

Cebu City in Early Cebuano Writings: A Discourse— Historical Study of Urban Space, Cultural Memory, and Identity in Selected Works of Vicente Sotto

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ABSTRACT

This study examined how Cebu City, Cebuano identity, and cultural memory were discursively constructed in selected early Cebuano writings of Vicente Sotto. It used a qualitative, text-based discourse-historical design under Critical Discourse Analysis, supported by descriptive frequency and percentage counts. The study involved no human respondents; the corpus consisted of ten selected literary and discourse texts chosen purposively for their representations of Cebu, Cebuano people, language, religion, family, gender, colonial experience, public life, and memory. Textual segments were coded through the Discourse-Historical Approach, particularly nomination, predication, argumentation, perspectivization, and historical recontextualization, and were examined alongside literary features such as imagery, metaphor, symbolism, tone, contrast,

enumeration, and evaluative diction. The findings showed that place and institutional nomination was the dominant nomination strategy (50.00%), while gender, family, and moral predication was the most frequent predication pattern (38.10%). Historical and authority-based legitimation led the argumentation patterns (35.29%), locative and institutional lexicalization was the most frequent linguistic and poetic feature (22.9%), and urban and institutional references were the largest category of historical and sociocultural references (23.86%). Across the corpus, Cebu was represented as an urban, religious, educational, cultural, political, colonial, and carceral space, while Cebuano identity was shaped through language, family, gender, religion, national belonging, public participation, memory, and resistance. The study developed the Textual Discourse-Historical Literary Analysis Framework for Cebuano Texts as a systematic, context-sensitive guide for corpus profiling, textual coding, discourse analysis, historical recontextualization, and interpretive synthesis. The findings support the scholarly and educational use of regional literature as a record of place, identity, and cultural memory.

Keywords: *Cebuano literature, cultural memory, discourse-historical approach, identity, urban space, Vicente Sotto*

INTRODUCTION

Cebuano literature is a major regional literary tradition through which historical experience, cultural value, language, and local identity are recorded and negotiated. In the multilingual Philippine setting, regional literatures provide perspectives that may be obscured by Manila-centered canons and national narratives. Scholarship on Visayan literature and translation has emphasized the importance of preserving and studying regional-language texts as culturally situated forms of knowledge (Alunan, 2023; Gabunada, 2022; Moratto & Bacolod, 2023). Within this tradition, Cebuano writing functions not only as literary production but also as an archive of social life, cultural memory, and regional self-representation.

Cebu City occupies a central position in this literary and cultural history. Urban spaces are not merely geographic locations; they are continuously produced through names, institutions, practices, memories, symbolic meanings, and relationships among social groups. Studies of place, memory, and urban identity show that streets, public institutions, heritage sites, and place names may become meaningful carriers of collective identity (Bitušíková, 2022; Mansour et al., 2023). In literary discourse, these meanings are further shaped by narrative perspective, figurative language, evaluative description, historical reference, and the representation of social actors.

Vicente Sotto is an important figure in the development of Cebuano public discourse and literary expression. His writings provide materials through which Cebu, its people, institutions, language, religious practices, family relations, political experiences, and memories can be examined. Existing scholarship, however, has more often emphasized regional literary history, translation, cultural identity, and Sotto's political or journalistic significance than the specific discourse strategies through which his texts construct the city and Cebuano identity. This leaves a need for a systematic, text-centered analysis that connects linguistic choices with historical and sociocultural contexts.

Critical Discourse Analysis views language as social practice and examines how representation, values, ideology, and power are produced through discourse (Machin & Mayr, 2023). Within this broad orientation, the Discourse-Historical Approach is especially useful because it connects textual strategies with the historical contexts in which discourse is produced and interpreted (Wodak, 2021). Discourse analysis can therefore be combined with close literary reading to examine both the social meanings of textual choices and the stylistic resources through which those meanings acquire emotional and symbolic force (Johnstone & Andrus, 2024; Matta, 2024).

