

THE LANGUAGE OF BANGSA AS MERANAW IDEOLOGY IN KAKAWING SPEECHES: A CRITICAL DISCOURSE ANALYSIS

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ABSTRACT

This qualitative study took a serious and more probing look at one of the most interesting and well-developed art forms which is the Meranaw rhetoric specifically ceremonial speeches delivered during weddings. Using Critical Discourse Analysis (CDA) as enunciated by Norman Fairclough (1995), Teun Van Dijk (1998), Swale's (1999) Rhetorical Moves, the study has revealed important findings yielded by linguistic, structural and ideological features. The study reveals that Meranaw speech features varied rhetorical moves, linguistic features and ideological patterns. Most conspicuous of rhetorical moves is the organization, that is, the sequence or order of parts: *pamekasan* (introductions), *moayan a lalag* (message of the speech) and *kaposan o lalag* (conclusion or ending of the speech).

The *pamekasan* (introduction) part is rich lexical items that praises Allah and Mohammed, honorifics such as royal titles and official titles and compliments. The *moayan a lalag* (message of the speech) is rich with use of figures of speech such as metaphor, simile, allusion, antithesis, connotation, emphasis, repetitious of certain lexical items to achieve unity, parallelism, varied *pananaroon* (proverbs), leitmotifs and repetition. The *kaposan a lalag* (end of the speech) always ends with an *maaf* (apology), saying thank you and short version of salaam. The three frameworks of Meranaw values which are the sociocultural, religious and political values surfaced from the *kakawing* (wedding) speeches lead to the concept of *bangsa* (lineage). They define and contribute what *bangsa* (lineage) is. The art of Meranaw *katharo sa lalag* (delivering a speech) is very unique and rich with features. The author recommends its preservation as a distinctly Meranaw verbal art so it will continue to produce and develop verbal art forms and serve as a vital function of language as transmitter of identity and unique ideology including beliefs and values of the Meranaw.

Keywords: *Critical Discourse Analysis, Katharo sa lalag, Bangsa*

INTRODUCTION

The Meranaws are known as the people of the lake. They settled around the edge of Lake Lanao, located at the Islamic City of Marawi, Philippines. The lake is surrounded with myths and legends. Renowned Meranaw Poet Datu Tingcap G. Pandi said that the word "Meranaw" is a compound word composed of "mera" which means "peacock" and "naw" which means "awake". In other words, "meranaw" means "an awake peacock". The Meranaws are the largest Moro and cultural minority in the Philippines. Generally, Meranaws are Muslims. In the

Philippines, they are regarded as the most traditional Muslims resistant to changes and defensive of their culture (cited in Madale and Cheng 1994). As Muslims, they are adherents of Islam, a religion founded and established by Mohammad. The Meranaw's unwavering sense of cultural identity is based largely on the Meranaws Islamic faith and a centuries-old history of resistance to Spanish, American, and Manila-based attempts to take control of their homeland (Riwarung, 2009).

Katharo sa lalag is a public recital by the *pananalsila* of the lineages of both the bride's and the groom's families. One reason for the *katharo sa lalag* is to make public the "noble" lineages of both families, and hence to affirm that both are of the same class. At present, *katharo sa lalag* is not only limited to *salsila* as subject matter. Representatives from both sides deliver speeches with varied messages. The *katharo sa lalag* can also be recited to praise and extol both families. In *katharo sa lalag*, speakers deliver speeches that reflect the Meranaw ideology. Ideologies consist of social representations that define the social identity of a group, that is, its shared beliefs about its fundamental conditions and ways of existence and reproduction (van Dijk, 2006).

The Meranaw use their language in a very unique or distinctive way and this is evident even in daily interactions or discourse. The distinctiveness is observable in the use of the Meranaw language in formal discourse during *Kakawing* (wedding). During *Kakawing* "maungangens" who are usually members of royal family deliver speeches that reflects the Meranaw's ideology. The researcher sought to find out what ideology is embedded in Meranaw speeches during *kakawing* (wedding) ceremony using Critical Discourse Analysis as framework of analysis.

Although there have been inquiries on Meranaw language using speeches as corpus of the study such as the study of Mohammad Ali (2009) which aimed of discovering the attitudes, interests, and discursive practices of the interlocutors, no studies have been made about Meranaw ideology using speeches gathered from the field as corpus. This study aims to shed more light on the Meranaw values and beliefs embedded in the speeches of the *maungangen* (orators). Such effort has special urgency in the light of the rate at which powerful forces like modernization, technology, globalization, and integration are causing the liquidation or loss of traditional institutions and belief systems, cultural values and practices.

