



The Role of Language in Shaping Cultural Identity: An Analysis of Goyo: Ang Batang Heneral

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Abstract

This study explores the significance of language in creating cultural identity through an analysis of the recently-published Filipino classic *Goyo: Ang Batang Heneral* (2018), which shows General Gregorio del Pilar's actions during the Philippine-American War. In postcolonial contexts, language is a powerful tool for voicing dissent, negotiating power, and regaining cultural identities. The film's portrayal of language reflects the past battles of the Filipino people and serves as a symbol of resistance to colonial rule and national identity. Using Erving Goffman's book *The Showing of Self in Everyday Life* as a guide, this study explores communications as a performative strategy employed by characters to validate their sense of self in the socio-historical context of the Philippine Revolution. The study examines how *Goyo*'s switch between Spanish and Filipino emphasizes resistance. This is self-determination, and cultural assertion throughout the war by fusing postcolonial theory, Bourdieu's idea of linguistic as a representation of power, and Critical Discourse Analysis (CDA). This study also highlights how language serves as a means of cultural resistance in Filipino cinema, as linguistic decisions influence identity and pride in the country. By focusing on the relationship between language and individual identity in *Goyo*, the study enhances the role of language in resisting colonial structures. Although earlier research has addressed linguistic changes in historical films, much is known about how these choices impact Filipino audiences today including their perceptions of their nation. Through new perspectives on language as well as perspectives about how language in *Goyo* impacts contemporary views of Filipino identity on resistance to culture, this study aims to bridge this divide.

Keywords: Language and Identity, Postcolonial Cinema, Cultural Resistance, Linguistic Transitions, Colonial

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Introduction

Language plays a pivotal role in shaping cultural identity, acting as both a reflection of societal values and a medium through which personal and collective narratives are constructed (van der Nagel et al., 2023). In postcolonial contexts, language becomes a vital tool for negotiating power, asserting resistance, and reclaiming indigenous identities. This research explores the role of language in shaping cultural identity through an analysis of the Filipino historical film *Goyo: Ang Batang Heneral* (2018), which chronicles the life of General Gregorio del Pilar during the Philippine-American War. The film's portrayal of language not only reflects the historical struggles of the Filipino people but also serves as a powerful symbol of resistance against colonial oppression, while reinforcing the assertion of national identity.

Drawing on Erving Goffman's (2020) concept of *The Presentation of Self in Everyday Life*, the film's use of language can be understood as a means for characters to present and assert their identities within the socio-historical context of the Philippine Revolution. Language, in this sense, becomes a performance—a tool for negotiating power and asserting authority within both colonial and postcolonial frameworks. As Lutz and Glick (2022) argue, in postcolonial societies, language is not simply a medium of communication but a weapon of power, reflecting the ongoing struggle for cultural sovereignty. This idea aligns with Bourdieu's (1991) notion of language as symbolic power, where linguistic choices play a crucial role in either reinforcing or challenging dominant power structures.

In *Goyo*, the characters' use of language highlights the tension between the colonial legacy and the desire for postcolonial independence. McLeod's (2019) postcolonial theory provides a framework for understanding how colonial narratives are resisted and rewritten through language. The dialogue in the film contributes to the reclamation of a Filipino national identity. Additionally, Zafra (2018) emphasizes the role of language in Filipino cinema as a form of resistance, where linguistic choices shape the broader discourse of cultural identity and national pride (“Literature and Identity: Examine the Role of Literature in Shaping Individual and Cultural Identities,” 2023).

