THE LANGUAGE PREFERENCES IN DOMAINS OF COMMUNICATION AMONG MARINDUQUEÑOS

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Abstract

Language varieties in different speech communities exist in different groups of speakers. For example, in the province of Marinduque, it was observed that the native speakers use different kind of languages in communicating to various groups of speakers in several domains. This paper is an attempt to identify the language preferences of the speakers in different domains. These domains include the family, the school, and the church. This also analyzes the factors that influence the speakers' choices of using one language in a particular domain. This study adopted Fishman's (1965) theory on language use "Who speaks what language to whom and when" applies to this study. In this theory, all utterances made by the native speakers from the oral language samples are bases in claiming that they vary in their language use in situational domains like the family, the school and the church presented in a box at the lower portion of the paradigm. It is presumed that in the three categories of domains, the native speaker is likely to use the more or the most appropriate language in dealing with different categories of speakers. He/she also considers the subject matter of the social interaction and the purpose of the conversation. The results show that in different settings of conversations, the local language (Marinduque Tagalog) is preferred by the native speakers in the three domains, however, most defined in the family domain. The native speakers are more comfortable in their interaction as they find it simpler to express themselves using the local language. Standard Tagalog (Manila Tagalog) and English are used only in the church and school domains by the professionals and native speakers who are exposed to both languages. The factors identified influencing the language preferences of the speakers in the family, the school, and the church domains are the following: transfer of residence, local language area, mores and tradition, educational attainment, and language contract. Specifically, native speakers in the church domain agreed that transfer of residence, mores, and traditions, and gender influence the most the native speakers, whereas in the school domain, the enumerated significant factors are educational attainment, geographical location, and mores and traditions. It was very clear then that the native speakers are still loyal in the use of Marinduque Tagalog both in formal and informal conversations in different domains. Specifically in Western Marinduque, Marinduque Tagalog is preferably used in formal conversations particularly with lay ministers and nuns. In Eastern Marinduque, Marinduque Tagalog is also the choice of the family members and school officials including the students in both formal and informal conversations.

Introduction

In a given speech community, native speakers use language to communicate meaning and to establish human relations with other groups of speakers. This language could be the national language or a local language comprehensible and acceptable to the members of the speech community.

Finnegan (2008) emphasized that the use of a language is often compartmentalized as when one uses it at home, at school or at work. Women and men also differ from one another in terms of language use. Throughout the world, in addition to regional dialects, there are ethnic varieties, social class varieties, and gender varieties.

Meanwhile, sociolinguistic study of Kalybek et al (2023) on language choice and language attitude in a multilingual Kazakhstani University revealed that language choices of the university students were influenced by social settings preferring Kazakh and Russian. Participants manifested positive attitudes towards the use of these languages in family communication whereas English is used for international and professional contexts. They showed interest in improving proficiency in Kazakh and English, aligning with government initiatives.

Extra and Yagmor (2006) studied the status of immigrant minority languages at home and at school in the Dutch context of primary and secondary education. They studied distribution and vitality of immigrant languages at home, the history and status of immigrant minority languages at Dutch primary and secondary schools. The findings of the study revealed that: (1) home language data play a crucial role in the definition and identification of multicultural school populations, from a sociolinguistic perspective and (2) home language data offer relevant insights into the distribution and vitality of home languages across groups and thus raise public awareness of multilingualism and multiculturalism; and from an educational perspective, home language data are indispensable tools for educational planning and policies on the teaching of both the national majority language as in first language or second language and immigrant languages.

In Afreen study (2020) the language policy of Bangladesh advocates the use of the national language "Bengali" in all spheres of life. This paper portrays the denomination of 'Bengali' along with noticeable interference of it in the intimate spheres. English serves as a foreign language and taught as a compulsory subject in the academic domain, however, Bengali prevails. In the country, there is the leading indigenous group known as 'Chakma' who have no other choice but to use these languages regardless of having a distinct vernacular. The findings then confirmed that they have not completely shifted their language to the Bengali. However, the presence of Bengali in the intimate domain may indicate that the coming generations who live in the city areas will completely shift their language to Bengali.

Meanwhile, David (2006) studied language choices in Sindhi families using participant observation and recordings of ordinary conversations in the house and intra community domains. The recordings were conducted in informal settings. Twenty six conversations in the home domain involving 66 Malaysian Sindhis of different generations were taped and

transcribed. The topics that arose were diverse and ranged from social talk like the arrival of a married daughter from abroad, the variety of food supplied in a hotel, the purchase of consumer items, illness, exams, and career choices to business talk like the purchase of shares and trade opportunities. In the home, results of the study revealed that there has been no displacement of Sindhi when male first generation (older males) converse with their wives. When female first generation communicates with their spouses, the ethnic language is maintained. In intra community interactions, the language used among the first generation female speakers (50 -80 years old) is Sindhi because they are proficient in the language whereas the first generation male speakers tend to use more English in peer interaction with males. They were found to use a range of linguistic strategies like code -mix, code-switch and code shifts. Consequently, the issue of language choice in peer interaction does not arise.

In analyzing Uzbek-English Linguistics, Raxmanova (2024) delved into the prevalence of English loanwords in Uzbek lexicon, illustrating the code-switching phenomenon among bilingual speakers. He also identified the challenges of translation accuracy and fidelity between the two languages. The linguistic data were meticulously examined, hence, the complexities of Uzbek-English-English linguistics and nuances of communication between speakers of these languages were defined. Trends, preferences, and challenges within this linguistic intersection, offering valuable implications for language education, translation practices, and cross-cultural communication strategies were uncovered.

Furthermore, Gul and Andrabi (2024) studied the language choice among the Shina Youth in different domains. Three domains include home domain, personal domain such as language used while thinking, language used while nicknaming, language used for storytelling, school domain, social domain such as language used at market, language used in community gathering, and religious domain such as language used while making Dua, language used while talking with other worshipers in the mosque. The respondents are from a multilingual area that speak different languages. Apart from major languages like Kashmiri, Dogri, there are a multitude of minority languages like Shina, Burushaski, Balti, Hindko, Punjabi, Pahari, Pashtu, and Gojri. Gurezi Shina is a lesser-known variety of Shina language being spoken by inhabitants of Gurez. In the previously stated domains of language use among Shina Youth of Gurez Valley, it is evident that they have maintained their mother tongue in the home domain. It was also found that the informants find Shina more comfortable language in order to fully express themselves in informal situations. Shina is not frequently use in the school domain because the Shina Youth speak Urdu with teachers and friends inside the classroom. Moreover, the respondents use Shina while interacting with unanimity people and prefer Urdu language in the market. With these results, The Shina language appears to have a dominant role in the places of worship and in religious discourse.

Moreover, Dreisbach and Demetrio (2020) investigated on the intergenerational language preference shift among Cebuanos on three languages namely Cebuano, Filipino, and English. They employed mixed method in exploring the preference. They found that both generations (young and elders) use the Cebuano language for everyday communication. A significant difference, however, was found in the use of Filipino and English language because the younger generations spoke it compared to their elder counterparts. There was a language shift in the use of Cebuano to English in formal conversation between the younger and elder Cebuanos.

Further, Cebuanos prefer to maintain their mother tongue to be the medium of communication in speaking with family, friends, relatives, and close people seeing that younger generation has limited vocabulary on the Cebuano language. They both favored English to be the language used for formal communication considering its status as an international language and its association to high socio-economic standing and maintain Tagalog-based Filipino to be the Philippine National language.