SIGNIFICANCE AND PROBLEM OF THE STUDY

Recently, it has been a common observation that most Meranaws, especially the present generation, have less appreciation of the rich characteristics, beauty and unique features of their language especially during formal ceremonies such as wedding ceremonies. Sultan Abdul Hamidullah Atar, the current Sultan of Marawi City realized this too and launched his project "Preservation of Indigenous Meranaw Language towards Oratory Skills Enhancement among Future Local Mediators" to preserve the Old Meranaw language. Manabilang (2016) noted that acculturation, assimilation and media intervention are the culprits why the new generation do not find interest in learning the art of speaking and delivering speeches during formal ceremonies.

The present study investigates the *Kakawing* speeches, their generic structure, and the discourses and linguistic import embedded in the texts. The central problem this paper addresses, or concerned with, is to demonstrate how the linguistic properties of the speeches are linked to sociocultural, religious and political values leading to their ideology and to bridge the existing gap of inquiry in this direction.

After the Marawi Siege, the Meranaw tribe became extremely popular not only in the Philippines but also in other countries. With the present study, the researcher hopes to shed more light about the Meranaws, their values and beliefs. Studying the Meranaw ideology as reflected in Meranaw speeches during formal ceremonies need to be studied in order address the problem. Thus, serious attempt was made to investigate the Meranaw worldview using speeches in the more formal settings mentioned above.

The central purpose of this study is to analyze, interpret and present *Kakawing* speeches as language that characterize and situate Meranaw sociocultural, religious and political values of the Meranaws.

Specifically, this study seeks to do the following:

1. Identify the rhetorical moves common in the *Kakawing* speeches;
2. Identify the linguistic features common in the *Kakawing* speeches;
3. Analyze the sociocultural, religious, and political beliefs and values manifest in the *Kakawing* speeches;
4. Analyze how the sociocultural, religious and political beliefs and values shape the language of Meranaw ideology and
5. Formulate a model on Meranaw Rhetoric based on findings on rhetorical moves, linguistic patterns, and values of Meranaw speeches in *kakawing*.

METHODOLOGY

The study uses Critical Discourse Analysis specifically Norman Fairclough's (1995) textual analysis and Teun van Dijk's (2011) Social Cognition and Swale's (1999) Rhetorical Moves. Discourse, when viewed as style; a system of address, and verbal art or stories occurs within a sociocultural and historical context, with its variants (Halliday 2006). The study aims at evaluating the linguistic properties and components, core in the texts of the *Kakawing* speeches, to assess their import in understanding the worldview of the Meranaw society.

To achieve this goal, the terms discourse analysis, sociocultural and worldview, *Kakawing* speeches, which appear recurrently in this dissertation deserve some clarifications to establish their usage in the study.

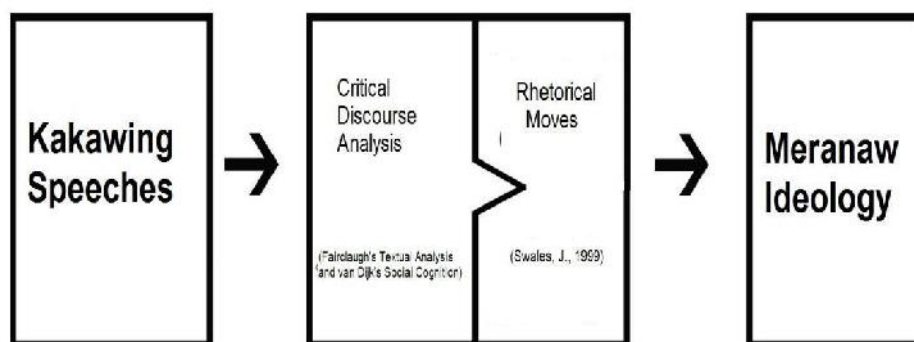


Figure: 1. The Schematic Diagram of the Theoretical Framework

In Critical Discourse Analysis CDA the object and unit of analysis is the text. The focal interest or goal of the analysis is the ways in which ideologies are reproduced in speeches. The aim is to bring to light the underlying ideology and representations and to show how they are related to the larger social order. As earlier stated, this type of analysis treats ideology as the hidden views of certain social groups, which they are able to promote as naturalized.

To gather texts to comprise the corpus for analysis, the researcher went to the field. By field she means Meranaw weddings. She attended a number of weddings and recorded the “keynote speeches” who delivered at these events. The more events she attended the more to her advantage. Her intent or goal was to collect as many texts as possible. The researcher was able to collect twenty speeches but not all speeches gathered from the field were considered for analysis. An evaluation or critical sifting was done to identify and isolate texts that were substantive, thus could yield rich data. The researcher selected fifteen speeches delivered by fifteen different speakers that comprised the corpus of texts to be subjected to CDA.

