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National Pride Among Junior High School Students: A Qualitative Descriptive Study

Rowin C. de Leon

Philippine Normal University

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NATIONAL PRIDE AMONG JUNIOR HIGH SCHOOL STUDENTS:
A QUALITATIVE DESCRIPTIVE STUDY

A Thesis

Presented to

Graduate Research Office

College of Graduate Studies and Teacher Education Research

Philippine Normal University

Manila

In Partial Fulfillment

Of the Requirements for the Degree

MASTER OF ARTS IN SOCIAL SCIENCE EDUCATION

ROWIN CERCA DE LEON

April 2020



APPROVAL SHEET

This thesis entitled "**NATIONAL PRIDE AMONG JUNIOR HIGH SCHOOL STUDENTS: A QUALITATIVE DESCRIPTIVE STUDY**" prepared and submitted by **ROWIN C. DE LEON** in partial fulfillment of the requirements for the degree of **Master of Arts in Education with Specialization in Social Science Education**, is hereby recommended for approval and acceptance.

KRIZNA REI M. PALCES, Ph.D.

Adviser

Approved in partial fulfillment of the requirements for the degree **Master of Arts in Education with Specialization in Social Science Education** by the Oral Examination Committee.

PETER HOWARD R. OBIAS, Ph.D.

Chairperson

ADONIS P. DAVID, Ph.D.

Member

RONALD ALLAN S. MABUNGA, Ph.D.

Member

NERISSA S. TANTENGCO, Ph.D.

Member

Accepted in partial fulfillment of the requirements for the degree **Master of Arts in Education with Specialization in Social Science Education**.

Date

ANTRIMANA S. ORLEANS, Ph. D.

Officer-in-Charge,

College of Graduate Studies and
Teacher Education Research

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Six years of elementary education, four years of secondary education, four years of undergraduate education, and, now, three years and three months of graduate school (master's degree) – these years of my life would never be successfully spent and lived without the support and inspiration from these people who have shown me care and support.

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Six years of elementary education, four years of secondary education, four years of undergraduate education, and, now, three years and three months of graduate school (master's degree) have taught me to be the person I am now. For that, thank you.

DEDICATION

This research paper was approved on March 6, 2020. On March 7, 2020, I went to PNU to finally apply for graduation. Then I planned to submit copies of my manuscript the next Saturday (March 14, 2020) for bookbinding.

Almost a week later, on March 12, 2020, President Rodrigo R. Duterte announced “community quarantine” in Metro Manila and people were told to stay home and be safe in response to the increasing cases of COVID-19 in the country.

As a result, I was not able to submit copies of my manuscript as travels were discouraged and places have been under lockdowns. Now, I want to dedicate this paper, which is about Filipino national pride, to all Filipinos who continued to report to work and braved the war posed by an enemy invisible to the naked eye – COVID-19.

Initially, this paper was dedicated “to all the nameless and faceless pride of the Philippines, past, and present.” However, that seemed vague to me now. Let me change it to extend my gratitude and pay tribute to all the FILIPINO FRONTLINERS during the battle against the coronavirus pandemic. To me, you all give face and name to Filipino national pride as you have shown us how brave and compassionate Filipinos are in such a difficult time. GOD BLESS YOU ALL ALWAYS.

RCD

ABSTRACT

Researcher: Rowin C. de Leon

Title of Thesis: NATIONAL PRIDE AMONG JUNIOR HIGH SCHOOL STUDENTS: A
QUALITATIVE DESCRIPTIVE STUDY

Key Concept: National Pride

Degree: Master of Arts in Social Science Education

Adviser: Krizna Rae M. Palces, Ph. D.

The main purpose of the study is to describe the national pride of Filipino Junior High School (JHS) students. It specifically aimed to identify the facilitators, inhibitors, sources, and descriptions of students' national pride experience. The findings of the study served as a basis in the development of a framework for teaching national pride among learners. The goal of the K to 12 *Araling Panlipunan* to produce citizens who are critical and nationalistic served as an underlying factor for the conduct of the study.

The study was qualitative research in design and was conducted following the qualitative descriptive research methodology. The research data were gathered through semi-structured face-to-face interviews. The instrument used was a researcher-made interview guide, which was subjected to pilot tests and validations by experts in the field of social sciences and social studies education. Content analysis was used to analyze the data and formulate the themes following the purposes of the study. The participants of the study were twenty (20) purposively selected JHS students who are enrolled in the school year 2019-2020. They were grades seven (7) to ten (10) students.

The findings of the study reported that cultural awareness, socialization, formal education, and media engagement are the facilitators of JHS students' national pride. On the contrary, reluctance, inaccessibility of resources, and national embarrassment were revealed to be the inhibitors of national experience of students. Furthermore, sources of national pride among Filipino JHS students are historical events, natural heritage, cultural heritage, and Filipino people. The findings of the study also suggested that there are four themes to describe students' national pride experiences and these are positive experience, social engagement, nationalistic attachment, and civic responsibility. Finally, a framework for teaching national pride that is based on the findings of the study was developed.

It was concluded that there are several internal and external factors that either facilitate or inhibit the national pride experience of JHS students. More specifically, findings showed that it is access to information that facilitates, and personal, socio-economic, and socio-political issues that inhibit national pride among students.

Additionally, it was also concluded that there are different sources of national pride among Filipino JHS students. Their sources of national pride reflect Filipino identity and achievements and do not include the political or economic status of the country. Moreover, the national pride experiences of students depict a positive and engaging experience with social, cultural, and civic dimensions. While students exhibit "proud to be Filipino" sentiments, it appears that their pride is inclined towards an uncritical type of esteem. Accordingly, the study recommends the study and learning of national pride in terms of its facilitators, inhibitors, sources, and descriptions. This is to enrich and strengthen national pride that eventually leads to the goal of K to 12 *Araling Panlipunan* of producing citizens who are critical and nationalistic. Importantly, the framework developed by the researcher can be used to teach national pride efficiently and effectively.

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CHAPTER I

THE PROBLEM AND LITERATURE REVIEW

BACKGROUND OF THE STUDY

National pride exists. This is the feeling we felt when Manny Pacquiao won a boxing match against Erik Morales, Timothy Bradley, Keith Thurman, etc. It is shown at how Filipinos – of all ages and genders – jumped up and down and screamed at the top of their lungs when Pia Wurtzbach or Catriona Gray won Miss Universe. It is exemplified when we claimed to be “Proud to be Pinoy!” after the Olympic silver win of Hidilyn Diaz or the unprecedented gold medal win of Carlos Yulo in the World Artistic Gymnastics Championships or when the country hosted the 30th Southeast Asian Games. This construct is perhaps felt more often than we recognize it as an essential construct to discuss and learn from. And it extends beyond the awards or achievements our compatriots have been winning in international competitions. To expand our knowledge, or in essence, our reach about this construct, it is reasonable to dig deeper into people’s thoughts, feelings, and actions.

National pride is a positive evaluation of the public towards the country’s achievements and its national identity (Miller & Ali, 2014; Ha & Jang, 2014). Also, it is the sense of esteem for one’s nation or country (Smith & Kim, 2006). The reviewed literature presents that national pride is a construct with patriotic or civic and nationalistic or cultural aspects. With its relation to nationalism, a construct that historically helped former colonies regain their lost freedom, national pride could be used to uplift a country’s spirit by presenting beliefs about the country’s superiority (Ha & Jang, 2014). National pride also functions as a platform for patriotism, as it allows a country’s citizens to inquire – or take pride – about the country’s economy, politics, sports, social security services, and social class inequalities (Fabrykant, 2016; Ha & Jang, 2014; Chi, et al, 2014).

National pride is a construct studied in different parts of the world, which include the United States of America (Brice, 2015), Korea (Chi, Kwon, & Rhee, 2014; Ha & Jang, 2014; Chung & Choe, 2008), Singapore (Leng, Kuo, Baysa-Pee, & Tay, 2015), Great Britain (Miller & Ali, 2014), Latvia (Nakai, 2018), Czech Republic, the Philippines (Castillo, Fario, Trinidad, & Bernarte, 2016). The available data and studies dealing with this construct have suggested that there is still more to learn about national pride (Dimitrova-Grajzl, Eastwood, & Grajzl, 2016). Take, for example, Reeskens & Wright (2011) who suggested future research to inquire about “proud of what” or people’s sources of national pride.

In the 2014 national survey sponsored by the International Social Survey Programme (ISSP) and conducted here in the country from February 19 to 23 of 2014 by the Social Weather Stations (SWS), it was shown that Filipinos do have a relatively strong feeling of national pride (Mangahas, 2018). To explain why Filipinos are proud to be Filipinos, it is important to consider general national pride which indicates a person’s tendency to show national allegiance over moral judgments (Smith & Kim, 2006) and the national the nationalistic dimension of national pride, which claimed that people tend to recognize their nation superior to other nations (Ha & Jang, 2014). Taken together, it could be understood that the “very proud” sentiments of Filipinos originate from their natural tendencies to assert either national allegiance or national superiority.

On the surface, it looks promising to learn that Filipinos are proud of their country, no matter what. However, citing normative national pride, which is a prescriptive and biased evaluation of own country’s pride (Fabrykant & Magun, 2016), it becomes a valid question if whether or not feeling proud for the sake of being proud is a good thing. If we are to validate Filipinos’ national pride, what can we discover? A hollowed chest? Or a treasured chest? Can we say for sure that given our “achievements” and “milestones” in different fields, Filipinos do have

every right to be proud, to say the least? Because in essence and, or relative to other countries', the country's "milestones" and "achievements" are problematic and lesser in reality.

Fabrykant and Magun (2016) concluded that the Philippines rank higher than all other countries included in the study on normative national pride. Normative national pride is a more standardized and prescriptive type of national pride, which is susceptible to indoctrination (Fabrykant & Magun, 2016). On a practical note, having such a type of national pride is not helpful in the long run because it only stimulates wishful thinking. What countries should be focusing their eyes on, according to the same study, is grounded national pride.

Grounded national pride is the opposite of normative national pride. This type of national pride takes into consideration the real achievements of a country (Fabrykant & Magun, 2016). This is a means to challenge Filipinos, including and especially the state, to think objectively and critically and to invest in what counts, and where something is lacking.

The previous studies on national pride suggested that this construct is a worthy undertaking. First, as explained by Grever (2008), the assessment of one's pride provides points for reflection and eventually stimulates the person to think of the bigger picture. Second, it provides platforms for societal issues (Fabrykant, 2016; Chi et al, 2014; Miller & Ali, 2014). Kang, Kim, and Wang (2014) showed that these opportunities trigger people to demand explanations regarding the socio-political issues at hand. In effect, national pride and its assessment may serve as a basis for the improvement or even creation of relevant state policies (Brice, 2015). Third, the insights and inquiries generated through the acknowledgment of our national pride may serve as the foundation for the benevolent actions and great achievements citizens may contribute to the country (Brice, 2015; Fabrykant & Magun, 2016). It is, therefore, evident that national pride is an important construct. It is such a loss if we miss out on the chance to do better as a result of an

understanding of ourselves vis-à-vis our country through the lenses which national pride may provide. However, whose national pride should we be studying?

The related studies reviewed heavily focused on adults' national pride. To deviate from what is usual, the researcher opted to study Filipino junior high school (JHS) students' national pride instead. Adopting a forward-looking mindset, educating the youth could be beneficial in the long run, for they are the country's future. Moreover, it is one of the research agendas of Philippine Normal University (PNU) to represent 21st-century dynamism and utilize research to discover knowledge and accelerate innovations. Standing on one of the eight PNU research areas, people empowerment, and social advocacy, this is an attempt to create an opportunity for both students and educators to know more about their country, especially its identity.

The Department of Education (DepEd) has adhered to culture learners to exemplify the agency's core values, which are *maka-Diyos, makatao, makakalikasan, at makabansa* (Godly, humane, pro-environment, and nationalistic) (DepEd, 2013). According to Nakai (2018), national pride is one of the components of nationalism (Nakai, 2018). The bigger question is how to be *makabansa*. In this globalized society? In this digital era? In the absence of an in-depth study of Philippine History in junior high school?

Citing the students' report card prescribed by DepEd under the K to 12 curriculum, pride in being a Filipino is a manifestation of being "*makabansa*". The K to 12 *Araling Panlipunan* (Social Studies) Curriculum is designed following the goals of the new "K to 12 Philippine Basic Education Curriculum Framework" and "Education for All 2015" which is to produce "functionally literate and developed Filipino" equipped with 21st-century skills – collaboration, communication, critical thinking, and creativity (4Cs). It is the goal of the *Araling Panlipunan* curriculum to develop useful skills among students, namely critical thinking, logical reasoning,

creativity, cultural appreciation, research skills, communication skills, responsibility, productivity, environmental consciousness, and global thinking (DepEd, 2012). To achieve this, the teachers are expected to facilitate learning by following the models of constructivist, collaborative, experiential, and contextual learning, as well as the use of thematic, chronological, conceptual, integrative, interdisciplinary, and multidisciplinary learning (DepEd, 2013).

It is a constitutional right of every Filipino to be provided with opportunities and experiences wherein nationalism and patriotism – constructs from which national pride is attached – are inculcated (PH. Const. art. XIV, § 3). In this age, which may be characterized by globalization and multiculturalism, it is high time to explore how people feel toward their country. In line with this, the researcher recognized the role of education, especially *Araling Panlipunan*, in teaching nationalism and patriotism and its associated construct, national pride.

It has been documented that Filipinos despite weak national identity and socio-political difficulties remain proud of their country (Kaufman, 2013; Fabrykant & Magun, 2016; Smith & Kim, 2006). However, pride in one's country is a construct seemingly unexplored and relatively left out in the country. Perceptively, it is not enough to know that Filipinos are proud to be Filipino. Perhaps more importantly, it needs to be underscored what makes Filipino proud or how they make sense of this experience. Truthfully, while there exist studies about national pride, little is known about national pride among Filipinos, particularly among students. The existing measures may not be accurately reflective of Filipino students' national pride, experience, and knowledge-wise; thus, the need for culture-specific measures and conceptual understanding of national pride. Forward-looking, findings of the study would inspire an action that recognizes national pride and integrates it essentially in how we educate students.

LITERATURE REVIEW

Pride and its Link with National Pride

“What is pride?” is perhaps the first question we should be asking in the study of national pride. The word “pride” is used for various representations. First, pride is the term used for a group of lion. Secondly, for the LGBT community, “pride” has been used to symbolize their activism and advocacy towards equality, recognition, as well as acceptance in the society (Higgins, 2016). Additionally, “pride” is also used by different groups of people to represent their group and the honor attached to it as well as to raise specific issues and concerns about the group. There is Black pride, Asian pride, White pride, and so on, and so forth. Therefore, it is important to note that the type of pride we talk about in this paper is a human emotion.

Pride, as taken in this study, is the esteem we feel about specific variables. Pride, together with shame and guilt, is identified to be one of the self-conscious emotions (Sznycer, 2018). These emotions, according to Robins and Schriber (2009), “critically involve the self, including the capacity to form stable self-representations and to evaluate oneself relative to internal and external standards” (p. 887). In this manner, pride could be seen as a factor that avoids dishonor and causes discomfort to things people value (Sznycer, 2018). Pride is a motivating factor that makes people persevere despite the odds (Williams & DeSteno, 2008). Additionally, pride, as indicated by Aicinena (2011), enhances an individual’s self-concept.

However, for pride to be a consistent positive construct, there should be a balance between its overexpression, and lack thereof. Tracy and Robins (2007) identified two unique facets of pride, and these are authentic pride and hubristic pride. Authentic pride, according to Aristotle, the classical Greek philosopher, is the “crown of all virtues”. Authentic pride celebrates real accomplishments and vital in promoting status through relationship-oriented and prosocial ways

(Tracy & Robins, 2007). Additionally, this type of pride endorses professional life and life success in general because it motivates behaviors that could lead to the accomplishment and preservation of status.

The reviewed literature indicated that correlations have been established between authentic pride and positive interpersonal relationships and mental health (Tracy, Cheng, Robins, & Trzesniewski, 2009), self-control, and goal engagement (Carver & Johnson, 2010), and effective leadership (Yeung & Shen, 2019). As suggested, authentic pride could be linked with positive character and outcomes.

While affirmative values could be said about authentic pride, the opposite has been claimed about hubristic pride. Characterized by a status acquired through instantaneous means (Tracy & Robins, 2007), this is pride went wrong and is also narcissistic in nature and linked with aggression and antisocial behaviors (Tracy et al, 2009). Truthfully, as Yeung and Shen (2019) noted among leaders, hubristic pride was associated with abusive behaviors. Similarly, this type of pride was identified as the culprit for showing the worst among athletes. These negative implications of pride led athletes to cheat, be violent, and take advantage of others for the sake of getting on the pedestal (Aicinena, 2011).

Pride – in the context of national pride – would mean the esteem the people of a country place for things identified as representative of their country. Citing the two possibilities of pride – authentic and hubristic – this study recognized the fact that the same can be applied in a person's national pride. And it has also been suggested that the goals of education are inclined toward the propagation of authentic pride.

Nationalism, Patriotism, National Identity and their Relationship with National Pride

Both patriotism and nationalism are considered the most theoretically and empirically essential dimensions of national pride (Drazanova, 2015). What is “nationalism”? What is “patriotism”? What is the difference between the two? What similarities do they share? In line with this, answering these questions is seemingly crucial. Often used interchangeably and synonymously, it is essential to consider that these two terms are, in fact, different.

Sardoc (2017) defined patriotism simply as the “love of country.” Nationalism, on the other hand, can be defined as the feeling of belonging to a nation (Kecmanovic, 1996). The definitions show that both patriotism and nationalism are positive emotions or feelings and the difference between the two appears to where the positive emotions or feelings (i.e., love, loyalty, and devotion) are directed. Patriotism is for the country and nationalism is for the nation. It is, therefore, useful to know the difference between a “country” and a “nation”.

A country is defined as a territory with its own borders as well as total sovereignty over its territory and people (“What is a country?” n.d.). A country can be associated with a “state.” A state is characterized by four elements, which are population, territory, government, and sovereignty. If one of the elements is inexistent, there is no state. The Philippines is an example of a country or a state. On the other hand, a “nation” could also have the four elements of a state, but a nation can exist even in the absence of “sovereignty”. A “state,” on the other hand, cannot exist without sovereignty or independence. What is a nation then? A nation is a large group of people with strong bonds of identity (Anderson, 2006).

It is, therefore, understood that nationalism is the devotion to one’s nation, which is a community bound by a shared culture, religion, history, language, and the like. Accordingly, the nationalistic dimensions of national pride are the positive feelings towards ethnicity, culture, and

tradition, and the devotion that make people recognize our nation superior to other nations (Brice, 2015; Ha & Jang, 2014).

Patriotism, on the other hand, is the devotion towards a political community, that is, state or country (Sardoc, 2017). In line with this, the nation's economic development, good governance, low levels of corruption, performance in sports and science and technology comprise the patriotic dimensions of national pride (Wang & Weng, 2018; Ha & Jang, 2014; Smith & Jarkko, 1998).

Smith and Kim (2006) noted that national pride is “the positive affect that the public feels towards their country as a result of their national identity (p. 127).” In this regard, it is denoted that national pride takes inspiration from national identity. In contrast, national identity is a “cohesive force that both hold nation-states together and shapes their relationships with the family of nations (Smith & Kim, 2006, p.127).” Furthermore, national identity is objectified through symbols, myths, language, religion, ethnicity, geography, the mode of life, common history, values, traditions, etc. (İnaç & Ünal, 2013). In short, national pride is an affective construct while national identity is cognitive in nature (Ha & Jang, 2014).

The Definition and Measures of National Pride

The constructs – pride, patriotism, nationalism, and national identity – were first defined and this is to build a conceptual understanding of national pride. What is national pride then? To begin with, national pride is the mixture of the four constructs. To begin with, as Ha and Jang (2014) suggested, national pride is the appreciation of national identity. The elements of nationalism (culture, tradition, ethnicity, and the like) and elements of patriotism (people, territory, government, and sovereignty) comprise national identity (Chung & Choe, 2008).

Figure 1

Relationship of National Pride to Pride and National Identity

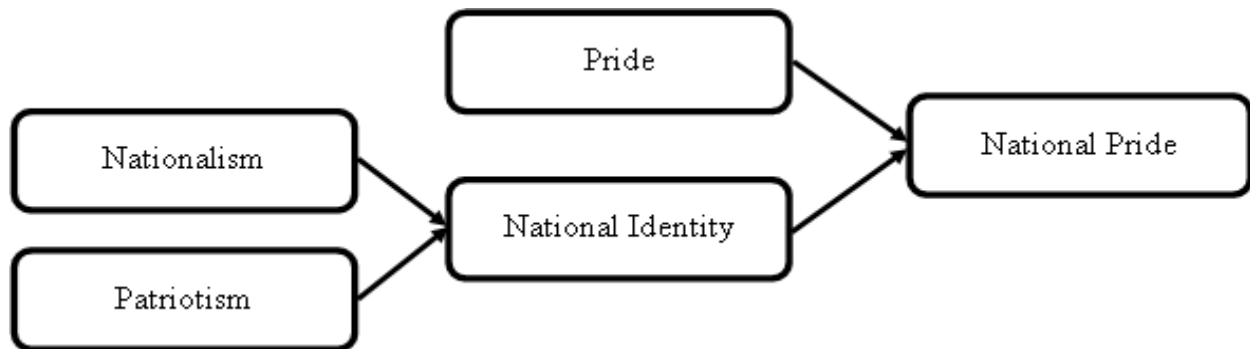


Figure 1 shows the relationship between the four constructs – nationalism, patriotism, pride, and national identity – with national pride. Nationalism and patriotism are shown on the left side and indicates that they shape national identity. Together with pride, national identity leads to national pride.

In addition, national pride could also be defined based on the classifications given by the International Social Survey Programme (ISSP). The ISSP is an international organization, which annually conducts surveys on topics relevant to the social sciences discipline (ISSP, 1998). It started in Mannheim, Germany through the National study efforts of National Opinion Research Center (NORC), the University of Chicago, and Zentrum fuer Umfragen, Methoden, und Analysen (ZUMA, now part of GESIS-Leibniz Institute of the Social Sciences). According to its official website, the organization aims to develop topical modules dealing with important areas of social science, supplement regular national surveys, include an extensive common core of background variables, and make the data available to the social science community as soon as possible (ISSP, 1998). Starting in 1984, ISSP has now grown into the 57 country-member international community bound together by their shared interests.

The ISSP questionnaire designs are the effort and work of the organization's methodology committee that continuously works on the program (ISSP, n.d.-b, para. 1). The committee is headed by Switzerland and composed of seven members elected during a general meeting. According to Mangahas (2014), the Philippines is one of the countries included in a committee that drafted the measures of national pride. The ISSP plenary vote approved the measures. However, Mangahas (2014) added that as the list exclude pride in spirituality and family love, it did not mean to be comprehensive

The previous studies cited in this study presented that the database gathered or the instrument developed by ISSP has been widely used in national pride studies. The database is a result of several surveys collected in member countries funded by member-country's research organization. Furthermore, data were merged into the cross-national dataset by the Data Archive for the Social Sciences (ISSP, n.d.-a, para. 4).

ISSP classified national pride as either general national pride or domain-specific national pride. General national pride is defined as the measure of people's feelings of national superiority and national allegiance over moral judgment (Smith & Kim, 2006). To measure general national pride, ISSP developed its five-item agree-disagree statements which are rated using a five-point Likert scale (Smith & Kim, 2006). The statements that measure general national pride are:

1. "I would rather be a citizen of the COUNTRY than any other country in the world"
2. "The world would be a better place if people from other countries were more like COUNTRY'S NATIONALITY"
3. "There are some things about COUNTRY today that makes me ashamed of America"
4. "Generally speaking, COUNTRY is a better country than most other countries"
5. "People should support their country even if their country is wrong"

Following the principles of general national pride, national pride is also the esteem a person feels for his/her country in general. On the other hand, domain-specific national pride is admiration or stake-holding of specific achievements of one's country (Smith & Kim, 2006). This is measured using the domain-specific national pride scale developed by the ISSP, which is comprised of ten (10) measures rated using a four-point response scale which ranges from very proud to not proud at all. The domain-specific measures of national pride are:

1. achievement in sports
2. history
3. achievement in arts and literature
4. economic achievements
5. armed forces
6. scientific and technological achievements
7. fair and equal treatment of all groups in society
8. the way democracy works
9. social security system
10. political influence in the world.

In line with domain-specific national pride, national pride could simply mean the positive evaluation of what the country has so far achieved (Miller & Ali, 2014). Additionally, the ten domain-specific measures of national could give insights as to what makes people proud of their country. In line with this, the study “National Pride of the Filipino Youth” of Castillo et al (2016), which used a structured survey questionnaire following the creations of ISSP and descriptive statistics in data analysis, indicated that sports are the top source of national pride among Filipino youth. The surveyed Filipino youth of this study are aged fifteen (15) to twenty-nine (29). They

were four hundred (400) randomly selected respondents coming from the National Capital Region (NCR). The study also reported that, among the Filipino youth, politics and democracy are not sources of national pride.

Reeskens and Writght (2011) emphasized the need to know and explore the answers to “proud of what” inquiry. The related literature presented that national pride could be derived from various sources. Wang and Weng (2018) noted that their country’s economic prosperity and international achievements make South Koreans proud. Additionally, according to Chung and Choe (2008), sports, history, and science and technology are top sources of national pride among South Koreans.

Furthermore, the study “National Pride and Students’ Attitude towards History: an Exploratory Study” written by Andrews et al (2010) aimed to explore the relationship between students’ attitudes towards history and national pride. The study surveyed four hundred thirteen (413) undergraduates whose experiences of secondary education were analyzed through principal components analysis. It was concluded that there is an existing correlation between the two variables. Moreover, the study asked its respondents to identify three things that made them proud of their country. The ten most frequent answers were traditions, culture, civil liberties, sport, democracy, welfare state, multiculturalism, people’s attitudes, economy, and world standing. Importantly, the study challenged future researchers to explore the determinants of national pride in detail. Obviously, sources of national pride may be different from one country to another, from one age group to another, and so and so forth.

National pride could be defined in at least three different manners. Overall, it is a positive feeling which derives from a person’s general favorable attitude toward his country, awareness of a country’s identity, and achievements. Additionally, the influence and extent of use of ISSP’s

surveys and measures of national pride are noteworthy. Interestingly, the Philippines is a member-country of ISSP and is said to be one of the countries which drafted the questionnaire on national pride. However, the studies reviewed showed differences in sources of national pride with others even suggesting to conduct studies about the specific determinants or sources of national pride. Suggestively, ISSP measures cannot simply be taken as the unified representation of sources of national pride, especially if national pride is envisioned to be taught among JHS students. Hence, it is important to identify the sources of Filipino JHS students, which reflect their reality and that is their knowledge and experiences.

Factors that Influence National Pride

The related studies presented several factors affect national pride. These studies showed that these things either enhance or diminish national pride among people of a country.

In the study “Personality Traits and Individual Feeling of National Pride in South Korea” of Wang and Weng (2018), personality traits were found out to be significant influences on personal feelings of national pride. The findings were concluded after a thorough analysis of the big five personality traits vis-à-vis national pride. The database of the Korean General Social Survey (KGSS) of 2011 and 2012 was used for the study. This study proved that psychological factors (i.e., personality) are drivers of national pride. Extraversion and agreeableness are significantly associated with feeling national pride while conscientiousness, emotional stability, and openness to experience are not associated with feeling national pride.

Moreover, the study “Person-culture Fit Boosts National Pride: A Cross-cultural Study among 78 Countries” showed that the person-culture fit phenomenon could also explain the emergence of national pride. Person-culture fit is defined as the match between individual and cultural characteristics (Du et al, 2019). The study by Du et al (2019) revealed that higher national

pride could be expected from people whose personal values match society's values. Also, it made use of the existing datasets, specifically the World Values Survey that surveyed 171, 528 respondents across eighty (80) countries, and analyzed these data through polynomial regression analyses. The findings specified the values of security, conformity, tradition, benevolence, universalism, and achievement as the six values associated with higher national pride brought about by the person-culture fit. However, there are exceptions. The personal values associated with self-direction and openness to change were not related to higher national pride.

In addition, the study "Perceived Inequality and the Formation of National Pride in Korea" written by Chi et al (2014), which used the 2009 Korean General Social Survey (KGSS), reported that ideological orientation cause variation at how a person's national pride is affected by the perceived income inequality. To illustrate, when there is perceived income inequality, national pride among conservatives is stronger and weaker among liberals.

National issues can also be attributed as a factor for national pride. It can be inferred from the findings of the related studies that national issues can either positively or negatively affect a person's national pride. Ethnicity and immigration are sources of national issues that eventually affect national pride. The actual differences in society have tendencies to divide people into discriminatory manners. The study "The Determinants of National of Ethnic and Immigrant Minorities in Europe" of Cebotari (2015), which used data from the World/ European Values Survey (N= 43, 909) and analyzed through multilevel analysis method, have proven this. The study reported that national pride among minorities were generally low. It was explained that if a minority group was ill-treated and prejudiced, they would not express any form of national allegiance.

Several factors cause an increase or decrease in levels of national pride among people of a country. The factors to feeling national pride among South Koreans include age, education, and family income and this is according to the study “South Korean National Pride: Determinants, Changes, and Suggestions” conducted by Chung and Choe (2008). Further, it was revealed that the younger generation, the better educated, and the more affluent families showed lesser national pride. It was also explained that these groups of people tend to have more exposure to other cultures and, as a result, they acquire cosmopolitan values. The study associated these factors as the effects of globalization. Additionally, the study also noted that the patriotic dimensions of national pride such as political systems and social welfare were not associated with higher national pride.

However, it was also learned that national issues do not only have negative effects on national pride. For example, when a Taiwanese taekwondo athlete was disqualified in the 2010 Asian Games, controversies erupted. Taiwan’s issues with the involved countries of China and South Korea were heavily talked and debated about. Through various social media platforms, Taiwan protested and started calls for global recognition. This event ended up boosting the people’s national pride (Kang et al, 2015).

Likewise, national events posed an enhancing effect on individual feelings of national pride. The reviewed studies identified elections (Nakai, 2018) and sports (Leng et al, 2015) as two events, among others, which have been empirically proven to enhance national pride.

The study “Does Electoral Proximity Enhance National Pride? Evidence from Monthly Surveys in a Multi-ethnic Society – Latvia” written by Nakai (2018) identified elections as a factor that influences national pride. Moreover, the study revealed that elections enhanced nationalistic sentiments and caused people to be proud of their country. This study which used an in-depth survey before and after the 2014 election in Latvia, concluded that regardless of ethnicity, the

electoral enhancement took effect on people's national pride. It was also noted that citizens who previously showed little interest in politics were more susceptible to a higher level of national pride because of the nearing elections.

The longitudinal study "Singapore 2010 Youth Olympic Games and National Pride" written by Leng et al (2015) aimed to investigate national pride among Singaporean spectators and non-spectators of the inaugural Youth Olympic Games in 2010. The study confirmed that major sports events can raise national pride levels among people of a country. The study utilized e-mail surveys using the General National Pride Scale (ISSP) to measure the level of national pride and these were conducted two months before and after the sports event. This study found out that a significant increase among non-spectators' levels of national pride was evident and that national pride was a stable characteristic that may undergo temporary or minor fluctuations when influenced by external events, such as sports events.

Socioeconomic status (SES) can also affect national pride and this is proven by the study "The Social Security System as a Source for National Pride: A Cross-National Analysis of Individual and Country-Level Factors" by Fabrykant (2016). The study's results showed that pride in the social security system was lower among the dependent populations, who are generally women. It was likewise lower among full-time employees or primary taxpayers. It was, however, higher among the better educated (for its perceived necessity), the more affluent population (who need it less), and the policymakers.

In addition to the factors that influence national pride is the longevity of national pride. The longevity of national identity as a contemporary indicator of national pride was proposed and tested in the study "The Longevity of National Identity and National Pride: Evidence from wider Europe" of Dimitrova-Grajzl et al (2016). It was argued that countries with longer histories of

propagating its history have higher national pride among its people. The study used an original expert survey administered between June 2014 and September 2015. Here, they asked questions about the emergence of national identity in European and former Soviet countries. The study's findings highlighted the importance of diffusion of a collective national identity. The study's findings also added that younger nations, which may include the Philippines given its colonial past, have lower levels of national pride as compared to older nations, which have in time accumulated a higher number of sources of identity and pride as well as the long history of propagating its identity and pride. These arguments highlight the role of social learning tools to learn or diffuse culture and related constructs.

In a study, Kavetsos (2012) indicated that while gender is not a significant factor, education is considered a factor that either enhances or impedes national pride. It is expected that as one's educational attainment gets higher, his national pride decreases as a result of his presumed awareness of the cultural and historical significance of other nations, relative to his own country. This idea was reflective of the claims of Smith and Kim (2006) when they indicated that more education would mean lesser national pride and vice versa. However, this was only mostly applicable to general national pride as education has mixed associations with domain-specific pride (Smith & Kim, 2006). To illustrate, people who stay at home are prouder with their country's identity or achievements. Kavetsos (2012) cited a lack of higher education and the effects of media for such a higher level of national pride.

Lastly, Castillo et al (2016) reported that among the Filipino youth gender and educational attainment affect patriotic dimensions of national pride, while religion affects cultural dimensions of national pride and in sports and armed forces. Furthermore, socio-demographic characteristics play a role in determining the national pride of the Filipino youth.

It appeared that there are internal and external factors that affect how national pride is experienced by an individual or group of people. To enumerate, based on studies reviewed, national pride is high or low because of differences in personality, values, national issues and events, age, SES, educational attainment, media, ideological orientation, and religion. Also, it appears that there are differences and exceptions from one country to another and that there is an interplay between these factors. Considering these factors may guide policymakers to understand changes in national pride and consider this in their policies that “foster public understanding and involvement” (Fabrykant, 2016, p. 584).

National pride could be viewed as a characteristic that is either experienced or not (Hilvoorde, Elling, & Stokvis, 2010). Therefore, it is a valid suggestion that, while there is existing literature about the factors which explain why national pride is either high or low to a particular population, there is a gap about what allows or prevents people – more importantly, students – to feel or express national pride.

Describing the National Pride Experience

National identity is believed to unite people and make them achieve goals (Miller & Ali, 2014). Defenders of national pride and its related constructs argued that they remain relevant. To justify, national pride has been found to enhance the subjective well being of nationalist people (Wang & Weng, 2018). Also, it has been theorized that the authentic or grounded type of this construct promotes benevolent achievements and great achievements (Brice, 2015; Fabrykant & Magun, 2016). Hilvoorde et al (2010) mentioned that national pride is a stable characteristic, which, depending on national events or status, may show minor and temporary fluctuations. But what else could be said about it?

Kavetsos (2012) through his study entitled “National Pride: War minus the Shooting” pointed out that hosting and winning sports events stimulate higher levels of national pride among people. The study confirmed the “feel-good” argument with sports events. This finding also reflected in the study “National Identity, National Pride, and Happiness: The Case of South Korea” of Ha and Jang (2014). It reported that national pride could be linked with happiness. The findings of the study showed that the South Koreans who are proud of their country tend to be happier as compared to those who did not show national pride.

Hilvoorde et al (2010), in his study “How to influence National Pride? The Olympic Medal Index as a Unifying Narrative”, concluded that sports are a great vehicle to promote not only national identity but also national pride. They explained that sports and its role in evoking nationalistic sentiments are uprooted to its nature of tapping people’s emotions. This study used surveys as a method to measure the effects of national sports success on feeling pride. The survey was conducted during and after the 2008 sport summer in the Netherlands. Furthermore, the study broke the assumption that national pride through sports is dependent on Olympic medal ranking and revealed that its effect is minor. The authors argued that it was the stories attached to the excellent performances that create a sense of belonging and national pride.

Among the ten (10) domain-specific national pride, as listed by ISSP, sports appear to be the most represented in empirical studies. Hilvoorde et al (2010) noted that sports offer substantial stories reflective of a country and its identity. Truthfully, Meier and Mutz (2016) noted that athletic success is more linked to the nation than other domains like science, arts, and politics. In addition, the study “Sport-related National Pride in East and West Germany, 1992-2008: Persistent Differences of Trends toward Convergence (Meier & Mutz, 2016)” highlighted the role of sports in Germany’s history. The study shared that sports were once used as an arena for the cold war,

citing that sporting success was seen as the reflection of the country's productivity and government's effectivity. In a reunified Germany, sports success was used to propagate national unity and solidarity (Meier & Mutz, 2016). The findings of the study reported that sports were an essential source of pride among Germans and it was noted that it is more evident among the younger generations, males, and individuals with lower socioeconomic status.

Alternatively, Kang et al (2015) posed a different perspective about sports as a source of national pride. This is evident in their study "Salvaging National Pride: The 2010 Taekwondo Controversy and Taiwan's quest for global recognition." The study explored the case of Taiwanese taekwondo icon who was disqualified in the 2010 Asian Games. The study noted that regional competitions like the Asian Games, despite their small global visibility, are significant events for smaller countries. These events are taken as symbols, which project the athlete's country, its honor, and the future. That is why, when Taiwan's athlete was disqualified, its people turned into social media to express their anger and frustration. The event of disqualification also became a vehicle for the Taiwanese people to air their negative sentiments about China and South Korea's behavior towards Taiwan. Ultimately, the national narrative created by the event resulted in Taiwanese people asserting national dignity or pride. The event whether successful or not was an opportunity for a state, according to this study, to assess and proclaim its national identity and pride.

