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Traumas and Specters of the Past: The Convergence of Language and Identity Theories in Philippine Colonial History and Sociocultural Contexts

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ABSTRACT

This study examined the relationship between language, identity formation, and historical trauma in the Philippines through four theoretical perspectives: Jacques Derrida's hauntology, Catherine Malabou's plasticity, Mikhail Bakhtin's dialogism, and Judith Butler's performativity. Using a theoretical and conceptual approach, the study analyzed how colonial histories, linguistic hierarchies, and multilingual experiences have shaped Filipino linguistic and sociocultural identities. The analysis drew on foundational theoretical works and literature concerning Philippine language policies, colonial influences, and educational practices. The conceptual analysis identified four interconnected dimensions: the persistence of colonial legacies in contemporary language practices, the transformation of identity through historical disruption, the negotiation of identity through multilingual interactions, and the reproduction of social hierarchies through language use. These dimensions highlighted the continuing prestige of English, the marginalization of regional languages, and tensions surrounding mother tongue-based multilingual education. The study concluded that Filipino linguistic identity is continuously reconstructed through historical memory, cultural adaptation, social interaction, and institutional expectations. It recommended recognizing linguistic diversity, promoting inclusive language education, and critically examining inherited linguistic hierarchies. Although limited to theoretical interpretation rather than empirical investigation, the study contributes an integrated perspective on how colonial histories and contemporary language practices influence Filipino identity formation, with implications for culturally responsive education and linguistic preservation.

Keywords: *Colonial History, Cultural Identity, Dialogism, Hauntology, Language And Identity, Linguistic Hierarchy, Multilingual Education, Performativity, Plasticity, Postcolonial Philippines*

INTRODUCTION

The relationship between language and identity has remained a significant concern in linguistics, philosophy, literary theory, and sociocultural studies. Language serves not only as a means of communication but also as a medium through which individuals and communities construct meaning, express cultural belonging, and negotiate their identities. In cross-cultural and postcolonial contexts, language acquisition and learning are influenced by historical experiences, including colonialism, migration, cultural assimilation, and collective trauma. These experiences shape linguistic practices and contribute to the formation of individual and national identities. Language, therefore, cannot be considered entirely neutral because it carries historical memories, cultural meanings, and social inequalities that continue to influence how individuals and communities understand themselves and others.

One theoretical perspective relevant to understanding this relationship is Jacques Derrida's concept of hauntology, which explains how traces of the past continue to influence the present through memories, absences, and unresolved historical experiences (Derrida, 1994). From this perspective, identity remains connected to historical experiences that shape contemporary cultural and linguistic practices. Catherine Malabou's concept of plasticity offers a related but distinct understanding of identity formation by emphasizing the capacity of individuals to undergo profound transformations following disruptive or traumatic experiences (Malabou, 2012, 2018). Rather than viewing identity as a stable condition that develops through gradual change alone, plasticity recognizes that significant experiences may fundamentally alter an individual's sense of self. Together, hauntology and plasticity provide complementary perspectives for examining how historical trauma influences the continuity, disruption, and reconstruction of linguistic and cultural identities.

In the Philippine context, the relationship between language and identity is closely associated with the country's colonial history and multilingual sociocultural environment. Spanish and American colonization influenced language policies, educational practices, and social perceptions of linguistic competence. English became associated with formal education, professional opportunities, and social mobility, while Filipino and regional languages continued to occupy different positions within institutional and everyday communication. These linguistic relationships reflect historical inequalities and continuing tensions between national identity, cultural preservation, and participation in a globalized society. Martin (2014) examined the historical and political dimensions of English as a medium of instruction in the Philippines, while Tupas (2014) discussed inequalities associated with multilingual education and the challenges of recognizing linguistic diversity. More recently, Bustos-Orosa and Symaco (2025) examined the continuing development of

mother tongue-based multilingual education in the Philippines, highlighting the relevance of language policy to contemporary educational and sociocultural concerns.

Beyond historical influences, language and identity can also be understood through social interaction and repeated cultural practices. Mikhail Bakhtin's dialogism emphasizes that meaning develops through interactions among different voices, perspectives, and social contexts (Bakhtin, 1981). This perspective is relevant to the Philippines, where multilingual communication, code-switching, and regional linguistic diversity influence everyday expressions of identity. Judith Butler's performativity, meanwhile, explains how identities are produced and maintained through repeated social practices shaped by cultural expectations and institutional norms (Butler, 1988, 1990). Applied to language, this perspective offers a means of examining how linguistic competence, accents, and language preferences become associated with social recognition, educational opportunities, and cultural belonging. These theoretical perspectives suggest that identity formation involves both historical influences and continuing negotiations within social relationships.

