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ABOUT THE U.P. DEPARTMENT OF LINGUISTICS



The UP Department of Linguistics, established on 28 August 1922, is the premier academic institution that specializes in Philippine Linguistics. The Department is distinctly focused on the scientific study, preservation, and promotion of Philippine languages and dialects through teaching, archiving, research, and publication. It is also mandated to use its research expertise to address language issues in the country. Home to the oldest linguistics program in the Philippines, it is the only department in the country that houses degree programs at the BA, MA, and PhD levels.

The Department conducts research and provides instruction on a wide range of theoretical, data-driven, and interdisciplinary research. The descriptive and comparative studies conducted by the Department on various Philippine languages and dialects aim to assess the status of these languages and trace their history and development. The research outputs of its faculty, researchers, and students are disseminated through various platforms, including The Archive journal and the occasional Philippine Linguistics Congress.

Aside from Philippine Linguistics, the Department is also recognized as an expert in the teaching of the national languages of Asia. It is designated as a Center of Excellence in Foreign Languages by the country's Commission

on Higher Education. It currently offers a roster of courses in Asian languages, such as Bahasa Indonesia/Malaysia, Japanese, Korean, Mandarin, Persian, and Thai.

The Department also has a University-instituted extension program that offers various public services for Filipinos interested in learning more about Philippine linguistics (through the Summer Seminars in Linguistics) and Asian languages (through the Asian Language Extramural Classes). It also provides consultative services to the academe, the government, and the industry.

For more information about the Department, visit our website at <https://linguistics.upd.edu.ph/>.

MESSAGE FROM THE CSSP DEAN



It is an honor to welcome the speakers, guests, and participants to the 14th Philippine Linguistics Congress during this historic period, when our global pandemic experience is paving the way for the explosion of language to document the event, record the crisis, communicate the despair, confusion, as well as the hope that this event has brought upon us, and help the future generations to understand how we sought to cope and survive this crisis.

We only have to look at the terms we now use and hear regularly on an almost daily basis that define this historical occurrence: "symptomatic", "asymptomatic", "contact-tracing", "essential services", "vaxxed", "unvaxxed", "herd immunity", "physical distancing", "facemask", "face shield", "lockdown", "bubble", "isolation", "quarantine", "super-spreader". In the academe, we have "course packs", "remote learning", "online teaching", "work-from-home", "Zoom", and "You are on mute". Then the new initials that we use without blinking, "RT-PCR", "PPE", "ECQ", "MECQ", "GCQ", "ICU", "IATF", "LSI", "QR", "APOR", "non-APOR", "NCR-PLUS", you have your own lists that capture and record the tragedy, the

exasperation, the confusion, and even the fun, which we are all going through locally, nationally, and globally.

We see in this encapsulated sample how language, and significantly its study, provides us an insight into the human historical experience, human knowledge and behavior, that we wish to understand. The papers that you will find here will be a record of this human experience that we hope to deepen our awareness of ourselves.

This congress has an outstanding keynote speaker, Dr. David Zorc, who is known for his research in Austronesian, and particularly Philippine linguistics. Congratulations to the convener, Asst. Prof. Jem Javier, Chair of the Department of Linguistics, and to the dynamic faculty and staff of the Department who worked untiringly for this congress. I am confident that you will have a very productive exchange in these four days.

Congratulations!

PROF. MARIA BERNADETTE L. ABRERA, PhD

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Axis Relationships in the Philippines: When Traditional Subgrouping Falls Short

PLENARY LECTURE

AXIS RELATIONSHIPS IN THE PHILIPPINES: WHEN TRADITIONAL SUBGROUPING FALLS SHORT

R. David Zorc

Abstract

Most scholars seem to agree that the Malayo-Polynesian expansion left Formosa around 3,000 BCE and virtually raced south through the Philippines in less than one millenium. From southern Mindanao migrations went westward through Borneo and on to Indonesia, Malaysia, and upwards into the Asian continent (“Malayo”-), and others went south through Sulawesi also going eastward across the Pacific (-“Polynesian”).

If this is the case, the Philippine languages are the “left behinds” allowing at least two more millenia for multiple interlanguage contacts within the archipelago. After two proposed major extinctions: total and central Philippines (Blust 2019), inter-island associations followed the ebb and flow of dominance, expansion, resettlement, and trade. Little wonder then that “unique” lexemes found on Palawan can appear in Mindoro or on Panay; developments throughout the east (Mindanao, Bisayas, and southern Luzon) can appear in Central Luzon, and an unknown, formerly prestigious Bisayan *l > y language left some traces in Umiray Dumaget and other languages on Southern Luzon.

As early as 1972, while writing up my dissertation (Zorc 1975), I found innovations that did not belong to any specific subgroup, but had crossed linguistic boundaries to form an "axis" [my term, but related to German "Sprachbund", "network" (Milroy 1985), "linkage" (Ross 1988. Pawley & Ross 1995)].

"Normally, innovations should be indicative of subgrouping. However, they can arise in an environment where different language communities develop close trade or societal ties. The word bakál 'buy' replaces PAN *belih and *mayád 'good' replaces PMP *pia in an upper loop from the Western Bisayas, Ilonggo, Masbateño, Sorsogon, and then several Bikol lects. This is theoretically important because we have innovations that do not define a subgroup, e.g., "North Bisayan," but rather a highly interactive area or axis."

I wrote this note to self [2015.06.08] upon finding evidence for a Central-Mindanao-axis: "The Danao, Manobo, Subanon, and Mansakan languages of Mindanao together reflect an etymon sidan < *si+dan 'they', which differs from PMP *si+da in having a final -n. These same languages also reflect an etymon *ʔetaw 'person', which differs from PAN *Cau in having an innovative prosthesis after reduction of the disyllabic root to a monosyllable. One also discovers that they also share an etymon *qebel 'smoke', but cognates are found in Tboli [kəbəl] as well as Kanakanabu [ʔə`əvə] and Proto-Rukai *əbə[ə], so that this represents a shared retention of PAN *qəbəl." <https://www.trussel2.com/ACD/>.

Out of over 6,700 etyma in the Zorc Data Sheets [ZDS] (<https://zorc.net/RDZorc/PHILIPPINE-ETYMA/>), 285 represent axis relationships. This is less than 4%, so they do not undo the overall standing of well-established subgroups, which make up its bulk. However, these illustrate undeniably evident interrelationships among languages which subgrouping could not otherwise account for. This paper will discuss at least a dozen such axis relationships that have arisen throughout the Philippines.

At the opening of the 14th Philippine Linguistics Congress on 24 August 2021, Dr. R. David Zorc delivered the plenary lecture where he presented his ongoing research on axis relationships among Philippine languages. This lecture was moderated by Instr. Vincent Christopher Santiago.

According to Zorc, while working on his PhD dissertation on Bisayan languages in 1972, he came across a number of innovations—phonological, morphological, syntactic, and semantic changes exclusively shared by a set of languages—that cut across two or more well-established subgroups. A notable example is the proto-form *bakál ‘to buy,’ which replaced the Proto-Austronesian (PAN) *bəlīh in West Bisayan, Asi’, Central Bisayan, Bikol, and South Mangyan.

Typically, innovations indicate subgroups—groups of languages more related than others within the same family. However, innovations appearing in more than two subgroups led Zorc to posit that these forms indicate relationships that developed from close trade and societal ties among speakers of these subgroups and these phenomena are beyond the scope of traditional subgrouping.

Axes and related terms defined

Axes are quite tricky to define, but they can be described as innovations found in more than two (well-established) subgroups. Most of these innovations occur in subgroups in geographic proximity, but some, in geographically distant subgroups. At this juncture, Zorc clarified that axes represent neither macrogroups nor selective innovations. First, a macrogroup is a higher-order subgroup with lower-order subgroups as its members. Good examples of macrogroups are Cordilleran and Greater Central Philippine (GCP). Second, a selective innovation is a type of innovation that replaces an established etymon in geographically distant subgroups. For instance, PPH *dagʔun ‘year,’ which replaced PMP



*taqun, is found in Northern Cordilleran, Mangyan, West Bisayan, Danao, and Central Manobo languages.

15 axis relationships in the Philippines

In this lecture, Zorc discussed 15 axis relationships by the order in which he discovered them, while the accompanying examples are the most pervasive and persuasive. As explained below, a subgroup or its member/s (e.g., Tagalog and Ilokano) can generally be part of more than two axis relationships. Out of these relationships, only the *R>Y language axis is phonological, the rest are lexical.

1. North Bisayan (NB) axis is the first to have been discovered. This axis includes West and Central Bisayan members, Asi', Bikol, and Hanunuo, and Kagayanen. In this axis, NB-axis *bəʔəl 'to take, get something' replaced PAN *alap in Kinaray-a, Pandan, Semirara, Kuyonon, Aklanon, Bulalakawnon, Datagnon, Asi', Romblomanon,

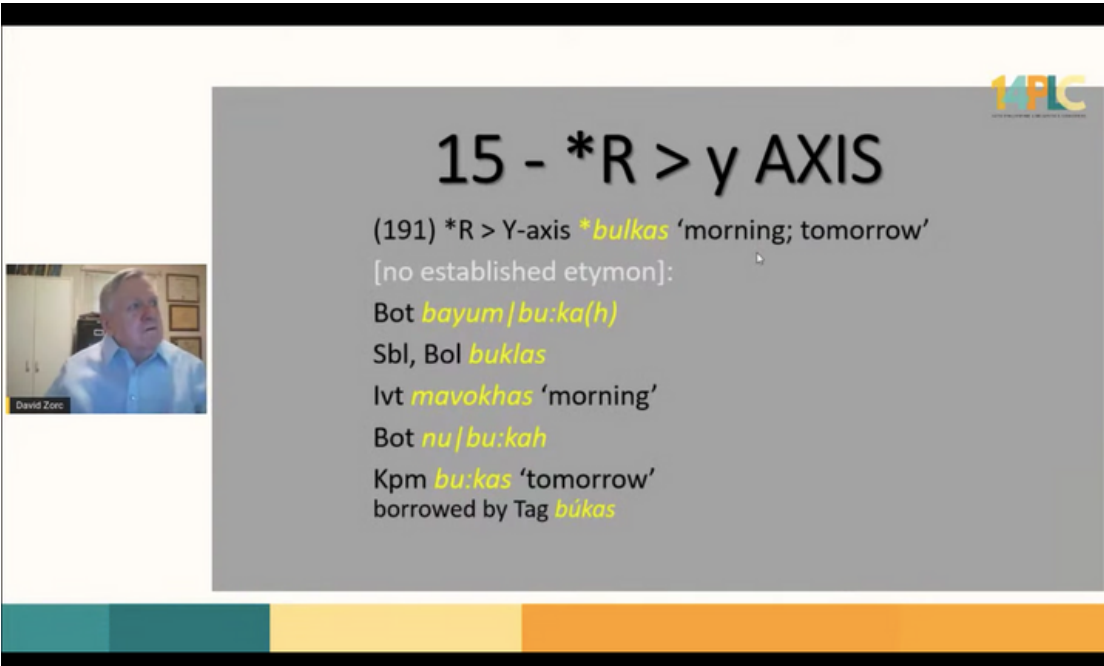
and Hanunuo, while *hambal ‘to speak’ replaced PAN *kaRi in Kinaray-a, Hiligaynon, Semirara, Kagayanen, Aklanon, and Romblomanon.

2. The Southern Luzon (SLz) axis includes Tagalog, Sambalic and Kapampangan, Remontado, Casiguran Dumagat, Bulalakawnon, Bikol, and Hanunuo. SLz-axis *ʔalikabúk ‘dust’ replaced PMP *Rabuk, PWMP *qabug ~ *abuR in Kapampangan, Botolan, Ayta Mag-Indi, Casiguran Dumagat Agta, Tagalog, and Bulalakawnon.
3. Eastern Mindanao (EMn) axis, proposed by Andrew Gallman as a subgroup called Proto-East Mindanao, includes South Bisayan, Mansakan, Danao, and Subanon languages, various Manobo members, and Mamanwa, most of which clearly moved west (except Subanen). In this axis, the most notable example is EMn-axis *dayáw ‘good’, which replaced PMP *ma|pia, PPH *ʔupiya in Kamayo, Boso, Tandaganon, Mansaka, Mamanwa, Kalagan, Tagakaolo, Caraga, Kabasagan, Mandaya, and Isamal.
4. Northern Luzon (NLz) axis includes Cagayan Valley, Central Cordilleran, and Bashiic languages and Ilokano. NLz-axis *kímat ‘eyelashes’ replaced PWMP *qizəp, PPH~PSP *pidák in Itneg, Kiangan Ifugao, and Balagaw.
5. Central Luzon (CLz) axis mainly consists of Central and South Cordilleran subgroups but extends south into Sambalic, Kapampangan, and Tagalog. CLz-axis *bəlát ‘skin’ replaced PMP *kulit in Kayapa Kallahan, Keley-I Kallahan, Ibaloy, Kapampangan, and Tagalog.
6. Palawan-Kalamianic (Pal-Kal) axis involves Palawanic subgroup and Kalamianic languages. Pal-Kal-axis *bəlag ‘not so [NEG]’ replaced *bəkén in Agutaynen, Karamianen, Palawano, and Aborlan.
7. Palawan-Mindoro (Pal-Mind) axis involves North Mangyan, South Mangyan, Kalamianic, and Palawanic. An example is Pal-Mind-axis *bílug ‘body’ that is found in Batak, Aborlan, and Palawano, Hanunuo, Buhid, Tadyawan, and Alangan.
8. Southern Mindanao (SMn) axis include Southwestern (Blaan, Tëduray,

and Tboli), more commonly known as Bilic, Southeastern (Bagobo-Klata), and GCP members such as Tagalog (back when it was still far south), Danao, and Manobo. Examples are SMn-axis *ɲalap ‘fish; game (meat which is caught)’ found in Blaan, Atta Manobo, Bagobo-Klata, and Ilianen Manobo and *samá? ‘bad, evil’ found in both Tagalog and Bagobo-Klata.

9. Central Mindanao (CMn) axis involves GCP members in Mindanao such as Mansaka, Danao, Subanen, and Manobo. A good example is CMn-axis *balaw ‘story, talk, tell’, which is found in Boso, Caraga, Isamal, Mansaka, Dibabawon, and Sarangani Manobo.
10. Bisayan-Bikol (Bis-Bik) axis includes some innovations shared by Bisayan and Bikol languages only. For instance, Bis-Bik-axis *kaláyuØ ‘fire’ replaced PAN *Sapuy. Bis-Bik-axis *hálnas ‘slippery’ is another excellent example.
11. Catanduanes (Catanduanes) axis is the most recent phenomenon in the list. It includes Northern Catanduanes, an isolate, and Viracnon, a Northern Bikol member. Examples are Catanduanes-axis *tiŋú ‘tooth’ and *paribúd ‘go home’, which replaced PAN *ɲipən and PMP *uliq respectively.
12. Western Luzon (WLz) axis covers Bashiic, Ilokano, Central and Southern Cordilleran, and Central Luzon languages. WLz-axis *bulúnj ‘leaf’ replaced PMP *dahun in Ilokano, Ibaloy, Kayapa Kallahan, Pangasinan, Sambal, Bolinao, Botolan, Kapampangan, Itbayaten, and Ivatan.
13. North-Central Luzon (NCLz) axis covers Cagayan Valley and Central Cordilleran languages. NCLz-axis *săkaláj ‘ring’ replaced *siŋsiŋ in Central Cagayan Agta, Atta Pamplona, Pamplona and Tuguegarao Ibanag, Kalinga, and Itawis.
14. Bashiic-Ilokano (Bash-Ilk) axis includes innovations limited to Bashiic languages and Ilokano. For example, Bash-Ilk-axis *dúyuR ‘coconut-shell receptacle for food or water’ is found in all these languages.
15. *R > Y language axis is also called “the North Extension,” which was proposed on the basis of the merger of PAN *R with *y, a phonological

innovation not found elsewhere. This axis phenomenon contains North Mangyan, Batanic/Bashiic, and Central Luzon languages (i.e., Kapampangan and Sambalic). Two excellent lexical innovations are *R>Y-axis *balkas ‘morning, tomorrow’ and *butʔul ‘bone; seed’, which replaced PAN *CuqəlaN, PMP *tuqəlan, PWMP *tuqəlaŋ. It is worth noting that there are forms in the members of South Mangyan, Palawanic, and Kalamianic subgroups reflecting *R as /y/ instead of /g/ in the first two and /l/ in the latter. These forms are purported to be evidence that an ancient member of this axis could have once been the prestige language within the area of these subgroups.



