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**RESEARCH ARTICLE**

## Spanish Influence among Filipinos: A Sociolinguistic Theory

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### ABSTRACT

Spanish colonialism has led to raising a significant issue of how much influence Filipino millennials have felt from it until today, particularly on our language, culture, and identity. Several research undertakings have been conducted, but there was rare to none that is conducted specifically for the prevalence of Spanish Colonialism through a linguistic perspective in the Visayan Region, which becomes the drive of the conduct of this research. This paper aimed to explore the prevalence of Spanish influence through linguistic perspective among Visayan college freshmen. The study used qualitative design employing the interpretative phenomenological method of investigation to offer insights into how informants make sense of a given situation. Seven (7) informants were purposively and conveniently selected for an in-depth interview to elicit the necessary information. The qualitative data gathered from the interviews were transcribed and encoded using a word document to tabulate and generate codes with their emerging themes. The study revealed seven themes which are: Religious Practice and Language Use; Cultural Transmission; Familiarity with the Spanish Language; Variation of Affective Impressions; Comfortability of Using the Language and Preference of Learning the Native Visayan Language; Assimilation of Spanish Mentality and its Influences to our Language, Culture and Identity; and Confirmation of Spanish influence. It was concluded then that Spanish Colonialism is still prevalent today from a sociolinguistic perspective, in other words, the confirmation of the relationship between language and culture. The intertwined relationship between these two makes the Spanish colonization very alive and prevalent up until today, which was keenly used by the colonizer to maintain their holds on the colonized. The results of this study could generate efforts to revive our language and culture because doing so is tantamount to reviving our own identity as Visayan Filipino. However, we will still continue to assimilate or conform to what we are used to speaking. Certainly, the beauty with the effort of preservation will enrich our language and culture as the trend of assimilating the Spanish one goes on.

### KEYWORDS

Spanish Colonialism, Influence, Language, Culture, Visayan Region, Sociolinguistics

### ARTICLE INFORMATION

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### 1. Introduction

The installation of dominance over territory, including its residents, by a superior country over a lesser one is referred to as colonialism. This process occasionally includes the complete eradication of local political institutions and the disempowerment of their members. All forms of colonialism have resulted in language changes, either directly or indirectly, but the European colonialism of the last five centuries, which included the Spanish colonization of the Philippines, has had the most significant effects (Migge and Léglise, 2008).

Philipson (1992), quoted in Zen and Yang (2022), stated that linguistic imperialism, or colonialism, is the dominance of language that is established and continuously reconstituted by the assertion and maintenance of structural differences in a language and other languages' cultures. He further asserts that linguistic imperialism or colonialism is intertwined with an imperialist structure in politics, the economy, social media, entertainment, and education. It basically encompasses the hierarchical usage of the dominant language, as well as its exploitation, injustice, and inequality.

Chen (2018) ascribed the success of linguistic colonialism of English and Spanish to the migration of people whose role was essential in carrying and spreading the language through communication which had a painful influence on the colonized country by losing their identity, beliefs, and culture which is carried and promulgated through a language. Due to the intimate relationship between language development and national culture, the loss of national languages upset the foundations of cultural growth and compelled weak cultures to emulate and be assimilated by strong cultures. The effects of language colonialism, which destroyed the foundation for the cultural development of the Indian people, have not healed despite the passage of centuries.

Sayedayn (2021) added that culture is transmitted through language, which also embodies national beliefs, values, ideas, and oral literature. The worldview of society and literature, myth, custom, and history all serve as mirrors of what it values and are mirrored in the language as well. Language and culture are hence byproducts of one another which greatly links to the nation's identity. People define themselves and their places in the world via language, culture, and identity. And a large part of that is due to the powerful conquerors often forcing their languages on conquered populations because of the link between language and identity.

Ravishankar (2020) views linguistic colonialism as violence through language, which is considered an object of colonial assault and colonial dominance which later on buries the language, which is tantamount to burying every historical event, every story, every struggle, and every person who existed through it. It has the capacity to define oneself, to either make one visible or invisible.

It can be deemed that the bottom line of colonialism's successful dispersal is the imposition of the colonizer's language unto the colonized nation's language, which eventually affects all other dimensions such as culture, tradition, religion, economy, politics, and many others. In a nutshell, colonialism started with the imposition of language and ended with the dissociation and deprivation of the weaker nation's identity.

This invasion or colonialism was prevalent in the 16<sup>th</sup> and 17<sup>th</sup> centuries, which originated from Western countries like the Americas and Spain to impose their dominance in the east, including the Philippines. In fact, the Philippines has been a Spanish colony for more than 300 years, which greatly influenced language, culture, and identity. This has led to raising a significant issue of how much influence Filipino millennials have felt from this Spanish colonialism until today, particularly on our language, culture, and identity. Moreover, there were a number of research undertakings pertaining to English language colonialism in the Philippines but seldom was that research undertaking on Spanish language colonialism conducted, which should be primarily considered for Filipino nations had been a colony for more than three centuries.

In addition, the study of linguistic colonialism will enable to widening of every Filipinos' perspectives and understanding pertaining to their culture and identity and how to perceive the world around them.

Thus, a research endeavor on Spanish Colonialism is aimed to be undertaken to explore the extent of its influence up until today, most especially with the millennials, through a sociolinguistic perspective and eventually develop a new perspective or a sociolinguistic theory.

This research would greatly contribute to the united nation sustainable development goals; specifically, SDG sixteen, which promotes peaceful and inclusive societies for sustainable development, provides access to justice for all, and build effective, accountable, and inclusive institutions at all levels as this study hopes to discourage all levels of subjugation, especially on language to uphold peace, fairness, and justice.

## **2. Related Literature**

Soto-Molina and Mendez (2020) analyzed and contrasted the decolonial turn's theories of culture with the concepts of linguistic colonialism and cultural alienation found in university textbooks used to teach English. Six textbooks created by international publishers and utilized in Colombia during the years 2006 and 2018 made up the corpus. In order to discuss emerging topic materials in relation to cultural elements from a critical perspective that exposed imperialism activities, documentary analysis techniques were applied. Results indicated that the textbook's material dealt with heavy burdens of alienation, flimsy cultural elements, and instrumentation of the submissive individual who prefers the English-speaking dominant culture and does not provide opportunities for embracing interculturality in contexts of ELF teaching.

Eames (2019) aimed to explore the causes of linguistic diversity loss, the factors for language resiliency, and potential setbacks in the field behind saving languages. Specifically, the study looked at the two endangered language cases in the northeast region of the United States. Colonial, national, and, more recently, global forms of imperialism had similar but varied effects on the Wabanaki and Wampanoag linguistic communities. Throughout these imperialistic times, their languages have experienced varying degrees of linguistic life and have quite clearly encountered language maintenance, documentation, and language death.

Roche (2019) discoursed language oppression as a form of domination that is parallel with other forms of oppression like race, nation, color, and ethnicity. According to him, scholars defined language oppression as "the coercive use of physical, mental, social, and spiritual means to compel language loss." It is a component of a growing body of ideas from linguistics, sociolinguistics, and linguistic anthropology that look at concerns of 'linguicism,' or language prejudice. Hence, Roche explored one aspect of linguicism, which is language erasure and its relevance to the language oppression of Tibetans in the People's Republic of China (PRC). He contends that two otherwise opposing political projects—the colonial goal of the PRC state and the worldwide Tibet movement that aims to oppose it—systematically perpetuate the erasure of some languages in the Tibetan setting. He concluded that disarticulating this oppression is an essential condition for the liberation of Tibet's minority languages.

Khodadady and Shayesteh (2016) evaluated a number of recently published English textbooks adopting a schema-based viewpoint, computer files of the reading texts of the books were created, and their individual and collective words, or schemata, were divided into the three categories of semantic, syntactic, and parasyntactic analysis. Kachru's (1992) categorization of inner, outer, and expanding circles was used to study the cultural load of each individual schema and determine how much the EIL paradigm had been constructed inside the textbooks. The aggregate findings showed that although these textbooks were designed to be used by language learners anywhere in the world, references to inner circle nations and English-speaking natives still outnumber those to outer and growing circle nations.

Buzasi (2012) connected the studies of colonization and ethnolinguistic fragmentation by investigating the impact of colonizer identity on the current state of Sub-Saharan African linguistic diversity and establishing the relationship between basic statistical analysis at the country level and more detailed econometric analyses at the level of individuals. The Communication Potential Index (CPI), which measures the likelihood that two randomly chosen individuals in a culture can communicate using widely spoken languages, is used as the relevant variable. Findings reveal that the national level and multilevel analyses at the individual level led to the conclusion that the colonizer's identity cannot fully account for the current state of linguistic diversity as measured by the CPI.