Despite the relevance of these perspectives, understanding Filipino linguistic identity requires examining how historical memory, traumatic transformation, social interaction, and repeated linguistic practices intersect. The four theories offer distinct but potentially complementary explanations of the relationship between language, culture, and identity. However, their convergence in interpreting Philippine colonial experiences and contemporary language issues remains the analytical concern of this study. Accordingly, this study examined the relationship between language and identity through Derrida's hauntology, Malabou's plasticity, Bakhtin's dialogism, and Butler's performativity. Specifically, it explored how these perspectives explain the continuing influence of colonial histories, the transformation of linguistic identities, multilingual interactions, and the reproduction of linguistic hierarchies in Philippine society. Through this theoretical integration, the study sought to contribute to discussions of language education, cultural recognition, and identity formation within the Philippine postcolonial context.

Research Problem

Language and identity formation in the Philippines remain closely connected to colonial history, cultural transformation, and persistent linguistic inequalities. Spanish and American colonial influences have shaped educational practices, language preferences, and perceptions of social status, contributing to the continuing prestige of English and the marginalization of regional languages. Martin (2014) and Tupas (2014) examined the historical and institutional inequalities associated with language education, while Bustos-Orosa and Symaco (2025) discussed the continuing challenges surrounding mother tongue-based multilingual education. These concerns suggest that language learning involves not

only linguistic competence but also questions of historical memory, cultural belonging, and social recognition.

Although existing theoretical perspectives explain different aspects of identity formation, their combined application to Philippine linguistic experiences requires further conceptual examination. Derrida's hauntology addresses the persistence of historical influences, Malabou's plasticity explains identity transformation following disruption, Bakhtin's dialogism emphasizes meaning constructed through social interaction, and Butler's performativity examines the reproduction of identity through repeated social practices. The central problem addressed by this study is how these theoretical perspectives can be integrated to explain the relationship between colonial histories, linguistic transformation, multilingual practices, and identity formation in the Philippines. Addressing this problem provides a conceptual basis for understanding linguistic inequalities, cultural identity negotiation, and the importance of inclusive language education.

Assumptions of the Study

This study was guided by the assumption that language and identity are socially and historically constructed rather than fixed or independent phenomena. It assumed that colonial experiences continue to influence contemporary language practices, educational expectations, and perceptions of linguistic status in the Philippines. The study further assumed that linguistic identity may undergo transformation through historical disruption, cultural adaptation, and social interaction. It also recognized that multilingual communication and repeated linguistic practices contribute to the negotiation and reproduction of individual and collective identities. Finally, the study assumed that Derrida's hauntology, Malabou's plasticity, Bakhtin's dialogism, and Butler's performativity offer complementary perspectives for interpreting these processes. These assumptions served as conceptual starting points rather than empirically established findings or hypotheses.

Objectives of the Study

The primary objective of this study was to examine the convergence of language and identity theories in explaining the influence of colonial history, cultural transformation, and multilingual experiences on Filipino linguistic and sociocultural identity.

Specifically, the study aimed to:

1. Examine how Derrida's hauntology explains the continuing influence of colonial histories and historical memory on Filipino language and identity.
2. Analyze how Malabou's plasticity provides an understanding of linguistic and cultural identity transformation resulting from historical disruption and trauma.
3. Explore how Bakhtin's dialogism explains identity negotiation through multilingual interactions, code-switching, and diverse linguistic practices.

4. Examine how Butler's performativity explains the reproduction of linguistic hierarchies, social expectations, and cultural identities through language use.
5. Synthesize the four theoretical perspectives to explain their convergence in understanding contemporary Philippine language issues, educational practices, and sociocultural identity formation.

Conceptual or Theoretical Framework

This study was anchored in four complementary theoretical perspectives: Jacques Derrida's hauntology, Catherine Malabou's plasticity, Mikhail Bakhtin's dialogism, and Judith Butler's performativity. These theories provided an integrated framework for examining the relationship between historical experiences, language practices, and identity formation within the Philippine sociocultural context.

