

Preservation of Native Language and Desire on Globalization and the Cultural Identity among Indigenous Students

Prof. Exelsis Deo A. Deloy, MAEd

ABSTRACT

Language plays a significant part in culture for the former allows the latter to exist because of language. However, individuals want to discover things beyond their own culture--modernization, technology, English, formal education, migration and business. And these concepts are generally covered a nebulous term "Globalization". It is said that if the native tongue of the indigents is preserved, the cultural heritage also will be preserved and vice versa. However, it is questioned that what if the students or indigenous people would develop interest to discover and learn things beyond their cultural identities or ethnicities — globalization, would this concept help for the betterment of their heritages or this will just deteriorate their nativity. The aim of this study was to find out the level of native language preservation and the extent of desire on globalization and their affects to the cultural identities particularly to the enrolled indigenous students in UM Tagum College.

Keywords: *Preservation, native language, desire, globalization, culture, identity, Indigenous Students*

INTRODUCTION

Language plays a significant part in culture for the former allows the latter to exist because of language (Henslin & Nelson, 2000; Martin 2013). Culture produces language and through language people will be able to record or account for the past, present, and future of their ethnicity. Furthermore, language helps for people to share their morals, norms, customs, values, attitudes, knowledge, history and knowledge. An individual is shaped because of his/her culture and for a culture to be transcended from one generation to the next, language is needed. It said that culture and language are considered as one.

However, humans are said to insatiable beings. It is undeniable that individuals are wanting to discover things beyond their own culture--modernization, technology, English, formal education, migration and business. And these concepts are generally covered a nebulous term "Globalization". A term used to refer to either the adoption of similar practices of culture across the globe or global economic specialization and labor division (Hieber, 2012). This concept is doubted to deteriorate the capacity of an individual to preserve his/her cultural identity.

In the global world at present, the combat to preserve linguistic and cultural heritages is weak because of the presence of formal education and computers (Corbin, 2007). Native languages are considered as weapons for preserving heritages and culture. There will be loss in culture if the language is lost. As observed, there are already almost one billion of English speakers and this cause for the decreasing number of native speakers. And it much observed especially popular entertainment such as film, music, books, television and the likes are produced in English and European languages. In Canada, one of the main reasons for the weakening or loss of native languages among natives is the residential schooling (Semplar, 2007). Natives pass the traditions and culture through oral teachings. And it is still going on in the present; however, it is not much as it goes today. Decreasing number of native speakers across the country is one factor for English speakers are increasing.

In the Philippines, the national government has recently paid more attention to the heritage through organizations such as The Indigenous People Development Plan (IPDP). As recently as February 2nd, 2001 the indigenous people such as *Aetas* were granted Ancestral Domain Title to their land. Interestingly, the certificate is written and read in English rather than own native language of the tribe which is the *Aeta Ambala* (Waddington, 2002). Moreover, he accounted that some Aeta children go to school these days. The subjects taught include English, culture and good manners. When there will be visitors, they sing a "welcome" song which they sang in both English and Tagalog instead of their own tongue- The *Aeta Ambala*. These instances picture out the undeniable influence of English as part of globalization to indigents.

Statement of the Problem

This study aimed to investigate the extent of desire on globalization and its relationship to the level of the preservation of native language and cultural identity among indigenous students of UM Tagum College.

Specifically, this study sought answers to the following questions:

1. What is the level of preservation of native language among indigenous students in terms of:
 - 1.1 intergenerational transmission of native language;
 - 1.2 intergenerational transmission of native language;
 - 1.3 maintenance of native language; and
 - 1.4 involvement of modern technology?
2. What is the extent of the desire on globalization among indigenous students?
3. What is the level of cultural identity among indigenous students?
4. Is there a significant relationship between:
 - 4.1 preservation of native language and cultural identity; and,
 - 4.2 desire on globalization and cultural identity among indigenous students?
5. Do the preservation of native language and desire on globalization significantly predict the cultural identity among indigenous students?

Hypothesis

The following null hypotheses of this study were measured at 0.05 level of significance:

1. There is no significant relationship between:
 - 1.1 preservation of native language and cultural identity; and
 - 1.2 desire on globalization and cultural identity.
2. Preservation of native language and desire on globalization do not significantly predict the cultural identity among indigenous students.

