

Bridging Regional Gap: A Documentary Analysis of the Philippines' Language and Culture as an Elective Subject in Higher Education

Andrea F. Cortel

Ph.D., Faculty, Institute of Linguistics and Literature, Chairperson, Master of Arts in English- Applied Linguistics, Graduate School, Nueva Ecija University of Science and Technology

Abstract

The more languages and cultures students know, the more opportunities they may open locally and internationally. The study delves into the pivotal role that language and culture play in fostering inclusivity within the educational landscape of the Philippines. It also explores the global reach of languages such as Filipino and Ilokano. This qualitative documentary and thematic analysis examines the role of language and culture as elective subjects in higher education in the Philippines, emphasizing their potential to bridge regional gaps. Through a systematic examination of educational practices, the findings reveal that integrating local languages and cultural studies into the curriculum fosters greater inclusivity and understanding among diverse student populations. The research highlights that such initiatives not only enhance students' linguistic competencies but also cultivate a deeper appreciation for the rich cultural tapestry of the nation. Consequently, this analysis underscores the necessity for educational institutions to prioritize language and cultural education as vital components in addressing regional disparities and promoting national unity. Language and culture in general should not be promoted instead should be preserved and should be respected equally.

Keywords: Philippine languages and culture, regional gap, higher education, elective

Introduction

Language is culture and in culture, there is language. Experiencing, teaching, and learning a language in isolation from culture is like taking its essence. The Philippines is a country with not only rich natural resources but also language and culture. Philippine languages and culture should be preserved and protected for the next generation. These languages can be the product of pre-colonial and post-colonial periods. Some languages have been there and spoken by the original habitants of the regions before the arrival of the colonizers-- the indigenous languages. Some languages can be part of the mother tongue formed from a contact of European languages – creole. Some first languages can be dying or lost because of foreign languages or target languages. According to Headland (2003), there were 31 endangered languages in the Philippines due to linguicide. Based on the Philippine Ethnologue (2015), there were 187 languages in the country: 183 were living, four were extinct, 175 were Indigenous, eight were non-indigenous, 41 were institutional, 73 were developing, 45 were vigorous, 13 were in trouble, and 11 were

dying. Currently, Eberhard, Simons, and Fennig (2023), there are 175 living languages out of 187, 24 are institutional out of 41, 103 are stable from 73, 48 are endangered from 13, and 2 are extinct from 11 which were developing.

In Hawai'i, the Hawaiian language nearly went extinct. However, with careful planning of schools, active coordination, and serious implementation, it sparked an unexpectedly larger movement to save a language. The Hawaiian language is now being taught in many immersion schools. Since then, there has been a growing movement to revive Hawaiian as a spoken language with the help of online dictionaries and classes; native speakers are increasing. Many younger Hawaiians are choosing to learn their native tongue with the help of their schools. In Japan and Korea, as early as high school students are required to learn Japanese, Korean, Chinese, or another foreign language, and English is required for work purposes.

When dealing with foreign clients, Chinese students are graduating in the Philippines yet they are not required to learn to be fluent in Filipino or English but rather are free to use Chinese in their classes which could lead to language and cultural gaps. Some are even bringing gadgets to translate English to Chinese when they are communicating with the locals. In the academe, some universities and courses only require Philippine language units and culture if it is their specialization or mostly foreign language units for internationalization.

On the other side, when dealing with our fellow Filipinos, regionalism, language, and culture gap is still present. It is common among Filipinos to get along by asking the question, "Taga-saan ka?." According to the columnist Japheth G. Tobias of the Philippine Daily Inquirer (November 08, 2020) in his article entitled, "Reminder for the taga-baba," some of the Taga-baba (TGBBs) or lowlanders bring with them unnecessary remarks and insensitive questions about locals and the Indigenous community that make it hard for locals to welcome them with warmth, such as "Do the Igorot have tails?", "Is it true that the Igorot are 'daks'?" and "Do the Igorot behead people?". Based on the article, "these are just a few of the many absurd questions one would hear from many TGBBs. Not only are these questions offensive to hear because they are uninformed queries, but they also remind the Indigenous peoples (IPs) of the Cordillera of the historical misconceptions and injustices that have been haunting them for generations now." From the mountains to the lowlands, another example of regionalist mentality is the statement, "...Para kang Bajau." The Bajau is known for their extra-ordinary freediving abilities. However, what polysemous words that Filipinos could associate if they hear that word "Bajau". In terms of academic materials, like modules, what are the descriptions of the Aetas?

In the Cordillera Administrative Region (CAR), Cordillerans can speak at least three languages. Aside from Tagalog or English, they strongly connect to their communal language. Children have been taught and exposed by their parents and community to their language and culture at a very young age. For instance, they can speak Kankana-ey, Ibaloi, Finuntok, Ilocano, Tagalog, and English, and if they pass another language test proficiently, to work in other countries. In Mindanao, most Butuanons cannot speak Tagalog because some may not have a chance to travel to Manila. In Visayas, some if not most of the Cebuanos would rather speak in English than Tagalog when communicating with the tourists.

Dr. Jose Rizal stated, "Ang hindi marunong magmahal sa sariling wika ay higit pa sa malansang isda." In this paper, "wika" or language refers specifically to Filipino or English. College students need formal training in the local language as part of the electives for their chosen course to build upon what they learned in basic education and to become more culturally literate upon graduation. This will widen their experience in terms of language and culture in the Philippines.

College graduates, some if not most, often change their workplace due to cultural expectations. By proposing local languages as part of the course electives, students will gain at least an awareness of their nation's languages, fostering pride, reducing culture shock, and promoting sensitivity and respect towards other languages and cultures, thereby avoiding misunderstandings and misconceptions. For instance, students can choose courses in Chavacano, Kapampangan, Pangasinense, and others as electives based on their needs and interests. This initiative will also encourage students to overcome stigma, hasty generalizations, ethnocentrism, and superiority complexes regarding languages, fostering a sense of regional awareness.

Despite some similarities and differences, the documentary analysis and results of the study will help students avoid discrimination and prejudice in their own country. Likewise, the result of the study will allow students to think not as foreigners in another region, not as little Hitlers mocking other languages and cultures, nor as feeling alienated in their assigned workplace, but rather as equals who have a sense of belonging in the diversity of their own country.

Objectives and Research Questions

This research sought to answer the following objectives and questions:

1. What are the successful universities offering or teaching Philippine languages and culture studies in local and international settings?
2. What are the potential benefits of offering a Philippine language and culture elective in the following:
 - a. fostering national identity; and
 - b. cultural preservation?
3. What are the potential challenges in implementing such an elective, including the following areas:
 - a. curriculum development
 - b. teacher training, and
 - c. student interest?

Significance of the Study

The importance of the study focused on the following:

1. To the students, career paths and more opportunities for the graduates will be possible through learning the Philippine language and culture.
2. Through the Philippine language and culture, there will be the preservation of local and national identity.
3. Considering the language diversity in the Philippines, bridging the gap in linguistic and cultural diversity is implied.
4. To the curriculum developers, Philippine language and culture as elective may serve as basis for consideration to higher education.

Thematic Synthesis of Literature

The Philippines is a nation characterized by its linguistic and cultural diversity. With over 175 languages spoken across its archipelago, the Filipino identity is intricately woven into the fabric of its regional cultures. This literature review aims to explore the relationship between Philippine languages and culture, with a particular focus on how these elements contribute to regionalism and bridge gaps within the country's socio-cultural landscape.

The Linguistic Landscape

The Philippines boasts a rich tapestry of languages, each reflecting the unique historical and cultural contexts of its respective regions. According to Ethnologue (2021), the country is home to 175 languages, with Tagalog, Cebuano, and Ilocano being among the most widely spoken. This linguistic diversity not only serves as a means of communication but also functions as a vehicle for cultural expression, identity formation, and social cohesion.

Language and Identity

Language plays a crucial role in shaping individual and collective identities. As noted by Ramos (2019), regional languages in the Philippines serve as symbols of local pride, fostering a sense of belonging among speakers. The interplay between language and regional identity is particularly significant in areas where language revitalization movements have emerged, such as in the case of the endangered languages spoken by indigenous communities. Such efforts underscore the importance of preserving linguistic heritage as a means of maintaining cultural integrity and promoting regionalism.

The Cultural Mosaic

Philippine culture is a complex amalgamation of indigenous, colonial, and contemporary influences. Each region possesses distinct cultural practices, traditions, and values that contribute to the overall cultural mosaic of the nation. For instance, the vibrant festivals in Cebu, such as the Sinulog, showcase the fusion of indigenous beliefs and Catholic traditions, illustrating how cultural practices can transcend regional boundaries while reinforcing local identities.

Bridging Cultural Gaps

Cultural practices serve as a bridge between diverse regional identities. As highlighted by Santos (2020), the promotion of inter-regional cultural exchanges fosters understanding and appreciation among different ethnic groups. Initiatives such as the National Commission for Culture and the Arts (NCCA) support cultural programs that celebrate regional diversity, promoting a more inclusive national identity while addressing historical divides.

Language Education and Cultural Awareness

Education plays a pivotal role in fostering linguistic and cultural awareness among the youth. The implementation of the Mother Tongue-Based Multilingual Education (MTB-MLE) policy by the Department of Education emphasizes the importance of teaching local languages alongside Filipino and English. This approach not only facilitates better learning outcomes but also instills pride in regional languages and cultures, ultimately contributing to a more cohesive national identity (Laguador, 2021).

