shift into speaking these languages instead. This is because, among the two languages being spoken, one would have a low function, and this depleting function to speak the language can lose some words (Yulis et al., 2013).

In addition, language and religion have been considered distinguishing and influential components of culture that interact with and influence each other (Ali, 2017). It has been found that participation in different worship places increases social interaction and communication (Moghaddam & Balaghat, 2019). It even enables speakers to improve their religious expression, which plays a significant role in their performance of certain speech acts (Ali, 2017). If religious activities can boost the delivery of perfect speeches and expressions in their first language (L1), then individuals are more likely to preserve it. The languages used are also conserved through the maintenance of religious rituals seen in songs, dances, and other acts (Prahalathan, 2015).

However, it is essential to consider the influence of parents, especially concerning their level of education, which has been found to impact the family's religious beliefs (Samani & Latifan, 2018). Moreover, research indicates that as the mother's education increases, the degree of religiosity tends to decrease.

Additionally, one of the emerging activities mentioned in previous studies that can affect the L1 of speakers, especially their children, is the transfer from their place of origin to another place (i.e., migration) due to economic and various reasons. According to Schmid and Karayayla (2020), learning another language requires complex interaction with various factors. With the presence of a rich and varied environment for the development of languages learned in childhood, along with a positive attitude toward the native or heritage language, young speakers

have a higher chance of ultimately reaching native-likeness while using the language with different people and in a different context. This case can be related to acculturation and bilingualism or multilingualism. Unganer (2014) and Azim and Jufrizal (2020) have correlated acculturation with one of the main reasons L1 speakers enhance their proficiency in L2 learning. However, assimilation can also happen, depending on the situation, wherein speakers may give up their own culture, or if not, they may experience attrition, leading to the loss or avoidance of speaking their L1. Although not all migration cases can be related directly to negative impacts, it is crucial to measure and point out these occurrences. There is generally no problem if a person has to transfer from one place to another due to work, school, marriage, or other reasons. Families must adjust to the language spoken in the area or speak the lingua franca of the place, but they must be cautious about the possible shifting and loss of some words in their L1. These occurrences are sometimes noticed unconsciously (Chairuddin, 2018; Cohen & Wickens, 2015; Pan & Gleason, 1986; Strongman, 2017).

Suppose parents have the self-esteem and commitment to preserve their L1 for their children, regardless of the current environment where they are situated. In that case, they must fully support and do their best to maintain their L1 and identity, even if they learn L2 and other cultures. This is reasoned out because several authors found that most L1 attrition is seen in speakers who transfer at a young age or before puberty or reaching adulthood. Additionally, there is no significant impact for older speakers transferring to another place because they can at least retain their L1. However, the non-use of L1 determines eloquence in the L2 among young speakers.

It is advantageous for speakers to become bilingual or even multilingual, though this is not always the case for minority groups. When minority speakers mingle with others, they may feel pressured to speak and embrace the language spoken by the majority in their community instead of their own. This leads them to give up their heritage in favor of their target community. Hence, the intervention of concerned government agencies is crucial, showing support and action for those in low social status, small populations of minority speakers, and far-flung areas. Classroom teachers must promote additive bilingualism over subtractive and multiculturalism over assimilation, providing multicultural students with a welcoming environment to express and overcome their feelings of anomie, acculturation, and assimilation. However, it is better to start within the family, where parents must be conscious of gaining L2 proficiency and keeping their L1 identities and cultural values to have a unique voice in the multicultural society they are exposed to.

Based on the findings elucidated in the aforementioned preceding studies, speakers' age (Azim & Jufrizal, 2020; Aziz et al., 2020; Humeidat, 2018), gender (Humeidat, 2018), civil or marital status (Azim & Jufrizal, 2020; Yulis et al., 2013), level of educational attainment (Humeidat, 2018; Prahalathan, 2015), and even religion (Prahalathan, 2015) were significantly proven to affect archaism. However, the socioeconomic status (SES) of the family of certain speakers and the involvement of parents in the language development of their children were found to be imperative predictors in maintaining a language or the other way

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around. These need to be analyzed as well since Luo et al. (2021) mentioned that those with higher SES backgrounds, especially the parents, have dual language beliefs and knowledge more in line with scientific evidence. Therefore, this study aims to determine if these different SES have an impact on the level of archaism of respondents. The following questions were sought to be addressed:

1. What is the level of archaism of the words surveyed among the respondents?
2. Are there significant differences in the level of archaism according to identified variables, namely respondents' age group, living outside the barangay, and their parents' ethnicity, level of education, religiosity, and occupation?

