



NATIONAL IDENTITY SURVEY AMONG STUDENTS OF KALINGA- APAYAO STATE COLLEGE, TABUK CITY, KALINGA

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Abstract: *National identity should be sharply distinguished from nationalism. The awareness of being Filipino does not come naturally. We may be surrounded by all the symbols of nationhood the flag, monuments, maps, pictures of our national heroes and the historic events in which they figured but, though these may conjure stirring images of the nation, they do not necessarily bind us to the nation. We may sing the national anthem and recite the pledge of allegiance every day, but these do not automatically evoke in us a consciousness of being part of the nation. This study aimed to provide information on the views of the students of the Kalinga-Apayao State College in terms of their national identity. The study determined that although students' identifications have been broadened to include identification with the national community there is still a lack of common understanding and perspectives about the significant economic, cultural and historical features of our national life. It is therefore recommended that the Kalinga-Apayao State College with the approval of the Commission on Higher Education must enact necessary steps to further uplift the consciousness of all students towards the achievement of a true national identity.*

Keywords: *Nationalism /National Identity/ Kalinga, Philippines*

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INTRODUCTION

The term nationalism was coined by Johann Gottfried Herder (*nationalismus*) during the late 1770s. Precisely where and when nationalism emerged is difficult to determine, but its development is closely related to that of the modern state and the push for popular sovereignty that surfaced with the French Revolution and the American Revolution in the late 18th century and culminated with the ethnic/national revolutions of Europe, for instance the Greek War of Independence. Since that time, nationalism has become one of the most significant political and social forces in history, perhaps most notably as a major influence or postulate of World War I and especially World War II. Fascism is a form of authoritarian nationalism which stresses absolute loyalty and obedience to the state, whose purpose is to serve the interests of its nation alone. Benedict Anderson argued that, "Print language is what invents nationalism, not a particular language per se" (Wikipedia.org).

The history of nationalism begun in Europe (Wikipedia.org). Before the development of Nationalism, people were generally loyal to a city or to a particular leader rather than to their nation. Encyclopedia Britannica identifies the movement's genesis with the late-18th century American Revolution and French Revolution; other historians point specifically to the ultranationalist party in France during the French Revolution (<http://www.britannica.com/nationalism>).

Most nationalists believe the borders of the state should be congruent with the borders of the nation. Extreme forms of nationalism, such as those propagated by fascist movements in the twentieth century, hold that nationality is the most important aspect of one's identity and attempt to define the nation in terms of race or genetics. Nationalism has had an enormous influence on world history. In modern times, the nation-state has become the dominant form of societal organization. Historians use the term nationalism to refer to this historical transition and to the emergence and predominance of nationalist ideology.

Nationalists base nations on various notions of political legitimacy. These can be derived from the Romantic theory of "Cultural Identity", the liberal argument that political legitimacy is derived from the consent of a regional population, or combinations of the two. The study of nationalism became a well-developed field, crossing the disciplinary boundaries of political science, sociology, anthropology, international relations and history. Theories of nationalism can be divided into roughly two major categories: ethnic



nationalism, based on concepts of shared ethnic identity, and civic nationalism, based on shared appreciation and respect for key values.

Other theorists, including scholars from the developing world, have viewed the theoretical construction of national identities and of nationalism as something far more complex than can be adequately summarized into two categories. Similarly, differences of opinion are to be found as to whether nationalism is a modern phenomenon, appearing only when societies shifted from feudalism to capitalism and began to form independent states, or whether nationalism has existed for centuries, if not millennia, as the natural expression of people's deepest sense of their cultural and ancestral roots. The growing demands of indigenous peoples for political and cultural self-determination and increasing heterogeneity of populations in multicultural societies in much of the developed world also are challenging traditional notions of nationalist theory at the start of the new millennium.

In the years before the 11th century, the Philippines was divided into numerous principalities known as *barangays*, a name derived from Malayan boats called *balangays*. These small political units were ruled by *datus*, *rajas* or *sultans*. In 1565, European colonization began in earnest when Spanish explorer Miguel López de Legazpi arrived from Mexico and formed the first European settlements in Cebu. Beginning with just five ships and five hundred men accompanied by Augustinian monks, and further strengthened in 1567 by two hundred soldiers, he was able to repel competing Portuguese colonizers and to create the foundations for the Spanish colonization of the Archipelago. In 1571, the Spanish occupied the kingdoms of Maynila and Tondo and established Manila as the capital of the Spanish East Indies. This Spanish colonization united the Philippine archipelago into a single political entity (Joaquin, 1990).