The collected speeches were recorded/videotaped *in situ*, transcribed, and translated to English preparatory to analysis. As most of the speeches were liberally studded with classical Meranaw – e.g. *pananaroon* or proverbial sayings, cryptic analogies and allusions, and metaphorical language – a native speaker of Meranaw who is familiar with Meranaw rhetoric was consulted on the translations made by this author to ensure accuracy of faithfulness to the original texts in Meranaw. The translation made by the researcher was validated by Dr. Minang Sharief, a native Meranaw and a retired English professor at Mindanao State University. Analysis of the texts using Critical Discourse Analysis (CDA) specifically frameworks of Norman Fairclough and Teun van Dijk were used.

Results and Discussions

This following discussion presents the analyses of Meranaw speeches delivered at weddings.

Rhetorical Moves of *kakawing* Speech

Rhetorical moves were originally developed by John M. Swales (1981, 1990, and 2004). It refers to a particular rhetorical or linguistic pattern, stage, or structure conventionally found in a text or in a segment of a text (Nordquist, R. 2018). This section identifies the rhetorical moves and linguistic pattern used by the speakers in delivering speeches during *kakawing* (wedding).

Pamekasan (Introduction)

The introduction of the Meranaw speech during *kakawing* (wedding) is very lengthy for about forty percent of the speech contains the introductions. It comprises several parts. They are greeting of *salaam* (peace), *kapanabiya* (asking for excuse), *pagadat* (showing respect) and *kapangongodasan* (asking for permission).

Greetings of *Salaam*

The speech customarily opens with salutation or greetings in Arabic. The conventional Islamic greetings – “salaam” and praises of Allah (s.w.t.), as Almighty God is referred to, or addressed by the faithful adherents of Islam, and of his messenger, the prophet Mohammed (s.a.w.) or the last “Rasul” (messenger or prophet).

The use of *salaam* is one noticeable unique feature of the Meranaw speech: it eschews or avoid using the most common Western form of greeting of “good morning” or “good afternoon”. Although the Philippines was once colonized by the Americans, Muslim Filipinos or the Bangsamoro (this includes thirteen Muslim groups in Mindanao) take pride in their having never been subjugated or conquered by the former. Avoiding English greetings can be surmised as a way of denying or rejecting American influence; it hints at a kind of resistance.

Salaam is more than a greeting for it also signifies including Allah in the important affair – the wedding or solemnization of the union and beginning of life together of the couple. This is shown by using series of superlatives used for God – for example, “most gracious” and “most merciful” -- make a set piece, thus formulaic. There is no room for variation here. The use of *salaam* signifies the integration of Islam in Meranaws’ life, especially in one of the important life events, the wedding. Furthermore, it also has a cultural and ideological message.

The speaker honors the audience as all belonging to *Dar-ul Islam* or the Islamic Universe. The English translation of “*Assalamu alaikom warahmatullahi wa barakatu*”- “May peace and the blessings of Allah be upon you all” -- moreover, demonstrates the use of identification or consubstantiality as it is called by modern rhetorician Kenneth Burke through the line “*Pala palaya tano den mapaparatiyaya*. “Tano” (English: us) is inclusive, embracing. Before Allah, all are equal and are one as part of Creation.

Opening one's speech with the traditional conventional Islamic greetings immediately distinguishes or identifies the speaker how language is bound up with the speaker's identity. This also helps the speakers to identify themselves with the audience. Burke (1950) called this identification in new rhetoric which is a form of persuasive appeal. Identification is the process by which the speaker associates himself/herself with certain group, such as the target audience (Burke, 1950). By greeting the audience with Islamic greetings, the speakers were able to associate themselves to the audience identity as a Muslim.

Kapanabia (Asking for Excuse)

The second part of the introduction is *kapanabia*(asking for excuse). As demonstrated from the data, the speakers seek the permission of the *pat a pangampung* (four sovereign states), *duwapulo ago walo a piyakambaya ko kaatoran o taritib* (28 legislative houses) and the *sapulo ago nem a panurogan sa ranao* (royal houses). The speaker also asks for the permission of the national, local, municipal and barangay official who are present during the ceremony. Lastly, they ask for the permission of the audience, specifically the guests and friends, with special mention of the "Who's who" of the society. This is in accordance with the *taritib*. The *panabiya* (asking for excuse) has ideological bases. From the excerpt above, it is stated that asking for permission is mandated by the *taritib* (custom).

In both these introductory or opening lines, the local royalty or aristocracy receives primary attention and top billing in the announcements made. Thus the influence, power, or place of the members of the Meranaw nobility are affirmed and reaffirmed.

Pagadat (Showing Respect)

As it is with *kapanabia (Asking for Excuse)*, so it is with the *pagadat (Showing Respect)* section. Again the social hierarchy is given the prominence due it. The nobles must be first on the speaker's list. A variation on this practice is the mention of the places *or inged a mala a kiyasusulbiya-an a bangsa. . .maana so Madamba a go so Bacayawan na Dalama, ago so tendai a Sawir. . .* represented by the principal parties. This is followed by "*Ago so duwa pulo ago walo a lokes a piyakambaya a ko atoran a dadawagan sa paar a so tabang a pulangan a bulawan.*" It is worth noting how the typical *pagadat*(asking for excuse) the two considered here focuses on lineage or *bangsa*.

