

The Language Shift from the Middle and Upper Middle-Class Families in the Kapampangan Speaking Region

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Abstract

The language shift among middle and upper-middle-class families in Kapampangan-speaking communities was the focus of this study. The tool consists of the following: (a) an interview guide containing items related to the languages they used at home, with friends, and content about their parents' race; (b) a wordlist containing specific words from Kapampangan liturgical prayers to determine whether there is an evolution of words in the Kapampangan language; and (c) data were interpreted using Fishman's Expanded Graded Intergenerational Disruption Scale (EGIDS). The data of the study were taken from the 63 Catholic Kapampangan informants, regardless of sex, must be native of the city or town in the province of Pampanga, and nearby Kapampangan-speaking provinces, with an age bracket of 18-21 years old. Findings reveal that some Kapampangan words are in great danger. Unknowingly, little by little, Kapampangan people are shifting their language to a mixture of Tagalog and English. The attitude of using and choosing English and Tagalog as the languages at home instead of the Kapampangan significantly contributed to the language shift. The established Kapampangan language clashed with westernized trends and modern society. It was also pushed out slowly by intermarriage, technology, globalization, modernization, mass movements, and politics, which added up to losing Kapampangans' unique identity. Finally, some words used in Catholic liturgical prayers should be updated since some words are not familiar anymore to the younger generation.

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Keywords

Families, Kapampangan, language, language shift, middle class.

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Introduction

Knowledge is seen as the source of all power among the villages of north-western New Britain, but as the elderly pass away without passing on what they know, a portion of power is lost with each generation (Thurston, 1992). The abovementioned statement is also true when we talk about the vitality of languages around the world. Like any other knowledge, language is diverse in that it is subject to ups and downs, and they are frequently correlated with those of its speakers (Almurashi, 2017). There are several languages that are being extensively spoken nowadays all over the world, and some of them are dying, and some are on the verge of extinction. Up to 6,000 different languages are thought to be spoken at any given time, yet this cultural variety is decreasing quickly (Kandler, 2017).

It is true that language may change at any time, and that change is susceptible to corruption, even over a short period of time, like a decade or two, and with samples of just a few thousand characters. This is a really interesting discovery even in isolation, and it adds to the list of language researchers that are interested in measuring language evolution and variations (Juola, 2003). The notion that language echoes culture must be known to any linguist who is interested in and concerned with the history of the philosophy of language. Given this knowledge, it is only logical to conclude that a change in culture must impact language, which in turn must reflect the change in the speech community in some manner. A language is a system of interaction that combines sounds and/or gestures in a predetermined way to produce meanings that are understandable to all speakers of that language (Haviland, 2010).

Language maintenance initiatives often give careful thought to what leads a community to switch from one language to another. Before attempting language maintenance, it is essential to gauge how well the community comprehends the reasons for its linguistic change. To enable community members to view language change as something they can affect rather than something beyond their control, there has to be empowerment in the community (Smith, April 2, 2010). In order to explain how the process of language shift starts and gains steam, it is necessary to comprehend the factors that lead adults to decide to incorporate the new language into their communication repertoires in the first place. According to the shift literature, people begin learning dominant languages that are more widely used than their vernacular due to occupation, widespread in-migration of members of the dominant group, incorporation into a political entity where that language is widely used, and/or because they voluntarily do so in order to move up the socioeconomic hierarchy that is run by members of the majority group (Kulick, 1992).

According to Odrowaz-Coates (2019), English has transformed into a sign of social class; in favored socioeconomic groups, their status changes from a second language to a foreign language, signaling a linguistic shift with significant repercussions. In *Socio-Educational Factors and the Soft Power of Language*, the cultural and individual implications of this phenomenon are carefully studied in the field study contexts of Poland and Portugal. In Singapore, there has been a considerable linguistic change over the past 20 years from the use of various dialects of Chinese in the household to English and Mandarin as the official languages of instruction. Grandchildren may not speak the same language as their grandparents due to the rapid shift (Gupta & Yeok, 1995).

It is preferable to think of Indonesia's linguistic transitions as developing multilingualism patterns rather than vast populations abruptly changing their language. Such shifts in language usage are happening all throughout the nation and are putting the survival of many languages in peril, especially in the eastern half of the archipelago, where there are several languages with sparse speaker populations (Musgrave, 2014). The loss of a language is viewed as a tragic and regrettable event. Such a circumstance could be challenging to understand for many speakers of frequently used languages. But cases like these do exist, and they occur everywhere (Almurashi, 2017).

