

LANGUAGE BIAS OF THE GRADE SCHOOL TEXTBOOKS BASED ON ETHNICITY

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ABSTRACT

This study took the constructionists stance scrutinizing the language used by the grade school students in the public schools of the Division of Bataan in terms of ethnicity. Specifically, it aims to analyze the language bias present in the subjects of Social Studies (Araling Panlipunan) and Values Education (Edukasyon sa Pagpapahalaga) used by the first three grade level students in the Division of Bataan with a total of six (6) books. Each textbook was evaluated using the Critical Discourse Analysis as a research methodology to systematically analyze, describe and interpret the language used by the author that may include socio-political constructs leading to language bias. Themes such as underrepresentation of other indigenous or cultural community groups, overgeneralized description of Filipino cultural behavior, beliefs and attitudes, underrepresentation of indigenous minority groups, cultural insensitivity, misconception about indigenous or cultural community groups, discrimination against indigenous people, misconception about Filipinos, focus on lowlanders and inappropriate cultural terms are used to enhance the analysis of the textbooks. The findings indicate that there are excerpts that have language bias in terms of ethnicity. The researcher included proposed alternatives for the excerpts taken from the textbooks so as not to be biased in terms of ethnicity. The research highlights the importance of looking into how the language use can affect how the readers, specifically the young students, view the various ethnic groups and cultural communities.

Keywords: *Language Bias; Ethnicity; Sociolinguistics; Discourse Analysis*

INTRODUCTION

Racial categorization and stereotypes play an all-embracing and essential role in social understanding, decision and interaction around the world. While stereotypes are functional by enabling us to make sense of our complex social setting, when people are treated based on generic stereotypical assumptions, rather than on accessible individualization knowledge, their use may encourage prejudice and discrimination. From generalized (negative) stereotypical associations that people hold regarding social groups, bias and discrimination arise. Via

contact about categorized people and their actions, these stereotypes are socially exchanged within (sub)cultures. The communication and linguistic mechanisms by which assumptions are established and retained are exposed by research on biased language usage. Our language echoes the current stereotypical perceptions we have of categorized perceptions when talking about other people and their actions. A language bias is characterized as a structural asymmetry in word choice which reflects the cognitions of the social category which are applied to the groups or individuals mentioned. The

literature shows and thus maintains social-category cognitions and stereotypes of three kinds of preconditions. (Beukeboom and Burgers, 2017).

The communication is seen as the primary motor for producing and sustaining consensus-based information in the category. Language plays an important role in this process. Our language represents current stereotypical perceptions with classified persons and sometimes without our conscious knowledge when talking about other people and their actions (Beukeboom and Burgers, 2017). So our vocabulary implicitly exposes the stereotypical assumptions we have for our conversation partner when interacting with individuals we have identified as social groups.

In the Philippines, textbooks used by the students in public schools have been predominantly used for generations. In many subjects, sentences and activities written in the textbooks are characterized with ethnic stereotyping. The author of the textbook may not be aware of it, but the sentences may suggest ethnical discriminations and certain text and situations can be considered prejudiced, offensive and hurtful.

Creating cultural landscape is one of the functions of textbook utility specifically in the foundation of learning and values formation among primary grade students as against the entrepreneurial purpose of producing textbooks.

RESEARCH METHODOLOGY

Critical Discourse Analysis (CDA) research design was used for this research project. Critical speech analysis

is a "discourse analytics study that mainly examines how in social and political contexts the use of social force, domination and injustice is applied, replicated or resisted by texts and speeches" (van Dijk, 2004). It aims to demonstrate how ideological assumptions are concealed under the surface frameworks of textual choices (Machin & Mayr, 2012). Students working under the umbrella of schools of critical discourse analyzes will deal with different hypotheses and different areas of concern, but are bound by a concern regarding language replication of ideology. For example, the study of critical discourse investigates structural, political, gender and media discourses (Wodak, 2001) and how some social groups in different forms of discourse may be improperly or incorrectly portrayed.

As this research is focused on seeking of language bias based on ethnicity, the textbooks were read and re-read for the purpose of seeking any ethnic bias evident in the language use. While there is a possibility that textbooks from other subjects also have language bias, the researcher used Araling Panlipunan and Edukasyon sa Pagpapakatao as the basis for the present research since these two subjects deal with the foundation of values for the children. The researcher believes that grades 1 to 3 students are critical ages to learn values. Hence, learning the values of how we should respond to the indigenous people should be taught to these young learners. The researcher sought the help of a social science expert since the researcher understands that analyzing the words to describe the ethnic groups and indigenous groups in the Philippines can

only be done by an expert on the field of social science.