On the hand, Blom, Yazici, Boerma, and Witteloostujin (2024) did a longitudinal study of Turkish-Dutch children to investigate the role of language status, language proficiency, cognitive control, and Development Language Disorder in bilingual Turkish-Dutch children's language mixing in single-language setting. It was found that children often mix the majority-societal language (Dutch) into the minority-heritage language (Turkish). Higher proficiency in Dutch, lower proficiency in Turkish and having DLD are linked to more mixing in the Turkish setting. These were due to cognitive control on children's language mixing including linguistic factors as a child-external and child-internal level impact on children's mixing in single-language settings and are more important than domain-general cognitive control. Participants of the study were all 31 children that 20 are with typical development and 11 with Developmental Language Disorders, from the age of 5 or 6 years until they 7 or 8 years old of individual language proficiencies and preferences was accessed. However, this presents a series of user studies and experiments that examined the extent to which a system can predict, for a given query, what language(s) a multilingual user would prefer the research results to be in.

Evidently, The speeches of the native speakers whose ages range from 10 to 60 years old and above who come from varied speech communities, from different age group levels and who use speech events in situational domains could be analyzed and described. In the present study, these native speakers come from six municipalities in the province divided into Western and Eastern parts. The researchers strong contention as a native speaker of the language is that Marinduque Tagalog is the most divergent local language in Region IV in terms of its morphological structure hence, the need to investigate and identify/describe the affixation of the two local languages used by the inhabitants in the island province.

As regards the role of parents and the use of language at home and in school, Daskalaki and Corominas (2024) investigated on the heritage language of the children speaking Mandarin. They examined on the associations between parental characteristics in terms of attitudes and proficiency and children's heritage language use at home and through schooling as regards the outcomes of children's use of vocabulary and simple syntax in their heritage language. Positive parental attitudes and lower parental proficiency in English were associated with more Mandarin use at home as manifested with larger vocabularies and more accurate production of interrogatives. However, school type was only associated with vocabulary and not syntax and the bilinguals school group had larger vocabularies than the English school group. Moreover, results of the study indicate how parental characteristics may influence input factors, which in turn may differently affect the acquisition of vocabulary versus early-acquired syntactic structures.

Statement of the Problem

Among the varieties of language that comprise the speech repertoire of the speakers of the eastern and western parts of Marinduque, which language do they use in face-to face conversations with any given category of speakers in different domains?

1. What factors motivate them to use one language over the others?

Objectives of the Study

1. identify the language that is most likely used by the native speakers in Eastern and Western Marinduque in their conversations in the family, in the school and in the church to determine language distribution within the three domains;

2. describe the factors that motivate the native speakers to use one language over the other and find out which among the factors influence most the native speakers;

II. Research Methodology

Research Design

This study adopts Fishman theory (1965) "Who Speaks What Language To Whom and When" within group or intragroup use of different languages by a single population in different domains of communication. The use of the speakers' mother tongue and other languages make them communicate with other groups of speakers. Most probably, from these language choices, the mother tongue could be the habitual language used by the speakers. Conversations in different domains like the family, the school, and the church were considered because these are the commonplaces that the teens, adults, middle age and the elderly often meet and communicate, hence, language variety usually occur.

Research Instruments

The instruments used in this study were the survey, interview, and video recording. These were the most appropriate instruments for the study in describing the language use of the native speakers of Marinduque Tagalog and in identifying the factors affecting the choice of one language over the other/s.

Survey Forms

The survey forms were filled out by the native speakers. Part I contains the speaker's personal profile while Part II includes the language most frequently used in different domains of interaction, namely the family, the school, and the church. This was patterned after Quakenbush''s (1986) instruments which he used in his study "Language Use and Proficiency in a Multilingual Setting among Agutaynen Speakers in Palawan." The researcher modified the questionnaire to suit the need of the present study. Part III is all about the factors that influence the use of one language over the other. Some of the factors were taken from the related materials used in the study and others from the responses of the native

speakers during the preliminary interview conducted. Factors taken from the results were considered due to consistency and concurrence of the respondents" answers during the initial interview. Several items that account for each part of the survey form were provided and were chosen by the respondents by putting a check mark opposite their choices.

Video recording

This involves the use of a video camera to tape the conversations of the native speakers in a given situational domain. The topics were suggested in order to elicit a natural flow of conversation. Proper orientation was made in every speech event among the native speakers. The video recording of the conversations was done by a trained camera man. Two recordings for each group of speakers were made in every domain, in formal and informal formal conversations. The formal sessions involved activities like meetings, consultations, and counseling, while informal sessions included natural conversations. For example, members of the family cleaning the backyard and watering plants, pupils and teachers fixing the classroom, and a priest and catechists outside the convent checking the gate and benches being painted by a laborer. The length of the video recording time ranged from 20 to 30 minutes in each domain.

The Interview

The interview was designed to encourage the native speakers to communicate their thoughts and sentiments about the questions asked of them. This was a follow up to video recordings. Two types of interview were conducted. The first was the unstructured interview using the questions elicited from the topics the native speakers talked about during the video recording. The second was the structured interview using a set of questions aimed at discovering language use with whom, about what topics, in what situations and for what purposes. Further, this type of interview gathered information on the frequency of language use in the family, school and church domains. The interview was patterned after Quakenbush"s (1986) study mentioned earlier. The interview was modified, however, to make it appropriate to local circumstances. One of the bases used in selecting Quakenbush"s list of questions was simplicity and clarity. Oral exchanges lasted for 15 to 20 minutes in each category. Both interviews elicited lexical data that contained grammatical items such as verbs, adjectives, and adverbs. In the course of the conversation, the recorder was played to pick up oral language samples.

III. Results and Discussion

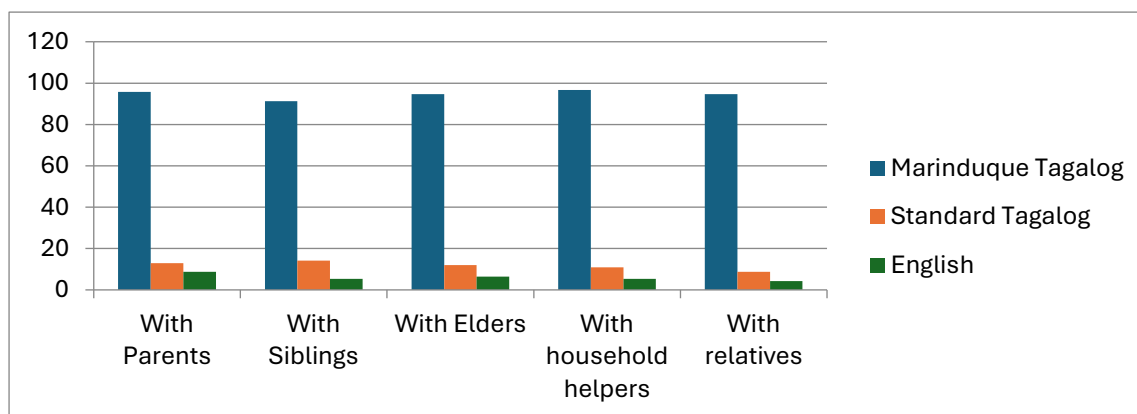**Table1.1** Classification of Respondents
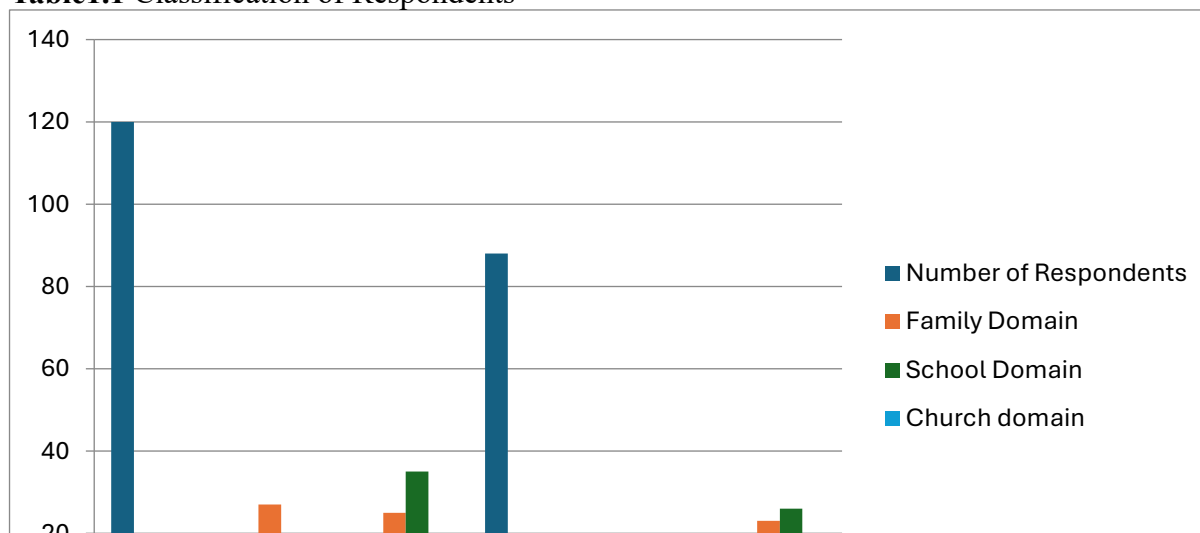
Table 1.2 Language Used in the Church Domain in Conversations with Church Personnel