The existing studies about national pride have suggested that this construct takes multiple shapes and colors and that it promotes feel-good or positive emotions among people. Then, it becomes imperative to ask whether or not the same thing could also be said about Filipino students' national pride.

As pointed out earlier, with its association with nationalism, patriotism, and national identity, national pride has cultural and civic dimensions. However, these associations draw a few

criticisms about the relevance of national pride. The theory of diversionary nationalism suggested that nationalism and its elements are used as a vehicle by the state to stop people from thinking that economic inequality exists and asking for redistributive policies (Solt, 2011). Accordingly, contemporary scholars could not help but consider national pride and of the sort to be outdated because of liberal institutions and democratic rule (Brice, 2015) as well as globalization and its effects on the market and culture (Evans & Kelley, 2002). It was also argued that national pride was just a device used by the government and pseudo-nationalists to dissuade the public from pressing social issues (Chi et al, 2014) and ultimately block an enlightened global consciousness (Miller & Ali, 2014).

The national identity argument states that in a multicultural and globalized society, this construct drives people towards desirable ends. In line with this, the paper “Testing the National Argument” of Miller and Ali (2014) reviewed empirical studies to establish the link between national identity and social justice. The study did not indicate that liberal national identity is equated to redistributive policies and welfare states but noted that country-specific structures influence how national identity affect social justice. Importantly though, the study indicated that the challenge posed by the surveyed evidence among liberal nationalists is to propagate a strong national identity that is inclusive to the existing and new minorities. Despite the inconclusiveness of results, the study revealed the flaws of previous studies about the national identity argument and recommended aggregate longitudinal data and national attachment indicators in the construction of an accurate test to the argument.

On the other hand, the study “A Very Proud Nation: Nationalism in American Foreign Policy” of Brice (2015) discussed American nationalism as well as the unrecognized influence of national pride in the American foreign policy. The study noted that the Americans are proud of

their country and that national pride – their preconception that America is superior to other nations – implicitly and explicitly played a role in constructing the country's foreign policy throughout its history. However, due to lack of recognition, American-centered policies, and unnecessary and more wars were crafted instead of benevolent actions (Brice, 2015). Notably, the recognition of excessive national pride is claimed in the study to diminish the negative impact of the idea that the United States has a special responsibility to be the leading nation in world affairs (Brice, 2015). In this manner, if national pride is recognized, then states could come up with a policy or decision that is universal, not vain, and sensitive to the needs of the local and international communities. Clearly, the study differentiates on the impact of authentic and hubristic national pride.

The recognition of national pride and its related constructs are suggested to be important. Doing so would provide lenses on how ordinary people and scholars as well as policymakers to evaluate actions, policies, and outcomes in influencing the new and existing order for an improvement to prevent further undesirable ends. In this section, the need to advance knowledge about national pride and differentiate its classifications based on outcomes becomes clear. In line with this, it shows that the descriptions of how national pride is experienced by Filipino students would provide insights in light of the status of their pride.

Defining Filipino Nationalism and National Pride

The story of Filipino nationalism is a complicated narrative. To elucidate, according to the research entitled “The Limits of Nation-building in the Philippines” written by Kaufman (2013), there is no homogenous national identity that binds the country together as one. He further identified four cases to explain the weak nationalism in the Philippines, and these are the country's linguistic diversity, religious divide, ambivalence in national historical narratives, and elitist politics.

According to Ernest Gellner, a proponent of the modernist theory of nationalism, linguistic unity equates to national unity. However, the Philippines is a country of diverse and many languages. Additionally, the ethno-symbolist approach to nationalism could be attributed to the religious divide and ambivalence in national historical narratives to cause weak Filipino nationalism. Kaufman (2013) explained that Filipino Muslims find no attachment to the narrative branded as national history for its excessively Christian nature, which is sympathetic to the Spanish colonizers. The same author noted that the history branded as Philippine history present ambivalence. The themes of resistance against Spanish forces were written down. However, the stories that uplift Spain and highlight its “gift of civilization” to the Philippines were also evident. As a result, the narrative presented as Philippine history is incoherent and devoid of emotional power (Kaufman, 2013).

Furthermore, the weakness in national identity, as suggested by the sociobiological approach to nationalism, was caused by elitist politics characterized by nepotism and cronyism. The elite few ruling the poor majority is an irony. As a consequence, the majority of Filipinos become incapable of relating to a united national identity. Importantly, the Philippines has many things in its history and culture that can bind the country together as one national unit (Kaufman, 2013). The country has a four hundred (400) year history of existing as a political unit. The national revolutions (the 1890s and 1986), as well as the efforts of resistance against Japanese occupation, can be regarded as a powerful source of national identity, Kaufman (2013) added.

In retrospect, Agoncillo (1974) noted that there might be differences in the story of how Filipinos developed nationalism relative to other countries, given the trauma caused by colonialism in the country. To put things into perspective, there was no national feeling during the pre-colonial times (Agoncillo, 1990). The Philippines, as we know it today, is inexistent in the prehispanic

period. The Philippines then was but an archipelago inhabited by various groups of people who reside in a sociopolitical unit called *barangay*. Many years later, during Spanish colonialism, the foundation of the Propaganda Movement by the *ilustrados* – educated and landed Filipinos – transpired and this has been commonly recognized as the first manifestation of Filipino nationalism. The propaganda movement aimed for reforms and assimilation through peaceful means and Jose Rizal was the face of this activism.

Jose Rizal is attributed to be the “father of Filipino nationalism” (Anderson, 2006). However, his high pedestal rank has been questioned time and again due to his pacifist stand leading to a campaign for assimilation, or the Philippines becoming a mere province of Spain (Constantino, 1990). Constantino (1990) was not all criticism against Rizal. He gives credit to his remarkable feat as a “social commentator” and “exposer of oppression.” The prominent Filipino historian even remarked that Rizal’s writings were part of the tradition that sparked into a revolution, which eventually resulted in a separatist movement. It is, therefore, safer to assume that Rizal is one of the champions of Filipino Nationalism, if not its frontrunner.

Following Rizal’s footsteps, the notable heroes Andres Bonifacio, Emilio Jacinto, and Apolinario Mabini, to guide the Filipinos during the outbreak of Philippine Revolution, wrote a list of principles, which are known to history as the “*Ang Dekalogo ng Katipunan*”, “*Ang Kartilya ng Katipunan*”, and “*Decalogue*”, respectively (Mabaquiao, 2018). These writings or principles inspired their fellow Filipinos and legitimized Filipino nationalism. Seemingly, Filipino nationalism is traced near the end of the Spanish Colonial Era and in a time of awakening after more than 300 years of subjugation. The issues on the economy, education, and secularization of Parishes were reported to help develop it. The 1896 revolution, which was claimed to be the first of its kind in Asia, was often cited as the culmination of Filipino nationalism. These ideas resonated

with the idea of Renato Constantino that nationalism is expressing the reality that a country of our own exists (Constantino, 1958 as cited in Abueva, 1999).

The quest to build a national identity and foster nationalism that would purposely unite Filipino people as one has been an elusive and exhausting task (Agoncillo, 1974). Chua (2018) said that the Philippines' status as a multi-ethnic, multi-cultural, and multi-lingual archipelago blurs the sight of nationhood. The same author recognized Filipino Nationalism as a work in progress and noted its importance by stating that attempts to see our heroes' vision give us a sense of who we are as a nation. The ambivalence and ambiguity of Filipino nationalism were apparent based on the studies reviewed. Then, it is noteworthy that, according to Kaufman (2013), despite a lack of national identity, the Filipino people remain proud.

The study "National Pride in Comparative Perspective: 1995/96 and 2003/04" of Smith and Kim (2006) showed empirical data about general national pride. This study used data gathered through the national identity (1995, 1996 and 2003, 2004) of the ISSP. It was noted that in the 2003 and 2004 national pride ranking, the Philippines ranked in the ninth (9th) place among thirty-three (33) countries. The study suggested that Filipinos are generally proud of their country. Moreover, the 2013 and 2014 surveys of ISSP showed that Filipinos remained proud of their country (Mangahas, 2014). Similarly, Castillo et al (2016) revealed in their study that the same proud sentiment exists among Filipino youth (15 - 29-years-old).

Taken all the arguments and evidence together, it becomes clear that building a homogenous national identity in the country seems unfeasible. Truthfully, to achieve peace and success, there seems nothing left but for Filipino people to embrace this social diversity. After all, as commonly believed, there is unity in diversity. However, what seems questionable now lies in the proud sentiments of the Filipinos. Citing hubristic pride and normative national pride,

excessive and uncritical pride brings nothing but narcissism, aggression, and wishful thinking (Tracy et al, 2009; Fabrykant & Magun, 2016). In line with this, it is, therefore, important to study national pride and learn from it. However, given certain limitations and the researchers' commitment to social science education, the gap this study could only fill lies in the inquiry about Filipino JHS students' national pride.

National Pride as an Academic Issue

National pride could generate conflicts and violence if normatively learned and applied. However, if appropriately evaluated and grounded, it could produce benevolent actions and great achievements instead (Brice, 2015). Thus, the assumption that national pride promotes achievements among people. The right question to ask now is which type of national pride produces. More importantly, what could be the role of the education system, particularly *Araling Panlipunan*, in these propositions?

The study "Grounded and Normative Dimensions of National Pride in Comparative Perspective" of Fabrykant and Magun (2016) was designed to describe similarities and differences, and explain variations in the national pride of 36 countries on individual and country level. Remarkably, it identified two kinds of national pride: grounded national pride and normative national pride. The study used factor analysis and multilevel regression models on the 2003 database of ISSP, which was taken from 45,993 respondents, to come up with its results. Sometimes referred to as rational pride, grounded national pride takes into account the real country's achievements. Normative national pride, on the other hand, is easily manipulated or is more standardized and prescriptive, stemming from the social norm of national pride and more susceptible to indoctrination. According to Fabrykant and Magun (2016), grounded national pride is the type of national pride that drives people of a nation to contribute tangible achievements as

opposed to the second type of national pride, normative national pride, which only stimulates wishful thinking. Fabrykant and Magun (2016) noted that if a person wants a grounded deliberation of his national pride, he should take into consideration two things. First, an objective comparison between one's nation's and other nation's actual achievements. Second, objective consideration of the country's past and present achievements.

Following the new K to 12 curriculum, which is designed to make students be “functionally literate” and “developed Filipino,” the goal of education, therefore, is the propagation of a grounded national pride. However, the bigger question to ask lies on the capacity of the education sector, particularly *Araling Panlipunan*, to transform Filipinos' national pride from normative national pride to grounded national pride.

Araling Panlipunan is the core subject tasked to teach nationalism and patriotism through the study of a country's history, geography, economics, civics, anthropology, and sociology. However, the subject has been subjected to some criticisms. The criticisms include Manila-centric content (Mulder, 2014). Additionally, Mulder (2014) noted that students are subjected to remember forgettable dates, exotic places, and faceless names and comprehend incoherent facts and events.

The *Araling Panlipunan* curriculum has been redesigned in an attempt to rejuvenate the Social Studies curriculum of the Philippines, following the new K to 12 curriculum. Under the new design, it claimed to promote lifelong learning. Its theoretical underpinnings include the frameworks of constructivist, collaborative, and experiential learning. Furthermore, it propagates the use of thematic-chronological, conceptual, integrative, interdisciplinary, and multidisciplinary approaches in its teaching. Under the new curriculum, *Araling Panlipunan* aims to produce critical, reflective, responsible, productive, environmentalist, nationalistic, and humane individuals.

However, criticisms remained, and one of which rests on the K to 12 curriculum itself. Many of its critics decried the K to 12's perceived support of the government's labor export policy instead of empowering Filipino labor by honing and training them for the country's interests. Sepeda (2012) noted that a curriculum's soul should be nationalism. Indeed, an education that is not nationalistic serves no purpose or meaning (San Juan, 2013).

Another polarizing change the *Araling Panlipunan* subject is currently facing is the absence of Philippine History as a single subject in junior high school. Unlike before, grade 7 (first-year high school) *Araling Panlipunan* is no longer Philippine History but Asian History instead (DepEd, 2014). The curriculum was designed in this manner because it expects students to develop global perspectives in societal and world issues.

This move caused division among Social Science educators (Ignacio, 2019). As a result of reforms in the education sector, many questions were raised. Are elementary students, at their age, equipped with cognitive abilities to fully comprehend the country's history? Do they possess the critical thinking abilities to understand the nation's history? Is Philippine History in the basic education best taught by BSEd-Social Studies Graduates or BSEE-General Education graduates?

Currently, national pride is nowhere to be found in the JHS *Araling Panlipunan* curriculum. Although not a single standard or competency explicitly reflect ideas of national pride in the curriculum, it may be claimed that it is indirectly taught to say the least because *Araling Panlipunan* teachers may contextualize and give example or recognition to Filipino identity and achievements that may encourage students to feel national pride.

On the contrary, national pride is reflected in the Elementary School Social Studies curriculum. It is present in the grade-level standard of the fourth grade and eight (8) performance standards and five learning competencies distributed across the six grade levels.

The grade level standard of the Fourth grade states that students are expected to take pride in their ethnicity and country – *naipagmamalaki ang pagka-Pilipino at ang bansang Pilipinas na may pagpapahalaga sa pagkakaiba-iba ng mga kulturang Pilipino batay sa paggamit ng mga kasanayan sa heograpiya, pag-unawa sa kultura at kabuhayan, pakikilahok sa pamamahala at pagpapahalaga sa mga mithiin ng bansang Pilipinas* (DepEd, 2013).

The K to 12 *Araling Panlipunan* curriculum, as stipulated in its performance standards in the elementary level, expects students to express pride in their attributes, Filipino identity, community's culture, Filipino cultural identity, early Filipino civilizations, Filipino resistance against Spanish colonialism, Filipinos' quest towards self-determination, and the Filipino people who worked towards independence of the Philippines (DepEd, 2013). Interestingly, as early as the first grade, ideas of pride and national pride are reflected in the curriculum. Surprisingly though, such ideas are discontinued in junior high school.

The learning competencies of the K to 12 *Araling Panlipunan* curriculum, which promote national pride, requires students to show pride in their dreams and family history, create a plan that shows pride in the culture of the different regions of the country, and write an essay about taking pride in Filipino culture (DepEd, 2013). However, it shows that national pride as a concept or phenomenon is not recognized. To illustrate, students do not recognize that the esteem they feel towards their country and its identity and achievements is a national pride and that there is grounded national pride, where their pride should be inclined to.

Now that reform in the Social Studies curriculum has been fully established and implemented, there is a growing interest in whether or not the current *Araling Panlipunan* curriculum is successful in accomplishing its target goals. One of which is to produce critical and

nationalistic citizens. In line with this, it seemed relevant to inquire about the national pride of students and the role of the education system in its propagation.

Synthesis

The number of studies on national pride has been continuously growing and research interest in national pride has been shown. The insights coming from the literature review could help the researcher in coming up with a set of viewpoints and methods to yield valid and reliable findings.

Also, the recent studies in national pride used the cross-national database of the ISSP in their respective studies, which either analyzed the ISSP database were gathered by ISSP or adapted the ISSP measures or questionnaires. Following these leads, together with other relevant findings in the literature, it was deemed beneficial to make ISSP measures of national pride a guide in validating the findings of the study.

Indeed, national pride is a complex construct. Several internal or external factors may either enhance or diminish the esteem people feel towards their country. In addition, with its association with pride, nationalism, patriotism, and national identity, national pride could take various shapes to describe how it is experienced and given meaning by people.

The benefits of national pride are linked to happiness, motivation, achievement, and solidarity. Certainly, it is an essential and worthy venture to invest to. However, since national pride could be classified as either grounded or normative national pride, it was inferred that grounded national pride is the real deal because it is the critical and rational one that takes into consideration the real achievements and influence of the country. It is believed that in the long run, this type of national pride could drive people to contribute to tangible achievements.

Instilling grounded national pride could mean a lot of effort in a country which, according to literature reviewed, is ingrained with normative national pride – a type which is a result of indoctrination and uncritical thinking. This is where the education sector should step in. The teaching and recognition of national pride and related constructs offered among Filipino citizens should highlight critical thinking. It is high time to dig deeper and explore the national pride of students. Discovering what defines and describes students' national pride may be used in enriching content and improving the teaching of national pride in the *Araling Panlipunan*, and possibly in other subject areas as well.

Because the Philippines has been a respondent of the ISSP surveys on national identity and the importance which authors highlighted in recognizing this construct, there has been a shortage of published and peer-reviewed studies of national pride in the Philippines. In line with this, it is necessary to have the capacity to view national pride in Filipino lenses because only then can the Philippines have a swift understanding of national pride, an understanding that can be translated to the benefits various literature suggested.

Earlier studies of national pride could be characterized by the use and analysis of general or domain-specific national pride, a specific indicator of national pride (i.e., sports and social security), and the adult's population national pride. As far as the reviewed literature is concerned, there seems to be a gap in exploring the human experience of national pride and how it could be used in education. With the commitment of the researcher to social science education, it appears logical to go in this direction – to educate about national pride. It is high time to plant the seeds.

RESEARCH PROBLEMS

Given the current goals of 21st-century education and the state itself, there is a perceived need to investigate the potential gains we may get from a thorough understanding of national pride.

Thus, the primary concern of this undertaking is to describe the national pride of Filipino junior high school (JHS) students. More specifically, the study attempted to answer the following questions:

1. What are the factors that facilitate Filipino JHS students' experience of national pride?
2. What factors inhibit Filipino JHS students' national pride experience?
3. What are the sources of national pride among Filipino JHS students?
4. How do Filipino JHS students describe their experience of national pride?
5. What framework can be developed from the research findings?

CONCEPTUAL FRAMEWORK OF THE STUDY

It is the ultimate goal of the K to 12 *Araling Panlipunan* to mold students to become, among other things, critical and nationalistic citizens of this country (DepEd, 2013). This goal served as the underlying factor of the conduct of this study. National pride has been identified as one of the measures of nationalism. National pride is identified as one of the measures of nationalism and the Department of Education of the Philippines gave the impression to recognize this when showing pride in one's country has been listed in students' prescribed report cards as one of the measures of nationalism.

Following the goals of K to 12 *Araling Panlipunan*, the study's aim to describe Filipino students' national pride was formulated. Furthermore, the study sought to identify the facilitators, inhibitors, sources, and descriptions of Filipino JHS students' national pride. This is in line with the gaps in national pride research as suggested by the findings of related studies. Ultimately, the study aimed to create a framework that would help classroom teachers teach national pride among learners.

The problems of the study were expected to be answered by employing a qualitative descriptive study. Qualitative descriptive studies are best used when little is known about the construct of a particular research inquiry (Kim, Sefcik, & Bradway, 2017). While national pride is studied in different parts of the world, the review of related studies and literature revealed that a detailed exploration of how people – more specifically students – experience such construct and how this could be used in how they are educated about their country.

Qualitative descriptive research was deemed the most appropriate methodology, considering the study's construct and objectives. This methodology is intended to describe a concept or phenomena and its characteristics (Nassaji, 2015). Additionally, it is designed to bring out the correct and useful elements of a construct as it works by answering the “who”, “what”, and “where”, and providing a rich and thick description (Kim, Sefcik, & Bradway, 2017). Practically, descriptive qualitative research assumes that problems are solved, and practices are improved through observation, analysis, and description (Koh & Owen, 2000)

The standards and competencies in the Elementary *Araling Panlipunan* curriculum of the Philippines reflect ideas of national pride, wherein students are expected to take pride in their history, ethnicity, and country (DepEd, 2013). On the contrary, national pride is implicitly taught in the JHS *Araling Panlipunan* curriculum considering that not a single standard or competency reflects ideas of national pride. For this reason, teachers should walk the extra mile if they wish to recognize and strengthen students' national pride.

In an attempt to recognize national pride as a complex but essential concept to learn from, it seems imperative to answer why this construct is important. This construct is associated with subjective well-being (Reeskens & Wright, 2011) and happiness (Ha & Jang, 2014). It is believed to strengthen motivation among people and that it may inspire people to contribute tangible

achievements (Fabrykant & Magun, 2016). Furthermore, it calls for Filipinos to appreciate his heritage, culture, and influences in the world. It may fundamentally challenge Filipinos to take part and be part of a movement that gives honor to his country. Theoretically, national pride is an important construct.

The conceptual framework presented here is a literature review drawing content from several pieces of research. In response to the suggestion of Reeskens and Wright (2011), the study specifically inquired about the “proud of what” or sources of national pride. Essentially, national pride is linked to a country’s achievements (Evans & Kelley, 2002) and national identity (Smith & Kim, 2006). İnaç and Ünal (2013) said that national identity is objectified through the country’s symbols, myths, language, religion, ethnicity, geography, culture, history, and the like. Apart from these, to gain insights about sources of national pride, one may also consider the ten (10) domain-specific national pride according to the International Social Survey Programme (ISSP). However, it was assumed that the ten (10) domain-specific national pride identified by ISSP, at least not all, do not significantly reflect the Filipino JHS students’ sources of national pride considering the limits of their knowledge and life experiences. Take, for example, the findings of Castillo et al (2016) that suggest that the political and democratic status of the country does not make the Filipino youth proud. In line with this, the question to ask this study wants to figure out, lies on what specific national identity the students relate with. It is especially interesting to know what events make our students proud to be Filipinos. The identification of the events, which makes students proud, as this would suggest what they know and what they do not know.

Apart from the sources, this study also inquired about the factors that facilitate and inhibit national pride among students. The related studies reviewed identified internal and external factors that affect national pride like personality (Wang & Weng, 2018), values (Du et al, 2019),

ideological orientation (Chi et al, 2014), national issues (Chung & Choe, 2008; Cebotari, 2008; Kang et al, 2015), national events (Nakai, 2018; Leng et al, 2015), socioeconomic status (Meier & Mutz, 2016; Kavetsos, 2012; Smith & Kim, 2006), education and educational attainment (Kavetsos, 2012; Smith & Kim, 2006; Dimitrova-Grajzl et al, 2016), and media (Kavetsos, 2012). These factors, according to earlier studies, explain the differences in national pride. These factors answer the question of why national pride is either high or low in a particular population. This paper extends this body of work by identifying the facilitators and inhibitors of national pride among students. Essentially, facilitators are factors or platforms that allow students to feel national pride. In contrast, the inhibitors factors or platforms that make students do not feel or stop themselves from expressing national pride.

Hilvoorde et al (2010) noted that national pride can take many shapes. Similarly, Smith and Kim (2006) claimed that this “is not a simple and unified construct” (p. 134). In line with this, the study principally asked how students’ national pride can be described or how it is given shape, color, or meaning. In related studies reviewed, national pride is identified as a trigger of a “feel-good” emotion among people (Kavetsos, 2012) and it has nationalistic and civic dimensions (Ha & Jang, 2015) in addition with its link with the country’s achievements (Miller & Ali, 2014; Evans & Kelley, 2002). National pride is also said to be a stable characteristic that may undergo temporary or minor fluctuations when influenced by external events like sports (Leng et al, 2015). To illustrate this, it was found out that in sport events people feel pride regardless of the outcome or the number of medals received. It was argued that it is the stories attached to performances that make people feel more pride.

National pride is a complex construct because of its multidimensionality (Smith & Kim, 2006). Furthermore, “pride” is another dimension from which national pride is theoretically linked.

Pride is a self-conscious emotion (Sznycer, 2018) which can motivate positive behaviors based on the principles of authentic pride (Tracy & Robins, 2007). This premise could give support to the claims of Fabrykant and Magun (2016) that national pride has a certain type called grounded national pride that drives people of a nation to contribute tangible achievements. Sometimes referred to as rational pride, this type of pride takes into account the real country's achievements. However, it was noted that the Philippines is a country inclined towards a different type of national pride which is normative national pride. Normative national pride is a prescriptive and lesser version of national pride. This type of national pride is easily manipulated and stems from unchecked information, social norms, and uncritical evaluations. Social Studies is the core subject tasked to teach nationalism and patriotism. Following the K to 12 *Araling Panlipunan* curriculum, which is designed to make students critical and nationalistic, the goal of educators should be inclined towards grounded national pride. However, the bigger question to ask lies on the capacity of the education sector, to transform Filipinos' national pride from normative national pride to grounded national pride.

It has been documented that Filipinos despite weak national identity and socio-political difficulties remain proud of their country (Kaufman, 2013; Fabrykant & Magun, 2016; Smith & Kim, 2006). However, pride in one's country is a construct seemingly unexplored and relatively left out in the country. Perceptively, it is not enough to know that Filipinos are proud to be a Filipino. Perhaps more importantly, it needs to be underscored what makes Filipino proud or how they make sense of this experience. Truthfully, while there exist studies about national pride, little is known about national pride among Filipinos, particularly among students. The existing measures may not be accurately reflective of Filipino students' national pride, experience, and knowledge-wise; thus, the need for culture-specific measures and conceptual understanding of national pride.

Forward-looking, findings of the study would inspire an action that recognizes national pride and integrates it essentially in how we educate students.

Figure 2

Conceptual Framework of the Study

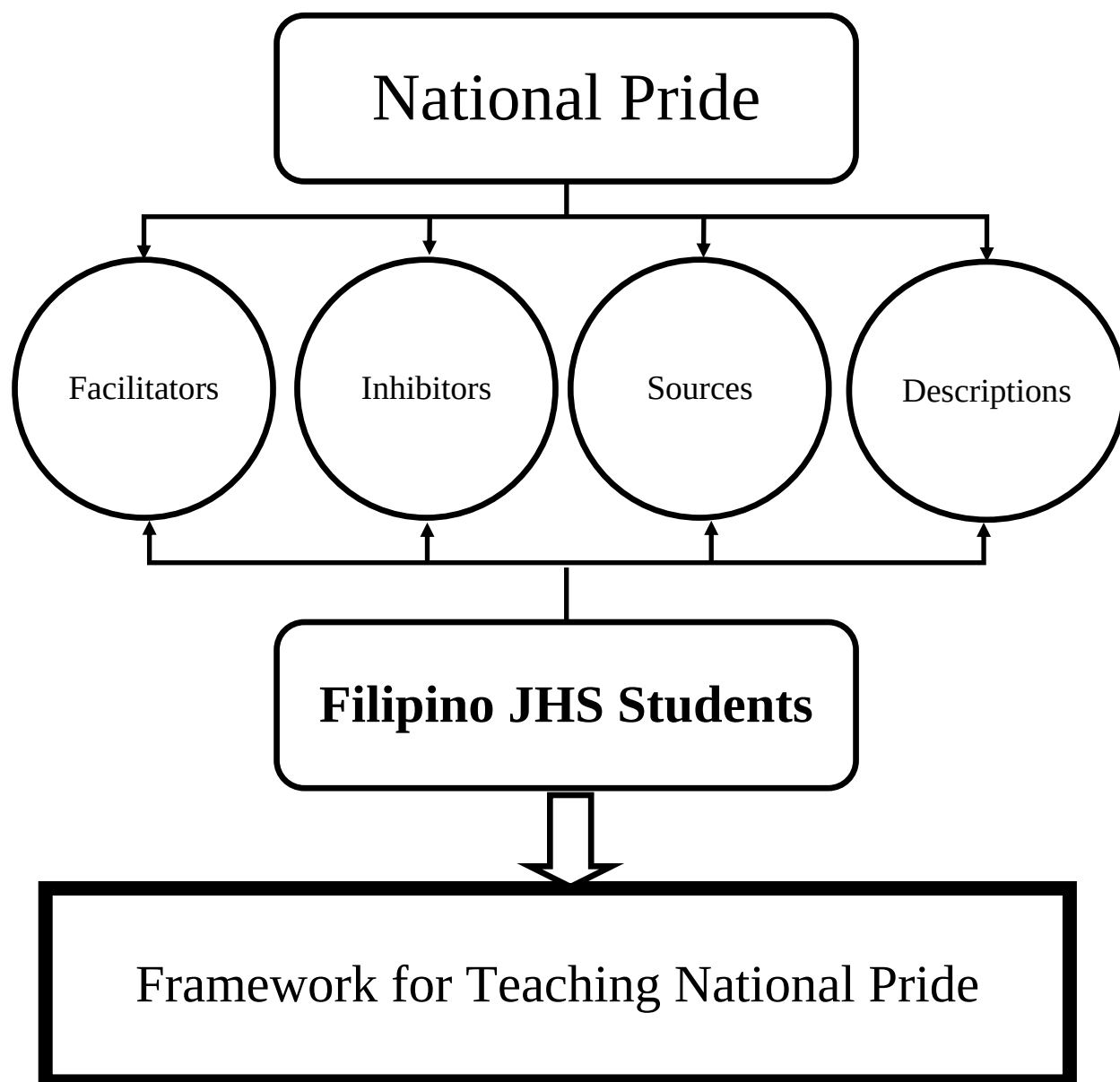


Figure 2 shows the conceptual framework of the study. Moreover, it shows national pride as an existing construct at the top of the figure. As an existing construct, national pride has its facilitators, inhibitors, sources, and descriptions. These four are shown directly below the “national

pride” in the illustration. Facilitators are those medium or factors which makes it possible for a JHS student to learn about national pride and its sources. Inhibitors, on the other hand, are those factors that stop or hinder a JHS student from having knowledge as well as expressing or experiencing national pride. Sources are those things, events, or experiences, and the like that make a JHS student feel national pride. The description pertains to how JHS students make sense and give color or shape to their national pride experience. Below the four circles in the diagram shows the target participants of the study and that is the Filipino JHS students. The findings of the study about the facilitators, inhibitors, sources, and descriptions of the national pride among Filipino JHS students would be the basis of the framework for teaching national pride among learners that is to be developed. The “framework for teaching national pride”, which is at the bottom of the illustration, is the output of the study.

DEFINITION OF TERMS

International Social Survey Programme (ISSP). This is an international organization that conducts surveys about topics relevant in the social sciences, one of which is national pride.

Junior High School (JHS). Filipino students, who under the K to 12 curriculum, are grades 7-10.

National Pride. It is the positive affect that the public feels towards their country as a result of their national identity and achievements. For this study, the national pride of junior high schools was described.

Qualitative Descriptive Research. It is the study that describes a specific experience, phenomenon, or concept. This qualitative research design was the method used to describe how Filipino junior high school students experience national pride.

Araling Panlipunan (Social Studies). It is one of the basic education subjects, which integrates history, geography, civics, anthropology, sociology, and economics. This is where national pride could be attributed.

CHAPTER II

PROCEDURES

QUALITATIVE DESIGN AND METHODOLOGY

This study was qualitative in design and qualitative descriptive study in methodology. Creswell (2007) defined qualitative research as “an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem” (p. 15). It is like an “intricate fabric composed of minute threads, many colors, different textures, and various blends of material” (Creswell, 2007, p. 35). Qualitative research, to explain the metaphor, is an attempt to give meaning to the complex social world characterized by diverse cultures and multiple realities by building a holistic picture.

Data in qualitative research is gathered by the researcher through personal or focus group interviews, participant or non-participant observations, analysis of text data, notes, documents, photographs, films, and the like (Magilvy & Thomas, 2009). The importance of this type of study is characterized by its potential contribution to understanding human condition under different contexts and situations (Bengtsson, 2016). Kim et al (2017) noted that this methodology is appropriate when little is known about an event, object, or phenomenon. As suggested, qualitative research provides microlenses to understand human problems and experiences to generate insights catered to devise solutions and eventually improve human conditions.

Specifically, this study followed a qualitative descriptive research methodology. According to Lambert and Lambert (2012), this approach “is very useful when researchers want to know regarding events, who were involved, what was involved, and where did things take place” (p. 256). It should be noted that qualitative descriptive researches aim to “collect pieces of information from witnesses in order to draw a valid depiction of reality” (Seixas, Smith, & Mitton,

2018, p. 778). Lambert and Lambert (2012) shared the same idea when they wrote that “the goal of qualitative descriptive studies is a comprehensive summarization, in everyday terms, of specific events experienced by individuals or groups of individuals” (p. 255). Additionally, qualitative descriptive research’s design does not make use of manipulation of variables (Nassaji, 2015) but makes use of naturalistic perspectives instead (Kim et al, 2017). For its nature of describing a phenomenon as accurately as possible, qualitative descriptive research was deemed the most appropriate methodology in the conduct of this study, which aims to describe a qualitatively unexplored construct among Filipino junior high school (JHS) students, national pride.

RESEARCH SITE

Two public schools in the Division of Angeles City were chosen as the participating schools of the study. These schools are located in a highly urbanized city. One of the participating schools has a JHS population of four thousand six hundred ninety-one (4,691) while the other has a population of five thousand seventy (four 5,074) for the school year 2019-2020. The identified population covers the JHS population only; meaning, it excludes the senior high school population of the participating schools.

It was assumed that students from these schools possess certain qualities different from JHS students from rural or remote areas as well as in schools situated in different regions of the country. Differences in experiences, which were shaped by several internal and external factors, should be noted. For these reasons, the study’s findings cannot be claimed to represent the totality of national pride of the entire population of Filipino JHS students.

SELECTION CRITERIA AND PARTICIPANTS

The participants of the study were JHS students who all came from a public junior high school in Angeles City. They were purposively selected students coming from grades seven (7) to

ten (10) of JHS. The sample size was twenty (20), and this was in agreement with the accepted sample size in qualitative descriptive studies, which is three (3) to twenty (20) (Magilvy & Thomas, 2009).

The sample size has always been a concern in qualitative studies. Patton (2001), however, shed light on this by indicating that there are no hard and fast rules in determining the sample size. However, he mentioned that there are two things to consider, and these are (1) saturation or redundancy, and (2) variation.

Saturation or redundancy emphasizes that it is not about how big or small the sample size is. The sample size must be dependent on the quality of data acquired from the participants. It may be illustrated by saying that if on the fifteenth participant and his answers are unintentionally similar to the previous participants; it is best to conclude that there is no need to go on interviewing a few more because a saturation point has been achieved.

Variation, on the other hand, tells us that sample size depends on representation. It is a question of how large must a sample be to have diverse data, considering your problems. Bengtsson (2016) shared the same idea when she said that the need of information dictates sample size.

Twenty (20) has been decided as the sample size, considering variation and the nature of national pride being a multi-faceted construct. To properly select participants, purposive sampling was utilized. It was noted that purposive sampling is the widely used sampling technique in qualitative descriptive studies (Kim et al, 2017). This is to allow variation or attain diverse data considering the multi-faceted nature of national pride. Specifically, a maximum variation sampling type of purposive sampling was chosen to select the participants of the study.

Maximum variation sampling seeks to identify themes, elements, or dimensions that consider a diverse sample. Sandelowski (2000) considers maximum variation sampling useful in qualitative descriptive studies. She explained by saying that this type of purposeful sampling makes researchers investigate the “unique manifestations of a target phenomenon across a broad range of phenomenally and, or demographically varied cases” (p. 338). Following this, such type of sampling was indeed fitted to achieve the goals of the study to provide rich descriptive content of Filipino JHS students’ national pride.

The participants were recommended by the school’s respective *Araling Panlipunan* (Social Studies) teachers. Teachers were instructed to choose students who could potentially answer questions about national pride.

To be true to maximum variation sampling, International Social Survey Programme’s (ISSP) ten domain-specific national pride (see page 12) served as a basis to properly select participants of the study. Teachers were asked to recommend students who are in any way involved in any of the following areas: student government, arts, literature, sports, scientific and technological achievements, entrepreneurship, and volunteering.

To wit, participants of the study were student leaders, athletes, writers, dancers, singers, artists, etc. The selected students were either honor students or not, from either homogenous or heterogeneous sections. There were Born Again Christians, Catholics, Muslims, and Jehovah’s Witnesses, among others. Among the twenty students, some were members and officers of Boy Scout of the Philippines (BSP), Citizen Army Training (CAT), and school-based student organizations. It is important to note that in the analysis, profiles of the students were not considered. Instead, the profile of the students was considered to diversify the data or apply the principles of variation.

In addition, teachers were also asked to consider the students' willingness to share their stories and thoughts with the researcher, as well as their capacity to express their thoughts in written and oral forms. Anyone who was not recommended by his or her AP teacher, not willing to participate in the study, or not given consent by his parent or guardian were excluded in the study.

DATA COLLECTION

The study utilized an interview to gather necessary data regarding Filipino JHS students' national pride. The interview was conducted face-to-face and it was successful in collecting data about participants' experiences and descriptions of national pride. According to Ryan, Coughlan, and Cronin (2009), interviews permit phenomenon, experiences, or constructs to be explored in individualistic perspectives; thus, giving freedom to the interviewee to tell his stories in a manner he wishes.

The interview followed a semi-structured design (see Appendix E on page 160). A semi-structured interview is an interview method that uses both closed-ended and open-ended questions, together with follow-up why or how questions (Adams, 2015). Unlike structured interviews that are designed to gather clear-cut responses to be comparable with one another, semi-structured interviews acknowledge subjectivity and allowing even unpredicted responses to be brought up in the conversation (Tod 2006 as cited in Ryan et al, 2009).

A semi-structured interview is designed to ask open-ended questions. These questions require participants to answer in their own words and not in mere "yes" or "no" answer. The open-ended questions usually take the following format: "How do you feel about ____?"; "What is your opinion of ____?"; "What do you think of ____? (Patton, 2002)."

The interview questions for this study were formulated following the interview structure for descriptive phenomenological research of Bevan (2014). It has three components, namely: contextualization, apprehending the phenomenon, and clarifying the phenomenon.

The first few questions under the contextualization part aimed to uncover the participants' perspectives. The second part, apprehending the phenomenon, dealt with describing the phenomenon from the participant's point of view. The last part, clarifying the phenomenon, explored meaning through imaginative variation. Imaginative variation aimed to challenge the mind by using a different lens of alteration to investigate the phenomenon (Turley, Monro, & King, 2016). Apart from the works of Bevan (2014), the semi-structured interview was also guided by the works of Ryan et al (2009). It was noted that the interview itself should begin with non-threatening questions, which include demographic information followed by the essential questions (Ryan et al, 2009).