Highlighted words and pictures were transcribed which included putting the data into categories. The words and pictures from the analyzed data provided the researcher the ability to account for each piece of data. Basically, themes will be developed from the coded and categories. The data was obtained by reading the manuals. Although it was understood by the researchers that the writers of these textbooks who contributed to the data were not able to verify personal/professional history and/or experience, every effort was made to guarantee the authors' confidentiality. The researcher would also like to emphasize that the purpose of this study is to guide misunderstandings about cultural conditions and language use and not to challenge the expertise, skills and understanding of the writers of the books under review.

RESEARCH FINDINGS AND DISCUSSION

Result Analysis of the Language Bias found in Araling Panlipunan (Social Studies) Textbooks

To identify the language bias found in the three grade levels textbooks in the subject of Araling Panlipunan (Social Studies), the researcher made an analysis table for the result of the language bias based on ethnicity. The result includes the various themes set by the expert in classifying the different language biases found in the three textbooks. Table 1. Result Analysis of the Language Bias found in Araling Panlipunan (Social Studies)

Themes	Excerpts Taken From The Textbooks	Meaning
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Underr epresen tation of other indigen ous or cultural commu nity groups	Picture of Aeta (pg. 11, AP1) Picture (pg. 238, AP2)	The picture presented the Aeta as an indigent Filipino. Aetas are not the only indigenous or cultural community group present in the Philippines.
Overgen eralized descripti on of Filipino cultural behavio r, beliefs, and attitude Overgen eralized descripti on of Filipino cultural behavio r, beliefs, and attitude	“ <i>Makapal na kasuotan ang isinusuot kung malamig ang panahon. Manipis na kasuotan ang isinusuot kapag mainit ang panahon.</i> ” (pg. 29, AP1)	Not all Filipinos, regardless of culture/tribe, have the same preference in clothing.
	“ <i>Ang karaniwang pamilya</i> ” (pg. 68, AP1)	Generally, not in all Filipino cultures have mother, father and children living as a family.
	“ <i>Pagsasama-sama ng pamilya sa pagsisimba.</i> ” (pg. 96, AP1)	The term “pagsisimba” is not applicable to all religious denominations
	“ <i>Pagsisimbang-gabi, pagbibigayan ng regalo tuwing pasko.</i> ” (pg. 97, AP1)	The excerpts are about the Catholic faith that are present in the majority of the Tagalog group of Filipinos.
	“ <i>Ang bawat sekta ng relihiyon ay may kani-kaniyang simbahan.</i> ” (pg. 16, AP2)	
“ <i>Tanong: Paano mo mailalarawan ang pananampalataya ng mga rehiyon ng katagalugan?</i> ” (pg. 221,		

	AP3)	
	“Naniniwala ang ating mga ninuno kay Bathala at iba pang mga ispiritwal na tagabantay.” (pg. 261,AP3)	Bathala is one of the gods in the pre-colonial Philippines. There are still a lot of gods and goddesses that the other Filipino ethnic groups are worshipping.
Focused on lowlanders (underrepresentation of indigenous minority groups)	Pictures (pg. 30, 56, 76, & 104, AP1)	Pictures show only the lowlanders, yet the author generalize the pictures as Filipinos.
Cultural insensitivity	“Simbahan/Mosque.” (pg. 25, AP2)	These excerpts teach the students that there are only two religious groups in the Philippines:
	“Ito naman ang mga pagdiriwang na panrelihiyon: Ramadan, Mahal na Araw, Araw ng mga Patay, Hariraya Puasa o Ed'l Ftr, Santa Sena, Pista, Pasko, Santakrusan, at Ati-Atihan.” (pg. 112-113, AP2)	

From the analysis of the language bias found in the book, the following themes emerged:

Underrepresentation of other indigenous or cultural community

groups.

On page 11 of Araling Panlipunan 1 and on page 238 of Araling Panlipunan 2, there are pictures depicting Aeta people. The pictures represent Aeta as indigent Filipino. The readers might have a misleading information about Aeta and the indigenous people as a whole. They might refer to Aetas as the only indigenous group in the Philippines. The researcher would like to recommend to use other cultural community groups whenever the author refers to indigenous groups, not just the Aetas.

The United Nations report on World Social Situation 2018 entitled “Promoting Inclusion through Social Protection” stated that the minority groups in a certain country is suppressed and undermined mainly through colonization. The researcher also believes that because of colonization with various foreign nations over the course of our country’s history that the Aetas and other indigenous groups in the Philippines are underrepresented, thus reflected in scholarly books that are used by our youth.