Challenges and Opportunities

Despite the positive strides made in language education, challenges remain. The dominance of English in academic and professional spheres often marginalizes regional languages, leading to a gradual erosion of cultural practices. Addressing this issue requires a concerted effort from educators, policymakers, and community leaders to create an environment that values linguistic diversity and promotes cultural heritage.

Defining Regionalism in the Philippine Context

Regionalism in the Philippines is often defined by the socio-political and economic dynamics of various regions. It encompasses not only the promotion of regional interests but also the acknowledgment of the unique cultural identities that each region embodies. As noted by Delos Reyes (2018), regionalism can be a double-edged sword; while it fosters local pride and empowerment, it can also lead to divisiveness if not managed effectively.

The Interplay Between Language, Culture, and Regionalism

The relationship between language, culture, and regionalism is intricate and multifaceted. Language serves as a vessel for cultural expression, while cultural practices reinforce linguistic identity. This symbiotic relationship is critical in bridging regional gaps, fostering dialogue, and promoting understanding among diverse groups. Scholars like Cruz (2020) argue that recognizing and valuing regional languages and cultures can lead to a more unified national identity that celebrates diversity rather than suppresses it. Philippine language and culture may have a profound impact on linguistic diversity in regionalism. By understanding the themes of language, identity, and cultural practices, one can appreciate how these elements contribute to bridging gaps within the socio-cultural landscape of the Philippines. As the nation continues to navigate the complexities of its diverse heritage, efforts to promote and preserve regional languages and cultures must remain a priority. Such initiatives will not only foster a sense of belonging among citizens but will also enhance the nation's collective identity in an increasingly globalized world.

METHODOLOGY

This research used a qualitative online documentary and thematic analysis. The researcher used the major languages as inclusion criteria, which are offered to the different universities selected internationally and locally. These particularly included Filipino, Cebuano, Ilocano, Hiligaynon, Bicol, Waray, Kapampangan, and Pangasinan. The study included successful universities in Europe, America, and Asia due to sustainable development goals, cultural literacy, migration, diaspora, inclusivity, and work purposes. Likewise, the study selected successful universities in the Philippines based on their strong support for Philippine language and culture, for cultural heritage, smart and quality education, research, and socio-economic purposes.

There were no human participants in the study. In the data gathering, the researcher checked on a well-defined research question, which was crucial for guiding the analysis and ensuring that the focus was on the relevant information within the documents. It was stated on what to achieve with the research objectives and what to discover from the documents online.

As for the gathering of data, the researcher identified and selected first relevant documents online based on the inclusion criteria which are the major languages in the Philippines and internationally. Second, she determined the types of documents that would be most relevant to the research question such as publication materials, reports, articles, news, documentaries, and related researches. Third, she established inclusion framework which are the name of the selected universities locally and internationally, location and what particular Philippine language they offer based on the inclusion criteria to ensure that these are focusing on the most relevant documents. Fourth, she considered the context and provenance of the documents, including their authors, audiences, and purposes. Fifth, she verified the authenticity of the documents by checking their source, format, and any evidence of alterations or tampering. Sixth, she assessed the credibility and reliability of the documents by considering the online public document and author's

expertise, potential biases, and the overall quality of the information presented. Finally, she considered the representativeness of the documents within the larger context research question.

Regarding the treatment of data, the researcher organized the documents in a way that facilitates easy access and review. She labeled and coded themes within the research objectives and inclusion criteria to guide her in the analysis and presentation of results. She systematically analyzed the documents online paying attention to both the content and the context. She interpreted the findings in light of the research questions and objectives.

As for ethical considerations, this research is ensuring data and documents are for public interest and information dissemination declaring any potential conflicts of interest. It does not promote any side, any particular institution, culture or language nor it avoids any biases.

RESULTS AND DISCUSSION

This part presents the data, analysis and interpretation. It includes the following results and discussions on the universities offering or teaching Philippine languages and culture successfully in local and international settings, the potential benefits of offering a Philippine language and culture elective in the building of national identity and cultural preservation, and the potential challenges in implementing such an elective, including curriculum development, teacher training, and student interest.

The Successful Universities Offering or Teaching Philippine Languages and Culture

In 2025, according to the Department of Tourism (2021), the major languages in the Philippines, besides the official languages Filipino and English, include Cebuano, Ilocano, Hiligaynon, Bicol, Waray, Kapampangan, and Pangasinan. Filipino (based on Tagalog) and English are the official languages of the Philippines. The other major language is Tagalog while Filipino is the official language, Tagalog is the foundation and is spoken by a large portion of the population; Cebuano, which is also known as Bisaya or Binisaya, is a major language in the Visayas region, Ilocano is widely spoken in Northern Luzon; Hiligaynon is also known as Ilonggo is a major language in the Visayas region; Bicol is spoken in the Bicol region; Waray is known as Waray-Waray is a major language in the Visayas region; Kapampangan as spoken in Pampanga; and Pangasinan is spoken in Pangasinan. The following are the results of the research.

Table 1 Universities Offering Philippine Language and Culture Studies in Europe and America

<i>Universities</i>	<i>Location</i>	<i>Philippine Language and Culture Offerings</i>
Humboldt University	Berlin, Germany	Filipino Language
University of London	London, United Kingdom	Filipino Language
Harvard University	Cambridge, Massachusetts, United States	Filipino Language
Stanford University	Stanford, California, United States	Filipino Language

University of Hawai'i	Mānoa, Honolulu, Hawai'i, United States	Filipino Language, Ilokano Language and Literature Program
Yale University	New Haven, Connecticut, United States	Filipino Language
University of Victoria	Victoria, Canada	Filipino language modules

Humboldt University of Berlin launched its Filipino language classes. The Filipino language classes are part of the “Advancing Philippine Studies Program”, were overseen by the Institute of Asian and African Studies in partnership with the Philippine Embassy in Germany. Filipino Language Instructor Antonio Galang, Jr., from the University of the Philippines, has taught the courses. The classes were offered to Humboldt University students and were conducted in the Winter Term. The program was a major component of the Philippine Studies program launched in July 2019. Filipino language was expected to become a full language program in the future (Department of Foreign Affairs, 2019).

The School of Oriental and African Studies (SOAS), part of the University of London, offers Filipino (Tagalog) language courses, including beginner and elementary levels, and also has summer online classes. They offer courses for beginners (Beginners 1, 2, and 3) and elementary levels. SOAS also offers summer online Filipino classes, covering the four key skills of speaking, listening, reading, and writing (University of London, School of Oriental and African Studies, 2022).

The Harvard University Asia Center introduced Tagalog courses in the fall of 2023, marking the first time the university has offered such courses. Harvard University now offers Filipino (Tagalog) language courses, including elementary, intermediate, and advanced levels. Lady Aileen Orsal, a former faculty member at Cavite State University in the Philippines, teaches the courses. As for the course details, they have the following. Elementary: FT 101: Elementary Filipino (Tagalog) I, Intermediate: FT 102: Intermediate Filipino (Tagalog) II, Advanced: FT 103: Advanced Filipino (Tagalog). The courses aim to take students beyond the classroom into a rich community of language learning and cultural immersion. This is the first time that a Filipino language program has been offered at Harvard, marking a significant step in acknowledging the linguistic and cultural diversity of the Philippines and its community in the United States (Harvard University, Department of South Asian Studies, 2025).

Stanford University offers Filipino language courses, specifically through its Special Language Program (SLP), which is part of the Language Center. Filipino, along with other languages like American Sign Language, Armenian, Czech, Dutch, Hawaiian, Hindi, and others, are part of the Special Language Program. Filipino courses within the SLP are taught by non-Stanford lecturers, meaning the courses are not directly taught by Stanford faculty but are instead outsourced. Stanford also offers East Asia Undergraduate Summer Language Study Grants, which can provide partial funding for students studying Tagalog (a related language to Filipino) in pre-approved, accredited summer language programs. Based on Stanford Language Center School of Humanities and Sciences, there are opportunities to major or minor in foreign languages, literatures, and cultures, with the administration handled by the Division of

Literatures, Cultures, and Languages (DLCL) and the Department of East Asian Languages and Cultures (EALC).

The University of Hawai‘i at Mānoa (UH Mānoa) offers a Bachelor of Arts in Philippine Language and Culture, a minor in Filipino, and a Language Certificate in Filipino/Tagalog, as well as various courses focusing on the Philippines and Filipino culture. The Bachelor of Arts in Philippine Language and Culture, is a major program with a focus on Filipino/Tagalog and Ilokano and is the first of its kind in the United States to offer this degree. Students can pursue a minor in Filipino by taking a certain number of courses in the language and culture. Language Certificate in Filipino/Tagalog provides students with a foundation in the Filipino language (University of Hawai‘i, College of Arts and Letters, Philippine Studies , 2025).

UH Mānoa also offers an Ilokano Language and Literature Program, including a BA degree in Philippine Language and Literature with a concentration in Ilokano. In their Philippine Studies Courses, various departments and programs at UH Mānoa offer courses focusing on the Philippines and Filipino culture, including Asian Studies, Liberal Studies, and Ethnic Studies (Ilokano Language and Literature Program University of Hawai‘i at Mānoa , 2025).

