

CHAPTER I

INTRODUCTION

A. Research Background

Nationalism integration in teaching social science courses precedes active citizenship. This process of integration targets the heightening of the Filipinos' national consciousness, their feeling of belongingness, their concern for their common heritage, and the preservation of their identity as a nation. Nationalism integration aims to intensify their love of country and reduce some social problems. There are problems in the Philippines which are rooted from Filipinos' lack of nationalism which is usually attributed to some social science teachers who likewise manifest their lack of it as upshot of neocolonialism. The potential of educators spearheading the young generation for the renewal of national spirit is prodigious. Decolonization, however, is a requisite for such regeneration. The present cultural patterns reflect the need for decolonization which can be catalyzed by the social science references, yet the present condition of the educational system in the Philippines shows the dearth for such references that genuinely aim to heighten nationalism awareness.

1. Filipinos lack nationalism and nationalization.

Needing to associate their individual self with their country and not too much with their respective regions (Pardo, 2017), the Filipinos' regionalistic behavior is rooted from their clannish comportment. This association is a pre-requisite in calling themselves nationalists. The Philippines, archipelago of 7,641 islands, metaphorically, has archipelagic citizens. As the islands are literally separated by internal waters so are the regionalistic citizens also figuratively separated by internal dissent and strife. The country comprises of "18 regions, 81 provinces, 145 cities, 1,489 municipalities, and 42,036 barangays" (villages) under a multi-party system (DILG, 2016).

National motto has the potential to unify the citizens. Its high possibility takes cognizance of Indonesia which has greater number of islands, 14,752 according to UN (worldatlas, 2018), than what the Philippines has, 7,641 (Lasco, 2017), but Indonesians who have maintained that it has more than 17,000 islands (Embassy of Indonesia, 2014) capitalize on their multiculturalism to come up with *Bhineka Tunggal Ika* (Unity-in-Diversity motto). The Philippines' motto during Marcos' regime, "*Isang Bansa, Isang*

Diwa” or “One Nation, One Spirit” (P.D. No. 1413) brought the Filipinos to Marcos’ vision of The New Society. Its replacement (Pro-God, Pro-environment, Pro-people, and Pro-country) has yet to completely permeate into the social fiber. The Philippines’ present motto needs to saturate the two hundred ethnic groups, a population of more than 107 million by the end of 2018 (Crisostomo, 2018), and 184 languages (joshuaproject.net, 2017), with essential ideas of harmonization. Being regionalistic (Agoncillo, 1990), the Filipinos could hardly show unity despite of the improvements in transportations and telecommunications (PNA, 2017) that bridge the islands through airwaves. This motto has to be persistently reinforced through nationalism instruction since unity is correlated to nationalism.

Despite of regularly singing their National Anthem, especially the line “*Alab ng puso, sa dibdib mo’y buhay*” (with fervor burning), Filipinos still lack the passion toward their native land (Habito, 2017). Apolinario (2015) advised that their concept of nationalism should commence from respecting the flag and singing the national anthem properly which are the simplest ways. Thus, the Congress files a bill making the singing of national anthem mandatory and must be done with fervor (Tan, 2017) due to the rising number of Filipinos who failed to pay respect to the flag and the national anthem (Manila Bulletin, 2018; PNA, 2018; Cabuenas, 2017). The simplest ways are standing up and singing properly while the highest ways is offering lives for the country whenever necessary. Love for one’s country mirrors significant societal improvements, the things which nationalists and patriots alike fervently crave their country to attain. The social media are reflective of the citizens’ pretentiousness. Accordingly, the Filipinos generally pretend that they actually stood for something without bothering to do the hard work of coming up with something to stand for (Benigno, 2012); they state stanchly that they are proud of being *Pinoy* yet history attests to many instances of quislingism literally and figuratively, wanting to look white and wanting to copy other countries instead of differentiating themselves from the rest (Hopcya, 2015; Enriquez, 1992a; Freire, 1972); they know that lack of national identification is the very reason why the Philippines has been lagging behind for the past 50 years in comparison to most of its Asian neighbors, but their awareness experiences hiatus in the slambang of ideas, bashing one another and defining nationalism in various ways (Luga, 2015).