Overgeneralized description of Filipino cultural behavior, beliefs, and attitude.

The author of the textbook proved to have overgeneralized the description of the Filipino cultural behavior, beliefs and attitude. These are evident in the various excerpts found by the social science expert. On page 29 of Araling Panlipunan 1 the author used the sentence “Makapal na kasuotan ang isinusuot kung malamig ang panahon. Manipis na kasuotan ang isinusuot kapag mainit ang panahon.” This is an

evidence of overgeneralizing the characteristic of Filipinos primarily because not all Filipinos, regardless of cultural community, have the same preference in clothing. Another is on page 68 of the same textbook. The author used ““Ang karaniwang pamilya ay binubuo ng ama, ina at mga anak.” This sentence is both ethnic and gender bias. Generally, not all Filipino families have mother, father, and children living together. The sentence in page 96 of the same textbook presented yet another overgeneralized representation of the Filipinos.

The sentence “Pagsasama-sama ng pamilya sa pagsisimba” has a theme of overgeneralized Filipino description. The term “pagsisimba” is a term not applicable to all religious denominations. There are also various excerpts from Araling Panlipunan I, II and III which are depicting the Catholic faith in particular that are present in the majority of the Tagalog group of the Filipinos. Among these excerpts are: “Pagsisimbang-gabi, pagbibigayan ng regalo tuwing pasko.” (pg. 97, Araling Panlipunan I); “Ang bawat sekta ng relihiyon ay may kani-kaniyang simbahan.” (pg. 16, Araling Panlipunan II); and “Tanong: Paano mo mailalarawan ang pananampalataya ng mga rehiyon ng katagalugan?” (pg. 221, Araling Panlipunan III). These are words and phrases depicting the traditions present in the Catholicism. In the last sentence, however, the author generalized the religion of the Tagalog group of Filipinos as if these people does have one single religion. On page 261 of Araling Panlipunan III, the sentence “Naniniwala ang ating mga ninuno kay Bathala at iba pang mga ispiritwal na

tagabantay.” is also an example of overgeneralized Filipino belief. Bathala is one of the gods in the pre-colonial Philippines. There were various gods and goddesses that the other Filipino ethnic communities were worshipping.

The Philippine Development Plan (PDP) 2017-2022 (2017) recognizes the role that culture and values play in development, particularly in strengthening social inclusion and equity. Lodged under the Malasakit foundation, culture is seen as a means in enhancing the social fabric for a high-trust society by fostering cultural understanding, defining and inculcating values for the common good, nurturing innovation, and fostering culture-sensitivity in governance and development. Thus, it is a must to strengthen the youth’s knowledge on our culture by not overgeneralizing our cultural behavior, beliefs and attitude in any textbooks used by our students. The researcher recommends using various examples of activities of several religious groups.

Underrepresentation of indigenous minority groups.

The pictures present on pages 30, 56, 76 and 104 of the Araling Panlipunan I shows the low landers yet the author generalize these pictures as Filipinos as a whole. This is a clear proof of ethnic bias in terms of underrepresentation of indigenous minority groups. The author should have included other minority groups in the illustration and not just the low landers.

Cooper (2005) revealed that that attitudes towards identifying indigenous and minority students worldwide need to be further challenged. All educational

programs need a more concentrated effort to get professionals to recognize the needs of the talented and to recognize essential characteristics of inclusive cultural provision. Similarly, the study suggests the inclusion of other minority groups in the illustration to clearly depict these groups and not just a certain group of Filipinos only.

Cultural insensitivity.

In the textbook *Araling Panlipunan II*, there are words and sentences depicting cultural insensitivity, specifically, on religion. On page 25, the author used “Simbahan/Mosque”. On pages 112 and 113, the author used the sentence “Ito naman ang mga pagdiriwang na panrelihiyon: Ramadan, Mahal na Araw, Araw ng mga Patay, Hariraya Puasa o Ed’l Ftr, Santa Sena, Pista, Pasko, Santakrusan, at Ati-Atihan.” These excerpts might give the students the idea that in the Philippines, there are only two religious groups: Roman Catholicism and Islam, which is also shown in the religious festivities (pagdiriwang na panrelihiyon). On page 182 of *Araling Panlipunan II*, the author used “Kapitan, Pari/pastor/imam”. These terms refer to leaders of some religions. This is ethnic bias because not all religions in the Philippines use these terms to depict their leaders. On page 191 of *Araling Panlipunan II*, the author used “Kapitan ng Barangay”. This is an example of cultural insensitivity because in some areas or regions in the Philippines, kapitan ng barangay is not an appropriate term for a community leader. Kapitan (Captain) is not used anymore because it suggests gender inequality. We use the term Chairperson.

