Attitude of MSU Faculty Members In Learning the Meranao Language

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INTRODUCTION

One of the guiding spirits behind the establishment of Mindanao State University (MSU) was the desire to integrate the Muslims and the Christians into the Philippine body politic. (Republic Act 1387, as amended by Republic Act 1893). In keeping with this objective, learning the Meranao language appears to be of paramount importance among the Christians in obtaining a closer and more intimate relationship with the Muslims in this part of the Philippines.

Two Meranao authors (B. Macaraya and E. Macaraya) state that importance as follows:

> ...Maranao is definitely needed by people who are working for the establishment/re-establishment and maintenance of peace and order in the areas of Mindanao inhabited by the Maranao. Working knowledge of Maranao is useful to employees and officials of government agencies/units operating in the Maranao areas. It could help vendors, service people, merchants, businessmen and entrepreneurs whose establishments are located or operating in the Maranao areas. **It is important to students and faculties of all schools operating in the Maranao areas,** including the Mindanao State University System; it is necessary to students and linguistics scholars interested in Philippine languages... (underscoring supplied).

The university faculty's knowledge of the Meranao language should then have a critical weight on the effectivity of MSU's mandate vis-à-vis the desired integration. It is unfortunate, however, that with a few notable exceptions, non-Meranao faculty at the MSU have not bothered to learn the language despite their relatively long stay on campus.

The positive role of language in contributing to mutual understanding and in promoting a harmonious relationship between the Christians and the Meranao has not been realized. The inability of non-Meranao faculty members of MSU to speak Meranao despite their lengthy stay with the native speakers is a previously unstudied phenomenon.

Understanding the issues surrounding the language problem is crucial, so that any public or private sector programs in education, welfare and government can be guided and thus be made more effective.

The factors that prevent such faculty members from learning the language are the subjects of this study.

Statement of the Problem

The study is designed to determine the language attitude of non-Meranao MSU Faculty members in learning the Meranao language. Generally, it seeks to answer the following questions:

1. What is the language attitude of non-Meranao faculty members in learning the Meranao language? Is it favorable or unfavorable?

2. What are the socio-demographic and psychological factors that affect language attitude?

Specifically, the study seeks to answer the following questions:

2.1 Does length of service determine language attitude?

2.2 Do friendship networks affect language attitudes?

2.3 Does the respondent's perception of the owner of the language affect language attitude?

2.4 Do socio-demographic factors like age, gender and education influence language attitude?
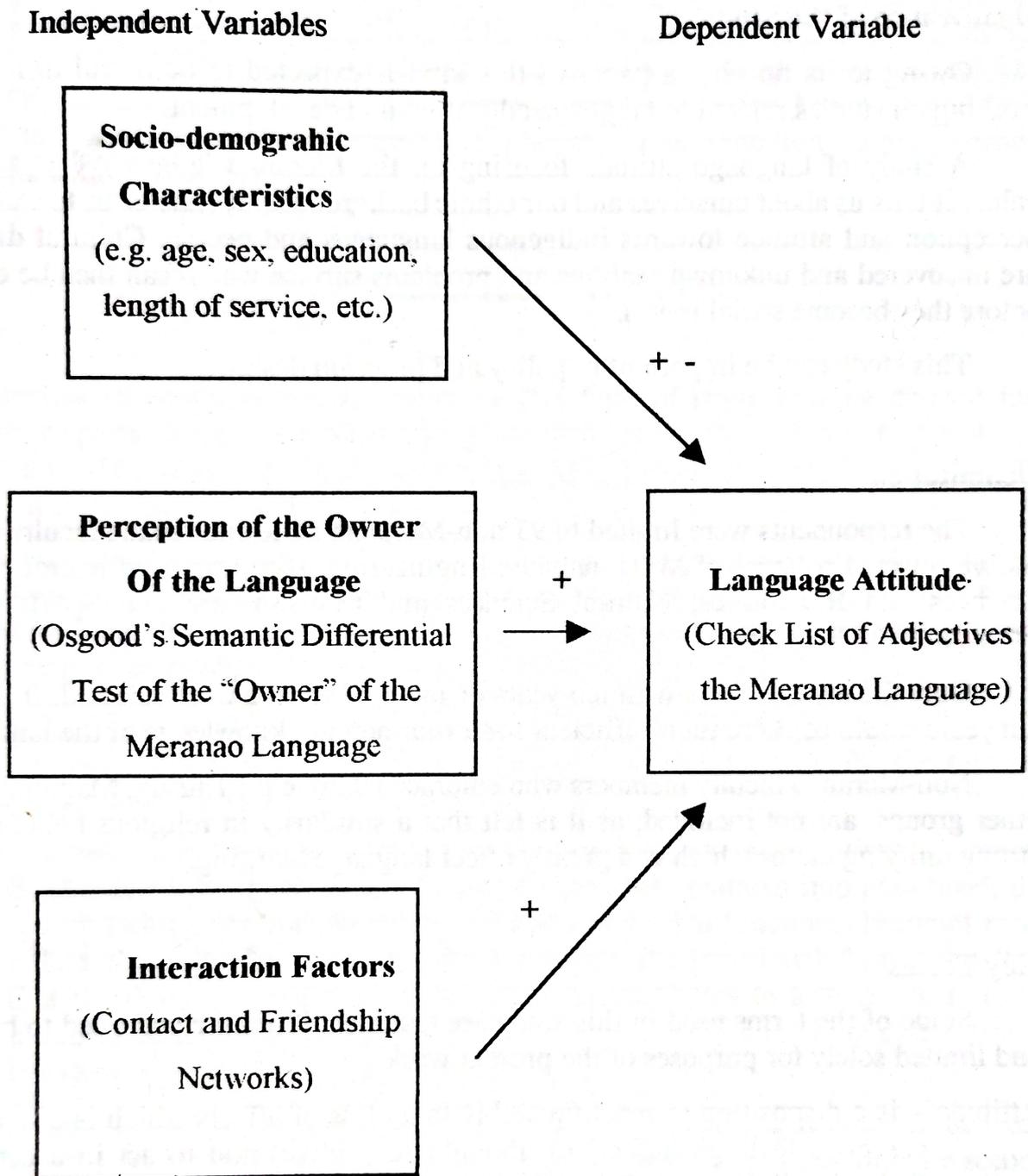
Hypothesis