Kapangongodasan (Asking for Permission)

The *kapangongodasan* (asking for permission) validates what is affirmed in the *kapanabia (asking for excuse)* and *kapagadat* (showing respect):the lionization of people of authority or influence, particularly those with traditional titles (*grar*). An analysis of these three parts of the discourse reveals redundancy which, in Meranaw culture, is accepted practice. What is highly valued – the so-called "matters of consequence" – merit repeated mention or iteration. Below is an example of excerpt that shows *kapangongodasan* (asking for permission)

In case the Master of Ceremonies does not notice the entry of a 'somebody' and fails to acknowledge the arrival, he is usually handed a slip of paper as a

reminder. In most large gatherings, the Master of Ceremonies has a prompter to assist him.

***Moayan o Lalag* (Message of the Speech)**

The data gathered reveals different content of the *moayan o lalag* (message of the speech). This includes teachings about marriage such as the importance of union and rewards one get when you follow Allah's command which is to get married, prayers for the couple and their families, emphasis on family lineage of the two parties (salsila), connections of the speaker to the families, how Meranaw is different from other Moros and customs and laws that Meranaw must observe during wedding. There are also minimum mention about politics such as mention of Marawi Siege and the current situation of the Meranaws during the siege. The content of the speech reveals Meranaw beliefs and values.

***Kaposan o Lalag* (Ending of the Speech)**

In *kaposan o Lalag* (ending of the speech), the speakers usually end by saying thank you and apology followed by the short version of salaam which is *Assalamao Alaikom warahmatullahi wabarakatu* (May peace be upon you). One important feature of the *Kaposan o Lalag* (Ending of the Speech) is the repetitive asking of *maaf* (apology, pardon) by the speakers before the end of the speech. This apology is not to ask forgiveness for any error actually committed by the speaker but for the error or lapse he may have committed or might commit that he is not aware of. The speaker is aware of his humanity. No matter how competent and gifted he is, he is as vulnerable as any mortal. No matter how meticulous he tries to be, he is not above making lapses or mistakes. So, as a *pangali* or *sanggila* (precautionary move), before a slip happens, he advances his profuse apologies for this. This show of humility has a mitigating or extenuating effect on whatever mistakes may be committed.

Linguistic Features of the Speech

The Meranaw Speech has a distinctive characteristics of features unit that serves to distinguish from other speeches. This section is divided into three parts. They are the linguistic features of *Pamekasan* (Introduction), linguistic features of *moayan a lalag* (message of the speech) and the linguistic features of the speech found in the whole speech.

***Linguistic Features of Pamekasan* (Introduction)**

The *Pamekasan* (Introduction) of Meranaw speech in kakawing is very unique and different from other speeches. Aside from its length, it has unique features which includes praises to Allah, abundant use of honorifics and compliments.

Praises to Allah

All Meranaw speeches contain praises to Allah (s.a.w) and the prophet Mohammed (s.w.t.). Since Meranaws are adherents of Islam, this is not surprising. It can be concluded that present Meranaw Speech in Kakawing is an interaction or fusion of Islam and native Meranaw culture. Such combination is known as syncretism. Syncretism is a tendency or effort to reconcile and unite various systems of philosophy, or religious opinion on the basis of tenets

common to all, and against a common opponent (Webster Dictionary, 1986; in Rogong-Rasul, 2015; also in Ayo, 2016).

Honorifics

The speech contains different names from different sectors of the society. These include not only members of the family but also guests who have traditional royal titles called *grar* such as Sulutan, Datu a Cabugatan, Ampuan, Bai a Labi, and Radiamoda, regional and local positions such as congressman, mayor and councilor, and personalities, such as Councilor, Municipal Treasurer, Assemblyman and Barangay Chairman, and others who have prestigious professional titles, for example, Doctors, Engineers, Attorneys and Directors.

Compliments

The data also reveals a number of compliments such as *kababantogan* (famous), *mapamaratia* (believer), *kalilimod a mapiya* (beautiful affair), *Kapipya ginawa* (happiness), *Bilang a tao* (noble), *Malay gagaw* (merciful), *malay limo* (beneficent) and *mapened* (heavy). The compliments are examples of what Yuan (2002) referred to as unbound semantic formulas which refer to expressions that can function independently as compliments. On the other hand, Bound semantic formula refers to those expressions that cannot be considered as compliments by themselves but must be attached to or co-occur with one of the unbound semantic formulas to be interpreted as part of the compliment (Yuan, 2002).

The Meranaws value their families and relationships to others. Family is considered as a treasure. This is why Meranaw families believe in prolificity or large families. Despite the looming global economic crisis, they unabashedly show preference for large families and still faithfully carry out their literal interpretation of "Go out and multiply." The more children one has, the better, for this is already considered a treasure.