Against this background, the study examined how Cebu City, Cebuano identity, and cultural memory were represented in ten selected early Cebuano writings of Vicente Sotto. It analyzed the naming and description of places and social actors, the arguments and viewpoints that supported value positions, the linguistic and poetic devices that realized these meanings, and the historical and sociocultural realities recontextualized in the corpus. It also developed a practical discourse-analytic framework intended to support context-sensitive research, teaching, and curriculum work involving Cebuano and other Philippine regional texts.

Literature Review

Cebuano Identity and Regional Literary Traditions

Regional literary scholarship has increasingly emphasized the importance of examining Philippine literatures in relation to language, locality, and cultural history. Alunan (2023) described the continuing significance and complexity of Visayan literary studies, while Moratto and Bacolod (2023) situated Philippine translation within the realities of a multilingual archipelago. These perspectives support the treatment of Cebuano texts as culturally specific materials whose meanings cannot be reduced to generalized national categories. They also reinforce the importance of source history, language choice, translation, and regional context in interpreting literary works.

Cebuano language and literature also function as markers of identity and cultural continuity. Eslit (2023) highlighted the place of Cebuano within wider linguistic landscapes, while Martínez-Juan (2023) traced Visayan identities through cultural texts. Gabunada (2022) likewise documented the importance of Cebuano literary translation projects in making regional works accessible while preserving their literary significance. Together, these studies support reading Cebuano literature as a site where regional identity, language ideology, cultural heritage, and remembered experience are produced and transmitted.

Discourse Analysis and the Construction of Meaning

Discourse analysis treats language as patterned social action rather than as a neutral container of information. Johnstone and Andrus (2024) emphasized the contextual and interactional dimensions of discourse,

while Matta (2024) examined the explanatory power of discourse analysis for understanding how meanings are socially constructed. Critical approaches extend this orientation by asking how language classifies people, legitimizes positions, normalizes relationships, and frames social reality (Machin & Mayr, 2023). This perspective is especially relevant to historical and literary texts because the meanings of place, identity, and memory are produced through recurring textual choices.

The Discourse-Historical Approach strengthens this analysis by connecting discourse strategies with historical and sociopolitical contexts (Wodak, 2021). In the present study, this orientation is operationalized through nomination, predication, argumentation, perspectivization, and historical recontextualization. Rather than interpreting isolated words or images, the approach examines how names, descriptions, claims, viewpoints, and contextual references work together to construct social actors and spaces. Such a design is compatible with multi-method qualitative text analysis, in which systematic coding and interpretive contextualization are used together (Alejandro & Zhao, 2024).

Nomination, Predication, Argumentation, and Representation

Studies using critical discourse analysis demonstrate how representation is produced through recurring labels, descriptions, and evaluative patterns. Baker et al. (2013) showed how corpus patterns can reveal repeated representations of social groups, while Ariawan et al. (2022) examined cultural representation in educational texts. Li et al. (2024) similarly demonstrated how national identity may be constructed through culturally significant discourse. These studies illustrate why naming and characterization are analytically important: the labels attached to people, places, institutions, and groups can establish categories of belonging, difference, authority, or exclusion.

Argumentation and perspectivization further explain how discourse makes particular representations appear reasonable, authoritative, moral, or historically necessary. Serafis et al. (2023) demonstrated how recurring argumentation strategies organize positions in public discourse, while Mohammed (2024) showed how discursive strategies and ideology shape representations in media. In literary and historical texts, arguments may be communicated directly through explicit claims or indirectly through contrast, remembered events, moral evaluation, symbolic images, and narrative stance. These patterns are therefore essential for examining how Cebuano identity is justified, valued, contested, and remembered.

Urban Space and the Construction of Identity

Research on urban identity shows that place is shaped by memory, naming, social practice, and cultural representation. Bitušíková (2022) demonstrated how urban place names participate in transformations of place, memory, and identity, while Mansour et al. (2023) discussed urban identity as a multidimensional process. Stevens and Dovey (2023) likewise framed urban space as something assembled through practices, interventions, and social meanings. These perspectives support the present study's treatment of Cebu City as a discursively constructed environment rather than merely a physical setting.

