

# KALINGA ETHNIC IDENTITY AWARENESS

DR. JAMES S. GUIDANGEN  
([jamesguidangen@yahoo.com.ph](mailto:jamesguidangen@yahoo.com.ph))

Kalinga State University  
Cordillera Administrative Region (CAR), Northern Philippines

## ABSTRACT

### Introduction

The Philippines consists of a large number of indigenous ethnic groups. They are the descendants of the original inhabitants of the Philippines and retained their costumes and traditions.

The early music of the Philippines featured a mixture of indigenous, Islamic and a variety of Asian sounds. Spanish settlers and natives played a variety of musical instruments including, guitar, ukulele, violin, trumpets and drums. They performed songs and dances to celebrate festive occasions. Modern day Philippine music features several styles. Most music genres are contemporary such as Filipino rock, hip hop and other musical styles. Philippine folk dances include the Tinikling and Cariñosa.

The Nipa Hut or Bahay Kubo is the typical form of housing of the early Filipinos and until now in remote areas. It is characterized by the use of simple materials such as bamboo and coconut as the main sources of wood. The Spaniards introduced stones as housing and building materials. Spanish architecture can be found in Intramuros, Vigan, Iloilo and other parts of the Philippines (Saboy, 2016).

Philippines is considered as the melting pot of Asia. Eating out is a favorite Filipino pastime. A typical Pinoy diet consists at most of six meals a day. Rice is a staple in Filipino diet and it is usually eaten together with other dishes. Filipinos regularly use spoons together with forks and knives; some also eat with their hands. Popular dishes in the Philippines are adobo which is a meat stew made from either pork or chicken; lumpia, a meat or vegetable roll; pancit or noodle; and lechon or roasted pig. Some interesting delicacies are balut which is a boiled egg with a fertilized duckling inside; and dinuguan which is a soup made from pork blood.

Traditional Filipino games include yo-yo, piko, patintero, bahay kubo, pusoy and sungka. Popular sports in the Philippines include basketball, boxing, billiards, chess, volleyball, bowling, horse racing and cockfighting.

The hospitality of the Filipino culture is one of the reasons why tourism in the Philippines is steadily growing. Foreigners and tourists who have experienced the Philippine culture and being with Filipinos find them very hospitable. This is a common trait that Filipinos are known for to most foreigners who have traveled around the country.

Yuet Cheung(1993) defines ethnic identification as “the psychological attachment to an ethnic group or heritage” and thus centers the construct in the domain of self-perception. The Netherlands sociologist Sawiti Saharso(1989) , extends the definition to include social processes that involves ones choice of friends, selection of a future partner, perception of their life chances, and the reaction of others in ones socials environment. Both definitions involve boundaries were one makes a distinction between “self” and “others”. Saharso’s definitions extend the “other” boundary to include an attribution component. An individual may strongly identify psychologically with an ethnic group, however, the strength and authenticity of the identity is contingent on the acceptance and acknowledgment of “in group” and “out group” members.

The ethnic identity can best be understood through an examination of its etymological origins. The term ethnic has a Latin and Greek origins *ethnicus* and *ethnikas* both meaning nation. It can and has used historically to refer to people as heathens. *Ethos* in Greek means custom, disposition or trait. *Ethnikas* and *ethos* taken together therefore can mean a band of people (nation) living together who share and acknowledge common customs, identity has Latin origins and is derived from the word *identitas*; the word is formed from *idem* meaning same. Thus, the term is used to express the nation of sameness, likeness and oneness. More precisely, identity means “the sameness of a person or thing at all times in all circumstances; the condition or fact that a person or thing is itself and not something else(Simpson and Weiner, 1986).

Combining the definitions and interpretation of identity and ethnicity, it can be concluded that they mean, or at minimum imply, the sameness of a land or nation of people who share common customs, traditions, and historical experiences and in some instances geographical residence. At a low level of interpretation the combined definition is sufficient to capture the manner in which the identity is generally conceptualized and used to understand ethnocultural influence on its formation and development. At another level identity is almost synonymous with ethnicity prompting some sociologists. It varies according to the underlying theory embraced by researchers and scholars intent on resolving its conceptual meanings. The fact that there is no widely agreed upon definition of ethnic identity is indicative of the confusion surrounding the topic. Typically, ethnic identity is an affiliative construct, where an individual is viewed by themselves or by others as belonging to a particular ethnic or cultural group. An individual can choose to associate with a group especially if other choices are available. Affiliation can be influenced by racial, natal, symbolic, and cultural factors(Cheung 1993). Racial factors involve the use of physiognomic and physical characteristics; natal factors refer to “homeland” (ancestral home) or origins of individuals, their parents and kin, and symbolic factors include those factors that typify or exemplify an ethnic group. Symbolic ethnic identity usually implies that individuals choose their identity, however to some extent the cultural elements of the ethnic or racial group have a modest influence in their behaviors(Kivisto and Nefzger, 1993

An ethnic identity serves as our reference or information to other people. What or who Kalinga people are.

The Kalinga ethnic identity is an indispensable part of learning in college knowing how our identities strive to acquire a high definition of our identity.

The Kalinga lives in the rugged mountains are a fierce warrior tribe known for taking human heads, Kalinga means “Outlaw” and for hundreds of years, they were known to brutally slay their enemies for every head taken of a Kalinga warrior, He received a tattoo. But today headhunting is a lot less common so the Kalinga tattoo tradition is in danger of going extinct.

There is a great diversity of people that can be found. The Cordillera ethno linguistic group includes the Bontoc, Ibaloi, Ifugao, Isneg, Itnegs, Kalinga and Kankana-ey.