A few of the causes by which languages are endangered are evident: the influences of urbanization, westernization, and global communications rise every day, all the while weakening the identity and self-confidence of smaller and indigenous communities. Oppressive policies and demographic migrations also play their part in languages (The FEL Manifesto, 2022). The Philippines has 187 languages, four of which are extinct, and 11 are dying (Philippines, 2007). The Kapampangan language is one of the major languages in the country, which is found in the central plain of Luzon, with at least a population of 2,437,709 (Pampanga Profile – PhilAtlas - Luzon, 2020), also known as Pampango, Pampangan, and Pampangueno. The province of Pampanga serves as the hub of this linguistic group, but Kapampangan is also widely spoken outside of the region's political limits. There may also be a small number of Kapampangan speakers in the provinces of: Bataan, which is situated in the southern part of Pampanga, specifically the towns of Cabiao, Dinalupihan, Hermosa, Samal, and Abucay; in Bulacan, in San Miguel de Mayumo; and in the northeast of Pampanga, the town in Nueva Ecija, specifically of Cabiao; as well as a significant portion of Tarlac, specifically Tarlac City, Capas, Bamban, and Concepcion (Del Corro, 1985). Many speakers who are fundamentally monolingual can still be found in the Kapampangan speech group. The large majority of them were trilingual, speaking English quite well, or at least to some extent, as well as Tagalog and Kapampangan with great proficiency. There was a definite age gap when it came to the use of the Kapampangan language. While adults can speak Tagalog very well, it does not seem to have the same impact on them as it does on the Kapampangan teenage group. Teenagers, on the other hand, appear to be rather significantly influenced by Tagalog (Forman, 1971).

This study focused on the language shift among the middle and upper middle class families in the Kapampangan speaking region. According to the most recent family income and expenditure survey conducted by the Philippine Statistics Authority (PSA), the majority of Filipinos (58.4%) are from the lower socioeconomic strata, while the middle class makes up around 40% of the population. High earners account for only 1.4 percent of the population (Albert et al., 2018). This paper may hopefully add to the dearth of Kapampangan studies on language shift.

1. Methods

The researcher developed a tool composed of two parts: first, is the interview guide with items related to the languages they used at home, with friends, and content about their parents' race. Second, is the wordlist where the specific words were taken from Kapampangan liturgical prayers. This is to trace whether there is an evolution of words in the Kapampangan language. Data were interpreted through the use of Expanded Graded Intergenerational Disruption Scale (EGIDS) of Fishman (1991). Catholic prayers were utilized because the prayers were used by the Kapampangan since the early 1600's and up to the present time. The 80 words from the list

came from liturgical prayers, namely: *Ibpa Mi* or the "Our Father"; *Ligaya King Ibpa* or the "Glory Be"; *Bapu Maria* or the "Hail Mary"; and *Bapu Reyna* or the "Hail Holy Queen". The selected words were then alphabetized and read aloud to the informants, where they recalled, interpreted, or translated them in English or Tagalog (national language), and were also given a chance to explain in cases word/s could not be translated by the informants. The researcher identified the responses as (a) correct translation/interpretation, (b) wrong translation/interpretation, and (c) no response; meaning the informants had totally no idea of the word/s.

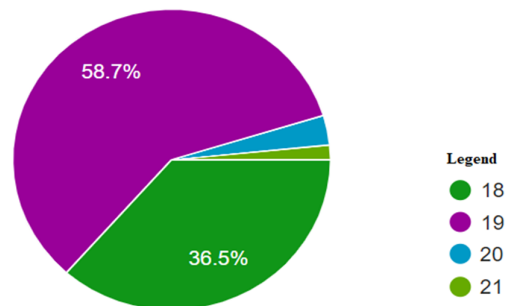
Pertinent documents were also analyzed such as old dictionaries of Bergano (1732), Luther (1905), and Forman (1971) to interpret and check the Kapampangan language transitions and compare it to Kapampangan language use at present time. Also local magazines, and newspapers, flyers, historical books, monographs, and manuscripts to identify the historical significance of the province and its relation to language were utilized.

The data for the study came from 63 Catholic Kapampangan informants, regardless of gender, who had to be from a city or town in the province of Pampanga or nearby Kapampangan-speaking provinces, should be between the ages of 18 and 21, and come from a middle or upper middle class family.

