

Ateneo de Manila University

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“Pinoy Pride” Phenomenon: A Study on Media and Filipino Nationalism

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A Thesis Presented to the Department of Communication in Partial Fulfillment
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Bachelor of Arts

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Ateneo de Manila University

Johanna D. Abdulrahman

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October 2012

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Chapter 2: Review of Related Literature

The Philippine colonial eras, according to Constantino, had a significant influence on the consciousness of the Filipino people, insofar that it has modified and conditioned it to favor the needs of the colonizers that last even during the postcolonial era. From the Spanish colonization, Filipinos became accommodating, obedient, and fanatical. From the Americans, Filipinos developed Western preferences, thus patronizing a Western consumerist orientation. This consciousness is, therefore, a colonial consciousness as contrasted to its counter consciousness—the nationalist consciousness (Gripaldo, 2004).

The nationalist consciousness, Constantino describes, is the antidote to colonial consciousness. In the first place, Constantino (1970, 45) defines nationalism to be primarily the “the summation of the needs of the people, the description of their present condition, the appraisal of their values, thoughts and emotions, the depiction of their struggle to liberate part of his being which is a captive of the colonial condition.”

Nationalism, Constantino (1970) goes further to suggest, has two goals—that it should be in the form of mass nationalism and that it should be anti-imperialist. Therefore, he continues, nationalism must be a “struggle for the national surplus—an effort to ensure that the fruits of the labor of the citizens go to the national fund to be accumulated for public investments and to provide the necessary services for the people instead of being siphoned off to other countries” (Constantino, 1979, as cited in Gripaldo, 2004, 5).

If the national culture is, indeed, “a manifestation of the struggle for national independence” (Constantino, 1970, 45), then the colonialism in the Philippines has not demolished, rather, it has developed into neocolonialism under the guise of internationalism (Gripaldo, 2004). The Philippines opens up itself to various foreign cultural invasions, dominantly Westerns—which without nationalism as a firm foundation, could be destructive to the Filipino development.

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