



RESEARCH ARTICLE

Assessment of Kankanaey Language Resources: A Document ReviewRonda Bataclao Tullay¹, John Rey Osben Pelila^{2*}^{1,2} Benguet State University, La Trinidad, Benguet, Philippines, 2601**ARTICLE INFO****ABSTRACT**

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This study assessed resources that support the teaching and learning of the Kankanaey language – a Northern Philippine language spoken mainly by the Kankanaey people, an ethnolinguistic group in Northern Luzon, Philippines. A document review in two public libraries in Northern Luzon, Philippines, identified 66 documents, including general books, periodicals, academic works, and compilations. These were categorized according to form, year of issue, type of writers, language use, and publication status. Writings about the Kankanaey language have increased since the 1980s, reflecting sustained interest among predominantly local writers, who primarily wrote in English with the integration of some Kankanaey text and translations. The reviewed documents cover important topics for Kankanaey language instruction, including language background, literature, and linguistics. Many writings abound along language background, while the few literary resources available are significantly important to support the teaching of the elements of a language. Moreover, materials on linguistics are scarce. There is a dearth of orthography, grammar books, and dictionaries necessary for basic language instruction. It is concluded that even if language programs aim to promote literacy and proficiency in the mother tongue, the goals cannot be fully realized without adequate materials. Hence, Higher education institutions (HEIs) and other responsible agencies should be aggressive in their efforts to intensify existing programs and policies that encourage research on local languages, leading to the publication of Kankanaey orthography, grammar books, and dictionaries to aid the learning and teaching of the language. Furthermore, consortia among multiple organizations, institutions, or entities can be forged to make their resources available to a broader audience.

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INTRODUCTION

Indigenous perspectives offer promising opportunities for education and practice, and it is possible to integrate Indigenous knowledge into education through modeling, guided practice, and application approaches. Dolphena (2013) and Hipolito (2019) explain that the recognition of Indigenous peoples (IPs) stems from their proud diversity, languages, and belief systems, leading to the integration of this knowledge into educational programs. Furthermore, education on Indigenous knowledge is a priority because it is fundamental to developing skills, capacities, and potentials for IP groups and realizing other aspects of Indigenous rights. As Lang-ay and Sannadan (2020) emphasize, the most vulnerable populations will remain marginalized if their right to education is not fulfilled due to language policies in a society where they already face exclusion. This aligns with Hipolito (2019), who notes that most Indigenous peoples in the country continue to be overrepresented among the poor, illiterate, and unemployed.

Thus, the primary goals of Indigenous education or Indigenous studies, as outlined by King and Schielmann (2004), are: a) to ensure that Indigenous peoples have equal access to and the opportunity to achieve the same level of education as other citizens, including in higher education; b) to strengthen identities as a basis for promoting tolerance, understanding, peace, justice, and

respect for cultural and linguistic diversity; c) to recognize, respect, and integrate the cultural values, histories, languages, knowledge, traditions, customs, and specific relations to the land of Indigenous peoples into the design of educational programs, policies, and curricula; d) to enable Indigenous peoples to take their rightful place in and participate fully as members of local, national, and global communities based on informed choices; e) to strengthen partnerships with Indigenous peoples and their communities as a fundamental factor in the sustainability of programs and policies; and f) to recognize and reinforce the ownership of Indigenous peoples over their own knowledge and education systems and acknowledge the potential contributions of these systems to promote and advance culturally and linguistically appropriate quality education for all.

Moreover, within the wide spectrum of Indigenous knowledge, language plays a significant role as it connects to the identity and culture of every individual, making it an essential factor in the learning process. The language factor emerges strongly as one of the most salient components of education.

Many organizations and advocates worldwide are taking various steps to preserve and revitalize different languages, particularly those spoken by minority groups. In some countries, minority languages are integrated into their curricula. For example, the government of Kenya emphasizes using a mother tongue (mt) as the medium of instruction (MOI) at the lower primary school levels (Spernes and Ruto-Korir, 2018). This emphasis arose from findings that no teacher believed learners could express their feelings in a second language (L2). Although English is crucial for education and international communication, using the first language (L1) as MOI highlights its importance for learning academic content. In Thailand, some schools are reviving endangered languages and teaching them to preserve those languages (Dolphena, 2013). In Cambodia, Mother Tongue-Based Language Education is implemented targeting Indigenous individuals, primarily in Northeast Cambodia and other parts of the country, as these groups are the highest priority due to their needs (Lang-ay and Sannadan, 2020).

In the Philippines, the integration of local languages in education is notably evident in using local languages/mother tongue (MT) as Languages of Instruction (LOIs). Throughout primary education, mother tongue (MT) has historically held an auxiliary position alongside more dominant LOIs, such as Filipino and English (Monje et al., 2021). The Mother Tongue-Based Multilingual Education (MTB-MLE) was institutionalized in 2009 through Department of Education (DepEd) Order 74, marking a defining moment in the country's language-in-education history (Department of Education, 2009). It was further strengthened as a key educational reform embedded in the Republic Act (RA) 10533, also known as the Enhanced Basic Education Act of 2013 (Philippines, 2013). For the first time in the country's language policy, the home language is recognized as an effective vehicle for delivering academic content by serving as the primary MOI from Kindergarten to Grade 3 (K to 3) (Cabansag, 2016; Monje et al., 2021). This aligns with Sections 4 and 5 of Republic Act No. 10533, which state that basic education should be delivered in languages understood by learners, recognizing the strategic role of language in shaping formative years and the importance of the child's mother tongue, culture, and context as foundations of learning (Philippines, 2012). According to Cabansag (2016), this novel reform introduces the mother tongue as both the LOI and a distinct course, with a descriptive title emphasizing teaching lessons in basic education using learners' first language. Learning to speak the mother tongue is vital for a child's development, connecting them to their culture, ensuring better cognitive development, and aiding in learning other languages (Lattao and Martin, 2020). Thus, MTB-MLE has a) carved its niche as a practical and effective approach in the educational landscape; b) offered a plausible framework for preparing future generations to be better adaptive and richer contributors in a globalized, intercultural world; and c) opened the gate to new possibilities while bringing contestations around this educational alternative.