Figure 1 presents the age distribution of the informants: 36.5% were 18 years old, 58.7% were 19 years old, 3.2% were 20 years old, and 1.6% were 21 years old.

Figure 1. The Age of the Informants

Age
63 responses



The towns of Pampanga and nearby speaking Kapampangan provinces (see figure 2), specifically from parts of Tarlac, were included in the study; the biggest data were from Angeles City with 14 or 22.2% of informants, followed by 11 or 17.5 from Mabalacat City; there were six or 9.5% of interviewed informants from each locality of the City of San Fernando, town of Magalang, and town of Arayat; the town of Lubao represented 4 or 3.6%; while the towns of Candaba and Guagua represented 2 or 3.2% each. There were one or 1.6% of informants who were interviewed in each town: Bacolor, Macabebe, Masantol, Mexico, Porac, San Simon, Santa Ana, and Santa Rita. In addition, only there were only 4 or 6.3% informants from the Kapampangan-speaking towns in the province of Tarlac.

Figure 2. Kapampangan Speaking Provinces

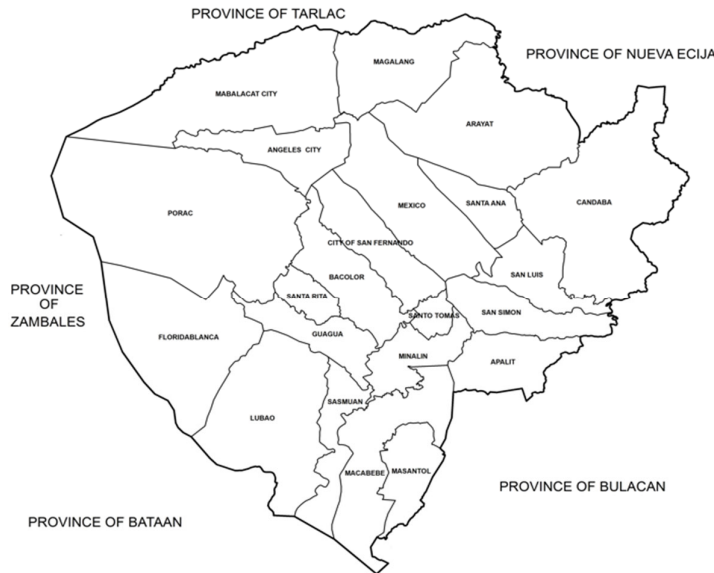


Figure 3. Towns



The study started in May of 2019 and finished in June of 2022. Due to the isolation and restrictions imposed by the local and national governments due to the COVID-19 pandemic, some towns from parts of Bataan, Bulacan, and Nueva Ecija where Kapampangan-speaking individuals can still be found were not included in the data gathering.

2. Results and Discussions

The Expanded Graded Intergenerational Disruption Scale (EGIDS) of Fishman (1991) was utilized in interpreting the data for figures four to six. Figure 4 presents the use of the Kapampangan language for everyday interactions at home. It revealed that a significant number (47.6%) of informants speak Kapampangan at home, followed by 33.3% whose parents and grandparents were the only Kapampangan speakers at home. On the other hand, there were 15.9% who do not use Kapampangan at home but instead use English or Tagalog. Further, there were 2 or 3.2% who claimed that only grandparents speak Kapampangan.

Figure 4. Language Used at Home
63 responses

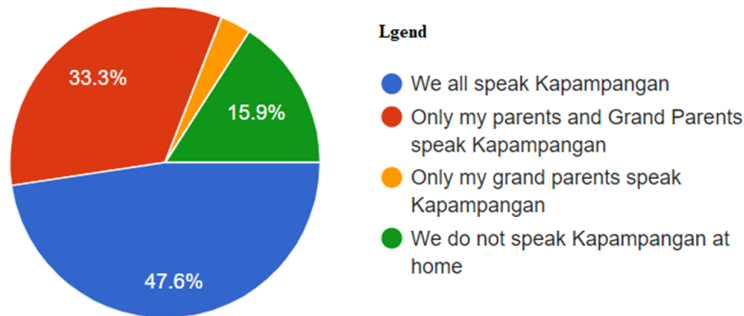
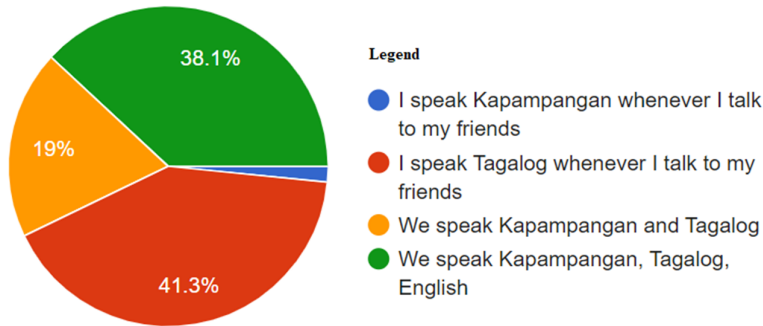