The study works on the following hypothesis:

1. Length of service is positively related to language attitude.

2. The smaller the friendship network, the less favorable the language attitude.

3. Perception of the owner of the language is positively related to language attitude.

4. Certain socio-demographic factors (sex. age, education) are associated with language attitude. Age and education will be directly related to individual attitude.

Conceptual Framework

Figure 1. Hypothetical Conceptual Framework

Independent Variables   Dependent Variable

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┌─────────────────────────┐
│   Socio-demograhic      │
│   Characteristics       │
│                         │
│ (e.g. age, sex, education,│
│   length of service, etc.)│
└─────────────────────────┘
                              +  -
                                    ┌─────────────────────────┐
┌─────────────────────────┐        │                         │
│  Perception of the Owner │        │   Language Attitude     │
│  Of the Language         │   +    │  (Check List of Adjectives│
│ (Osgood's Semantic Differential│──►│   the Meranao Language) │
│  Test of the "Owner" of the │    │                         │
│  Meranao Language        │        └─────────────────────────┘
└─────────────────────────┘
                                  +
┌─────────────────────────┐
│   Interaction Factors   │
│ (Contact and Friendship │
│   Networks)             │
└─────────────────────────┘
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*Presumed relationship of variables:

+   Positive correlation

_   negative correlation

This paradigm presents the independent variables (socio-demographic characteristics, perception of the "owner" of the language and interaction factors) and

dependent variable (language attitude). The study's aim is to find out whether these independent variables affect language attitude.

Significance of the Study

Owing to its novelty, a paper of this kind is expected to be useful to researchers working on studies related to language education and development.

A study of language attitude focusing on the Meranao language has a curiosity value. It tells us about ourselves and our ethnic backgrounds. It enables us to examine our perception and attitude towards indigenous languages and people. Cultural differences are uncovered and unknown realities and problems surface which can then be examined before they become social issues.

This study can be important to policy and program design.

Delimitation

The respondents were limited to 93 non-Meranao male and female faculty members of five selected colleges of MSU, namely: Engineering; Business Administration; Social Sciences and Humanities; Natural Sciences and Mathematics; and Sports, Physical Education and Recreation.

Only faculty members with ten years or more of service were selected. It is felt that ten years would be more than sufficient for a rudimentary knowledge of the language.

Non-Meranao faculty members who embrace Islam, e.g., Tausug, Maguindanao and other groups, are not included, as it is felt that a similarity in religious belief may be a strong unifying factor which can greatly affect language learning.

Key Terms

Some of the terms used in this study are technical in nature and need to be defined and limited solely for purposes of the present work.

Attitude – is a disposition to react favorably to a class of affects which is often taken to comprise feelings (affective), thought (cognitive) and to act in a certain way (behavioral) [from J. Edward (1994)]. In this study, it is linked to language attitude in learning the Meranao language, as measured by the Guttman Scale (See Appendix/Table).

Ethnicity – is a sense of group identity derived from a real or perceived common bond such as language, race or religion.

Friendship networks – refer to some activities where the respondent engages with a number of Meranao acquaintances.

Motivation – is the extent to which one makes choices of (a) goals to pursue and (b) the effort that is devoted to that pursuit.

Notes on the new "Meranao" orthography

Maranao is a western term for the Meranao native speakers of Lanao which has been long used by American writers, including Meranao researchers themselves who have been used to the term. The spelling of the word is arbitrary. It does not accurately indicate how the native speakers produce the sound. To indigenize the language, Dr. Minang D. Sharief, a Meranao language expert, emphasized that Maranao should be changed to Meranao, a more acceptable phonetic representation (from personal discussions with the author).

REVIEW OF RELATED LITERATURE

A review of contemporary literature in this field of study may be divided into several major parts: those that deal with language theories and those studies that deal with language attitude and second language learning. Also important would be experimental research on motivational factors.

The language acquisition theory states that man is equipped with highly specialized biological propensities that favor and shape the development of speech in the child. Roots of language may be deeply grounded in our natural constitution, such as our predisposition to use our hands (Lennenberg, 1968).

The linguistic theory states that there are certain universals that govern all second language acquisition. By implication, it is assumed that all learners make the same or similar errors (Zuengler, 1991, in Brown, 1994).

The lateralization hypothesis may provide another key to cognitive differences between child and adult language acquisition. As the child matures into adulthood, the left hemisphere (which controls the analytical and intellectual functions) becomes more dominant than the right hemisphere (which controls the emotional functions). It is possible that the dominance of the left hemisphere contributes to a tendency to over-generalize and to be too intellectually centered in the task of second language learning (Brown, 1994).

Schumann's (1976) hypothesis states that the greater the social distance between two cultures, the greater is the difficulty that the learner will have in learning the second language; conversely, the smaller the social distance (the greater the social solidarity between two cultures), the better is the language learning situation.