WESTERN MARINDUQUE
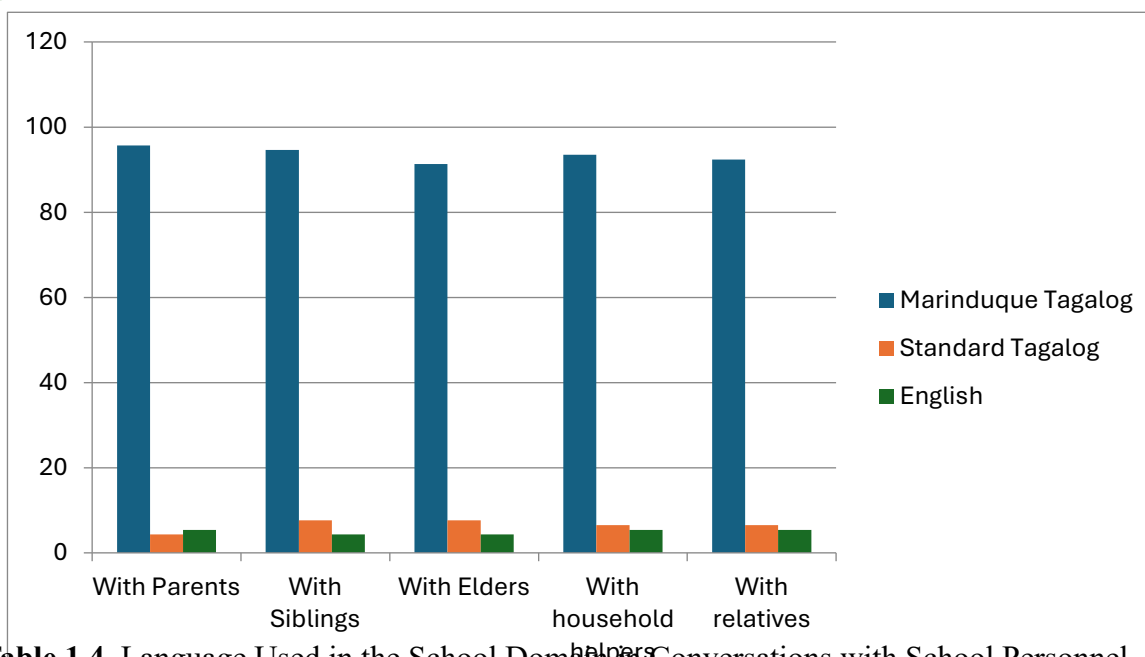

EASTERN MARINDUQUE

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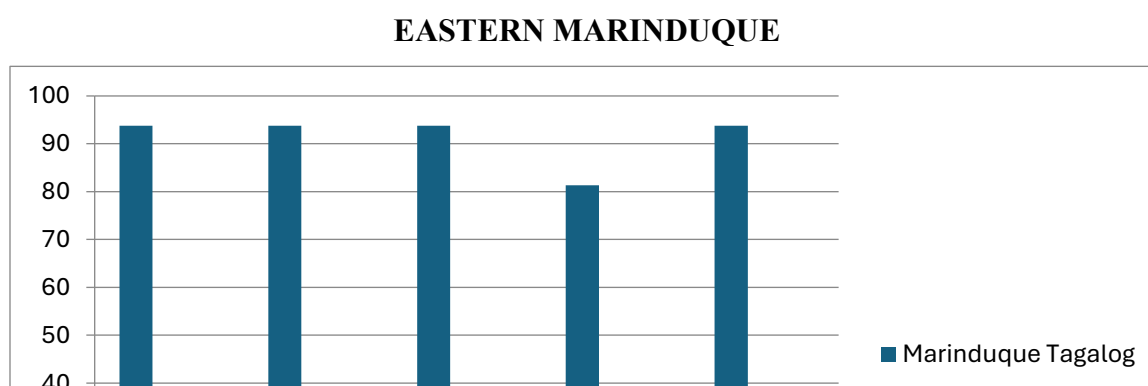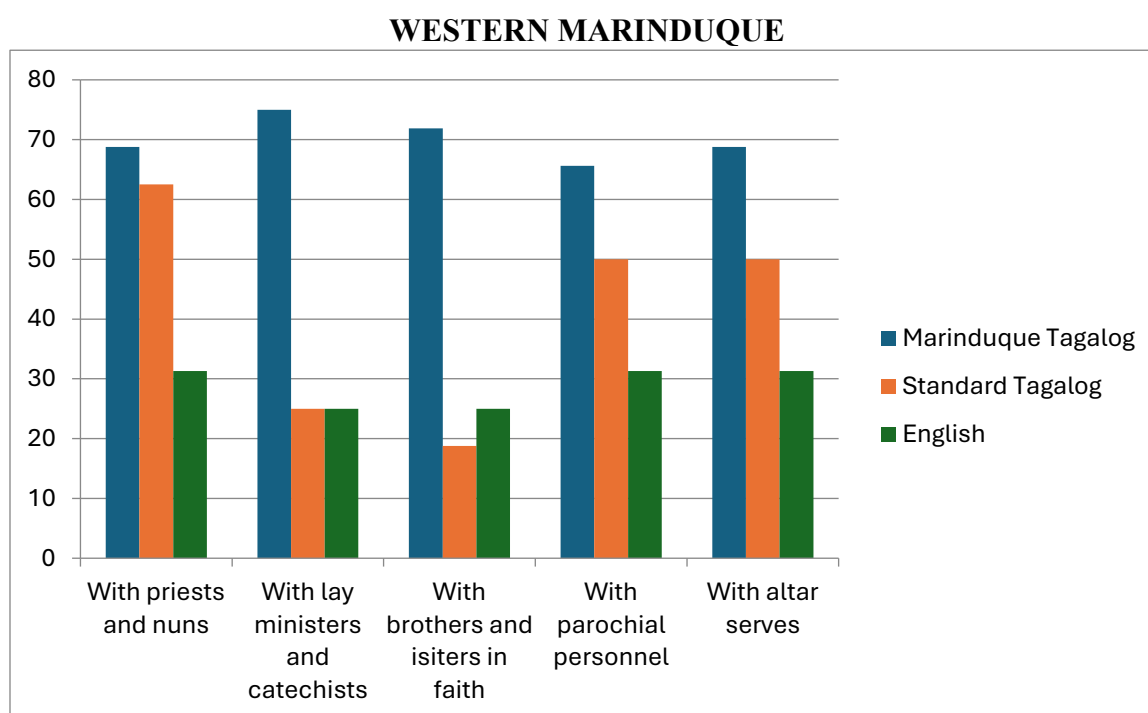
Table 1.3. Language Used in the Family Domain in Conversations with Family Members
WESTERN MARINDUQUE