On page 190 of *Araling Panlipunan III*, the author presented cultural insensitivity. The author used “Karaniwang hinahanda tuwing piyesta” as part of the activity. Piyesta (feast) is a Filipino tradition based on religious belief of Catholicism. If a non-Catholic student would answer this activity, the student cannot answer this or the student might not answer truthfully based on his/her own experience. On pages 218 to 220 of the *Araling Panlipunan III*, the author presented several cultural arts and festivals in Southern Luzon. The excerpt only focused on Southern Luzon festivals done by the lowlanders. There is no representation of Mangyan festivities, which is also a group in Southern Luzon. Also, it is recommended that the inclusion of terms referring to various spiritual and religious leaders known in Philippines must be done by the author. Also, in reference to the festivals, it is recommended that the author should include arts and festivals of other cultural groups in the Philippines. If the discussion is focused only on one cultural/regional group, include all the groups that have their own arts and festivals.

The finding of the study goes hand in hand with the research of Ahmed and Nancy-Combes (2011). They emphasized the need for authors' cultural sensitivity. According to them, any cultural beliefs existed in one culture but might not at the same time be acceptable to the members of another culture.

Misconception about indigenous or cultural community group.

There are various excerpts which are found to be ethnic biased in terms of misconception of indigenous or cultural

community group. These sentences are as follows: “May isang tribo ng mga Ilongot na nakatira sa kabundukan ng Sierra Madre. Hindi sila tumigil sa isang lugar ngunit sila ay dumarayo kung saan sila makakakuha ng ng makakain ng kanilang tribo” (pg. 73, Araling Panlipunan III); “Ang mga mangyan ang unang mga pangkat ng tao na nanirahan sa buong isla ng Mindoro. Hindi man sapat sa modernong kaisipan.” (pg. 331, Araling Panlipunan III); and “Halos maraming pangkat pangkat ng mga Aeta ang nakatira sa isang kubo at doon sila nagsasama-samang tumitira” (pg. 285, Araling Panlipunan III). These excerpts show the description of ethnic groups given by the author. These ethnic groups are modernized and thus civilized individuals, as contrary to the description made by the author. The use of the term “tribo” is not appropriate, since they use the term cultural community instead.

The tribe is under the integration system, according to Peralta (2008) which refers to how people explain their social and political organization, where governance is neither official nor permanent. It shifts in the sense of history and politics. It is based, however, on a concept of political identity by a patrilineal descent. It is then connected to unilineal, usually patriarchal systems of descent. As a result of the unilineal relationship, membership in a tribe is clearly defined. In the Philippines, there are no tribes, because of the bilateral relationship between Philippine groups, although there is sometimes a matriarchal distortion, particularly in terms of post-marital residencies. This is also the reason why there are no forefathers in

the Philippine system as it is ego-centric and not unilineal. For the same reason, clans or moieties are not a description of Philippine societies since since these refer to unilineal kinship forms.

The issue with the word tribe is that it is not universal as it does not have a definite definition, except that it often implies primitivity. The word "racial group" is usually enough to reflect the definition of pre-state or sub-national groups – which are closer to the essence of the people groups in the Philippines. In Philippines, anthropologists tend to use the term "ethno- language community," since it involves a particular culture. The sentence “Hindi man sapat sa modernong kaisipan” (pg. 331, Araling Panlipunan III) is also a clear representation of ethnic bias against the Mangyan group since it gives the readers negative thinking about this group.

If only the young learners have a clear understanding of the different cultural community groups in our country, these community groups will have a stronger sense of well-being. In the report of Mullen (2018), almost 50% of public schools in the United States do not teach children about Native Americans. For this reason, the young generation also have misconception about their cultural roots. Similarly, because of misconception of our indigenous groups presented in our public school textbooks, the Filipino students might develop wrong impressions about our cultural community groups.

Discrimination against indigenous people.

There are two sentences in Araling Panlipunan III that clearly show discrimination against indigenous people. On page 327 of the said textbook the author used the sentences “Walang baon ang kaklase mong Mangyan dahil mahirap lamang sila at wala pang trabaho ang mga magulang niya” and “Pauwi ka sa inyong bahay, nang bigla kang kinalabit ng mga batang Negrito dahil nakita ka nilang may kinakaing tinapay at palamig.” While these suggest options on how students would react to certain situations, these are clear representations of how textbooks encourage students to discriminate and be very insensitive to these various Filipino ethnic groups that would suggest and eventually lead to bullying. For this reason, the author must avoid using negative connotations about indigenous people.