15 - *R > y AXIS

(191) *R > Y-axis *balkas ‘morning; tomorrow’
[no established etymon]:

Bot bayum /bu:ka(h)
Sbl, Bol buklas
Ivt mavokhas ‘morning’
Bot nu/bu:kah
Kpm bu:kas ‘tomorrow’
borrowed by Tag búkas

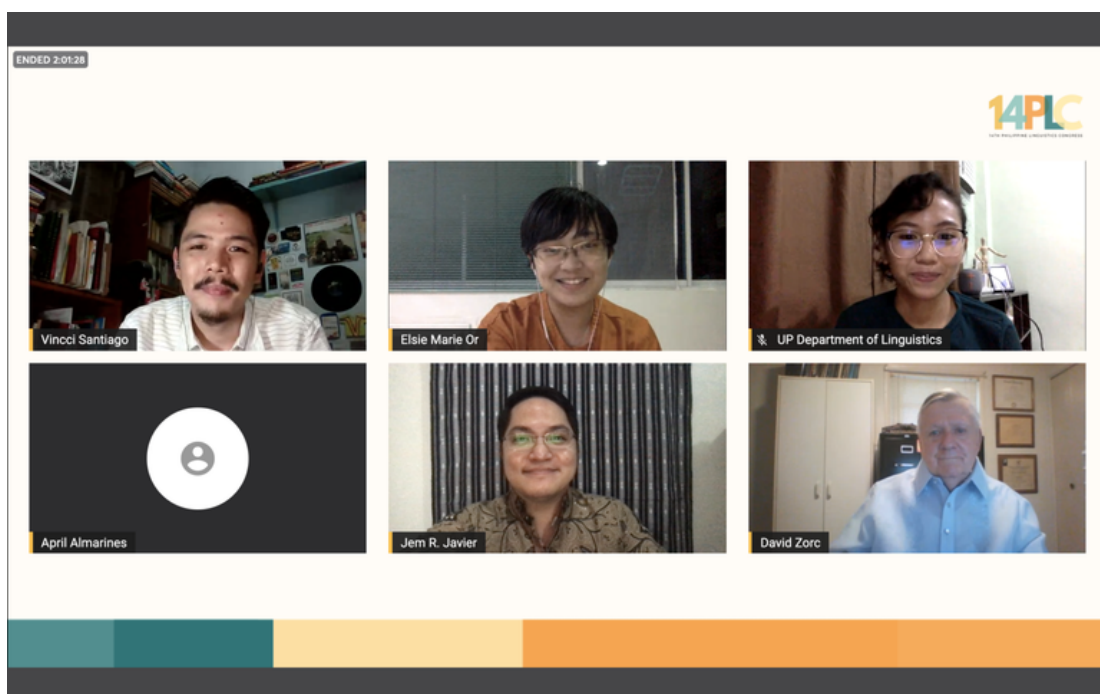
Open Forum

An open forum followed the lecture, with some of the questions summarized below.

The first one asked about the data presented by Blust (2019) to support the Proto-Philippine subgroup and whether the patterns are indicative of

a linkage/axis rather than a single Philippine subgroup. Zorc answered that he is in agreement with Blust's position except for two things: (1) inclusions from Casiguran Dumagat and (2) Bashiic-Ilokano axis forms. For the cited forms of Casiguran Dumagat, it has been heavily influenced by Tagalog and Bikol, so not all of them may be Proto-Philippine. Zorc also added that at least 800 of Blust's etymologies are solid in that they would stand the test of time.

The second question has to do with the adequacy of using trees as representation of linguistic relationships and how realistic it is to propose a single tree for a group of languages given that there may be different ways on how languages develop and change. According to Zorc, in agreement with Blust, both the tree and wave models are essentially correct because the answer depends on the relationship of the languages one compares. For some languages that have nice, neat descendancies such as Aklanon and Kinaray-a, the tree model works for them. For others like Tausug and Sama languages, they are different nodes because Sama

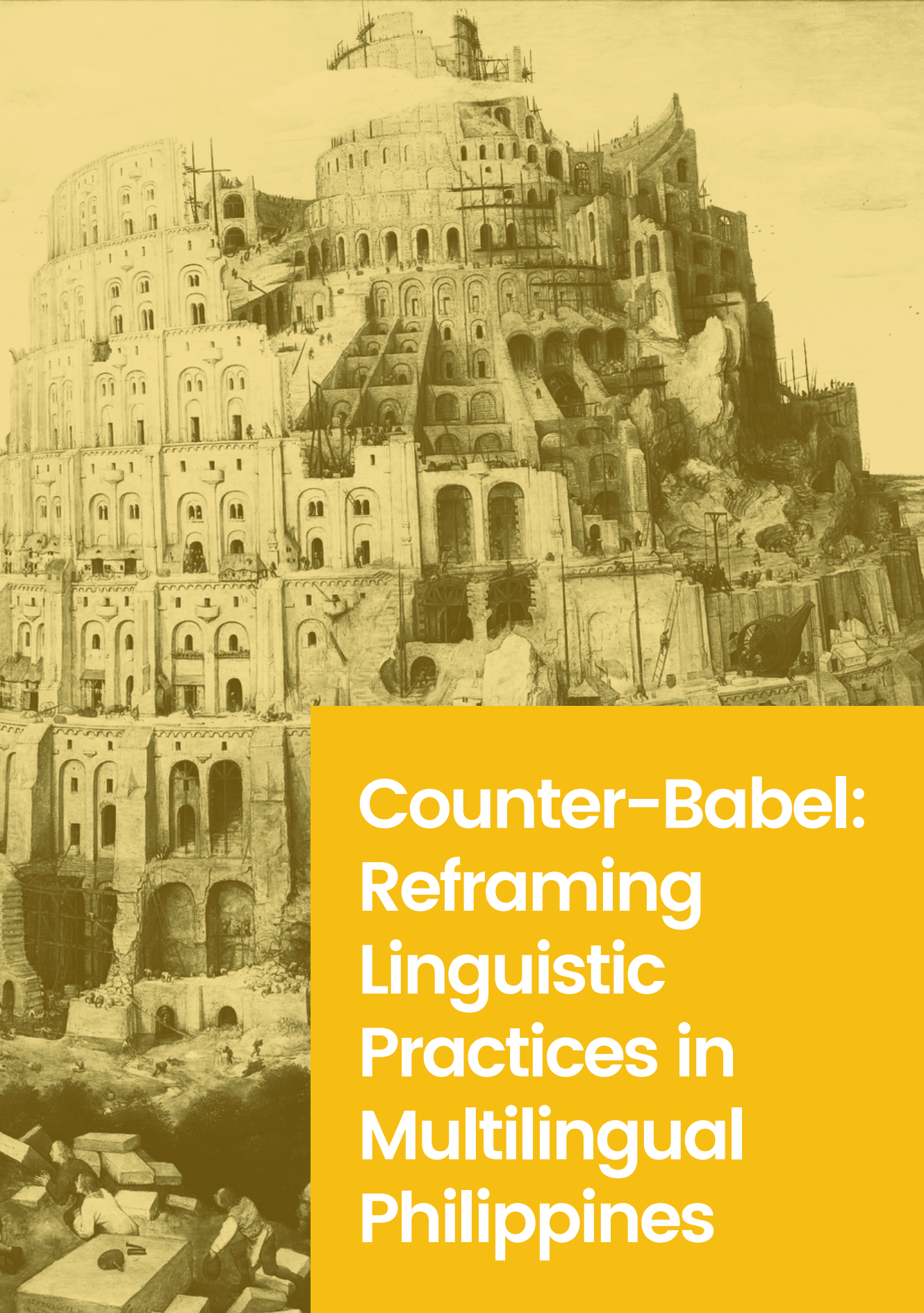


languages come from Borneo, while Tausug comes from Butuan. The wave model works for these languages.

The final question inquired about Dr. Zorc's position in the formelist–realist dichotomy in historical linguistics when it comes to treating reconstructions. Zorc agrees with the realist side because Philippine languages are consistent phonologically and Austronesian reconstructions are mostly straightforward.

The study of Dr. Zorc looked further into the relationship between Philippine languages that go beyond subgrouping and in so doing, solidified the close relationships of the languages and the ethnic groups speaking them. There may also be axes that exist but are still undiscovered and can be a subject for future research and discoveries, not just for languages, but also for its implications, i.e. trade relations, population movement, societal ties, etc.

Rapporteur:
Edward Estrera



Counter-Babel: Reframing Linguistic Practices in Multilingual Philippines

PANEL 1

COUNTER-BABEL: REFRAMING LINGUISTIC PRACTICES IN MULTILINGUAL PHILIPPINES

ROUNDTABLE DISCUSSION

Jeconiah Louis Dreisbach

Maria Kristina Gallego

Diane Manzano

Vincent Christopher Santiago

Ruanni Tupas

Louward Allen Zubiri

Abstract

While multilingualism is the norm in many parts of the world, linguistic practices have been and remain to be biased towards the perspective of monolingualism, and typically from the contexts of large-scale, industrialized societies. For instance, we see this bias reflected in our language documentation practices, existing linguistic theories and constructs, measurements of language skills, as well as current language policies. Insights from multilingual communities, where different norms and practices apply, contribute to expanding our current knowledge of language and language use. It is thus imperative to reframe our current linguistic practices to better account for the contexts of multilingual communities.

One of the five panel discussions held at the recently concluded 14th Philippine Linguistics Congress organized by the University of the Philippines Department of Linguistics essentially highlights how linguistically diverse the Philippines is and how ironically predisposed the linguistic practices are towards the perspective of monolingualism. In particular, the speakers look into the different aspects, challenges, and issues in accounting for multilingualism in the Philippines. The six speakers comprising this panel are academics who came from diverse backgrounds and field communities, namely, Louward Zubiri, a PhD student at University of Hawai'i at Manoa; Vincci Santiago, instructor at UP Diliman; Assistant Professor Diane Manzano of UP Los Baños; Jeconiah Dreisbach, lecturer at De La Salle University; Sociolinguist Ruanni Tupas of University College London; and Assistant Professor Maria Kristina Gallego of UP Diliman who also moderated the virtual discussion.

Counter-Babel

Probably, some are perplexed by the panel title, particularly the term 'Counter-Babel' consisting of the prefix counter– which denotes opposition, and Babel which is a biblical allusion to the Tower of Babel. In biblical literature, the Babylonians, who were believed to speak a single language at that time, attempted to build a tower tall enough to reach the heavens. Enraged by this arrogant pursuit of power, God mixed up the language of the builders so they could no longer understand each other and dispersed them all over the earth. This biblical narrative of the Tower of Babel in Genesis 11:1-9 presumably accounts for the origin of the multiplicity of languages, which is perceived as a divine punishment.

Although several centuries have already passed since the fall of Babel, there remains bias against multilingualism, which is reflected in various language policies and current linguistic practices and perspectives, among others. In the context of the Philippines which is the focus of this

among others. In the context of the Philippines which is the focus of this panel, linguistic practices lean towards monolingualism despite the country's multicultural and multilingual nature. However, multilingualism is now the norm and this calls for a paradigm shift in terms of how we should view and deal with linguistic diversity and multilingualism.

The Philippines as a multilingual country

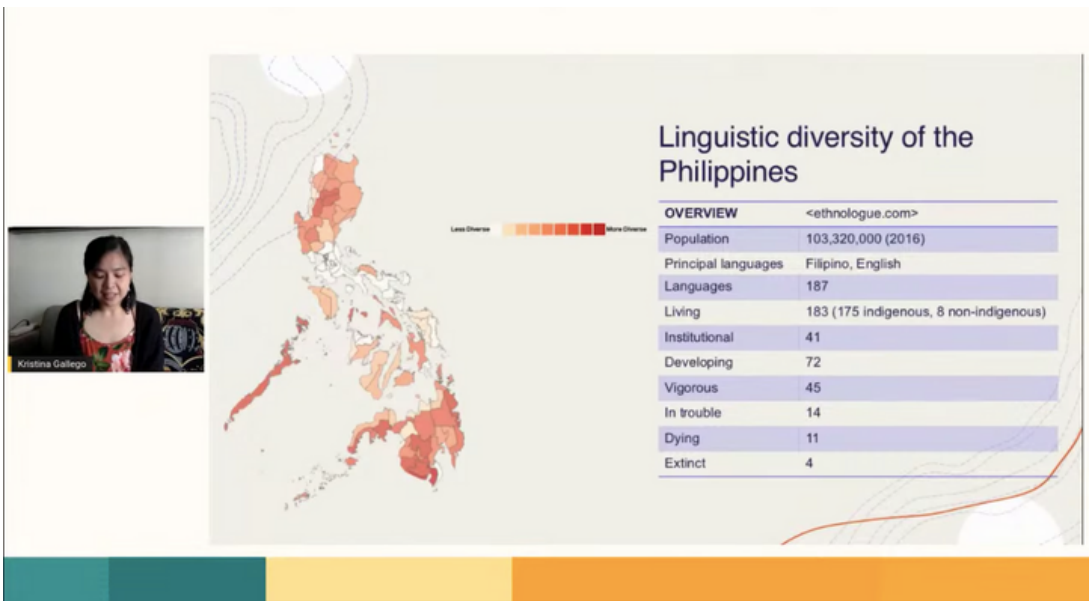
It is common knowledge that the Philippines, being an archipelagic country, is one of the regions in the world with a high index of linguistic diversity. According to Eberhard et al. (2021), the Philippines is a home to 186 languages, wherein 184 are living and 2 are extinct. Of the living languages, 175 are indigenous and 9 are non-indigenous. Being steeped in rich history and culture, the Philippines, as detailed by Santiago, also shelters a large number of languages that are genetically non-Philippine such as Chavacano, a Spanish-based creole spoken in Zamboanga City and Cavite province; Lannang-Oe or the Philippine Hokkien spoken by the ethnic Chinese population in the Philippines; and English, the country's official language used in commerce, law, and education. Furthermore, the Philippines has Filipino as the national language and Filipino Sign Language or FSL as the country's official language of the Filipino deaf community. As one may note, the Philippine linguistic ecology is evidently rich and diverse.

However, the existing linguistic theories, constructs, and ideologies, language documentation practices, and language policies, among others, potentially threaten the multilingual and highly diverse linguistic ecology in the Philippines.