Religion and ritual practices were important to both the indigenous Filipinos and the Spanish colonizers. In the pre-Hispanic Philippines, ritual leaders, known as *catalonan* or *babaylan*, maintained ritual order and relatively high social status among the *barangay*, the basic socio-economic unit (Barreto-Tesoro 2008:74).

The fact that the Spanish Catholics were eagerly anticipating the rising of the dead would have been disturbing to the indigenous Filipinos, who believed that such an event would bring death to the living. With the incorporation of Christianity into indigenous Filipino belief, burial patterns obtained more uniformity across the islands (Dakudao 1992:134).

The Spanish Jesuit missionaries sent to the Philippines encouraged the Filipino people to convert to Catholicism, celebrate Catholic holidays, and observe religious days of obligation. Converts to Catholicism would have to be assured that resurrection was a positive experience that did not involve evil. Many Filipinos converted to Catholicism upon or near their death, even if the individual had not previously been particularly observant of Catholic doctrine (Arcilla 2000:40).

One aspect of Catholicism that has helped it to survive to the present in the Philippines and elsewhere is its flexibility. Successful Catholic missionaries were able to identify with and eventually incorporate indigenous beliefs, traditions, and customs into Catholic beliefs and practices (Dakudao 1992:147).

Catholic doctrine was adopted by or forced upon the Filipinos, but they did not all convert to Catholicism, and the Philippines remains, even to this day, culturally diverse, and various indigenous traditions continue under the mantle of Catholicism (Coutts and Wesson 1980:211).

For many people in the Philippines, the Spanish language still inspires a kind of nostalgic affection as the language of their own ancestors. Why this should be (aside from considerations such as the added advantage in the context of a global market of people's being able to speak Spanish as well as English) is a question worth trying to understand. Where does this sense of regard for the Spanish language come from, and how has it changed over time? (A Political History of Spanish, n.d.:364)

Jubilado (2004) emphasized in his paper that the present state of the Filipino nation can be deduced through the study of the diverse languages of the country, and he presented the emergence and the development of the Filipino language complemented with the discussion on the Spanish and the English languages and their influence toward Filipino.

Reid (2020) reported that the 7,000 islands that make up the Philippines had a complex history, with raging battles and political influences both from within and from foreign countries. However, the most potent of all these forces continued to be the Spanish reign, which dominated the archipelago for more than 300 years.

It is worth mentioning that the Spaniards enriched the Filipino languages through lexicographic studies produced by the friars. Many Spanish words found their way into the Tagalog and Visayan languages. The Spanish words somehow fit into the phonetic patterns of the Filipino languages. These Spanish words like "mesa" (table), "adobo" (marinated cooked food), and others are commonly used today in the daily practical transactions of the Filipinos with each other (Spanish Influence, n.d.).

Bauzon (1991) further narrated that the Filipino people themselves have internalized the Spanish influence, which has become permanently embedded in Filipino culture. They cannot be undone anymore. For good or bad, they have catapulted the Filipinos into the world of Spanish culture, into the world of Spanish civilization and its products. Nevertheless, it must be said that the Filipinos did not receive the cultural influences from Spain sitting down. They responded in a way that demonstrated their capacity to master the new and to balance the new against the old, in a way that called for their capacity to bring values and principles to bear with a critical and informed judgment and in a way that called for them to be able to sift what is essential from what is trivial. Thus, they responded selectively to the novelties the Spaniards brought with them to the Philippine Islands. The Filipinos accepted only those that fit their temperament, such as the "fiesta" that has become one of the most endearing aspects of life in these islands, and made them blend with their indigenous lifestyle to produce a precious Philippine cultural heritage.

On the whole, this urges the researchers to conduct this study and help us better understand the emerging views and important insights from the experiences of the informants and gaps which need to be explored, especially in terms of confirming how the Spanish influence among Filipino millennials is viewed at present.

### **2.1 Domain of Inquiry**

The purpose of this phenomenological study is to explore the prevalence of Spanish influence through linguistic perspective among Visayan college freshmen.

1. What are the prevalent linguistic Spanish colonial mentality experiences among Visayan college freshmen?
2. What are the significant themes that can be drawn out from their experiences?
3. What theory can be developed based on the significant themes generated?

## **3. Methodology**

### **3.1 Research Design**

In order to attain the primal thrust of this study, the researchers utilized the qualitative research approach, specifically the interpretative phenomenological method of investigation, wherein it has an idiographic focus that, instead of producing generalization findings, aims to offer insights into how a given person, in a given context, makes sense of a given situation. More importantly, it is centered on the individual processes of perception and awareness (Turner, 2017).

### **3.2 Research Setting and Sampling**

The locale of this study was exclusively in the Visayas region, which is one of the three geographical divisions of the Philippines, along with Luzon and Mindanao, and this region has inhabitants who are predominantly known as the Visayan peoples (*The Beauty*, n.d.) where a total of seven Visayan college freshmen who are currently enrolled in the Academic Year 2022-2023 were chosen using the purposive sampling (Saunders, 2012 in Buttigieg et al. 2018) and convenience sampling (Saunders, 2012) as the human subjects that are available, accessible, and willing to participate in the study. Both sampling techniques were used to clearly select the informants based on the inclusion and exclusion criteria. The researchers based this judgment when choosing participants of the study (Patton, 2002). To be specific in terms of the purposive process, typical case sampling was used by the researchers as a method of selecting a sample from a population in which the researcher deliberately chooses subjects that are representative of the population as a whole and that this type of sampling is often used in qualitative research, as it allows the researchers to gain an in-depth understanding of a particular phenomenon. (Hassan, n.d.)

### 3.3 Data Collection and Analysis

An in-depth interview was used to enable the researchers to develop first person descriptions of diverse human experiences (Polkinghorne, 1989; Kvale, 1996). Semi-structured interview guide questions were prepared by the researchers to elicit necessary information in exploring the prevalence of Spanish Influence through linguistic perspective among Visayan college freshmen using a systematic collection and analysis of information and insights. It was reviewed and validated by a qualitative expert before the actual conduct of the interview (Wa-Mbaleka, 2019). Upon meeting the informants, a consent form was signed, which contains detailed information about the procedures involved in this research study. Utterances were recorded and transcribed with permission.

The qualitative data gathered from the interviews were transcribed and encoded using a word document to tabulate and generate codes with their emerging themes. Specifically, this study adapted the Six-Phase Approach to the Thematic Analysis of Braun & Clarke (2006). The findings of this study were peer-reviewed and validated by QLR experts.

Figure (1) illustrates the process of Thematic Analysis created by Braun & Clark (2006).

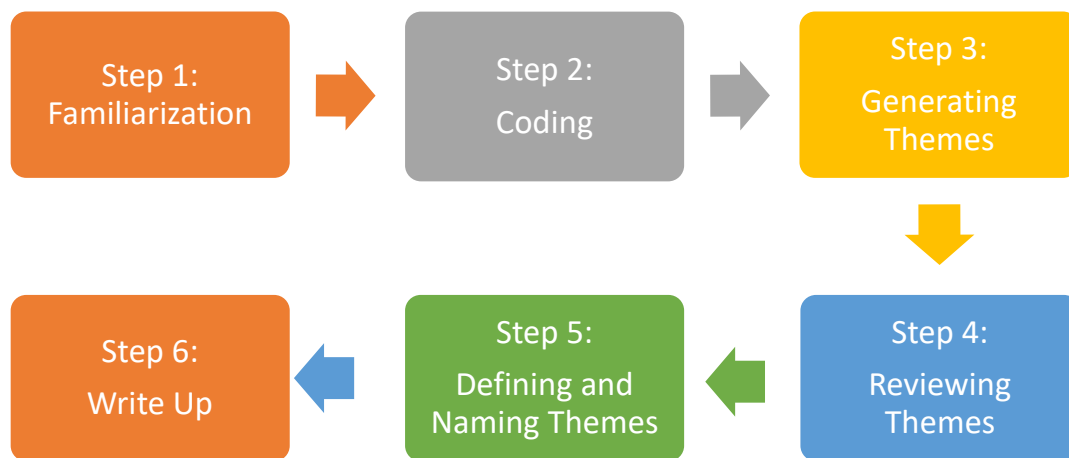


Figure 1. A summary of the six-phase approach to thematic analysis of Braun & Clarke (2006) by Caulfield, J. (July 21, 2022) and figure developed by the researchers (26/10/2022)

### 3.4 Research Reflexivity

The researchers of this study are Ph.D. students at an internationally recognized private non-sectarian university. A multidisciplinary approach was utilized in this study to see the multiple views or facets of the phenomenon in order to arrive at a holistic understanding (Glebe, 2020) or a common view about the topic under exploration (Dumpang et al., 2021). The researchers also used code-switching, which is a linguistic phenomenon identified by Sociologists, including John J. Gumperz, who were interested in the circumstances that made dual-language speakers switch back and forth between their native language and the one spoken by the majority in ensuring that the informants understood the questions and may answer in his or her preferred language during the face-to-face interviews (Cooks-Campbell, A., 2022) and in doing so, the preferred language could also be a way of expressing our ethnicity and identity (Language and Ethnicity, n.d.).