Linguistic Features in *Moayan a Lalag* (Message of the Speech)

The *moayan a lalag* (message of the speech) contains different messages including the nature of marriage and its importance, prayers, enumeration of family names, tracing the lineage with *salsila* and power of clan and relationship. In relaying these messages, different linguistic features were used. They are the following.

Figures of Speech

The *moayan a lalag* (message of the speech) contains figures of speech including metaphor, image, simile, allusion and parallelism. Figures of speech often provide emphasis, freshness of expression, or clarity. The following table lists the figures of speech found in *moayan a lalag* (message of the speech).

Table 1

Figures of Speech Used in Moayan a Lalag

LEXICAL ITEM	LINGUSITIC FEATURE	MEANING
Makaselang sa maliwag a angkai a dowakatao .	Metaphor	For these two to see the lights
Maluya matimos	Metaphor	Spicy and salty
Inipangilay sa kamapyaan	Metaphor	Searching for good
Myakarongaw so andang a kangiginaway o mga lokes	Image	Opening the window of the old friendship of our ancestors
Na maksisibarat sa bolawan limpiyo na matatangked so linang	Simile	Like gold of the purest kind, and the purity or genuineness of this bangsa is precised
Myakarongaw so andang a kangiginaway o mga lokes	Image	Opening the window of the old friendship of our ancestors
So andang a kangiginaway o mga lokes na iniped iran a gyuto a mga wata iran na ba siran baden mimbala	Allusion	Forged and cherished by their ancestors.
Sabap sa iisa tano. Langon tano mga meranaw, langon tano mga moro, langon tano mga muslim.	Parallelism	Because we are one. We are all meranaw. We are all moros. We are all muslims

***Pananaroon* (Proverbs)**

Meider (1985) has defined proverbs as short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation. The following table constrains different *pananaroon* (proverbs) of Meranaw about marriage.

Table 2

Pananaroon (Proverbs) used in Moayan a Lalag

MERANAW	ENGLISH
<i>Tinimbang so perak ago bolawan na mapened so bolawan. Na tinimbang so bolawan ago montiya na mapened so montiya. Na tinimbang so montiya ago bangsa na mapened so bangsa na mapapadelem saya sa kangiginaway, na kaseselaye na maana na gyoto so kambatabataa.</i>	Money and gold were weighed, gold was heavier. Gold and diamond were weighed and diamond was heavier. Diamonds and clans' relationships were weighed and clans' relationships proved heavier and this includes friendship, honoring, and relationship
<i>Giyangkai a masa tano a kandiamonga, na masa a kapakalaba, na kalilimod a kapakadair, na oras a katagompiya, sabap sa maphakarani niyan so miyakawatan a kathotonganaya, na maphakaloto iyan so miyakalogao a kambata-bataa na kailot iyan so miyakaloag a kathatabanga na aya mala na mapakagarang iyan so kiyatepolan a dii kangiginawai</i>	This affair must be recognized for what it truly is -- it is a time for profit, for mutual gain. It is an occasion of increase, of accumulation; a time for success, for what is far will be near, darken the light kinship, to tighten the loose cooperation, to sharpen the dull friendship.
<i>Ka so pephaka-watan na an-pephaka rani, na so pekih-laod na an-pkhaka sipeg, na so tuma-tankiri na an-maka sangor, na so maater na an-maka sarimpang.</i>	What is far will be near, what drifts to new depths becomes shallow, and what faces or turns away will face up front.
<i>Gya a kaptimo tano sii na di molo a kaposan, a gyay molo a goris a poonan a ditano di kapagisaisa, ditano di kasambi sambi sa babay, mama a pkasabapan o kapkalyot o ditano di kangiginaway.</i>	this affair or gathering will not become an end but rather the auspicious beginning of stronger or more binding tree, of becoming one. May the exchange of women and men tightens our friendship.
<i>Na kagiya so manusiya na aya iran den poonan sa magari, na gamiten kapen na pakarani.</i>	Because men are essentially siblings, even if you stretch the tie so that it becomes loose, it will always find its way back.
<i>Opama o ki-ibarat ta sa kapal na melagiligid a umpong iyan kagiya magari-ari so mga datu na magari-ari so mga bae na miya bambar na giya tnge-tnged minsan a mga bangsamoro a meranao.</i>	If you compare it to a fleet of ships, they have the same direction for men are siblings and the women are siblings and they procreate and became cousins of the nation of Meranaws or Bangsamoro.

Emphasis

The speech contains different words repeated many times to emphasize a main point and to create a powerful cohesive effect. By repeating this word/ phrase, you can leave a powerful impact.