   Hypothesis: There are no significant differences in the level of archaism of the words surveyed among the respondents, according to identified variables, namely respondents' age group, living outside the barangay, and their parents' ethnicity, level of education, religiosity, and occupation.

B. RESEARCH METHOD

This study employed a quantitative method with simple triangulation. The quantitative approach was necessary to statistically analyze whether different socioeconomic status (SES) have an impact on the level of archaism among respondents. Additionally, the researchers considered conducting triangulation through interviews among the participants to clarify certain results, particularly in cases where there was a lack of previous studies for corroboration. This approach ensures that the results are supported by direct answers from the respondents.

Furthermore, the study participants included 331 community members who speak the Kankanaey language in Suyoc, one of the barangays located in the Benguet province of the Philippines. These individuals belong to the adulthood group, specifically the age range of 20 to 59. The selection criteria were based on the participants' affiliation with one of the minority or indigenous groups, identified as the most affected in previous studies (David et al., 2009; Eames, 2019; Malabonga, 2016; Pan & Gleason, 1986; Unganer, 2014; Villanueva & Baluyos, 2014). The choice of the adulthood group was intentional, considering their increased exposure to language contact in diverse social settings (Aziz et al., 2020).

Regarding the research tool, the researchers developed a self-made questionnaire for the survey, containing 100 words from the language or the target participants, and utilizing a 3-Point Likert Scale with identified descriptors: '3 – familiar,' '2 – somewhat familiar,' and '1 – unfamiliar.' This rating scale was chosen as it can effectively gauge how frequently speakers read, hear, or use the given words (Humeidat, 2018). In addition to the proper assessment, the 'socio-demographic profile' was included as the first part of the questionnaire. This section covered age and the status of staying or living outside the barangay, including their years of stay and location outside the barangay. The parents' profile (both mother and father) was also included, focusing on their ethnicity, level of religiosity, educational attainment, and occupation. These variables were

incorporated based on previous studies attesting to their impact on the level of familiarity of speakers with their L1.

The survey questionnaire underwent both validity and reliability tests. After experts validated the content, it was pre-surveyed with 30 respondents for reliability. Based on the computed Cronbach Alpha, the test resulted in 0.97, signifying a 'desirable standard' or 'acceptable and preferred' (Conroy, 2018; Cortina, 1993). Following the tests, the researchers printed the survey questionnaires and delivered them to the target community. Subsequently, the questionnaires were retrieved, and the researchers organized the data, sending it to a statistician for analysis. After the statistical analysis of the survey results, the data were scrutinized based on the research questions.

In the treatment of data, the first research question was addressed by computing the ‘mean,’ which was later interpreted as either unfamiliar/archaic (1.00 – 1.66), somewhat familiar/semi-archaic (1.67 – 2.32), or familiar/non-archaic (2.33 – 3.00). On the other hand, for the second research question, a One-Way Analysis of Variance (ANOVA) was employed for computation. This statistical method was chosen to compare the means of two or more independent variables to the one dependent variable (Ross & Wilson, 2017). In this study, the one-way ANOVA aimed to demonstrate that independent variables have a corresponding effect on the dependent variable, which is the level of familiarity of respondents with the words surveyed. Additionally, a post hoc test was utilized when the 'age group' variable showed a significant difference. Subsequently, previous studies were checked to support the findings.

C. RESULTS AND DISCUSSION

1. Level of Archaism of the Words Surveyed to the Respondents

Based on the statistical result of the survey conducted among the adulthood group, Table 1 shows that out of the 100 words that were surveyed, it was identified that six (6) of these were 'archaic', 43 words were 'semi-archaic', and 51 words were 'non-archaic'.

