

SOCIO-CULTURAL AND POLITICAL SIGNIFICANCE OF ETHNOCIDE TO COLLEGE STUDENTS OF BAGUIO CITY¹

by

FOMEG-AS, DAVID Y.²; BASCO, ESTRELLA T.³; BAY-OS, NORMA W.³;
DUMANGHI, MARY T.⁴; DANGIS, ANGELA B.⁴; OPIG, CLEMENCIA D.⁴;
DEL ROSARIO, ROSALINE B.⁴; LABAN, ANGELINA B.⁵

KEY WORDS: ethnocide, preservation, acculturation, assimilation, exculturation, development, colonial mentality, culture, indigenous people, ethnicity

ABSTRACT

The study was done primarily to determine the socio-cultural and political significance of ethnocide to college students of Baguio City. Ethnocide is defined as the process of gradual change in ethnic culture of indigenous peoples that eventually culminates to the death of ethnicity or loss of identity as a consequence of but not limited to acculturation, assimilation, exculturation, development, colonial mentality, including geography. Results of the study indicate that ethnocide has begun with the presence of respondents having little knowledge or no knowledge of their ethnic culture (Tables 1 to 12) and further aggravated by non- or rare practice/use of ethnic culture (Tables 13 to 24). However, many or majority of the respondents think that their ethnic culture should either be modified or preserved (Tables 25 to 36) and or not to be used/practiced especially on beliefs/practices—e.g., paganism (Tables 26b, 28b, 30b, 32b, 34b, 36b). Yet, majority of the students surveyed strongly agree on the necessity to preserve their ethnic culture for identity and solidarity (Tables 37 to 42). Although the major cause of ethnocide perceived by the respondents is preference of modern lifestyle, other primary causes are identified that include non-observance of the non-material components of the culture, inability to speak and non-speaking of the dialect, shameful acts of tribal folks, some ethnic practices are non-Christian, and not proud of belonging to a tribe (Tables 43 to 48). Thus, it is necessary to be selective which components of the ethnic culture should be preserved to mitigate/avert ethnocide. Ethnicity was also acknowledged to have much and or very much effect on the life (social and political) of students surveyed, be it in the school or community (Tables 49, 53, 57, 61, 65, 69). In addition, majority of the respondents strongly disapprove of some political-related ethnic practices as nepotism and paying of debt of gratitude by an elected official (Tables 52, 56, 60, 64, 72).

¹ A research paper (2004-2005) partially funded by the Mountain Province State Polytechnic College. Presented during the National Seminar-Workshop on Building and Sustaining Learning Communities: Toward Preparing Students for Life in the 21st Century & Beyond and Research Forum on Some Areas in Education, held at the RMTU Research, Extension, and Training Center, Iba, Zambales on July 28-29, 2005.

² **Correspondence author**—to whom all queries about this research should be addressed. Instructor, Mountain Province State Polytechnic College—College of Engineering and Technology. E-mail address: daccyf@yahoo.com and daccyf@lycos.com.

³ Asst. Prof.—Mountain Province State Polytechnic College—College of Engineering and Technology

⁴ Assoc. Prof.—Mountain Province State Polytechnic College—College of Engineering and Technology

⁵ Instructor—Mountain Province State Polytechnic College—College of Engineering and Technology

INTRODUCTION

Throughout the history of man, there have been significant changes in their way of life without prejudice to geography and race. Inherent to every person is their culture, which, in one way or the other has been influenced and still being influenced by others' and vice versa.

Slowly but surely, social interactions as history can attest made culture dynamic. Thus, no one could really claim to have a pure, uninfluenced culture, especially in this 21st century.

Yet, only recently have we heard of the word **ethnocide**. Not even the newest version of Webster's dictionary could tell us what this is, for it is a coined word from "ethnic" and the suffix "-cide"! **Ethnocide, thus, implies death of a culture or a culture that is vanished at present.** Ethnocide is the vanishing of cultures declared Dacyon (Pers. Comm. on January 24, 2005).

Since time immemorial, how many cultures are already inexistent at present? Where are the descendants of these cultures? Do they have anywhere to see and remember their cultural heritage? How do they feel about their true cultural or ethnic identity? And, how is their cultural heritage significant to their lives?

Trying to answer these questions broached the issue on ethnocide. Apparently, having social, cultural and political bearings, ethnocide becomes a significant issue if not at all a cultural disease that must be addressed the soonest; though Dacyon said, "It (*ethnocide*) is something that affects one's cultural identity; thus, ethnocide has no importance to the *indigenous* people."

It is for this reason that this research is launched. To survey if there now exist considerable facts and reasons for us to believe that there is ethnocide on the part of the Igorots especially of the recent generations, how it influences their lives, and suggest how ethnocide may be averted. Albeit, Pungayan (Pers. Comm. on August 20, 2005) said that "Other persons may raise questions on the use of the word 'ethnocide'."

For purposes of clarity, the researchers arrived at a common understanding and working definition of ethnocide. It is the process of gradual change in ethnic culture of indigenous peoples that eventually culminates to the death of ethnicity or loss of identity as a consequence of but not limited to acculturation, assimilation, exculturation, development, colonial mentality, including geography.

This study was done primarily to determine the social, political, and cultural significance of ethnocide to the life of Igorot college students in Baguio City. Specifically, it aimed to assess the existence of ethnocide through responses of Igorot college students in a survey based on the working definition of this research, identify and evaluate how ethnocide is affecting the life of Igorot college students socially, politically, and culturally in Baguio City, identify and enumerate the factors that may contribute to

ethnocide based on respondent's responses, and recommend ways by which ethnocide may be averted or mitigated.

The study was conducted from October 2004 to July 2005.

METHODOLOGY

Problems. The following problems were answered in this study; (1) What is ethnocide?, (2) How well do the respondents know their ethnic culture?, (3) What contributes to ethnocide?, (4) How can ethnocide be averted or mitigated?, and (5) How is ethnocide affecting the life of Igorot college students in Baguio City socially, politically, and culturally?.

Methods. Survey questionnaires were made in reference to the objectives of the study. Finished questionnaires were released to respondents (Igorot college students) in major schools of Baguio City upon approval and permission of their respective Presidents or Deans.

The survey targeted 150 respondents of major universities and or colleges in Baguio City that included Pines City Colleges, Saint Louis University, Baguio Central University, University of Baguio, University of the Cordilleras—BCF, and Easter College Incorporated. However, only 92, 151, 82, 52, 104, and 96 survey forms returned to or retrieved by the researchers from the previously mentioned schools, respectively. This may be due partly or wholly to different number of Igorot students enrolled in each school.

Results were therefore analyzed based on percentage of the total number of respondents from each university or college. The research employed descriptive and qualitative method; hence, no statistical tools or statistical analyses were made.

RESULTS AND DISCUSSION

The researchers of this study define ethnocide as the process of gradual change in ethnic culture of indigenous peoples that eventually culminates to the death of ethnicity or loss of *ethnic* identity as a consequence of but not limited to acculturation, assimilation, exculturation, development, colonial mentality, including geography.

Knowledge on Ethnic Culture

a.) *Material culture.* On the average, 30% of all the respondents surveyed (Tables 1, 3, 5, 7, 9, 11) have "well enough" knowledge of their material culture while 20% are very well knowledgeable; albeit no respondent from Pines City Colleges acknowledge to be very well knowledgeable of their material culture (Table 9). However, there are students who also acknowledge having little knowledge of (10% to 40%) and or do not know (less than 5% to as high as 10%) their material culture (Tables 1, 3, 5, 7, 9, 11).

This is worrisome because, we might confuse non-Igorots of which material culture represents a certain tribe; as Pungayan commented, (Pers. Comm., August 20, 2005) "Clothing like Bahag or Wanes is another example (*of loss of identity*) whereby wearing someone else's won't truly represent your own true identity but the others' instead; hence, one should wear his very own costume with its appropriate design in accordance with the tribe's traditional designs, if it is to represent his true ethnic identity, say on some occasions. Failure to do so is a misrepresentation of one's tribe, resulting to loss of true identity in the long run or otherwise."

Data gathered reveal that there is a common trend on the responses of students surveyed from most of the schools except PCC. Although, there are few respondents from PCC recognizing to have little knowledge of their material culture and none of them have "very well" knowledge, there is also a higher percentage of students who recognize to "do not know" their material culture (Table 9).

b.) *Non-material culture*

Dialect. Majority of the respondents claim to know their dialect/native tongue "very well" and or "well enough" (Tables 2a, 4a, 6a, 8a, 10a, 12a); but, there are also those with little and or no knowledge of their dialect. In PCC, only few claim to know their dialect very well (Table 10a), and it is also where most do not know their dialect (10%).

"Not knowing your own language is already considered loss of identity, because the language is one way of identifying one's ethnicity; thus, speaking another group's language like English does not represent you as a person who truly speaks his own language but someone who is borrowing a language; in this case, English. Your not speaking your very own language hides your 'true' identity", commented Pungayan (Pers. Comm., August 20, 2005).

Ideas. Majority of the respondents have little knowledge of their cultural ideas especially on literature (Tables 2a, 4a, 6a, 8a, 10a, 12a). Only few of the Igorot students surveyed claim to know well enough and or very well their ethnic cultural ideas like music, literature, dance, and architecture.

Easter College Incorporated has the most respondents (70%) with little knowledge on ethnic literature (Table 4a) while Saint Louis University has the most respondents (40%) knowledgeable well enough on ethnic literature (Table 6a). ECI and SLU also topped the other schools on respondents with "little knowledge" and "well enough" knowledge on other ethnic cultural ideas, respectively.

Beliefs/Practices. Generally, most of the respondents recognize to have little knowledge or do not know their ethnic beliefs or practices (Tables 2b, 4b, 6b, 8b, 10b, 12b). Baguio Central University has the most respondents to acknowledge they do not know *if* Lumawig is Christ—more than 50%, followed by the University of Baguio—

40% (Tables 12b and 8b, respectively). Both SLU and ECI, Catholic and Episcopalian schools, respectively came in next with more than 35% respondents who do not know *if* Lumawig is Christ (Tables 6b, 4b).

It is also interesting to note that although respondents from PCC acknowledge to have well enough knowledge on paganism (28%), they also recognize to have little knowledge on appeasing spirits (more than 30%) and *if* Lumawig is Christ (29%) (Table 10b).

Values. Majority of the respondents in all schools know very well their ethnic cultural values and follow the same trend on their responses from "very well" to "don't know" (Tables 2c, 4c, 6c, 8c, 12c) except for PCC where most respondents do not know their ethnic cultural values (Table 10c). Only 4% of the Igorot respondents at PCC know well enough their values but more than 12% of them do not know theirs. The results do not imply, however, the erosion of values on the respondents but only their knowledge of their respective ethnic values.

Customary laws. Most of the respondents either "know well enough" or "know a little" their customary laws (Tables 2c, 4c, 6c, 8c, 10c, 12c). At PCC, more respondents do not know their customary laws than those who know it a little (Table 10c), unlike in the other universities and or colleges surveyed. Yet, the percentage of respondents who do not know their customary laws in all schools surveyed is comparable (10% on the average).

X-axis legend for Tables 1-12:

VW – very well

WE – well enough

AL – a little

DK – don't know

Table 1. Knowledge on ethnic material culture (UC)

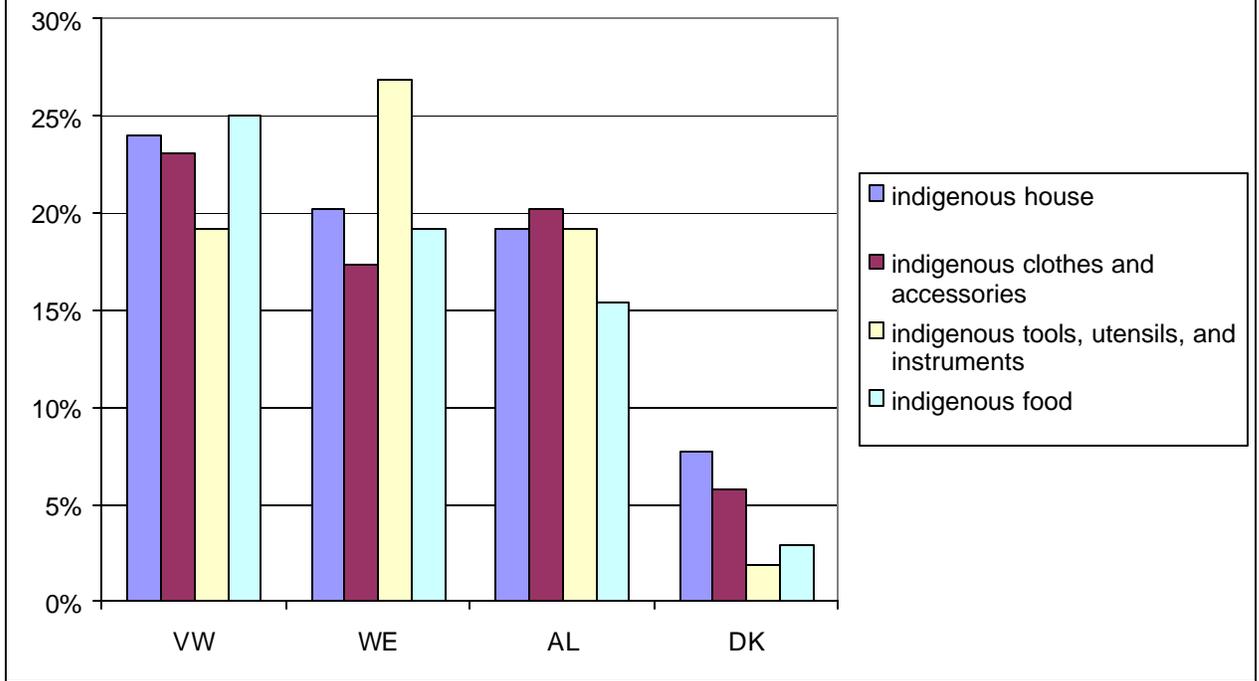


Table 2a. Knowledge on ethnic non-material culture (UC)

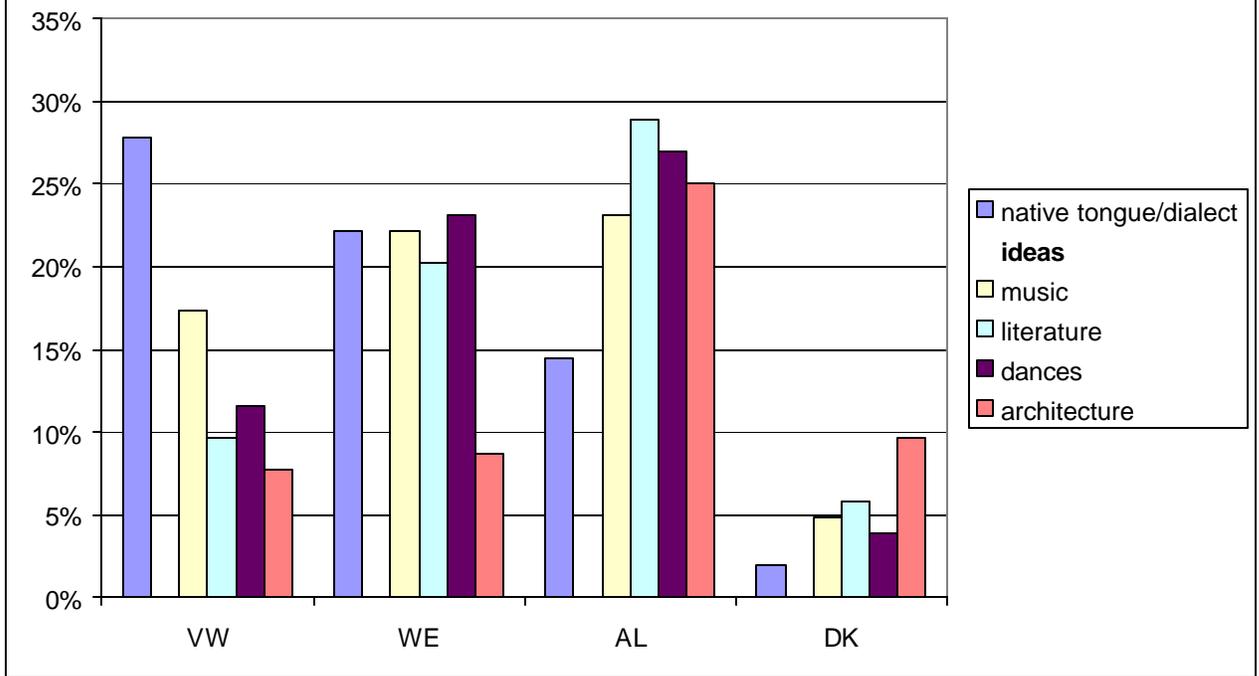


Table 2b. Knowledge on ethnic non-material culture (UC)

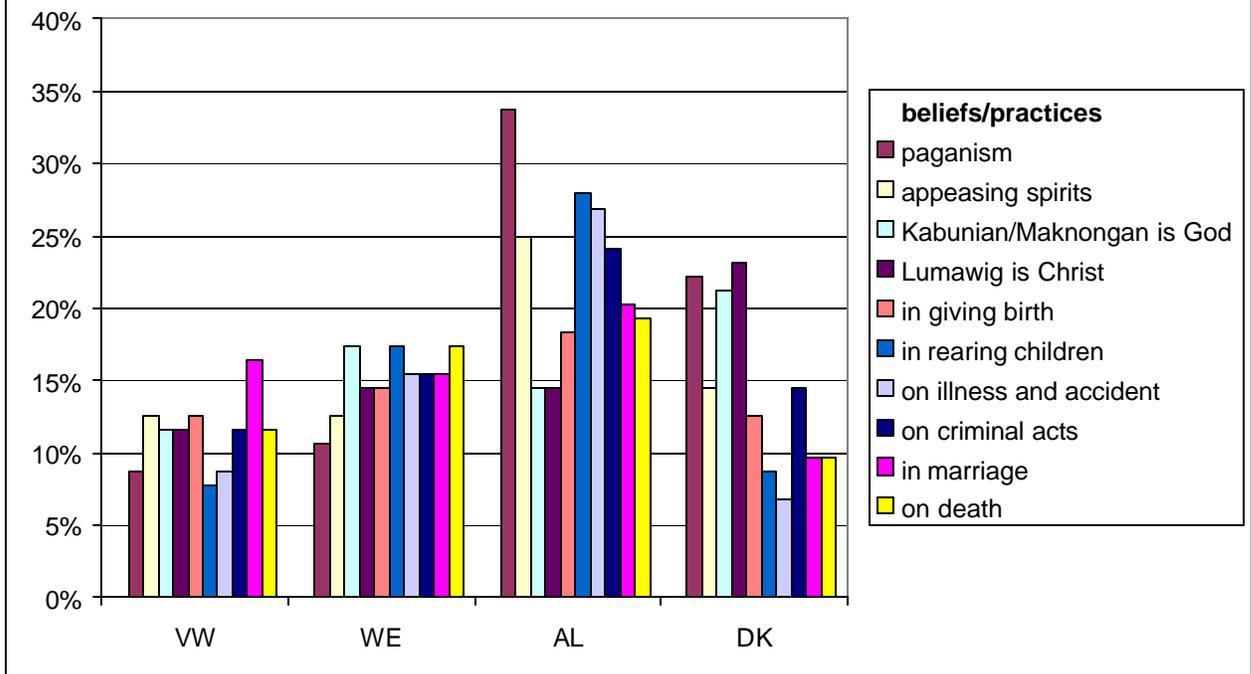


Table 2c. Knowledge on ethnic non-material culture (UC)

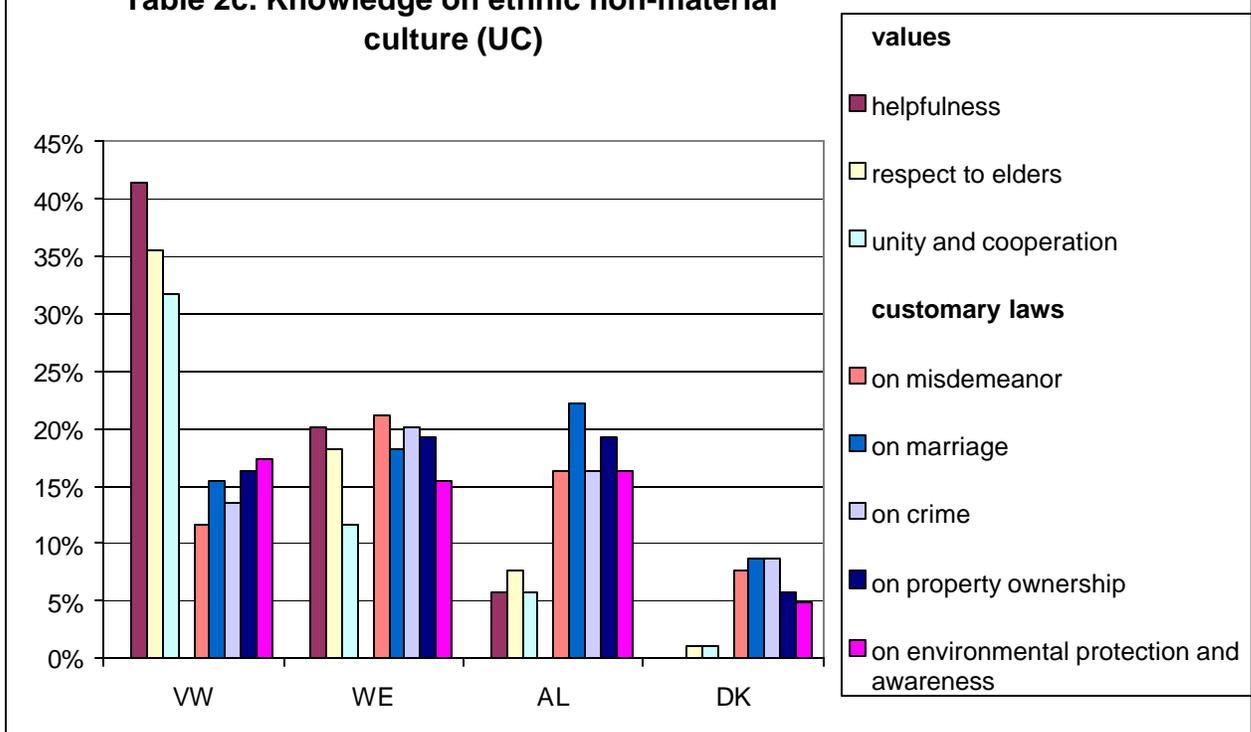


Table 3. Knowledge on ethnic material culture (ECI)

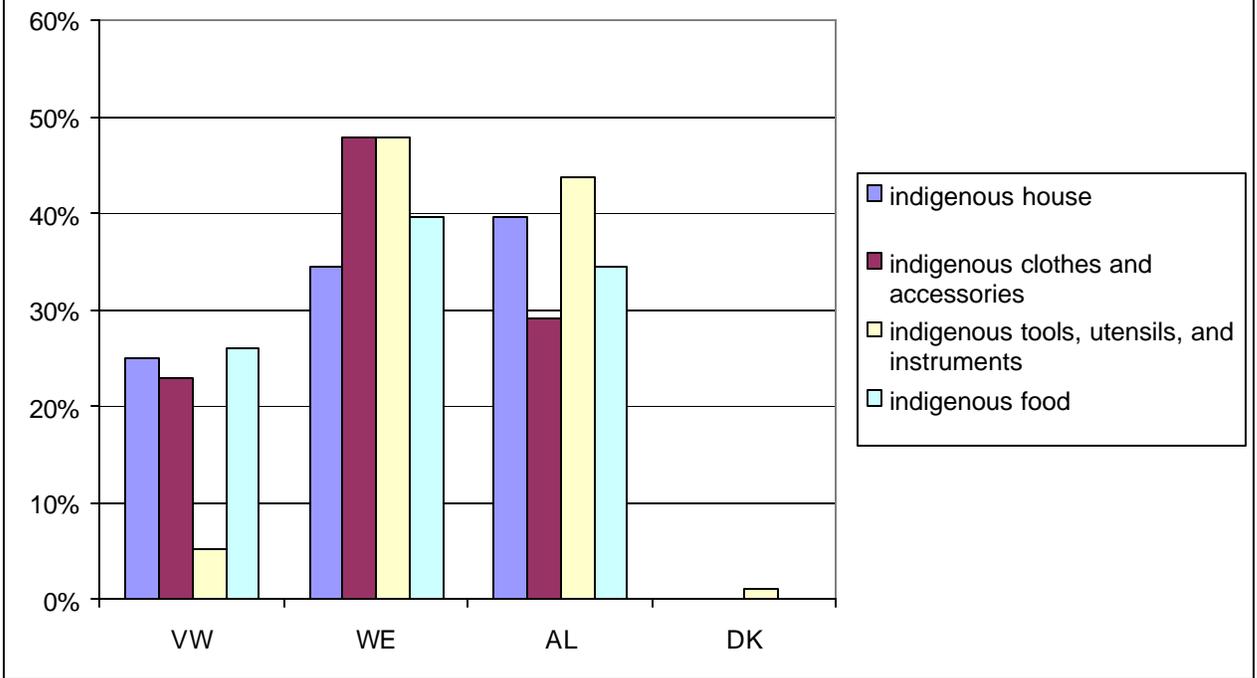


Table 4a. Knowledge on ethnic non-material culture (ECI)

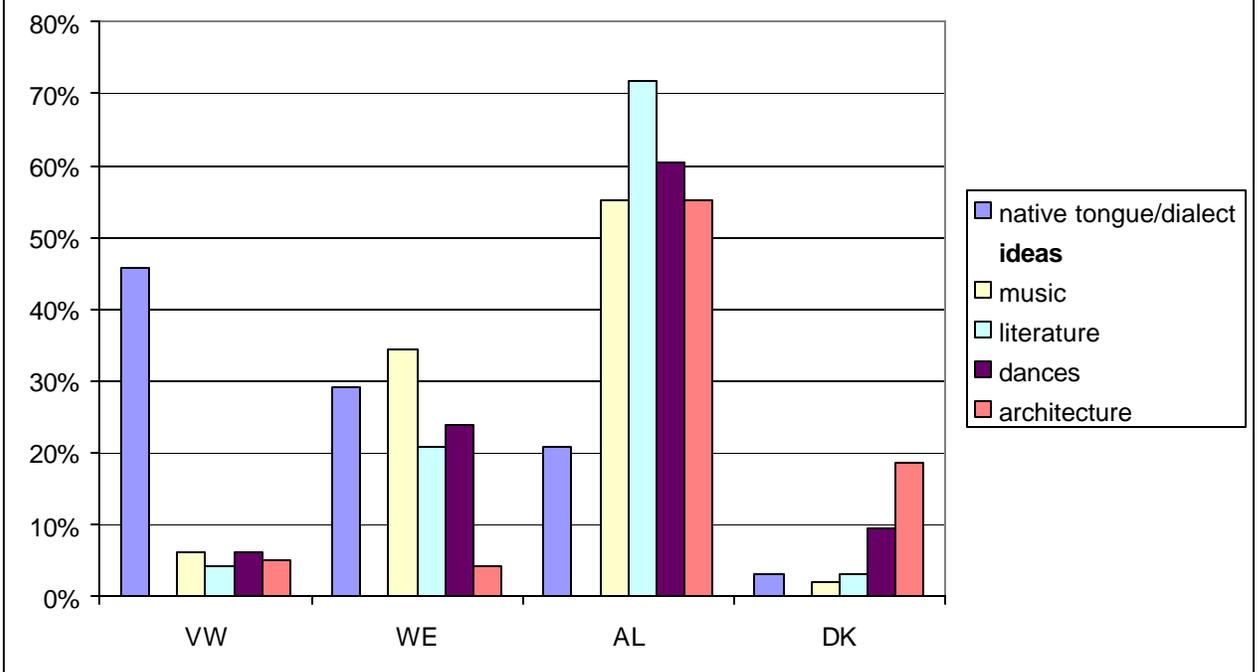


Table 4b. Knowledge on ethnic non-material culture (ECI)

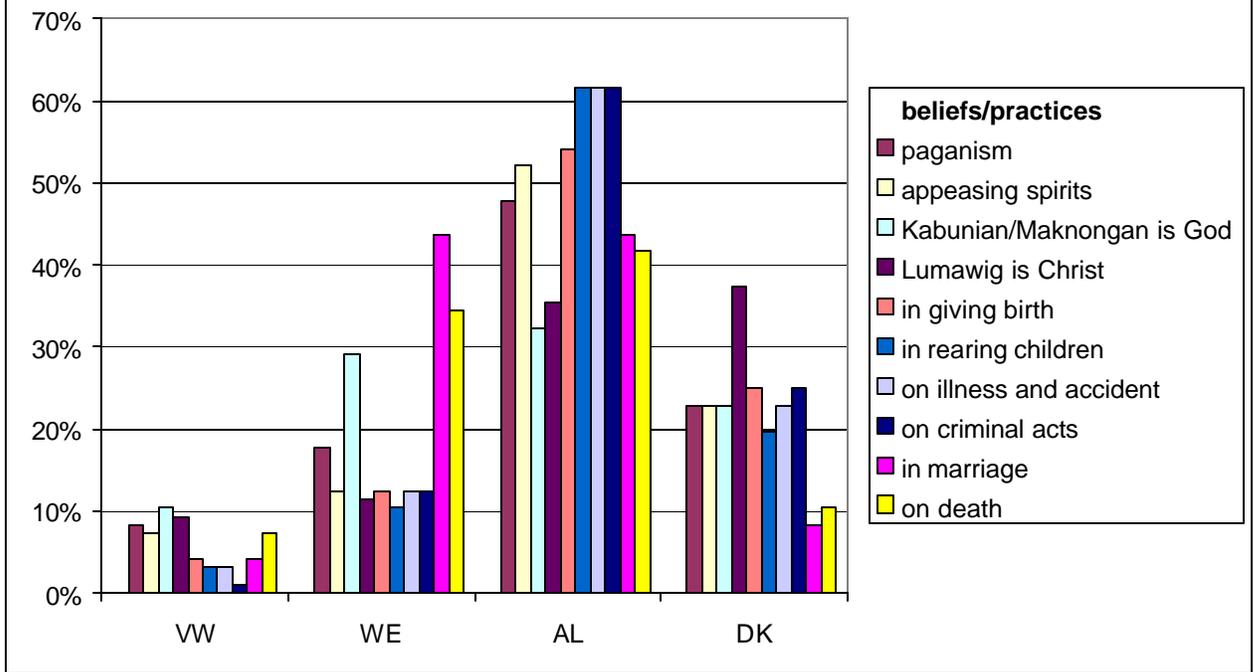


Table 4c. Knowledge on ethnic non-material culture (ECI)

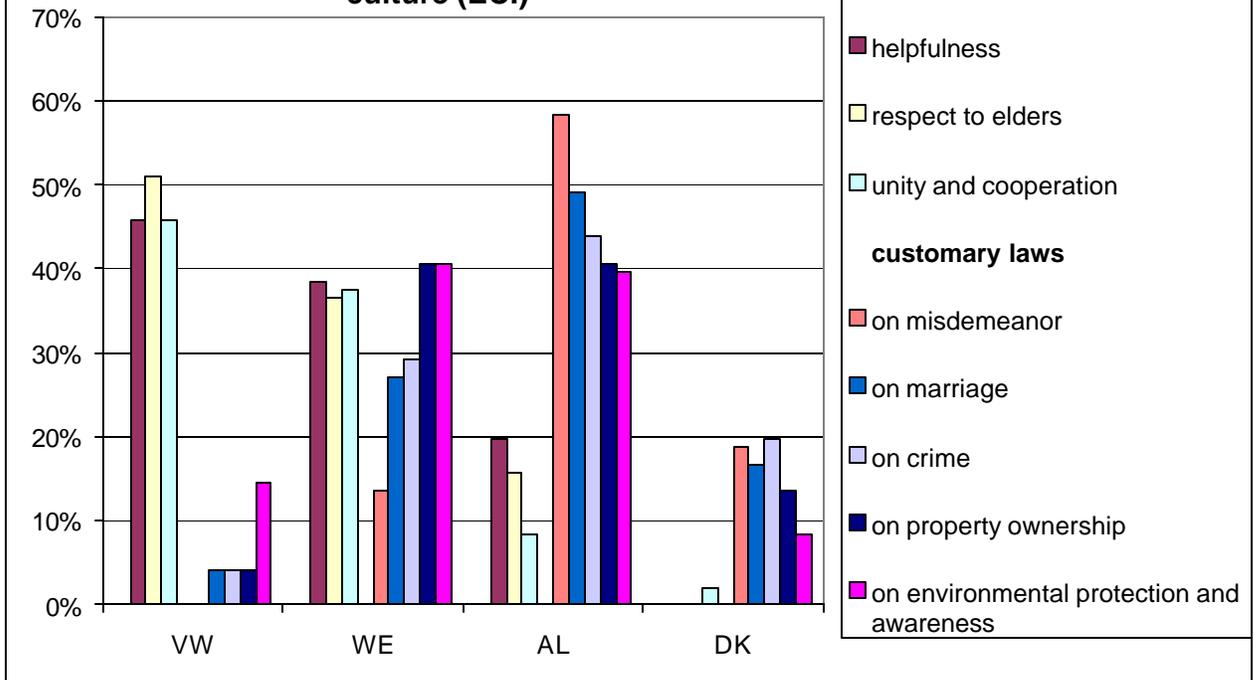


Table 5. Knowledge on ethnic material culture (SLU)

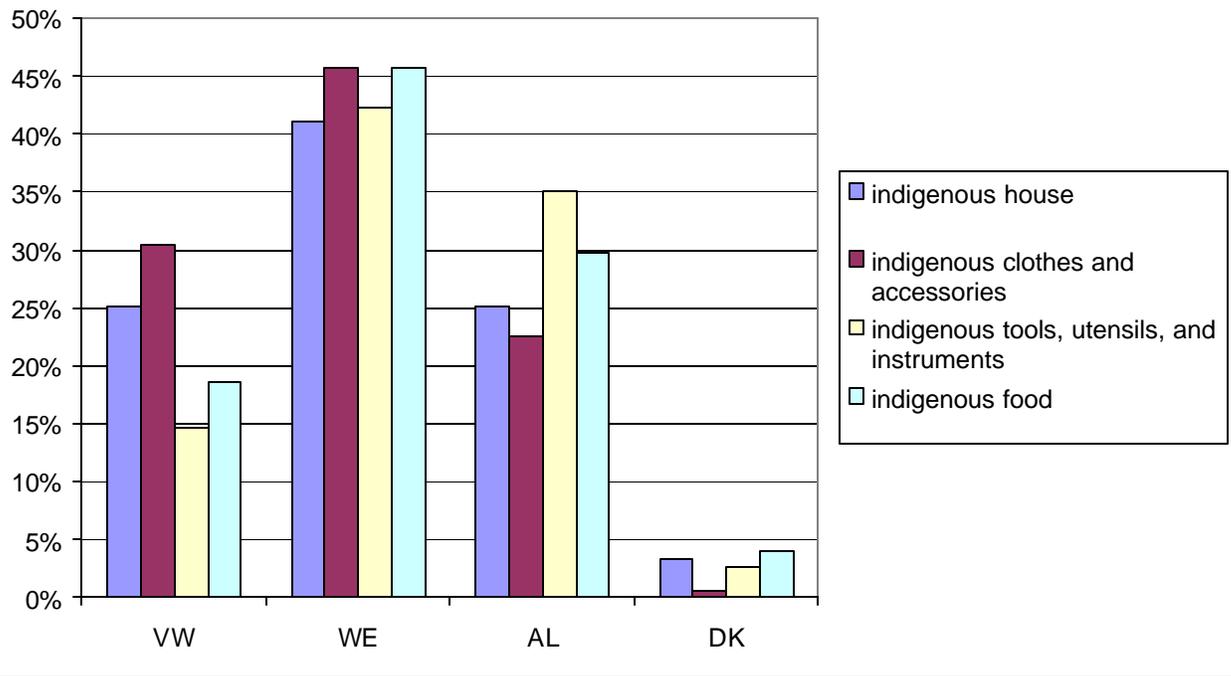


Table 6a. Knowledge on ethnic non-material culture (SLU)

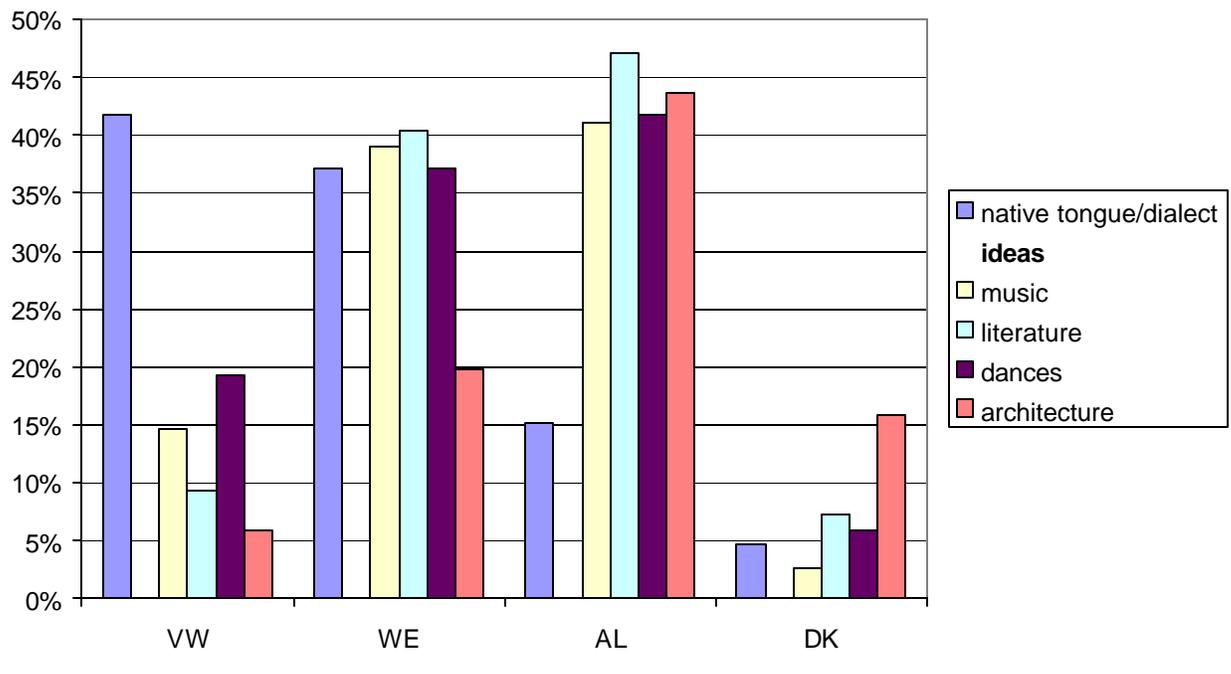


Table 6b. Knowledge on ethnic non-material culture (SLU)