In terms of examining the validity structure (Johnson, 1997) of this study, three strategies in Qualitative research validity were used in this study such as the Investigator triangulation for using multiple investigators or researchers in collecting and interpreting the data; Reflexivity involving self-awareness and "critical self-reflection" by the researchers on their potential biases and predispositions as these may affect the research process and conclusions; and Pattern matching for predicting a series of results that form a "pattern" and then determining the degree to which the actual results fir the predicted pattern. Also, each of the researchers took part in the conduct of the data analysis procedure in their respective fields, and the consolidation and collation of qualitative data were deliberated and reviewed in generating the emerging themes manifesting the extent of the phenomenon being explored.

**3.5 Ethical Issues**

The participants approved that they were the informants of this study. Throughout the interview, the researchers tried to keep the best interests of the student at the forefront. Utmost confidentiality of the information shared, and audio recordings were observed all throughout this study. The names of the informants were substituted with informant numbers in the interview extracts.

**4. Results and Discussion**

The thematic analysis process that was applied to the interview extracts elicited key concepts that were evident in the data. These themes are viewed as essential inputs based on the phenomenological inquiry exploring the prevalence of Spanish influence through linguistic perspective among Visayan college freshmen.

Figure (2) illustrates the emerging themes of the Spanish influence up until today, most especially with the Visayan Millennials.

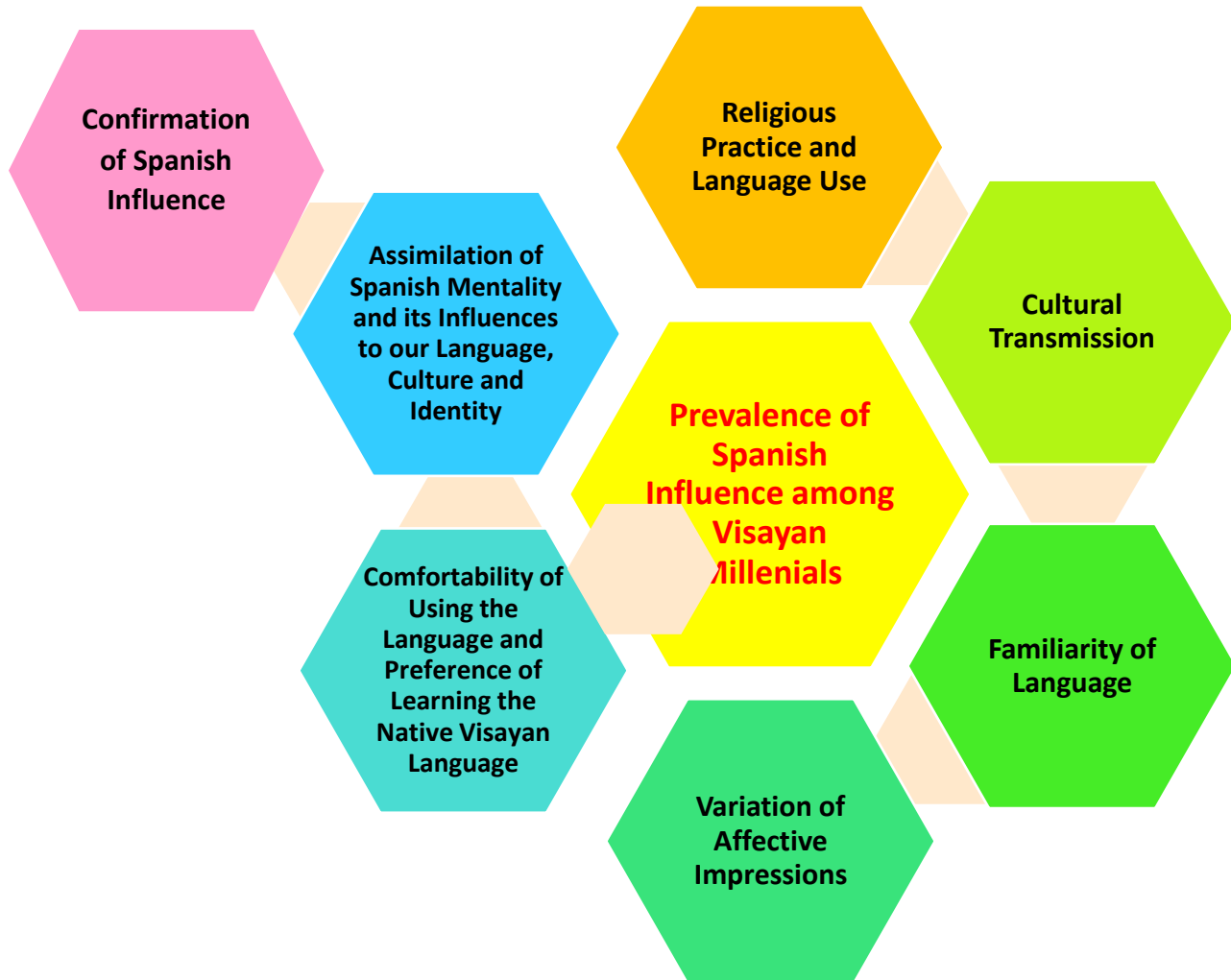


Figure 2. A summary of the seven-emerging themes of Spanish influence among Visayan Millennials as a result of the phenomenological inquiry.  
Developed by the researchers (27/10/2022)

**4.1 Religious Practice and Language Use**

As a result of the thematic analysis, the informants shared how they carry off their Religious Practice. Several countries expanded their empires significantly by establishing colonies on multiple continents to maximize their economic potential and maintain trade routes to foreign trade centers. Spain extensively colonized the Americas but also established colonies in Africa, India, and several islands in the Pacific, including the Philippines. After Miguel Lopez de Legaspi’s landing in Cebu in 1565, Vandermeer (1967), the Philippines became a part of the Spanish empire for over three hundred years. Multiple strategies were utilized by the Spanish in order to fully colonize and claim the Philippines as their own.

The Spanish Jesuit missionaries sent to the Philippines encouraged the Filipino people to convert to Catholicism, celebrate Catholic holidays, and observe religious days of obligation. Converts to Catholicism would have to be assured that resurrection was a positive experience that did not involve evil. Many Filipinos converted to Catholicism upon or near their death, even if the individual had not previously been particularly observant of Catholic doctrine (Arcilla, 2000).

One aspect of Catholicism that has helped it to survive to the present in the Philippines and elsewhere is its flexibility. Successful Catholic missionaries were able to identify with and eventually incorporate indigenous beliefs, traditions, and customs into Catholic beliefs and practices (Dakudao, 1992).

In addition, the informants also mentioned the language they currently use, especially the Spanish language. Spanish in the Philippines has essentially been an urban language. Compared to the rural environment, in towns and provinces of the country where Spanish was much less known, we found that Spanish had spread among the urban population that received formal education up to higher levels or that had access to commercial opportunities, which were absent in the rural environment. Rural. Being an urban language, it was also a language of the bourgeoisie and of the influential classes and a state language of the fathers of the nation. The continuity of one has been seen as the continuity of the other, which has worked in favor of Spanish, but it has also been seen as a language of the ruling class, which has worked against it.

Despite the increasing efforts that the Spanish Government has made towards the promotion of the Spanish language in the Philippines Álvarez-Piñer (2019), language is one of the elements that is not widely discussed in the exhibitions analyzed. However, this does not necessarily mean that this area is not perceived as important by the organizers. On the contrary, it can be argued that the shift of focus from language to other areas of the historical relationships between Spain and the Philippines, on the one hand, follows specific objectives of Spanish cultural policies and, on the other hand, constructs a narrative of the Spanish language in the Philippines.