Table 1. Level of Archaism of Surveyed Words

Level of Familiarity	No. of Words	Percentage
Archaic	6	6%
Semi-archaic	43	43%
Non-archaic	51	51%

Here, by just comparing the three levels of archaism, it is clearly shown that more Kankanaey words were ‘non-archaic’ or familiar to the respondents than unfamiliar and uncertain ones. In other words, there were many words that were well-known to the respondents, wherein these words are known, heard, and even spoken daily.

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2. Significant Differences in the Level of Archaism of the Words According to the Identified Variables

Table 2 shows the statistical analysis comparing the significance of nine (9) variables to the level of archaism on the Kankanaey words surveyed by the respondents. These variables were the respondents' age group, the status of living outside the barangay, their parents' ethnicity, education level, religiosity, and occupation.

Table 2. Significant Differences in the Level of Archaism of the Surveyed Words According to the Identified Variables

Profile	Mean	Classification	p-value	Sig.
Age Group				
20 to 29	2.29	Semi-Archaic	0.002	sig
30 to 39	2.29	Semi-Archaic		
40 to 49	2.48	Non-Archaic		
50 to 59	2.19	Semi-Archaic		
Living Outside the Barangay				
Stayed or currently living outside the community	2.32	Semi-Archaic	0.46	ns
Stay only in the community	2.28	Semi-Archaic		
Ethnicity of Parents				
One Parent is Kankanaey	2.28	Semi-Archaic	0.63	ns
Both Parents are Kankanaey	2.32	Semi-Archaic		
Mothers' Education				
No schooling	2.15	Semi-Archaic	0.124	ns
Elementary	2.33	Non-Archaic		
Highschool	2.32	Semi-Archaic		
Vocational	1.82	Archaic		
College	2.33	Non-Archaic		
Master	2.59	Non-Archaic		
Fathers' Education				
Unknown	2.08	Semi-Archaic	0.555	ns
No schooling	2.18	Semi-Archaic		
Elementary	2.31	Semi-Archaic		
Highschool	2.33	Non-Archaic		
Vocational	2.52	Non-Archaic		
College	2.25	Semi-Archaic		
Mothers' Level of Religiosity				
not at all	2.04	Semi-Archaic	0.234	ns
once in a while	2.29	Semi-Archaic		
every other week	2.39	Non-Archaic		
every week	2.32	Semi-Archaic		
Fathers' Level of Religiosity				

unknown	2.35	Non-Archaic	0.402	ns
not at all	2.29	Semi-Archaic		
once in a while	2.29	Semi-Archaic		
every other week	2.46	Semi-Archaic		
every week	2.32	Semi-Archaic		
Mothers' Occupation				
Managers	2.21	Semi-Archaic	0.605	ns
Professionals	2.44	Non-Archaic		
Clerical support workers	2.41	Non-Archaic		
Service and sales workers	2.42	Non-Archaic		
Skilled agricultural, forestry, and fishery workers (including mining)	2.34	Non-Archaic		
Elementary occupations	2.32	Semi-Archaic		
Others	1.68	Archaic		
None	2.32	Semi-Archaic		
Not Applicable	2.26	Semi-Archaic		
Fathers' Occupation				
Managers	2.33	Non-Archaic	0.097	ns
Professionals	2.84	Non-Archaic		
Clerical support workers	2.37	Non-Archaic		
Service and sales workers	2.49	Non-Archaic		
Skilled agricultural, forestry, and fishery workers (including mining)	2.72	Non-Archaic		
Elementary occupations	2.28	Semi-Archaic		
Others	2.48	Non-Archaic		
None	1.54	Archaic		
Not Applicable	2.36	Non-Archaic		

Note. sig = Significant; ns = Not significant

First, it was revealed that there was a significant difference in the level of archaism on the Kankanaey words that were surveyed among the respondents according to their 'age group', as indicated by its p-value (0.002). It was found after it was computed that the p-value was lower than the 0.05 level of significance, so the null hypothesis was rejected. In other words, the age group variable affected the level of archaism of Kankanaey words surveyed among the respondents.