The term "Filipino" in its earliest sense referred to Spaniards born in the Philippines or *Insulares* (Creoles) and from which Filipino nationalism began. Spanish-born Spaniards or mainland Spaniards residing in the Philippines were referred to as *Peninsulares*. The indigenous peoples of the Philippines were referred to as *Indios*. Those of mixed ancestry were referred to as *Mestizos*. The Creoles, despite being regarded by the *Peninsulares* as inferior to them, had enjoyed various government and church positions, and composed the majority of the government bureaucracy. The sense of national consciousness came from the Creoles, who now regard themselves as "Filipino". It was brought to its advent by three



major factors: 1) economy, 2) education and 3) secularization of parishes (Renato Constantino, *The Philippines: A Past Revisited*).

During the administration of Governor-General Jose Raon, a royal order from Spain, which stated that every village or barrio must have a school and a teacher, was implemented. The implementation of the order expanded the reach of basic education during the Spanish era. Also, during the 18th century, modern agricultural tools made many people leave farming for pursuing academic and intellectual courses. After the arrival of *Buen Consejo*, the Philippines had more direct contact to Europe and the ideas circulating. Thus, the Philippines was influenced by the principles during the Age of Enlightenment and radical changes during the French Revolution (Joaquin, 1990).

The years 1872 and 1892 are two significant periods in the history of the Philippines. These are the years that nationalism blossomed in the hearts of many Filipinos. The year 1872 marked the execution of the three martyred priests, Fathers Mariano Gomes, Jose Burgos and Jacinto Zamora better known as GOMBURZA. The three were convicted and eventually executed by garrotte due to their alleged participation in the Cavite Mutiny. Prior to their execution GOMBURZA made an impact in our history by leading the Secularization Movement. They clamoured for the rights of the Filipinos to oversee the parishes in the Philippines. According to them churches in the country should and must be administered by Filipinos. The Filipinos should be given the privilege to spread Christianity to the natives. The three martyred priests had made their whole-hearted efforts to fulfil their visions. Fr. Burgos, for the matter, organized the Committee on Reforms, which campaigned for more liberal laws. Fr. Gomes, on the other hand, founded the newspaper *La Verdad* which served as an instrument in describing the unbearable conditions of the Philippines through the liberal articles made by Filipino clergymen headed by Fr. Burgos. The GOMBURZA, undoubtedly, showed no sign of apprehension. Instead, they exhibited courage and strong aspiration to make the church pro-Indio.

The actions done by the GOMBURZA transcended the Secularization Movement and rose into a higher level, the Filipinization Movement. Father Burgos, in particular, stressed the concept of nationalism through their visions. It goes to show that before the so-called middle class introduced nationalism and equality the secular priest had already gave birth to these ideas.



The execution of GOMBURZA became a burning fire that awakened the sleeping conscience of many Filipinos. Jose Rizal himself was awakened by this tragic event. His second novel, *El Filibusterismo*, was dedicated to the three martyred priest.

Rizal said in a letter published in *La Solidaridad*, “without 1872, there would be no Plaridel, Jaena, or Sanciongco; nor would the brave and generous Filipino colonies in Europe have existed. Without 1872, Rizal would now have been a Jesuit and instead of writing *Noli Me Tangere*, would have written the opposite. Observing the injustices and cruelties fired my young imagination and I pledge to dedicate myself to avenge someday those victims. With this idea, I have studied and this can be discerned in all my works and writings. God will give me the opportunity someday to keep my vow.”

On the other hand, the year 1892 was the time Andres Bonifacio, Ladislao Diwa, Teodoro Plata and Deodato Arellano founded the secret society called Katipunan. The Katipunan was brought to life after the *La Liga Filipina*, which was founded by Jose Rizal, was discontinued and Rizal himself was arrested and then deported to Dapitan. The Katipuneros no longer believed in peaceful means of change for the Philippine. The Katipunan aimed to overthrow the colonizers through armed struggle. Bonifacio led the nationwide campaign to put an end to the three centuries of oppression and abused by the Spaniards. The Katipunan showed that revolution was the key for change. Filipinos were clamoring for freedom and one way to achieve these was by joining the revolution. Katipunan became the inspiration of other revolutionary groups to continue the struggle for freedom. Bonifacio together with other Katipunan members planted the seed of nationalism in the hearts of every Filipino.