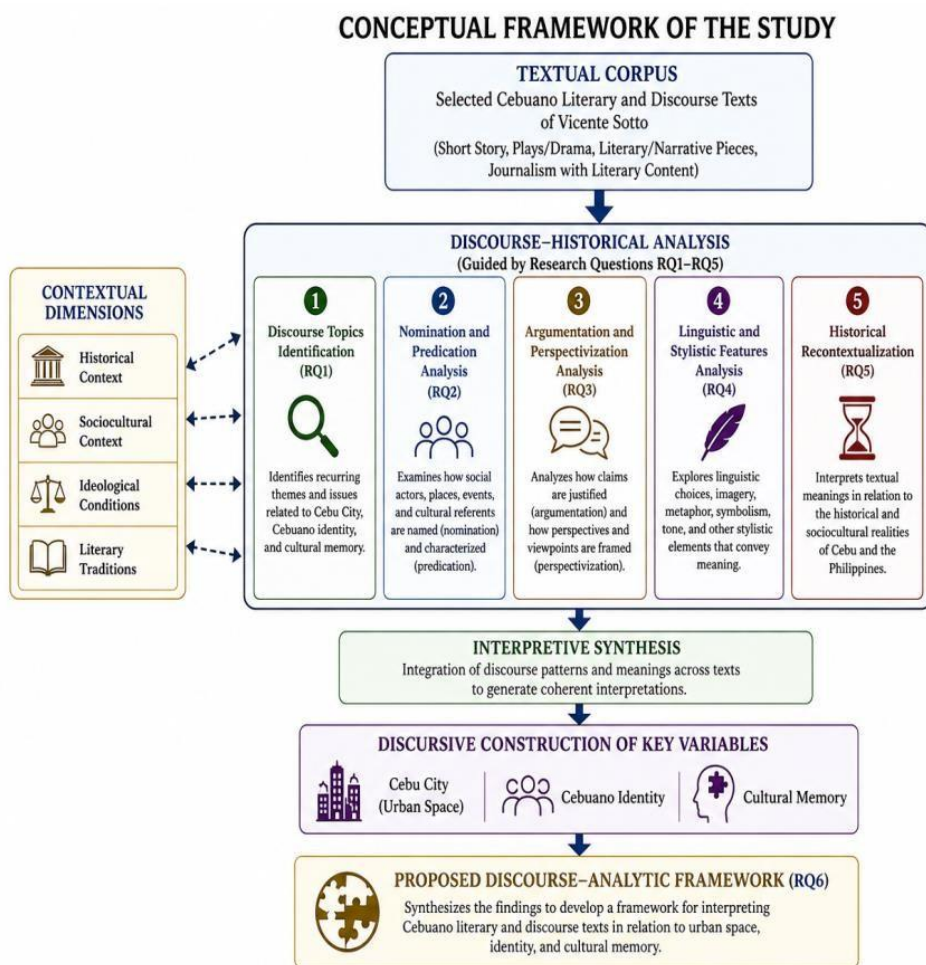
Heritage and media studies also show that cities are narrated through selective histories, values, and symbolic resources. Wang and Feng (2023) found that history and modernity are actively combined in multimodal city branding, while Zhu and González Martínez (2022) linked heritage values with the redevelopment of historic areas. Bo and Abdul Rani (2025) further emphasized sense of place in architectural heritage research. Although these studies examine different settings, they support the broader proposition that representations of urban space are closely connected with cultural identity, memory, power, and the interpretation of the past.

Cultural Memory, Historical Recontextualization, and Literary Form

Cultural memory studies explain how communities preserve and reinterpret the past through texts, symbols, places, and cultural practices. Albrecht (2022) emphasized literature's capacity to complicate and correct collective memories, while Winstanley (2022) examined the representation of memory in postcolonial literature. Shershova and Chaika (2024) likewise distinguished cultural memory as an important field for understanding how societies remember and interpret the past. These perspectives are relevant to Sotto's writings because historical events, colonial relations, language, religion, family life, and public institutions are repeatedly transformed into literary meanings.