Figure 5 revealed that the majority of the informants (41.3%) stated that they speak Tagalog and only 1.6% use the Kapampangan language whenever they talk with their friends. On the other hand, there were 19% who mentioned that they speak Tagalog and Kapampangan, and 38.1% use three languages; English, Tagalog, and Kapampangan whenever they talk to their friends.

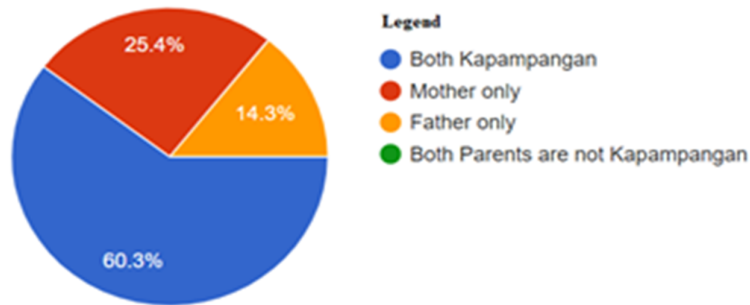
Figure 5. Language Used with Friends
63 responses



The parents' race of the informants were also included in the study. Figure 6 revealed that there were 60.3% whose parents were both Kapampangan, 25.4% represented only their mother being a Kapampangan, and the rest of 14.3% represented only their father being a Kapampangan. A clear manifestation that there were 39.7% among the middle and upper middle class who got into intermarriages which may affect the Kapampangan language vitality

Figure 6. Parents Race

63 responses



Following EGIDS, the Kapampangan language among middle and upper middle class families' falls on level 7, with a label of "shifting", described as "The child-bearing generation can use the language among themselves, but it is not being transmitted to children."

1. Kapampangan Language Transition

To check whether the informants understood clearly the Kapampangan language, the researcher developed a word list that contained 80 words (Table 1) which came from Catholic liturgical prayers. The researcher tried to trace as well the evolution of words from Kapampangan Catholic prayers, which were translated from Spanish to Kapampangan during the Spanish occupation in the Philippines, specifically in the province of Pampanga in the early 1600s, and are still used at present by the Kapampangan Catholics. The words were then interpreted and compared to the present language used by the Kapampangan. To check the meaning of the words, old dictionaries were used, specifically those of Bergano (1732), Luther (1905), Parker (1905), and Forman (1971).

Some of the correct word translations and interpretations of the informants taken from the word list used by the researcher were as follows: 63 informants (100%) got the correct translations from the words *awsan*, *ikami*, *lagyu*, *matula*, and *tuknangan*. While there were 62 (98.41%) informants who got the correct translations for the words *kapilan*, *makalukluk*, *malalam*, and *tutu*. The words *datang*, *kakanan*, *patawaran*, and *saup/sawup* got 61 (96.83%), the word *mikasala* has 60 (95.24%), the words *antimo*, *marok*, and *pepalakwan* have 59 (93.65%), the words *king* and *kinuldas* have 58 (92.06%), and the word *wanan* has 56 (88.89%). The mentioned words are still being used by the Kapampangans in their everyday conversations, which is why most of the informants were able to translate them correctly.

Some words with wrong translations and interpretations from 63 informants were: *pakalulu* (34.92%); *ablas*, and *patulunan* (30.16%); *kapamalatan* (25.40%); *indu*, *paysaul*, and *ampat* (22.22%); *kamumulan* (20.63%); *banwa*, *ampon/ampong* (19.5%); *nuan/nwan* (17.46%); *kitkut*, *mayupaya*, *mipamintuan*, *kabatingan* (15.87%); *panaligan*, *sabla* (14.29%); *bapu*, *pagkalam* (12.70%); *tatangis* (11.11%). Clear evidence of language change among Kapampangans was that some of the words in the word list have variations or counterparts with Tagalog meanings.