There are researches made that revealed that there are several negative effects on the lives of indigenous people when they are discriminated in such published materials. One example is the study of Wylie and McConkey (2018) that indigenous people are often neglected in health care primarily because of how we perceived them. They argued that healthcare inequality has direct adverse health and well-being consequences.

Discrimination experiences are regarded as the root cause of the health disparities among indigenous peoples. Discrimination experiences are popular for patients who notice violence, stereotyping and a low standard of the treatment that discourages indigenous people from receiving treatment. This is one of the reasons why the current study stands on avoiding the use of negative

connotations about indigenous people.

Misconception about Filipinos.

There are several sentences found in the textbooks used which the author evidently has a misconception about Filipinos. On page 255 of Araling Panlipunan III, the sentence “Dahil hindi pa marunong magtanim ang mga ninunong Pilipino noon, nanggagaling lamang sa dagat, ilog, at mga punongkahoy sa kagubatan ang kanilang pagkain” suggests that the author generalized again that the Filipinos as a whole did not know how to farm. Yet, there were pre-colonial Filipinos, especially the highlander Filipinos in the North Luzon, who were expert farmers. They even converted the hills and mountains into farmlands. On page 255 of Araling Panlipunan III, the sentence “Walang naging tirahan ang ating mga ninuno” clearly shows discrimination against the pre-colonial Filipinos.

This is a negative connotation about our ancestors in general. In the sentence “Baro’t saya ang kasuotan ng mga kababaihan noong panahon ng mga Espanyol” (pg. 259, Araling Panlipunan III), the author clearly generalized the description of the Filipinos, specifically the Filipino women during the Spanish colonization period. Not all Filipino women wear baro’t saya during that period. Another misconception about Filipinos found in the textbook was the sentence on page 12 of Araling Panlipunan I: “Ang karaniwang Pilipino ay karaniwang may katamtamang laki o taas. Ang balat ay kulay kayumanggi. Ang buhok ay karaniwang tuwid at itim. Ang mga mata ay medyo singkit at kulay itim. Ang ilong ay hindi gaanong matangos”. Because of the colonization

of the Philippines made by various foreign invaders, there were foreigners who married Filipinos and thus bore children who inherited their foreign physical attributes. The author clearly generalized the Filipino physical features in that particular sentence.

In the lecture of Virgilio S. Almario (2018) entitled “Recovering the National Memory: The Quest for a Pre-Colonial Filipino Past”, he stressed the value for the Filipinos to reimagine and rediscover themselves and the heritage for a strong cultural identity. If only the authors of the textbooks used by our young Filipino students will not generalize the Filipino traits and features, especially that of the pre-colonial Filipinos, our youth may also have a strong cultural identity.

Focused on low landers.

In the Araling Panlipunan III, the sentence “Ang barangay ay isang pamayanan na pinamumunuan ng Punong Barangay o Barangay Captain.” (Pg. 421) is focused on low landers. In indigenous communities, community leader is called a chieftain, and they are not elected. The researcher recommends inclusion of terms referring to various group and community leaders known in the Philippines.

This finding strengthens the study of Buendia (2006) wherein they argued that by studying the various indigenous community governance in the Philippines, there is a great influence in the people’s pursuit of quality of life.

Inappropriate cultural terms.

There are statements made by the author in the textbooks that are found to be inappropriate in terms of cultural

terms. The use of words such as diyalekto, (“Tagalog din ang kanyang diyalekto”, pg. 307, Araling Panlipunan III); tribo (“May isang tribo ng mga Ilongot na nakatira sa kabundukan ng Sierra Madre. Hindi sila tumigil sa isang lugar ngunitsila ay dumarayo kung saan sila makakakuha ng ng makakain ng kanilang tribo”, pg. 73, Araling Panlipunan III); and the use of names of ethnic groups such as Agta (“Ang pagkakatuklas ng sinaunang kasulatan na ito ay isang matibay na ebidensya ng pakikipag-ugnayan ng sinaunang Agta sa Luzon sa iba’t-ibang lahi sa Asya katulad ng kaharian ng India”, pg. 273, Araling Panlipunan III) and Aeta (“Maraming Aeta ang matatagpuan sa iba’t-ibang bahagi ng Luzon lalo na sa Hilaga at Silangan”, pg. 281, Araling Panlipunan III).