FRAMEWORK

This study is anchored with the theory of Fishman (1991), a world renowned expert on sociolinguistics, who sees minority-language maintenance or preservation embedded in a more general attempt to preserve traditional identities or cultures. He asks minority-language activists to "view local cultures (all local cultures, not only their own) as things of beauty, as encapsulations of human values which deserve to be fostered and assisted (not merely 'preserved' in a mummified sense)" (p. 33). However, he added that due to social changes (e.g globalization,) that disrupt the society, the cultural choices among individuals are being influenced.

As shown in figure 1, the study is multi-variate. There are two independent variables: (1) Preservation of Native Language and (2) Desire on Globalization and the dependent variable is cultural identity among indigenous students.

In preserving the mother tongue among indigents, several ways could be done: First intergenerational transmission of native language. Tribal leaders and parents must help in the teaching and learning of the young generation. Parents and family members should create an environment for the practice and transmission of native languages. Second, Personal maintenance of Native language, it is not just the parents who will exert efforts. Indigenous students must also develop personal and active involvement in the preservation of linguistic heritage. Third is the involvement of modern technology. Teachers, school personnel, language preservation enthusiasts attempts to use methods to for the re-learning of native languages. And modern technology plays a role in this attempt. Everything from books to podcasts is utilized to record, share and archive endangered languages (Bargar, 2003; Reyner & Tennant, 2010).

As shown in the figure, variable 2 has the following indicators: (1) intergenerational transmission of native language, (2) personal maintenance of native language and (3) involvement of modern technology. Moreover, variable 3 is considered as the dependent variable of variable 2 since it is believed that preservation of native language has influence or affect to the level of cultural identity.

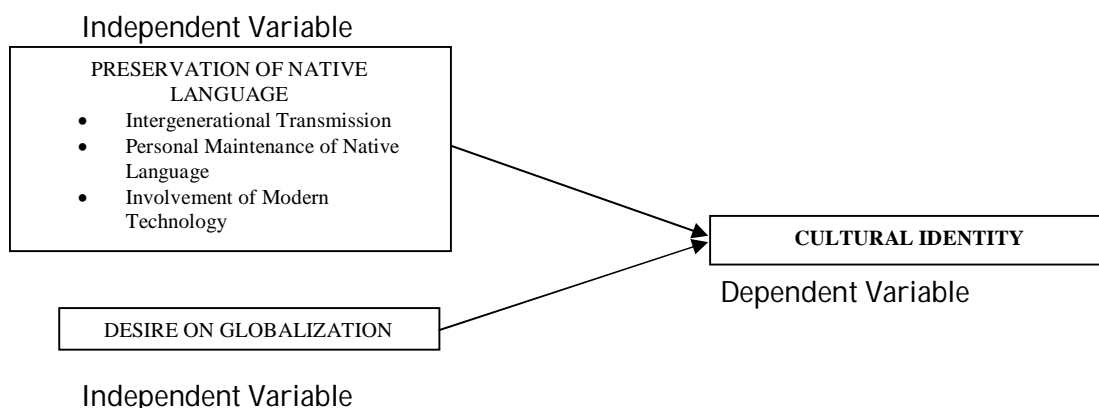


Figure 1. Conceptual Paradigm of the Study

As stated by Senadeera (2006), the mother tongue is the common dialect or language which is spoken comfortably by elders or older generation and transcended to the young ones in their homes and tribes. And this tongue reflects the cultural identity or ethnic backgrounds of the members. People develop their thoughts, shape experience, structure community, construct laws, discover customs, share values and give expression of hopes and ideas. This is the means in by diverse ethnicities or tribes within the society or globe as a whole maintain individual identities. In general, indigents are identified culturally by their native tongue.

Globalization is one cause for the loss of the cultural identity as added by (McCarty, 2003; Bennis, 2011; Hieber, 2012). The forces of globalization- -cultural, economic and political forces work to standardize and homogenize even marginalize or stratify or weaken the world's cultural and linguistic diversity at the dawn of twenty-first century. In the globalized world, places and peoples are becoming more similar converging to one another. This instance leads for the deteriorating of uniqueness among cities and peoples that carry so much history and culture.

