



UNIFORMITY AND POSITIVITY INDEX OF THE ETHNIC STEREOTYPES AND SELF-STEREOTYPES AND FILIPINO STEREOTYPES OF THE KAPAMPANGAN, ILOCANO AND TAGALOG RESPONDENTS INSIDE AND OUTSIDE OF TARLAC STATE UNIVERSITY

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ABSTRACT

Tarlac State University (TSU) is a multi-ethnic and multicultural institution with a student population that is predominated by the Kapampangan, Ilocano, and Tagalog ethnolinguistic groups. This paper is a comparative study of ethnic and national stereotypes and self-stereotypes of these three ethnolinguistic groups. Using a modified Katz and Braly trait checklist, as well as their uniformity index, this paper was able to: 1) compare and contrast the uniformity as well as positivity of the three ethnic stereotypes; 2) compare and contrast the uniformity as well as positivity of the three ethnic stereotypes with their corresponding ethnic self-stereotypes; 3) determine the national self-stereotypes of the three ethnolinguistic groups; and 4) compare and contrast the uniformity as well as positivity of the three national self-stereotypes with their corresponding ethnic self-stereotypes. This paper is significant in understanding the peaceful and productive co-existence of the said three ethnolinguistic groups not only in TSU but also in Tarlac City, and Tarlac Province. This paper is also significant in exploring how multi-ethnicity and multicultural condition may contribute towards imagining national identity and building the nation.

KEYWORDS: *Kapampangans, Ilocanos, Tagalogs, Ethnic Stereotypes, Ethnic Self-Stereotypes, National Stereotype, National Self-Stereotype, Uniformity Index, Positivity Index*

INTRODUCTION

It can be said that the role of the teacher is very important in the teaching-learning process. Involved in this process is the teacher's creative interaction with his students who have different characteristics and beliefs. Getting to know the students being taught is also part of the meaningful value a teacher wants to achieve, but it cannot be done in daily discussions alone. It is necessary for the teacher to observe carefully inside and outside the classroom and give proposals that will be the basis of research that will help to obtain a peaceful and meaningful relationship in an academy or university.

The province of Tarlac in its history originated from two provinces: the North from Pangasinan and the South from Pampanga. The Northern part is not only from Pangasinan purists but Ilocanos as well. The Ilocanos even though they have their own language also have different dialects or vernaculars and so do the Kapampangans. All in all, it is very good to study the

different ethnolinguistic groups that live here in Tarlac, especially the students at Tarlac State University (TSU). TSU is a public state university founded in 1906 that has three campuses for its nine colleges. TSU is rich in different ethnolinguistic groups, it can be considered a multicultural space because here you can see different groups that come not only from Kapampangans, Ilocanos, there are also Bisayas, Muslims, Bicolanos, Pangasinenses and other different Tagalog. This is the nest of ethnolinguistic groups Ilokano, Kapampangan and Tagalog in Region III.

The background of the study was based on the researcher's own experience in relation to her daily academic interactions with students at the College of Education, Tarlac State University. The researcher notices the clustering of Ilokano, Kapampangan and Tagalog students according to their ethnicity whenever they are allowed to group themselves for group activities. From this, her interest was aroused to examine the relationship and relationships of students representing each ethnic group.

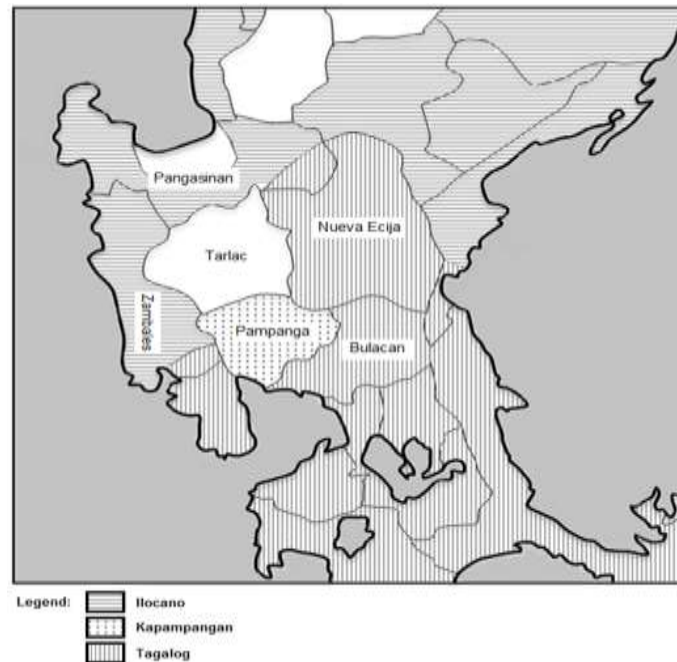


Figure 1: Ethnolinguistic Map of Tarlac
(Mendoza et al., 2019)