The relationship between cultural memory and spatial identity is also evident in heritage research. Tang et al. (2025) linked cultural memory with spatial identity, illustrating how heritage meanings are tied to place and collective interpretation. Literary form contributes to this process because imagery, metaphor, symbolism, tone, contrast, and narrative voice make historical meanings emotionally and aesthetically salient. Stylistic scholarship on speech and thought presentation further demonstrates that literary choices shape viewpoint and interpretation (Ikeo & Miura, 2024). The present study therefore integrates discourse-historical analysis with literary discourse analysis to examine how Cebuano texts construct city, identity, and cultural memory through both social and aesthetic resources.

Figure 1. *Conceptual Framework of the Study*



METHODS

Research Design

The study used a qualitative, text-based discourse-historical research design. Critical Discourse Analysis served as the broader theoretical orientation, while the Discourse-Historical Approach provided the primary analytical procedures for examining the relationship among language, historical context, social representation, and cultural memory (Wodak, 2021). The design was interpretivist and context-sensitive, treating literary and discourse texts as historically situated sites where meanings are constructed rather than as neutral artifacts. This

orientation was consistent with qualitative discourse research that combines systematic textual analysis with contextual interpretation (Alejandro & Zhao, 2024; Johnstone & Andrus, 2024).

Research Locale

The study did not use a physical research locale because it involved no human participants. Its locale was textual and historical: early Cebuano writings associated with Cebu and the sociocultural conditions represented in the selected works. The texts were interpreted in relation to colonial and postcolonial experience, the growth of regional print culture, Cebuano language assertion, religion, public institutions, gender relations, family life, cultural performance, and political memory. This textual-historical positioning allowed the analysis to connect literary representation with the conditions under which meanings about Cebu City and Cebuano identity were produced.

Participants and Sampling Technique

No respondents or participants were recruited. Instead, purposive text selection was used to construct a corpus of ten selected works by Vicente Sotto. Selection was based on authorship, relevance to the constructs of Cebu City, Cebuano identity, and cultural memory, availability in published, archival, or documented sources, and the presence of discourse features suitable for analysis. The corpus included short fiction, dramatic writing, linguistic and historical essays, social commentary, memoir or autobiographical narrative, and literary-journalistic materials. The unit of analysis was the meaningful textual segment, which could consist of a word, phrase, line, utterance, scene, paragraph, or passage carrying discursive significance.

Research Instrument

The researcher functioned as the primary interpretive instrument, supported by a structured coding guide and coding matrices developed from the analytical categories of the study. Each coded entry recorded the corpus title, source or location details, textual segment, translation or gloss when needed, discourse topic, nomination or predication category, argumentation or perspectivization pattern, linguistic or poetic feature, historical or sociocultural context, and analytic memo. The coding guides established operational definitions and inclusion rules to make the analysis transparent and traceable.

Data Gathering Procedure

Primary textual data were gathered from the selected works of Vicente Sotto and supporting bibliographic or historical records used to authenticate the corpus. Titles, authorship, publication year or period, genre, and source location were cross-checked against available compilations, library records, archival materials, newspaper reproductions, and scholarly references. After source preparation, the researcher conducted repeated close readings, preserved the original Cebuano language as far as possible, prepared working translations or glosses when needed, and extracted segments relevant to the research questions. Analytic memos documented preliminary interpretations, contextual observations, uncertainties, and decisions requiring verification.

Data Analysis

Analysis followed a staged Discourse-Historical Approach. The researcher first profiled the corpus and identified major discourse topics. Textual segments were then analyzed for nomination and predication, followed by argumentation and perspectivization. Linguistic and poetic resources, including locative naming, evaluative diction, historical markers, contrast, metaphor, symbolism, religious vocabulary, enumeration, imagery, tone, and stance markers, were examined for their contribution to meaning. Finally, textual patterns were connected with historical and sociocultural contexts to explain recontextualization and to produce an interpretive synthesis.