Interview questions, with the assistance of his thesis adviser and validators, were prepared by the researcher himself. The initial version of the interview guide was pilot tested among selected JHS students. The results were analyzed to review and enhance the interview guide.

Several revisions in the interview guide were applied after the pilot test. Some items were simplified by removing questions or phrases which were already asked in the profile of the student. In question number one, for example, students were asked of their age to start a question about what they can say about being a Filipino in this modern age. From being "*Ilang taon ka na? Sa edad mong 'yan, ano ang masasabi mo sa pagiging isang Filipino sa panahong ito?* [How old are you? Considering your age, what can you say about being Filipino in this current time?]" the question was revised to "*ano ang masasabi mo sa pagiging isang Filipino sa panahon natin ngayon?* [What can you say about being a Filipino in this current time?]"

Additional phrases were also added in one of the questions to allow students to elaborate on their answers and avoid giving a close-ended response to the question. “*Kailan mo ito huling nasabi?* [When was the last time you said it so?]

” was added to the question “*nasabi mo na ba na ikaw ay ‘proud to be Pinoy?’* [Have you ever said that you’re “proud to be Pinoy?]

Finally, an additional question was formulated to answer one of the research questions of the study. The added question was “*masasabi mo ba na ikaw ay maraming alam o updated sa mga bagay na nagbibigay karangalan sa ating bansa? Kung oo, ano ang nagiging daan para ikaw ay maging updated? Kung hindi, ano ang nagiging hadlang para ikaw ay maging hindi updated?* [Can you claim that you are updated about our country’s achievements? If yes, what makes you updated? If not, what impedes you to be updated?]

The researcher also asked two more experts in the field of social science or social studies education to validate the interview guide. Such a move was made to ensure validity and reliability as well as to guarantee that the interview guide was free from any form of bias. The suggestions and comments given by the validators were reflected in the final form of the interview guide.

For example, one of the validators suggested using the word *nahihikayat* [encourage or motivate] instead of *nagparamdam* [made you feel] in one of the questions which specifically asked students to enumerate their sources of national pride. The same validator also noted that national pride was not directly taught in *Araling Panlipunan*. Citing this, she recommended revising questions that explicitly asked students whether or not their *Araling Panlipunan* teacher teaches anything about national pride. To cite one example, the question “*Nagtuturo ba ang iyong guro sa Araling Panlipunan ng kahit na ano ukol sa mga bagay na magpaparamdam sa iyo nakakaproud maging Pinoy?* [Are your teachers in Social Studies teaching you about things that could make you feel proud to be Pinoy?]

” was changed to “*Nahihikayat o napupukaw ba ng iyong*

guro sa Araling Panlipunan ang iyong damdamin para ipagmalaki ang pagiging Filipino o para ikaw ay maging isang ‘proud to be pinoy’? [Are you persuaded or encouraged to feel proud as a Filipino by your Social Studies teacher?] The succeeding questions about the presence of national pride in the *Araling Panlipunan* were revised as well (see appendix E on page 160 for the final form of the interview guide).

After the interview guide was validated and revised, letters of request to conduct the study were given to the Schools Division Superintendent (see appendix A on page 156). Attached to the letter were consent and assent letter for both parent and student, and the interview guide (see appendices C, D, and E on page 158, 159, 160, respectively). The request was approved three days after the letter was sent to the division office. As an agreement, the researcher was requested to observe the following: no disruption of school operations, non-utilization of government funds and stationeries, and adherence to ethical considerations.

The letters to conduct the study were sent to the school principals of the two selected schools, where the study was requested to be conducted (see appendix B on page 157). Attached to the letters were the approval letter from the Schools Division Superintendent, consent and assent letter both for parent and student, and the interview guide. Both principals agreed to have their students participate in the study. The respective department heads of *Araling Panlipunan* of each school worked for hand in hand with the researcher to communicate with the teachers and students who would be involved in the study.

It is important that the administrators, parents, and participants have a full understanding of the purposes of the interview and the importance of their participation in this study. In line with this, before the actual data collection, all concerned parties were briefed of the following: (a) brief profile of the researcher, (b) purpose of visit, (c) the aims and nature of the study, (d) privacy and

confidentiality of participants' information, (e) anonymity, (f) storage of data gathered, (g) content of the questionnaires, and (h) instructions.

As the students were informed of their participation in the study, they were given copies of the interview guide. This was done for them to assess the questions. They were also given ample time to read and answer the questions before the actual interview. Doing so was assumed to allow students to give well-thought-of answers to the questions relating to national pride.

After obtaining all the necessary approval from all the parties involved and doing other necessary preparations, the interview occurred on the agreed date, time, and venue. The questions asked were all the same among the participants, except for some additional questions for statement clarification and verification. Since data would be acquired through an interview, to ensure reliability, the researcher asked permission from the participants themselves to have the interview audio recorded using a smartphone. The request was affirmatively granted. Citing all the interviews, it all lasted within a time range of thirty (30) minutes to one (1) hour. This included all the briefings needed before the actual interview and the actual interview itself. All the interviews were done inside school premises – classrooms, libraries, conference rooms, and student centers. Additionally, all the interviews were conducted within class hours (8 am – 3 pm) and was scheduled based on the availability of both the teacher-researcher and the participants as to not disrupt school operations. This was done to fulfill the conditions given by the Schools Division Superintendent.

The preparations and the interview among the twenty (20) participants of the study took almost two months to finish. It took more days than what was initially expected because two participants dropped out of the interview, and the researcher was not immediately informed. As an

effect, the researcher had to look for two more students who were willing to participate in the study. They were likewise given ample time to read and answer the interview guide initially.

The data gathered were used and stored by the researcher only. Furthermore, all recordings were stored in a flash drive and an optical disk, from which the researcher has the sole access. The data gathered were used for this study only.

ROLE OF RESEARCHER

In qualitative research, the role of the researcher is a challenging task to play. One has to ask the questions to reveal a person's thoughts and feelings through data collection (Sutton, 2015) and analyze data gathered with impartiality (Creswell, 2007).

The researcher served as the interviewer among the twenty (20) students who participated in the study. He served as the guide who helped participants to express their thoughts and feelings about the construct underlying the study. It was his role to provide the participants of the study a listening ear and a constructive interview atmosphere.

Furthermore, it was the researcher himself who formulated the interview questions. To come up with questions, the researcher had to review previous related studies about national pride as well as guidelines in writing questions for qualitative research. It was also the researcher's role to ensure that the research questions were in congruence with the research problems through the lengthy processes of related literature and studies review, and the interview guide validation and revision.

During and even after the data collection, it was the role of the researcher to make it a point that all ethical considerations were observed, and participants of the study were not put in any form of harm. The anonymity of the participants was maintained, and this remained true even after the

conduct of the study. That data gathered was kept in private and only the researcher has the sole access.

DATA ANALYSIS

The role of the researcher in qualitative research does not end after data collection. Truthfully, it was also the researcher's role to conduct data analysis in the data given by the participants of the study. The data gathered were analyzed through content analysis.

Content analysis is a widely used method in qualitative studies to analyze words or phrases of research participants (Colorafi & Evans, 2016). It is the goal of content analysis to organize and elicit meaning from the data collected and draw realistic conclusions (Polit & Beck, 2006, as cited in Bengtsson, 2016). Erlingsson and Brysiewicz (2017) highlighted the importance of content analysis by saying that this process transforms a large amount of text into a systematic, organized, and concise summary of the study's findings, which reflect key results.

The study employed a qualitative content analysis, which, according to Sandelowski (2000), is the analysis strategy in qualitative descriptive studies. The same author noted that the analysis should be developed based on the data and that codes are systematically generated.

According to Bradshaw, Atkinson, and Doody (2017), data analysis of qualitative descriptive studies are done through the formulation of themes and subthemes after the transcription of interviews and repeated listening to participants' responses. Researchers are reminded to present straight descriptions of the data organized in a logical manner associated with the purposes of qualitative descriptive studies (Bradshaw et al, 2017).

The processes involved in this study's data analysis were based on the procedures listed by Hancock (2002). He described content analysis in qualitative research as confusing at first and difficult. To illustrate, he elaborated that content analysis asks the researcher to go back and forth

his data and revisit themes and sub-themes repeatedly. This is done to make sure that the themes and sub-themes developed are reflective of the thoughts and feelings of the participants (Hancock, 2002).

The following procedures, to achieve the objectives of this study, were observed. After data were gathered through interviews, transcription followed. Once the interview was transcribed, data were then analyzed and coded accordingly. All interviews from the participants were transcribed. These were done simultaneously.

Once all interviews were transcribed, the researcher read through it, one transcript at a time, and wrote notes about the nature of the relevant information found. After reading the first transcript, the researcher revisited his notes and created a list of the different types of information found on the first transcript. A word processor was used to make it more convenient on the part of the researcher. This software allows the researcher to group information and highlights relevant information easily.

The next step was to categorize each item. The research problems were reviewed and considered to serve as a guide to look for significant statements from the participants. The sub-themes formed represented what the information included were about. In this stage, the researcher identified as many sub-themes as he possibly could. What followed next was the linking of the sub-themes. The researcher checked which among sub-themes formed were connected and would form the major themes.

Finally, the minor and major themes were reviewed through the comparison and contrast method. This step finalized the initial themes for the first transcript. The same procedure was applied in the remaining transcripts. It could be noted that as the researcher moves on to the succeeding transcripts, new and relevant information to add in the existing themes, as well as

separate new themes, were found. To facilitate ease in analyzing and coding each transcript, the researcher used different tables as well as a text highlight color in the word processor.

After analyzing and coding all transcribed data, the researcher examined each item placed in a theme. He checked whether or not they belong to that theme or another, or if they significantly answer the research problems. The next thing to do was to check the themes by examining if two or more themes fit together to form a major theme in the research. Lastly, the researcher repeatedly read the transcripts as well as his notes and the literature review to check or validate whether or not the included or excluded information is genuinely relevant or irrelevant. Final themes and sub-themes were generated when all means to check and evaluate them were exhausted.

The task of analyzing data in qualitative research was indeed laborious, just like how time-consuming data collection was. Indeed, the role of the researcher in qualitative research, as mentioned above, was challenging. There were no shortcuts in qualitative research, and the researcher had to be patient and resilient in accomplishing what was required from a qualitative researcher.

METHODS OF VALIDATION

One of the significant parts of the study which needed validation is the interview guide. After being revised based on the comments and suggestions of the panelists during the thesis proposal defense, the interview guide was again submitted to the thesis adviser for his review. The said interview questions were formulated following the salient points of studies and literature on national pride and incorporating interview design and protocols suggested by various authors on qualitative research. When the thesis adviser gave his go-signal, the researcher administered the interview among four selected students for a pilot test. The students were given ample time to answer the questions. When the interview guides were finally retrieved, students' answers were

transcribed and analyzed to see whether or not the students understood the questions. Several notes were written on the transcript to show points to remember for the successful conduct of the actual interview. Additional or follow-up questions were indeed needed to get significant answers. The pilot test of the interview guide made it clear that to get meaningful answers from students, they must be given time to review the interview guide and that they must be interviewed personally or face-to-face. These insights were noted to allow reflection to take place and be reflected in students' answers in the actual interview. More importantly, doing so would generate meaningful answers reflective of students' thoughts and feelings about their national pride experience.

Several questions were revised and added to the interview guide. After revising the interview guide, it was then sent to two experts in the field of Social Science or Social Studies education. Before sending or giving them copies of the revised questionnaire, they were first asked if they are willing to participate in the content validation of the interview guide. This part became a challenge for the researcher especially when one of the first target validators declined; thus, the need to look for another one came up. When the selected validators finally agreed, they were given copies of the interview guide. One was communicated and given copy online while the other one was personally given a hard copy of the interview guide. After a week, the validators gave their insights, comments, and suggestions. These were, of course, reflected in the final interview guide (See Appendix E on page 160).

Cresswell and Poth (2017) noted that validation in qualitative research is a method used to evaluate whether or not the findings are "accurate" presentations of participants' thoughts and feelings. They suggested various strategies to validate the findings of qualitative research. This includes: (a) prolonged engagement and persistent observation in the field, (b) triangulation, (c) peer review, (d) negative analysis, (e) clarifying researcher bias, (f) member checking, (g) rich,

thick description, and (h) external audits. It was suggested to use at least two of the methods identified (Cresswell & Poth, 2017). Among the eight methods, “triangulation,” “writing rich and thick description,” and “member checking (respondent validation)” were identified as the three most popular and cost-effective (Cresswell & Poth, 2017). For this study, at least four methods – triangulation, writing rich and thick description, member checking (respondent validation), and peer review – were conducted to ensure the validity of the findings.

Triangulation in this study was done by reviewing several studies to explain the findings of the study. In this study, a rich and thick description of national pride was written to allow readers to explore the national pride experience of Filipino JHS students fully. This is after all the goal of the study.

After data collection, the data gathered were analyzed, and write-ups about it were written. To validate the findings of the study, the researcher sought the assistance of his thesis adviser. He also asked educators or experts in the field of social science or social studies education to check on the findings of the study – the appropriateness of the terms used to define categories and themes and accuracy of the categories and themes about participants’ statements of responses in the interview. Additionally, the panelists during the final defense also gave their insights about the themes initially presented. Citing the works of Cresswell & Poth (2017), this process can be referred to as peer review.

Finally, by conducting member checking or respondent validation, descriptions, sub-themes, and themes generated were returned to the participants themselves. All twenty (20) students participated in the validation. Almost a month after the interview, the researcher personally approached the participants through either a face-to-face meeting or an online chat via Facebook messenger. This was done to have the participants validate the study’s findings.

Participants were informed of how the researcher interpreted their answers and what categories and themes were generated out of these. Additionally, follow-up questions were asked among the participants. These questions were asked to clarify their statements, which may be ambiguous, as well as to ask participants to be specific and give examples of their respective answers. Minor revisions on categories and themes were made as a result of this validation method.

Aside from the interview guide and the findings of the study, several parts of the study also took validation processes one way or another. It was realized that the long and rigid road towards the completion of this study was a validation process in itself. After all, this study would never be presented and written this way, if not for all these.

The time-consuming and tedious process which a study has to undertake in the pursuit of getting it done in Philippine Normal University is indeed a method of validation. It was made possible by the meticulous analysis of the faculty of the College of Graduate Studies and Teacher Education Research (CGSTER) and the Graduate Research Office (GRESO). Indeed, all these conscientiously taken processes validated the study's research problems, design, and methodology.

This study was first presented as a concept paper to a five-chair panel during a title defense participated by graduate students applying for a Master of Arts in Social Science Teaching and Master of Arts in Social Science Education. The panel members suggested several points of revision. These comments and suggestions were noted by the researcher in preparing his two-chapter research proposal.

From a concept paper, the paper was re-written as a research proposal. After submission, the proposal was subjected to a thorough review by the appointed adviser of the researcher, followed by the panelists themselves. The paper received several comments and suggestions

during its presentation and oral defense. Notably, after the colloquium, this study was converted from being a phenomenological study to a qualitative descriptive study. Aside from this, there were also suggestions on the research problems itself, the literature review, conceptual framework, and methods to be applied.

To earn the approval of the panelists, the proposal needed to be prepared. The comments and suggestions given by the three panelists were incorporated in the revised manuscript. This manuscript was submitted, again, for the review of the panelists.

It was only after the endorsement of the thesis adviser and the panelists that the manuscript is submitted to the Research Ethics Committee (REC) to obtain a clearance to proceed. Earning a clearance to proceed from REC meant that the study would practice ethical considerations in collecting data among the participants of the study.

After collecting the data and writing the findings of the study, the manuscript was submitted to the REC. This was done to validate whether or not ethical considerations were applied in the conduct of the research. Then, the manuscript was subjected to authenticity test and language editing, and based on the results, necessary edit and revisions were made.

Finally, the research was presented in an oral or final defense. Several comments and suggestions on the study's conceptual framework and presentation and discussion of results were given by the members and chairperson of the oral examination committee. These comments and suggestions were then considered in finalizing the research paper.

The validation method can be a long and tiring process, but its importance in the study can never be downplayed. The validation method was time-consuming and tedious for research demands reliability and validity.

ETHICAL CONSIDERATIONS

This study was carried out following the guiding principles outlined in the Code of Research Ethics and Guidelines for Review of the Philippine Normal University (PNU). To add, this study was subjected to a thorough review by the PNU Research Ethics Committee.

To discuss the potential ethical issues of this study, three ethical principles in educational research identified by Hammersley and Traianou (2012) served as guides. The principles are: (1) minimizing harm, (2) respecting autonomy, and (3) protecting privacy (Hammersley & Traianou, 2012).

This study was designed not to do the following: tackle sensitive issues or topics about students; involve vulnerable populations like children, elderly, or indigenous group; pose potential risks like physical harm or emotional turmoil, and involve the collection of biological materials from its participants. Additionally, this study was designed to pose no physical, mental, or emotional harm to be experienced by participants. This study, which aimed to describe students' national pride, was therefore compliant with the first principle, which is minimizing harm.

The second principle, "respecting autonomy", deals with concerned parties' freedom to participate or not in this study. In its assent and consent letters, the researcher deliberately asked the approval or disapproval to participate of the students. Meaning, without coercion, they may say either yes or no to the request. To uphold the third principle, "protecting privacy", the participants were not named, and the researcher wrote results in a way that readers could not identify the identity of the participants.

The letters of assent and consent were given to concerned parties such as Schools Division Superintendent, School Heads, parents, and students. In the letter, relevant information and details were enumerated. The pledge for the quality and integrity of the research were also indicated.

Moreover, details about the confidentiality and anonymity of participants were included. Both the school principal and the teachers were given a copy of the interview guide before the actual data collection. They were given the freedom to check the content of the instrument. Moreover, the interview was only administered when the approval was obtained by the researcher.

Apart from these principles, the following measures were also applied to combat potential ethical issues. In writing this research paper, the researcher correctly cited the authors of the articles, books, and other publications whose words and ideas were used to enrich and make this study possible. Accordingly, this study followed in its design the points of Groenewald (2004) to avoid ethical concerns during data collection. He noted that the participants in the research must be informed of the following: (a) the purpose of the research (without stating the central research questions), (b) the procedure of the research; the risk and benefits of the research, (c) the voluntary nature of the research, and (d) the procedures used to protect confidentiality. Furthermore, the findings of the study were independent and impartial. Finally⁷, these findings were primarily for educational purposes and not for personal and exclusive gains of the researcher.

CHAPTER III

FINDINGS AND DISCUSSION

The findings of the study were presented in this section. These findings were derived from the interviews conducted among twenty (20) Filipino Junior High School (JHS) students. This study was specifically designed to describe Filipino JHS students' national pride. This section was structured following the sequence of the five specific research problems of the study.

RESEARCH QUESTION NUMBER ONE:

“What are the factors that facilitate Filipino JHS students’ experience of national pride?”

I. Factors that Facilitate Filipino JHS Students’ Experience of National Pride

The first research question specifically inquired about the factors which facilitated the national pride experience of Filipino JHS students. Factors are the elements or variables that influence an outcome. Therefore, facilitators pertain to factors that allow students to learn and express national pride.

Among the factors cited in the literature review, facilitators of national pride appeared to have associations with personality (Wang & Weng, 2018), cultural knowledge (Kavetsos, 2012), education and educational attainment (Kavetsos, 2012; Smith & Kim, 2006; Dimitrova-grajzl, 2016), and media (Kavetsos, 2012).

Based on interviews with the participants of the study, four themes emerged and these are cultural immersion, socialization, formal education, and media engagement. Yuan and Fang (2016) explained that a sense of belonging in terms of culture and nationality is obtained when a person is aware of his social identity. As suggested by the findings, the facilitators listed below allow students to acquire knowledge about their social identity.

Table 1

Factors that Facilitate Filipino JHS Students' Experience of National Pride

Theme	Sub-theme
1. Cultural Immersion	Observation
	Experience
2. Socialization	Peers
	Family
3. Formal Education	Classroom Learnings
	School Activities
4. Media Engagement	Traditional Media
	Non-traditional Media

Table 1 shows a summary of the themes and sub-themes that answers the research question number one. It shows the factors that facilitate Filipino JHS students' experience of national pride. There are four (4) themes as shown in the left column. Additionally, there are two (2) to three (3) sub-themes per theme as shown in the right column. This table is shown to present a bird's-eye view of the facilitators of Filipino JHS students before each theme and sub-theme are discussed in detail.

I. A. Cultural Immersion

Cultural awareness is the state of being aware of people's way of life, beliefs, and ideas (İşcan, Karagöz, & Konyar, 2017). Concerning this, findings of the study suggested that awareness of one's culture – acquired through observation and experience of events reflective of the country's identity – stimulates students to feel and express national pride.

This claim was supported by one of the reviewed studies which mentioned that cultural knowledge has a strong effect on feeling national pride (Kavetsos, 2012). It was noted that national pride has its nationalistic dimension which is characterized by positive feelings towards ethnicity, culture, and traditions (Ha & Jang 2014). As explained by Yuan and Fang (2016), a sense of

belonging in terms of culture and nationality is obtained when a person is aware of his social identity.

To elaborate, students observe and experience things – events, values, traditions – representative of the country and reflective of its identity. “Cultural immersion” is characterized by two sub-themes, and these are “observation” and “experience.” The term “cultural immersion” was used to depict students’ exposure and involvement in their culture.

Table 2

Cultural Immersion as a Facilitator of National Pride: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
Cultural Immersion	Observation	<i>Yun naman pong mga tradisyon, nakikita ko po saka nararanasan.</i> <i>Nakikita ko po pag kunwari po pyesta, nagluluto po sila.</i> <i>Kasi po yung Pilipinas po ngayon, parang nakikita po ng mga tao na mababait po yung mga tao, magaganda po yung ugali nila, ta’s po magagaling po sila, kaya po, sa kasalukuyan po, ang pagiging Filipino po parang pribiliheyo para sa akin.</i>
	Experience	<i>Kapag po nagluluto sa bahay, tinuturuan po kami ng lutong Filipino.</i> <i>Nung sa bawat achievements ko po. Nagiging proud po ako sa pagiging Pinoy.</i> <i>Yun pong pumunta kami sa ano eh...sa isang lugar po dun sa banda pong Samar. Malinis po kasi yung mga tanawin saka napakaganda po.</i>

The first column of Table 2 shows the theme “cultural immersion”, which is one of the facilitators of Filipino JHS students’ national pride. The second column shows the two sub-themes “observation” and “experience.” Additionally, a sample of illustrative statements coming from the participants of the study is shown in the third column.

I. A. 1. Observation

Students, when asked about how they learned about the things they are proud of as Filipinos, answered that it was the result of what they have seen or observed. They elaborated by

saying that they see people show values, practice traditions like *fiestas*, *simbang gabi*, and superstitious beliefs. They claimed to see people do it at home or outdoors. They witnessed how people re-live those traditions we Filipinos inherited from our ancestors. “*Yun naman pong mga tradisyon, nakikita ko po saka nararanasan*. [I get to see and experience those traditions] (P15).” When asked to elaborate, one of the students shared: “*nakikita ko po pag kunwari po pyesta, nagluluto po sila*. [I see them prepare dishes during special occasions like feasts] (P3).”

Correspondingly, one student shared that she feels privileged for being a Filipino. She explained this by saying that as observed by people, Filipinos are kind, well-mannered, and talented. Another student claimed that her observations allow her to see that Filipinos are getting better in different fields (i.e., chess, bowling, gymnastics, swimming, and boxing) for they bring home more glories to the country.

Observation is one of the identified manners of learning a culture according to the principles of social learning (Legare, 2017). The findings of the study supported this premise by suggesting that observation allows students to be culturally aware. Consequently, the things that students learned through observation become a source of their national pride. Truthfully, observations, which make students culturally aware, facilitate national pride.

I. A. 2. Experience

Ten (10) among the twenty (20) students during the interview shared that their experiences exposed and involved them to things that eventually make them feel proud to be Filipinos. One of these experiences, according to one of the participants, is playing traditional Filipino games like “*piko*,” “*patintero*,” “*tumbang preso*,” and “*agawan-base*”. Likewise, cooking was identified by one student. “*Kapag po nagluluto sa bahay, tinuturuan po kami ng lutong Filipino*. [We are taught how to cook Filipino dishes at home] (P18).” Other significant experiences that stimulate students

to feel proud of being a Filipino include daily activities that allow them to show Filipino culture. The family problems handled well, a family vacation in scenic places, personal achievements like winning in a sport or school event, and participation in talent competitions also bring similar effects.

Just like observation, learning about national pride through experience subscribes to the propositions of social learning (Legare, 2017). In other words, cultural awareness is learned through direct experiences. In conclusion, students' cultural experiences facilitate national pride.

Summary of the Theme

The two sub-themes, observation, and experience comprised the theme “cultural immersion”. This theme was determined to be a factor that facilitates the feeling and experience of national pride. These findings of the study supported the arguments of social learning and cultural knowledge. Simply, observation and experiences allow students to learn culture (Legare, 2017), and as suggested, earn cultural knowledge or awareness, which is said to be linked to feeling national pride (Kavetsos, 2012).

I. B. Socialization

Peers and family are the two most important socialization agents of young adolescents (Arnon, Shamai, & Ilatov, 2008) and students revealed that even in their national pride experience, these two groups play vital influences. Specifically, Filipino JHS students' national pride experience was stimulated by their socialization with their peers. This includes playmates and friends in their community or school. Similarly, the student's respective family influences their national pride experience. Wang and Weng (2018) found that among the big five personality traits, extraversion and agreeableness are associated with individual feelings of national pride. These two

personality traits are characterized by human interactions, interpersonal relations, and avoidance of conflict with others (McCrae & John, 1992).

The second theme under the facilitators of Filipino JHS students' national pride is socialization. It has two sub-themes which are "peers" and "family." Socialization is a social learning experience that allows a person to know about the culture and the culture generally accepted in the community (Pescaru, 2019).

Table 3

Socialization as a Facilitator of National Pride: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
Socialization	Peers	<i>Tas yung iba naman po sa kalaro.</i> <i>Sa aking kamag-aral at sa aking mga kaibigan.</i> <i>Nalaman ko po ito sa tulong ng mga taong malalapit sa 'kin.</i> <i>Kaibigan.</i>
	Family	<i>Sa akin pong mga magulang. Tinuturuan po nila kami kung pano yung paggalang sa matanda. Sinasabi rin po nila kung ano yung mga, yung mga dapat gawin ng isang Pinoy.</i> <i>Yung lola ko po, sinasabi niya po yung mga napuntahan niya na pong magaganda. Puntahan ko daw po muna ito bago pumunta sa ibang bansa para makita ko daw po yung kagandahan ng Pilipinas.</i> <i>Yung tito ko po. Siya po yung nagpapa-aral sa kin. Tas po may business s'ya na xerox. Ta's po sinasabi niya po lahat sa 'kin, mga karangalan ng Pilipinas ganun po. Pati po magagandang bagay po tungkol sa Pilipinas.</i>

The first column in Table 3 shows the theme "socialization", which is one of the facilitators of Filipino JHS students' national pride. The second column shows the two sub-themes which are "peers" and "family." Additionally, a sample of illustrative statements coming from the participants of the study is shown in the third column.

I. B. 1. Peers

Students shared that through their peers, they learned about things that make them proud to be Filipinos. When asked in the interview about how they learn about their sources of national

pride, “*nalaman ko po ito sa tulong ng mga taong malalapit sa ‘kin...kaibigan* [I learned about this with the help of people close to me...friends] (P14),” one of the students answered. Four more participants of the study claimed the same thing by naming their playmates or friends as an essential influence. To explain, students share their leisure and other significant times with their peers (Arnon et al, 2008). In the process, they do not only examine and develop an identity but also gain and learn cultural or civic information that may eventually make them feel and express national pride.

I. B. 2. Family

Family plays a big role in students’ formative years. When students were asked about how they learn national pride and its sources, they cited parents and other family members. Fifteen (15) students answered this way. Parents, as shared by one participant, taught him/her how to show respect for the elderly. The student added, “*sinasabi rin po nila kung ano yung mga, yung mga dapat gawin ng isang Pinoy* [they also tell us things any Filipino must responsibly do] (P3).”

Additionally, three (3) out of the fifteen (15) students emphasized that their respective fathers influence them the most to feel national pride. One student shared that his father is working in the air force. The nature of his father’s job, as stated by the student, required him to negotiate with people of different nationalities. She shared: “*kapag binabalita niya sa min na naging successful po yung negotiation nila, para pong nakakaproud* [when he tells us that his negotiations have been successful, it makes me feel proud] (P13).”

Furthermore, a student-athlete shared that his father served as his inspiration. The student shared that during his father’s time as an athlete, he had competed in several competitions. This, according to the student interviewed, was the reason why he pursued badminton. “*Kasi po, simula pa po bata siya, marami na po siyang nasalihan kaya ginagaya ko rin po yun – mga nagawa niya*

po dati” [He participated in several competitions when he was young and this is what I am trying to emulate] (P12), he enthusiastically shared.

Lastly, the student’s appreciation of his father stemmed from the latter’s enlightening words that encourage the student to be proud of his physical attributes. “*Yung sinasabi niya po sa ‘kin na kahit makakita ka po ng mas pogi sayo, mas maputi, wag ka pong mahihiya kasi isa kang Filipino* [He tells me not to feel ashamed when I see someone who looks better and has fairer complexion, for I am a Filipino] (P20),” the student shared.

While parents, especially fathers to some, served as facilitators of students’ national pride, students also acknowledged the role played by specific family members in their lives. These are family members with whom students share a close relationship. At least one student specified either his sister, grandmother or uncle as a positive influence.

One student shared that her older sister who is enthusiastic about history is an influence. She also shared that her sister works as a secretary in a law office. Another student shared that her uncle, who helps her financially to afford school, was an influence. Her uncle, who runs a photocopy center business, used to tell her things – good things about the country, including its achievements. Almost the same story is shared by a Grade 8 female student who considered her grandmother as one of the most significant influences on her national pride experience. “*Sinasabi niya po yung mga napuntahan niya na pong magaganda. Puntahan ko daw po muna ito bago pumunta sa ibang bansa para makita ko daw po yung kagandahan ng Pilipinas* [She tells me stories about the beautiful places she has visited. She also encouraged me to visit these places first before going to other countries, for me to see the beauty of the Philippines] (P3),” she said.

Family plays an important role in dispensing knowledge about the country's culture and achievements. This knowledge or awareness eventually makes students feel and express national pride.

Summary of the Theme

Agents of socialization include peers, family, school, and community. Arnon et al (2008) revealed that peers and family were the two most important socialization agents among young adolescents while school and community's influences were secondary. The findings of the study revealed the importance of students' socialization with their peers and families in their national pride experience. However, the findings of the study did not suggest that peers and family are the two most important facilitators of students' national pride. Moreover, the findings of the study did not suggest that the community especially schools have secondary influences on students' national pride experience. The design and methodology of the study were not designed to answer such an inquiry. Nevertheless, through meaningful conversations with either their friends or family members, students claimed that they are exposed to the country's sources of national pride like its tourists' spots, success stories, and society's culture and values.

I. C. Formal Education

Institutions are a group of people created for a specific purpose. Institutions may be formed because of educational, religious, political, economic, or genealogical associations. Being a member of an institution is an inevitable social phenomenon. Naturally, just like any other social being, students adhere to such institutional membership. The diffusion of collective national identity is associated with feeling national pride (Dimitrova-Grajzl et al, 2016). In line with this, students recognized that among societal institutions, educational institutions make them feel and express national pride. In essence, schools transfer knowledge and skills and generate resources

for social development (Takala, 2010). Educational laws in the Philippines reflect these principles. They ask schools to train the next generation's sense of productivity and responsibility.

However, education was revealed to have negative effects on national pride (Kavetsos 2012; Evans & Kelley, 2002). It means that higher educational attainment would mean lesser national pride as it activates critical thinking and resistance to indoctrination (Fabrykant & Magun, 2016). This paper neither confirms nor denies such claims as this is beyond its scope. Instead, it presents that educational institutions facilitate national pride by teaching students about the country's national identity. Further study on the long-term effects of basic and higher education is recommended to answer such inquiries about education activating critical thinking and expelling indoctrination and its implications.

The theme "formal education" has two sub-themes, "classroom learnings" and "school activities." These findings suggested that among Filipino JHS students, formal education facilitates national pride.

Table 4

Formal Education as a Facilitator of National Pride: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
Formal Education	Classroom Learnings	<i>Oo, madalas sa kanila ay ang guro namin sa asignaturang Filipino at asignatura ring Araling Panlipunan. Yung iba tinuturo po ng aking guro sa Araling Panlipunan. Sa MAPEh po, pinagmamalaki nila yung sports. Nung nag-aaral ako, sir. Saka pinag-aaralan namin, tungkol na rin sa mga tumira o nabuhay dito sa Pilipinas.</i>
	School Activities	<i>Independence day. Yung celebration po. Naaano ko po na isa akong proud Filipino lalo na po nung elementary ako, sumasali po ako sa pagsayaw ng folk dance. Unang nasabi ko po ito noong ako'y lumahok sa isang patimpalak sa pagiging isang Filipino na may kaugnayan din po sa pinagmulan ng kapampangan culture.</i>

The first column of Table 4 shows the theme "formal education", which is one of the facilitators of Filipino JHS students' national pride. The second column shows the two sub-themes

which are “classroom learnings” and “school activities.” Additionally, a sample of illustrative statements coming from the participants of the study is shown in the third column.

I. C. 1. Classroom Learnings

The findings of the study showed that classroom learnings of students allowed them to feel and express national pride. The students referred to this institution as a wellspring of knowledge. The participants of the study particularly noted that their learnings in the school subjects of *Araling Panlipunan* (Social Studies), Filipino, and MAPEh (Music, Arts, Physical Education, and Health) influential in their national pride experience.

Social Studies is the school subject that aims to teach the origin and manifestations of nationalism among learners. Nationalism is the construct from which we could attach national pride. The report card prescribed by the Department of Education (DepEd) deliberately lists expressions of national pride or pride towards the country as a manifestation of being *makabansa* (nationalistic).

During the interview among the twenty (20) participants, inquiries about their *Araling Panlipunan* teachers were raised. One question asked whether or not students are encouraged by their *Araling Panlipunan* teachers to feel national pride. Another question investigated teachers’ words and actions that make students experience national pride.

All the twenty (20) students interviewed agreed that their *Araling Panlipunan* teachers from the elementary levels were able to encourage them to feel proud of their country. Students’ responses in the interview suggested that students felt this way because *Araling Panlipunan* in the elementary level focused on topics about the Philippines – its culture, civics, geography, and history. One student emphasized: “*lalo na po yung elementary dahil naka-focus po yung mga*

aralin sa ating kasaysayan [especially elementary, because lessons were focused in our history] (P11).”

Nineteen (19) out of twenty (20) students, on the other hand, claimed that their JHS *Araling Panlipunan* teachers’ words and actions were instrumental for them to feel the pride in their country. When asked why, the only student who answered negatively explained that content is the factor. “*Kasi po, iba yung natatalakay namin sa AP* [because we tackle something else in AP] (P5),” she said.

Philippine History as a single subject or dedicated course was no longer offered in junior high school, following the new K to 12 *Araling Panlipunan* curriculum (DepEd, 2014). Gone were the days when students upon entering high school or reaching the first-year level (seventh grade) learn about Philippine History. In the seventh grade, since 2014, Philippine history has only been a part of lessons in geography and civilizations of Asia, and colonialism and nationalism in Asia.

National pride, citing the *Araling Panlipunan* curriculum both in elementary and junior high school levels, is not taught directly or is not taught as a single construct. It is, therefore, a construct that may be deemed relatively new and unrecognized. However, through the efforts and dedication of teachers to teach beyond what curriculum and textbooks require them to, students were able to experience national pride.

The findings suggested that *Araling Panlipunan* teachers encouraged their students to learn national pride through discussing sources of pride, telling stories, showing audio-visual materials, and facilitating hands-on activities.

The students fondly recalled their *Araling Panlipunan* teacher discussing the country’s landmarks or tourist spots. Discussions about culture and history facilitated by their teacher were

also learning experiences from which students learn about their national pride. Teachers who deliberately tell students to show pride was also cited by the participants of the study.

Also, the students loved to hear first-hand experiences or real-to-life experiences of their teachers. The travel stories of their teachers as well as personal stories of surviving natural disasters facilitate students' experience of national pride. In addition, the trivia as well as the latest updates about the Philippines, which their teachers shared, allow students' national pride to be stimulated.

Besides hearing stories, viewing audio-visual materials was also an avenue that further enriches students' pride in their country. These materials include films like *Heneral Luna*, *Bonifacio: Ang Unang Pangulo* as well as other related videos and PowerPoint presentations. Similarly, hands-on activities like conducting research, poster and slogan making, and working on activities served also as a means for teachers to encourage their students to be engaged, and acquire insights.

Classroom learnings, particularly in learning areas such as *Araling Panlipunan*, play an important role in inculcating national pride among students. However, Fabrykant and Magun (2016) noted that the centralized national system of secondary education is susceptible to normative national pride. This type of national pride is the lesser version of national pride, which is not the goal of the K to 12 curriculum and the K to 12 *Araling Panlipunan* curriculum. It is, therefore, important that while we educate about national pride and related constructs, critical thinking, or having objective measures of evaluating national pride must be similarly advocated.