Seen on the map, the province of Tarlac is surrounded by towns; from the North is Pangasinan whose main language is Iloko and Pangasinense, to the east there is Pampanga whose main language is Kapampangan and Bulacan whose main language is Tagalog. Also located in the Western part are Zambales and Nueva Ecija with Zambal, Tagalog and Iloko languages. The towns mentioned have different languages, and these languages have a complex culture carried by each ethnolinguistic group that married, worked and chose to live in the town of Tarlac. This has undoubtedly been the reason for the existence of many spoken languages and ethnic group identities of the people currently living in the province because it can be reflected in the students at TSU who identify each place and culture of their origin. In this analysis, it is important to study in a cultural space like TSU the conditions related to ethnic relations including the behaviors or characteristics that represent each group.

METHODOLOGY

From the initial survey conducted on one hundred and fifty (150) student respondents who make up the three ethnolinguistic groups at TSU, data were obtained about the characteristics that describe the Ilokano, Kapampangan, Tagalog and Filipino. Anchored on Katz and Braly's research method, the characteristics gathered from the survey among the students were combined, and by obtaining the uniformity index, one hundred and sixty-two (162) characteristics were formed. With the developed list of characteristics, a questionnaire was developed that was used on

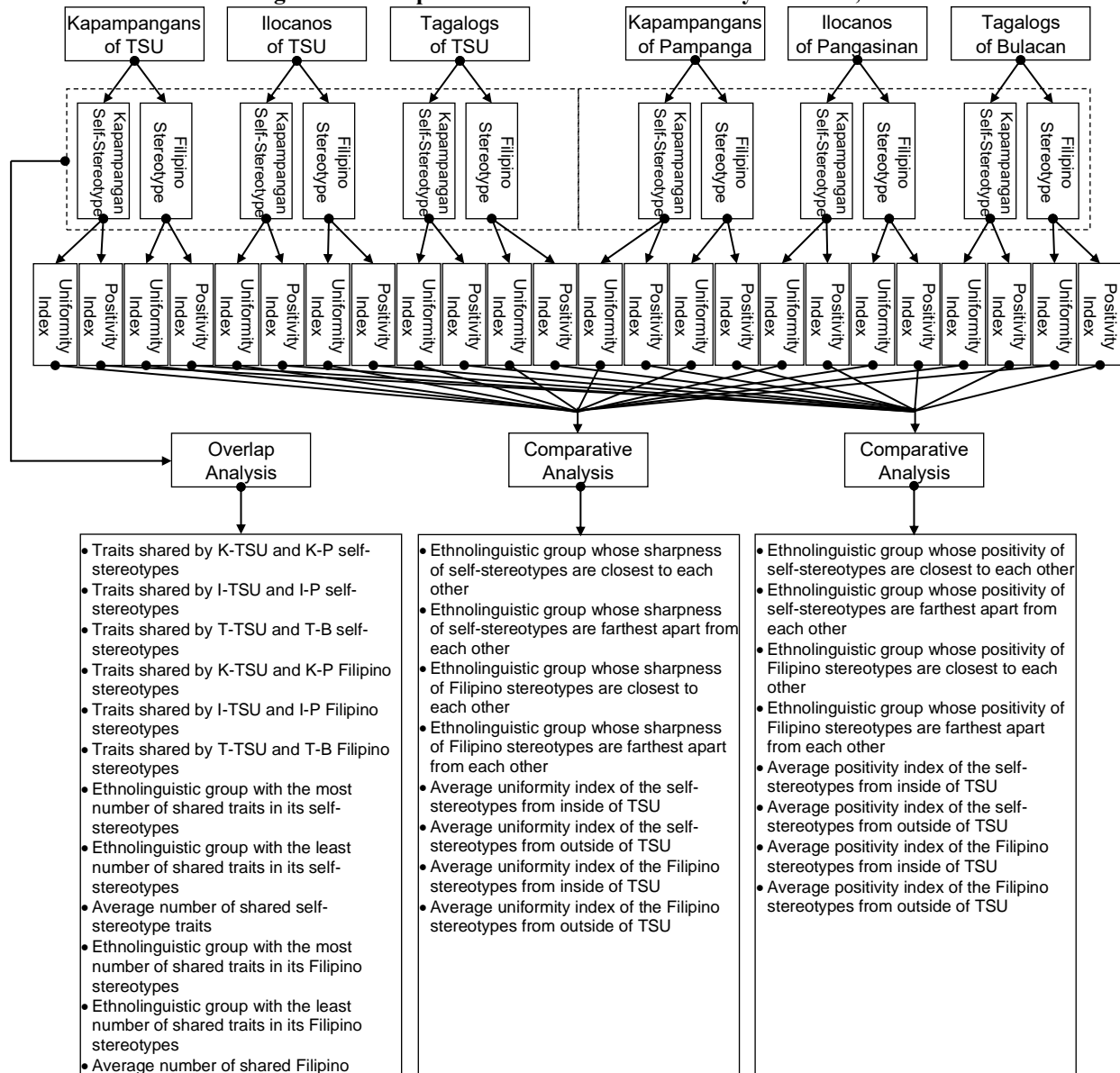
three hundred (300) student respondents in TSU and three hundred (300) respondents in Central and Northern Luzon representing Bulacan, Pampanga and Pangasinan.