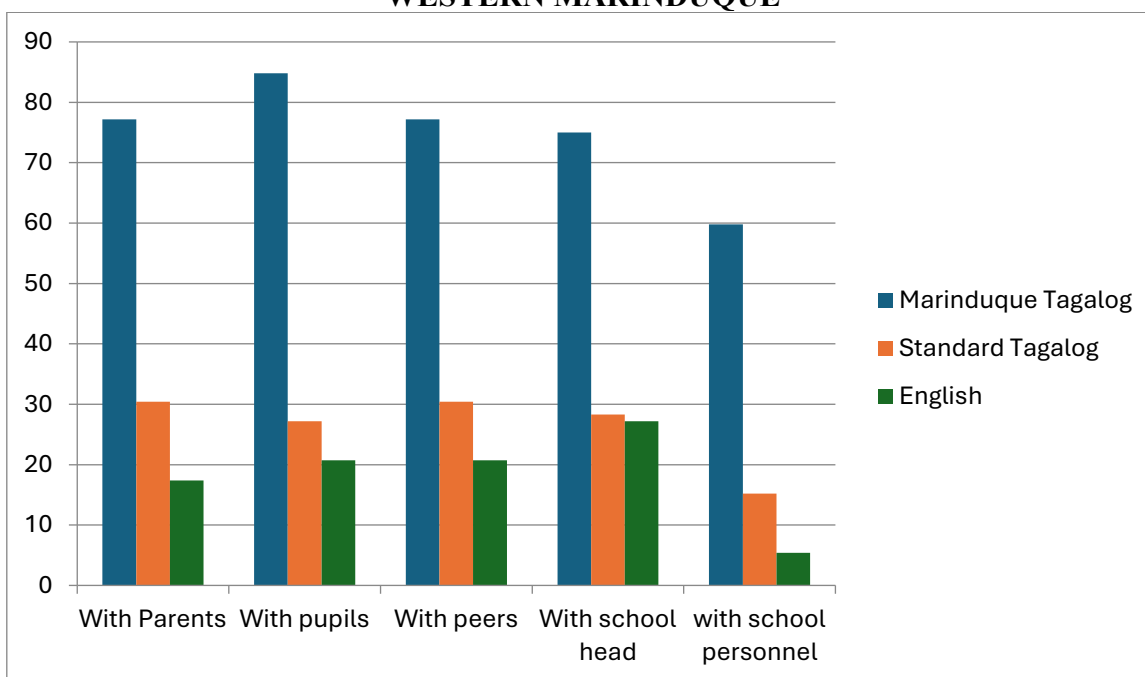**EASTERN MARINDUQUE**

Table 1.4. Language Used in the School Domain in Conversations with School Personnel

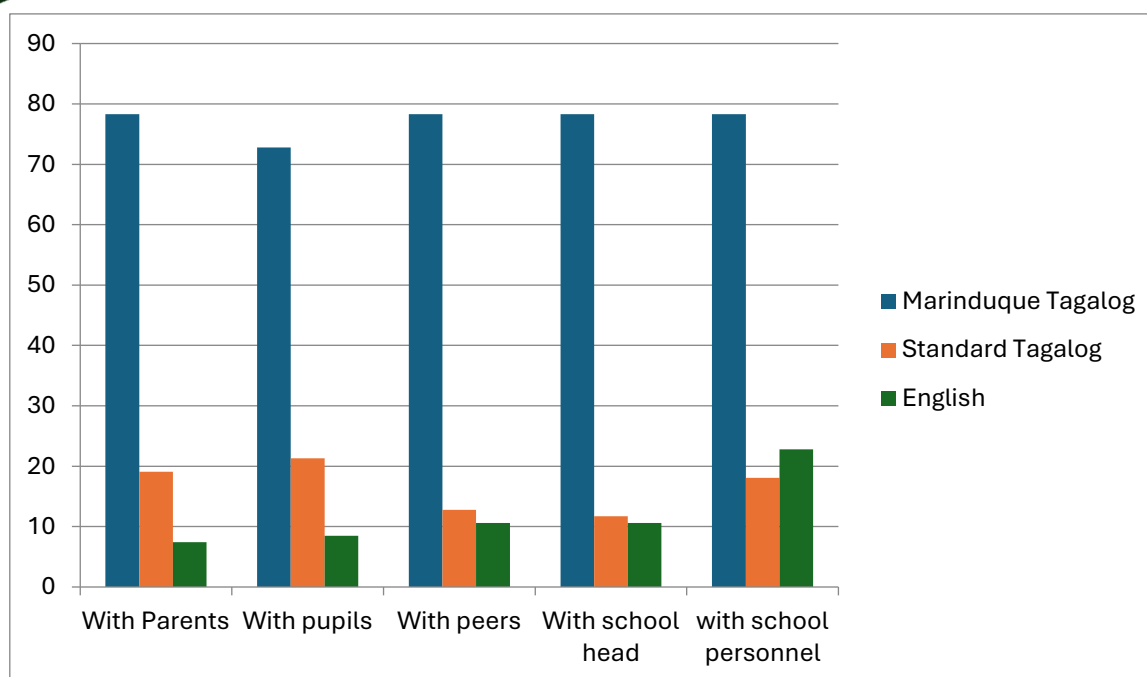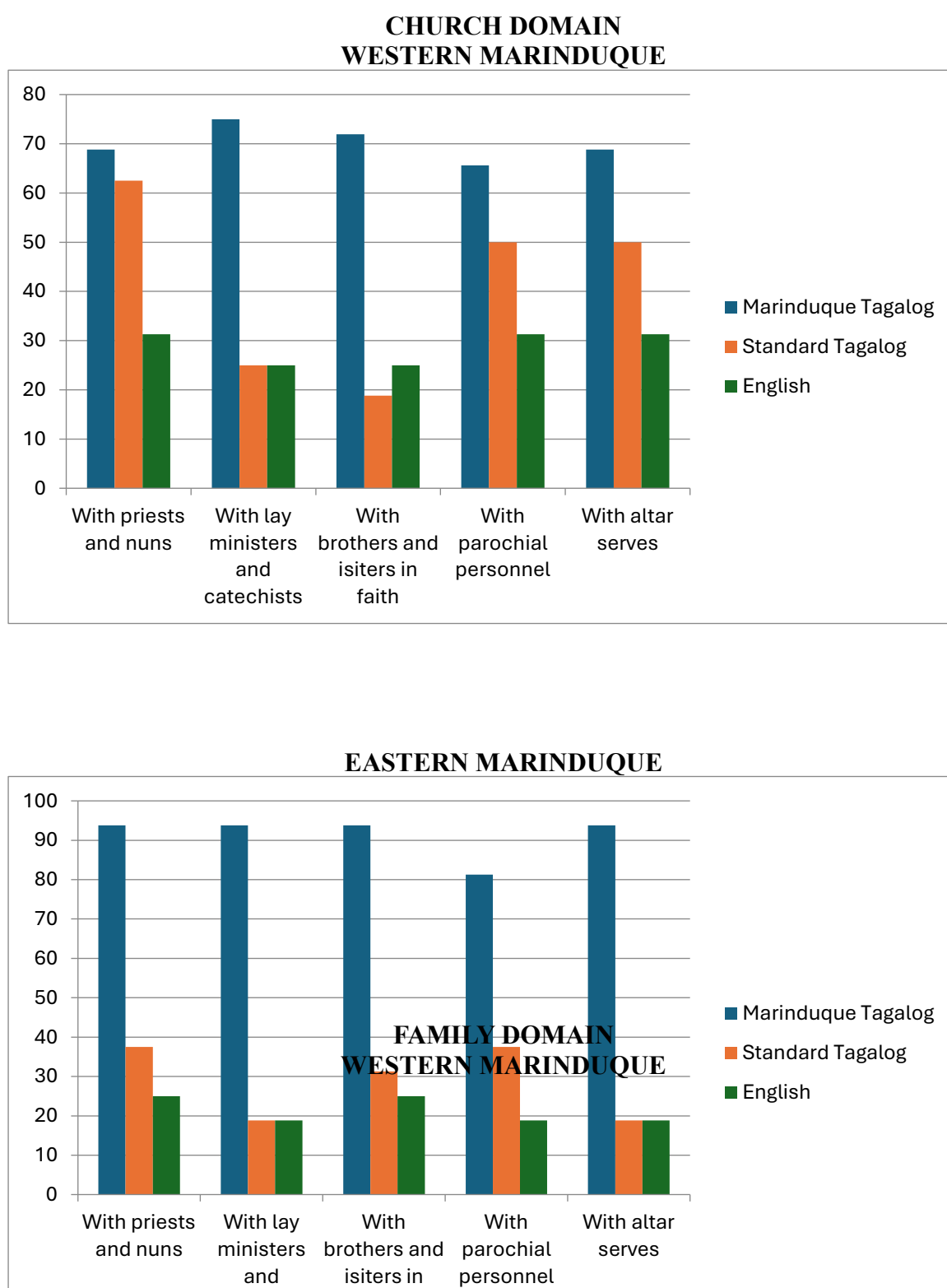## WESTERN MARINDUQUE