The following words could not interpret or translated by the informants because the words were not familiar to them: *labwad* (92.06%), *karinan* (88.89%), *mukum* (87.30%), *kambe*

(85.71%), *pagkalam*, *pamisamak* (80.95%), *ngamu* (79.37%), *apangaintuliran* (77.78%), *masampat*, *tuldan* (76.19%), *ampat* (74.60%), *nuan/nwan*, *daralung* (73.02%), *sulip* (68.25%) *patulunan* (65.08%), *bapu*, *yanasa* (60.32%), *kabatingan*, *lalang* (58.73%), *ikabus*, *balikdan/baligdan* (55.56%), *kigli* (53.97%), *kapamilatan* (52.38%).

Table 1. The Word List

	Words	Correct Translation/interpretation	%	Wrong Translation/interpretation	%	No Answer/response	%	Total	%
1	<i>Ablas</i>	13	20.63%	19	30.16%	31	49.21%	63	100%
2	<i>Ampat</i>	2	3.17%	14	22.22%	47	74.60%	63	100%
3	<i>Ampon/ Ampong</i>	48	76.19%	12	19.05%	3	4.76%	63	100%
4	<i>Antimo</i>	59	93.65%	0	0.00%	4	6.35%	63	100%
5	<i>Apangaintuliran</i>	9	14.29%	5	7.94%	49	77.78%	63	100%
6	<i>Api</i>	50	79.37%	5	7.94%	8	12.70%	63	100%
7	<i>Asadya</i>	37	58.73%	2	3.17%	24	38.10%	63	100%
8	<i>Awsan</i>	63	100.00%	0	0.00%	0	0.00%	63	100%
9	<i>Balikdan/ Baligdan</i>	26	41.27%	2	3.17%	35	55.56%	63	100%
10	<i>Banwa</i>	49	77.78%	12	19.05%	2	3.17%	63	100%
11	<i>Bapu</i>	17	26.98%	8	12.70%	38	60.32%	63	100%
12	<i>Daptan</i>	42	66.67%	6	9.52%	15	23.81%	63	100%
13	<i>Daralung</i>	10	15.87%	7	11.11%	46	73.02%	63	100%
14	<i>Datang</i>	61	96.83%	1	1.59%	1	1.59%	63	100%
15	<i>Ibpa</i>	41	65.08%	4	6.35%	18	28.57%	63	100%
16	<i>Ikabus</i>	24	38.10%	4	6.35%	35	55.56%	63	100%
17	<i>Ikami</i>	63	100.00%	0	0.00%	0	0.00%	63	100%
18	<i>Indu</i>	33	52.38%	14	22.22%	16	25.40%	63	100%
19	<i>Kabatingan</i>	16	25.40%	10	15.87%	37	58.73%	63	100%
20	<i>Kakanan</i>	61	96.83%	0	0.00%	2	3.17%	63	100%
21	<i>Kaladwa</i>	41	65.08%	6	9.52%	16	25.40%	63	100%
22	<i>Kambe</i>	9	14.29%	0	0.00%	54	85.71%	63	100%
23	<i>Kamumulan</i>	26	41.27%	13	20.63%	24	38.10%	63	100%
24	<i>Kapamilatan</i>	14	22.22%	16	25.40%	33	52.38%	63	100%
25	<i>Kapilan</i>	62	98.41%	0	0.00%	1	1.59%	63	100%
26	<i>Karinan</i>	4	6.35%	3	4.76%	56	88.89%	63	100%
27	<i>Karing</i>	48	76.19%	4	6.35%	11	17.46%	63	100%
28	<i>Kigli</i>	29	46.03%	0	0.00%	34	53.97%	63	100%
29	<i>King</i>	58	92.06%	1	1.59%	4	6.35%	63	100%
30	<i>Kinuldas</i>	58	92.06%	1	1.59%	4	6.35%	63	100%
31	<i>Kitkut</i>	45	71.43%	10	15.87%	8	12.70%	63	100%
32	<i>Labwad</i>	0	0.00%	5	7.94%	58	92.06%	63	100%
33	<i>Lagyu</i>	63	100.00%	0	0.00%	0	0.00%	63	100%
34	<i>Lalang</i>	21	33.33%	5	7.94%	37	58.73%	63	100%
35	<i>Linasa</i>	29	46.03%	6	9.52%	28	44.44%	63	100%
36	<i>Lwa</i>	33	52.38%	6	9.52%	24	38.10%	63	100%