Kalinga's have a reputation for being the “The strong people of the Cordilleras”(Lewis, M, 2009. During 400 years of occupation in the Philippines, first by Spain and then the U.S, the Kalinga was one of the only tribes not to come under foreign rule. This was due to their fierce fighting skills and their contempt for strangers. Even today they are wary of outsiders

The Kalingas are proud people and well known for their intricate hand woven textiles and beautiful colorful beaded jewelry. In every celebration they incorporate dance and traditional music as a thanksgiving and cultural preservation(Phil. Information Agency Report 2010).

Kalinga cultures and traditions. The Kalingas have numerous songs, such as the salidummay, the dong-dong-ay, the oggayam, the ading, the wasani, the paliwat, the owawi, and the dandanag. But its enduring and distinct rite is the "Bodong" that has become an institution for peace up to this day. Kalinga is classified according to bodong-holding groups or ili, or sub-tribes, namely the Tinglayans, the Lubuagans, the Tanudans, the Pasils, the Balbalans, the Pinukpuks, and the Tabuks(Source: Igorot, the Cordillera Schools Group).

The Kalinga, Gaddang, and the Ifugao's are very superstitious people and strongly believe in spirits. Spirits are the main reason behind disease, crop failure, death, and all misfortunes according to these tribes. All their ceremonies involving the supernatural requires the service of a medium.

The Kalinga have a special rite called the kontad this is a rite that protects a child from evil spirits. The Kalinga believe that there is a time in a child's life when they are very vulnerable to spirits. The child is unable to protect itself at this time so parents and close relatives must observe the taboos closely. This is taken very seriously for if the taboos get broken, then harm could come to the child. The family will bribe the spirits with sacrificial offerings to insure the child's welfare from([http://www.ecst.csuchico.edu/~mjw/philippines/cul\\_tcere.htm](http://www.ecst.csuchico.edu/~mjw/philippines/cul_tcere.htm)).

### **Conceptual Framework**

Ethnicity refers to cultural factors including nationality, regional, ancestry and language. A social group that shares a common and distinctive culture, religion and language.

Ethnicity or ethnic group is a population group whose members identify with each other on the basis of common nationality or shared cultural traditions. Ethnicity connotes shared cultural traits and a shared group history.

According to Genealogy; Ethnicity is defined in terms shared genealogy, whether actual or presumed. Typically, if people believe they descend from a particular group, and they want to be associated with that group, then they are in fact members of that group (Kivisto and Nefzger, 1993).

An ethnic group or ethnicity is a population of human being whose members identify with each other, either on the basis of a presumed common genealogy or ancestry, or recognition by others as a distinct group, or by common cultural, linguistic, religious, or territorial traits.

Members of an ethnic group, on the whole, claim cultural continuities over time, although historians and anthropologists have documented that many of the cultural practices on which various ethnic groups are based of relatively recent invention. An ethnic quality or affiliation resulting from racial or cultural ties "ethnicity has a strong influence on community status relations" (Phil. Information Agency Report 2010).

According to Donald Keith Robotham: ethnicity refers to the identification of a group based on a perceived cultural distinctiveness that makes the group into a "people." This distinctiveness is believed to be expressed in language, music, values, art, styles, literature, family life, religion, ritual, food, naming, public life and material culture. These cultural comprehensiveness-a unique set of cultural characteristics perceived as expressing themselves in commonly unique ways across the socio cultural life of a population-characterizes the concept of ethnicity.

Ethnicity is state belonging to a social group that has a common national cultural tradition. This is, by definition, a fluid concept; ethnic groups can be broadly or narrowly construed. Some ethnic groups shared linguistic or religious traits, while others share a common group history but not a common language or religion. ([www.google.com](http://www.google.com))

Identity in terms of ethnicity, race, minority group status, gender, and sexual orientation is often constructed with class consciousness-group self-awareness in terms belonging to the same socioeconomic group.

Some anthropologists write of the emergence of a new “identity” politics as distinct from an older “class” politics-the growth of what are called “new social movements.” The term social movements refer to gay and lesbian, feminist, and civil rights and environmental movements and are used to distinguish these from trade union and other class-based movements. These distinctions sometimes suggest that persons have to choose between uniting for social and political action primarily on the grounds of common membership in perceived ethnic, racial, minority, gender, sexual orientation, or environmental groups rather than on the grounds of membership in a similar socioeconomic group.

Identity is the set of qualities and beliefs that make one person or group different from others. Individuality. Sameness of essential or genetic character in different instances ([www.mirriam-webster.com](http://www.mirriam-webster.com)).

According to Brubaker and Cooper2000, the different explorations of identity demonstrate how difficult a concept it is to spin down. Since identity is a virtual thing, it is impossible to define it empirically. Discussions of identity use the term with different meanings, from fundamental and abiding sameness, to fluidity, contingency, negotiated and so on.

Brubaker and Cooper noted a tendency in many scholars to confuse identity as a category of practice and as a category of analysis. Indeed, many scholars demonstrate a tendency to follow their own preconceptions of identity, following more or less the frameworks, rather than taking into account the mechanisms by which the concept is crystallized as reality (Webster dictionary).

In psychology, sociology and anthropology, Identity is a person’s conception and expression of their own (self-identity) and others individuality or group affiliations (such as national identity and cultural identity).

One may define identity as the distinctive characteristics belonging to any given individual, or shared by all member of a particular social category or group. Identity may be distinguished from identification; identity is a label, whereas identification refers to the classifying act itself. Identity is best construed as being both rational and contextual, while the act of identification is the best viewed as inherently process.

The conceptual paradigm of the study is shown in figure 1.