I. C. 2. School Activities

The students do not only learn national pride and its sources inside their classrooms but also in school activities they either witnessed or participated in. Additionally, students shared that school activities like celebrations of independence and national language days as well as sport and

talent events allow them to feel pride. “*Naaano ko po na isa akong proud Filipino lalo na po nung elementary ako, sumasali po ako sa pagsayaw ng folk dance* [I felt proud to be Filipino especially when I joined a folk dance during my elementary days] (P18),” one student shared.

In addition, the students cited their participation and victories in sports events as a source of national pride. They explained that such sentiment was felt because they exemplified the talents Filipino people possessed. Additionally, the students also felt pride when they attended science and technology exhibits as well as seminars graced by esteemed Filipino speakers.

The school activities cited by the participants of the study showcased Filipino identity and culture, one way or another. As a result, these events make students proud because they allow students to appreciate their national identity and earn cultural knowledge.

Summary of the Theme

The findings of the study suggested that school plays a vital role in making students feel and express national pride. The students’ learnings which may be derived from their classroom or campus activities which tackle and present Filipino identity – culture, and traditions – were found out to be drivers of national pride.

Since schools or formal education facilitate national pride among JHS students, it becomes important that we bring up conversations about how we teach national pride as well as what to teach about national pride. However, it is also important that we take careful considerations because the main goal remains to be the development of grounded national pride and not just making students merely proud Filipinos.

I. D. Media Engagement

Media is a means to connect to a large number of people. Findings of the study reported that “media engagement” is one of the facilitators of national pride among Filipino JHS students. It means that media play a role in students learning about national pride and its sources.

Just like cultural awareness, socialization, and formal education, “media engagement” is a social learning tool that transfer learnings about the nationalistic and civic dimensions of national pride (Kavetsos, 2012).

The theme “media engagement” has two themes and these are “traditional media” and “non-traditional media”. Together with the first three themes, this answered the question about what facilitates the national pride of Filipino JHS students.

Table 5

Media Engagement as a Facilitator of National Pride: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
Media Engagement	Traditional Media	<i>Sa magazine din po.</i> <i>Tapos po, minsan po, sa dyaryo po</i> <i>Yun pong kay Catriona Gray nalaman ko po sa telebisyon.</i> <i>Nakakaproud maging Pinoy noong nakita ko yung balita sa telebisyon tungkol sa bagyong Yolanda. Nakita ko kung paano magtulung-tulungan ang mga kapwa ko Filipino sa pagsapit ng mga ganoong kalamidad.</i>
	Non-traditional Media	<i>Sa facebook po, twitter, and instagram.</i> <i>Kasi po yung mga update po na tungkol po sa Pilipinas, halimbawa po, nanalo si Manny Pacquiao, makikita mo lang po bigla-bigla sa facebook.</i> <i>Diba po sa panahon ngayon, nauso na yung teknolohiya, social media, ganun. Nagiging updated po ako sa mga bagay na yun.</i> <i>At marami po akong nalalaman...nase-share po nila yung pagiging proud nila bilang isang Pinoy.</i>

The first column of Table 5 shows the theme “media engagement”, which is one of the facilitators of Filipino JHS students’ national pride. The second column shows the two sub-themes

which are “traditional media” and “non-traditional media”. Additionally, a sample of illustrative statements coming from the participants of the study is shown in the third column.

I. D. 1. Traditional Media

Broadcast and print media comprise the traditional platforms, which students use and eventually facilitates their national pride. Specifically, television was claimed to be used by students in watching national and international events, talent shows, and news programs. Just like social media, seventeen (17) among the twenty (20) participants of the study made mention of broadcast media as a means for them to be informed of national pride and its sources. To illustrate, when asked about how he learned about his source of national pride, one of the students interviewed shared: “*Yun pong kay Catriona Gray nalaman ko po sa telebisyon* [I learned about the win of Catriona Gray on the television] (P15).” Another student said: “*at pwede rin po tayong manood ng TV sa pamamagitan ng panonood ng balita sa nangyayari sa Pilipinas ngayon* [you can also watch TV or news programs to be updated about the events in the Philippines] (P4).”

For print media, students used magazines, textbooks, and newspapers. Three (3) students out of twenty (20) participants of the study recognized print media as a means for them to learn about national pride. Citing the number of students who recognized social media and broadcast media, the findings on print media asks the question of what caused the dwindling number of users of this media among the 21st-century learners. However, the extent of this finding was not the scope of the study.

Traditional media facilitates the national pride of Filipino JHS students based on the findings of the study. It was learned that Filipino identity and stories shown on these platforms become sources of national pride, allowing students to feel and express national pride.

I. D. 2. Non-traditional Media

The JHS Students, being digital natives, who spend many hours with their gadgets – laptops, computers, smart TVs, and smartphones – regarded social media as a factor for their experience of national pride. One of the students interviewed shared: “*Diba po sa panahon ngayon, nauso na yung teknolohiya, social media, ganun. Nagiging updated po ako sa mga bagay na yun. At marami po akong nalalaman...nase-share po nila yung pagiging proud nila bilang isang Pinoy* [Technology like the use of social media is everywhere. I become updated because of these things. And I learn a lot of things through people sharing about their pride as a Filipino] (P9).”

The students claimed to learn most things they consider sources of Filipino national pride through social media. Social media platforms they used are Facebook, Twitter, Instagram, and YouTube. When asked how they become updated through social media, one student shared: “*Kasi po yung mga update po na tungkol po sa Pilipinas, halimbawa po, nanalo si Manny Pacquiao, makikita mo lang po bigla-bigla sa facebook* [because updates on Facebook, like for example the victory of Manny Pacquiao, are readily available] (P19).”

Furthermore, seventeen (17) students acknowledged the role social media plays in their acquisition of sources of national pride. With participants of the study being digital natives, there is no doubt about how social media can be a big influence in their national pride experience.

Summary of the Theme

In a nutshell, although the findings highlighted social media and broadcast media, it could still be regarded that both traditional and non-traditional media allow students to learn about Filipino identity and achievements, eventually facilitating students’ national pride. However, the media’s susceptibility to manipulation and enhancement of normative national pride among its viewers should be noted (Fabrykant & Magun, 2016). To illustrate, Kavetsos (2012) revealed that

people who stay at home tend to possess more pride in their country's identity and achievements than those who have higher education, who may be aware of the cultural and historical significance of other nations. To counter this, the study and application of critical thinking especially in the information and data media platforms provide should be advocated for.

Synthesis

The national pride experience of Filipino JHS students is shaped by their access – access to experience, communication, education, and the like. In other words, if students have access to essential information about the country, national pride could be facilitated. While its design and methodology posed several limitations particularly on the depth, and breadth of the findings, the study was successful in identifying the platforms through which students get to access national pride and its sources. Identifying the factors that facilitate students' experience of national pride may present insights as to what strings can be pulled to make students feel and express national pride.

The challenge is how we can filter what students acquire through these identified factors. How can we help students process what they see and experience in their community and environment? How can we make peer groups and families objectively talk about great things about the country? How should we teach national pride in schools effectively? How can we filter students see on the internet, television, and other mass media? How can we guide students toward critical thinking? The inevitable answer lies in proper and continuing access while equipping students with critical thinking capacities.

RESEARCH QUESTION NUMBER TWO:

“What factors inhibit JHS Filipino students’ national pride experience?”

II. Factors that Inhibit JHS Filipino Students’ Experience of National Pride

The inhibitors are factors that cause students to suppress their national pride and prevent them from knowing or strengthening their knowledge about those things which could potentially make them feel or say that they are proud to be Filipinos. It appeared that the inhibitors could be explained by several factors previously identified in the literature review. This includes personality (Wang & Weng, 2018), socioeconomic status (Fabrykant, 2016; Meier & Mutz, 2016; Kavetsos, 2012), education and educational attainment (Kavetsos, 2012; Smith & Kim, 2006; Dimitrova-grajzl, 2016), person-culture fit (Du et al, 2019), and national issues (Chung & Choe, 2008; Cebotari, 2015).

The findings of the study generated three themes and these are reluctance, inaccessibility of resources, and national embarrassment. National pride is an emotional attachment attributed to a person’s country (Ha & Jang, 2015). However, the inhibitors listed below suggest that no attachment has been felt because of certain personal and societal problems.

Table 6

Factors that Inhibit Filipino JHS Students’ National Pride Experience

Theme	Sub-theme
1. Reluctance	Introversion
	Avoidance
2. Inaccessibility of Resources	Lack of Gadgets
	Changes in the <i>Araling Panlipunan</i> Curriculum
3. National Embarrassment	Lack of Discipline
	National Issues

Table 6 shows a summary of the themes and sub-themes that answers the research question number two. The table shows the factors that inhibit JHS Filipino students’ national pride

experience. As shown in the first column, there are three (3) themes. And as presented in the second column, each theme has at least two (2) sub-themes. These themes and sub-themes are discussed in detail in the succeeding paragraphs.

II. A. Reluctance

Reluctance is the unwilling participation of an individual in a certain task or process (Ucar, 2017). Consequently, findings suggested that students' reluctant behavior prevents them from having essential knowledge and experiences, and as a result, makes them unaware of the country's sources of national pride.

Reluctance is shown through either covert or overt behaviors. To exemplify, in terms of their national pride experience, students either isolate themselves or do other things instead of doing what is expected from them. These behaviors prevent them from having essential experiences and make them less attentive and interested in national pride.

Personality traits were identified by Wang and Weng (2018) as significant influences on the individual feelings of national pride. Among the big five personality traits, extraversion and agreeableness are seen as drivers of national pride experience. Students' low levels of extraversion (outgoingness) and agreeableness (friendliness) could explain reluctance as an inhibitor of national pride. The findings of the study appeared to argue that openness to experience, which is also one of the big five personality traits but not identified by Wang and Weng (2018) as a predictor of national pride, could also show associations with students not experiencing national pride. The theme "reluctance" has two (2) sub-themes and these are "introversion" and "avoidance."

Table 7

Reluctance as an Inhibitor of National Pride: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
Reluctance	Introversion	<i>Sa kwarto lang po ako. Hindi po kasi ako mahilig sa social media.</i>
		<i>Mahiyain rin akong tao.</i>
		<i>Kasi nahihiya ako. Kasi, sir, baka ano, ma-judge ako.</i>
	Avoidance	<i>Di rin po ako mahilig manood ng TV.</i>
		<i>Kasi, sir, ano kasi, naglalaro lang ako ng online games ganyan.</i>
		<i>Kaya wala akong alam ganyan.</i>
		<i>Hindi po ako nanonood ng balita. Saka hindi po ako nakikinig...sa guro. Sa dinami-dami ng mga gawain, hindi na ako nakakapagbasa at minsan tinatamad na ako sa dami-dami ng mga ginagawa para hindi ako maging updated.</i>

Table 7 displays the theme “reluctance” in the first column. This is one of the inhibitors of Filipino JHS students’ national pride based on the findings of the study. The column in the center shows the two sub-themes which are “introversion” and “avoidance.” As shown in the third column, a sample of illustrative statements coming from the participants of the study are written down.

II. A. 1. Introversion

Three (3) students, as revealed in the study, showed introverted tendencies. Their interview showed that speaking up, sharing their opinions, and expressing their emotions are too much for them to handle. As a result, their confidence to express national pride and acquire knowledge that shapes the Filipino national pride are affected. One student honestly revealed that she only stays in her bedroom. “*Sa kwarto lang po ako* [I only stay in my bedroom] (P5),” she shared. As implied, this sedentary lifestyle potentially prevented her from being exposed to opportunities and experiences to socialize and learn more about Filipino national pride.

Another student who confessed his self-consciousness shared that this tendency usually stops him from posting on social media about what makes him proud to be a Filipino. When asked

why, “*kasi nahihiya ako. Kasi, sir, baka ano, ma-judge ako* [because I’m shy and I might get judged] (P2),” the student replied.

These covert characteristics do not necessarily manifest outgoingness and friendliness – traits commonly associated with extraversion and agreeableness, which are the two personality traits that are associated with the individual feeling of national pride (Wang & Weng, 2018). For preferring solitude and avoiding social engagement, students were deprived of opportunities where they can learn sources of national pride and have essential experiences and conversations that capacitate them to feel proud of their country.

II. A. 2. Avoidance

Aside from covert behaviors, there are also overt behaviors that stop students from feeling national pride. At least four (4) students confessed of deliberately and unintentionally dismissing national pride experiences and expressions. They simply lacked interest – one of the manifestations of reluctance (Ucar, 2017) – in doing certain tasks that would eventually make them feel the pride to be Filipinos.

In the interview, when asked about what stops her from learning about sources of Filipino national pride, one of the students revealed: “*Hindi po ako nanonood ng balita. Saka hindi po ako nakikinig...sa guro. Sa dinami-dami ng mga gawain, hindi na ako nakakapagbasa*” [I don’t watch the news. And I don’t listen to my teachers. Because of my chores, I have no time for reading...] (P1). Two students identified household chores as a hindrance to their national pride experience. As a result, these students failed to acquire sufficient knowledge or information to process and turn into national pride.

Analysis of Filipino JHS students’ answers to interview questions revealed that they have habits of avoiding gaining knowledge about the country. One male student divulged in the

interview that his preoccupation with online games interfered with his national pride experience. Additionally, two (2) students attributed their lack of sufficient knowledge about Filipino national pride due to their disinclination towards the use of gadgets. One student mentioned that she was not fond of watching television shows while another student was no fan of social media.

The study of Wang & Weng (2018) did not find significant relations between feeling national pride and the other three personality traits – conscientiousness, emotional stability, and openness to experience. However, as suggested by students' reluctant behaviors of avoidance and finding excuses for it, it appeared that they show no openness to experience, which is characterized by seeking out the unfamiliar with consciousness and motivation (McCrae & Costa, 1997).

Summary of the Theme

Students' reluctant behavior identified in the study include "introversion" and "avoidance." Because of their reluctance, these students were detached from experiences and media that would make them learn more about the country and its achievements. Personality traits, having influences on personal feelings of national pride, proved that to some extent psychological or internal factors are drivers of national pride (Wang & Weng, 2018).

The students' experience of national pride was affected negatively by their reluctance. If only they were exposed to essential information and experiences that may stimulate their national pride, they might have developed an interest or motivation to get up, see the world, and learn about things that may stimulate and make them strengthen and express their national pride.

II. B. Inaccessibility of Resources

Access is connectivity which means being connected or in touch with other persons and other agents of engagement. Moreover, it means being exposed to information that may stimulate one's national pride. While some students may have access to various platforms and resources that

inform them about the country's national pride, some students have limited or no access to such platforms and resources. This finding of the study could be linked with the claims of related studies that socioeconomic status (Fabrykant, 2016; Meier & Mutz, 2016; Kavetsos, 2012) and education (Fabrykant & Magun, 2016; Kavetsos, 2012) affect national pride

The theme “inaccessibility of resources” was generated as one of the findings of the study. Resources pertained to materials that serve a certain function. The absence of such resources served as an inhibiting factor in the national pride experience of Filipino JHS students. This theme was composed of two sub-themes and these are “lack of gadgets” and “changes in the *Araling Panlipunan* curriculum.”

Table 8

Inaccessibility of Resources as an Inhibitor of National Pride: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
Inaccessibility of Resources	Lack of Gadgets	<i>Kasi po wala rin po akong sariling cellphone. Ano po...wala po kaming ano...Yun po...yung mga gadgets...TV lang po.</i>
	Changes in the <i>Araling Panlipunan</i> Curriculum	<i>Kasi po, iba yung tinatalakay namin sa AP.</i>

Table 8 displays the theme “inaccessibility of resources” in the first column. This is one of the inhibitors of Filipino JHS students’ national pride based on the findings of the study. The column in the center shows the two sub-themes which are “lack of gadgets” and “changes in the *Araling Panlipunan* curriculum.” As shown in the third column, a sample of illustrative statements coming from the participants of the study are written down.

II. B. 1. Lack of Gadgets

Socioeconomic status (SES) is a factor for national pride. The findings of related studies showed that it either negatively or positively affect national pride. Pride in the social security system, for example, is higher among the population who needs it less and lower among the vulnerable populations who need it more (Fabrykant, 2016). However, the findings of this study did not exactly show the same things, rather it showed that among Filipino JHS students, SES has an inhibiting effect in the national pride experience. In other words, national pride may exist but due to some factors, these emotions were not strengthened enough.

In the Philippines, internet access and poverty incidence remain a concern. I don't own a cell phone (P5), one student revealed. Another student revealed that his family only owns a basic television set and no other gadget. Citing these limitations, students were deprived of an accessible medium where they could instantly learn the up-to-date sources of Filipino national pride. In this manner, low socioeconomic status (SES) becomes a factor why some students are deprived of national pride experience.

The students, particularly in public school, live a simple life compared to their counterparts from private schools. And although not all students in public school live below the poverty line, as there are some who could afford a more decent and comfortable life, it helps to realize that this is not the only side of a coin. There are students whose SES cannot give them opportunities to subscribe to national pride experiences and expressions instantly. Their concerns in life – like food on their plate, daily allowances, rents, and other bills – is the top priority. And if anybody wants to address this problem in national pride, it is noteworthy that underlying factors also need attention, and more importantly solutions.

II. B. 2. Changes in the *Araling Panlipunan* Curriculum

Findings suggested that in terms of resources, SES is not the only inhibitor to national pride. When asked why her Social Studies class does not encourage her to feel pride towards his country, the student answered: because we tackle something else in Social Studies (P5). Social Studies is the primary subject from which lessons on national pride may be attached to. However, in 2014, Philippine history was removed from the JHS Social Studies curriculum, and since then, it has been offered only among elementary students (DepEd, 2014). Social Studies in the JHS curriculum of the Philippines tackle Asian History, World History, Economics, and Contemporary Issues from seventh to tenth grade, with Philippine history minimally discussed as part of Asian History (DepEd, 2013). The propagation of national pride is important to feel national pride (Dimitrova-Grajzl et al, 2016). Previously, formal education was identified to be a facilitator of national pride among Filipino students. In this section, it is pointed out that the near absence of Philippine history in JHS Social Studies curriculum affects the facilitation of national pride.

Education, just like concerns that results from SES, has positive to negative effects on national pride (Fabrykant & Magun, 2016; Kavetsos, 2012). It was claimed that more education would mean less national pride (Kavetsos, 2012). However, the design and methodology of the study did not investigate such inquiries. Instead, the finding of the study tells us that change in the curriculum particularly *Araling Panlipunan* caused students to not acquire relevant input about their country. As a result, their feeling and expression of national pride were affected.

Summary of the Theme

The two sub-themes, “lack of gadgets” and “changes in the *Araling Panlipunan* curriculum” comprised the theme “inaccessibility of resources.” This theme was determined to be a factor that inhibits the enrichment and expression of national pride. These findings of the study

supported the arguments that socioeconomic status and education play a role in the national pride experience of a person (Fabrykant, 2016; Meier & Mutz, 2016; Kavetsos, 2012; Fabrykant & Magun, 2016). In short, the findings of the study showed that when students do not have either the material or non-material resources that may facilitate cultural awareness, national pride is at stake.

II. C. National Embarrassment

National events and issues are factors that may either enhance or diminish individual feelings of national pride (Nakai, 2018; Leng et al, 2015; Kavetsos, 2012). In line with this, the elements, events, and issues associated with a country negatively bring the opposite of national pride: national embarrassment (Fabrykant & Magun, 2016). This shame felt by people results in doubts in expressing national pride.

While it generally connotes negative things about the country, national embarrassment is not entirely a negative construct. Such emotion of shame requires the people involved, including and especially the state, to act on what is lacking that caused such embarrassment. In other words, national embarrassment “creates the demand for an explanation that will help salve the damaged national honor” (Probyn, 2000 as cited in Kang, et.al, 2013, p.3). Truthfully, embarrassment is not always in a negative light because it has the capacity to make people move and aspire for more. The insight here lies on proper recognition, education, and action about the sources of national embarrassment. This theme “national embarrassment” has two sub-themes and these are “lack of discipline” and “national issues”.

Table 9

National Embarrassment as an Inhibitor of National Pride: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
National Embarrasment	Lack of Discipline	<i>Nakakahiya rin pong aminin pero maraming Filipino na walang disiplina.</i> <i>Kasi sa panahon natin ngayon ay marami ng mga kalat sa iba't ibang mga lugar</i> <i>Kasi po tayong mga Filipino, kung makikita niyo po, katulad ng...medyo hindi po tayo ganun kalinis kapag tinitignan. Kasi minsan, kapag naglalakad ka sa daan, makikita mo, nagtatapon na lang po nang basta-basta. Medyo nawawalan na po sila ng ano...ahm...parang modo...sa pagtapon po ng basura nila. Ganun po.</i>
	National Issues	<i>Nakakalungkot lang pong sabihin na marami din pong bisyo at krimen na kumakalat sa ating bansa</i> <i>Tulad po ngayon, yung mga extra-judicial killings yung mga nangyari po...tsaka yung mga nangyayari rin pong gera dito sa Pilipinas.</i> <i>Kasi sa panahon natin ngayon...marami na ding mga istruktura at mas marami na ding mga tao na gumagamit ng bawal na gamot dahil sila ay walang makain at dahil sila ay walang trabaho.</i>

Table 9 displays the theme “national embarrassment” in the first column. This is one of the inhibitors of Filipino JHS students’ national pride based on the findings of the study. The column in the center shows the two sub-themes which are “lack of discipline” and “national issues.” As shown in the third column, a sample of illustrative statements coming from the participants of the study are written down.

II. C. 1. Lack of Discipline

According to students, as they observed, Filipino communities are not clean and green. Two (2) students specified Filipinos’ lack of discipline as the reason for inhibiting their national pride. The students shared: “*kasi minsan, kapag naglalakad ka sa daan, makikita mo, nagtatapon na lang po nang basta-basta. Medyo nawawalan na po sila ng ano...parang modo...sa pagtapon*

po ng basura nila. Ganun po. [There are times when you cross the street, you could see people throwing their trash mindlessly. They show no discipline...particularly in throwing their garbage] (P6).” The participant shared that several foreigners who showed initiatives in helping clean the environment surprised him. It can be inferred that, somehow, the student felt challenged – to act and do the same initiative. “*Nakakahiya rin pong aminin pero maraming Filipino na walang disiplina* [It is shameful, but several Filipinos lack discipline] (P12),” another student revealed.

These sentiments of students could be explained by the findings of the study written by Du et al (2019). They proposed that if there is a match between an individual’s personal values and his community’s culture, there is a higher level of well-being or pride. However, as shown in the findings of the study, there is a difference in some of the participants’ values or expectations vis-à-vis their community. As a result, embarrassment is felt by students that leads to them having second thoughts in expressing their national pride.

II. C. 2. National Issues

Similarly, for at least three (3) students, national issues like extrajudicial killings, civil wars, rapid urbanization, a proliferation of illegal drugs, and unemployment incite national embarrassment. To illustrate, when asked about what makes her have doubts about being a Proud Filipino, the student replied: “*nakakalungkot lang pong sabihin na marami din pong bisyo at krimen na kumakalat sa ating bansa* [It saddens me to say that vices and crime rate is high in our country] (P14).”

Evidently, the awareness of students in the country’s pressing and unresolved issues affect the facilitation of national pride. National pride is a relatively stable construct, which depending on events or situations, may have minor or short-term change (Hilvoorde et al, 2010). Following this, it could not be claimed that students are never proud of their country. However, students’

pride face fluctuation or has been temporarily inhibited because of embarrassment induced by negative issues or situations.

Summary of the Theme

National pride is closely related to cultural awareness (Kavetsos, 2012) and a sense of belongingness to a nation (Hilvoorde et al, 2010). However, as a result of students' awareness of Filipinos' lack of discipline and national issues, they feel disconnected and embarrassed. On the brighter side, as argued by Kang et al (2015), when people recognized their source of embarrassment, they know what to repair, and this may motivate actions that translate to awakening or improvement. This is exemplified by the Taiwanese people when one of their athletes was disqualified in the 2010 Asian Games. This national narrative was used by the Taiwanese people as a drive to assert their issues with other countries involved; thus, boosting their national pride at the end (Kang et al, 2015). In addition, national embarrassment could be national pride if national issues labeled true has turned out to be false or mere black propaganda against the country or parties involved. This argument challenges institutions to stop the spread of fake news and for education to capitalize on building critical thinking capacities.

Synthesis

Related studies presented the factors that explain the differences in national pride. These factors answer the question of why national pride is either high or low in a particular population. This paper extends this body of work by identifying the facilitators and inhibitors of national pride among students. As previously noted, facilitators allow students to feel national pride. In contrast, the inhibitors of national pride identified in this section answer the question of why students do not feel or stop themselves from expressing national pride.

The findings of the study presented that there are issues or situations – personal, economic, or even socio-political – that affect students' knowledge and emotions, which eventually inhibit

their national pride. However, this doesn't necessarily mean that they are never proud of their country. National pride is a relatively stable construct, which depending on events or situations, may have minor or short-term change (Hilvoorde et al, 2010). Accordingly, the findings of the study suggest that students are proud of their country. However, following the findings on the inhibitors, national pride of students may be partially interrupted.

Identifying the inhibitors to national pride could help teachers to design classroom instructions that allow students to gain more knowledge and process their negative feelings towards their country. To begin with, educators and policymakers should reflect on what is missing and exert efforts to fill this gap. They should work on the gaps created by concerns on personality, socioeconomic status, prescribed curriculum, and national embarrassments. Education should be imperative to make students step out of their comfort zones, indifference, and lack of awareness. Education should be a means to process what students see in their environment and how they can be of help to solve societal problems or issues. The students should be motivated by their teachers to think actively and critically so they can be engaged and involved.

RESEARCH QUESTION NUMBER THREE:

“What are the sources of national pride among Filipino JHS students?”

III. Sources of National Pride among Filipino JHS students

Identifying the importance of national pride and factors to feeling this construct does not tell the whole story especially if national pride is envisioned to be studied formally in schools. Rightfully, it was argued that recognizing what makes a person proud of his/her country is an equally important question to answer (Reeskens & Wright, 2011). In line with this, the sources of national pride pertain to either abstract or concrete things that allow Filipino JHS students' to experience national pride.

Earlier studies present that there are several objects, events, and the like, which could make people feel proud of their country. For example, the ten (10) domain-specific national pride of ISSP may be taken as the objectification of national pride following that these domains comprise either the patriotic and nationalistic dimensions of national pride (Smith & Kim, 2006; Ha & Jang, 2015). In addition, the study of Andrews et al (2010) enumerated ten (10) sources of national pride among British undergraduates and the list includes traditions, democracy, and multiculturalism, among others. The difference between the lists should be noted as it appeared to suggest that sources of national pride are not similar across countries.

Through interviews among the purposively selected twenty (20) participants of the study, four (4) themes, which encompassed students' sources of national pride, emerged. These themes include historical events, natural heritage, cultural heritage, and Filipino people.

Table 10

Sources of Filipino JHS Students' National Pride

Theme	Sub-theme
1. Historical Events	Filipino Resistance
	Rise of Nationalism
2. Natural Heritage	Natural Resources
	Natural Wonders
3. Cultural Heritage	Tangible Culture
	Intangible Culture
4. Filipino People	Prominent Filipinos
	Filipino Institutions

Table 10 shows the summary of the themes and sub-themes that answers the question of what makes Filipino JHS students proud to be Filipinos. The left column shows that there are four (4) themes while the right column presents the two (2) sub-themes per theme. The themes and sub-themes, discussed in detail below, reflect the sources that cause national pride to emerge among Filipino JHS students.

III. A. Historical Events

History is one of the ten domain-specific national pride according to ISSP (Smith & Kim, 2006). Additionally, history is one of the top sources of national pride among Filipinos (Mangahas, 2019). This time, it has been suggested that Filipino JHS students share the same sentiment about Philippine history. This theme has two sub-themes which are “Filipino resistance” and “rise of nationalism.”

Table 11

Historical Events as a source of national pride: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
Historical Events	Filipino Resistance	<i>Noong lumaban po ang mga pilipino sa mga Espanyol, Hapon, at mga Amerikano sa digmaan.</i> <i>Yun pong mga bagay ginawa ng mga bayani natin para po lumaya po yung Pilipinas sa kamay po ng mananakop.</i> <i>Kapag po nanonood ako ng mga katulad po ng...sa ano...sa Heneral Luna. Pinaglalaban po talaga nila yung...pinaglaban po nila yung Pilipinas. Hindi po talaga sila sumuko.</i>
	Rise of Nationalism	<i>Halimbawa po ng history na ikinaproud ko po bilang pilipino, nung lumaban po si Andres Bonifacio, noong ginamit ni Dr. Jose Rizal ang kanyang talino ng hindi gumamit ng dahas.</i> <i>Jose Rizal, sinulat nya po ang 'NOLI ME TANGERE' AT 'EL FILIBUSTERISMO' upang magising ang mga pilipino sa pag aalipusta ng mga dayuhan. Andres Bonifacio, nagtatatag ng KKK.</i> <i>Yung sa history po. Yung kay Andres Bonifacio, pinaglaban niya pa rin po yung Pilipinas, kahit na minamaliit tayo ng mga Kastila. At si Jose Rizal din po, pinaglaban po niya sa pamamagitan ng pagsulat, kahit na yung mga Filipino nahihirapan na, patuloy pa rin sila sa paglaban at di sila marunong sumuko.</i>

Table 11 shows the theme “historical events” in the first column. Based on the findings of the study, this is one of the sources of Filipino JHS students’ national pride. The second column shows the two sub-themes which are “Filipino resistance” and “rise of nationalism.” The third column presents the sample illustrative statements given by participants of the study.

III. A.1. Filipino Resistance

Filipino resistance is taken here as the struggle of the Filipino people against colonialism. It shows how Filipinos fought for the independence Filipinos enjoy today. Notably, Kaufman (2013) said that the country's national revolutions and resistance against colonizers can be a powerful source of national identity.

At least four (4) students showed pride in the Filipino resistance. When asked about what makes him proud to be a Filipino, one of the students interviewed mentioned about Filipinos' fight and struggles. When asked to specify, the student answered, "*noong lumaban po ang mga Pilipino sa mga Espanyol, Hapon, at mga Amerikano sa digmaan*" [When Filipino fought against Spaniards, Japanese and Americans] (P3)." Another student mentioned the film *Heneral Luna* which narrated how Filipinos fought for the country's freedom and their never-say-die attitude. Two (2) more students recognized the efforts of Filipino heroes in their fight to regain independence.

Based on the K to 12 *Araling Panlipunan* curriculum, elementary school students are expected to show pride in the determination of the Filipinos against Spanish colonialism (DepEd, 2013). Lessons on the American colonialism and Japanese occupation of the country are also part of the curriculum. In line with this, it is not surprising that students take pride in how their ancestors fought against colonialism.

III. A. 2. Rise of Nationalism

Nationalism was used to reclaim the lost independence of colonies during the age of western imperialism and colonialism. Nevertheless, when prompted about their sources of national

pride, six (6) students lauded the efforts of Jose Rizal and Andres Bonifacio to ask for reforms and independence for the country, respectively.

Among the twenty (20) participants of the study, four (4) students acknowledged the bravery of Andres Bonifacio as well as his efforts to establish the *Katipunan (KKK)*. One student said, “*halimbawa po ng history na ikinaproud ko po bilang pilipino, nung lumaban po si Andres Bonifacio* [one historical event I am proud of is when Andres Bonifacio fought for the country] (P18).”

Furthermore, when asked about his source of pride, one of the students replied: “*Jose Rizal, sinulat nya po ang 'Noli Me Tangere' AT 'El Filibusterismo' upang magising ang mga pilipino sa pag aalipusta ng mga dayuhan.* [Jose Rizal, he wrote ‘Noli Me Tangere’ and ‘El Filibusterismo’ to awaken the Filipinos against the abuse of the colonizers] (P14).” In general, five (5) students recognized Jose Rizal, his martyrdom, and his peaceful means to ask for reforms, as a source of their national pride.

The findings of the study suggested that the efforts of Jose Rizal and Andres Bonifacio were particularly recognized by the students. Based on the K to 12 *Araling Panlipunan* curriculum, nationalism” is first introduced in the sixth grade where students are taught about the origin and earliest manifestations of nationalism in the country through the efforts of Jose Rizal and Andres Bonifacio (DepEd, 2013). When the students reached junior high school, the concept is re-introduced but in a globalized context citing the study of other nations’ stories of nationalism. The rise of nationalism – one of the historical events highlighted in the *Araling Panlipunan* curriculum of the Philippines – was found out to be a source of national pride among Filipinos.

Summary of the Theme

Among Filipino JHS students, the historical events of the country were identified to be a source of national pride. Although the ISSP surveys on national identity showed that “history” is one of the top sources of national pride among Filipinos (Mangahas, 2018), the same thing cannot be claimed about “historical events” as a source of national pride among students, because this study only aimed to identify the sources of national pride. The insight lies in historical events allowing students to feel national pride and students should be taught about it to strengthen their national pride.

The talk of strengthening the teaching of historical events among students brings back the reality that Philippine history, as a single subject, is no longer offered in the junior high school (DepEd, 2014). Following this, the empowerment of *Araling Panlipunan* in the elementary level should be closely monitored. The questions about what is taught as regards Philippine History and how it is taught and if it is taught effectively among elementary school students should be addressed now more than ever. Unlike the elementary social studies curriculum, the JHS students are taught lessons in Philippine history only as a part of a lesson in colonialism and nationalism in Southeast Asia. Nevertheless, the emphasis in the colonial past of the Philippines at the elementary level and JHS level could explain why these selected historical events linger on students’ thoughts. Importantly, the challenge appears to be on how to extend students’ knowledge and appreciation of history beyond national resistance and revolutions.

III. B. Natural Heritage

The Philippines is a country bestowed with natural resources and natural wonders. The Philippines is known for its natural beauty and there is no wonder if the Filipino people take pride in the archipelago’s resources and wonders. Although virtually absent from the list of sources of

national pride in the studies and literature reviewed, the findings of the study suggested that the natural heritage of the Philippines make Filipino JHS students proud.

The UNESCO (1972) defined natural heritage as natural features, formations, and sites with scientific, conservatory, and aesthetic value. For the purposes of this study, “natural heritage” was used as a theme with two (2) sub-themes which are “natural resources” and “natural wonders.”

Table 12

Natural Heritage as a source of national pride: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
Natural Heritage	Natural Resources	<i>Natural resources</i> <i>Likas na yaman na matatagpuan sa Pilipinas ay yung mga yamang lupa na makukuha gaya ng iba't ibang mga tanim gaya ng manga, palay, at bigas, mga corals na napakaganda na matatagpuan sa yamang tubig ng Pilipinas, perlas, kabibe, mga mineral.</i>
	Natural Wonders	<i>Palawan, Boracay at iba pa po.</i> <i>Magandang tanawin sa Pilipinas gaya ng Boracay Island matatagpuan sa lalawigan ng Aklan. Ang pinakamataas na bundok sa Pilipinas ang Mount Apo. Ang Hundred Islands na matatagpuan sa lalawigan ng Pangasinan. At madami pang iba.</i> <i>Iba't ibang tanawin na dapat puntahan muna bago ang ibang bansa gaya ng Boracay, napakalinaw yung tubig dun...Mother falls sa Baler Aurora, mahirap man akyatin bago mapuntahan yung mother falls pero sa pag-akyat pa lang maeenjoy muna yung adventure. Anawangin cove sa Zambales, malinaw rin yung tubig dito tapos meron ding campsite para sa camping. Matuto ka dun kung pano magsurvive kahit walang kuryente, may iba't ibang isla sa Zambales, capones, at camara. Napakaganda ng tanawin, sobrang lambot ng buhangin at malinaw ang tubig.</i>

Table 12 shows the theme “natural heritage” in the first column. Based on the findings of the study, this is one of the sources of Filipino JHS students’ national pride. The second column shows the two sub-themes which are “natural resources” and “natural wonders.” The third column presents the sample illustrative statements given by participants of the study.

III. B. 1. Natural Resources

In the interview, two (2) students mentioned natural resources as a source of their national pride. Natural resources are those material or substances that nature provides. When one of the students was asked to elaborate, the student answered: “*likas na yaman na matatagpuan sa Pilipinas ay yung mga yamang lupa na makukuha gaya ng iba’t ibang mga tanim gaya ng manga, palay, at bigas, mga corals na napakaganda na matatagpuan sa yamang tubig ng Pilipinas, perlas, kabibe, mga mineral* [the natural resources that we can find in the Philippines include mango, rice, beautiful coral reefs found in the Philippine seas, pearl, clams, and minerals] (P3).”

The country’s natural resources are among the topics students study in their *Araling Panlipunan* classes. The K to 12 *Araling Panlipunan* curriculum shows that as early as the third grade the students are expected to exhibit competencies that showcase the natural resources of the Philippines (DepEd, 2013).

III. B. 2. Natural Wonders

The “natural wonders” is one of the natural heritage JHS students take pride about. It refers to the naturally created landforms and bodies of water found here in the country. The reference for the term “natural wonders” is the popular Wonders of the World, which lists the most spectacular and remarkable natural sites and man-made structures found on earth.

“*It’s more fun in the Philippines,*” the current official slogan of the Department of Tourism of the Philippines, was mentioned by one of the participants during the interviews. According to the student, such a slogan continued to exist because of the possessed beauty of the Philippines is beyond compare. The students felt pride in the tourists’ spots or the natural wonders that the Philippines have. The places which Filipinos could be proud of according to students are *Palawan, Aklan’s Boracay, Aurora’s Mother Falls, Bohol’s Chocolate Hills, Pangasinan’s Hundred*

Islands, and Zambales's Anawangin Cove and Islands like Capones and Camara. The natural wonders of the country – landforms and bodies of water – are among the natural heritage of the country that makes Filipino JHS students proud to be a Filipino. In the K to 12 *Araling Panlipunan* curriculum, *anyong lupa* (landforms) and *anyong tubig* (bodies of water) are introduced in the third grade where students are asked to identify, differentiate, locate, and even draw maps about the concepts (DepEd, 2013). The findings of the study suggested that one of the facilitators of students' national pride is the school or the formal education it provides. Citing this explains the students' mention of the country's natural wonders as one of the sources of their national pride.