However, the implementation of MTB-MLE has faced various challenges. The lack of language materials is a major issue affecting the use of the mother tongue at the primary level. In the study of Cabansag (2016), stakeholders commonly raised concerns about the unavailability or inadequacy of textbooks and learning materials needed to facilitate the proper delivery of the program. After the issuance of a memorandum on implementing MTB-MLE, the government did not provide sufficient materials; instead, DepEd authorities delivered curriculum guides embedded with core competencies during the third week of classes. Similarly, Monje et al. (2021) studied a hundred schools that struggled with successful implementation due to resource-related issues, including a) teachers lacking relevant teaching materials, b) schools not having dictionaries for the language, c)

students lacking textbooks, and d) concerns related to teachers, students, and parents about their lack of expertise in the MOI, students not speaking the MOI of the school, and parents not speaking or supporting the chosen MOI.

In the Cordillera Administrative Region (CAR), a study by Lattao and Martin (2020) in Paracelis, Mt. Province, identified several problems, including a) a lack of skills and knowledge in creating Indigenous materials for teaching, b) the unavailability of the school committee to provide Indigenous instructional materials (IMs), c) the low quality of Indigenous materials produced for teaching language, and d) a lack of necessary Indigenous materials for teaching.

Meanwhile, in Baguio City, some schools continued using L2 languages for primary-level teaching due to a lack of materials produced in L1 (Eslit, 2017) or the low quality of the available materials (Aliping, 2017). According to Monje et al. (2021, p. 50), DepEd's process of contextualizing learning resources involves a tedious process, from developing master manuscripts to approving resources for mass production. End users (e.g., students, teachers, and others) often experience dissatisfaction with these published materials. To emphasize, DepEd (2016) released a memorandum mandating stakeholders to conduct a rapid appraisal of Indigenous peoples' (IP) languages for implementing MTB-MLE in 2016; it initially identified 19 languages for this implementation, guided by their Division Questionnaire. These languages—Tagalog, Kapampangan, Pangasinan, Iloko, Bikol, Ibanag, Sinugbuanong Binisaya, Hiligaynon, Waray, Bahasa Sug, Maguindanaoan, Maranao, Chavacano, Ivatan, Sambal, Akeanon, Kinaray-a, Yakan, and Sinurigaanon—were deemed suitable for teaching as they met the four basic requirements for language adoption: orthography, a dictionary, a grammar book, and reading materials (DepEd, 2016).

Recently, Senate Bill 2457, which seeks to discontinue using the mother tongue as the medium of instruction from kindergarten to Grade 3, was approved by the Senate on its third and final reading (Second Congressional Commission on Education, 2023). This bill amends Sections 4 and 5 of Republic Act 10533, also known as the Enhanced Basic Education Act of 2013. If enacted, the medium of instruction will revert to Filipino, with regional languages serving as auxiliary media. This bill poses a threat by diminishing the use of the mother tongue in academia. Additionally, proficiency in the mother tongue may decline if it is used less frequently.

Given this grim reality, the role of universities is crucial. It presents both a challenge and an opportunity for higher education institutions (HEIs) to supporting and promoting their use, preservation, and revitalization of indigenous languages. One way to achieve this is by advocating for policies that promote language diversity as a societal standard and recognize heritage languages as educational and cultural resources (Times Higher Education, 2024). This contribution can be realized through integrating Indigenous knowledge into the curriculum.

In the context of this study, the Kankana-ey language is one of the Northern Philippine languages spoken mainly by the Kankana-ey people, an ethnolinguistic group in Northern Luzon, Philippines. The speakers of this language are primarily located in Northern Benguet, Western Mt. Province, Southern Ilocos, and Southern Abra (Calinawagan, 2001). Like other languages, Kankana-ey has many dialects or variations across different regions. As one of the languages spoken in the locality, this study centers on the language of the study. Additionally, Kankanaey is one of the Indigenous languages offered in PhD and bachelor's degree programs. Given that the availability of instructional materials is a crucial factor in offering Indigenous languages, as demonstrated in MTB-MLE studies, this study aims to review and assess the availability of instructional materials in the Kankanaey language. Specifically, it answers the following questions:

1. What is the distribution of Kankanaey language resources according to a) forms of documents, b) year of issue, c) types of writers, d) language used, and e) publication status?; and
2. What topics emerge from existing documents that will serve as resources in the study of the Kankanaey language?

This will be beneficial in creating a list of references for stakeholders to use in offering the Kankanaey language as a second or foreign language in various language programs. By providing a list of credible, reliable, and accessible resources, this study can assist policymakers in recommending the creation of language materials for the Kankanaey language.

MATERIALS AND METHODS

Research design

The researchers utilized a document review method to search for materials about the Kankanaey language across target libraries. This approach represents a structured methodology, systematically scrutinizing documents to unveil, extract, and analyze pertinent information (Bower, 2009). Moreover, the researchers followed the typology outlined by Raza et al. (2023) for conducting such reviews, including research design, inclusion criteria, document search, and data analysis.