Derrida's (1994) hauntology explains how unresolved historical experiences continue to influence contemporary identity and meaning. Applied to Philippine language practices, this perspective provides a basis for interpreting the continuing presence of colonial linguistic influences. Malabou's (2012, 2018) concept of plasticity emphasizes the transformation of identity following disruptive experiences, offering a framework for understanding how colonial histories and cultural changes may reshape linguistic identities.

Bakhtin's (1981) dialogism emphasizes that meaning and identity emerge through interactions among multiple voices and social perspectives. This concept is relevant to multilingual communication, code-switching, and the negotiation of identity within Philippine communities. Butler's (1988, 1990) performativity explains how repeated social and linguistic practices contribute to the construction and maintenance of identity. In the Philippine context, this perspective helps explain how language preferences, accents, and perceived linguistic competence become associated with social status and cultural belonging.

The conceptual framework integrates these perspectives through four interconnected dimensions: historical continuity, identity transformation, dialogic negotiation, and performative reproduction. Together, they provide an interpretive model for examining how colonial legacies, multilingual experiences, and social expectations contribute to the continuing construction of Filipino linguistic and sociocultural identity. The framework represents conceptual relationships rather than statistically tested variables or causal pathways.

METHODOLOGY

Research Design

This study adopted a theoretical and conceptual approach to examining the relationship between language, historical trauma, and identity formation in the Philippine sociocultural context. The discussion centered on four theoretical perspectives: Jacques Derrida's hauntology, Catherine Malabou's plasticity, Mikhail Bakhtin's dialogism, and Judith Butler's performativity. These perspectives were used to interpret the influence of colonial histories, linguistic transformation, multilingual interactions, and social expectations on Filipino linguistic and cultural identity. The study focused on the convergence of these theories and their relevance to contemporary language issues in the Philippines.

Research Locale or Study Setting

The study focused on the Philippine historical and sociocultural context, particularly the influence of Spanish and American colonization on language practices and identity formation. The discussion considered the roles of English, Filipino, and regional languages in education and everyday communication. It also addressed linguistic inequalities, code-switching, cultural displacement, and mother tongue-based multilingual education as issues relevant to the relationship between language and Filipino identity.

Participants or Data Sources

This study drew on existing theoretical works and scholarly literature concerning language, identity, colonialism, and sociocultural transformation. The principal theoretical sources included Derrida's (1994) hauntology, Malabou's (2012, 2018) concept of plasticity, Bakhtin's (1981) dialogism, and Butler's (1988, 1990) performativity. The discussion also incorporated literature concerning Philippine language policies, multilingual education, linguistic inequality, and cultural identity, including the works of Martin (2014), Tupas (2014), and Bustos-Orosa and Symaco (2025). These sources provided the conceptual foundation for examining the relationship between historical experiences, language practices, and identity formation.

Research Instruments or Materials

The research materials consisted of published theoretical works and scholarly literature addressing language, identity, historical trauma, colonialism, and sociocultural transformation. The principal materials included the works of Jacques Derrida on hauntology, Catherine Malabou on plasticity, Mikhail Bakhtin on dialogism, and Judith Butler on performativity. Supporting literature concerning Philippine colonial history, language policies, multilingual education, linguistic inequalities, and cultural identity was also examined. These materials provided the theoretical and contextual basis for discussing the convergence of language and identity theories within the Philippine sociocultural setting.

Data Gathering Procedure

This study utilized existing theoretical works and scholarly literature concerning language, identity formation, colonial history, and sociocultural issues in the Philippines. The materials discussed included the works of Jacques Derrida, Catherine Malabou, Mikhail Bakhtin, and Judith Butler, alongside literature addressing Philippine language policies, multilingualism, and cultural identity. These sources formed the basis for examining the connections among historical trauma, linguistic practices, and identity formation within the Philippine context.

Data Analysis

The study examined the four theoretical perspectives in relation to Philippine language and identity issues. Derrida's hauntology was discussed in connection with the continuing influence of colonial histories, while Malabou's plasticity provided a perspective on the transformation of identity through historical disruption and trauma. Bakhtin's dialogism was considered in relation to multilingual communication and the negotiation of meaning, whereas Butler's performativity was applied to the construction of social identities through repeated linguistic practices. The discussion then considered how these perspectives converge in explaining the influence of colonial legacies, language hierarchies, and sociocultural experiences on Filipino identity.

Ethical Considerations

This study did not involve human participants, as it was based entirely on existing theoretical works and published scholarly literature. No personal information or primary data from human respondents were collected. Ethical considerations focused on proper acknowledgment of original authors, accurate citation of scholarly sources, and faithful representation of theoretical concepts and interpretations. The study adhered to principles of academic integrity by respecting intellectual contributions and avoiding misrepresentation of existing literature. As no human participants were involved, informed consent and participant-related ethical procedures were not applicable.

