Kinamiging Language Ability of Senior Students: Implications Towards Preservation of Language

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Abstract: **The study aimed to determine the status of Kinamiging by looking into the respondents' language ability. It considered the variables such as years of residency, ethnicity, first language, and language attitude to determine if these variables positively relate to the respondents' language ability in Kinamiging. The respondents were from the largest public high school in Sagay, Eulalio U. Pabillore National High School in the Philipppines. The study, however, revealed that among the respondents, Sebuano is the dominant language in formal domains such as school. Even in such an informal domain as the community, Sebuano shows its dominance, especially in inter-group interactions. However, there is no precise functional distribution of language use according to the supposed high variety (H) and the regional dialects of low variety (L). The language situation in Camiguin is non-diglossic, meaning there is no precise functional distribution of languages into different domains. It further indicates that the speech community is unstable bilingualism among speakers of the language. Kinamiging is not totally "eclipsed" by the other languages in the area. With the present conditions of its speakers, Kinamiging needs to be integrated with technology among speakers and be revitalized through other forms of activities in school and community to withstand any pressure coming from competing languages such as Sebuano, Tagalog, and English.**

Keywords: **Language use, Kinamiging language ability, attitudes and language preservation**

I. INTRODUCTION

Language is fundamental to culture, communication, identity, and collective personalities. The permanent loss of any language is a serious matter that needs to be addressed. Romaine (2007) claimed that as many as 60% to 90% of the world's 6900 identified languages would be at risk of extinction in the future. Philippine languages and world languages need to extend the range of efforts currently underway worldwide to save endangered minority languages. Barbara Grimes (2001), in her book *Ethnologue: Languages of the World*, mentioned that there are 6,809 dying languages in the world today. Krauss (1992) supported Grimes's claims that all languages with fewer than 10,000 speakers are slowly dying. These endangered minority languages are 52% of the world's languages, spoken by 0.3% of the world's population.

The Philippines, home to a large variety of languages, has indigenous peoples' communities in Luzon, Mindanao, and some islands of the Visayas. These communities consist of an assortment of more than forty ethnolinguistic groups. Each has a distinctive culture and language. In contrast to the strength of the major languages, other minority languages are fading out. Thomas Headland's study, *Thirty Endangered Languages of the Philippines* (2003), revealed that the conservative estimates of the languages are currently dying at a rate of at least two languages each month, and linguists foresee that the languages will die out in the following decades. Bradley (2011) of UNESCO presented a restricted list of 15 vulnerable languages based on speakers. Languages are fragile when most children speak the language, but whose use may be restricted to the home.

Grace Rafal-Bongado (2006), in her master's thesis *Kinamiging Linguistic Configuration: A Synchronic Analysis*, made the same remark as Bradley. She categorized Camiguin as one of the provinces in Northern Mindanao that has manifested a similar situation. Kinamiging is a minority language of Camiguin that can be considered a slowly dying language since the remaining speakers are grandparents and the older generations in the area. Elio (as cited by Bongado, 2006) explained that Camiguin is a culturally rich island inhabited by people from mainland Mindanao. Kamigingnon descendants of the nomadic-natured Manobo-Higaonon settled along the big rivers and coastal areas, which are now part of Guinsiliban and Sagay. Basco (as cited by Aguiman, 2020) clarified that Bol-anon, Sugbo-anon, and other migrants from the neighboring Visayan Islands influenced the original settlers to adopt a new culture and speak the newly introduced "mother-tongue" of the migrant occupants of the lowlands. With the advent of technology, geographical functions, and educational advancement, it is now high time that language ability among young speakers is investigated. This study sought to answer the following questions:

- What is the profile of the senior students in terms of the following?

  1. Years of residency in Camigiuin,
  2. Ethnicity and
  3. First Language

- What is the attitude of the students toward speaking Kinamiging?
- What is the level of the Kinamiging language ability of senior students?
- Is there a significant relationship between language ability and the following listed below?

  1. Years of residency in Camigiuin,

2. Ethnicity.

3. First Language and

4. Attitude

- What are the implications of the results of the study on the preservation of the Kinamiging language?

A. Theoretical Framework

This study is anchored on the Ecology of Language by Einar Haugen (1972). It explains the attested findings of relationships between speakers' environment and interaction of a language. The concept is concerned with determining the social status and function of the language in question rather than looking into its internal linguistic structure. Hence, it considers the social context to gain a better understanding of the interaction between the language and its users. He pointed out that the ecology of language covers a wide range of related concepts and sociolinguistic work that includes the significant components of such a theory, namely residency, first language, ethnicity, language ability, and language attitude.