Inclusion criteria

To address the lack of materials produced in the Kankanaey language or the fact that the available materials are of low quality (Aliping, 2017; Eslit, 2017), this study concentrated on assessing all available materials based on the key terms set. It included the criteria set by the Department of Education (2016) that a certain language in the country can be taught so long as it passes four basic requirements of materials. These are a) orthography, b) dictionary, c) grammar book, and d) literature or materials that can be used in reading.

As to the documents to be analyzed, these are from the repositories of the Benguet Provincial Library (BPL) and Baguio City Public Library (BCPL) as these two libraries are accessible to the public, and most documents from various institutions, agencies, and others are also provided or donated to these said libraries. With this, the researchers included all types of materials, both published and unpublished, and no range of years was set.

While the researchers concentrated on the search for resources related to the Kankanaey language in these libraries, there was a need to include the terms Aplay (or Aplai) and Bago. This inclusion of additional terms was based on references that the Aplay is the collective term pertaining to the Kankanaey in Mountain Province, specifically in the municipalities of (roughly, from the south to north) Bauko, Tadian, Sabangan, Sagada, and Besao (Kibiten, 2016, p. 21). However, the National Commission on Indigenous Peoples – Cordillera Administrative Region (NCIP-CAR, 2022) recognized the spelling of Aplay, which pertains as well to the ethnolinguistic group in the Mountain Province. On the other hand, the addition of Bago was due to the justification of Pungayan (1999) that they were also Kankanaey in Bakun, Benguet.

Document search

The researchers used the online public access catalog (OPAC) of the public libraries to search for the documents. BCPL also has a separate database that was considered for searching for available theses and dissertations. The researchers used three sets of keywords. First, the keyword /Kankanaey/ was used for the initial search, it expanded to include the following keywords: /Kankana-ey/, /Kankanay/, /Kankanai/, and /Kankaney/. Kibiten (2016, p. 21) explained that these are variants of terms based on how they are currently written or enunciated by the locals. Another set is the search for the word term /Aplay/, but the researchers included variants such as /Aplay/, /Aplai/, and /Applai/. Lastly, the researchers added the term /Bago/ for the search. In total, ten (10) keywords were used to search the materials being looked at in the study.

Table 1 shows the distribution of the number of documents for review in both target libraries. In Benguet Provincial Library, after searching all the keywords, 99 documents came out – 28 for Kankanaey, 25 for Kankana-ey, 6 for Kankanay, 2 for Kankanai, 1 for Applai, and 37 for Bago. After securing a list of these searches, 50 documents were excluded – 4 for the Kankanaey after it was found to be unrelated or not in anyway associated to language, 8 for Kankana-ey where 6 of these are duplicated, and 2 were considered unrelated, and 2 for Kankanay after finding out that these were found duplicated. For the term Applai, the 1 search document is a duplicate of the existing list of other search terms, making it removed. For the term Bago, 34 documents were removed, 2 of which are duplicated, and 32 are deemed unrelated because they did not pertain to the Bago people. With this, 49 documents from the BPC were considered for review – 24 for Kankanaey, 17 for Kankana-ey, 3 for Kankanay, 2 for Kankanai, and 3 for Bago.

On the other hand, 19 documents were found in BCPL – 10 for Kankanaey, 8 for Kankana-ey, and 1 for Applai. Here, 2 were removed – 1 each in the keywords Kankanaey and Kankana-ey, after finding out that these documents were already found in the documents at BPC. Therefore, 17 documents were also considered for review – 9 for Kankanaey, 7 from Kankana-ey, and 1 for Applai.

In total, out of the 118 documents that were searched, 52 of these were excluded due to duplication and unrelatedness, leaving 66 documents found in BCP and BCPL that were considered for review from the keywords Kankanaey (f = 33), Kankana-ey (f = 24), Kankanay (f = 3), Applai (f = 1), and Bago (f = 3).

Table 1: Distribution of the number of documents screened for review

Search Terms	Initial Search	No. of Literature Excluded	Reasons for Exclusion	No. of Literature Included
Benguet Provincial Library				
Kankanaey	28	4	unrelated	24
Kankana-ey	25	8	duplicated (6); unrelated (2)	17
Kankanay	6	3	duplicated	3
Kankanai	2	0	--	2
Kankaney	0	0	--	0
Applay	0	0	--	0
Applai	1	1	duplicated	0
Aplay	0	0	--	0
Aplai	0	0	--	0
Bago	37	34	duplicated (2); unrelated (32)	3
Total	99	50		49
Baguio City Public Library				
Kankanaey	10	1	duplicated	9
Kankana-ey	8	1	duplicated	7
Kankanay	0	0	--	0
Kankanai	0	0	--	0
Kankaney	0	0	--	0
Applay	0	0	--	0
Applai	1	0	--	1
Aplay	0	0	--	0
Aplai	0	0	--	0
Bago	0	0	--	0
Total	19	2		17
Grand Total	118	52		66

Data analysis

First, the researchers used a spreadsheet to classify the identified documents according to their forms, year of issue, types of writers, language use, and publication status. Later, a frequency distribution was used to classify the documents related to the Kankanaey, including its variation and even the materials for the Applai and Bago ethnolinguistics groups. Accordingly, frequency distribution refers to showing the number of times a specific value occurs, showcasing either absolute count or percentage of observations, and these numbers can be presented through frequency tables or charts (Statistic Canada, 2021). While the researchers used only a frequency, this analysis is crucial because it provides important insights into the distribution pattern and possible outliers of the data by illustrating the prevalence or scarcity of materials about Kankanaey.

Ethical consideration

Along with ethical considerations, although the libraries are public and open to all—thereby eliminating the need for communication letters—the researchers still followed research protocols, ensuring that research conduct was communicated properly. Thus, the researchers prepared letters later signed and endorsed by the appropriate university offices and sent to the respective libraries.

