The Role of Translanguaging on Linguistic Conflicts in the Facebook Landscape

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Abstract

Translanguaging has emerged alongside the rise of social media platforms, especially on Facebook, where a diverse user base with varying identities and language choices coexists. In this digital landscape, translanguaging has notably bridged linguistic barriers, enabling communication across different languages while also creating gaps leading to linguistic conflicts which affect negotiation of peace and assertion of identity. Using content analysis, the researchers selected posts of Facebook celebrities having at least one thousand followers who have engaging posts about English usage while employing translanguaging that poses linguistic conflicts. These data were selected by inputting words or phrase tags relevant to the context. Findings showed that the common themes which are treated as conflict triggers are linguistic resistance and satirical simplification, deconstructing linguistic capital, challenging language-based stereotypes and acknowledgment and moral framing. These conflicts were found to mitigate and escalate linguistic conflicts in the Facebook landscape. As such, translanguaging is not inherently inclusive or divisive, but rather reflects the underlying power dynamics and social attitudes within multilingual digital communities. Facebook users equally perceive translanguaging either as an inclusive/bridge-building, or divisive/alienating mechanism in terms of how they negotiate linguistic boundaries and assert identity across online disputes depending on the context. The findings suggest to further broaden the study by using sociopragmatic lenses in order to discover the digital peacebuilding potential of social media platforms where translanguaging is used.

Keywords: *Translanguaging, Linguistic Conflicts, Facebook Landscape*

Introduction

A multilingual speaker draws from a single, integrated linguistic repertoire when engaging in translanguaging, strategically selecting features across named languages to achieve specific communicative goals (García & Wei, 2014). Rather than being an exceptional practice, translanguaging has become increasingly common in digitally mediated environments, particularly on social media platforms such as Facebook. In these highly visible spaces, linguistic diversity, identity performance, and power relations intersect in complex ways. In this sense, translanguaging is not "simply code-switching between named languages but as integrated multilingual practice that reflects how speakers deploy their linguistic resources" (MacSwan, 22, p. 27). It is an ideological stance on language which recognizes multilingualism and functions not only as a communicative resource but also as a site of negotiation, contestation, and meaning making, where language choices can enable connection as well as provoke conflict.

These dynamics are especially evident in the Philippine context, which offers a rich setting for examining multilingual digital interaction. With more than 170 languages spoken nationwide, Filipino Facebook users routinely navigate exchanges involving Filipino (Tagalog), English, and regional languages such as Cebuano/Bisaya, Ilocano, and Hiligaynon. Such interactions are further intensified by the platform's technological affordances, including rapid dissemination, algorithmic amplification, virality, and scale. These features can magnify linguistic tensions while also creating opportunities for dialogue and solidarity, allowing social media to operate simultaneously as a conflict multiplier and a potential peacebuilding resource (Bisai & Singh, 2024). As Facebook increasingly functions as a form of "conflict technology," language choices in posts and comment threads become highly consequential, often triggering disputes related to intelligence, class, legitimacy, and belonging.

To analyze these dynamics, this study is grounded in sociolinguistic theory, which conceptualizes language as a social practice shaped by power, ideology, and identity within specific historical and social contexts (Blommaert, 2010). Drawing on translanguaging theory (García & Wei, 2014), the paper examines how multilingual Facebook users deploy linguistic resources to disrupt, negotiate, or reinforce social and linguistic boundaries during moments of online conflict. While previous scholarship has identified multiple forms of translanguaging—including pedagogical, spontaneous, discursive, textual, multimodal, digital, and performative practices (Cenoz & Gorter, 2020; García & Kleyn, 2016; Lee & Barton, 2013)—much of this work remains anchored in educational or institutional settings. As a result, less is known about how translanguaging operates in open, unregulated digital publics where norms are unstable and power relations are highly visible.

A key gap, therefore, lies in understanding how translanguaging functions in digital public discourse, particularly in relation to online polarization and digital peacebuilding. In this study, online polarization is understood not simply as linguistic disagreement but as a multidimensional process shaped by repeated exposure to ideologically aligned content, algorithmic amplification, group dynamics, and cognitive bias. These processes contribute to the hardening of social and linguistic divisions. By contrast, digital peacebuilding refers to communicative practices that reduce exclusion, foster dialogue, and enable more inclusive participation in digitally mediated environments (Hirblinger et al., 2022). Importantly, this perspective challenges assumptions that translanguaging is inherently inclusive or

emancipatory, instead foregrounding its ambivalent role in both mitigating and intensifying conflict.

Addressing this gap, the present study investigates how translanguaging in Facebook discourse operates as a trigger, mitigator, or escalator of conflict, and how it contributes either to digital peacebuilding or to online polarization in multilingual communities. By focusing on the Philippine Facebook context, the study extends translanguaging theory beyond classroom settings and contributes to emerging debates on language, power, and conflict in digital publics. Specifically, it asks:

1. What linguistic themes or triggers of conflict emerge in Facebook posts and comments involving translanguaging?
2. How do translanguaging practices shape, mitigate, or escalate linguistic conflict in online interactions?
3. How do Facebook users perceive translanguaging—as inclusive and bridge-building or as divisive and alienating?
4. In what ways does translanguaging contribute to digital peacebuilding or to polarization in multilingual Facebook communities?