Table 4

Repeated Words/ Phrases in *Moayan a Lalag*

MERANAW	ENGLISH
Lokes tano	My old folks
Wata tano	Our children
Pagari tano	Our siblings
Babay tano	Our sisters
So mga panorogan,	The nobles
So mga sulutan,	Sultans
So di nggoberno	Government
Ko kapakaolad o ompia sa ranao	Spread of Progress in Lanao
Balabalasan kano o allah	May Allah blessed you.
Bapya baken sekano den marangkom	may I just acknowledge you as a group?
So tlo maruhom so kitetendu iyan. . .	The three maruhom

The most commonly used device of emphasis is repetition not only of key words, but also of patterns. Examples of repeated key words and patterns are *lokes tano* (my old folks), *wata tano* (our children), *pagari tano* (our siblings), and *babay tano* (our sisters). Another group includes *so mga panorogan*, *so mga sulutan*, *so di nggoberno* *ko kapakaolad o ompia sa Ranao*, and *so tlo Maruhom so kitetendu iyan*. . .

Leitmotif

Ineluctably, because of the focus on certain themes, signifiers of these themes recur or are strewn all over every text. These signifiers or terms are called leitmotifs. 'Leitmotif', a term borrowed from music, is a recurrent word or phrase, clause or sentence carrying a meaning that is important to the subject. The simple repetition of this key word or expression binds together the parts of a text, or a portion of it. In other words, it is an effective unifying device.

The next table identifies the leitmotifs that were used by the speakers.

Table 3

Table of Leitmotifs

MERANAW	ENGLISH
Bangsa	Clan
Taritib o inged a Ranao,	Custom of Lanao
Pat a pengampong a ranao	Four sovereign states
Mga lokes	My old folks
Pagari ko,	My siblings
Mindiamonga,	Marriage
Kakapayag o lalag,	Delivering the speech
Kanggiginawayi	Friendship
Kaisaisa o mga lokes tano	Unity
Bulawan	Gold
Benaning/kabinanigan,	Yellow/yellowish
Kiyaisa-isa/kapagisa-isa,	Unity

According to C. Hugh Holman, leitmotif is "...an intentional and recurrent repetition of a word, phrase, a situation or an idea, 181 [which] tends to unify a work" (par. 19). The term was coined by F.W.Jahns in 1871 to refer to a closely defined theme or musical idea, representing or symbolizing a person, object, or idea which returns in its original or an altered form at appropriate points in a work. (The Grove Concise Dictionary of Music par. 12).

These recurrent words point up the key ideas in the discourse. Added up, they form a picture of what is essential, vital, significant and meaningful in Meranaw culture. Another class of unifying device consists of signposts which aid in pointing out the structure of the text. These pointers include any word or phrase, or even sentence, or any extraneous device that tells the reader what the speaker has just done, or is to do next, or intend to do later.

The Thee Frameworks of Meranaw Values

Different Meranaw values surfaced from the text including sociocultural, religious and political values. The table below are the values that surfaced in speech.

Table 5
Values Surfaced in Speech

Sociocultural	Belief in a Common Descent or Lineage: Bangsa
	Kathotonganaya (close family ties).
	Social Stratification
	Kapagaisa isa (Unity) and Katatabanga (Giving Help)
Religious	Marriage at the age of puberty as part of a divine design
	Search for Lineage
Political	Belief in Order: Atoran and Taritib
	The Significance of Marriage to the Meranaws
	Respect for Figures of Power/Authority

The sociocultural values are belief in a common descent or lineage, *kathotonganaya* (close family ties), social stratification, *kapagaisa isa* (unity) and *katatabanga* (giving help). For religious values, they are marriage at the age of puberty as part of a divine design and the need for search for lineage as mandated by Islam. For political values, they are belief in order: *atoran* and *taritib*, the significance of marriage to the Meranaws and respect for figures of power/authority.

Sociocultural, Religious and Political values that shaped the Language of Meranaw Ideology in *Kakawing* Speeches

Ideology which in a broader sense is equated with world view (O' Sullivan et al., 1992), the larger sociocultural, religious and political frameworks within which speakers or any language user for that matter function are brought to light more clearly (O' Sullivan et al., 1992). The three frameworks of the values of the Meranaw- sociocultural religious and political defines the language of ideology of the Meranaws. The speakers of the speech has been proven to express or conveys to illuminate ideological viewpoints in a string of discourse. Thus, language carries ideology, which, however, is often overlooked by both the writer/speaker and the reader/hearer. So people are influenced by ideology hidden in language unconsciously (Fairclough, 1995). The next framework shows how these values are related to *bangsa* (lineage).