According to National Commission for Culture and the Arts (NCCA), the term “diyalekto” or dialect is inappropriate. The term “wika” (language) should be used instead. The term “tribo” (tribe) should be replaced by the term cultural community. The names used for the ethnic groups “Agta” and “Aeta” are inappropriate because Agta and Aeta are two of the minor groups of Negro in Luzon. There are various terms for them: Aeta, Agta, Ita and Negrito. They are different from one another in several features.

Result Analysis of the Language Bias found in Edukasyon sa Pagpapakatao (Values Education) Textbooks

To identify the language bias found in the three grade levels textbooks in the subject of Edukasyon sa Pagpapakatao (Values Education), the researcher made

Language Bias Of The Grade School Textbooks Based On Ethnicity

an analysis table for the result of the language bias based on ethnicity. The result includes the various themes set by the expert in classifying the different language biases found in the three textbooks.

Table 2. Result Analysis of the Language Bias found in Edukasyon sa Pagpapakatao (Values Education) Textbooks

Themes	Excerpts Taken from the Textbooks	Meaning
Underrepresentation of other indigenous community groups	<ul style="list-style-type: none"> • Picture of Aeta (pg. 65, ESP1) • Picture of Aeta (pg. 213, ESP1) • Picture of Aeta (pg. 61, ESP3) 	The picture presented the Aeta as an indigent Filipino. Aetas are not the only indigenous or cultural community group present in the Philippines.
Overgeneralized description behavior,	<p>“Pagmamano o paghalik sa kamay/paggamit ng salitang po at opo bilang magandang gawain ng mga Pilipino.” (pg. 105, 106, 107, and 112, ESP1)</p>	Pagmamano and the use of po and opo as signs of respect to elders are traits/attitude present only to the Tagalog groups. There are groups of
	<p>“Gumagamit ako ng “po” at “opo” sa pakikipag-usap sa mga matatanda naming kapitbahay.” (pg. 88, ESP2)</p>	

<p>“Kay sarap pakinggan sa batang magalang. Salitang “po” at “opo” na ating binibigkas.” (pg. 106, ESP2)</p>	<p>Filipinos (e.g. the people from Visayas) who do not use these traits and still they are considered respectful. Many Filipino families do not use the terms <i>diko</i> and <i>ditse</i>. <i>Manong</i> and <i>manang</i> are used only by people in the North Luzon (<i>Ilocanos</i>) and they are equal to <i>kuya</i> and <i>ate</i> to the Tagalog group.</p>
<p>“Ang “po” at “opo” ay ginagamitko sa pakikipag-usap sa mga nakakatanda sa akin.” (pg. 114, ESP2)</p>	
<p>“Kaugaliang opo at iba pang magagalang na salita.” (pg. 135, ESP3)</p>	
<p>“Ang paggamit ng po at opo at iba pang magagalang na pananalita tulad ng pagtawag ng ate, kuya, diko, ditse, manong, manang, at iba pa sa ating mga nakatatandang kapatid ay likas din sa ating mga Pilipino.” (pg. 136, ESP3)</p>	
<p>Subukin natin. Isulat sa sagutang papel kung tama o mali ang ipinakita sa bawat sitwasyon: Ang mga</p>	

	<i>sumusunod ay patungkol sa pagmamano at pagsabi ng po at opo</i> (pg. 139, ESP3)	
Cultural sensitivities	<i>“Isang lingo ng umaga, nagsimba ang pamilya ni Clarisse. Ano ang dapat nilang gawin habang nagmimisa ang pari?”</i> (pg. 103, ESP1)	This excerpt is focused on the Catholic faith.
	Focused on Muslims and Catholics (pg. 259, 263, and 266, ESP1), Born Again (267, ESP1), and INC (272, ESP1).	There are various religious groups present in the Philippines.
	Pictures depicting Catholic faith (pg. 235, 243, and 277, ESP2)	
	<i>“Gawain I: Suriin ang mga sumusunod na scrambled letters. Ang mabubuong salita ay tungkol sa pagdiriwang ng pista.”</i> (pg. 124, ESP3)	<i>Pista</i> (feast) is a Filipino tradition based on religious belief of Catholicism.

Underrepresentation of other indigenous or cultural community groups.

Similar to the textbooks in the subject Araling Panlipunan (Social Studies), pictures of Aeta (pages 65 and 213 of Edukasyon sa Pagpapakatao I and

page 61 of Edukasyon sa Pagpapakatao III) in the textbooks under the subject Values Education (Edukasyon sa Pagpapakatao) evidently have ethnic bias. The pictures clearly suggest that Aetas are the only cultural community group present in the Philippines. It would be fitting to use illustrations depicting other cultural community groups as examples.