Summary of the Theme

The theme “natural heritage”, which is used as one of the sources of national pride among Filipino JHS students, has two sub-themes. These are “natural resources” and “natural wonders.” Natural heritage pertains to the natural riches found in the Philippines.

However, natural heritage is not commonly listed among the sources of national pride based on the reviewed studies and literature. To exemplify, the ISSP's ten (10) domain-specific national pride does not include natural heritage (Smith & Kim, 2006).

The findings of the study suggested that natural heritage is a source of national pride among Filipino JHS students. This shows that its recognition and study could make the learning of national pride relatable and stimulating among learners.

III. C. Cultural Heritage

Cultural heritage pertains to the tangible and intangible culture of the Filipinos, which are inherited from past generations (UNESCO, 1982). This is the product of society's human artistic creations, built heritage such as buildings and monuments, and other objects and intellectual property which is of cultural importance.

The tangible and non-tangible culture as exemplified by the participants of the study are manifestations of nationalistic dimensions of national pride. Smith and Kim (2006) said that national pride is an appreciation of national identity. The objectification of national identity includes symbols, ethnicity, culture, values, and traditions (İnaç and Ünal, 2013).

The theme of cultural heritage has two sub-themes and these are “tangible heritage” and “intangible heritage.” This cultural heritage of our country – shaped, developed, and passed on by our forefathers – serve as the lasting treasures of the Philippines.

Table 13

Cultural Heritage as a Source of National Pride: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
Cultural Heritage	Tangible Heritage	<i>Mga tradisyonal na damit tulad ng Barong at Saya. (Clothing)</i> <i>Pagkaing Pinoy. Adobo, Sinigang at Lechong Baboy. (Food)</i> <i>Kunwari po dito sa Angeles nalang po, kilala po ang Holy Rosary Parish Chursh, Pamintuan Mansion kung san ginanap ang unang anibersaryo ng kalayaan ng pilipinas. (Heritage Sites)</i> <i>Mga magagandang bagay na naimbento natin. Banig, balat na sapatos. (Cultural Products)</i>
	Intangible Heritage	<i>Paglaro ng mga larong Pinoy... gaya po ng piko, patintero, tumbang preso saka po...yung...agawan base. (Games)</i> <i>Ang una ay ang mga akda ni Gat Jose Rizal na tinalakay namin sa aming paksa sa Filipino. (Literary Work)</i> <i>Iba't ibang selebrasyon na ipinagdiriwang sa Pilipinas, Fiesta ganun. (Festivities)</i> <i>Pagsayaw po ng folk dance. Mga halimbawa po ng folk dance sayaw sa bangko, tinikling, itik-itik. (Performing Arts)</i> <i>Pangatlo po yung pagiging masiyahin po nila na sa kabila nga po ng pagsubok na hindi po nila nakakalimutang ngumiti. (Positive Filipino Traits)</i>

Table 13 shows the theme “natural heritage” in the first column. Based on the findings of the study, this is one of the sources of Filipino JHS students’ national pride. The second column shows the two sub-themes which are “tangible heritage” and “intangible heritage.” The third column presents the sample illustrative statements given by participants of the study.

III. C. 1. Tangible Heritage

UNESCO defined tangible heritage as the artifacts of a society which they produced, maintained, and transmitted from one generation to the next. Students took pride in traditional Filipino clothing. One student said: “*Pagsuot ng mga damit na gawang Pinoy* (wearing Filipino-made clothes).” When asked to specify, the student said that she found traditional clothes worn by the Igorots beautiful. “*Barong at Saya*” was also mentioned by one student when asked about what makes her proud to be a Filipino.

Four (4) out of twenty (20) participants mentioned Filipino food as a source of their national pride. The students claimed that they were proud of the “*lutong Pinoy*” (Filipino food) which can be described “*masarap*” (delicious). Filipino food which Filipino JHS students were proud of include “*Adobo*,” “*Sinigang*,” “*Sisig*,” “*Bagnet*,” “*Pinakbet/ Pakbet*,” “*Dinuguan*,” “*Kakanin*,” “*Tuyo*,” and “*Lechon Baboy*”, among others.

The students also mentioned heritage sites. These heritage sites are those structures – monuments or cities – which are man-made or built artificially by people. Students identified *Ifugao’s Banaue Rice Terraces* or *Payoh*, *Baguio City*, and *Angeles City’s Pamintuan Mansion* and *Holy Rosary Parish Church* locally known as *Pisambang Maragul* as sources of their national pride.

The students, when asked about what made them feel proud to be Filipino answered: “*mga magagandang bagay na naimbento natin* [beautiful things Filipinos invented] (P14).” The Filipino products students were proud of were *pamaypay* [native fan], *banig* [mat], and *balat na sapatos* [leather shoes].

The tangible heritage of the Philippines, based on the findings of the study, makes students feel proud to be Filipinos. Specifically, students take pride in Filipino clothing, food, heritage sites,

and cultural products. To explain, it has to be noted that these objects identified are reflective of national identity. National identity and its appreciation trigger national pride (Ha and Jang, 2015; Smith & Kim, 2006).

III. C. 2. Intangible Heritage

Intangible heritage is those legacies of our nation that cannot be perceived by the sense of touch. In a deeper sense, intangible heritage or intangible cultural heritage refers to the practices, representations, expressions, knowledge, and skills of the community recognized as culturally significant (UNESCO, 2003).

One student identified playing traditional Filipino games as a way for her to express her national pride. She particularly mentioned *piko*, *patintero*, *tumbang preso*, and *agawan-base* as the games which makes her express pride. Furthermore, one student noted that traditional Filipino dances – particularly “folk dance” – was a source of national pride on her part. The student specified *sayaw sa bangko*, *tinikling*, and *itik-itik* as examples.

The literary works of Filipinos were also mentioned during one of the interviews. Notably, the works of Jose Rizal – *Noli Me Tangere* and *El Filibusterismo* – which are discussed in Filipino subjects of JHS students.

The “Filipino Festivities” were also identified by JHS students as one of the sources of their national pride. First on the list were the “*fiestas*” [feasts]. Eleven (11) out of twenty (20) students identified *fiestas* as a source of their national pride. Students described these events as sources of joy and even noted that these festivities are recognized by foreigners who visit the country to have first-hand experiences. The local fiestas cited by the participants of the study

include *Pistang Culi* or *La Naval* in Angeles City; *Ati-atihan* in Kalibo, Aklan; *Sinulog Festival* in Cebu City; and *Panagbenga Festival* in Baguio City.

Furthermore, the Philippines is commonly regarded as the country with the longest celebration of the Christmas season. Interestingly, one student recognized the Filipino Christmas celebration as a source of national pride. Additionally, one student also claimed to experience national pride from the holiday celebrations in the country. The student elaborated by saying that an important event like Independence Day reflects the struggles of Filipinos towards freedom and self-determination.

The Filipino JHS students recognized that there are values from which Filipinos should also be proud about. According to the students, these unique traits of Filipinos should be celebrated. These values are joy and humor, resiliency, hard work, tidiness, *bayanihan* or unity, hospitality, and respect for the elderly.

While frequently affected by natural disasters, Filipinos never seemed to forget to smile. This was a clear sign of joy and humor. One of the students said, “*sa kabila nga po ng pagsubok na hindi po nila nakakalimutang ngumiti* [despite adversities, they never seem to forget to smile] (P8).” The same sentiment was shared by another student: “*...yung mga Filipino kasi, kahit na maproblema sila, kunwari madaming sakunang dumarating sa atin, nandun pa rin yung bakas ng ngiti sa atin* [Filipinos, despite facing many problems, like disasters, still manage to smile] (P9).”

The students also observed that Filipinos are resilient. One student remarked when asked about what makes him proud to be Pinoy: “*yung pagiging matatag po ng mga Filipino sa kabila po ng pagsubok* [Filipinos are resilient despite challenges] (P8).” This positive Filipino quality of resilience may be linked with another positive Filipino quality of hard work. It was suggested that

students took pride and inspiration from Filipinos' natural tendencies of working hard to provide for their family's needs.

The students also noted that Filipinos are concerned about maintaining the cleanliness and orderliness of their homes. One student interviewed when asked about what makes him proud to be a Filipino responded: "*yung mga tradisyon din po natin sa bahay. Malinis po tayo [...our traditions at home. We are tidy]* (P6)."

Aside from being clean and tidy at home, Filipino students also take pride in how Filipinos help one another. This reflects the "bayanihan spirit" or unity and solidarity of Filipinos. One student shared: "*Nakakaproud maging Pinoy noong nakita ko yung balita sa telebisyon tungkol sa bagyong Yolanda. Nakita ko kung paano magtulong-tulungan ang mga kapwa ko Filipino sa pagsapit ng mga ganoong kalamidad* [It made me feel proud to be a Filipino when I watched a news report about typhoon Yolanda. I saw how people helped one another in times of disaster] (P11)."

The students also shared that Filipinos' hospitality and respect for the elderly were something to be proud about. They observed that Filipino people are warm and hospitable, welcoming the visitors wholeheartedly. In addition, our culture's high regard for the elderly was affirmed by seven (7) participants of the study. They specifically believed that the culture of "*pagmamano*" and the use of "*po*" and "*opo*" were worthy of praise and pride. One student expressed his high praise to these gestures by noting that these were distinct to our country. He believed that no other nationalities do the same thing in expressing their respect. These acts, according to the students interviewed, were sources of national pride.

Intangible heritage presents that Filipino games, performing arts, festivities, and values are sources of national pride. The findings of the study revealed that these are somewhat reflective of

students' personal experiences in addition to the appreciation of national identity. This could be linked with the person-culture fit phenomenon, which suggests that national pride could be expected when there is a match between a person's characteristics and his/her society's cultural characteristics (Du et al, 2019).

Summary of the Theme

The theme “cultural heritage”, which is used as one of the sources of national pride among Filipino JHS students, has two sub-themes. It appeared that the citations of students reflect Filipino national identity. Truthfully, national identity and its appreciation trigger national pride (Evans & Kelley, 2002).

The cultural heritage of a country are accessible and, therefore, relatable among students. They get to observe and experience these things in their lives. The associations of cultural heritage – tangible and non-tangible – to Filipino JHS students' personal or social lives in addition to the fact that they also learn these concepts in school could explain why it served as one of the sources of their national pride.

III. D. Filipino People

The “Filipino people” was identified to be one of the sources of Filipino JHS students' national pride. This theme suggested that the Filipino people who make Filipino JHS students proud are those individuals or groups who give achievements to the country or those who maintain Filipino national identity.

The existence of this theme can be supported by the claim that national pride is based on the achievements and appreciation of national identity (Ha and Jang, 2014; Miller & Ali, 2014; Smith & Kim, 2006). The findings of the study revealed that “prominent Filipinos” are more linked

with achievements and that “Filipino institutions” are more linked with the preservation of national identity.

This theme “Filipino people” has two sub-themes and these are “prominent Filipinos” and “Filipino institutions.” These themes and sub-themes present that these are the Filipino people and groups that either make the name of the country known globally or promote Filipino identity.

Table 14

Filipino People: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
Filipino People	Prominent Filipinos	<i>Ganun din si Catriona Gray, Miss Universe 2018. (Beauty Queen)</i> <i>Yung mga sumasali po ng mga X Factor po ganyan. (Performers)</i> <i>Kunwari po nung bata po ako, gusto ko po si Fernando Amorsolo. (Artists)</i> <i>Then, yung mga taong rumerepresenta sa atin sa ibang bansa katulad ni Manny Pacquiao. (Athletes)</i>
	Filipino Institutions	<i>Boys Scout of the Philippines. (Peer Groups)</i> <i>Mga katutubo po na Aeta at Igorot. (Indigenous People)</i> <i>Proud ako sa magulang ko, kasi pinag-aral nila ako. (Family)</i> <i>Proud ako na born again ako at ang pagsisimba ko twing linggo. (Religion)</i> <i>Proud ako sa mga guro...na kahit puyat na sila sa pagtuturo, sila ay nagtuturo pa rin. (School)</i> <i>Pang-apat po yung namumuno sa ating bansa na nagpapanatili ng pagiging soberanya ng bansang Pilipinas. (Government)</i>

Table 14 shows the theme “Filipino people” in the left column. Based on the findings of the study, this is one of the sources of Filipino JHS students’ national pride. The second column shows the two sub-themes which are “prominent Filipinos” and “Filipino institutions.” The third column presents the sample illustrative statements given by participants of the study.

III. D. 1. Prominent Filipinos

The sub-theme “prominent Filipinos” pertains to the well-known Filipinos whose names are easily recognized by Filipino students because of the honor they have given the country.

According to the findings of the study, these prominent Filipinos are beauty queens, performers, artists, or athletes.

The Filipino people are known in the world to be pageant-crazy. In the interview, this passion and the winning streak of our beauty queens were reflected in Filipino JHS students' sources of national pride. Eight (8) students during the interview answered either "beauty contest", "Miss Universe", or "Catriona Gray" to the question asking about their sources of national pride.

The Filipino performers – celebrities, singers, and dancers – were also sources of national pride among students. One of the students explained that such pride exists because these performers were usually seen on national television and were winners of various national and international awards. Alden Richards, Dennis Trillo, and Wynwyn Marquez were named by one participant of the study. Aside from these performers, Lea Salonga was also named by three (3) students. The girl group 4th Impact, who once joined X Factor in Great Britain, was also mentioned by one of the students interviewed.

The Filipino artist Fernando Amorsolo was claimed to be a source of pride for one student. Additionally, the students recognized that Filipino athletes, who have brought home awards as national pride in the Philippines. The participants of the study claimed that the victories of Hidilyn Diaz, Efren "Bata" Reyes, and Gilas Pilipinas in their respective fields are sources of national pride. Manny Pacquiao, the Filipino athlete most cited in this study, was named by five (5) students as a source of their pride. Also, one male student mentioned about the victory of Filipinos in a mobile legends event.

These achievements showed the efforts of Filipino individuals and groups in representing the country in global competitions. Their participation and victories gave pride and honor to the Philippines, and as a result, students felt proud.

III. D. 2. Filipino Institutions

Furthermore, students also take pride in Filipino institutions which play a vital role in showing and preserving Filipino identity. These are a group of people who share similarities and play a particular role in society. Included among the sources of pride are peer group, indigenous people, family, religion, government, and school.

Peer groups of students made them feel national pride. The Boy Scout of the Philippines (BSP) and other organizations like the dance group were also sources of national pride based on the findings of the study. The indigenous peoples of the Philippines – the *Aeta* and *Igorot* – were identified sources of national pride as well. The students likewise recognized the efforts of their parents or families in sending them to school.

Furthermore, religion and government were also identified by the students as sources of their national pride. Two students shared that their national pride stemmed from their acts of attending church every Sunday. Interestingly, the government which, according to students, has been working to maintain our sovereignty is a source of national pride as well. The schools were also mentioned by the students. They shared that the efforts of these institutions to conduct studies on culture and its preservation are noteworthy. The dedicated teachers who work so hard in facilitating learning were also appreciated and identified as a source of national pride.

Summary of the Theme

The theme “Filipino People” has two sub-themes which are “Prominent Filipinos” and “Filipino Institutions.” These two sub-themes reflect the Filipino people that make JHS students proud.

National pride, as defined earlier, could be based on specific achievements of one’s country (Evans & Kelley, 2002). The findings of the study suggested that there are individuals or groups

who, with their achievements, could make Filipino JHS students proud of their country – beauty queens, performers, artists, and athletes. These people illustrate that students’ sources of national pride are not limited to inanimate objects or best practices but extend also to talents recognized worldwide and deeds inclined towards appreciation of our national identity. Then, it becomes more important to recognize more Filipino talents and efforts to make more students feel not only proud but inspired.

The recognition and application of national pride in a person’s life can produce tangible and great achievements (Brice, 2015; Fabrykant & Magun, 2016). This is linked with the idea of authentic pride which claims that pride is an emotion that motivates behaviors that have long-term effects (Tracy & Robins, 2007). Perhaps most importantly, the theme “Filipino People” sends a message that a person can make his country proud. If channeled properly among students, they may take inspiration and motivations from the stories of these Filipino people. After all, these individuals and groups provide a model, which students could emulate.

Synthesis

The third research problem specifically inquired about the sources of Filipino JHS students’ national pride. This is to generate insights about what makes students feel and express national pride. This could serve as educators’ gateway to students’ knowledge and awareness.

It seemed evident that the sources of national pride among Filipino JHS students share only a few similarities and several differences with the existing sources or measures. Take, for example, the domain-specific national pride measures of ISSP, which is widely used in the national identity studies worldwide. Only three (history, arts and literature, and sports) of its ten measures are found to make Filipino students proud, two of which are reflective of the cultural dimension of national pride. The patriotic dimensions of national pride – economic achievements, armed

forces, fair and equal treatment of all groups in society, the way democracy works, social security system, political influence in the world, scientific and technological achievements – do not incite national pride among students. This is consistent with the findings of Castillo et al (2016) that the Filipino youth are not proud of the country’s political and democratic achievements. This finding raises the question of the effectivity and availability of civic, economic, and political education in the country, particularly in its basic education. Overall, the findings highlight the importance of identifying the culture-specific sources of national pride. In this manner, learning about national pride in classrooms could be more relatable and interesting among students. Importantly, these findings show what students know and what students do not in addition to what makes them proud and what does not.

The study successfully identified sources of national pride of Filipino JHS students. The educators could infuse these sources in their lessons if they want to make students feel proud of the country. However, it is similarly interesting now to investigate the depth and breadth of students’ knowledge or awareness about these “sources” that make them feel and express national pride.

RESEARCH QUESTION NUMBER FOUR:

“How do Filipino Junior High School (JHS) Students describe their experience of national pride?”

IV. Description of Filipino JHS Students’ National Pride

Another aim of this paper is to describe Filipino JHS students’ national pride experience. Substantially, it intended to know how students give meaning or make sense of this experience. It is somewhat a response to the claims of Hilvoorde et al (2010) that “national pride can take many

shapes” (p.89) and Smith and Kim (2006) that “national pride is not a simple and unified construct” (p. 134).

National pride is a construct that has cultural and civic dimensions (Ha & Jang, 2015). It is associated with subjective well being (Reeskens & Wright, 2011), happiness (Ha & Jang, 2015), and a sense of belonging (Hilvoorde et al, 2010), among others. The objective evaluations of national pride ask for an awareness of the cultural and historical significance of other nations as well as their own country’s past and present achievements (Fabrykant & Magun, 2016). This is a multidimensional construct with feel-good effects (Kavetsos, 2012; Smith & Kim, 2006).

The findings of the study suggested that the national pride experiences of students may be described in any of the following: positive experience, social engagement, nationalistic attachment, and civic responsibility.

Table 15

Description of Filipino JHS Students’ National Pride

Theme	Sub-theme
1. Positive Experience	Feel-good Experience
	Self-improvement
2. Social Engagement	Peer Socialization
	Social Media Engagement
3. Nationalistic Attachment	Loyalty
	Appreciation
4. Civic Responsibility	Deep Regard for Fellow Filipinos
	Community Involvement

Table 15 shows the summary of the themes and sub-themes that answers the question of how do the Filipino JHS students describe their national pride experience. The table shows that there are four (4) themes and two (2) sub-themes per theme in the left and right columns, respectively. These four (4) themes and eight (8) sub-themes, discussed in detail below, are representations of how Filipino JHS students describe their national pride experience.

IV. A. Positive Experience

The national pride experience of Filipino JHS students can be described as a “positive experience.” The findings of the study suggested that students felt happiness and expressed self-improvement as a result of their national pride. Ha and Jang (2014) reported that national pride is positively associated with happiness. They illustrated this by showing that South Koreans who are proud of their country tend to feel more happiness than those who claimed that they are not proud of their country. When inquired about their national pride experience, participants of the study claimed to feel happy and gain intrinsic motivations that explain their claims of self-improvement. Lovoll et al (2017) explained that positive emotions, like happiness in this study, have the capacity to increase intrinsic motivation. The intrinsic motivation here is exemplified by students’ claiming that they showed a change in perspectives and improvement in skills after feeling and expressing national pride.

The theme “positive experience” has two (2) sub-themes and these are “feel-good experience” and “self-improvement.” These are based on the findings of the study and the propositions of reviewed literature.

Table 16

Positive Experience as a Description of National Pride: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
Positive Experience	Feel-good Experience	<i>Yung napatalon po ako sa sobrang saya. Tsaka napasigaw po ako na proud ako maging isang Filipino.</i>
		<i>Masaya at nakakaproud talaga dahil parang dumadaloy din sa dugo mo ang nakakamit ng kapwa Pinoy.</i>
		<i>Sa sobrang overwhelm na nanalo po yung bansa ko, syempre po, mapapasigaw ka, yung papalakpakan mo po yung si Catriona Gray kasi nagawa po niya yung part niya, kung ano po yung gagawin niya</i>
		<i>Mas pinalawak ko po yung mga kakayahan ko.</i>

Self-
improvement

Mas lalo pong tumatag yung kalooban ko bilang Filipino dahil nalaman ko na yung Filipino hindi sila marunong sumuko kahit na minamaliit sila ng ibang bansa.

Yung ginawa ko lang po, pinagbutihan ko po yung pag-aaral ko kasi po pag napagbutihan ko po yung pag-aaral ko, mas, pag nakakuha po ng mga...kunwari, natapos ko na po yung pag-aaral ko...pag nakakuha na po ako ng trabaho, mas makakatulong po ako na mas pagandahin pa po yung Pilipinas na maging isang mabuting manggagawa po.

Table 16 displays the theme “positive experience” in the first column. This is one of the descriptions of Filipino JHS students’ national pride experience based on the findings of the study. The second column shows the two sub-themes which are “feel-good experience” and “self-improvement.” As shown in the third column, a sample of illustrative statements coming from the participants of the study are written down.

IV. A. 1. Feel-good Experience

The national pride experience of Filipino Junior High School students was a feel-good experience. When asked to describe their feeling when they experienced national pride, eighteen (18) out of twenty (20) students deliberately reflected feel-good emotions and actions. The interview suggested that they remember feeling happy and overwhelmed.

One student, for example, when asked to describe his national pride experience said: “*nakakagalak ng puso at masaya po dahil natatangi ka pag ika’y Filipino katulad na lamang sa ibang bansa na mas pinipili nila ang gurong Filipino kesa sa mga guro ng ibang lahi* [it was overflowing happiness because it makes you feel special if you are a Filipino, just like how some nations prefer Filipino teachers over other nationalities] (P8).”

The students recalled smiling, clapping, shouting, and jumping up and down. Students identified victorious events – or events where Filipinos emerged as winners, particularly in international events – as triggers for such reactions. Citing victories of Filipinos in international competitions, one student shared that this experience made him appreciate his nationality.

Furthermore, a grade ten (10) student revealed that her compatriots' achievement makes her feel like a winner as well.

These claims of student can be linked with the findings of Hilvoorde et al (2010) that feeling proud stimulates a person's need to feel he is part of something. Citing the students' claims, it can be said that the pride felt for the achievements of their compatriots made them feel that they belong to the Philippines and that they are Filipinos.

National pride is an affective construct. Kavetsos (2012) recognized the feel-good effect of national pride particularly in sports events. The same thing was reported by Ha and Jang (2014) when they said that people who are proud of their country are happy. The educational implications of this finding are simple but essential. When teachers teach about national pride and its sources or when students learn about national pride and its sources, they can feel pride, which can be translated to happiness, making them feel good and engaged. And it could be assumed that when the students are engaged, they learn better.

IV. A. 2. Self-improvement

The national pride experience of Filipino JHS students allowed them to express self-improvement. When asked what they did after feeling national pride, ideas of improvement was reflected in their answers. Students revealed that their national pride experience inspired and compelled them to do certain tasks or activities, make things better, and improve themselves.

One student claimed that he tried to improve his skills and another student became more passionate about his nationality. *“Mas lalo pong tumatag yung kalooban ko bilang Filipino dahil nalaman ko na yung Filipino hindi sila marunong sumuko kahit na minamaliit sila ng ibang bansa.”* [I became more passionate as a Filipino because I learned that Filipinos never surrender despite being tormented by other countries] (P3).”

As their national pride experience made them aware of the joy it brings, they pledged to do better and hone their skills so that their classmates, teachers, and parents may feel pride towards them as well. This is exemplified by the following words of students interviewed: “*Yung ginawa ko lang po, pinagbutihan ko po yung pag-aaral ko kasi po pag napagbutihan ko po yung pag-aaral ko, mas, pag nakakuha po ng mga...kunwari, natapos ko na po yung pag-aaral ko...pag nakakuha na po ako ng trabaho, mas makakatulong po ako na mas pagandahin pa po yung Pilipinas na maging isang mabuting manggagawa po* [What I do is I study well, so when the time comes, when I am already employed, I could contribute to the success of the Philippines by merely being a productive employee] (P20).”

Feeling national pride was found out to inspire and create action. It can be recalled that proud people are happy (Ha & Jang, 2014). This happiness, as seen in the findings of the study, can motivate students to do certain tasks and exercise good deeds. This self-improvement can be explained by citing that positive emotions like happiness could incite intrinsic motivation (Lovoll et al, 2017). Motivation is what powers up an action. This is the force that commands and inspires action. National pride experiences of students appeared to proved such claims.

Just like the sub-theme, feel-good experience, the educational implication encourages teachers to tap students’ national pride. By doing so, they could make students feel essential emotions that could power up their motivation and lead them to self-improvement.

Summary of the Theme

The theme “positive experience”, which describes Filipino JHS students’ experience of national pride, states that national pride makes students happy, motivated, and inclined towards self-improvement. These findings could be related to the findings that national pride is related to happiness (Ha & Jang, 2014) and has a feel-good effect (Kavetsos, 2012). Furthermore, these

findings are linked in the proposition that positive emotions may cause intrinsic motivation (Lovoll et al, 2017).

Taken together, it could be said that the role of tapping students' emotions pose benefits the educators usually overlook. This subscribes to the ideas of Immordino-Yang (2015) who advocate for capitalizing on students' emotions to attain not only a positive experience but also meaningful learning.

IV. B. Social Engagement

The national pride experience of Filipino JHS students can be described as "social engagement." The students claimed that their national pride experience made them socialize with their peers and be engaged in social media platforms. These acts were done to express their pride.

The findings of related literature suggested that the sense of belonging and national pride are closely related (Hilvoorde et al, 2010). Also, it was concluded that in sports events, stories behind successes unite people together. A sense of belonging here is expressed as a person's way of connecting with other people. The findings of the study suggested that through national pride stories, students' urge to socialize increased. In other words, their need to feel a sense of belonging has been tapped. The findings of the study showed that two sub-themes that comprised this theme. These are "peer socialization" and "social media engagement."

Table 17

Social Engagement as a Description of National Pride: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
Social Engagement	Peer Socialization	<i>Shinare ko po sa mga friends ko and family. And sinasabi ko rin po sa mga kaibigan ko na. Tol, alam mo ba yung ganyan. Nagkukwento po ako sa kanila. Kinukwento ko po sa aking mga kaklase tulad ng ginawa ko kanina. Sinabi ko po yung nangyayari sa Pilipinas. Yung magagandang gawin ng ating pangulo at yung iba't ibang tanawin na dapat putahan muna bago ang ibang bansa.</i>

Social Media Engagement	<i>Nagpo-post po ako ng like po ng mga achievements po ng mga Filipino.</i> <i>Sa facebook po, may mga ano po dun, may mga post. Then, shine-share ko po sila.</i> <i>Kasi po pag nagpo-post po ako ng mga...yung about po sa mga Filipino na dapat po maging proud tayo kasi po pag sa social media po kasi sinabi yung mga nararamdaman mo, mga emotion mo, parang marami pong tao yung makakaalam.</i>
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Table 17 displays the theme “social engagement” in the first column. This is one of the descriptions of Filipino JHS students’ national pride experience based on the findings of the study. The second column shows the two sub-themes which are “peer socialization” and “social media engagement.” As shown in the third column, a sample of illustrative statements coming from the participants of the study are written down.

IV. B. 1. Peer Socialization

The participants of the study revealed that when national pride experience emerged, they invited peers for a conversation. Eleven (11) students said that they socialize and share their national pride experience with their peers.

One of the students shared: “*kinukwento ko po sa aking mga kaklase tulad ng ginawa ko kanina. Sinabi ko po yung nangyayari sa Pilipinas. Yung magagandang gawin ng ating pangulo at yung iba’t ibang tanawin na dapat puntahan muna bago ang ibang bansa* [I told my classmates, just like what I did earlier. I told them stories about the Philippines. Those interesting things which our President is working on, as well as those places we should visit first before those of other countries] (P4).”

Socialization was previously identified as one of the facilitators of national pride. With this, socialization provides JHS students the opportunities to learn about national pride and its sources. Additionally, the findings of the study also suggested that socialization – specifically peer

socialization this time – serves the purpose of providing students with opportunities to share about their national pride.

IV. B. 2. Social Media Engagement

The participants of the study are digital natives. Theoretically, they are part of a generation that grew up with technology and social media. Findings suggested that students use social media platforms – Facebook, Twitter, Instagram, and Youtube – to express their national pride and reach a wider audience. Ten (10) participants of the study revealed that they share posts that reflect Filipino national pride.

Students during the interview shared: “*nagpo-post po ako ng like po ng mga achievements po ng mga Filipino*. [I share something about Filipino achievements] (P15).” “*Yung sa social media po. Kasi po pag nagpo-post po ako ng mga...yung about po sa mga Filipino na dapat po maging proud tayo kasi po pag sa social media po kasi sinabi yung mga nararamdaman mo, mga emotion mo, parang marami pong tao yung makakaalam* [I share on social media. I share about how one should be proud of being a Filipino. When you post about your own words, feelings, or emotions on social media, several people will reach them.] (P20),” shared by another student.

One student shared that he has shared a post on Facebook about Manny Pacquiao winning a boxing match with Keith Thurman. The student added that he even wrote a caption, “Congrats, Pacquiao (P2).” Another student mentioned sharing a meme on his Facebook account. The meme, according to the student, showed how one was not skilled in using chopsticks. The student added that he wrote a caption, encouraging Filipinos not to be ashamed if they are unskilled in using chopsticks. It was for the simple fact that we are Filipinos. “*Kasi isa kang Filipino* [because you are a Filipino] (P20),” argued by the student. As suggested, national pride, when experienced by the students, become shared stories or posts on social media.

The use of social media seemed to be indispensable especially for those JHS students living in a highly urbanized city. Fundamentally, social media does not only help students learn about national pride and its sources but also serves as a platform for them to express their pride in the country through sharing or reacting to posts.

Summary of the Theme

This theme expressed that national pride did not only make students connected with their peers and other netizens but also with their nation. Hilvoorde et al (2010) mentioned that national pride is uprooted to an individual's need to feel that he belongs to something. As exhibited by their urge to share and tell a story, students' sense of belonging to their country has been tapped when they feel national pride.

IV. C. Nationalistic Attachment

The national pride experience of Filipino JHS students can be described as a "nationalistic attachment." The participants of the study, which is composed of twenty (20) Filipino JHS students, reported that their national pride experience shows their attachment to their own country. In parallel, Ha and Jang (2015) defined national pride as the "emotional attachment to one's own country" (p. 473).

In the studies surveyed and analyzed by Miller and Ali (2013), it was noted that citizens who show higher levels of national attachment are similarly the people who tend to have higher levels of national pride, to display uncritical patriotism, and to exhibit cultural rather than a civic view of national identity. This could be tied with the general national pride and the nationalistic dimension of national pride. Between domain-specific national pride and general national pride, the latter has explicitly asserted the desire and belief of a nation to recognize its superiority to other nations and national allegiance over moral judgments (Smith & Kim, 2006; Brice 2015). While

these premises do not connote positive outcomes, it could be said that the type of pride advocated by the education sector is tied with critical thinking. Fabrykant and Magun (2016) call this classification, grounded national pride.

The findings of the study showed that there are two themes that comprised this theme and these are “loyalty” and “appreciation.”

Table 18

Nationalistic Attachment as a Description of National Pride: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
Nationalistic Attachment	Loyalty	<i>Nasabi ko po dito proud ako kasi po, dito po ako lumaki kaya proud ako dito. Dito rin po ako pinanganak.</i> <i>Hindi mo dapat ikahiya ang iyong bansa at pinagmulan bagkus dapat ipagmalaki at bigyan ng importansya upang mas lalo pang lumabong ang pagiging isang Filipino.</i> <i>Kasi po, eto po tayo, eto po yung binigay na ano sa atin ni Lord. And yung...bat po natin ikakahiya yung tradisyon na meron tayo if yun naman po talaga yung nakasanayan natin.</i>
	Appreciation	<i>Binigyang-halaga ko ang mga gawaing Pinoy at binigyang-pansin ang ating kasaysayan</i> <i>Noong naramdaman ko na nakakaproud maging Pinoy, mas lalo kong tinangkilik ang mga bagay na tumutulong sa pagsusulong sa kulturang Filipino at nakahiligan ko ring manood at magbasa ng mga programa o akdang Filipino.</i> <i>Pinakita ko po talaga na ano po...totoo po yung sinasabi ko na proud po ako maging Pinoy. Yun pong kunwari po, yung sa mga, ibang lugar dito po sa Philippines. Pinapakita ko po yung mga maganda pong places...sa mga kaibigan ko po. Meron pong mga kaibigan na hindi po Filipino. Mga Australyano po sila. Ganun po.</i>

Table 18 displays the theme “nationalistic attachment” in the first column. This is one of the descriptions of Filipino JHS students’ national pride experience based on the findings of the study. The second column shows the two sub-themes which are “loyalty” and “appreciation.” As

shown in the third column, a sample of illustrative statements coming from the participants of the study are written down.

IV. C. 1. Loyalty

The participants of the study, in their evaluations of their national pride during the interview, revealed that they display loyalty towards their country. Eleven (11) among twenty (20) students had answers indicative of their duty to be proud of their country. When inquired about the importance of expressing national pride among Filipinos, the selected student responded: “*Nasabi ko po dito proud ako kasi po, dito po ako lumaki kaya proud ako dito. Dito rin po ako pinanganak* [I claimed that I am proud because I was born and raised here] (P19).”

In addition, during the interview, students were asked a hypothetical question. What if those things that you are so proud of turned into something negative and caused embarrassment instead? How would you react? Positive Filipino qualities not being practiced by the youth, traditions are mocked internationally, and Filipino athletes or delegates are constantly giving poor performances, to name a few examples. One of the students gave an affirmative response. “*Kasi po, eto po tayo, eto po yung binigay na ano sa atin ni Lord. And yung...bat po natin ikakahiya yung tradisyon na meron tayo if yun naman po talaga yung nakasanayan natin* [This is who we are and this is what God gave us. Why should we be ashamed of our traditions if this is what we are used to?] (P10).”

The responses of students somehow indicate that national pride is ascribed at birth or it is like a birthmark. While students don't claim their country's superiority, it appeared that their loyalty could be linked with the “national allegiance over moral judgment” dimension of general national pride. This only tells us that national pride should be strengthened further so that how students identify with their country could be refined and complement each other positively.

IV. C. 2. Appreciation

Ha and Jang (2015) noted that national pride is a positive feeling towards the country's culture and tradition. In line with this, six (6) among the twenty (20) participants of the study stated that their national pride experiences allow them to appreciate what their country has to offer. When asked about what he did after experiencing national pride, a grade ten student said: "*binigyang-halaga ko ang mga gawaing Pinoy at binigyang-pansin ang ating kasaysayan* [I started showing appreciation in Filipino traditions and started giving attention in our history (P5)."

To reiterate, students claimed that through their experiences of national pride, they became more appreciative of their country. This experience allowed them to explore and know more about the country through its culture and tradition. Encouraged to patronize Filipino works, one student even mentioned rediscovering and becoming more enthusiastic about watching Filipino programs as well as reading Filipino literary works. "*Noong naramdaman ko na nakakaproud maging Pinoy, mas lalo kong tinangkilik ang mga bagay na tumutulong sa pagsusulong sa kulturang Filipino at nakahiligan ko ring manood at magbasa ng mga programa o akdang Filipino* [When I started feeling proud to be Pinoy, I had become more supportive of things that promote the Filipino culture. I also started liking watching Filipino programs and reading Filipino literary works] (P11)."

Furthermore, according to two students interviewed, they felt that they have expressed national pride when they shared their appreciation of their country's beauty with their foreign friends. One female participant of the study shared: "*pinapakita ko po yung mga maganda pong places...sa mga kaibigan ko po. Meron pong mga kaibigan na hindi po Filipino. Mga Australyano po sila* [I showed my friends beautiful places. I have friends who are not Filipinos. They are Australians] (P16)."

Similarly, based on the stories of another student, he showed his pride in his

country when he led a local tour with his American citizen friend who once visited the country. The student showed his friend Angeles City's esteemed landmark Holy Rosary Parish Church (locally known as *Pisambang Maragul* which means big church) and its nearby attractions. Evidently, through the student's perspectives and actions which transpired after feeling proud of their country, their national pride experience makes them show positive feeling or appreciation towards their own culture and traditions.