EASTERN MARINDUQUE

Table 1 presents the percentage of language use in formal and informal conversations in the family, school and church domains in the two language areas in the whole province. In formal conversation in the church domain, the use of Marinduque Tagalog has the highest percentage (75%) when the respondents communicate with lay ministers and catechists. This could be attributed to the fact that in their routine activities in the church or in attending other related church activities in other places in the province, they find it easier to express themselves in Marinduque Tagalog. Marinduque Tagalog is also the language most frequently used (96.7%) in the family domain in respondents' conversation with household helpers. This includes conversations like consultations regarding family affairs and personal concerns. This goes to show that native speakers are at ease in using the local language when they communicate with helpers at home. Looking at the percentages, the local language is frequently used in formal conversation with pupils in the school domain (84.2%). Since the pupil   respondents claimed that they better comprehend instructions in the local language, the teachers and other school personnel communicate with them in their own language. Further, Standard Tagalog is used by 62.5% of the respondents when they are in the church to communicate with the priests, nuns and altar servers while only 37% use it in school and family domains. English is used by 31.3% of the respondents in the church domain to communicate with parish priests and nuns while 27.2% of the respondents use it in the school domain to communicate with the school heads.

In informal conversation, it can be noted that Marinduque Tagalog is preferred particularly in communicating with the parents (95.7%) and siblings (94.6%), in communicating with peers (78.3%), school heads (78.3%) and school personnel (78.3%) in the school domain, and in communicating with lay ministers and catechists (98.3%), brothers and sisters in faith (98.3%) and the altar servers (98.3%) in the church domain. With only 37.5% and 25.0% and 21.3% and 10.6% respectively, the use of Standard Tagalog and English only occur in conversations of the respondents with the priests and nuns and the school heads and other school personnel like doctors, nurses, dentists and pupils.

It can be gleaned from the table that in both formal and informal conversations, Standard Tagalog is least used in the family domain but is mostly used in the church and school domains. Evidently, the use of Marinduque Tagalog in Eastern and Western Marinduque in both formal and informal conversations is most defined in the family domain. The native speakers exhibit love, loyalty, and appear to be strongly attached to the use of their local language. This was manifested not only in the results obtained through the language background questionnaire but also through the interviews and the videotaped conversations.