However, between 1872 and 1892, there was a new chapter in the Philippine history – the reform movement. In order to prevent the danger of fighting the Spaniards in the Philippines, the sons of wealthy and well-to-do Filipino families migrated to Europe to campaign for reforms in the administration of the Philippines. Jose Rizal, Marcelo H. del Pilar, Graciano Lopez Jaena and others waged their war of propaganda against the Spanish colonial government but they failed to achieve their goal.

The years 1872 and 1892 gave birth to the nationalism of the Filipinos that triggered the 1896 revolution. The revolution demonstrated the courage and bravery of Filipinos which led to the proclamation of independence of our country on June 12, 1898 in Kawit, Cavite. Both 1872 and 1896 are important in the history of our country. We owe to our forefathers



the freedom we have today. It is now in our hands to continue to defend and protect our sovereignty (nhcp.gov.ph).

The problems occurring to our society today is that many students may never achieve to know of nationalism if they failed to care about their national identity and their current situation, including the concept of a nation in terms of common origin, ethnic or cultural ties. The study aims to give information regarding nationalism and its current situation, including the concept of the nation in terms of common origin, ethnicity or cultural ties. This concept encouraged the researchers to conduct this study. From their observations, they noticed that many students of the Kalinga-Apayao State College seem not to appreciate the true meaning of nationalism.

What is the level of awareness of the students of the Kalinga-Apayao State College on their national identity? In addition, what are the factors affecting the respondents' awareness of their national identity?

CONCEPTUAL FRAMEWORK

Despite eventual success of Filipinos to claim political and social independence, a new type of colonialism rose in the country. It is known as neo-colonialism. Neo-colonialism is defined as the practice of using economic, linguistic, and cultural forces to control a country (usually former European colonies in Africa or Asia) in lieu of direct military or political control. Since most of the country was ravaged by the Second World War, the Philippines depended mainly on the United States to restore her industries and businesses. The country only began to build local industries to reduce economic dependence on foreign nations during the term of President Ferdinand Marcos. Nationalism in the real sense remained stuck up in a false Filipinistic posture. Examples of governmental efforts to enforce nationalistic policies began with former President Ramon Magsaysay sworn into office wearing the Barong Tagalog, a first by any Philippine president. It was fervently followed by the nationalist program "*Filipino First Policy*" of Carlos P. Garcia.

Nationalism has long been ignored as a topic in political philosophy. The surge of nationalism usually presents a morally ambivalent, and for this reason often fascinating, picture. "National awakening" and struggles for political independence are often both heroic and humanly cruel; the formation of a recognizably national state often responds to deep popular sentiment, but can and does sometimes bring in its wake human



consequences, including violent expulsion and “cleansing” of non-nationals, all the way to organized mass murder. The moral debate on nationalism reflects a deep moral tension between solidarity with oppressed national groups on the one hand and the repulsion people feel in the face of crimes perpetrated in the name of nationalism on the other. Moreover, the issue of nationalism points to the wider domain of problems, having to do with the treatment of ethnic and cultural differences within democratic polity, which are arguably among the most pressing problems of contemporary political theory.

Many nationalists think that nationalism is the best way to save small and not powerful groups, which are threatened by mixing of ethnic groups. Nationalist diversity is threatened by worldwide influences and mixing. From the researchers’ point of view, a lot of indigenous problems have to be factored in human development programs because many of the indigenous beliefs have been endangered due to the control of policy.

The rise of nationalism coincided generally with the spread of the industrial revolution with vomited national economic development and popular demand for representative government. National literature arose to express common traditions and the common spirit of each people. New emphasis was given to nationalist symbols of all kinds, for example, new holidays in national history (Kohn, 2001). In the light of these observations the researcher also includes the factors that affect the nationalism among the students of the Kalinga State College.