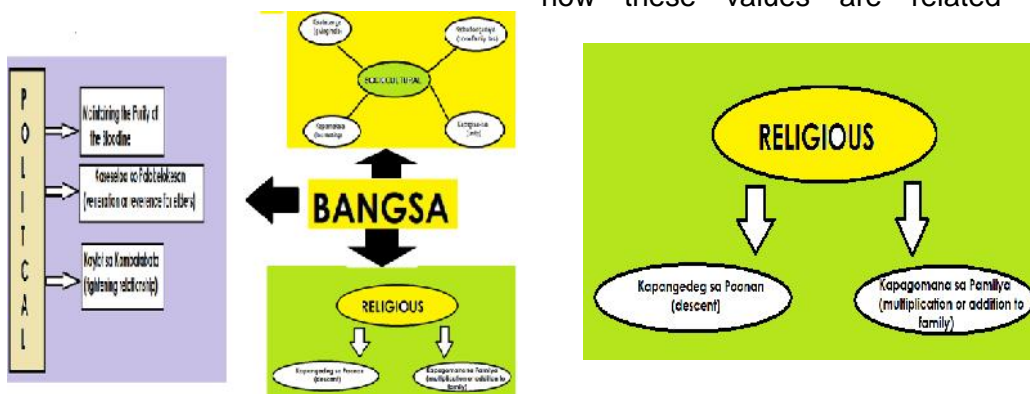


Figure 2. The Three Frameworks of *Bangsa* as Ideology in Meranaw Speeches during *kakawing* (wedding)

The Meranaw ideology as reflected in *kakawing* (wedding) speeches is composed of three frameworks. They are the sociocultural, religious and political values. These frameworks surfaced from the *kakawing* (wedding) speeches leading to the concept of *bangsa* (lineage). All the frameworks of values defines and contributes what *bangsa* (lineage) is. Thus, *Bangsa* (lineage) is the language of ideology of the Meranaws as reflected in *kakawing* (wedding) speeches.

By identifying the rhetorical moves and the linguistic features of *kakawing*(wedding) speeches and analysis of sociocultural, religious and political values they reflect, the researcher was able to identify the language of ideology of the Meranaws in *kakawing* (wedding) speeches. It can be concluded that in this speech, rhetorical moves and linguistic features have been used very frequently by the speakers in order to achieve some specific purpose. It carries all those prerequisites which a speech must have to propagate the ideology in a sophisticated manner. It seems to be syntactically well-organized with frequent repetitions emphasizing the main theme which is *bangsa* (lineage) and the values manifested to make it more powerful.

Below is a proposed model of the Meranaw rhetoric in *katharo sa lalag* (delivering a speech) during wedding. The model shows the linguistic and structural pattern common to all texts gathered by the researcher. This patterns revealed socio-cultural, political and religious values that shaped the cultures of the Maranaws.