#### **4.2 Cultural Transmission**

Based on the responses of the informants regarding how they acquire Spanish influences, particularly in the language they use and the culture of religion that they practice, it was revealed that the informants acquire these Spanish colonial mentalities or influences from the people that surround them more specifically members of the family like parents and grandparents, and school where language and culture are taught. Moreover, these influences are like bequeathed to them from their ancestors from generation to generation, leaving them with no choice but to accept this. Indeed, these Spanish mentalities or influences are culturally transmitted.

Cultural transmission in linguistics is the development where language is transferred from one generation to the succeeding in a community which is also known as cultural learning. Language is not only a tool for communication that makes colonization happen and successful but also responsible for the creation of social reality, which strengthens colonization as it imposes reality on the colonized (Nordquist, 2019).

This phenomenon of the transmission of language and culture influences is reflected in Chen (2018) when he explained that the successful transmission of language and culture or language colonialism is attributed to the population migration guided by its government. It was believed to be the best way to make language colonialism effective since people are the essential medium of communicating the language, and communication leads to the dispersal of language.

The attribution of schools as a tool in the success of language colonialism is also reflected in Sayedayn (2021) when he claimed that it is sustained flourishing in books, in the criteria of academic routine, and in cultural patterns. Furthermore, the school has been very influential in the lives of the students as it is one legitimate and reliable source of knowledge according to our norms.

Hence, language colonialism has been successfully transmitted from generation to generation, making the transmission of language and culture a triumphant process and sustaining the Spanish influence very alive.

#### **4.3 Familiarity with the Spanish Language**

The informants were all familiar with the language given to them during the interview as they used those words in their conversation as these words are part of the language the informants speak, which is "Bisaya". In addition, the informants were also aware that these words are used as "Bisaya Expressions". However, not all of the informants are very much aware of its origin or influence. The words that the informants are very familiar with are the days of the week, numbers, and things that are normally used and seen in the house, like *kutsara*, *tinidor*, *lamesa*, *bintana*, *kusina*, *sofa*, and the very famous *pandesal*. There are also words that are seldom used, making them unfamiliar, like the words "Puerta," which means door, and "Regla," which originally means ruler but is now associated with menstruation.

This phenomenon is a manifestation that Spanish Influence is still very much alive in the language and culture in the Visayan Region, and this Spanish influence on language and culture has eradicated what has been used. This contention is reflected and supported in Lewis (2020) when he stated that colonization has had left an immense effect on the native languages. He said that in numerous cases, it has resulted in a decreasing number of native speakers and, worse, language moribund or extinction. Nowadays, one can rarely articulate the native Bisaya language but are articulate in the Spanish assimilated words.

#### **4.4 Variation of Affective Impressions**

In terms of how they feel about using Spanish-adapted words and not knowing the equivalent native words, the responses indicate a variation of affective impressions. Most of them are not aware that the words they use in conversations are actually Spanish-adapted words and when informed about it, most expressed distinct feelings, which imply that there is no common reaction among them exhibiting an unsolidified affection for language use. Such a characteristic is explicitly emphasized by the National Clearinghouse for Bilingual Education (2000) that a child's first language is critical to his or her identity and that maintaining this language helps the child value his or her culture and heritage, which contributes to a positive self-concept. The statements of the informants similarly revealed their learning motivations and formation of linguistic and sociocultural identity as most of them hold a positive attitude toward the Spanish language and native language, which are clearly observed in their language interest such as "Having fun at learning Spanish adapted words", "Feeling interested on learning the Spanish language", and "Preference of Learning both Native and Spanish words". However, the identified negative attitudes or responses such as being "unaware of acceptance of language", "unsure or unaware", "shocked", and "feeling nothing" of some as regards these languages may also cause pedagogical concerns linking to language teaching and the discourse of culture, nationalism, and globalization (Esteron, 2020).

#### **4.5 Comfortability of Using the Language and Preference for Learning the Native Visayan Language**

In terms of language learning and language use of our native language over the adapted Spanish words, the informants rely on the comfortability in using the language and preference of learning the native Visayan language such that the basic function of language is explicitly observed in our informants at present. And it is notably emphasizing comfort and preference as evident to be dependent on a person (Ota et al., 2006) as the main reason for effective conversation.

Also, it is observed that preference for Spanish-adapted words comes in due to exposure, and using Spanish-adapted language promotes understanding, which is also the same with Native language being used due to the comfortability of the informants with it. Both imply personal and contextual language styles, as it is said that within language, there are many different styles to fit what the speaker wants to communicate. While some are unique to a person's personality, some speakers may adapt certain styles depending on the situation, even if it's different from how they normally speak. In general, personal style refers to an individual's personal way of speaking, is informal, and focuses on that individual, and contextual style means changing language depending on the context of a situation. (Why is Language, n.d.).

In the study conducted by Akbulut et al. (2021), language, in the most basic sense, is a means of communication among people. Since the proper and effective use of people's native language will shape the whole life of an individual, individuals are expected to have native language awareness. This conception is also evident as a sentiment of our informants in realizing that purposive awareness of native language is still considered important, so too Spanish adapted words. It is also noticed that there is a lack of native language awareness, whereas learning and using the native language is perceived to be used for better communication with elders. Prioritizing native language over Spanish adapted words at times when there is a compromised use of own native language was also among the views, including the Spanish Language Advantage as well as Expert intervention.

Simply put, it leads us to the concept of language awareness which refers to the development in learners of an enhanced consciousness of and sensitivity to the forms and functions of language (Carter, 2003).

#### **4.6. Assimilation of Spanish Mentality and its Influences on our Language, Culture, and Identity**

Reid (2020), a linguist expert who has a passion for Spanish, reports that one of the most obvious ways that the era of the Spanish Philippines still affects the country is with language, even though the Spanish stopped ruling the country hundreds of years ago. Apparently, in our recent findings regarding the general and personal insights and reflections on the influence of Spanish words in our language, it could be gleaned in the expressed views that there is an assimilation of Spanish Mentality and its influences on our language, culture, and identity.

There are those who are indifferent to the influence and express a call for reviving the identity

- *Indifferent of the influence*
- *Course recommendation on untouched Cebuano language and culture*



- *Reviving identity*
- *Unsure/Unconcerned*
- *No originality of language*

However, there are also those who take it as a tool for becoming a better communicator motivated by:

- *Foreign Language asset*
- *Ability to communicate with foreign people*
- *Feeling off towards the current state of our native language use*
- *Emphasis on native language*
- *Sensitivity to the origin of words*
- *Crucial language*

And there is also an appreciation for Spanish Language & Behavior Acquisition.

Finally, Khan (2022) asserts that today's world is based on multilingualism; however, the scope of the mother tongue cannot be undermined. It is the mother tongue that establishes our identity, who we are, and where we come from. In connection to this, most of the informants in our study are in favor of the essence of the native language vis-à-vis Spanish adapted language. Hence, the researchers unanimously conclude to do the same, that is, to continue to assimilate or conform with what we are used to speaking. Certainly, the beauty with the effort of preservation will enrich our language and culture by reviving our own while the trend of assimilating the Spanish one goes on.

#### **4.7. Confirmation of Spanish influence**

The informants confirmed that there was a Spanish Influence in their linguistic perspective. The colonial experiences of the Philippines have greatly influenced the preservation of the nation's literary and cultural heritage and built cultural heritage (Cruz, 2019). It affirms what Jubilado (2004), in his paper on "Philippine Linguistics, Filipino Language and the Filipino Nation," mentioned that since the Philippines had almost 400 years of language contact with the Spaniards, every Philippine language is loaded with Spanish-adapted words and some Philippine words not really native words at all but just mere Filipinized Spanish words.

Moreover, in the study by Cruz (2019) on a review of how the Philippine colonial experience influenced the country's approaches to the conservation of cultural heritage, he found that the cultural diversity produced by the series of colonization involving Spaniards, Americans, and Japanese created a weak sense of Filipino identity, which resulted to the culture of neglect for cultural heritage conservation. Evidently, during the Spanish era, Filipinos were forced to speak the Spanish language and condemn those who reverted to their old practices.

In addition, Dalal (2011) cited that "psychocultural marginality" or the loss of one's cultural identity along with social and personal disorganization, one of the impacts of colonialization, is a result when people are denied access to their traditional culture, values, and norms leading to historical trauma and cultural alienation (Cruz, 2019).