With this, a post hoc analysis found that the Kankanaey words surveyed among the respondents under the age group of 40-49 were 'non-archaic' than those between the age groups of 20-29 and 30-39. It implies that those respondents aged 40-49 were more familiar with the surveyed Kankanaey words than those in the later age groups. This finding was commonly accepted since it showed that those in their 40s are more knowledgeable in words spoken by the elders or those in the

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community who belong to the old group. Unlike those in their 20s and 30s, there was a wide age gap between them and the old group, which is why there were certain words that they did not know. However, it was surprising to note that in the analysis, it revealed that the Kankanaey words that were surveyed among respondents aged 50-59 were found to be 'semi-archaic' or uncertain to them, which implies that those in their 40s are more familiar or knowledgeable on the surveyed words than those in the 50s. Based on this, there was a decline in terms of familiarity from the age group of 40-49 to 50-59.

Further analysis was made by comparing the Kankanaey words in every level of archaism between the two age groups, and it was found that there were indeed 33 words that showed that some of the respondents in the age group of 40-49 were more familiar with these words than those in the age group of 50-59 (see Table 4). It can be seen in the table that most of the words were related to common tools or materials, common parts of a house, measurements, animals, culture and beliefs, plants, food, body conditions, land formations, natural phenomena, calendar, family, parts of the house, and body accessories.

Table 4. List of Kankanaey Words that Were More Familiar by Some Respondents under the Age Group 40-49 than those in the Age Group 50-59

No.	Kankanaey Words	English Translation	Level of Archaism	Age Group	
				40-49	50-59
1	*kayábang*	basket (carried at the back while putting its strap on the forehead)	Semi-Archaic	2.70%	5.36%
2	*tiklís*	basket used commonly for carrying vegetables	Archaic	2.70%	3.57%
			Non-Archaic	97.30%	96.43%
3	*súba*	porch	Archaic	56.76%	60.71%
4	*káwa*	fence	Semi-Archaic	13.51%	14.29%
			Non-Archaic	21.62%	21.43%
5	*agámang*	rice storage	Semi-Archaic	9.46%	10.71%
6	*sagumbí*	small side room	Semi-Archaic	8.11%	8.93%
7	*dangán*	measurement per hand palm	Semi-Archaic	4.05%	7.14%
8	*amkís*	civet cat	Semi-Archaic	4.05%	5.36%
9	*ab-abí-ik*	spirit, soul	Archaic	4.05%	5.36%
			Non-Archaic	95.95%	94.64%
10	*kálong*	coffin	Semi-Archaic	4.05%	7.14%
11	*agód*	young beans	Semi-Archaic	8.11%	8.93%
12	*bagíngey*	fern	Semi-Archaic	5.41%	7.14%
13	*ánap*	mushroom	Semi-Archaic	0.00%	1.79%
14	*ába*	gabi, taro	Semi-Archaic	2.70%	5.36%
15	*bóbod*	rice yeast	Archaic	1.35%	1.79%
16	*siná-ig*	fermented rice,	Semi-Archaic	2.70%	3.57%

		sweet wine			
17	*kéyeng*	wrinkles	Semi-Archaic	4.05%	7.14%
			Non-Archaic	89.19%	87.50%
18	*ba-angngán*	backyard	Non-Archaic	91.89%	91.07%
19	*ánit*	gold line vein	Semi-Archaic	12.16%	12.50%
20	*deppás*	precipice, cliff	Semi-Archaic	0.00%	1.79%
21	*eb-éb*	spring	Semi-Archaic	1.35%	3.57%
22	*angép*	fog	Semi-Archaic	0.00%	1.79%
23	*andáp*	frost	Semi-Archaic	0.00%	1.79%
24	*péwek*	typhoon	Semi-Archaic	0.00%	1.79%
25	*kiyáng*	summer, dry season	Semi-Archaic	8.11%	8.93%
26	*kag-áw*	daytime	Semi-Archaic	0.00%	1.79%
27	*katogángan*	father or mother-in-law	Archaic	2.70%	3.57%
			Semi-Archaic	1.35%	1.79%
			Non-Archaic	95.95%	94.64%
28	*pidwán di ápo*	great-grandchildren	Archaic	6.76%	8.93%
			Non-Archaic	87.84%	85.71%
29	*mókod*	hind foot	Semi-Archaic	1.35%	3.57%
			Non-Archaic	94.59%	92.86%
30	*il-ilók*	throat	Archaic	2.70%	3.57%
			Semi-Archaic	2.70%	3.57%
			Non-Archaic	94.59%	92.86%
31	*palpal-amá*	thumb	Semi-Archaic	0.00%	1.79%
			Non-Archaic	95.95%	94.64%
32	*bikes*	waist	Semi-Archaic	2.70%	5.36%
33	*gíbay*	sanitary napkin	Archaic	25.68%	26.79%