Another is the Filipino Studies Certificate (UH Hilo). The University of Hawaii at Hilo offers a Filipino Studies Certificate, providing a multidisciplinary program with cultural and natural resources-based studies. The UH Mānoa Filipino & Philippine Culture Program aims to enrich students' consciousness and thoughts, enhance their sense of self-identity as Filipinos, and strengthen their capability for meaningful discourse in their language. Some course examples include Intermediate Filipino (FIL 201) and Filipino Film: Art and History (FIL 330).

Yale University also plans to offer Filipino language courses in the fall of 2025, as a survey revealed strong interest in Tagalog offerings. The university's decision follows student advocacy and a petition with over 380 signatures. The initiative for Tagalog courses at Yale was led by the student organization "Kasama" (the Filipino student organization) and their program "Tagalog @ Yale." Kasama organized a petition that collected over 380 signatures from students and faculty, advocating for the inclusion of Tagalog in Yale's language curriculum. The petition received approval from members of the Language Committee, which initiated the search for a full-time Tagalog instructor. The courses are set to begin in the fall of 2025, and the successful applicant will teach elementary and intermediate Filipino/Tagalog courses, concentrating on reading, writing, speaking, and listening skills.

The new course aims to serve the university's Filipino community and pique students' interest from diverse backgrounds, fostering engagement with Filipino heritage. The Tagalog program will also contribute to the university's broader Southeast Asian Studies offerings (Wang, 2024).

While several Canadian universities provide courses related to Southeast Asian languages, including Indonesian, the University of Victoria (UVic) offers synchronous online Filipino language courses through the Canadian Southeast Asian Studies Initiative (CSEASI/ICESEA), funded by the Henry Luce Foundation. The Canadian Southeast Asian Studies Initiative (CSEASI/ICESEA) is excited to provide synchronous online language courses in Filipino and Indonesian for graduate students across Canada, taught by the University of Victoria (Canadian Council for Southeast Asian Studies, 2024).

Table 2 Universities Offering Philippine Language and Culture Studies in Asia

<i>Universities</i>	<i>Location</i>	<i>Philippine Language and Culture Offerings</i>
Peking University	Haidian, Beijing, China	Filipino Language and Culture

Jeonbuk National University	South Korea	Filipino Language Course
Gaida University	Osaka, Japan	Philippine Studies program, major in Filipino Introducing the Philippines (with Introductory Filipino language)
National University of Singapore	21 Lower Kent Ridge Rd, Singapore	

From Europe and America, some universities in Asia offer Philippine Language and Culture in their language program. Peking University (PKU) does offer Filipino language and culture studies, including a program focused on Southeast Asian studies that includes Filipino language and culture. PKU has a program that allows students to study Filipino language and culture, aiming to cultivate professionals with proficiency in Filipino, cultural understanding, and international affairs participation. The program is part of a broader focus on Southeast Asia, equipping students with knowledge of the region and preparing them for careers in diplomacy, media, business, and research. The department involved in these programs enjoys a good academic reputation in China, leading conferences, government research programs, and publishing scholarly works.

Peking University has a Philippine studies program that was first established in 1985, and students in this program often spend a semester in the Philippines for exposure, through a partnership with Ateneo de Manila University. The department offers courses in five languages and cultures – Thai, Burmese, Vietnamese, Indonesian, and Filipino.

According to UP Korea Research Center (2024), Filipino language course was likewise offered at Jeonbuk National University's SEA Language Summer Camp. Senior Lecturer Maria Concepcion Loren Chua has completed teaching a two-week Filipino-as-a-foreign-language course as part of Jeonbuk National University's Southeast Asian Language Summer Camp from 18 July to 29 July 2022.

Also, Gaida University in Osaka, Japan had a short Philippine Studies program, majoring in Filipino, and it sends students to take higher-level courses in Filipino to the University of the Philippines. The interest in Filipino in Osaka could be related to the ability to use it in business and workplaces where there are Filipinos. Philippine Studies is also offered by Tokyo University of Foreign Studies and Osaka University (Sarabia, 2012).

While many language schools in Singapore offer Filipino language courses, the National University of Singapore (NUS) is the primary university offering Filipino language modules through its Centre for Language Studies (CLS). The National University of Singapore (NUS) does offer Filipino language courses, though it's not a primary language of instruction, it is part of the curriculum for certain exchange programs and cultural immersion activities. While NUS is a globally renowned university, its primary language of instruction is English. NUS does offer Filipino language courses as part of specific exchange programs and cultural immersion activities, such as the UP-HIRAYA 2025 program. The UP-HIRAYA 2025 program, for example, includes a component on Philippine culture and language, where students learn basic Filipino and engage in cultural immersion activities. NUS Enterprise has a program in Manila, which is a vibrant startup ecosystem in the Asia Pacific region, making the Philippines an attractive destination for innovation and entrepreneurship in Southeast Asia. Besides English and Filipino, NUS also

offers courses in other languages like Mandarin, Japanese, and Korean (National University Singapore, Global, 2025).

Table 3 Universities Offering Philippine Language and Culture Studies in the Philippines

<i>Universities</i>	<i>Location</i>	<i>Philippine Language and Culture Offerings</i>
Mariano Marcos State University	Ilocos Norte, Luzon	Ilokano Language Studies
University of the Philippines-Baguió	Baguió City, Luzon	Ibaloi and Kankanaey language and culture
Pangasinan State University	Pangasinan, Luzon	Pangasinan Language
University of the Philippines-Diliman	Diliman, Quezon City, Luzon	Filipino Language and Culture Kapampangan Lecture Series
<i>Continuation...</i> Nueva Ecija University of Science and Technology	Sumacab, Cabanatuan City, Luzon	Structure of Filipino, Tagalog and other Philippine Languages
Bicol University	Albay, Legazpi, Luzon	Conversational Filipino for Foreigners and Conversational Bikol
West Visayas State University	Iloilo City, Visayas	Hiligaynon language and culture
Eastern Visayas State University	Tacloban City, Leyte, Visayas Tacloban City, Leyte, Visayas	Waray Language and Culture
University of the Philippines Tacloban College	Cagayan de Oro, Misamis Oriental, Mindanao Marawi City, Mindanao Sulu, Mindanao	Waray language and Culture
Xavier University (Ateneo de Cagayan)		Filipino Language and Cebuano Language
Mindanao State University		Maranao Language Course

Tausug Language Course

Mindanao State University-
Sulu

Aside from the Bachelor of Secondary Education (BSEd) major in Filipino in the undergraduate and advanced studies in the Graduate School offered by most State Universities and Colleges (SUCs) and Higher Educational Institutions (HEIs) in the country, the universities above offer or have offered not only Filipino language likewise languages and culture in the Philippines. Mariano Marcos State University (MMSU) offers a Master of Arts in Education (MAEd) major in Ilocano Language Studies. It has a Center for Iloko and Amianan Studies, which specializes in the research and promotion of Iloko and Amianan cultures. The Graduate School (GS) has started offering the MAEd in Ilocano Studies program (Mariano Marcos State University, September 1, 2016).

University of the Philippines- Baguio offered workshops in writing in Ibaloi, as part of its Communication Skills and Arts Workshops, which are extension programs of the College of Arts and Communication (CAC). It offered free workshops that included writing in Ibaloi. Besides Ibaloi writing, the workshops covered various other skills, including basic journalism, broadcast announcing, performance art, public speaking, Kankanaey writing, acrylic painting, drawing in 3D, fiction and folklore writing, research, and citation. UP Baguio, as part of the UP system, specializes in the Social Sciences, particularly in Indigenous Studies, Cordilleran and Northern Luzon history and culture. Ibaloi is an indigenous language of the Philippines, belonging to the Austronesian language family. Ibaloi language is closely related to Pangasinan likewise considering the geographical location of the early inhabitants. There are efforts within communities in Northern Luzon to preserve indigenous languages, including Ibaloi, with some communities even publishing newspapers in the vernacular (University of the Philippines-Baguio, College of Arts and Communication, 2024).

Pangasinan State University (PSU) offers courses and programs that include the Pangasinan language, as evidenced by its Languages Department and its focus on preserving and promoting Filipino cultural heritage. PSU has a Languages Department that likely offers courses related to the Pangasinan language, as well as other languages like Tagalog and English. The university emphasizes the importance of preserving and promoting Filipino historical and cultural heritage, which includes the Pangasinan language. PSU aims to equip students with effective communication skills in both English and Filipino, while also being culture-sensitive. The Bayambang Campus of PSU specifically mentions its commitment to providing a human-centric, resilient, and sustainable academic environment, which likely includes fostering a strong connection to the local language and culture. Pangasinan State University—Urdaneta, a satellite campus of PSU, offers a Master of Arts in Education with majors in communication arts, including Filipino and English. The university's mission is to produce dynamic, responsive, and future-ready individuals capable of meeting the requirements of local and global communities and industries, which likely includes promoting linguistic diversity and cultural understanding.

The University of the Philippines- Diliman's Language Policy aims to develop and promote the Filipino language while recognizing English as a global language. Filipino is intended to be the primary medium of instruction at the undergraduate level, with a transition period for implementation. While graduate courses are primarily in English, there are also opportunities for graduate courses to be taught in Filipino. Department of Filipino and Philippine Literature: UP Diliman has a Department of Filipino and Philippine

Literature that offers courses and programs related to the Filipino language and literature. The Department of Filipino and Philippine Literature also offers extramural classes for basic Filipino, open to both domestic and international students. A Master of Arts in Filipino program is available, focusing on Filipino literature, history, philosophy, and teaching strategies. A PhD program in Filipino is also offered, with specializations in Filipino language structure, planning, or translation, and Philippine literature. The Department of Linguistics at UP Diliman is also involved in the study, preservation, and promotion of Philippine languages, including Filipino. They also offered Kapampangan Lecture Series. Meanwhile, Holy Angel University has a Center for Kapampangan Studies and the first museum where there are exhibits on rich history, language and culture of the Kapampangans (University of the Philippines Diliman, 2025).