As Haugen (as cited by Eliasson, 2015) foresaw, language ecology offers an alternative approach to linguistic theory. Linguistic fields usually focus on the study of language exclusively from its speakers. These studies are concerned with the description of the language in terms of grammatical and phonological systems. With sociolinguistics, various concepts and alternatives in the study of language have poured in, stressing the need to look for necessary data to understand the language in terms of its social aspects.

Another relevant concept to language ability and language preservation is that of *language attitudes*. This is addressed in Haugen's model of language ecology, which includes issues such as the role of the so-called minor languages in a multilingual setting. It has been noted that multilingual settings are a natural home for studies of language attitudes. The reason is that language attitudes can serve as a barometer of broader social relations. With this, it is possible to classify languages or varieties regarding the status of intimacy measures if the society utilizes more than one variety of language.

Language ability is another concept that is inherent in language use that underlies language attitude. According to Gonzalez and Bautista (1986), most Philippine studies on language ability and language proficiency contain general questions, namely macro-level and micro-level. The focus is on the latter in the present study, but a modification is made in labeling the last two skills (reading and listening). It labels reading as understanding a written message and listening as understanding spoken messages.

All the related concepts in the ecology of language for the present study can be taken together to investigate language ability and language attitude in a multilingual setting. Hence,

the concepts subsumed under the overall model of Einar Haugen's Ecology of Language (1972) were used as the main theoretical framework of the study.

B. Definition of Terms

Some of the important terms defined here are based on their operational meanings as used in the study.

Bilingualism/Multilingualism: This refers to an individual's ability to use more than one language variety (Fasold, 1984).

Domain: This is a socio-cultural construct abstracted from topics of communication, role-relationship, and interaction in accord within social interactions and cultural spheres of activity (Fishman 1972).

Dominant Language: This refers to the language in which the language speakers have a high level of ability and use.

Ethnicity: It refers to a primary sense of belonging to an ethnic group. Specifically, it deals with a household member's identity, by blood and not by choice nor by adoption for any ethnic group, primarily the Indigenous People as used in this study (Valles-Akil, 2000).

First Language (L1): This refers to the first language learned by a child, which is usually the language of his/her childhood home. It is called one's native language or mother language.

Kamigingnon: It refers to the people Camiguin Province while *Kinamiging* refers to the language of the Kamigingnon in the island of Camiguin (Borromeo, 2012).

Language Ability: This refers to the degree to which a language can be used in the four language skills, namely speaking, writing, and understanding a written message and spoken message (Valles-Akil, 2000).

Language Attitudes: These refer to one's evaluation of a language, which may be based on belief and feelings about the language in question. In this study, the measures of prestige and solidarity associated with a language are used.

Prestige: This refers to power, influence, or certain social status associated with the use of the language in question. It also refers to the way the speakers regard the H (high) and L (low) varieties. In alldiglossic situations that Ferguson studied, H is considered "better able to express important thoughts and the like". The regard for the L variety, on the other hand, is low that it is considered, in some instances non-existing.

Sebuano (Sebwano) Language: One of the more than a hundred Austronesian languages in the Philippines. Among the Philippine languages, it has the largest number of speakers in terms of being considered as (L1). The speakers come from the Sebuano languageand the Manobo language by its original inhabitants (Cantular, 2017).

Senior Students: These are fourth year high school students.

Solidarity: This refers to intimacy, friendship, and group identity associated with the use of the language in question. It also refers to intimacy as being associated with solidarity, shared values, friendship, and love. It is an aspect of language attitude that provides a way to understand how language is used as a symbol of a group membership.

Years of Residency: It refers to the respondents' length of stay in a place. In this paper, residency is determined according to the number of years the respondents' stayed in Camiguin.

C. Literature Cited

This section traced existing scholarly works relative to the present study. This is classified into various sections: The first section deals with *attitude formation* and the various changes involved; the other section focuses on *language death and language preservation*; the third section deals with the *ethnographic origin of Kamigingnon*. The last section is the review of *related literature* in foreign settings.