Summary of the Theme

Nationalistic attachment is characterized by students' loyalty and appreciation of their country's culture and traditions. This reflects findings of related studies that claim that national pride is an emotional attachment to one's country and is the appreciation of national identity (Ha & Jang, 2015; Evans & Kelley, 2002). In addition, this theme also appeared to have associations with general national pride. Although students' responses did not explicitly show that they proclaim the country's superiority with other nations, elements of uncritical national allegiance were seemingly present. However, the study is not designed to determine the extent of students' general national pride and for this reason, it cannot make generalizations about students' loyalty. While it could be argued that it is but natural for people to show nationalistic or proud sentiments, it is important to recognize that excessive national pride might lead to xenophobia and aggressiveness (Evans & Kelley, 2002; Hilvoorde et al, 2010). Overall, the study's findings could be used to advance knowledge and understanding about students' experience of national pride.

IV. D. Civic Responsibility

The participants of the study, which is composed of twenty (20) Filipino JHS students, reported that their national pride experience made them express their deep regard for fellow Filipinos and practice community engagement. The findings of the related literature suggested that

national pride has its patriotic or civic dimensions. This is characterized by pride in the country's political and economic performances (Miller & Ali, 2014) and achievements in science, sports, and other related fields (Ha & Jang, 2014). The findings of the study showed that two sub-themes comprised this theme, civic responsibility. These are “deep regard for fellow Filipinos” and “community involvement.”

Table 19

Civic Responsibility as a Description of National Pride: Sub-themes and Illustrative Statements

Theme	Sub-theme	Illustrative Statement
Civic Responsibility	Deep Regard for Fellow Filipinos	<i>Kasi po pag nagpo-post po ako ng mga...yung about po sa mga Filipino na dapat po maging proud tayo kasi po pag sa social media po kasi sinabi yung mga nararamdaman mo, mga emotion mo, parang marami pong tao yung makakaalam.</i> <i>Syempre, pinaglaban po nila yung bansa po natin para po makilala po tayo. Ganun po. Kaya, ayun po, naging proud po ako nun.</i> <i>Halimbawa nga po yung mga nagrerepresenta sa ating bansa tulad na lang po ni Manny Pacquiao o yung ibang beauty pageant candidates po natin, kahit na natalo po sila, nandun pa rin po yung pagiging proud po bilang isang Pinoy kasi po ano, kahit na natalo sila, binigay pa rin nila yung best nila, para itaas yung bandera natin at ginawa pa rin nila yung makakakaya nila para sa ating mga Filipino.</i>
	Community Engagement	<i>Sa pamamagitan ng paglahok sa mga organisasyon...na kung saan napapalawak nito ang Filipino national pride.</i> <i>Pagsali po sa mga kompetisyon katulad na lamang po ng pagsulat ng sanaysay na tagalog na nagpapatulong sa panunumbalik ng mga wikang katutubo at ng bansang Pilipinas.</i> <i>Kailangan natin itong ipahayag dahil sa atin naman nagsisimula o sumisibol ang pagpapahalaga sa ating kultura. Dahil kung hindi natin ito pahahalagahan, sino pa ang magpapahalaga dito?</i>

Table 19 displays the theme “civic responsibility” in the first column. This is one of the descriptions of Filipino JHS students’ national pride experience based on the findings of the study. The second column in the center shows the two sub-themes which are “deep regard for Fellow Filipinos” and “community engagement.” As shown in the third column, a sample of illustrative statements coming from the participants of the study are written down.

IV. D. 1. Deep Regard for Fellow Filipinos

Achievements in science, sports, and other related fields comprise the civic dimensions of national pride (Ha & Jang, 2014). Hilvoorde et al (2010) pointed out that victories are not necessary for people to feel pride. Instead, it is the stories of the country's successful representatives or performances that create a sense of belonging. Accordingly, the study's findings suggest that regardless of what the outcome is, for example, an international competition, students remain proud of their compatriots.

Students' responses when asked about their take on Filipino losing in international events were expressed in kind words. One student said: "*Halimbawa nga po yung mga nagrerepresenta sa ating bansa tulad na lang po ni Manny Pacquiao o yung ibang beauty pageant candidates po natin, kahit na natalo po sila, nandun pa rin po yung pagiging proud po bilang isang Pinoy kasi po ano, kahit na natalo sila, binigay pa rin nila yung best nila, para itaas yung bandera natin at ginawa pa rin nila yung makakakaya nila para sa ating mga Filipino* [When our representatives like Manny Pacquiao or beauty pageant candidates, did not win, I remain proud of them. Despite losing, they still have given their best to raise our flag, and they did everything they could for us, Filipinos] (P9)." Another student who expressed his compassion said: "*Syempre, pinaglaban po nila yung bansa po natin para po makilala po tayo. Ganun po. Kaya, ayun po, naging proud po ako nun* [They fought to make our country known and that made me proud] (P6)."

In total, six (6) among the twenty (20) participants had answers indicative of their appreciation for their compatriots who have represented the country, but not fortunate enough to emerge victoriously. As an explanation, students said that it is the effort to represent the country that counts, suggesting their deep regard for fellow Filipinos. Truthfully, it is not necessarily the medals won that bind the people together (Hilvoorde et al, 2010).

This positive attitude the Filipino students possessed is commendable for it helps to boost the morale of the country's representatives and the entire nation itself. On the downside, it may be used by certain institutions, to romanticize and put a stop to the conversations about the issues confronting a particular field. Issues on the government's lack of financial support as well as lack of effective and efficient facilities and proper training for Filipino delegates may be undermined. This, in the long run, may aggravate the situation and may cause further defeats in the future. While this may seem hypothetical, the proposition requires the students and the citizens to be more critical in thoughts, emotions, and deeds.

IV. B. 2. Community Engagement

In addition, civic dimensions of national pride also reflect pride in the country's political and economic performances (Miller & Ali, 2014). In line with the findings of Castillo et al (2016), it is evident that the country's political and economic status are areas that are not specifically cited by students as a source of their national pride. However, it appears that national pride incites involvement among students.

Take, for example, the response of students when they were asked on how they can show national pride: "*sa pamamagitan ng paglahok sa mga organisasyon...na kung saan napapalawak nito ang Filipino national pride* [by joining an organization, which aims to propagate national pride] (P9), "*pagsali po sa mga kompetisyon katulad na lamang po ng pagsulat ng sanaysay na tagalog na nagpapatulong sa panunumbalik ng mga wikang katutubo at ng bansang Pilipinas.* [by joining competitions like essay writing in Tagalog, which helps in promoting the use of indigenous languages in the Philippines] (P8)."

Moreover, the students also believed that expressing national pride is an ingredient to its success. When asked about why they do not have second thoughts on showing national pride,

students answered: “*kailangan natin itong ipahayag dahil sa atin naman nagsisimula o sumisibol ang pagpapahalaga sa ating kultura. Dahil kung hindi natin ito pahahalagahan, sino pa ang magpapahalaga dito?*” [We should express it because the appreciation of our culture starts within and if we do not show our appreciation, who will be doing it instead?] (P11).”

At least ten (10) participants of the study felt that national pride give them an urge to be engaged in various community activities that promote goodwill and development of oneself, the community, and the country. The findings of the study could be attributed with a person’s need to feel that he belongs to a social community (Hilvoorde et al, 2010) and the proposition that national pride motivates people to contribute benevolent actions and tangible achievements (Brice, 2015; Fabrykant & Magun, 2016).

Summary of the Theme

The theme “civic responsibility” and its sub-themes “deep regard for fellow Filipinos” and “community involvement” are related to the civic dimension of national pride. As noted by Miller and Ali (2014), the national identity argument present that trust and solidarity are shown in a community when its people identify with one another as compatriots. Considering that students identify with the country and that they remain eager to show trust and solidarity to the state, there is no surprise as to how they describe their national experience.

National pride, if processed properly, could be a compelling construct. It provides avenues for societal issues as well as concerns in competitive fields to be talked about. Taken together, students appeared to have thought that to be proud of their country and its people is a responsibility that every Filipino should take. However, following the principles of normative and grounded national pride, that should not be the case.

Synthesis

The descriptions of Filipino JHS students' experience of national pride depict a positive and engaging experience with social, cultural, and civic dimensions. However, it seemed to appear that just like what Fabrykant and Magun (2016) noted about the national pride of the Filipino people, the students' national pride is inclined towards a normative one, specifically citing the themes "nationalistic attachment" and "civic responsibility".

National pride experience provides students with a feel-good experience for their emotions are tapped. It could be noted that students learn best from emotion-inducing narratives (Immordino-Yang, 2015). National pride experiences of students were also a call for self-improvement. Stories of successes and victories stimulate students to apply the principles of hard work and dedication to achieve the same success in their lives (Lovoll et al, 2017). To elaborate, these stories of achievements provide students with model stories to emulate.

National pride experience and its stories make JHS students start conversations with their peers and engage themselves in various social media platforms. The positive emotions they feel as a result of feeling national pride feed their urge to socialize personally and share online (Hilvoorde et al, 2010). Indeed, national pride experience is a story that connects and brings people together.

The Filipino students, as a result of their nationalistic evaluations of national pride, were loyal to the country (Brice, 2015; Ha & Jang, 2014; Wang & Weng, 2018) and appreciative of its identity (Smith & Kim, 2006; Miller & Ali, 2014; Ha & Jang, 2014). Additionally, the students claimed to remain proud of Filipino representatives regardless of the results of the competition. While this is reflective of positive Filipino quality, this may be subjected to sensationalism and abuse. That is to say, this may be used against Filipinos in the long run. Instead, we can be

consoling of our compatriots to boost their morale and, at the same time, talk about the real issues and concerns to provide solutions and generate better outcomes in the future.

National pride is a construct that makes Filipino JHS students engaged in their communities that is, supporting fellow Filipinos in their respective competitions and making themselves a proactive member of the community. Indeed, national pride can boost morale and generate meaningful actions as well as results. However, it has to be emphasized that to be normatively proud of our country, if it continues and affects people negatively, it is not a responsibility but blind patriotism, which is not a good thing.

Normative national pride can be described as irrational pride in one's country. Reviewing the goals of DepEd of equipping students with 21st-century-skills and the *Araling Panlipunan*'s goal of producing students who are not only nationalistic but also critical would tell us that it is grounded national pride we should be advocating for. Grounded national pride can be described as critical pride and is based on the objective assessment of one's pride for his country. It is explained that when people aspire for an objectively grounded national pride, people would work hard to come up with tangible achievements or contributions to their country (Fabrykant & Magun, 2016).

As mentioned earlier, Fabrykant and Magun (2016) noted that the Philippines has been inclined towards normative national pride. If the education sector fails to educate and lead students to the right path, then it would fail to achieve one of the goals of the education system. Specifically, the themes – “nationalistic attachment” and “civic responsibility” – may lead to such normative national pride, if not processed fittingly. To illustrate, the students appeared to have this thinking that they should be proud of whatever the country has. However, the goals of DepEd and *Araling Panlipunan* do not subscribe to such ideas. Instead, to teach students to detect cognitive bias and

invest in critical thinking capacities are the goals advocated for. The qualitative design of the study cannot make generalizations as to the extent and of students' normative national pride. Therefore, further study on this matter could be helpful.

To achieve all the positive outcomes, national pride should be recognized. The students' national pride experiences should be processed inside classrooms effectively and efficiently. It could not be expected that students learn these things all by themselves because if we let them on their own, without guidance, they would remain misguided. As a result, the stipulations in the DepEd report cards, curriculum guides, and mission and vision would remain unrealistic.

RESEARCH QUESTION NUMBER FIVE:

“What framework can be developed from the research findings?”

V. A Framework for Teaching National Pride

One of the objectives of this paper is to develop a framework from the research findings. In essence, the study aimed to create a framework that could be used to teach national pride among Filipino JHS students. This framework for teaching national pride was envisioned to serve as a model that helps teachers to design lessons that essentially strengthens the national pride of learners.

The findings of the study presented multiple themes and sub-themes to answer research problems. These things present the national pride experience of Filipino JHS students in terms of their facilitators, inhibitors, sources, and descriptions. These themes and sub-themes served as the building blocks of the framework.

The findings of the study suggested that national pride exists among Filipino JHS students and that it can be studied and strengthened further. The K to 12 *Araling Panlipunan* aims to develop students to be, among other things, critical and nationalistic citizens (DepEd, 2013). These

attributes could be associated with the grounded national pride, which according to Fabrykant and Magun (2016), is the objective evaluation of own country's pride. In line with this, a framework for teaching national pride was created to achieve the goals of the *Araling Panlipunan*. National pride, despite its theoretical importance, is a construct relatively unrecognized. Thus, the need to create a framework that would present and introduce national pride, especially in the education system.

V. A. The Rationale

National pride is a construct that could potentially motivate students to achieve success in their personal and social lives. To elaborate, this construct is attributed to driving people towards providing tangible contributions and achievements to the country (Fabrykant & Magun, 2016). National pride and its theoretical importance should never be underestimated.

Accordingly, it is suggested to recognize national pride as a construct to learn from. However, as the related studies and findings of the study suggested, the teaching of national pride could not be easy. There are things to consider – the factors which may either facilitate or inhibit national pride, the sources from which the esteem could be derived, and the constructs' multidimensionality.

The use of the framework in teaching serves many purposes. To illustrate, frameworks are road maps that guide beginners in their pursuit of mastery and present shared understandings of professionals about a subject matter (Danielson, 2007). Then, the teaching of national pride could only be effective and efficient if it is guided with a framework.

V. B. The Elements

The first element of the framework is national pride itself. Based on the findings of the study, the framework presents the structure of Filipino JHS students' national pride. Also, findings suggested that national pride exists among Filipino JHS students and that it can be studied. It

could, therefore, be said that the role of *Araling Panlipunan* in strengthening students' national pride is crucial as it is the K to 12 subject which aims to produce Filipino citizens who are critical and nationalistic (DepEd, 2013).

In line with the goals of K to 12 *Araling Panlipunan*, grounded national pride is the next feature of the framework. Grounded national pride is defined as the objective evaluations of a country's pride (Fabrykant & Magun, 2016) and it is included in the framework to attain the goals of the K to 12 *Araling Panlipunan* vis-à-vis the findings of the study. It can be said that it serves a bridge between the findings of the study and the K to 12 *Araling Panlipunan* goals.

The succeeding elements of the framework are primarily based on the study's findings. Specifically, the framework is composed of four more features: facilitators, inhibitors, sources, and descriptions. Each feature is composed of several themes.

The facilitators of the Filipino JHS students' national pride are composed of four themes: cultural immersion, socialization, formal education, and media engagement. The inhibitors of the Filipino JHS students' national pride are composed of three themes: reluctance, inaccessibility of resources, and national embarrassment.

The sources of the Filipino JHS students' national pride are composed of four themes. The themes are historical events, natural heritage, cultural heritage, and Filipino people. Finally, the descriptions of the Filipino JHS students' national pride are composed of four themes. These are positive experience, social engagement, nationalistic attachment, and civic responsibility.

V. C. The Framework

Figure 3

A Framework for Teaching National Pride

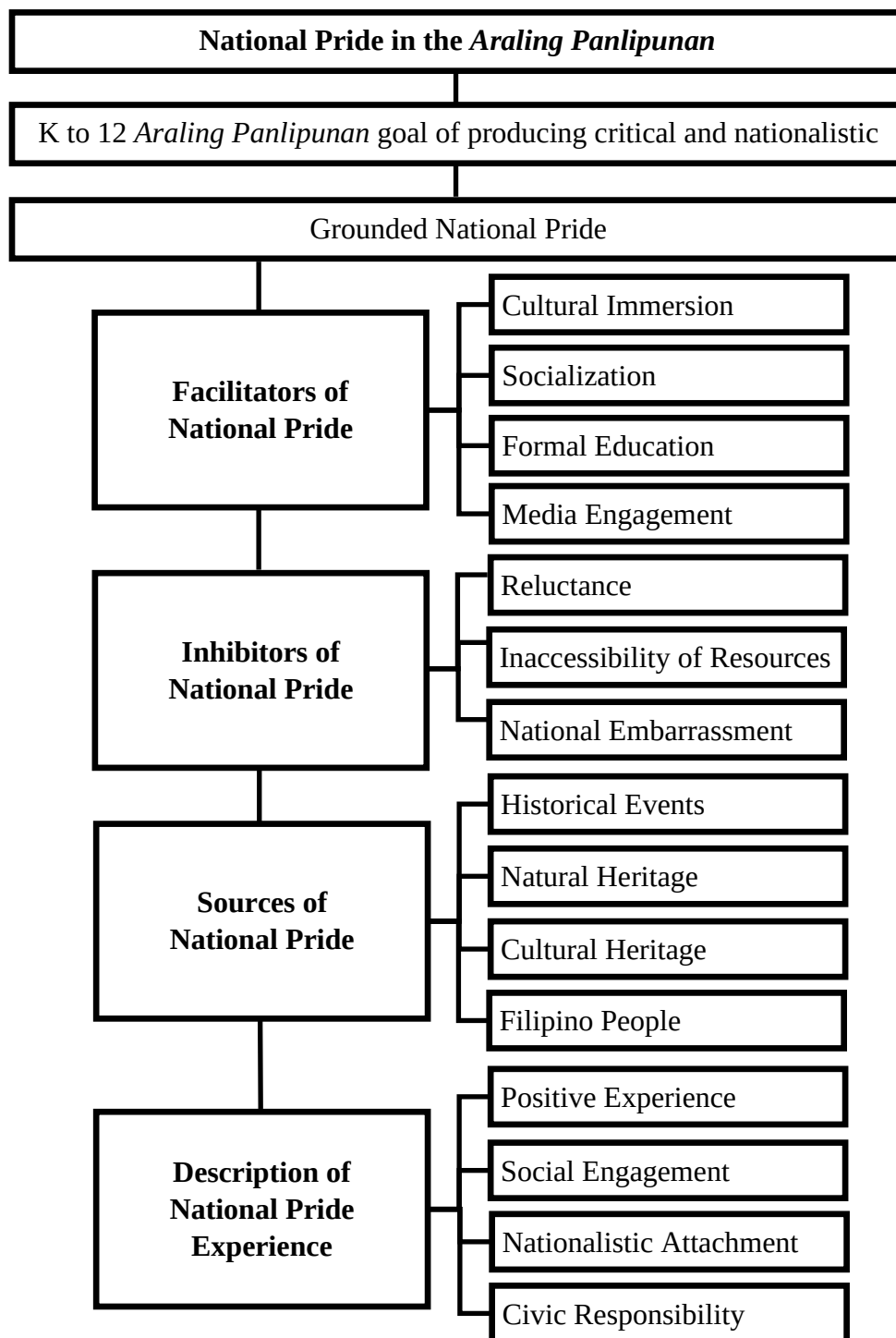


Figure 3 is the visual representation of the framework for teaching national pride. The framework suggests that national pride exists among Filipino JHS students and it can be strengthened further.

The proposed framework begins with the recognition of national pride as experienced by the Filipino JHS students and its recognition in the *Araling Panlipunan* curriculum. The idea of the framework is to process the experiences of students inside the *Araling Panlipunan* classroom. This follows the K to 12 *Araling Panlipunan* and its theoretical underpinnings, which include constructivist, collaborative, experiential, and contextual learning (DepEd, 2013). With this, a students' national pride is processed at the individual level as well as on a social level.

The framework also recognizes the incorporation of grounded national pride, which is based on the works of Fabrykant and Magun (2016). Grounded national pride is the objective or unbiased evaluation of own country's pride (Fabrykant & Magun, 2016). It was noted that if a person wants a grounded deliberation of his national pride, he should take into consideration two things. First, an objective comparison between one's nation's and other nation's actual achievements. Second, objective consideration of the country's past and present achievements. Grounded national pride is an empirical construct from which the goals of the K to 12 *Araling Panlipunan* goal of producing citizens who are critical and nationalistic can be linked and objectified vis-à-vis national pride. The framework suggests that the goals of producing critical and nationalistic citizens could be achieved by developing grounded national pride.

Based on the findings of the study, national pride could be presented and processed through its facilitators, inhibitors, sources, and descriptions. The facilitators of national pride include cultural immersion (observation and experience), socialization (peers and family), formal education (classroom learnings and school activities), and media engagement (traditional and non-

traditional media). These facilitators explore the connectivity or ways on how students expressed national pride and acquired knowledge about national pride and its sources.

Additionally, the inhibitors are reluctance (introversion and avoidance), inaccessibility of resources (lack of gadgets and changes in the *Araling Panlipunan* curriculum), and national embarrassment (national embarrassment and national issues). These inhibitors identify the problems or issues that students face, which eventually causes them to have limited to no access and expression of national pride.

Furthermore, the sources of national pride include historical events (Filipino resistance and rise of nationalism), natural heritage (natural resources and natural wonders), cultural heritage (tangible heritage and intangible heritage), and Filipino people (prominent Filipinos and Filipino institutions). Sources of national pride answer the question of what makes students proud of their country.

Lastly, descriptions of national pride give shape and meaning to the experience. The themes are positive experience (feel-good experience and self-improvement), social engagement (peer socialization and social media engagement), nationalistic attachment (loyalty and appreciation), and civic responsibility (deep regard for fellow Filipinos and community involvement).

To answer the question of “how” to teach national pride, teachers could apply constructivist, collaborative, experiential, and contextual learning approaches as suggested by the K to 12 *Araling Panlipunan* (DepEd, 2013). Overall, the framework recognizes the existence of national pride and argues that students could learn from this experience constructively to enrich their esteem towards their own country.

Synthesis

The proposed framework for teaching national pride was developed to recognize and strengthen the national pride of Filipino JHS students. It suggested the processing of students' national pride experience by discussing students' facilitators, inhibitors, sources, and descriptions of national pride. This is envisioned to develop a grounded national pride, which could eventually lead to the attainment of the goals of the K to 12 *Araling Panlipunan*, which is to produce citizens who are critical and nationalistic.

National pride is an afterthought in the K to 12 *Araling Panlipunan*. The formal education system expects students to express national pride as stipulated in the prescribed report card and learning competencies and standards as shown in the curriculum. And yet, students don't explicitly get an education as to how to express and evaluate their national pride in ways that are essentially constructive and beneficial.

The proposed framework addressed the current concerns as they aimed to situate national pride in the classroom. Indeed, the use of this framework could provide opportunities for students to appropriately recognize and strengthen their national pride. The framework is, therefore, recommended for use in schools especially in junior high school.

CHAPTER IV

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

SUMMARY OF THE STUDY

This study was primarily designed to describe Filipino Junior High School (JHS) students' national pride. It sought to identify the facilitators, inhibitors, sources, and descriptions of the national pride of the participants of the study. Additionally, it aimed to develop a framework for teaching national pride that is based on the findings of the study.

The study was qualitative research in design and was conducted following the qualitative descriptive research methodology. The study's design and methodology allowed the researcher to achieve the objectives of the study. The research data were gathered through a semi-structured face-to-face interview. The researcher developed interview guides, which were pilot tested among selected JHS students, and validated by selected experts in social science or social studies education. Content analysis was used to analyze the data and formulate the themes following the purposes of the study. Lastly, a framework for teaching national pride was developed.

The study's participants included twenty (20) selected Filipino JHS students enrolled in two public junior high schools in the Division of Angeles City in the school year 2019 to 2020. They were purposively selected among students from Grade Seven (7) to Grade Ten (10) of selected schools. Participants of the study were recommended by their *Araling Panlipunan* teachers. Teachers were instructed to choose students who could potentially answer questions about national pride and are willing to participate in the study. They may consider the students' ability to express or articulate his thoughts, academic standing, or involvement in any of the following areas: student government, arts, literature, sports, scientific and technological

achievements, entrepreneurship, and volunteering. The chosen fields are in accordance with the domain-specific national pride of the International Social Survey Programme (ISSP).

SUMMARY OF THE FINDINGS

The results of the study suggested that national pride exists among Filipino JHS students and that it can be studied, learned, and strengthened further. In line with the objectives of the study, the following summarizes the findings of the study:

1. It is the student's observations, experiences, peer and family socialization, classroom and school events, and the use of various media platforms that make them feel and express national pride. In line with this, the facilitators of national pride among Filipino JHS students are cultural immersion, socialization, formal education, and media engagement.
2. It is the student's introversion, habits of avoidance, lack of gadgets, and non-acquisition of knowledge, national concerns, and issues that stop them from learning the sources as well as feeling and expressing national pride. The four themes that present the inhibitors of national pride among Filipino JHS students are reluctance, inaccessibility of resources, and national embarrassment.
3. The students are proud of stories about Filipino resistance and the rise of nationalism and they also take pride in the natural resources and wonders, and the tangible and intangible heritage of the country. Additionally, the students are proud of prominent Filipinos and Filipino institutions for their efforts to bring honor to the country as well as preserve its identity. Accordingly, the four themes which comprise the sources of national pride are historical events, natural heritage, cultural heritage, and Filipino people.
4. The national pride of Filipino JHS students could be characterized as a feel-good and self-improving experience. Through this experience, they could exercise peer socialization

and social media engagement. Additionally, this experience of students makes them show loyalty and appreciation to the country, deep regard for fellow Filipinos, and community involvement. The four themes developed are positive experience, social engagement, nationalistic attachment, and civic responsibility.

5. The framework for teaching national pride was developed based on the findings of the study. It features national pride and its facilitators, inhibitors, sources, and descriptions as well as grounded national pride, which could be linked with the K to 12 *Araling Panlipunan* goals of producing citizens who are critical and nationalistic.

LIMITATIONS OF THE STUDY

The limitations of the study could be attributed to the study's qualitative design. Consequently, there were no statistical generalizations about Filipino JHS students' national pride. Although successful in providing culture-specific measures and insights about national pride, the study's design was not equipped with capacities to investigate the breadth and depth of the findings of the study. To illustrate, as sources of national pride were identified, it remained an open question of how many among the population is proud of a specific source of national pride, and so on. It is also important to describe national pride in other educational settings – private schools, rural areas, alternative learning systems, and indigenous groups of people, among others. The study's scope, design, and methodology were chosen and conducted for specific reasons, and these are the nature of the construct under study, time, and feasibility. The future researchers who would be interested in the study of national pride are therefore asked to take note of the limitations identified to contribute to the knowledge about this construct.

CONCLUSIONS

1. There are several internal and external factors that are determined to be facilitating the national pride experiences of the Filipino JHS students. However, it appears that it is primarily facilitated by students' access. This could be access to information about the country, to essential experiences with cultural or civic dimensions, and to platforms that could raise awareness about the country. Specifically, national pride is facilitated by students' cultural immersion, socialization, formal education, and media engagement.
2. There are several internal and external factors that are determined to inhibit, or partially or temporarily suppress Filipino JHS students from feeling or experiencing national pride. These factors reflect the problems – personal, socio-economic, or socio-political – that students face or are aware of. Specifically, students' national pride is inhibited by reluctance, inaccessibility of resources, and national embarrassment. However, these findings do not claim that students are never proud of their country.
3. The Filipino JHS students take their national pride from different sources, which are primarily representative of the Filipino identity and Filipino people's achievements. Political, economic, and democratic achievements or influences of the country do not appear to make the students proud. Specifically, historical events, natural heritage, cultural heritage, and Filipino people are the sources of national pride among Filipino students.
4. The students' experience of national pride could be described as a positive and engaging experience with social, cultural, and civic dimensions. Specifically, the themes to describe the Filipino JHS students' national pride are positive experience, social engagement, nationalistic attachment, and civic responsibility.

5. National pride could be taught among Filipino JHS students. However, it should be inclined towards a grounded national pride to be true to the goals of the *Araling Panlipunan* curriculum. Therefore, the framework for teaching national pride could be used in the classroom as it aimed to study, learn, and strengthen national pride.

RECOMMENDATIONS

1. The students, to feel and express national pride, should reinforce their active engagement with the identified facilitators of national pride, which are cultural awareness, socialization, formal education, and media engagement.
2. The students' problems and issues on personality, socioeconomic status, education, and awareness of the country's affairs should be addressed. Addressing these problems could make students identify with their country.
3. The students' knowledge and awareness of the sources of national pride should be strengthened and extended beyond cultural dimensions of national pride. The role of the education system, as well as other facilitators of national pride, is important. The validity of data and information readily available in various media platforms should be established. This is to transfer learning about national pride that is meaningful.
4. The national pride experience of students should be uplifted for it stimulate positive emotions and provide constructive experiences. However, the national pride of students should also be processed accordingly. This is to maintain objectivity in students' experience of national pride. The role of facilitators of national pride – particularly the education system – should never be undervalued.
5. The framework for teaching national pride may be used to teach national pride.

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APPENDIX A

Consent Letter for Schools Division Superintendent

DATE

(NAME OF SCHOOLS DIVISION SUPERINTENDENT)

(Position)

(Division of City Schools)

(Place)

Madam:

Greetings!

The undersigned is a graduate student from Philippine Normal University. Currently, he is conducting a study with a working title of “National Pride among Junior High School Students: A Qualitative Descriptive Study”. This research aims to describe the Filipino Junior High School students’ experiences of national pride.

In line with this, may I ask your permission to make the selected students of Angeles City National High School and Francisco G. Nepomuceno Memorial High School of Division of Angeles City as participants of this study? The participants will be purposively selected.

The significance of the study is that it could potentially enrich the content of social studies and improve its teaching. Apart from this, this may also add to the growing literature on national pride. Eventually this will be helpful for future references.

Attached with this letter is the interview questions. Rest assured that the data gathered will be treated with utmost confidentiality and shall observe research ethics.

May this accept your favorable response. If not, still, the researcher appreciates your time and consideration.

Respectfully yours,

(NAME OF RESEARCHER)

Graduate Student, Philippine Normal University

Noted:

(NAME)

Thesis Adviser

 This request is hereby approved.
(NAME OF SCHOOLS DIVISION SUPERINTENDENT)

(Position)

Approved on _____

Date

APPENDIX B

Consent Letter for School Principal

DATE

(NAME OF PRINCIPAL)

(Position)

(Name of School)

Madam:

Greetings!

The undersigned is a graduate student from Philippine Normal University. Currently, he is conducting a study with a working title of “National Pride among Junior High School Students: A Qualitative Descriptive Study”. This research aims to describe the Filipino Junior High School students’ experiences of national pride.

In line with this, **may I ask your permission to allow me gather research data, through interview, among 10 selected students of your school.** The participants will be purposively selected, with the help of Araling Panlipunan teachers. The following may be considered in choosing the participants: students’ ability to express or articulate his thoughts in oral and written form, academic standing or involvement in any of the following area: student government and leadership, involvement in humanities, sports, and other related fields. Aside from specific field of interest, participants will be selected considering their willingness to share their stories and thoughts with the researcher.

Attached with this letter is the interview guide validated by experts in social science or social studies education, and the approval letter signed by the Schools Division Superintendent of Division of Angeles City. Rest assured that the procedure to undertake shall observe research ethics where students will not be exposed in any form of harm and the data gathered will be treated with utmost confidentiality.

May this accept your favorable response. If not, still, the researcher appreciates your time and consideration.

Respectfully yours,

NAME OF RESEARCHER

Graduate Student, Philippine Normal University

Please contact me thru the following:

Cellphone: _____

E-mail: _____

 This request is hereby approved.
(NAME OF PRINCIPAL)

(Position, Name of School)

Approved on _____

Date

APPENDIX C

Consent and Assent Letter for the Parent or Guardian**TO WHOM IT MAY CONCERN**

Dear Parent:

Greetings!

The undersigned is a graduate student from Philippine Normal University. Currently, he is conducting a study with a working title of “National Pride among Junior High School Students: A Qualitative Descriptive Study”. This research aims to describe the Filipino Junior High School students’ experiences of national pride.

In line with this, may I ask your permission to make your son or daughter to one of the selected students as participants of this study?

The significance of the study is that it could potentially enrich the content of social studies and improve its teaching. Apart from this, this may also add to the growing literature on national pride. Eventually this will be helpful for future references.

Rest assured that this study is designed not to pose any form of harm on its target participants. Your son/daughter’s academics will not be affected by the conduct of this study. Also, data gathered will be treated with utmost confidentiality and shall observe research ethics. It should also be noted that before this letter has reached you, this venture has obtained the approval of the Schools Division Superintendent and the school principal where your son or daughter studies. To add, the instruments which will be used for the interview has been put under their review.

May this accept your favorable response. If not, still, the researcher appreciates your time and consideration.

Respectfully yours,

(NAME OF RESEARCHER)
Graduate Student, Philippine Normal University

Noted:

(NAME OF THESIS ADVISER)
Thesis Adviser

Reply Slip

- ☐ Yes, I allow my son/ daughter to be a participant of this study.
☐ No, I don’t allow my son/daughter to be a participant of this study.

 (Signature over printed name of parent/ guardian)

APPENDIX D

Consent and Assent Letter for the Selected Student**TO WHOM IT MAY CONCERN**

Dear Student:

Greetings!

The undersigned is a graduate student from Philippine Normal University. Currently, he is conducting a study with a working title of “National Pride among Junior High School Students: A Qualitative Descriptive Study”. This research aims to describe the Filipino Junior High School students’ experiences of national pride.

In line with this, may I ask you to be one of selected participants of this study?

Rest assured that the data gathered will be treated with utmost confidentiality and shall observe research ethics. It should also be noted that before this letter has reached you, this venture has obtained the approval of your Schools Division Superintendent and school principal. To add, the instruments which will be used for the interview has been put under their review.

May this accept your favorable response. If not, still, the researcher appreciates your time and consideration.

Respectfully yours,

(NAME OF RESEARCHER)

Graduate Student, Philippine Normal University

Noted:

(NAME OF THESIS ADVISER)

Thesis Adviser

Reply Slip

- ☐ Yes, I would like to be a participant of this study.
- ☐ No, I don’t want to be a participant of this study.

(Signature over printed name of parent/ guradian)

APPENDIX E

Interview Guide for Students

Before the interview, all participants:

- will return a signed copy of the consent letter or sign a consent letter.
- will be informed that the interview will be audio recorded
- will be reassured of anonymity during the study and when the results are published
- will be informed that they can discontinue the interview or study at any time

The interview will start with an initial conversation about the participant's background. This is to establish good rapport between the interviewer and interviewee.

- Tell me about your academic background and accomplishments.
- Tell me about your duties or responsibilities in your school.

This interview structure is based on the works of Bevan (2014). The following questions will be asked of each participant:

Contextualization (Eliciting the Lifeworld in Natural Attitude)	1. What can you say about being a Filipino in this current time? 2. Tell me about how you express your pride about something (it can be anything). For example, in your achievements or in achievement of any one close to you.	1. Ano ang masasabi mo sa pagiging isang Filipino sa panahon natin ngayon? 2. Paano mo ipinapakikita na ikaw ay "proud" sa isang bagay (sa kahit anong bagay)? Halimbawa, sa iyong achievement o sa achievement ng kahit na sinong malapit sa'yo.
Apprehending the Phenomenon (Modes of Appearing in Natural Attitude)	A. 1. Have you ever experienced being "proud to be Pinoy"? When was the first and last time you said it? 2. Describe the feeling when you said that you are proud to be Pinoy. 3. After feeling proud of being a Filipino, what did you do or what actions have you done? B. 1. What made you feel proud to be Pinoy? (It can be anything: person, thing, values or customs, tradition, event, etc.) Give me at least five. 2. How did you learn about these events that made you feel proud to be Filipino? 3. Do you have someone in particular who has an influence to you in	A. 1. Nasabi mo na ba na ikaw ay "Proud to be Pinoy"? Kailan mo ito una at huling nasabi? 2. Ilarawan mo yung feeling o pakiramdam nung nasabi mong ikaw ay "Proud to be Pinoy" o naramdaman mong nakaka-proud maging Pinoy. 3. Noong nasabi mo na ikaw ay "Proud to be Pinoy" o noong naramdaman mong nakaka-proud maging pinoy, ano-ano yung mga ginawa mong aksyon o ikinilos mo? B. 1. Ano yung nagparamdam sayo na nakakaproud

	knowing about these things that made you feel proud to be Filipino? 4. Do you have any reservation in showing your pride about this/these event/s? What's stopping or pushing you to express your pride? C. 1. Are you persuaded or encouraged to feel proud as a Filipino by your Social Studies teacher? 2. a. If the answer is yes: How did your AP teachers make you feel this way? What did they say, made you feel, show, or do? 3. a. If the answer is no: What made you say that your Araling Panlipunan (Social Studies) teachers did not make you feel to be proud Filipino? 3. b. What do they teach instead? 3. c. Do you want your teachers to teach you how to be proud to be Pinoy? Why? D. 1. Can you claim that you are updated or knowledgeable enough about the things that could make us feel proud to be a Filipino? If yes, what things made you updated? If no, what stopped you from being updated? 2. What actions have you taken to promote or propagate Filipino national pride or the "Proud to be Pinoy" sentiment?	maging Pinoy? (Maaari itong maging kahit ano: tao, bagay, kaugalian, tradisyon, event, at iba pa) Magbigay ng lima. 2. Paano o saan mo nalaman yung lima na sinabi mo na nagbigay sayo ng dahilan para ikaw ay maging proud Pinoy? 3. Meron bang partikular na tao na nakaimpluwensiya sayo para malaman mo ang mga bagay na nasasabi mong ikinakaproud mo bilang Filipino? 4. Mayroon ka bang pagdadalawang-isip sa pagpapakita na ipinagmamalaki o ikinikaproud mo ang mga bagay na ito? Ano yung pumipigil sayo para hindi mo ipakita na ipinagmamalaki mo ang mga bagay na ito. C. 1. Nahihikayat o napupukaw ba ng iyong guro sa Araling Panlipunan ang iyong damdamin para ipagmalaki ang pagiging Filipino o para ikaw ay maging isang "proud to be Pinoy"? 2.a Kung oo ang sagot: Ano ang nagbigay daan para maiparamdam ito sa iyo ng iyong guro sa Araling Panlipunan? Ano ang kanilang sinabi, pinaramdam, pinakita, o ginawa? 3.a. Kung hindi ang sagot: Bakit mo nasabi na hindi napukaw ng iyong guro sa Araling Panlipunan ang
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		iyong damdamin para maging isang “proud to be Pinoy” ka? 3.b Sa halip na maging “proud to be Pinoy”, ano ba ang binibigyang pansin ng iyong guro sa Araling Panlipunan? 3.c. Gusto mo ba na bigyan ng diin o pokus ng iyong guro sa Araling Panlipunan ang pagtuturo sa kung paano maging “proud to be Pinoy?” Bakit? D. 1. Masasabi mo ba na ikaw ay maraming alam o updated sa mga bagay na nagbibigay karangalan sa ating bansa? Kung oo, ano ang nagiging daan para ikaw ay maging updated? Kung hindi, ano ang nagiging hadlang para ikaw ay maging hindi updated? 2. Ano na ang mga bagay o aksyon na iyong ginawa upang ipalaganap ang Filipino National Pride o ang Proud to be Pinoy sentiment?
Clarifying the Phenomenon (Meaning through Imaginative Variation)	1. You have mentioned five things which have made you “proud to be Pinoy.” What if these things never turn out in the way they did but rather in a negative manner instead? How would you react to such event which may have caused embarrassment as a Filipino?	1. Nabanggit mo kanina ang limang bagay na nagbibigay dahilan para ikaw ay maging “proud to be Pinoy”. Paano kung sa halip na mabuti ang kinalabasan ng mga bagay na ito, naging negatibo ang kanilang kinalabasan? Paano ka aaksyon o magre-react sa bagay na maaaring magdulot ng kahihyan bilang isang Filipino?