The communication accommodation theory proposes that speech convergence reflects a speaker's or group's needs for social integration or identification with another. In the early days of its development, the theory relied heavily on notions of similarity attraction (Byrne, 1971) which, in its simplest form, suggests that as one person (the first) becomes more similar to another (the second), this similarity increases the likelihood that the second will like the first. Thus, convergence through speech and non-verbal behaviors is one of the many strategies that may be adopted by one to become more similar to another, involving the reduction of linguistic dissimilarities.

The linguistic norms hypothesis argues that linguistic communities simply have notions of what they like and dislike and the outcome is clearly linked to cultural norms forged through history and circumstance. It is suggested that sometimes groups tend to evaluate speakers based on their linguistic similarity or difference. One exception to this generalization, however, occurs when there is mobility away from one's regional association or some other reason to disassociate oneself from a region. (Dodd, 1982).

Motivation is typically examined in terms if the intrinsic and extrinsic orientation of the learner. Brown (1994) states that those who learn for their own self-perceived needs and goals are intrinsically oriented and those who pursue a goal only to receive an external reward from someone else are extrinsically motivated. Finally, studies of motivation in second language acquisition often refer to the distinction between integrative and instrumental orientations of the learner. Instrumental motivation refers to motivation to acquire a language as means of attaining instrumental goals: furthering a career, reading technical materials, translation and so forth. An integrative motive is employed when learners wish to integrate themselves with the culture of a second language group, to identify themselves with and become part of the society.

Gardner and Lambert's (1972, in Brown 1994) extensive studies were systematic attempts to examine the effect of attitudes on language learning. Often studying the interrelationships of a number of different types of attitudes, they defined motivation as a construct made up of certain attitudes. The most important of these group-specific, the attitude learners have towards the members of the cultural group whose language they are learning. Thus, in Gardener and Lambert's model, an English-speaking Canadian's positive attitude toward French-Canadians, a desire to understand them and to empathize with them will lead to high integrative motivation to learn French. That attitude is a factor of learners' attitudes toward their own native culture, their degree of ethnocentricism and the context to which they prefer their own language over the one they are learning as a second language.

Brown (1994) states that the most critical stage for a consideration of first and second language acquisition appears to occur in Piaget's outline at puberty. It is here that a person becomes capable of abstraction of formal thinking which transcends concrete experience and direct perception cognitively. Then one can make a strong argument and the concrete/formal stage transition (Brown, 1994).

Hussein (1993) in Ravina (1993) stated that when cultural differences become too great among different language communities, they tend to be a barrier towards genuine understanding and communication. Rivers (1968) in Hussein (1993) advocates that students who grow up in a predominant culture and have their own ways of valuating and reacting will have a sudden change of feeling when facing others valuing and reacting differently. In consequence, they consider the native speaker as peculiar, stupid or they may impeach his behavior as immoral.

METHODOLOGY

The study employed the survey research type of design. A standardized questionnaire consisting of three parts was developed. The first part dealt with socio-demographic parameters. The second part utilized the Guttman Scale of Attitude Towards the Language (adopted from Schlegel, "Guttman Scales and Guttman Scaling", in Young, 1976; Lee, 1994), while the third part consisted in the Osgood Semantic Differential Test of the "Owner" of the language (Talisayon, 1994).

The Guttman Scale is used to measure attitude. In this scale, items are so arranged that those with the highest score are placed at the extreme left column and those with the lowest score are put at the opposite end. In a similar manner, the respondent with the highest score is ranked first and the one with the lowest score is ranked last. Items and cases found to be possible sources of errors are eliminated to obtain the desired coefficient or reproducibility (0.90 or more). When such score is reached, a stair-like pattern is said to exist. Twenty adjectives with positive and negative shadings were utilized to characterize the Meranao language. (See Appendix A./Table 1 &2)

Charles Osgood's Theory of Semantic Space is a method of measuring connotative meaning. This technique assumes that one's meaning can be expressed by the use of words. The study utilizes 20 pairs of bipolar adjectives to characterize the owner of the Meranao language. (See Appendix B/Table 3)

The items used in both Osgood and Guttman tests were pre-tested in a questionnaire distributed to 28 respondents. The data from this pre-test were utilized in designing the order of presentation of items in the final questionnaire used in the study. The items in the tests were also screened before inclusion into the questionnaire test with the assistance of two Meranao language experts, namely, Professors Minang D. Sharif, Ph.D. and Anisah Pangcatan, Ph.D., as to their cultural desirability and ethical propriety.

The demographic data and score results were tabulated. Socio-demographic variables were assigned code numbers in order to facilitate data encoding and processing. Answers to open-ended questions were categorized into responses of similar content and nature and were also assigned code numbers. A code book was developed.

Some selected variables were cross-tabulated against score results and perceived proficiency. Data processing was done using the SPSS (Statistical Package for the Social Sciences) computer program. The Chi-square test was utilized to determine the statistical significance of the relations between variables.

Validating interviews among the non-Meranao faculty members were conducted. Five non-speakers and five proficient speakers of the Meranao language were asked specific questions on language attitude. The oral interviews were recorded on audio tape, transcribed.

The Mindanao State University (MSU) main campus in Marawi City, Philippines, is the locale of the study. Five different colleges were chosen where the faculty population was large enough to facilitate the study, namely, the College of Social Sciences and Humanities (CSSH); College of Natural Sciences and Mathematics (CNSM); Sports,

Physical Education and Recreation (SPEAR); College of Business Administration (BA); and College of Engineering (CE).