Note. There are diacritic mark/s in every Kankanaey word. Every placement of the acute accent (´) is where to put stress.

First, the word *tiklís*, better known as a basket used commonly for carrying vegetables, was found to b 'non-archaic' to most respondents under the age group of 40-49 *(97.30%)* than those in the age group of 50-59 *(96.43%)*. There was also an indication that 3.57% of the respondents aged 50-59 were more archaic in the said word compared to those in the age group 40-49, which only had 2.70%. Both comparisons in the two levels of archaism indicated that those in the 40-49 age group were more familiar with the word *tiklís* than those in the 50-59. With this, it was explained by one of the respondents in the group discussion that it was because this kind of vegetable basket was just recently introduced and used by farmers in Suyoc. It must be noted that when most of the people of Suyoc shifted to vegetable farming from rice farming after the destruction of rice terraces in 1989 and 1990, they were still discovering the method and techniques to start vegetable farming. It included the materials, the appropriate plants, and others. Thus, after the shifting to this kind of livelihood, there were no *tiklís* during the early years of the said farming, not until it was introduced to them that the said basket was used to carry harvested crops. Today, they knew what *tiklís* is because it is being used for farming by their children. However, they were very familiar

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with other kinds of traditional baskets like the *kayábang* or *kayádong* (a basket that is carried at the back while putting its strap on the forehead), *akkóbang* (a big basket used for camotes or sweet potatoes), and *nowá* or *ákgo* (a small basket used for camotes or sweet potatoes) because these were the common baskets they used and even by their parents even before vegetable farming was introduced. Though it indicated that the word *kayábang* was already more 'semi-archaic' or uncertain to some respondents under the age group of 50-59 *(5.36%)* than those in the age group of 40-49 *(2.70%)*. It could be deemed that since this kind of basket is rarely seen in Suyoc, they knew the words, but this was starting to be forgotten by some in the said age group. Unlike the later generations, they still know this because of more exposure outside the community. The finding was supported by the findings in RQ1 that across all age groups, most of them still knew the word *kayábang*.

The word *ba-angngán* (backyard) was 'non-archaic' or familiar to more respondents under the age group of 40-49 *(91.89%)* than those in the age group of 50-59 *(91.07%)*. As further explained, one respondent said that before vegetables were cultivated just near the houses which the people called *ba-angngán*, the earlier gardens were located away from the houses and were called *lum-á*. In other words, though they still knew the word *ba-angngán*, they were more used to the word *lum-á* in any such garden regardless of the distance.

Some of the words related to those being seen in the wild or forest, like amkís (civet cat), and plants such as ánap (mushroom), bagíngey (fern), ába (gabi, taro), ánit (gold line vein), deppás (precipice, cliff), and eb-éb (spring) were deemed to be found in the wild were 'semi-archaic' or uncertain to some respondents aged 50-59 than those under the age group of 40-49. Though it was found that these are familiar to most respondents in the present study because they attested that these floras, faunas, and even the different natural formations are naturally seen in the community; however, one respondent from the old group during the group discussion explained that the equivalent L1 terminologies of these were not always named by them, even if they knew it. This proposition was supported by her statement, *"baken kinanayon ay ilam yan enka ingadngad-an, nalaksig nu way mandamag"* (The people before saw it, and it was just normal, and they did not always say its name unless it was asked). In the case of civets seen in the wild, and it was rare for people to see this kind of animal before. However, they are found today in nearby houses or most backyards because of natural calamities or other factors that might cause them to run out of food in their habitat. With that, it was just now that they are being named after encounters with such animals because they are found around the community, unlike before where they mainly lived in the wild. This finding is similar to the case of the *ánap*, which is a general term for mushroom. Accordingly, while it was true that mushrooms in the forests were abundant before, the people did not always get them for their consumption, but they just let these mushrooms grow on their own; as one of the respondents said, *"et basta wat da lang addi lablabasan"* (they just passed by these mushrooms). However, today, these were hard to be found due to the changing climate; that is why it was called ánap (as a verb meaning 'to find') because it literary means that you have to find these mushrooms. Now, after the

rainy season, many of the community go to the forest and find mushrooms, so they know these better.

