

## Symposium Proceedings

### **Language Variations and Understanding Key Resource Management Concepts in Selected Marine Protected Area (MPA) Communities in Lagonoy Gulf, Philippines**

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#### **Abstract**

Environmental education has been recognized as an effort to protect environment. Language variation and its use in environmental education could support or imperil achieving goals of environmental education. English has been the lingua franca in the Philippines and many concepts in coastal environment education because of their origins from academic institutions using English language as medium of instruction. We examined the language variations known by fisherfolks in MPA communities to identify language appropriate for environmental literacy, specifically to determine the language variations in use by the community, the choices they make for language use with coastal environment discussion and the situations in which they use language. Bilingual patterns of the community and ethnolinguistics vitality of the language community were also examined.

It adopted the participatory methods for sociolinguistic investigation modified for coastal environmental literacy in fishing community setting. The Participatory Dialect Mapping was employed in investigating language varieties, intelligibility, and attitude. The Domain of Language Use was employed in investigating choices the group makes for language use in environmental discussion and community interactions, and in determining the ethnolinguistic vitality and community's attitude towards language use. The Bilingualism Venn Diagram was used in assessing bilingualism of the community by demographic group. A total of 31 participants representing various sectors in the MPA barangays of Sagnay and Tigaon, Camarines Sur were selected as key informants.

Findings revealed that there are a total of three languages used in Barangay Nato (Tagalog, English and Bicol), while a total of 6 in Barangay Huyonhuyon (Waray, Yogad Ilocano, Bikol, English, Tagalog). In terms of language intelligibility, participants in Barangay Nato ascribed intelligibility levels of low, medium and high for Tagalog, English and Bikol, respectively. While in Barangay Huyonhuyon, the participants have assigned intelligibility levels of low, for Yogad, Ilokano and Waray; medium level of intelligibility for English and high level of intelligibility for Bikol and Tagalog. In terms of language attitude, Bikol posted the highest preference among participants in Barangay Nato, while the preference of participants was split between Bikol and Tagalog. Bikol is the most frequently used language and it is extensively used at work, in school, in daily transactions, and in dealing with people in both barangays. Both barangays demonstrated a population of multilingual speakers with know-how in the use of Bikol, English and Tagalog. It was concluded that language variations, intelligibility and language attitude in rural coastal fishing communities adjacent to MPAs may have socioeconomic undertone. Bikol is understandable to all segments of society and socioeconomic classes. Tagalog and English are more intelligible to a select groups of social sector such as the educated and the affluent. It was recommended that language use should be selective and social sector-specific particularly in communicating coastal environmental concepts. The use of English language may be highly appropriate in communicating concepts in

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coastal resource management (CRM) and marine protected area (MPA) for more educated and affluent sector of society; while Bikol may be more appropriate in communicating environmental concepts to the common fisherfolks particularly in communities that are socioeconomically disadvantaged. The use of two or more languages may also be a safe option in promoting conservation education in most rural fishing villages.

Key words: Language Variations, Environmental Literacy, Coastal Resource Management, Marine Protected Area

## INTRODUCTION

Environmental literacy refers to the knowledge and awareness of environmental issue. It also refers to positive involvement and attitude among community folks towards environment. Environmental literacy is a part of environmental education that refers to knowledge, awareness, behavior, environment, attitude and environment (Jannah et al, 2013). Environmental education has been recognized and accepted globally as an effort to protect the environment and sustainable development (Zurina and Norjan 2003).

In the Philippines, the English language has been made the lingua franca since American Colonialization. The English language has been the medium of instruction in both the basic and higher education. It is also a reality that in many remote communities particularly where fishing villages are situated, there abound many dialects despite the national pronouncement of having Filipino as the national language. In recent years, the Philippine government has encouraged the use of bilingual education in academic institutions allowing English and Filipino or both as medium of instruction. In more recent years, the use of vernacular language in currently imposed among students of basic education to facilitate learning.