37	<i>Makalukluk</i>	62	98.41%	0	0.00%	1	1.59%	63	100%
38	<i>Malalam</i>	62	98.41%	0	0.00%	1	1.59%	63	100%
39	<i>Mananung</i>	35	55.56%	0	0.00%	28	44.44%	63	100%
40	<i>Mapupus</i>	43	68.25%	3	4.76%	17	26.98%	63	100%
41	<i>Marok</i>	59	93.65%	0	0.00%	4	6.35%	63	100%
42	<i>Masampat</i>	10	15.87%	5	7.94%	48	76.19%	63	100%
43	<i>Matula</i>	63	100.00%	0	0.00%	0	0.00%	63	100%
44	<i>Mayupaya</i>	37	58.73%	10	15.87%	16	25.40%	63	100%
45	<i>Mengawa</i>	46	73.02%	4	6.35%	13	20.63%	63	100%
46	<i>Mibait</i>	52	82.54%	4	6.35%	7	11.11%	63	100%
47	<i>Mikasala</i>	60	95.24%	1	1.59%	2	3.17%	63	100%
48	<i>Mipamintuan</i>	34	53.97%	10	15.87%	19	30.16%	63	100%
49	<i>Mipangilag</i>	32	50.79%	2	3.17%	29	46.03%	63	100%
50	<i>Mipmu/Mitmu</i>	32	50.79%	7	11.11%	24	38.10%	63	100%
51	<i>Misamban</i>	41	65.08%	4	6.35%	18	28.57%	63	100%
52	<i>Mukum</i>	5	7.94%	3	4.76%	55	87.30%	63	100%
53	<i>Ngamu</i>	8	12.70%	5	7.94%	50	79.37%	63	100%
54	<i>Nuan/Nwan</i>	6	9.52%	11	17.46%	46	73.02%	63	100%
55	<i>Pagkalam</i>	4	6.35%	8	12.70%	51	80.95%	63	100%
56	<i>Pakalulu</i>	31	49.21%	22	34.92%	10	15.87%	63	100%
57	<i>Pamigaganakan</i>	53	84.13%	0	0.00%	10	15.87%	63	100%
58	<i>Pamisamak</i>	9	14.29%	3	4.76%	51	80.95%	63	100%
59	<i>Panaligan</i>	30	47.62%	9	14.29%	24	38.10%	63	100%
60	<i>Pangasubli</i>	40	63.49%	4	6.35%	19	30.16%	63	100%
61	<i>Pangisnawa</i>	37	58.73%	5	7.94%	21	33.33%	63	100%
62	<i>Paquit/pakit</i>	50	79.37%	1	1.59%	12	19.05%	63	100%
63	<i>Patawaran</i>	61	96.83%	0	0.00%	2	3.17%	63	100%
64	<i>Patulunan</i>	3	4.76%	19	30.16%	41	65.08%	63	100%
65	<i>Paysaul</i>	30	47.62%	14	22.22%	19	30.16%	63	100%
66	<i>Pekikitan</i>	49	77.78%	1	1.59%	13	20.63%	63	100%
67	<i>Pepalakwan</i>	59	93.65%	1	1.59%	3	4.76%	63	100%
68	<i>Sabla</i>	23	36.51%	9	14.29%	31	49.21%	63	100%
69	<i>Sadya</i>	40	63.49%	2	3.17%	21	33.33%	63	100%
70	<i>Salpantaya</i>	35	55.56%	2	3.17%	26	41.27%	63	100%
71	<i>Saup/Sawup</i>	61	96.83%	0	0.00%	2	3.17%	63	100%
72	<i>Sulip</i>	13	20.63%	7	11.11%	43	68.25%	63	100%
73	<i>Tatangis</i>	33	52.38%	7	11.11%	23	36.51%	63	100%
74	<i>Tinipa</i>	54	85.71%	6	9.52%	3	4.76%	63	100%
75	<i>Tuknangan</i>	63	100.00%	0	0.00%	0	0.00%	63	100%
76	<i>Tuldán</i>	10	15.87%	5	7.94%	48	76.19%	63	100%
77	<i>Tutu</i>	62	98.41%	0	0.00%	1	1.59%	63	100%
78	<i>Wanan</i>	56	88.89%	1	1.59%	6	9.52%	63	100%
79	<i>Yanasa</i>	25	39.68%	0	0.00%	38	60.32%	63	100%
80	<i>Yumu</i>	36	57.14%	5	7.94%	22	34.92%	63	100%