RESULTS AND DISCUSSION

Jacques Derrida and Hauntology

Jacques Derrida's concept of hauntology, introduced in Specters of Marx, explains how remnants of the past continue to influence the present through memories, absences, and unresolved historical experiences (Derrida, 1994). Initially developed in relation to the persistence of political ideologies, hauntology challenges the assumption that historical events disappear once their immediate circumstances have ended. Instead, their traces continue to shape contemporary meanings, identities, and social structures.

In language and culture, hauntology suggests that linguistic identity is neither fixed nor independent of historical experiences. Language acquisition and learning are influenced by inherited cultural practices, memories, and social expectations. From this perspective, both language and its learners carry traces of the past that influence present communication. Language learning can therefore be understood not simply as a linear process of acquiring proficiency but also as an experience shaped by historical and sociocultural influences.

A Person with Specters: Hauntology and Identity

Hauntology challenges the idea that individuals possess a stable identity independent of historical and cultural influences. Derrida (1994) suggests that identity remains connected to past experiences, inherited meanings, and unrealized possibilities. Individuals carry linguistic and cultural memories that influence their understanding of themselves and their relationships with others.

This perspective is relevant to heritage language learners who maintain connections to ancestral languages despite limited speaking proficiency. Polinsky and Kagan (2007) examined heritage language experiences, while Ellis (2005) discussed factors relevant to instructed language learning. These perspectives help explain how previous linguistic experiences influence language development. From a hauntological interpretation, gaps in language proficiency may also reflect interrupted cultural transmission and continuing connections to ancestral identities. Porto (2021) further connected historical memory with language education, illustrating the relevance of past experiences to contemporary learning.

Linguistic Hauntings of Filipino Language: Colonial Echoes and Silenced Tongues

The Philippines experienced more than three centuries of Spanish colonization, followed by American colonial rule. These historical periods influenced language practices, educational institutions, and cultural identity. Spanish linguistic influences remain evident in Filipino vocabulary, surnames, and place names, while English continues to occupy a prominent position in education, employment, and institutional communication. English is frequently associated with educational achievement, professional opportunities, and social mobility. In contrast, regional languages may receive less recognition within formal institutions. Martin (2014) examined the historical and political dimensions of English as a medium of instruction in the Philippines, while Tupas (2014) discussed inequalities associated with multilingual education. These linguistic hierarchies reflect the continuing influence of colonial histories on contemporary educational practices. Filipino learners often navigate different languages across home, school, and community environments. A learner may communicate in Waray, Cebuano, or Ilocano at home while being expected to use Filipino

or English in formal education. Such experiences can create tensions between linguistic competence, cultural belonging, and institutional expectations. From Derrida's perspective, these tensions illustrate how colonial linguistic influences continue to shape Filipino identity and language learning.

Catherine Malabou's Metamorphosed Self

Catherine Malabou's concept of plasticity explains how identity can undergo significant transformation following disruptive experiences. In The New Wounded, Malabou (2012) examined the relationship between trauma and changes in subjectivity. Her discussion of destructive plasticity in Ontology of the Accident further emphasizes that transformation does not always involve positive development or gradual adaptation (Malabou & Shread, 2018). Plasticity recognizes the capacity of individuals to undergo changes that may fundamentally alter their previous sense of self. Malabou's concept of the metamorphosed self suggests that traumatic experiences can produce transformations that disrupt continuity between past and present identities. Unlike ordinary adaptation, destructive plasticity emphasizes the possibility of profound changes that cannot always be reversed. Applied conceptually to language and culture, plasticity offers a perspective for understanding how historical disruptions may influence linguistic identity. Language contributes to the construction of selfhood, cultural belonging, and social relationships. Changes in linguistic practices and cultural environments may therefore contribute to the reconstruction of identity. However, collective linguistic transformation should be distinguished from the neurological and psychological trauma addressed in Malabou's original theoretical work.