Lack of unity is attributed to lack of nationalism which pervades into the bureaucracy and the grassroots of the Filipino society. Tiglao (2016) specified it as lack of economic nationalism. They are aware that economic condition and justice system are highly correlated. The justice system, for instance, clearly reflects the kind of citizens the Filipinos are and the financial struggles they are in. Bondoc (2017) stated a fact that Pinoy justice is slow. It is either the justice system is overwhelmed by the myriad filed cases that have made it slow or its sluggishness has pushed the citizens to commit crimes, or both. Lack of unity affects nationalism which affects the justice system which affects the people's morality. All of these boil down to one - deprivation of intensive civic education.

Deprivation of civic education and exposure to a non-indigenized education system have created a great gap in the Filipino identity. The Philippine economy and society must level up because Filipinos have enough talents and skills. They just lack nationalism (Tanada, 2005). This spark of nationalism can uplift the quality of education which has roots in governance, teaching partnerships, and accountability (Torrevillas, 2017). For example, decentralization of the education system opens the gate for indigenization. With 28 million learners, 800,000 teachers and 75,000 schools, it is difficult to govern from a head office in order to oversee effective education delivery (Basillote, 2017). When the education system is saddled with internal problems and busy-ness in dealing with myriad administrative and technical concerns, it will be somewhat difficult for it to innovate and to indigenize.

With the declension of social, moral, and economic aspects primarily due to failure to educate well, the Filipinos resort to individual and familial survival (Shahani, 1992). Thus, the present diaspora of the Filipinos to other countries (Sicat, 2012), propelled mostly by economic reasons (Jose, 2014) is a clear evidence of the need for the intensification of the drive for nationalism instruction through civic education.

This civic education has to be anchored on the Filipino cultural traits (Gripaldo, 2002). Anchorage to these cultural traits, however, cannot be completely done without the process of decolonization (Torres, 2007). Therefore, before coming up with indigenization, there has to be an uprooting first of the heritages of colonialism (Philips & Whatman, 2007). Decolonization, then, must commence from the catalysts of

cultural changes - the teachers themselves. Dr. Jose Rizal, the national hero, uttered: “In order to read the destiny of a people, it is necessary to open the book of its past”. Then, let the teachers open the reference book of the country’s past in order to prepare the present for a perkier future. Then and only then, the Filipinos could unwaveringly utter that not all were asleep in the night-time of their grandparents, as Rizal’s Pilosopo Tasio declared (Craig, 1912).

2. Most social studies teachers lack nationalism.

Nationalism has its figurative vehement flame. A teacher has the power to decide on what to do with such nationalistic flame. In front of civic education, teachers are the “flickers of national sentiment”, and they have to either “snuff them out or fan them into flames of love” (Hand, 2011). Some teachers snuff them out while some teachers fan them into flames of nationalistic passion by teaching nationalistic education (Leung & Print, 2002). Some of them are indecisive, that they only play their hands with flickers, without definite intention on what to do. Not all social studies mentors teach the pre-service teachers the importance of national identity. Not all of them have the goal of widespread dissemination of the flames of nationalism among the present and the future generations. Some teachers misconstrue the teaching of nationalism as teaching students to be critical thinkers (Roxas, 2018). They are two different things. They who do not help the government to build, do really destroy instead. To be united amidst diversity is to focus on the point of concurrence and not to bash on the point of divergence. Albeit heroism and education in the Philippine context are intertwined (Tamano, 2010), patriotism is seldom included in their advocacies. Being “not fully aware of the role of nationalist politics in representations of the past and unable to assume responsibility for promoting nationalism” (Jaskulowski & Surmiak, 2017), some social studies teachers do not have advocacies at all. They do not like to get involved, aware of the saying: *Ang nakausing pako ay pinupukpok* or protruding nail gets hammered down (Otsuka, 2015). This Pinoy nonchalance is brought about by fear of further involvement. But this is not the life worth living, because the hero and martyr, Benigno S. Aquino Jr. conveyed, “Filipino is worth dying for, fighting for, and living for” (Tan, 2014). Many nails must be hammered down in order to connect various parts together. Teachers themselves connect these parts together. They are not the nails that need hammering, though. Teachers as advocates