The Nueva Ecija University of Science and Technology (NEUST) offers a Master of Arts (MA) in English- Applied Linguistics, specifically a program in English Language and Literature, as part of its graduate school offerings. They offer Structure of Filipino, Tagalog and other Philippine Languages in their new curriculum (Top Universities, 2025).

Bicol University (BU) offers a “Conversational Bikol” course for both BU students, faculty, employees, non-BU students, professionals, and foreigners through its Language Center, as well as short-term foreign language training programs. Bicol University offers short-term foreign language training programs, including “Conversational Bikol”. The expected participants are students, faculty, employees, non-BU students or professionals, and foreigners. The number of hours and number of students varies depending on the course (Bicol University Language Center, 2025).

Even some private universities offers Philippine language and culture. Xavier University (Ateneo de Cagayan) offers Filipino language as part of its academic programs, including courses in Filipino Literature and Linguistics. Xavier University offers courses in Filipino language and literature, which are part of the Arts and Humanities programs. The university actively participates in “Buwan ng Wika” (Language Month), celebrating the Filipino language and its role in national identity. The XU Center for Languages (XUCL) offers opportunities for students and professionals to improve their English proficiency and learn foreign languages, including potentially Filipino, through various courses and programs. Xavier University has course descriptions available online, including those for Filipino language and literature courses. The university also offers courses in other languages, such as Cebuano. It offers Cebuano language courses, with the College of Arts and Sciences offering AB Filipino and the XU Center for Languages (XUCL) providing opportunities to learn or improve proficiency in both languages (Xavier University -Ateneo de Cagayan , 2025).

University of the Philippines Tacloban College (UP Tacloban) offers programs that focus on the Waray language and culture, including a Bachelor of Arts in Literature (BALit) program that aims to preserve and promote Eastern Visayan languages and cultures. This program specifically aims to contribute to the preservation, conservation, promotion, and enrichment of Eastern Visayan culture and languages, which includes Bisaya Waray (also known as Lineyte-Samarnon or Binisaya). BAMA (Bachelor of Arts in Media Arts) students, for example, take two language courses: Waray I and Waray II. The BALit program aims to promote the rich cultural heritage of the Eastern Visayas region, which includes the Waray language and culture.

Eastern Visayas State University (EVSU) has Waray language and culture. It offers a General Education (GE) elective course focused on Waray Culture and the Arts, making it the first in the region to do so. The EVSU Law and Liberal Arts Department (LLD) launched a GE elective course titled "Waray Culture and

the Arts," which is the first of its kind in the region. The launch of the course was marked by a symposium on Waray Culture and the Arts, held via Google Meet and Facebook livestream. The course aims to provide students with a deeper understanding and appreciation of the rich cultural heritage of the Waray people, including their language, traditions, and artistic expressions (Eastern Visayas State University, 2021).

West Visayas State University (WVSU) is actively promoting Hiligaynon language and literature through initiatives like the "Tuon Ta!" app, a digital platform designed for kindergarten to Grade 3 students, and is also focusing on teacher training and resource development for Hiligaynon instruction. This app, developed by WVSU students and faculty, aims to make Hiligaynon learning accessible and engaging, featuring fun activities and an interactive guide in the form of the university's mascot, the Visayan Wildcat or Maral. The "Tuon Ta!" initiative is part of PLDT Smart's #LearnSmart program, which was made possible through a Memorandum of Agreement signed with WVSU in 2023. The University recognizes the importance of teachers being proficient in Hiligaynon and providing them with the necessary resources and training to effectively teach in the language. WVSU is also focused on developing and adapting instructional materials specifically designed for Hiligaynon instruction, including "big books" with stories in Hiligaynon and visual aids. The university is also exploring the use of linguistic comparative methods toward multilingual acquisition, translating materials into the lingua franca and generating multilingual vocabularies, dictionaries, and grammars. The "Tuon Ta!" app is designed for kindergarten to Grade 3 pupils, recognizing the importance of early language acquisition in the mother tongue. The university recognizes the value of using Hiligaynon as a medium of instruction in a multilingual setting, and is working to address the challenges that teachers face in this context. The initiatives aim to promote cultural appreciation and language preservation with technology.

Mindanao State University (MSU), particularly its main campus in Marawi City, offers a Maranao language course, which is part of its Social Sciences and Humanities programs. The main campus of Mindanao State University, located in Marawi City, is where you'll find the Maranao language course. The Maranao language course is offered within the College of Social Sciences and Humanities, which also includes other language and literature programs. While the main campus in Marawi City is the primary location for the Maranao language course, other campuses of Mindanao State University, like MSU-General Santos, also offer various degree programs. MSU has a significant role in preserving and promoting the Maranao language and culture, which is reflected in the language course and other related programs. MSU-Marawi Campus has distinctions as the Regional Science Training Center, the Regional Carabao Center and one of the country's Center of Excellence in Teacher Education and one of the country's COE in Teacher Education and Chemistry and COE for Information Technology.

Mindanao State University-Sulu (MSU-Sulu) offers Tausug language courses as part of its curriculum, with the goal of preserving and nurturing the language. MSU-Sulu recognizes the importance of the Tausug language and culture, which are prominent in the Sulu Archipelago and surrounding areas. The university incorporates Tausug language studies into its curriculum, providing opportunities for students to learn and engage with the language. MSU-Sulu actively works to preserve and promote the Tausug language through various initiatives, including research, teaching, and community engagement. Translation of Important Works: MSU-Sulu has partnered with other organizations to translate important Arabic reference works into Tausug, promoting greater discourse on related topics. MSU-Sulu has developed a mobile learning application, "Bahasa Sug," to enhance mother tongue development for toddlers, ensuring the continuity and vitality of the Tausug language. The Tausug people, also known as

“People of the Current,” are an Austronesian ethnic group native to the Sulu Archipelago and northeastern coastal areas of Borneo. Linguists classify Tausug as a member of the Bisayan languages family, which includes Cebuano and Waray (Tahil, Alibasa, Tahil, Marsi, & Tahil, 2023).

Internationally, as evident, our languages such as Filipino and Ilokano have been relevant and are being taught and recognized. Likewise, locally, Filipino (Tagalog), including other Philippine languages should be taught as a subject, and sometimes as the language of instruction, particularly at the undergraduate level, as part of efforts to promote and develop the Filipino language. The National Commission for Culture and the Arts (NCCA) promotes the Filipino language in the curriculum, with Executive Order No. 263 in 1940 ordering its teaching in public and private schools. While English is often used as the primary medium of instruction in higher education, some universities, like the University of the Philippines, have policies to transition to Filipino as the medium of instruction at the undergraduate level. Moreover, many state universities offer courses in Filipino language and literature, aiming to develop students’ proficiency and appreciation for the language. However, it would also be better if other major or endangered Philippine languages were given equal opportunity. Teachers of Philippine languages in state universities may hold not only courses like Tourism and Hospitality, Culture and the Arts, or other fields but also Education major in Filipino but also as elective or major in Cebuano, Ilocano, Hiligaynon, Bicol, Waray, Kapampangan, Pangasinan and so on.

The Potential Benefits of Offering Philippine Language and Culture as Elective

The potential benefits of offering Philippine language and culture as an elective include enhanced comprehension of complex subjects and a stronger connection to national identity. It can also foster cultural appreciation and sensitivity, help students connect with their heritage, communicate with family, and promote cultural understanding. Furthermore, it can contribute to the preservation of cultural heritage and linguistic diversity, build community among students, and potentially provide advantages in future employment. Learning about Philippine culture can also foster a sense of pride and belonging. Offering a Philippine language and culture elective can significantly contribute to promoting national identity and cultural preservation. Here are the potential benefits in these areas:

Fostering National Identity

In the sense of fostering National Identity, the following aspects should be involved.

- (a) **Linguistic Symbol of Unity:** Teaching Philippine languages serves as a crucial linguistic symbol of national unity and identity, effectively bridging the diverse ethnic and national dimensions within the country. By fostering the use of these languages, educational initiatives promote a shared sense of belonging among various cultural groups, reinforcing their interconnectedness and collective heritage. In this manner, language education not only preserves local dialects but also cultivates a harmonious national identity that transcends individual differences.
- (b) **Cultural and National Solidarity:** Language education plays a pivotal role in fostering national solidarity by promoting the use of local languages, which are regarded as vital repositories of cultural heritage and identity. By encouraging the appreciation of these languages, educational initiatives contribute to a sense of unity among diverse cultural groups, reinforcing the shared values and traditions that bind the nation together.
- (c) **Identity Construction:** The learning and utilization of local languages significantly aid students in constructing and reinforcing their national identity. This process involves integrating their ethnic

backgrounds into a broader national consciousness, allowing for a richer understanding of both individual and collective identities. Through language, students can connect with their cultural roots while simultaneously embracing their place within the national narrative.

Cultural Preservation

Under the umbrella of cultural preservation, the specific areas should be considered.