RESULT AND DISCUSSION

Distribution of Kankanaey language resources

Forms of Documents. Table 2 categorizes the documents identified by the researchers according to four document forms. Notably, 19 documents (28.79%) are classified as general books, periodicals, and academic works, while nine (13.63%) fall under compilations.

The researchers define general books to encompass fiction and nonfiction works that cover a range of subjects, including history, culture, literature, religious texts, language, and linguistics. In this context, history and culture were combined, as were language and linguistics, due to their overlap.

Of the 19 documents classified as general books, the majority—14 (73.68%)—pertain to history and culture. These include works by Abance (2020), Bagamaspad and Hamada-Pawid (1985), Castro-Palaganas et al. (2001), the Cultural Center of the Philippines (2017), Dangpa-Subagan (2009), Fong (2014), Hornedo (2014), Kibiten (2016), Malanes (2002), Mang-oy-Antero et al. (2011), Medina (2000), Pawid et al. (2010), Rapanut et al. (1996), and Verora (1982).

Additionally, two documents (10.53%) are classified under literature, including an anthology edited by Listino and Awas (2010), consolidating various stories, including some about the Kankanaey. The other document in this category is by Tolentino (2001). The two dictionaries related to language and literature are found at the Benguet Provincial Library. One, authored by Atos-Ramos (2010), is a first-edition dictionary that primarily lists Ibaloy words alongside Kankanaey and Kalanguya translations. The other, by Embong-Caro (2010), is a Kalanguya dictionary that includes translations in English, Ibaloy, Kankanaey, Ilocano, and Tagalog. It is anticipated that there were at least materials on plain orthography and grammar under language and linguistics; however, there was none in both libraries. Two dictionaries were found instead. This shows that while many documents are found related to history and culture, documents are scarce in other areas. Under religious text, one Bible was found, authored by the International Bible Society (1984), which is now called *Biblica*. Upon examining this Bible, it was noted that, although it is written in Kankanaey, the dialect used is specific to the Mt. Province due to some distinct words commonly used there. Moreover, there are documents in the form of journals, magazines, newspapers, and newsletters classified as periodicals because these kinds of issues are released at regular intervals or schedules. Journals, though this can be classified under academic works are classified under periodicals. Seven (36.84%) journal articles are found at the Benguet Provincial Library, and these are authored by the following: Balanoy (2002), Bias (2008), Orallo (2000), Pungayan (1999), San Jose (1977; 1981), and Vanoverbergh (1981). Unlike the typical journal articles being published online, these journals articles have physical copies in the libraries because printed copies were given to them.

For magazines, all the identified materials were published in *Bogaw ya Dad-at – Benguet Kankanaey Magazine* and all six (31.58%) identified by the researchers are contributed by Acdang (2018), Marzo (2018), and Wansi (2017; 2018) having two contributions in 2017 and two as well in 2018. While the contents of the contributions are specific topics, they are written in the Kankanaey language, so the researchers consider them relevant. On the other hand, there are five (26.32%) newspapers found in the said library, which were contributed by Abad (2011), Comanda (2014), Cordillera Young Writers (2012), David (2011), and McEarchern (2010), and one (5.26%) newsletter found which is the contribution of Coilan (2014) in the *Adivay Newsletter – the official newsletter of DepEd-Benguet Division*. Unlike the magazines that are on full pages, these newspapers and newsletters are only clippings when these are checked and accessed.

Next are the documents classified under academic works. In distinction, these are scholarly documents produced within educational settings. In the study, four (21.05%) doctoral dissertations were found, including the works of Adaci (1999), Aglasi (2013), Domede (2016), and Kidlo (2022). There are more master's theses related to Kankanaey, having 14 (73.68%) in total. These are the works of Albing (2011), Awisan (2013), Balanoy (2002), Balaodan (2007), Bilayon (2020), Delos Reyes (2018), Dumal-in (2014), Gayados (2020), Laudan (2019), Magan (1998), Matias (1999), Orallo (1999), Pascual (1997), and Pelila (2023). In addition, there is one research work (5.26%) that cannot be classified as either a thesis or a dissertation; instead, it falls under general research. This work is from the Philippine National Science Society (1990), which later changed its name to the National Research Council of the Philippines under Republic Act No. 6974. Additionally,

the paper from the group was presented at the conference proceedings. Unfortunately, it is identified as unpublished based on the library's records, which include a copy of the conference book containing the group's paper. Lastly, there are nine compilations, some of which are files from the National Commission on Indigenous Peoples – Cordillera Administrative Region (NCIP-CAR), a municipal-related file, and others being kept by the Benguet Provincial Library. Specifically, two (22.22%) Ancestral Domain Sustainable Development and Protection Plans (ADSPP) were found, and these were authored by the Indigenous Peoples/ Indigenous Cultural Communities of Bakun (2016) and Kankanaey-Bago of Bakun (2004). There are also executive summary report (NCIP, 2007) (11.11%) and one internal study made by the agency (Alatis et al., n.d.) (11.11%). As to the municipal-related files, one founding anniversary document was found, and the contribution of Awisan (2004) about the cañao of the Kankanaey was written on the 91st Mankayan Foundation Day. Of the compilations found at the Benguet Provincial Library, four (44.44%) cover the history of the Cordillera region and the municipality. Unfortunately, three of these authors and dates of issue have not been identified (Anon, n.d.), except for one (Anon, 1995). The other one is the contribution of Golocan-Bangao (1993), who talks about the ethnography of the Kankanaeis (Kankanaey), particularly the Applais.