The respondents consisted of non-Meranao faculty members who had rendered service for a period of ten years or more. Non-Meranao faculty who embrace Islam were not included as it was presumed that their religious affiliation would have very strong effects on language attitude. There was an effort to recruit all those who fit into the above category. Of the initial number of 169 faculty members in the five colleges only 105 questionnaires were returned (a number of faculty members were on study leave and some respondents lost or did not bother to return the questionnaires). From this number, five questionnaires were rejected for having visible errors. Finally, from the remaining 100 respondents, the tabulated answer of seven respondents of this study were discarded in order to increase the significance and reproducibility of the study. This brings to 93 the total number of respondents. The members of the faculty either lived on campus (in university-provided housing) or commuted from Iligan City.

RESULTS AND DISCUSSION

Guttman Scale of Attitude towards the Meranao Language

Table 1. Score of respondents on the Guttman Scale of attitude towards the Meranao Language.

| SCORE	FREQUENCY	PERCENTAGE
1	2	2.15
2	8	8.60
3	7	7.53
4	16	17.20
5	20	21.5
6	15	16.13
7	12	12.90
8	12	12.90
9	1	1.07
TOTAL	93	100.0

Mean = 5.18   Median = 5.0

Standard Deviation = 1.84   Skewness = -0.161

The respondents were classified according to their relative scores in the Guttman's attitude scale (Table 1). The mean score was 5.18, the median 5.0 with standard deviation of 1.84 and a skewness of –0.161.

Graph 1. Distribution of Respondent's Score on the Guttman Scale
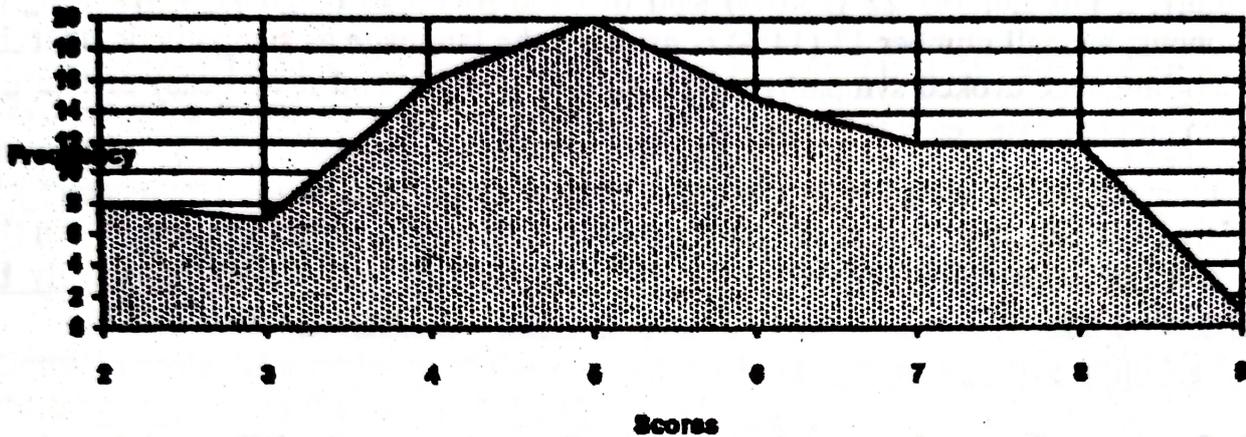
The curve of the graph skews towards the right, that is, towards the high scores. Taking into account the negative context of the reproducible adjectives utilized, the resulting implication would be that the majority of the respondents have low attitudes towards the Meranao language.

Table 2. Guttman scale of attitudes towards the Meranao language (reproducible scale items).

ITEM	ADJECTIVE	FREQUENCY	%
2	Complex (The words of the Meranao language are not formed the same way as my native language)*	80	86.0
4	Fast (The Meranao language is spoken in fast rhythm)	74	79.6
8	Irritating (The Meranao language sounds as if the speakers are quarreling)*	72	77.4
6	Provocative (The Meranao language expresses anger)*	69	74.2
17	Strange (The Meranao language sounds foreign)*	56	60.2
11	Unclear (The Meranao language sounds as if the speakers are murmuring)*	51	54.8
12	Funny (The Meranao language sounds funny)*	28	30.1
13	Boring (The Meranao language is monotonous)	22	23.6
5	Sympathetic (The Meranao language evokes sympathy)**	13	14.0
3	Easy (The Meranao language is easy to speak)**	13	14.0

* unfavorable / ** favorable

Table 2 shows the adjectives on the Guttman attitude scale test of the questionnaire which were found to be reproducible and consistent. From the Table it can be seen that 80 (86%) of respondents thought that the language was complex, that the Meranao language was not formed the same way as their native language; 74 (76.6%) of the

respondents said the Meranao language was fast, or that the language was spoken in a fast rhythm; 72 respondents (77.4%) considered the language as irritating or that the Meranao language sounded as if the speakers were quarreling; 69 (74.19%) respondents perceived the language as provocative, that the Meranao language expresses anger; 56 (60.2%) felt the language was strange, that the Meranao language sounded foreign; 51 respondents (54.8%) said that the language was unclear or that the Meranao language sounded as if the speakers were murmuring; 28 (30.1%) felt that the Meranao language was funny; a fair number 22 (23.6%) said that the Meranao language was boring or monotonous; a small number 13 (14%) considered the language as sympathetic, that the Meranao language evoked sympathy; and a similar number said it was easy or that the Meranao language was easy to speak.