This research examines how language in the film *Goyo* functions as a site of cultural negotiation, resistance, and identity formation, focusing on how its linguistic practices shape a collective Filipino consciousness. Through content analysis (Krippendorff, 2018), the study explores how the film's shifts from Spanish to Filipino contribute to its portrayal of resistance, self-determination, and cultural assertion during the Philippine-American War. Drawing on postcolonial theory, Erving Goffman's theory of self-presentation, and Critical Discourse Analysis (CDA), the study investigates how language serves as a performative tool to negotiate identities and reflect historical power dynamics. By highlighting Filipino cinema as a space for cultural resistance, the research underscores language's role in shaping national identity and challenging colonial structures (Pasion et al., 2023). The findings will deepen our understanding of how historical films use linguistic transitions to signify both personal and collective transformation, enriching discussions on postcolonial cinema and identity formation.

The objectives of this research are to explore how language in "*Goyo: Ang Batang Heneral*" reflects and constructs Filipino cultural identity and to analyze the relationship

between language and power dynamics in the film (Ramon B et al., 2023). The study is guided by questions on how language use in "Goyo" reflects the cultural identity and historical context of the Philippine Revolution and how language choices mirror power relations between Filipino revolutionaries and Spanish colonizers. These questions direct the analysis of how the film uses language as a tool for communication, cultural expression, and political resistance, highlighting its role in constructing and reclaiming a postcolonial Filipino identity.

Literature Review

The integration of language and society is essential to understanding how linguistic practices contribute to identity formation. Aikhenvald, Dixon, and Jarkey (2021) emphasize the complex relationship between language and social structures, noting that language is not merely a tool for communication but also a social institution that reflects societal norms, values, and power dynamics. In this context, language is central to the expression of national identity and resistance. In *Goyo: Ang Batang Heneral*, the film's language practices not only reflect the historical and cultural context of the Philippine Revolution but also play an active role in the formation of a collective Filipino identity, demonstrating the power of language in shaping national consciousness.

Language practices are intricately tied to identity construction, particularly in Filipino society. According to Bedadda (2023), sociolinguistic practices are essential in forming both personal and collective identities. In the Philippines, language serves as a marker of ethnic, regional, and national identity, and *Goyo* highlights how linguistic choices reflect and construct these identities. The portrayal of historical figures in the film through their language use contributes to the larger narrative of Filipino nationalism. The film underscores the importance of language in the creation of cultural memory and identity, reinforcing the resistance to colonial rule and the formation of a unified national identity.

Danesi (2023) investigates how language affects our comprehension of culture, especially in political debate, through a cognitive linguistic point of view. The language used by the characters in the film aids in understanding historical events, influencing viewers' perceptions and strengthening the formation of a cultural memory that has been stored. Linguistic decisions affect the audience's perception of the philosophical and political aspects of the Philippine Revolution in addition to explaining historical facts. By involving the audience in a common historical narrative, this cognitive component of language plays a critical role in forming Filipino national identity.

According to McCabe's (2021) functional linguistic perspective, language serves as a tool for identity construction and social interaction. The way characters interact and communicate in *Goyo* demonstrates the functional purpose of language, placing them inside the Philippine Revolution's larger historical and social backdrop. The movie highlights the actors' responsibilities in the country's fight for independence by demonstrating how communication is utilized to negotiate identity, power, and authority. The conflict among imperial and postcolonial identities is reflected in *Goyo*'s connection between language and

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power, as linguistic practices serve as a source of pride for the country as well as a means of resistance.

In postcolonial theory, the connection among power and language is essential. According to Lutz and Glick (2022), language can be used to both assert and oppose colonial rule. The characters' language usage in *Goyo* is a crucial site of resistance since it reflects the continuous fight to regain control from colonial powers. The discussion in the movie questions colonial narratives and affirms the validity of cultural principles held by indigenous peoples. Further on this notion, Bourdieu (1991) contends that language has symbolic force, a notion that *Goyo* eloquently illustrates. The vocabulary used in the movie demonstrates how language may be used to challenge prevailing power structures and assert authority, particularly while rebelling against colonial oppression.