APPENDIX F

Sample Accomplished Letters

Accomplished Letter to the Schools Division Superintendent



Philippine Normal University
The National Center for Teacher Education
 College of Graduate Studies and Teacher Education Research
 Taft Ave. Cor. Ayala Blvd., Ermita, Manila 1000 Philippines



Consent Letter for Schools Division Superintendent

August 13, 2019

LEILANI SAMSON-CUNANAN, CESO VI
 Schools Division Superintendent
 Division of City Schools
 Angeles City

Madam:

Greetings!

The undersigned is a graduate student from Philippine Normal University. Currently, he is conducting a study with a working title of "National Pride among Junior High School Students: A Qualitative Descriptive Study". This research aims to describe the Filipino Junior High School students' experiences of national pride.

In line with this, may I ask your permission to make selected twenty students (ten each school) of Angeles City National High School (ACNHS) and Francisco G. Nepomuceno Memorial High School (FGNMHS) of Division of Angeles City as participants of this study. The participants will be purposively selected, with the help of Araling Panlipunan teachers of the said school.

The significance of the study is that it could potentially enrich the content of social studies and improve its teaching. Apart from this, this may also add to the growing literature on national pride. Eventually this will be helpful for future references.

Attached with this letter is the interview question. Rest assured that the data gathered will be treated with utmost confidentiality and shall observe research ethics.

May this accept your favorable response. If not, still, the researcher appreciates your time and consideration.

Respectfully yours,

Rowin C. De Leon
ROWIN C. DE LEON (0936-802-3296)
 Researcher/ Teacher II
 Angeles City National High School

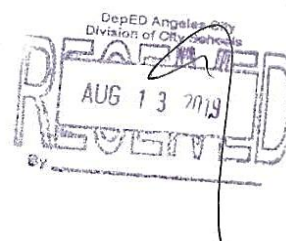
Noted:

Dr. Krizna Rei M. Palces
DR. KRIZNA REI M. PALCES
 (signed with an e-signature)
 Thesis Adviser

 This request is hereby approved.

LEILANI SAMSON-CUNANAN, CESO VI
 Schools Division Superintendent

Approved on _____
 Date



Approval of the Schools Division Superintendent

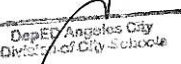
	Department of Education Region III DIVISION OF CITY SCHOOLS Angeles City Jesus Street, Pulungbulu, Angeles City		Document Code: SDO-QF-SGOD-PAR-003 Revision: 00 Effectivity date: 10-31-2018
	REQUEST FORM/PERMIT		Name of Office: SGOD-PAR

August 14, 2019

MR. ROWIN C. DE LEON
 Researcher
 Philippine Normal University

RELEASED

AUG 14 2019

By 
 DepEd Angeles City
 Division Office

Dear Mr. De Leon:

Please be informed that this Office is granting your request to conduct study with your master's thesis entitled *"NATIONAL PRIDE AMONG JUNIOR HIGH SCHOOL STUDENTS: A QUALITATIVE DESCRIPTIVE STUDY"* among selected Junior High School Students at Angeles City National High School and Francisco G. Nepomuceno Memorial High School, in the Division of Angeles City provided, such is properly coordinated with the school heads and concerned.

Moreover, the following shall be completely observed during the actual conduct of the activity: no disruption of school operations, non-utilization of government funds and stationeries, and adherence to ethical considerations.

Please provide this Office a copy of the results of your study for future reference.


LEILANI SAMSON-CUNANAN, CESO V
 Schools Division Superintendent

m/vr/seps/par

Control No. 2019-056

"SMILES BRIGHT, SERVES RIGHT"

Accomplished Letter to the School Principal



Philippine Normal University
The National Center for Teacher Education
 College of Graduate Studies and Teacher Education Research
 Taft Ave. Cor. Ayala Blvd., Ermita, Manila 1000 Philippines



MRS. JENNIFER Y. SANTOS
 Principal II
 Angeles City National High School

Greetings!

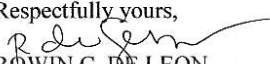
The undersigned is a graduate student from Philippine Normal University. Currently, he is conducting a study with a working title of "National Pride among Junior High School Students: A Qualitative Descriptive Study". This research aims to describe the Filipino Junior High School students' experiences of national pride.

In line with this, **may I ask your permission to allow me gather research data, through interview, among 10 selected students of your school.** The participants will be purposively selected, with the help of Araling Panlipunan teachers. The following may be considered in choosing the participants: students' ability to express or articulate his thoughts in oral and written form, academic standing or involvement in any of the following area: student government and leadership, involment in humanities, sports, and other related fields. Aside from specific field of interest, participants will be selected considering their willingness to share their stories and thoughts with the researcher.

Attached with this letter is the interview guide validated by experts in social science or social studies education, and the approval letter signed by the Schools Division Superintendent of Division of Angeles City. Rest assured that the procedure to undertake shall observe research ethics where students will not be exposed in any form of harm and the data gathered will be treated with utmost confidentiality.

May this accept your favorable response. If not, still, the researcher appreciates your time and consideration.

Respectfully yours,


ROWIN C. DE LEON
 Graduate Student, Philippine Normal University
 Teacher II, Angeles City National High School

Please contact me thru the following:
 Cellphone: 0936-802-3296
 E-mail: deleon.rowin@gmail.com

This request is hereby approved.

MRS. JENNIFER Y. SANTOS
 Principal II, Angeles City National High School

Approved on _____
 Date

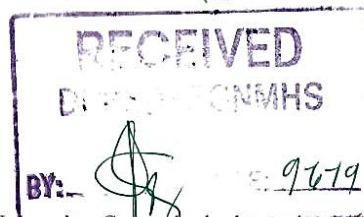
Accomplished Letter to the School Principal



Philippine Normal University
The National Center for Teacher Education
 College of Graduate Studies and Teacher Education Research
 Taft Ave. Cor. Ayala Blvd., Ermita, Manila 1000 Philippines



MRS. ESTRELITA D. LECAROS
 Principal
 Francisco G. Nepomuceno Memorial High School



Greetings!

The undersigned is a graduate student from Philippine Normal University. Currently, he is conducting a study with a working title of "National Pride among Junior High School Students: A Qualitative Descriptive Study". This research aims to describe the Filipino Junior High School students' experiences of national pride.

In line with this, **may I ask your permission to allow me gather research data, through interview, among 10 selected students of your school.** The participants will be purposively selected, with the help of Araling Panlipunan teachers. The following may be considered in choosing the participants: students' ability to express or articulate his thoughts in oral and written form, academic standing or involvement in any of the following area: student government and leadership, involment in humanities, sports, and other related fields. Aside from specific field of interest, participants will be selected considering their willingness to share their stories and thoughts with the researcher.

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Respectfully yours,

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 Teacher II, Angeles City National High School

Please contact me thru the following:
 Cellphone: 0936-802-3296
 E-mail: deleon.rowin@gmail.com

This request is hereby approved.

MRS. ESTRELITA D. LECAROS
 Principal, Francisco G. Nepomuceno Memorial High School

Approved on _____
 Date

Accomplished Consent and Assent Letter for the Parent or Guardian



Philippine Normal University
The National Center for Teacher Education
 College of Graduate Studies and Teacher Education Research
 Taft Ave. Cor. Ayala Blvd., Ermita, Manila 1000 Philippines



Consent and Assent Letter for the Parent or Guardian

TO WHOM IT MAY CONCERN

Dear Parent:

Greetings!

The undersigned is a graduate student from Philippine Normal University. Currently, he is conducting a study with a working title of "National Pride among Junior High School Students: A Qualitative Descriptive Study". This research aims to describe the Filipino Junior High School students' experiences of national pride.

In line with this, may I ask your permission to make your son or daughter to one of the selected students as participants of this study?

The significance of the study is that it could potentially enrich the content of social studies and improve its teaching. Apart from this, this may also add to the growing literature on national pride. Eventually this will be helpful for future references.

Rest assured that this study is designed not to pose any form of harm on its target participants. Your son/ daughter's academics will not be affected by the conduct of this study. Also, data gathered will be treated with utmost confidentiality and shall observe research ethics. It should also be noted that before this letter has reached you, this venture has obtained the approval of the Schools Division Superintendent and the school principal where your son or daughter studies. To add, the instruments which will be used for the interview has been put under their review.

May this accept your favorable response. If not, still, the researcher appreciates your time and consideration.

Respectfully yours,

R. De Leon
 ROWIN C. DE LEON
 Researcher/ Teacher II
 Angeles City National High School

Noted:

K. Rei M. Palces
 DR. KRIZNA REI M. PALCES
 Thesis Adviser

Reply Slip

- ☒ Yes, I allow my son/daughter to be a participant of this study.
☐ No, I don't allow my son/daughter to be a participant of this study.

[Signature]
 (Signature over printed name of parent/ guardian)

Accomplished Consent and Assent Letter for the Selected Student



Philippine Normal University
The National Center for Teacher Education
 College of Graduate Studies and Teacher Education Research
 Taft Ave. Cor. Ayala Blvd., Ermita, Manila 1000 Philippines

**Consent and Assent Letter for the Selected Student****TO WHOM IT MAY CONCERN**

Dear Student:

Greetings!

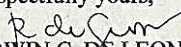
The undersigned is a graduate student from Philippine Normal University. Currently, he is conducting a study with a working title of "National Pride among Junior High School Students: A Qualitative Descriptive Study". This research aims to describe the Filipino Junior High School students' experiences of national pride.

In line with this, may I ask you to be one of selected participants of this study?

Rest assured that the data gathered will be treated with utmost confidentiality and shall observe research ethics. It should also be noted that before this letter has reached you, this venture has obtained the approval of your Schools Division Superintendent and school principal. To add, the instruments which will be used for the interview has been put under their review.

May this accept your favorable response. If not, still, the researcher appreciates your time and consideration.

Respectfully yours,


 ROWIN C. DE LEON
 Researcher/ Teacher II
 Angeles City National High School

Noted:


 DR. KRIZNA REI M. PALCES
 Thesis Adviser

Reply Slip

- ☒ Yes, I would like to be a participant of this study.
☐ No, I don't want to be a participant of this study.


 (Signature over printed name of student)

Appendix G

Sample Transcribed Interview

PARTICIPANT 4

Researcher: Ano ang masasabi mo sa pagiging isang Filipino sa panahon natin ngayon?

Participant 4: Sa aking paningin, ang mga Pilipino po sa kasalukuyan ay hindi gaanong pinapakita ang pagmamahal sa wikang Filipino. Mas tinatangkilik po nila yung produkto ng ibang bansa. At nakakalimutan na po yung malalalim na salita sa Filipino dahil mas lalo po nilang iniidulo ang lenggwahe ng ibang bansa. Pero may mga Filipino din po na minamahal pa rin ang ating sariling wika na Filipino.

R: May idadagdag ka pa ba?

P: Wala na po.

R: Paano mo ipinakikita na ikaw ay “proud” sa isang bagay (maaaring sa kahit anong bagay)? Halimbawa, sa iyong achievement o sa achievement ng kahit na sinong malapit sa’yo.

P: Pinagmamalaki ko po ito sa ibang tao at kinukwento ko ang kanilang achievements at kung ano ang meron sa wikang Filipino.

R: Nasabi mo na ba na ikaw ay “Proud to be Pinoy?” Yes or no?

P: Yes po.

R: Kailan mo ito una at huling nasabi?

P: Nung una ko po itong nasabi nung elementary po ako, nung tinuturo po ng guro ko yung iba’t ibang likas na yaman ng Pilipinas at ngayon po sa grade 8, nung nanonood po kami ng Andres Bonifacio: Ang Unang Pangulo.

R: Ilarawan mo yung feeling o pakiramdam nung nasabi mong ikaw ay “Proud to be Pinoy” o naramdaman mong nakaka-proud maging Pinoy.

P: Mas lalo pong tumatag yung kalooban ko bilang Filipino dahil nalaman ko na yung Filipino hindi sila marunong sumuko kahit na minamaliit sila ng ibang bansa.

R: So yun yung naramdaman noh?

P: Opo.

R: Noong nasabi mo na ikaw ay “Proud to be Pinoy” o noong naramdaman mong nakaka-proud maging Pinoy, ano-ano yung mga ginawa mong aksyon o ikinilos mo?

P: Natuwa po at kinwento ko ito sa ibang Filipino para malaman nila yung ikinaka-proud ko sa ating wika.

R: Pwede ko bang malaman kung sino yung mga Filipino na pinagkwentuhan mo?

P: Yung sa mga kaklase ko po. Yung mga kaibigan ko po. Yung magulang ko po.

R: Ano yung nagparamdam sayo na nakakaproud maging Pinoy? (Maaari itong maging kahit ano: tao, bagay, kaugalian, tradisyon, event, at iba pa) Magbigay ng lima.

P: Yung sa history po. Yung kay Andres Bonifacio, pinaglaban niya pa rin po yung Pilipinas, kahit na minamaliit tayo ng mga Kastila. At si Jose Rizal din po, pinaglaban po niya sa pamamagitan ng pagsulat, kahit na yung mga Filipino nahihirapan na, patuloy pa rin sila sa paglaban at di sila marunong sumuko. At yung sa likas na yaman na matatagpuan po sa Pilipinas. Kaya po natawag na “It’s more fun in the Philippines” dahil ang Pilipinas ay may likas na yaman, na kagandahan na hindi pa nakikita ng iba. At meron din yung sa pakikitungo ng mga Filipino sa mga sports sa ibang bansa. Patuloy pa rin sila sa pagkuha ng victory.

R: May idadagdag ka pa ba?

P: Wala na

R: Paano o saan mo nalaman yung limang bagay na sinabi mo na nagbigay sayo ng dahilan para ikaw ay maging proud Pinoy?

P: Nakita ko po yung iba sa social media. Yung iba tinuturo po ng aking guro sa Araling Panlipunan. At ang iba naman ay galing sa aking magulang.

R: sa ibang teacher mo sa ibang subject, meron ka bang nakikita?

P: Sa MAPEh po, pinagmamalaki nila yung sports.

R: Meron bang partikular na tao, dito specific tayo, na nakaimpluwensiya sayo para malaman mo ang mga bagay na nasasabi mong ikinakaproud mo bilang Filipino?

P: Yes, sir. Yung mga nakaraan kong guro at kasalukuyan kong guro sa Araling Panlipunan.

R: Araling Panlipunan lang?

P: Yes, sir.

R: Pwede ko bang malaman, hindi naman yung pangalan, pero halimbawa, kung anong grade.

P: Yung teacher ko po ng elementary, grade 4, sinabi niya po yung iba’t ibang magagandang tanawin sa Pilipinas at ngayon naman po sa AP kung ga’no katatag yung mga Pilipino nung nandito po ang mga Kastila.

R: So parang teachers lang talaga?

P: May mga magulang din po. Yung lola ko po, sinasabi niya po yung mga napuntahan niya na pong magaganda. Puntahan ko daw po muna ito bago pumunta sa ibang bansa para makita ko daw po yung kagandahan ng Pilipinas.

R: Pwede ko bang malaman kung ano yung naging trabaho ni lola mo?

P: Yung lola ko po dati, nagbebenta lang s'ya sa tindahan. Pero yung tita ko po, tinutulungan s'ya palagi para makapag-transport sa ibang lugar.

R: Punta tayo dito sa next. Mayroon ka bang pagdadalawang-isip sa pagpapakita na ipinagmamalaki o ikinikaproud mo ang pagiging isang Pinoy o ang mga bagay na iyong nabanggit?

P: Wala po.

R: Dahil wala ang sagot mo, bakit mahalaga o kailangan na ipahayag na proud to be Pinoy tayo?

P: Dahil ito po ang ating kinagagalingan. At ito po ang ating kaluluwa. At ang kaluluwang ito ay ang wikang Filipino.

R: Bali yung dito, yung tinutukoy natin dito, hindi naman yung AP teacher mo lang ngayon. Pwedeng kabuuan.

P: Yes, sir.

R: Nahihikayat o napupukaw ba ng iyong guro sa Araling Panlipunan ang iyong damdamin para ipagmalaki ang pagiging Filipino o para ikaw ay maging isang "proud to be Pinoy"?

P: Yes, sir.

R: Ano ang nagbigay daan para maiparamdam ito sa iyo ng iyong guro sa Araling Panlipunan? Ano ang kanilang sinabi, pinaramdam, pinakita, o ginawa?

P: May pinanood po sila samin, yung Andres Bonifacio: Ang Unang Pangulo. Doon pa lang po sa palabas natatag na po yung kalooban ko kasi kahit ganon po yung Pilipinas, minamaliit, patuloy pa rin po sila sa paglaban at hindi sila sumusuko.

R: So yun yung pinaka-recent. Eh yung dati pa? Yung mas matagal pa siguro. Halimbawa, yung ibang teachers mo sa AP, ano yung ginawa nila?

P: Ah...nagpowerpoint po sila ng mga tanawin at sinabi nila yung ganto, sa Pilipinas, meron silang iba't ibang pagkain na galing talaga sa Pilipinas.

R: So, sa mga discussion. Masasabi mo ba na ikaw ay maraming alam o updated sa mga bagay na nagbibigay karangalan sa ating bansa? Yes or no?

P: Yes, sir.

R: Kung oo, ano ang nagiging daan para ikaw ay maging updated?

P: Meron po tayong social media. Teknolohiya. Para malaman yung mga nangyayari sa ating bansa. At pwede rin po tayong manood ng TV sa pamamagitan ng panonood ng balita sa nangyayari sa Pilipinas ngayon.

R: Ano na ang mga bagay o aksyon na iyong ginawa upang ipalaganap ang Filipino National Pride o ang pagiging proud bilang isang Filipino?

P: Kinukwento ko po sa aking mga kaklase tulad ng ginawa ko kanina. Sinabi ko po yung nangyayari sa Pilipinas. Yung magagandang gawin ng ating pangulo at yung iba't ibang tanawin na dapat putahan muna bago ang ibang bansa.

R: Ano yung tinutukoy mo nung sinabi mong magandang ginawa ng ating pangulo?

P: Yung pag-aano po sa mga batas, yung sa mga adik po. Nabawasan po yung mga adik sa Pilipinas. At yung crime sa Pilipinas, bumaba lalo.

R: May idadagdag ka pa ba?

P: wala na po.

R: Last na tayo. Nabanggit mo kanina ang limang bagay na nagbibigay dahilan para ikaw ay maging “proud to be Pinoy”. Paano kung sa halip na mabuti ang kinalabasan ng mga bagay na ito, naging negatibo ang kanilang kinalabasan? Paano ka aaksyon o magre-react sa bagay na maaaring magdulot ng kahihyan bilang isang Filipino?

P: Yung reaksiyon ko po dun, may konting kalungkutan. Mas lalo ko pong patatatagin yung kalooban ko nun sa pamamagitan ng pakikilahok sa iba't ibang paligsahan na dala-dala ang pangalan ng Filipino.

R: May idadagdag ka pa ba?

P: wala na po.

APPENDIX H

Complete Table of Codes

Table 1. Facilitators of Filipino JHS Students' National Pride

Theme	Sub-theme	Significant Statement
Cultural Awareness	Observation	Yung mga nakikita ko po sa mga daanan.
		Nakikita ko po. Nakikita ko rin pong ginagawa ng mga tao.
		Kasi po yung Pilipinas po ngayon, parang nakikita po ng mga tao na mababait po yung mga tao, magaganda po yung ugali nila, ta's po magagaling po sila, kaya po, sa kasalukuyan po, ang pagiging Filipino po parang pribiliheyo para sa akin.
		Masasabi ko po na unti-unti na pong gumagaling ang mga Filipino sa iba't ibang larangan. Kasi po marami na po silang parangal na nauwi para sa ating bansa...chess, bowling, gymnastics, swimming, boxing"
		Sa kalye merong nagbibigay ng pagkain sa mga tao sa kalye.
		Sa kanila rin po kasi nakikita ko po pag kunwari po pyesta, nagluluto po sila.
		Yun naman pong mga tradisyon, nakikita ko po saka nararanasan.
		Pinakita po nila sa kin yung maging proud Pinoy po kasi po di po sila nagsawa pong ano, mag ano po samin, yun pong tustusan po kami sa pang-araw-araw na pangangailangan namin.
	Experience	Tsaka po sa sarili ko na rin pong karanasan.
		Sa araw-araw na pamumuhay ko dito sa Pilipinas.
		Kapag po nagluluto sa bahay, tinuturuan po kami ng lutong Filipino.
		Saka nararanasan
		At sa mga karanasan sa buhay. Huling nasabi ko ito hindi man sa salita kundi nasasabi ko ito sa aking araw-araw na pamumuhay dahil napapakita ko na pinagmamalaki ko na ako'y isang Filipino na nagkakaroon ng iba't ibang kultura. Ipinamamalas ko ito sa aking araw-araw na buhay.
		Nung elementary kami, sir. Ano, sir, nagtutulongan kami sa gawaing mabubuti.
		Nung sa bawat achievements ko po. Nagiging proud po ako sa pagiging Pinoy.
		Yung...yun pong pumunta kami sa ano eh...sa isang lugar po dun sa banda pong Samar. Malinis po kasi yung mga tanawin saka napakaganda po.
		Huli ko pong nasabi po to, nun pong, yun nga po nagko-compete po kami, every year, kaya po lagi nasasabi...Sa mga, sa manila po. Nakapunta na din po ako sa Davao, ganun po, pero di pa po ako nakapunta ng overseas kasi po yun pong mga mas

		advanced pa lang po sa ‘min yung mga nakakapunta ng ibang bansa.
		Noong mga panahong may problema ang aking pamilya, patuloy pa rin silang nakangiti at sinasalubong ang mga tao na punong-puno ng saya.
Socialization	Peers	Friends ko rin...Opo. Yung mga friends ko po.
		Tas yung iba naman po sa kalaro.
		Sa aking kamag-aral at sa aking mga kaibigan.
		Nalaman ko po ito sa tulong ng mga taong malalapit sa ‘kin (kaibigan)
	Family	Sa akin pong mga magulang. Tinuturuan po nila kami kung pano yung paggalang sa matanda. Sinasabi rin po nila kung ano yung mga, yung mga dapat gawin ng isang Pinoy.
		Ang akin pong mga magulang at akin pong mga kamag-anak.
		Yung lola ko po, sinasabi niya po yung mga napuntahan niya na pong magaganda. Puntahan ko daw po muna ito bago pumunta sa ibang bansa para makita ko daw po yung kagandahan ng Pilipinas. At ang iba naman ay galing sa aking magulang.
		Yung tito ko po. Siya po yung nagpapa-aral sa kin. Tas po may business s’ya na xerox. Ta’s po sinasabi niya po lahat sa ‘kin, mga karangalan ng Pilipinas ganun po. Pati po magagandang bagay po tungkol sa Pilipinas.
		Nalaman ko po ito sa tulong ng mga taong malalapit sa ‘kin (tito, magulang)
		Tsaka po, pamilya po.
		Sa tahanan po. Yung tatay ko po. Kasi po, simula pa po bata siya, marami na po siyang nasalihan kaya ginagaya ko rin po yun – mga nagawa niya po dati
		Syempre, yung mga magulang ko po, tinuturo.
		Sila mama nga po, ano po, pinakita po nila sa kin yung maging proud pinoy po kasi po di po sila nagsawa pong ano, mag ano po samin, yun pong tustusan po kami sa pang-araw-araw na pangangailangan namin.
		Sa aking pamilya.
		Syempre, unang-una sa mga magulang ko. Sa tahanan. Syempre, yung nanaya at tatay ko po.
		syempre po sa family din po.
		Ang aking magulang. Kailangan ko munang magsimula sa pinakamababa para makarating sa pinakataas. At sinabi nila sa akin na mag-aral ako nang mabuti para makatapos ng pag-aaral.
		Saka family. Sabay-sabay po kaming nanonood ng balita.
		Yung ano ko po...yung...yung father ko lang po. ; Yung sinasabi niya po sakín na kahit makakita ka po ng mas pogi sayo, mas maputi, wag ka pong mahihiya kasi isa kang Filipino.

		Family ko po especially po yung tatay ko po. Kapag binabalita niya sa min na naging successful po yung negotiation nila, para pong nakakaproud Yung ate ko po. Yung mahilig po s'ya sa history.
Formal Education	Classroom Learnings	Yung iba tinuturo po ng aking guro sa Araling Panlipunan. Sa MAPEh po, pinagmamalaki nila yung sports. Yes, sir. Yung mga nakaraan kong guro at kasalukuyan kong guro sa Araling Panlipunan. Yung teacher ko po ng elementary, grade 4, sinabi niya po yung iba't ibang magagandang tanawin sa Pilipinas at ngayon naman po sa AP kung ga'no katatag yung mga Pilipino nung nandito po ang mga Kastila. Nung una ko po itong nasabi nung elementary po ako, nung tinuturo po ng guro ko yung iba't ibang likas na yaman ng Pilipinas at ngayon po sa grade 8, nung nanonood po kami ng Andres Bonifacio: Ang Unang Pangulo. Oo, madalas sa kanila ay ang guro namin sa asignaturang Filipino at asignatura ring Araling Panlipunan. Nung nag-aaral ako, sir. Saka pinag-aaralan namin, tungkol na rin sa mga tumira o nabuhay dito sa Pilipinas. Sa mga ano, sir, sa mga guro ko po. Nalaman ko po ito sa tulong ng mga taong malalapit sa 'kin (guro) uli ko pong nasabi ito nung nagkaroon kami ng dula-dulaan sa Filipino subject na may temang pagmamahal sa sariling bayan. Nun pong diniscuss sa amin ng teacher namin sa Araling Panlipunan yung mga nagawa po ng mga Filipino...mga bayaning Filipino po. Grade four po. Syempre, yung mga guro ko. Nagtuturo din po sya kung paano maging magalang na Filipino. Or ano po yung mga tradisyon natin. Saka mga teachers ko po. Sa AP po. Sa MAPEH Sa aking mga guro po. Sa aking kamag-aral at sa paaralan. Una ko po itong sinabi noong ako'y elementarya. Noong nagtanghal po kami sa asignaturang Araling Panlipunan. Sa eskwelahan, ang institusyon kung saan sumisibol ang karunungan at sa paaralan. Lalo na po yung elementarya dahil naka-focus po yung mga aralin sa ating kasaysayan. At ang aking guro sa Araling panlipunan. Ah...guro po sa AP and especially po sa Filipino. Yung guro po namin sa Filipino. Pati din po sa AP. Laban po siguro sa...mga subject po namin. Yun pong guro namin sa Araling Panlipunan and sa Filipino po. Pati po yung mga teachers ko dito sa school. Poster po, ipinapakita po sa mga drawing or slogan ang pagmamahal mo po sa bansa, AP and Filipino po, kase po

Media Engagement		naipapakita po namin ang pagmamahal po namin sa bansa sa pamamagitan po ng talento po namin
		Kapag po nagre-reflect po...may mga times na nababanggit po yung mga national pride po ng pilipinas. Tapos po hahanapin ko po sila at aalamin pano po nila nakuha yung achievement nila na pwede ko pong irelate sa buhay ko
	School Activities	Independence day. Yung celebration po.
		Naaano ko po na isa akong proud Filipino lalo na po nung elementary ako, sumasali po ako sa pagsayaw ng folk dance Nun pong nag-first runner up po kami sa folk dance sa school.
		Nung nag-ano po kami ng buwan ng wika, nung elementary... sumayaw din po kami, and yung inawit po namin yung related sa wika
		Nung lumaban kami sa ACAA po. Nilaban ko po yung shotput po.
		Lumaban po ako ng buwan ng wika. Nung...singing contest po kasi yun. So, lumaban ako ng singing contest about sa buwan ng wika.
		Unang nasabi ko po ito noong ako'y lumahok sa isang patimpalak sa pagiging isang Filipino na may kaugnayan din po sa pinagmulan ng kapampangan culture.
		Yung last week po. Yung sa ano exhibit po...STE exhibit. Paghihikayat po na kahiligan yung science po. Siguro po ah...laban po to ng sayaw tungkol po sa agrikultura. Four po. Kasi po nagkaroon po ng cooperation tsaka pagsasama po sa gawaing yon.
		Yun din po, yung sinabi po ng kasama ko, yung sa STE po. Sa nakikita po namin na may mga...Ay meron po kasing ano nun mga researchers po na, nag-attend po kami ng seminar. Tapos po best of Philippines po yung, nandun po, mga napili po sa ibang bansa. Yung nag-speak sa min.
		This year po, buwan ng wika po. Kasi po naramdaman ko yung event na yun
	Social Media	Sa facebook po, twitter, and instagram.
		Sa facebook.
		Minsan po sa facebook.
		Kasi po yung mga update po na tungkol po sa Pilipinas, halimbawa po, nanalo si Manny Pacquiao, makikita mo lang po bigla-bigla sa facebook
		Nakita sa fb.
		Sa facebook
		Sa youtube din po. Reaction video. nagpupunta sa pilipinas. vloggers
		Sa pamamagitan ng teknolohiya o social media
		So nalaman ko po tong mga to thru social media.
		Nakita ko po yung iba sa social media.

		Meron po tayong social media. Teknolohiya. Para malaman yung mga nangyayari sa ating bansa.
		Social media po
		Ano po...diba po sa panahon ngayon, nauso na yung teknolohiya, social media, ganun. Nagiging updated po ako sa mga bagay na yun. At marami po akong nalalaman...kahit...marami po akong nalalaman about doon. about sa pagiging...pagiging proud ko po sa...pagiging proud po ng iba...dun din po nila ano...dun din po sa paraan na yun, nase-share po nila yung pagiging proud nila bilang isang Pinoy.
		At napapanood sa social websites.
		Dahil sa makabagong teknolohiya na aking ginagamit lalo akong nagiging updated sa mga nangyayari sa ating bansa sa pamamagitan ng social media. Agad pong mabibigay o meron tayong access sa mga info.
		Or social media.
		dahil sa social media
		at tsaka po sa social media.
		and sa websites
	Print Media	Sa magazine din po.
		Sa aking mga nababasa
		Tapos po, minsan po, sa dyaryo po
	Broadcast Media	Napapanood sa telebisyon.
		Yung iba po nalalaman ko lang po sa telebisyon.
		Yun pong kay Catriona Gray nalaman ko po sa telebisyon.
		Noong araw na napanood ko ang pelikula na Goyo ang Batang Heneral. Ipinakita rito ang pagiging isang tapat na Pilipino. Noong September 2018.
		yung nakakanood ako ng boxing ni Pacquaio.
		Nakakaproud maging Pinoy noong nakita ko yung balita sa telebisyon tungkol sa bagyong Yolanda. Nakita ko kung paano magtulong-tulungan ang mga kapwa ko Filipino sa pagsapit ng mga ganoong kalamidad.
		Nung...nasabi ko po sa katabi ko po yung nanonood po kami ng ano...yung FIBA World Cup po nun, basketball po.
		Sa TV po. Kasi po sa tv po pag updated ka po dun, parang makikita mo po lahat ng nangyayari sa....mga nangyayari sa bansa po natin, tsaka pati po sa ibang bansa
		American Got Talent. Cable. The Voice Kids.
		Sa telebisyon po. Saka family. Sabay-sabay kaming nanonood ng balita.
		o kaya po sa TV po.
		Telebisyon po. Ganun po.
		O di kaya'y sa balita.
		Nakita sa...balita
		News po sa TV

		at balita sa TV.
		Ano po...sa balita po kapag po nanonood po yung tatay ko, napapakinggan ko rin po.
		Sa panonood po ng balita
		Sa balita
		Nung nanonood po kami ng Andres Bonifacio: Ang Unang Pangulo.
		At pwede rin po tayong manood ng TV sa pamamagitan ng panonood ng balita sa nangyayari sa Pilipinas ngayon.

Table 2. Inhibitors of Filipino JHS Students' National Pride

Theme	Sub-theme	Significant Statement
Reluctance	Introversion	Sa kwarto lang po ako.
		Hindi po kasi ako mahilig sa social media.
		Mahiyain rin akong tao.
		Kasi nahihiya ako. Kasi, sir, baka ano, ma-judge ako.
	Avoidance	Hindi po ako nanonood ng balita. Saka hindi po ako nakikinig...sa guro. Sa dinami-dami ng mga gawain, hindi na ako nakakapagbasa at minsan tinatamad na ako sa dami-dami ng mga ginagawa para hindi ako maging updated.
		Kasi, sir, ano kasi, naglalaro lang ako ng online games ganyan. Kaya wala akong alam ganyan.
		Di rin po ako mahilig manood ng TV.
		Maraming ginagawa sa bahay. nagwawalis. naghuhugas. tumutulong sa pagtitinda ng merienda.
Inaccessibility of Resources	Lack of Gadgets	Kasi po wala rin po akong sariling cellphone.
		Ano po...wala po kaming ano...Yun po...yung mga gadgets...TV lang po.
	Changes in the <i>Araling Panlipuan</i> Curriculum	Kasi po, iba yung tinatalakay namin sa AP.
National Embarrassment	Lack of Discipline	Kasi po tayong mga Filipino, kung makikita niyo po, katulad ng...medyo hindi po tayo ganun kalinis kapag tinitignan. Kasi minsan, kapag naglalakad ka sa daan, makikita mo, nagtatapon na lang po nang basta-basta. Medyo nawawalan na po sila ng ano...ahm...parang modo...sa pagtapon po ng basura nila. Ganun po.
		Opo. Nakakahiya. Minsan po, may mga dayuhan pa nga po sila na yung naglilinis, diba po?
		Nakakahiya rin pong aminin pero maraming Filipino na walang disiplina.
	National Issues	Nakakalungkot lang pong sabihin na marami din pong bisyo at krimen na kumakalat sa ating bansa

		Kasi po yung...yung mga...tulad po ngayon, yung mga extra-judicial killings yung mga nangyari po...tsaka yung mga nangyayari rin pong gera dito sa Pilipinas. napapatay nila yung hindi naman po talaga yun yung target nila, pero yun po yung nadadamay sa pagreraid nila. 24 oras mistaken identity
		Kasi sa panahon natin ngayon ay marami ng mga kalat sa iba't ibang mga lugar marami na ding mga istruktura at mas marami na ding mga tao na gumagamit ng bawal na gamot dahil sila ay walang makain at dahil sila ay walang trabaho.

Table 3. Sources of Filipino JHS Students' National Pride

Theme	Sub-theme	Significant Statement
Historical Events	Filipino Resistance	Noong lumaban po ang mga pilipino sa mga Espanyol, Hapon, at mga Amerikano sa digmaan. Unang panahon ung mga nakipaglaban ung mga Filipino.
		Kapag po nanonood ako ng mga katulad po ng...sa ano...sa Heneral Luna. Pinaglalaban po talaga nila yung...pinaglaban po nila yung Pilipinas. Hindi po talaga sila sumuko. Ta's syempre, ako, bilang isang Pinoy, pinaglaban po nila yung bansa natin, upang di masakop, naramdaman ko po na dapat nating pahalagahan po yun...yung mga pinaghirapan nila.
		Siguro po, yung pong mga, yun pong mga history po ng Pilipinas. Ginawa po...yun pong mga bagay ginawa ng mga bayani natin para po lumaya po yung Pilipinas sa kamay po ng mananakop.
		Itinuro niya ang buhay noon at ang pakikipagdigmaan ng mga Pinoy sa mga mananakop upang maging malaya ang bansang Pilipinas at kung ano ang mga pinagdaanan ng mga Pinoy noon sa kamay ng mananakop.
	Rise of Nationalism	Yung sa history po. Yung kay Andres Bonifacio, pinaglaban niya pa rin po yung Pilipinas, kahit na minamaliit tayo ng mga Kastila. At si Jose Rizal din po, pinaglaban po niya sa pamamagitan ng pagsulat, kahit na yung mga Filipino nahihirapan na, patuloy pa rin sila sa paglaban at di sila marunong sumuko. "Yung kay Andres Bonifacio, pinaglaban niya pa rin po yung Pilipinas, kahit na minamaliit tayo ng mga Kastila." "At si Jose Rizal din po, pinaglaban po niya sa pamamagitan ng pagsulat, kahit na yung mga Filipino nahihirapan na, patuloy pa rin sila sa paglaban at di sila marunong sumuko."
		Halimbawa po ng history na ikinaproud ko po bilang pilipino, nung lumaban po si Andres Bonifacio, noong ginamit ni Dr. Jose Rizal ang kanyang talino ng hindi gumamit ng dahas.
		Ang kasaysayan natin kaya ako proud to be Pinoy.