The different faces of multilingualism in the Philippines

As stressed in this panel, multilingualism is the norm in many parts of the world; hence, policy makers should start veering away from crafting policies and implementing programs anchored to a monolingual system. In the Philippines, multilingualism comes in many different guises and situations. In many large-scale societies, multilingualism emerges as a consequence of waves of migration, invasion, commerce and trade, and consequently language contact, a sociolinguistic phenomenon by which speakers of different languages or varieties interact and influence each other, which results in varying degrees of transfer of linguistic features from one language to another. This language contact situation between speakers of different languages, as expounded by Dreisbach, consequently gives rise to the emergence of hybrid languages, pidgins, and creoles. Pidgins and creoles are ‘language varieties’ that develop out of contacts between people who do not share a common language. Theoretically, a pidgin becomes a creole when it is learned as the first language and mother tongue of a community. However, unlike pidgins, creoles are more complex in terms of lexicon, morphology, and syntax. Notably, in the Philippines, there emerged a Spanish-based creole called Chavacano, which is largely spoken in Zamboanga City.

Moreover, multilingualism is influenced by geography. The geographical context of a language affects linguistic diversity. In general, linguistic diversity increases as geographic distance between speech communities increases. As Zubiri puts it, “Terrain affects language diversification and speciation.” In a discourse on language geography, one simply cannot leave out of the picture the concepts of boundary, language, and dialects. Language boundary pertains to an imaginary line that separates two language areas. It is established using mutual intelligibility as the main criterion. In linguistics, mutual intelligibility is the extent to which speakers from different speech communities can readily understand each other without prior familiarity and this test is ideally used for



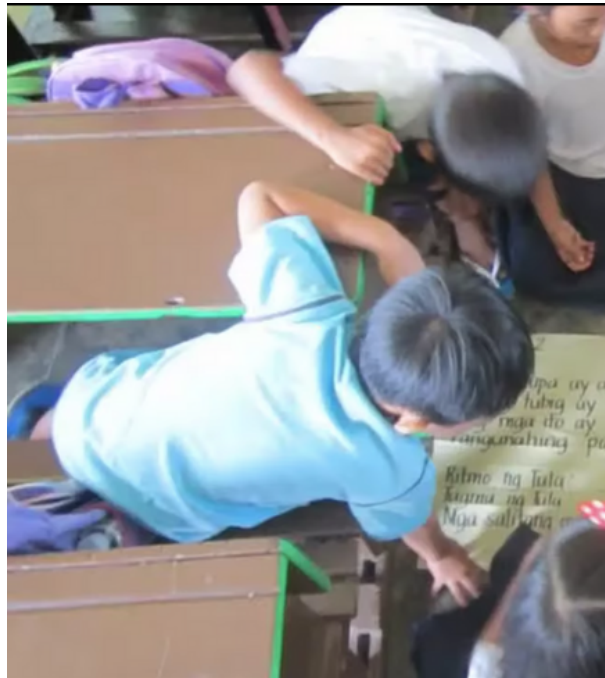
distinguishing languages from dialects. It is maintained that dialects of the same language should be mutually intelligible while different languages are not. In relation to multilingualism, determining language boundaries is complex, especially in urban centers where there are large-scale movements and apparently high level of linguistic diversity due to an influx of people with different ethnolinguistic backgrounds who are in search of a greener pasture.

In the context of small-scale communities, Gallego points out that multilingualism arises as a result of mixed ancestry and in these communities, multilingualism is mostly egalitarian unlike in large-scale communities where languages are stratified according to prestige, social class, and instrumental value in the job market, among others. A perfect example of this is none other than Babuyan Claro where she has been doing field research for years. According to her, the community descended from the intermarriage of Ilocano and Batanic speaking families, which results in the multilingual setting of the community. Furthermore, Gallego underscores that there arises a shift in language ecology whenever a small-scale community is integrated into a large one.

Finally, multilingualism comes under the guise of a multimodal interaction, which is prevalent in the digital context. In Tupas' words, "The overlapping modalities used online implicates the use of different languages." In a virtual environment where there is no border, people with different linguistic repertoires and ethnicity can freely and publicly engage in a conversation. There can still be an interaction where contact between people and thus contact between languages may happen, albeit behind computer screens. However, Tupas expresses its concern about the danger of looking at virtual linguistic practices of people who connect and communicate with one another in their respective languages as "different monolingualisms."

Challenges and issues surrounding multilingualism

It is most likely that in a highly linguistically diverse community, there is also a high level of language endangerment.





As conveyed by Manzano, one of the challenges that multilingual communities face is language attrition. It is the process where speakers lose their native or first language as a result of (1) isolation from fellow native speakers and (2) acquisition and use of a second language which is often more dominant and more economically and politically powerful than the first. As mentioned, language attrition ensues from language shift. Speakers leave their home communities and move to places that can offer them a brighter future and a better life. To accommodate their neighbors and gain more opportunities, they shift to a more economically privileged and beneficial language, which results in the use of their mother tongue being confined within the four corners of their homes and the use of a dominant language across many other domains. This practice apparently contributes to the endangerment of languages, particularly the minority languages, especially that in most cases grandchildren, if not even their children, completely shift to

the dominant language, thereby failing to sustain intergenerational transmission. This only shows how integral language input is to the development as well as revitalization of languages.

The process of language shift seems to be observable in Boracay where Inati speakers, according to Manzano, prefer to learn English more than their native language. Boracay being a world-class tourist destination, people assert that they have the “linguistic capital” if they can speak in English, Manzano recounts.

In general, this sociolinguistic phenomenon of language shift poses a serious threat to the maintenance of minoritized languages and the multilingual ecology of a community. If not reversed, it would result in language loss and lead to monolingualism.

Another challenge bordering on multilingualism is concerned with the stratification of languages according to prestige and power. This ideology that languages have “social status” influences the speakers’ attitudes towards languages and their motivation towards language learning and language use. As Tupas puts it, “It’s the hierarchy of languages that impacts language choices as well.” In a multilingual environment, this representation of languages is utterly detrimental to minoritized languages as it is often the dominant language that is used across all social domains while the use of minoritized languages is often restricted at home.

In Southern Mindanao, particularly in Davao, Dreisbach affirms that Tagalog, despite being the language of the minority in that area, is considered a prestige language “as it is used by the economic elite and the economic elite are close with the powerful people.” It is even

considered a sociolect of people belonging to the middle class and those above it. This belief about languages apparently creates an atmosphere that does not promote a healthy multilingual environment as languages are teased apart and speakers of minoritized languages are looked down upon.

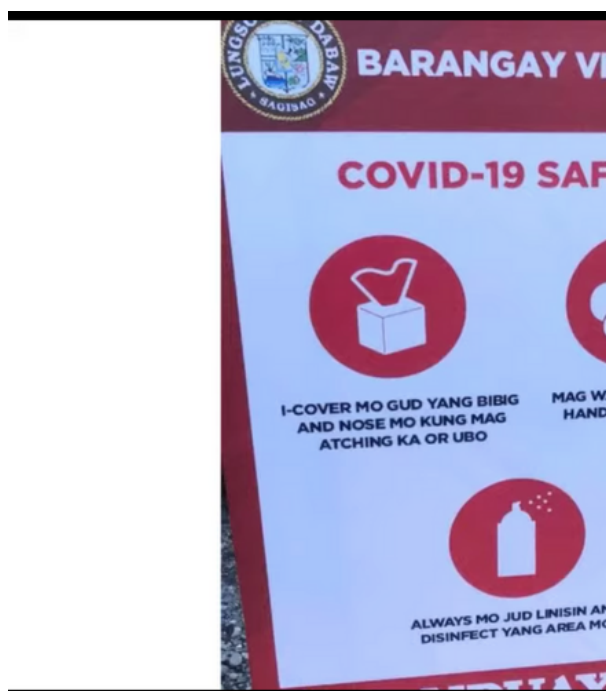
In addition, the country's current language policy and linguistic practices remain to be a challenge for a multilingual Philippines. The implementation of the Mother Tongue-Based Multilingual Education (MTB-MLE) by the Philippine Government through its Education Department fails to engender its trumpeted goodness. According to Dreisbach, not only is MTB-MLE designed to mainly cater to student populations whose mother tongue is a dominant language, it also fails to account for the variations within a language. In Southern Mindanao, instructional materials, Dreisbach relates, are written in a Cebuano variety spoken in Mainland Cebu. These materials apparently fail to take into account the linguistic variations among the different Cebuano varieties and consequently create gaps among learners. As regards this, Zubiri highlights that materials development in relation to MTB-MLE as well as Indigenous Peoples Education should be contextualized to truly capture the nuances in language and language use. Moreover, he notes additional challenges and issues that arise in accounting for multilingualism in the Philippines and these have to do with language mapping and visualization, assessment of vitality and intergenerational transmission, and language documentation. For instance, with regard to language documentation, linguists are still transfixed to the idea of language purism as demonstrated in selecting language consultants.

In practice, those who are ideally chosen as language consultants are non-mobile, older, rural males for they are believed to speak the pure and standard form of a language.

In general, the existing Philippine language policies and linguistic practices, instead of fundamentally supporting multilingualism, remain biased towards the perspective of monolingualism. This is because these mainstream practices were framed with expectations rooted in monolingual language ideologies. So, to better account for the multilingual contexts of the Philippines, there is a need to reframe the present linguistic practices and recognize that multilingualism is certainly the norm rather than the exception. In this regard, the panel speakers are one in saying that reframing the current linguistic practices entails the “re-construction” of practices informed by multilingual, rather than monolingual language ideologies, and the overall reframing of these practices starts from the acknowledgment that there is a problem, to begin with.

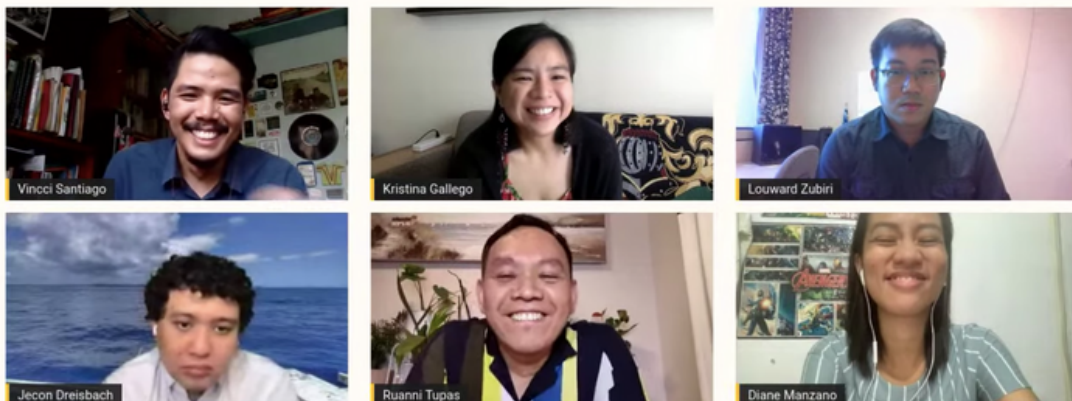
Speakers in the hot seat

During the open forum, the questions raised center on





language policy and language endangerment. Zooming in on language policy, particularly the effectiveness and applicability of the Mother Tongue-Based Multilingual Education in the context of multilingual Philippines, Tupas firmly accentuates that people's perceptions even in the context of MTB-MLE are still entrenched in monolingual tenets. Even with the full-swing implementation of this policy, the media of instruction at school remain restricted to a few languages. In a mother tongue classroom, the language of learning is limited to the language spoken by the majority of student populations and the variety of language spoken in urban centers; hence, a conflict on which language and language variety should serve as mother tongue in a classroom of multilingual learners inevitably arises. In this regard, Tupas asserts that teachers should allow their students to use whatever language they have in their actual linguistic repertoires for as long as it facilitates student learning.



Additionally, Manzano notes another language practice that actually impedes rather than facilitates language learning. According to Manzano, teachers often use negative reinforcement when promoting the use of a particular language and when prohibiting students to use another language. In reality, the use of negative reinforcement, Manzano asserts, hinders students' opportunities to learn a language as students consequently choose not to speak and practice their communicative repertoires in different contexts due to the fear of committing mistakes and getting punished.

With regard to the latter, Zubiri asserts that the problem of language endangerment is related to other sociocultural issues and for most indigenous communities, this problem is related to land disputes. Similarly, Santiago affirms that language endangerment is multicausal and multidimensional in nature. To help get to the bottom of this problem, he gives emphasis to the fact that academics and researchers had a fair share of mistakes that contributed to this problem and that they should acknowledge this and learn from past mistakes.

In closing, multilingualism is the reality of the Philippines, being a home to over a hundred languages. Instead of looking at linguistic diversity as a curse, people should look at it as a positive phenomenon that should be espoused and supported. As languages carry with them unimaginable riches in knowledge and culture, people should establish linguistic practices and formulate language policies that support and nurture multiple languages in different contexts.

Rapporteur:

Jay Chester Usero



Rising to the Challenge of Teaching Foreign Languages During a Pandemic

PANEL 2

RISING TO THE CHALLENGE OF TEACHING FOREIGN LANGUAGES DURING A PANDEMIC

PAPER PRESENTATION

Designing a responsive curriculum for teaching foreign languages during a pandemic

Farah Cunanan

Developing oral communication skills online

Kritsana Canilao

Nurturing language learner autonomy

Kyung Min Bae

From a distance: creating and maintaining student engagement

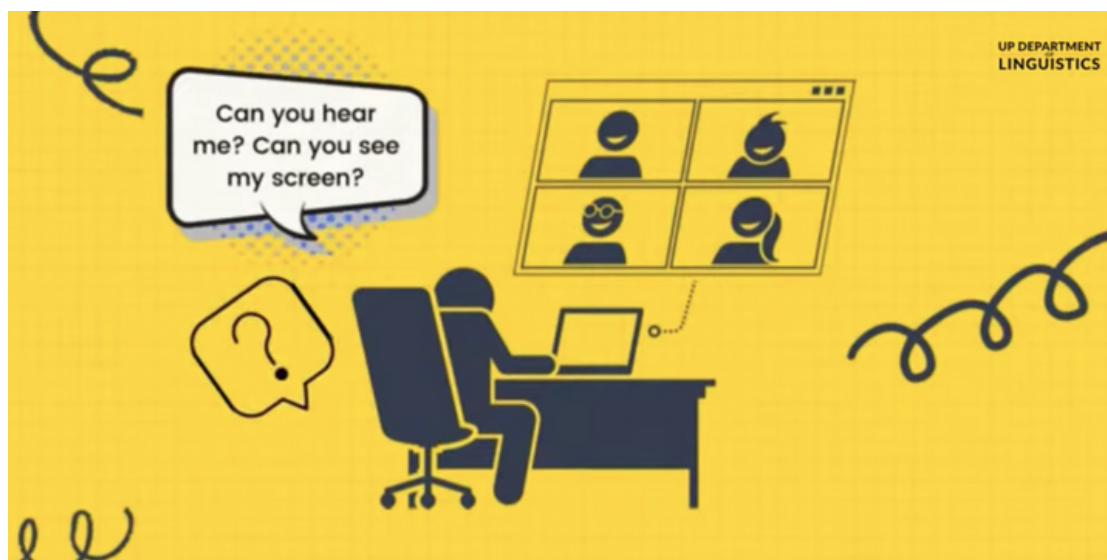
Ria Rafael

Abstract

In 2020, the Asian language teaching unit of the UP Department of Linguistics abruptly shifted to online and remote learning systems along with everybody else in the teaching profession in the Philippines due to the global pandemic. As expected of the situation that we found ourselves in, where there is a lack of equitable access to technology and a lack of infrastructures and support systems that could ensure a smooth transition to online and remote learning, both teachers and students encountered huge challenges in teaching and learning foreign languages during this past year.