Other adjectives included in the test had been eliminated as the results were not considered reproducible. Due to the dominance of unfavorable adjectives selected in the study (for reproducibility purposes), a high rating in the test would necessarily be interpreted to represent an unfavorable attitude towards the language.

Table 3. Score of respondents on the Osgood semantic differential scale of attitude towards the owner of the Meranao language.

SCORE	FREQUENCY	PERCENTAGE
Low (30 and below)	17	18.4
Below Average (31 – 37)	20	21.5
Average (38 – 45)	23	24.9
Above Average (46 – 53)	18	19.5
High (54 – 60)	9	9.8
Very High (62 – 80)	6	6.6
TOTAL	**93**	**100.0**

Mean = 41.78   Median = 52.5   Standard Deviation = 14.12

Graph 2. Distribution of Respondent's Scores on the Osgood Scale
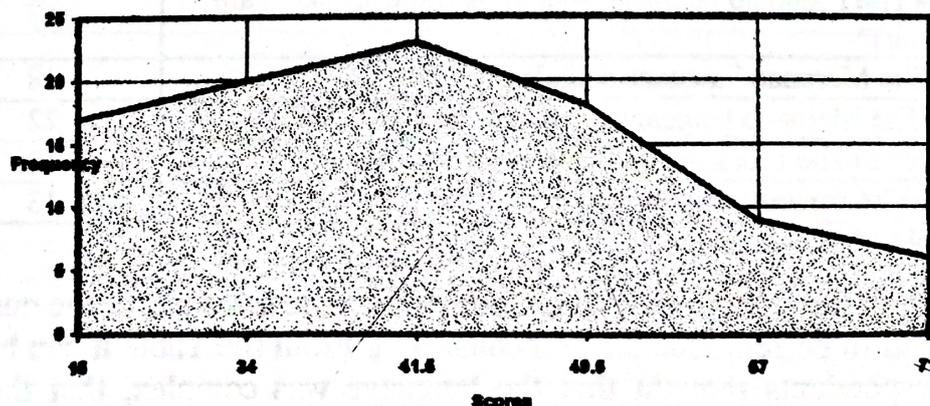
The respondents were classified into 6 categories with those obtaining values of 30 and below in the Osgood Semantic Differential Scale considered as having "low attitude," those with scores from 31 to 37 as having "below average attitude," those having scores from 38 to 45 as possessing "average attitude," those with scores between 46 to 53 as having "above average attitude," those from 54 to 60 as having "high attitude" and those with scores above 60 as possessing "very high attitude" towards the Meranao people.

From Table 3, we can see that 17 respondents (18.4%) have low attitudes, 20 (21.5%) have below average attitudes, 23 (24.9%) have average attitudes, 18 (19.5%) have above average attitudes, 9 (9.8%) have high attitudes, while 6 or 6.6% have very high attitudes toward the Meranao people.

The mean score was 41.7, the median 52.5 with a standard deviation of 14.2.

The findings on the Osgood scale is similar to the summary interpretation of the Guttman scale. The majority of the respondents tend to have negative attitudes towards the language and to the owner of the Meranao language.

Validating Interviews

In this portion, non-Meranao respondents were classified into two: (a) those proficient in the Meranao language, and (b) the non-speakers of Meranao language. The proficient speakers, were asked what prompted them to speak the Meranao language and the non-speakers were asked what prevented them from learning the Meranao language. Follow-up questions were raised about their attitude toward the Meranao language and toward the owner of the language. For comparison purposes, the non-speakers and the proficient speakers were asked of their opinion why non-Meranaos in Malabang are very fluent in the Meranao language.

To achieve coherence and unity, the transcripts were paraphrased though some responses were quoted verbatim for veracity.

The interviews revealed that proficient speakers of the Meranao language learned to speak the Meranao language for several reasons, among which were: a) they had contact with Meranao friends and has interacted with them using the Meranao language, b) they were interested and had no difficulty in learning the language, considering similar aspects of the Meranao language to their native language. A few disliked the Meranao attitude while some were biased to it.

Non-proficient speakers were unable to learn or speak the Meranao language because: a) they had few Meranao friends and had very minimal contact and interaction with the native speakers, b) they considered learning the language difficult because they could communicate with the Meranao using either *Tagalog, Bisaya* or English, c) though the language is unique, some respondents said it was difficult to learn due to the differences in intonation, accents and pronunciation of words and finally, d) some had biases against the Meranao while others were tolerant.

Both groups agreed that the non-Meranao in Malabang can speak Meranao fluently because they interact with Meranaos on the daily basis, that there is a constant

use of the Meranao language in that particular locality with a mutual exchange of languages between the two groups, and that these non-Meranao had lived there all their lives. This is in contrast with the MSU campus where the Meranao language is not used and most non-Meranao are transient, or stay for the duration of their work or study.

ANALYSIS

Based on the previous Tables, a summary of the findings relative to our test of hypothesis is presented. Of the 34 tests using Chi-square, only five were found to be significant at $P < 0.05$ or $P < 0.01$ levels. (Table 5).