see the bigger picture and purpose of education (Cuthbertson, 2014). The teachers ought to be the ones hammering down, instead. Hammering a nail is a part of building something. Hammering down the elected leaders despite of their efforts to build the society is a divisive act and it has not contributed to nationalism at all.

The dissertation of Dahlgren (2008) implicitly warned the social studies teachers to avoid introducing controversial issues, even in an open, democratic forum, because it means indoctrination of students, a stand which Thornton (1991) contradicted and insisted that teachers do in fact continue to play a major gatekeeping role, framing the content of courses through their preparation of course syllabi and their daily decisions about lessons. Grant (2003) agreed that teachers do not make these decisions in a vacuum, but in terms of deciding what learning experiences the students should have, teachers do exercise considerable autonomy. It is apparent that too much exposure to democratic principles and ideals (Sartore, 2018) espoused by the Westerners (Alvares & Faruqi, 2012) brings fear and confusion on the part of the teachers. In an 1807 essay, John Adams cautioned that democracy allows men to satiate their base and unjust desires at the expense of the masses, and that democracy will soon degenerate into an anarchy where men will do what is right in their own eyes (Sartore, 2018). In the South-East Asian context, Malaysian Prime Minister Mahathir Mohamad warned versus too much democracy, and that democracy works only when people understand the limitations of democracy itself (Esmaque, 2012), while Lee Kwan Yew of Singapore stressed that the exuberance of democracy in the Philippines is counterproductive for its development (Untalan, 2015). While too much democracy has its flaws, authoritarianism likewise has them.

The Department of Education wants its teachers and students apolitical. Torn between gatekeeping and politicizing, the teachers have to make decisions and practice academic freedom. The removal of topics pertinent to social issues in the curriculum revision last April 21, 2017 “from the previous May 2016 curriculum guide” may affect the Filipino consciousness of the young (EFD, 2017). The organization (EFD) reported the deletion of the following topics: “political dynasties, graft and corruption and territorial conflicts (i.e. South China Sea/West Philippine Sea issue). The network calls on fellow educators to remain vigilant in addressing the impact of curriculum changes”. It enjoins educators to “step up efforts to highlight nationalist and pro-people content

in teaching Social Studies and other subjects”. This vigilance is good for democracy but when it is suppressed, it would not be fitting to be called democracy at all. Vigilance differs much critically from bashing through social media.

Constantino (2008) boldly expressed that eventhough most of the educators engage “in a lively debate on techniques and tools for improved instruction, not one among the major educational leaders has pushed for a truly nationalist education. He furthered that “Philippine education must produce Filipinos who are (socially) aware”, who know the basic solutions to societal problems, and who have the “courage” to be willing to “sacrifice for their country’s salvation”.

There is, apparently, the need for the clarification on which perspective of nationalism the DepEd wants: primordialism, constructivism, or modernism? Further clarification is needed on which identity and history DepEd wants to evoke since ethnosymbolism, *a sine qua non*, means more than symbols and rituals but the meanings and orientations to collective action that these evoke (Majevadia, 2012).

The Filipino teachers’ effort in leading the discussions on the struggles of the Filipinos in liberating their country from the colonization of Spain, Japan, and America has produced a result which is the opposite of their expectations. The students admire the victors as the old Filipinos think that victory in wars is of divine intervention (fatalism). Whosoever has the stronger spirit gets the higher ground (Aguilar, 1997) and whosoever wins the war gets the approval of *Bathalang Maykapal* (Creator). The teacher’s way of introducing a lesson, like the use of English, has a great impact on the psyche of the Filipino learners – that if Filipino language is sufficiently powerful, why is there a need for the use of another language?