Table 2: Frequency distribution of documents according to their forms

	Frequency	Percentage
General Books		
History and Culture	14	73.68%
Literature	2	10.53%
Religious Text <i>Bible</i>	1	5.20%
Language and Linguistics <i>Dictionary</i>	2	10.53%
Total	19	100.00%
Periodicals		
Journals	7	36.84%
Magazines	6	31.58%
Newspapers	5	26.32%
Newsletters	1	5.26%
Total	19	100.00%
Academic Works		
Graduate Theses and Dissertation <i>Doctoral Dissertation</i>	4	21.05%
<i>Master's Thesis</i>	14	73.68%
<i>Conference Proceedings</i>	1	5.26%
Total	19	100.00%
Compilations		
NCIP Related Files <i>Ancestral Domain Sustainable Development and Protection Plan (ADSPP)</i>	2	22.22%
<i>Executive Summary Report</i>	1	11.11%
<i>Internal Study</i>	1	11.11%
Municipal Related Files <i>Municipality's Founding Anniversary Book</i>	1	11.11%
Other Library Compilations	4	44.44%
Total	9	100.00%

Year of Issue. Figure 1 shows the 63 documents classified according to years of issue or publications, thus setting aside three documents on the list (Allatis, n.d.; Anon, n.d.; Anon, n.d.) because these do not have dates. Two identified documents dated back to 1981 are the published journal articles of San Jose (1981), which cover some notes on Kankanaey folktales, and Vanoverbergh (1981), who researched Kankanaey plant names. Interestingly, the latest document recorded is the master’s thesis of Pelila (2023), who studied archaism in the Kankanaey language. Within these 43 years when documents about Kankanaey were produced, there was a peak in the 90s, particularly 1999, where it shows the highest number of documents compared to previous years.

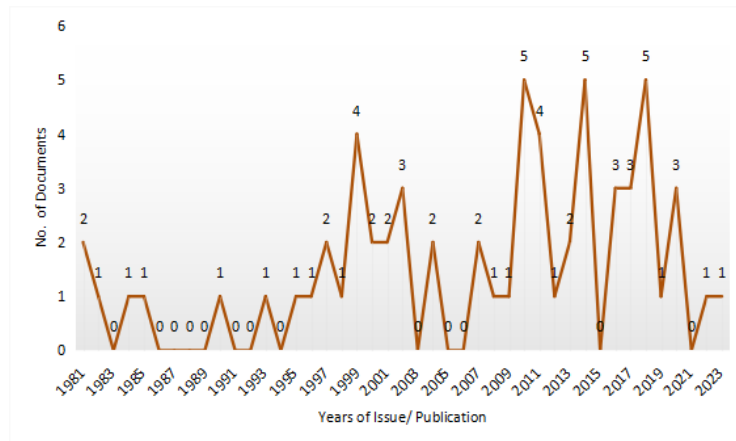


Figure 1: Frequency distribution on the published materials from 1981 to 2023

To name these are the published work of Pungayan (1999), the doctoral dissertation of Adaci (1999), and the master’s theses of Matias (1999) and Orallo (1999). However, between 2010 and 2018, it shows the peak of producing at least five documents. In particular, in 2010, five documents were identified as the dictionaries made by Atos-Ramos (2010) and Embong-Caro (2010), the literature book edited by Listino and Awas (2010), the article made by McEachern (2010) in Sun Star Baguio, and the revised book of the history of Benguet of Pawid et al. (2010) made of having five documents produced during this year. Similarly, in 2014, five documents were identified, such as the contributions of Coilan (2014) in the Adivay newsletter and Comanda (2014) in the Manila Bulletin. Also, this year, Fong (2014) published a book on the experiences of the Indigenous peoples related to their language and peace, and even Hornedo (2014) published a book about ballads and tales of the Kankanaey in Bakun. In addition, Dumal-in (2014) contributed to the body of knowledge about the Kankanaey language in the academe after giving a copy of his master’s thesis. Four years later, five documents were found to be produced as well. These are the contributions of Acdang (2018a), Marzan (2018a), and Wansi (2018a, 2018b) in the Bogaw ya Dad-at – Benguet Kankanaey Magazine, and the master’s thesis of Delos Reyes (2018). In the later years, there is a good indication that there is an interest among writers in the language; however, if data are compared along forms of documents, the numbers are not balanced based on the distribution because some there are forms of texts with more documents produced than other forms which are scarce.

Types of Writers. It is ideal to assume that local writers write about their language. However, in this study, foreign writers also wrote something about the knowledge in the community. Figure 2 shows the distribution of the types of writers based on the documents that were found. It shows that out of the 66 documents, 61 (92.42%) of these are authored by locals.

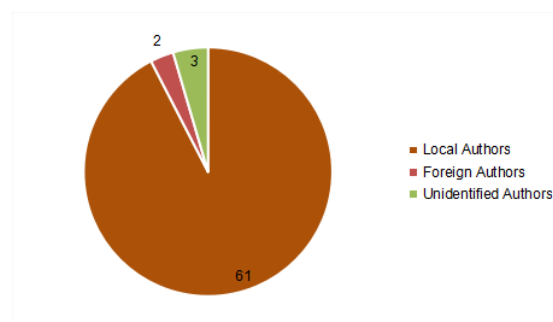


Figure 2: Frequency distribution of the types of writers on the identified documents