Cruz (2019) also concluded that the psycho-cultural marginality established by the colonial perception of identity had been the central issue of heritage conservation strategy and advocacy in the Philippines. The minimal support and interest provided by major stakeholders, including the government and local communities, resemble the gravity of cultural commodification in the country. Thus, there is a need to reorganize heritage conservation frameworks in the Philippines that will work on culture capital as a mode of investment toward sustainable cultural heritage conservation.

The informants also notably confirmed that the Visayans/Filipinos did not have an identity, particularly in their language. This is true of what Endriga (2010) mentioned before the Spaniards, and other Europeans came to the Visayas. There was no word or place called Cebu nor language called Cebuano. The Spaniards hispanized the name into Cebu and Cebuano to refer to the people and language spoken and adjacent areas.

Moreover, Endriga (2010) also mentioned that the missionaries caused the Cebuano language to flourish. As proof, during masses, the readings and gospels were in Latin but were translated into Cebuano during the sermon so the natives could understand. Even the Bible was not formally translated into Cebuano, but the friars interpreted and translated them orally for preaching and evangelizing works.

#### **5. Theory Generation/Conclusion**

This paper generally aims to explore the prevalence of Spanish influence through linguistic perspective among Visayan college freshmen through the informants' linguistic Spanish colonial mentality experiences. Religious Practice and Language Use; Cultural

Transmission; Familiarity with the Spanish Language; Variation of Affective Impressions; Comfortability of Using the Language and Preference of Learning the Native Visayan Language; Assimilation of Spanish Mentality and its Influences to our Language, Culture and Identity; and Confirmation of Spanish influence came out as the themes from the linguistic Spanish colonial mentality experiences of the informants. Based on the themes that were revealed, it was concluded that Spanish Colonialism is still prevalent today from a sociolinguistic perspective, in other words, the confirmation of the relationship between language and culture. These findings and conclusion contribute to the existing literature of sociolinguistics as it confirms the intertwined relationship between language and culture, which makes the Spanish colonization very alive and prevalent up until today and was keenly used by the colonizer to maintain their holds on the colonized. Furthermore, the results of this study could generate efforts to revive the Visayan language and culture because doing so is tantamount to reviving the Visayan-Filipino identity. However, we will still continue to assimilate or conform to what we are used to speaking. Certainly, the beauty with the effort of preservation will enrich our language and culture by reviving our own while the trend of assimilating the Spanish one goes on. For future research undertakings, it is recommended that varied informants will be chosen based on their generations to find out which generation is still greatly influenced by the Spanish mentality.

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## Appendices

### Appendix A - Interview Guide

This Interview Guide was adapted and modified from the Illustration of the Sample Interview Guide by Wa-Mbaleka (2019). This was also reviewed by a Qualitative expert.

Date:

Time:

Place:

#### A. Before Interview proper

1. Arrive on time with at least 2 audio recorders, a pen/pencil, and a notepad.
2. Have the informed consent form ready.
3. Thank the participant for accepting your invitation to be part of the study.
4. Go over the informed consent form.
5. Address any questions the participant may have.
6. Have the participant and yourself sign the form (you can sign 2 copies so that you keep one and the participant keeps another one.)
7. Inform the participant that you are going to start recording now.

#### B. During the interview (start and end with easier questions, and take some short notes whenever the need arises)

1. Could you tell me about your experiences that you think are of Spanish colonial mentality or of Spanish influence?
2. Could you tell me about how you have acquired your Spanish colonial mentality experiences or those experiences that you consider with Spanish influence?
3. What words do you use in conversations which you think are of Spanish influence?
  - 3.1. Are these words familiar to you? Do you use them in your daily conversation? Which words do you think are of Spanish origin?

cuarto, bola, cocina, casa, fiesta, fusil, puerta, banyo, papel, lapiz, days of the week, number or numeros, Maiz, Clase, Sofa, ciudad, provincia, caballo, vaca, ventana, vaso, tasa, cortina, iglesia, oficina, pan de sal, plato, cocina, sala, lavabo, libro, regla (ruler) zapatos, reloj, queso, leche, café

kwarto, bola, kusina, casa, fiesta, pusil, puerta, banyo, papel, lapis, klase, sopa, cuidad, probinsya, kabayo, baka, bintana, baso, tasa, kurtina, iglesia, opisina, pandesal, plato, sala, lamesa, lababo, libro, regla, sapatos, keso, relo, leche, kape

4. How do you feel about using these words not knowing the equivalent native words?
  - 4.1. How would you like to learn and use our native language over the Spanish adapted words?
  - 4.2. What are your general and personal insights and reflections on the influence of Spanish words in our language?
5. Do you believe that by using words of Spanish origin, Spanish colonialism is still prevalent in our country? Why?

#### C. Ending the interview

1. We are just about to finish. What other important information pertaining to this topic can you share with me?
2. Thank the participant.
3. Inform the participant that you might contact him/her again in the near future if there is something you need additional information on.

#### D. After the interview

1. Make sure at least 1 audio-recorder is recorded well.
2. Leave the research setting in the same (organized) state you found it.
3. Find a quiet place where you can write more elaborated fieldnotes and/ or analytic notes.

**Appendix B – Codebook and Presentation of Themes**

The researchers agreed to have a systematic codebook and presentation of themes to characterize the overall studysample.

**Table 1**  
*Demographic Characteristics of Informants*  
Seven freshmen Visayan college students participated in the study.

Informant	Age	Gender	Educational Level	Course/Program	School	Home Address
1	18	Female	1 <sup>st</sup> Year	BA English	CTU	Tuburan, Cebu
2	18	Female	1 <sup>st</sup> Year	BA English	CTU	Tuburan, Cebu
3	19	Female	1 <sup>st</sup> Year	BEED	LNU	Tacloban City, Leyte
4	19	Female	1 <sup>st</sup> Year	BS Tourism	LNU	Tacloban City, Leyte
5	18	Male	1 <sup>st</sup> Year	BS Hospitality Management	BISU Main Campus	Panglao, Bohol
6	18	Male	1 <sup>st</sup> Year	BS Civil Engineering	BISU Main Campus	Panglao, Bohol
7	19	Female	1 <sup>st</sup> Year	BSBA – Marketing	ACLIC College of Mandaue	Mandaue, Cebu

**Table 2**  
*Presentation of Thematic Analysis*

Interview Question 1: Could you tell me about your experiences which you think are of Spanish colonial mentality or of Spanish influence?				
Respondent No.	Utterances	Codes	Themes	General Idea
1	<ul style="list-style-type: none"> <li>• I think sir, based on my experience is going to church, <b>being religious</b>, is a Spanish mentality. It was introduced to us when were colonized by the Spanish and <b>it has been a practiced</b> and been part of our culture until today.</li> <li>• <b>I could not think of any other practices that is of Spanish Influence aside from Religion.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Religious</li> <li>• Practice</li> <li>• No other Influence</li> </ul>	Religious Practice	Religious Practice and Language Use
2	<ul style="list-style-type: none"> <li>• <b>The practice of “bless/pagmamano.”</b></li> <li>• Going to Church or <b>Religion</b></li> <li>• <b>Words that are used by parents in cursing, like “leche”</b></li> </ul>	<ul style="list-style-type: none"> <li>• Religion</li> <li>• Expressions</li> </ul>		
4	<ul style="list-style-type: none"> <li>• Probably Ma'am, it could be <b>attending Mass regularly</b> since it was Spanish who influenced us with the Roman Catholic.</li> </ul>	<ul style="list-style-type: none"> <li>• Roman Catholicism Tradition</li> </ul>		