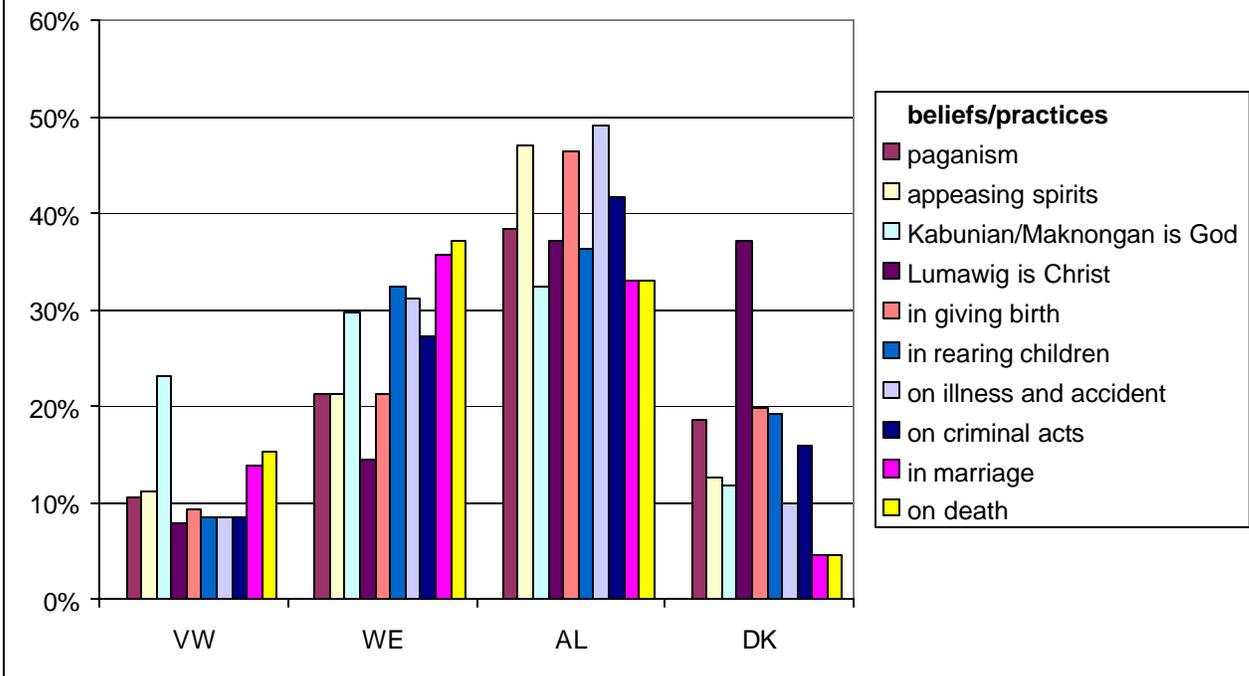


Table 6c. Knowledge on ethnic non-material culture (SLU)

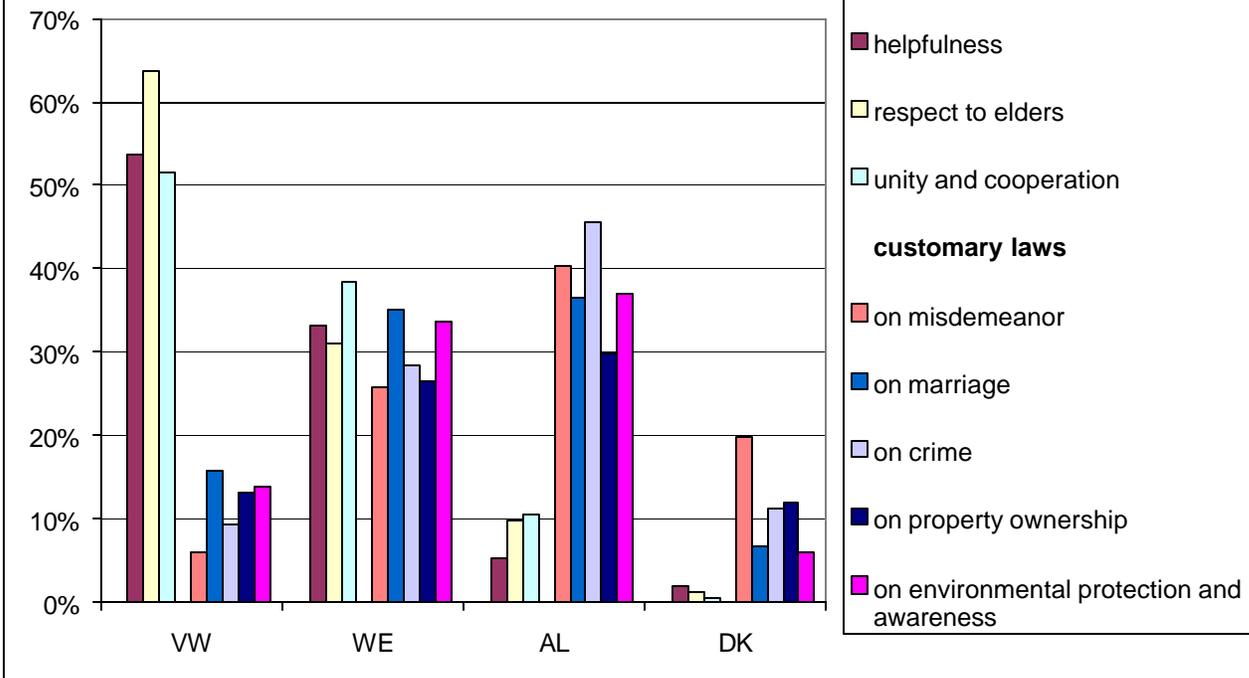


Table 7. Knowledge on ethnic material culture (UB)

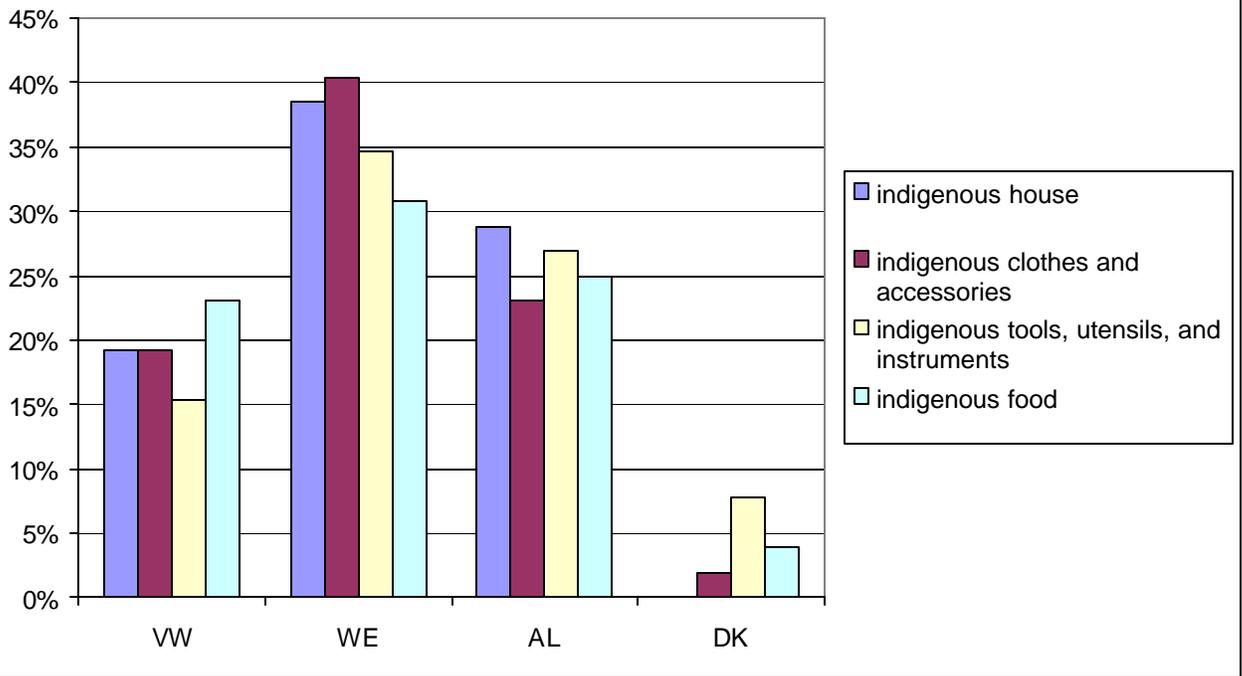


Table 8a. Knowledge on ethnic non-material culture (UB)

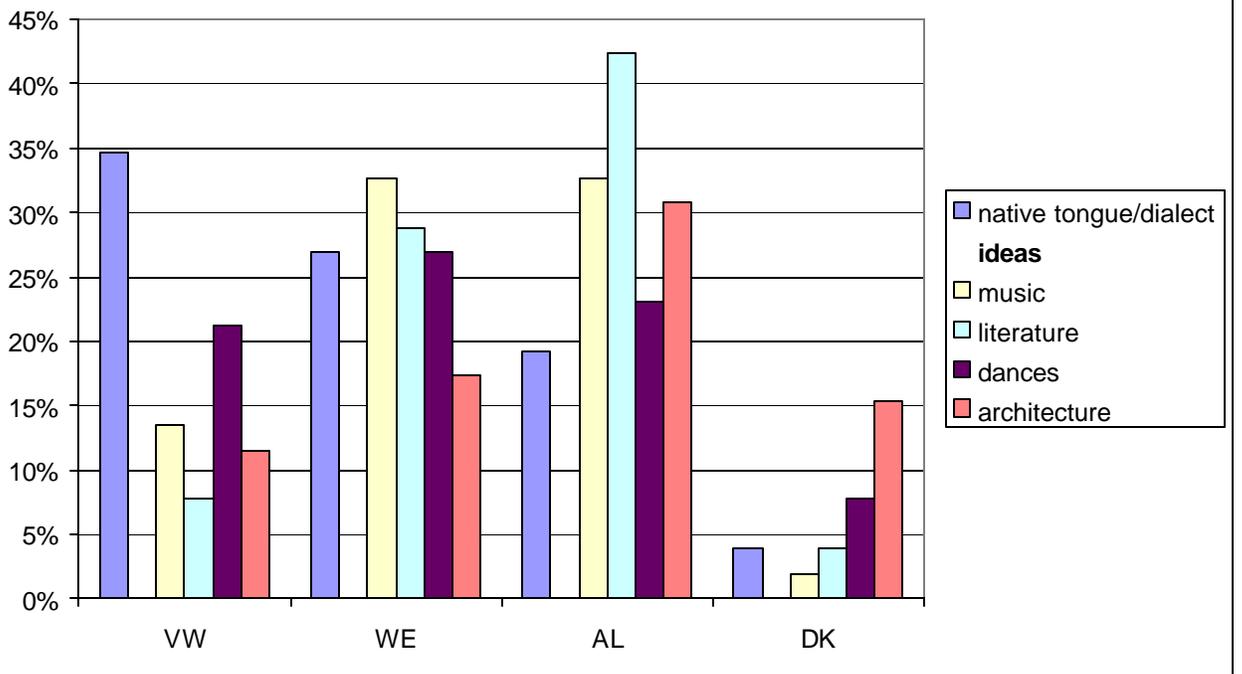


Table 8b. Knowledge on ethnic non-material culture (UB)

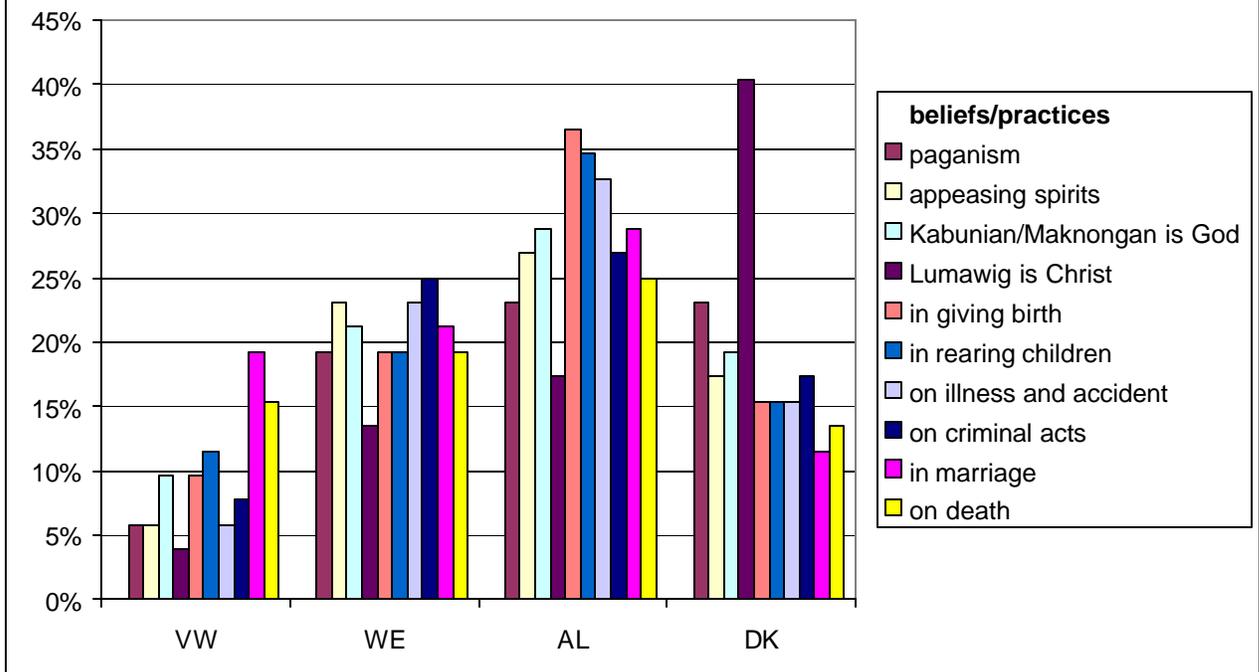


Table 8c. Knowledge on ethnic non-material culture (UB)

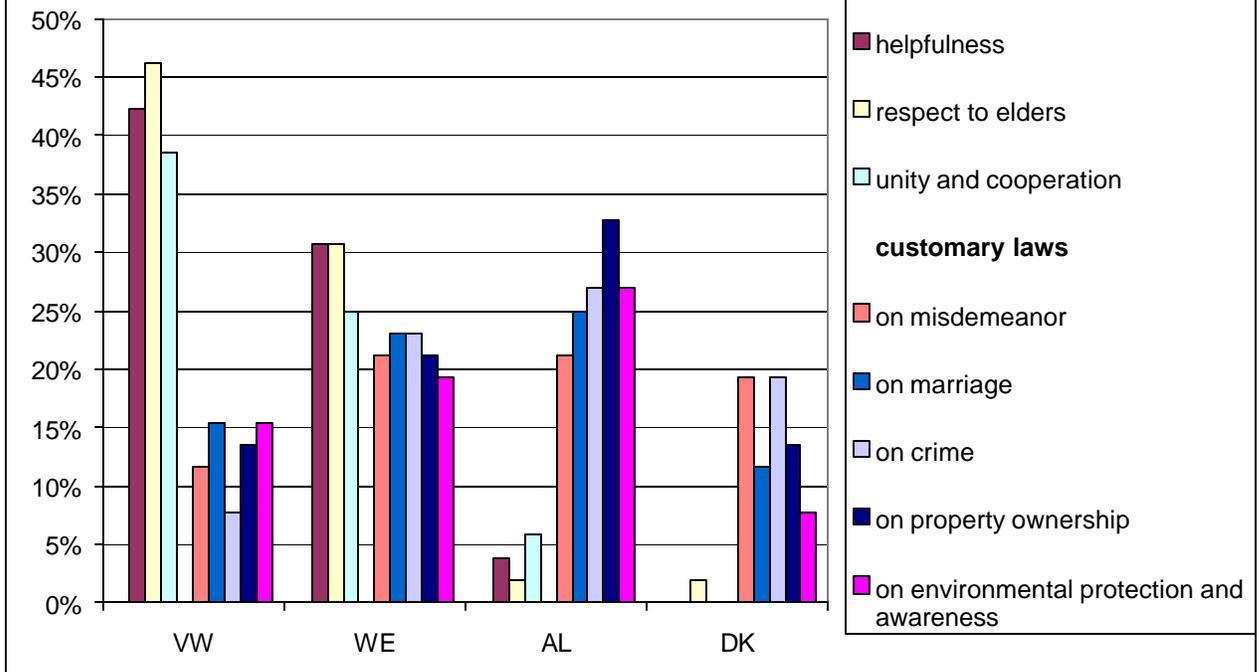


Table 9. Knowledge on ethnic material culture (PCC)

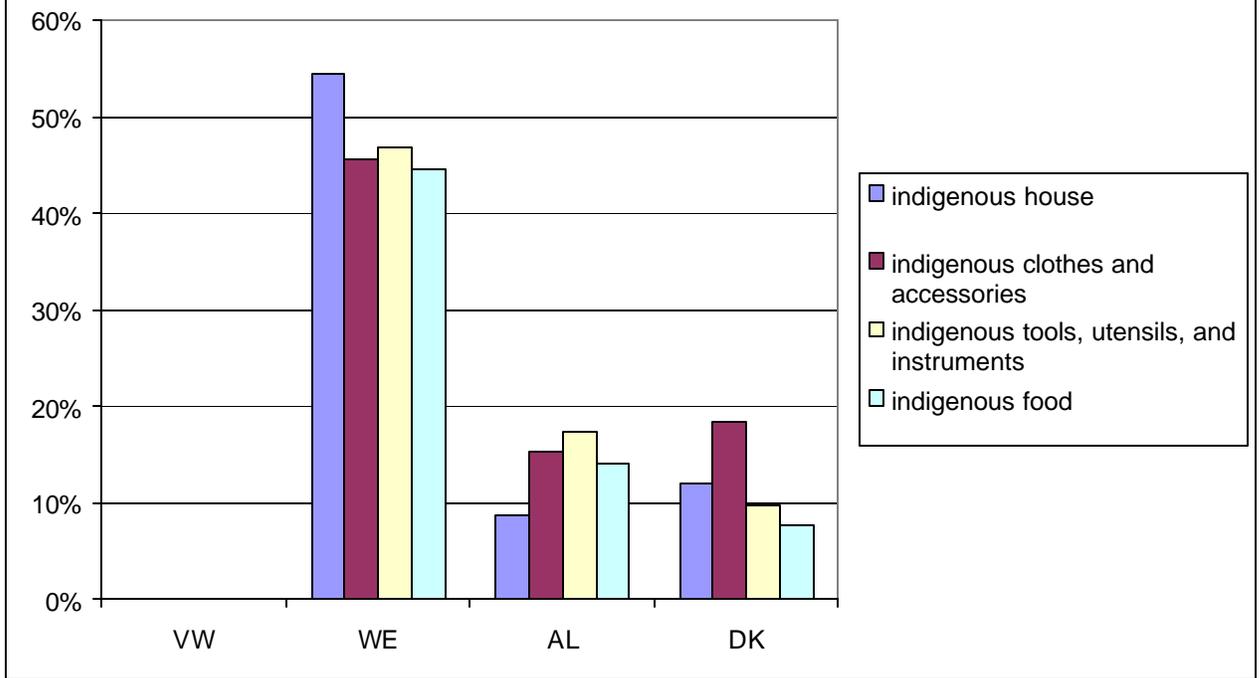


Table 10a. Knowledge on ethnic non-material culture (PCC)

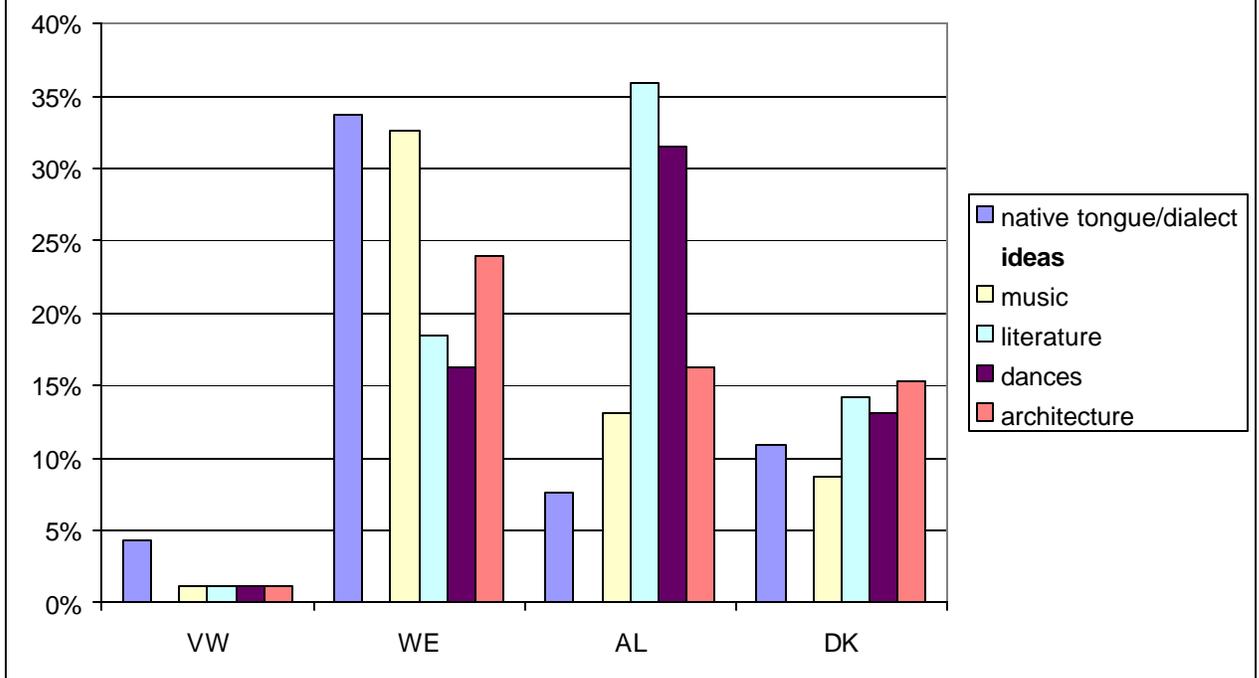


Table 10b. Knowledge on ethnic non-material culture (PCC)

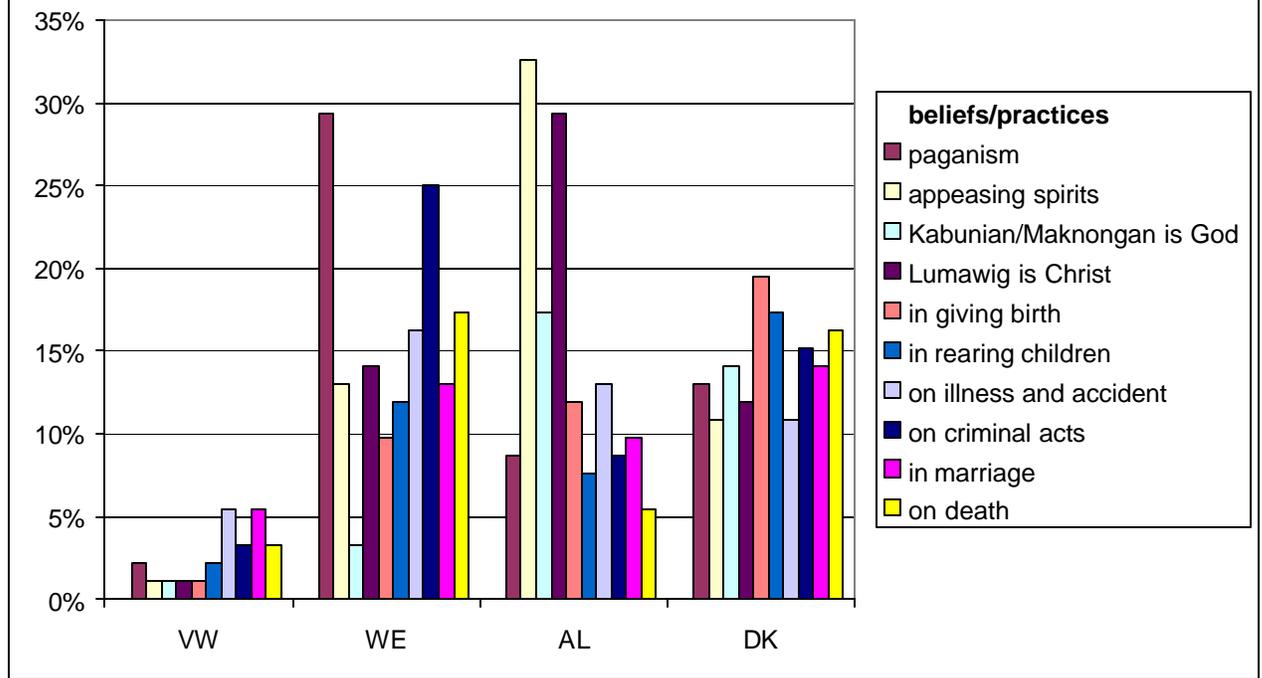


Table 10c. Knowledge on ethnic non-material culture (PCC)

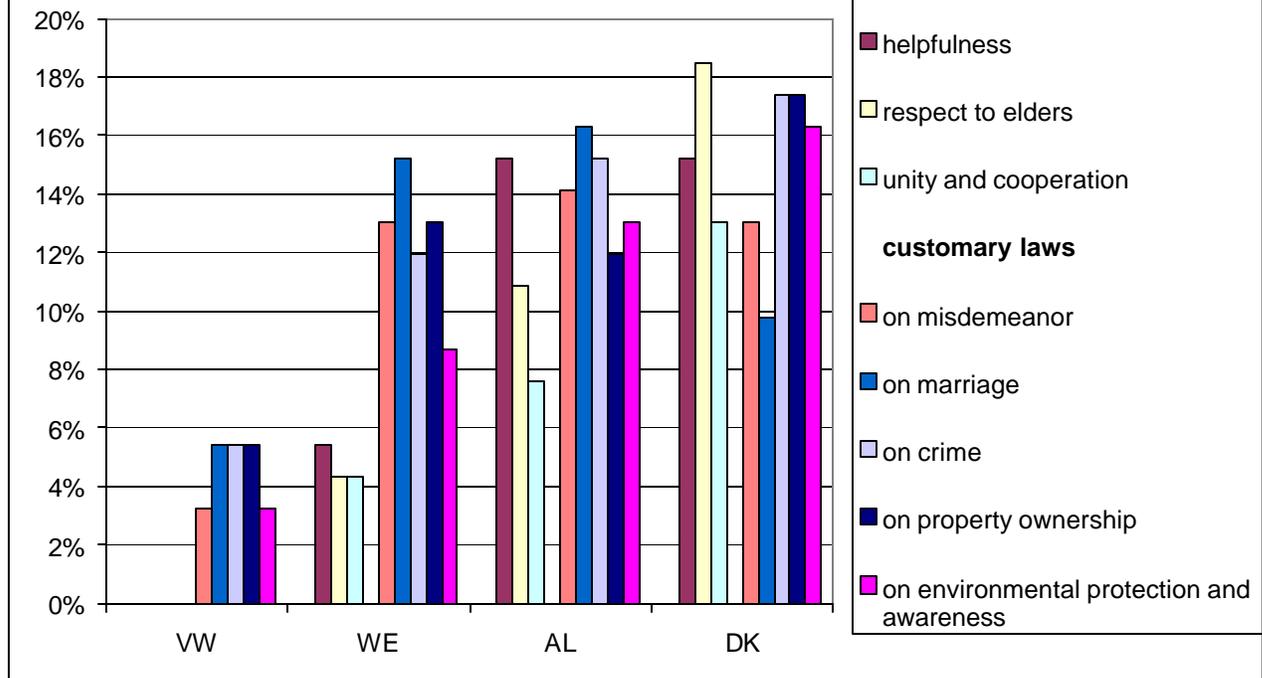


Table 11. Knowledge on ethnic material culture (BCU)

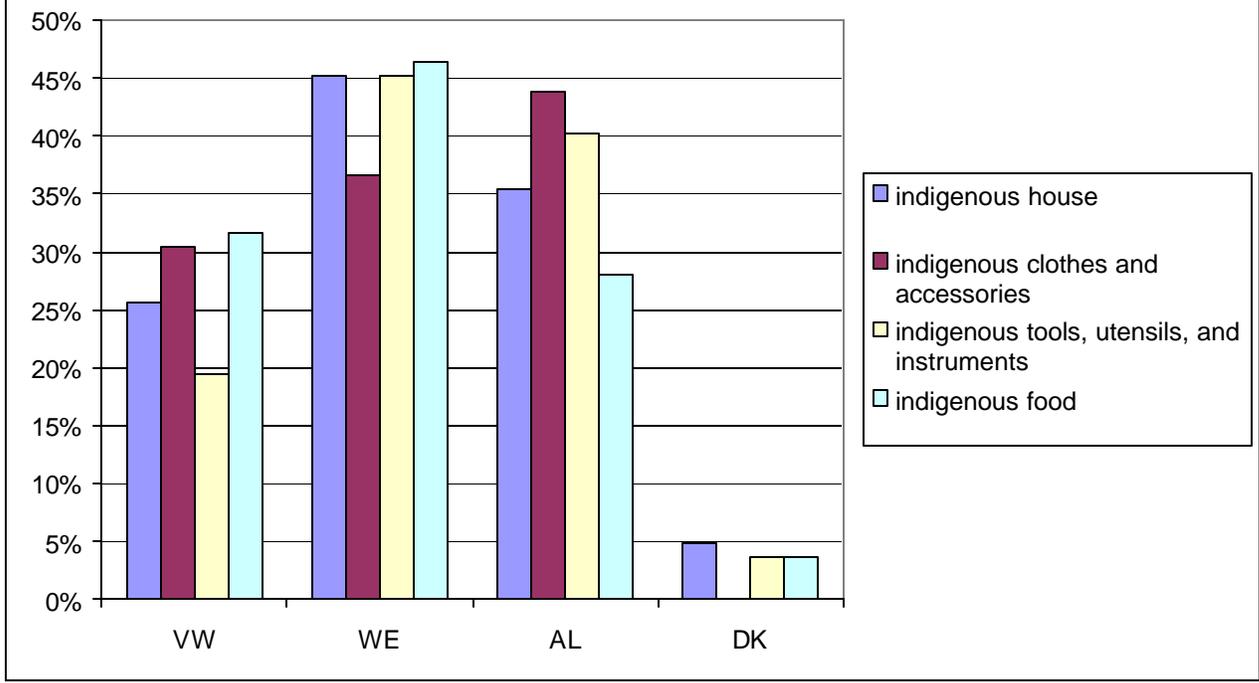


Table 12a. Knowledge on ethnic non-material cultures (BCU)

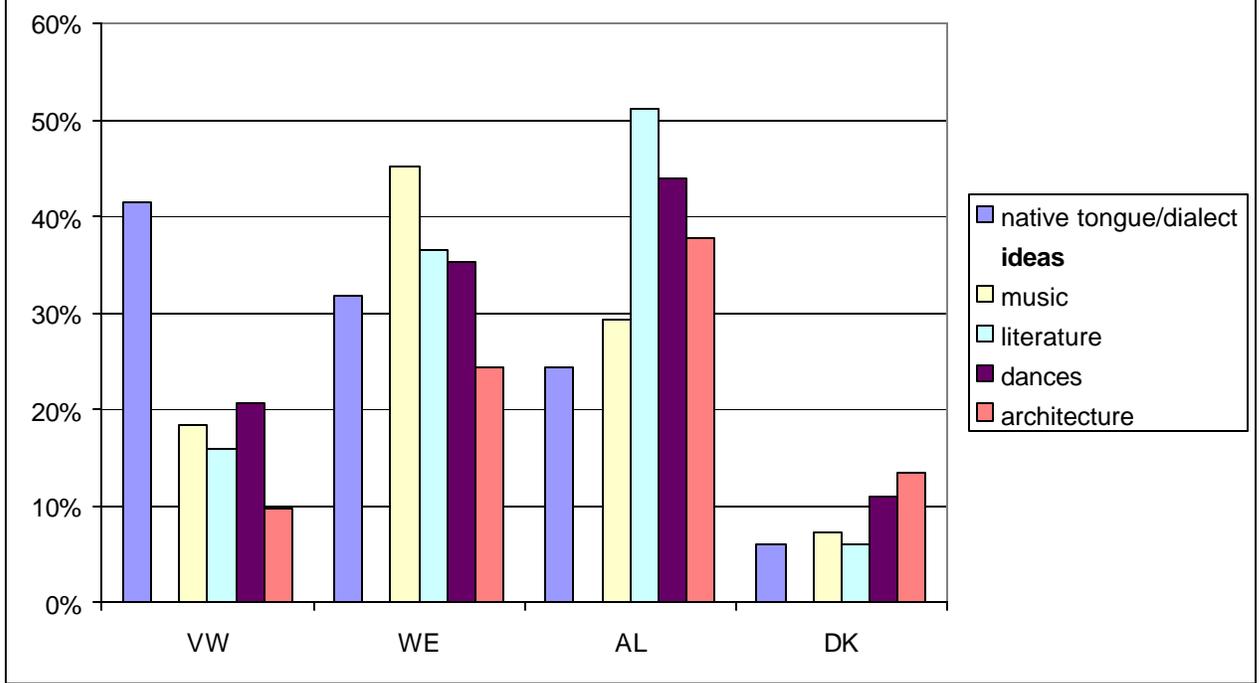


Table 12b. Knowledge on ethnic non-material culture (BCU)

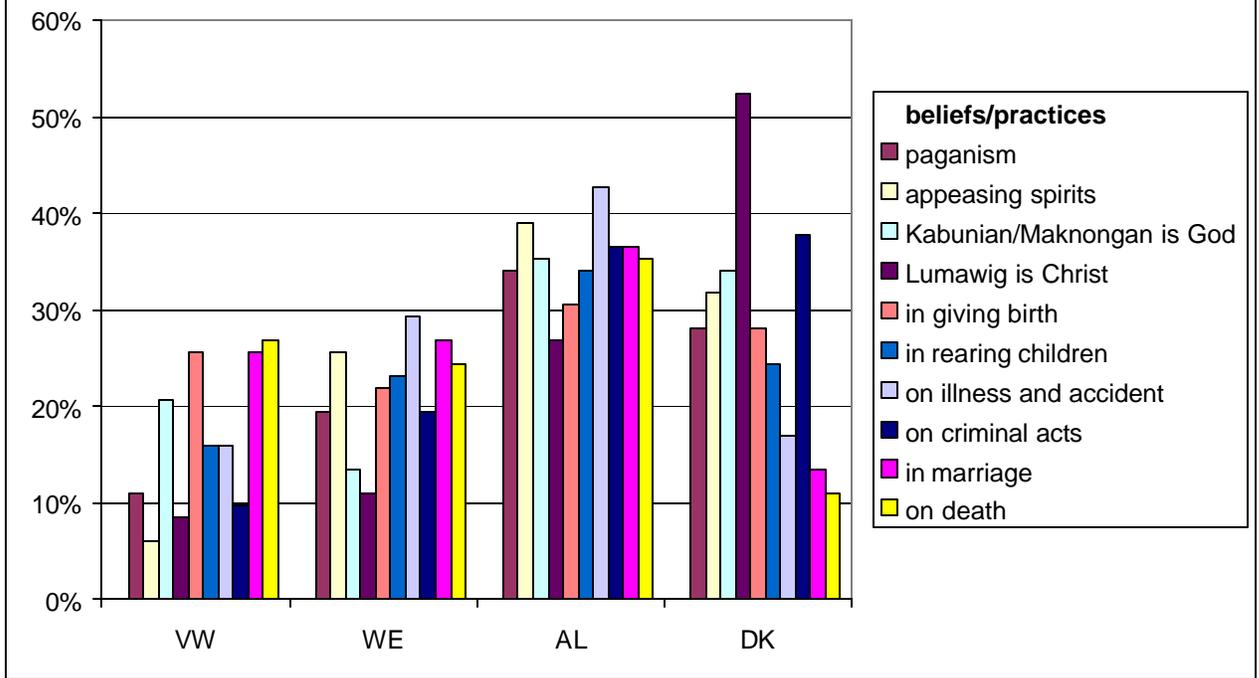
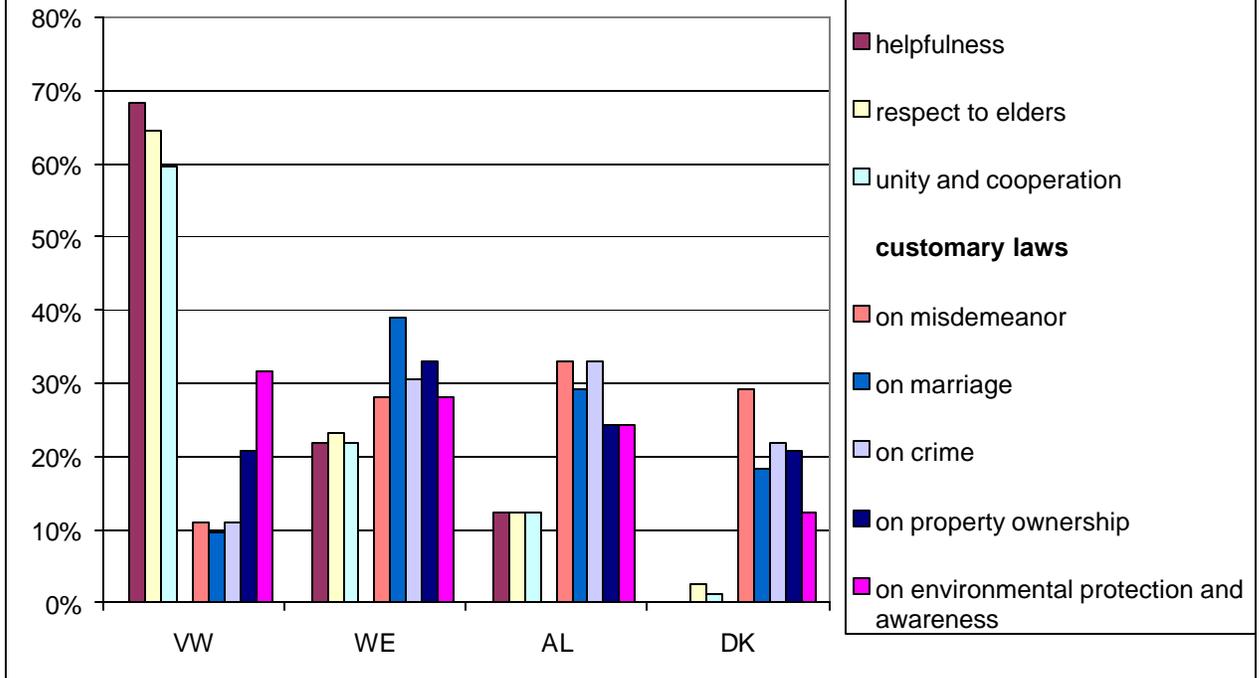


Table 12c. Knowledge on ethnic non-material culture (BCU)



Practice or Use of Ethnic Culture

a.) *Material culture.* Most of the respondents in most schools claim that they rarely use or practice their ethnic material culture (Tables 13, 15, 17, 19) while some still acknowledge to often use/practice them like the respondents at PCC and BCU (Tables 21 and 23, respectively). This result suggests that the respondents at PCC and BCU are knowledgeable well enough of their ethnic material culture (Table 9 and 11)), because they often use them (Table 21 and 23).