Specifically, 52 documents used writers (Abad, 2011; Abance, 2020; Acdang, 2018; Adaci, 1999; Aglasi, 2013; Albing, 2011; Atos-Ramos, 2010; Awisan, 2004; Awisan, 2013; Bagamaspad and Hamada-Pawid, 1985; Balanoy, 2002, 2002; Balaodan, 2007; Bias, 2008; Bilayon, 2020; Castro-Palaganas et al., 2021; Coilan, 2014; Comanda, 2014; Dangpa-Subagan, 2009; David, 2011; Delos Reyes, 2018; Domede, 2016; Dumal-in, 2014; Embong-Caro, 2010; Fong, 2014; Gayados, 2020; Golocan-Bangao, 1993; Hornedo, 1993; Kibiten, 2016; Kidlo, 2022; Laudan, 2019; Magan, 1998; Malanes, 2002; Mang-oy-Antero et al., 2011; Marzo, 2018; Matias, 1999; Medina, 2000; Orallo, 1999, 2000; Pascual, 1997; Pawid et al., 2010; Pelila, 2023; Pungayan, 1999; Rapanut et al., 1996; San Jose, 1997; 1981; Tolentino, 2001; Verora, 1982; Wansi, 2017a, 2018a, 2018b), one document is used editors (Listino and Awas, 2010), and eight of these used authors, such as the community itself (Kankanaey-Bago of Bakun, 2004; Indigenous Peoples/ Indigenous Cultural Communities of Bakun, 2016), an agency or an organization (Allatis et al., n.d.; Cordillera Young Writers, 2012; Cultural Center of the Philippines, 2017; International Bible Society, 1984; National Commission on Indigenous Peoples – Cordillera Administrative Region, 2007; Philippine National Science Society, 1990). For the three (4.55%) unidentified authors, there is a big chance that these are also local authors, considering the forms of documents that are random compilations of history and culture.

Language use. This study found that the works about the Kankanaey language were written in various languages. While it is truly impressive to use the language to write about itself, Table 2 shows that language used comes in variations, whether as a pure language, with texts from another language incorporated into it, or with translation.

Specifically, most of the documents are written in English, but they come with variations. Even if they are written in the said language, 53 (80.30%) are integrated with Kankanaey texts. Interestingly, the research revealed that some of these documents feature distinct dialects, such as in Hornedo's (2014) work; however, it was noted that these dialects are often mixed with Ilocano. Similar to the book of Malanes (2002), wherein the dialect used is the Kankanaey of Bakun, it was also indicated to have a dialect of the Bago. On the other hand, there is a document (1.52%) by editors Listino and Awas (2010) that includes stories written first in English, followed by portions with Kankanaey translations

Table 2: Frequency distribution of documents in terms of the language used in writing

	Frequency	Percentage
English		
English with Kankanaey Texts	53	80.30%
English with Kankanaey Translation	1	1.52%
Total	54	81.82%
Kankanaey		
Kankanaey with English Texts	8	12.12%
Kankanaey with English Translation	1	1.52%
Total	9	13.64%
Other Languages		
Other Languages with Kankanaey Texts	1	1.52%
Other Languages with Kankanaey Translation	2	3.03%
Total	3	4.55%
Grand Total	66	100.00%

Furthermore, along with the use of Kanakanaey, there are three notable observations on how the language is used. Out of the nine that were classified, eight (12.12%) of these are with English text, which was observed in the works of Acdang (2018), Coilan (2014), International Bible Society (1984), Marzo (2018), and Wansi (2017a, 2018a, 2018b). Also, one (1.52%) document is written in Kanakanaey with an English translation, and this is the publication of Vanoverbergh (1981).

Regarding other various language usage among the three works (4.55%), there are two observations – there are works written in other languages having Kankanaey text and Kankanaey translation. For example, the book of Fong (2014) is found to use the Filipino language but with Kankanaey texts in some parts, while the dictionaries authored by Atos-Ramos (2010) and Embong-Caro (2010) use Ibaloy and Kalanguya, respectively, but with translations in the Kankanaey language.

Publication status

There are only two classifications for this area: published or unpublished documents. In the context of this research, published materials must have the basic requirements such as with a publishing company or publishing house, with ISSN/ISBN, and copyright.

Figure 3 shows that 35 (53.03%) documents are published (Abad, 2011; Abance, 2020; Acdang, 2018; Bagamaspad and Hamada-Pawid, 1985; Balanoy, 2002; Bias, 2008; Castro-Palaganas, Bagamaspas, Cadenas, Josef, and Tolentino, 2001; Colian, 2014; Comanda, 2014; Cordillera Young Writers, 2012; Cultural Center of the Philippines, 2017; Dangpa-Subagan, 2009; David, 2011; Embong-Caro, 2010; Fong, 2014; Hornedo, 2014; International Bible Society, 1984; Kibiten, 2016; Listino and Awas, 2010; Malanes, 2002; Marzo, 2018; McEachern, 2010; Medina, 2000; Orallo, 2000; Pawid et al., 2010; Pungayan, 1999; Rapanut et al., 1996; San Jose, 1977; San Jose, 1981; Vanoverbergh, 1981; Verora, 1982; Wansi, 2017a, 2017b 2018a, 2018b) while 31 (46.97%) of these are unpublished (Allatis et al., n.d.; Adaci, 1999; Aglasi, 2013; Albing, 2011; Anon, 1995; Anon, n.d; Atos-Ramos, 2010; Awisan, 2013; Awisan, 2004; Balanoy, 2002; Balaodan, 2007; Bilayon, 2020; Delos Reyes, 2018; Domede, 2016; Dumal-in, 2014; Gaydos, 2020; Golocan-Bangao, 1993; Indigenous Peoples/ Indigenous Cultural Communities of Bakun, 2016; Kankanaey-Bago of Bakun, 2004; Kidlo, 2022; Laudan, 2019; Magan, 1998; Mang-oy-Antero et al., 2011; Matias, 1999; National Commission on Indigenous Peoples – Cordillera Administrative Region, 2007; Orallo, 1999; Pascual, 1997; Pelila, 2023; Philippine National Science Society, 1990; Tolentino, 2001).