To answer these questions and to further establish the rationale, the current study establishes first the concepts of translanguaging and linguistic conflicts through a review of related literatures. It then explains the methodology employed and presents the data set used for analysis. The results were then presented by extracting the prevailing themes and patterns. It proceeds with the analysis of the results particularly on how translanguaging can mitigate, escalate or shape linguistic conflicts and in what ways can it promote digital peacebuilding.

Translanguaging and Linguistic Conflicts: A Review

Translanguaging has been extensively examined within educational research, particularly in multilingual classrooms where it has been shown to enhance learner engagement, facilitate comprehension, and affirm linguistic and cultural identities (Tupas, 2015; Lorente, 2017). In the Philippines, where many languages are used and shaped by colonial history, students often mix Filipino, English, regional languages (such as Cebuano, Ilocano, and Hiligaynon), and digital forms of communication like memes, emojis, and internet slang. By doing this, students create identities that reflect both their school life and social life, and that move easily between offline and online spaces.

Moreover, research on translanguaging has provided many useful ideas for teaching, but it is still mostly focused on classrooms and is often descriptive. Scholars have identified different types of translanguaging (such as pedagogical, cognitive, performative, and multimodal) but these categories have not been fully studied in digital and social media spaces. Unlike classrooms, online spaces like Facebook comment sections have no clear rules. In these spaces, people openly argue about language use, challenge one another, and sometimes use language to attack or exclude others. Language online is closely tied to visibility, emotions, algorithms, and power, which makes it hard to assume that translanguaging is always inclusive or empowering.

Critiques of the translanguaging framework further underscore the need for empirical investigation beyond institutional settings. MacSwan's (2017, 2022) defense of distinct

linguistic systems challenges deconstructivist views that conceptualize multilingual repertoires as unitary. These debates highlight the importance of examining how translanguaging actually functions in real-world conflict scenarios, particularly in digital environments where linguistic practices are not only communicative but performative, ideological, and consequential.

Translanguaging, peace linguistics, and digital spaces

Peace linguistics foregrounds the role of language in fostering dialogue, social cohesion, and conflict transformation (García & Wei, 2014). Translanguaging aligns with this paradigm by enabling speakers to mobilize their full linguistic repertoires to express complex identities, negotiate meaning, and resist exclusionary practices (Creese & Blackledge, 2010). By challenging rigid language boundaries, translanguaging opens spaces for mutual understanding and intercultural dialogue, particularly in multilingual and postcolonial societies.

However, the promise of translanguaging for peacebuilding becomes more ambiguous in digital environments. Social media platforms are shaped by algorithmic logics that privilege engagement over deliberation, often amplifying polarizing content and reinforcing echo chambers (Ferrogiaro, 2021). Hirblinger et al. (2022) argue that digital peacebuilding requires a critical-reflexive approach, recognizing that linguistic practices intended to promote inclusion may also intensify polarization when embedded in elitist, hostile, or moralizing discourses. In this sense, translanguaging must be examined not merely as a linguistic resource but as a context-dependent social practice whose effects are mediated by power relations, audience reception, and platform governance.

Linguistic conflict arises when language functions as a marker of hierarchy, legitimacy, and exclusion (Phillipson, 2003). In postcolonial contexts such as the Philippines, English continues to operate as linguistic capital, symbolizing intelligence, education, and social mobility, while local and indigenous languages are often devalued (Skutnabb-Kangas, 2000). These hierarchies are reproduced and intensified in digital spaces, where everyday language choices become public performances subject to surveillance, correction, and ridicule.

Practices such as grammar policing, accent shaming, and language mockery function as mechanisms of symbolic exclusion that silence marginalized voices (Lippi-Green, 2012). Language ideologies beliefs about what counts as "proper," "intelligent," or "legitimate" language reinforce power structures by positioning certain languages and speakers as superior (Kroskrity, 2000). On social media, these ideologies are enacted through comments, hashtags, and viral interactions, transforming linguistic difference into a site of conflict and polarization.

Research on linguistic conflict emphasizes language as both an identity marker and a site of negotiation (Blommaert, 2010). Online platforms introduce a new frontier for such conflicts, where translanguaging practices may simultaneously serve as acts of resistance, solidarity, or exclusion, depending on how they are framed and received. Thus, translanguaging in digital spaces cannot be assumed to be inherently peaceful; rather, it operates within contested ideological terrains shaped by history, inequality, and technological mediation

Translanguaging, digital landscapes, and visibility

The concept of the linguistic landscape has traditionally referred to the visibility of languages in physical public spaces. However, scholars have increasingly turned attention to the virtual linguistic landscape, where online signage, posts, and interactions transpose lived linguistic experiences into digital domains (Ivković & Lotherington, 2009). In these virtual landscapes, language choices are not only communicative but indexical, signaling belonging, authority, resistance, or dissent.

Within this framework, translanguaging becomes a visible and politicized practice. In online environments, hybrid language forms circulate rapidly, are archived indefinitely, and are evaluated by diverse and often anonymous audiences. These dynamics intensify both the emancipatory potential and the conflictual risks of translanguaging, making it a crucial site for examining the intersections of language, power, peace, and polarization in contemporary digital life.

Methodology

This study employed a qualitative research design, using content analysis to examine translanguaging practices and linguistic conflict in Facebook discourse. Content analysis was chosen because it allows for systematic and in-depth examination of naturally occurring language use in digital public spaces, capturing both explicit linguistic forms and the social meanings attached to them. The focus was on discourse units found in Facebook posts and their corresponding comment threads, where multilingual language practices are publicly negotiated, contested, and evaluated.