Table 5.   **Summary Table of Significance in Cross-tabled Variables.**

VARIABLE	SELF-RATING	LANGUAGE (GUTTMAN)	OWNER (OSGOOD)
AGE	n.s.	n.s.	n.s.
SEX	n.s.	n.s.	n.s.
EDUCATION	n.s.	n.s.	n.s.
LENGTH OF SERVICE	n.s.	n.s.	n.s.
ETHNICITY	0.05	n.s.	n.s.
COMMUTER STATUS	n.s.	n.s.	n.s.
NO. OF FRIENDS	0.05	n.s.	n.s.
CASUAL NETWORK	0.05	n.s.	n.s.
INTIMATE NETWORK	0.05	0.05	n.s.
SELF-RATING	--	n.s.	n.s.
GUTTMAN	n.s.	--	n.s.
OSGOOD	n.s.	n.s.	--

* n.s. = not significant at $P = 0.05$ level

The perception of self-proficiency in the Meranao language does not seem to be related to age, sex, educational attainment, length of service and residence on campus. The same may be said for the attitude towards the owner of the Meranao language and the attitude itself to the Meranao language.

This perception, however, is affected by their frequency of contact with their intimate and casual network of Meranao friends, their ethnic origins and the number of their Meranao friends. The number of times with which the respondents meet their casual or intimate network of Meranao friends influence their perception of competence in the Meranao language proportionally and in a positive manner. Their ethnic origins also influence such perception. Some ethnic groups, particularly the *Ilocano*, have higher ratings of themselves over the rest in the ability to speak the Meranao language. This phenomenon has been validated by further investigations by the author into the phenomena – it seems they perceive their mother language as akin to Meranao. In an in-depth interview, a respondent offered that he quickly learned Meranao because it was similar to Ilocano in many respects. The respondent's positive attitude towards the owner of the Meranao language, as measured on the Osgood scale, has relevance towards their self-perception of proficiency.

The attitude towards the language is not affected by age, sex, educational attainment, length of service at the University, ethnic origin, commuter status, number of friends and frequency of contact with the casual network of friends. Also, there is no statistically significant connection between the attitude towards the owner itself of the language. However, there is a relationship in the frequency of contact with their intimate network of friends.

The attitude towards the owner of the Meranao language is not affected by age, sex, educational attainment, length of service, ethnicity, commuter status, number of Meranao friends, and frequency of contact to the casual and intimate network of friends.

What seems to determine the language learning process are socio-structural variables, like one's ethnicity, as well as the establishment of a social network of Meranao friends. Motivation and attendant variables do not explain why people do not learn the language.

The common assumption that learning a second language is associated with the owner of the language is not warranted in the study. Perception of the owner of the language does not affect the learning of the language.

Implications

The graphs illustrating the Guttman and Osgood Scales show that the majority of the respondents have unfavorable attitudes in both measurements. The result may be interpreted in the context of cause and effect relationships, i.e., if one develops a negative attitude towards the speaker of the language, such attitude may as well lead to a negative effect on the language itself, or *vice versa*.

The data, however, point otherwise.

The difficulty of learning the Meranao language may be attributed to the absence of language opportunity on the MSU campus. The lingua franca of MSU is not Meranao but Tagalog or Bisaya. The Meranao and Christian constituents use these common languages. Also, cross-cultural communication occurs along the lines of this lingua franca. In contrast, intra-cultural communications among the Meranao is done using the Meranao language. Similarly, the non-Meranao community utilize the Bisayan language for this

purpose. The teachers and students are expected to speak English, yet the University presumes that because the language learners have stayed at MSU for a long period of time and have interacted with the Meranao native speakers, knowledge of the Meranao language becomes a matter of course. The study proves, however, that 85% of the respondents are non-speakers of the Meranao language. As a remedy, a lady professor (55 years old), one of the non-Meranao pioneers of MSU and a fluent speaker of the Meranao language, corroborated this implication when she said:

> The University should put up a language center. This will ensure that anybody who comes to MSU should have at least a basic knowledge of the Meranao language. Just imagine, when you walk, you don't talk any more, if you are in between two Meranaos because you don't understand. When you don't understand the language of the host culture, the fear is very big, but if you know the language, there is nothing to fear.

Another aspect of the difficulty in learning the language lies in the fact that MSU is an "artificial" community. The majority of the population comes from different regions, each having his own distinct dialect. Furthermore, most of the respondents do not have permanent homes on campus and have to leave after work.

In contrast, the Christians in Malabang, a community with an evenly matched population of 50% Christians and 50% Meranaos, are very fluent in the Meranao language. The greater number of Christians were born and raised there. The Meranaos in their day to day encounter with the Christians seem to have welcomed the latter because they have chosen to live there and have wished to die there also. Hence, the learning of the Meranao language in Malabang becomes easier compared to the language learning situation on campus.

SUMMARY

A study of language attitudes in learning the Meranao language was conducted among he non-Meranao faculty of the Mindanao State University main campus in Marawi City. A survey questionnaire was designed and administered involving demographic variables, a test of attitude to language utilizing the Guttman scale, and a test of attitude towards the owner of the language involving the Osgood scale. Ninety-three (93) respondents were included in the study.

The results showed that ethnicity, number of friends and frequency of contact among the network of casual and intimate Meranao friends significantly influenced the respondents' perceptions of their self-rating in their proficiency in the Meranao language, all in a positive manner.

Age, sex, educational profiles, length of service, residency within the campus, and attitudes towards the language was not found to have a statistically significant relationship to self-rated perception of proficiency in the Meranao language.

The frequency of contact with the intimate network friends has a significant though negative sway as to respondent's attitude towards the Meranao language.

Age, sex, length of service, ethnicity, educational attainment, commuter status, number of Meranao friends, frequency of networking among the casual network of Meranao friends, and perception of self-proficiency in the Meranao language was not found to have a statistically significant association to attitude towards the Meranao language. So was the attitude towards the owner of the Meranao language.

No variable in this study was found to have a statistically significant connection to attitude towards the owner of the Meranao language.