The checklist developed by this paper contains 162 items, which is almost double the number of Katz and Braly's checklist which contains only 84 trait items. Using this 162-item questionnaire, 100 Kapampangan, 100 Ilokano, and 100 Tagalog students at TSU, who were not part of the first 150 informants answered the checklist to provide the twenty (20) characteristics that describe the three ethnolinguistic groups including being Filipino. Also, they can list down characteristics that are not on the list found in the checklist. From the twenty (20) characteristics, each respondent chose the first five characteristics that best describe Kapampangans, then Ilocanos, Tagalogs and Filipinos. To determine whether each of the TSU students is a Kapampangan, Ilokano, or Tagalog, the first language (mother language) used by the respondents was written on their questionnaire. Respondents from one hundred (100) Ilokano residents in Pangasinan, one hundred (100) Kapampangan residents in Pampanga and one hundred (100) residents in Bulacan also did a similar process. Residents who participated in Central and Northern Luzon were randomly selected from different towns.

This conceptual framework served as a guide for the researchers to achieve a comparative analysis of the survey conducted within TSU and in Central - Northern Luzon.



Figure 2: Conceptual Framework of Research by Mendoza, et al. 2019



The first objective of this paper is to profile the ethnic stereotype and self-stereotype of the three ethnolinguistic groups. In deriving their stereotype, this was done by identifying the top twelve (12) characteristics for each group based on multiple responses from the other two groups. For their self-stereotype, this was done by also identifying the top twelve (12) characteristics for each group based on the number of numbers they answered. The second main step of the paper is to obtain the uniformity index of the stereotype and self-stereotype of the three ethnolinguistic groups. For the uniformity index of ethnic stereotypes, they were calculated based on the method developed by Katz and Braly. "A uniformity index of a given ethnolinguistic group is reckoned by counting the number of traits the total frequency of which would equal the value of half of all the choices made by the respondents. The

smaller the uniformity index of a given ethnolinguistic group, the sharper its stereotype will be" (Katz & Braly 287).

The third main objective of the paper is to determine the positivity/negativity indices of three ethnic stereotypes and four ethnic self-stereotypes along with their view of the Filipino. This was done by first determining which of the one hundred and two (162) characteristics contained in the questionnaire were positive, neutral, or negative. Each of the top twelve (12) attitudes that make up the stereotype and self-stereotype of an ethnolinguistic group is defined as positive, neutral, or negative. The positivity/negativity index of an ethnolinguistic group is calculated by subtracting the total number of negative characteristics from its total number of positive characteristics.



Thus, having a greater number of positive characteristics than negative characteristics is also a more positive ethnic and self-stereotype.

The fourth step of the paper is to compare the similarities and differences of profiled stereotypes and self-stereotypes of Kapampangans, Ilokano, Tagalog and Filipino within TSU and Central and Northern Luzon. This was done to find out: a) what are the common stereotypes and self-stereotypes of the Kapampangans in TSU and Pampanga, as well as Ilocanos in TSU and Pangasinan, Tagalogs in TSU and Bulacan; b) which ethnolinguistic group has the greatest number of shared ethnic and self-stereotypes; and c) which ethnolinguistic group has the least number of shared ethnic and self-stereotypes.

The fifth part of the paper is the comparison of ethnolinguistic groups that: a) have the clearest self-stereotypes closest and

farthest from each other; b) which ethnolinguistic group has the clearest stereotype of Filipinos closest and farthest from each other; c) comparison with the average uniformity index of self-stereotypes from within TSU and Central and Northern Luzon; and d) comparison with the average uniformity index of stereotypes of Filipinos from within TSU and Central and Northern Luzon.

The last part is the comparison of a) ethnolinguistic group with a positive self-stereotype closest and farthest from each other; b) which ethnolinguistic group has a positive stereotype of Filipinos closest and farthest from each other; c) comparison with the average positivity index of self-stereotypes from within TSU and Central and Northern Luzon; and d) comparison of the average positivity index of stereotypes of Filipinos from within TSU and Central and Northern Luzon.