This panel will present some case studies and explore the lived experiences of some of the Asian language instructors of the Department during the COVID-19 pandemic. Methods that were used to address the following areas in teaching foreign languages in an online and remote set-up will be presented:

- Designing a responsive curriculum for teaching foreign languages during a pandemic
 - Developing oral communication skills online
 - Nurturing language learner autonomy
 - Creating and maintaining student engagement in distance learning courses
-



One year since the shift to online and remote learning systems, both teachers and students have encountered various challenges in teaching and learning foreign languages. Held on the 25th of August 2021 during the 14th Philippine Linguistics Congress, the panel “Rising to the Challenge of Teaching Foreign Languages During a Pandemic” presented some case studies and explored the lived experiences of some of the Asian language instructors of the UP Department of Linguistics during the

COVID-19 pandemic. Presenters for the panel were Asst. Prof. Farah Cunanan, Asst. Prof. Ria P. Rafael, Asst. Professorial Fellow Kyung Min Bae and Asst. Professorial Fellow Kritsana Athapanyawanit Canilao. The panel was moderated by Asst. Prof. Francisco C. Rosario, Jr. and Asst. Prof. Elsie Marie T. Or.

Designing a Responsive Curriculum

To keep up with the fast-changing world, Cunanan shared the strategies employed by Asian language teachers of the Department for designing a responsive curriculum for teaching foreign languages during a pandemic.

Language teachers were already making use of responsive curricula even before the pandemic through drawing relationships between the local and target cultures and localizing and/or personalizing teaching materials. These practices were continued during the pandemic but were recontextualized and made local and relatable through integrating pandemic-related content. In some classes, vocabulary words and sample sentences relating to hygiene and health protocols were introduced. In others, class content tackled attitudes toward and experiences of the pandemic, like hobbies taken up at this time and nostalgia for the pre-pandemic era. On the other hand, some instructors opted to focus on more positive topics such as talking about well-being and looking forward to a post-COVID world.


Interestingly, some language teachers did not change their curricula substantially. She proposed that this “non-response” vis-a-vis the pandemic serves as a diversion to avoid conflict and emotional triggers such as anxieties, loss, etc. Moreover, many of the mentioned strategies are ideally held during synchronous sessions and may become a burden to students without an ideal online learning setup.

For many language learners, language learning during the pandemic is a


coping mechanism—a way to escape reality, to feel productive, or to build up skills. Language teachers also noted that essays written by students are more heartfelt as these became an outlet for them to share their experiences and emotions, just as language in journaling is often used in psychotherapy. Cunanan concluded by quoting Joe Ruhl, “what they’re [students] going to remember most is that you asked them in the hall how they were doing,” emphasizing the importance of care in 21st-century education.

Creating and Maintaining Student Engagement

Motivated by the difficulties she faced in monitoring students, Rafael talked about how language teachers of the Department addressed the issues of creating and maintaining student engagement in a virtual foreign language classroom.



High engagement in students increases focus and motivation in learning. While there are many tools available to a language teacher in promoting engagement, it does not follow that the more activities given to students, the more engaged they are.



She proposed that teachers must organize these online activities in a way that would benefit the learners, following Michael Moore’s typology of student interactions.

To promote learner-content interaction in the context of remote learning, content were delivered in different formats such as prerecorded videos or videos from the Internet, presentation slides, podcasts, and the like to cater to students’ varying needs. Learners were also given options on the type of content they engage with and the tasks they perform to

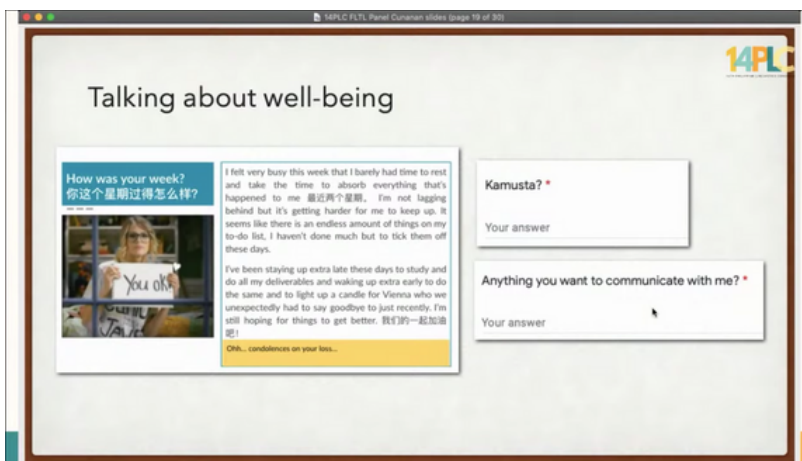
attain course goals. As for learner-teacher interaction, language teachers showed strong presence in class and provided consistency as to class sessions and requirements. Moreover, fostering an open communication between the teacher and students also improved student engagement by appealing to people's need to feel connected. Lastly, focusing on learner-learner interaction, features such as group chats or Zoom breakout rooms allow students to discuss among themselves with or without the teacher present. Likewise, online collaborative tools like Jamboard or social media can be avenues for students to share their outputs and learn from each other.

Rafael stressed that to engage students participating in an online learning environment, connection is essential and educators should make every learner feel that they are not just faces on the screen. Checking in with students does not mean only monitoring their progress towards attaining course objectives but also their presence and personal well-being.

Nurturing Language Learner Autonomy

Having experienced not seeing students' faces during online synchronous sessions, Bae was not sure how or if students are indeed learning the target language. With this impetus, she shared some insights from the language teachers of the Department on how they were able to nurture language learner autonomy in a remote setup.

The most common motivation of Asian language students is the want to consume cultural content in the target language; such intrinsic motivation is essential for learner autonomy. On the other hand, it may be more difficult for students who listed "requirement for graduation" as a reason for taking language courses to be immersed in the language learning process. The problems in remote learning language teachers have observed chiefly revolve around the student's unfamiliarity with



Observed Problems

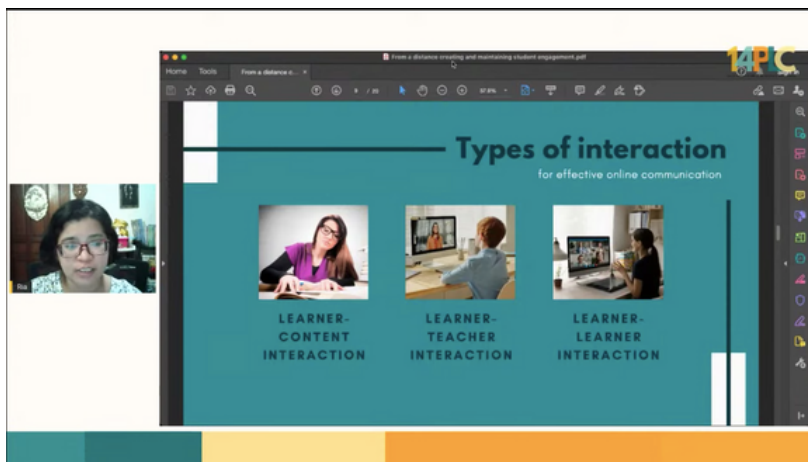
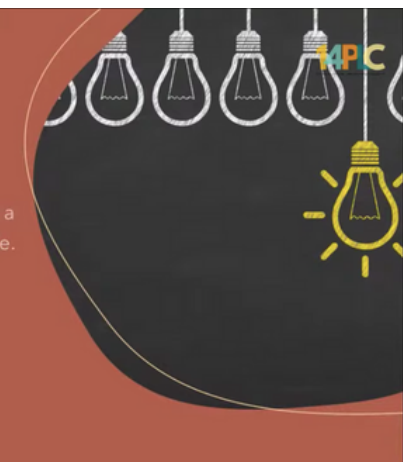
- Students are '**spoon-fed**' and gaining bigger responsibility is still not feasible
- Not all students are accustomed to **modular distance learning**
- Reliance on **synchronous** classes

modular distance learning and their reliance on both the teacher and the synchronous classes. With this, teachers realized that the goal is to “not just teach the language ... rather, make them curious enough about the language that they would want to learn more.” One way of doing so is by providing progress checklists or journal templates where students can reflect not on whether they learned the lesson but on how they were able to grasp the topic and how they felt about learning such. Moreover, flexible curricula and individualized learning goals and establishing a community of language learners and encouraging collaborative learning among students also helps in fostering learner autonomy.

Bae highlights that the end goal of learner autonomy is to instill the independent pursuit of sustainable lifelong learning in our students. Learner autonomy does not simply mean self-study. Students should be aware of the goal of their learning and foster ownership, while teachers need to involve them in reflection, cultivate their confidence, and empower them to apply creative learning strategies.

Developing Oral Communication Skills Online

Canilao discussed how oral communication skills are developed in a remote setup. While oral communication is second nature to native



speakers, second or foreign language learners face many difficulties in mastering this competency.

She cited that most language classes in the Department do not put pronunciation practice at the forefront of language learning. Many teachers share the view that pronunciation will be refined as a learner goes through their language learning journey. However, pronunciation—oral communication skills, in general—must be given emphasis as students’ mastery of pronunciation bolsters their confidence in overcoming the language gaps and using the target language in real-life situations. Nevertheless, difficulties faced by both students and teachers in developing oral communication skills online are recognized, including problems with audio-video devices, other technological barriers, lack of nonverbal cues in communication, household environment, and physical and mental health concerns, among others.

One of the expected learning outcomes of all language courses is that at the end of the course, the students can use what they have learned to communicate in various situations and contexts. To achieve such, different tools and strategies may be used. In communicative language teaching, fluency in communication is given primacy over accuracy. Additionally, activities such as dictation tests and tone discrimination

exercises (for tonal languages like Thai) with the use of online tools like text-to-speech help in improving students' listening and speaking skills. Project-based learning activities focusing on oral competency such as audio/video logs, podcasts, and recitations may also be used as a way to put the students' theoretical learnings into practical use. Canilao reminds teachers and students alike that "it's okay to not pronounce it right yet, we're going to make it together."

Open Forum

When asked about creating a rubric and grading student essays based on such, Cunanan shared a colleague's strategy incorporating responsive curriculum and learner autonomy.

Instead of setting a singular rubric per activity, the language teacher encourages students to set their own objectives (e.g., use the grammar pattern presented in a specific chapter) and allows them to assess themselves after every activity in terms of how much the students attained the goals they personally set.

With the shift to distance learning, language teachers have limited ways of making sure that students are working on their own and not relying on machine translation applications. Bae addressed this by telling students to not use such applications as machine translations often do not reflect language as used in real life. Such tools may be used as an aid but students must always double check to assure that the output translations accurately communicate what the students intend to convey.

Rafael highlighted the uniqueness of the challenges of teaching foreign languages, especially during a pandemic. A teacher of both linguistics

and foreign languages, she takes different approaches in teaching these types of courses. For example, concepts learned in most core courses can easily be applied in daily life and can be taught through asynchronous means. However, the application of foreign languages, especially in beginner-level courses focusing on oral communication skills, is largely confined inside the classroom and is as such often reliant on synchronous sessions and stable internet connection.

Especially in far-flung areas, learner-content interactions serve as the primary learning method of students during the pandemic. Canilao argued that while learner-content interaction only requires a student and a text, it does not necessarily mean that it equates to self-study. In her experiences of teaching students facing internet access problems, the language teacher is also present in learner-content interactions by, first and foremost, providing the primary texts and supplementary materials from which students learn and then following through with making communication channels available for when students have questions or clarifications regarding the topics.

Aside from imparting knowledge of the foreign language, it is also important to build the language learner's interest in and the confidence that they can learn the target language. While such is already a challenge in the pre-pandemic times, the difficulties in addressing such are compounded. Nevertheless, teachers are becoming more creative in helping students learn foreign languages during the pandemic.

Rapporteur:

James Dominic Manrique



SIL LEAD and Translation Services in the Pandemic

PANEL 3

SIL LEAD AND TRANSLATION SERVICES IN THE PANDEMIC

PAPER PRESENTATION

Developing a Skeleton Primer: A multi-strategy approach

Maria Cecilia Osorio-Van Zante

BLOOM: Blooming thru online workshops

Manuel "Manny" Tamayao

No-fieldwork linguistic data collection: The journey so far

Ryn Jean Fe "Rynj" Gonzales

Machine translation using TBTA software: A linguistics approach

Roger Stone

Abstract

Like everyone else, SIL Philippines (SILP) as an organization has been affected by the pandemic at different levels. As we all try to help curb the spread of COVID, translation and LEAD (Language, Education, and Development) have to shift gears in delivering its services through various online platforms so SILP can continue to fulfill its mission and continue its partnership with different organizations, institutions, and communities.

This panel will share the innovations made to the methods and processes in producing the expected/desired outputs together with SILP partners in the different projects it is currently involved in. Most of the presentations will also feature tools that SIL is using with its local partners in accomplishing the tasks at hand.

The fourth panel during the 14th Philippine Linguistics Congress highlighted the significance of the services offered by the Summer Institute of Linguistics Philippines (SILP), a volunteer and nonprofit organization that supports translation, research, training, and materials development catering to the various Philippine language groups since 1953. The event was held on 26 August 2021, with the following speakers all from SILP: Roger Stone, one of the SIL linguists; Manuel Tamayao, library and archives manager; Maria Cecilia Osorio-Van Zante, literacy and education consultant; and Rynj Gonzales, language assessment consultant-in-training who also moderated the panel.

SILP LEAD

SILP LEAD (Language, Education, and Development), the SILP team responsible for helping communities and their partners, uses technology to simplify language development activities in a bid to enhance education through improving the efficiency of early-grade reading programs. Due to the different quarantine restrictions brought by the pandemic, they had to shift gears and move all the procedures into various online platforms to continuously pursue their mission and retain their partnerships with different organizations, language communities, and institutions.

The panel discussed the innovative methods and processes currently applied by the organization together with their partners to achieve the expected outputs from the projects they are currently involved in. The presentations featured state-of-the-art online tools the organization is using at present.

The Primer

Van Zante shed light on how SILP LEAD conducts online workshops for developing supplementary materials using a free app. It requires the

Online Workshop Process



Skeleton Primer Process



SIL

Keynote Presentation Template by HiSlide.io<https://www.hislide.io>

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participants to have a corpus and orthography of the target language as well as picturable words. The speaker discussed the differences between the top-down and bottom-up approaches as well as the skeleton primer being a simplified multi-strategy approach in teaching reading to learners.