On the other hand, although most of the respondents rarely use/practice their material culture, they still have good knowledge of them (Tables 1, 3, 5, 7, 9, 11).

b.) *Non-material culture*

Dialect. Most of the Igorot students surveyed claim to either "always" or "often" use their dialect (Tables 14a, 16a, 18a, 20a, 22a, 24a), which may also explain why most of them acknowledge to still know their native tongue (Tables 2a, 4a, 6a, 8a, 10a, 12a).

Ideas. Generally, most of the respondents except at the University of the Cordilleras, rarely use/practice their ethnic cultural ideas (Tables 16a, 18a, 20a, 22a, 24a). It can be inferred, thus, that most of the respondents have little knowledge of their ethnic cultural ideas (Tables 2a, 4a, 6a, 8a, 10a, 12a), because they rarely practice/use them (e.g., music, dances, architecture) or hear them from their elders (e.g., literature).

Beliefs/Practices. Majority of the respondents are no longer using/practicing their ethnic beliefs/practices or rarely use/practice them anymore (Tables 14b, 16b, 18b, 20b, 22b, 24b). This explains why most of the respondents have little knowledge or do not know their ethnic beliefs or practices (Tables 2b, 4b, 6b, 8b, 10b, 12b).

On the other hand, respondents from PCC claim to always or often use/practice their beliefs/practices (Table 22b), yet many of them acknowledge to have little knowledge or do not know their ethnic beliefs/practices (Table 10b).

Values. Majority of the respondents (35% on the average) still practice/use their ethnic cultural values always and 20% (average) practice them often (Tables 14c, 16c, 18c, 20c, 22c, 24c). On the contrary, there are also those who rarely (5%) and do not (less than 5%) practice these values anymore. Only at ECI and BCU can we find no respondents claiming not to practice their ethnic values especially helpfulness and respect to elders (Tables 16c and 24c).

Customary laws. There is no common trend on the responses from various schools on the practice of customary laws; but, many of the respondents claim to either often or rarely practice their customary laws (Tables 14c, 16c, 18c, 20c, 22c, 24c). Majority of the respondents from UC and BCU often practice theirs (Tables 14c and 24c) while majority of the respondents from PCC also claim they always do (Table 22c). Yet, there are 25% (average) respondents from PCC who know "a little" of or "do not know"

their customary laws (Table 10c); and only 5% and 10% (average) know them very well and well enough, respectively.

At ECI and SLU, majority of the respondents say they rarely or do not practice their customary laws (Tables 16c and 18c), while at UB many rarely practice theirs (Table 20c).

X-axis legend for Tables 13-24:

A – always

O – often

R – rarely

D – don't do

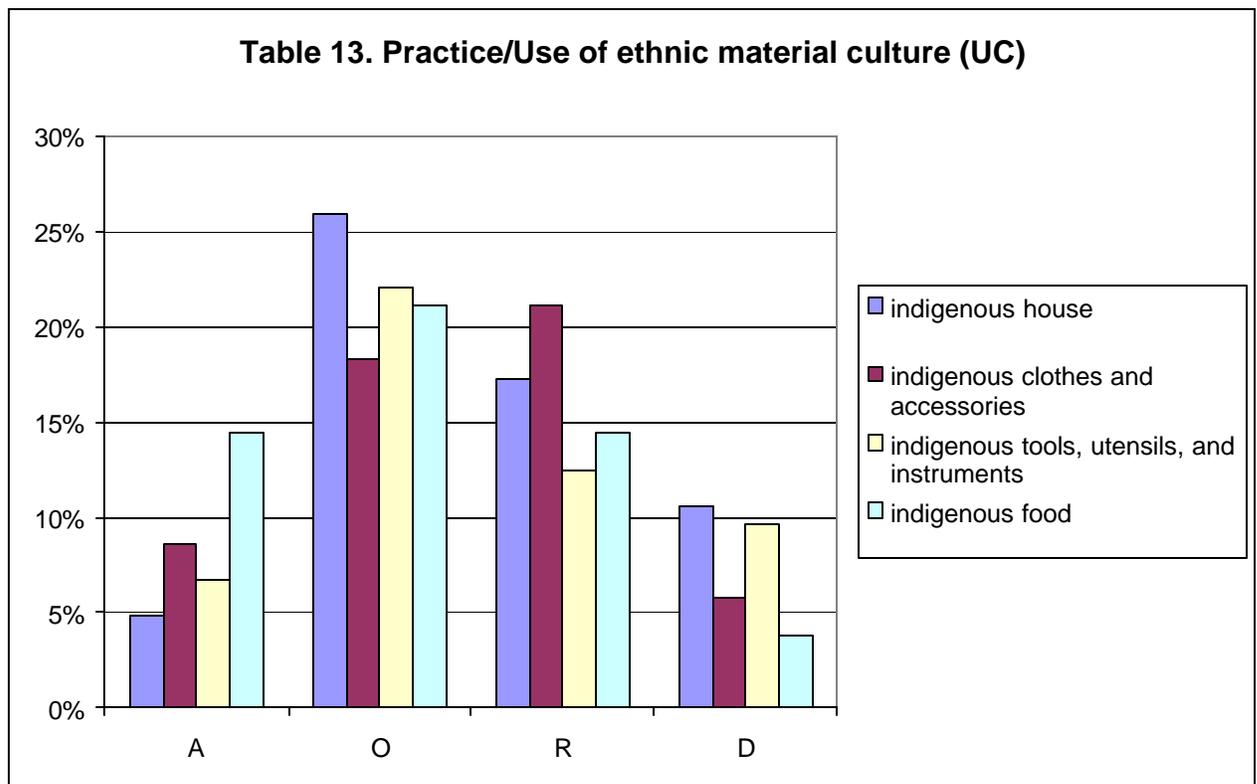


Table 14a. Practice/Use of ethnic non-material culture (UC)

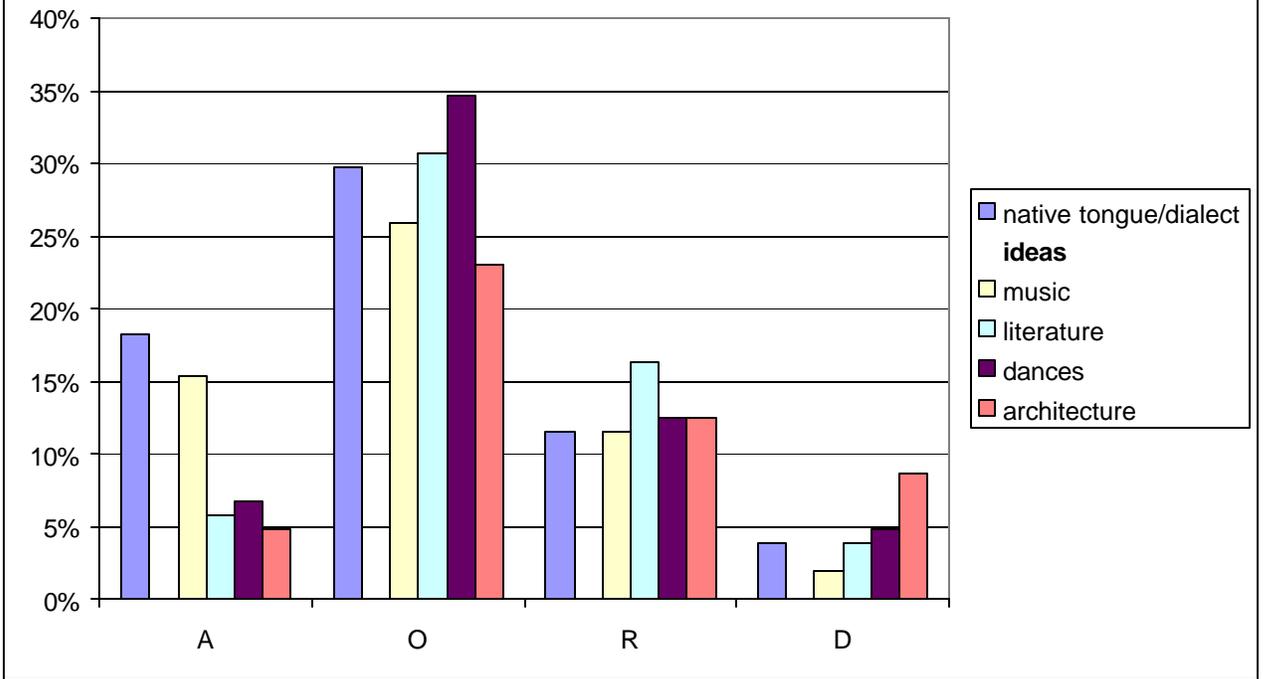


Table 14b. Practice/Use of ethnic non-material culture (UC)

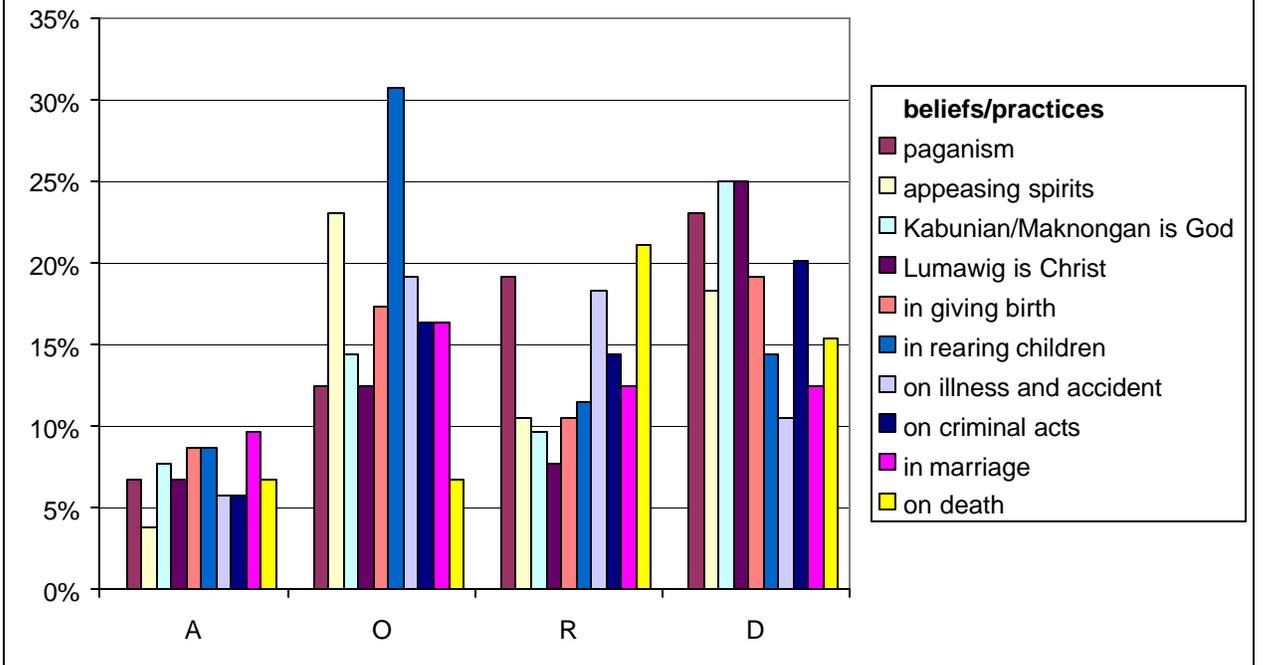


Table 14c. Practice/Use of ethnic non-material culture (UC)

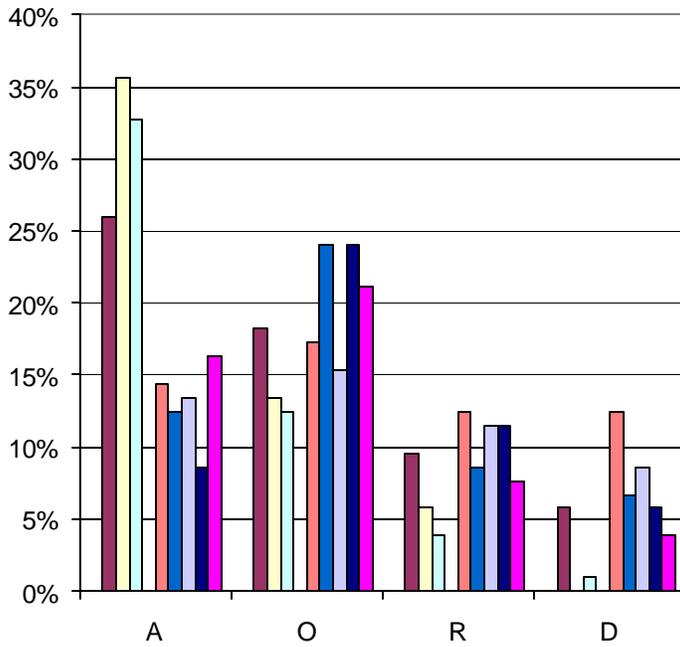


Table 15. Practice/Use of ethnic material culture (ECI)

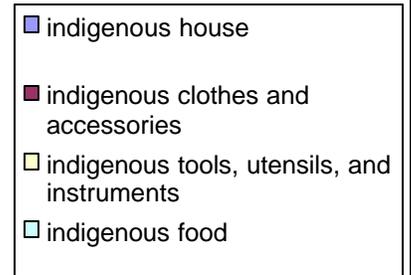
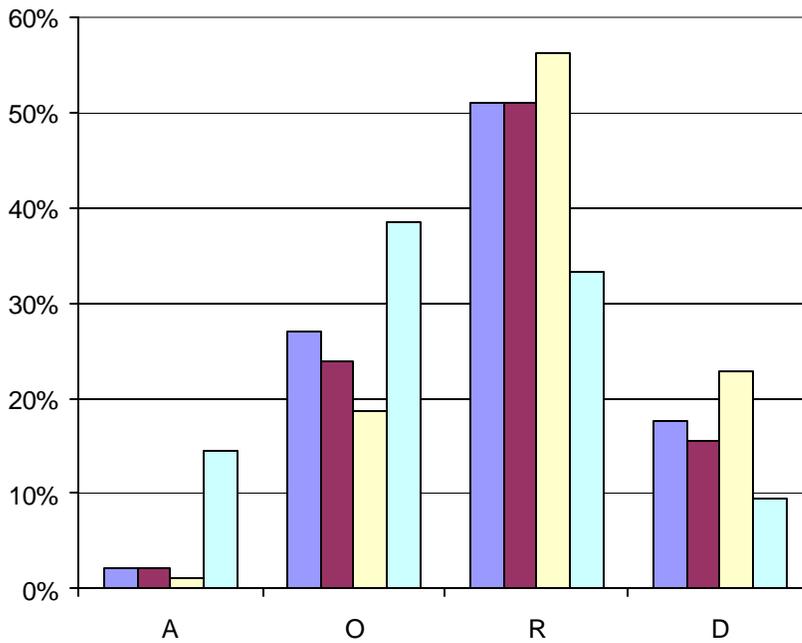


Table 16a. Practice/Use of ethnic non-material culture (ECI)

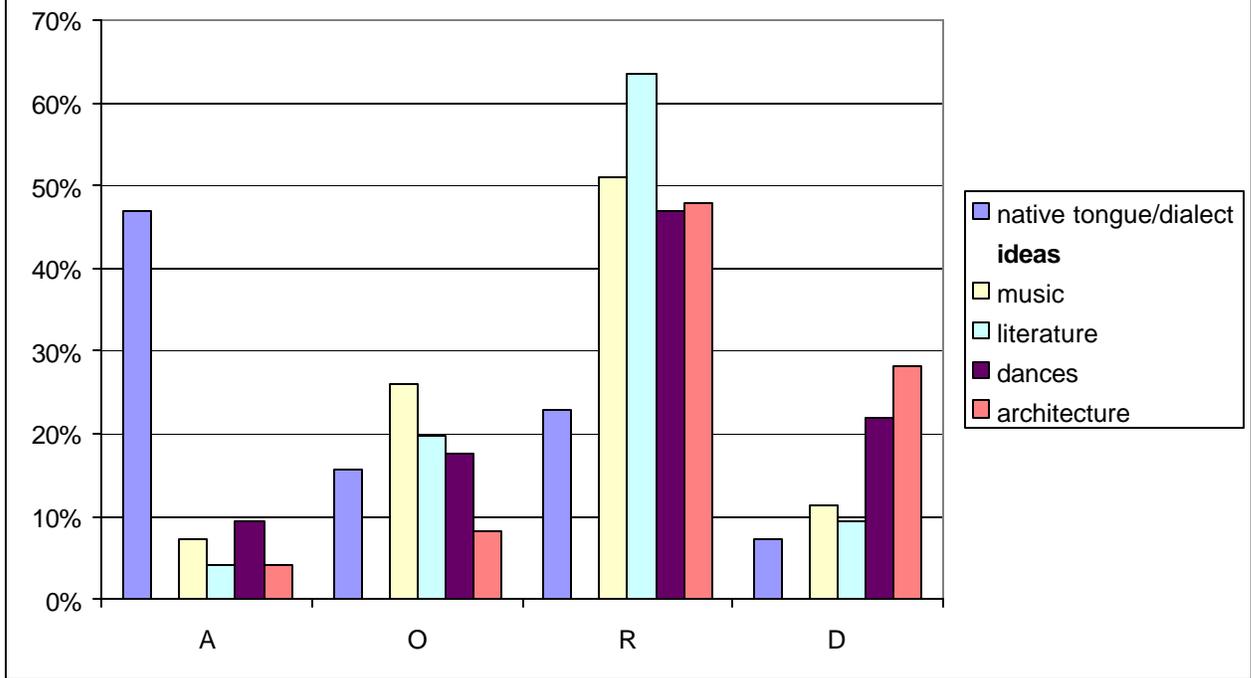


Table 16b. Practice/Use of ethnic non-material culture (ECI)

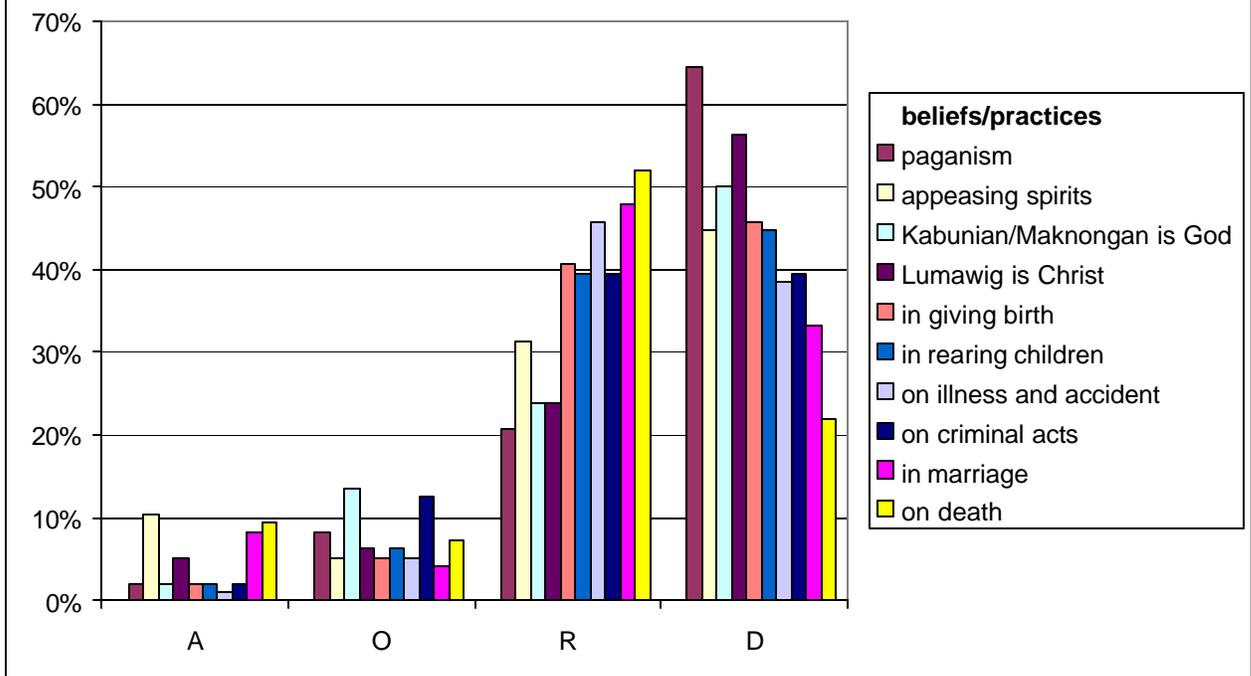


Table 16c. Practice/Use of ethnic non-material culture (ECI)

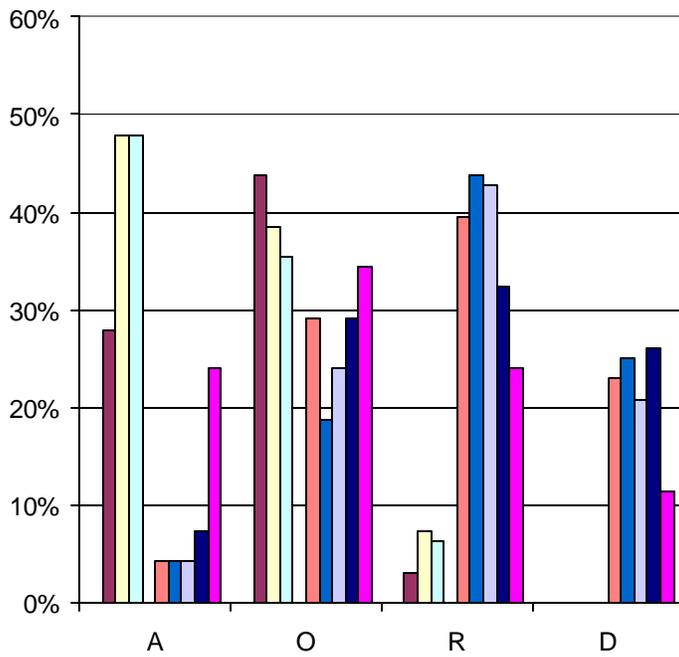


Table 17. Practice/Use of ethnic material culture (SLU)

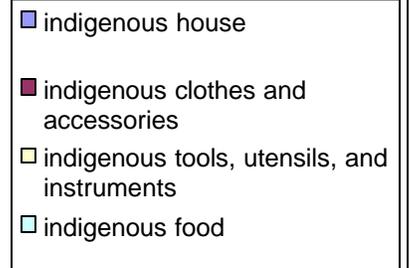
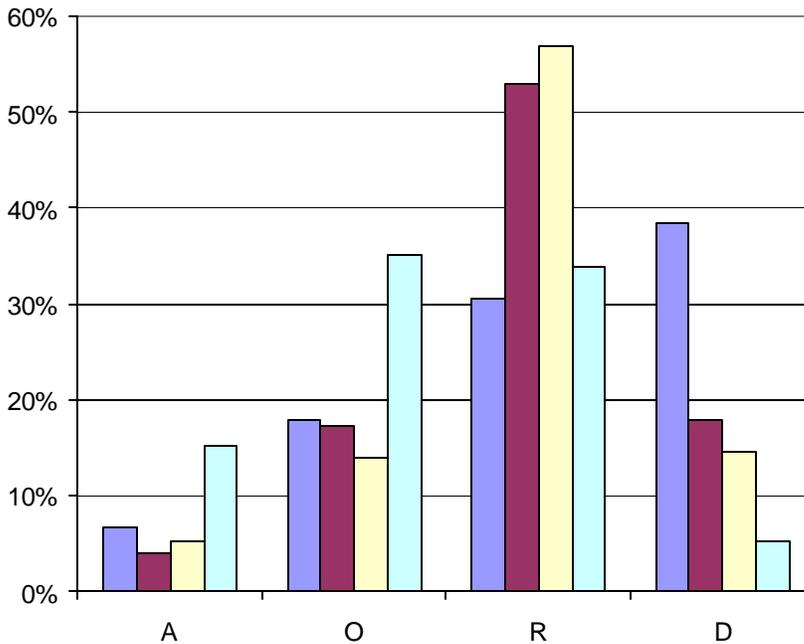


Table 18a. Practice/Use of ethnic non-material culture (SLU)

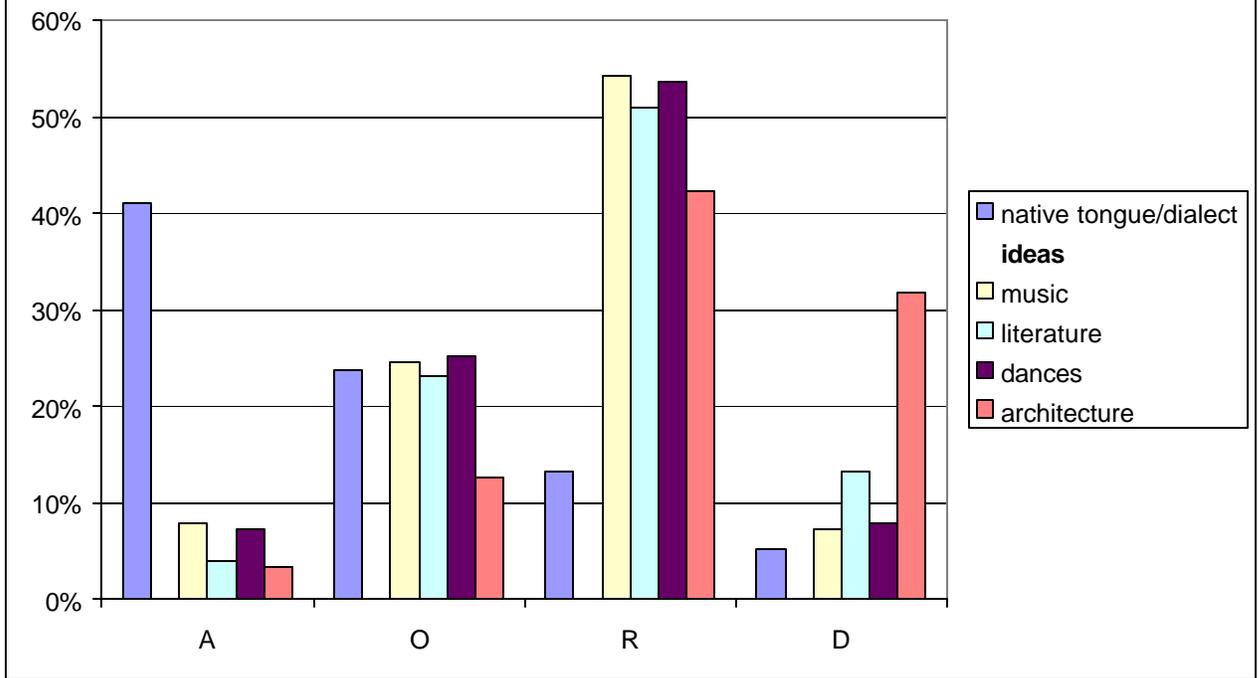


Table 18b. Practice/Use of ethnic non-material culture (SLU)

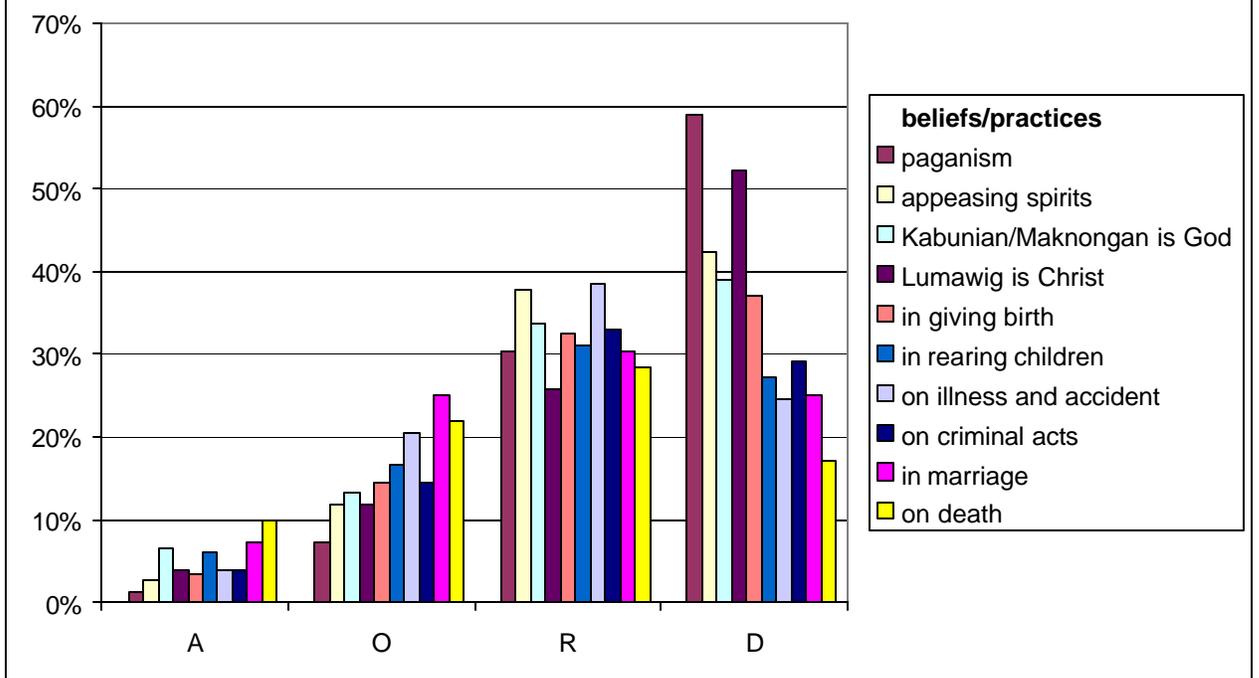
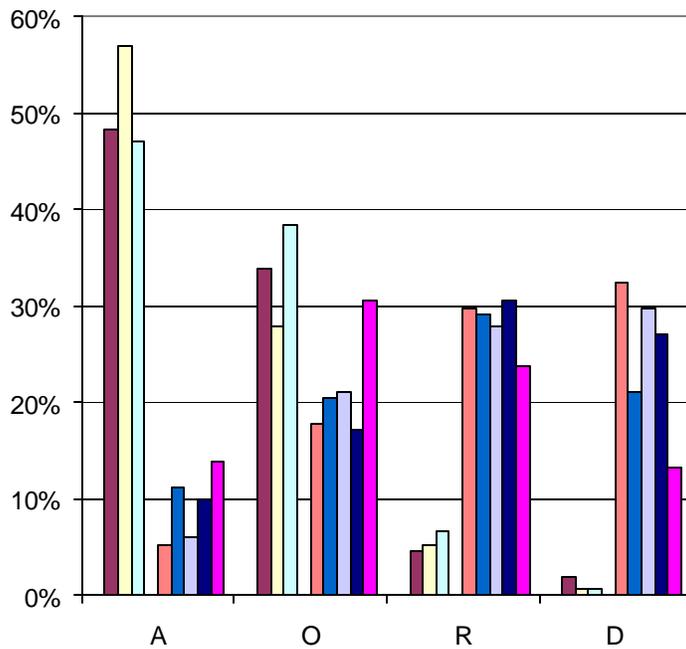


Table 18c. Practice/Use of ethnic non-material culture (SLU)



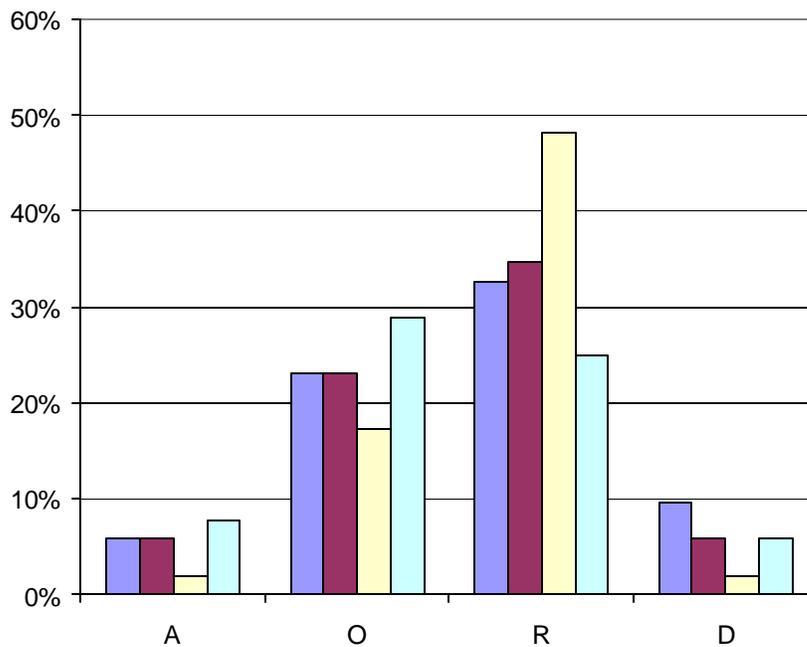
values

- helpfulness
- respect to elders
- unity and cooperation

customary laws

- on misdemeanor
- on marriage
- on crime
- on property ownership
- on environmental protection and awareness

Table 19. Practice/Use of ethnic material culture (UB)



■ indigenous house

■ indigenous clothes and accessories

■ indigenous tools, utensils, and instruments

■ indigenous food

Table 20a. Practice/Use of ethnic non-material culture (UB)

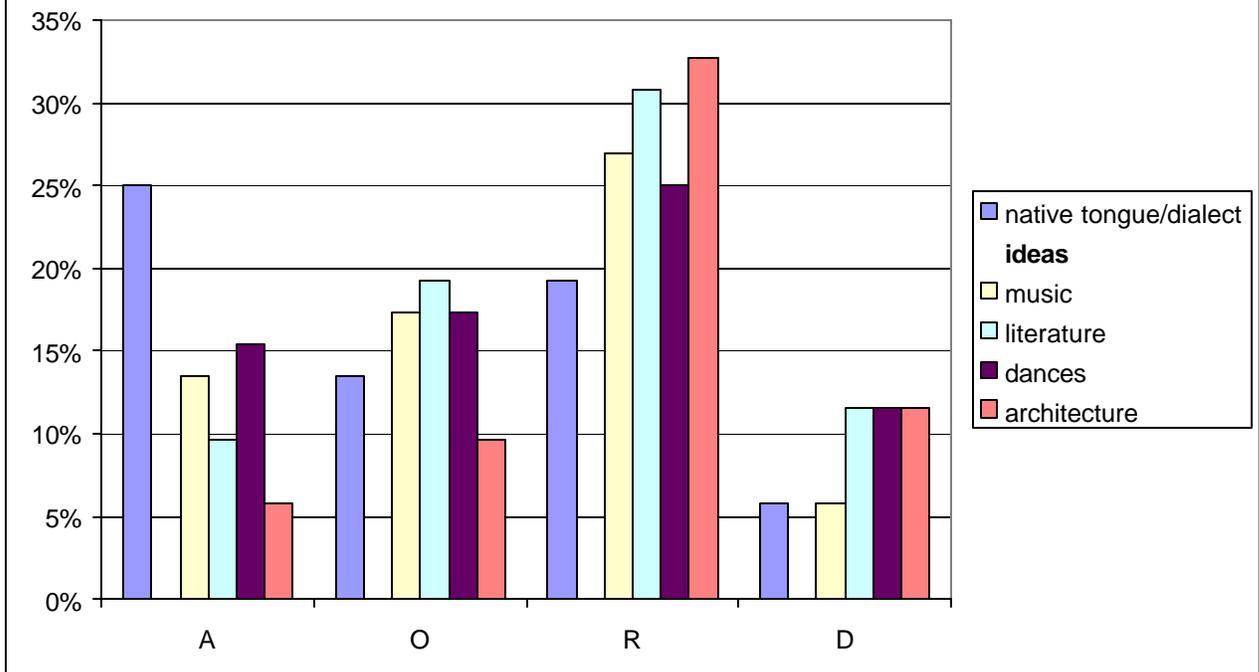


Table 20b. Practice/Use of ethnic non-material culture (UB)

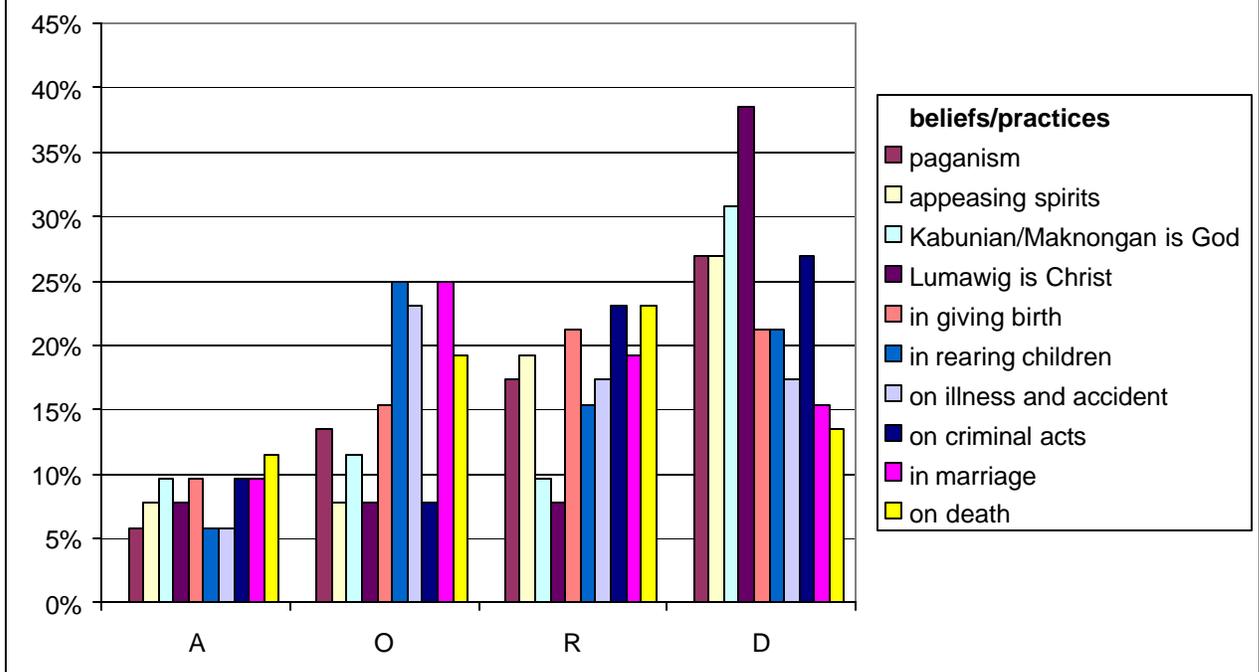


Table 20c. Practice/Use of ethnic non-material culture (UB)