As mentioned in the previous discussion, Cooper (2005) revealed that attitudes towards identifying indigenous and minority students worldwide need to be further challenged. All educational programs need a more concentrated effort to get professionals to recognize the needs of the talented and to recognize essential characteristics of inclusive cultural provision. Similarly, the study suggests the inclusion of other minority groups in the illustration to clearly depict these groups and not just a certain group of Filipinos only.

Overgeneralized description of Filipino cultural behaviour, beliefs, and attitude.

The author in the textbooks of the subject Edukasyon sa Pagpapahalaga are biased in terms of the overgeneralized description of the Filipinos in terms of cultural behaviour, beliefs and attitude. These are evident in the following sentences: “Pagmamano o paghalik sa kamay/paggamit ng salitang po at opo bilang magandang gawain ng mga Pilipino.” (pages 105, 106, 107, and 112, Edukasyon sa Pagpapahalaga I); “Gumagamit ako ng “po” at “opo” sa pakikipag-usap sa mga matatanda naming kapitbahay.” (page 88, Edukasyon sa Pagpapahalaga II); “Kay

sarap pakinggan sa batang magalang. Salitang “po” at “opo” na ating binibigkas.” (page 106, Edukasyon sa Pagpapahalaga II); “Ang “po” at “opo” ay ginagamit ko sa pakikipag-usap sa mga nakakatanda sa akin.” (page 114, Edukasyon sa Pagpapahalaga II); “Kaugaliang Pilipino: pagmamano, pagsasabi ng po at opo at iba pang magagalang na salita.” (page 135, Edukasyon sa Pagpapahalaga III); “Ang paggamit ng po at opo at iba pang magagalang na pananalita tulad ng pagtawag ng ate, kuya, diko, ditse, manong, manang, at iba pa sa ating mga nakatatandang kapatid ay likas din sa ating mga Pilipino.” (page 136, Edukasyon sa Pagpapahalaga III); and Subukin natin. Isulat sa sagutang papel kung tama o mali ang ipinakita sa bawat sitwasyon: Ang mga sumusunod ay patungkol sa pagmamano at pagsabi ng po at opo (page 139, Edukasyon sa Pagpapahalaga III). Pagmamano and the use of words “po at opo” as signs of respect to elders are traits/attitude present only to the Tagalog groups. Historically, the use of pagmamano is a trait that dates back from the Spanish colonization. The Catholics used to kiss the ring of the friar back then. Over the years, the kissing of the ring evolved into what we know now as pagmamano where the children will bow down and touch their foreheads on the hands of their elders. The pagmamano is considered to be a Christian tradition and the Filipinos who are non-Christians are not used to this. Similarly, there are groups of Filipinos (e.g. the people from Visayas) do not use the po and opo because they are not included in their culture. But these people are still considered as respectful to their elders.

Many Filipino families do not use the terms diko and ditse, same with manong and manang.

According to tekapnoy.blogspot.com (2008), in the Philippine capital and southern Tagalog the use of "po" and "opo" is commonly performed. In other provinces, in particular in Visayas and Mindanao, the use of po and opo is seldom used due to the geographical structure of Philippines. However, in the Philippines it was a trademark that showed respect. Therefore, we cannot say that the use of po and opo, as well as pagmamano, use of family terms such as diko, dite, manong and manang are not universal terms in the Philippine culture, hence, these are not universal culture that is present to all Filipinos.

Cultural insensitivity.

There are many excerpts in the textbooks that have ethnic bias in terms of cultural insensitivity. The author singled out some renowned religions in the Philippines and included the terms used only for those religions. One page 103 of Edukasyon sa Pagpapakatao I, there is a sentence which has language bias: “Isang lingo ng umaga, nagsimba ang pamilya ni Clarisse. Ano ang dapat nilang gawin habang nagmimisa ang pari?”. This excerpt used the word “nagsimba” and “nagmimisa ang pari” which are terms used only by Catholic Church. Another is the use of pictures depicting Muslims, Catholics (pages 259, 263 and 261, Edukasyon sa Pagpapakatao I), Born Again Christian (page 267, Edukasyon sa Pagpapakatao I) and Iglesia ni Cristo (page 272, Edukasyon sa Pagpapakatao II). There are also pictures depicting Catholic faith

shown on pages 235, 243 and 277 of the textbook *Edukasyon sa Pagpapakatao II*. It is true that these religious groups are some of the most famous in the country and they have the most number of members, but the author chose to use these religions as representative religions in the Philippines. On page 124 of *Edukasyon sa Pagpapakatao III*, the author used this activity: “Gawain 1:

Suriin ang mga sumusunod na scrambled letters. Ang mabubuong salita ay tungkol sa pagdiriwang ng pista.” Pista (feast) is a Filipino tradition that is based on religious belief of Catholicism and this is clearly a language bias. The author proposes the usage of pictures and illustrations depicting various religions in the Philippines. Also, the author should avoid using activities about festivities pointing only one particular religion.