These unpublished materials in research are called grey literature, and they simply refer to materials that are not peer-reviewed or formally published. There are 35% of the documents that are unpublished.

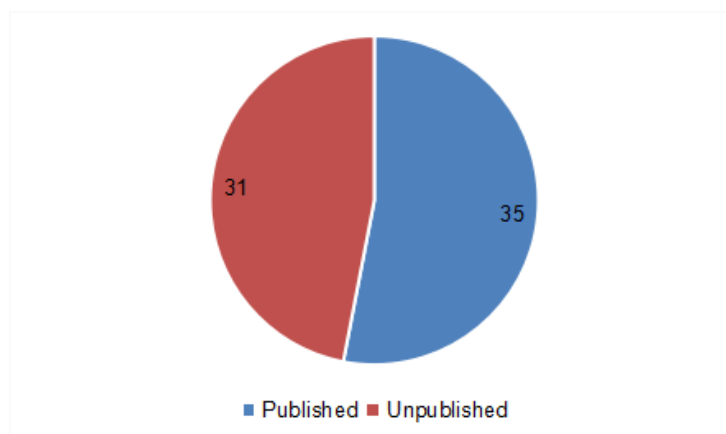


Figure 3: Frequency distribution of documents according to publication status

Although these are recognized to give valuable information and data (Pappas and Williams, 2011), just like the identified documents in this study, further steps may be conducted to evaluate the sources to ensure the credibility and reliability of documents.

Topics emerging from existing documents

From a comprehensive review of the documents, three major topics emerged that can be used as potential sources in the teaching of the Kanakanaey language. These are referred to as the 3Ls in the study, which are Language Background (37 documents), Literature (7), and Linguistics (8).

Language background. Knowing a language's historical, cultural, and social aspects gives a better understanding of its nuances, nature, and characteristics. In the assessment of the documents, while all documents discussed Kankanaey, most (37) were focused on the cultural, social, and historical aspects of the Kankanaey people. Specifically, these topics focus on a) Gender studies - masculinity of Ibaloi and Kankanaey (Abad, 2011), b) Territorial issues - boundary disputes between Kibungan and Sugpon (Acdang, 2018), c) Indigenous knowledge and practices - either collected from elders or through observations (Mankayan Municipality, 2005; Yandoc-Sanchez, 2001), such as cultural practices and rituals (Kankanaey rituals and prayers from birth to death, religious beliefs, and practices) (Abance, 2020; Awisan, 2004; Bias, 2008; Orallo, 2000; Philippine et al., 1990), including

healing practices (Indigenous health knowledge and practices, healing rituals, health situation, and development vision) (Castro-Palaganas et al., 2001; David, 2011; Indigenous Peoples/Indigenous Cultural Communities of Bakun, 2016), burial and death practices (Comanda, 2014), other social practices (bayanihan system/ob-obbo) (Adaci, 1999), and forest management and agricultural techniques (Allatis et al., n.d.; Castro-Palaganas et al., 2001; Mankayan Municipality, 2005). Additionally, Bagamaspad and Hamada-Pawid (1985) touch on how language plays a crucial role in the cultural identity and social cohesion of the Kankanaey people. d) Family history (genealogy) (Pawid et al., 2010), Archeological study - research on Mankayan prehistory and ethnoarcheology (Rico-Costina and Difuntorum, 2001), e) Feature articles related to personality and tourism - story of Edna Tabanda, strawberries in La Trinidad, women empowerment in Kibungan, and tourist spots in Kibungan (Wansi, 2017a, 2017b, 2018a, 2018b), and f) Other broad cultural studies - general history, economy, political systems, social organization, customs, arts, land and land claims, people, material culture, economic activities, social organization, political structure, religious life, and other ethnography topics like general focus about 'Kankanai-Inibalo' (Dangpa-Subagan, 2009; Mang-oy-Antero et al., 2011; National Commission on Indigenous Peoples - Cordillera Administrative Region, 2007; Verora, 1982), culture and society of the Applai or the Northern Kankanaey (Golocan-Bangao, 1993), geographical and cultural topic like the Bakun-Amburayan River Valleys (Hornedo, 2014).

Moreover, some documents discuss Kankanaey but could more likely integrate it into learning the language. For instance, the connection of language to education is reflected in the Cordillera Young Writers (2012) article, which explores the use of Kankanaey in educational settings to promote better understanding and retention among native speakers. Incorporating Kankanaey into the curriculum aims to preserve the language and enhance cultural awareness. Some documents discuss the struggles and influences of the language, such as McEachern's (2010) article and Malanes' (2017) book, which can be used for reaction or reflection papers or similar activities.

These documents provide ample resources as to the background and overview of the language, which will take a few hours in the language course. It can be noted that this abundance of materials will give enough information as to the cultural references and historical and social norms of the language under study. For instance, cultural references explain the meaning of a particular word; historical references shed light on the changes in syntax, pronunciation, and meaning of a term; and social norms give context for the use of polite expressions or terminologies. Moreover, documents linking education and language are commendable references to strengthen the role of universities in providing research-based language and language-based studies and in contributing to the advancement of language teaching methodologies.