In comparison, while Norwegian teachers focus on the early introduction of financial management, gender differences, tolerance, justice, and fairness (Eriksen, 2013; Brady, 2013; Coenders & Scheepers, 2003) and the North American teachers discuss on USA’s exploration and colonization (Smith, Palmer, & Correia, 1991), the Filipino teachers, instead, stress on the Philippines’ past colonial woes. This breeds psychological effects on the part of the Filipino learners. Filipinos’ inferiority complex is partly anchored on the traditional way of differentiating social status in terms of the

binary opposition between “big people” and “small people” (Aguilar, 1997). And most Filipinos see themselves as small people.

In the Philippines, if the teachers are fluent in English, they are mistakenly branded as excellent teachers. Most of them are excellent but it appears to be the sole determinant of pedagogical performances. They elicit admiration. And so, social studies teachers, who frequently enumerate the struggles of the Filipinos and the defeats of the Philippines in war, are not the magnet of admiration, except, these teachers will become consistent in their use of Filipino, in patronizing Filipino products, in exalting nationalist advocacies, in wearing attire reflective of indigenous culture, in using the idea of indigenization from within, in patronizing Filipino dishes, etc. Without the fire of nationalism being evident among the social studies preservice and inservice teachers “who have low regard for social studies” (Owen, 1997), teaching the subject will continue to be a boring activity and will be continually overshadowed by English, Science, and Mathematics. Because experts said that social studies are ‘left behind’ (Sparks, 2011), the teaching of nationalism seldom has a strong appeal among the learners.

The “contemporary indigenization movement in social sciences” is not a new initiative. Rather, it is a “third-world or postcolonial phenomenon” (Boroujerdi, 2002; Chang, 2005). The Third World suffered from “both political and academic colonialism” (Atal, 1981) “because social sciences were implanted from the West to the colonies to help secure and perpetuate Western power”. Both political decolonization and the intellectual decolonization such as indigenization of the social sciences are vital and necessary for third world countries to achieve genuine autonomy.

Since “colonial mentality is a form of internalized oppression” (David & Okazaki, 2006), Filipino colonial mentality, then, needs decolonization (Enriquez, 1992a). In fact, “The true Filipino is a decolonized Filipino”, Renato Constantino (1919-1999) emphasized (Drona, 2007). If the conception of nationalism is reduced to celebrating birthdays and anniversaries of heroes, then something is wrong with such concept and practice (PKP, 2012).

Educational leaders must come out for a truly nationalist education and produce patriotic citizens; the “Filipinos need mass education for nationalism to reverse the

present dumbing down of the native Filipino” (Constantino, 1970; Drona, 2007). This idea is needed to push for the restructuring of the university education through crafting an indigenous worldview, reclaiming of indigenous selves, forging a pan-archipelagic identity, designing an emancipatory curriculum, and producing indigenous knowledge systems (Fernandez, 2012). The people look up to the universities in order to rid themselves of the roots of colonialism, just to find out that their “universities are the purveyors of the imperialist worldview and ideology” (Mohamed Idris, 2012). It is evident that “as the course of education evolves, continued collaboration and a spirit of unity remain critical” (Michalec, 2015).

Enriquez’ (1992b) approach is one of “indigenization from within” which, Pe-Pua and Protacio-Marcelino (2000) echoed, “...the theoretical framework and methodology emerge from the experiences of the people from the indigenous culture. It is based on assessing historical and socio-cultural realities, understanding the local language, unraveling Filipino characteristics, and explaining them through the eyes of the native Filipino”. Western-inspired data-gathering method needs recontextualization and reconceptualization (Rodriguez-Tatel, 2015).

The tendency of the present generation of Filipinos is to globalize, a change which must not be resisted. The danger of immediately jumping into globalization without passing through indigenization is certainly the melting away of national identity. They have to re-assert indigenous ‘ways of being, knowing, and doing’ (Nakata, Nakata, Keech, & Bolt, 2012). The main goal of each civic educator, then, is to increase students’ sociocultural consciousness and help them understand why change is necessary (Storms, 2013) and that change should start from the teachers themselves.