Additionally, wild plants like *bagíngey* (fern) and *ába* (gabi, taro) were just normal plants before in the forest, and it was emphasized that these were not being noticed not until today. These are used as natural decorations in most festivities like in church anniversary, graduation ceremonies, and among others. With this kind of appreciation of such plants because of their use mainly for decorations among others, these are being known by the later generations. Besides, one respondent said that the word *ába* was not from the dialect of their Kankanaey but was mainly spoken by those in the Mt. Province because what they know and still commonly used today is the term *gamév*. However, the integration of the word *ába* into the dialect of the community could be explained by the continuous exposure to the said IP group and even the cases of intermarriages between these two groups speaking similar languages, which the later generations became aware of this. In a similar case, it was found that the reason why *agámang* was 'semi-archaic' to some respondents under the age group of 50-59 than those in the age group of 40-49 was that they were not used often and because respondent said that these are spoken in Mt. Province. It happened that what was popularly known by some today, even if it is not already available or seen in the community, is the word *agámang*. Nevertheless, those who could see such rice storage in Suyoc before, like those aged 50 and above, called it also *ba-égan*.

The remaining Kankanaey words were also found to be either more archaic or semi-archaic to some respondents under the age group 50-59 compared to those aged 40-49. However, the respondents of the group discussion were surprised by the findings. Most reacted by saying, *"yaat na áy…"* (how is that possible), considering that the older the age, they knew better the words being spoken than the succeeding generations. This proposition was supported by previous studies from the Summer Institute of Linguistics (SIL) that showed cases wherein most native speakers of minority languages in the old group are inept to L2, like English, but they are thoroughly proficient and well-spoken on their L1 (Decker & Abraham, 2022; Decker et al., 2021; Decker et al., 2021; Otronyi et al., 2011). However, they deemed that it could be about the aging factor that they had forgotten such words already. If it is based on medical studies, there was a correlation between the decreased familiarity with spoken words and their aging. Also, their ability of the memory to recall and recognize something is known to decline as age increases (Graves et al., 2017; Rhodes et al., 2019), especially if older adults maintain or improve their knowledge of words and their meaning than young adults (Burke & Shafto, 2004). Proofs revealed that they could suffer deficits in speech production and written forms in known vocabularies at a particular moment (Burke & Shafto, 2004; Martin et al., 2022; Navarrete et al., 2015). Recently, a medical study was conducted by researchers at the Max Planck Institute for Human Cognitive and Brain Sciences and the University of Leipzig (Martin et al., 2022); and it was due to the networks in the brain that change their communication over time which make them more inefficient. Although this medical study was assessed among those in old age (60 and above), it was too

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early for the present study respondents in their 50s to experience uncertainty or unfamiliarity with words.

On the other hand, a respondent also perceived the possibility of 'memory loss' as one of the reasons for not being familiar with some words in the survey. Particularly, she mentioned taking medications longer as she said, *"wada gamín din doy man-ag-agás…possible dí"* (It is possible also that it could be caused by taking medicines). This assumption was proven by medical studies expounding that exposure to medications has side effects of increasing the risk of cognitive impairment (Do & Schnittker, 2020) and even memory disorders. Chavant et al. (2011) said that patients who are taking medicines like anticonvulsants and benzodiazepines are the ones to experience such memory concerns. However, age is also a contributing factor wherein the ability of the memory to recall and recognize something is known to decline as age increases (Graves et al., 2017; Rhodes et al., 2019), especially if older adults maintain or improve their knowledge of words and their meaning than young adults (Burke & Shafto, 2004). Also, proofs revealed that they could suffer deficits in speech production and written forms in known vocabularies at a particular moment (Burke & Shafto, 2004; Martin et al., 2022; Navarrete et al., 2015). Recently, a medical study was conducted by researchers at the Max Planck Institute for Human Cognitive and Brain Sciences and the University of Leipzig (Martin et al., 2022); and it was due to the networks in the brain that change their communication over time which make them more inefficient. Although this medical study was assessed among those in old age (60 and above), it was too early for the present study respondents in their 50s to experience such apprehensions.