METHODS

Research Design and Instrument

The proponent of this study employed the use of descriptive-correlational method using an accurate tool which is the researcher-made questionnaire on the preservation of native language among indigenous students with its indicators: Intergenerational transmission of native language, personal maintenance of the native language and involvement of modern technology; and the desire on globalization. Furthermore, the said tool was also used on the cultural identity as the dependent variable of the study.

Lomax and Li (2013) stated that, "correlational research is an important form of educational and psychological research. Some knowledge of correlational methods is important for both the consumption and conduct of research. Data are gathered and descriptive statistics are then used to analyze such data. Thus, descriptive research considers one variable at a time (i.e., univariate analysis), and is typically the entry-level type of research in a new area of inquiry. Descriptive research typically describes what appears to be happening and what the important variables seem to be."

They added "The purpose of correlational research is to determine the relations among two or more variables. Data were gathered from multiple variables and correlational statistical techniques are then applied to the data. Thus, correlational research is a bit more complicated than descriptive research; after the important variables have been identified, the relations among those variables are investigated. Correlational research investigates a range of factors, including the nature of the relationship between two or more variables and the theoretical model that might be developed and tested to explain these resultant correlations. Correlation does not imply causation."

Respondents and Sampling

This study was conducted in UM Tagum College, Tagum City of the summer of school year 2013-2014. The respondents of this study were the accounted indigenous students of UM Tagum College, during the said school year. The researcher was able to verify these IP's through their Students Personal Data Inventory (SPDI) provided by the Guidance Center in which the information about the tribe or ethnicity is written. These indigenous students include the following with the number of population: *Mansaka- 20; Mandaya -9; Dibabawon-5; Kamayo-3; Mangguangan-2; Manobo-2; Tausug-2; Bagobo-1; Kalagan-1; and Kagan-1*. A total of 46 indigenous students are the respondents of this study. The researcher employed a purposive sampling in the conduct of the study. The Statistical Tools used were Mean, Pearson r moment correlation and Multiple Regression

Data Analysis

The data gathered was based on the preservation of native language and desire on globalization and be correlated to the cultural identity among indigenous students. It is said to be a correlation in the sense that it determines whether a relationship exists between the level of some factors affecting preserving the native language and desiring on globalization and the cultural identity among indigents. Thus, through this design, the researcher was able to come up into more accurate result in conducting the study.

RESULTS AND DISCUSSION

Level of preservation of native language among indigenous students

Level of the Preservation of Native Language among Indigenous Students in terms of Intergenerational Transmission of Native language

Table 1 shows the level of preservation of native language in terms of intergenerational Transmission of Native language. The results reveal that the highest mean is 3.98 in the item 2 *"Understanding the meaning of native tongue during family or tribal gathering even if already learned new words from the school and city"* with the descriptive equivalent of high level. On the other hand, the lowest mean is 3.15 in the item 4 *"Using the native tongue when communicating through written forms (ex. letters and text messages) with the parents and other members of the family or tribe"* which had the descriptive equivalent of moderate level. Furthermore, the overall mean for this indicator is 3.57 with the descriptive equivalent of high level. This implies the intergenerational transmission as a way to preserve the mother tongue among indigenous students is highly or often manifested.

Table 1. Level of the Preservation of Native Language among Indigenous Students in terms of Intergenerational Transmission of Native language

Intergenerational Transmission of Native language		Mean	SD	Description
1.	Using the native language when talking to the parents or family members wherever the location is (ex. native place or in the city)	3.43	1.259	Moderate
2.	Understanding the meaning of native tongue during family or tribal gathering even if already learned new words from the school and city	3.98	1.220	High
3.	Maintaining the system of accentuation and pronunciation when talking to elders and to the family members	3.63	1.082	High
4.	Using the native tongue when communicating through written forms (ex. letters and text messages) with the parents and other members of the family or tribe	3.13	1.258	Moderate
5.	Teaching or sharing the native language to the younger siblings or other younger children of the tribe	3.30	1.263	Moderate
6.	Learning continuously words and phrases from native language when elders or parents teach	3.93	1.162	High
7.	Abiding rule or advice such as strict utilization of using the native tongue imposed by the parents when they are visiting whether in school or city residence	3.57	1.241	High
Overall		3.57	0.97	High
Legend				
4.50-5.00-Very High		2.50-3.49-Moderate	1.00-1.49-Very Low	
3.50-4.49-High		1.50-2.49- Low		