Conclusion

The study found ethnicity, number of Meranao friends, and frequency of contacts among casual and intimate Meranao friends to have a positive relationship to self-perception of competence in the Meranao language. Frequency of contact with the intimate network of Meranao friends had a negative effect on language attitude. No variable in this study seemed to significantly affect the attitude towards the owner of the Meranao language.

Recommendations

Additional studies are needed to validate the results of this study. There is a need to explore further the relationships between the variables found to be statistically insignificant in this study. That they indeed do not exert an effect on language attitude must be interpreted only within the context of the limitations of this study's methodology. More accurate and comprehensive studies involving larger populations may find significant connections where this study found none.

Any program that intends to address the issue of the inability of the MSU faculty to speak the Meranao language must consider the significant variables found in this study, i.e., ethnicity, frequency of interaction with the intimate and casual network of friends, and number of Meranao friends.

The potential beneficial effects of Meranao language proficiency among the faculty cannot be belittled. The governing body of the state institution in which the study was made should consider establishing programs that address this issue.

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APPENDICES

APPENDIX (A)   GUTTMAN SCALE OF ATTITUDE TOWARD MERANAO LANGUAGE (N=93)

Scale Items*

Resp #	2	4	8	6	17	11	12	13	5	3	Sum	Error
88	1	1	1	1	1	1	0	1	1	1	9	1
53	1	1	1	1	1	0	1	1	0	1	8	2
44	1	1	1	1	1	1	0	1	0	1	8	2
54	1	1	1	1	0	1	1	1	1	0	8	1
85	0	1	1	1	1	0	1	0	1	0	6	3
64	1	1	1	1	1	1	1	0	1	0	8	1
60	1	0	1	1	1	1	1	1	1	0	8	1
9	1	1	1	1	1	1	1	1	0	0	8	0
38	1	1	1	1	1	1	1	1	0	0	8	0
7	1	1	1	1	1	1	1	1	0	0	8	0
61	1	1	1	1	1	1	1	1	0	0	8	0
25	1	1	1	1	0	1	1	1	0	0	7	1
12	1	1	1	1	1	1	1	1	0	0	8	0
100	1	1	0	1	0	1	0	1	0	0	5	3
47	1	0	1	0	0	1	1	1	0	0	5	3
27	1	1	1	1	0	1	0	1	0	0	6	2
81	1	1	1	1	1	1	0	1	0	0	7	1
93	1	1	1	1	1	1	0	1	0	0	7	1
2	1	1	1	1	1	1	1	1	0	0	8	0
14	1	1	1	1	0	1	1	1	0	0	7	1
97	1	1	1	1	1	0	1	1	0	0-	7	1
4	1	1	1	1	1	1	1	0	0	0	7	0
10	1	1	1	1	1	1	1	0	0	0	7	0
28	1	1	1	1	1	0	1	0	0	0	6	1
34	1	1	1	1	1	1	1	0	0	0	7	0
87	1	1	0	0	1	1	1	0	0	0	5	2
31	1	1	1	1	1	1	1	0	0	0	7	0
84	0	1	0	1	1	1	1	0	0	0	5	2
74	0	1	1	1	1	1	1	0	0	0	6	1
3	1	1	1	1	1	0	1	0	0	1	7	2

Resp #	2	4	8	6	17	11	12	13	5	3	Sum	Error
42	1	1	1	1	1	1	0	0	0	0	6	0
35	1	1	1	1	1	1	0	0	0	0	6	0
63	1	1	1	1	1	1	0	0	0	0	6	0
92	1	1	1	1	1	1	0	0	0	0	6	0
56	1	1	1	1	1	1	0	0	0	0	6	0
98	1	1	1	1	1	1	0	0	0	0	6	0
79	1	0	1	1	1	1	0	0	1	1	7	3
91	1	0	1	1	1	1	0	0	0	0	5	1
5	1	1	0	1	0	1	0	0	0	0	4	2
96	0	1	1	1	1	1	0	0	0	1	6	2
41	1	1	1	1	1	1	0	0	0	0	6	0
52	0	1	1	1	1	1	0	0	1	1	7	3
83	1	1	1	1	1	1	0	0	0	0	6	0
69	1	0	1	1	1	1	0	0	0	0	5	1
80	1	1	1	0	1	1	0	0	0	0	5	1
40	1	1	0	1	0	1	0	0	1	0	5	1
49	1	1	1	1	0	1	0	0	0	0	5	1
68	1	1	1	0	1	1	0	0	0	0	5	1
46	1	1	0	0	1	1	0	0	1	0	5	3
51	1	1	1	1	0	1	0	0	0	0	5	1
13	1	1	0	1	0	1	0	0	0	0	4	2
30	1	1	1	1	1	0	0	0	0	0	5	0
73	1	1	1	1	1	0	0	0	0	0	5	0
59	1	1	1	1	1	0	0	0	0	0	5	0
26	1	1	1	1	1	0	0	0	0	0	5	0
89	1	1	1	1	1	0	0	0	0	0	5	0
45	1	1	0	1	1	0	0	0	0	0	4	1
67	1	0	1	1	1	0	0	0	0	0	4	1
66	1	0	1	1	1	0	0	0	0	0	4	1
11	1	0	1	0	1	0	0	0	0	0	3	2
22	1	1	1	1	1	0	0	0	0	0	5	0
24	1	1	1	1	1	0	0	0	0	0	5	0
62	1	0	1	1	1	0	0	0	0	0	4	1
39	0	0	1	1	1	0	0	0	0	0	3	2
78	1	1	1	0	1	0	0	0	0	0	4	1