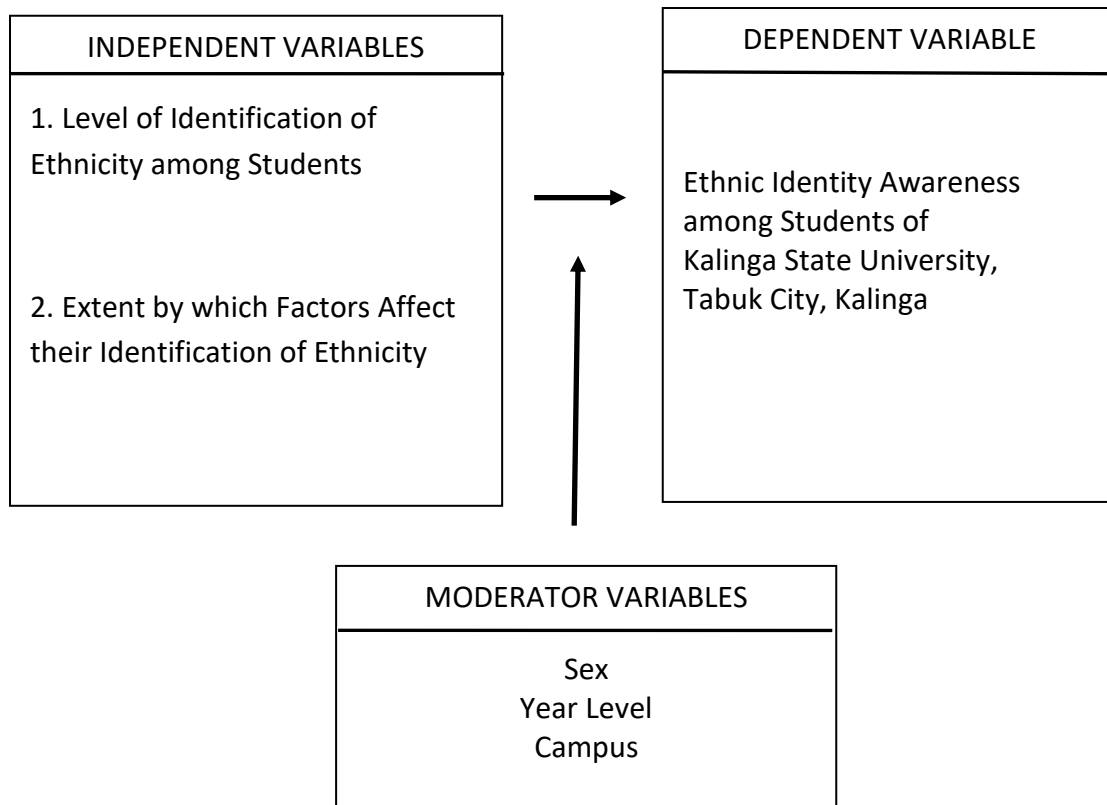


Figure 1: Conceptual Paradigm of the Study

**Statement of Objectives**

This descriptive research focused on the ethnic identity awareness among students of Kalinga State University.

Specifically, it aimed to attain the following objectives:

1. To determine the level of identification of ethnicity among students.
2. To determine the extent by which factors affect the identification of ethnicity among students.

**Importance of the Study**

This research is deemed beneficial to the following:

Curriculum Planners. This study can provide a baseline data that will provide basis for enhancing the curriculum with courses and activities that will increase the level of identification of students on their ethnicity.

School Administration. It will help in the planning, preparing and coordinating effective educational information dissemination strategies which shall increase the level of ethnic awareness of the students.

Faculty. The findings of this study will serve as a significant information for teachers to integrate in their teachings the Kalinga Local History and Culture and to emphasize its importance.

Students. This study will help students in appreciating the importance of their ethnicity in the development of a positive individual identity rooted in the history and culture of the group where they belong.

Researchers. The result of the study served as an eye-opener for the researchers because they were able to appreciate the significance of being aware of your own ethnic identity.

Future Researchers. This is deemed beneficial to them as a reference for the conduct of similar or related study.

**METHODOLOGY**

**Research Design**

This study made use of the descriptive survey method. The survey questionnaire gathered demographic data of the respondents such as sex, year level and location of campus. These pieces of information are necessary in order to show the exact population of the study and how the responses of the survey were distributed among them.

Moreover, the questionnaire also gathered the most important information such as the level of identification of ethnicity among students and the factors affecting their identification.

**Locale and Population of the Study**

The study was conducted at Kalinga State University (KSU).

Kalinga State University is one of the three (3) state Universities in Cordillera Administrative(CAR), North Luzon, Philippines. It is located at Tabuk City, Kalinga Province.

The respondents are the students of the said university from school year 2015-2016.

The population of respondents was determined by getting the 10% of the total undergraduate population of 5,040 during the period of study. They were grouped according to sex, year level and location of campus.

Random sampling was also employed and the questionnaires were floated during their vacant periods.

Table 1 presents the population of the study on the level of identification of ethnicity among students as to sex.

**Table 1. Population of the Study as to Sex**

<b>Sex Grouping</b>	<b>Frequency</b>	<b>Percentage</b>	<b>Rank</b>
Male	203	40.30	2
Female	301	59.70	1
Total	504	100.00	

The table shows that majority of the respondents are females with 301 or 59.7% of the total population while the population of males is 203 or 40.3%.

Table 2 presents the population of the study on the level of identification of ethnicity among students as to year level.