- (a) **Safeguarding Heritage:** Philippine language education serves a crucial function in preserving cultural heritage, encompassing historical narratives, traditions, and identity. By prioritizing the teaching of local languages, educational institutions contribute to the safeguarding of unique cultural expressions and the transmission of knowledge that defines the Philippine experience.
- (b) **Encouraging Cultural Pride:** Through the promotion of local languages, students cultivate a sense of cultural pride and actively engage in preservation activities. This engagement may manifest in the creation of content in native languages and participation in traditional practices, thereby fostering a deeper connection to their cultural roots and enhancing community cohesion.
- (c) **Intergenerational Transmission:** Language electives play a significant role in facilitating the intergenerational transmission of cultural knowledge and practices. By enabling students to learn and use their local languages, these courses ensure the continuity of cultural traditions, allowing younger generations to inherit and appreciate their rich cultural heritage. In doing so, they contribute to a resilient cultural identity that withstands the test of time.

Enhanced Comprehension

Based on surveys, potential benefits of offering Philippine language and culture as an elective include enhanced comprehension of complex subjects and a stronger connection to national identity. It can also foster cultural appreciation and sensitivity, help students connect with their heritage, communicate with family, and promote cultural understanding. Furthermore, it can contribute to the preservation of cultural heritage and linguistic diversity, build community among students, and potentially provide advantages in future employment. Learning about Philippine culture can also foster a sense of pride and belonging.

Enhancing Communication Skills

Furthermore, the study of the Philippine language enhances students' communication skills. Language is a gateway to culture; thus, by learning Filipino, students can better appreciate the nuances of Filipino customs and social norms. This linguistic proficiency not only facilitates meaningful interactions with Filipino speakers but also enriches students' overall linguistic abilities, making them more versatile communicators in an increasingly multicultural society.

Academic Enrichment

The elective also contributes to academic enrichment. Students who study the Philippine language and culture can explore various interdisciplinary connections, including literature, history, and sociology. Such exploration encourages critical thinking and analytical skills, as students examine the interplay between language and cultural identity. Moreover, this elective can inspire creativity through exposure to Philippine arts and literature, prompting students to engage in creative projects that reflect their learning.

Career Opportunities

In addition to personal and academic growth, offering this elective can open doors to diverse career opportunities. In our global economy, proficiency in multiple languages is a valuable asset. Knowledge of the Philippine language can benefit students pursuing careers in international relations, education, tourism, and even business sectors that engage with the Filipino market.

Incorporating a Philippine language and culture elective in education can enhance national identity by unifying diverse ethnic backgrounds under a common linguistic and cultural framework. It also plays a vital role in preserving cultural heritage by fostering pride, safeguarding traditions, and ensuring the intergenerational transmission of cultural knowledge.

Offering a Philippine language and culture elective presents significant benefits that extend beyond mere academic enrichment. It enhances students' comprehension of complex subjects while fostering a profound connection to their national identity. Such programs cultivate cultural appreciation and sensitivity, facilitating meaningful connections to heritage and family. Additionally, they play a critical role in preserving linguistic diversity and cultural heritage, ultimately contributing to the construction of a united national consciousness. As educators and policymakers consider curriculum development, it is imperative to recognize the transformative potential of these electives in promoting both individual and collective cultural pride.

The Potential Challenges in Implementing Philippine Language and Culture as Elective

Implementing an elective course involves several challenges across curriculum development, teacher training, and student interest. These challenges can significantly impact the success and effectiveness of the elective.

Curriculum Development

In terms of curriculum development, the following should be considered.

- (a) **Resource Allocation and Course Design:** Variations in available resources at universities, along with different preferences for course design, can create subjective discrepancies that complicate the development of a cohesive curriculum aligned with reform demands. These inconsistencies may result in fragmented educational experiences, ultimately hindering the overall effectiveness of the curriculum.
- (b) **Alignment with Educational Goals:** A notable gap often exists between contemporary curriculum theories and the practical realities faced in educational settings. This disconnect can obstruct the effective establishment of courses, as educators struggle to translate innovative theoretical frameworks into actionable and relevant classroom practices. Bridging this gap is essential for fostering educational effectiveness and relevance.
- (c) **Textbook and Material Quality:** The presence of substandard course textbooks and inadequate teaching materials poses a significant barrier to the establishment of a robust curriculum. Without access to high-quality resources, educators may find it challenging to deliver effective instruction, thereby impacting students' learning experiences and outcomes. It is imperative to ensure that educational materials meet rigorous standards to support curriculum development.

Teacher Training

Under teacher training, the following aspects should be considered.

- (a) Professional Development Needs: Educators encounter numerous challenges, including the comprehension of complex curricula, the adaptation to diverse student needs, and the imperative for ongoing professional development. Addressing these challenges is essential to ensure that teachers are equipped with the knowledge and skills necessary to foster a conducive learning environment for all students.
- (b) Lack of Experience and Resources: A significant number of teachers may lack experience in emerging content areas, such as programming, which can hinder their effectiveness in the classroom. Furthermore, there exists a disparity in professional development opportunities, with many educators facing unequal access to training resources. This inequity can exacerbate existing gaps in instructional quality and student learning outcomes.
- (c) Training Program Effectiveness: The efficacy of teacher training programs is of paramount importance. There is a pressing need for tailored professional development pathways that cater to the unique requirements of educators, alongside the establishment of mentorship programs aimed at enhancing teacher capabilities. By focusing on these strategies, educational institutions can significantly improve the effectiveness of their training initiatives, ultimately benefiting both teachers and students.

For instance, to teach a certain language and culture at a Philippine State University, Bachelor's degree in Education with a major in a relevant field (like Filipino or a specific Bicol language specialization), language proficiency test results are required, and potentially a Master's degree and PhD in Philippine Studies or other related fields, depending on the university and desired position. A Bachelor of Secondary Education (BSEd) or a Bachelor of Elementary Education (BEEd) with a major in Filipino or a related field that allows for teaching Bicol language and literature is a good starting point. One must pass the Licensure Examination for Teachers (LET) to become a licensed teacher in the Philippines. Some state universities prefer or require a Master's degree for faculty positions, particularly for those teaching at the graduate level or in specialized areas. One should develop or adapt teaching materials that are appropriate for the level and needs of students. It is also important to be updated in research and developments in language and literature to enhance teaching.

Also, professional organizations are necessary for training and seminars to network and learn about the full opportunities. Research also explores the challenges and strategies for instance teaching traditional Waray-Waray folk songs, acknowledging the need for reliable information and pedagogical expertise. Likewise, it is important to have another enhancement offering, like a lecture series on Kapampangan linguistics at UP Diliman, suggesting some study of the language there, although it is not necessarily a full course offering. Partnership and centers such as Holy Angel University, a private institution, seems to have a strong focus on Kapampangan language and culture through its center and events.

Student Interest

In the student interest, the following should be taken into consideration.

- (a) Student-Centered Course Design: The design of courses must adopt a student-centered approach to effectively align with the interests of students while supporting the overarching goals of curriculum reform. By prioritizing student engagement and input, educators can create a more relevant and impactful learning experience that resonates with the learners' aspirations and motivations.

- (b) Satisfaction and Engagement: The satisfaction of students regarding elective courses is significantly influenced by the methodologies employed in teaching, the perceived workload, and the assessment methods utilized. Ensuring that these elements are in harmony with student preferences is paramount in sustaining their interest and promoting continued engagement throughout the course.
- (c) Impact on Learning and Character: The implementation of an engaging curriculum can profoundly affect students' enthusiasm for learning and contribute to their character development. Therefore, it is essential to focus on delivering course content that is not only engaging but also relevant to students' lives, thereby fostering a deeper connection to the material and enhancing their overall educational experience.

In the study of Punsalan (2019) about the attitude of Non-Kapampangan students in learning Kapampangan culture, learning Kapampangan culture as part of their Curriculum, the study generally revealed favorable results to students' perception and attitude about the Kapampangans and the Kapampangan culture.

Implementing an elective course requires careful consideration of curriculum development, teacher training, and student interest. Addressing these challenges involves aligning resources and course design with educational goals, providing effective teacher training, and ensuring courses are engaging and relevant to students. These steps are crucial for the successful implementation and sustainability of elective courses.

Cultural Sensitivity and Representation

The implementation of a Philippine language and culture elective also necessitates a focus on cultural sensitivity and representation. The Philippines is a nation with diverse ethnic groups, each possessing unique languages and traditions. It is imperative that the curriculum reflects this diversity and avoids the risk of homogenizing cultural experiences. Educators must strive to present a balanced view that honors the plurality of Philippine identity, ensuring that all cultural perspectives are represented adequately.

Budget Allocation

Another significant challenge pertains to resource allocation. Many educational institutions may lack the necessary resources to support the teaching of the Philippine language and culture. This includes not only financial resources for materials and training but also human resources in the form of qualified educators. The scarcity of teachers proficient in Philippine languages, particularly those from remote or underserved regions, can impede the successful implementation of such programs. Institutions must prioritize budget allocations and seek partnerships with local cultural organizations to bridge these gaps.

Policy Support and Advocacy

Lastly, strong policy support and advocacy at both the local and national levels are crucial for the successful implementation of the Philippine language and culture as an elective. Policymakers must recognize the importance of these subjects in preserving national identity and promoting cultural heritage. Establishing policies that support the integration of the Philippine language and culture into the education system can facilitate funding, training, and community engagement efforts.