Reyhner and Tennant (2010) stressed that, for a native tongue be preserved, it is natural for the elders in the tribe to teach the young generation or members, however parents have the main roles or responsibilities to create an home environment from the intergenerational transmission of the linguistic heritages to their children. An in this study, the indicators is highly observed.

Level of the Preservation of Native Language among Indigenous Students in terms of Personal Maintenance of Native Language

Table 2 presents the level of preservation of native language among indigenous students in terms of Personal maintenance of native language. The results show that the highest mean is 3.85 in the item 1 *"Conserving the linguistic knowledge (e.g. grammar and usage) about native tongue through continuous study and practice even if already learning the common language of the school or city"* with the descriptive equivalent of high level. On the other hand the lowest mean for the said indicator is 2.98 as observed in the item 5 *"Applying the ways of communicating - accentuation and articulation of the native tongue when speaking to class discussion or socializing others"* with the descriptive equivalent of moderate level. The overall mean for this indicator is 3.43 with the descriptive equivalent of moderate level.

The result implies that the maintenance of the native language in terms of personal level is moderately observed or sometimes manifested among indigenous students.

Table 2. Level of the Preservation of Native Language among Indigenous Students in terms of Personal Maintenance of Native Language

	Personal Maintenance of Native Language	Mean	SD	Description
1.	Conserving the linguistic knowledge (e.g. grammar and usage) about native tongue through continuous study and practice even if already learning the common language of the school or city	3.85	1.053	High
2.	Exerting effort to speak the native tongue(at least with translation) like in having self-talk, in talking to boardmates and classmates and in group discussion in school or city residence	3.52	1.169	High
3.	Producing literary outputs using the form and style of writing (e.g. diction, native theme, imagery, system of syllabication, following standards in correct number of lines and stanza) of one's ethnicity even if already writing outputs using the common language in school like Cebuano or English	3.24	1.214	Moderate
4.	Recognizing symbols (e.g. letters, logos and scriptures) associated with the mother tongue when there are cultural or ethnic activities/events in school or city or anywhere	3.80	0.980	High
5.	Applying the ways of communicating - accentuation and articulation of the native tongue when speaking to class discussion or socializing others	2.98	1.164	Moderate
6.	Projecting or showing the body languages and other non-verbal forms of communication of the native culture or language when dealing with others	3.20	1.108	Moderate
7.	Finding time and place to ably use the native tongue	3.41	1.257	Moderate
	Overall	3.43	0.858	Moderate
Legend				
	4.50-5.00-Very High	2.50-3.49-Moderate	1.00-1.49-Very Low	
	3.50-4.49-High	1.50-2.49- Low		

Henslin & Nelson (2000) supported that, learning the native language is one aspect of sociological experience- we learn the knowledge, traditions, traits, history, and perceptions of our respective ethnicities. Language allows individuals experience to be collaborative, goal oriented and cumulative. Our mother tongue shapes and reflects our cultural identity. Thus, individuals must help to maintain it. And this indicator is moderately evident in this study.

Level of the Preservation of Native Language among Indigenous Students in terms of Involvement of Modern Technology

Table 3 presents the level of preservation of native language among indigenous students in terms of involvement of modern technology. The results reveal that the highest mean which is 3.52 is embodied in the item 3 "*Watching the channels in television (e.g. National Geographic and Discovery Channels) which discuss topics related to cultural and linguistic heritage*" which obtained the descriptive equivalent of moderate level.