Literature: Another topic from seven (7) documents is literature focused on folktales and oral literature. Music and songs were explored as well. Specifically, the documents authored by San Jose (1997; 1981), Golocan-Bangao (1993), and Marzo (2018) cover Kankanaey folktales and other oral literature with an emphasis on traditional wisdom and cultural significance. On the other hand, Coilan (2014) composed songs relevant to cultural practices, while Tolentino (2021) compiled some Kankanaey songs, stories, legends, and riddles, focusing more on cultural content. The study made by Laudan (2019) can be used as a reference for Kankanaey's music and realism through music; it focuses more on music as a cultural expression.

Just like the language background, literature is significant in studying the language. The existing documents, apart from giving the traditions and values of the culture of the Kankanaey, the literary texts can be springboard materials for the discussion of the vocabulary, sentence structure, and idiomatic expressions of the language.

Additionally, incorporating the different literary genres such as stories, poems, and plays written in the Kankanaey language add spice to the learning of the language. Pieces of poetry allows expression of emotions that will interest learners to engage with the material; thereby making the study of the language interesting and interactive.

Linguistics: The bulk of a language course is on studying the linguistic features such as phonology, morphology, syntax, semantics, and pragmatics of a language. In the review of the materials, eight (8) documents tend to give information on Kankanaey linguistics. Domede's (2016) dissertation focused on the structure of the Mountain Province Kankanaey language and the identification of some

orthographic rules developed for the language to describe the various mechanics applied when Kankanaey was put into writing.

In terms of the Kankanaey alphabet, it was explicitly identified in the study's findings that the language has an alphabet and non-alphabet graphemes with 15 consonants and 5 vowels, represented by the Romanic alphabet. The Kankanaey language adopts the general rules and functions of the alphabets and non-alphabets from major languages like English and Filipino.

For the syllabic structure, the common word features of the language is a combination of consonant (C) and vowel (V) to form a syllabic structure of words. The patterns are CVC, VC, CV, VCV, CVCV, and VCVC. As emphasized, no CC or VV word structures exist in the Mountain Province Kankanaey language.

Also, Domede (2016) identified morphological features of the language, like morphological affixation (prefixes: *ma*, *man*, *mang*, *maki*, *nan*, *na*, and *in*; infixes: *um* and *in*; suffixes: *en* and *an*; and circumfixes: *in-an*, *pan-an*, *ka-an*, and *na-an*), reduplication for intensification, diminution, pluralization, and changing of tenses.

In addition, certain documents provide Kankanaey word lists like plant names with Kankanaey translations (Vanoverbergh, 1981), mathematical concepts and their cultural context (Rapanut et al., 1996), and terminologies for house parts, directions, celestial bodies, and others that are identified as archaic, semi-archaic, and non-archaic (Pelila, 2023). Developed dictionaries like Atos-Ramos (2010) on *Ibaloi-Kankana-ey-Kalanguyah Dictionary* and Embong-Caro (2010) on *Kalanguya (English-Ibaloi-Kankanaey-Ilocano-Tagalog Dictionary)* also provide translation of terms into different languages including Kanakanaey.

The *Kalin Apo Dios (The New Testament)*, a translation of the Bible in Kankanaey made by the International Bible Society (1984) or *Biblica*, is a very rich reference along sentence structure and translation methods and approaches.

Lastly, wordlists are important in expanding the vocabulary repertoire of the learners. Having a limitless vocabulary in a language ensures a better expression of self. Similarly, translations from English to Kankanaey and vice-versa are relevant to show the evolution and change of words and terminologies over time and are models for sentence structures and translation approaches. As Alabout (2022) said, translation has been one of the most commonly used strategies in learning an additional language, and its usefulness indicates that it could contribute to the learning process when used purposefully and meaningfully.

Based on the review and assessment of the documents, topics on language background, literature, and linguistics were identified. Along with language background, materials on history and culture largely abound. While there are few materials on literature, they may still be used to support the teaching of language elements. There are scant resources in linguistics. While the reviewed materials present the Kankanaey alphabet, syllabic structure, morphological features, vocabulary, and sentence structures, they completely present the contents for teaching an indigenous language. Domede's study (2016) focuses on the Kankanaey of Mountain Province, so there will be differences between the Kankanaey in Benguet.

CONCLUSION

The study revealed that there is a dearth of Kankanaey language materials especially on basic grammar and orthography texts including dictionaries as significant resources in the the teaching and learning of Kankanaey language. This validates previous claims of the lack of materials in the implementation of the Kankanaey language in the MTB-MLE program. On the contrary, this study confirms that there are accessible and very useful materials found in public libraries that can serve as reference and support materials in the teaching and learning the Kankanaey language.

Recommendation

It is recommended that there is a need to increase the publication of Kankanaey orthography, grammar books and dictionaries to aid the learning and teaching of the Kankanaey language and ensure their distribution to public libraries and schools. To do this, HEIs and other responsible

institutions should be aggressive in intensifying programs to encourage research on local languages. It could also be possible for concerned stakeholders to develop online platforms where teachers, students, and the general public can freely access available materials. This can lead to community involvement as well, wherein this initiative can help ensure that the materials are culturally relevant and widely accepted.

Also, as the local of this study is limited to two public libraries, consortia among multiple organizations, institutions, or entities can be forged to make their resources available to a broader audience. This could include creating lending programs or establishing public access points within these institutions. While it is understood that these kinds of institutions have their own abiding policies, a mutual written agreement can make this realization.

Lastly, as one of the directions of this study, the identified documents can be required to be used as additional resources in the teaching of the local language or foreign language in the undergraduate and in the graduate programs in the setting of the study. The documents can be incorporated in the syllabi to make these materials useful and at the same time to preserve the rich culture contained in these materials. This can be supported by David et al. (2009), who emphasized adult language education wherein part of language revitalization is teaching the languages of the ethnolinguistic groups in higher education institutions (HEIs).

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