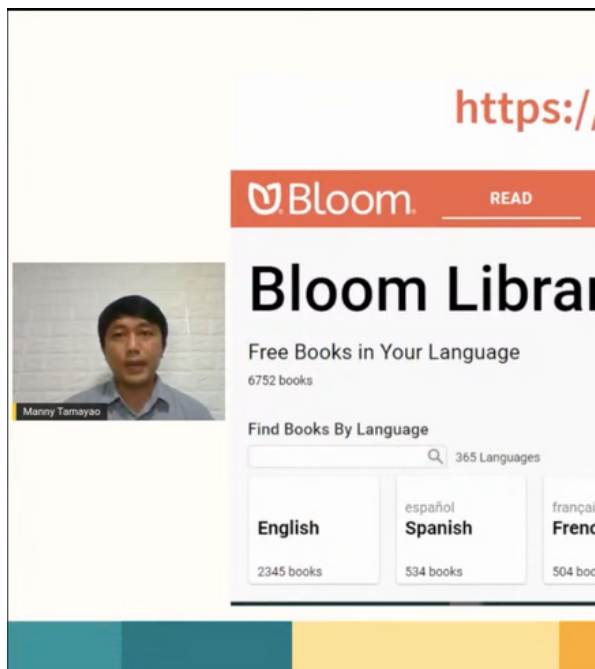
PrimerPrep App is a free SIL software where the corpus will be encoded. This will reveal the most productive words in the language. The primer process involves identifying keywords, sentence creation, generating a word list, and key picture selection. Sight words are selected. These are the words that are most commonly used and they are integrated into the supplementary materials. This process is repeated until all the sounds, letters, symbols, and words are represented in the lessons. A chart is used for developing the primer lesson plan which is the expected output of the workshop. As a way of assessing the accuracy of the lesson plan produced, Grade 1 students must be able to identify the keywords included. This is why online illustration testing is part of the process. A skeleton primer would take around 2 to 3 weeks to complete.

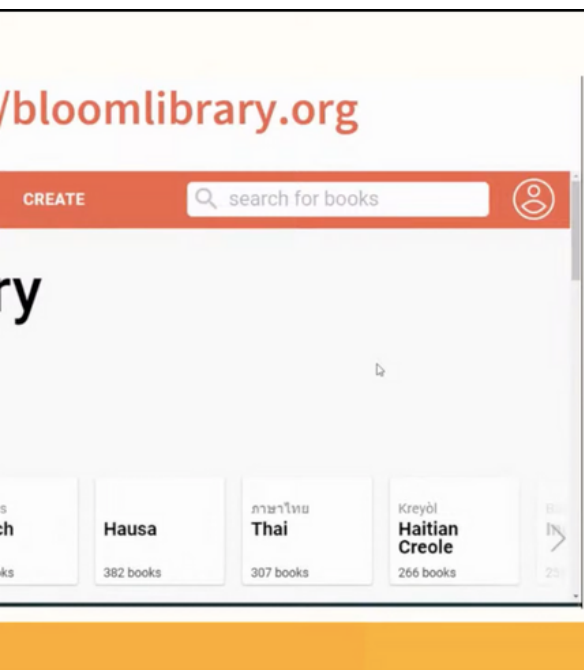
Bloom

SILP also use and conduct training for Bloom. According to Tamayao, Bloom is a multi-awarded free computer program for creating books easily. It has no computer literacy or training requirement. He further said that the program will allow more people to write books in their local languages. This cutting-edge yet user-friendly software can fill the vacuum created by a limited corpus in many minority languages.

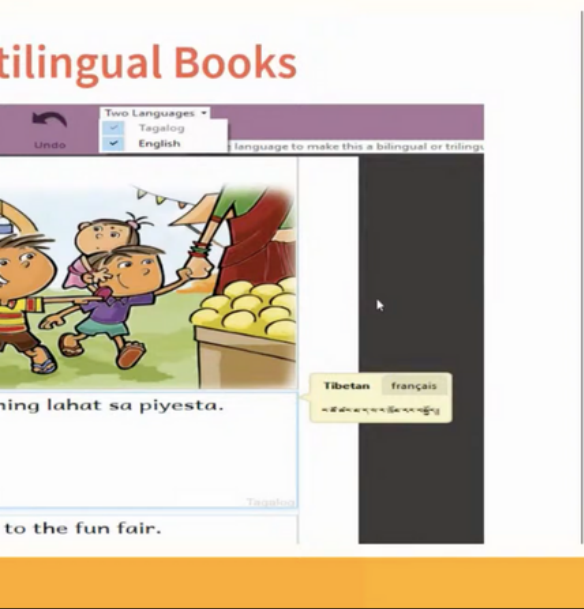
This will help fill the need for local materials in the local languages. “Bloom makes it easy to create simple books, translate, and contextualize them into multiple languages,” Tamayao said. This state-of-the-art software enables writers who have limited computer skills to create books in their mother tongues. With its multiple templates from a basic book to a sign language book, writers will be able to create a book with a simple layout and formatting features.

Training for language material





development using Bloom has also shifted to online platforms. Google Classroom is primarily used and the entire training contains nine basic lessons. Each lesson consists of links, videos, manuals, and screenshots. Instructional videos were created and uploaded to YouTube while Messenger and WhatsApp are used for simultaneous collaboration between the trainer and the trainees. The output of the training will be submitted as a screenshot or an uploaded file, which can be sent through email or any of the messaging apps.



No-Fieldwork Data Collection

Gonzales shared her experience on Itneg Illaud data collection. Itneg Illaud is spoken in the communities of Ilocos Sur, Ilocos Norte, and Abra. It has been declared a threatened language and apart from a basic grammar sketch, there are no other grammar descriptions in the language.

Gonzales delved into how she shifted gears from the traditional

data gathering methods which require attending cultural and communication events and personally eliciting data using elicitation lists. She suggested the use of Facebook chat and video calls for the pre-elicitation stage. Informed consent is done by the participant sending a video recording of oneself which is sent through Facebook chat or email. Video recording is also made possible using a mobile phone. All the collected data were transported to several tools for linguistic analysis such as Saymore and Flex. She also mentioned the challenges involved in recording data which include connectivity problems, particularly when using social media platforms and video conferencing apps.

Gonzales opined that remote data collection is easier when the researcher has the right contacts and enjoys a good relationship with the community. She figured that it is significant to draft a research plan with the community ahead of time, know your goals and limitations by heart, and adjust your recording protocols if necessary.

She added that even when remote data elicitation is possible, she still looks forward to visiting the Itneg Illaud community soon.

TBTA

Roger Stone has been documenting the grammar and working on the lexicography of Ayta and Sambal languages. He has been collaborating with the Ayta Mag-Indi bible translation committee for the New Testament translation.

The project, which was launched on 9 June 2021, aims to translate 7,954 verses of the New Testament. The process of translation involves the

mother-tongue speakers drafting each verse from scratch and working together as they go through the checking procedures to ensure accuracy and naturalness before the output is sent to the Philippine Bible Society for printing.

Stone thoroughly discussed the machine translation method used mainly for bible translation: The Bible Translators Assistant (TBTA). Its principles are based on Rule Based Machine Translation (RBMT). RBMT contains linguistic information about the source and target languages gathered from dictionaries and grammars. This information covers semantic, morphological, lexicon, and syntactic regularities of the language.

Stone and his team started using the TBTA during the quarantine period. The tool has major components: Semantic Representative, Ontology, Transfer Grammar, and Synthesizing Grammar. The first step is for a semantic analyzer to tag the text from the source language or the original language. “Each noun is tagged for number, person, plurality, gender, common versus proper,” Stone explained.

Another component of the TBTA is Ontology which is a collection of approximately 2,000 semantically simple English concepts. These include those recommended by natural semantic metalanguage theorists and some that are listed in the Longman’s Dictionary. The third component is Transfer Grammar which produces a new underlying “deep structure” representation of the sentence. This is also the component where several Philippine language features can be incorporated in the translation process such as voice or focus. The fourth component is Synthesizing Grammar which is responsible for the synthesis and organization of the actual “surface level” sentence in the target language or the language the original language is translated to. The draft is checked by mother tongue speakers, tested in the community for comprehension, and sent to a consultant for final approval.

Stone said that the entire process is conducted online and that includes communication with the partners and the community. He deems the process as pandemic proof and has other applications other than bible translation. TBTA can be used for the creation of school textbooks, how-to manuals, health information, short stories, and others. Currently, there are only three languages encoded in the system: Tagalog, Ayta Mag-Indi, and Eastern Subanen. The software shows a lot of promise in not only empowering the mother tongue speakers but most particularly in increasing the speed and efficiency of translation. TBTA can be used in translating any material into any target language.

Open Forum

Various points of the presentations caught the attention of the audience, but what spawned the most number of queries was on Bible translation through TBTA. One of the questions from the audience dealt with preserving the integrity of the Bible when doing translation, to which Stone reiterated the different checks that the translation has to go through before it is approved. He explained the entire process followed by his translation team which involves both automated means through TBTA and traditional means by way of manually checking the translation and forwarding it to the next person in authority who will do the further assessment until the translation is deemed worth submitting to the Philippine Bible Society. Asked about the language of the primary text used for Bible translation, he said that the translations are done based on the original Hebrew or Greek version instead of Tagalog or English. He added that when they do manual translation, they do get several ideas from the Tagalog and English versions of the Bible.

Another question was about the capacity of the TBTA tool to translate complex sentences. Stone responded that it can be done although it is more difficult. As for concepts or terms that do not have equivalents in the target language, he replied that there are several strategies to use

depending on the translation style. The term can be provided an alternative cultural representation or compared to something more familiar to the speakers of the target language. It may be given a lengthy explanation to ensure the clarity of the concept. For the translation of figurative language used in poetry, proverbs, etc. he does not recommend using TBTA for those types of constructions. He further added that there is no one-size-fits-all solution but that despite some disadvantages, machine translation also has many advantages, placing emphasis on the empowering capacity of the tool for writers in the target language who may not have the means to produce a translation on their own.

Other questions focused on conducting fieldwork, e.g. difficulties of data collection, interviews, recording, the ethical considerations of handling the collated data, including the amount of money and time required for accomplishing the fieldwork. Gonzales replied that it helps to find a foster family in the community and that normally you allot your budget for travel and personal expenses. Asked about whether she used a language consultant or researcher for her data analysis considering that she does not speak the language she is documenting, she emphasized the importance of familiarity with the language. She added that her previous interactions with the community and her preliminary research helped her to narrow the gap caused by a language barrier.

All in all, the SILP panel has shown that language documentation, translation, and language development activities can still be done even with an ongoing pandemic, through the use of various innovative programs and tools.

Rapporteur:

Ava Marie Villareal



Agyamanak!

Munhana ak!

Salamat nak gador
sa inro pagtambong.

Madamo gid nga sa
sa pagbulig sa

Dang

MARA

Empowering the
of Philippine Lan
one word a

Philippine Lexicography through the Ages

PANEL 4

PHILIPPINE LEXICOGRAPHY THROUGH THE AGES

PAPER PRESENTATION

Trends in Philippine Lexicography Against the Linguistic Milieu of the 1950s to the Present

Honeylet E. Dumoran

#LexiCOVID 2: Language of the Pandemic

*Noah DU. Cruz, Divine Angeli P. Endrigo, James Dominic R. Manrique,
Jurekah Chene S. Abrigo, and Vincent Christopher A. Santiago*

Introducing Marayum (marayum.ph): An Online Dictionary Maker for Philippine Languages

Samantha Jade Sadural

Abstract

This panel explores different aspects of Philippine lexicography, from its past to the present, and towards an envisioned future.

The past looks into lexicographic practices from the 1950s to 2015. The present documents social change as language change. It reflects on language use during the COVID-19 pandemic, a moment of historical and societal significance. As for the future, the panel will introduce Project Marayum, a community-built, mobile phone-based, online web dictionary for Philippine languages. Currently, with 4 languages documented, this online dictionary-making tool is envisioned to become a repository of linguistic data from all Philippine languages in the years ahead.



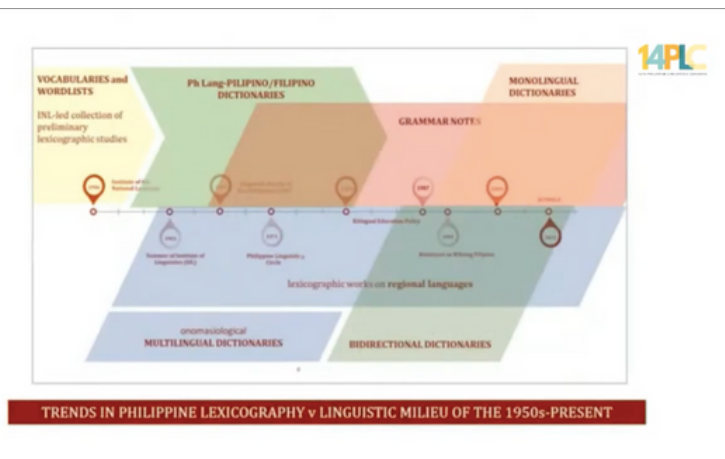
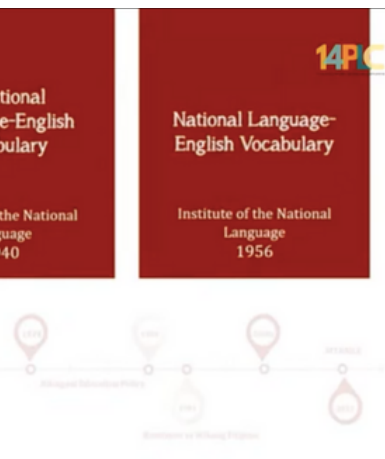
Exploring the State of Philippine Lexicography through the Ages

Lexicography is the field dedicated to the study and production of works such as vocabularies and dictionaries. Having more than 180 languages spoken in the country, Philippine lexicography faced transformations and challenges unique to it throughout its history. Held on the 26th of August 2021 during the 14th Philippine Linguistics Congress, the panel “Philippine Lexicography through the Ages” explored different aspects of Philippine lexicography, from its past to the present, and towards an envisioned future.

The Past: Trends in Philippine Lexicography

There are various decisions made during the preparation of dictionaries such as: What language(s) shall be involved? Will the dictionary be monolingual or bilingual? How will the individual lemma be arranged? Honeylet E. Dumoran, a PhD student of the UP Department of Linguistics, traced the development of Philippine lexicography from the 1950s to the present through a comparison of lexicographic trends.

Established in 1937, the Institute of the National Language (INL) was mandated to lead in the intellectualization of the national language.



Vestiges of these efforts can be seen in the lexicography projects of the 1950s: unidirectional lexicographic works whose object language is predominantly Tagalog and metalanguage is English. The latter years of this decade also saw the rise in the number of works on non-major Philippine languages, primarily through the efforts of the Summer Institute of Linguistics (SIL). Since the SIL conducts language documentation from an ethnological tradition, their works introduced the trend of onomasiological lemma arrangement where lemmata are classified based on meaning groups.

In the late 1960s and early 1970s, the Linguistic Society of the Philippines (LSP) and the Philippine Linguistics Circle were founded and published several descriptive grammatical works exploring lexicographic themes. This time has also seen an increase in technical lexicographic works. Among these works of prime interest to linguists is R. David Paul Zorc's "Core Etymological Dictionary of Filipino," published in 1983, which inventories the known reconstructions of the Filipino lemma. The 1950s to the late 1970s can be characterized by lexicographic works that are unidirectional, whereas the 1980s to the present saw a spike in bidirectional lexicographic works. Furthermore, learner's pocket dictionaries and commercially published vocabularies increased in number.

By the late 1980s, there would be five dictionaries in Filipino published commercially, including the “Diksiyunaryo ng Wikang Filipino,” the first monolingual Filipino dictionary containing more than 31,000 entries and published by the Institute of Philippine Languages (INL). In the 1990s, the average number of pages for a lexicographic work was 486, almost triple of the 1950s’ 173-page average. Among the largest volumes in Philippine lexicography is Vito C. Santos’ “Vicassan Pilipino-English Dictionary,” first printed in 1983. It contains more than 2,700 pages and around 68,000 entries. It also features grammar notes in its front matter; in the 1950s, only 1 out of 10 lexicographic works contained grammar notes.