7	<ul style="list-style-type: none"> <li>For me, <b>it's being Christian and going to church to attend mass</b> influenced us by Spanish.</li> </ul>	<ul style="list-style-type: none"> <li>Religious Activity</li> </ul>		
3	<ul style="list-style-type: none"> <li>The familiar about the Spanish that I hear is their <b>pronunciation, words like their "hello, hola", it's familiar as Spanish, and they also have the same pronunciation as ours</b> like pronounce how we pronounce table is mesa, which is the same with theirs. So, it is easy to be <b>familiar with Spanish based on their words like on their accent in speaking Spanish.</b>"</li> </ul>	<ul style="list-style-type: none"> <li>Pronunciation</li> <li>Accent</li> </ul>	Familiarity with Pronunciation and Spanish	
5	<ul style="list-style-type: none"> <li>Bisag atuang mga kasagaran nga <b>words</b> bitaw kay kuan...Spanish siya pero murag <b>giusab lang ang spelling.</b></li> </ul>	<ul style="list-style-type: none"> <li>Words</li> </ul>	Similarity of Words and Spelling Variation	
6	<ul style="list-style-type: none"> <li>I think my experiences about of Spanish colonial influences...their <b>words</b>...like they influence us about some words nga we develop from the Spanish like sa mga simple words, sa numbers like uno, dos, tres, quatro, cinco. I think it's about Spanish and like mga words nga kutsara, tinidor.</li> </ul>	<ul style="list-style-type: none"> <li>Change of Spelling</li> </ul>		
<b>Interview Question 2: Could you tell me about how you have acquired your Spanish colonial mentality experiences or those experiences that you consider with Spanish influence?</b>				
<b>Respondent No.</b>	<b>Utterances</b>	<b>Codes</b>	<b>Themes</b>	<b>General Idea</b>
1	<ul style="list-style-type: none"> <li>Ever since I was a child, <b>religion has been introduced to me by my parents and the by everyone around me, like my grandparents.</b></li> <li>It was <b>passed by generations to generations</b></li> </ul>	<ul style="list-style-type: none"> <li>Acquired through older people.</li> <li>Generations to generations</li> </ul>	Acquisition from generations	<b>Cultural Transmission</b>
2	<ul style="list-style-type: none"> <li>I <b>acquired it from my ancestors</b> and got these practices from the people around</li> </ul>	<ul style="list-style-type: none"> <li>Acquired through older people.</li> </ul>		
3	<ul style="list-style-type: none"> <li>about <b>how I see it</b></li> <li><b>Instinct</b></li> <li><b>I just know that it is or presume</b> that it is of Spanish, but I also ask from others and confirm that my instinct is correct.</li> <li><b>I check on my thoughts</b> about it so that I will be able to know if it is or not.</li> </ul>	<ul style="list-style-type: none"> <li>Instinct</li> </ul>	Reliance on Instinct	
4	<ul style="list-style-type: none"> <li>It was <b>taught to us before</b> that when the Spanish came; they influenced us with those religions.</li> <li>I search sometimes, for example, I noticed some unfamiliar words, <b>I search for their meanings</b> so that I would know, and sometimes I ask my brother.</li> <li>It's like just my <b>personal instinct</b>, I'm uncertain also if it is.</li> <li>Mostly taught; I learned from <b>my family</b> from my lolo, lola, since it's what they use and <b>my lola has Spanish blood</b>, that's why I was able to adapt it; Yes, because she had a big influence on me since I was mostly raised by her.</li> </ul>	<ul style="list-style-type: none"> <li>School Teachings</li> <li>Personal Search for Word Meanings</li> <li>Instinctual cues</li> <li>Family and Spanish bloodline</li> </ul>	School, Instinct, Self-Study, and Spanish bloodline	
5	<ul style="list-style-type: none"> <li>Pag first jud, wala ko kahibaw nga Spanish to siya nga words but kuan, since nga <b>niskwela</b> ko...through research og through sa mga tao nga <b>nagpalibot</b> nako nga mga Bisaya.</li> </ul>	<ul style="list-style-type: none"> <li>School</li> <li>environment</li> </ul>	School and environment influence	
6	<ul style="list-style-type: none"> <li>I think I acquired those knowledge or experiences by the lessons and learnings through <b>my family and</b></li> </ul>	<ul style="list-style-type: none"> <li>Family</li> </ul>		

	<b>grandparents</b> because it's about inheritance then gipassed through generations to generations. So possibly, mga traditions and mga culture especially sa mga wordings kintahay is mapasa siya through sa akong lola then mapasa sa akong family, mga parents. Then through the parents, mao nay e-teach sa ilang mga anak. So possibly, in the next generation, if I can build up my own family also, then sa mga learnings nato sa mga words is mapasa gihapon through generations to generations.		Family influence
7	• I have learned it <b>from my parents and grandparents which they also learned from their parents.</b>	• Passed through Generation	

Interview Question 3: What words do you use in conversations which you think are of Spanish influence?				
Respondent No.	Utterances	Codes	Themes	General Idea
1	• <b>There are a lot</b> like lamesa, cuchara, tinidor, Even Family name, sir. Like Gomez. But in my daily conversation, I can't pick specific words. <b>I think it is already passive and or natural because we are used to this language</b> to the extent that I almost forgot if these have Spanish influence.	<ul style="list-style-type: none"> <li>• Many Spanish words</li> <li>• Using this language is Innate</li> </ul>	Innateness of Spanish Words	<b>Familiarity of Spanish Language</b>
2	• I can <b>hardly remember</b> any Spanish words	• Difficulty in Remembering	Difficulty in Remembering	
3	<ul style="list-style-type: none"> <li>• the <b>words that I'm just familiar</b> with is that <b>hello is hola.</b></li> <li>• We have <b>the same pronunciation</b> for lababo which is lavabo to them.</li> </ul>	<ul style="list-style-type: none"> <li>• Spanish adapted greetings</li> <li>• Words with the same pronunciation</li> </ul>	Spanish greetings and words with same pronunciation	
4	• Kumusta comes from <i>como esta</i> , <b>it's what is always used</b> , I think that's it. I'm quite forgetful of other words but there are others, I'm not just sure what are the other words.	• Common Spanish adapted greetings		
5	• <b>Parehas sa kwarto, bola, kusina, pista, banyo, lapis og sapatos og keso, plato, sala og lababo.</b>			
6	• Sa mga <b>numbers</b> in converting numbers like uno,dos,tres <b>in our daily conversations.</b> Then, like also sa mga some <b>Spanish words nga gi use everyday</b> like mga cuarto, mga lamisa..ingana.	• Awareness of common Visayan words	Common Visayan words	
7	• Yes, because these <b>words are also common</b> in our daily lives. Masyado, tsuper, bruha, ensayo, baka (cow), kotse, basura, regalo, maleta	• Common Words Used		

Interview Question 3.1: Are these words familiar to you? Do you use them in your daily conversation? Which words do you think are with Spanish origin?			
Respondent No.	Utterances	Codes	Themes
1	<p><i>(The informant is familiar with all the given words and aware that these words have Spanish influence; however, not all of them are seldom used in daily conversation.)</i></p> <p><i>(The informant used Spanish words in counting and naming days of the week)</i></p> <ul style="list-style-type: none"> <li>• I used Spanish numbers because I usually stay in our store where <b>people used uno dos tres in counting, which also influenced me.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Familiarity and Awareness</li> <li>• Using language due to Influence</li> </ul>	Familiarity and Awareness