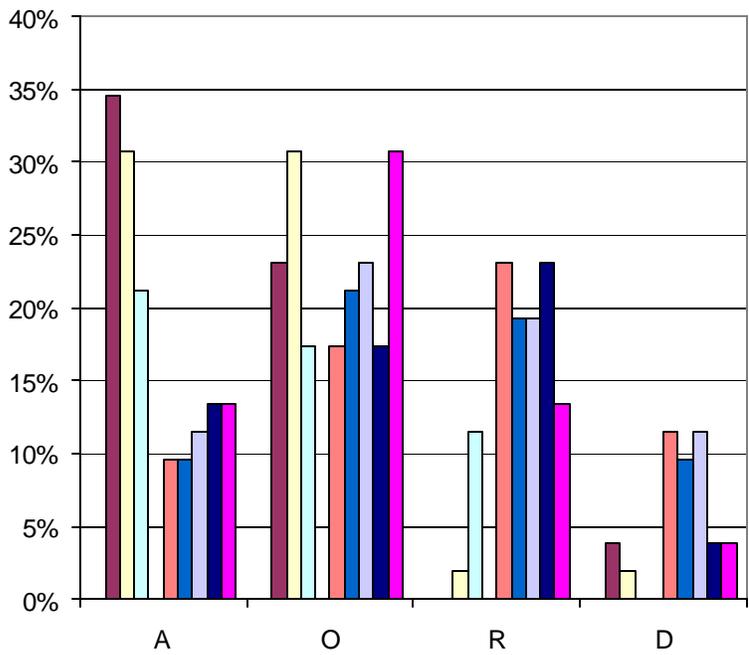


Table 21. Practice/Use of ethnic material culture (PCC)

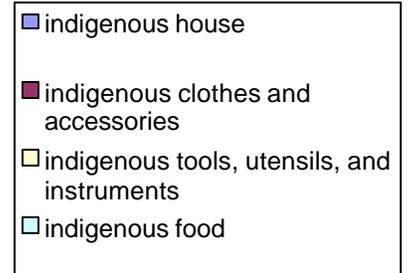
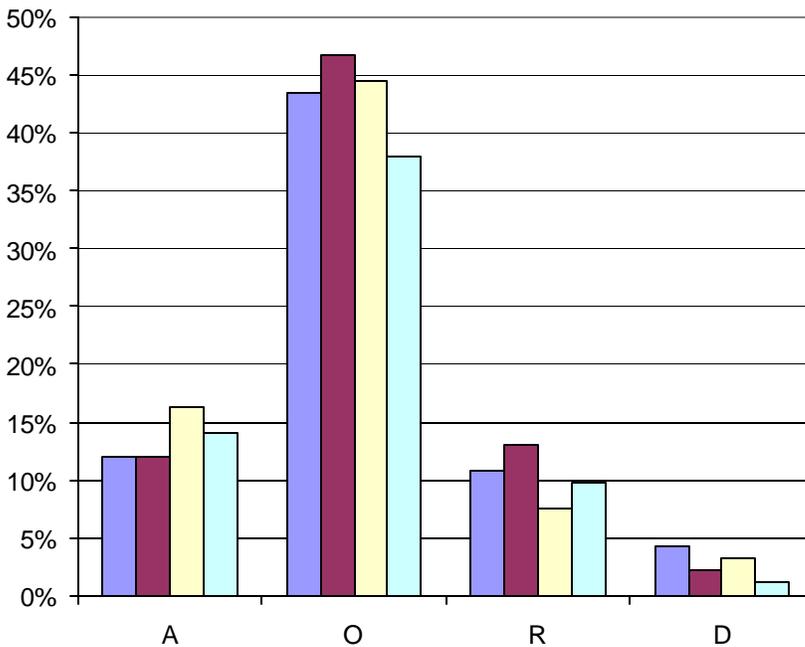


Table 22a. Practice/Use of ethnic non-material culture (PCC)

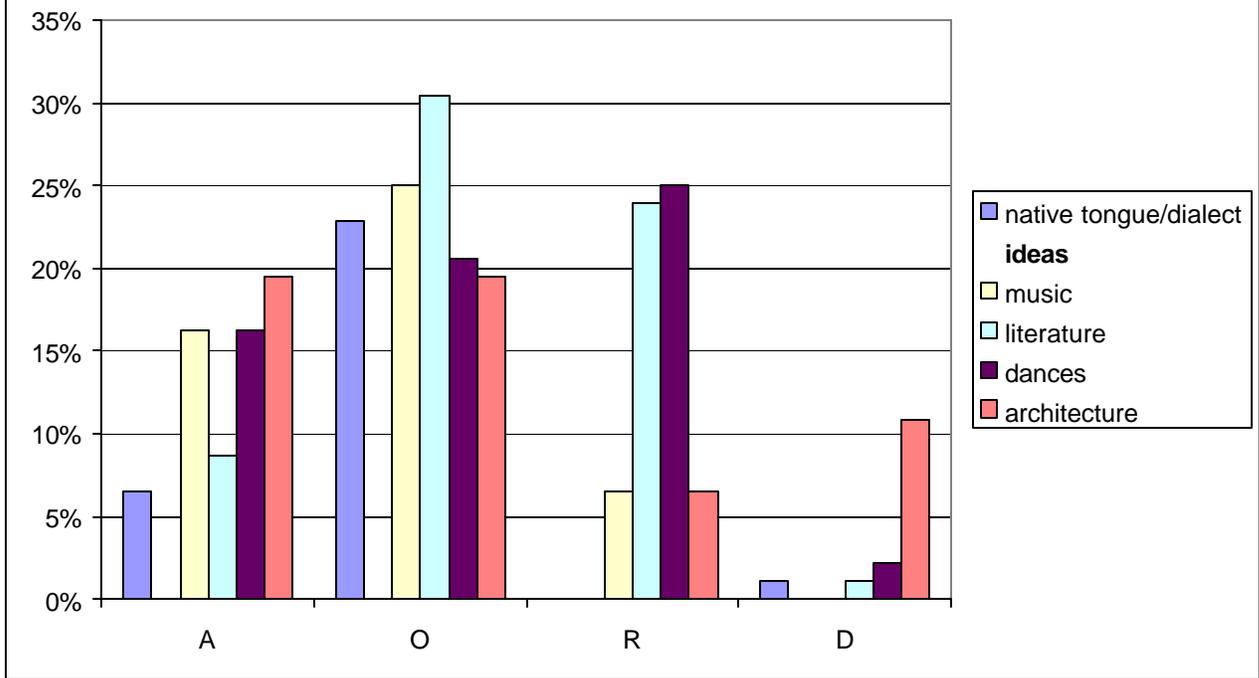


Table 22b. Practice/Use of ethnic non-material culture (PCC)

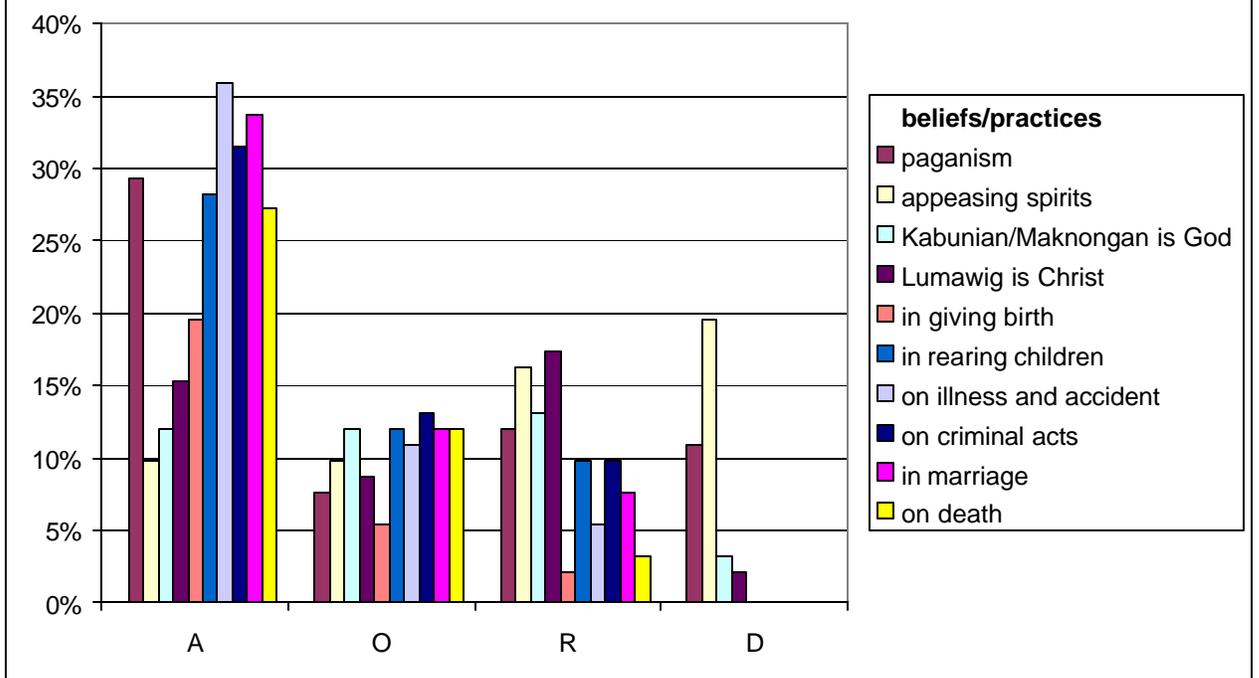


Table 22c. Practice of ethnic non-material culture (PCC)

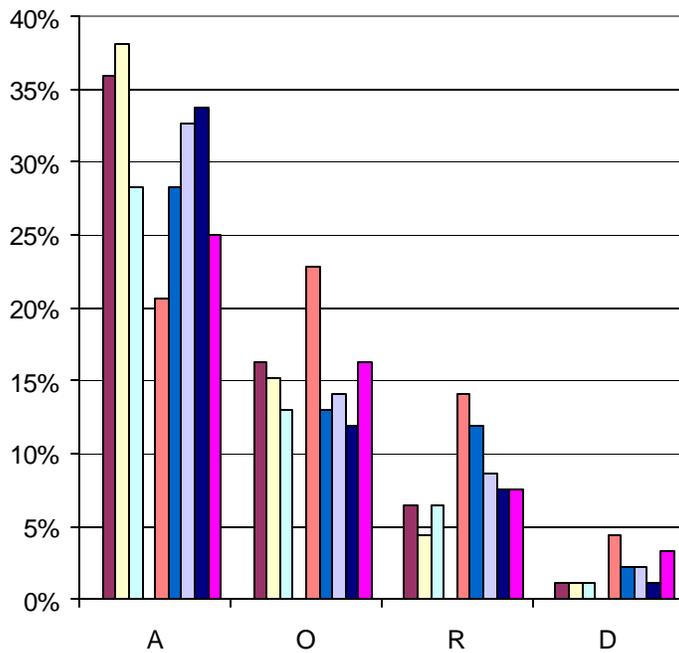


Table 23. Practice/Use of ethnic material culture (BCU)

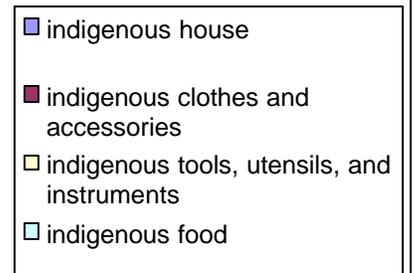
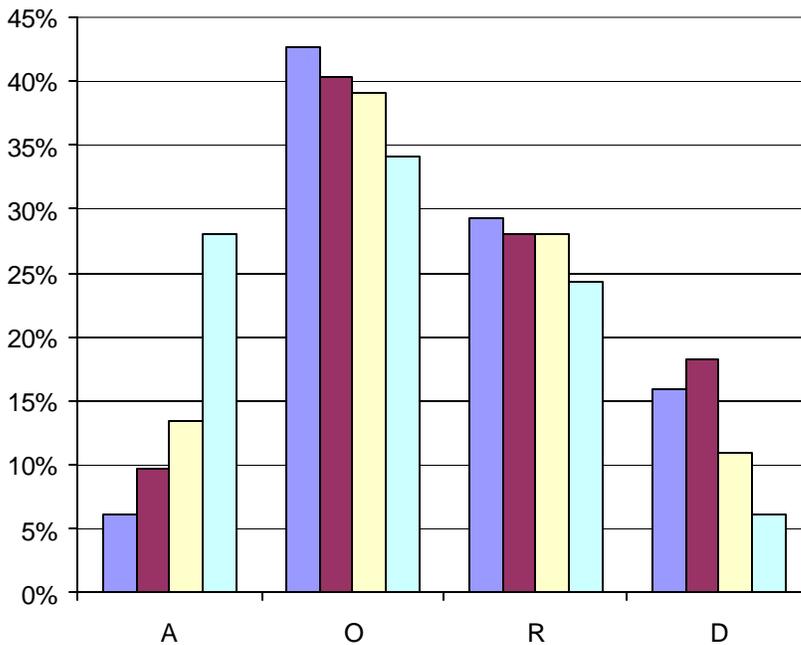


Table 24a. Practice/Use of ethnic non-material culture (BCU)

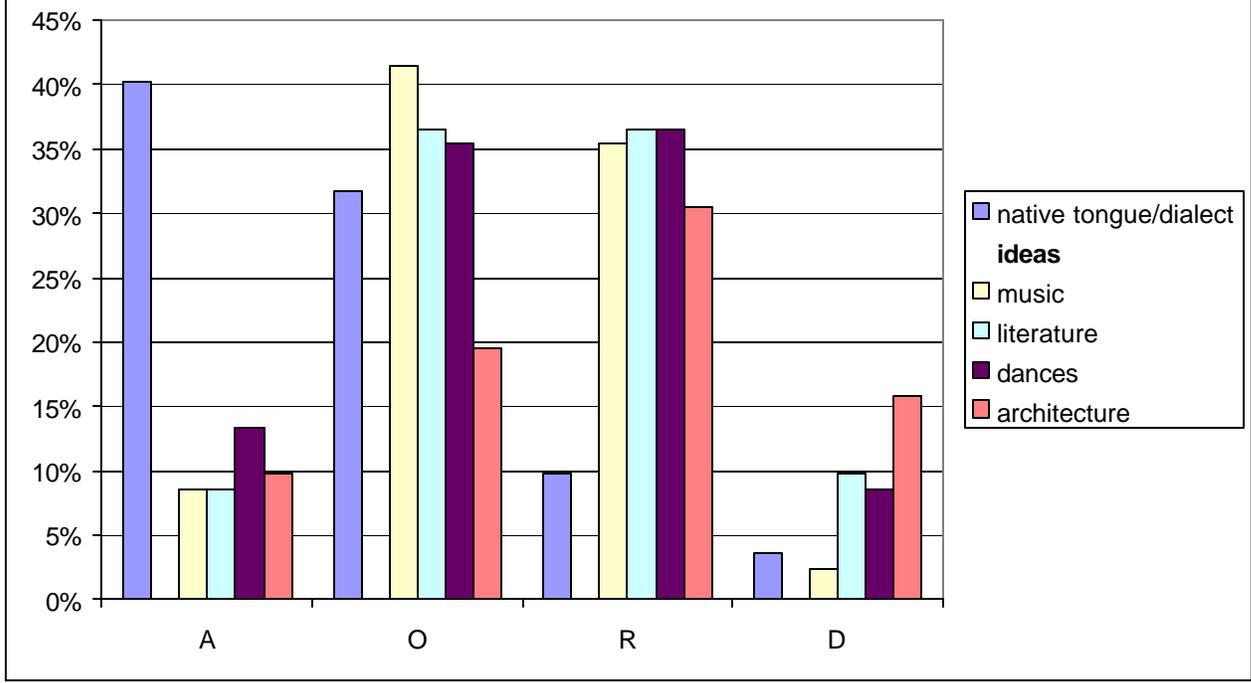
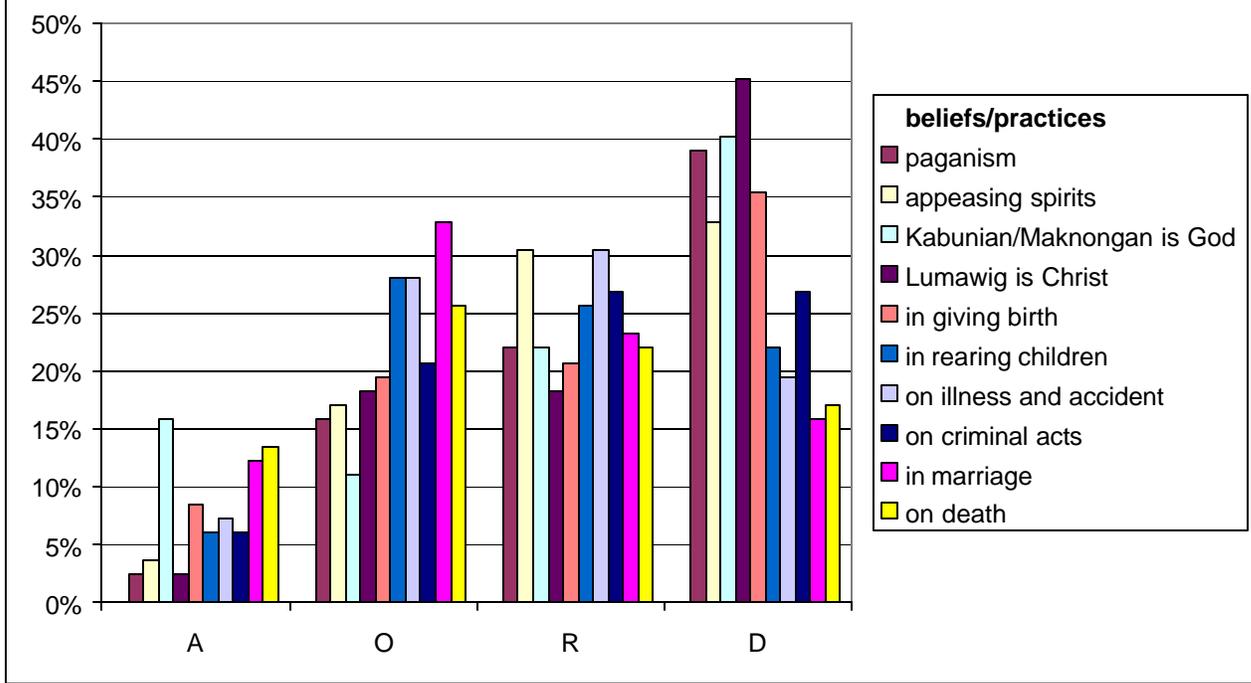
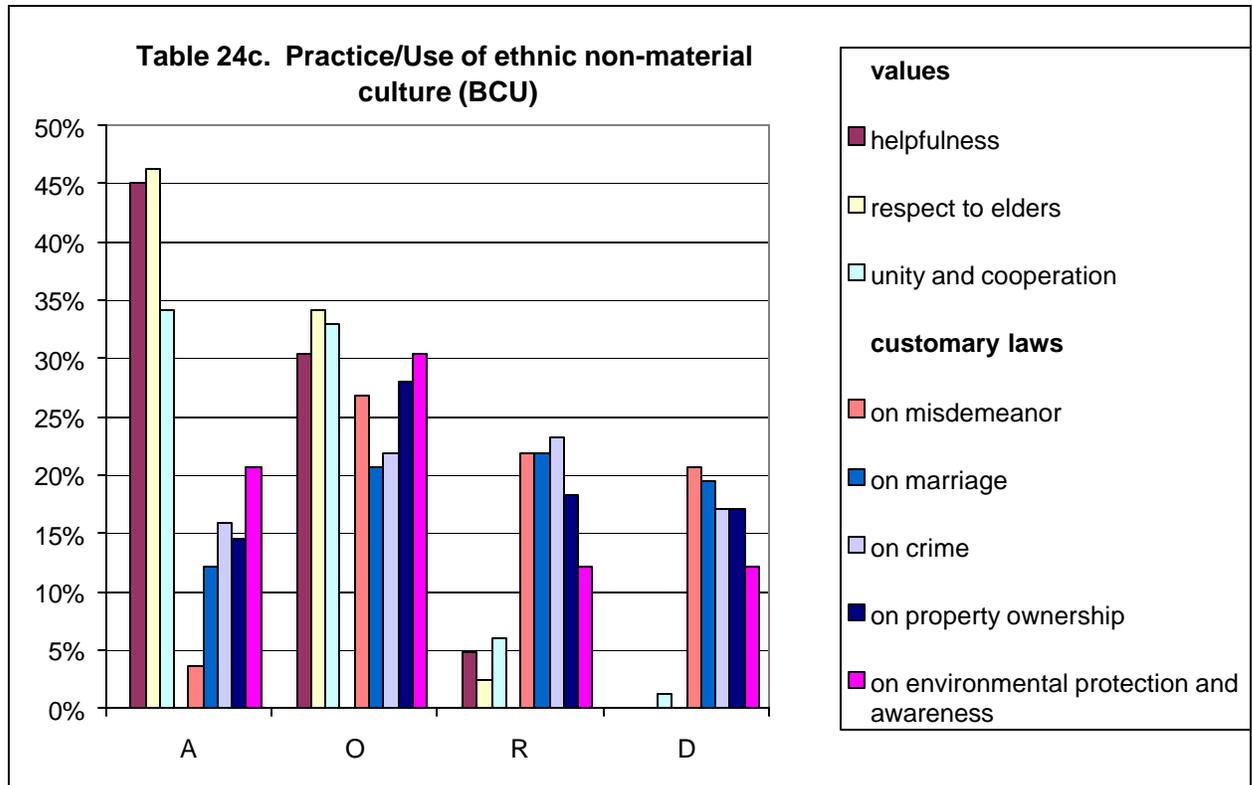


Table 24b. Practice/Use of ethnic non-material culture (BCU)





Perceptions on the Preservation of Ethnic Culture

a.) *Material culture*. Respondents from various schools surveyed say that ethnic material cultures either should be preserved or modified (Tables 25, 27, 29, 31, 33, 35). However, most do not wish to use these (Tables 13, 15, 17, 19).

Moreover, there are 4% respondents from PCC who want indigenous houses not to be used anymore. This is 1% more than those who want to preserve it, albeit 1% less than those who prefer to improve indigenous housing.

b.) *Non-material culture*

Dialect, Ideas, Values, Customary laws. Generally, majority of the respondents from all schools surveyed think that their ethnic dialect, ideas, and values should be preserved; and many also think that these should be improved (Tables 26a, 26c, 28a, 28c, 30a, 30c, 32a, 32c, 34a, 34c, 36a and 36c).

Majority of the respondents think that their customary laws on misdemeanor, marriage, crime, and property ownership should be improved (Tables 26c, 28c, 30c, 32c, 36c).

Results also revealed that there are those, though only a few, who think that these non-material cultures should not be used or practiced.

However, when asked whether they agree or disagree on the necessity to preserve their ethnic culture as a whole for reasons of either ethnic identity or solidarity, majority of the respondents strongly agree to preserve the culture for ethnic identity and many agree to preserve it for solidarity especially for its value (Tables 37, 38, 39, 40, 41, and 42).

Beliefs/Practices. Majority of the students surveyed think that most of their ethnic beliefs/practices (i.e., in rearing children) should be improved or modified except those on paganism and related beliefs/practices, which (they think) should not be practiced (Tables 26b, 28b, 30b, 32b, 34b, 36b). Despite this, the respondents agree that there is a need to preserve their ethnic culture for identity and solidarity (Tables 37, 38, 39, 40, 41, and 42).

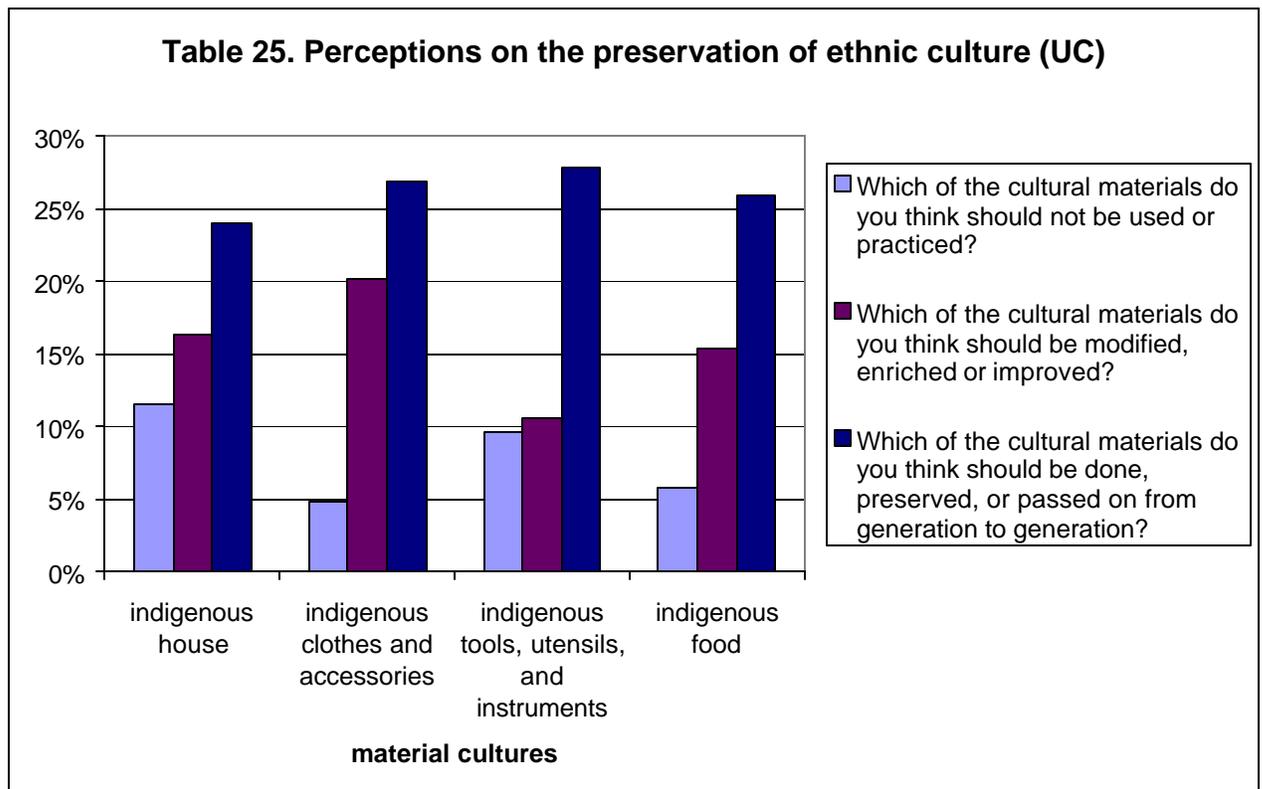


Table 26a. Perceptions on the preservation of ethnic culture (UC)

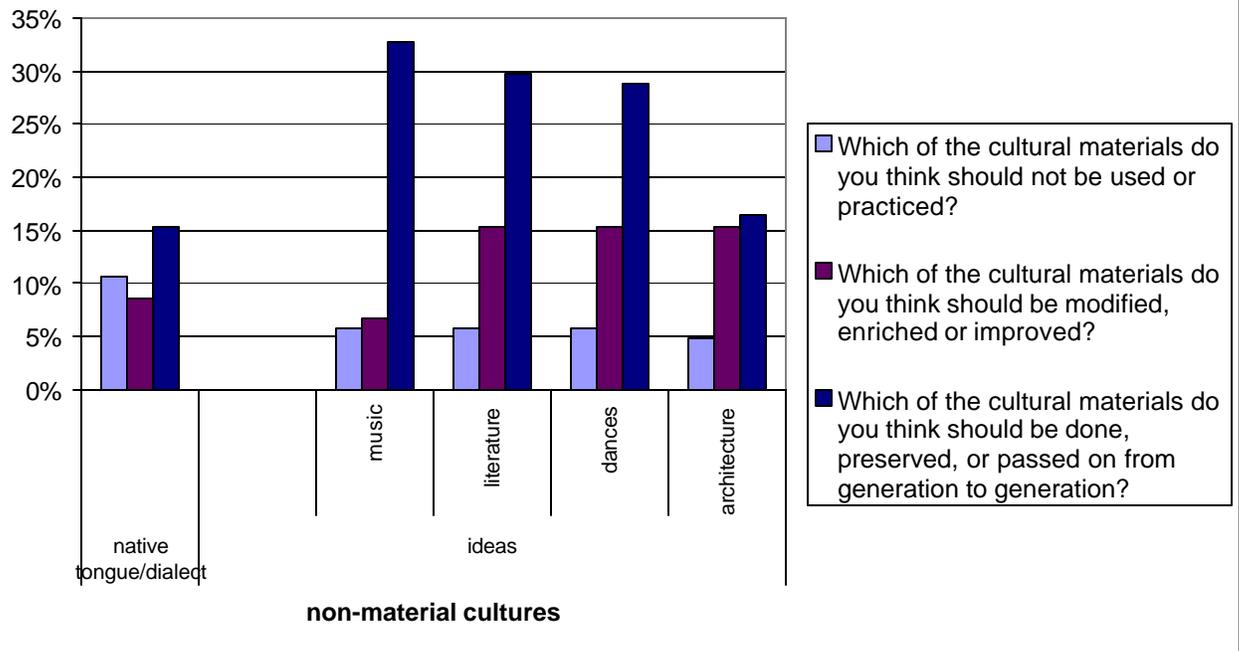


Table 26b. Perceptions on the preservation of ethnic culture (UC)

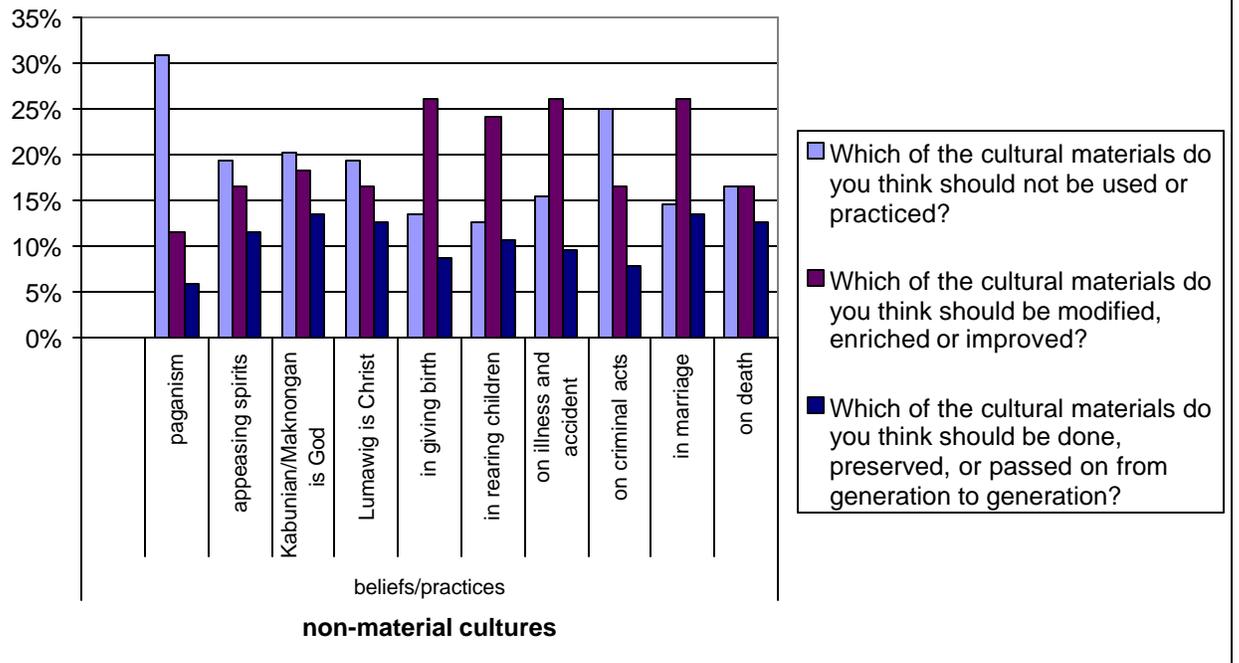


Table 26c. Perceptions on the preservation of ethnic culture (UC)

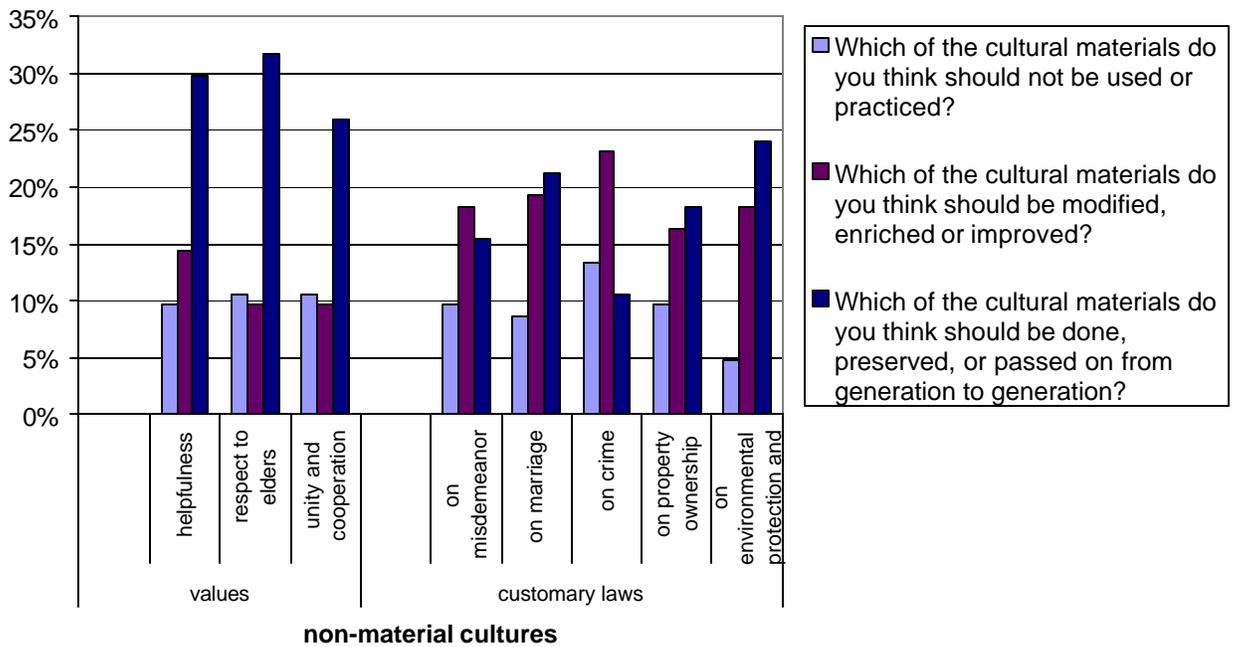


Table 27. Perceptions on the preservation of ethnic culture (ECI)

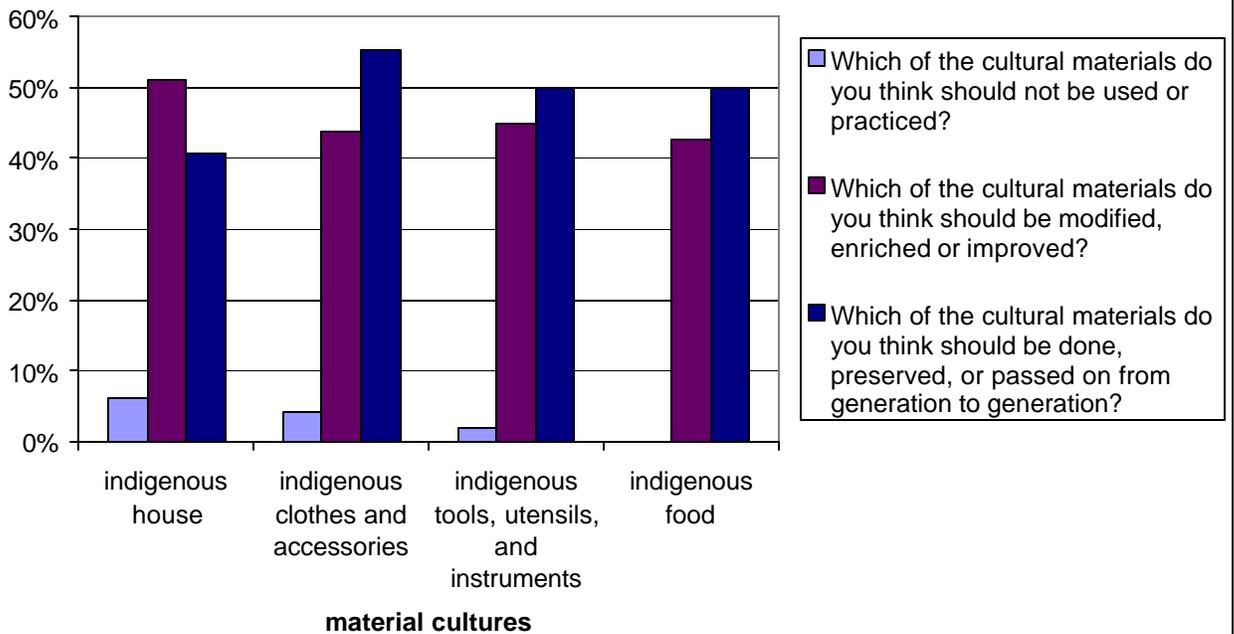


Table 28a. Perceptions on the preservation of ethnic culture (ECI)