In the study of Angeles (2009), she argued that for decades, Muslim-Christian ties have been influenced by the colonial creation of the Muslim picture in the Philippine. The word "Moro" was used as a derogatory term for Muslims by Spanish colonizers and was negative, primarily because of their resistance to colonial dominance and Christianity in Spain. Angeles argued that refurbishing the Moro image questions colonial mistake, redefines the ethnic Muslim identity, and calls for the sense of unity between Muslims. Making a textbook that has put a few religions and their respective traditional cultures in limelight, instead of using various religions will therefore have a negative connotation among the minds of our learners and therefore can be perceived as an ethnic bias.

Discrimination against indigenous people.

While the researcher found language biases in the Social Studies textbooks, there are also a few excerpts in the Values Education textbooks that are found to have discrimination against indigenous people. For example, on pages 98 and 103 of *Edukasyon sa Pagpapakatao II*, there are pictures depicting the Negritos. On page 100 of the same textbook, the author used the sentence “Minsan, habang siya ay naglalaro may dumaan na isang aeta. Nagtakbuhan ang kaniyang mga kalaro papalapit dito at tinuksong pangit at galling sa bundok.” On page 108 of *Edukasyon sa Pagpapakatao III*, the author used the sentence: “Napansin ni Lita si Lawaan, ang bago nilang kaklaseng Aeta na hindi mapakali sa upuan. Wala siyang lapis at papel na gagamitin.” Although the meanings of these activities teach the students good behavior on ethnic groups, clearly this is an example of discrimination. Bullying is a possible reaction of students about this. It is therefore fitting that the author should avoid using negative scenarios depicting ethnic groups.

As mentioned previously, there are researches made that revealed that there are several negative effects on the lives of indigenous people when they are discriminated in such published materials. The researcher mentioned the work of Wylie and McConkey (2018) that indigenous people are often neglected in health care primarily because of how we perceived them. They argued that healthcare inequality has direct adverse health and well-being consequences. Discrimination

experiences are regarded as the root cause of the health disparities among indigenous peoples. Discrimination experiences are popular for patients who notice violence, stereotyping and a low standard of the treatment that discourages indigenous people from receiving treatment. This is one of the reasons why the current study stands on avoiding the use of negative connotations about indigenous people.

CONCLUSION

The researcher would like to stress out that only the language used by authors of these textbooks were the only materials he analyzed and not the background of the authors who wrote the textbooks. It is probable that the authors and editors of these textbooks have never considered these language biases due to some reasons. Likewise, it is possible that because of the background of the author and editor these language biases were not taken into consideration. In defining the language distortion, the researcher used several topics set out by the social scientist as the key object. Data was analyzed using the Critical Discourse Analysis in which researchers look for example at discourse in different types (Wodak, 2001) and at the issue of institutional , political, gender and mediums (Wodak). The Ethics Committee for Research exempts from ethical concerns of research and respondents' confidentiality, since the research does not have a human respondent. The results of this research provided rich language bias based on ethnicity. It also revealed valuable themes in an attempt to avoid discriminations against the indigenous

groups in the country. The findings of this research serve as an essential basis in enhancing the cultural traditions and language use in the teaching-learning process, especially in referring to ethnic groups and cultural communities in the Philippines. Based on the data gathered, it was concluded that the Values Education and Social Studies textbooks used by public grade school students in the Division of Bataan has language bias based on ethnicity.

Based on the conclusions made, the researcher suggests proposed revisions to help the authors and editors be more sensitive with how they describe the ethnic groups in the Philippines. Education is a bridge that connects cultures and communities. The researcher would like to submit the result of this study to the Curriculum Development Division of the Department of Education to be endorsed by the Division and Regional Offices of the Department of Education of this study may help them to review the language used in their textbooks not only in the Araling Panlipunan and Edukasyon sa Pagpapakatao but to the other books that they are producing as well. The researcher fears that the language bias based on ethnicity could be a means of discrimination among students and could eventually lead to bullying our indigenous people. It is the hope of the researcher that by eradicating these language biases on our educational textbooks we could close the gap among Filipinos regardless of cultural community, beliefs or origin

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