Table 2 Language Use in Formal and Informal Conversations in Three Domains

CHURCH DOMAIN
WESTERN MARINDUQUE

EASTERN MARINDUQUE

FAMILY DOMAIN
WESTERN MARINDUQUE
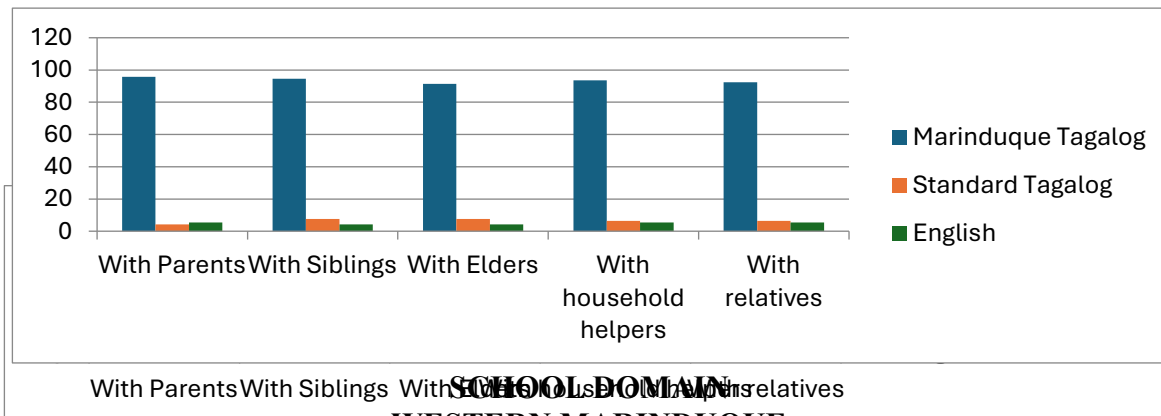
EASTERN MARIDUQUE

SCHOOL DOMAIN

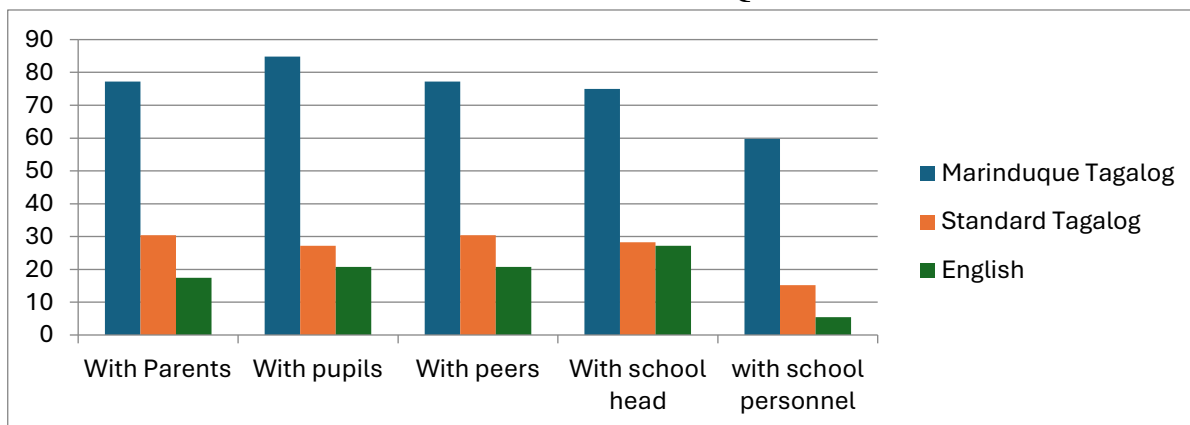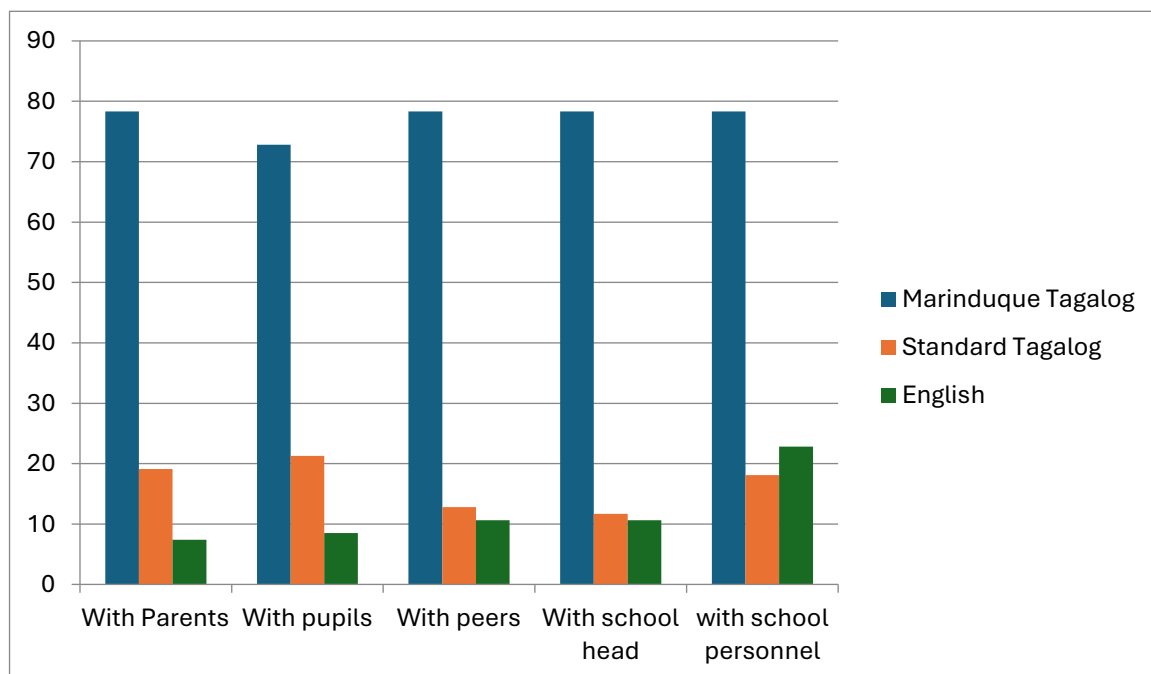## WESTERN MARINDUQUE

EASTERN MARINDUQUE

Table 2 illustrates the percentage of language use in formal and informal conversations in three domains. A majority of the respondents (62.5%) use Standard Tagalog in formal conversations to communicate with the priests and nuns in the church domain. The frequent usage was video recorded during the interaction of respondents in formal conversations particularly by the middle-aged speakers and the elderly. They claimed that these were instances when the respondents attended meetings, fellowships and other religious gatherings in the province or even outside the province. On the contrary, in communicating with fellow lay ministers, altar servers, brothers and sisters in faith and even the parochial personnel, the respondents (50%) used Marinduque Tagalog. In informal conversation, 93.8% of the respondents except for the priests, nuns and parochial personnel use Marinduque Tagalog. It could be noted that English was seldom used by the respondents both in formal and informal conversations.

The members of the family seemed more comfortable in the use of their own language at home. Ninety five percent of the respondents agreed that they used Marinduque Tagalog in their conversations with their parents, household helpers, elders and relatives both in formal and informal conversations compared to 22% who used Standard Tagalog and 12.5% who favored the use of English. These findings resulted from the structured interview conducted since the questions dealt with the use of the local language.

Further, Marinduque Tagalog was also the language used by 85% of the respondents when at school particularly in communicating with pupils who can easily comprehend instructions in Marinduque Tagalog. Likewise, the pupils claimed that they understood more the lessons taught in Sibika at Kultura, HEKASI, MAPEH and Filipino when taught in Marinduque Tagalog. In addition, 77.5% of the respondents claimed that they were at ease in communicating with the school personnel like the school guard, utility, canteen helpers, and office secretaries using Marinduque Tagalog. The data were justified by the interviews conducted. Similarly, these were the responses of the teen respondents in the structured interview.

In Eastern Marinduque, it can be gleaned that Standard Tagalog and English were frequently used by the respondents in the church and school domains. Apparently, they used these languages in formal and informal conversations while Marinduque Tagalog is widely used in the family domain.

Findings imply that native speakers in this area are more at ease in the use of the local language in their respective houses. This could be similar to the results of the study of Mendoza (1976) on the language use and language attitudes in interaction with social setting in Surigao which revealed that both native and non-native speakers speak the native language, Cebuano-Surigao del Sur (Ceb-Sur) at home, at a party and in workplace with co-workers. Cebuano is the main language used in church when talking with priests and English is the main language used in school and in workplace. Similar to Marinduque Tagalog, Ceb-Sur does not appear to have the

prestige to be acceptable in formal occasions, however, it is spoken in informal occasions with peer groups of the same language as they will be ridiculed if they speak other languages.

Table 3 Language Use in Formal and Informal Conversation in Three Domains in Western Marinduque
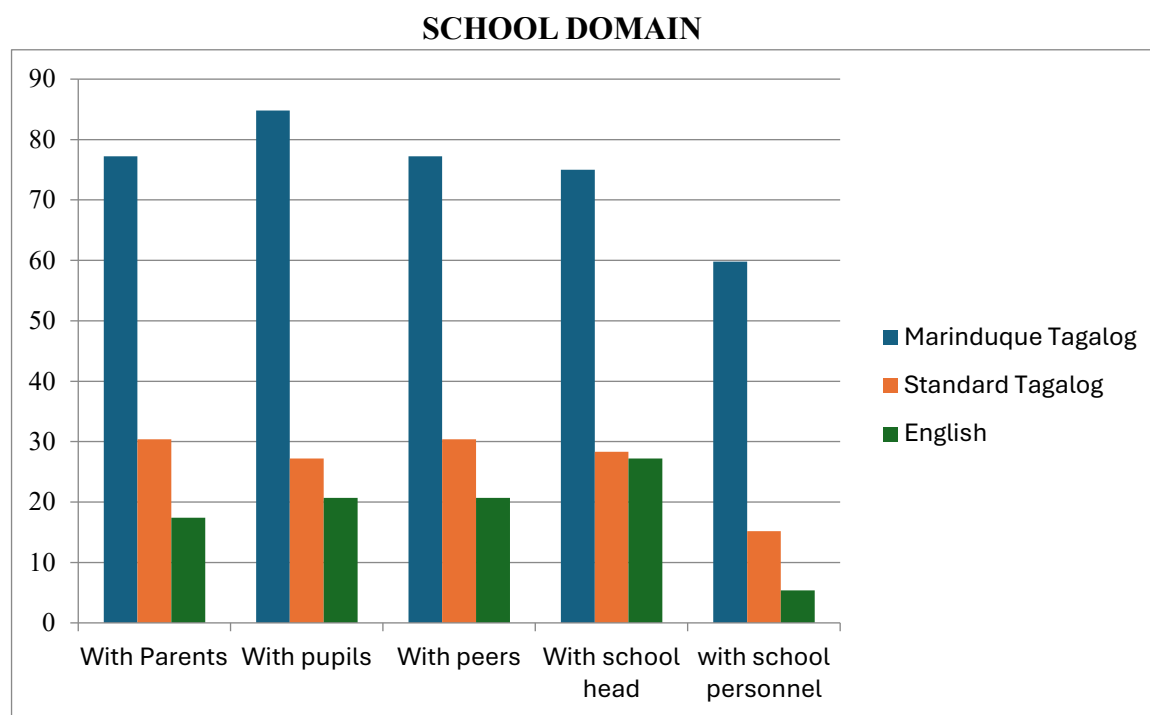