Descriptive frequency and percentage counts were used as supplementary indicators of recurring coded patterns. These counts were not treated as inferential statistical evidence; they summarized the distribution of coded instances within the analytical dataset. The qualitative interpretation remained primary, and numerical summaries were used to make dominant patterns more visible and to support comparison across categories.

Ethical Consideration

Because the study was archival and text-based, ethical considerations centered on academic integrity, intellectual property, copyright compliance, source authentication, accurate citation, and faithful representation of source materials. Original text, translation or paraphrase, and researcher interpretation were clearly distinguished. Archival and published materials were used only for legitimate scholarly purposes, source restrictions were respected, and uncertain publication details were not presented as verified facts. Digital copies, coding matrices, and analytic memos were organized and stored to preserve traceability and accountability.

Trustworthiness and Rigor

Trustworthiness was strengthened through repeated close reading, explicit coding definitions, source authentication, contextual cross-checking, analytic memo writing, reflexivity, and maintenance of an audit trail connecting interpretations to textual evidence. The researcher also recognized that familiarity with Cebuano culture and Philippine history could influence interpretation; therefore, claims were tied to source excerpts, coding categories, translations, and historical context. This procedure supported credibility, dependability, confirmability, and contextual transferability within the limits of the selected corpus.

RESULTS AND DISCUSSION

Corpus Profile and Dominant Discursive Orientation

The corpus comprised ten selected works representing several forms of early Cebuano literary and discourse production. Across the corpus, Cebu was not represented as a single homogeneous place. It appeared through streets, churches, schools, theaters, houses, government spaces, prisons, forts, commercial areas, language practices, public gatherings, and remembered historical sites. Cebuano identity was likewise constructed through family roles, gender, religion, colonial status, linguistic belonging, national affiliation, public participation, and resistance. These patterns confirm the value of treating regional texts as situated records of language, place, and cultural experience, consistent with scholarship on Visayan literary identity and regional cultural texts (Alunan, 2023; Martinez-Juan, 2023).

The results also demonstrate the close interaction of discourse and literary form. Names and labels made places and social actors visible; predication assigned values and qualities; argumentation justified positions; perspectivization located viewpoints; and literary features intensified emotional, moral, symbolic, and historical meaning. This layered process is consistent with discourse scholarship showing that representation is organized through patterned choices rather than through isolated words alone (Baker et al., 2013; Ariawan et al., 2022; Li et al., 2024).

Nomination and Predication of Cebu, Social Actors, and Cultural Referents

Nomination analysis identified 42 coded instances. Place and institutional nomination was dominant, with 21 instances or 50.00%, followed by social, national, religious, and political actor or group nomination with 14 instances (33.33%). Cultural, religious, linguistic, and historical practice or artifact nomination accounted for 4 instances (9.52%), while family and kinship nomination accounted for 3 (7.14%). The distribution shows that Cebu was repeatedly made visible through named locations and institutions, while social life was organized through labels for collective groups, cultural practices, and kinship relations.

Predication produced 21 coded instances. Gender, family, and moral predication was most frequent with 8 instances (38.10%). Religious and behavioral predication and colonial, institutional, and political predication each recorded 5 instances (23.81%), while national, linguistic, and cultural value predication recorded 3 (14.29%). These results indicate that people and social roles were not only named but evaluated through moral, religious, colonial, familial, and cultural attributes. Such patterned description is central to critical discourse analysis because it reveals how identities are socially positioned and valued (Ariawan et al., 2022; Baker et al., 2013).