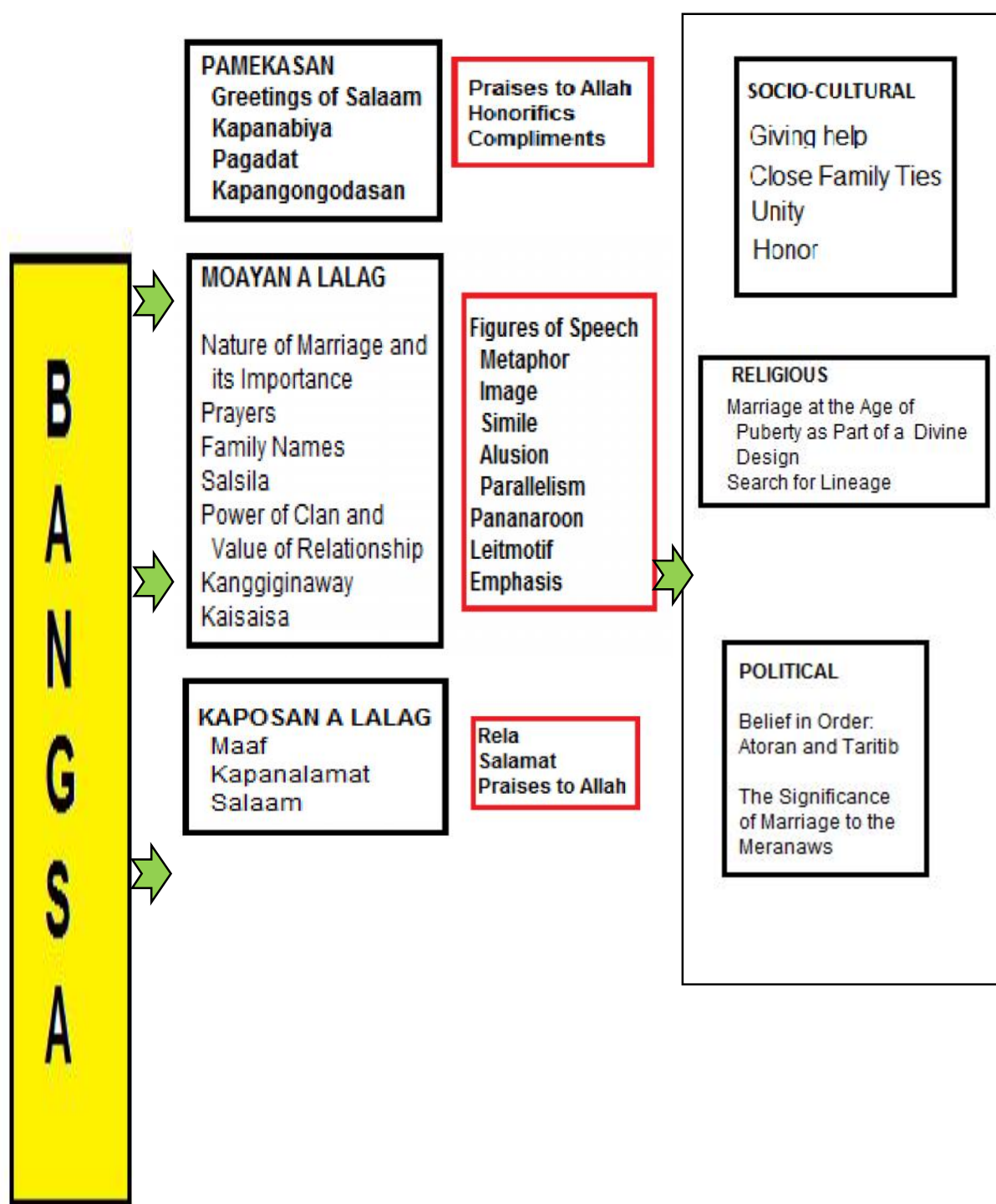


Figure 3. A Model on Meranaw Rhetoric

The above model shows that the sociocultural, religious and political values surfaced from the *kakawing* (wedding) speeches lead to the concept of *bangsa* (lineage). All the frameworks of values defines and contributes what *bangsa*

(lineage) is. Thus, *Bangsa* (lineage) is the language of ideology of the Meranaws as reflected in *kakawing* (wedding) speeches. This ideology is that **marriage is not just a union of the two persons but a union of the clan and link of lineage which is manifested through *Kathothonganaya*, (close family ties), *kapagisa-isa* (unity), *katatabanga* (giving help), *kapangedeg sa poonan* (lineage), *kapamakala* (increasing), *kaylot sa kambatabata* (tightening relationship), *kapagomana sa pamilya* (multiplication or addition to family) maintaining the purity of the bloodline and *kaseselaa ko kalokelokesan* (veneration or reverence for elders).** This is also known as *kasosolbiya sa bangsa*.

CONCLUSION

The texts lend themselves well to Critical Discourse Analysis (CDA) and discourse analytic method which employs the narrative, and appraisal theory. They do reveal a wealth of information about Meranaw culture and society, particularly ideological elements grouped sociocultural, religious and political values.

RECOMMENDATIONS

The following recommendations are deemed in order and worth reflecting on:

1. The same study using Appraisal Theory by Miller and White as framework of the study.
2. Other studies, using the same approach or perspective (CDA), on another and larger corpus of texts of Meranaw wedding speeches may be conducted. The selection of the texts analysed was constrained by the protracted six-month Marawi Siege, thus casting some doubts on their representativeness and quality. The field in the post-Marawi Siege Period could yield a richer corpus or more interesting texts.
3. Studies on other types of Meranaw ceremonial speeches, especially *kandatu* or enthronement discourse which this study originally included, should prove interesting, productive, and enlightening or more illuminative regarding other areas of experience like leadership, thus worth the expenditure of effort and time.
4. Theory-generating studies on Meranaw rhetoric, particularly on language use as verbal performance, can be attempted.
5. Comparative or cross-cultural studies on Meranaw rhetoric or public speaking may be ventured into – e.g. among the Muslim groups like the Taosugs and Maguindanaons.
6. Political speeches of Meranaw leaders or political figures during an election or campaign stump can be the focus of interest of future studies.
7. A study of rhetoric or public speaking as practiced by female Meranaw speakers makes a very provocative inquiry.
8. The art of Meranaw *kataro sa lalag* (delivering a speech) is very unique and rich with linguistic features. Thus, it must be preserved as a distinctly Meranaw verbal art so it will continue to produce and develop verbal art forms

and serve as a vital function of language as transmitter of identity and unique ideology including beliefs and values of the Meranaw.

9. The Mindanao State University, the premier university in the MINSUPA:A Region should pioneer in or spearhead the teaching of the Meranaw as a language and part of the curriculum of both the elementary, high school and college students. College students in MSU will benefit especially that many come from the diverse cultural backgrounds. Thus, learning the Meranaw language entails understanding of the people who speak it.
10. The Mindanao State University should establish a Language Academy under the Office of the Vice Chancellor for Research and Extension that aims to encourage researchers to conduct various studies or researchers on the preservation and maintenance of the different indigenous languages and cultures of the Philippines, including the Meranaw language.

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