Data sources and context

The data consisted of publicly accessible Facebook posts and comment threads that contained instances of translanguaging alongside indicators of linguistic conflict. These indicators included language policing, grammar correction, accusations of incompetence, and evaluative labels such as "englishera,"(slang for a female who is prone to use English) "bad English," and "wrong grammar." Only public posts were included to ensure ethical compliance and to situate the analysis within digital public discourse rather than private interaction. The unit of analysis comprised the original post, the linguistic choices within it, and the interactional dynamics that unfolded in the comment threads.

Sampling technique and justification

A convenient random sampling approach was employed, guided by theoretically relevant search tags rather than individual user profiles. Specific keywords and phrases like #Englishera, #BadEnglish, and #WrongGrammarNaman" were entered into Facebook's search engine. From the resulting pool, posts with the highest levels of engagement (measured through reactions, comments, and shares) were selected.

This strategy served two purposes. First, highly engaged posts provided "thick data," as extensive comment threads allowed for a more detailed analysis of recurring linguistic patterns, interactional strategies, and conflict dynamics. Second, by selecting only recent posts from the year 2025 with substantial engagement, the study ensured that the data

reflected discourse with broader visibility and social relevance. Although the sampling was convenience-based, it was theoretically motivated and aligned with the study's focus on publicly salient linguistic conflict.

Managing bias in data collection

To address potential confirmation bias, the researchers did not limit data selection to posts that framed translanguaging negatively. Instead, the dataset included posts in which the use of mixed languages contributed to conflict, supported negotiation, or served as a resource for reducing tension and facilitating dialogue. During the analysis, attention was also given to contrasting cases in which language mixing reduced conflict or promoted alignment, alongside interactions that were more explicitly conflictual.

Further, algorithmic bias inherent in Facebook's search and ranking system was also considered. Because Facebook prioritizes content based on engagement and personalization, the researchers mitigated this bias by conducting searches across multiple sessions, clearing browsing history where possible, and using neutral accounts not actively engaged with the searched topics. While algorithmic influence cannot be fully eliminated, these measures helped reduce overexposure to a single ideological or linguistic stance.

Data collection procedures and analysis

Data collection involved compiling screenshots and transcripts of selected posts and their associated comment threads. The researchers documented the original post, the sequence of responses, and important points in the conversation that reflected multilingual conflict dynamics, such as escalation, alignment, correction, ridicule, or reconciliation. Visual elements (for example, emojis, capitalization, and formatting) were noted only insofar as they contributed to the interpretation of interactional meaning.

The data were analyzed thematically through iterative coding. Initial coding focused on identifying recurring conflict triggers (e.g., grammar correction, language shaming, code choice), followed by analysis of linguistic behaviors associated with conflict escalation, mitigation, or resolution. Translanguaging practices were examined in relation to how they reinforced or disrupted social boundaries tied to class, education, legitimacy, and belonging. Themes were refined through repeated comparison across posts to ensure analytical consistency and depth.

Ethical considerations

Ethical safeguards were strictly observed throughout the study. User identities were anonymized using code names (e.g., P1, P2), and no personal information, profile details, or identifying images were included. In accordance with the ethical practices on Internet research provided by Hewson & Buchanan (2013) and Markham & Buchanan (2012), the analysis focused exclusively on language use and interactional patterns rather than individual characteristics or intentions, in accordance with ethical guidance for minimizing harm in qualitative and discourse-oriented research. Only content that was publicly accessible at that time of data collection was included.

We ensure that no attempts to access restricted information about the posts were made. The screenshots taken were used solely for academic documentation, following established

ethical recommendations for internet-mediated research and social media data use (Franke et al., 2019; Townsend & Wallace, 2016).

Illustrative data sets

Two FB posts were selected to illustrate the arguments of the paper. Following the selection techniques discussed in the previous section, we deemed that the features and characteristics of the two posts will suffice to make a sound analysis and conclusion. Below is a detailed description of each post:

Data 1: For contextual grounding, the study examined a post by P1, an online influencer with approximately 59,000 followers. P1 shared an image containing the statements: "Personally, bad English is such a turn off for me," followed by "You don't need to put 'for me' after writing personally." The post generated 12,000 reactions, 977 comments, and 795 shares, making it a highly visible site of linguistic evaluation and conflict (see Figure 1). The comment thread revealed extensive translanguaging practices, language policing, and competing ideologies about English proficiency.