Table 1. *Frequency and Percentage Summary of Nomination and Predication Strategies*

Analytical Category	Strategy	f	%
Nomination	Place and institutional nomination	21	50.00
Nomination	Social, national, religious, and political actor/group nomination	14	33.33
Nomination	Cultural, religious, linguistic, and historical practice/artifact nomination	4	9.52
Nomination	Family and kinship nomination	3	7.14
Predication	Gender, family, and moral predication	8	38.10
Predication	Religious and behavioral predication	5	23.81
Predication	Colonial, institutional, and political predication	5	23.81
Predication	National, linguistic, and cultural value predication	3	14.29

Argumentation, Value Positions, and Perspectivization

The corpus contained 17 coded argumentation instances distributed across six patterns. Historical and authority-based legitimization ranked first with 6 instances (35.29%), followed by colonial control and hierarchy with 4 (23.53%). Linguistic and cultural preservation, national liberation and collective struggle, and cross-cultural and moral comparison each occurred twice (11.76%), while urban cultural participation occurred once (5.88%). The prominence of historical authority indicates that claims about language, place, social order, and identity were frequently supported through remembered figures, documents, dates, public authorities, and historical events.

The argumentation patterns framed Cebuano identity through both affirmation and critique. Historical authority supported claims about cultural memory; colonial-control arguments exposed unequal relations and institutional power; linguistic-preservation arguments valued Cebuano language; national-liberation arguments linked identity with struggle; moral comparison organized judgments across groups and behaviors; and urban cultural participation emphasized public life. These results parallel research showing that argumentation strategies organize social actors, events, and ideological meanings through recurrent lines of reasoning (Serafis et al., 2023; Mohammed, 2024).

Table 2. *Frequency and Percentage Distribution of Argumentation Patterns*

Argumentation Pattern	f	%
Historical and authority-based legitimization	6	35.29
Colonial control and hierarchy	4	23.53
Linguistic and cultural preservation	2	11.76
National liberation and collective struggle	2	11.76
Cross-cultural and moral comparison	2	11.76
Urban cultural participation	1	5.88
Total	17	100.00

Linguistic and Poetic Realization of Discursive Meaning

Ninety-six coded instances were classified according to their primary linguistic or poetic feature. Locative and institutional lexicalization was most frequent with 22 instances (22.9%), followed by social actor and identity labeling with 15 (15.6%), evaluative and affective diction with 12 (12.5%), and historical, temporal, and documentary markers with 11 (11.5%). Contrast, negation, and comparison accounted for 10 instances (10.4%), figurative language, metaphor, and symbolism for 9 (9.4%), religious and cultural lexicon for 8 (8.3%), enumeration, accumulation, and parallelism for 6 (6.3%), and first-person and collective stance markers for 3 (3.1%).

These features transformed references to Cebu and its people into expressive cultural representations. Locative lexicalization materialized streets, churches, schools, prisons, forts, theaters, and other institutions; identity labeling classified social groups; evaluative diction attached emotion and judgment; historical markers anchored memory; and figurative language converted abstract values into memorable images. Stylistic analysis is

therefore complementary to discourse analysis because literary form influences viewpoint, tone, salience, and the interpretive force of representation (Ikeo & Miura, 2024; Zhang, 2023).

Table 3. Frequency and Percentage Distribution of Linguistic and Poetic Features

Linguistic/Poetic Feature	f	%
Locative and institutional lexicalization	22	22.9
Social actor and identity labeling	15	15.6
Evaluative and affective diction	12	12.5
Historical, temporal, and documentary markers	11	11.5
Contrast, negation, and comparison	10	10.4
Figurative language, metaphor, and symbolism	9	9.4
Religious and cultural lexicon	8	8.3
Enumeration, accumulation, and parallelism	6	6.3
First-person and collective stance markers	3	3.1
Total	96	100.0

Historical and Sociocultural Recontextualization

The analysis of historical and sociocultural references produced 88 coded instances across nine categories. Urban and institutional references ranked first with 21 instances (23.86%), followed by social actors and identity groups with 15 (17.05%). Evaluative, moral, and emotional references and historical, temporal, and documentary references each recorded 10 instances (11.36%). Religious and cultural practice references and contrastive and comparative references each recorded 8 (9.09%), figurative and symbolic references accounted for 7 (7.95%), enumerative and accumulative references for 6 (6.82%), and personal and collective stance references for 3 (3.41%).