CONCLUSIONS AND RECOMMENDATIONS

The following are the conclusions and recommendations of the study.

Conclusions

Based on the findings of the study, the following are the conclusions.

1. The increasing recognition of Philippine languages and culture within academic institutions, both internationally and locally, reflects a growing commitment to linguistic diversity and cultural heritage. Universities across Europe, America, and Asia have successfully integrated Filipino and other Philippine languages into their curricula, providing students with valuable opportunities for cultural immersion and linguistic proficiency.
Moreover, the initiatives undertaken by various universities highlight the importance of promoting not only the official languages but also regional and minority languages such as Ilocano, Cebuano, and Hiligaynon. These efforts are crucial in preserving the rich linguistic tapestry of the Philippines, ensuring that future generations appreciate and understand their cultural roots.
Despite the challenges posed by the predominance of English in higher education, there is a clear pathway towards fostering an environment where Philippine languages are not only taught but also serve as mediums of instruction. As evidenced by the initiatives of state universities and the support from governmental bodies, there is an urgent need to expand language offerings and implement policies that prioritize the teaching of Philippine languages at all educational levels. By doing so, we can cultivate a deeper sense of identity and connection among students, enriching their educational experience and contributing to the preservation of our diverse cultural heritage.
2. While the incorporation of the Philippine language and culture as an elective presents numerous challenges, it also offers an invaluable opportunity to enrich the educational landscape. Addressing issues related to curriculum development, resource allocation, teacher training, student engagement, cultural representation, and policy support is essential for overcoming these obstacles. By fostering a supportive environment that values the Philippine language and culture, educators and policymakers can ensure that these subjects receive the recognition and importance they rightfully deserve in the educational system.
3. Offering Philippine language and culture as an elective is a commendable initiative that promotes cultural awareness, enhances communication skills, enriches academic experiences, and broadens career prospects. As students and educators alike consider this proposal, it is essential to recognize the profound impact that such an elective could have on shaping well-rounded individuals prepared to thrive in a diverse world.

Recommendations

Based on the conclusions of the study, the following are specific recommendations.

1. It is recommended that the increasing recognition of Philippine languages and culture within academic institutions, both internationally and locally, reflects a growing commitment to linguistic diversity and cultural heritage. Universities across Europe, America, and Asia have successfully integrated Filipino and other Philippine languages into their curricula, providing students with valuable opportunities for cultural immersion and linguistic proficiency.
Universities across Europe, America, and Asia have successfully integrated Filipino and other Philippine languages into their curricula. This integration not only reflects a broader commitment to diversity but also responds to the needs of a globalized world where cultural competence is paramount.

- (a) Cultural Immersion: Students gain firsthand exposure to Philippine culture, which fosters empathy and understanding.
 - (b) Linguistic Proficiency: Learning Philippine languages equips students with valuable communication skills, enhancing their employability in diverse fields.
 - (c) Global Perspective: Engaging with these languages provides insights into the socio-political contexts of the Philippines, enriching students' global awareness.
2. Based on the potential benefits of Philippine language and culture as an elective, here are some recommendations for incorporating Philippine language and culture in Education:
- (a) Curriculum Development: Develop a comprehensive curriculum that integrates the Philippine language and culture across various subjects, ensuring that these elements are not isolated but rather woven into the broader educational context.
 - (b) Resource Allocation: Allocate sufficient resources, including funding and instructional materials, to support the effective teaching of Philippine language and culture. This can involve creating culturally relevant textbooks and digital resources that reflect the diversity of Philippine heritage.
 - (c) Teacher Training: Implement professional development programs for educators that focus on the pedagogical strategies necessary for teaching Philippine language and culture. This training should emphasize culturally responsive teaching practices to enhance student engagement.
 - (d) Cultural Representation: Ensure that the curriculum includes diverse representations of Philippine culture, highlighting various regions, traditions, and languages to foster a comprehensive understanding among students.
 - (e) Policy Support: Advocate for policies that promote the inclusion of Philippine language and culture in the educational system, emphasizing its significance in fostering national identity and cultural pride among students. By undertaking these strategic initiatives, educators and policymakers can enrich the educational landscape, ultimately ensuring that the Philippine language and culture are recognized and valued.
3. It is highly recommended that educational institutions consider the integration of Philippine language and culture as an elective within their curricula. This initiative would not only foster cultural awareness among students but also enhance their communication skills, thereby enriching their overall academic experiences. In a world increasingly characterized by diversity and interconnectedness, the ability to understand and appreciate different cultures is paramount.

Offering this elective would provide students with invaluable insights into the Philippines' rich cultural heritage, enabling them to engage more deeply with the global community. Furthermore, such an initiative could significantly broaden career prospects for students by equipping them with language proficiency and cultural competence, traits highly sought after in various professional fields, including education, international relations, and business.

As both students and educators contemplate this proposal, it is crucial to acknowledge the profound impact that a Philippine language and culture elective could have on the development of well-rounded individuals. By preparing students to thrive in a diverse world, institutions would contribute meaningfully to their personal and professional growth, ultimately leading to a more inclusive and culturally aware society. Therefore, the advocacy for this elective is not merely an educational enhancement; it is a vital step toward nurturing informed global citizens.

REFERENCES

1. ABS-CBN News (2023) Tagalog language ituturo na sa isang paaralan sa Vancouver <https://www.youtube.com/watch?v=DvkeN6FHFIM>
2. Agcaoili, A. The Logic of Mother Language (2013) <https://www.youtube.com/watch?v=Yi63AiGcDqM>
3. Asia Pacific Pathways to Progress Foundation, Inc. (October 19, 2015). Promoting Philippine Studies in Beijing <https://appfi.ph/news-events/20-china/130-promoting-philippine-studies-in-beijing#:~:text=APPROF%20President%20and%20UP%20Professor,a%20China%2Dbased%20international%20NGO.>
4. Bicol University Language Center (2025). Special Language Courses 2024-2025 <https://www.facebook.com/photo?fbid=1041811154638149&set=pcb.1041811391304792>
5. Brenzinger, M. and Heinrich, P. (2013). The return of Hawaiian: Language networks of the revival movement, *Current Issues in Language Planning*, 14(2):1-17 DOI:10.1080/14664208.2013.812943, https://www.researchgate.net/publication/271938702_The_return_of_Hawaiian_Language_networks_of_the_revival_movement
6. Cabreza, B. (2011). Communities strive to save dying languages <https://newsinfo.inquirer.net/6580/communities-strive-to-save-dying-languages#:~:text=Ibaloi%20dictionaries%20and%20learning%20manuals%20abound%20and,have%20started%20publishing%20newspapers%20in%20the%20vernacular>
7. Chris Lonsdale (2014) How to learn any language in six months <https://www.youtube.com/watch?v=d0yGdNEWdn0>
8. Calacat, A. J. (2021). Extinct Language In The Philippines Documentary <https://www.youtube.com/watch?v=RF-zrqrcSCO>
9. Canadian Council for Southeast Asian Studies <https://www.facebook.com/SEAsianStudies>
10. Canadian Council for Southeast Asian Studies (March 13, 2024) <https://www.facebook.com/share/p/161JNHhtqE/>
11. Cu, M. A. (May 21, 2024). Stanford, where's the rest of Asia? <https://stanforddaily.com/2024/05/21/cu-stanford-wheres-the-rest-of-asia/>
12. Cruz, J. (2020). Regionalism and Identity: Exploring the Interplay of Language and Culture in the Philippines. *Philippine Studies Journal*, 68(2), 123-145.
13. Delos Reyes, M. (2018). The Dynamics of Regionalism in the Philippines: Opportunities and Challenges. *Asian Journal of Political Science*, 26(3), 302-318.
14. Dekker, D., & Young, C. (2005). Bridging the Gap: The Development of Appropriate Educational Strategies for Minority Language Communities in the Philippines. *Current Issues in Language Planning*, 6, 182 - 199. <https://doi.org/10.1080/14664200508668280>.
15. Department of Foreign Affairs (2019). Leading German University Launches Filipino Language Course <https://dfa.gov.ph/dfa-news/news-from-our-foreign-service-postupdate/24926-leading-german-university-launches-filipino-language-course#:~:text=Leading%20German%20University%20Launches%20Filipino%20Language%20Course,-Leading%20German%20University&text=The%20language%20program%20is%20likewise,the%20Philippine%20Embassy%20in%20Germany>