2. Factors Affecting Language Shift among Kapampangan

2.1 Kapampangan History of Colonization

There is a province that is rich in culture and art found in the heart of Central Luzon, Philippines, and that is named after a river bank—Pampanga (Castro A. D., 2010). The province is an offspring of the Luzon Empire, which was colloquially known as the Kingdom of Tondo. It is claimed by native Kapampangans and local historians that they are descendants of the Malang Region, a group of migrants from Central Java. After the Manila occupation of the Spaniards in 1571, Martin de Goiti was sent off by the Spanish Conquistador Miguel Lopez de Legaspi to effect the submission of Pampanga (*Balen Ning Apalit: Lalawigan Ning Capampangan*, n.d.). However, in the accounts of the Kapampangan history, the natives refused to submit to the Spanish authority until the coming of de Goiti. During the settlement of the Spaniards, the province was subdivided into *pueblos* (towns) and later subdivided into *barrios* (districts) together with *encomiendas* (royal and private states). It was noted as well that the province was one of the richest places in the Philippines during the Spanish occupation. The invasion and bombing of Clark Air Base in Pampanga by the Japanese in 1941 marked a drastic change in the province's history. From then until 1942, the Japanese armed forces tried to enter the province.

During the Japanese occupation, the military's primary goal was to defeat the communist guerrillas known as *Hukbong Bayan Laban sa Hapon* (HukBaLaHap). The natives and the HukBaLaHap fought with both American and Filipino armed forces during the battle of Pampanga and World War II.

2.2 Pampanga as a Former Region

There is an evidence that most of Bulacan and Nueva Ecija, Eastern Bataan, and Tondo were Kapampangan at the beginning of the Spanish conquest (Camaya, n.d.). Historically, the Kapampangan territory included not only the current province, but Pampanga had a much larger land area than it does now (Castro R. I., 1981). The hispanization that saw the heroism of Pampango Prince Soliman and Raja Lacandula in the battle of Tondo led to the disintegration and diminution of the empire, then eventually to its creation as a province in 1752 (Dizon, 1981; Orejas, 2003) with Bacolor as the capital town (Dizon, 1981; Nepomuceno, 2003). The created province was then all four provinces, consisting of Bataan, Tarlac, Nueva Ecija, and part of Bulacan (Dizon, 1981; Castro, R.I., 1981).

December 11, 1571 was the day that the great Kapampangan region was reduced to a mere province of the Spanish Empire. For over a hundred years, the territory of Pampanga stretched as far as the mission of Cagayan in the north, which included the towns of Caranglan, Pantabangan, and Puncan in Nueva Ecija. In the west, it included the towns of Dinalupihan, Llana Hermosa, Orani, Samal, Abucay Balanga, Pilar, and Udióng (now Orion) and on the east, it stretched as far as Baler, Tayabas, and the towns of Malolos, Quingua (now Plaridel), Guiguinto, Caluya (Bigaa), Hagunoy, and Calumpit in the south (Dizon, 1981; Henares, 2001; Cabusao, 2006; Nepomuceno, 2003; Camaya, n.d.).

The reduction of the province started when the creation of Bataan absorbed the strip comprising the towns of Abucay, Balanga, Dinalupihan, Hermosa, Orani, Orion, Pilar, and Samal in 1754. In 1848, Pampanga lost the towns of Gapan, Cabiao, San Isidro, San Antonio, and Aliaga to Nueva Ecija. In 1850, its San Miguel Town was given to Bulacan, and in 1860, due to lawlessness caused by the Aeta wars, Pampanga gave up more of its towns. Bamban,

Capas, Concepcion, Victoria, Tarlac, Magalang, Porac, and Florida Blanca were detached and erected into a "commandacia politico-militar," with the last four only having been returned in 1873 (Dizon, 1981; Henares, 2001; Cabusao, 2006). Today, Kapampangan form a minority in the Tagalog-dominated Central Luzon and, unless something is done, will be reduced to insignificance or disappear as a distinct people in a few decades (Camaya, n.d.).