The distribution shows that historical reality entered the literary corpus through concrete spaces, social actors, practices, documents, memories, moral evaluations, symbolic images, and personal or collective viewpoints. In the texts, colonial history, Catholic practice, Cebuano language, family relations, gender, theater, public institutions, imprisonment, and resistance were not merely mentioned as background facts; they were reworked into literary and discourse meanings that shaped Cebuano urban identity. This function of literature is consistent with cultural-memory scholarship that views literary texts as active sites for preserving, contesting, and reinterpreting collective memory (Albrecht, 2022; Winstanley, 2022; Tang et al., 2025).

Table 4. Frequency and Percentage Distribution of Historical and Sociocultural References

Historical/Sociocultural Reference Type	f	%
Urban and institutional references	21	23.86
Social actors and identity groups	15	17.05
Evaluative, moral, and emotional references	10	11.36
Historical, temporal, and documentary references	10	11.36
Religious and cultural practice references	8	9.09
Contrastive and comparative references	8	9.09
Figurative and symbolic references	7	7.95
Enumerative and accumulative references	6	6.82
Personal and collective stance references	3	3.41
Total	88	100.00

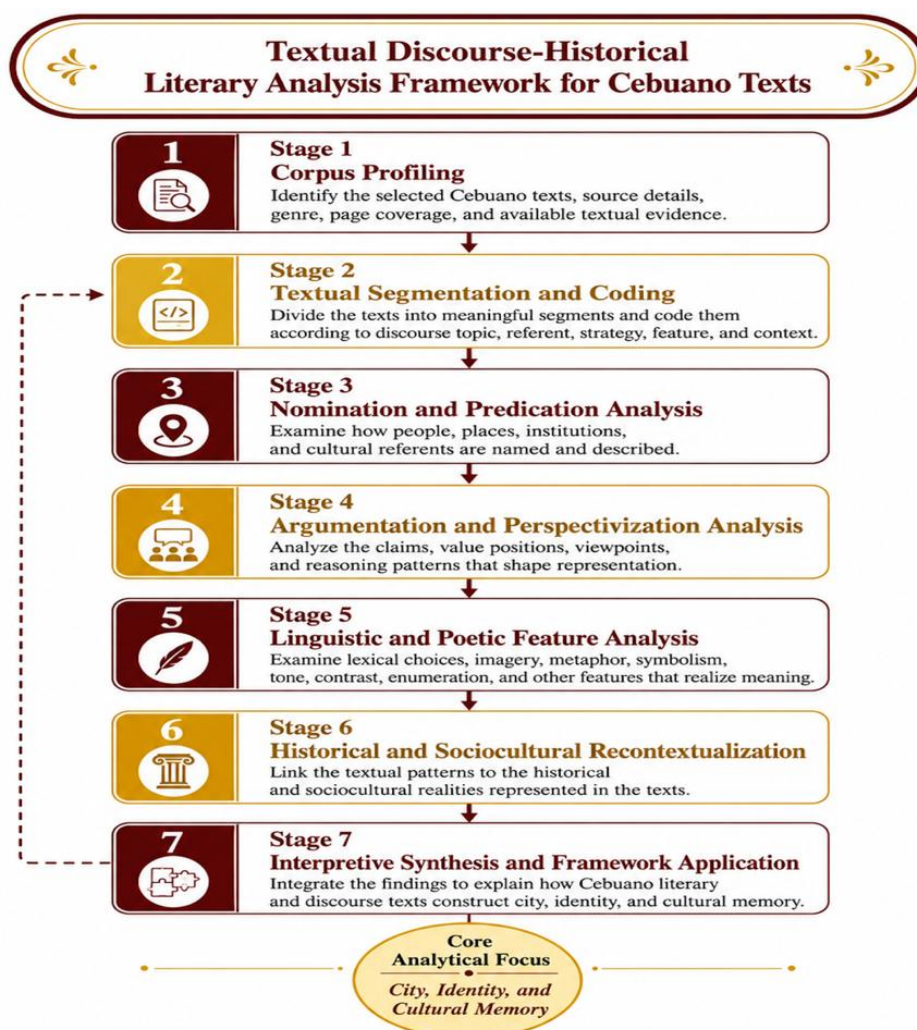
Textual Discourse-Historical Literary Analysis Framework for Cebuano Texts