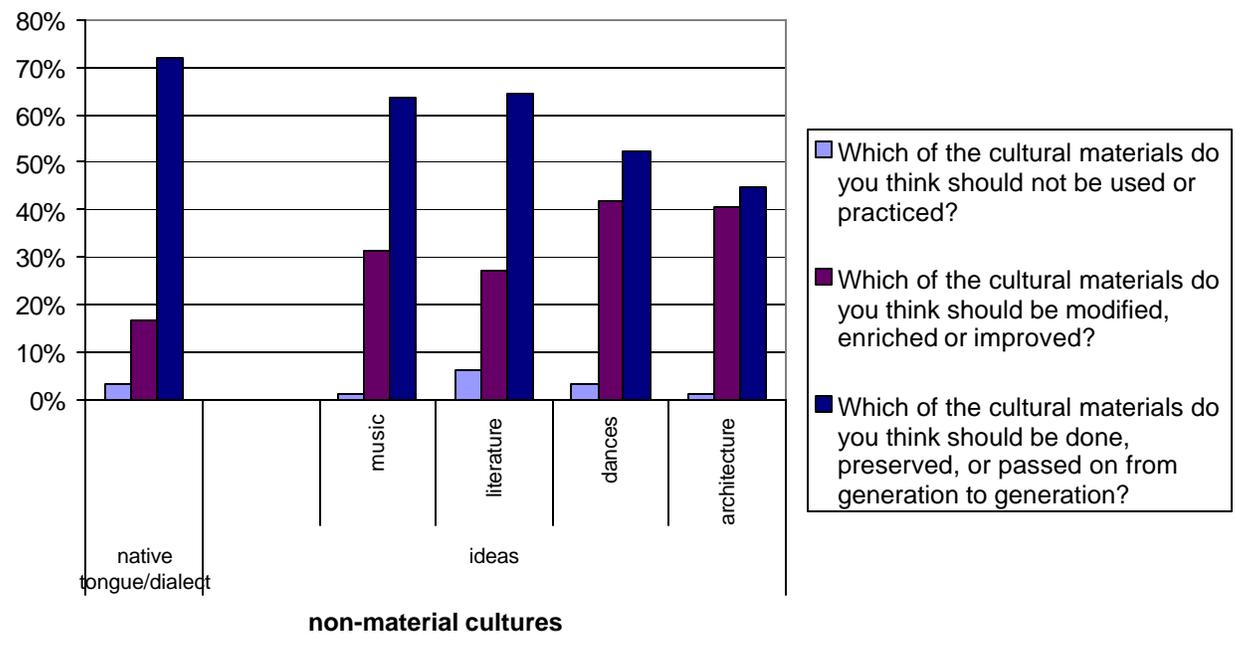


Table 28b. Perceptions on the preservation of ethnic culture (ECI)

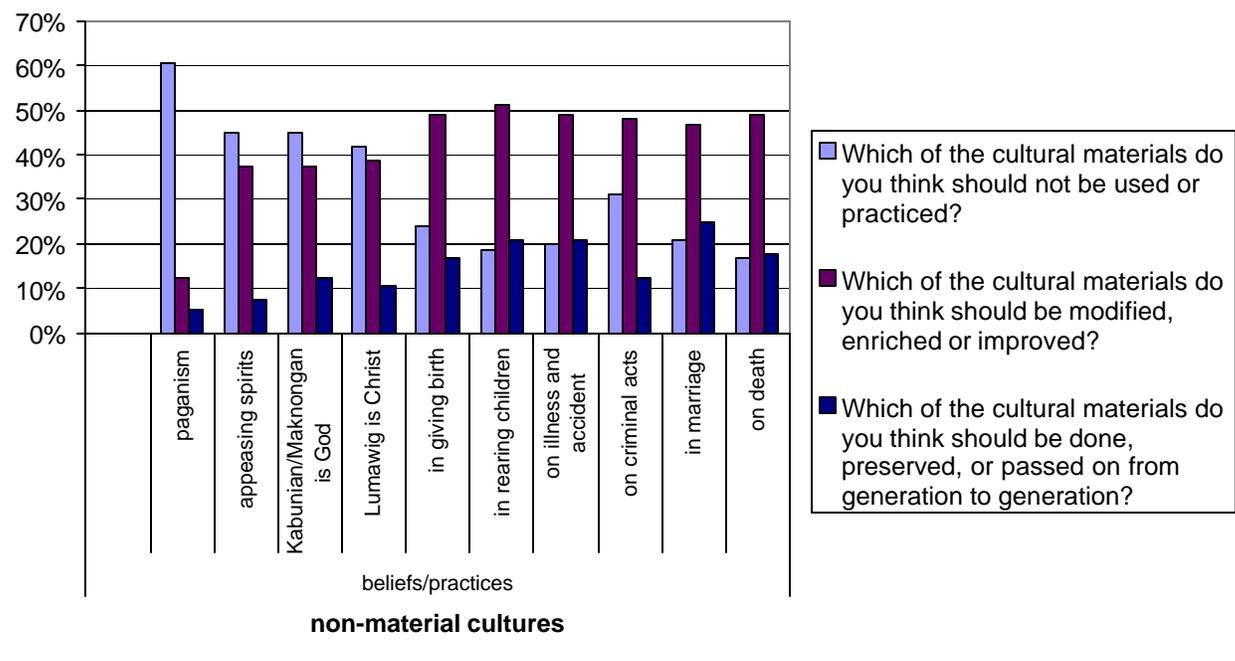


Table 28c. Perceptions on the preservation of ethnic culture (ECI)

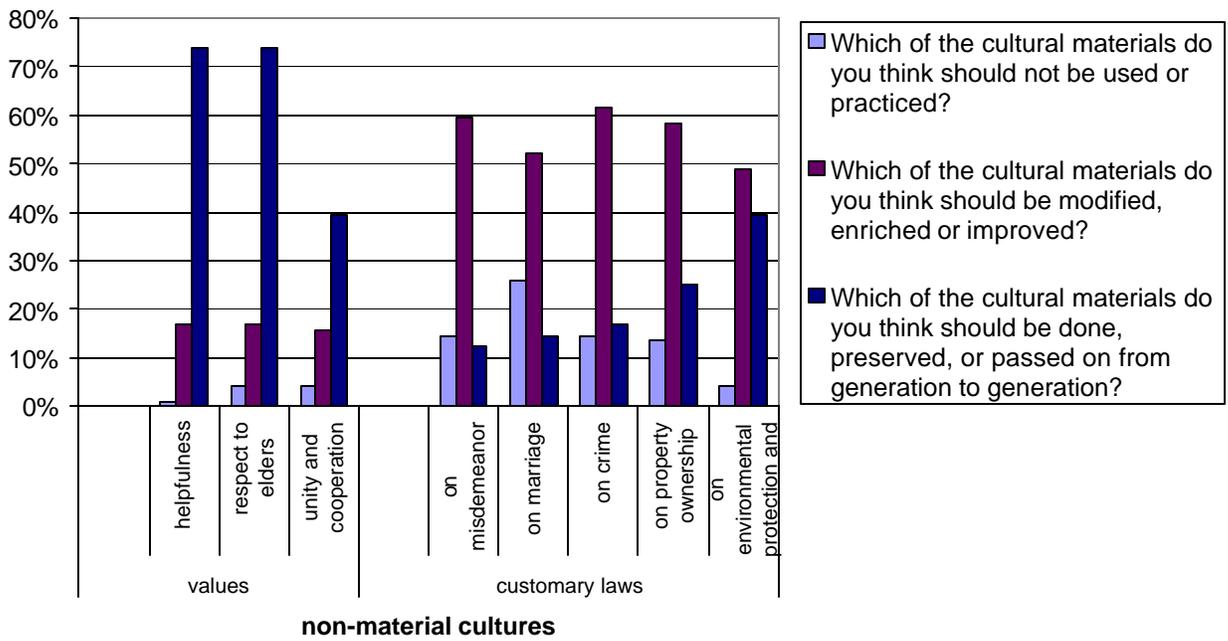


Table 29. Perceptions on the preservation of ethnic culture (SLU)

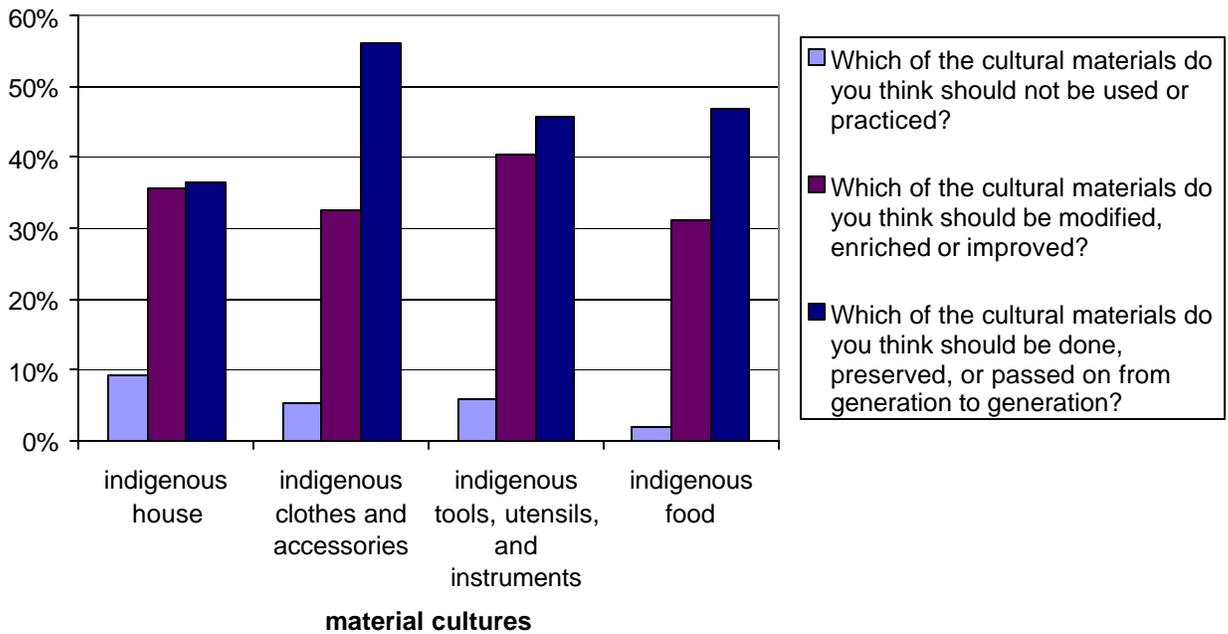


Table 30a. Perceptions on the preservation of ethnic culture (SLU)

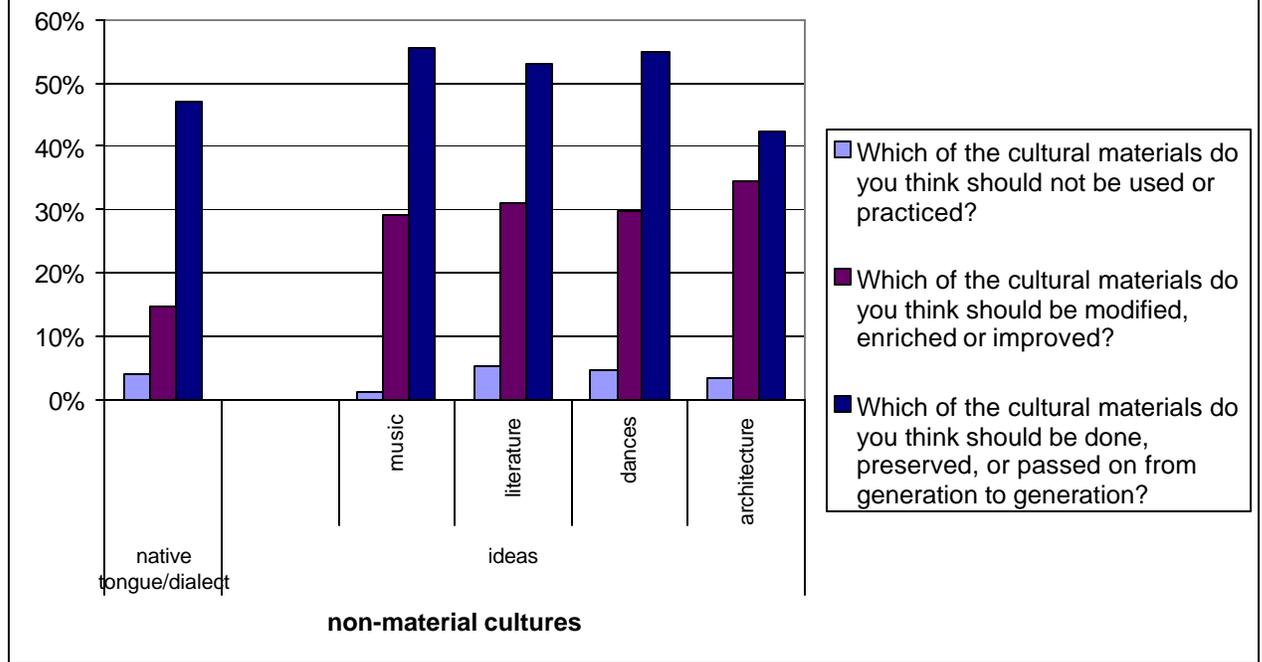


Table 30b. Perceptions on the preservation of ethnic culture (SLU)

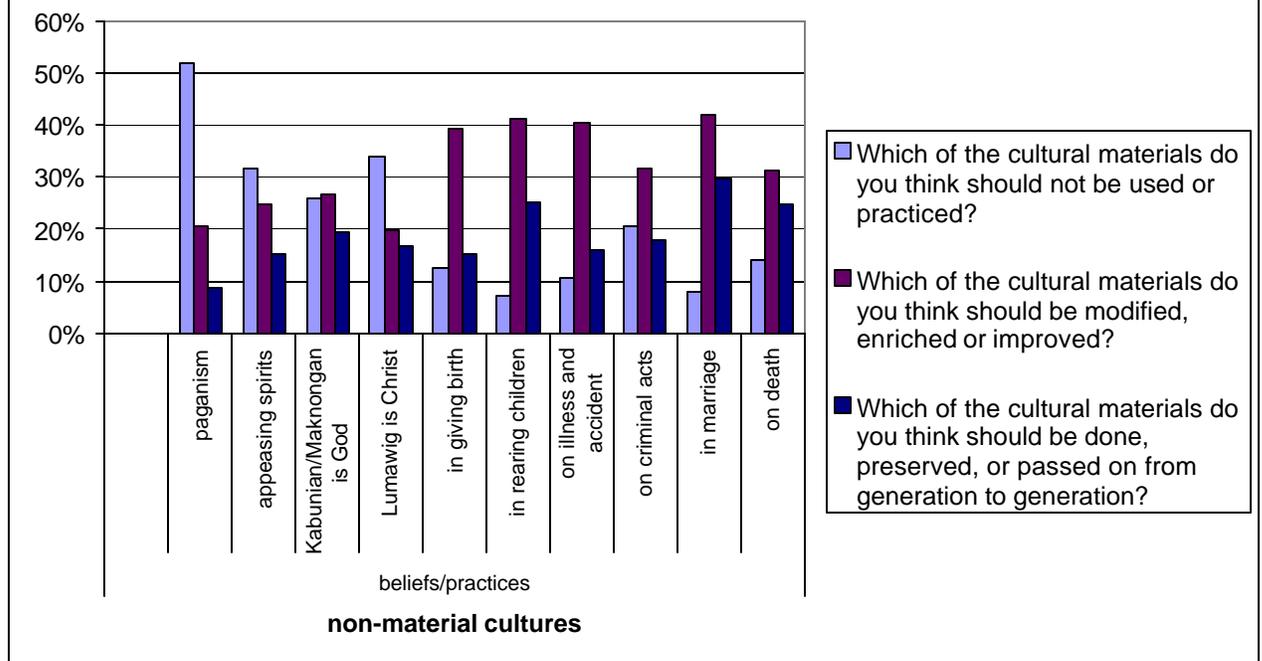


Table 30c. Perceptions on the preservation of ethnic culture (SLU)

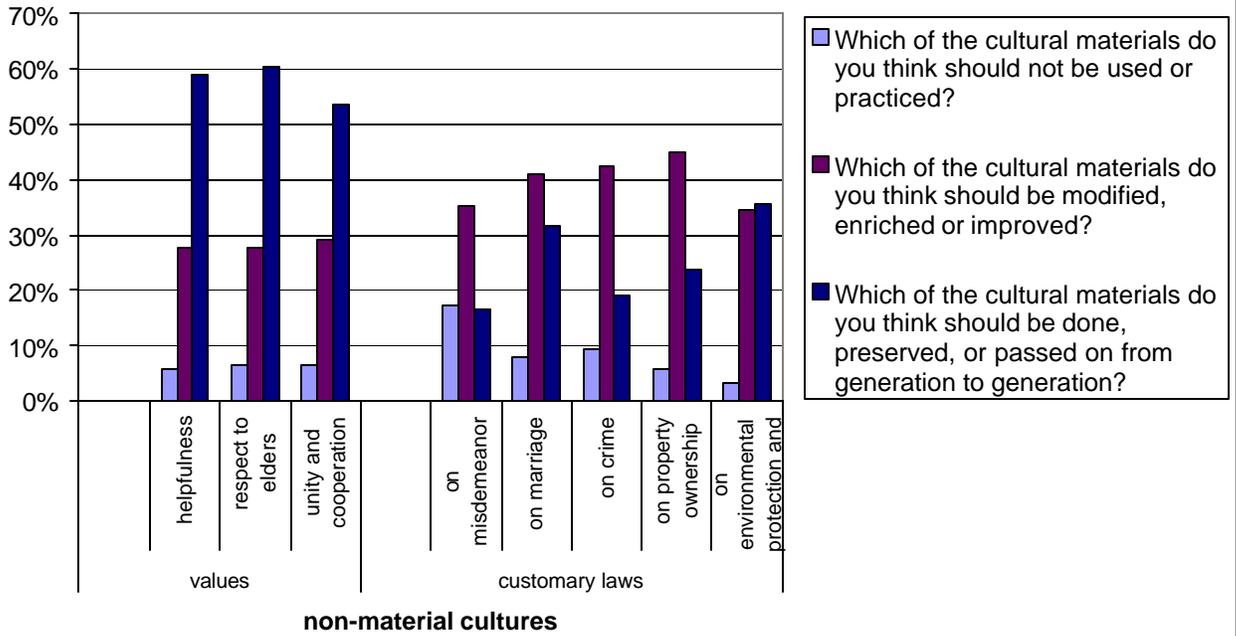


Table 31. Perceptions on the preservation of ethnic culture (UB)

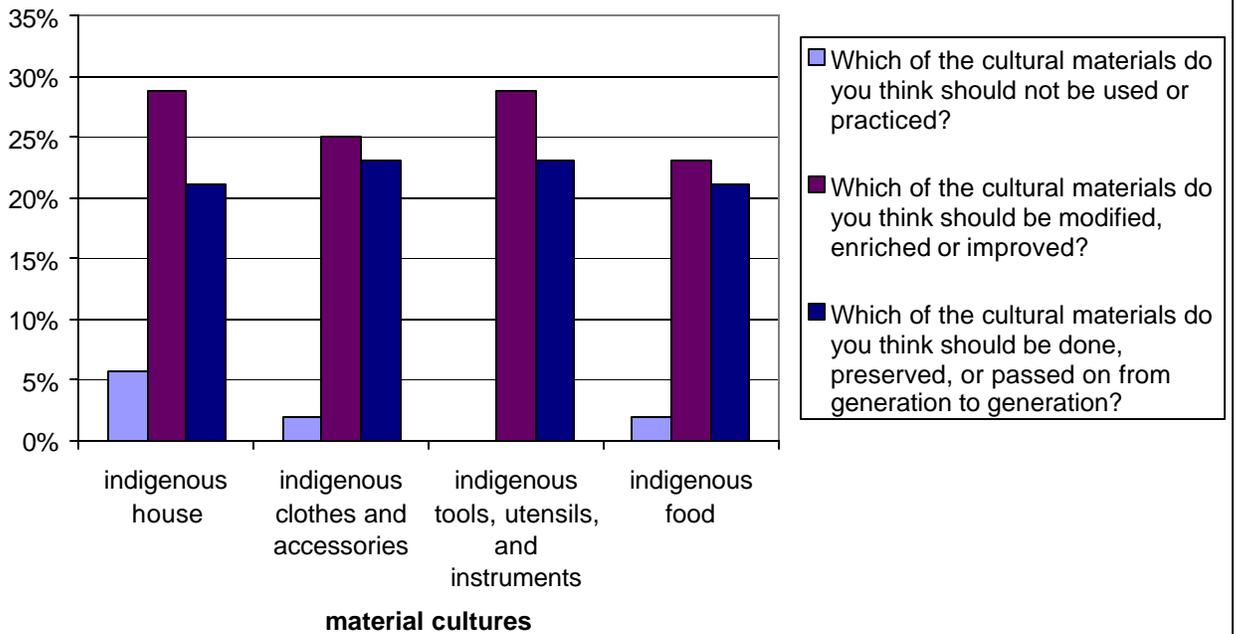


Table 32a. Perceptions on the preservation of ethnic culture (UB)

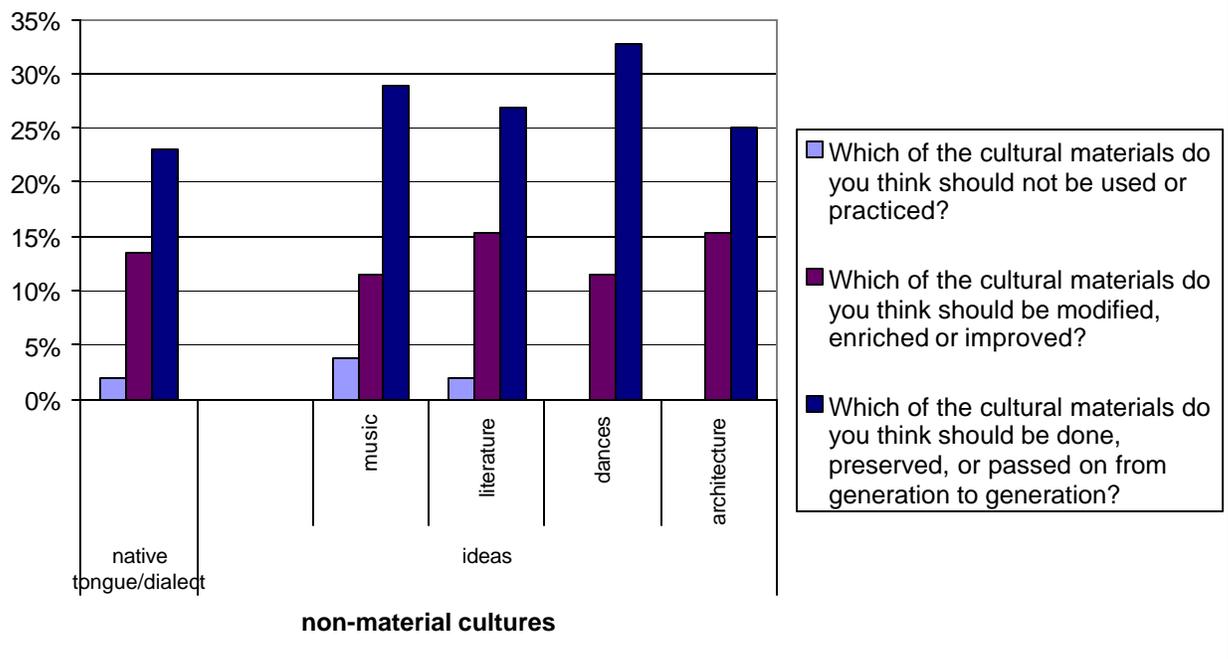


Table 32b. Perceptions on the preservation of ethnic culture (UB)

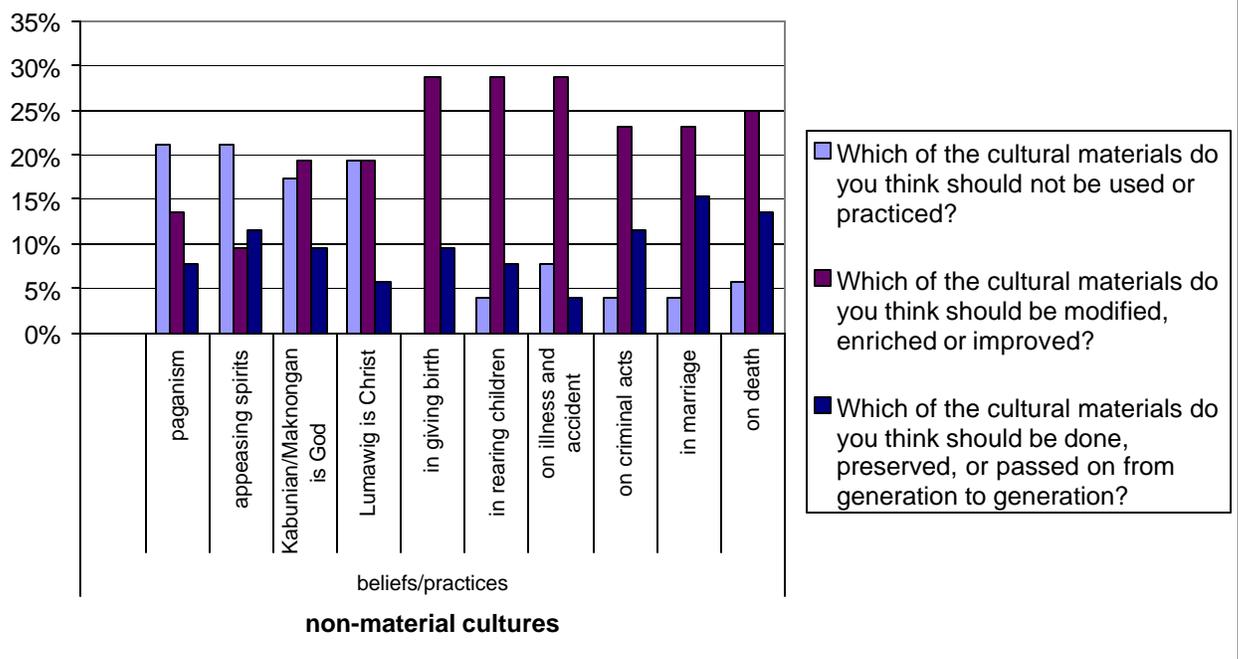


Table 32c. Perceptions on the preservation of ethnic culture (UB)

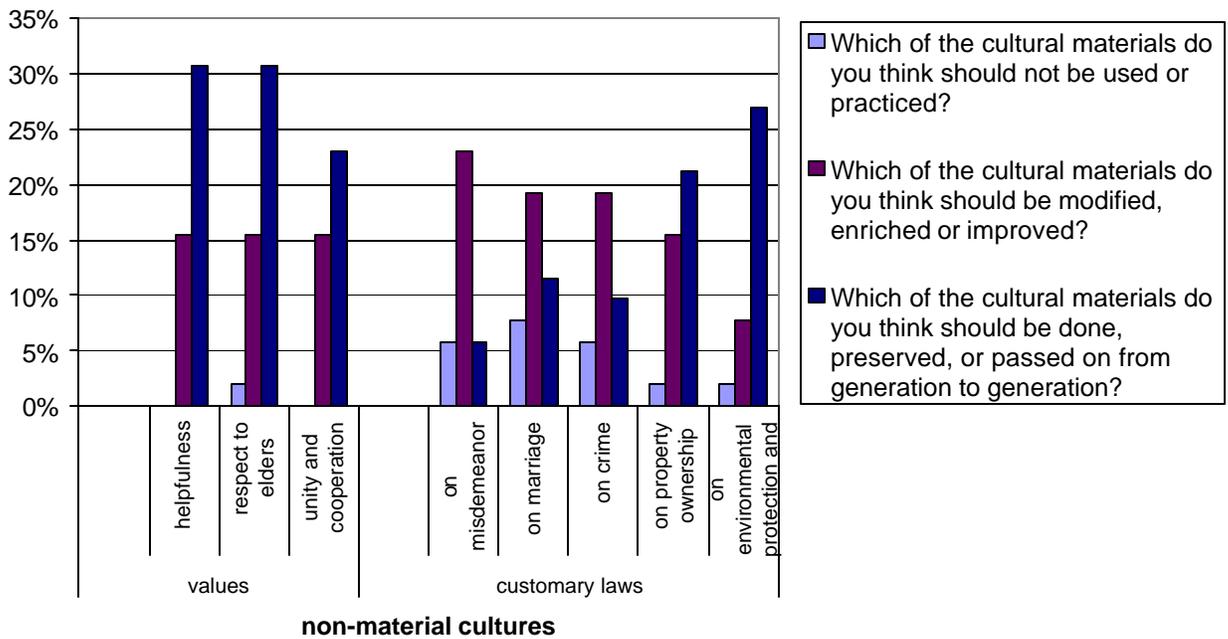


Table 33. Perceptions on the preservation of ethnic culture (PCC)

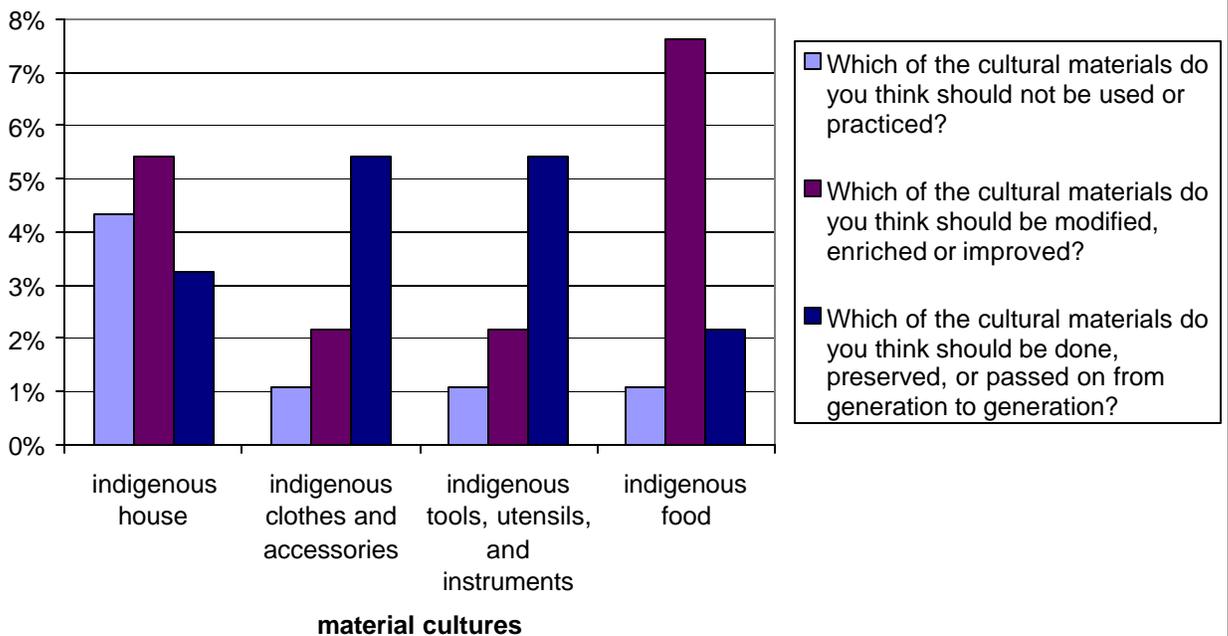


Table 34a. Perceptions on the preservation of ethnic culture (PCC)

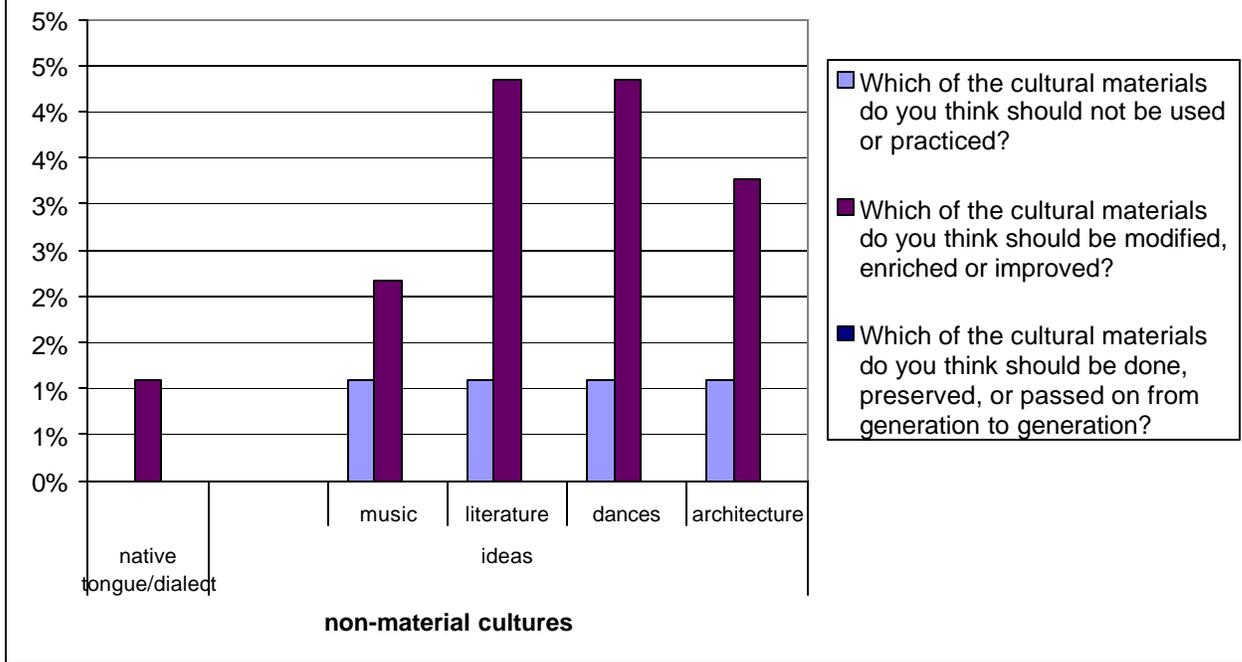


Table 34b. Perceptions on the preservation of ethnic culture (PCC)

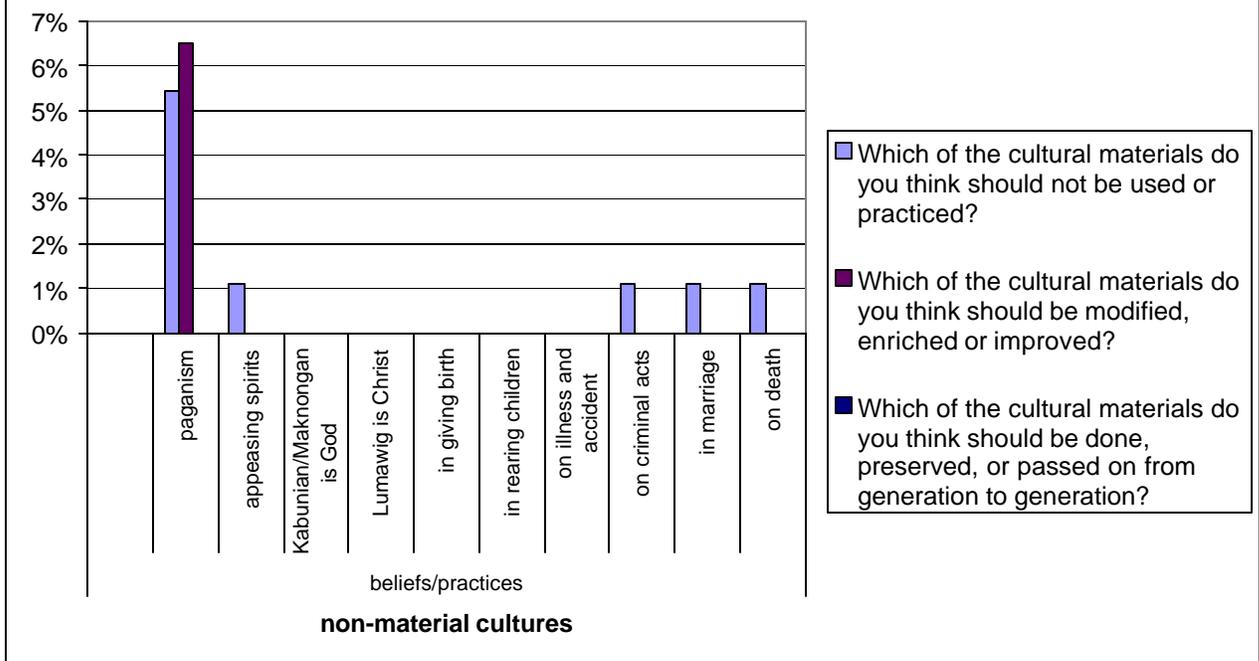


Table 34c. Perceptions on the preservation of ethnic culture (PCC)

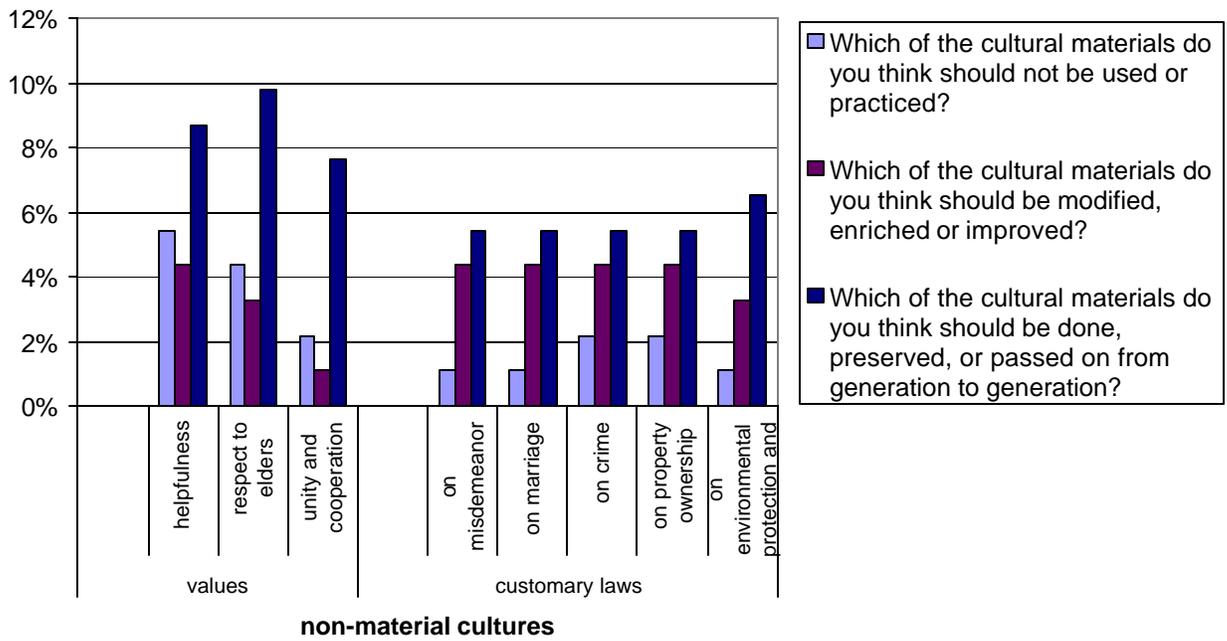


Table 35. Perceptions on the preservation of ethnic culture (BCU)