16. Department of Tourism (2021). Love the Philippines <https://beta.tourism.gov.ph/about-the-philippines/>
17. Early Sol Arcolas Gadong (2024) Counting in the Philippine languages makes learning math easier <https://www.youtube.com/watch?v=WJVQ6LnJ0uQ>
18. Eastern Visayas State University (2021). EVSU LLD to offer GE elective Waray Culture and the Arts, first in the region <https://www.evsu.edu.ph/university-news/evsu-lld-to-offer-ge-elective-waray-culture-and-the-arts-first-in-the-region/>
19. Eight (8) Major Languages in the Philippines (2024) <https://www.youtube.com/watch?v=woJXOzWA5Sg>
20. Ethnologue. (2021). Languages of the Philippines. Retrieved from <https://www.ethnologue.com>
21. Eberhard, D. M., Simons, G.F. and Fennig, C.D. (2023). Ethnologue: Languages of the World. Twenty-sixth edition. Dallas, Texas: SIL International. Online version: <https://www.ethnologue.com>
22. Ethnologue Republic of the Philippines <https://www.ethnologue.com/country/PH/>
23. Esteron, J. (2020). Language Attitudes and Identity Construction of Trilingual Learners in a Rural School In The Philippines. LLT Journal: A Journal on Language and Language Teaching. <https://doi.org/10.24071/LLT.V23I1.2400.G1806>.
24. Friedmann, N. & Rusou, D. (2015) Critical period for first language: the crucial role of language input during the first year of life https://cbcd.bbk.ac.uk/sites/default/files/cbcd/files/interlearn/FriedmannRusou_criticalPeriodLanguage_curOpNeurobi15.pdf
25. GMA Integrated News (July 24, 2024). Senate OKs bill discontinuing use of mother tongue from Kinder to Grade 3 <https://www.gmanetwork.com/news/topstories/nation/914508/senate-mother-tongue-kinder-grade-3/story/>
26. GMA Integrated News (2024). Dating guro ng Cavite State University, unang Filipino na magtuturo ng Filipino language <https://www.youtube.com/watch?v=Lq3i4biUpNg>
27. Garcia, J. (2017). Translation and the limits of minority discourse in the Philippines. Continuum, 31, 24 - 32. <https://doi.org/10.1080/10304312.2016.1262093>.
28. Gonzales, A. (2000). The Politics of Language: Language, Ethnicity, and Nation-State in the Philippines. Asia-pacific Social Science Review, 1, 1-1.
29. Harvard University, Department of South Asian Studies (2025). Filipino (Tagalog) <https://sas.fas.harvard.edu/courses/languages/filipino-tagalog/>
30. Harvard University Asia Center (August 28, 2024). Filipino Language Courses at Harvard <https://asiacenter.harvard.edu/announcements/filipino-language-courses-harvard#:~:text=Harvard%20University's%20Filipino%20language%20courses%2C%20offered%20in,community%20of%20language%20learning%20and%20cultural%20immersion.>
31. Headland, T. N. (2003). Thirty endangered languages in the Philippines, Work Papers of the Summer Institute of Linguistics, University of North Dakota Session: 47 (1).DOI: 10.31356/silwp.vol47.01
32. Holy Angel University (N/A) <https://www.hau.edu.ph/advocacies/center-for-kapampangan-studies>
33. Holy Angel University (September 18, 2020). Kapampangan language is safe in the next generation, contest reveals <https://www.hau.edu.ph/news/read/7719a1c782a1ba91c031a682a0a2f8658209adbf/Kapampangan+language+is+safe+in+the+next+generation%2C+contest+reveals>

34. Holy Angel University Center for Kapampangan Studies (N/A). Gambulan ing Amanung Sisuan <https://www.facebook.com/RW951FM/posts/gambulan-ing-amanung-sisuan-cultivate-your-knowledge-on-kapampangan-languagesour/1133204258821710/>
35. Ilocano: Hawaii's Third Most Spoken Language and Its Rich Cultural Legacy <https://www.youtube.com/shorts/jS6ZAC0bZik>
36. Ilokano Language and Literature Program University of Hawai'i at Mānoa (2025). Agbiag ti ken ni Ilokano! <https://manoa.hawaii.edu/ilokano/About-Us.html#:~:text=in%20the%20diaspora.-Mission,as%20ti%20kannawidan%20dagiti%20Ilokano.>
37. Ivankina, L. & Anikina, E. (2015) Language Preservation as a Means of Society Evolution, *Procedia - Social and Behavioral Sciences* , 206 , 354-358, <https://doi.org/10.1016/j.sbspro.2015.10.064>
38. Laguard, J. (2021). Mother Tongue-Based Multilingual Education in the Philippines: A Pathway to Cultural Preservation. *International Journal of Education and Research*, 9(5), 45-60.
39. Lamorinas, D., Bullado, A., & Lutian, M. (2024). Preserving initiatives for the Filipino language: Analysis of language protection through personal efforts among Filipino students. *Environment and Social Psychology*. <https://doi.org/10.59429/esp.v9i12.3230>.
40. Language Magazine (March 21, 2023). Canada: Filipino language courses introduced to B.C. schools <https://languagemagazine.com/2023/03/21/canada-filipino-language-courses-introduced-to-b-c-schools/#:~:text=In%20Canada%2C%20Philippine%20programs%20%E2%80%93some,and%20The%20University%20of%20Manitoba.>
41. Mariano Marcos State University (September 1, 2016) . MMSU offers MAEd in Ilocano Studies program https://www.mmsu.edu.ph/news/mmsu_offers_maed_in_ilokano_studies_program
42. Mariano Marcos State University (N/A). The MMSU Language Center <https://www.mmsu.edu.ph/academics/the-mmsu-language-center>
43. Mindanao State University (2025). Meranaw Cultural Heritage Center <https://www.msumain.edu.ph/meranaw-cultural-heritage-center/>
44. NBC News (2024). Harvard introduces course in Tagalog for the first time <https://www.youtube.com/watch?v=Sn-wiP3feE>
45. National University Singapore, Lighthouse (N/A). Southeast Asia Friendship Initiative <https://nus.edu.sg/osa/lighthouse/experience/southeast-asia-friendship-initiative>
46. National University Singapore, Enterprise (N/A). The Philippines. <https://enterprise.nus.edu.sg/educationprogrammes/nus-overseas-colleges/programmes/our-noc-locations/the-philippines/#:~:text=Manila%2C%20the%20capital%20city%20of,and%20entrepreneurship%20in%20Southeast%20Asia.>
47. National University Singapore, Global (2025). UP-HIRAYA 2025 https://www.nus.edu.sg/gro/docs/default-source/default-document-library/swp_up_hiraya_2025.pdf?sfvrsn=e3d5944f_0#:~:text=Our%20program%20is%20designed%20to,engage%20in%20cultural%20immersion%20activities.
48. News Watch Plus PH (2023) Documentary explores endangered languages in PH <https://www.youtube.com/watch?v=WhWx2XIEIyw>
49. Nueva Ecija University of Science and Technology (2025) <https://neust.edu.ph/sumacab-campus/>

50. O’Grady, E. (February 7, 2024). Students say University’s first-ever classes in Filipino brought deeper sense of culture — and in some cases, stronger ties to family, friends. <https://news.harvard.edu/gazette/story/2024/02/finding-community-through-shared-language/>
51. Peking University School of Foreign Languages (N/A) <https://sqcas.pku.edu.cn/en/pekinguniversity/school/index.htm#:~:text=This%20department%20offers%20courses%20in,%2C%20translations%2C%20textbooks%20and%20dictionaries.>
52. Penn Today (2023). Filipino language and culture <https://penntoday.upenn.edu/news/filipino-language-class-culture>
53. Philippines moves to save dying languages (2013) <https://www.youtube.com/watch?v=4d3hpN5FILU>
54. Philippine Studies Group (2012). A Short Report on Philippine Studies in Japan <https://philippinestudiesgroup.wordpress.com/a-short-report-on-philippine-studies-in-japan/#:~:text=However%2C%20in%201995%2C%20the%20Graduate,young%20scholars%20and%20graduate%20students.>
55. Philippine Embassy – Tokyo, Japan. (July 31, 2024) Philippines – Japan Friendship Month Highlighted By Forum on Philippine Studies <https://tokyo.philembassy.net/philippines-japan-friendship-month-highlighted-by-forum-on-philippine-studies/#:~:text=The%20forum%20was%20attended%20by,last%20June%20at%20Tsuru%20University.>
56. Punsalan, M. V. (2019) . Attitude of Non-Kapampangan Students in Learning Kapampangan Culture <https://cca.edu.ph/assets/images/Pupul-12-Non-Kapampangan%20Students.pdf>
57. Ramos, L. (2019). Language and Identity in the Philippines: A Study of Regional Languages. *Journal of Philippine Language Studies*, 7(1), 67-78.
58. Ranque, K., Liwanan, R., Nieva, L., & Bernal, A. (2024). Students’ Proficiency in Using Filipino Language in Academic Communication. *International Journal of Innovative Research in Multidisciplinary Education*. <https://doi.org/10.58806/ijirme.2024.v3i3n08>
59. Relief Web (February 27, 2023). Tausug book on intersections between IHL and Islamic Shariah launched [https://reliefweb.int/report/philippines/tausug-book-intersections-between-ihl-and-islamic-shariah-launched#:~:text=Mindanao%20State%20University%2DSulu%20\(MSU%2DSulu\)%2C%20which%20partnered%20together,that%20there%20will%20be%20greater%20discourse%20surrounding](https://reliefweb.int/report/philippines/tausug-book-intersections-between-ihl-and-islamic-shariah-launched#:~:text=Mindanao%20State%20University%2DSulu%20(MSU%2DSulu)%2C%20which%20partnered%20together,that%20there%20will%20be%20greater%20discourse%20surrounding)
60. Renegado, M. J. B. (2022). Unveiling Educational Frontiers: Exploring The Role Of Filipino Language In Higher Learning *Journal of Namibian Studies* namibian-studies.com/index.php/JNS/article/view/3393
61. RIBA (2024). Subject Area Filipino <https://studyingchina.io/en/specialized/filipino>
62. Ringor, L., Tiana, L., & Reyes, R. (2024). Potential effects of Filipino subject removal in senior high school: Analysis on language usability and relatability. *Environment and Social Psychology*. <https://doi.org/10.59429/esp.v9i12.3269>.
63. Santos, R. (2020). Cultural Exchange and Regional Identity: Bridging Divides in the Philippines. *Cultural Studies Review*, 26(1), 90-110.
64. Sarabia, A. L. (December 16, 2012) Filipino language is going global <https://globalnation.inquirer.net/59675/filipino-language-is-going-global>
65. Sieber, C. (August 10, 2023) Nomads of the Sea: stateless Bajau face up to a future on land. *The Guardian.org* <https://www.theguardian.com/environment/2023/aug/10/the-last-sea-nomads-stateless->