Many of the concepts used in coastal environment education are written in English because of their origins from academic institutions which use English language as medium of instruction. It is our theory that its evolution might have influenced the extent of understanding of some coastal environmental concepts by fisherfolks whenever these concepts are discussed using the local dialects or the most preferred language in use in the community. Community residents who are more adept with English understand more coastal resource management (CRM) concepts. Those who understand more CRM concepts are more responsive to conservation initiatives. In implementing conservation literacy/conservation literacy in these communities, the choice of the most appropriate and preferred language that effectively convey the meaning of the conservation concepts is an imperative undertaking. In this study, we examined the language varieties known by fisherfolks in marine protected

area (MPA) communities to gain insights on which language varieties need to be adopted in advanced environmental literacy in the community to promote coastal environmental issues, specifically to determine the choices they make for language use with coastal environment discussions and the situation in which they use language in various situations.

## METHODOLOGY

### Study Sites

Two study sites, one in Barangay Huyonhuyon, Tigaon Camarines Sur ( $13^{\circ} 38' 7''$  N;  $123^{\circ} 29' 41''$  E) and the other in Barangay Nato, Sangay, Camarines Sur ( $13^{\circ} 36' 40.33''$  N;  $123^{\circ} 32' 13.4''$  E) were selected. Both sites are coastal fishing communities located in the southwestern part of Lagonoy Gulf and maintain a marine protected area (Fig. 1).



Fig. 1. Map of Barangay Nato and Barangay Huyonhuyon.

### Key Informants and Participants

A total of 31 participants were selected to the Participatory Rapid Appraisal (PRA) exercises conducted in the two study sites. The participants include representatives from barangay officials, government employees, vendors, women, senior citizens, laborers, and youth. The selection was done through consultation with the Barangay Captain and recommendations by key stakeholders in the community (Table 1).

**Table 1.** Distribution of Participants.

Sector	Participants	
	Barangay Huyonhuyon	Barangay Nato
Barangay Officials	3	1
Government Employees	2	2
Fisherfolks	1	2
Vendors	2	2
Women	2	3
Senior Citizens	1	2
Laborers	2	1
Youth	1	4
Total	14	17

### Participatory Methods for Language Documentation

Three participatory tools as modified for coastal environmental literacy in fishing community setting facilitate the sociolinguistic investigations (Truong and Garcez, 2012): Participatory Dialect Mapping, Domains on Language Use and Bilingualism Venn Diagram.

To contextualize application of language to environmental protection prior to the three participatory exercises, the participants were briefly introduced to the relevance of language in communicating key marine resources conservation concepts in the community. A discussion on the interdependence of mangroves, seagrass and coral reef system, and implication of their conservation and degradation to humanity, juxtaposed with a presentation of common environmental terminologies used in educational materials in circulation and popularized by academes was done. Under this, the participants were asked to choose the best understood language from among these terminologies, their local heritage dialect translations and equivalent terms in other known language varieties (Fig. 2).



**Fig. 2.** A visual presentation of environmental concepts.

The Participatory Dialect Mapping was employed in investigating language varieties spoken as perceived and used

by demographic groups in understanding and discoursing key environmental concepts in the community. This exercise captured through visual representation the community intelligibility of identified language varieties as well as their attitude in language use. It started with the discussion of activity purpose and concept brief about the participatory method. The participants were asked to write a language or dialect used and understood in discussing marine environmental concepts in meta-cards. These were pasted by each participant in Manila paper for the groups to see. All identified language varieties that are alike were categorized and placed correspondingly in the upper part of the Manila paper. Then, questions were raised to probe on the intelligibility of the language to the community and community attitude towards the language variety.

The intelligibility of the chosen language varieties were elicited by raising the question: “Which among the language varieties do you think and feel most intelligible or least intelligible in understanding concepts or ideas or their represented meaning relative to our marine resources?” The participants were requested to categorize the levels of intelligibility of the chosen language according to high, medium or low based on individual understanding of the language variety. It was then followed-up with a probing question: “Why is it easy or difficult for you to understand environmental concepts if this language variety is used?”. The community attitude towards language varieties was elicited by prompting the questions: “Which do you perceive to be best for you to understand environmental concepts or ideas related to marine resources and their meaning? This was done by vote, placing a star on language choice and giving justification for the vote.