Figure 1. Screen Captured from a Facebook Post Shared Online

Data 2: Another dataset involved a text post by P2 reacting to a scene from a television series in which participants were in conflict over English language use. This post garnered 143 reactions and 50 shares from an account followed by approximately 3,000 users (see Figure 2). Despite lower engagement than Data 1, the post provided valuable comparative

insights into how translanguaging and linguistic conflict emerge in smaller scale but still elicit public discussions.
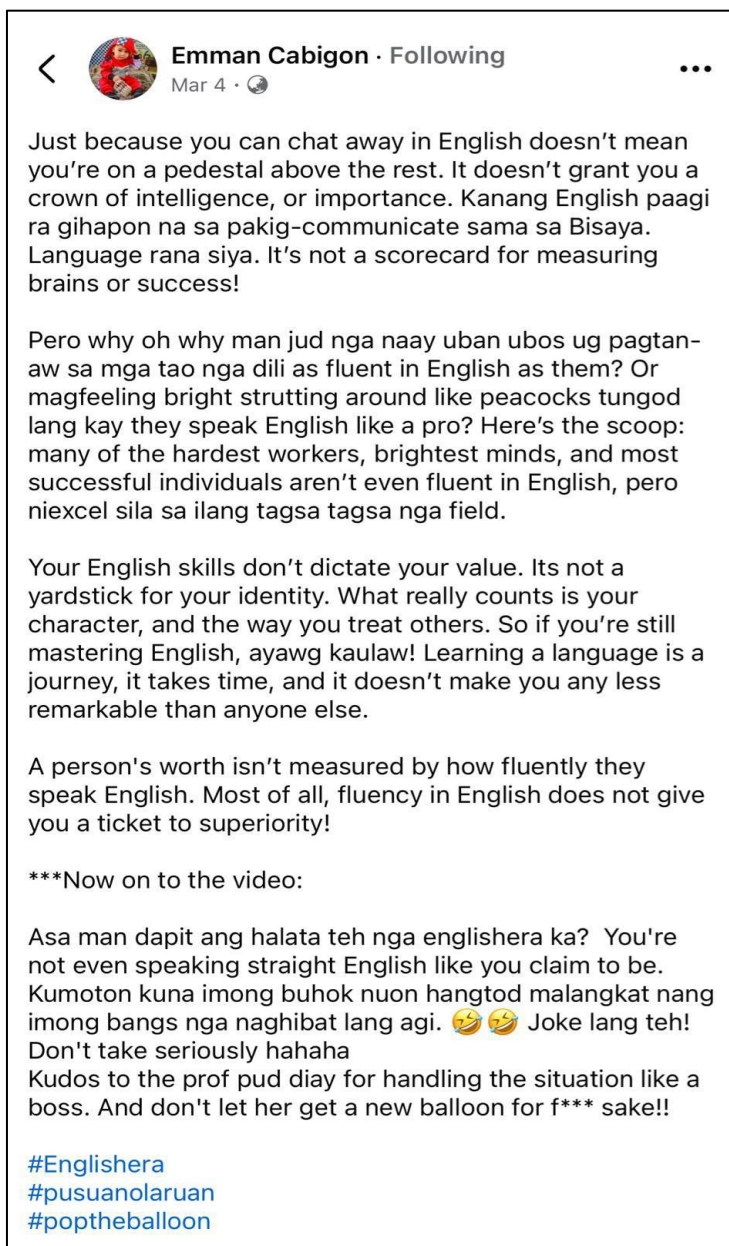

Figure 2. Screen Captured from a Facebook Post Shared Online

Common Themes or Triggers of Linguistic Conflict and how they Shape, Mitigate, or Escalate such Conflicts

Data 1:

From the Comment 1 (C1) presented in Image 4 below, it highlights how individuals push back against the perceived dominance of English by using humor and simplification. In this context, the phrase "How about you" becomes a symbolic tool of resistance, minimizing the pressure to fully engage in English and subverting linguistic elitism through satire.
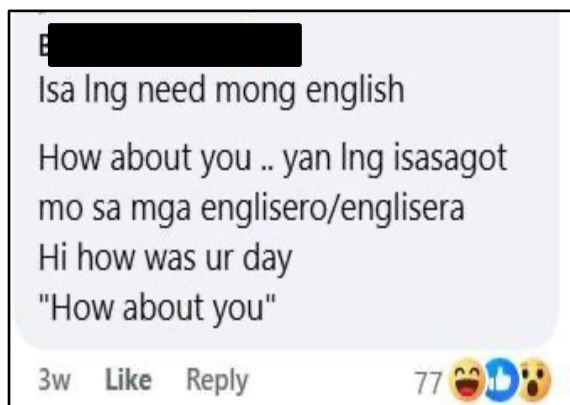

Figure 3. Screen captured presenting linguistic resistance and satirical simplification

Translated as "There's only one English phrase you need: "How about you." Always answer that to English speakers. Or just say "Hi, how was your day" followed by "How about you", the post shows that the commenter is mocking or challenging English language dominance which escalates conflict. The post humorously reduces English conversation to a single phrase: "How about you." which mocks the perceived necessity to be fluent in English to participate in social or professional settings, particularly in the Philippines, where English is often associated with intelligence, education, or status.

Further, it can also be an assertion of local identity such as by advising that only one phrase is needed, it undermines the pressure to conform to English-speaking norms, subtly asserting pride in the local language or at least pushing back against the idea that English proficiency is a requirement for respect or inclusion. It can also be an implicit critique of socio-linguistic elitism. For instance, the terms englisero and englisera often carry connotations of pretentiousness or socio-economic privilege. The post critiques this group by suggesting a minimal, almost sarcastic response strategy—subverting their linguistic power. However, the theme could also imply that humor may be a coping or defiant strategy for the person who commented on those statements. Meaning, the humor in the suggestion is also a linguistic defense mechanism—using it to challenge language-based exclusion or superiority.

Moreover, the first post exemplifies how digital discourse becomes a site of subtle resistance against dominant language ideologies. It reflects a grassroots-level linguistic conflict where humor is used not just to entertain but to critique power structures tied to language use.