Edwards (2002) wrote that there were many studies that have been conducted which employ attitude scales. Unfortunately, in the Philippines, there is a scarcity of studies on attitudes toward the learning of minority languages. For the Creole language, there was one major study on *Language Maintenance in Multilingual Setting: The Case of Chabacano in Zamboanga City* which is relevant to the present study. Garrett (2010) emphasized that language attitude shall include beliefs, appreciations, preferences, feelings, and opinions of the respondents pertaining to language. Attitudes are also influenced by the information people received from several sources. When this information is in consonance with predispositions and previous judgments, people develop a more favorable attitude towards the new object or idea. However, when it is the opposite, it has little effect on the people's attitudes.

Language Death and language Preservation. It was earlier pointed out that the ethnic minority languages in the Philippinesare endangered and Kinamiging is believed to eventually face the same fate. Hence, there is a need to determine its present status, particularly its language use and the degree of preserving the language among the speakers. Therefore, the concepts that are found relevant to the Kinamiging study are those that relate to language preservation and language shift. In line with Ferguson's Diglossia, Landry and Allard (as cited by Valles-Akil, 2000) explained that diglossia is derived from a Greek word, which means bilingualism, but the term is also used to mean the social aspects of bilingualism. Sociolinguists attribute the term diglossia in its extended meaning to Psichari who made the first attempt to distinguish it from bilingualism. Fasold (1984) added that in a diglossic situation, there is a clear functional distribution, with very little overlap of the H (high) and L (low) varieties. It is the nature of functional distribution of the two varieties in Ferguson's diglossia that can bring about a situation of inverse correlation between status and intimacy, earlier pointed by Haugen (1972), who proposed to refer to H as high status-low intimacy variety and L as low status-high intimacy variety.

Ethnographic Origin of Kamigingnons. Aguiman (2020), claimed that there are specific groups of people inhabiting Mindanao. One accepted theory is explained by Burton (1989), asserting that Mindanao was reached by an earlier wave of people in between 28,000 BC to 23,000 BC. She further explained that the aborigines who were nomadic by nature moved from one island to the next. They travelled from north of the Philippine islands and moved to the southern lands through central Visayas islands until they reached the island of Mindanao.

Valles-Akil (2000) affirmed the importance of determining the status of a language by looking into its degree of maintenance among its native and non-native speakers under multilingual settings. Specifically, her study entitled "Creole Language Maintenance in Multilingual Setting: The case of Chabacano in Zamboanga City" explored its degree of maintenance among its native and non-native speakers in terms of language use, language ability, and language attitudes. It took into account the variables of age, residence, location, sex, and educational level to determine if the aforementioned factors positively relate to the respondents' Chabacano language use, language ability, and language attitude.

II. METHODOLOGY

The study used the descriptive method to determine the extent of the senior students' Kinamiging language ability, language use, and its impact on language preservation. Language ability is the dependent variable while the years of residency, ethnicity, first language, and language attitude are the independent variables. Data were gathered through a questionnaire. To substantiate the data that address Problem 3, the writer of Kanak Ingpangga (Sagay Municipal Hymn), Vice Mayor Nestor E. Tongol translated the questionnaire on the Sagay hymn from Kinamiging to Sebuano. The correct translation of the hymn was utilized in part 4 of the questionnaire (Items 36-55).

The study made use of the questionnaire as its data-gathering instrument. It contained parts patterned from the study of Lojean Valles - Akil (2000) titled, *Creole Language Maintenance in Multilingual Setting: The case of Chabacano in Zamboanga City.* These parts refer to the respondent's profile, language attitudes, language ability: Level of language ability and language use, and language ability: translation of statements. Additionally, the study's questionnaire includes (a) translations of statements from Kinamiging to Sebuano, Filipino or English and (b) translations of statements from Sebuano to Kinamiging. It is designed to measure the respondents' understanding of the written text in Kinamiging.

III. RESULTS AND DISCUSSION

Profile of Senior Students

In research, profiling of respondents has a significant role to play in giving and expressing the responses about the problem. Keeping this in mind, this study had a set of respondents' characteristics namely, years of residency, ethnicity, and first language of the 115 senior students that were examined and presented in this chapter.