The Domains of Language Use was employed to examine the choices that community makes for language use. The domains applied in this study are groups of people, activities, and locations where they use the language. It started with an introduction of the activity’s purpose and a concept brief of the

participatory method. The language varieties identified in the Participatory Dialect Mapping were adopted as input for this exercise. The participants were then instructed to list down all activities they do where they use the language varieties; the groups of people in the community spoken to using the language; and the places that require compulsory use of language. They were asked to place their responses correspondingly to the column assigned for each language variety and group similar labels, or whenever necessary, the participants were asked to create descriptions to serve as overarching labels for very specific or general labels but of similar domain. A cord was used by participants to separate group of responses according to frequency of language use. The group of responses that require frequent usage of the chosen language variety were moved towards the top of column; while those group of response that does not require frequently usage of the chosen language were moved down the column. Headers were used to mark the various frequency categories across rows such as daily, weekly, and monthly. The output of this exercise was processed with the questions: *“What can you say about the diagram?”*, *“Does this diagram reflect, in general, your community’s language use?”*, and *“Are there any changes you would like make in this diagram?”* A summary of the exercise output is provided (Fig. 3).



**Fig. 3.** Participant synthesizing participatory dialect mapping exercise output.

The Bilingualism Venn Diagram was employed to examine the patterns of bilingualism and multilingualism within the communities. An orientation on the activity purpose, and participatory bilingualism methodological concept brief marked the initial step of this method. Since the language varieties had been identified from the outputs of previous exercises, the participants were asked to write once more the language varieties spoken in their communities. This was done by introducing loops of different colors representing each language, and asking the participants to think of groups of people in the community who can speak and use each language. Descriptions for these groups of people were made

in cases of participants’ difficulty in thinking of appropriate labels. The participants were asked to place these labels and descriptors inside the appropriate loop. After all loops had been filled with labels and descriptors, a loop was moved to overlap another loop. The overlapping loop indicated those groups of people who can speak the two languages. Participants were further requested to move labels of groups of people who they think can speak both languages.

### **Synthesis of Participatory Methods for Language Documentation**

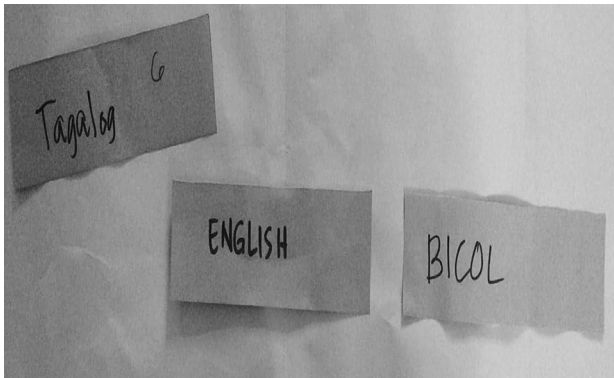
The methodologies were applied to the two study sites. For each study site, the participants were asked to make comment on the visual representation of the language phenomena in the community. As a conclusion, a participant from the group was requested to provide a summary of results in the three participatory methods for language documentation modified for coastal communities conducted in both study sites. All visual representations of groups’ knowledge on language varieties, intelligibility, attitude, domains of language use, and bilingualism as a result of the mapping exercises were documented.

## **RESULTS**

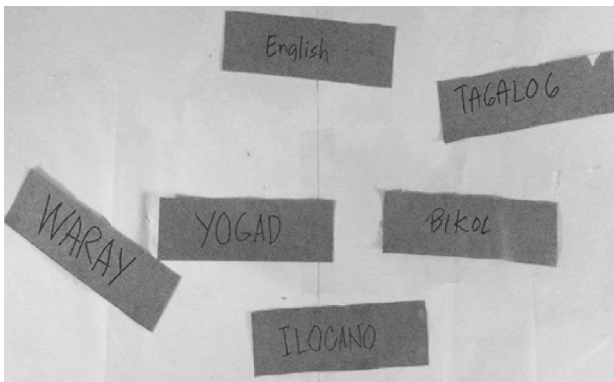
### **Language Variations, Intelligibility, and Attitude Towards Language**

#### LANGUAGE VARIATIONS IN BARANGAY NATO, SAGNAY AND BARANGAY HUYONHUYON, TIGAON, CAMARINES SUR

Result of the participatory dialect mapping exercise showed a total of three language varieties in Barangay Nato (Fig. 4). These language varieties include Bikol, English and Tagalog. On the other hand, participants in the participatory dialect mapping exercise in Barangay Huyonhuyon identified a total of six language varieties (Fig. 5). These language varieties include Bikol, Waray, Tagalog, English, Yogad and Ilokano. In both study sites, Bikol, English and Tagalog language varieties were common. However, the Waray<sup>1</sup>, Yogad<sup>2</sup> and Ilokano<sup>3</sup> languages are restrictedly identified only in Barangay Huyonhuyon (<sup>1</sup>A fifth-most-spoken native regional language of the Philippines, native to Eastern Visayas; <sup>2</sup>An Austronesian language spoken primarily in Echague, Isabela and other nearby towns in the province in northern Philippines; <sup>3</sup>A third-most-spoken language of the Philippines).