Language also serves as a powerful form of cultural resistance in Filipino cinema. Zafrá (2018) discusses how language in films addressing historical and political issues becomes a medium for cultural resistance. In *Goyo*, the characters' use of language reflects their resistance to colonial oppression and their struggle for national identity. The film's linguistic practices contribute to the larger discourse of postcolonial identity formation, where language becomes a means of reclaiming cultural power and asserting indigenous values. Gelman and Roberts (2017) further argue that in postcolonial contexts, language functions as a medium of both resistance and affirmation of cultural autonomy. The linguistic choices in *Goyo* empower the characters and, by extension, the Filipino people, emphasizing language's role in the fight for national sovereignty and identity.

Hao and Martin (2024) highlight the role of language in constructing historical knowledge and shaping ideological perspectives. In *Goyo*, the historical events depicted through dialogue contribute to the ideological construction of Filipino identity. The film's portrayal of the Philippine Revolution through the characters' words serves as a space where language reflects and shapes the collective memory of the nation. By framing the struggle against colonial forces as part of a continuous historical narrative, *Goyo* positions language as a critical element in the ideological construction of Filipino national identity.

Research Method

The research design for this study is grounded in qualitative content analysis, focusing on how language in film reflects and shapes cultural identity. Critical discourse analysis (CDA), as described by Fairclough (2018), is employed to examine the 2018 Filipino film "Goyo: Ang Batang Heneral," analyzing how its communication aids in the formation of cultural identity, particularly Filipino nationalism. CDA is effective for exploring how language reflects and shapes social power dynamics, making it suitable for understanding language's role in cultural belonging and power in postcolonial contexts. Data collection involves gathering key scenes and dialogues from the film, chosen for their portrayal of linguistic transitions from Spanish to Filipino, which symbolize significant cultural and historical shifts during the Philippine-American War. Purposeful sampling will select scenes

emphasizing resistance and national identity development, focusing on important dialogues and visual elements that highlight language as a marker of identity and defiance. The study examines the film's characters, particularly the Spanish colonists and Filipino rebels, analyzing their linguistic interactions. The use of Tagalog by Filipino revolutionaries will be explored as a symbol of identity and resistance, while the use of Spanish by colonists will be examined as a symbol of control. The depiction of bilingualism in the film provides a unique perspective on the blending of colonial and indigenous language use, illustrating the formation of Filipino identity and power dynamics.

Result

The research findings are classified into two principal categories: (1) The use of language in *Goyo* reflect the cultural identity and historical context of the Philippine Revolution and (2) language in the film mirror the power relations between the Filipino revolutionaries and Spanish colonizers.

1. The use of language in *Goyo* reflect the cultural identity and historical context of the Philippine Revolution

| Theme | Dialogue | Translation | Explanation |
|---|--|---|---|
| 1. Language as a Marker of Cultural Identity | General Goyo: "Ito ang ating laban. Hindi lang para sa mga sundalo, kundi para sa bayan!" | "This is our fight. It's not just for the soldiers, but for the nation!" | The use of Tagalog highlights Filipino cultural identity, addressing Filipino soldiers and emphasizing their collective Filipino identity in the fight for freedom. |
| | General Luna: "Ang wika ng bayan ay ang Tagalog. Walang ibang wika kundi ito!" | "The language of the nation is Tagalog. There is no other language but this!" | Luna stresses the link between language and national identity, highlighting Tagalog as essential for Filipino unity against colonization. |
| | General Goyo: "Hindi tayo sumusuko. Ang mga Pilipino ay may dignidad!" | "We will not surrender. Filipinos have dignity!" | This line asserts Filipino identity amidst foreign oppression, reinforcing national pride and dignity in the face of colonization. |
| 2. Language as a Tool of Resistance | General Luna: "Ang laban natin ay hindi lang sa armas, kundi sa ating wika, sa ating kultura!" | "Our fight is not just with arms, but with our language, with our culture!" | Luna emphasizes language as a tool of resistance against colonial languages, symbolizing Filipino identity and culture. |
| | Goyo: "Walang makakapigil sa atin, kahit anong wika ang gamitin nila." | "Nothing will stop us, no matter what language they use." | This line shows the Filipino revolutionaries rejecting the colonizers' language and embracing Tagalog as a symbol of resistance. |