Table 3. Level of the Preservation of Native Language among Indigenous Students in terms of Involvement of Modern Technology

	Involvement of Modern Technology	Mean	SD	Description
1.	Listening to audio recordings with dialogues or conversation of fellow native members using the native tongue	2.93	1.323	Moderate
2.	Watching motion pictures (e.g. documentary films and movies) covering ways how to preserve culture and native languages	3.33	1.136	Moderate
3.	Watching the channels in television (e.g. National Geographic and Discovery Channels) which discuss topics related to cultural and linguistic heritage	3.52	1.188	High
4.	Using the native language when texting, calling, or e-mailing co members of the tribe who are also living in the city	3.11	1.303	Moderate
5.	Posting blogs and statements in Social Networking sites (e.g. Facebook and twitter) about preserving native language using the mother tongue.	2.57	1.344	Moderate
6.	Using internet to search facts or data about native heritage and its native language as well as articles which provide suggestions on how to preserve them	3.28	1.148	Moderate
7.	Utilizing computer and laptops to teach and share to others such as younger siblings, classmates and co members of the tribe one's ethnicity and native language	2.83	1.141	Moderate
	Overall	3.08	0.978	Moderate

Legend

4.50-5.00-Very High
3.50-4.49-High

2.50-3.49-Moderate
1.50-2.49- Low

1.00-1.49-Very Low

On the contrary the lowest mean on this indicator which is 2.57 is found in the item 5 "*Posting blogs and statements in Social Networking sites (e.g. Facebook and twitter) about preserving native language using the mother tongue*" which obtained a descriptive equivalent of moderate level. In addition, the overall mean for this indicator is 3.08 with a descriptive equivalent of moderate level. This implies that the involvement of modern technology in the preservation of native language is moderately observed or sometimes manifested among indigenous students.

Amos (2012) supported that, elements of the modern world, particularly digital technology are used to preserve and re-teach the native language among ethnic groups despite that of the 7,000 or so languages spoken in the world at present, half is about to have its extinction by the end of century and globalization is usually the cause. It, is amusing that there are tribes or tribal members who use social media to re-engage the young members of their ethnic. For an instance, an indigenous tongue such as the *Tuvan* spoken by nomadic peoples in Mongolia and Siberia even has an iphone application to teach the pronunciation of words to the young ones or students. And these ways of preservation of native language are also fairly evident or moderately observed in the case of indigenous students of UM Tagum College.

Summary on the Level of the Preservation of Native Language among Indigenous Students

Table 4 shows the summary on the level of the preservation of native language among the indigenous students. The first indicator which is the *intergenerational transmission of native language* got the mean of 3.57 with the descriptive equivalent of high level. The second indicator which is the *personal maintenance of the native language* got the mean of 3.43 and third indicator which is *involvement of modern technology* obtained the mean of 3.08 both got descriptive equivalent of moderate level. The overall mean of this variable is 3.36 which obtained the descriptive equivalent of moderate level. The overall result of this variable implies that the preservation of native language among indigenous students is moderately observed or sometimes manifested among them.

The overall result shows that the preservation of native language among indigenous students reached the moderate level. Though it is fairly evident, it should not be totally taken as positive for it did not reach the high or very level. This means there are still possibilities that it would fall down to low level of preservation if not addressed or not monitored.

Table 4. Summary on the Level of the Preservation of Native Language among Indigenous Students

Preservation of Native Language among Indigenous Students	Mean	SD	Description
Intergenerational Transmission of Native language	3.57	0.97	High
Personal Maintenance of Native Language	3.43	0.858	Moderate
Involvement of Modern Technology	3.08	0.978	Moderate
Overall Mean	3.36	0.819	Moderate

Legend

4.50-5.00-Very High
3.50-4.49-High

2.50-3.49-Moderate
1.50-2.49- Low

1.00-1.49-Very Low

Extent of Desire on Globalization

Table 5 shows the extent of desire on the globalization among indigenous students. The results indicate that the highest mean is 4.46 in the item 7 "*Desiring to gain valuable international experience*" which obtained the descriptive equivalent of high level. On the other hand, the lowest mean is 3.04 in the item 8 "*Desiring to study abroad because friends are also studying abroad*" with the descriptive equivalent of moderate level. Moreover, the overall mean for this variable is 5.052

with the descriptive equivalent of high level. This implies that the desire on globalization among indigenous students is much extensive and has a strong influence on them.