**Table 2. Population of the Study as to Year Level**

<b>Year level</b>	<b>Frequency</b>	<b>Percentage</b>	<b>Rank</b>
First year	131	26.00	2
Second year	154	30.60	1
Third year	120	23.80	3
Fourth year	99	19.60	4
Total	504	100.00	

As shown on the table, the respondents who are second year students have the highest number which is 154 or 30.6%, followed by the first year respondents with 131 or 26.6%, the

third year respondents with 120 or 23.8% and the fourth respondents with 99 or 19.6%. The fifth year students were not included because of their small population, only the BS in Civil Engineering and BS in Agricultural Engineering have a fifth year level.

Table 3 presents the population of the study on the level of identification of ethnicity as to campus.

**Table 3. Population of the Study as to Campus**

<b>Campuses</b>	<b>Frequency</b>	<b>Percentage</b>	<b>Rank</b>
Bulanao Campus	326	64.70	1
Dagupan Campus	178	35.30	2
Total	504	100.00	

The table shows that most of the respondents came from Bulanao campus with 326 or 64.7% while population of respondents from Dagupan campus id 178 or 35.3%.

**Scope and Delimitation**

The study covered the two campuses of the Kalinga State University(KSU): Bulanao Campus(Main Campus) and the Dagupan Campus. The respondents were the students enrolled for the School Year 2015-2016 in both campuses.

**Data Gathering Procedures**

The researchers followed the steps in conducting the survey. They asked permission from the Dean of the College of Liberal Arts. Upon approval, the researchers floated the questionnaires. When the students finished in answering, the researchers retrieved the questionnaires personally.

**Research Instruments**

The survey questionnaire is the main tool used in gathering the data needed for the study. It is consists of three parts.

The first part consists of the personal profile of the respondents, their sex, year level and the location of their campus.

The second part contains the first problem of the study which is the Level of Identification of Ethnicity among students while the third part is on the factors affecting the identification of ethnicity among students of Kalinga State University.

**Validity and Reliability of the Instrument**

The researchers based the survey instrument from Doronilla’s National Identity survey questionnaire and made major modifications in order to fit the present study.

The researchers pre-tested the questionnaire in Kalinga State University Rizal campus in order to test the validity and reliability of the instrument after which, it was treated through the use of cronbach alpha. The yielded result is .78 which means acceptable. Hence, the instrument was deemed valid and reliable.

## Results and Discussions

### Level of Identification of Ethnicity among Students of Kalinga State University

Table 4. Level of Identification of Ethnicity among Students (N=504)

Indicators	Mean
1. Kalingas are naturally hospitable.	4.45
2. Family-orientedness is a positive Kalinga value.	4.33
3. The Kalinga dialect to be used as a medium of instruction in schools.	4.36
4. Kalinga Province is rich in natural resources.	4.29
5. The coming foreigners are a hindrance to the development of Kalinga.	4.34
6. I am proud to be a Kalinga.	4.36
7. I am willing to defend Kalinga from outside threat.	4.38
8. Kalinga is the best place on earth.	4.06
9. I am proud ancestor of Macliing Dulag.	4.17
10. I prefer to eat the native delicacies of Kalinga.	4.18
11. Kalingas are easy to get along with.	4.18
12. A good Kalinga respects his parents.	4.19
13. I prefer to have a Kalinga spouse.	4.27
14. I sing along when I hear the Kalinga Provincial Hymn.	3.17
15. Negative comments about the Kalingas irritate me.	4.17
16. I can identify the ethnic symbols of Kalinga.	4.22
17. The ethnic History of Kalinga is an interesting subject.	4.13
18. I honor my debt of gratitude (Utang na loob).	4.03
19. I believe that my vote is important for the social and economic development of Kalinga.	4.02
20. I prefer to live in Kalinga.	3.94
21. I prefer to listen to Kalinga ethnic songs.	3.79
22. I am familiar with Kalinga local heroes.	4.08
23. I can identify the tourist destinations in Kalinga.	4.42
24. I prefer to play the Kalinga ethnic Instruments.	3.94
25. I am proud of the different ethnic dances of Kalinga.	4.00
26. I introduce myself as a Kalinga outside the province.	3.91
Total Average Weighted Mean (TAWM)	4.13

As shown on the table, the TAWM is 4.13, this indicates that the students of Kalinga State University much identified their ethnicity.

According to an interview, KSU preserves and promotes the culture of Kalinga as manifested in every school program and activity conducted, the presence of cultural presentations and competitions. In addition, the support given to students who participate in regional and national cultural competitions, the collections of Kalinga cultural heritage which are exhibited in the Main library, the approval of the establishment of the Kalinga Studies Center and most of all, the wide collection of researches of both faculty and students on the history and culture of Kalinga. All of these are essential to keep the students aware of their ethnic identity.

With the upcoming 21<sup>st</sup> Kalinga Founding Anniversary and Ullalim Festival, all sectors in the community are mandated to join and celebrate in the 5-day provincial



celebration starting from February 14-18. Different educational institution in all levels are expected to show their support by joining in various activities and competitions (songs,dances,plays). The venue will again be filled with audience and visitors coming from neighboring provinces. This celebration aims to promote tourism and enrich the culture of Kalinga but most of all, it serves as a channel to remind the Kalingas, young and old, not to forget our customs, traditions -our ethnic identity and preserve it despite the threat of modernization.

Moreover, this recent years, local and international media featured the culture of Kalinga like: the “Byahe ni Drew”, Drew Arellano featured the culture of Kalinga particularly in Lubuagan; “Pinoy Adventures” by Richard Gutierrez, he presented and experienced White Water Rafting Adventure in the Chico River”; the “Kapuso Mo, Jessica Soho episode”, she featured Apo Whang-od, the “last mambabatok” of Kalinga and a National artist; CNN and National Geographic Channel also featured the culture of Kalinga.

The indicator that obtained the highest mean is, “Kalingas are naturally hospitable” with 4.446 or very much identified.