Table 4.1 shows the profile of the senior students in terms of years of residency, ethnicity and first language

Classifications	Respondents (115)	
Years Of Residency (By bracket)	F	%
1-12 years	15	13.04
13-24 years	98	85.22
25-32 years	2	1.24
Total	115	100
Ethnic Group	F	%
Cebuano	0	0
Tagalog	0	0
Waray	0	0
Kamigingnon	64	55.65
Bikolano	0	0
Ilonggo	0	0
Bol-anon	1	0.87
Mixed	50	43.48
Total	115	100
First Language		
Kinamiging	6	5.22
English	1	0.87
Filipino/Tagalog	2	1.74
Sebuano/Bisaya	106	92.17
Total	115	100

Years of residency: As shown in the data, among 115 respondents, 15 or 13.04 % belonged to the bracket of 1-12 years of residency in Camiguin, 98 or 85.22 % belonged to bracket with 13-24 years of residency, 2 or 1.24 % belonged to the bracket of 25-32 years of residency. With this, majority of them (85.22 %) belonged to the bracket of 13-24 years of residency. This implies that most of the respondents have resided in Camiguin for more than 13 years. It holds true with the data shown in Appendix L (Respondents' profile in terms of gender and age) where 112 or 97.4 % of the students' ages ranged from 17 to 24 years old. It holds true with Gathercole

and Thomas' (2009) claim that a dominant language takeover threatens minority language in a given speech community. For the minority language, the ultimate abilities and the timing of acquisition are related to input levels in that language. Those who are with higher levels of input and exposure will have stronger abilities while those adults with continued access andenough exposure to the language will have stronger abilities compared to their same-ethnic-group and same-origin-language background peers. For the majority language, in contrast, the long-term acquisition and language abilities appear to be universal.

Ethnic Group: Among the 115 respondents, 64 or 55.65 % are pure Kamigingnon while 50 or 43.48% are mixed with one parent being Kamigingnon and the other as non-Kamigingnon. It implies that most of the respondents are pure Kamigingnon with rich exposure, mixed cultures, and language coming from the different backgrounds of fellow students. Basco (as cited by Aguiman, 2020) claims confirmed the data on the respondents' ethnic group were altered when Bol-anon, Sebuano, Sugbo-anon and other migrants from the neighboring Visayan Islands influenced the Kamigingnons to adopt with newly introduced way of living and the mother-tongue of the migrant occupants. The presence of migrants in the island was a contributory factor to the mixed ethnicity of the people in the island.

First Language: Out of 115 respondents, the biggest group with 106 or 92.17 % of the respondents spoke Sebuano as their L1. Kinamiging speakers came second with 6 or 5.22 % respondents and Filipino/Tagalog speakers were third with 2 or 1.74 % respondents. The last group is the English speaker with 1 or 0.87% of the respondents. It further indicates that most of the young generation of Kamigingnons are not speaking the language of their elders anymore as their L1. There were few people left in the ethnolinguistic community who speak Kinamiging fluently. With these data, it further implies that among the 64 or 55. 65% of pure Kamigingnons, there was a strong tendency to replace L1 (Kinamiging) with the dominant language (Sebuano) because the young generation of Kinamiging speakers has been bombarded exposed to Sebuano in TV (Regional news reports), on-street, and with peers. It holds true with Lluch's (2019) assertions that there are limited reading materials and a scarcity of published Kinamiging written manuscripts at present.

Attitude of the students toward speaking Kinamiging

Language attitudes can serve as a barometer of broader social relations. It has been considered a central concept in social science that provides some avenue on studies related to language ability. In this study, two types of language attitude namely language of solidarity and language of prestige among were examined and presented.

Table 4.2 shows the attitude of the students toward speaking Kinamiging

Attitude Towards Kinamiging		Respondents (115)
1. As a language of Prestige	F	%
Negative	62	53.9
Positive	53	46.1
2. As a language of Solidarity		
Negative	51	44.3
Positive	64	55.7

Table 4.2.1 shows the responses to language attitude items

Language Attitude Statements	Agree		Disagree	
N = 115	F	%	F	%
A. PRESTIGE Statements				
ne is considered smart and intellectual when he can speak Kinamiging.	57	49.57	58	50.43
o speak Kinamiging is to sound like a Manobo.	60	52.17	55	47.83
When I want to impress somebody, I speak Kinamiging.	40	34.78	75	65.22
Material success can be achieved faster if one has good command of Kinamiging.	41	35.65	74	64.35
I think it will be easier to find a good job with a high salary in Camiguin if I can speak in Kinamiging.	27	23.48	88	76.52
6. To maintain social distance and formality in a conversation, Kinamiging should be used.	39	33.91	76	66.09
7. Kinamiging is an important and prestigious language.	91	79.13	24	20.87
Of all the languages that I can speak, Kinamiging is the most pleasant to hear.	74	64.35	41	35.65
feel superior if I speak Kinamiging to people who cannot speak Kinamiging.	61	53.04	54	45.96
. I can discuss my opinion better in Kinamiging than in any language.	42	36.52	73	63.48