Philippine Historical of Colonization and the Present Education's Plasticity

Malabou's concept of the metamorphosed self provides a theoretical perspective for interpreting the linguistic and cultural transformations associated with Philippine colonization. Spanish and American colonial influences introduced new language expectations, educational systems, and institutional structures that affected existing cultural practices. These historical developments contributed to the formation of a multilingual society in which indigenous and regional languages coexist with Filipino and English. The relationship between linguistic transformation and education is particularly evident in mother tongue-based multilingual education. This educational approach sought to recognize regional languages and strengthen their use in early learning. However, the continuing importance of Filipino and English in education, governance, and employment has created tensions between linguistic adaptation and cultural preservation. Tupas (2014) examined inequalities associated with multilingual education, while Gonzalez (1998) discussed the historical development of language planning in the Philippines. These perspectives illustrate how language policies and educational expectations influence linguistic identity. Through Malabou's concept of plasticity, Filipino linguistic identity may

be interpreted as continuously reconstructed in response to historical and contemporary conditions. Learners adapt to different languages according to educational requirements and social expectations while maintaining varying connections to their linguistic heritage. This transformation reflects the complex relationship between cultural continuity, adaptation, and identity formation.

Mikhail Bakhtin and Dialogism

Mikhail Bakhtin's concept of dialogism emphasizes that language and meaning develop through social interaction. Rather than viewing language as a fixed system, dialogism recognizes that communication involves relationships among speakers, listeners, and different social perspectives. Bakhtin (1981) explained that utterances are influenced by previous expressions, anticipated responses, and the circumstances in which communication occurs. Dialogism suggests that meaning is continuously negotiated rather than determined by a single voice. Every utterance reflects social relationships and cultural experiences that influence interpretation. Consequently, identity is formed through interactions with others and through participation in different linguistic environments. This perspective also emphasizes linguistic diversity. Different languages, expressions, and cultural viewpoints contribute to the development of meaning. Within multilingual societies, dialogism provides a framework for understanding how individuals negotiate identity through communication across different linguistic and social contexts.

Dialogues and Hybrid Scripts of Filipinos

The multilingual environment of the Philippines illustrates Bakhtin's concept of dialogism. Filipinos frequently communicate using English, Filipino, and regional languages, often combining linguistic resources through code-switching and code-mixing. Expressions such as Taglish and combinations involving Cebuano or other regional languages demonstrate how multiple linguistic influences interact in everyday communication. For example, a student may use English during classroom discussions while communicating in Cebuano or another regional language with family members and peers. These practices reflect the relationship between language choice, social context, and cultural identity. Martin (2014) examined language-of-instruction policies in Philippine education, providing a relevant context for understanding differences between institutional language expectations and learners' linguistic backgrounds. However, educational practices that prioritize standardized English or Filipino may restrict opportunities for learners to express themselves through their mother tongues. Such restrictions can limit the recognition of diverse linguistic perspectives within classrooms. From Bakhtin's dialogic perspective, meaningful communication benefits from the interaction of different voices rather than the dominance of a single linguistic standard. Dialogism therefore provides a theoretical basis for recognizing multilingual communication as part of Filipino identity formation. Code-

switching and linguistic diversity reflect the continuing negotiation of meaning and cultural belonging within different social environments.

Judith Butler and Performativity

Judith Butler's theory of performativity explains how identities are constructed and maintained through repeated social practices. In her discussion of performative acts and gender constitution, Butler (1988) challenged the assumption that identity exists independently of social expression. Her subsequent work, Gender Trouble, further examined how repeated behaviors and cultural expectations contribute to identity formation (Butler, 1990). Performativity emphasizes that social identities develop through recurring practices shaped by institutional and cultural norms. Although Butler originally developed this perspective in relation to gender, it also provides conceptual insights into how language contributes to identity construction. Language practices, including accents, vocabulary, and speaking styles, influence how individuals are perceived and categorized. Through repeated interactions, particular linguistic behaviors may become associated with education, professional competence, cultural belonging, or social status. These associations demonstrate how language can reinforce established social expectations. Butler's perspective also relates to the influence of speech acts on social relationships. Language does not merely describe existing conditions; certain expressions can establish roles, reinforce expectations, and influence social recognition. Consequently, linguistic practices contribute to the continuing construction and reproduction of identity.