According to Rizza Cariazo, in her article posted in Baguio Midland Courier website entitled, “The Pride of Kalinga”, she described how the hospitality of the Kalingas, “If you are a visitor, they would give you the best accommodation and if there are cases that the house where you enter in cannot accommodate you all, the neighboring houses will be opened for you. You are always welcome because it would be their honor to entertain you. They respect the personal belongings of others. They are generous. If there are activities in the community, it is their custom to give something” ([http://www.baguiomidlandcourier.com.ph/supplement\\_article7.asp](http://www.baguiomidlandcourier.com.ph/supplement_article7.asp)).

The Kalingas are Filipino and people who have experienced being with Filipinos find them very hospitable. A common trait Filipinos are known to most foreigners who have traveled around the country. Although they are not the only people in the world who can be friendly and welcoming, their attitude towards other people is said to be exceptional. Even the humblest home along the road can serve as a shelter for a stranger who has lost his way. For Filipinos, serving other people the best of what they have leave them an honor and a promise of true friendship. A typical Filipino house is not completely called a home without any facility ready for unexpected visitors. It is filled with new and lovely items reserved only for them while ordinary ones are for everyday use. They welcome guests with the phrase “feel at home” to make them comfortably at ease(<http://www.camperspoint.com/The-Filipino-Hospitality>).

The indicator that got the second highest mean is, “I can identify the tourist destinations in Kalinga” with 4.42 or very much identified. According to an interview, nowadays, almost all students are using smart phones and can access the internet instantly anytime and anywhere and be aware of the current events, trends and updates. Thus, became easier for the Kalinga Provincial Tourism Office and Tabuk City Tourism office to fulfill their purpose, to promote the different tourist attractions of the province in the different websites including the popular social networks like facebook, instagram, twitter and others where most students have an account.

The indicator that obtained the third highest mean is, “I am willing to defend Kalinga from outside threat” with 4.38 or very much identified.

Kalingas are known for being brave and have successfully defended their territory from foreign threats when Philippines was under the colonial rule. Over the course of four-hundred years of foreign occupation – first by Spain, the U.S., and briefly Japan – the Kalinga were one of the only tribes not to come under direct foreign rule in the Philippines. The Spanish never stationed a garrison in their lands and during the American regime Kalinga Province retained semi-autonomous status because it was governed by a team of

American administrators in concert with influential Kalinga men. At the onset of World War II, Kalinga warriors fought alongside their American allies to repulse Japanese forces who were active in the area(Scott 1975).

But the Kalinga’s skill in hand-to-hand guerilla combat and especially their fierce reputation for headhunting are perhaps the most important elements that have contributed to their relative cultural autonomy(Scott 1975).

In addition, bravery of the Kalingas is depicted in their Ullalim. The Ullalim are ballads that narrate the heroic exploits of culture heroes which also emphasize the bravery and pride of the Kalinga people(Billiet and Lambrecht 1970:2).

And the indicator that got the fourth highest mean is, “I am proud Kalinga” with 4.361 or much identified. According to an interview, a proud student of the university narrated her being proud as a Kalinga particularly when the news broke regarding the intense campaign for the recognition of Apo Whang-od, a tattoo artist from Kalinga to be a National Artist. A National Artist award is one of the highest civilian honors in the Philippines(E.O. No. 236). Other significant reasons to be proud of as people of Kalinga: the natural tourist attractions like the one astounding sight in Tinglayan, the Sleeping Beauty Mountain also known as *Mt. Patukan*. It is a mountain ridge located between the municipalities of *Tanudan* and *Tinglayan*. It is called as such because it resembles to a sleeping woman lying on its back; the rich culture of the province and many more.

On the other hand, the indicator that got the lowest mean is, “I sing along when I hear the Kalinga Provincial Hymn” with 3.173 or moderately identified. In one of our interviews, some students confirmed that they already forgot the lyrics of the hymn and some even admitted that they failed to memorize the lyrics since it is not being sang often, only in few occasions outside the campus.

The second lowest mean is “I prefer to listen to Kalinga ethnic songs” with 3.785 or much identified. The preference of most youth to contemporary music than the ethnic songs is becoming a threat in the preservation of culture nonetheless, the mean obtained in this indicator is still positive. Most students claimed that they still appreciate the ethnic songs as evidenced to their support to local musicians concerts like the Living Anitos Band and the likes during the Matagoan and Ullalim festival.

Table 5. Summary of ANOVA as to Sex

Source of Variance	Sum of Square	df	Mean Square	F-ratio
Between Groups	1.470	1	1.470	10.652
Within Groups	7.088	51	0.313	
Total	8.559	52		

F.05= 4.08 Decision: Significant/ Ho Rejected

As shown on the table, there are significant differences in the perceptions of the respondents on the level of identification of ethnicity among students of Kalinga State University along sex. Hence, the null hypothesis is rejected.

Table 6. Summary of ANOVA as to Year Level

Source of Variance	Sum of Square	Df	Mean Square	F-ratio
Between Groups	2.804	3	0.935	14.473
Within Groups	6.527	101	0.313	
Total	9.331	104		

F.05= 2.68 Decision: Significant/ Ho Rejected

As shown on the table, there are significant differences in the perceptions of the respondents on the level of identification of ethnicity among students of Kalinga State University along year level. Hence, the null hypothesis is rejected.

Table 7. Summary of ANOVA as to Campus

Source of Variance	Sum of Square	df	Mean Square	F-ratio
Between Groups	1.908	1	1.908	13.1134
Within Groups	7.423	51	0.145	
Total	9.331	52		

F.05=4.08 Decision: Significant/ HO Rejected

As shown on the table, there are significant differences in the perceptions of the respondents on the level of identification of ethnicity among students of Kalinga State University as to campus. Hence, the null is rejected.