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| | Filipino Soldier: "Ang Tagalog ay wika ng kalayaan, hindi nila tayo matatalo!" | "Tagalog is the language of freedom, they cannot defeat us!" | The Filipino soldiers see Tagalog as a crucial tool for their fight for independence, underscoring its role in cultural survival and freedom. |
| 3. Language and Social Group Boundaries | American Officer: "You cannot win this war. We have the better training and resources." | "You cannot win this war. We have the better training and resources." | The dialogue contrasts English with Tagalog, highlighting the linguistic boundary between the American colonizers and the Filipinos. |
| | Filipino Officer: "Hindi tayo pareho ng mga Amerikano. Tayo ay may sariling wika, may sariling bayan." | "We are not like the Americans. We have our own language, our own country." | Emphasizes the cultural and linguistic divide between the Filipinos and the Americans, marking language as an identity marker and resistance tool. |
| | Filipino Soldier: "Ang wika natin ang magpapalakas sa atin. Hindi tayo magpapadala." | "Our language will strengthen us. We will not be defeated." | This line highlights how Tagalog strengthens the unity of the Filipino soldiers, asserting their identity and separating them from their colonial oppressors. |
| 4. Language and Social Cohesion | General Goyo: "Magkaisa tayo, magtulungan tayo. Ang Tagalog ay magdadala sa atin ng tagumpay." | "Let us unite, let us help each other. Tagalog will lead us to victory." | Tagalog is shown as a unifying force, strengthening social cohesion among Filipino revolutionaries. |
| | General Luna: "Hindi lang ang lakas ng armas ang kailangan, kundi ang lakas ng ating diwa at pagkakaisa." | "It's not just the strength of arms we need, but the strength of our spirit and unity." | Language serves as a unifying force, with Tagalog being central to creating cohesion among Filipino soldiers in their collective struggle. |
| | Soldier: "Ang ating pagkakaisa ay nasa ating wika, walang makakapaghiwalay sa atin." | "Our unity is in our language, nothing can divide us." | This line underscores how Tagalog serves as not just communication but also as a symbol of collective identity and social cohesion. |
| 5. Language and Nationalism | General Goyo: "Ang Tagalog ay wika ng kalayaan, at tayo ay magtatagumpay!" | "Tagalog is the language of freedom, and we will triumph!" | Tagalog is associated with Filipino nationalism, symbolizing the fight for freedom and independence from colonial rule. |
| | General Luna: "Ang Tagalog ay wika ng bayan, at sa wika ng bayan tayo'y magtatagumpay." | "Tagalog is the language of the people, and in the language of the people, we will succeed." | This line connects Tagalog directly to the national cause, making it a symbol of the Filipino struggle for freedom and sovereignty. |

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| | General Goyo: "Ang ating kalayaan ay nasa ating mga kamay, at ang wika natin ang magdadala sa atin sa tagumpay!" | "Our freedom is in our hands, and our language will lead us to victory!" | This statement links Tagalog to the broader Filipino nationalist movement, viewing the language as a crucial tool in the fight for national independence. |
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2. Language in the film mirror the power relations between the Filipino revolutionaries and Spanish colonizers