Language as Identity and Social Hierarchies

In the Philippines, language practices frequently reflect social expectations and perceived differences in status. English proficiency is often associated with educational achievement, professional competence, and social mobility, while regional accents may be subjected to unfavorable judgments. These associations demonstrate how linguistic practices can function as markers of social identity. The relationship between language and professional identity is evident in employment settings that emphasize particular communication standards. Friginal (2009) examined language practices in outsourced call centers, while Lorente (2017) discussed the relationship between language and labor in globalized employment environments. These studies provide relevant perspectives on how linguistic expectations influence professional opportunities and identity presentation. Repeated associations between English proficiency and social prestige may reinforce linguistic hierarchies. Individuals may modify their accents, vocabulary, or speaking styles to meet institutional expectations, while regional linguistic identities may receive less recognition. From Butler's perspective, these practices illustrate how social identities are reproduced through repeated linguistic performances. Performativity therefore helps explain how language contributes to social recognition, cultural belonging, and the maintenance of linguistic inequalities in Philippine society.

Other Colonial Pasts in Other Colonized Countries

The influence of colonial histories on language and identity is also evident in other postcolonial societies. Canagarajah (1999) examined how English-language education may reproduce linguistic inequalities when colonial languages are privileged over indigenous languages. Such educational practices demonstrate how historical power relationships can remain embedded in contemporary language instruction. Porto (2021) explored the relationship between historical memory and language education, illustrating how language learning can engage with experiences of political violence and collective memory. Skutnabb-Kangas and Johnson (2001) also discussed linguistic rights and the consequences of language-related inequalities, emphasizing the importance of recognizing linguistic diversity. These perspectives suggest that language education involves more than communicative competence. Historical experiences, cultural recognition, and institutional expectations influence how languages are valued and maintained. Similar concerns arise in the Philippines through the continuing prominence of English, the institutional role of Filipino, and challenges surrounding regional language preservation. The experiences of other postcolonial societies therefore provide a comparative context for understanding how historical legacies, linguistic transformation, and social expectations influence identity formation.

Convergence of Theories

Derrida's hauntology, Malabou's plasticity, Bakhtin's dialogism, and Butler's performativity provide distinct but complementary perspectives on language and identity formation. Hauntology emphasizes the persistence of historical influences, while plasticity explains the possibility of identity transformation following disruption. Dialogism highlights the negotiation of meaning through social interaction, whereas performativity examines how repeated linguistic practices contribute to the construction and maintenance of social identities. In the Philippine context, these perspectives converge in explaining how colonial histories continue to influence contemporary language practices. The prominence of English reflects inherited institutional and cultural relationships, while the use of Filipino and regional languages demonstrates continuing negotiations of cultural belonging. Multilingual communication and code-switching illustrate how individuals adapt to different social environments while maintaining connections to their linguistic backgrounds. The convergence of these theories suggests that Filipino linguistic identity is neither fixed nor determined exclusively by colonial history. Instead, it is continuously shaped through historical memory, cultural transformation, social interaction, and repeated language practices. This integrated perspective contributes to understanding linguistic inequality, cultural preservation, and identity formation within Philippine society. The discussion also highlights the importance of recognizing linguistic diversity in educational and sociocultural institutions. Acknowledging regional languages alongside Filipino and English may support

more inclusive communication and cultural recognition. Through the convergence of the four theories, this study provides a conceptual understanding of how historical experiences and contemporary linguistic practices intersect in the continuing construction of Filipino identity.

General Discussion

This study examined the convergence of Derrida's hauntology, Malabou's plasticity, Bakhtin's dialogism, and Butler's performativity in understanding language and identity formation in the Philippines. The theoretical analysis highlighted how colonial histories, linguistic transformation, multilingual interactions, and social expectations influence Filipino linguistic and sociocultural identity. Hauntology explained the persistence of colonial influences, plasticity addressed identity transformation, dialogism emphasized multilingual interactions, and performativity illustrated the reproduction of linguistic hierarchies. The study concluded that Filipino linguistic identity is continuously shaped by historical memory, cultural adaptation, and social interaction. The continuing prominence of English and the marginalization of regional languages reflect tensions between social mobility, cultural preservation, and linguistic diversity. The convergence of these theories provides an integrated perspective for understanding language-related inequalities and identity formation in Philippine society.

The study recommends promoting inclusive language education that recognizes regional and indigenous languages alongside Filipino and English. Educational institutions and policymakers should consider the historical and cultural influences affecting language preferences and learning experiences. Recognizing multilingual communication and code-switching as meaningful expressions of identity may also support cultural belonging and reduce language-based discrimination.

Teachers and educational stakeholders are encouraged to develop greater awareness of linguistic diversity and the social expectations associated with language proficiency. Future researchers may examine the applicability of the four theoretical perspectives through empirical studies involving Filipino learners, teachers, and multilingual communities to better understand the relationship between historical experiences, language practices, and identity formation.

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