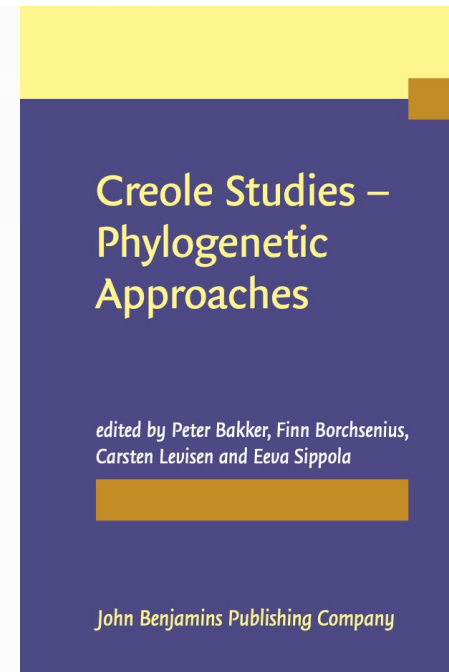
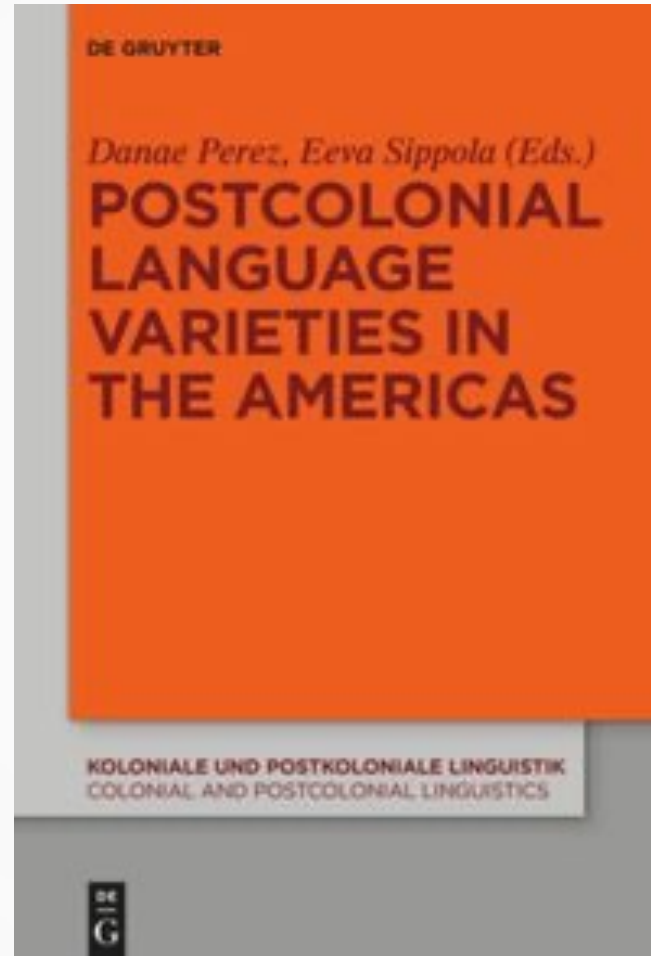




LANGUAGE ENDANGERMENT AND MIGRATION IN THE PHILIPPINE CREOLE COMMUNITIES

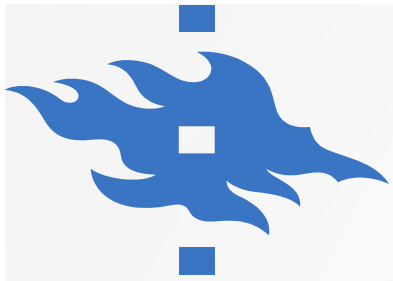
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Language Ideologies in Music – Emergent Socialities in the Age of Transnationalism

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CREOLE IDENTITY AND TRANSNATIONAL MIGRATION IN A PHILIPPINE CONTEXT

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- <https://amli2021.org/panels/minority-language-s-and-identity/>



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LANGUAGE ENDANGERMENT IN CAVITE CITY

- Cavite Chabacano is severely endangered, with less than 4,000 in a city of 100,000.
- Tagalog and English are now dominant in Cavite City due to their linguistic capital in the national/global market
- The functional domains of Cavite Chabacano are highly restricted:
 - The majority of fluent speakers are of the grandparental generation or older.
- Cavite Chabacano began to fade in the 1900s