CHURCH DOMAIN

FAMILY DOMAIN

SCHOOL DOMAIN

Table 3 shows the language use in formal and informal conversations in different domains in Western Marinduque. It is interesting to note that in the church domain 100% of the respondents used straight Marinduque Tagalog in communicating with lay ministers and catechists in formal conversation whereas only 93% used it in informal conversations in communicating with the same group. This can be attributed to the fact that the respondents observed simplicity and practicality in the use of the local language in their exchange of utterances. They became comfortable in expressing their sentiments in a meeting, in attending orientations for baptism and wedding ceremonies or in participating in some religious activities in the church. In the family domain, 98.1% of the total numbers of respondents used Marinduque Tagalog in formal conversations whereas 96.2% used it in informal conversations with household helpers. Since the helpers were also relatives of the family members, a closer relationship existed.

Moreover, it can be noted that the respondents did not use Standard Tagalog in communicating with their parents and only 3.8% used English. The respondents who use English were professionals or those belonging to the middle class families.

Similarly, Marinduque Tagalog was predominantly used by 84.6% in formal conversations with pupils in the school domain whereas 84.6% said that they also used the local language with peers in informal conversations. Out of the total number of respondents in the school domain, 25% used Standard Tagalog in communicating with peers and school heads while 25% use

English with school personnel in for conversations. Only 15.4% used English with the school personnel and 9.6% with pupils in informal conversation.

The results also indicate that Marinduque Tagalog is also the language used in the family domain. Standard Tagalog and English are used by only few respondents in the school and church domains.

However, it is not surprising to note that in this area, it is again the local language extensively used by the native speakers in formal and informal conversations. It contradicts the findings of Lopez (1926) when he investigated the language use of the affluent families in Boac (previously spelled as Boak), the capital of the province and one of the municipalities in the western region. The findings revealed that the respondents spoke more likely of the Manila Tagalog in communicating with the members of the family. This can be associated with what Trudgill (2000) explained that a standard language, English for example, has much more status and prestige and is highly valued by many people, and certain economic, social and political benefits tend to accrue to those who speak and write it.

Table 4. Factors Motivating the Native Speakers to Use one Language over Other Languages

Factors	Total	Insignificant	Sometimes Significant	Moderately Significant	Significant	Very Significant
A. Church						
Gender	100.0	0.0	33.3	41.7	25	0.0
Age	100.0	0.0	20.8	41.7	37.5	0.0
Educational Attainment	100.0	0.0	12.5	12.5	37.5	37.5
Topic of Conversation	100.0	0.0	12.5	12.5	54.2	20.8
Situational Domain	100.0	0.0	12.5	29.2	29.2	29.2
Local Language Area	100.0	0.0	4.2	25.0	20.8	50.0
Group Membership	100.0	0.0	20.8	16.7	41.7	20.8
Migration Routes	100.0	0.0	16.7	16.7	25.0	41.7
Transfer of Residence	100.0	0.0	4.2	4.2	33.3	58.3
Language Contact	100.0	0.0	25.0	8.3	25.0	41.7
Geographical Location	100.0	0.0	8.3	25.	33.3	33.3
Mores and Tradition	100.0	0.0	8.3	16.7	25.0	50.0

B. Family

Factors	Total	Insignificant	Sometimes Significant	Moderately Significant	Significant	Very Significant
Gender	100.0	8.7	21.7	27.2	29.3	13.0
Age	100.0	6.5	21.7	20.7	41.3	9.8
Educational Attainment	100.0	0.0	13.6	30.7	18.2	37.5
Topic of Conversation	100.0	3.3	6.5	17.4	35.9	37.0
Situational Domain	100.0	2.2	9.8	15.2	39.1	33.7
Local Language Area	100.0	0.0	3.3	15.2	38.0	43.5
Group Membership	100.0	1.1	7.6	21.7	4.2	29.3
Migration Routes	100.0	2.2	8.7	12.0	41.3	35.9
Transfer of Residence	100.0	2.2	8.7	13.0	37.0	39.1
Language Contact	100.0	2.2	5.4	18.5	46.7	27.2
Geographical Location	100.0	0.0	5.4	19.6	38.0	37.0
Mores and Traditions	100.0	1.1	6.5	10.9	40.2	41.3

C. School

Factors	Total	Insignificant	Sometimes Significant	Moderately Significant	Significant	Very Significant
Gender	100.0	12.0	23.9	28.3	25.0	10.9
Age	100.0	1.1	21.7	31.5	28.3	17.4
Educational Attainment	100.0	0.0	8.7	14.1	16.3	60.9
Topic of Conversation	100.0	2.2	7.7	16.5	49.5	24.2
Situational Domain	100.0	5.5	7.7	25	40.7	24.2
Local Language Area	100.0	1.1	6.5	22.0	33.7	33.7

Group Membership	100.0	2.2	5.4	21.7	40.2	30.4
Migration Routes	100.0	1.1	7.6	10.9	47.8	32.6
Transfer of Residence	100.0	4.3	3.3	18.5	35.9	38.0
Language Contact	100.0	0.0	9.8	13.0	35.9	41.3
Geographical Location	100.0	0.0	6.5	13.0	27.2	53.3
Mores and Tradition	100.0	1.1	2.2	8.7	31.5	56.5

Table 4 presents the factors perceived by the respondents affecting their language preferences used in the family, school, and church domains in communicating with others in formal and informal conversations. It is very clear that 58.3% disclosed that transfer of residence is a significant factor because they have to pattern their language after Manila or Cavite, places where Tagalog is pervasively used. These are also places in the country where more Marinduqueños work and settle. As they start learning the language, they use it in mingling with their neighbors and new acquaintances to understand one another until they become used to it. Half of the respondents also consider local language area and mores and tradition, both as significant factors. Native speakers use their own version of Marinduque Tagalog in their respective areas in the province. Further, they claimed that they use it because it is the language they learned since birth and that they will remain faithful to it particularly when they are in the province. Two factors were agreed to be significant in their language preferences. These include topic of the conversation (54.2%) and group membership (41.7%). Most respondents prefer to use Standard Tagalog specifically in meetings, in consultations or in social gatherings as they observe the purpose of the conversation and consider who they communicate with in such communicative situations. Most likely, when socializing with different individuals in organizations they belong to, they choose the language common to the members of the group to ensure effective conversations. Other factors like gender and age were of moderate significance. Other factors like educational attainment, topic of conversation, and situational domains are perceived to be sometimes significant.