Table 4.2.1 On Solidarity Statements under Language Attitude

Language Attitude Statements	Agree		Disagree	
N = 115	F	%	F	%
B.SOLIDARITY Statements				
To put somebody at ease in conversation, it is better to use Kinamiging	33	28.70	82	71.30
When greeting my friends and neighbors, I prefer to use Kinamiging.	59	51.30	56	48.70
I want to speak Kinamiging because I'd like to be called Kamigingnon.	90	78.26	25	21.74
t is better to use Kinamiging if you want to gain friends in Camiguin.	52	45.22	63	54.78
When I console a lonely friend, I prefer to use Kinamiging.	41	35.65	74	64.35

5. I prefer jokes in Kinamiging than any language.	50	43.48	65	56.52
. When angry or happy, I can express my feelings better in Kinamiging.	44	38.26	71	61.74
One should be proud of being able to speak in Kinamiging.	102	88.79	13	11.30
I feel close to a person if he can speak in Kinamiging.	62	53.91	53	46.09
30. I like to hear other people speak Kinamiging.	106	92.17	9	7.83

As shown in table 4.2.1, out of 115 respondents, 91 or 79.13 % viewed Kinamiging as an important and prestigious language but 75 or 65.22 % of the respondents do not speak Kinamiging when they want to impress somebody. It holds true as 74 or 64.35 % do not believe that material success can be achieved faster if one has a good command of Kinamiging. It further implies that the respondents found Kinamiging as an important language, but it does not necessarily mean that they need to speak the language. It is largely because 88 or 76.52 % of the respondents do not believe that it will be easier to find a good job with a high salary in Camiguin if they can speak in Kinamiging. The data above holds true with Bissoonauth's (2019) claims that language choices and attitudes reveal how the study of ancestral languages at the secondary level is perceived as 'not useful' especially in this technological era, where good command of English is associated with academic success and upward social mobility. This low level of language prestige as shown in table 4.2 indicates less impact of Kinamiging in terms of influence and authority among the social groups.

As shown in table 4.2.1 on solidarity, out of 115 respondents 90 or 78.26 % want to speak Kinamiging because they like to be called Kamigingnon and 102 or 88.79 % believed that one should be proud of being able to speak Kinamiging. However, it is also evident that there were 82 or 71.30 % who don't believe that it is better to use Kinamiging to put somebody at ease in conversation, and 71 or 61.74 % of the respondents cannot express their feelings better in Kinamiging. Looking closely at the data above, majority of the respondents were proud to be Kamigingnon. This high level of language intimacy indicates the greatest amount of trust with shared values, solidarity, friendship, and love within a social group speaking Kinamiging but most of them cannot fluently speak and express their thoughts in Kinamiging. It holds true with the data on the level of perceived Kinamiging language ability of respondents where there were only 22 or 19.13 % of respondents (table 4.3) who perceived themselves having a high level of skills in speaking Kinamiging. They cannot speak the language fluently largely because they were in a multilingual setting where Sebuano was predominantly used by Kamigingnons.

Level of Kinamiging language ability of senior students

The status of a language is bound with its users' language ability and language use in different domains like school and community. In this study, identifying the respondents' level of Kinamiging language ability has a significant role in examining insights of the strengths and loopholes of their existing practices in preservation the language.

Table 4.3 Level of perceived Kinamiging language ability of respondents

Language Ability		%	N	HPS	MEAN	SD
Speaking	N = 115					
High	22	19.13				
Average	4	64.35	115	5	2.81	1.2
Low	9	16.52				
USM**						
High	26	22.61				
Average	6	66.09	115	5	3.0	1.0
Low	3	11.30				
UWM*						
High	0	69.57				
Average	1	26.96	115	5	4.02	1.1
Low		3.48				
Writing						
High	7	84.35				
Average	7	14.78	115	5	4.43	0.8
Low		0.87				
Overal l Ability						
High	6	48.70				
Average	0	43.48	115	20	14.26	4.1
Low		7.83				
** Understanding a spoken Kinamiging message *Understanding a written Kinamiging message						