Extent by which Factors Affect the Identification of Ethnicity among Students of Kalinga State University

Table 8. Extent by which Factors Affect the Identification of Ethnicity among Students (N= 504)

Indicators	Mean
1. Geography	3.97
2. Ethnic Affiliation	4.01
3. Cultural Diversity	4.53
4. Community Involvement	4.15
5. Natural Disasters/ Calamities	4.17
6. Tribal conflicts	4.65
7. Negative Perceptions/Views about the Kalinga culture	4.64
8. Information dissemination campaigns	3.71
9. Globalization/Trends/Modernization	4.68
10. Limited Integration of the Local History and Culture of Kalinga in the Curricula	4.66
Total Average Weighted Mean (TAWM)	4.32

As shown on the table, the total average of weighted mean is 4.32 or very much affected. This implies that the identified factors very much affected the respondents' identification of their ethnicity.

According to Governor Baac during an interview, news items often exaggerate tribal wars. He also added that there is no such happening going on today. This news excerpt reveals the internal and external forces that shape ethnic classification(characterization of a group imposed from the outside) and identification(the group's view of themselves). The natives' real and perceived (mis)conduct or peculiarity conspires, as it were, with media narrative and tourist gaze to create a reified ethnic identity. Illustrative of this process of image construction is the following introductory narration to Lars Krutak's Philippine segment of his popular television documentary on *Discovery Channel*, "Tattoo Hunter": The documentary's virtual portrayal of a Kalinga fraught with conflicts finds resonance with the perceptions of many non-Kalingas and among a few Kalingas themselves who tend to generalize isolated cases of personal vendetta and clan feud and to conflate the 32[50 in

another listing -- see "Brokering Peace Among Tribes: How HPI is Ending Hunger Tribal Wars in Kalinga"; the number is still to be finalized pending consultation with knowledgeable Kalinga elders] subtribes [of Kalinga into a homogeneous ethnic group. What comes out of this production of meaning is a combination of the truth and the untruth, a common issue in the representation of the ethnic(<http://matagoan.blogspot.com/2012/02/ullalim-festival-and-ethnic-identity.html>).

As Michael Ryan explains: "Ethnicity is also one of the languages with which we think about the world. And like so much of the information that circulates in the media and in everyday discourse (rumor, gossip, small talk, etc.), ethnic information is a mix of truth and inaccurate or incomplete representation. Indeed, the danger culture poses for the issue of ethnicity is that cultural representations exist on a spectrum from the objective and factual on the one end to the fictive and conjectural on the other. With cultural representation, we make fictions, but we use the same tools to make truths about the world, and the two often blend and mix in ways that can be harmful".

The factor which is "Globalization/Trends/Modernization" obtained the highest mean of 4.68 or very much affected.

Globalization is a global transformation, an integration of economies, industries, markets, cultures and policy-making around the world ([www.lexicon.ft.com/Term](http://www.lexicon.ft.com/Term)). Development of modern technologies and facilities, construction of various government and private establishments, road widening projects and the likes are revered as evidence of a nation's progress, the commitment to modernization, and the ability of humans to tame and reshape nature through technical ingenuity. Nevertheless, human and ecological consequences of these are more dramatic. Forced resettlement associated with construction of establishments for economic purposes and road widening projects displaces and destabilizes communities and most of all, destroying the cultural heritage of the community ([www.culturalsurvival.com](http://www.culturalsurvival.com)). A concrete example cited by a student during an interview, is the relocation of the White Carabao, she added, that it is a cultural landmark not a historical landmark while pointing out the difference of cultural and historical symbol.

Moreover, the tribal opposition to so-called "development" projects can be cited as an early examples of organized people's power in the Cordillera. It was the people's power of the Kalinga and the Bontok that stopped the construction of the Chico dams, which threatened to displace thousands of indigenous people ([www.bantayog.org/?p=685](http://www.bantayog.org/?p=685)).

The factor that got the second highest mean is, "Limited Integration of the Local History and Culture in the Curricula" with 4.66 or very much affected.

From series of interviews conducted to the students, it was found out that they can really identify their ethnic identity but admitted that they did not learn most of these inside the four corners of the classroom. Philippine History and Culture subject is a basic subject in all courses, however, Kalinga Local History and culture is not one of the major topics in the said subject.

And the factor that got the third highest mean is, "Tribal Conflicts" with 4.65 or very much affected. Due to non- settlement of crimes or cases, the result was the common inter- tribal conflict. With this, students and government workers had to go home to seek refuge in their tribal villages. Government workers were not able to deliver their services, and even people not belonging to the warring tribes were not able to perform their economic endeavors ([https://www.researchgate.net/publication/272774222\\_Integration\\_of\\_Kalinga\\_Indigenous\\_Law\\_in\\_the\\_Implementation\\_of\\_Modern\\_Criminal\\_Law\\_in\\_Tabuk\\_City](https://www.researchgate.net/publication/272774222_Integration_of_Kalinga_Indigenous_Law_in_the_Implementation_of_Modern_Criminal_Law_in_Tabuk_City)).