**Fig. 4.** Language varieties in Barangay Nato, Sangay, Camarines Sur.



**Fig. 5.** Language varieties in Barangay Huyonhuyon, Tigaon, Camarines Sur.

LANGUAGE INTELLIGIBILITY AND ATTITUDE IN BARANGAY SAGNAY AND BARANGAY HUYONHUYON, TIGAON, CAMARINES SUR

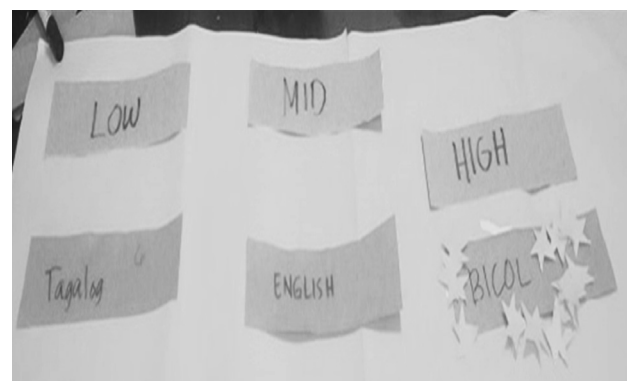
In terms of language intelligibility, the participants in Barangay Nato have assigned intelligibility levels of low, medium and high for Tagalog, English and Bikol, respectively. While in Huyonhuyon, the participants have assigned intelligibility levels of low, for Yogad, Ilokano and Waray language varieties; medium level of intelligibility for English; and high level of intelligibility for Bikol and Tagalog language varieties.

In Barangay Nato, the participants have categorized Bikol to be the most intelligible affirming the fact that Bikol is the commonly spoken language in daily activities. The English language is placed under medium intelligibility. This is attributed to their constant exposure to print materials in circulation that are written in English, and the use of English language in the academe is English. Tagalog language is the least intelligible language in understanding environmental concepts in the barangay. The participants agreed that this language variety is seldom used in communicating with people in their daily activities

On the other hand, in Barangay Huyonhuyon, the participants have categorized two language varieties, Bikol

and Tagalog to be the most intelligible. This is due to the fact that Bikol is spoken daily, and Tagalog is heard daily in watching TV program series. The English language is placed under medium intelligibility. The participants affirmed to some extent, that they can understand the languages Ilokano, Yogad and Waray, and thus are categorized under low intelligibility. This is because these language varieties are not native languages spoken by the community, and thus most cannot speak nor understand these languages when used by a minority. The participants in both sites commonly voted for the Bikol language as highly intelligible and English as somewhat intelligible. Other language varieties voted with least intelligibility such as Tagalog, Ilokano, Yogad and Waray are not local language varieties usually spoken in the communities.

In terms of language attitude, Bikol language posted the highest preference among the participants in Barangay Nato (Fig. 6). However in Huyonhuyon, the preference of the participants was split between Bikol and Tagalog (Fig. 7). This tends to confirm and support the earlier observations on language intelligibility captured through the participatory dialect mapping exercises conducted in the two study areas. The preference for two local language variations in Huyonhuyon reflected its language literacy savvy; whereas, the preference of Nato participants for Bikol language reflected their relatively marginal language literacy. The preference of Huyonhuyon participants to both Bikol and Tagalog languages depicted their adoptability and comfort in using both mother tongue and still another local minority language to express coastal environment concepts and at the same time understand them.



**Fig. 6.** Language Preference in Barangay Nato.



Fig. 7. Language Preference of Barangay Huyonhuyon.

**Domains of Language Use and Language Vitality**

DOMAINS OF LANGUAGE USE AND LANGUAGE VITALITY IN BARANGAY NATO, CAMARINES SUR

Bikol is the most frequently used language by the majority of participants. It is used extensively at work, in school, in daily transactions, and in relating with people in the community. Tagalog on the other hand, is more frequently used in a school setting and in dealing with family and friends. On a daily basis, English is exclusively used in school setting,

while on a monthly basis, its apparent use appears in dealing with foreigners and in work-related activities (Table 2).