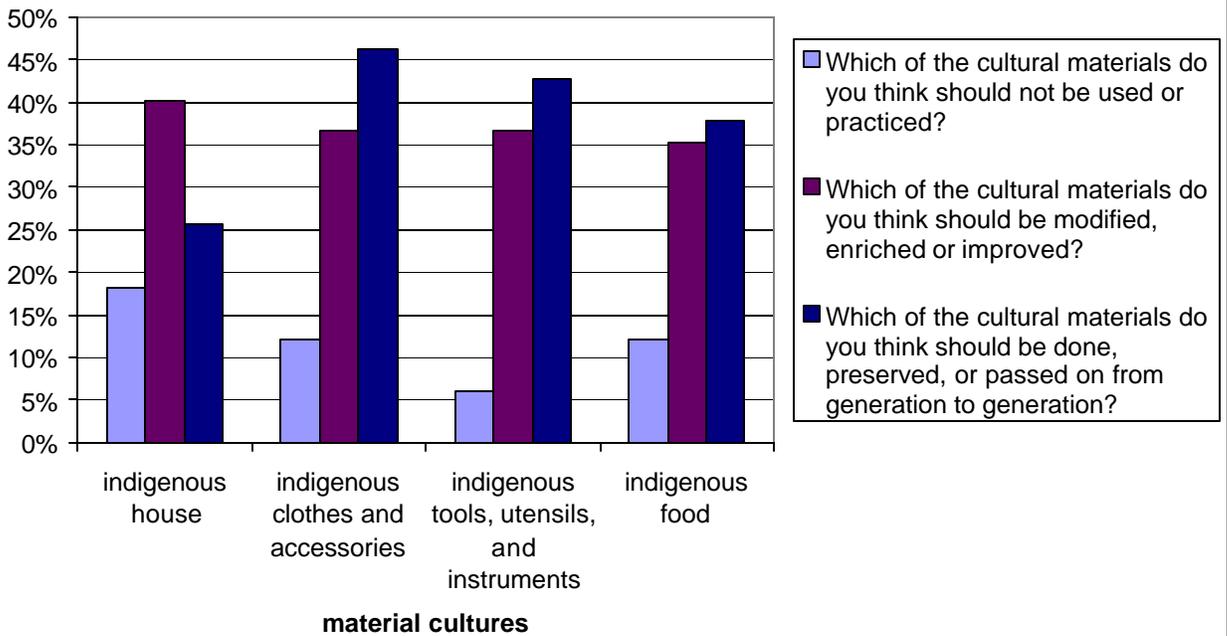


Table 36a. Perceptions on the preservation of ethnic culture (BCU)

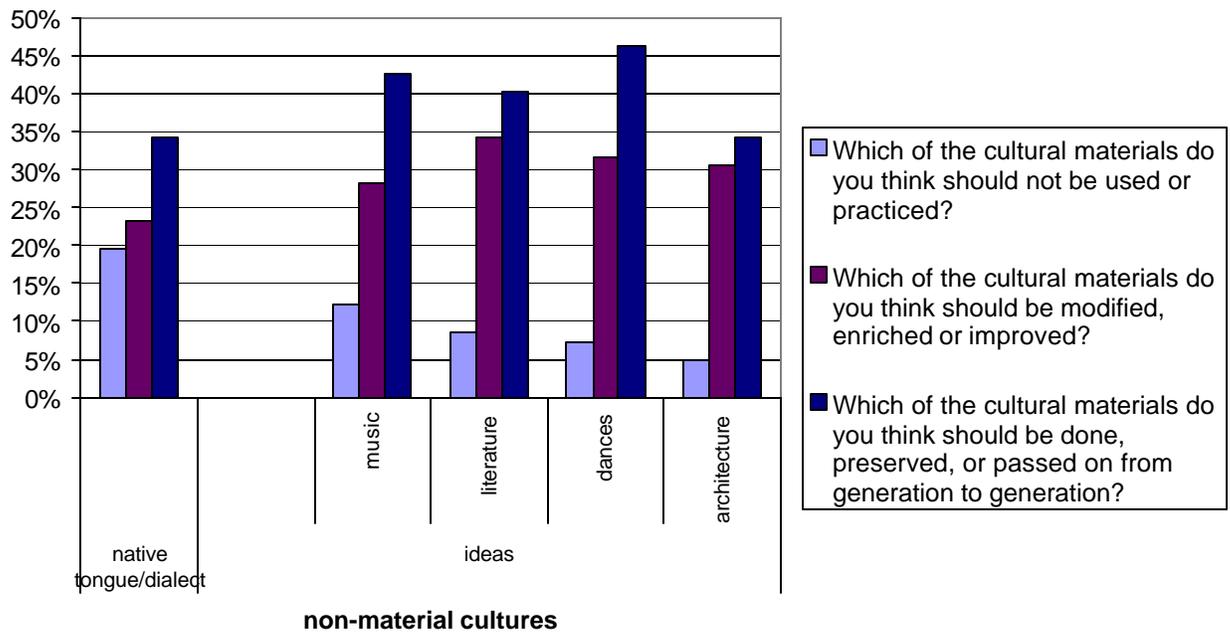


Table 36b. Perceptions on the preservation of ethnic culture (BCU)

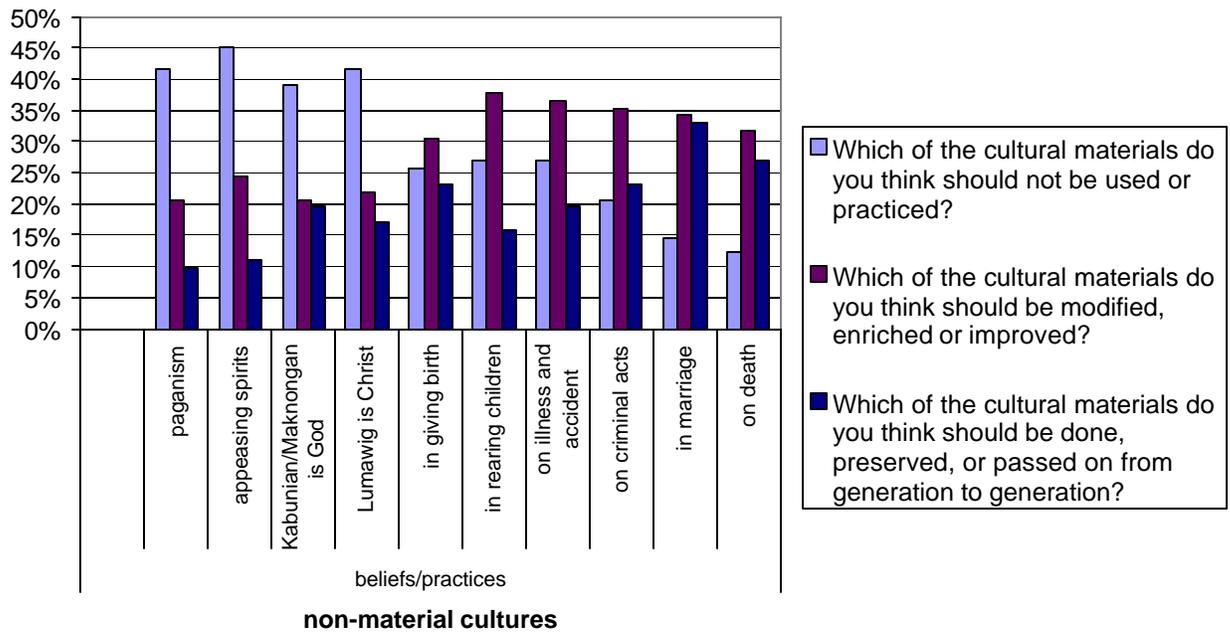
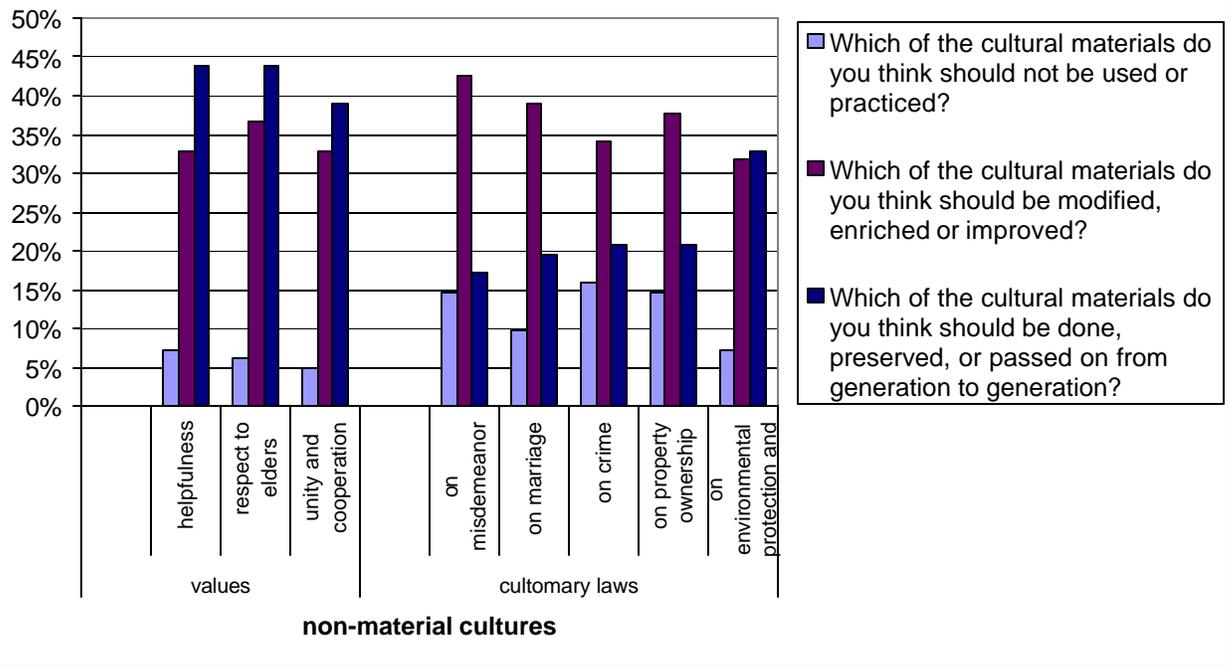


Table 36c. Perceptions on the preservation of ethnic culture (BCU)



X-axis legend for Tables 37-42:

SA – strongly agree

A – agree

AL – agree a little

D – disagree

Table 37. Degree of agreement on the necessity of preserving ethnic culture (UC)

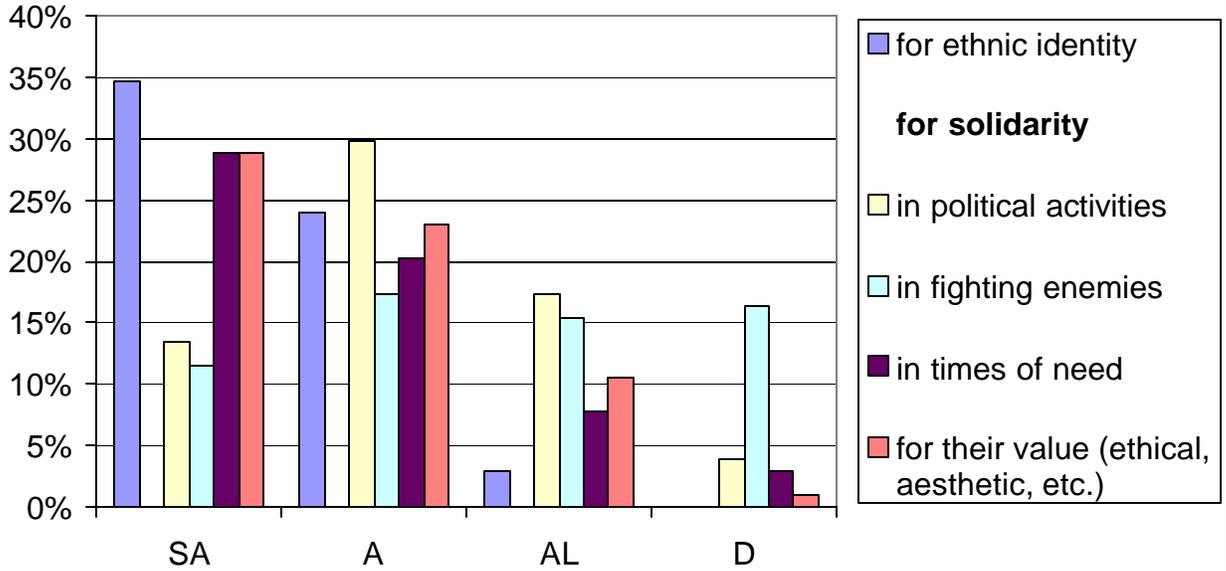


Table 38. Degree of agreement on the necessity of preserving ethnic culture (ECI)

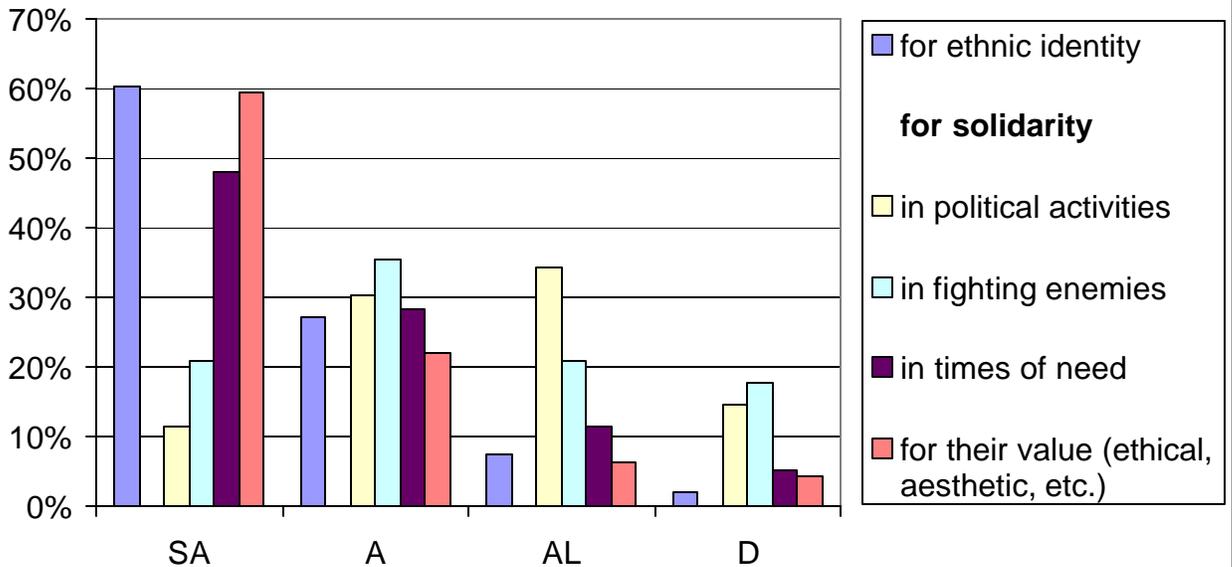


Table 39. Degree of agreement on the necessity of preserving ethnic culture (SLU)

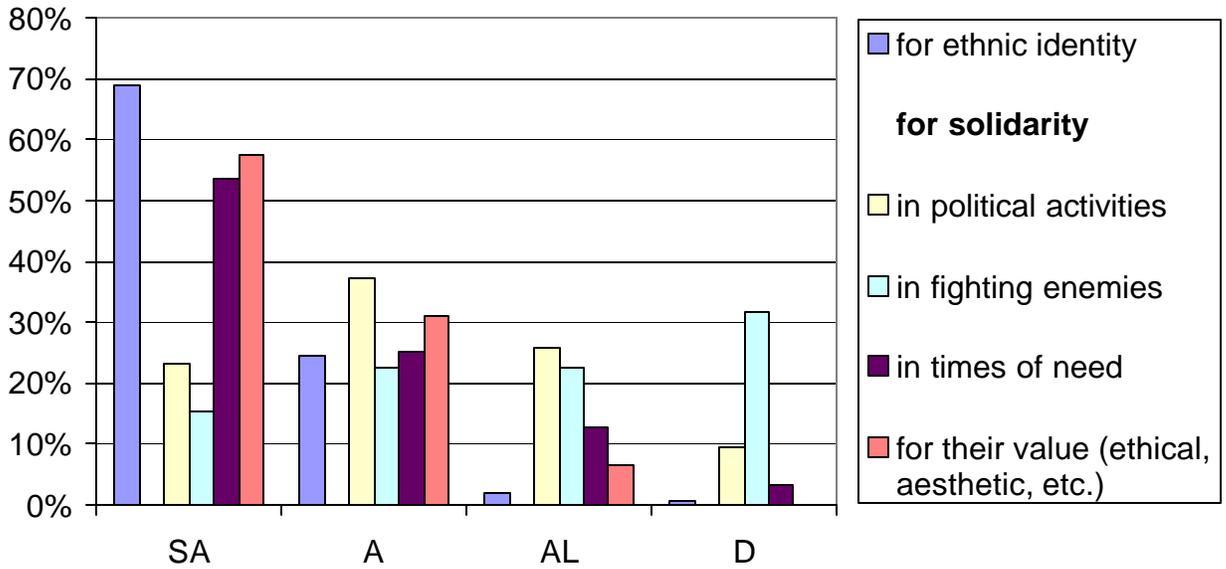


Table 40. Degree of agreement on the necessity of preserving ethnic culture (UB)

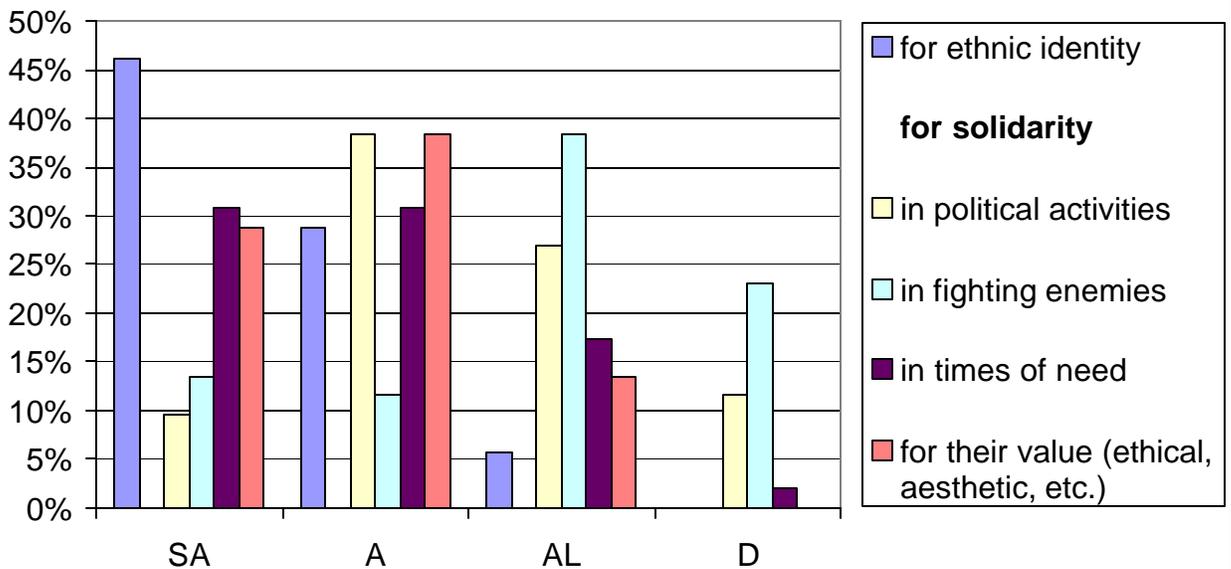


Table 41. Degree of agreement on the necessity of preserving ethnic culture (PCC)

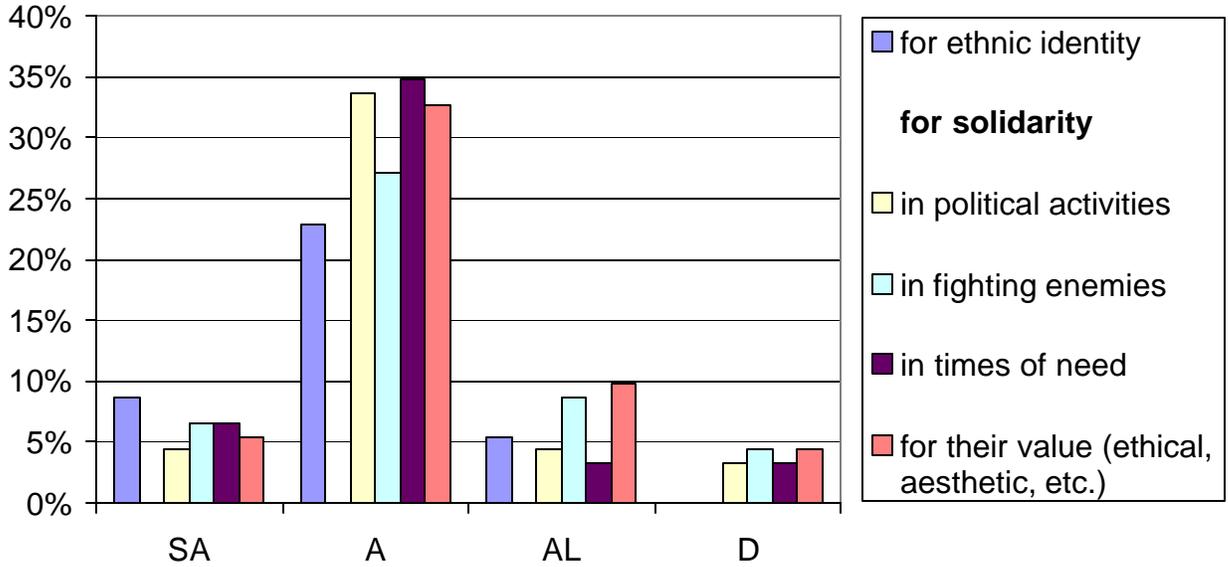
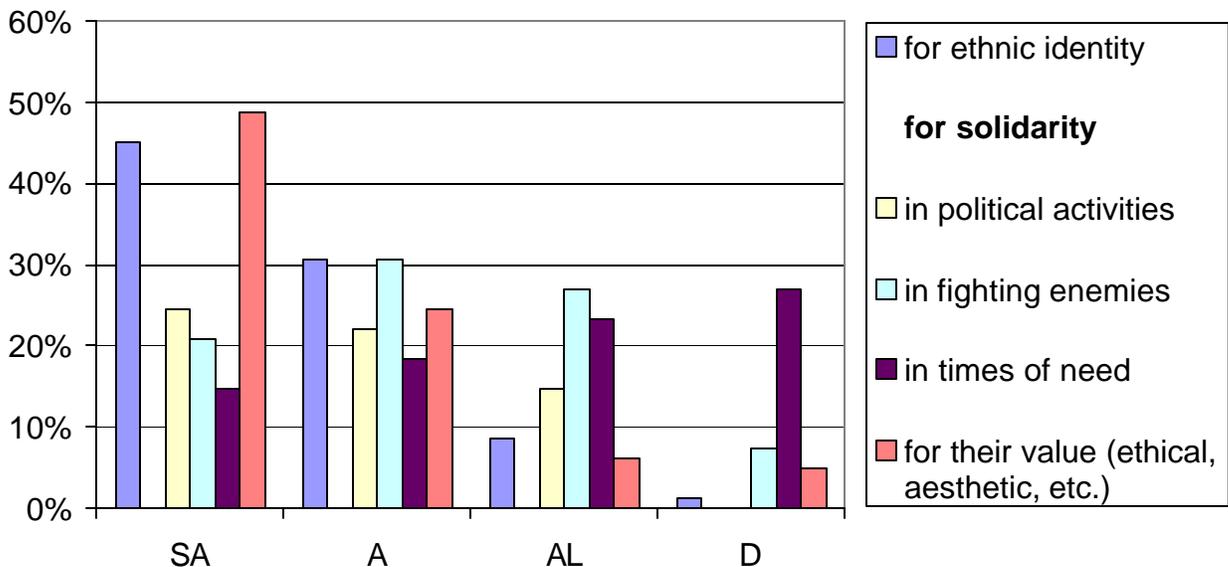


Table 42. Degree of agreement on the necessity of preserving ethnic culture (BCU)



Perceptions on the Causes of Ethnocide. From initial results of the study discussed above and based on the working definition of ethnocide by the researchers, there is already ethnocide and has begun; yet, it has not yet reached a level when a culture is purged or truly died.

Most of the respondents perceived that the major cause of one's non-awareness of his/her culture (ethnocide) is the preference (of the youth) of modern lifestyle (Tables 43, 44, 45, 46, 48). However, this is not the only cause. Other primary causes include non-observance of the non-material components of the culture, inability to speak the dialect, shameful acts of tribal folks, some ethnic practices are non-Christian, not proud of belonging to a tribe, and non-speaking of the dialect (Tables 43 to 48). Only the respondents from PCC perceived that inability to speak the dialect is the major cause of *ethnocide* (Table 47).

This is understandable; because PCC has the most respondents to claim who could not speak their dialect (Table 10a). It is also the only school where most respondents think that their dialect should be modified (Table 34a).

Therefore, the only way to avert/mitigate ethnocide is to address properly the various causes of ethnocide as identified. It is also imperative to be selective which components of the culture to preserve.

Table 43. Perceptions on the causes of ethnocide (UC)

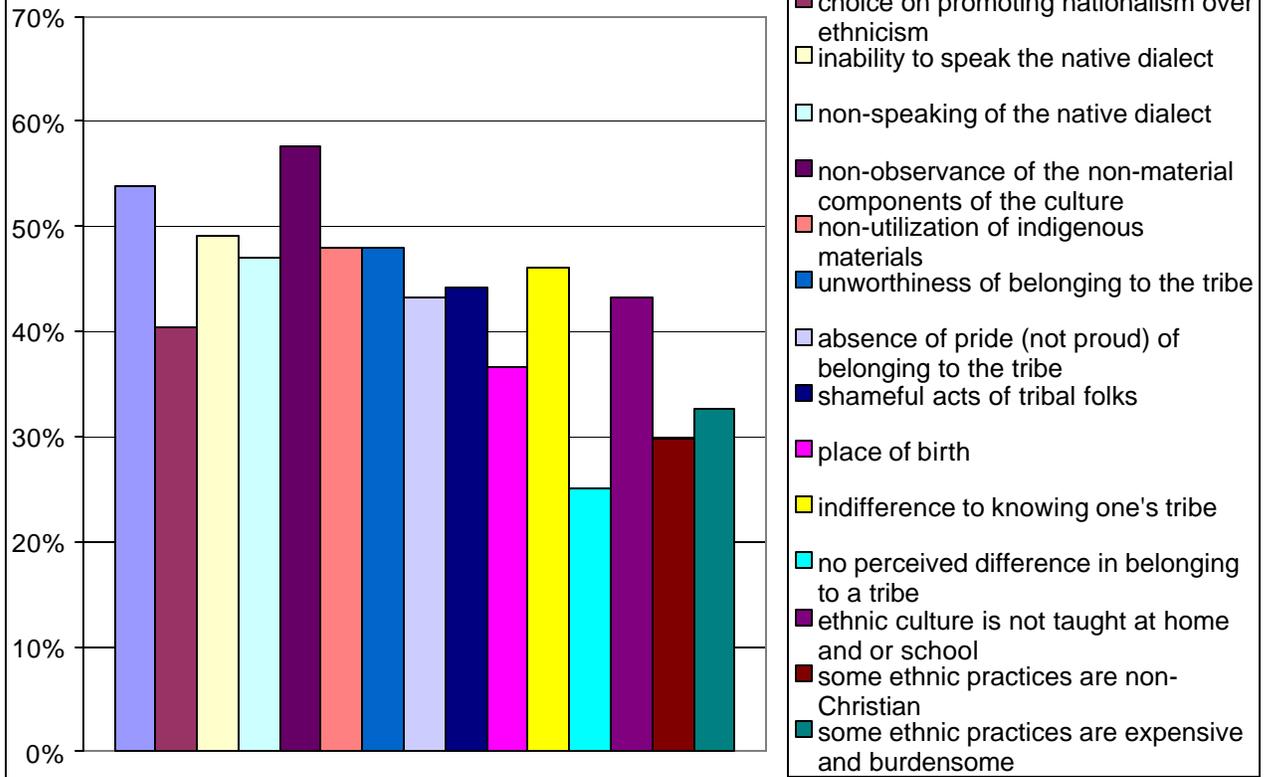
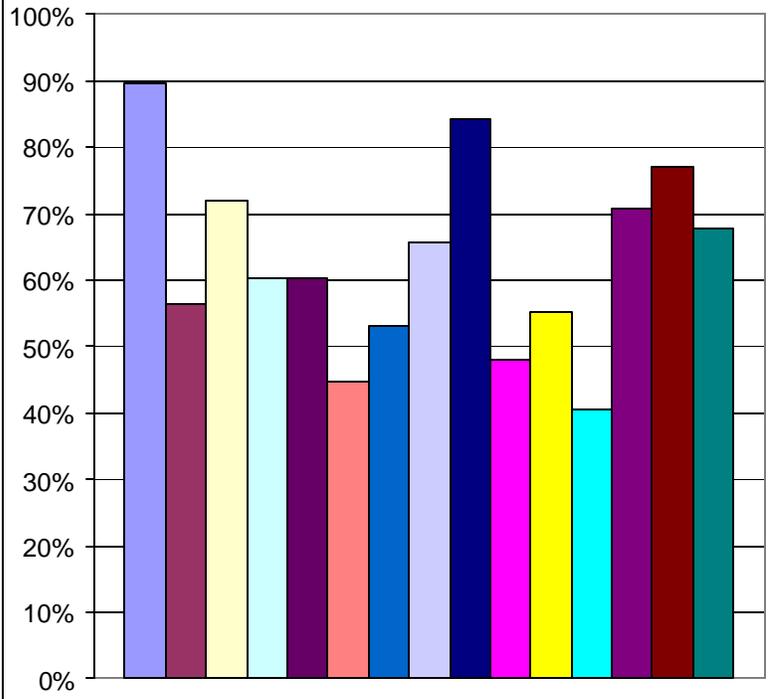


Table 44. Perceptions on the causes of ethnocide (ECI)



- preference of modern lifestyle
- choice on promoting nationalism over ethnicism
- inability to speak the native dialect
- non-speaking of the native dialect
- non-observance of the non-material components of the culture
- non-utilization of indigenous materials
- unworthiness of belonging to the tribe
- absence of pride (not proud) of belonging to the tribe
- shameful acts of tribal folks
- place of birth
- indifference to knowing one's tribe
- no perceived difference in belonging to a tribe
- ethnic culture is not taught at home and or school
- some ethnic practices are non-Christian
- some ethnic practices are expensive and burdensome

Table 45. Perceptions on the causes of ethnocide (SLU)

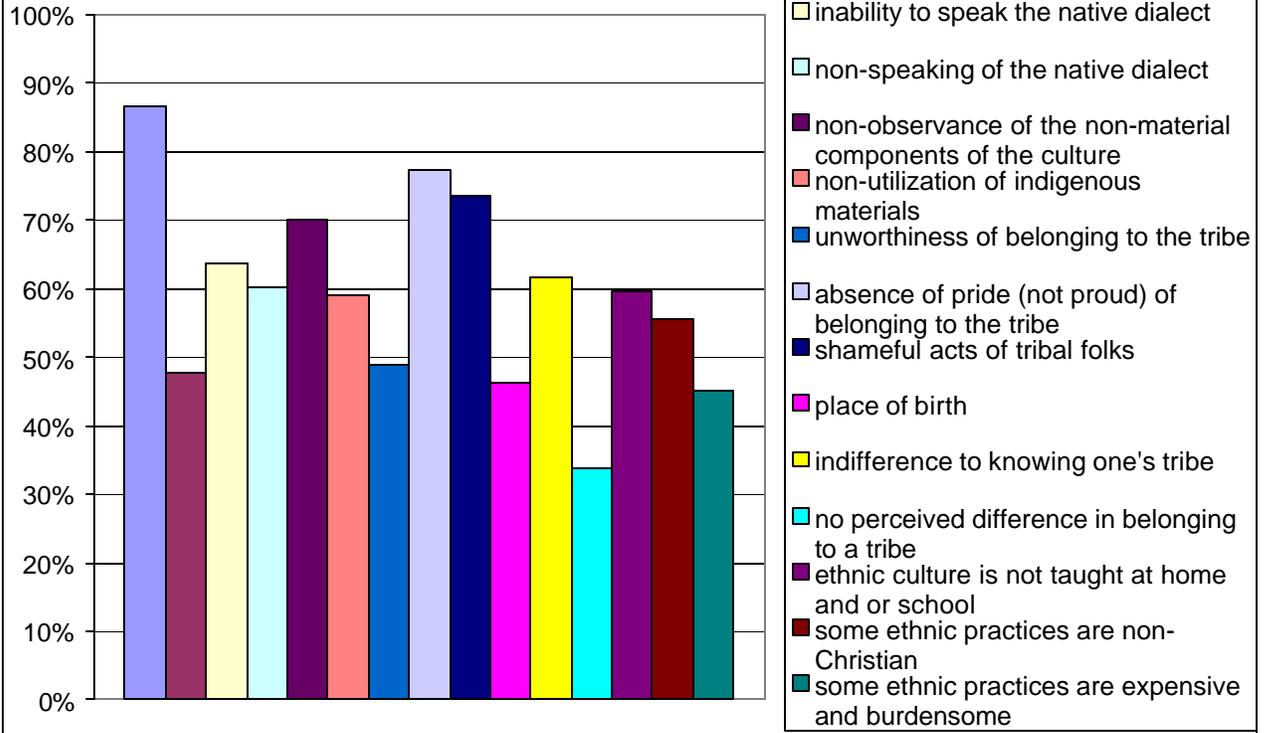
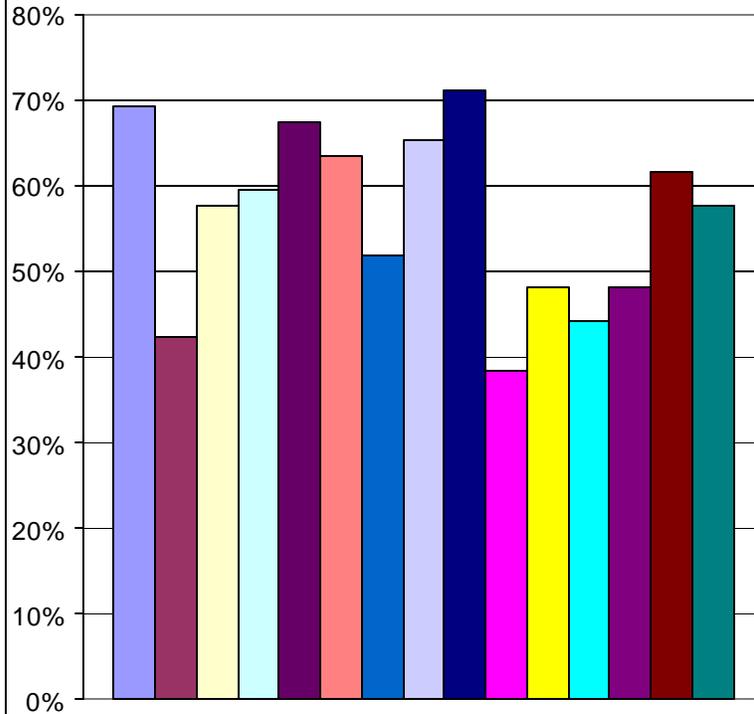
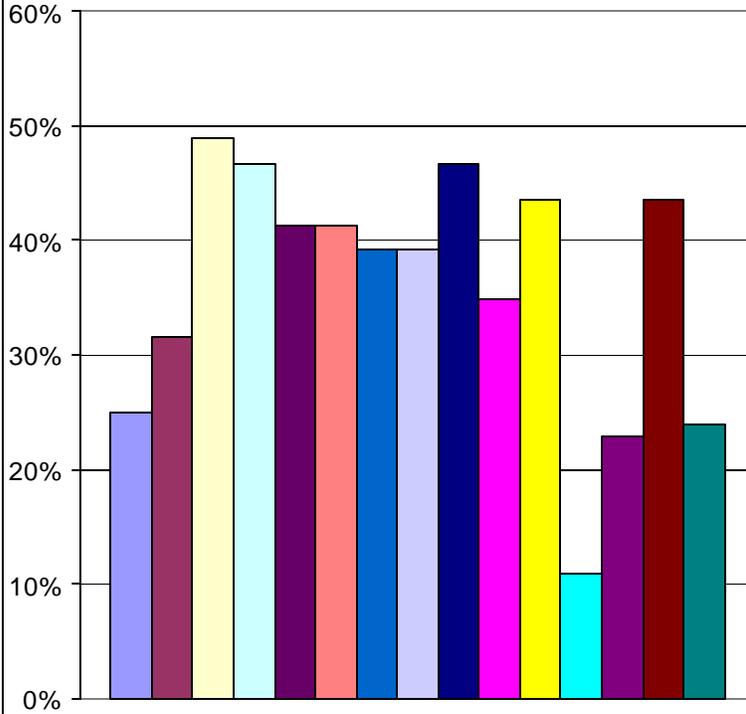


Table 46. Perceptions on the causes of causes ethnocide (UB)

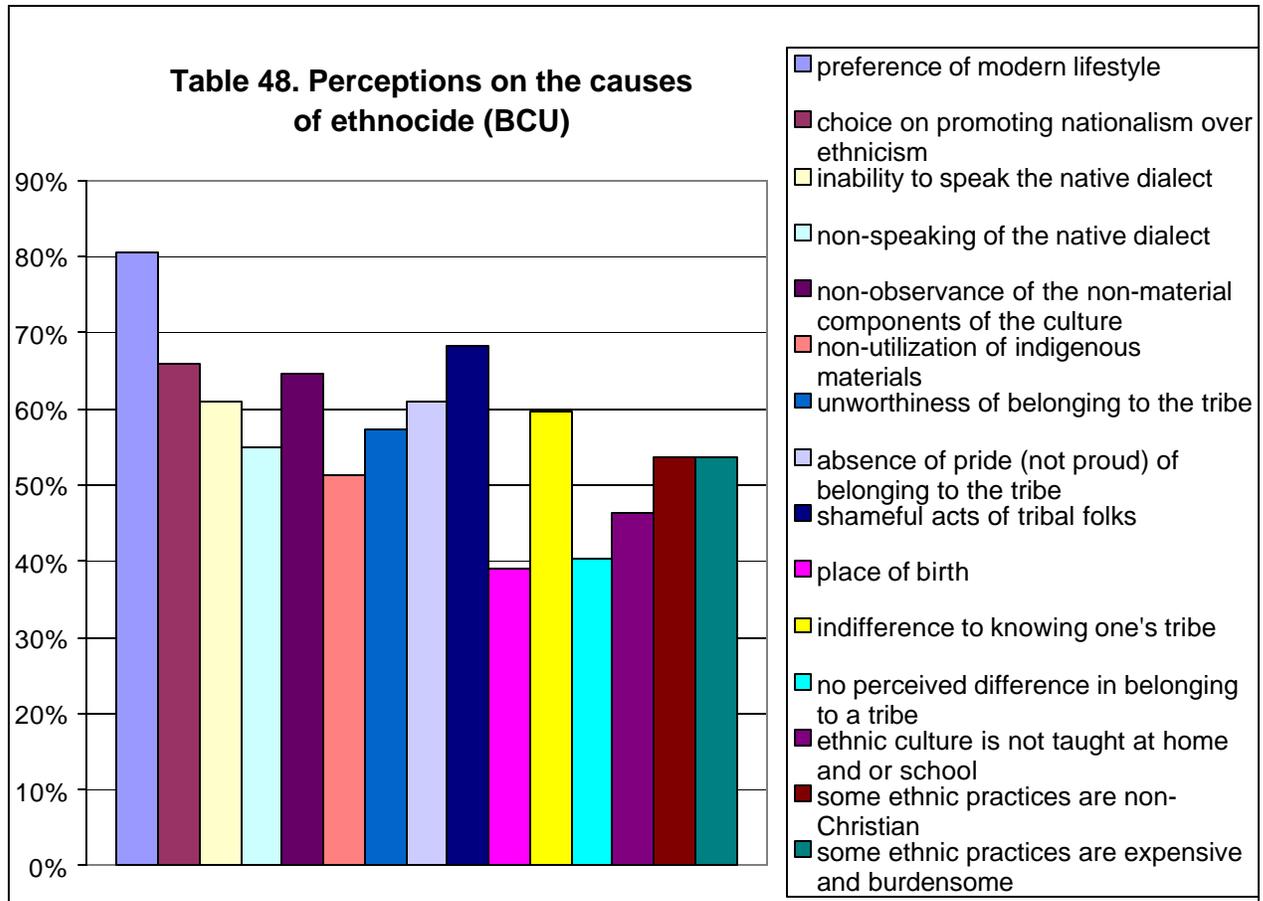


- preference of modern lifestyle
- choice on promoting nationalism over ethnicism
- inability to speak the native dialect
- non-speaking of the native dialect
- non-observance of the non-material components of the culture
- non-utilization of indigenous materials
- unworthiness of belonging to the tribe
- absence of pride (not proud) of belonging to the tribe
- shameful acts of tribal folks
- place of birth
- indifference to knowing one's tribe
- no perceived difference in belonging to a tribe
- ethnic culture is not taught at home and or school
- some ethnic practices are non-Christian
- some ethnic practices are expensive and burdensome

Table 47. Perceptions on the causes of ethnocide (PCC)



- preference of modern lifestyle
- choice on promoting nationalism over ethnicism
- inability to speak the native dialect
- non-speaking of the native dialect
- non-observance of the non-material components of the culture
- non-utilization of indigenous materials
- unworthiness of belonging to the tribe
- absence of pride (not proud) of belonging to the tribe
- shameful acts of tribal folks
- place of birth
- indifference to knowing one's tribe
- no perceived difference in belonging to a tribe
- ethnic culture is not taught at home and or school
- some ethnic practices are non-Christian
- some ethnic practices are expensive and burdensome



Effects of Ethnicity to Social and Political Life of College Students. The respondents acknowledge that their ethnicity has much effect on their school life (Tables 49, 53, 57, 61, 65, 69) especially to their relationships with their schoolmates and teachers, their activities in the classroom, their competitive spirit, and their lifestyle in the school.