As the grammar notes contain the description of the features of the language for which the dictionary is written, it represents the analytical tradition for grammar relevant during its period. For example, in the 1960s, the INL’s “English-Tagalog Dictionary” analyzed Tagalog verbs according to conjugations. In the “Pacific Linguistics Tagalog Dictionary” of the 1970s, verbal morphology is organized according to focus/voice.

The trends identified above arose in response to the developments in the linguistic landscape of the country created by national policies, the establishment of various linguistic organizations, and the scholarship on the Philippine languages.

Most, if not all, lexicographic works published in the 2000s are in regional languages. This is attributed to the legislation of mother tongue-based instruction and the engagement of communities in the documentation of their own languages, shifting the agency of lexicographic work from lexicographers to end users. Through this community involvement, motivations in lexicography also shifted from production of a work to protection of heritage. Dumoran concludes, the lexicographic process hence “begins where it ends, when the dictionary


is handed back to the community and, with it, everything that is empowered by language.”


The Present: Language of the Pandemic

To commemorate its 98th year, the UP Department of Linguistics launched the LexiCOVID Project last August 2020. It aimed to track and record the language associated with the COVID-19 pandemic, how people made sense of the circumstances, and how the collective experience is described. LexiCOVID 2 was undertaken one year later to uncover the possible changes and continuities in how the languages used are shaped by the ongoing pandemic.

The data for the LexiCOVID Project was collected through an online survey published through the UP Department of Linguistics Facebook page.

In 2020, the top words associated with the pandemic were “quarantine,” “COVID,” “ayuda,” “lockdown,” and “social distancing.” The word “vaccine/bakuna” tops this list in 2021. This is unsurprising as the year





Recap of 2020 results

- (1) "Quarantine" (72 responses)
- (2) "COVID" (50 responses)
- (3) "Ayuda" (42 responses)
- (4) "Lockdown" (30 responses)
- (5) "Social distancing" (26 responses)

2021 results

- (1) "Vaccine/Bakuna"
- (2) "Quarantine"
- (3) "COVID"
- (4) "Pandemic"
- (5) "Lockdown"

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saw the rapid development and distribution of vaccines for the immunization of people against COVID-19. Moreover, medical terms associated with immunization such as “booster shot,” “second dose,” and “comorbidity” also became widespread in mass and social media. When asked for the emotions they associate with the ongoing pandemic, most of the respondents provided negative emotions. At the top of this list are English “anxiety” and “worry” and Tagalog “kaba” and “pag-aalala,” stemming from the fear of contracting COVID-19. English “anger” and Tagalog “galit” also dominated, directed towards the government and its failing response to the pandemic. Other emotions common among the respondents include “frustration” stemming from the inadequacy of government response and “fear” or “takot” with regard to food and job security. Among the very few positive responses is the people’s “hope” for herd immunity in the country.

For the longest time, Filipino and English have been the primary languages of national media in the Philippines. Thus, terminologies from other languages of the country are not mentioned often in the news. The survey asked for COVID-19 related terminologies used in local communities. Included in this category are the Waray word “bangot” (mask), Kankana-ey “sedey” (ritual where the movement in or out of the village is restricted), Cebuano “suob/tuob” (steam inhalation) and “amping” (take care). Various areas in the country also have local terms for pandemic-related innovations like quarantine passes: Taytay Trail in Taytay, Rizal, TRACE in Taguig City, and pink passes in Abra, to name a few.

Due to the need for physical distancing, most aspects of our lives moved to the online sphere. This shift is then reflected in the words often used in daily lives during the pandemic.

Terms like “work from home (WFH)” and “virtual/Zoom meeting” are used in work-related communication. “Skeletal workforce” and “authorized persons outside of residence (APOR)” were introduced through government policy and are considered Philippinisms, with “skeleton workforce” used in International English. In education, words relating to online learning such as “(a)synchronous” and “blended learning,” those relating to learning materials like “modules,” and those relating to events such as “webinar” and “online graduation” became common among students, teachers, and parents alike. Words relating to shopping like “delivery,” “online selling,” and “e-wallet” also saw increased usage, especially in social media. New in LexiCOVID 2 are words relating to vaccination, including but not limited to “first/second dose,” “vaccination card,” “herd immunity,” and “anti-vaxxer.”

While already existing words can express thoughts and name realities, this unprecedented time also calls for the coinage of new words—coroneologisms—especially as a way to bring humor to this challenging period in history. Among these terms are “2019 BC (Before Corona)” or “pre-pandemic era,” the time before the COVID-19 pandemic; “covidiot,” someone who ignores warnings regarding public health or safety; “panini” or “Pandora,” euphemisms for the word “pandemic;” “kickvacc,” the alleged misappropriation of vaccine doses and/or the money allotted for its procurement; and “maskne,” acne breakouts caused by wearing face masks for prolonged periods of time.

The LexiCOVID project aimed to capture a part of the linguistic creativity of Filipinos exhibited during the pandemic. What emerged from the results of the survey is a record of our lives in lockdown describing our collective experience and sense-making.

The LexiCOVID team is composed of Asst. Prof. Divine Angeli P. Endriga, Instr. Vincent Christopher A. Santiago, Instr. Noah Cruz, Research Asst. Jurekah Chene Abrigo, and James Dominic R. Manrique.

The Future: Marayum, An Online Dictionary Maker

Among the languages spoken in the Philippines, 34 are in trouble, 11 are dying, and 2 are already extinct. Samantha Jade Sadural, a graduate student of the UP Department of Linguistics and the project manager of Project Marayum, showed how this project empowers speech communities, especially those of endangered languages, by giving them the tools and resources to conduct language research.

Project Marayum, from the Asi word “marayum” meaning “deep,” is funded by the Department of Science and Technology (DOST) and developed by the University of the Philippines Diliman. It is a free online dictionary maker which provides tools for the language community to create, upload, and maintain their language dictionary without the need for technical knowledge in the fields of lexicography and information technology.

As first exposed during the discussion on the trends in Philippine lexicography, dictionaries serve as a documentation of language use and study guide, helping in the transmission and preservation of a language for future generations. Aside from this, Project Marayum is motivated by the institution of Mother Tongue-Based Multilingual Education (MTB-MLE). While there are only 19 languages officially used in kindergarten and Grades 1 to 3, the Department of Education (DepEd) is open to dialog for the inclusion of additional languages. However, to be included in the program, a language needs to be documented, (i.e., through a dictionary).

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To create a dictionary, lexicographers need a corpus. However, corpus, such as recorded written or spoken works for many Philippine languages, is very limited. To overcome this problem, Marayum uses practical lexico-

MARAYUM
Empowering the diversity of Philippine Languages, one word at a time.
<https://marayum.ph>

Initial dictionary offering:
Asi - English
Hiligaynon - English
Cebuano - English
Kinaray-a - English

Add'l dictionaries as of 26 Aug 21
Akeanon-English
Bikol-Bole'nen-English
Bikol-Central-English
Bikol-Rinconada-English
Blaan-Sarangani-English
Blaan-Koronadal-English
Gaddang-English
Ilokano-English
Itawis-English
Ivatan-English
Kapampangan-English
Masbatenyo-English
Waray-English

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graphic approach integrated with documentary lexicographic approach with community-based participatory research methods to engage language communities. To seed the dictionaries, Marayum elicited lexical items grouped by semantic fields via wordlist. These dictionaries are crafted in such a way that the linguistic needs of the community are addressed. Marayum has four dictionaries publicly available at launch in March 2021: Asi, Kinaray-a, Cebuano (Southern Leyte) and Hiligaynon. As of August 2021, 13 additional dictionaries are being added at the backend of the project.

The revision system of Project Marayum allows editing of the dictionaries and is accessible only by the members of the language community. The native speaker-contributors can suggest edits and submit revisions for review. These edits are then submitted to a reviewer, who can either be a native speaker or a linguist, and then to a linguist-editor for approval and publication. Through this system, each entry can be attributed to all contributors, reviewers, and editors who helped build the dictionary.

Project Marayum is currently accepting applications for new dictionaries, contributors, reviewers, and editors.

Open Forum

Language is indeed dynamic and it presents many challenges in lexicography. Santiago recognized that language change is a natural process and reframes its challenges as opportunities to improve comprehension between speakers. For example, by capturing actual language use at this point in time, the LexiCOVID Project aims to help in the creation of more effective and inclusive communication strategies as we move forward from the pandemic. Sadural added that questions of whether some words should be included in the dictionary is a manifestation of the dynamism of language and should be celebrated.

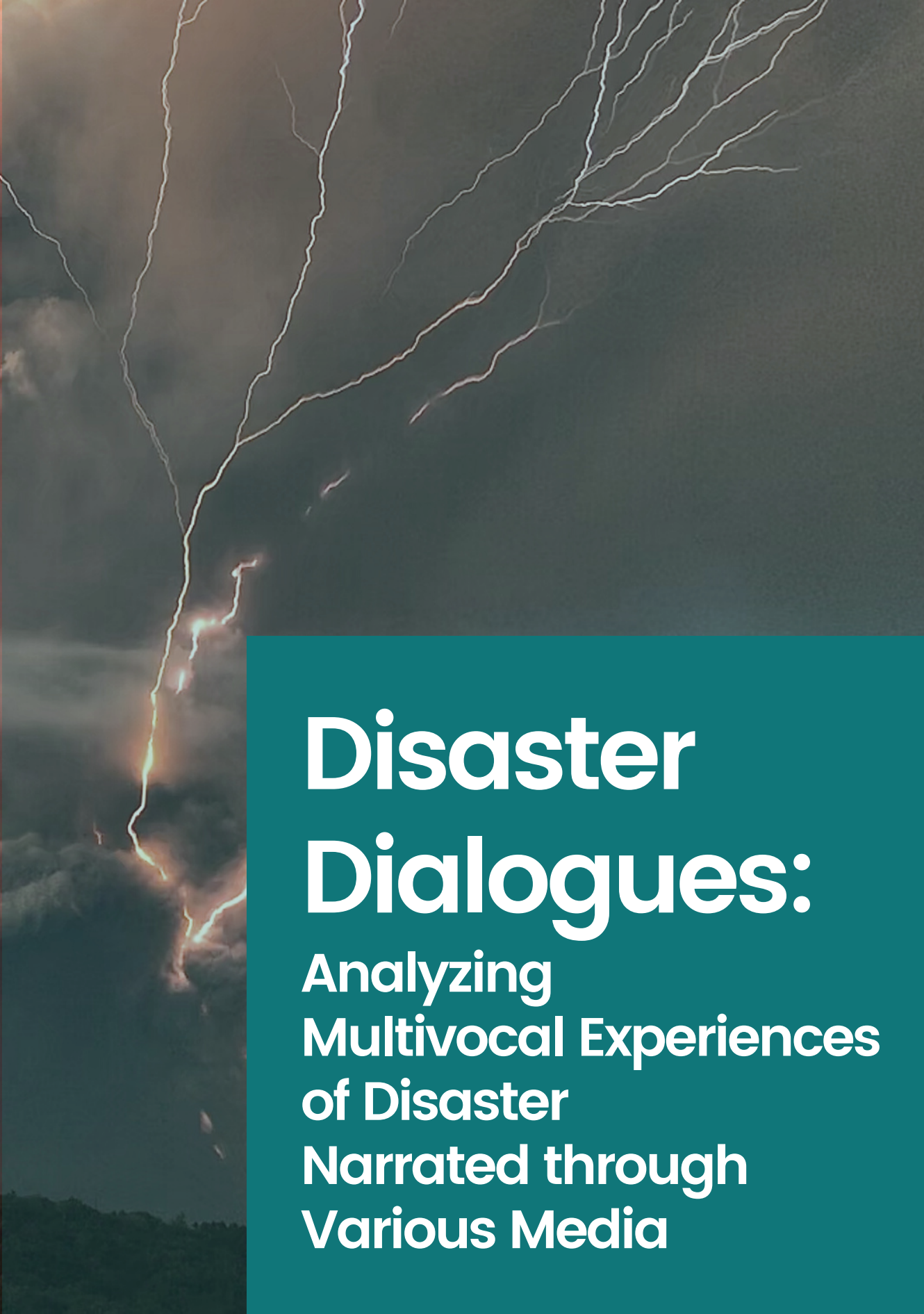
During the time of the pandemic, lexicographic efforts became heavily strained. For example, the LexiCOVID Project only employed an online survey to gather data. In-person data elicitation such as what was done with Project Marayum's seed dictionaries cannot be held due to physical distancing rules. Cruz emphasized that this means a disjunct between lexicographic data and the actual language use of some parts of the society such as those in the informal sector. This disparity in language between different social sectors and their societal effects may serve as subject of further linguistic research.

The panel was moderated by Ms. Samantha Jade Sadural and Asst. Prof. Divine Angeli P. Endriga.

The UP Department of Linguistics takes an active part in the scientific study, preservation, and promotion of the Philippine languages through teaching, field research, and publication. The projects of the Department on lexicography include Project Marayum, the LexiCOVID Project, and the creation of a dictionary on disaster-related terms in various Philippine languages, among others.

Rapporteur:

James Dominic Manrique



Disaster Dialogues:

Analyzing
Multivocal Experiences
of Disaster
Narrated through
Various Media

PANEL 5

DISASTER DIALOGUES: ANALYZING MULTIVOCAL EXPERIENCES OF DISASTER NARRATED THROUGH VARIOUS MEDIA

PAPER PRESENTATION

Understanding Earthquake Risk Perception

Mary Ann G. Bacolod

Naburog nga? A multivocal narrative of the Taal volcano eruption experience

Jem R. Javier

Disaster Dialogues: Bagyo

Michael S. Manahan and Farah C. Cunanan

Disaster Dialogues: Habagat

Jay-Ar M. Igno

Abstract

Disaster Dialogues takes into account the multivocal experiences in disaster-related events in the context of the Philippines. This panel investigates how language is used in the experiences of disaster – what words and expressions are manifested in describing disaster-related events including social support and coping mechanisms of the experiencers, how the messages of urgency and uncertainty are

transmitted and portrayed in various media particularly by government agencies and news organizations, how the localized disaster experiences of the people affect the way they manifest linguistic behavior on social networking sites such as Twitter and Facebook, and how these disaster conversations are ascertained at a wider (i.e. regional and national) level. Disaster events that are looked into include:

- Bagyo (Typhoon)
- Habagat (Southwest Monsoon)
- Pagputok ng Bulkan (Volcanic Eruption)
- Lindol (Earthquake)

By seeking to provide a description of language use and to understand the nuances in disaster events, recommendations hoping to contribute to the discussion and crafting of national as well as local policies in disaster communication are given.