It was found that the rest of the variables (i.e., the status of living outside the barangay, and parents' ethnicity, level of education, level of religiosity, and occupation) had no significant differences in the level of familiarity of the respondents in the surveyed Kankanaey words. In other words, this result revealed that these variables do not affect the level of archaism of the respondents with the surveyed Kankanaey words. Therefore, it implies that these variables do not affect how the respondents get familiar with or do not know certain words in their L1.

In detail, the variable of 'staying outside the barangay' did not have a significant difference in the level of archaism of respondents compared to those staying within the community, as indicated by the p-value 0.46 which is higher than the 0.05 level of significance, so the null hypothesis is not rejected. This finding was further supported by the data in the table that there were differences between the respondents who stayed or are currently living outside Barangay Suyoc and those who did not leave since both of their levels were 'semi-archaic'. It means that regardless of whether they stay in their community, they would experience uncertainties about the words of their L1. In consideration also that the respondents' ages started from 20 to 59 years, and that the respondents had already reached puberty or adulthood, indicating that they retain their L1 (SyGaco, 2022; Unanger, 2014). Thus, even if they stay outside the place where they came from, there is less chance that they will entirely forget the vocabulary in their L1. Another consideration seen on the profile of the respondents is that most of them who moved out of the barangay also transferred to Benguet, where one of the

major languages is Kankanaey. With this, they can still communicate using their language; if not, they use the Ilokano or other languages that serve as their lingua franca.

As to the 'ethnicity of parents', the p-value of 0.63 shows that it is higher than the 0.05 level of significance, so the null hypothesis is not rejected. This finding means there were no significant differences in the level of archaism of the respondents whether their parents are both Kankanaey or one parent is Kankanaey and the other parent is from another ethnolinguistic group. Besides, there were no differences between the two since the level of archaism of respondents is both 'semi-archaic'. The reason for this is that either one parent or both are Kankanaey; it still implies that respondents have exposure to the language since they have family who are Kankanaey speakers. Besides, as to their profile, most stayed within the barangay, so they were immersed in speaking Kankanaey. Though as to the argument of David et al. (2009) that since the respondents belong to the minority group, they might be experiencing pressures as they mingled with others. Chances are, the possibility of speaking and embracing the language spoken by the majority group instead of their own (Eames, 2019; Malabonga, 2016; Pan & Gleason, 1986; Villanueva & Baluyos, 2014) and they will give up their heritage in favor of their target community (Unganer, 2014). However, the study did not indicate that the respondents are experiencing such cases.

Furthermore, regardless of the parent's level of education, it was reflected in the table that in terms of the mothers' education of respondents, it has a p-value of 0.124 which is higher than the 0.05 level of significance, so the null hypothesis was not rejected. Similarly, in the fathers' education, the p-value (0.555) was also higher than the 0.05 level of significance, so the null hypothesis was not rejected. In other words, there were no significant differences in the level of archaism of respondents regardless of the education of both parents. Therefore, this study debunked the claim of Walczak et al. (2017), wherein they attested that those mothers with higher education (like reaching tertiary or college level) show greater chances of achieving L2, especially the English language, for their children. However, it was found in the present study that respondents with mothers with a high degree of education, like college and master's, have both a level of archaism, which is 'non-archaic'. It means that even if they have mothers who reached more than college, they still know the different words in the Kankanaey. On the other hand, since the quantitative result showed 'no significant differences', there was no further analysis to check the claim of previous scholars that educated people embrace or value more of their L1 more (Humeidat, 2018) or that most educated people experience language attrition because they are becoming vulgar and do not want to use their L1 (Prahalathan, 2015).