Majority of the respondents say that their relationship with their family and relatives is very much affected by their ethnicity. Furthermore, their ethnicity also has much effect to their activities in places whether local or national, to their cooperative spirit, love and pride of their hometown, and lifestyle in the community in general (Tables 50, 54, 58, 62, 66, 70).

It is also common for the students surveyed recognizing that their ethnicity has either very much or much effect to their political life in school but not much in the local and or national government (Tables 51, 55, 59, 63, 67, 71).

The respondents were also asked on their approval or disapproval on some political-related ethnic practices. Although there is common trend on their responses, there is also an obvious difference on one aspect. This is the approval of the majority of

respondents from PCC on nepotism and paying debt of gratitude when in power (Table 68). This is in contrast with the replies of respondents from other schools where they are all in strong disapproval (Tables 52, 56, 60, 64, 72).

On the other hand, majority of the respondents approve of the doing of id-idew before campaigning and ay-ayag after election. Generally, many also approve of the feeding of people and giving others of campaign treats before election, and especially of giving blowouts after winning an election (by a political candidate) (Tables 52, 56, 60, 64, 68, 72).

From these results, it can be inferred that it is inevitable to do away with our ethnic identity with our social and political life. One will always be affected one way or the other even if born without knowledge of his/her ethnic cultural heritage. This suggests the need to preserve most of our ethnic culture, improve some (e.g., customary laws), and get rid some (e.g., paganism) for ethnic identity and solidarity (Tables 26 to 42).

X-axis legend for the Tables that follow:

VM – very much	M – much	NM – not much	NA – not at all
SA – strongly approve	A – approve	SD – strongly disapprove	

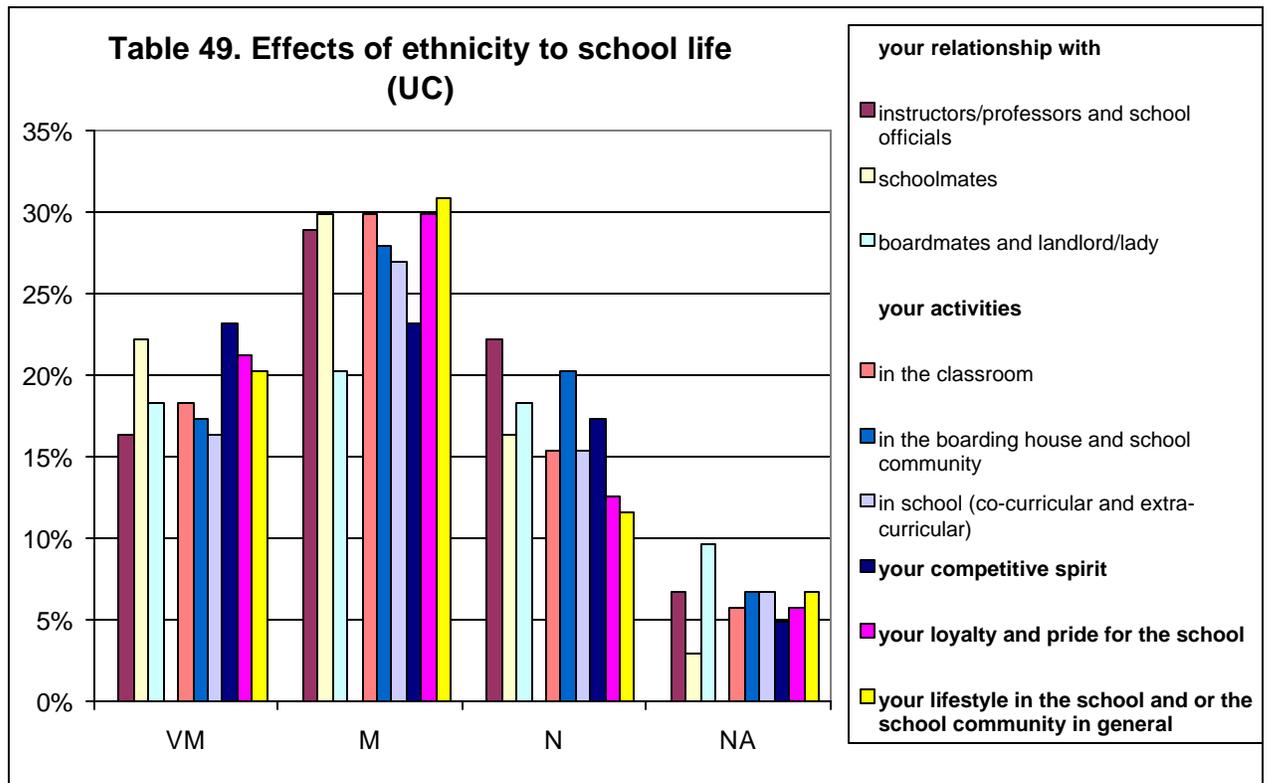


Table 50. Effects of ethnicity to community life (UC)

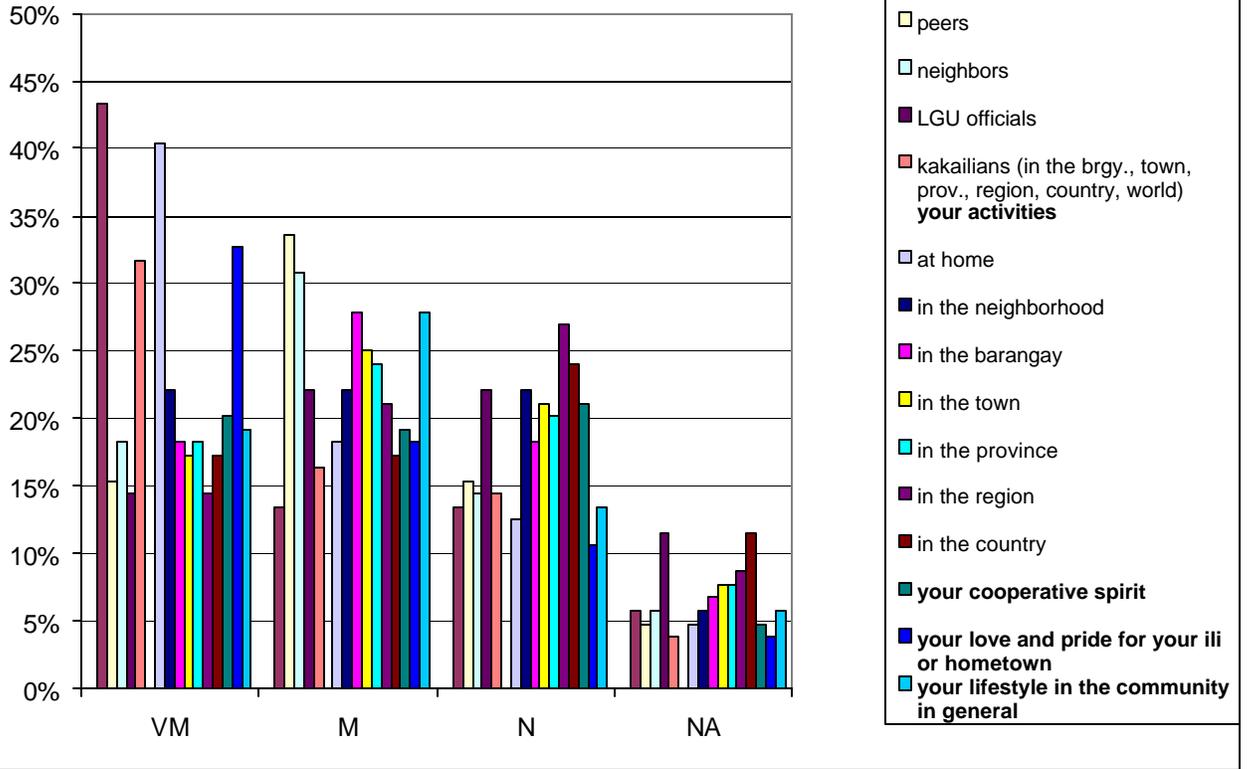


Table 51. Effects of ethnicity to political life (UC)

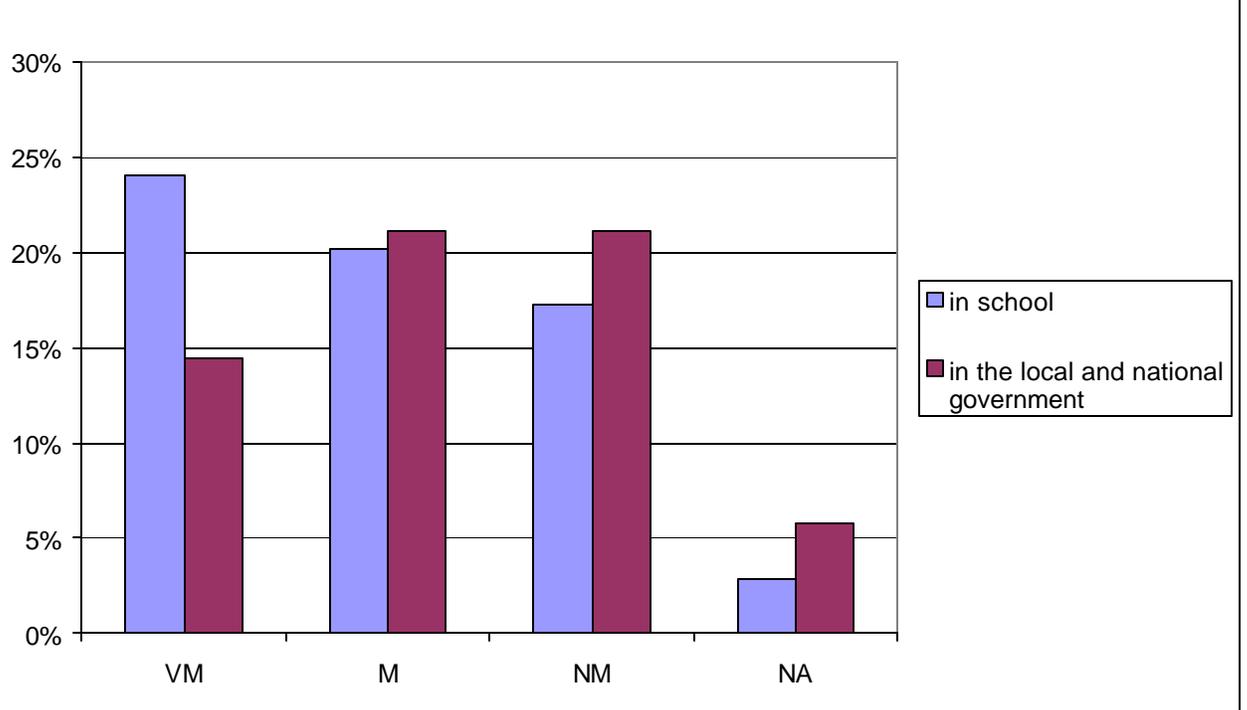


Table 52. Degree of approval on some political-related ethnic practices (UC)

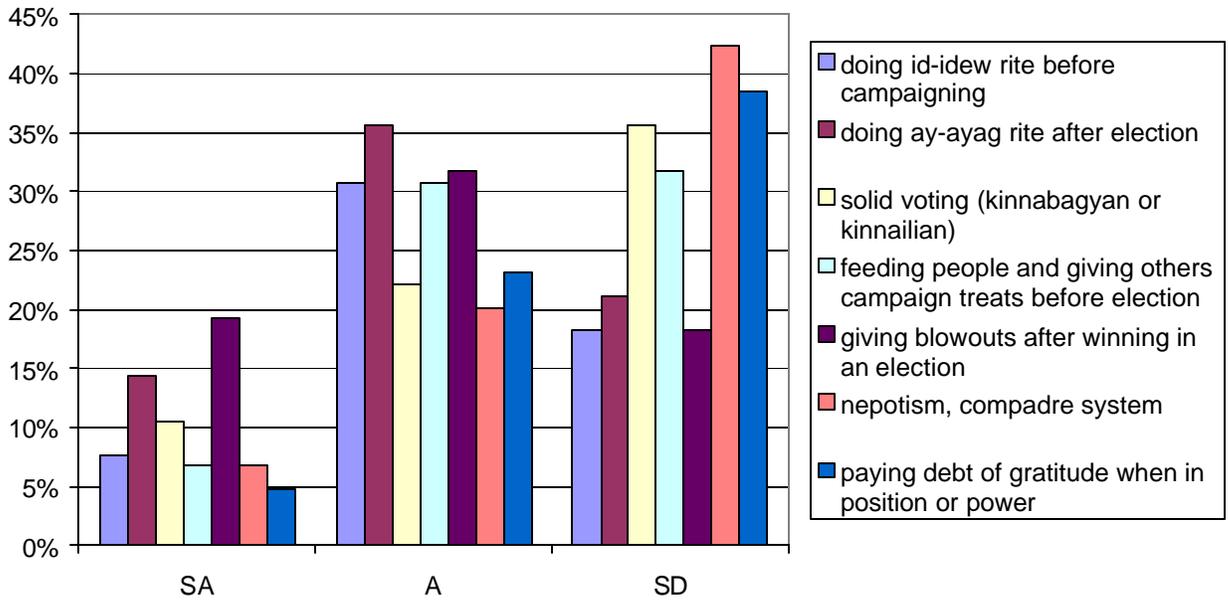


Table 53. Effects of ethnicity to school life (ECI)

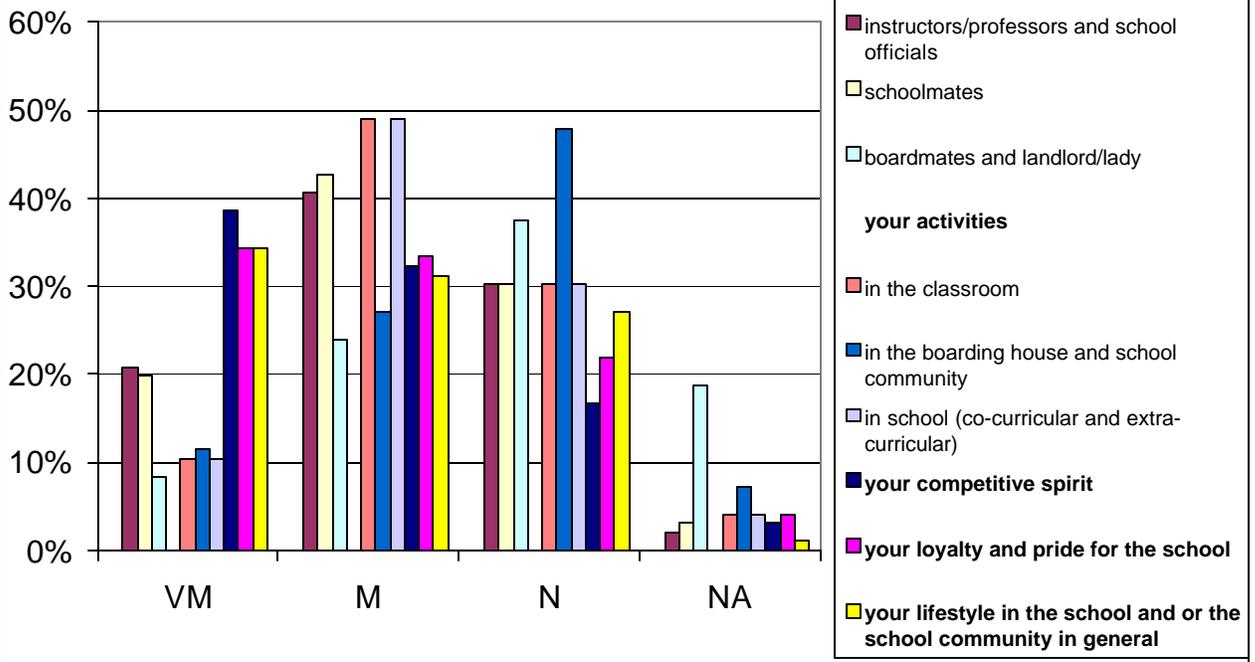


Table 54. Effects of ethnicity to community life (ECI)

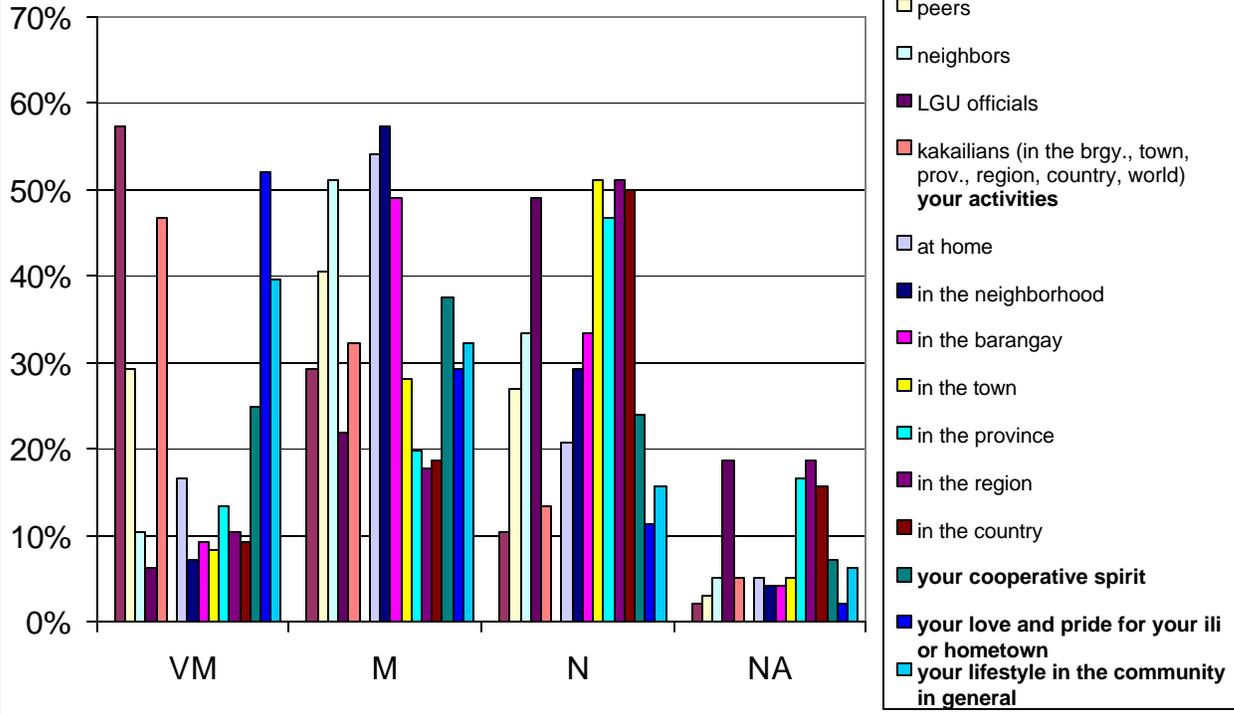


Table 55. Effects of ethnicity to political life (ECI)

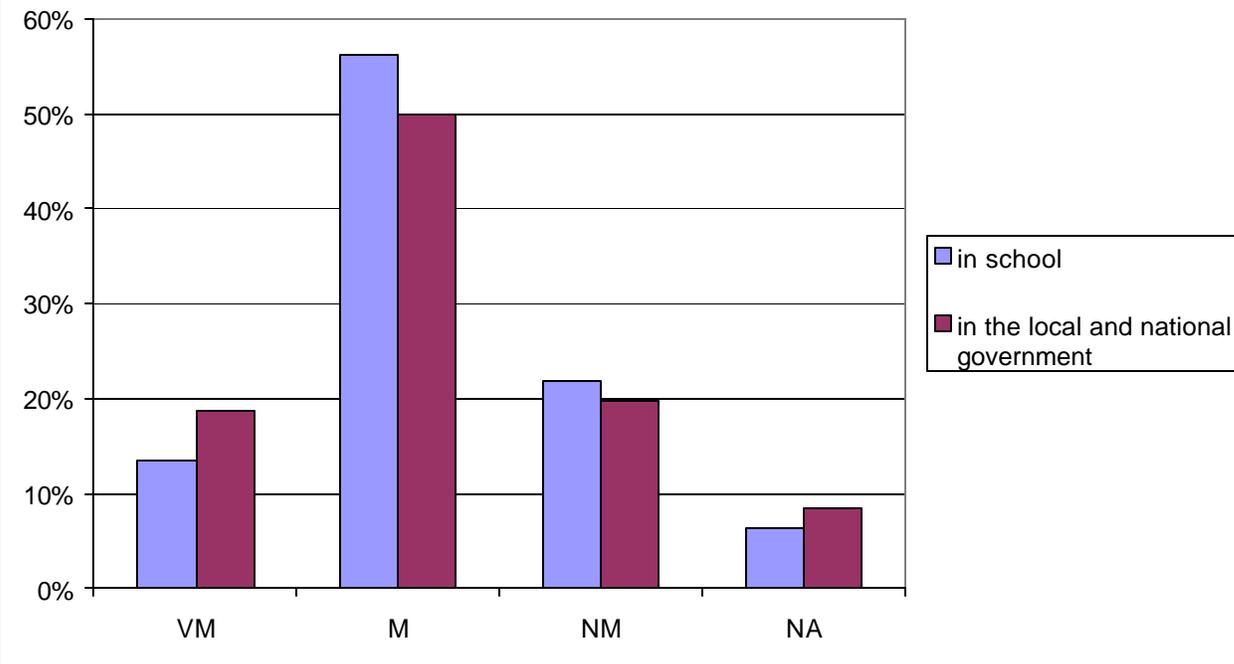


Table 56. Degree of approval on some political-related ethnic practices (ECI)

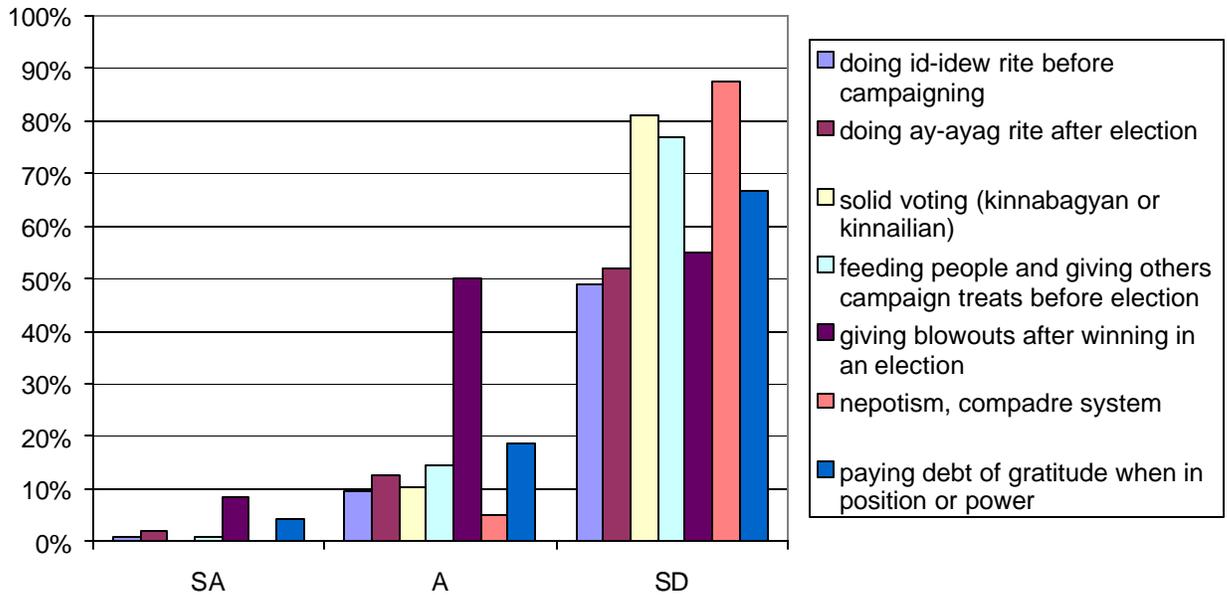


Table 57. Effects of ethnicity to school life (SLU)

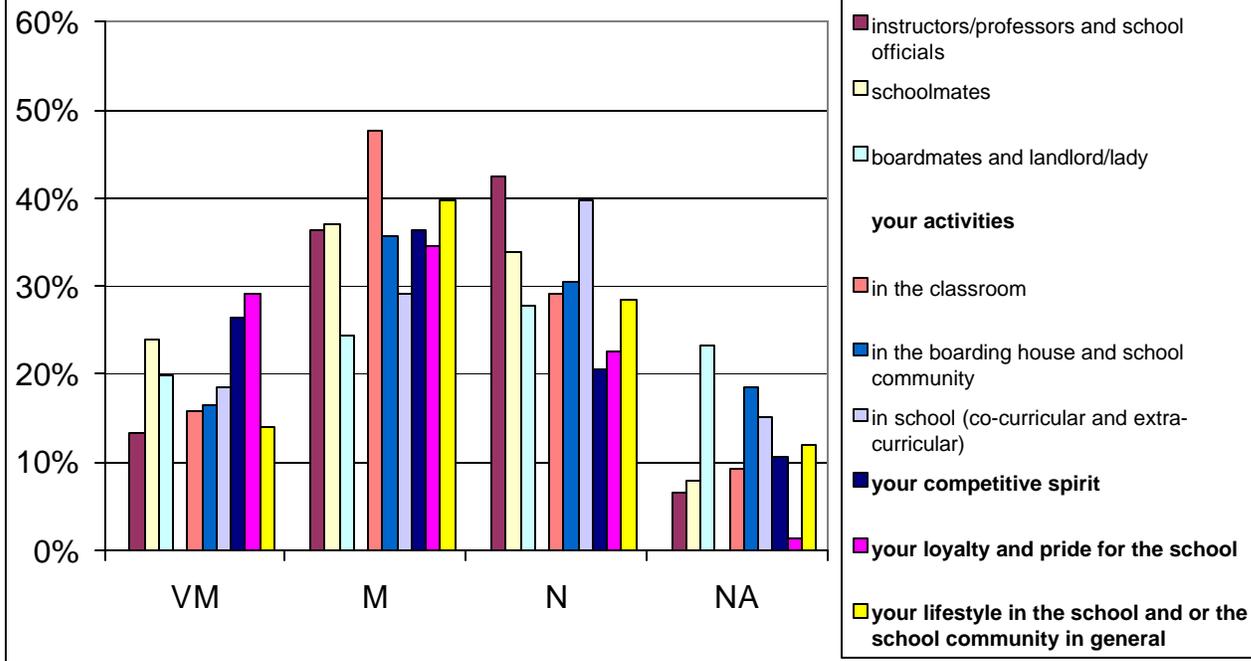


Table 58. Effects of ethnicity to community life (SLU)

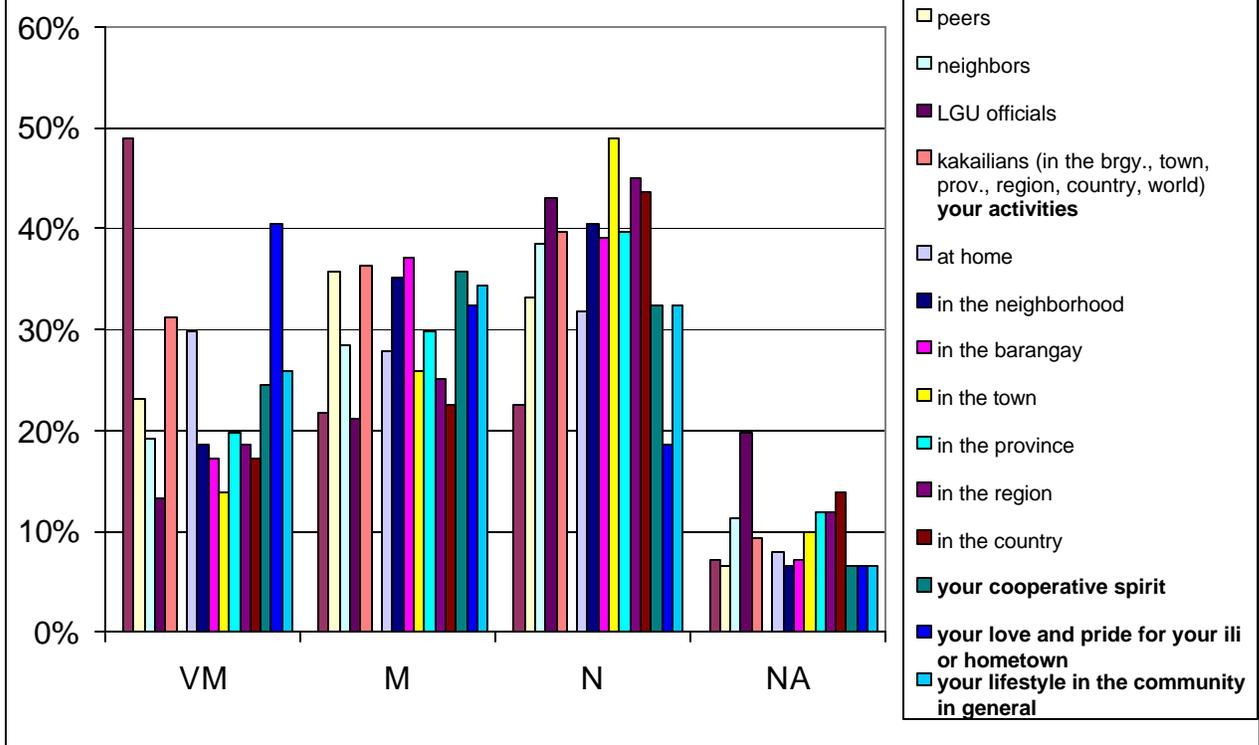


Table 59. Effects of ethnicity to political life (SLU)

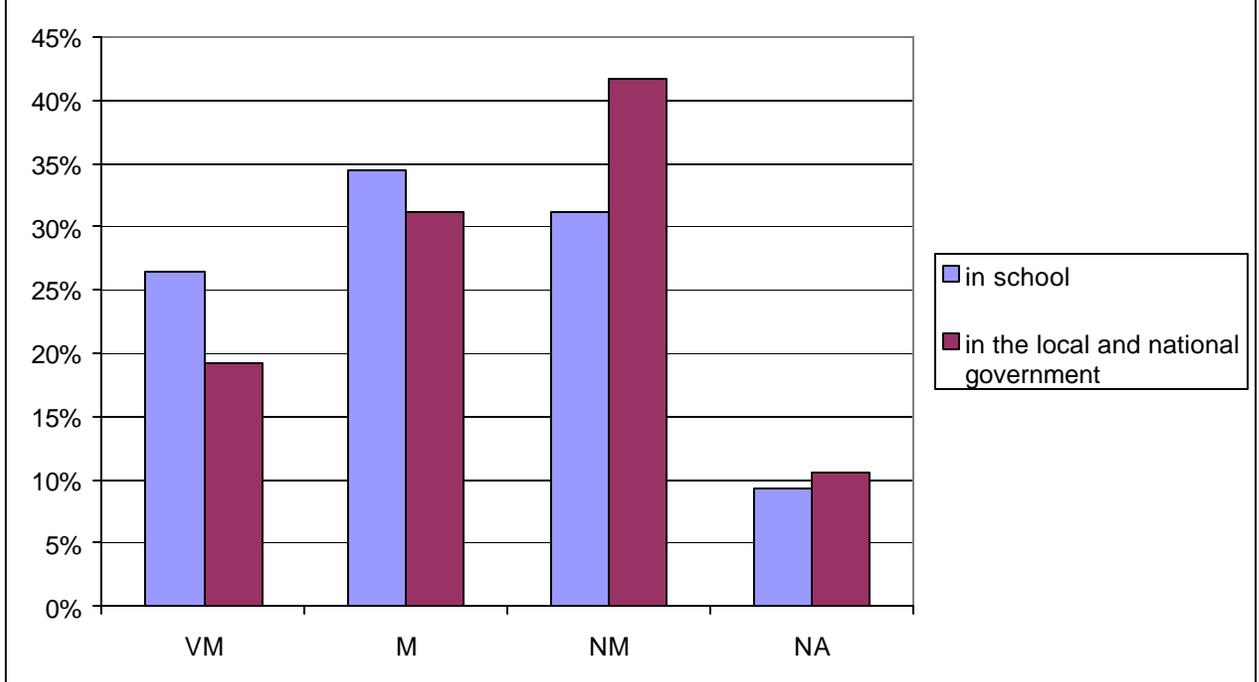


Table 60. Degree of approval on some political-related ethnic practices (SLU)

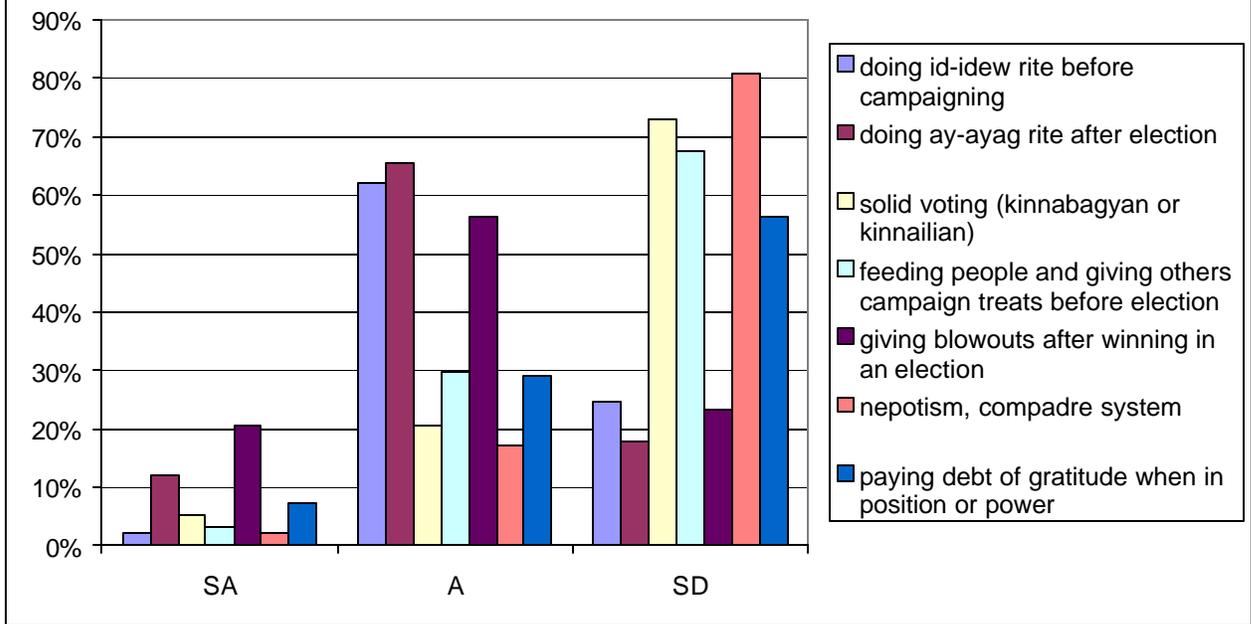


Table 61. Effects of ethnicity to school life (UB)