The frequency of use of Bikol by the participants in Barangay Nato reflects the dynamism of the community’s heritage language as it is widely used in various domains. Tagalog and English languages may have been used on a daily basis because they are considered lingua franca in the Philippines. It is worthwhile to note that these language varieties are commonly used in office transactions, educational institutions, and both in radio and print media. The frequent usage of both languages could be traced to the heavy reliance of educational institutions on those languages in instruction and in community extensions resulting to familiarization of the participants from fishing communities to these two language varieties.

DOMAINS OF LANGUAGE USE AND LANGUAGE VITALITY IN BARANGAY HUYONHUYON, TIGAON, CAMARINES SUR

Bikol is the most frequently used language among the three language varieties. It is used daily at work, in school, in dealing with people, and in doing other day-to-day activities. Bikol is used in work-related activities of the fishers on a weekly basis. On the other hand, Tagalog is used daily in

**Table 2.** Domains of Language Use in Barangay Nato.

Frequency	Bikol	English	Tagalog
Daily	in teaching in schooling in selling in buying at the market to fishers in fishing in talking with acquaintance in giving information when in a vehicle church at home family	In teaching In talking to students In school discussion School Teacher	In teaching children Family School Classmates Friends In Reading
Weekly			
Monthly		In attending seminar At the diving site During interview In talking with foreigners	In going to a place where the language is used In talking with people from Manila In attending seminar Home In a meeting In offices

school, at home and in dealing with customers, while it is used weekly in talking with Tagalog speakers. Ilokano and Waray are used daily at work and in buying. Yogan and English are never used daily; however, in rare occasion English is used particularly in dealing with principal and teachers in school (Table 3).

The predominance of Bikol usage among participants in Barangay Huyonhuyon is evident. There may have been recorded daily usage of minority languages such as Ilokano, Waray, and Tagalog, but usage is exclusive solely to certain contexts. This result highlights the vitality of the mother tongue in the community.

### Bilingualism

#### BILINGUALISM IN BARANGAY NATO, SAGNAY, CAMARINES SUR

The result of the Bilingualism Venn Diagram exercise revealed that Barangay Nato is predominantly populated by a majority of people who are multilingual. These people can speak and understand the three language varieties, Bikol, English and Tagalog. Manifestation of bilingualism in Barangay Nato is also evident in two groups of people, *Children and Visitors from Manila*. *Children* is exclusively identified entity in the community whose language ability to

speak and understand is restricted to only two language varieties, Tagalog and Bikol. *Visitors from Manila* is the only group of people similarly identified who can speak and understand Tagalog and English (Fig. 8).

The occurrence of multilingualism in Barangay Nato could be highly attributed to the influence of various radio and print media that facilitate language transmissions and learning to the natives of Barangay Nato. This phenomenon is further underpinned by fact that there is widespread use of English and Tagalog in academic institutions and in private and government offices, which may have expedited language contact and learning of these languages. On the other hand, the occurrence of bilingualism in children may be explained by a reality that Bikol is the origin-home language and Tagalog is the second language acquired by the majority of children in Barangay Nato. This could be attributed also to the implementation of the Mother Tongue-Based Multilingual Language Education (MTB-MLE), advocating the “first-language-first” education, which means that pre-school education medium of instruction should use the mother tongue, then progress to additional languages such as Filipino and English.

**Table 3.** Domains of Language Use in Barangay Huyonhuyon.

Frequency	Ilokano	English	Waray	Tagalog	Bikol	Yogad
Daily	in buying food at the market In selling fish		In respecting elders	In teaching children Home Buyers Residents School	Vendors neighbors school parents on a farm side at the market in selling, in buying In talking with friends In teaching In doing household chores In talking to children	
Weekly				In talking with Tagalog people In talking with people who knows how to speak Tagalog When in Tagalog region	In fishing In preparing for fishing At sea On a river On a seashore	
Monthly		Principal Teacher	In talking with Waray People When in Samar			