3. There is a dearth for references on integrating nationalism in social science instruction.

There has been discussions on what content to be taught to students, but the real issue is whether teachers (preservice and in-service) “will make the necessary effort to find the time to teach the subject at all, regardless of what the content is” (Owen, 1997). Thus, the reference book that will spark and sustain the fire among the preservice and the in-service teachers has to be paired with the text books. For some social studies teachers having low regard for teaching nationalism, such textbooks shall be of little use at all. Besides, the textbooks have to be aligned with the spiral curriculum as it “is

also aligned with Bruner's theory of discovery learning, which posits that students learn best by building on their current knowledge” (Corpuz, 2011). And their current knowledge consists mostly of the products of informal education learned through the apprentice system. A small portion of their current knowledge is gained through formal schooling. That is why, most learners do not know how to connect the theories they learned in school and the application in the community where they belong. Such current knowledge should never be brought about by rote memorization for the sake of evaluation. Teachers show their being apolitical by neither injecting religious and political issues on their lessons nor using biased materials. Christian-Smith (1991) suggested for the careful choice of ‘teacher-proof materials’. The choice of teaching materials, however, is second only to lack of access to such materials (Flavier, 2017; SEAMEO Innotech, 2014). Lack of access to reference books is much worse than choosing the reference books.

It is saddening to note that books prepared by some private publishing firms are focused on questions in the examination rather than on functions. Most textbooks prepare the students to pass the tests (Kece, 2013). The learners “are told to follow the rules, prepare for the standardized tests and think about getting a good job that pays well” but seldom to resolve the current community problems, national problems, or the would-be problems in the job (Jacobs, 2008). Reference books may prepare the students to become “pro-God, pro-people, pro-environment, and pro-country”. With regard to this national motto, the DepED gave comprehensive elaboration. Textbooks and reference books are, then, complementary.

Responding promptly to the request of the group of atheists to remove the phrase ‘God-loving’, as Sy (2014) posted, “in a department order (No. 36) issued last September 4, 2013, DepEd released its new statement that reads as follows:” “We dream of Filipinos who passionately love their country and whose values and competencies enable them to realize their full potential and contribute meaningfully to building the nation” replacing the old vision statement: “By 2030, DepEd is globally recognized for good governance and for developing functionally-literate and **God-loving** Filipinos” (emphasis is the researcher’s). Theistic Filipinos brand this position as too much democracy or exuberance of democracy which Mahathir Mohamad and Lee Kwan Yew reiterated, respectively (Esmaguél, 2012; Untalan, 2015). This is one

reason why unity becomes so elusive in the country. The Atheists question the inclusion of *pro-God* in the national motto; concerning the motto pro-people, Filipinos are divided between indigenization and globalization; some religious organizations reject the inclusion of ‘Filipinos who passionately love their country’ (*pro-country*) since this is allegedly tantamount to idolatry (JW.org, 2017); and as to *pro-environment*, the issue between anthropocentrism and ecocentrism (Supriatna, 2016) since specific religious denominations believe on the former. Global Witness (2015) reported that “Brazil topped the 16-country list with 50 environmental defenders slain in 2015, followed by the Philippines with 33 and Colombia with 26”. Such is the tragic result of the collision between mining interests and environmental concern. This is the example of the collision between personal and national interests.

The Department of Education in the Philippines implemented the K to 12 Curriculum six years ago (formally institutionalized in 2013 “through the enhanced Basic Education Act of 2013” signed by President Aquino) and the strategy utilized is for the teachers themselves to develop their own references and teaching materials following the principle of Spiral Progression Approach (Corpuz, 2011). The teachers lack appropriate references in the social studies in the basic education as aired by the teachers themselves (Umil & Viray, 2012). This problem is common among the Southeast Asian nations even in the more developed rural areas primarily due to lack of access (SEAMEO Innotech, 2014) to these references.