| Theme | Dialogue | Translation | Explanation |
|---|--|--|---|
| 1. Language as a Tool of Power | General Luna: "Tinuturuan ko kayo ng disiplina, hindi niyo ba naiintindihan?" | "I am teaching you discipline, don't you understand?" | General Luna uses language to assert authority and control over his soldiers, employing a commanding tone that reflects his leadership and power. |
| | American General: "This is the language of the future. You must speak in English to be part of the world." | N/A | The American general uses English to assert colonial dominance, positioning it as the language of progress and control over the Filipinos. |
| | General Goyo: "Hindi tayo matatalo! Ang Tagalog natin ang magpapaalala sa kanila ng ating lakas!" | "We will not be defeated! Our Tagalog will remind them of our strength!" | General Goyo contrasts Tagalog with the colonizers' foreign language, using it as a tool of empowerment and a symbol of Filipino strength and resistance. |
| 2. Language and Social Hierarchy | Filipino Soldier: "Ang mga Amerikano, tinitingnan tayo bilang mga mabababang tao." | "The Americans look at us as inferior people." | This dialogue highlights the colonial mindset and social hierarchy, where the language of the colonizers is seen as superior, and the colonized Filipinos are regarded as inferior. |
| | Colonel: "You must learn English, or you will not be part of the future." | N/A | The command to learn English reflects the power dynamics between the colonizers and the colonized, framing English as the language of power, success, and future inclusion. |
| | General Goyo: "Hindi natin kailangan ang kanilang wika. Ang ating Tagalog ay magtutulongan sa atin." | "We don't need their language. Our Tagalog will help us." | General Goyo rejects the linguistic hierarchy imposed by the colonizers, asserting that Tagalog is just as valuable and strong, highlighting resistance to colonial structures. |
| 3. Language and Group Solidarity | General Goyo: "Tagalog ang magbubuklod sa atin, hindi natin sila papayagan na paghiwalayin tayo." | "Tagalog will unite us, we won't let them divide us." | General Goyo emphasizes the unifying power of Tagalog, positioning it as a tool for solidarity and collective purpose in |

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| Theme | Dialogue | Translation | Explanation |
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| | | | the Filipino fight for independence. |
| | Filipino Soldier: "Sa wika natin, tayo ay magtatagumpay!" | "In our language, we will triumph!" | This line reinforces Tagalog as the foundation of solidarity and strength, promoting unity among the Filipino revolutionaries. |
| | General Luna: "Ang Tagalog ay wika ng bayani, at tayo ay magkaisa upang ipaglaban ang ating bayan!" | "Tagalog is the language of heroes, and we must unite to fight for our country!" | General Luna uses Tagalog as a rallying cry, invoking its association with heroism to inspire unity and solidarity among Filipino soldiers. |
| 4. Language and Linguistic Hierarchies | American Officer: "This is the language of civilization. You should learn it if you want to be part of the world." | N/A | The American officer's statement reflects a linguistic hierarchy, positioning English as the language of civilization and power, further reinforcing the superiority of the colonizers. |
| | Filipino Soldier: "Hindi ko kailangan matutong mag-Ingles. Ang Tagalog ang magpapalakas sa atin." | "I don't need to learn English. Tagalog will strengthen us." | This dialogue challenges the idea of English superiority, asserting that Tagalog is a source of strength and empowerment for the Filipinos, rejecting the linguistic hierarchy imposed by the colonizers. |
| | General Goyo: "Ang Tagalog ay ating sandata. Hindi tayo matatalo ng kanilang wika." | "Tagalog is our weapon. Their language cannot defeat us." | General Goyo frames Tagalog as a powerful weapon in the struggle for independence, rejecting the idea that the colonizers' language holds superiority. |

Discussion

In the first layer of the findings in the film *Goyo*, the use of Tagalog plays a pivotal role in symbolizing Filipino national identity during the Philippine Revolution. It becomes a clear demarcation between the Filipino revolutionaries and their colonial oppressors, who primarily spoke Spanish or English. Through the speeches of figures like General Goyo and General Luna, the film emphasizes how Tagalog is not just a medium of communication, but a powerful tool for asserting Filipino identity. It serves as a rejection of colonial languages and reflects a sense of unity, pride, and solidarity among the revolutionaries. Language, in this context, is positioned as integral to the revolution—not just for military and political freedom, but also for cultural autonomy. It suggests that the fight for independence was a struggle for both political power and cultural survival, with Tagalog emerging as a central force for national cohesion.