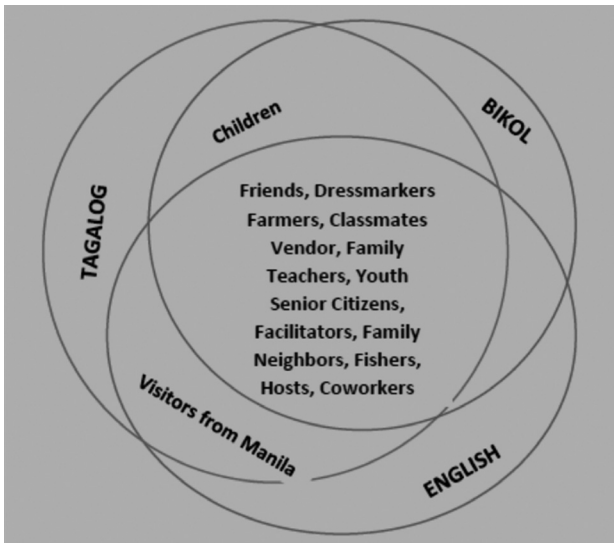


Fig. 8. Bilingualism Venn Diagram in Barangay Nato.

BILINGUALISM IN BARANGAY HUYONHUYON, TIGAON, CAMARINES SUR

The results of the Bilingualism Venn Diagram exercise showed that Barangay Huyonhuyon is largely inhabited by local natives who are multilinguals, that is, a lot of key informants know English, Bikol, and Tagalog.

Manifestation of bilingualism in the community is also evident. For instance, *Visitors from Manila and Doctors* are mentioned entities who can speak and understand Tagalog and English; while *Ilokano residents of Huyonhuyon* can speak and understand Tagalog and Ilokano. Monolingualism is also noted by participants in *Children aging 3 to 4* who are recognized to have known only one language, which is Bikol. Apart from the participants who have provided information on the existence of Yogad and Waray languages in the site, there are actually no groups of people who are speakers of these minority languages (Fig. 8).

Monolingualism, bilingualism, and multilingualism are noted in Barangay Huyonhuyon. The participants indicated that *Children aging 3 to 4* are observed to be monolingual, that is, speaking only the Bikol dialect. Bilingualism also holds true in this site because of the presence of local immigrants such as *Ilokano*. The existence of multilingualism in the barangay can be linked to the fact that Bikol is the local dialect spoken in the community. On the other hand, Tagalog and English are learned from frequent exposures to broadcasts and printed communication media that are believed to have influenced the framing of language orientations of these groups.

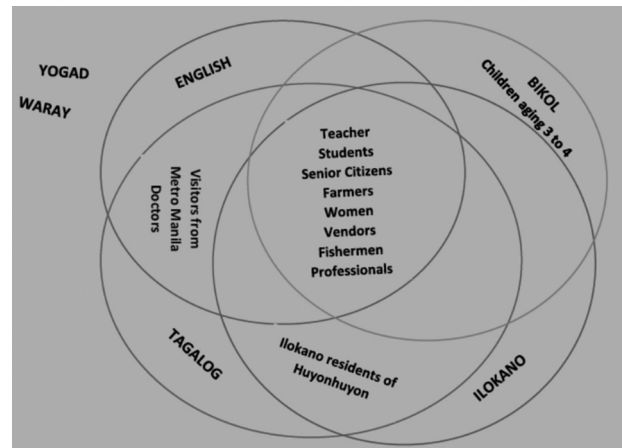


Fig. 9. Bilingualism Venn Diagram in Barangay Huyonhuyon.

## DISCUSSION

The Bikol, English and Tagalog languages are commonly used by participants in the fishing communities adjacent to MPAs in Lagonoy Gulf. The commonness of Bikol is an *a priori* finding given that it is the dialect spoken by native residents in Bicol Region. The similar observation for Tagalog is explained by the fact that this language has been mandated by law as the national language of the Philippines and is taught in the basic education institutions of the country. The commonness of the English language is explained by the colonial history of the Philippines and the evolution of its educational system rooted from the American educational system that employs English as medium of instruction. It is worthy to note however the occurrence of three more language varieties in Barangay Huyonhuyon composed of Waray, Yogad and Ilokano. This indicated the relatively more diverse language varieties in this community than that in Nato. This could be explained by the relatively diverse livelihood and resources in Barangay Huyonhuyon which is a farming and fishing community, than in Barangay Nato which is a strictly fishing community. In Huyonhuyon which is characterized by both farming and fishing, the intermarriages between Bicol and non-Bicol natives were initiated by the migration of affluent families outside of the Region who were able to buy agricultural lands in the community. The occurrence of more diverse languages in the community such as Waray, Yogad and Ilokano could be attributed to this social interaction.