Data 2:

Another discourse unit from the posts of P2 has also showcased how translanguaging (Tagalog and English) can be used in sarcasms and insults reiterating linguistic resistance. The use of translanguaging in this post conveys understanding that English doesn't represent intelligence, though the Facebook user managed to mediate possible conflicts by dictating that English Fluency 'is not a scorecard for measuring brains.
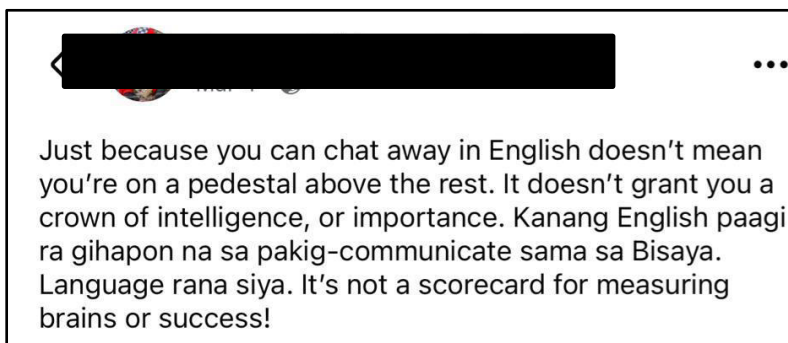

Figure 4. Screen captured presenting linguistic resistance and satirical simplification

This event of linguistic resistance is strengthened by the use of translanguaging because evidently, the shift of English language into Bisaya language is semantically meant to give emphasis as in "Kanang English paagi… (English is just a means….)" while supported by the thesis statement of the discourse "Language rana siya (it is just language". This unit points to the meanings of the lexical forms and expressions particularly unique in the contents of the posts. As scholars have cautioned, context is vital in content analysis and requires additional information to assign a correct meaning to the whole sentence or language because in some cases, a single word can be classified under several supersenses which may make the communicative context ambiguous. The assertion informs and emphasizes the relevance of context in determining meanings in general, and meanings of social media expressions in particular.

Since social media's characteristics of being very accessible and mobile is overwhelmingly accommodating another level of communication, social media such as Facebook can also be used to reduce the causes of violence. It is a crucial instrument for developing interethnic discussion, regulating international elections, preventing gang violence, preventing protest violence, and resolving resource issues, among other effective violence reduction programs. Of course, to do so, one needs recognition of the importance of linguistic factors. For instance, in the Image 4 presented above, there is an evident attempt to mitigate the conflict in the context of the posts and its thread.

Deconstructing linguistic capital and challenging language-based stereotypes

This theme addresses how individuals critique the social value attached to certain languages—particularly English—as markers of intelligence, class, or competence. By questioning the assumption that fluency and accent equate to intellectual ability or social superiority, this discourse challenges the dominant norms that privilege English over local

languages. It aims to dismantle the stereotypes that perpetuate linguistic discrimination and reinforce colonial or elitist hierarchies.

Figure 5. Screen captured presenting deconstructing linguistic capital and challenging language-based stereotypes

This post confronts a deeply ingrained stereotype: that fluency in English—especially with a "well" accent—is a marker of intelligence, education, or social superiority. By pointing out that the speaker's English-fluent friend is also "halatang hnd naman nya first language" (it's clear it's not their first language) , the post mocks the idea that speaking English equates to being smart. It serves as a critique of linguistic capital in Filipino society, where English is often treated not just as a language but as a status symbol. The speaker effectively separates language skill from intellectual capability, suggesting that intelligence should not be measured by one's ability to speak English fluently. This post also reflects frustration or resentment toward the societal tendency to overvalue English proficiency, often at the expense of recognizing deeper qualities like critical thinking or emotional intelligence. It can be read as a form of linguistic resistance—pushing back against colonial and classist language ideologies.

As such, the exchange of discourse with the use of translanguaging escalates the language-based stereotypes in the context. Ferrogiaro (2021) explained that social media harms can not only exacerbate conflict but can undermine efforts to prevent or mitigate conflict. Though there are attempts from the companies which are held accountable to whatever violence that their consumers may experience, there has been a very poor assessment in such case. Ferrogiaro (2021) added that what is alarming with the use of social media like Facebook is that content gets shared, what gets amplified, and what does or does not get taken down is at the discretion of the platform in most cases. Thus, this inability to control or regulate content and design of social media has led to some government efforts to attempt to change this power balance with a resulting infringement upon free expression and privacy rights Ferrogiaro (2021).

Acknowledgement and Moral Framing

This theme is based on the sample post from P1 which illustrates the moral framing of the idea of acknowledging the beneficial use of the English language because it mitigates the linguistic gaps experienced by the Facebook users who do not share the same mother tongue.
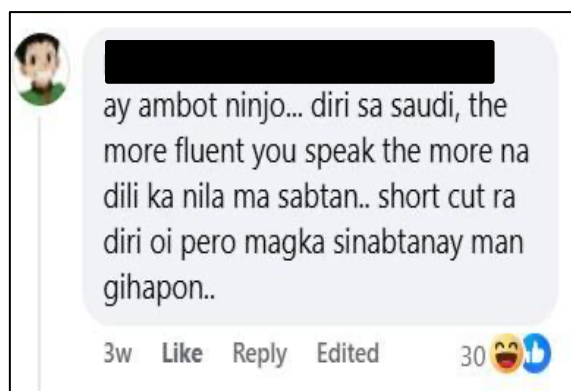

Figure 6. Screen captured presenting Deconstructing Linguistic Capital
and Challenging Language-Based Stereotypes

The context of Figure 6 illustrates a clear case of translanguaging as a practical and inclusive strategy in a multilingual and transnational environment. The speaker blends Cebuano/Bisaya, Filipino, and English in a fluid, conversational way, which reflects the real linguistic practices of Filipinos. This hybrid language use is not accidental; it serves a specific social and communicative purpose.