Language is depicted as a tool of resistance in *Goyo*, reinforcing the idea that the Philippine Revolution was not merely about territorial control but also the preservation of

Filipino culture. General Luna's line, "Our fight is not just with arms, but with our language, with our culture," encapsulates the significance of language as a symbol of resistance. By choosing Tagalog over Spanish and English, the revolutionaries reclaim their cultural sovereignty, using language as a weapon against colonial assimilation. This framing highlights the revolution's dual nature—military and cultural—where language is a central element of the decolonization process. The rejection of foreign languages becomes an act of cultural self-definition and resistance to colonial influence.

In addition to being a tool of resistance, language also serves to highlight the social and cultural distinctions between the Filipino revolutionaries and their conquerors. General Goyo's statement that "the ability of the Filipinos is in our unity, and in our language" highlights how Tagalog serves as a barrier among the invaders and the colonized. This resistance to colonial power is symbolized by language, with Tagalog acting as a cultural weapon. According to the film, colonialism encompassed both territorial conquest and cultural domination. Speaking Tagalog allows the revolutionaries to show their independence and resistants attempts by colonial authorities to impose cultural homogeneity.

Moreover, *Goyo* portrays language as a vital tool for social cohesion among the Filipino soldiers. General Goyo's call to "unite" and the belief that "Tagalog will lead us to victory" exemplify how shared language transcends social and regional differences. By speaking in Tagalog, the revolutionaries forge a collective Filipino identity, built on solidarity and a common cause. This sense of unity is crucial for their efforts to gain independence and emphasizes how language becomes an instrument of social cohesion, strengthening resolve and aligning diverse factions in pursuit of a common goal. In this way, language is both a symbol and a mechanism for organizing collective action in the fight for freedom.

For the second layer of the findings the film further critiques the social hierarchies entrenched by colonial rule, using language as a marker of inequality. The Filipino soldier's line, "*Ang mga Amerikano, tinitingnan tayo bilang mga mabababang tao*" (The Americans look at us as inferior people), highlights the racial and cultural discrimination that underpins colonial rule. Language becomes an essential aspect of this hierarchy, as the Americans elevate English while dismissing Tagalog. The American officer's declaration, "You must learn English, or you will not be part of the future," reinforces the idea that the colonized must adopt the colonizers' language to succeed. This creates a clear linguistic divide, positioning English as the key to social mobility and success, while relegating Tagalog to the status of a subordinate language.

In stark contrast, General Goyo's line, "*Hindi natin kailangan ang kanilang wika. Ang ating Tagalog ay magtutulongan sa atin*" (We don't need their language. Our Tagalog will help us), challenges the linguistic hierarchy imposed by the colonizers. Goyo asserts that Tagalog is not only sufficient for communication but also central to the revolutionaries' identity and struggle. His rejection of English as a tool of social advancement reclaims Tagalog's importance as both a practical and symbolic resource. In this context, the language is not just a means of communication, but a symbol of resistance to the cultural and linguistic domination imposed by the colonizers.

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Language, therefore, emerges as a key element in fostering group solidarity among the Filipino revolutionaries. General Goyo's statement, "*Tagalog ang magbubuklod sa atin, hindi natin sila papayagan na paghiwalayin tayo*" (Tagalog will unite us, we won't let them divide us), highlights how language functions as a unifying force. The use of Tagalog solidifies a collective identity among the revolutionaries, creating a sense of common purpose that transcends their individual differences. This idea is further emphasized in the Filipino soldier's declaration, "*Sa wika natin, tayo ay magtatagumpay!*" (In our language, we will triumph!), which links the success of the revolution to the strength of their shared language. By speaking in Tagalog, the revolutionaries not only communicate but also reaffirm their commitment to a unified cause.