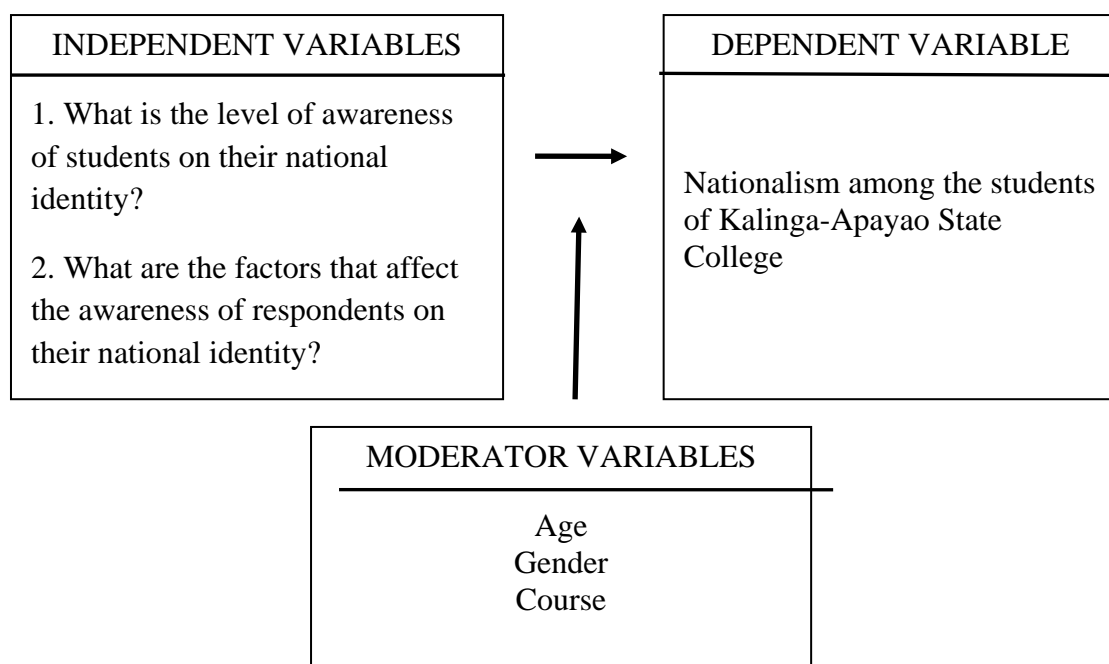


Figure 1: Conceptual Paradigm of the Study



IMPORTANCE OF THE STUDY

The result of this study can provide a baseline data that will provide basis for enhancing the curriculum with courses and activities that will develop and strengthen nationalism among students. It will help in planning, preparing and coordinating effective educational information dissemination strategies which shall increase the level of nationalism of the student. This study will help students in appreciating the importance of nationalism in the development of a positive individual identity rooted in the history and culture of the group where they belong.

METHODOLOGY

Research Design

The researchers used the descriptive research of method with a set of questions as the main instrument in gathering the needed data to answer the questions posed in the study.

A total of one thousand questionnaires were distributed to the students of the Kalinga-Apayao State College during the First semester of school year 2013- 2014. They were randomly selected and a total of 653 completed questionnaires were received back. This gives a total response rate of 65.3 percent.

Hypotheses:

1. The students of the Kalinga- Apayao State College are moderately aware of their national identity.
2. The identified factors moderately affect the awareness of respondents on their national identity.

Statement of Objectives

1. To determine the level of awareness of students of the Kalinga-Apayao State College on their national identity.
2. To determine the factors affecting the respondents' awareness of their national identity

Data Collection and Analysis

The questionnaire was adopted from Doronila's National Identity Survey. Some items were modified to suit the purpose of this study. For the factors affecting the level of awareness of the respondents' national identity, the researcher constructed a set of questions gathered from previous studies and literature read.



In order to collect reliable data that generated the intended results, information collected was triangulated to ensure consistency and accuracy. Data collection for this evaluation was primarily threefold – (1) conducting literature review; (2) quantitative data collection through the questionnaire and (3) qualitative data collection through informal interviews with students.

The data collected were carefully tabulated, organized, analyzed and interpreted using the following statistical tools: Frequency and Percentages were used to treat the data on the personal and professional characteristics of the respondents. Weighted Mean was used to describe the respondents' levels of awareness on their national identity.