Further, the translanguaging in this post reflects the speaker's attempt to communicate shared experience and negotiate meaning in a multilingual setting where formal English may actually obstruct mutual understanding. By noting that "the more fluent you speak the more na dili ka nila ma sabtan," (…..the more that you will not be understood) the speaker critiques a form of linguistic elitism that values fluency and formal correctness, especially in English, over real-world clarity and connection. The phrase "short cut ra diri oi" (this is only a short cut, really) emphasizes the practicality of simplified, mixed speech—what scholars refer to as code-mixing—that allows diverse language users to understand each other effectively despite not adhering to academic or "correct" English norms.

The tone of the post is casual, observational, and communal, inviting others who share this experience to affirm it. This type of discussion attempts to reduce possible language disputes. It does this by encouraging comprehension instead of exactness and by accepting the speaking styles of individuals frequently pushed to the edges of language power structures. The concept that skill in English is better or needed is opposed. It states that people can understand each other through communication that is less formal and uses mixed language.

The post helps to shape linguistic conflict in a positive way. It does not increase worry between people who speak English and people who do not speak English. Instead, it makes English seem less like the only acceptable way to communicate. The discussion now shows linguistic adaptability as a good thing. This is especially so in places where many cultures and many languages exist, like the environment of migrant workers.

The post also shows how translanguaging works as a tool to connect understanding between speakers of different languages in a migrant setting. It mixes languages and uses simple words instead of fluent English. The speaker points out a situation where complete fluency can make communication more difficult instead of easier. With this the post goes against language-based social hierarchy and backs a more inclusive model of communication for the real world. It has a decreased chance of language-based conflict and a promotion of unity between varied language users.

Instead of stirring up conflict, this message aims to ease language tensions by recognizing that using simple, mixed languages can be more practical and comprehensive. It challenges the idea that people need to speak perfectly or fluently in English, which can sometimes make others feel unsure or left out. By accepting real-world language use, like translanguaging, it emphasizes clarity over perfect grammar. This approach also questions the idea of linguistic elitism but doesn't criticize anyone personally. Instead, it focuses on how language functions in everyday life and promotes respect and understanding among diverse communities.

It is implied that this kind of post contributes to reducing language-based exclusion by normalizing hybrid, simplified speech as not just acceptable but effective. In the study of Ojitunde (2023), she expounded that it has been established that language users always choose consciously, subconsciously or unconsciously from the available linguistic alternatives in any given context. In formal contexts, the choice is almost always done based on the fact language users are aware of their expressions. However, in informal contexts, such as casual conversations with friends, relations and associates, language users seem to be less conscious of their language use and communicative implications of their expressions which in most cases result in confrontations. This supports the illustrations above which proves that the use of casual language in informal linguistic spaces like Facebook effectively mitigates linguistic conflicts or stereotypes. In this case, the user negotiates linguistic boundaries by using English to dismantle its gatekeeping power, showing that identity assertion through translanguaging isn't always about mixing languages—it can also involve strategic language choice and positioning within a multilingual community.

Translanguaging as Inclusive/ Bridge Building or Divisive/ Alienating Towards Negotiation of Linguistic Boundaries and Assertion of Identity

In this section, we forward the argument that translanguaging can be either be an

inclusive/bridge building or divisive mechanism towards negotiation of linguistic boundaries and assertion of identity. It acts as a linking element that closes the gap between people who speak different languages or hold different ideas or values. As such, it can reduce tension or even conflict. On the other hand, it can alienate people or create division among the participants. Because languages which are used by the participants in an online discourse may vary in importance, the hegemonic tendencies of these languages may surface during engagements.

Translanguaging in promoting inclusivity

This theme illustrates the perspective of translanguaging in promoting inclusivity in negotiating linguistic boundaries and even in asserting one's identity. This extract is from the post of P2 which context highlights the core message deliberately expressed with the use of Bisaya and English language in order to intensify its influence. The statement "So if you're still mastering English, ayaw kaulaw!(…..do not be ashamed!)" is an accommodating invitation to accept one's weaknesses in using the English language.
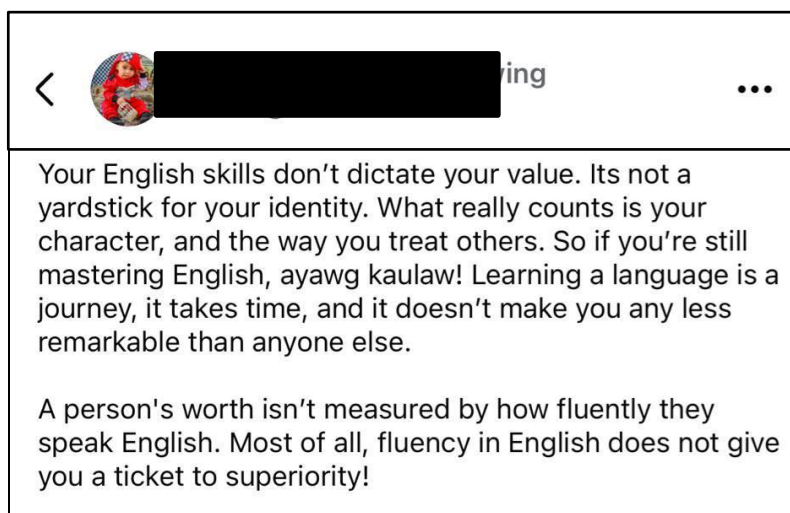