Table 4.3 shows that the respondents have a high level of Kinamiging language ability with 56 or 48.70 % of the respondents. However, it is also observed that their ability in all the skills tends to decrease; their writing skill in Kinamiging gets the highest mean of 4.43 and a frequency of high ability at 97 or 84.35 %, followed by understanding a written Kinamiging message with 4.02 as mean and a frequency of high ability at 80 or 69.57%. Understanding a spoken Kinamiging message has a mean of 3.0 and a frequency of high ability at 26 or 22.61% and speaking with a mean of 2.81 and a frequency of high ability at 22 or 19.13%. This also indicates that the respondents found it difficult to speak in Kinamiging compared to all other Kinamiging language abilities.

The data above further specify that the respondents believed that they can understand a Kinamiging written messages, but it is difficult for them to speak and understand messages spoken in Kinamiging. It holds true with table 4.4.1.1 which shows a significant relationship between years of residency in Camiguin and understanding written messages in Kinamiging. It is largely because the respondents' oral communication skill in Kinamiging is seldom practiced among large-group interactions at school and community as shown in table 4.3.5 This confirmed Ayoko, Hartel, and Callan's (2002) assertions that mastery of language ability can be influenced by the use of the leading language in peer or group verbal interactions.

Based on the data, the respondents perceived their skills *Understanding Written Message (UWM)* in Kinamiging as high. It holds true with the data on Respondents' ability in understanding written message in Kinamiging (UWM) through a translation of statements were 58 or 76.52 % of the respondents translated the statements correctly from Kinamiging to other languages such as Sebuano, Filipino and English. Specifically, the middle age group in terms of residency on the island rated their ability in understanding a written Kinamiging message more highly than the youngest and oldest group. In other words, the longer respondents stay on the island, the more they tend to understand the written Kinamiging message.

Relationship between language ability with Years of Residency, Ethnicity, First Language, and Attitude

Table 4.4.1.1 shows the relationship between Years of Residency in Camiguin and Kinamiging language ability among the respondents

Years of Residency and Kinamiging Language ability:	Respondents
… speaking Kinamiging	NS
… writing in Kinamiging	NS
… understanding written Kinamiging message	X
… understanding spoken Kinamiging message	NS
… overall Kinamiging ability	NS

Table 4.4.1.2 shows the relationship between ethnicity and Kinamiging Language Ability among the respondents

Ethnicity and Kinamiging Language ability:	Respondents
… speaking Kinamiging	NS
… writing in Kinamiging	NS
… understanding written Kinamiging message	NS
… understanding spoken Kinamiging message	NS
… overall Kinamiging ability	NS

Table 4.4.1.3 shows the relationship between first language an perceived level of Kinamiging ability among the respondents

First Language and Kinamiging Language ability:	Respondents
… speaking Kinamiging	NS
… writing in Kinamiging	NS
… understanding written Kinamiging message	NS
… understanding spoken Kinamiging message	NS
… overall Kinamiging ability	NS

Table 4.4.1.4 shows the relationship between attitude and perceived level of Kinamiging ability among the respondents

Attitude and Kinamiging Language ability:	Respondents
… speaking Kinamiging	NS
… writing in Kinamiging	NS
… understanding written Kinamiging message	NS
… understanding spoken Kinamiging message	NS
… overall Kinamiging ability	NS
Legend: X = Significant NS: Not Significant Note: Where the relationship is significant, the null hypothesis is rejected, otherwise, the hypothesis is not rejected. As presented in table 4 in the Appendices for the chi-square test results.	

In research, studying the relationship of different variables has significant role to play in expressing the responses about the problem. In this research, a set of respondents' profile along with their language abilities(understanding written and spoken language, speaking, and writing abilities)have been examined and presented to determine the status of a language in a domain.

From table 4.4.1.1, the following observations may be obtained.

The Kinamiging speaking, writing, understanding spoken Kinamiging message ability of the respondents are not dependent on the years of residency factor. However, the respondents' ability in understanding a written Kinamiging message is significantly associated with the years of residency factor. The respondents can understand a written Kinamiging message with respect to years of residency. With a closer look at the scenario, the respondents can understand Kinamiging, but they cannot speak the language fluently. They spent more time with their peers at school and got more exposure to the majority language (Sebuano) until they used it as their main language of communication.