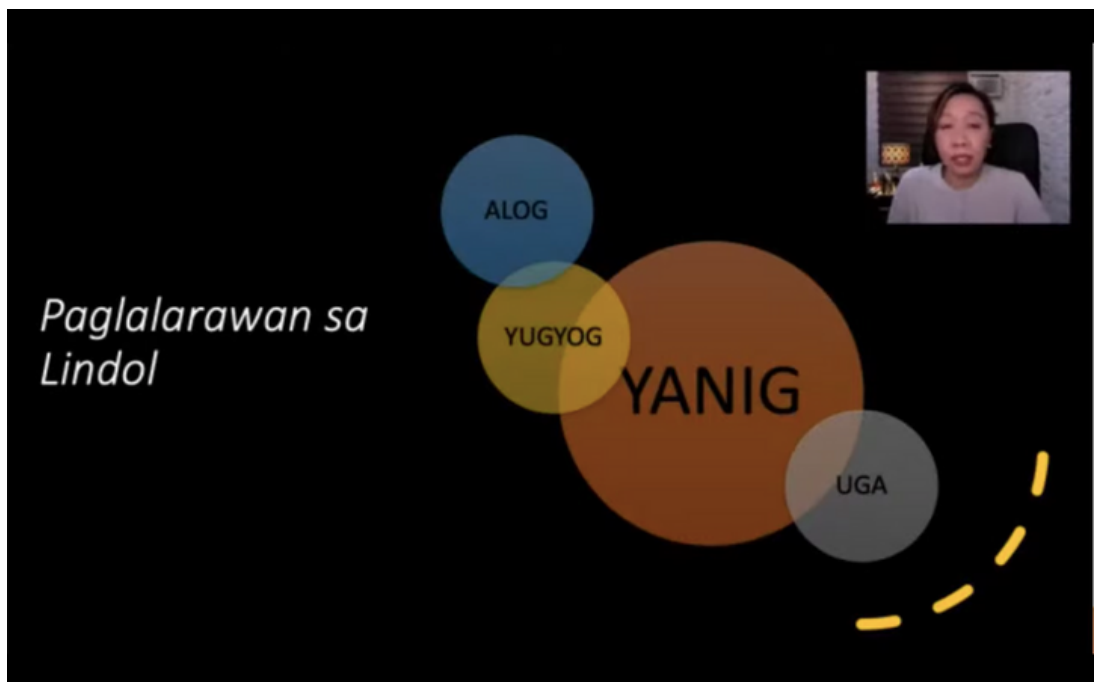
The UP Department of Linguistics, in celebration of its 99th founding anniversary, hosted the 14th Philippine Linguistics Congress (14PLC). This four-day event consisted of five-panel presentations which started from August 24 to August 27.

The final-day session, “Disaster Dialogues”, introduced the multivocal experiences in disaster related events in the context of the Philippines. The disaster events that are investigated involve *lindol* (earthquake), *pagputok ng bulkan* (volcanic eruption), *bagyo* (typhoon), and *habagat* (southwest monsoon). The final panel included Assoc. Prof. Mary Ann G. Bacolod, Ph.D., Asst. Prof. Jem R. Javier, Inst. Michael S. Manahan, Asst. Prof. Ria P. Rafael, Asst. Prof. Farah C. Cunanan, and Asst. Prof. Jay-Ar M. Igno. This event was moderated by Inst. Michael S. Mahanan.

Understanding Earthquake Risk Perception

The first discussion was delivered by Dr. Bacolod. The research aims to examine: (1) the perceptions, (2) the effects and risks, (3) the cultural, social, and emotional functions; and (4) the status of the present-day disaster risk communication, all in terms of *lindol*. The data were gathered from online newspapers, advisories, information, public comments, and earthquake-related posts from 2020 to 2021. With the analysis, Dr. Bacolod concluded that Filipinos consider *lindol* as an animate object that causes disruption (e.g., *ginising*), a destructive experience (e.g., *napa-*, *nakaka-* affixes), and an unexpected or uncertain event (e.g., *ginulat*).

Moreover, PHILVOCS DOST or any news provider highlights the intensity of *lindol* not on a numeral description basis but on its actual effect(s) which is experienced by the people, or the current state of a location and activity affected by the disaster. The intensity is commonly



described with the use of intensive or superlative forms of adjectives (e.g., *lakas, hina*) instead of the PHILVOCS Earthquake Intensity Scale (PEIS). In addition, an emphasis was observed in implying the earthquake's duration, with the use of adverbs of frequency (e.g., *ilang beses, minuto o segundo*), and its distance with the use of spatial expressions (e.g., *abot sa, hanggang sa*).

Based on the narratives, religion is also given importance during the disaster period—public comments or earthquake-related posts present the use of metaphors in terms of religious beliefs and various descriptions of the earthquake as the cause of immoral activities or God's fuming. From a perspective, Dr. Bacolod insisted that there is a privation of proper knowledge that revolves around the characteristics and causes of *lindol*, and on the preparedness during an earthquake scenario. Consequently, according to her data, the intensity descriptions of *lindol* are more roundabout than the safety steps that are needed during the said disaster.

Dr. Bacolod ended her discussion by giving several recommendations: (1) proceed with clear, simple, common, and consistent language use; (2) affirm relatable earthquake scenarios; (3) provide 'locally specific information'; (4) disseminate sufficient information in terms of disaster preparedness; and (5) reflect from the drawbacks to be able to establish disaster-ready information and refine disaster risk communication.

***Naburog nga?* A multivocal narrative of the Taal volcano eruption experience**

The second discussant was Asst. Prof. Jem R. Javier. The presentation intends to: (1) gain insights on how social media such as Facebook has accommodated the experiences of the 'participants' of an extreme environmental disaster; (2) offer a framework in navigating the different and multivocal narratives related to volcanic eruption; and (3) thresh out

the narratives in order to describe the experiential and collective memories of the community that is most affected by the volcanic eruption. The Taal narratives were extracted from PHILVOCS-DOST's official Facebook posts alongside the respective netizen engagements for July 2021.

From the data, different innovative ways of shaping the language were observed in describing the experiences, perceptions, and viewpoints with regards to the pagputok ng bulkan—to which figures of speech such as hyperbole, personification, and metaphor were evident in describing the Taal eruption. Aside from the figures of speech, he expressed that some localized lexical items undergo semantic change in relation to the volcanic eruption event. Hence, there are local terminologies that are being used to directly classify several concepts such as burog for volcanic earthquake, pabusngi-busngi for phreatic explosion, and pag-iga for the water diminution inside the volcanic crater. He explained that the prevalent usage of social media comes with diverse user interactions or dialogues. Based on the Taal context, the data showed different user dialogues such as experiencer to institution, experiencer to experiencer, experiencer to observer, experiencer to higher being, and experiencer to self.

He said that “*ang pinagkakatiwalang bukal ng kaalaman ay kolektibong kasaysayan na nagmula sa mga nakakatanda na siyang nakaranas ng huling pagputok ng bulkan gaya ng konsepto ng ‘burog’ at kaugnayan nito sa mga nakakatanda sa komunidad..., bago ang panahon ng social media, mga institusyon tulad ng PHILVOCS-DOST, ang kaalaman sa paligid ay nagmumula sa gunita at kaalaman ng mga nakaranas nito sa nakaraan.*”

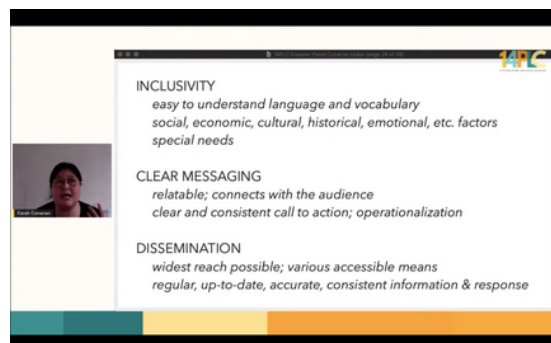
In the final part of his discussion, he emphasized several realizations based on his research—the language and linguistic repertoire are used: (1) to utilize communication and to achieve a certain expected behavioral outcome; (2) as a repository of collective experiences of the individual and group; and (3) as a vehicle through which culture is transferred to new members of the community. In addition, since people participate in multiple interactions (dialogues) especially during an important or extreme event, he recommended an ‘interdisciplinary approach’ in navigating, explaining, and responding to disasters to come up with informed, appropriate, democratized, and empowering responses and decisions.

Bagyo

The third discussion was presented by Inst. Michael S. Manahan. The research was conducted with Asst. Prof. Ria P. Rafael and Asst. Prof. Farah C. Cunanan. Its main objective is to analyze textual data in social media conversations (of experiencers and observers) related to *bagyo* in order to detect Filipino sentiments and emotions from conversations revolving around this event. The data source came from Twitter with a timespan of November 2020 to May 2021. Specific themes were extracted from the analysis of the corpus, such as civic participation, remote setup, and sentiments (or experiences) of Twitter users during the disaster period.

Rafael’s research delved into the direct interaction of the experiencer and the event itself. First, she analyzed dictionaries and came up with typhoon-related expressions such as *sama ng panahon*, *unos*, and *sigwa*. She also looked into PAGASA-DOST weather bulletin reports, in which *severe weather bulletin*, *extended weather outlook*, and *area of responsibility* are some of the extracted recurring expressions. Common information such as warnings *before the occurrence of a typhoon*, *movements of the typhoon*, *weather reports*, and *effects of the typhoon* are also posted by

Cunanan ended the discussion on *bagyo* with some recommendations on effective disaster communication in terms of this weather phenomenon. The first recommendation refers to *inclusivity*: (1) easy to understand language and vocabulary; and (2) social, economic, cultural, historical, emotional factors, and special needs. The second recommendation indicates *clear messaging*: (1) relatable and connects with the audience; and (2) clear and consistent call to action; operationalization. Lastly, the third recommendation implies *dissemination*: (1) widest reach possible and various



accessible means; and (2) regular, up-to-date, accurate, consistent information and response.

Habagat

The fourth discussion was delivered by Asst. Prof. Jay-Ar M. Igno. The study intends to: (1) assess communication messages (online) of government agencies through different media platforms on southwest monsoon a.k.a *habagat* preparedness and audience's response and understanding on its effects to the community; and (2) apply the communication principles presented in Haddow and Haddow (2009) in relation to four phases of Emergency Management: mitigation, preparedness programs and actions, response, and recovery. The data were collected from PAGASA-DOST weather reports, NDRRMC, PIA, and Science Watch Philippines which are delivered through various media such as online websites, short messaging service, YouTube, and Facebook.

During the session, he presented different types and examples of vocabulary usages elicited from the data based on the four phases of

HABAGAT DEFINED

2 Weather Systems Influencing Habagat

Low Pressure Area (LPA)

Tropical Depression/Typhoon

ABS-CBN News · Aug 3 at 4:45 AM · 🌐

Makaaasa pa rin ng katamtaman hanggang sa malakas na ulan ang ilang lalawigan sa hilagang Luzon.

Sa natitirang bahagi naman ng Luzon, may tsansa pa rin ng paminsan-minsang katamtaman hanggang sa malakas na ulan dahil sa habagat. #WeatherPatrol

RAIN AND WIND FORECAST

TUE, AUG 6
MONSOON RAIN
10-20%
10-20%
10-20%

14PLC
LIFE-PLANNING & COMMUNICATIONS CENTER

Emergency Management. For *mitigation and preparedness* combined: (1) the use of noun phrases, verb phrases, and adjectival phrases pertaining to warning (e.g., *pag-iingat, pagmamatyag, maapektuhan*); (2) the use of acronym (e.g., DOST-PAGASA, LPA, MiMaRoPa); and (3) the use of not so familiar terms (e.g., *manaka-naka*). For response: (1) the use of verb phrases pertaining to continuous action or experience (e.g., *nararanasan (g), magtuloy-tuloy, makakaranas*); (2) the use of adjectival phrases pertaining to description of the phenomenon (e.g., *mahina, malakas, kalat-kalat*); and (3) the use of verb phrases pertaining to precautions (e.g., *asahan, mag-ingat, maghanda*). Lastly, for recovery: (1) the use of verb phrases pertaining to the effects of the phenomenon (e.g., *isinailalim, idineklara, nagreresulta*); (2) the use of adjectival phrases pertaining to the state of effects (e.g., *state of calamity, malakas, gradual*); and (3) the use of noun phrases pertaining to the things affected (e.g., *agrikultura, kalsada, pananim*).

He also shared salient observations and remarks based on the data. As stated, there are efforts by media organizations to make the content more understandable by delivering most of the news reports in Filipino with some English terms for some technical concepts. However, there are also some words or phrases that need further explanation. Lastly, he emphasized that some comments are showing the ‘confusion’ of people with the term *habagat* by associating it more often with typhoons or tropical depression.

Open Forum

At the end of the panelists’ discussions, an open forum allowed the participants to post their questions related to the event’s topics. One is about the introduction of the subject Purposive Communication into the GenEd curriculum with the purpose of addressing the pertinent government agencies’ inability to communicate properly to the public in times of tragedies and calamities (Yolanda lessons). The question is

about the effectiveness of the subject in addressing the problem and how is it integrated in the lessons. Bacolod and Cunanan clarified that the UP Department of Linguistics has no direct connection to this GenEd subject. However, they suggested that teachers can integrate lessons or activities related to disaster-risk awareness—to which the students will learn various disaster-related terms and reciprocate to different disaster-related issues correspondingly.

Another question asked if there were terminologies about disasters collected in other languages that have no equivalent in the major languages or those with more speakers. It is followed up by inquiring on its possible implications to the experiences of the speakers.

Bacolod, Javier, and Cunanan stressed that the linguistic data elicited from the online platforms generally focus on the Filipino language.

On the other hand, the implication centers on the speakers' perceptions of the risk factors and effects of disasters based on their varying experiences. "It would also be a great opportunity to start gathering linguistic data from other ethnolinguistic groups, in which localization and contextualization go hand in hand," Javier and Cunanan added.

Another inquiry is on the glaring difference in the encoding of risk between the pandemic and disasters: about the pandemic, euphemistic or mitigative language is used ('enhanced', 'modified' quarantine instead of lockdowns or alert levels), whereas for disasters, urgency is encoded (in alert levels, code red, code orange). The pandemic is a disaster too, and the risks should be regarded similar to how risks are regarded during disasters.

Bacolod and Cunanan implied that the current COVID-19 pandemic is considered a biological disaster. Furthermore, the perception(s) towards a pandemic versus a geophysical or meteorological disaster mainly depends on the people, where an established communication based on localized specific information is deemed important.

Rapporteur:

Orlyn Joyce Esquivel

ABOUT THE PRESENTERS



Plenary Lecture

Axis Relationships in the Philippines: When Traditional Subgrouping Falls Short

R. David Zorc has been blessed with over 40 years of experience in comparative-historical linguistics, lexicography, language teaching, language analysis, curriculum development, and applied linguistics. He has conducted research on 80 languages of the Philippines, Aboriginal Australia, Armenia, and Africa, encompassing the Austronesian, Bantu, Cushitic, Indo-European, and Pamañ Nyungan language families. His publication of 31 books on 24 languages, 40 journal articles, and 30 presentations at international conferences solidifies his reputation as one of the world's leading authorities on the less-commonly taught languages, especially of the Philippines. He has produced 6 dictionaries (Aklanon, Eastern Armenian, Somali, Tagalog Slang, Filipino Etymological, and Yolngu Matha). He was awarded the Brother Andrew Gonzalez, FSC Distinguished Professorial Chair in Linguistics and Language Education by the Linguistic Society of the Philippines on February 26, 2005.

Panel 1

Counter-Babel: Reframing Linguistic Practices in Multilingual Philippines

Jeconiah Dreisbach is a lecturer at the Filipino Department of De La Salle University where he teaches interdisciplinary courses in language, culture, and media studies. Concurrently, he is doing his PhD specializing in critical sociolinguistics at the Universitat Oberta de Catalunya in

Barcelona and is part of the Language, Culture and Identity in the Global Age (IdentiCat) research group. For his contributions as a Mindanaoan researcher in Philippine cultural studies, Jecon was recently appointed as an Honorary Research Fellow of the Office of Policy Research of the Bangsamoro Parliament.