	<ul style="list-style-type: none"> <li>I don't use Cebuano counterpart of the days of the week coz its <b>uncommon</b>.</li> </ul>	<ul style="list-style-type: none"> <li>Uncommonness of language</li> </ul>		
2	<i>(Most of the words are familiar by the informants but she is not sure of few words if these has Spanish influence/origin)</i>	<ul style="list-style-type: none"> <li>Familiarity and Awareness</li> </ul>		
3	<p><i>(Words like cuarto, cocina, casa, Puerta, lapiz, ciudad, caballo, vaca, Ventana, tasa, oficina, lavabo, reloj, queso, café, sopa, ciudad were identified in the shown words to have Spanish origin.)</i></p> <p><i>(Fiesta, papel, (days of the week: Lunes, Martes, etc., maiz, sofa, tasa, cortina, iglesia, pan de sal, cocina, sala, libro, zapatos, leche, kwardo, kusina, fiesta, pusil, banyo, papel, lapis, sopa, ciudad, probinsya, kabayo, baka, bintana, baso, plato, kurina, opisina, lamesa, libro, sapatos, relo, kape, tasa, iglesia, pandesal, sala, lababo, regla, keso</i></p>	<ul style="list-style-type: none"> <li>Words with the same pronunciation</li> <li>Commonly used words</li> </ul>	Words with the same pronunciation and commonly used words	
4	<ul style="list-style-type: none"> <li>Yes Ma'am</li> <li><b>This kwardo</b></li> <li>For example, I'm not sure if kubeta is Spanish but it's what I use sometimes.</li> </ul> <p><i>(cuarto, casa, queso, leche were identified to have Spanish origin)</i></p> <p><i>(cuarto, banyo, papel, lapiz, days of the week: Lunes, Martes, etc., maiz, clase, sofa, ciudad, provincial, ventana, vaso, tasa, cortina, oficina, pan de sal, sala, lavabo, libro, zapatos, reloj, queso, leche, café, kwardo, bola, kusina, fiesta, banyo, papel, lapis, sopa, probinsiya, kabayo, baka, bintana, baso, plato, kurtina, opisina, plato, lamesa, libro, sapatos, relo, kape, tasa, sala, keso were identified as used in daily conversations.)</i></p>	<ul style="list-style-type: none"> <li>Words with the same pronunciation</li> <li>Commonly used words</li> </ul>		
5	<ul style="list-style-type: none"> <li>Oo, familiar kaayo. <b>Familiar siya pero lahi ang spelling.</b></li> </ul> <p>...quarto, cocina, fusil, Puerta, lapiz, ciudad, tasa, plato, lababo, libro, queso, sofa, vaca, lamesa og pandesal...</p>	<ul style="list-style-type: none"> <li>Different spelling but familiar words</li> </ul>	Familiar words	
6	<ul style="list-style-type: none"> <li>Yes, <b>very familiar</b>. Yes, almost.</li> </ul> <p>...quarto, casa, Puerta, pandesal, queso...</p>	<ul style="list-style-type: none"> <li>Familiar</li> </ul>	Familiar words	
7	<ul style="list-style-type: none"> <li>kwardo, bola, kusina, casa, fiesta, pusil, puerta, banyo, papel, lapis, klase, sopa, cuidad, probinsya, kabayo, baka, bintana, baso, tasa, kurtina, iglesia, opisina, pandesal, plato, sala, lamesa, lababo, libro, regla, sapatos, keso, relo, leche, kape</li> </ul>	<ul style="list-style-type: none"> <li>Commonly Used Words</li> </ul>	Daily Use of Words	
<b>Interview Question 4: How do you feel about using these words not knowing the equivalent native words?</b>				
Respondent No.	Utterances	Codes	Themes	General Idea
1	<ul style="list-style-type: none"> <li>I <b>feel sad</b> to be honest. .... because.....I don't know, <b>I grew exposed to this kind of language and I never realized that these are not Cebuano terms.</b> I think this <b>we are used to using the language;</b> hence <b>we are continually using it to extent that we don't ask anymore what its counterpart</b> in the Cebuano language and <b>I guess we cannot anymore</b></li> </ul>	<ul style="list-style-type: none"> <li>Sadness of unawareness of the native language</li> <li>Using language is a result of</li> </ul>	Unaware acceptance of language	

	<p><b>understand each other if we use the Cebuano counterpart because we are not using them.</b></p> <ul style="list-style-type: none"> <li>• Especially for us millennials, I think <b>none of us know the Cebuano counterpart of the days of the week.</b></li> </ul>	<ul style="list-style-type: none"> <li>• accepting it unknowingly</li> <li>• Non usage of original Cebuano leads to misunderstanding</li> <li>• Millennials are unaware</li> </ul>		<b>Variation of Affective Impressions</b>
2	<ul style="list-style-type: none"> <li>• <b>I don't know what to exactly feel, sir.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Unsure/unawareness</li> </ul>	Unsure/Unawareness	
3	<ul style="list-style-type: none"> <li>• For me, Ma'am, it's important to learn what those words mean, but <b>I also enjoy saying those words because I feel that I am also learning how they pronounce their language.</b></li> <li>• I am also <b>interested to learn their language</b></li> <li>• For me, Ma'am, I feel that in our subject, there is one subject about content pedagogy mother tongue, so even if Waray is our mother tongue, there are still confusing words that we still need to understand, Waray words that are too deep. For me, <b>I prefer both.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Having fun at learning Spanish adapted words</li> <li>• Feeling interested in learning Spanish language</li> <li>• Preference of Learning both Native and Spanish words</li> </ul>	Language Interest	
4	<ul style="list-style-type: none"> <li>• I don't know, Ma'am; I somewhat feel like for example, if I say a word and I am told that it is Spanish, I am somewhat shocked that I actually know their words and that I am able to understand what they are saying, for example when I watch movies, <b>I am shocked to notice that it is the same as ours. I don't know that they are actually from Spanish not from Filipino.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Shocked upon realizing that some native words are actually Spanish adapted words</li> </ul>		
6	<ul style="list-style-type: none"> <li>• I feel <b>amazed</b> knowing that these kinds of words, Spanish were used in our everyday conversations even though we speak Cebuano as our traditional language. So it's very amazing that some of our traditional words are being developed and influenced by some Spanish words.</li> </ul>	<ul style="list-style-type: none"> <li>• Amazed</li> </ul>		
5	<ul style="list-style-type: none"> <li>• <b>Nabigla samot</b> na og nahibaw-an nako nga Spanish man diay ning uban ng word sa Bisaya.</li> </ul>	<ul style="list-style-type: none"> <li>• Shocked</li> </ul>	Shocked	
7	<ul style="list-style-type: none"> <li>• <b>I feel nothing</b> since it has the <b>same meaning in our native language.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Feeling nothing</li> </ul>	Unaffected	
<b>Interview Question 4.1: How would you like learning and using our native language over the Spanish adapted words?</b>				
Respondent No.	Utterances	Codes	Themes	General Idea
1	<ul style="list-style-type: none"> <li>• <b>I prefer learning the Spanish adapted words because it is what I am exposed to, and it is easier coz a lot of people are using that one, and communication is clearer</b> if used that I guess, sir, and <b>we can understand more each other.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Preference of Spanish adapted words due to exposure</li> </ul>	Preference for effective conversation	<b>Comfortability of Using the</b>

		<ul style="list-style-type: none"> <li>Using Spanish adapted language promotes understanding</li> </ul>		<b>Language and Preference of Learning the Native Visayan Language</b>
2	<ul style="list-style-type: none"> <li>I prefer the Spanish adapted words than to have the original Cebuano <b>to understand better my interlocutor since we are used to speaking the language</b></li> </ul>	<ul style="list-style-type: none"> <li>Using Spanish adapted language promotes understanding</li> </ul>		
6	<ul style="list-style-type: none"> <li>Using <b>Bisaya language is more comfortable to use</b> compared to some Spanish words but even though they are the same because <b>it highly depends on the conversation like formal conversation or informal conversation</b> with your friends. So, I think, it depends on the situation.</li> </ul>	<ul style="list-style-type: none"> <li>Comfortability of language</li> </ul>	Comfortability of Native Language	
7	<ul style="list-style-type: none"> <li>I like <b>using our native language</b> more than the Spanish adapted words since it is the first language that we know. Also, it has an easier spelling than the original ones.</li> </ul>	<ul style="list-style-type: none"> <li>Using Native Language</li> </ul>		
3	<ul style="list-style-type: none"> <li>Especially now Ma'am because <b>in our subject about Mother Tongue, we still have so many words that we don't know</b> in Waray language, words that are too deep and <b>we also don't know how to pronounce</b>, so if the Spanish basic words are also quite difficult to learn, how much more with words that are too deep and then <b>we encounter others and wonder since I also don't understand what the person is saying so we should still study those words</b>, they are also connected to...</li> </ul>	<ul style="list-style-type: none"> <li>Knowing the similar importance of native and Spanish adapted words</li> </ul>		
4	<ul style="list-style-type: none"> <li>It's fine because, of course, <b>we have to learn such condition as it is my own dialect</b>. So, if I don't learn, how will I be able to communicate with other people, especially that I'm just here in Tacloban, <b>there are words that I'm still not aware of even if I grew up here</b>. There are Waray-waray terms that I also don't know and I somehow know other language than my own dialect.</li> <li><b>I will gain better communication with others, especially with elders</b> using deep Waray words because most of the time, I couldn't understand my grandmother since she uses deep Waray words that's why I ask my mother what it means, sometimes she also doesn't know that's why I want to learn more. We also don't find such words in the internet.</li> <li>I don't think that it is necessary to learn about it especially since <b>we are just here in the Philippines; it's not somewhat important to us unless we go to Spain to live there</b> or something, but I think it's not important to us like I feel off why there are Spanish adapted words. I just notice words that are of Spanish origin.</li> <li>There is also an advantage because, for example, if I go to another place that has, for example, Spanish that example you will go to Spain; if you have an idea</li> </ul>	<ul style="list-style-type: none"> <li>Lack for Native Language Awareness</li> <li>Better Communication with Elders</li> <li>Prioritizing native language over Spanish adapted words</li> </ul>	Purposive Awareness of Native Language	