RESULTS AND CONCLUSIONS

Uniformity Indices of the Three Ethnic Stereotypes and Three Ethnic Self-Stereotypes

Ethnolinguistic Group	Uniformity Index			
	TSU Survey		Central/Northern Luzon Survey	
	Stereotype	Self-Stereotype	Stereotype	Self-Stereotype
Kapampangan	16.74	14.00	21.46	11.20
Ilokano	16.57	12.45	19.54	27.83
Tagalog	27.27	20.83	35.33	34.80
Filipino		19.18		25.00
Average	20.19	16.62	25.44	24.71

In the result of the study, based on the uniformity index of Katz and Braly, the one with a smaller total weighted mean, means that its stereotypical image is clearer. From the uniformity index of stereotype and self-stereotype from the survey conducted in TSU and Central and Northern Luzon, the researchers found that Kapampangans, Ilokano and Tagalogs have a clearer stereotype image based on student respondents from TSU with a total uniformity index of 20.19 while Central and Northern Luzon has a total uniformity index of 25.44. The self-stereotype image of Kapampangans, Ilokano, Tagalog and Filipinos is also clearer in TSU with a total uniformity index of 16.62 compared to the 24.71 uniformity index from Central and Northern Luzon. It just means

that within TSU, their stereotype image is more evident in ethnolinguistic groups with a uniformity index of a) Kapampangan (16.74) vs. Central and Northern Luzon. (21.46); Ilokano (16.57) vs. (19.54); Tagalog (27.27) vs. (35.33). Also, the self-stereotype uniformity index within TSU is more evident compared to Central and Northern Luzon for the following groups: Kapampangan (14.00) vs. (11.20); Ilokano (12.45) vs. (27.83); Tagalog (20.83) vs. (34.80); and in Filipino (19.18) vs. (25.00). From the obtained data, it means that each ethnolinguistic group has a clearer and better view of their own ethnic group and fellow ethnic group and even the Filipino race within TSU.

Positivity Indices of the Three Ethnic Stereotypes and Three Ethnic Self-Stereotypes

Ethnolinguistic Group	Positivity Index			
	TSU Survey		Central/Northern Luzon Survey	
	Stereotype	Self-Stereotype	Stereotype	Self-Stereotype
Kapampangan	5.00	8.0	6.00	5.0
Ilokano	9.00	10.00	8.00	11.00
Tagalog	11.00	10.00	10.00	11.00
Filipino		12.00		11.00
Average	8.33	10.00	8.0	9.50

On the other hand, the stereotype image of the three groups Kapampangan, Ilokano and Tagalog was also proven to be more

positive in TSU with a total positivity index of 8.33 compared to a total positivity index of 8.00 from respondents in Central and



Northern Luzon. The self-stereotype for Kapampangan, Ilokano, Tagalog, and Filipino is also more positive in TSU with a total positivity index of 10.00 compared to a total positivity index of 9.50 from Central and Northern Luzon.

From the results of this first research about the perspective of each ethnolinguistic group on their stereotype, ethnic and national stereotype, it became the basis of the researcher to explore the factors, methods and mechanisms in the improvement of ethnic relations within of TSU as a space and mechanism of multiculturalism and nationalism.

At the beginning of "Imagined Communities" Benedict Anderson mentioned, for us to understand the concept of nationalism, we should know how our national identity is formed and changes from time to time and why it is important today. Therefore, being aware of one's own ethnic identity is the beginning of being aware of being part of a large national community. By being aware to this fact we can continue thinking about what we can contribute to the whole country in the field of culture, natural resources and other aspects and needs for national development.

The characteristics of being a Filipino are part of our national identity, so it is important to evoke in any cultural study the values related to being Filipino. Nationalism is a very big and very broad concept, but by focusing the study on this concept in the cultural space of TSU, it will be given a comprehensive structure. Knowing the conditions of multiculturalism within TSU as a multicultural space, this paper will promote the important lessons and knowledge of nationalism.

The contribution of the study does not mean only the investigation of the phenomenon to explain it, but putting a face to the phenomenon in its cultural context is much richer, but just as valuable. In this direction, the characteristic of TSU can be raised not only as a cultural space but also as a location where the minds, hearts and souls of future generations are forged. The researcher strongly believes that the application of the theory of Benedict Anderson (1991) and Ernest Gellner (2003), allied with the multiculturalism framework of F.P.A Demeterio (2009) will be guided in a deep analysis of the conditions and values presented by TSU as a mechanism of multiculturalism. The final point of analysis, TSU as a university, can be a stage of change towards nationalization. More than the abstractness of the cultural space, the characteristic and ability of a university is more effective than any other space when it comes to nationalization.

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