The middle age group in terms of residency on the island rated their ability in understanding a written Kinamiging message more highly than the youngest and oldest group. In other words, the middle age group of respondents tended to understand the written Kinamiging message better than the youngest group. Based on this data, the null hypothesis, which

states that there is a significant relationship between respondents' ability in understanding written Kinamiging message and their years of residency in Camiguin, is therefore rejected.

From table 4.4.1.2, the following observations may be obtained.

The respondents' speaking, writing and the ability to understand spoken messages in Kinamiging is not dependent on ethnicity factor whether pure Kamigingnon, mixed, or Bol-anon. However, in terms of understanding a written Kinamiging message amongthe respondents. Kinamiging message is not significantly related to the factor of ethnicity. The Kamigingnon group in terms of ethnicity rated their ability in understanding a written Kinamiging message more highly than the mixed group. In other words, the Kamigingnon respondents tend to understand the written Kinamiging message better than the mixed group. The overall Kinamiging ability of the respondents is not significantly related to the ethnicity factors. The Kamigingnon group in terms of ethnicity rated their overall ability higher than the mixed group. In other words, the Kamigingnon respondents tend to understand the written Kinamiging message better than the mixed group. The Bol-anon respondent rated his overall ability as higher than the mixed group. Among the respondents, the mixed group tends to rate the highest in all skills compared to the Kamigingnon group except the ability of understanding written messages. Hence, the null hypothesis, which states that there is no significant relationship between the respondents' overall ability in Kinamiging and the factor of ethnicity, is not rejected.

From table 4.4.1.3, the following observations may be obtained.

The Kinamiging speaking, writing, understanding spoken Kinamiging message ability of the respondents are not dependent onthe first language factor whether Sebuano, Kinamiging, Tagalog, or English. Furthermore, the Sebuano group in terms of the first language rated their speaking ability in Kinamiging more highly than the Kamigingnon group. However, the relationship was a little complicated, with the Sebuano/ Bisaya group tend to rate their ability in understanding written messages higher than the Kinamiging group but lower rate compared to the Tagalog group. The overall Kinamiging ability of the respondents is not significantly related to the first language factor. Based on this data, the null hypothesis, which states that there is no significant relationship between the respondents' overall ability in Kinamiging and the factor of the first language, is not rejected.

From table 4.4.1.4, the following observations may be obtained.

The speaking, writing, understanding a Kinamiging written and spoken message amongthe respondents are not significantly related to attitude. However, the respondents rate

their ability in understanding spoken messages in Kinamiging low, but more highly compared to all other skills such as speaking, writing, and understanding Kinamiging written messages. The overall Kinamiging ability of the respondents is not significantly related to attitude factors. Based on this data, the null hypothesis, which states that there is no significant relationship between the respondents' overall ability in Kinamiging and the factor of attitude, is not rejected.

IV. CONCLUSION

Based on the results of the study, it was found that ethnicity and first language had no significant relationship to the Kinamiging language ability. In terms of the years of residency in Camiguin, the findings showed that the respondents can understand Kinamiging written messages, but they had difficulty in composing Kinamiging statements. The reason is that they are more acquainted with and exposed to Sebuano written works while there is a scarcity of published Kinamiging literature. It was also found that respondents appear to be multilingual, involving at least three languages namely Kinamiging, Sebuano, Tagalog. However, the dominant language in terms of language ability is Sebuano. The study showed that among the respondents, Sebuano is the dominant language in the formal domain such as school. Even in such informal domains as the community, Sebuano shows its dominance, especially in the inter-group interactions. In other words, there is no clear functional distribution of languages into formal or informal domains. This scenario where there is no clear functional distribution of languages into different domains implies that the speech community is in a state of unstable bilingualism among speakers of the language.

Looking closely at the data, Kinamiging is a non-diglossic language because there was no evident situation in which two distinct varieties of a language are spoken within the same speech community. The data gathered implies that the student-respondents' Kinamiging language ability is generally low. There is a need to revitalize the language, especially with young speakers, for the preservation of the language. These results may also indicate there is a need to build a bridge that connects the respondents to the locals, history, culture, and identity. The findings showed that among the respondents, Kinamiging is considered a language of solidarity and not quite a language of prestige. Most of the respondents think that they cannot discuss their opinion as easily as they do in expressing their feelings when using the Sebuano language. They likewise consider Kinamiging an important and prestigious language, and they feel superior if they can speak Kinamiging to people who cannot speak Kinamiging.

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