Resp #	2	4	8	6	17	11	12	13	5	3	Sum	Error
8	0	0	1	1	0	1	0	0	0	0	3	3
77	1	1	1	1	0	0	0	0	0	0	4	0
94	1	1	1	1	0	0	0	0	0	1	5	1
86	1	1	1	1	0	0	1	0	0	0	5	1
19	0	1	1	1	0	0	0	0	0	1	4	2
23	1	1	0	1	0	0	0	0	0	0	3	1
21	0	1	1	1	0	0	0	0	0	1	4	2
50	1	1	1	1	0	0	1	1	0	0	6	2
99	1	1	1	1	0	0	0	0	0	0	4	0
82	1	1	1	1	0	0	0	0	0	0	4	0
17	1	0	1	0	0	0	0	0	1	1	4	3
20	1	1	1	0	0	1	0	0	0	0	4	1
16	1	0	1	0	0	1	0	0	0	0	3	2
1	1	1	1	0	0	0	0	0	0	0	3	0
15	1	0	1	0	0	1	0	1	0	0	4	3
33	1	0	1	0	0	0	0	0	0	0	2	1
29	1	1	0	0	1	0	1	0	1	0	5	3
43	1	1	0	0	0	0	0	0	0	1	3	1
65	1	1	0	0	0	1	1	0	0	0	4	2
6	1	1	0	0	0	0	0	0	0	0	2	0
57	1	1	0	0	0	0	0	0	0	0	2	0
76	0	1	0	0	0	0	0	0	0	0	1	1
37	0	1	0	0	0	0	0	0	1	0	2	2
18	0	1	0	0	0	0	0	0	1	0	2	2
32	1	0	0	0	1	0	0	0	0	0	2	1
70	1	0	0	1	0	0	0	0	0	0	2	1
55	1	0	0	0	0	0	0	1	0	0	2	1
95	0	0	0	0	0	0	0	0	0	1	1	1
SUM	80	74	72	69	56	51	28	22	13	13		102

$$\text{Coefficient of Reproducibility (CR)} = 1 - \frac{\text{Errors}}{\text{Cases} \times \text{Items}} = 1 - \frac{102}{930} = 0.89$$

Appendix B

CHARLES OSGOOD'S PRINCIPLE OF SEMANTIC DIFFERENTIAL TEST
OF THE "OWNER' OF THE MERANAO LANGUAGE

Instruction:

You are provided with pairs of adjectives that Non-Meranao speakers use in describing the owner of the Meranao language. Please check the box corresponding to your choice of adjective that best describes the owner of the language. For example, if you think that the owner of the language is <u>intelligent</u>, check the box closest to "intelligent".

<div align="center">

5   4   3   2   1

Intelligent [√] [ ] [ ] [ ] [ ] Shallow

</div>

Or, if you think it is <u>somewhat intelligent</u>, you may check the next box to the right of that adjective.

<div align="center">

5   4   3   2   1

Intelligent [ ] [√] [ ] [ ] [ ] Shallow

</div>

And, if you think it is <u>shallow</u>, check the box closest to "shallow".

<div align="center">

5   4   3   2   1

Intelligent [ ] [ ] [ ] [ ] [√] Shallow

</div>

Or, if you think it is <u>somewhat shallow</u>, you may check the box to the left of that adjective.

<div align="center">

5   4   3   2   1

Intelligent [ ] [ ] [ ] [√] [ ] Shallow

</div>

However, if you think that neither "intelligent" nor "shallow" applies, or that the best description lies midway between 5 and 1, please check the box corresponding to the number 3 for your answer.

<div align="center">

5   4   3   2   1

Intelligent [ ] [ ] [√] [ ] [ ] Shallow

</div>

Please do not leave any item unanswered.

	5	4	3	2	1	
Intelligent	[ ]	[ ]	[ ]	[ ]	[ ]	Shallow
Thrifty	[ ]	[ ]	[ ]	[ ]	[ ]	Extravagant
Respectful	[ ]	[ ]	[ ]	[ ]	[ ]	Disrespectful
Frank	[ ]	[ ]	[ ]	[ ]	[ ]	Secretive
Honest	[ ]	[ ]	[ ]	[ ]	[ ]	Dishonest
Responsible	[ ]	[ ]	[ ]	[ ]	[ ]	Irresponsible
Humble	[ ]	[ ]	[ ]	[ ]	[ ]	Pretentious
Loyal	[ ]	[ ]	[ ]	[ ]	[ ]	Disloyal
Independent	[ ]	[ ]	[ ]	[ ]	[ ]	Dependent
Serious	[ ]	[ ]	[ ]	[ ]	[ ]	Lax
Progressive	[ ]	[ ]	[ ]	[ ]	[ ]	Traditional
Open-minded	[ ]	[ ]	[ ]	[ ]	[ ]	Close-minded
Efficient	[ ]	[ ]	[ ]	[ ]	[ ]	Inefficient
Sensitive	[ ]	[ ]	[ ]	[ ]	[ ]	Heartless
Disciplined	[ ]	[ ]	[ ]	[ ]	[ ]	Undisciplined
Generous	[ ]	[ ]	[ ]	[ ]	[ ]	Selfish
Friendly	[ ]	[ ]	[ ]	[ ]	[ ]	Hostile
Constructive	[ ]	[ ]	[ ]	[ ]	[ ]	Destructive
Industrious	[ ]	[ ]	[ ]	[ ]	[ ]	Idle
Stylish	[ ]	[ ]	[ ]	[ ]	[ ]	Old-fashioned