CHABACANO IN THE POPULAR IMAGINATION



- Chabacano is still viewed as the *legitimo* Cavite City language, as opposed to Tagalog, Spanish, English, Visaya, etc.
 - Represents the good times when Cavite City was cleaner, safer, more prosperous, etc.
 - Authentication (Bucholtz 2003) of Chabacano speakers
 - Tied to local values and culture, even though most people don't speak it anymore – or maybe because they don't: symbolic functions



LANGUAGE LOSS

- Key factors world-wide
 - Language attitudes, globalization, **migration**, and socioeconomic factors (e.g. Bradley 2002, Grenoble & Whaley 2006, UNESCO 2003)
- In the Philippines
 - Discrimination, loss of ancestral lands (Headland 2003, Tan 2015)
 - National language policy, **migration within the country and abroad** (Lesho & Sippola 2013, Anderson & Anderson 2007, Lorente 2007)
 - Shift away from local identities (McKay & Brady 2005)
- > Social upheaval related to Philippine migration is well documented
 - Linguistic consequences only recently being explored



How does migration affect Creole identities in situations of language endangerment?

- How does local, linguistic identity change in relation to migration?
- How does the change fit into linguists' discourses on language loss and multilingualism?



LANGUAGE AND CULTURE SHIFT LEADING TO LOSS?

- Language loss due to shift to another language is often framed as culture loss
- Some linguists have questioned this idea (Dorian 1998, Muehlmann 2008, Childs et al. 2014), or that it necessarily decreases linguistic or cultural diversity (Ladefoged 1992)
 - People who have shifted languages don't always feel that they have lost their culture (Dorian 1998)
 - Reflects Western, monolingual language ideologies that are inappropriate for describing multilingual societies (Childs et al. 2014)
 - Also assumes that culture and identity are static

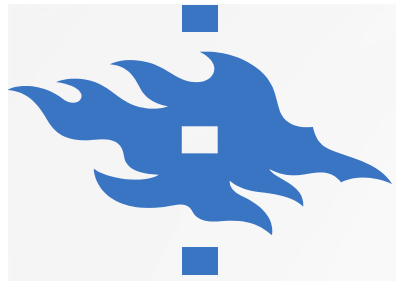


CAVITE IDENTITY: FROM LOCAL TO TRANSLOCAL

- As in other Philippine communities (McKay & Brady 2005), Caviteños below grandparental age have shifted to a more national and global orientation

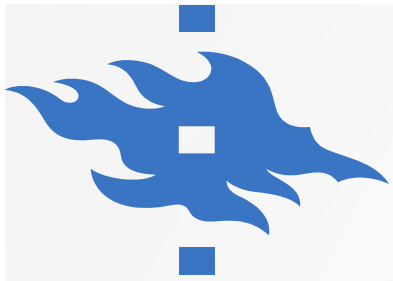
	OFW/lived abroad	Family abroad	Worked outside Cavite City	College outside Cavite City	Vacationed abroad
Total	9	28	9	17	9
%	21.4%	66.7%	21.4%	40.3%	21.4%

- Positive but nostalgic attitudes toward Chabacano
 - Chabacano is not seen as useful or necessary
 - Must learn other languages for practical reasons
- Even for people who stay in Cavite City, their daily linguistic and cultural practices are translocal



TRANSLOCALITY IN CAVITE CITY

- Multilingualism commented on, as benefit (Spanish, Arabic, other Philippine or European languages)
- History of contacts: Galleon trade, Chinese Mestizo community, US Army Base
- Transnational contacts through work and family abroad (US, Europe, Middle East)
 - OFW money to set up small businesses, build nicer homes, buy cars, donations...
- Middle class, urban lifestyle –proximity to Manila
- Colleges geared toward the global service and care industries



LANGUAGE LOSS AS CULTURE LOSS IN CAVITE?

- The decline of Chabacano has accompanied a shift in place identity from local to translocal, as a result of migration to and away from Cavite
 - Cavite's current shift from Chabacano to Tagalog/English is related to longstanding historical/cultural patterns
- Cavite's blend of Tagalog-Spanish-Chinese-American culture seems to be going strong
- As others have shown, the idea that “when a language dies, a culture dies” is difficult to maintain in the multilingual Philippine context