In *Goyo*, the language of Tagalog also acts as a rallying cry for the revolutionaries, elevating it to the status of a national symbol. General Luna's statement, "*Ang Tagalog ay wika ng bayani, at tayo ay magkaisa upang ipaglaban ang ating bayan!*" (Tagalog is the language of heroes, and we must unite to fight for our country!), underscores the association of Tagalog with heroism and national pride. The invocation of the language as the "language of heroes" frames it as an essential part of the nation-building process, a tool that empowers the Filipino people to reclaim their independence. Through language, the revolutionaries solidify their commitment to their national identity and the shared values that underpin their fight for freedom.

The film also critiques the racial and cultural superiority that the colonizers attach to their language. The American officer's line, "This is the language of civilization. You should learn it if you want to be part of the world," reflects the colonial mindset that positions English as the language of progress, success, and global relevance. This statement serves to reinforce the idea that to succeed in the modern world, one must adopt the language of the colonizers. In response, the Filipino soldier's declaration, "*Hindi ko kailangan matutong mag-Ingles. Ang Tagalog ang magpapalakas sa atin*" (I don't need to learn English. Tagalog will strengthen us), pushes back against this notion, asserting that Tagalog is just as powerful and vital to their struggle for freedom. The line challenges the idea that English is the superior language and underscores the strength and resilience that Tagalog embodies in the face of colonial oppression.

General Goyo's assertion, "*Ang Tagalog ay ating sandata. Hindi tayo matatalo ng kanilang wika*" (Tagalog is our weapon. Their language cannot defeat us), encapsulates the ultimate resistance to colonial power. By framing Tagalog as a weapon of resistance, the film suggests that language plays a central role in the decolonization process. It emphasizes that linguistic supremacy will not determine the outcome of the revolution. Instead, it is the strength of Filipino identity, embodied through language that will drive the struggle for independence. The idea that Tagalog cannot be defeated by the colonizers' language reinforces the belief that cultural and linguistic sovereignty is integral to the Filipino fight for freedom.

In the end, *Goyo's* use of language is significant because it is portrayed as a potent symbol of cultural survival, togetherness, and resistance. The movie shows how language actively shapes social hierarchies, power dynamics, and national identity rather than being a

passive instrument. The revolutionaries reject the domination of Spanish and English and declare their linguistic and political independence by using Tagalog. By making Tagalog a weapon, the movie highlights its significance in the larger story of national liberation and decolonization, demonstrating the power of language in the struggle for liberty.

Conclusion

The film *Goyo* illustrates the pivotal role of language, particularly Tagalog, in the Filipino fight for independence during the Philippine Revolution. It emphasizes how language functions not just as a communication tool but as a symbol of resistance, unity, and national identity. The video emphasizes the denial of foreign languages, such as Spanish and English, as an expression of cultural sovereignty through the words and deeds of individuals including Gen Goyo and General Luna. *Goyo* emphasizes the linguistic and political aspects of the revolution by presenting Tagalog as a communication tool as an image of strength, where the fight against freedom is not only a military one but also has its roots within preserving of Filipino identity. As a crucial unifying factor, Tagalog serves to draw a line among the settlers and the colonized while strengthening the revolutionaries' sense of unity and shared identity. While *Goyo* successfully conveys the significance of language in the revolution, it also has certain limitations. Its focus on Tagalog as a unifying language may overlook the linguistic diversity present in the Philippines during the revolutionary period, as well as the internal challenges faced by those speaking other regional dialects.

The film simplifies the complexities of language politics, which could have enriched the portrayal of the revolution's cultural dynamics. Future studies or films could explore the multifaceted role of various regional languages in shaping Filipino national identity, as well as how social class and language intersected within the revolutionary movement. Additionally, a deeper exploration of language's role in post-revolutionary nation-building and its impact on social integration and cultural preservation could offer valuable insights into the continuing legacy of language in the Philippines. Ultimately, *Goyo* demonstrates that language is more than a communication tool—it is an essential element in the decolonization process, shaping national identity, resistance, and unity in the struggle for independence.

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