Many cases of tribal conflict transpired among tribes and sub-tribes in the province. For example: Lubo versus Mangali (1970s- 1980s) wherein the peace pact was severed and more than twenty (20) people were killed including a priest and a catechist; Bago

versus Butbot (1987- 1990s) wherein peace pact was severed and twelve (12) people were killed including the peace pact holder; Lubuagan versus Biga (1990s) wherein the peace pact was severed and ten (10) people were killed including other innocent people from other tribes. These events intensified the pessimistic perceptions of other people about the Kalingas, hence would push for some of the Kalingas to deny their identity outside the province to avoid criticism, discrimination and intimidation ([https://www.researchgate.net/publication/272774222\\_Integration\\_of\\_Kalinga\\_Indigenous\\_Law\\_in\\_the\\_Implementation\\_of\\_Modern\\_Criminal\\_Law\\_in\\_Tabuk\\_City](https://www.researchgate.net/publication/272774222_Integration_of_Kalinga_Indigenous_Law_in_the_Implementation_of_Modern_Criminal_Law_in_Tabuk_City)).

While the factor that got the lowest mean is, “Poor information dissemination campaigns” with 3.712 or much affected. The presence of various social networking websites made the campaigns and promotions of our culture accessible to everybody. Broadcast for important updates and events in the province can be easily. Aside from cheaper cost for the campaigns, it also provides an opportunity for the people to express their feed backs for improvements.

The factor that got the second lowest mean is “Geography” with 3.97 or much affected. According to an interview, some respondents said that even if they came from the farthest part of the province, they could still identify the culture of Kalinga, much more better than those from the city proper. Their knowledge of the Kalinga culture is not tainted by the influence of modernization.

Table 9. Summary of ANOVA as to Sex

Source of Variance	Sum of Square	df	Mean Square	F-ratio
Between Groups	1.826	1	1.826	5.671
Within Groups	6.113	19	0.322	
Total	7.939	20		

F.05=4.35 Decision: Significant/ Ho Rejected

As shown on the table, there are significant differences in the perceptions of the respondents on the extent by which factors affect the identification of ethnicity among students of Kalinga State University along sex. Hence, the null hypothesis is rejected.

Table 9. Summary of ANOVA as to Year Level

Source of Variance	Sum of Square	df	Mean Square	F-ratio
Between Groups	2.061	3	0.687	3.166
Within Groups	5.878	27	0.217	
Total	7.939	30		

F.05=4.92 Decision: Not Significant/ Ho Accepted

As shown on the table, there are no significant differences in the perceptions of the respondents on the extent by which factors affect the identification of ethnicity among students of Kalinga State University along year level. Hence, the null hypothesis is accepted.

Table 10. Summary of ANOVA as to Campus

Source of Variance	Sum of Square	df	Mean Square	F-ratio
Between Groups	.663	1	0.663	5.571
Within Groups	2.275	19	0.119	
Total	2.938	20		

F.05= 4.35 Decision: Significant/ HO Rejected

As shown on the table, there are significant differences in the perceptions of the respondents on the extent by which factors affect their identification of ethnicity among students of Kalinga State University as to campus. Hence, the null hypothesis is rejected.

### **SUMMARY OF FINDINGS**

1. The students of Kalinga State University much identified their ethnicity.
2. The study further determined that there are significant differences in the perceptions of the respondents along the moderator variables of sex, year level and campus.
3. The students of Kalinga State University perceived that the identified factors very much affected their identification of ethnicity.
4. The study further determined that there are significant differences in the perceptions of the respondents on the extent by which factors affect the identification of their ethnicity along the variables of sex and campus but found significant along year level.

### **RECOMMENDATIONS**

In the light of the foregoing findings and conclusions, the following are recommended:

1. Aside from the university-wide culture-based programs and activities, the school should mandate the different colleges to conduct culture-based programs and activities in each college every semester that would increase the level of identification of students to their ethnic identity.

- 1.1. The singing of the Kalinga Provincial Hymn is as important as the singing of our National Anthem hence, the university administration should firmly observe that it must be sang not just in every important activity/ program conducted but during the regular flag ceremonies.

- 1.2. It is undeniable that the influence of modern and contemporary music is strong, but still it is important not to disregard our very own ethnic songs. The integration or mixed up of the contemporary and ethnic music might be considered.

- 1.3. It is the duty of the younger generation to start changing the negative perceptions of other people about the Kalingas. The Kalinga customs, practices and traditions that are deemed bad and have negative impacts must be changed or disregarded.

2. The active participation of students to various programs and activities inside and outside the school that aimed to enrich the Kalinga culture must be given full support by the school and must be well-monitored as well.

- 2.1. Globalization has positive and negative impact, the province can achieve progress in a way that our ethnic identity will not be sacrificed. Before the implementation of every project or plan for development by the government or private sectors, proper consultation with the ethnic community may be considered to determine their opinions and suggestions in order to avoid conflicts.

- 2.2. The integration of the Kalinga history and culture in applicable subjects of the university should be made more comprehensive.

3. The aggressive and strict implementation of the provisions of the Pagta (Kalinga Indigenous Law) should be done particularly in the imposition of penalties.

### **REFERENCES:**

- Alejandro, Reynaldo G. Philippine Dance, Mainstream and Crosscurrents. Quezon City: Vera-Reyes, 1978.*
- Anima, Nid. And Now Comes... The Mountain Tribes. Quezon City: Omar Publications, 1977.*
- Baradas, David, ed. Monpaot Cordillera Functional Sculpture. Bulwagang Fernando Amorsolo, Cultural Center of the*