Vesajoki (2002) stated that, individuals could have the opportunities to be anthropologies in their own ways and to have personal studies on their own. They can travel easily and more quickly with the prevalence of modern technology. Individuals could interact with other nationalities, peoples, tribes if favorable. It is undeniable that nowadays traveling abroad and living there is somewhat a standard and desire for the young students. Through media, arts, formal schooling and education, current and new information are already and easily being introduced to the people. However, for an individual to have an actual experience of the global society traveling and living abroad would be preferable and all of these are part of globalization.

Table 5. Extent of Desire on Globalization

Desire on Globalization		Mean	SD	Description
1.	Desiring to learn more about other cultural traditions	4.33	0.818	High
2.	Desiring to study under teaching methods other than those employed in your home institutions	3.91	0.915	High
3.	Desiring to improve level of understanding of international issues	4.17	0.797	High
4.	Desiring to learn a foreign language	4.39	0.774	High
5.	Desiring to make friends from a foreign culture	4.11	0.875	High
6.	Desiring to be well prepared to compete in a global market place	4.00	0.816	High
7.	Desiring to gain valuable international experience	4.46	0.690	High
8.	Desiring to study abroad because friends are also studying abroad	3.04	1.115	Moderate
OVER-ALL		4.052	0.545	High
Legend				
4.50-5.00-Very High		2.50-3.49-Moderate	1.50-2.49- Low	
3.50-4.49-High		1.00-1.49-Very Low		

Level of Cultural Identity

Table 6 shows the level of cultural identity among indigenous students. In the table, the highest mean that is 4.67 is revealed in the item 6 "*Loving the people of my culture*" with the descriptive equivalent of very high level. On the contrary, the lowest is the item 12 "*Considering to marry early and have a bigger family (six or more children)*" with the mean of 2.70, obtaining the descriptive equivalent of moderate level. The overall mean for this variable is 4.007 with the descriptive equivalent of high level. This result implies that the cultural identity is given a high or strong importance among indigenous students.

Gebremedhin (2005) stated that, the each ethnic group or tribe has its own cultural practices, rites, traditions, beliefs, morals, values and ways of living that are transcended from one generation to the next. Manner of dressing, music, religion, politics, dances, languages, celebrations are only part of indigents' cultural heritage. More than these, shared values, customs, morals, ethnic characteristics truly shape the way members behave, think and perceive with the world around them. If culture is shared, it will create bonds that could develop sense of belonging, acceptance and participation among the members of indigenous community. Therefore, culture is a defining feature of ethnic identity of any society, helping on how individuals see themselves and the ethnicity with they will be identified.

Table 6. Level of Cultural Identity

Cultural Identity		Mean	SD	Description
1.	Giving importance to the native language	4.63	0.741	Very high
2.	Giving importance to the race and heritage	4.52	0.722	Very high
3.	Giving importance to the religious beliefs	4.65	0.706	Very high
4.	Giving importance to the cultural ideals, norms, and values	4.52	0.722	Very high
5.	Loving the ancestors/ forefathers	4.57	0.688	Very high
6.	Loving the people of my culture	4.67	0.519	Very high
7.	Having the feeling of being a unique person	4.36	0.690	High
8.	Historical sites and museums that show our national heritage and culture	4.46	0.546	High
9.	Giving importance on school education on national history and culture	4.52	0.623	Very high
10.	Doing Local diet and food habits	4.00	0.869	High
11.	Patronizing locally made products as opposed to foreign or imported items	3.67	1.117	High
12.	Considering to marry early and have a bigger family (six or more children)	2.70	1.474	Moderate
13.	Wearing traditional clothing for men and women	3.72	1.223	High
14.	Joining traditional sports (falconry, camel race, hunting, etc.) as opposed to modern-day sports	3.65	1.197	High
15.	Patronizing traditional music, dance and poetry	4.07	1.124	High
16.	Going traditional souk as opposed to modern shopping malls	3.41	1.185	Moderate
17.	Doing traditional hobbies that are related to my culture	3.87	1.147	High
18.	Utilizing traditional medicine and spiritual methods of healing	3.59	1.127	High
19.	Spending time with family members or elders in the community as opposed to watching TV or browsing the internet	3.54	1.242	High
20.	Having overall attachment to my national or ethnic culture	4.33	0.967	High
Overall		4.077	0.545	High
Legend				
4.50-5.00-Very High		2.50-3.49-Moderate	1.00-1.49-Very Low	
3.50-4.49-High		1.50-2.49- Low		