In the family domain, 43.5% of the native speakers agreed that local 'language area' and 'mores and traditions' (41.3%) are very significant factors. Since the province is divided into two language areas, the respondents are likely to use the corresponding version of Marinduque Tagalog in their location. Besides, they are more comfortable in using their own languages even if they go to other 'language area in the province. Hence, a native speaker can easily be identified if he/she comes from either Eastern or Western Marinduque. Native speakers (39%) also agreed that 'transfer of residence' is also a very significant factor in choosing the language they use in communicating with other speakers.

It can be noted, however, that 'language contact' is considered a significant factor by the respondents (46.7%) who use the more appropriate language with non-native speakers with whom they have business relations or their group associates from the neighboring provinces and cities. In addition, 41.3% regard migration routes and age were significant. Since Western Marinduque is bordering the islands of Romblon and Mindoro and Eastern Marinduque in

Quezon and Bicol provinces, it is possible that the people they may or may have encountered are the residents of these provinces. Thus, language use is patterned after their languages. As a matter of fact, more people from these provinces marry Marinduquenos or had trading relations with some families in the province. In addition, Torre (1963) (cited in Soberano 1976) reveals Marinduque was once interlinked with these two larger provinces Mindoro and Tayabas (now Quezon) including Batangas before the province became independent and administered by its own officials.

Respondents also consider age as another significant factor. Some teens and adults were observed using Standard Tagalog in videotaped conversations and taped interviews compared to the middle aged and the senior citizens who are noted using Marinduque Tagalog most of the time. This can be attributed to the fact that these groups of speakers could be influenced by their peers who easily learn and adopt other language/s, however, the percentage is not relatively high.

Finally, the respondents in the school domain have a different perception compared to the two groups of respondents in the church and family domains. They have a strong conviction that 'educational attainment' plays a very significant role in terms of choosing the more or most appropriate language to be used in communicating with others. Moreover, 60.9% of the speakers prefer to use a language intended for a professional. Apparently, 53.3% of the respondents show loyalty to their first language, believing that 'mores and tradition' significantly affect their language choice. More than 50% also favor geographical location which was not mentioned by the respondents in the two domains. For them, the geographical location of their residences affects their language choice because the language familiar or is being used in the place would be understandable by the group of people residing in the place. It is the language they have been exposed to since they were born. Geographical location as used in this study means that the place being an island, native speakers find it difficult to travel to other places unless for an important matter like business transactions, study purposes, visiting relatives in the city and other personal reasons, hence their exposure to the use other languages is very limited.

Among the 12 factors, topic of the conversation was considered significant by 49.5% of the respondents. Topics in formal conversations are different from topics in informal conversations. Topics discussed in formal conversations follow a standard procedure and require the use of a more appropriate language. This is usually observed during meetings, consultations or business agreements. This is followed by migration routes at 47.8%. This group of respondents also claims that they have to consider the language used by the residents of the neighboring provinces in order to assure clear exchange of utterances between the two groups of speakers. Some respondents (40.7%) claimed that situational domain is another significant factor. They consider that in the place where the conversation took place like the church, the family, the school, the playgrounds and the like, the use of an appropriate language must be prescribed. Age with (31.5%) is moderately significant whereas gender with (28.3%) is sometimes significant. They emphasize that male and female speakers regardless of their ages may use the same language in their conversations.

Of the 12 given factors, native speakers were agreeable to five most significant factors that influence them in choosing the language to be used in different domains. These factors are local language area, mores and traditions, transfer of residence, educational attainment and

geographical location. Location of the native speakers' residence made a difference in the use of language because each local language area has its own version of Marinduque Tagalog. The residents in Western Marinduque use their version of Marinduque Tagalog whereas residents in Eastern Marinduque speak their own version. However, when the native speakers transfer to other Tagalog speaking provinces or in the city of Manila where a different kind of Tagalog language is widely used, they learn and tend to speak more like the people in these places and when they return to the province, they shift to the use of their original language. Native speakers, particularly the educated, claimed that educational attainment influences them in selecting the appropriate language to observe formality in the course of the conversation. Here, Fishman's (1965) theory on language use applies considering who is being communicated with the native speakers regardless of their place of origin. Since the province is divided into two speech communities, the Western and the Eastern areas have a common boundary which runs from north to south. The Western local language is predominant in the coastal towns of Gasan and Buenavista, the capital town of Boac and its adjacent town in the north of Mogpog.

 The Eastern dialect is predominant in Santa Cruz and Torrijos, hence, the native speakers have a choice although the two versions of the local language are more similar to each other compared to Standard Tagalog. Trudgill (1974) claimed that people from different social and geographical backgrounds use different kinds of language. For instance, two English people who have never met before coming face-to-face in a train. If the first person comes from the country of Norfolk, he or she will probably use the kind of language spoken by the people from that part of the country. If the second person is a middle-class businessman, he will use the kind of language associated with men of this type.

Conclusions

1. Native speakers consider their language useful in many aspects of their everyday lives. Although they value the ability to use other languages, this usage is intended for communication with other speakers depending upon the domains of the conversation, hence, they manifest appropriacy in terms of communicative situation and relationship with other speakers. The native speakers use any of the languages (English, Standard Tagalog, and Marinduque Tagalog) in interaction with others. In each domain, however, there were pressures of various factors, like setting, topics, groups of interlocutors, and others which are uncontrollable by the native speakers, hence, it is not possible to claim with certainty which language an individual will use in a particular situation.

2. In a more formal domain like the school and the church domains, some of the respondents opted for English and Standard Tagalog saying that they are more comfortable using Marinduque Tagalog as identified in recorded conversations. Further, in an informal domain like the family, the local language appears to be the dominant language among the family members. In the local setting then, local language becomes a symbol of loyalty, convenience, and simple patronage.

3. Native speakers‟ prevalent use of Marinduque Tagalog was shown in their interaction in formal and informal speech events in the family and in informal interactions

in the school and church domains. Moreover, the use of the local language was most defined in all the unstructured interviews conducted in the three domains. The use of the first language then, is a powerful tool for its native speakers to reinforce cultural uniqueness and facilitating effective conversation. The place where a person (where), the person he communicates (who), and the topic of the conversation (what) simply and concisely constructs a situational domain.

4. The highest usages of Marinduque Tagalog were video recorded in the conversations of the native speakers in formal and informal speech events in the family and in informal interactions in the school and church domains. Moreover, the use of the local language was most defined in all the unstructured interviews conducted in the three domains. The use of the first language then, is a powerful tool for its native speakers to reinforce cultural uniqueness and facilitating effective conversation.

5. In each domain, however, there were pressures of various factors, e.g. in the family domain are local language area, mores and traditions and transfer of residence; in the school domain are educational attainment, geographical location and mores and traditions, and in the church, domain are transfer of residence, mores and traditions and local language area which influence the native speakers towards use of one language rather than the other. Due to these factors, it is not possible to claim with certainty which language an individual will use in a particular situation.

6. Marinduque Tagalog will likely to continue to be spoken by the future generations of Marinduque especially that the schools implement Mother Tongue-Based Multilingual Education (MLE) and thus is carried over to the family, church, and other domains. Consequently, learners in the first three grade levels will enjoy classes, communicate better, and eventually develop their learning competencies.

7. Contrasting items occur in some speech communities as a result of migration, trade relations and intermarriage. A few barangays in Buenavista such as Yook and Lipata are barangays bordering to the seaside, a situation which has led to a close contact with Romblon. Most likely, some residents in the said barangays are fishermen. They move to the province to venture on fishing activities and eventually get married to the residents in the province. Similarly, some barangays in the municipality of Gasan are also bordering to another province- Mindoro and Mogpog to Quezon and Batangas. Majority of the residents in these municipalities have trade relationships with some businessmen in the said provinces, hence, the same situation happens. These are claimed to be the most significant factors and must said to have influenced the native speakers in their language preferences.

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