- Philippines, 4 February to 4 March 1991.*
- Barton, F.R. *The Kalingas*. Chicago: University of Chicago Press, 1949.
- Benitez, Kristina. "Towards an Understanding of Gong-Drum Ensembles in Southeast Asia: A Study of Resultant Melodies in the Music of Two Gong Ensembles from the Philippines." *Master of Arts thesis, University of Michigan*, 1983.
- Billiet, Francisco and Francis Lambrecht. *Studies on Kalinga Ullalim and Ifugao Orthography*. Baguio City: The Catholic School Press, 1970.
- Casal, Gabriel, Regalado Trota Jose Jr., Eric S. Casiño, George R. Ellis, Wilhelm G. Solheim II. *The People and Art of the Philippines*. Los Angeles: University of California at Los Angeles Museum of Natural History, 1981.
- Dacanay Jr., Julian E. *Ethnic Houses and Philippine Artistic Expression*. Manila: One Man Show Studio, 1988.
- De los Reyes, Angelo and Aloma De los Reyes, eds. *Ethnologies of Major Tribes: Igorot, A People Who Daily Touch the Earth and the Sky*. Baguio City: Cordillera Studies Group, 1987.
- De Raedt, Jules. *Kalinga Sacrifice*. Cordillera Monograph 04. Baguio: Cordillera Studies Center, University of the Philippines, 1989.
- Demetrio, Francisco, Gilda Cordero-Fernando, Fernando N. Zialcita, Roberto B. Feleo. *The Soul Book*. Quezon City: GCF Books, 1991.
- Dozier, Edward P. *Mountain Arbiters, The Changing Life of a Philippine Hill People*. USA: University of Arizona Press, 1966. \_\_\_\_\_. *The Kalinga of Northern Luzon, Philippines*. New York: Irvington Publishers, 1983.
- Eugenio, Damiana L., ed. *Philippine Folk Literature*. Quezon City: The University of the Philippines Folklorists Inc., 1982. *Folk Architecture*.
- Gabao, Larry A. "Ethnic Dances of Bontoc, Ifugao, Benguet, Apayao and Kalinga." *Master of Arts thesis, Philippine Normal College*, 1988.
- Lane, Robert F. *Philippine Basketry: An Appreciation*. Makati: Bookmark Inc., 1986.
- Lang-Ay, P. L. D., Martin, J. G. S., Doctor, J. G. P., & Guidangen, J. S. (2013). *Integration of Kalinga Indigenous Law in the Implementation of Modern Criminal Law in Tabuk City*. *IAMURE International Journal of Social Sciences*, 5(1). \ <http://iamure.com/publication/index.php/ijss/article/view/397> Accessed 13 November 2013
- Llamzon, Teodoro A. *Handbook of Philippine Language Group*. Quezon City: Ateneo de Manila University, 1978.
- National Geographic Magazine, September 1912. NCCP-PACT. Sandugo. Manila: National Council of Churches in the Philippines, 1988.

- Obusan, Ramon A. *Research File on the Cordilleras*.  
 Orosa-Goquingco, Leonor. *The Dances of the Emerald Isles*.  
 Quezon City: Ben- Lor Publishers Inc., 1980.  
 Pfeiffer, William R. *Music of the Philippines*. Dumaguete  
 City: Silliman Music Foundation Inc., 1975.  
 Prudente, Felicidad A. "Musical Processes in the Gasumbi  
 Epic of the Buwaya Kalinga People of the Northern  
 Philippines." Doctor of Philosophy dissertation,  
 University of Michigan, 1984. \_\_\_\_\_. "The Vocal  
 Tradition of the Buwaya Kalinga." *Kultura*, Vol. II, No.  
 4 (1989), 37-43. *RR's Philippine Almanac: Book of  
 Facts 1990*. Aurora Publications, 1990.  
 Reyes-Urtula, Lucrecia. *The First Philippine Folk Festival*.  
 A Retrospection. Manila: Folk Arts Theater, 1981.
- Saboy, Scott. Editor. *Baguio Midland Courier*. (2016 )  
[http://www.baguio.midlandcourier.com.ph/supplement\\_article7.asp](http://www.baguio.midlandcourier.com.ph/supplement_article7.asp)
- Scott, William Henry. *On the Cordillera*. Manila: MCS  
 Enterprises, 1969. \_\_\_\_\_. *History on the Cordillera*.  
 Baguio City: Baguio Printing and Publishing Co. Inc.,  
 1975.
- Vanoverbergh, Morice. "Dress and Adornment in the Mountain  
 Province of Luzon Philippine Islands." *Catholic  
 Anthropological Conference*, Vol. I, No. 5 (November  
 1929), 181-244.
- Wilcox, Cornelius De Witt. *From Ifugao to Kalinga: A Ride  
 Through the Mountains of Northern Luzon*. Kansas City:  
 Franklin Hudson Publications, 1912.
- Worcester, Dean C. "The Non-Christian Tribes of Northern  
 Luzon." *Philippine Journal of Science*, Vol. I, No. 8  
 (October 1906).

#### WEBSITES

[https://www.researchgate.net/publication/277077654\\_Typology\\_of\\_the\\_Gangsa\\_Musical\\_Instruments\\_of\\_the\\_Kalingas\\_of\\_Northern\\_Philippines](https://www.researchgate.net/publication/277077654_Typology_of_the_Gangsa_Musical_Instruments_of_the_Kalingas_of_Northern_Philippines)

<http://matagoan.blogspot.com/2012/02/ullalim-festival-and-ethnic-identity.html>.

[https://www.researchgate.net/publication/272774222\\_Integration\\_of\\_Kalinga\\_Indigenous\\_Law\\_in\\_the\\_Implementation\\_of\\_Modern\\_Criminal\\_Law\\_in\\_Tabuk\\_City](https://www.researchgate.net/publication/272774222_Integration_of_Kalinga_Indigenous_Law_in_the_Implementation_of_Modern_Criminal_Law_in_Tabuk_City).

[www.culturalsurvival.com](http://www.culturalsurvival.com)

<http://www.camperspoint.com/The-Filipino-Hospitality>).

<http://matagoan.blogspot.com/2012/02/ullalim-festival-and-ethnic-identity.html>

[www.mirriam-webster.com](http://www.mirriam-webster.com)