- [bajau-face-up-to-a-future-on-land-a-photo-essay#:~:text=Noted%20for%20their%20exceptional%20freediving,at%20depths%20of%20200%20feet.](#)
66. Stanford Language Center School of Humanities and Sciences (N/A). Special Language Program <https://language.stanford.edu/programs-languages/special-language-program>
67. Stanford Language Center School of Humanities and Sciences (N/A) Trafton, A. (May 1, 2018). Cognitive scientists define critical period for learning language. <https://news.mit.edu/2018/cognitive-scientists-define-critical-period-learning-language-0501>
68. Sague, A., Panaguigon, B., & Bernal, A. (2024). Willingness of Indigenous Students in Communication Using Filipino Language. International Journal of Innovative Research in Multidisciplinary Education. <https://doi.org/10.58806/ijirme.2024.v3i2n06>.
69. Tan, M. (August 2, 2022) Languages, languages, languages <https://opinion.inquirer.net/155664/languages-languages-languages>
70. Tahil, S. K., Alibasa, J. T., Tahil, S. R. K., Marsi, J., Tahil, S. S. K. Preserving and Nurturing Tausug Language: The Bahasa Sug Mobile Learning Application Tool for Enhancing Mother Tongue Development for Toddlers (November 2023) International Journal of Learning Teaching and Educational Research 22(11):18-35 DOI:10.26803/ijlter.22.11.2https://www.researchgate.net/publication/376075255_Preserving_and_Nurturing_Tausug_Language_The_Bahasa_Sug_Mobile_Learning_Application_Tool_for_Enhancing_Mother_Tongue_Development_for_Toddlers
71. Tobias, J. (November 08, 2020) Reminder for the 'taga-baba', *Philippine Daily Inquirer* <https://opinion.inquirer.net/135093/reminder-for-the-taga-baba>
72. Top Universities. Pangasinan State University <https://www.topuniversities.com/universities/pangasinan-state-university#:~:text=university%20was...-Pangasinan%20State%20University%20also%20referred%20to%20by%20its%20acronym%20PSU,trace%20back%20to%20the%201920s.>
73. Top Universities (2025). Master of Arts in English <https://www.topuniversities.com/universities/nueva-ecija-university-science-technology/postgrad/master-arts-english>
74. University of London, School of Oriental and African Studies (2022). Filipino (Tagalog) Language Courses <https://www.soas.ac.uk/filipino-tagalog-language-courses>
75. University of Hawai'i, College of Arts and Letters, Department of Indo-Pacific Languages and Literatures (2023). Ilokano. <https://manoa.hawaii.edu/ipll/academic-programs/ilokano/>
76. University of Hawai'i, College of Arts and Letters, Department of Indo-Pacific Languages and Literatures (2023). Filipino. <https://manoa.hawaii.edu/ipll/academic-programs/filipino/>
77. University of Hawai'i at Mānoa (N/A). Filipino Language and Culture <https://www.hawaii.edu/filipino/>
78. University of Hawai'i, College of Arts and Letters, Philippine Studies (2025) . Baccalaureate Degrees (BA). [https://manoa.hawaii.edu/philippine-studies/undergraduate/#:~:text=Baccalaureate%20Degrees%20\(BA\)&text=The%20Department%20of%20Indo%2DPacific,in%20two%20or%20more%20departments.](https://manoa.hawaii.edu/philippine-studies/undergraduate/#:~:text=Baccalaureate%20Degrees%20(BA)&text=The%20Department%20of%20Indo%2DPacific,in%20two%20or%20more%20departments.)

79. University of the Philippines-Baguio, College of Arts and Communication (2024). Communication Skills and Arts Workshops <https://cac.upb.edu.ph/communication-skills-and-artsworkshops/#:~:text=The%20Communication%20Skills%20and%20Arts%20Workshop%20is,fiction%20and%20folklore%20writing%2C%20research%20and%20citation%2C>
80. University of the Philippines Diliman (2025) <https://upd.edu.ph/admissions/academic-information/#:~:text=The%20UP%20Language%20Policy%20provides,General%20Education%20Program>
81. University of the Philippines Tacloban College <https://www.uptacloban.edu.ph/ba-literature/>
82. UP Department of Linguistics (July 31, 2022). Filipino language course at Jeonbuk National University's SEA Language Summer Camp wraps up <https://linguistics.upd.edu.ph/news/filipino-language-course-at-jeonbuk-national-universitys-sea-language-summer-camp-wraps-up/#:~:text=Filipino%20language%20course%20at%20Jeonbuk%20National%20University's%20SEA%20Language%20Summer%20Camp%20wraps%20up,-Published%2031%20July&text=Senior%20Lecturer%20Maria%20Concepcion%20Loren,July%20to%2029%20July%202022.>
83. UP Department of Linguistics (July 31, 2022). Chua teaches Filipino at the Jeonbuk National University Southeast Asian Language Summer Camp <https://linguistics.upd.edu.ph/news/chua-teaches-filipino-at-the-jeonbuk-national-university-southeast-asian-language-summer-camp/>
84. UP Korea Research Center (2024). Online Filipino Language Program for Koreans <https://www.facebook.com/UPKRC/photos/program-online-filipino-language-program-for-koreans-%EC%A0%84%EB%B6%81%EB%8C%80%ED%95%99%EA%B5%90-%EB%8F%99%EB%82%A8%EC%95%84%EC%97%B0%EA%B5%AC%EC%86%8C-jeonbuk-nation/902897814971033/>
85. UPD Extension Program in Pampanga <https://our.upd.edu.ph/files/catalogue/UPDEPP.pdf>
86. Villegas, R., Romero, H., Cabanero, E., & Tirao, J. (2021). Correlates of Filipino Students' Perspectives on Filipinizing the Philippine History Curriculum, Language Preference and Demographics. The Research Probe. <https://doi.org/10.53378/346504>.
87. Wang, Y. (September 30, 2024). Yale to offer Filipino (Tagalog) courses in fall 2025 [https://yaledailynews.com/blog/2024/09/30/yale-to-offer-filipino-tagalog-courses-in-fall-2025/#:~:text=WKND%20MAGAZINE%20%7C%20About-.Yale%20to%20offer%20Filipino%20\(Tagalog\)%20courses%20in%20fall%202025,be%20appointed%20for%20three%20years.](https://yaledailynews.com/blog/2024/09/30/yale-to-offer-filipino-tagalog-courses-in-fall-2025/#:~:text=WKND%20MAGAZINE%20%7C%20About-.Yale%20to%20offer%20Filipino%20(Tagalog)%20courses%20in%20fall%202025,be%20appointed%20for%20three%20years.) <https://asianews.network/yale-to-offer-tagalog-courses-for-first-time-next-fall/> <https://www.abs-cbn.com/news/2024/10/4/yale-to-offer-tagalog-classes-in-sept-2025-1226>
88. Wikipedia (2024). Ibaloi language [https://en.wikipedia.org/wiki/Ibaloi_language#:~:text=The%20Ibaloi%20language%20\(%C3%AB%20%20ivadoy,Vizcaya%20and%20eastern%20La%20Union.](https://en.wikipedia.org/wiki/Ibaloi_language#:~:text=The%20Ibaloi%20language%20(%C3%AB%20%20ivadoy,Vizcaya%20and%20eastern%20La%20Union.)
89. Wikipedia (2024). Pangasinan State University https://en.wikipedia.org/wiki/Pangasinan_State_University#:~:text=Languages%20*%20Deutsch.%20*%20Pangasinan.%20Tagalog.
90. West Visayas State University (February 22, 2025). WVSU, PLDT Smart's digital push for Hiligaynon literacy through 'Tuon Ta!' ap <https://wvsu.edu.ph/wvsu-pldt-smarts-digital-push-for-hiligaynon-literacy-through-tuon-ta-app/#:~:text=WVSU%2C%20PLDT%20Smart's%20digital%20push%20for%20Hiligaynon%20literacy>

[%20through%20'Tuon%20Ta!&text=West%20Visayas%20State%20University%20\(WVSU\)%2C%20i
n%20partnership,2025%2C%20at%20the%20College%20of%20Medicine%20Auditorium.](#)

91. Xavier University -Ateneo de Cagayan (2025) <https://www.xu.edu.ph/description-of-courses#:~:text=ENG%2DVER%201:%20CEBUANO%20LANGUAGE&text=This%20course%20introduces%20students%20to%20a%20formal%20study%20of,elements%20of%20the%20Cebuano%20language.>
92. Xavier University -Ateneo de Cagayan (2025) <https://www.xu.edu.ph/mission-and-vision-cas#:~:text=The%20College%20of%20Arts%20and%20Sciences%20implements%20the%20Jesuit%20omission,God%20and%20the%20Filipino%20people.>
93. Young, C. (2002). First Language First: Literacy Education for the Future in a Multilingual Philippine Society. *International Journal of Bilingual Education and Bilingualism*, 5, 221-232. <https://doi.org/10.1080/13670050208667757>.