	<p>already about such words, somehow you will already know and sometimes <b>you could understand already their conversations, you can already communicate.</b></p> <ul style="list-style-type: none"> <li>I think yes because <b>we have terms that come from us. Others are forgotten since we already adapt the Spanish words;</b> we know their words better than ours that's why I think it really affects us.</li> </ul>	<ul style="list-style-type: none"> <li>Spanish Language Advantage</li> <li>Compromised use of own native language</li> </ul>		
5	<ul style="list-style-type: none"> <li>Kuan, para ma-learn jud to nako ang mga native words kay kanang <b>magpatudlo jud ko sa mga experts</b> kay lalo na ron nga nagkalabo na atong native words jud. So, murag sagol na pod og English mao ng kuan, mas nice jud og kadtong experience ba if buhi ba pod.</li> </ul>	<ul style="list-style-type: none"> <li>Expert intervention</li> </ul>	Expert intervention	
<b>Interview Question 4.2: What are your general and personal insights and reflections on the influence of Spanish words in our language?</b>				
Respondent No.	Utterances	Codes	Themes	General Idea
1	<ul style="list-style-type: none"> <li>Yes, sir, because <b>our culture and language are still influenced by them.</b></li> <li>No, sir, <b>we don't have our own identity.</b> There are more Spanish culture compared to our Filipino culture that is existing within us til today.</li> <li>I suggest sir that that there will be <b>a subject offer that will teach our own Filipino culture that is untouched by the Spanish</b> so that <b>new generation will be inclined to our own culture and language and to revive our own culture.</b></li> </ul>	<ul style="list-style-type: none"> <li>Indifferent of the influence</li> <li>Course recommendation on untouched Cebuano language and culture</li> <li>Reviving identity</li> </ul>	Indifferent of the influence and Call for Reviving identity	<b>Assimilation of Spanish Mentality and its Influences to our language, culture and identity</b>
2	<ul style="list-style-type: none"> <li>I don't know how to react sir. <b>I don't know what reaction should I have.</b></li> </ul>	<ul style="list-style-type: none"> <li>Unsure/Unconcerned</li> </ul>		
5	<ul style="list-style-type: none"> <li>Kitang mga Bisaya murag wala <b>tay originality bitaw</b> kay nasakop ta, lack of knowledge ta...pero dako og tabang mg mga Spanish sa pagsakop kay murag nadunagan ang atong words sa Bisaya.</li> </ul>	<ul style="list-style-type: none"> <li>No originality of language</li> </ul>		
3	<ul style="list-style-type: none"> <li>For me Ma'am, as a Filipino or as a student uhmm it's important to learn about Spanish because it has already influenced our Filipino language or it's already connected with Waray, so for me, <b>learning Spanish will eventually become useful for me in the future</b> if I go to another place then I might meet other people who use it as their language that's why it is useful. Learning about it is indeed important, especially how they pronounce because <b>if you don't know how to pronounce, you won't understand each other.</b></li> </ul>	<ul style="list-style-type: none"> <li>Foreign Language asset</li> </ul>	Becoming a better communicator	

<p>4</p>	<ul style="list-style-type: none"> <li>• For me, Ma'am, it's good because you're able to learn another language except others like your native language so if you know about it, <b>you are able to communicate with other people coming from other countries</b> as its advantage but what's disadvantageous for me is we are already forgetting our native words since we adapt Spanish words.</li> <li>• I somewhat feel off because, for example, if they use for example now mostly English is used, they know it better than Filipino. <b>It's just somewhat off because they know the foreign language better than our native language</b>; it's not good to hear; it doesn't feel right that's what is happening now.</li> <li>• Ahh I hope that, for example, <b>in school, they should focus on Filipino than using foreign terms.</b></li> <li>• Maybe the senior heads of teachers, for example, DepEd, in textbooks, in books, I hope their ways of teaching instead of using Spanish adapted words, we use our native words so that the children will learn our own than other foreign languages. For example, the Spanish book, others come from it, and in school, our elders tell us we'll get used to them if we continue to use them that's why we tend to forget our own. So, what I want is for them to focus on our own, for example, the Filipino subjects and also History, <b>I hope they use our native words no matter how deep the words, still they be taught.</b></li> <li>• Since they know that we were colonized by Spanish, <b>I hope that they become aware also that those words originally come from them because others feel bad about it.</b> I have a classmate who feels bad about us being colonized by foreign countries, it's a sensitive topic that's why I hope they don't use them anymore or we get used to our native words instead even if it is done slowly since it will not immediately be gone, if you just suddenly instruct to avoid using it, it will not happen.</li> </ul>	<ul style="list-style-type: none"> <li>• Ability to communicate with foreign people</li> <li>• Feeling off towards the current state of our native language use</li> <li>• Emphasis on native language</li> <li>• Sensitivity to origin of words</li> </ul>		
<p>6</p>	<ul style="list-style-type: none"> <li>• Spanish words influence our language...because some of the language we use in our every day conversations have been an influence from the Spanish. So <b>it's very crucial.</b> We should need to give credits to some Spanish words we use because through that influence or the words we acquire from the Spanish it's very helpful for us also in doing our everyday conversation like its more easier to understand if we cannot talk to our every day lives.</li> </ul>	<ul style="list-style-type: none"> <li>• Crucial language</li> </ul>	<p>Crucial language</p>	
<p>7</p>	<ul style="list-style-type: none"> <li>• I like how they taught us words <b>and influence us with some behaviour</b> that helped us <b>communicate and get along with others.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Spanish Behaviour</li> <li>• Spanish Language</li> </ul>	<p>Behaviour and Language Acquisition</p>	

**Interview Question 5: Do you believe that by using words with Spanish origin, Spanish colonialism is still prevalent in our country? Why?**

Respondent No.	Utterances	Codes	Themes	General Idea
1	<ul style="list-style-type: none"> <li>• <b>Yes, sir, because our culture and language are still influenced by them.</b></li> <li>• <b>No, sir, we don't have our own identity.</b> There are more Spanish culture compared to our Filipino culture that is existing within us til today.</li> </ul>	<ul style="list-style-type: none"> <li>• Confirmation of the existing colonial influence</li> <li>• Confirmation of not having identity</li> </ul>	No Cebuano/Filipi no Identity	<b>Confirmatio n of Spanish Influence</b>
2	<ul style="list-style-type: none"> <li>• <b>I think no more sir, but I'm not really sure.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Uncertain in Denying the colonialism</li> </ul>	Uncertain in Denying the colonialism	
3	<ul style="list-style-type: none"> <li>• Um, for me, Ma'am <b>Yes, because Spanish does not only influence our language, it also influences our culture,</b> like the celebration of Christmas, Fiesta, it's same with them. We somewhat adapt to our culture.</li> </ul>	<ul style="list-style-type: none"> <li>• Acknowledgement of constant Spanish Influence in Language and Culture</li> </ul>	Common Manifestations of existing Spanish colonialism	
4	<ul style="list-style-type: none"> <li>• Yes, Ma'am because yes it may be said that we are already free but their influence is still with us like as if <b>we're still connected,</b> we use some of their words, some of us on religion, the Roman Catholic also originated from them, so <b>it seems that their influence could hardly be taken away from us anymore since we continuously use their influences on us that's why it seems that there is no change at all, hopeful to be gone yet it still continues.</b></li> <li>• So far good but as for me it's not good like what I said a while ago, <b>they are more familiar or they know the Spanish words or terms better than our native words since it's what's being taught in school and at home</b> that's why it is still being continued and it's not good, it's much better if we are taught at home or in school about using Filipino language than Spanish.</li> <li>• It's still relevant to us because almost all of us here, with those words, I still know them even if we were colonized long ago, instead of forgetting them, it continues since it is still being used. <b>The Spanish influence remains to exist since we continue to use them, we're not free from them until now.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Acceptance of unalterable Spanish influence</li> <li>• Language Sentiments</li> <li>• Affirmation of continuity with Spanish Language influence</li> </ul>		
5	Yes...kay murag <b>wala mawa sa atoang huna-huna kay gigamit sa daily life nga communication.</b>	<ul style="list-style-type: none"> <li>• Using daily conversation made it prevalent</li> </ul>		
6	I think, yes! Because <b>the influence of the word from the Spanish is prevalent to our country specifically to our languages</b> because I think the Spanish influences have a great impact also to our language...that's what I've said earlier it's very crucial also <b>the development of our language.</b>	<ul style="list-style-type: none"> <li>• Acquiring language made it prevalent</li> </ul>	Language acquisition	
7	<ul style="list-style-type: none"> <li>• Yes, because <b>we learned it from them,</b> also, we need to <b>preserve it since there's still a lot of young generations</b> that needs to know about it.</li> </ul>	<ul style="list-style-type: none"> <li>• Inherit Spanish Language Passed through Generation</li> </ul>	Spanish Influence	