The integrated findings supported the development of the Textual Discourse-Historical Literary Analysis Framework for Cebuano Texts. The framework translates the study's analytic procedures into seven connected stages: corpus profiling; textual segmentation and coding; nomination and predication analysis; argumentation and perspectivization analysis; linguistic and poetic feature analysis; historical and sociocultural

recontextualization; and interpretive synthesis with framework application. Its core analytical focus is the relationship among city, identity, and cultural memory.

The framework is intended as a context-sensitive guide rather than a universal model. Its value lies in making the analytic process explicit: researchers identify a verifiable corpus, code meaningful segments, examine discourse strategies and literary resources, connect textual patterns with historical and sociocultural contexts, and synthesize interpretations grounded in evidence. This systematic sequence is consistent with the broader value of explicit methodological frameworks in qualitative text analysis (Alejandro & Zhao, 2024) and with recommendations for transparent framework development from qualitative data (Tumiran, 2025). Application to other Philippine regional literatures should therefore include careful assessment of language, genre, historical period, and cultural context.

Figure 2. *Textual Discourse-Historical Literary Analysis Framework for Cebuano Texts*



CONCLUSION

The study concludes that the selected early Cebuano writings of Vicente Sotto construct Cebu City, Cebuano identity, and cultural memory through a layered combination of naming, description, reasoning, viewpoint, literary expression, and historical recontextualization. Urban and institutional spaces serve as major

anchors of representation, while Cebuano people are positioned through family, gender, religion, colonial relations, linguistic identity, national belonging, public participation, and resistance. Historical authority, colonial critique, language preservation, moral comparison, and national aspiration further organize the value positions through which the texts interpret social reality.

The findings also show that literary and linguistic form is central to this process. Place names, identity labels, evaluative diction, historical markers, contrast, metaphor, symbolism, religious vocabulary, enumeration, imagery, tone, and stance transform the corpus into expressive records of emotion, social value, memory, and historical experience. By integrating these elements, the proposed Textual Discourse-Historical Literary Analysis Framework provides a systematic and context-sensitive model for examining Cebuano texts as records of city, identity, and cultural memory. Its contribution lies in linking regional literary scholarship, discourse analysis, historical interpretation, and cultural heritage education without reducing the texts to either purely linguistic or purely historical artifacts.

Recommendation

Literary and discourse researchers should apply the proposed framework to other works of Vicente Sotto, other Cebuano writers, different genres, and other historical periods to examine its usefulness beyond the present corpus. Such applications should include rigorous source authentication, careful translation or glossing, explicit coding rules, and documentation of interpretive decisions. Researchers working with other Philippine regional literatures should first determine whether the framework's categories adequately fit the language, genre, historical context, and cultural traditions of the materials being studied.

Higher education institutions, research offices, libraries, archives, and cultural agencies should strengthen access to verified Cebuano materials through preservation, digitization, annotation, bibliographic documentation, and responsible scholarly editing. Support for regional-literature research may include archival access, research training in discourse and textual analysis, and clear standards for source verification, copyright compliance, translation, and qualitative trustworthiness. These initiatives can improve both the availability and reliability of regional literary materials for researchers and learners.

Curriculum developers, literature and language teachers, and teacher-training programs should consider wider, context-sensitive use of Cebuano and other regional Philippine texts in language, literature, history, and cultural-heritage instruction. Learning activities may guide students in examining how texts name places and people, assign values, organize viewpoints and arguments, use literary devices, and recontextualize historical events. Such instructional use should preserve the source language and historical context as much as possible and should present regional literature as an important component of Philippine cultural memory and intellectual heritage.

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