RESULTS AND DISCUSSIONS

Indicators	AVE
1. Filipinos are naturally friendly.	2.44
2. Family-orientedness is a positive Filipino value.	2.56
3. Filipino should be used as the medium of instruction in all levels.	1.64
4. The Philippines is rich in natural resources.	2.35
5. The coming of foreigners is a hindrance to national development.	2.21
6. I am proud to be a Filipino citizen.	2.96
7. I am willing to defend the Philippines from outside threat.	2.69
8. The Philippines is the best place on earth.	2.78
9. I am proud of the Edsa Revolution.	2.27
10. I prefer to watch Filipino movies/ television shows	2.3
11. Filipinos are easy to get along with.	2.5
12. A good Filipino citizen respects his parents.	2.64
13. I prefer to have a Filipino spouse	2.39
14. I stand at attention when I hear the national anthem.	2.19
15. Negative comments about the Philippines irritate me.	2.49
16. I can identify the national symbols of the Philippines.	2.15
17. Philippine history is an interesting subject.	2.30
18. I honor my debt of gratitude (Utang na loob).	2.03
19. I believe that my vote is important for national development	2.73
20. I prefer to live in the Philippines.	2.45
21. I prefer to watch/ listen to the news broadcasted in Filipino	2.51
22. I am familiar with Filipino national heroes	2.01
23. I know the Philippine Presidents past to present	2.15
24. I prefer Filipino music.	1.73
25. I am proud of the different dances from the different parts of the Philippines.	2.11
26. I introduce myself as a Filipino	2.63
TAWM	2.35



The students of the college are 'much aware' of their national identity as evidenced by the total average weighted mean of 2.33. This is remarkable because according to Prof. Randolph S. David (2002), the awareness of being Filipino does not come naturally. We may be surrounded by all the symbols of nationhood the flag, monuments, maps, pictures of our national heroes and the historic events in which they figured but, though these may conjure stirring images of the nation, they do not necessarily bind us to the nation. We may sing the national anthem and recite the pledge of allegiance every day, but these do not automatically evoke in us a consciousness of being part of the nation. This statement is true particularly with Kalinga people who are proud of being able to repulse foreign occupation. This unique position of being the 'unconquered' has made Cordillerans, especially Kalingas, look down with arrogance to what they call the lowlanders (Constantino, 1979: 72). In view of the question of inter-ethnic majority-minority relations in the Philippines, it may be necessary to determine the extent to and the manner in which cultural values of ethnic minorities are included in the content of the national culture. It must be noted that the Cordillerans themselves strongly reacted when Carlos P. Romulo once said that 'Igorots are not Filipinos'. This incident evidently shows that Cordillerans strongly identify themselves as Filipinos.

Ernest Gellner (2011), an influential theorist on nationhood, once argued that for a given society to persist, it must be one in which its people can breathe, speak and produce the same national identity."

'I am proud of being a Filipino' obtained the highest mean of 2.96 with a description of 'much aware'. Indeed young Filipinos have plenty to be proud of from Manny Pacquiao, Lea Salonga, Jessica Sanchez, Venus Raj, Shamcey Supsup, Janine Togonon, Apple d App, Arnel Pineda to Donaire; from Boracay Island, Dakak, Palawan to Tubataha Reef. The achievements of fellow Filipinos and the physical beauty of the Philippines is a source of pride.

'I believe that my vote is important for national development' is next in rank with a mean of 2.93 also described as 'much aware'. This is evident in the increase in registration of young voters between 18 to 30 years old. According to political analyst and UP Professor, Miranda (2012), young people are getting fed up with the political situation of the Philippines and believe that they can make a difference through their votes. This is evident in the positive



response to the 'BMPM (Boto mo, I-patrol Mo) Program' of the ABS-CBN Television network where young people have registered en mass in the hope of being able to make a difference in changing current social and political phenomena.

'Filipino should be used as the medium of instruction in all levels.' obtained the lowest mean of 1.64 which is described as 'low'. This is a sad reflection of the language war in Philippine education. There are people who advocate for the use of Filipino as a medium of instruction, while others advocate the use of English. Cordillerans particularly prefer the use of English as a medium not only of instruction but also of communication. It is observed that students prefer the use of English rather than Filipino in formal communication. When students cannot explain themselves in English, they use Ilocano not Filipino.

Table 2. Test of Significant Differences Using Analysis of Variance (ANOVA)

Groupings	F .05	F-ratio	Decision
age	.119	5.219	Significant
gender	.531	.378	Not Significant
Course	.002	5.104	Significant

There are no significant differences in the perceptions of respondents along gender as shown by the computed F-ratio of 0.378 which is lower than the tabular F-ratio of 0.531. Significant differences were determined along age and course of the respondents.