It was also revealed that there were no significant differences in the level of archaism of respondents compared to the level of religiosity of their parents. This finding was interpreted after it was found out that the p-value of the mother's religiosity was 0.234, which is higher than the 0.05 level of significance. So, it means that the null hypothesis was not rejected. This finding was also similar to the case of the fathers' religiosity of parents after it was shown that the p-value was 0.402, which is also higher than the standard level of significance, which is

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0.05. Since there was no further analysis due to the results showing 'no significant differences'. So, the argument of previous studies that going to church improves speakers' communication (Ali, 2017; Moghaddam & Balaghat, 2019) and social interaction (Moghaddam & Balaghat, 2019) through the different religious activities or rituals (Prahalathan, 2015) was not seen in this present study. Also, there was no way to prove the claim of Samani and Latifan (2018) that mothers with higher education lessen their religiosity as it also affects their children.

Lastly, the parents' occupations did not show any significant differences in the level of archaism of respondents. Particularly, the p-value under the 'mothers' occupation' was 0.605, which is greater than the 0.05 level of significance, which means that the null hypothesis is not rejected. The same with the fathers' occupation of the respondents, there was no difference due to the p-value that came out, which was 0.097, which was still higher than the 0.05 level of significance. In order words, the parents' occupation does not determine whether the respondents will be familiar with the words in their language or the other way around. Hence, the study did not support the claim of Omolade et al. (2014) that parents with high-ranking occupational status imply enough income, which can lead to support their children and give them enough materials and education to learn new vocabulary. Besides, it was revealed that the level of archaism of respondents who have parents in the managerial and professional categories of occupations had no difference with those who have parents in the elementary occupations and even those who work in the agriculture and mining sectors. On the other hand, there was no way to prove what Humeidat (2018) said that mothers affect the teaching of words to their children due to their exposure to society; because in the categories of occupations, they are all exposed to communicating with others both inside and outside the community.

Even if it was presumed that going outside the community, having a parent that belongs to another ethnolinguistic group, and belonging to a family where parents have higher educational attainment, occupation, home background, the language used, and religious orientation, can make respondents eloquent in any L2 especially if spoken by the majority, and this implies the L1 might not be used which SyGaco (2022) said that their native vocabularies might become unfamiliar or uncertain to them, it was not true in the case of the locale of the study. Besides, even if the respondents go outside the community and speak L2, it does not mean they want to assimilate their L1 since they will always speak their L1. Also, even if the respondents' parents have higher education and better jobs, they still use their L1 in their community rather than the L2 which they could have used in their schools or workplaces. Another is that even if they use L2 regarding church services, they use L1 to communicate with others afterward. So, despite any circumstances, the speakers will always choose their native language (L1) to be spoken, no matter what. This proposition implies that the community became a place or an avenue where every speaker could hone their Kankanaey language without any threats until they reached the point where they nurtured their language. So even when the time comes that they go out of their community, they can always remember and speak their L1, considering that they had built a strong foundation on it. Thus, learning other languages (L2), regardless if spoken by the

majority group, can only be an addition to what is currently spoken (i.e., bilingualism or multilingualism).

D. CONCLUSION AND SUGGESTIONS

Regardless of the experiencing of archaism, the L1 speakers in the community, across ages still know and speak their L1, which is an indication that the language is still marked as safe. It was also reflected in their deep-rooted appreciation for the language and their commitment to preserving their cultural identity.

Moreover, 'age' was the only prevalent determinant of the level of archaism among the speakers of the Kankanaey language in the case of the present study. This inference entails that those other variables, especially external ones, do not affect them since they were able to build a strong foundation in learning and nurturing their language in the community. Although, other researchers can conduct in-depth studies on how age greatly affects the level of archaism of L1 speakers of not only the Kankanaey language, but with other languages as well. This recommendation was highly suggested considering that the present study did surface the reasons from the qualitative and quantitative data; however, it was the limitation of the study to explain the anomaly why Kankanaey speakers aged 40-49 were more familiar with the surveyed words than those in the age group 50-59. That's why it was also proposed to conduct the study with other respondents with the same language for comparison if it will generate the same results.

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