Figure 7. Screen captured of POST A presenting translanguaging as inclusive and bridge building of peace towards negotiation of linguistic boundaries and assertion of identity

It reflects a positive, inclusive perception of translanguaging, where language mixing is seen as educational and empowering rather than alienating. The user did not feel attacked or excluded for not previously knowing what "redundant" meant; instead, they were able to engage, learn, and feel grateful. This interaction showcases how translanguaging can serve as a bridge-building tool in online discourse, especially when this shows that translanguaging promotes learning and fosters an environment where users feel safe to admit what they don't know and gain knowledge through multilingual engagement. It bridges linguistic gaps between formal English and everyday Filipino discourse.

Further, this event also asserts positive identity in line with the social identity theory proposed by Tajfel and Turner (1986) which suggests that individuals experience collective identity based on their membership in a group, such as racial/ethnic and gender identities.

This suggests that the use of multiple languages of Facebook users corresponds to a sense of identity. For example, it has been observed that there is a shift to another language in order to make the audience feel empathized and comprehensible in the statement "...English, ayaw kaulaw..". According to Tajfel (1978), identity begins with the premise that individuals define their own identities regarding social groups and that such identifications work to protect and boost self-identity. This statement supports the corpus because the attitude of the Facebook user revealed the adjustment, she made in order to be considered competent around non-native English speakers. This considers how someone speaks and the judgements and perceptions associated with language features. The speaker asserts an identity that is educated and self-aware, showing fluency while distancing themselves from elitist ideologies.

Translanguaging and divisiveness/ alienation

This theme shows how even a small group of words may alienate oneself and thus go against the negotiation of linguistic boundaries and assertion of identity. In this comment thread from the post of P1 "Less talk nalang ta uy!?", the Facebook user is evidently discouraged from participating in the context.
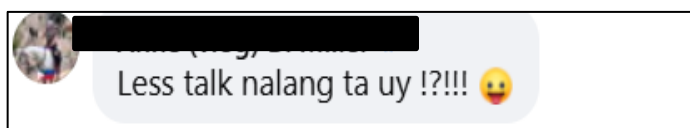

Figure 8. Screen captured of POST B presenting Translanguaging as inclusive and bridge building of peace towards negotiation of linguistic boundaries and assertion of identity

The comment was made in response to a thread where users were being overly critical of others' grammar (commonly referred to as "grammar nazis"). The speaker is suggesting it's better to stay silent to avoid being judged. This post reflects a negative, alienating perception of how language—particularly English use and correctness—is policed in online spaces. The user's reaction, urging silence, implies that the presence of "grammar nazis" creates a hostile linguistic environment where people feel discouraged from participating due to fear of being corrected or shamed for not speaking perfect English or using the "wrong" grammar.

Surprisingly, translanguaging is not welcomed or respected in this context; rather, linguistic gatekeeping is at play. Although the phrase "Less talk nalang ta uy" itself is a translanguaged expression—a mix of English ("Less talk") and Cebuano ("nalang ta uy"), it ironically shows the kind of hybrid, everyday language that often draws criticism in online conversations. This highlights a tension: while translanguaging is a natural part of communication for many users, the way others react to it can make those same users feel invalidated or silenced.

This example illustrates how some Facebook users perceive translanguaging as divisive and alienating, especially when language use becomes a source of public correction or ridicule. The post reflects a withdrawal from discourse—not because users lack things to say, but because they feel that their way of saying it is not accepted. It shows that linguistic policing discourages participation, and that inclusivity online is deeply shaped by how tolerant or judgmental people are toward language diversity. Garcia (2009) asserts that

translanguaging fosters a sense of belonging and identity among speakers in multilingual environments. In this context, the essence of belonging is eliminated by the Facebook user himself. Translanguaging, indeed, allows individuals to leverage their complete linguistic repertoire, promoting flexibility and agency in how they present themselves and interact with others. Table 1 shows the comparative analysis of how Facebook users perceive translanguaging in the online platform.

Table 1. Comparative Analysis of Facebook User Perceptions of Translanguaging

Aspect	Post A – Inclusive/Bridge-Building "If you're still mastering English, ayaw kaulaw.."	Post B – Divisive/Alienating "Less talk nalang ta uy!?!!!"
Tone	Grateful, engaged, receptive	Frustrated, defensive, withdrawn
User's Response to Language Use	Positive learning experience; appreciates explanation of language use (redundancy)	Discouraged from participating due to fear of being corrected or ridiculed
Perception of the Comment Section	Supportive, informative, educational	Judgmental, hostile, unwelcoming
Translanguaging Role	Acts as a tool for learning and inclusion; bridges formal English and accessible explanations	Triggers anxiety or self-censorship due to criticism of non-standard language use
Languages Used	English and possibly Filipino in the original discussion	English and Cebuano/Bisaya mixed in a natural hybrid expression
Function of Language Mixing	Promotes understanding of complex concepts by breaking them down in a relatable way	Expresses emotional response to social pressure around language correctness
Effect on Participation	Encourages continued engagement and curiosity	Discourage contribution; suggests silence as a safer option
Underlying Message	Language learning can be collaborative and accessible	Language policing silences diverse voices and reinforces social barriers

These two posts illustrate the differing perceptions among Facebook members about the use of translanguaging in online communication. In Post A, translanguaging is seen as a good thing that help users understand difficult concepts such as redundancy in English. I like the comment it supports and inspires me as well as others with interest in community lead learning.