Table 4. Factors Affect the Level of Nationalism among the Students of the Institute of Arts and Sciences (160)

Factors	AVE
Geographical Location	2.51
Educational level	2.60
Cultural Diversity	2.61
Religious Affiliation	2.52
Political Affiliation/ views	2.52
Social Status	2.48
Effective Implementation of Laws	2.48
Information dissemination on pertinent laws	2.55
Globalization	2.68
Integration of nationalism in different Subjects in all school levels	2.72
TAWM	2.57



It is shown on the table that the factors 'much affect' the level of national identity among the students of the Institute of Arts and Sciences as evidenced by the total average weighted mean of 2.57.

National identity is not an inborn trait; various studies have shown that a person's national identity is a direct result of the presence of elements from the "common points" in people's daily lives: national language, symbols, geography, national colours, the nation's history, national consciousness, blood ties, culture, music, cuisine, radio, and television.

Among the factors, the highest mean of 2.72 described as 'much affect' is obtained by 'integration of nationalism in different subjects in all school levels'. Most nations require schools in all levels to integrate nationalism by teaching their country's heritage. The 1987 Philippine Constitution mandated all educational institutions to inculcate nationalism, foster love of country, respect of human rights, and teach the duties of citizenship (Nolledo, 1990). Thus, Philippine educational institutions in all levels are obligated to integrate nationalism in their curriculum. The respondents claimed that they learned of the things that make them proud as Filipinos in history subjects such as Philippine History, Philippine Government and even Philippine Constitution.

Rank 2 is 'globalization' with a mean of 2.68 also described as 'much affect'. Hall (1992) suggests that 'global cultural homogenization' erodes national identities. Globalization both homogenizes and fragments. On one hand, it allows nations and citizens of the world to share common events, values and knowledge, often instantaneously thanks to advances in telecommunications and information technology. Its proponents tout globalization as a vehicle for promoting certain universal goals of governance, economic cooperation and civil society. Ideally, globalization should be an arena for all kinds of flows and exchanges in which the local is synergized with the global and vice versa. In reality, of course, globalization has also fragmented identities and rekindled ethnic divisions once dormant under the control of nation-states (Diamantopoulos, 2005).

'Social status' and 'effective implementation of laws' obtained the lowest mean of 2.48 but still described as 'much affect'. National identity is defined as consciousness of being a member of a nation. The individual does not require the mediations of family, community, region or class to be a member of the nation. Nationality is understood precisely as an attribute of the individual (Calhoun 1997).



Table 4. Test of Significant Differences Using Analysis of Variance (ANOVA)

Groupings	Critical F Value	Computed F Value	Interpretation
age	.001	5.728	Significant
Sex	.274	1.204	Significant
Course	.710	.650	Not Significant

It is presented on the table that there are no significant differences in the perceptions of the respondents when grouped along course as shown by the F-computed ratio of .650 which is lower than the F-tabular value of .710 at 0.05 level of significance. On the other hand, there are significant differences along age and sex as shown by the computed F-ratios of 5.728 and 1.204 compared to the F-tabular values of .001 and .274 respectively.

CONCLUSIONS

The results of the study draw the following conclusions:

1. The survey determined that the students of the Kalinga-Apayao State College are much aware of their national identity. Furthermore, there are no significant differences in the perceptions of respondents along gender however, it was found out that there are significant differences along age and course of the respondents.
2. The identified factors much affect the awareness of respondents on their national identity. Moreover, there are no significant differences in the perceptions of the respondents when grouped along course. On the other hand, there are significant differences along age and sex.

RECOMMENDATIONS

Based on the findings and conclusions, the following are recommended:

1. The Department of Education and the Philippine Commission on Higher Education should assess and re-evaluate the current educational curricula being implemented in all school levels, and enact necessary steps to further uplift the consciousness of all students towards the achievement of a true national identity.
 - 1.1. Concerned authorities and government agencies must address the issue on the language of instruction in all levels. Standard policies should be formulated and implemented to ensure that the national language or Filipino should be the dominant medium of instruction in all levels of Philippine education.
 - 1.2. Filipino should be used in teaching Philippine History and Rizal.



2. Laws and policies promoting nationalism should be strictly implemented in order that these laws will not be taken for granted hence, developing national consciousness and respect for national symbols that identify a Filipino.

2.1. Nationalism should be a core value to be integrated in all subjects.

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