As a coconut clings to its bunch, so each Filipino adheres to his/her region. As each bunch of coconuts is attached to a coconut tree, so is every region a part of a country. The same sap flows from one bunch of coconuts to another. The same nationalistic spirit of *bayanihan* has to flow from one region to another. And this is not the old spirit that leans onto the negative side of Filipino values but the new spirit that tilts to the positive side, to that side of the coconut that is exposed to the Philippines’ nationalistic Sun. Let the new spirit uproot the renamed coconut seed from a foreign land and let its roots of heritage absorb the mineral in the Filipino soil, its homeland, enlivened by a local song of regeneration.

Proposing a reference is a move to provide a mind-map of the significant topic related to nationalism instruction. A reference book has to cater for basic education’s

needs for the enhancement of Filipino identity based on the broader perspective and to help in pushing the teacher education institutions toward their rightful place instead of embracing Western hegemony through their education models that are so damaging to their culture, language, way of life, knowledge systems and self-esteem (Mohamed Idris, 2012). This study advances new way of understanding love of country. This innovation lies on *pagpapanibagong-diwa* or renewing of the spirit (of nationalism) which is the major goal in the design, development, and validation of a social science reference book, hence, the rationale why this research investigation was conceived.

B. Research Problems

This investigation seeks answers to the following questions:

1. What are the nationalism needs of the specific Filipino community based on the assessment of the political leader, World War II veteran, social science teacher, elementary grade pupil, high school learner, and college student?
2. What is the level of the reference book's acceptability as to contents such as:
 - a. Filipino Consciousness (*Kamalayang Pilipino*),
 - b. Filipino Sentiments (*Damdaming Pilipino*),
 - c. Filipino Deeds (*Gawang Pilipino*), and
 - d. Filipino Identity (*Pagkakakilanlang Pilipino*)?
3. What is the level of Bagwa's acceptability in terms of Format & Design, Usability, and Readability?
4. What is Bagwa's level of readability when subjected to Flesch-Kincaid Grade Level Index?
5. What are the respective ranks of Bagwa's areas based on the ratings of its groups of validators?
6. What are the suggestions of social studies teachers for the improvement of Bagwa as a reference book?

C. Research Objectives

The main objective of this research is to design and develop a reference for nationalism instruction.

Specifically, this dissertation aims to:

1. Assess the nationalism needs of specific Filipino community;

2. Design, develop, and determine the Bagwa's level of acceptability in terms of its Content, Format & Design, Usability, and Readability in terms of enhancing the level of nationalism.
3. Have the Bagwa subjected to readability index.
4. Rank the Bagwa's areas based on the ratings of its groups of validators.
5. Consider the suggestions of the social studies/science teachers and students for the improvement of the designed and developed reference book.

D. Scope and Delimitation of the Research

This dissertation covers the designing and developing of a reference book in social science for the purpose of enhancing the learners' sense of nationalism. It includes the Bagwa's Front Matter, Content such as *Kamalayang Pilipino*, *Damdaming Pilipino*, *Gawang Pilipino*, and *Pagkakakilanlang Pilipino*, and End Matter. The study is delimited on the use of design and development research, in general, and the utilization of Participant Observation, In-depth Interview, Literature Review, and Documentary Analysis, in particular, through data-gathering instruments such as observation checklist, interview guide, and documentary analysis checklist. The researcher gathered data from local coconut farmers, the internet, school managers, and school documents from April 2018 to August of 2018 in the Municipality of Lopez, Province of Quezon, Philippines. The desired output is a reference book for both the preservice teachers and the inservice teachers whose aim is the integration of nationalism in social science instruction.

E. Significance of the Research

The primary beneficiaries of this reference book are the preservice teachers who take up social science courses and inservice social studies/science teachers of the elementary, secondary, and tertiary levels. As the contents of this book are anchored on certain learning competencies under the K to 12 Curriculum, the social studies/science teachers shall have a ready reference whenever their lessons call for the inclusion of nationalism instruction. Their counterparts in Indonesia may find this research

significant by eliciting parallelism as to the foci of instruction on the four determinants of nationalism.