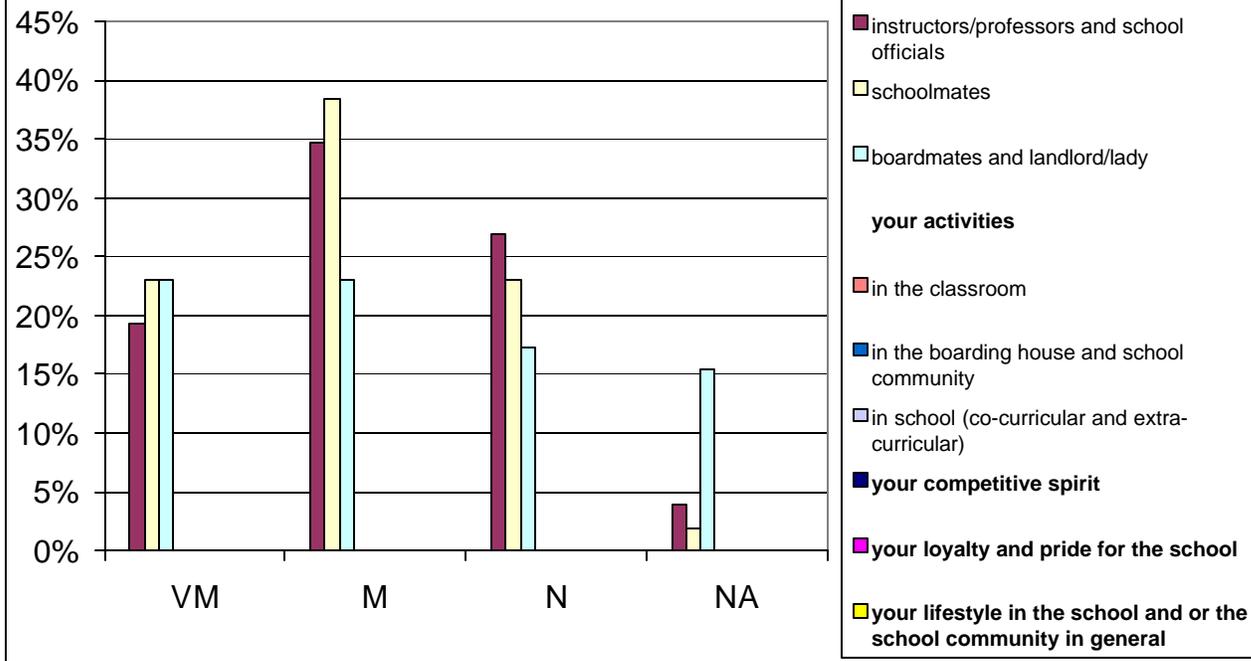


Table 62. Effects of ethnicity to community life (UB)

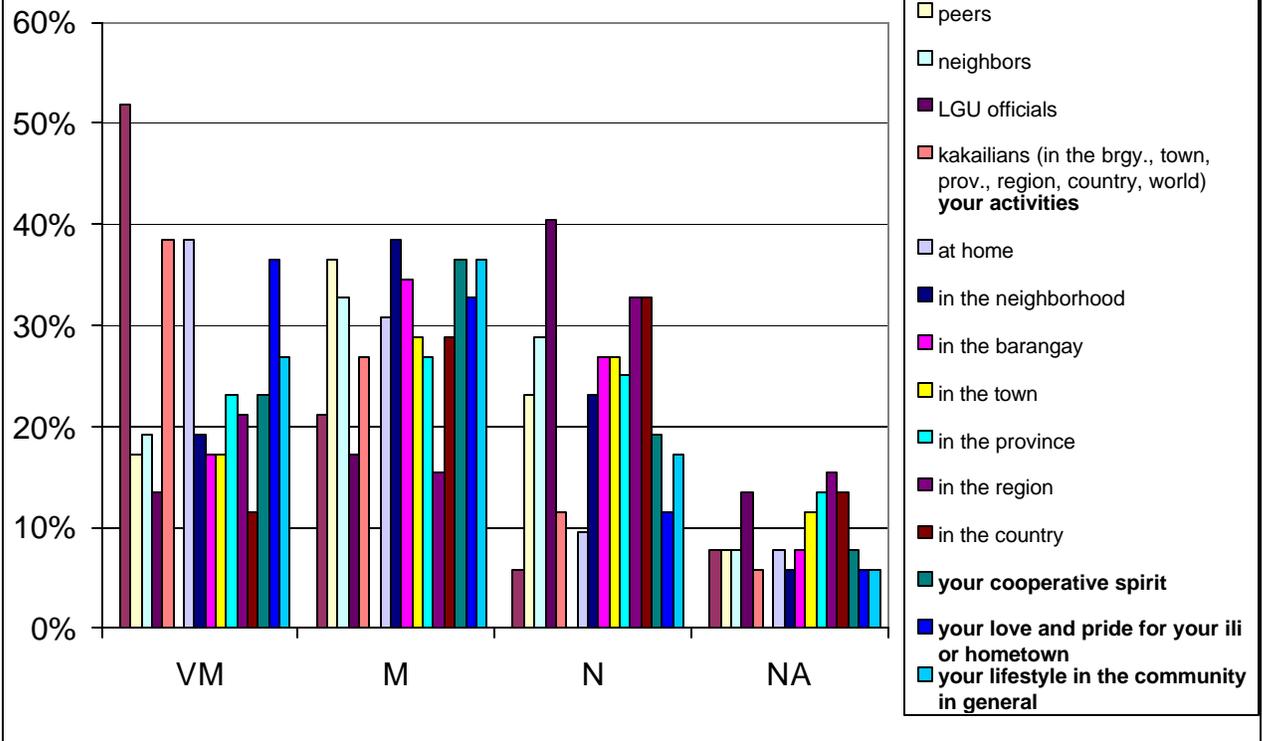


Table 63. Effects of ethnicity to political life (UB)

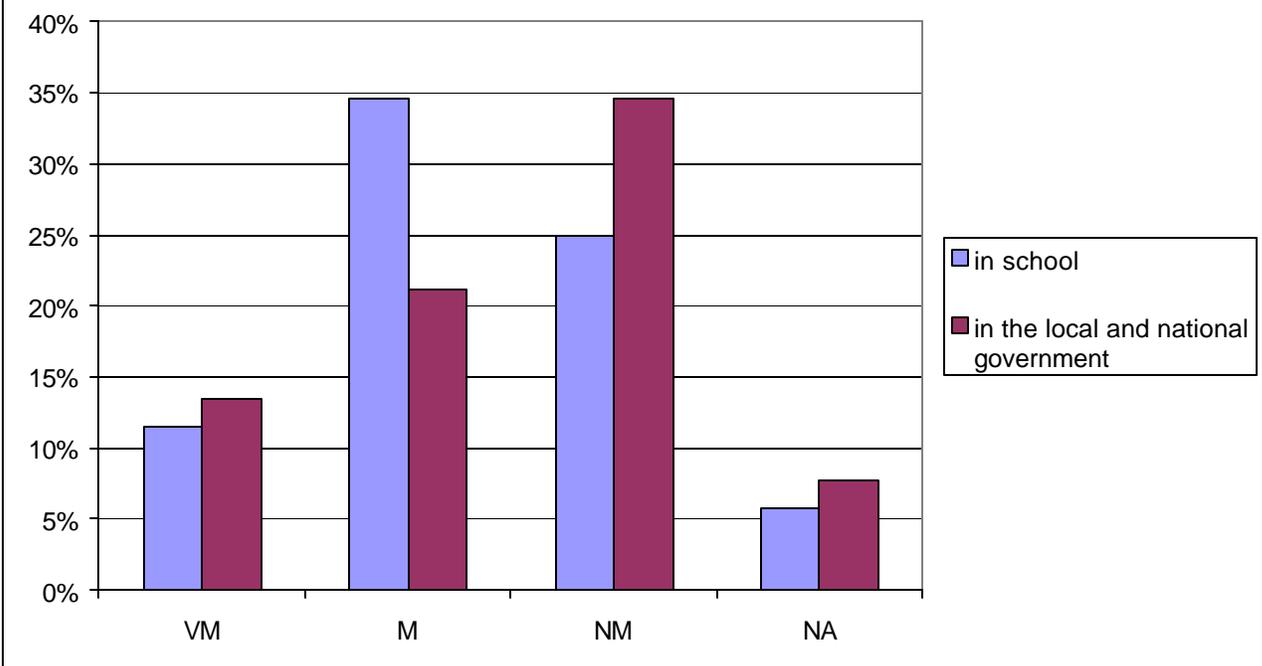


Table 64. Degree of approval on some political-related ethnic practices (UB)

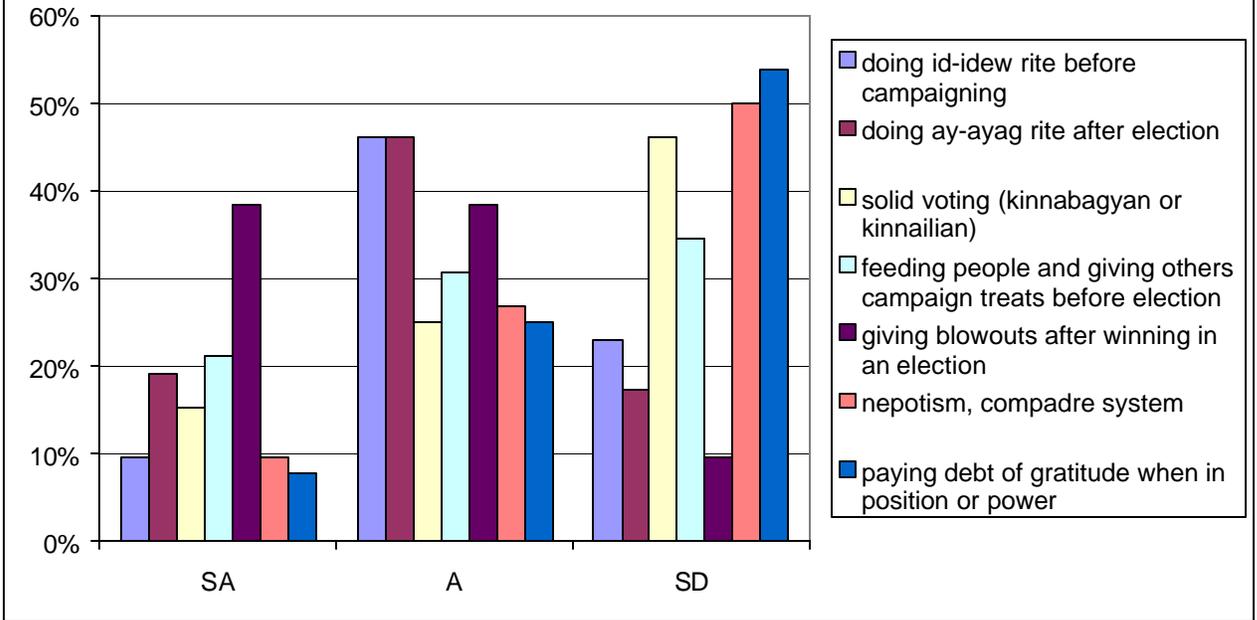


Table 65. Effects of ethnicity to school life (PCC)

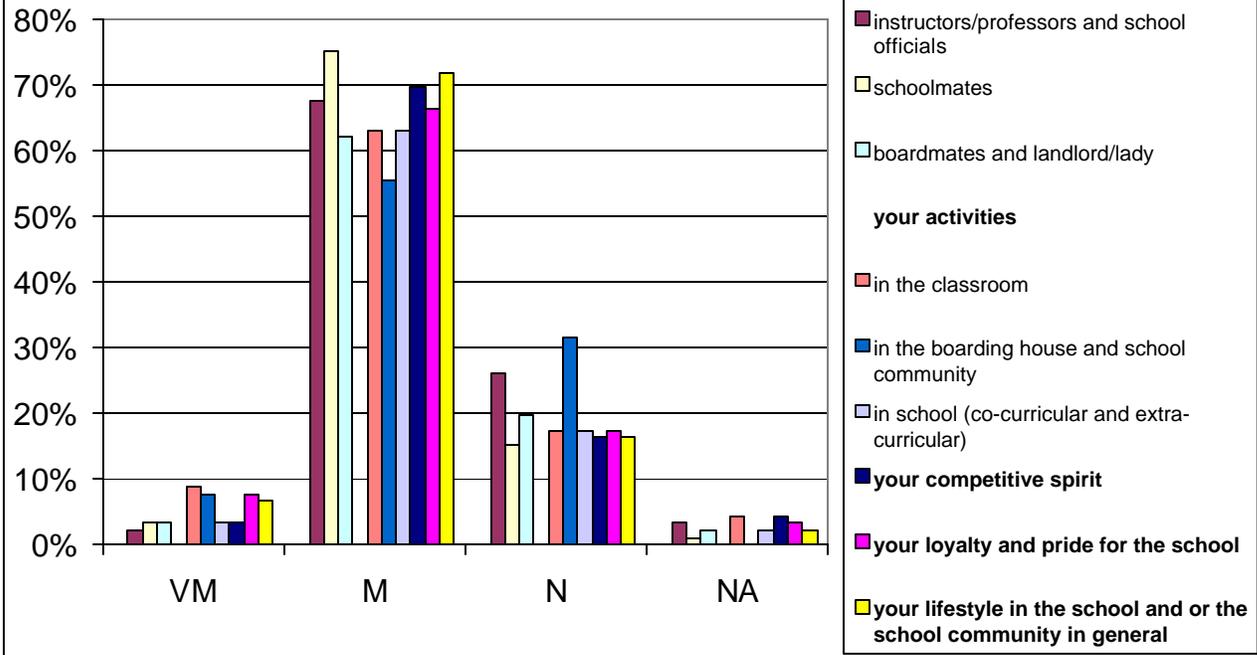


Table 66. Effects of ethnicity to community life (PCC)

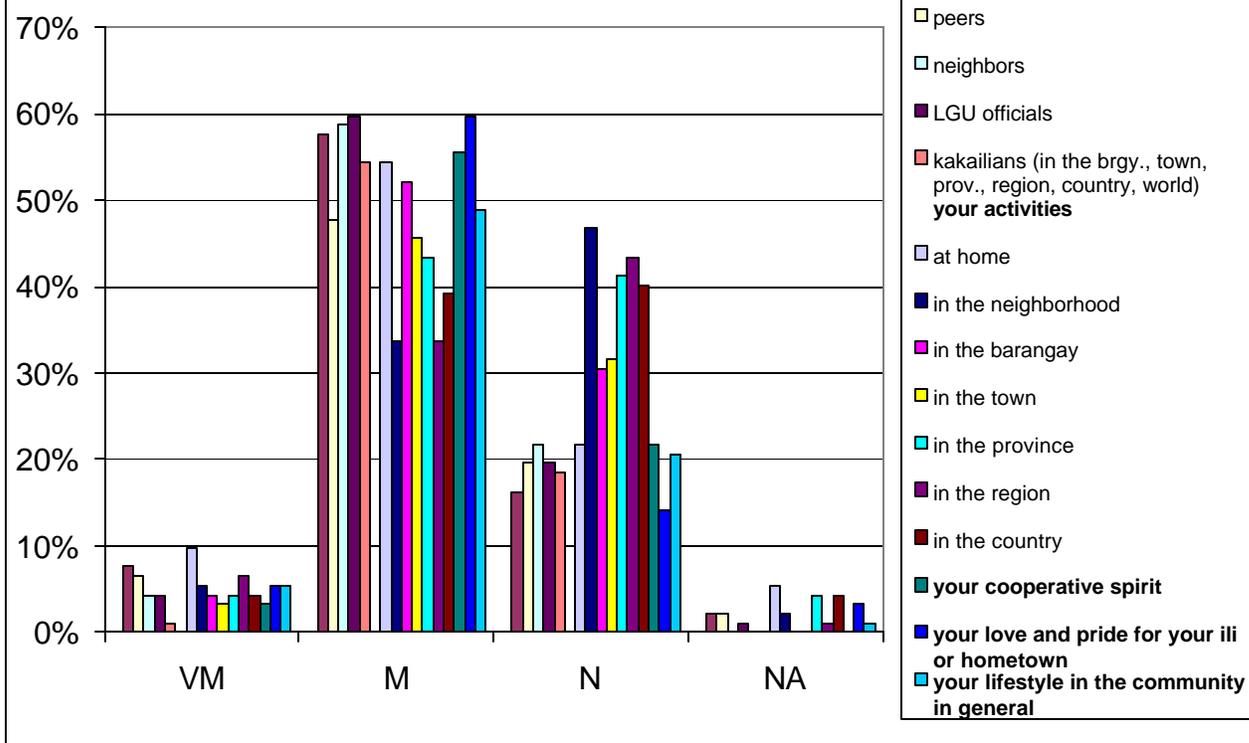


Table 67. Effects of ethnicity to political life (PCC)

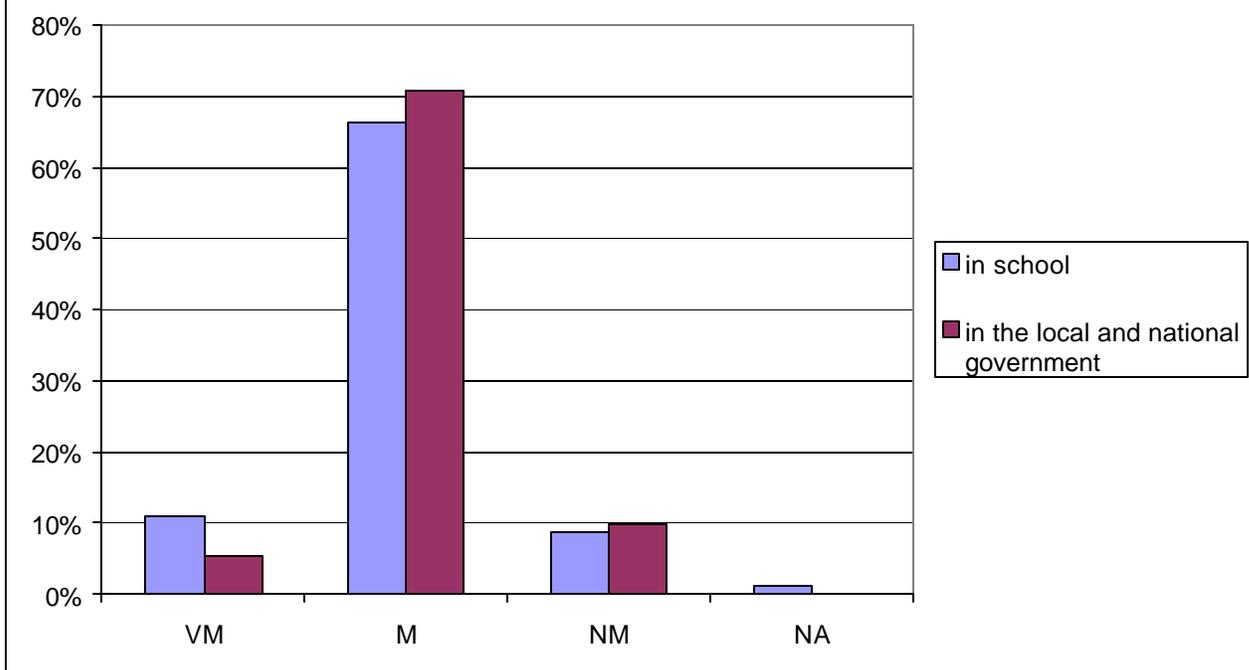


Table 68. Degree of approval on some political-related ethnic practices (PCC)

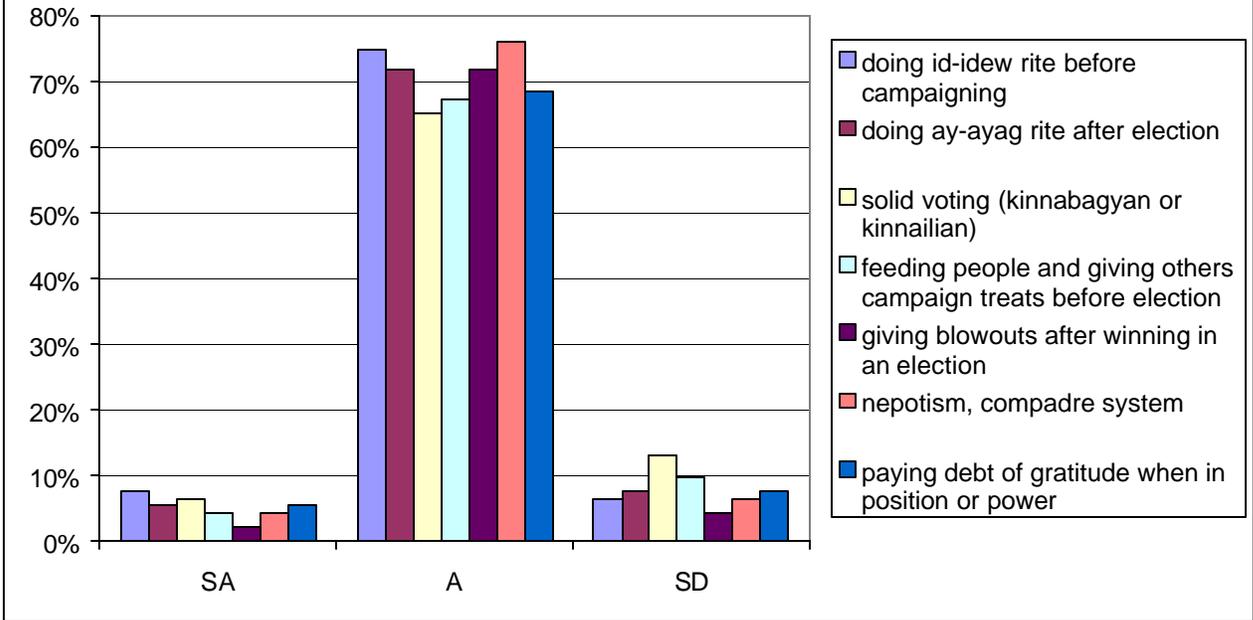


Table 69. Effects of ethnicity to school life (BCU)

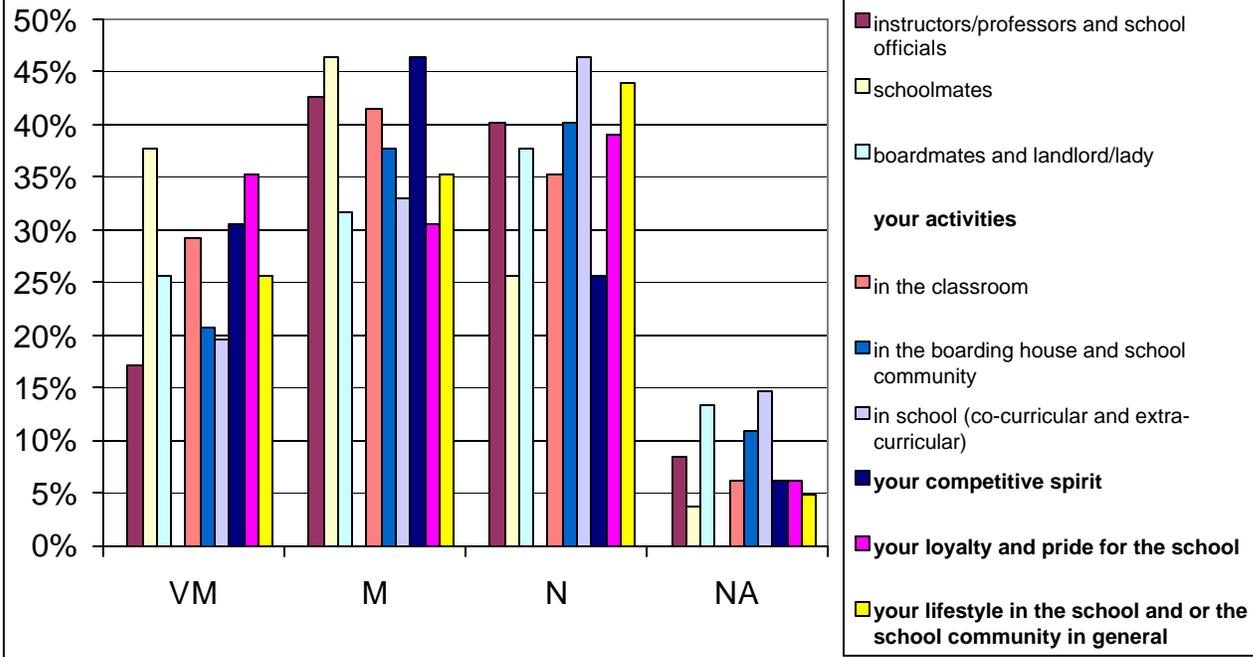


Table 70. Effects of ethnicity to community life (BCU)

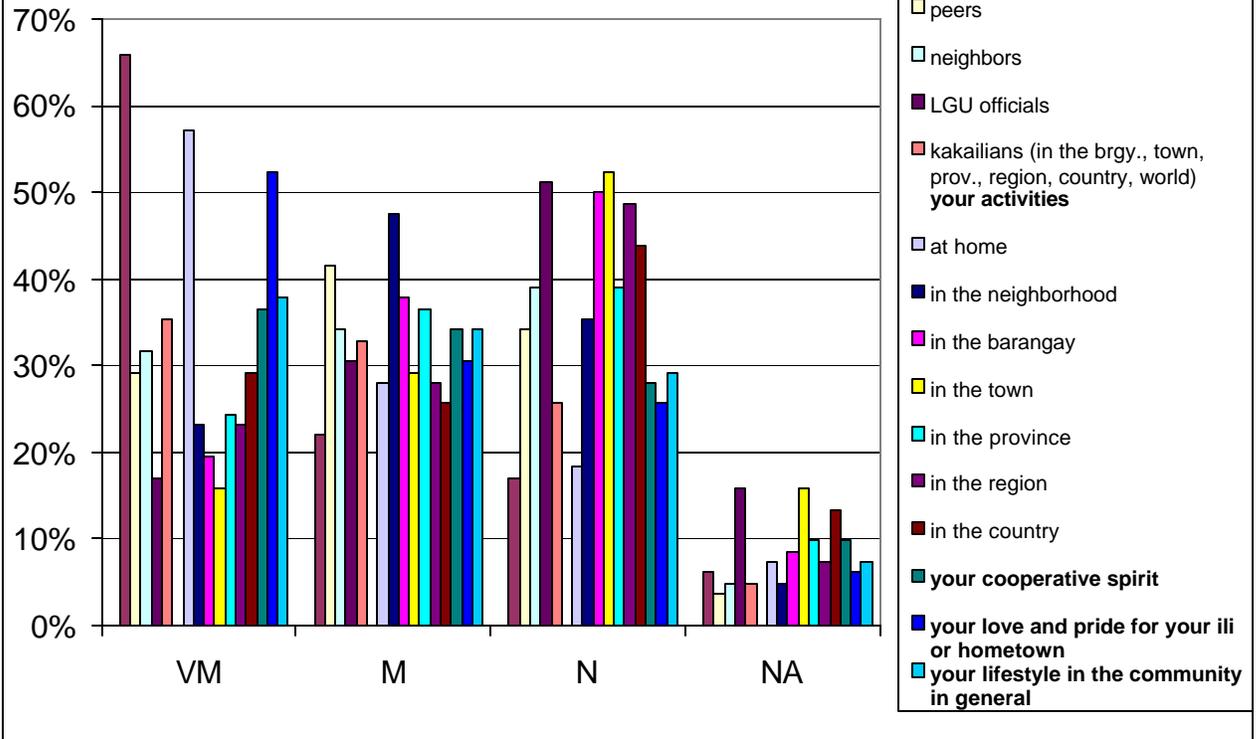


Table 71. Effects of ethnicity to political life (BCU)

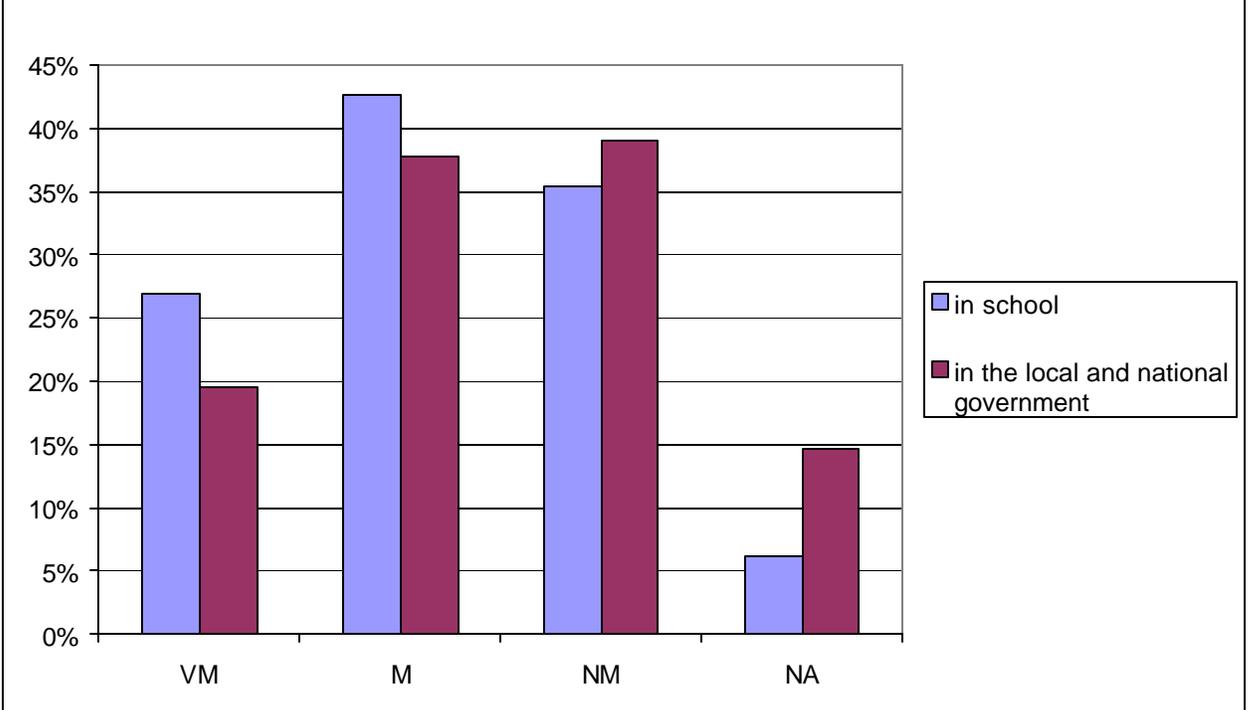
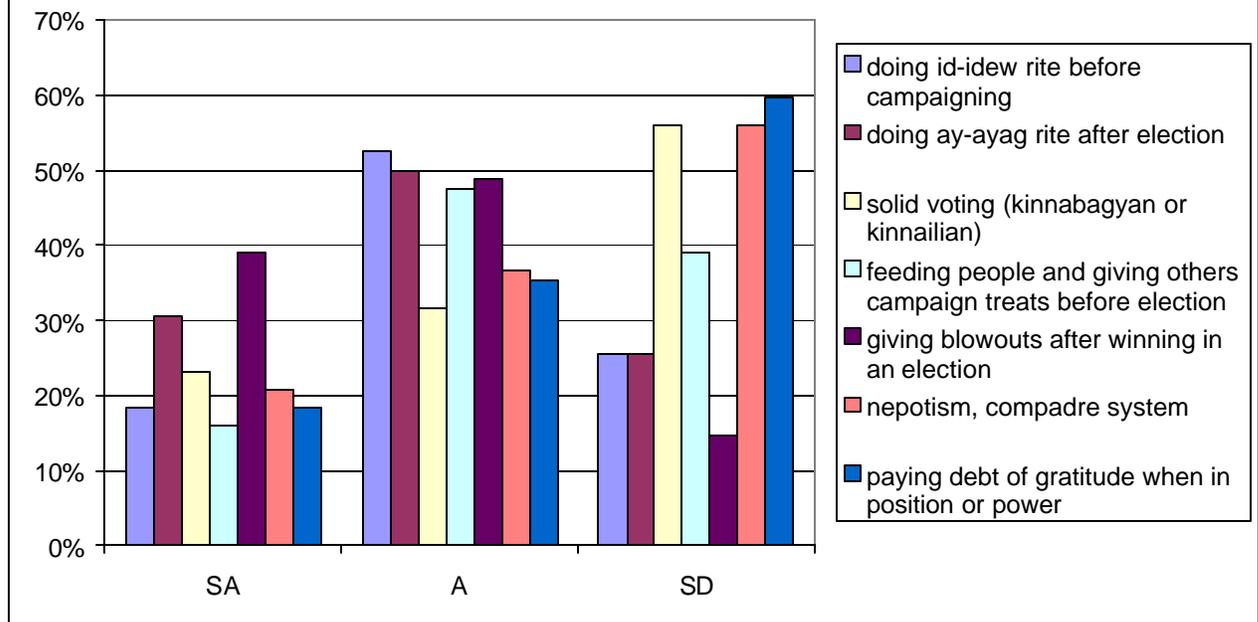


Table 72. Degree of approval on some political-related ethnic practices (BCU)



CONCLUSION

- 1.) The word "ethnocide" seems easy to define for it denotes death of ethnicity, but this is not the case in this study. It is not easy to jump into conclusion that there is death of ethnicity simply due to reality that there are *Igorot* descendants nowadays who do not know their cultural heritage or lack knowledge of it. However, the same reality would lead us to conclude that this is the harbinger of the slow and perhaps eventual death of the ethnic culture especially when the elders for any reason do not or fail to hand traditions to the youth. Ethnocide, thus, is viewed here as a process that culminates to the death of ethnicity (ethnic traditions are forgotten and gone to oblivion) when the precursors to it are not averted early.
- 2.) Consistent presence of respondents who claim not to be aware or knowledgeable of some of their ethnic culture, though few in numbers compared to those who do, implies that *the process of ethnocide* has begun; and yet has not reached a point when we could safely say that an ethnocide of a certain ethnic group has concluded.
- 3.) Preference of the youth (young generations) on modern lifestyle as the major cause of ethnocide perceived by the respondents undoubtedly has greatly induced their non-awareness or lack of knowledge of their respective Igorot culture. This is the easiest avenue whereby acculturation, assimilation, and or exculturation may take their course as brought about in part by development. Modern lifestyle, in effect but not always the case, also leads to the other

primary causes of ethnocide as perceived by the respondents. This include inability of one to speak their native tongue or non-speaking of the dialect for it may not be the common vernacular in the group or community, non-observance of ethnic traditions for it may conflict with modern practices or technology, education or even religion, and worse the feeling of not being proud belonging to a tribe perhaps due to unfamiliar practices (e.g., wearing g-string, chewing beetle nut, etc.) that in turn may be perceived shameful acts by the youth especially on occasions when majority of the group are not Igorots.

- 4.) To help avert or mitigate ethnocide, it is important for one to address its causes for knowing the cause would lead us to the solution. Unarguably, we cannot hold on to the past as we face the future—that is we cannot do away with development. However, we can always find ways to let our ethnic culture coexist with development like adopting Christianity and ridding off paganism but retaining some related beliefs/practices that allow us to commune with nature (i.e., environmental protection because of the belief on "inayan"). Hence, we could let ethnocide not to proceed/continue.
- 5.) Results of the study showed that ethnicity has much effect to the social and political life of the students both in school and in the community. Hence, culturally, ethnocide has an impact to their lives. Inability to speak the dialect, for instance, may be perceived by one as shameful when he/she acknowledge belonging to a tribe yet cannot speak its tongue! In a worse scenario, similar situations may lead to embarrassment of the individual concerned. Albeit, we now know that ethnicity or indirectly ethnocide has effects on the lives of the respondents, we cannot discern what these effects are.

RECOMMENDATIONS

- 1.) Elders of ethnic groups should hand their cultural heritage to the youth by having them take part actively in the affairs of the tribe or teaching them how.
- 2.) Observance of the various ethnic traditions must be made even in urban areas when possible and especially in the home provinces to ensure that the young generations would have a glimpse and knowledge of them.
- 3.) The youth even when born elsewhere must take time to visit their hometown and know better their ethnic legacy (e.g., during reunions).

REFERENCES

- DACYON, N. A. (January 24, 2005). Personal communication. Tadian, Mountain Province.
- FOMEG-AS, D. Y. (January 24, 2005). Personal communication. Tadian, Mountain Province.
- PUNGAYAN, M. T. 2005. (August 20, 2005). Personal communication. Baguio City.

. Ethnos Ibaloi et Langue: “In this contemporary times, could we really speak of an Ibaloi ‘tribe’?” in Baguio Midland Courier. Vol LVIII, No. 3, January 16, 2005. Hamada Publishing Corporation; Kisd Road, Baguio City, Philippines. Pp. 10, 31.

. Ethnos Ibaloi et Langue: “Learning from the Duntog Kalbaryo experience in Kapangan” in Baguio Midland Courier. Vol LVIII, No. 4, January 23, 2005. Hamada Publishing Corporation; Kisd Road, Baguio City, Philippines. Pp. 12, 36.

SANIDAD, P. V. 2005. “Overview: The Philippines and the world” in Baguio Midland Courier. Vol LVIII, No. 4, January 23, 2005. Hamada Publishing Corporation; Kisd Road, Baguio City, Philippines. Pp. 4, 36.