The high intelligibility of Bikol and low intelligibility of Tagalog in Nato as compared with the high intelligibility both of Tagalog and Bikol, and low intelligibility of the minority language varieties such as Yogad, Ilokano and Waray seemed to indicate that participants in Nato have less capability to comprehend concepts communicated in Tagalog than Bikol. While those in Huyonhuyon have relatively higher capability to comprehend concepts communicated in both Bikol and



Tagalog language varieties. This seems to suggest that Huyonhuyon participants are better off in terms of comprehending concepts in two major local language varieties than Nato. This could be explained by the resource richness differential between the two communities adjacent to the MPAs, where both intermarriages and affluence paved the way for acquisition of major local language varieties resulting to their wider capability to comprehend concepts spoken in more than one major local languages.

It is interesting to note that English was considered of medium level of intelligibility in both study areas. This implies that despite its being a foreign language, the level of comprehension of coastal environmental concepts using English language is comparable in two coastal communities no matter how varied their differences in resource richness or socioeconomic condition. This is explained by the common exposure of many residents in both communities to various communication media where English language is used.

The two fishing communities highly preferred Bikol to be used in understanding environmental concepts. This language preference may have been influenced by the reality that Bikol is the heritage language of the people in the communities. Language fluency may also have influenced their language choice since it is the language they are most comfortable in using. The vitality of Bikol in the two fishing communities is evident in frequency of its use in various domains. Though many people have developed multilingualism, it appeared that Bikol as a native tongue remains to be vibrant and dynamic.

Literature elsewhere showed that English language has been used in environmental literacy. Its extensive use covered information, education, and communication of environmental concepts. The use of English language in communicating environmental concepts becomes a matter of societal concerns particularly that environmental degradation remains to be a social issue (Romaine, 2013). Many scholars agree that “as long as education is delivered mainly in international languages at the expense of local vernaculars, education will reproduce rather than reduce inequality of access.” In this sense, language could support or imperil achieving goals of environmental education. While it is a fact that English is the language used by the privileged people in the society, it is also a fact that the predominantly used language of the marginalized people including fisherfolks is their heritage language. This holds true to the information generated by this study. It appeared that English as the dominant language favoured at school tends to prevent common people to access information in the way they will understand it. This is a reality – a gap that may have been overlooked for so many years that affected the realization of the goals of coastal environmental literacy. This strengthens the long held view in education that the use of mother tongue can help promote environmental

literacy. Also, to promote environmental awareness and conservation to the common folks in the coastal communities, bilingualism may also be necessary inasmuch as most of the environmental concepts are written in English and since there are terminologies that have no equivalent in the native tongue. This is supported by the fact that in this study, the participants voted for English as the second preferred language in understanding environmental concepts.

## CONCLUSIONS AND RECOMMENDATIONS

This study demonstrated that language variations, language intelligibility and language preference or attitude in rural coastal fishing communities adjacent to MPAs in Lagonoy Gulf, Philippines may have socioeconomic undertone. Bikol dialect appeared to be understandable to all segments of society and socioeconomic classes. It also demonstrated that Tagalog and English are more intelligible to a select groups of social sector such as the educated and the affluent. This is supported by the finding on the domains of language use, where English and Tagalog languages are used in educational institutions, and offices; while Bikol on the other hand is the language used in menial daily activities of the masses. This implies that language use should be selective and social sector-specific particularly in communicating coastal environment literacy. The case of English language is highly appropriate for communicating concepts in coastal resource management (CRM) and marine protected area (MPA) for more educated and affluent sectors of society; while the Bikol dialect will be more appropriate in communicating environmental concepts to the common fisherfolks particularly in communities that are characterized by being socioeconomically disadvantaged. The presence of multilingualism in both sites also indicated that the structuring of IEC materials and communicating coastal conservation concepts using mixed languages could also be a safe option in promoting conservation education in most rural fishing villages where the common buzzwords in CRM and MPA have their ethnolinguistic origins in the English language. A more comprehensive study in the future on the effectiveness of each language variety or their combination on understanding conservation concepts by fishing communities and the various socioeconomic and cultural factors that influence them will be an imperative undertaking.

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