		Ang pagiging matapang na Pilipino kagaya nila Jose Rizal at Andres Bonifacio
		Yung pagsakripisyo po ni Jose Rizal na ating pambansang bayani sakanyang buhay para po sa ating kalayaan
		Sir, yung mga bayani, sir. Katulad ni Jose Rizal kasi gumamit siya ng mapayapang pamamaraan at madiskarte
		Jose Rizal, sinulat nya po ang 'NOLI ME TANGERE' AT 'EL FILIBUSTERISMO' upang magising ang mga pilipino sa pag aalipusta ng mga dayuhan. Andres Bonifacio, nagtatatag ng KKK
Natural Heritage	Natural Resources	Likas na yaman na matatagpuan sa Pilipinas ay yung mga yamang lupa na makukuha gaya ng iba't ibang mga tanim gaya ng manga, palay, at bigas, mga corals na napakaganda na matatagpuan sa yamang tubig ng Pilipinas, perlas, kabibe, mga mineral. Natural Resources
	Natural Wonders	Palawan, Boracay at iba pa po. Chocolate Hills
		Sa places po mga...yung boracay po, yun, sikat na sikat po yan. Yung...yun pong pumunta kami sa ano eh...sa isang lugar po dun sa banda pong Samar.
		Magandang tanawin sa Pilipinas gaya ng Boracay Island matatagpuan sa lalawigan ng Aklan. Ang pinakamataas na bundok sa Pilipinas ang Mount Apo. Ang Hundred Islands na matatagpuan sa lalawigan ng Pangasinan. At madami pang iba. yung kinukwento po palagi ng aking lola ay yung mga iba't ibang lugar sa Sibulan, Negros Occidental gaya ng Sibulan resorts, sibulan beach, atbp. Sibul, abucay sa Bataan, pero ngayon kaunti pa rin yung mga napupuntahan kop o sa mga kinukwento niya.
		Iba't ibang tanawin na dapat puntahan muna bago ang ibang bansa gaya ng Boracay, napakalinaw yung tubig dun tapos madaming iba't ibang rides sa dagat katulad ng flying fish, banana boat, atbp. Mother falls sa Baler Aurora, mahirap man akyatin bago mapuntahan yung mother falls pero sa pag-akyat pa lang maenjoy muna yung adventure. Anawangin cove sa Zambales, malinaw rin yung tubig dito tapos meron ding campsite para sa camping. Matuto ka dun kung pano magsurvive kahit walang kuryente, may iba't ibang isla sa Zambales, capons, at camara. Napakaganda ng tanawin, sobrang lambot ng buhangin at malinaw ang tubig.
		Mga lugar na magaganda po. Tulad ng mga lugar dito...kunwari...Baguio, Cebu.
Cultural Heritage	Tangible Heritage	Mga tradisyonal na damit tulad ng Barong at Saya.
		Pagsuot ng mga damit na gawang Pinoy Sinaunang damit. napapansin ko kasi maganda tignan. Suot ng igorot. baro at saya. kasi sarili nilang gawa. Ifugao. Traditional.

		baro't saya
		Pagkain ng masarap na pagkaing Pinoy. “Pagkaing Pinoy Adobo, Sinigang at Lechong Baboy”
		Sa food po maipagmamalaki...masasabi ko pong mapagmamalaki po natin yung adobo po.
		kakanin, tuyo
		Iba't ibang pagkain na galling talaga sa Pilipinas gaya ng pinakbet o pakbet na nagmula sa Ilocos Region. Bagnet na nagmula rin sa Ilocos. Dinuguan na ginawa talaga ng Pilipino.
		Tsaka mga masasarap po na putahe sa Pilipinas...Sisig
		Pagmamalaki sa lutong Pinoy. Sisig, Adobo, Sinigang
		Tas yung mga pagkain dito po sa Pilipinas. Sisig po. Ganun. Mga iba't ibang pagkain po. Adobo, sinigang
		Kunwari po dito sa Angeles nalang po, kilala po ang Holy Rosary Parish Church, Pamintuan Mansion kung san ginanap ang unang anibersaryo ng kalayaan ng pilipinas.
		Banaue Rice terraces na matatagpuan sa lalawigan ng Ifugao.
		Baguio City
		Mga magagandang bagay na naimbento natin. Banig, balat na sapatos. Sasakyang gumagamit ng natural gas, artificial coral reefs, flower induction treatments
		Pagbili ng produktong Filipino
		kakaibang mga bagay na sa Pilipinas lang makikita
		Nakakamangha ang mga bagay sa Pilipinas. Pamaypay. Mga gamit sa skwela. Notebook. BAGUIO - kasi maraming pumupunta na tao. yung mga tao dun mababait. yung mga produkto nila. keychain. t-shirt.
		Isa sa ipagmamalaki kong Produktong Pinoy ay Ang pampagandang Happy Skin na nakikipagsabayan sa mga imported na produkto.
		Marunong po ang mga Pilipino na mag-ukit, gumawa po ng banga at marami pa pong bagay
		Paglaro ng mga larong Pinoy... gaya po ng piko, patintero, tumbang preso saka po...yung...agawan base.
Intangible Heritage		Ang una ay ang mga akda ni Gat Jose Rizal na tinalakay namin sa aming paksa sa Filipino.
		Yung pagdiriwang ng paskong pinoy.
		Pagdiriwang ng Kalayaan ng Pilipinas
		Iba't ibang selebrasyon na ipinagdiriwang sa Pilipinas, Fiesta ganun.
		Yung mga fiesta po.
		Panglima po yung mga pista na pati po yung mga dayuhan ay pumupunta po sa ating bansa upang masaksihan po yung mga pista na yun. Sinulog Festival at Pangbenga Festival

	Ang pangatlo ay ang mga pista sa iba't ibang lugar na ipinagdidiwang ng ating mga kapwa Filipino. Ati-atihan at Sinulog Festival
	Mga kapistahan po dito
	Tsaka masasayang okasyon ng mga Filipino. Kultura at tradisyon: fiesta, binyag, mahal na araw, pasko, bagong taon
	And yung sobrang nakaka-ano lang po, yung mga traditions na nakakasanayan ng mga Filipino. Yun po. "...and yung mga fiestas po, yung holy week" Traditions like yung mga pista po, yung mahal na araw po, simbang gabi.
	Pagdiriwang ng pista. Pagdiriwang ng pista Fiestang La Naval (Fiestang Culiati) o Ati-Atihan Festival
	Ano po...ahm...yung mga fiesta po sa 'tin. Yung mga fiesta. Yung pasko po. yung new year. Ati atihan kase sinisimbolo nito ang saint santo niño na kung saan nagiging matatag at masaya ang mga tao rito.
	Pati po pag pagdiriwang po ng mga pista.
	Pati nap o kung paano po natin i-set aside ang certain things para lang po sa mga festivals ganyan po.
	Pagsayaw po ng folk dance. Mga halimbawa po ng folk dance sayaw sa bangko, tinikling, itik-itik.
	Nakakaproud maging Pinoy noong nakita ko yung balita sa telebisyon tungkol sa bagyong Yolanda. Nakita ko kung paano magtulong-tulungan ang mga kapwa ko Filipino sa pagsapit ng mga ganoong kalamidad.
	Matulungin ang isang Pinoy
	Pagtulong sa naapektuhan po ng kalamidad...lindol, bagyo...
	Pangatlo po yung pagiging masiyahin po nila na sa kabila nga po ng pagsubok na hindi po nila nakakalimutang ngumiti.
	Ang pangalawa ay ang pagiging masiyahin ng mga Filipino na nakikita ko sa aking pang-araw-araw na pamumuhay. Pagiging masiyahin
	Yung una po, ano, yung kahit kasi, yung mga Filipino kasi, kahit na maproblema sila, kunwari madaming sakunang dumarating sa atin, nandun pa rin yung bakas ng ngiti sa atin. Sakuna, tulad na lamang ng bagyo, earthquake atbp.
	Kilala po tayong mga Pinoy sa...pagiging masiyahin.
	Yung pagiging matatag po ng mga Filipino sa kabila po ng pagsubok...pagkakaroon ng watak na pamilya.
	Noong mga panahong may problema ang aking pamilya, patuloy pa rin silang nakangiti at sinasalubong ang mga tao na punong-puno ng saya.
	Pagbibigay galang sa mga matatanda. Ugaling Filipino Pagmamano sa mga nakatatanda at pagsasabi ng Po at opo

		pagrespeto sa mga matatanda, pagsabi ng po at opo, pagmamano
		Pagrespeto po especially pagmano po sa mga matatanda. Pagsabi po ng po at opo
		Pagsasabi ng “po” at “opo”.
		Pagmamano. Ganyan po. Kasi po sa ibang bansa, wala naman po silang ganun. Pagsasabi ng po at opo.
		Pagmamano
		Paggalang sa mga matatanda
		Siguro yun pong pagtanggap natin sa mga bisita na, yun pong, yung bukal sa kalooban natin.
		tsaka po yung mga ugaling hospitality po ng mga Filipino
		Yung sarili...mga Filipino din po kasi yung pagiging hospitable po nila sa iba.
		Kilala po tayong mga Pinoy sa ating hospitality at pagiging masiyahin.
		Then, yung mga tradisyon din po natin sa bahay. Malinis po tayo.
		Nasabi ko na ito noong nanalo ang Pilipinas sa isang kompetisyon. At dahil ang mga Pilipino ay masisipag na tao kaya ko nasabing ako ay “proud to be Pinoy.”
		Proud ako sa mga taong naghihirap...sa mga nagtatrabaho para sa kanilang mga anak.
		Ganun din si Catriona Gray, Miss Universe 2018.
		Yung...kagaya po nung nanalo po si Catriona Gray sa Miss Universe
Filipino People	Prominent Filipinos	Nun pong nanalo si Catriona Gray sa Miss Universe.
		Ano po...Sina Catriona Gray po.
		Siguro pag po nananalo yung mga pinoy...halimbawa po si Ms. Catriona Gray, ganun
		Mga Miss Universe po.
		Miss Universe
		Tas nananalo din tayo sa mga beauty contests.
		Yung mga sumasali po ng mga X Factor po ganyan.
		Nakakatuwa po kasi yung achievements, kunwari po yung...yung si Alden... sina Dennis Trillo...Si Wynwyn Marquez.
		Tapos po yung mga achievements ng mga kapwa pinoy.
		Nung...una po, nung bata po ako, pag po may magagaling po na artista po ganun...ay wow..ang galing po nila...tas po.
		Si Lea Salonga po, kilala po siya sa buong mundo bilang magaling na mang-aawit.
		Una po yung mga Filipinong sumasali sa iba’t ibang paligsahan.
		Na nakakauwi ng parangal tulad na lamang sa larangan ng pagsayaw at pagkanta.
		Katulad na lamang ni Lea Salonga sa larangan Ng pagkanta.

		Pagpapamalas ng talento ng iba't ibang Pillipno sa kanya-kanyang larangan. Sa larangan ng pagkanta (Lea Salonga), at Yung mga sumasali po ng mga X Factor po ganyan. 4th Impact. yung sa mga singing contest po Galing Magaling Po tayo sa pagkanta at pagsayaw Kunwari po nung bata po ako, gusto ko po si Fernando Amorsolo. Napakagaling niya po sa pagguhit na sa bawat larawan na ginagawa niya po ay nakakaantig ng damdamin pati sinisimbolo yung mga pang-araw araw na pamumuhay nating pilipino lalo na po ng mga nasa probinsiya. Then, yung mga taong rumerepresenta sa atin sa ibang bansa katulad ni Manny Pacquiao. Si Pacquaio po ganyan. Yung kay Manny Pacquiao, Hidilyn Diaz. At meron din yung sa pakikitungo ng mga Filipino sa mga sports sa ibang bansa. Patuloy pa rin sila sa pagkuha ng victory. Nung nanalo si Pacquiao...sa larangan ng boxing. Sa sports, syempre po yung basketball po. Yung nag-champion po yung Gilas sa FIBA Asians po. asean games, Olympics. Billiard (Efren Reyes) Tsaka yung nananalo yung mga idol ko sa ML. Nanalo ang ating bansa sa larangan ng gymnastics, ang paging pagkapanalo ni Manny Pacquiao sa boxing, pagkakapanalo ni Efren "Bata" Reyes sa larangan ng billiards.
	Filipino Institutions	Boys Scout of the Philippines. Pati po yung mga kasama kong sumasayaw. Mga katutubo po na Aeta at Igorot. Yun pong mga indigenous tribes natin na nagsasamba pa po ng mga diyos-diyosan. Halimbawa po yung mga ifugao na may mga anito Proud ako sa magulang ko, kasi pinag-aral nila ako. Mga magulang at guro ko. Yung mga magulang ko po. Si mama ko. Si papa ko. Proud ako na born again ako at ang pagsisimba ko twing linggo. Pagsisimba tuwing linggo. Pang-apat po yung namumuno sa ating bansa na nagpapanatili ng pagiging soberanya ng bansang Pilipinas. Pangulong Rodrigo Duterte Kinukwento ko po sa aking mga kaklase tulad ng ginawa ko kanina. Sinabi ko po yung nangyayari sa Pilipinas. Yung magagandang gawin ng ating pangulo. Yung pag-aano po sa mga batas, yung sa mga adik po. Nabawasan po yung mga adik sa Pilipinas. At yung crime sa Pilipinas, bumaba lalo.

		Magagandang gawin ng ating pangulo gaya ng pagpapalakas ng mga kagamitan sa military, pag-inspect sa mga ginagawa ng mga gobyerno.
		Tapos po yung mga nagpapalawak ng mga kaalaman nila tungkol sa ating kultura.
		Proud ako sa mga guro...na kahit puyat na sila sa pagtuturo, sila ay nagtuturo pa rin.
		Ang pang-apat naman ay ang mga patimpalak tungkol sa Filipino na nagpapausbong lalo ng ating kultura. Pagtatalumpati at Paggawa ng Tula at Sanaysay

Table 4. Description of Filipino JHS Students' National Pride

Theme	Sub-theme	Significant Statement
Positive Experience	Feel-good Experience	Masaya at maluwa sa pakiramdam pag ikaw ay proud.
		Masaya na nakakagalak. Labis ko na pinagmamalaki na Pinoy ako.
		Masaya at nakakaproud talaga dahil parang dumadaloy din sa dugo mo ang nakakamit ng kapwa Pinoy.
		Sir, masaya, sir
		Parang magaan po sa kalooban
		Nakakagalak ng puso at masaya po dahil natatangi ka pag ika'y Filipino katulad na lamang sa ibang bansa na mas pinipili nila ang gurong Filipino kesa sa mga guro ng ibang lahi.
		Ahm..Nakamapuspos (overwhelm) po. Dahil...Ano po...dahil bilang isang kabataan marami pa rin yung nagpapalawak ng kaalaman tungkol sa ating mga kultura.
		Nararamdaman ko na nakakaproud sa isang Filipino...yung feeling na yun...parang nakaka-overwhelm po na masayang maging Filipino dahil naipapamalas sa ibang tao habang sinisimbolo mo ang kulturang Filipino.
		Masarap po sa pakiramdam kasi nalabas ko po yung pagmamahal ko sa mundo
		Masaya lang po kasi po nanalo na naman yung Pilipinas sa mga international event.
		Masaya po.
		Masaya.
		Yung feel na feel po talaga na Filipino ka.; Masaya po
		Ano po...sobrang saya po. Sobra pong masaya.
		Masaya po and parang mapagmalaki po ako
		Masaya po...kasi pag may natutulungan kang tao, nakaka-touch po kasi...kasi po...minsan po nung naiisipan mo na dapat sayo nangyari yun.
		Masaya po syempre. Kasi...kaya ko po nasabi na masaya kasi po parang naiisip ko po na...pag narinig ko po yung proud

		pinoy...parang di ko na po kailangang pumunta ng ibang bansa para maging proud to be Pinoy po kase...yung mga foreigner din po, napaproud din po pala sila sa mga Filipino.
		Masaya po. Kasi po dun ko po nakikita yung mga, yung mga paniniwala, yung mga kaugalian, tsaka yung iba pa pong ugali ng mga Filipino.
		Masaya po saka magaan sa kalooban.
		Ngumiti po saka nag-join na lang sa gawaing iyon.
		Yung napatalon po ako sa sobrang saya. Tsaka napasigaw po ako na proud ako maging isang Filipino.
		Sa sobrang overwhelm na nanalo po yung bansa ko, syempre po, mapapasigaw ka, yung papalangkapan mo po yung si Catriona Gray kasi nagawa po niya yung part niya, kung ano po yung gagawin niya
		Nag-smile po
		Nag-smile...yung sarili ko lang po.
	Self-improvement	Mas pinalawak ko po yung mga kakayahan ko.
		Mas lalo pong tumatag yung kalooban ko bilang Filipino dahil nalaman ko na yung Filipino hindi sila marunong sumuko kahit na minamaliit sila ng ibang bansa.
		Yung ginawa ko lang po, pinagbutihan ko po yung pag-aaral ko kasi po pag napagbutihan ko po yung pag-aaral ko, mas, pag nakakuha po ng mga...kunwari, natapos ko na po yung pag-aaral ko...pag nakakuha na po ako ng trabaho, mas makakatulong po ako na mas pagandahin pa po yung Pilipinas na maging isang mabuting manggagawa po.
		Sa abot po ng aking makakaya, tumutulong po ako sa mga magulang ko...kung minsan po sa paglilinis ng bahay...sa paggawa po ng mga ano...tsaka po ano...ah, palagi po ako nagsasabi ng po at opo.
		Gumawa, sir, ng mabuting gawain. Tsaka, sir, nag-aaral nang mabuti. At pananatilihing malinis ang bayan o kapaligiran
Social Engagement	Peer Socialization	Sinasabi ko po ito sa aking mga kaibigan at kamag-aral. Kinukwento ko po sa mga kaklase ko yung pakiramdam.
		Pati po kapag nakikipagkwentuhan po ako sa mga kasama ko
		Minsan po, sinasabi ko sa mga kaibigan ko.
		And sinasabi ko rin po sa mga kaibigan ko na. Tol, alam mo ba yung ganyan. Nagkukwento po ako sa kanila.”
		Kinwento ko ito sa ibang Filipino para malaman nila yung ikinaka-proud ko sa ating wika.
		Kinukwento ko po sa aking mga kaklase tulad ng ginawa ko kanina. Sinabi ko po yung nangyayari sa Pilipinas. Yung magagandang gawin ng ating pangulo at yung iba’t ibang tanawin na dapat putahan muna bago ang ibang bansa.

		Then, shine ko pa po sa ibang kapwa ko kabataan yung mga nangyari sa kinabuhay na nakakaproud pala bilang isang Pinoy. Mga kapwa estudyante.
		Kinukwento ko po.
		Pati po kapag nakikipagkwentuhan po ako sa mga kasama ko.
		Parang pinagkalat ko lang po sa mga kaibigan ko...ganun.
		Nung...nasabi ko po sa katabi ko po yung nanonood po kami ng ano...yung FIBA World Cup po nun, basketball po.
		Pagse-share po sa family, friends.
		Pati nga po yung mga kinukwento ko po sa mga kaibigan ko po
		Shinare ko po sa mga friends ko and family.
	Social Media Engagement	Nasabi ko ito noong kakwentuhan ko ang aking kaibigan na korean at nasabi po niya na proud sya sa ano nila...sa lugar nila kasi malinis, tahimik, walang gulo. Nasabi ko po dito proud ako kasi po, dito po ako lumaki kaya proud ako dito.
		Sa facebook po, may mga ano po dun, may mga post. Then, shine-share ko po sila.
		Shinare ko po...and syempre, hindi po mawawala yung social media.
		Nagpo-post po ako ng like po ng mga achievements po ng mga Filipino.
		Kasi po pag nagpo-post po ako ng mga...yung about po sa mga Filipino na dapat po maging proud tayo kasi po pag sa social media po kasi sinabi yung mga nararamdaman mo, mga emotion mo, parang marami pong tao yung makakaalam.
		Ibibahagi ko po sa social media
		And binabahagi po sa social media
		tapos po minsan sa social media po nasasabi po.
		Sine-share ko s'ya. Ganyan. Tapos... Yes, sir. Ano...congrats, Pacquiao...ganun...
		Shine-share ko po.
		And shine-share ko rin po sa facebook...kung ano po yung mga holidays natin ganyan. Yun po.
		Minsan po, sine-share
Nationalistic Attachment	Loyalty	Nasabi ko po dito, proud ako kasi po, dito po ako lumaki kaya proud ako dito. Dito rin po ako pinanganak.
		Kasi po, eto po tayo, eto po yung binigay na ano sa atin ni Lord. And yung...bat po natin ikakahiya yung tradisyon na meron tayo if yun naman po talaga yung nakasanayan natin.
		Patuloy pa rin akong magiging proud na Filipino ako kahit anong kahihiyan, kasi naniniwala akong wala namang perpekto sa mundo. Lahat tayo nananatiling hindi perpekto at nagkakamali at dumadaan sa maraming pagsubok.
		Natural na sa atin na maging proud sa sariling atin.

		Pagbibigay payo sa iba na nararapat lang na ipagmalaki natin ang pagiging Filipino natin. Hindi ko ikinakahiya na ako ay Filipino, bagkus pinagmamalaki ko ito ng buong puso. Huli ko naman po itong sinabi ngayon dahil araw-araw ko pong pinagmamalaki na ako ay Filipino Hindi mo dapat ikahiya ang iyong bansa at pinagmulan bagkus dapat ipagmalaki at bigyan ng importansya upang mas lalo pang lumabong ang pagiging isang Filipino Kasi nga po pinanganak po ako as a Pinoy, then parang ang gaan po sa pakiramdam, nakakaproud po. Example po, yun pong hindi naman po natin dapat ikahiya na may mga tradition po tayo na example po yung kapag holy week then sa mga fiesta po sa pagsayaw po ng mga folk dance. Kasi po kinalakihan po natin iyon, nasa tradisyon natin yon. At tinatak na sa isip natin na PILIPINO tayo hindi natin dapat ikahiya kung ano tayo. At kung anong meron tayo. Kasi po, yung Pilipinas po yung kinalakihan nating bansa. Tsaka po dito po tayo nakatira kaya po dapat pahalagahan po natin kung anong meron tayo. Kung ano man ang iyong lahi, kailangang maging proud ka rito, dahil nakakagaan ng pakiramdam kapag proud ka kung ano ka. Mahalaga po sa kin yun kasi...dito po ako pinanganak. Ito rin po yung pinagmulan ko. Yung ipopost ko na lang po sa social media yung mga iba pa pong mga bagay na dapat ipagmalaki ng mga Filipino. Kasi po, ahm, kahit po may mga negative po yung pagiging Pinoy, pero lahat naman po tayo hindi naman po tayo perpekto. So kung proud ka po talaga, hindi mo naman ikakahiya. Kasi po, meron po kayong, unique aspect po na pwede po talagang ipagmalaki. Ipaglalaban ko pa rin po na hindi limitado sa mga dahilan na ito yung salik para po maging proud ka kasi po lahat naman po tayo may kanya-kanya po tayong talent. Sasabihin ko na wag nila ikahiya...wag nila ikahiya na Pinoy sila kasi dito sila lumaki at dito na rin sila nagtrabaho. Dapat wala silang ikahiya kasi...kasi dapat nilang...dapat nilang ipagmalaki na...dito na sila lumaki...dito sila nagtatrabaho. Pinagmalaki ko po kung ano yung meron sa Pilipinas at mga pwedeng gawin dito.
	Appreciation	Binigyang-halaga ko ang mga gawaing Pinoy at binigyang-pansin ang ating kasaysayan Noong naramdaman ko na nakakaproud maging Pinoy, mas lalo kong tinangkilik ang mga bagay na tumutulong sa

		pagsusulong sa kulturang Filipino at nakahiligan ko ring manood at magbasa ng mga programa o akdang Filipino. Ang halimbawa ng mga bagay na ito ay ang mga patimpalak na naglalayon na mapausbong ang kultura natin bilang Pilipino. Isang halimbawa nito ang Buwan ng Wika competitions na nakabase sa lenggwaheng Filipino. Halimbawa ng mga programa ay ang IWitness o Front Row na mga dokumentaryo ng mga kapwa natin Pilipino na siya ring gumagamit ng sarili nating wika. 3. Isang halimbawa rin ng akdang Filipino ay Noli me Tangere na siyang sinulat ni Gat. Jose Rizal.
		Pinakita ko po talaga na ano po...totoo po yung sinasabi ko na proud po ako maging pinoy. Yun pong kunwari po, yung sa mga, ibang lugar dito po sa Philippines. Pinapakita ko po yung mga maganda pong places...sa mga kaibigan ko po. Meron pong mga kaibigan na hindi po Filipino. Mga Australyano po sila. Ganun po.
		Mas tinangkilik ko ang mga produktong Pinoy. At mas pinagyaman po at pinahalagahan ang kultura ng bansang Pilipinas.
		Simula po noon mas inappreciate ko na po yung ano...gawa ng mga Filipino tsaka po yung kultura tsaka tradisyon.; Mas pinaiimportansyahan...mas binibigyan ko po ng importansya yung mga gawang Filipino tsaka po mas nirerespeto ko na...tsaka po mas tinatangkilik yung mga produkto ng Pilipinas.
		Pagrespeto sa kapwa
Civic Responsibility	Deep Regard for Fellow Filipinos	Gagawin ko pa rin siyang positive, kasi po, triny pa rin po nila yung best po nila, para irepresent yung ano, yung country po natin.
		Syempre, pinaglaban po nila yung bansa po natin para po makilala po tayo. Ganun po. Kaya, ayun po, naging proud po ako nun.
		Halimbawa nga po yung mga nagrerepresenta sa ating bansa tulad na lang po ni Manny Pacquiao o yung ibang beauty pageant candidates po natin, kahit na natalo po sila, nandun pa rin po yung pagiging proud po bilang isang Pinoy kasi po ano, kahit na natalo sila, binigay pa rin nila yung best nila, para itaas yung bandera natin at ginawa pa rin nila yung makakakaya nila para sa ating mga Filipino.
		Masaya pa rin po. At least po, may, yung Filipino, kapwa po natin Filipino, nakatuntong pa rin po sa ibang ano...Yun lang po.
		Tatanggapin pa rin, sir, kahit talo o panalo, sir. Ganun talaga, ginawa naman niya yung best niya. Ginawa niya talaga yung best niya.

		Kasi po, ginawa niya yung best niya...tsaka po lumaban pa rin s'ya.
	Community Involvement	Kasi po, kung hindi po man natin ipapakita yung pagmamahal natin sa iba, hindi po uunlad yung bansang Pilipinas. Kung di pu natin maipapakita na mahal po natin ang pilipinas di pusya uunlad dahil satin po magmumula ang supporta at pagtatangkilik sa ating sariling produkto
		Mahalaga po yun para po, malaman din po yung importansya ng Philippines, kasi po minsan po minamaliit po yung Philippines. Nasabi ko po ito kasi nga po nakikita ko po ito sa internet. Minamaliit at kinukumpara po tayo sa iba pa pong bansa like Japan.
		Kailangan natin itong ipahayag dahil sa atin naman nagsisimula o sumisibol ang pagpapahalaga sa ating kultura. Dahil kung hindi natin ito pahahalagahan, sino pa ang magpapahalaga dito?
		Wala po dahil karapat-dapat pong ipagmalaki pag ika'y Filipino at wala na pong magpapayabong kung di tayo lamang pong mga Filipino.
		Para malaman din po ng iba na may kakayahan din pong tumayo yung...sa sariling paa yung mga Pilipino. Ipakikita o ipapaalala ko sa kanila na ang mga mahahalagang okasyon ay dapat na ipinagdiriwang upang hindi nahihya ang Pilipino sa pakikisalamuha sa mga ibang bansa at sa ibang tao.
		Para po malaman ng ibang bansa may natatago rin po tayong galing. Yung mga bagay na yun, kung makakasama man po sila, di ko na po sila gagawin. Sasabihin ko po sa mga kamag-anak ko at mga kaibigan ko po. Na wag na po nilang gawin yung bagay na yun kasi po baka mapahiya pa po yung Pilipinas at yung mga Pilipino.
		Kasi po para malaman ng ibang tao na...yung hindi po ganito lang yung Filipino. Yung...akala po nila ganyan lang. May maaano pa po yung Filipino...yung may mas maitataas pa po.
		Pagsali po sa mga kompetisyon katulad na lamang po ng pagsulat ng sanaysay na tagalog na nagpapatulong sa panunumbalik ng mga wikang katutubo at ng bansang Pilipinas. Siguro po, una, malulungkot po ako, pero gagawa po ako ng paraan para mapanumbalik po yung mga dating postibong epekto ng mga ito. Siguro po ay sa pamamagitan ng pagbuo ng isang organisasyon na tutulong sa panunumbalik ng positioning epekto Ng mga ito. Manghihikayat kami Ng mga Pilipino na patuloy na mahalin

		Ano po...sa pamamagitan ng paglahok sa mga organisasyon...na kung saan napapalawak nito ang Filipino national pride.
		Sa pakikilahok sa mga patimpalak na may kaugnayan sa pagpapayabong ng kulturang Filipino na nakakatulong sa pagpapalaganap ng Filipino National Pride. Isa pa dito ang pagtulong sa ating mga sarili dahil nakakatulong tayo sa pagpapayabong ng ating mga sarili.
		Pagsali sa Boy Scout
		O kaya naman po kapag po may related po na maisusulat po sa dyaryo dun po namin ilalagay.
		Twing pong nakakakita o nakakarinig ako ng nagpa-flag ceremony, humihinto po ako kahit ano pong ginagawa ko Naghihikayat din po ako ng ibang tao para ipakita nila na proud to be Pinoy sila.
		Sa mga...sa mga...drawing or painting po na...; Si Jose Rizal po. Tas po yung...yung wika natin na pinagmamalaki sa ibang bansa.
		Diba po may dayo dito...yung...Yun pong galing sa ibang bansa. Yun pong parang may ino-offer po sila galing sa mga Filipino. Yung may... parang tinuturo po tayo sa iba...sa ibang bansa na nandito sa Filipino.; Ano po...yung kaibigan ko po ano...galing po sila sa US. Tas bumalik may kasama ano...yun pong ano ...pinatikim...pinatikim po namin sila ng mga Filipino food ganyan. Tas nilibot po namin sila sa ibang lugar; Sa ano po...sa...dun po sa Pulong...ay Simbahang Maragul
		Yung reaksiyon ko po dun, may konting kalungkutan. Mas lalo ko pong patatatagin yung kalooban ko nun sa pamamagitan ng pakikilahok sa iba't ibang paligsahan na dala-dala ang pangalan ng Filipino.
		Kung hindi magiging mabuti ang kinalabasan nito, hindi naman mawawala ang pagiging malungkot dahil sa mga nangyaring epekto nito. Ngunit nakasalalay ito sa kung paano mo ito dadalhin, sabi nga nila, ang buhay ay di lamang tungkol sa kung ano ang binibigay nito sa iyo, kundi paano mo ito haharapin. Kaya nakasalalay dito kung paano ka magre-react. Magre-react siguro ako na ipapakita ko na kung yun ay magdudulot ng kahihiyan, papakita ko na ang aking sariling talento ay hindi lamang ganun din ang magiging epekto. Kundi makakatulong ito sa Filipino national pride at na sayo naman kung dadagdagan mo ang kahihiyan o gagawa ka ng mga bagay na makakatulong.

Curriculum Vitae

ROWIN C. DE LEON

01 Wester Ways Avenue, Hensonville, Malabanas
 Angeles City, Philippines
 0936-802-3296
deleon.rowin@gmail.com/ deleon.rc@pnu.edu.ph



EDUCATION

Graduate

Master of Arts in Social Science Education
 Philippine Normal University

(January 2017 – April 2020)

Tertiary

Bachelor of Science in Secondary Education
 Major in Social Studies
 Holy Angel University

(June 2011 – April 2015)

Secondary

Angeles City National High School
 Holy Angel University

(June 2009 – April 2011)

(June 2007 – April 2009)

WORK EXPERIENCE

Secondary School Teacher
 Angeles City National High School
 Angeles City, Philippines

(June 2017 – present)

Part-time College Instructor
 Angeles University Foundation
 Angeles City, Philippines

(June 2016 – March 2017)

Associate Teacher I
 Brightwoods Educational Ventures, Inc.
 Angeles City, Philippines

(April 2015 – March 2016)

ACADEMIC AND NON-ACADEMIC AWARDS RECEIVED

Professional Teacher
 Professional Regulation Commission

First Prize

Kabataan Sanaysay Category
 63rd Carlos Palanca Memorial Awards for Literature

MEMBERSHIP AND ORGANIZATION

Angeles City National High School Faculty Club
Member

(June 2017 - present)

Founding President

(January 2014 – March 2015)

The Social Studies Circle

College of Arts, Sciences and Education, Holy Angel University

SEMINARS, ACTIVITIES, AND TRAININGS ATTENDED

Project: REKASALO (Revitalization of Kasaysayang Lokal ng Angeles City) 2: A Balik
Kasaysayan Learning Materials Development Seminar Workshop/ Writeshop

Organized by Division of Angeles City

December 4-6, 2019

Research Presenter of the Action Research entitled “The Effectiveness of ‘Puzzle Maps’ in
Improving the Proficiency Level in Identifying the Five Geographical Regions of Asia among
Grade Seven Students”

4th Annual Division Research Conference 2019

Organized by Division of Angeles City

November 20, 2019

Introduction to Phenomenology and Qualitative Data Coding with Dr. Levi Elipane

Organized by Graduate Research Office Philippine Normal University

November 17, 2018

Kapampangan Lineage of Andres Bonifacio

Organized by Holy Angel University

August 2, 2018

School-based Seminar-Workshop on Action Research Writing

Organized by Angeles City National High School

July 12-13, 2018

Project: REKASALO (Revitalization of Kasaysayang Lokal in Public Schools) A Balik

Kasaysayan Seminar-Workshop

Organized by Division of Angeles City

May 21-23, 2018

Seminar-Workshop on Neuroscience and Education Part 1

Organized by Dr. Felcia Yeban, Faculty Member of Philippine Normal University

February 25, 2017

Creative Schools

Organized by Brightwoods School

December 1, 2015 – January 27, 2016

Angeles at 50: A Day of Talks, Meetings, and Discussion
 Organized by Society of Researchers and Educators of Kapampangan
 Museum of Philippine Social History, Angeles City, Philippines
 December 8, 2015

All-star Fellow for Filipino – Essay in 15th Pamiyabe: The Regional Creative Writing Workshop and Fellowship
 Organized by The Angelite, Official Student Publication of Holy Angel University, in partnership with Juan D. Nepomuceno Center for Kapampangan Studies (CKS) and National Commission for Culture and Arts (NCCA)
 April 18-11, 2015

10th Annual Religare and 6th Student Leaders' Congress:
 "Sprinting Towards Legacy, a Decade of Leadership through Camaraderie"
 Organized by University of the Assumption, City of San Fernando, Pampanga
 August 3, 2014

Local Fellow for Filipino – Short Story in 7th Palihang Rogelio Sicat
 Annual Creative Writing Workshop for works written in Filipino
 Organized by the UP Department of Filipino and Philippine Literature (UP-DFPL)
 May 14-18, 2014

Inaugural Conference of the Philippine Association for the Study of Culture, History and Religion
 "Culture, Religion and Maritime Links among the Islands of the Philippines and Beyond"
 Organized by Holy Angel University, Angeles City
 February 1, 2014

The 2nd EdukCircle International Convention on Education Management
 "Current Issues, Trends, and Strategies in Education"
 Organized by The EdukCircle of UP Diliman and International Center for Communication Studies
 January 25, 2014

Amlat at Kulturang Kapampangan
 "150th Birth Anniversary of the Father of Philippine Revolution, Andres Bonifacio"
 Organized by Society of Researchers and Educators of Kapampangan
 November 30, 2013

Fellow for Filipino – Short Story in 13th Pamiyabe: The Regional Creative Writing Workshop and Fellowship
 Organized by The Angelite in partnership with CKS and NCCA
 March 8-10, 2013

Scriptwriting for Film Workshop with Raymond Lee
 Organized by the Juan D. Nepomuceno Center for Kapampangan Studies (CKS)
 September 29, 2012

Volunteer Student in English Language Course Buddy System for Korean Students
Organized by Office of External Affairs, Holy Angel University, Angeles City
January 16 - February 13, 2012

PERSONAL INFORMATION

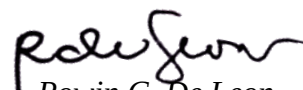
Birth Date: July 12, 1995
Age: 24
Civil Status: Single
Height: 5'7"
Weight: 73 kg
Religion: Roman Catholic

CHARACTER REFERENCES

Ms. Ma. Luisa G. Ocampo
Head, Araling Panlipunan Department
Angeles City National High School
Contact No: 0933-865-8825

Mrs. Nora S. Lagman
Grade 7, Grade Level Chairman
Angeles City National High School
Contact No: 0936-434-6913

I do hereby certify that the above information are true and correct to the best of my knowledge and belief.


Rowin C. De Leon