In Post B, translanguaging is trapped in a negative social dynamic, with participants experiencing being judged and muted due to others focusing on grammar and correctness. The speaker implies that silence would be preferable, and that multilingual speech is being policed rather than valued.

In sum, both posts bring out contrasting perceptions of translanguaging among

Facebook users in online discourse; whereas in Post A, some view translanguaging positively as a means to bridge English language difficulties for themselves; the comment expresses gratitude as well as an increased sense of confidence, which emerges from community learning. In contrast, Post B describes a process of translanguaging that falls under negative social dynamics wherein users feel judged or silenced due to others' emphasis on grammaticality or correctness. Options of silence seem safer, the speaker suggests, indicating not an embrace but a policing of multilingual expression.

As such, a notable thing about translanguaging is that it is actually a means to promote inclusivity. However, it relies heavily on the social space where it is applied. When users feel that the surrounding environment is supportive, they feel buoyed to express themselves. In contrast, if space is critical or elitist, users completely withdraw-thus depicting how translanguaging can be entirely empowering or alienating depending on how such is bestowed. It is a wonderful quality of translanguaging to be a means of promoting inclusion, though heavily dependent upon the social space in which it becomes operative: if that space is supportive, users will feel buoyed to express themselves. If critical or elitist, however, they will simply withdraw, proving indeed that translanguaging can be at once empowering and alienating depending on its very reception.

The role of translanguaging to digital peacebuilding or online polarization in multilingual Facebook communities

Diverse strong points evidence translanguaging in a multilingual Facebook community as a way of creating bridges or dismembering the same within the context form, tone, and motivational state of an individual. The first contrast of some posts points up the contravention that translanguaging builds inclusion, learning, and mutual understanding; as with the phrase "... English, ayaw kaulaw.." it denotes someone who benefited from translanguaging of an unclear concept about fear/hesitations. With the gratitude expressed by the user, it signifies the opening of the barrier to learning caused by multilingual discourse and instead encourages engagement, as opposed to making users feel sidelined. In such cases, translanguaging is therefore alluded to as bridge-building avenues for democratizing access to knowledge and dismantling hierarchies that privilege native or fluent English speakers. All these examples would go to support this idea that translanguaging has the potential to be a tool for digital peacebuilding with validation of pluralistic voices and collaboration.

This goes to show that language-only thinking is provincial. Language is just a means of communicating with anything but quite as much as it is what puts a major point in a sense. This also pretty much talks about multilingual conditions where simplified and mixed speech communication was non-centering most of the time. It's a form of practical translanguaging to reduce the misunderstandings that trigger conflict from most of these cross-cultural ways of engaging in conversation under multilingual conditions.

On the other hand, other posts reveal how translanguaging contributes to division and linguistic tension. The comment "To be honest, bad English is a turn off... puro paganda eh!" (…..it is all about beautifying) employs a mix of English and Filipino to deliver a harsh critique reinforcing linguistic elitism and shaming for lack of fluency. This type of post does not encourage community building. Instead, it promotes language-based exclusion associating personal value with English proficiency thereby intensifying online polarization. Also, "Less talk nalang ta uy (We should have less already) " could be understood as the psychological toll of constant language-policing. The speaker, who feels judged by so-called

"grammar nazis," suggested silence over participating as indication that some users indeed have their voices silenced in this digital space.

We may say then that translating ideas does not necessarily mean that they will be completely inclusive or totally disagree, but it will cover what side one would want to judge it, depending on the parameters of power and social attitudes that exist in the community. If the translation is done with a little bit of empathetic open-mindedness toward another person, it would nurture the understanding and create the kind of conversation where a person feels comfortable participating in using that medium, moving in the direction of digital-peace building. It becomes that which ironically helps him to reinforce the linguistic hierarchy and the divisions in society, making people polarize.

Conclusion

This study shows that translanguaging in Facebook discourse functions as a double-edged phenomenon. It can foster inclusion, mutual understanding, and collaborative meaning-making, contributing to digital peacebuilding. At the same time, in judgmental environments, it can reinforce polarization, linguistic hierarchies, and exclusion. By examining translanguaging through digital discourse, algorithmic realities, and peace linguistics, the study demonstrates that its potential for promoting peace depends on the social context in which it occurs and is interpreted. Previously under-documented instances reveal translanguaging roles such as linguistic resistance, satirical simplification, challenging stereotypes, and moral framing, which can either mitigate or escalate conflict. Translanguaging is thus more than a linguistic tool; it is a mechanism through which multilingual speakers negotiate meaning and conflict in digital spaces. These findings have important implications for policymakers, educators, and platform designers seeking to support constructive multilingual engagement online.

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