Maria Kristina Gallego is Assistant Professor at the Department of Linguistics, University of the Philippines Diliman. She is currently taking her PhD at the School of Culture, History and Language, at the Australian National University, with a documentation grant from the Endangered Languages Documentation Programme (ELDP). She has done fieldwork in various communities across the Philippines, and has published papers on Philippine culture history, language structure, and language change. Her main research interest lies on historical linguistics, specifically on the descent and genetic relationship of the Philippine languages. She investigates this from the perspective of language contact, with her PhD project focusing on the contact between speakers of Ibatan and Ilokano on the small island community of Babuyan Claro in the far north of the Philippines.

Diane Manzano is Assistant Professor at the Department of Humanities, UPLB. She has taught Wika 1 (Language, Culture, and Society) at the same university and obtained her Master of Arts in Linguistics degree from the University of the Philippines Diliman. Her master's thesis deals with the description of the grammar of Inati, spoken in the island of Panay.

Vincent Christopher A. Santiago is currently an instructor and graduate student at the UP Department of Linguistics. His research interests include language documentation and description, acoustic phonetics, and dialectology. Currently, he is working on a grammatical description of Porohanon spoken in the Camotes Islands, Cebu, Philippines. He has presented his research in the Southeast Asian

Linguistics Society Conference, the Philippine Linguistics Congress, and various other conferences and colloquia. He is also a member of the Linguistics Society of the Philippines.

Ruanni Tupas teaches sociolinguistics in education at the Department of Culture, Communication and Media, Institute of Education, University College London. He is an Associate Editor of the *International Journal of the Sociology of Language*. Prior to his current position, he taught at the University of the Philippines in Diliman, National Institute of Education, Singapore, and the National University of Singapore.

Louward Allen Zubiri is a Ph.D. student at the University of Hawai'i at Mānoa and a student affiliate of East-West Center. He finished his BA and MA in Linguistics at the University of the Philippines Diliman. His research interests are in the areas of description, documentation, and revitalization of non-dominant and/or scarcely described Philippine languages and scripts. He is interested in how description, documentation, and revitalization are informative of and interdependent with policymaking, education, community development, and heritage awareness. He has undertaken community engagements with a focus on advocacy, training, and research on, for, and with Indigenous Cultural Communities in the Philippines. He is a member of the Linguistic Society of America, the Linguistic Society of Hawai'i, the Linguistic Society of the Philippines, and Pi Gamma Mu International Honor Society.

Panel 2

Rising to the Challenge of Teaching Foreign Languages during a Pandemic

Kyung Min Bae is Assistant Professorial Fellow at the UP Department of Linguistics, where she has been teaching since 2010. She obtained her PhD in Language Education at the UP College of Education in 2020.

She is passionate about training future generations of the Filipino KFL teachers and also translating Korean literature into English.

Farah C. Cunanan is Assistant Professor at the UP Department of Linguistics, where she teaches linguistics, Japanese, and Chinese Mandarin. She served as the Department Chair from 2016 to 2018. She is currently finishing her PhD in Philippine linguistics and writing her dissertation on modality in Philippine languages.

Kritsana Athapanyawanit Canilao is Assistant Professorial Fellow at the UP Department of Linguistics, where she has been conducting courses on Thai language and linguistics since 2010. She earned her MA and PhD in Linguistics at the Research Institute for Languages and Cultures of Asia (RILCA), Mahidol University, Thailand. Her research currently focuses on Standard Thai tone perception and production among Filipino speakers. This study aims to find standard methods and tools for guiding non-native Thais i.e., Filipinos to produce and apply Thai distinctive tones communicatively.

Ria P. Rafael is Assistant Professor at the UP Department of Linguistics, where she teaches linguistics and Japanese language, and conducts research on the structures and varieties of Philippine languages and on Japanese language education. She earned her MA in Language Education from Ritsumeikan University and is currently finishing her PhD in Philippine Linguistics.

Moderators:

Francisco C. Rosario, Jr. is Assistant Professor at the UP Department of Linguistics. He has taught undergraduate linguistics courses and Bahasa Indonesia/Malaysia and conducts research primarily on the Pangasinan language and other Philippine languages, as well as on the interface of language, culture, and society. Aside from teaching and doing research on linguistics, he also served as the coordinator of CSSP's Office of

Service-Learning, Outreach, and Pahinungod and a semanticist for the UP Monolingual Dictionary Project.

Elsie Marie T. Or is Assistant Professor at the UP Department of Linguistics, where she teaches linguistics and Chinese Mandarin, and conducts research on the morphosyntax of Philippine languages and on the acquisition of second/foreign languages. She is currently working on a project funded by the Leipzig University which aims to build a Tagalog natural language corpus annotated according to the Universal Dependencies Framework.

Panel 3

SIL LEAD and Translation Services in the Pandemic

Roger Stone is an SIL linguist who has done field research with the Ayta Abellen and Ayta Mag-Indi people. He is also a Bible translation consultant and has been a consultant for the translation of the New Testament into both of these Ayta languages. His master's thesis used computational tools for analyzing and describing Ayta languages.

Ryn Jean Fe "Rynj" Gonzales is a Language Assessment Consultant-in-training with SIL Philippines (SILP). She's working on language assessment and documentation, Ethnologue data review, and Community-Based Language Development (CBLD)-related activities. She also assists SILP's Literacy and Education team in facilitating MTB-MLE workshops under the IPED program. Currently, Rynj is working on her Ph.D. in Linguistics program at the University of the Philippines Diliman.

Manuel "Manny" S. Tamayao is the Library and Archives Manager at SIL Philippines. He helps manage and archive the 60 plus years worth of language data collected by SIL, making it accessible and available to researchers and language communities. Manny has three years of experience as a certified Bloom trainer. He is a consultant and member of

the training team for DepEd's ABC+ Project with USAID, RTI, and SIL LEAD. Currently, Manny is pursuing his Master's degree in Library and Information Science at the University of the Philippines Diliman.

Maria Cecilia Osorio-Van Zante is a Literacy and Education Consultant of SIL Philippines. Her training and 11 years of experience assisting the implementation of Mother-Based Multilingual Education (MTB-MLE) in advocacy, curriculum adaptation, learning materials development and teacher's training has given her a strong grasp of putting MTB-MLE principles into practice and applying these principles in language development and language in education.

Panel 4

Philippine Lexicography through the Ages

Samantha Jade Sadural, also known as Mantha, has been consistently active in the development of Department of Science and Technology (DOST)-funded UP Diliman research projects since 2012. A former employee of Google Ventures, she started off as a speech specialist for said projects, eventually being a Content Manager in 2013, and in 2017, she became the Project Manager for TockyTalk, a learning English application that can be downloaded from the Google Play Store. Currently, she is the Project Manager of Project Marayum and Handum, as well as a graduate student of the Department of Linguistics in the University of the Philippines Diliman.

Honeylet E. Dumoran is a graduate student of the UP Department of Linguistics. Under the PhD program, she has done grammar work on Mindanao languages: Salug-Subanen, Kamayo (Mandaya) and Talaandig (Binukid). Her current research is on the Bilic languages (T'boli, B'laan, Teduray and Klata). Honeylet has a master's degree in English Language Studies. She is a member of the faculty of the Department of English of MSU-Iligan Institute of Technology in Mindanao.

Noah Cruz is a faculty member at the Department of Linguistics, University of the Philippines Diliman. He is currently pursuing a Master's in Linguistics in the same institution. His primary research interests include acoustic phonetics, ethnolinguistics, sociolinguistics, and diachronic linguistics.

Divine Angeli P. Endriga is Assistant Professor at the UP Department of Linguistics. She is also taking her doctorate in Linguistics in the same institution. Her research interests include language documentation and description, verbal morphosyntax, ethnolinguistics, translation, and lexicography.

James Dominic R. Manrique recently finished his BA Linguistics degree at the UP Department of Linguistics. His research interests include language variation, computer-mediated communication, and language education.

Vincent Christopher A. Santiago (Please see Panel 1 Counter-Babel: Reframing Multilingual Practices in the Philippines.)

Panel 5

Disaster Dialogues: Analyzing Multivocal Experiences of Disaster Narrated through Various Media

Mary Ann G. Bacolod is Associate Professor at the Department of Linguistics, College of Social Sciences and Philosophy, U.P. Diliman. Her research focuses on Language Documentation and Description, Morphosemantics, Interlanguage Grammar, Philippine Lexicography, Translation, and Cross-Linguistic Studies. She served as the Chairperson of the Department of Linguistics in 2009-2012. She has conducted an analysis on the use of epistemic modals in understanding sea-related tragedies. In her current work, she is exploring the socio-emotional function of language in earthquake-related disaster communication.

Michael S. Manahan is Instructor, Undergraduate Program Coordinator, and Asian Languages Extramural Classes Coordinator at the UP Department of Linguistics. He is an MA Anthropology student at the UP Department of Anthropology and is currently writing his thesis proposal on the analysis of Filipino emotion terms using the Natural Semantic Metalanguage (NSM) approach.

Jem R. Javier is an assistant professor at the Department of Linguistics, College of Social Sciences and Philosophy, University of the Philippines Diliman, where he earned his BA and MA degrees in linguistics. He conducts research primarily on Philippine linguistics and culture studies, as well as on the interface between language and cognition. Currently, Jem is involved in the UP Monolingwal na Diksyonaryong Filipino [UP Monolingual Dictionary of Filipino] project, based on the digital text corpus of the contemporary use of Filipino. He is also engaged in research on how the new media informs and is informed by the multivocal narratives pertaining to disasters in the Philippine context.

Jay-Ar M. Igno is an assistant professor at the UP Department of Linguistics, College of Social Sciences and Philosophy, University of the Philippines Diliman, where he earned his BA and MA linguistics degree. His research focuses on structural linguistics, sociolinguistics, ethnolinguistics, psycholinguistics, forensic linguistics, Tagalog and Aeta Languages, Korean language and linguistics, translation, and popular culture and entertainment.

Ria P. Rafael (Please see Panel 2: Rising to the Challenge of Teaching Foreign Languages during a Pandemic.)

Farah C. Cunanan (Please see Panel 2: Rising to the Challenge of Teaching Foreign Languages during a Pandemic.)

MESSAGE FROM THE CONVENER



Magandang araw po sa ating lahat!



On behalf of the 14PLC Steering Committee, I would like to thank everyone who has been part of this historic installment of the Philippine Linguistics Congress. Although we have terribly missed the face-to-face mode of a conference—free-flowing coffee, good food, and useful tote bags besides of course the productive exchanges of ideas and chance encounters with fellow linguistics scholars—the good thing is that this

conference has been more accessible to everyone, no matter the geographic location and timezone.

We would like to thank the eminent Dr. David Zorc, who graced the event with his insightful plenary lecture, despite all the adjustments that he had to make to accommodate this new setup for conducting such an activity. We are grateful to the presenters of the five themed panels as well as the moderators, all of whom are composed of faculty, students, alumni, and friends of the UP Department of Linguistics. Special thanks to the SIL team and the Project Marayum team for collaborating with us.

I would like to take this opportunity to thank the following colleagues who, behind the webcam, made this virtual 14PLC possible:

- the Panel Chairs who were able to come up with research presentations that keep up to the times: Maria Kristina Gallego, Elsie Marie Or, Rynj Gonzales, Samantha Sadural, and Ma'am Mary Ann Bacolod;

- Sir Jesus Federico “Tuting” Hernandez and Ma’am Farah Cunanan for the guidance;
- the documenters composed of undergraduate and graduate students and alumni of the Department: Edward Estrera, Chester Usero, Ava Villareal, Dani Tayag, Orlyn Esquivel, and James Manrique, and led by Divine Angeli Endriga;
- the ever-dependable support staff composed of Joefel Mirasol & Gino Anwingo; and of course, the unparalleled Ms. Victoria “Ate Viki” Vidal;
- the Technical Support, Layout Artist, Publicity, & Secretariat all rolled into one—the wonderful Ms. Jurekah Chene S. Abrigo;
- and the Technical Director of the whole online program, who herself has become the stuff of legend in the field of OBS & virtual conferencing, Elsie Marie Or!

Thank you very much for creating a working environment that is efficient, collegial, nurturing, and supportive, kaya naidaos—at nairaos —itong unang (at hopefully huling) pandemic PLC.

Hangad ng 14PLC na maipagpatuloy ang tradisyon ng PLC na magsilbing lunan sa pagpapalaganap ng mga bagong pag-aaral sa linggwistiks at aralin sa wika na nagbibigay-halaga sa konteksto ng Pilipinas at sa konteksto ng kasalukuyang karanasan ng sangkatauhan, ang mga bago/alternatibong kaayusan bunsod ng pandemyang COVID-19. Nawa ay sumibol din sa inyong mga tagapanood at tagapakinig ang interes na bumuo ng sariling pananaliksik na umiinog sa mga wika ng Pilipinas, kaugnayan nito sa kultura at lipunan, at umaagapay sa mga hamon at oportunidad sa kasalukuyan.

Researchers & students of linguistics and language studies are often asked what we get from studying what we study, especially in this volatile, uncertain, complex, and ambiguous time. “Makapagpapaangat ba ng ekonomiya?” they would ask in jest. May the research projects &

advocacies presented during this PLC, then, always remind us of the dreams of linguistics as a social science: to bust stereotypes & prejudices, to empower & inform communities, and to bring truth & justice to all.

Dahil walang katiyakan ang bukas, lalong may laman at lalim ang hiling natin sa isa't isa na, “Ingat—at sana ay magsama-sama na tayo sa 15th & Centennial PLC!”.

Maraming salamat po.

ASST. PROF. JEM R. JAVIER

Chair

Department of Linguistics

College of Social Sciences and Philosophy

University of the Philippines Diliman

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CALL FOR PAPERS

The Archive is the official journal of the UP Department of Linguistics. The Regular Series of the journal serves as a peer-reviewed publication for original works dealing primarily but not exclusively with Philippine languages and dialects.

We welcome submissions in any of the following forms: full-length articles, squibs, linguistic data sets, field notes and linguistic ethnographies, interviews, and reviews and commentaries.

Single, extensive works on the grammars of Philippine languages and dialects may also be published in the Special Publications Series of the journal.

The journal is listed under the UP Diliman Office of the Vice-Chancellor for Research and Development (OVCRD) and can be freely accessed through the UP Diliman Journals Online website:
<https://www.journals.upd.edu.ph/index.php/archive>



EXTRAMURAL CLASSES

UP DEPARTMENT OF LINGUISTICS

The UP Department of Linguistics offers extramural classes in Asian languages such as Bahasa Indonesia/Malaysia, Chinese Mandarin, Japanese, Korean, and Thai. This program is envisioned to reach out to people who want to learn these languages for their academic research, career needs, and/or personal interests.

There are three (3) cycles held per year:

- Cycle 1 January-March
- Cycle 2 May-July
- Cycle 3 September-November

The program also offers review classes in preparation for the Japanese Language Proficiency Test (JLPT) and the Test of Proficiency in Korean (TOPIK) examinations, as well as Kids & Teens Classes for our young language learners during the Summer (April to May) and/or Midyear (June to July) periods.

The Asian Languages Extramural Classes (ALEC) program is open to everyone but students should have an Extramural Classes Registration System (ExCRS) account in order to register.

For more details, kindly visit the UP Department of Linguistics Extramural Classes website: <https://uplinguistics.com/>

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