Relationship between Preservation of Native Language and Desire on Globalization and the Cultural Identity among Indigenous Students

Table 7 shows the correlation analysis between the independent and dependent variables. The results revealed that the preservation of native language significantly correlate with the cultural identity among indigenous students as observed by its p-value that is less than 0.05 level of significance and by its r value of 0.503. This implies that as the preservation of native language, the cultural identity among indigents also increases.

On the other hand, the relationship of desire on Globalization and cultural identity is not significant as revealed in the p-value which is above 0.05 level of significance and its r-value of - 0.106. This means that there is no significant relationship between desire on globalization and cultural identity. This further explains that in this study, globalization could not be considered as a reason for the preservation of cultural identity among indigenous students.

According to Martin (2013), language has a key role in culture. If parents and elders would enable to their children to be competent in their mother tongue, it would allow them to better comprehend their ethnic identity. Having the sense of identity develops self-esteem. Parents give their children the skills to access new languages and develop sense of being who they are through allowing them to develop and learn first their mother tongue. In the world that has been embracing globalization, it is important for the children to develop a strong sense of cultural identity.

However, the desire of globalization does not influence the cultural identity in this study as revealed on the table that the p-value is greater than 0.05 level of significance. This led the researcher that aside from desire on globalization, there could be other factors affecting cultural identity. And this is supported by Vrdoljak (2008) when he stated that, there three main considerations of indigenous claims for cultural loss: (1) ethnocide (and cultural genocide) and dispossession of land and resources; (2) non-discrimination and human rights, particularly self-determination in respect of cultural matters; (3) genocide and the removal of indigenous children from their families and communities.

Table 7: Relationship between Preservation of Native Language and Desire on Globalization and the Cultural Identity among Indigenous Students

Independent Variable	Cultural Identity Among Indigenous Students (Dependent Variable)		Remarks
	<i>r-value</i>	<i>p-value</i>	
Preservation of Native Language	0.503	0.000	Significant
Desire on Globalization	-0.106	0.484	Not Significant

Note: R= 0.535 R²= 0.286, F=8.601, P=0.001

Regression Analysis Showing the Influence of Preservation of Native Language and Desire on Globalization in the Cultural Identity

Table 8 presents the regression analysis showing the influence of Preservation of Native Language and the Desire on Globalization to the Cultural Identity among indigenous students. It can be seen in the results that the first independent variable which is the preservation of native language significantly influenced cultural identity as revealed by the p-value that is less than 0.05 level of significance with a standardized Beta value of 0.529.

This implies that one unit increase in the preservation of native language would also increase the cultural identity by 0.529. In other words, preservation of native language contributes to the cultural identity among indigenous students.

Furthermore, the results of the regression analysis revealed that the amount of variance that can be explained by the model is 28.6 percent as evident in the **R²** value which is equivalent to 0.286. This means that only 28.6 percent is considered to be the influence of preservation of native language and desire on globalization to the cultural identity among indigenous students. Thus, 71.4 percent are possibly coming from other factors.

Table 8: Regression Analysis Showing the Influence of Preservation of Native Language and Desire on Globalization in the Cultural Identity

Model	Unstandardized Coefficients		Standardized Coefficients		
	<i>B</i>	<i>Std. Error</i>	<i>Beta</i>	<i>t</i>	<i>Sig.</i>
(Constant)	3.632	0.569		6.383	0.000
Preservation of Native Language	0.352	0.087	0.529	4.065	0.000
Desire on Globalization	-0.182	0.130	-0.182	-1.397	0.169

CONCLUSION

Based on the findings of this study, the researcher concluded that the level of preservation of native language among indigenous students in terms of intergenerational transmission of native language, personal maintenance of native language, and involvement of modern technology is of moderate level. Furthermore, the extent of desire on globalization among indigenous students is much extensive, and that the level of cultural identity among indigenous students is of high level. There is also a significant relationship between the preservation of native language and cultural identity among indigenous students, while there is no significant relationship between the desire on globalization and cultural identity among indigenous students. Preservation of native language significantly predicts the cultural identity among indigenous students. Desire on Globalization does not significantly predict the cultural identity among indigenous students. A considered of only 28.6 percent is the influence of preservation of native language and desire on globalization to the cultural identity among indigenous students. Thus, 71.4 percent are possibly coming from other factors.