2.3 Effects of Calamities to the Kapampangan

The eruption of Mt. Pinatubo in 1991, which approximately blew 5 cubic kilometers or 1.2 cubic miles of magma into the air, is considered the 2nd largest volcanic eruption in the 20th century (Dela Cruz, 2012) and sent ash clouds, preferably around 35 kilometers, or 22 miles, into the air, which had a far-reaching effect not only on the landscape of the province but more so on people's migration. Residents of Bacolor from various walks of life were relocated to different resettlement sites, including the Bulaon Resettlement in San Fernando, the Madapdap Resettlement in Mabalacat, the Santa Lucia Resettlement in Magalang, and the Pandacaqui Resettlement in Mexico. In addition, there are also resettlements which are intended for people who were affected by the eruption of Mt. Pinatubo: EPZA resettlement at Angeles City; Tokwing resettlement at Porac; Sitio Mainang Resettlement at Bamban; and O'Donel Resettlement at Capas, Tarlac (Yambao et al., 2021, 78).

3. Discussion

Among the Kapampangans who belong to middle and upper class families, some terms from the common language have clearly replaced those from the local tongue. Investigation revealed that this trend is widespread, less pronounced in remote locations, and more pronounced in towns with heavy outside interaction.

The reasons for swapping a local term with one from a neighboring language, specifically of Tagalog, involved the following: (a) when young Kapampangans use a foreign word, even if they are aware of its foreignness. There is a noticeable influence of English and Tagalog words among the responses of the informants, particularly during conversations. Even if there was an appropriate local phrase, these Westernized and Tagalized words were typically used by them.

(b) An ambiguous state in which speakers were unsure which of two words is truly their own. The vocabulary of other languages, particularly Tagalog, is being replaced by that of Kapampangan. For example, the word *ampon*, meaning "and" has a counterpart meaning in Tagalog, which is "adopted", the same with the word *api* meaning "fire" with a Tagalog meaning "maltreated". Kapampangan word variations may also add to the confusion. Examples were as follows: The word *tuknangan* has two meanings: to "stop" and "shelter"; the word *lwa* has variations of "tears" and "disgorge out" having the same sound as the Tagalog word *luha*, which also means "tears". The word *pepalakwan* may be interpreted as the past or present tenses of "stay". The word *banwa* has three Kapampangan word variations, such as "year", "age" and "heaven" and the word *datang*, which means "to come" in English, has a Kapampangan variation of "porma" meaning style. (c) The newly introduced term has been completely assimilated into the language and is recognized as such by speakers. As stated in one study, language change is not just being brought on by youngsters. Instead, linguistic changes happen all throughout a person's life, not only when they are teenagers (Kansas State University, 2016).

Most languages die out gradually as successive generations of speakers become bilingual and then begin to lose proficiency in their traditional languages. This often happens when speakers seek to learn a more prestigious language in order to gain social and economic advantages or to avoid discrimination (Tesch, n.d.).

Conclusion

The study concluded that some Kapampangan words are in great danger. Little by little, the Kapampangan people are losing their language where its history, culture, arts, and tradition are embedded. It is important to note that Kapampangans should understand the significance and role of their language in their way of life and value its safeguarding to ensure that the future generation will be able to enjoy the fullness of experience it can offer. Without acknowledging it, Kapampangans will lose their individuality and identity.

Undeniably, the attitude of using and choosing English and Tagalog as the languages at home instead of the Kapampangan significantly contributed to the language shift. Moreover, some parents' humming, singing, and teaching babies westernized lullabies, nursery rhymes, and fairy tales during bedtime unintentionally made the young ones forget their language. Furthermore, some parents believed that fluency in English and Tagalog will lead to a successful education and a better future career for their children.

Being fragile and invisible to the naked eye, the Kapampangan language makes it vulnerable to dying. Unknowingly, the established Kapampangan language clashed with westernized trends and modern society. It was also pushed out slowly by intermarriage, technology, globalization, modernization, mass movements, and politics, which added up to losing Kapampangans' unique identity. There are some words which only the elderly know, like the names of the local flowers which have corresponding names in their own dialects. The moment these people die, those nouns and verbs will most likely fade into nothingness. To note, some words and terms from prayers could not even be translated efficiently by the young ones, whether literally or figuratively.

Finally, the lack of interest, exposure, and familiarity by the young Kapampangans with their own language gives it a sign that it is slowly dying. The folk songs possessed by the elderly, learned from their childhood which were passed from their parents by their forefathers, together with the games enjoyed by their playmates, are no longer used in their lives. They are slowly forgotten by the young ones. The thoughts are changed and the perspective becomes different. The study recommends making a study for young adults who belong to below average income families and compare it to the present study. And Kapampangan Catholic leaders should update some words used in the liturgical prayers since some words are no longer familiar to the younger generation.

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