REFERENCES

- Amos, J. (2012). *Digital tools 'to save languages'*. Retrieved on April 26, 2014. From <http://www.bbc.co.uk/news/science-environment-17081573>.
- Bargar (2003). What is language preservation? Retrieved on April 27, 2014. From <http://www.wisegEEK.com/what-is-language-preservation.htm>.
- Bennis, A. (2011). *How has globalization caused a loss of culture*. Retrieved on April 26, 2014. From <http://www.morocoworldnews.com/2011/10/12895/how-has-globalization-caused-a-loss-of-culture/>.
- Corbin, G. (2007). *The challenges of language preservation*. Retrieved on April 25, 2014. From <http://www.globalenvision.org/library/33/1472>.
- Fishman, J. A. (1991). *Reversing language shift: Theoretical and empirical foundations of assistance to threatened languages* (No. 76). Multilingual matters.
- Gebremedhin, T. (2005). Reflecting on our ethnic identity and cultural heritage. Retrieved on May 05, 2014. From http://www.ertra.com/2005/tesfa_apr14.htm.
- Haque, A. (2007). *Preserving Cultural Identity in the 21st Century: Challenges to the Emirati Youth*. Retrieved on April 25, 2014. From http://www.academia.edu/1044184/Preserving_Cultural_Identity_in_the_21st_Century_Challenges_to_the_Emirati_Youth_Journal_of_Social_Affairs_2007_24_13-31
- Henslin, J. M., & Nelson, A. (2000). *Essentials of sociology: A down-to-earth approach*.
- Hieber, D. (2012). *Why do languages die?*. Retrieved on April 27, 2014. From <http://mises.org/daily/5846/Why-Do-Languages-Die>.
- Lomax, R. and Li, J. (2013). *Correlational research*. Retrieved April 27, 2014. From <http://www.education.com/reference/article/correlational-research/>.
- Martin, D. (2013). *The importance of first language*. Retrieved on April 28, 2014. From <http://pattayatoday.net/features/education/the-importance-of-first-language/>.
- McCarty, T. L. (2003). Revitalising indigenous languages in homogenising times. *Comparative education*, 39(2), 147-163.
- Reyner, J., & Tennant, E. (1995). Maintaining and renewing native languages. *Bilingual Research Journal*, 19(2), 279-304.
- Semplar, T. (2007). *Loss of language*. Retrieved on April 26, 2014. From <http://www.turning-point.ca/?q=node/21856>.
- Senadeera, S (2006). *The importance of learning of the mother tongue in an adopted country*. Date retrieved on April 29, 2014. From <http://www.tamilsydney.com/content/view/122/37/>
- Vesajoki, F. (2002). *The Effects of Globalization on Culture: A study of the experiences of globalization among Finnish Traveller*. Retrieved on May 05, 2014. From <https://jyx.jyu.fi/dspace/bitstream/handle/123456789/8059/G0000619.pdf>.
- Vrdoljak, A. (2008). *Reparations for cultural Loss*. Retrieved on April 26, 2014. From http://works.bepress.com/cgi/viewcontent.cgi?article=1000&context=ana_filipa_vrdoljak.

Waddington, R. (2002). *The Aeta: The peoples of the world foundation*. Retrieved on April 30, 2014.
From The Peoples of the World Foundation. From
<http://www.peoplesoftheworld.org/text?people=Aeta>.

Walker, S., Bukenya, J. and Thomas, T. (2010). *Examining students' perceptions of globalization and study abroad programs at HBCUS*. Retrieved on April 25, 2014.
From http://ageconsearch.umn.edu/bitstream/56481/2/SAEA2010_Selected_Paper_Walker.pdf