

Filipinos' Framed Faces: Comparative Study of the Filipino Stereotypes as Perceived by the Cebuano and Waray Students of an Agricultural State University in Baybay City, Leyte, Philippines

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ABSTRACT

Visayas State University (VSU) is a leading agricultural state university in Eastern Visayas region of the Philippines. It is a multi-ethnic and multicultural institution where most of its student population belongs to two major ethnolinguistic groups, namely the Cebuano and Waray. This paper is a comparative study of the perception of these two ethnolinguistic groups about Filipino stereotypes using the modified Katz and Braly (1933) trait checklist. With the purpose of providing baseline data for ethnolinguistic stereotypes of a melting-pot institution in this specific region in the Philippines, the researchers hope that this study will eventually help build a more united population of VSU, citizens of the City of Baybay, and those living in the Province of Leyte (Toring et al., 2019). The ultimate aim of this paper is to preliminarily present some dimensions of ethnolinguistic stereotypes of Cebuano and Waray Leyteños, not in a sense of exposing the respondents or the University to social discrimination, but to

suggest some aspects which can help cultural studies scholars and local studies centers in discerning the dynamics among the said ethnolinguistic groups. This paper is also significant in giving a benchmark paper that can be useful to other multicultural institutions and locations in the Philippines. This research sheds light on how students in the peripheral region of the archipelago participate in the crafting of the “Filipino” identity.

Keywords: *Visayas State University, Cebuano Leyteño, Waray Leyteño, Philippine ethnic stereotypes, ethnic self-stereotypes*

INTRODUCTION

The Visayas State University (VSU) is a publicly-owned higher education institution located in Baybay City, Leyte, Philippines. It was established as Baybay Agricultural School (BAS) in 1942 and transitioned to its present name in 2007. It is one of the Philippine government’s three Zonal Agricultural Universities (ZAUs) since 1975, together with Central Luzon State University (CLSU) and Central Mindanao University (CMU). VSU has four satellite campuses in different parts of Leyte: College of Fisheries at VSU Tolosa Campus, College of Industrial Technology at VSU Isabel Campus, College of Environmental and Agricultural Technology at VSU Alangalang Campus, and College of Education and Agricultural Technology at VSU Villaba.

According to the statistics from the University Registrar in 2019, there are 1,000 full-time employees and 6,517 students hailing from different cities and towns in Leyte and other provinces of the country. The Cebuano Leyteño and Waray Leyteño ethnolinguistic groups predominantly make up the student population at VSU.

In line with this, this project conducted a comparative study of Filipino stereotypes perceived by the Cebuano and Waray ethnolinguistic groups in VSU’s flagship campus in Baybay City, Leyte. This paper used a modified Katz and Braly (1933) trait checklist to: 1) profile the Filipino stereotypes as perceived by these ethnolinguistic groups; 2) determine their uniformity indices; 3) determine their positivity indices; 4) compare and contrast their profile stereotypes; 5) compare and contrast the uniformity indices; and 6) compare and contrast the positivity indices.

This project is the third leg of the researchers’ two previous publications. The first article is entitled “‘Isog ka?’ Komparatibong Pananaliksik sa mga Ethnikong Estereotipo sa mga Cebuano at Waray sa Visayas State University” (Toring et al., 2019) compares how Cebuano-speaking students think of Waray stereotypes and vice versa. The second article, “‘Sabi Nila at Ayon sa Amin: Lisod Sabton!’ Ang mga Etnikong Estereotipo at Pansariling Estereotipo sa mga Cebuano at Waray sa Visayas State University” (Pedrera, Liwanag,

& Toring, 2020) discusses the self-stereotypes on how Cebuano-speaking and Waray speaking students see themselves. Stemming from the same pool of survey respondents, the research team asked what they think about “Filipino stereotypes.” This paper hopes to contribute to understanding how the “Filipino identity” is imagined, especially since this research offers unique insights into “Filipinoness” coming from the Eastern Visayas.

In its barest sense, ethnolinguistics can be understood as the “study of the interrelation between a language and the cultural behaviour of those who speak it” (“Ethnolinguistics”, 2016); while ethnolinguistic group simply pertains to a group of individuals “who share a common language, ethnicity, and cultural heritage. However, the vitality of an ethnolinguistic group calls for another comprehensive examination depending on “its ability to maintain its language and cultural heritage” (“What is Ethnolinguistic Group”, 2022).

On the other hand, stereotype pertains to “over-generalized, widely accepted opinion, notion, image, or idea about a person, place, or thing. In specific situations and contexts, “it is a common misconception associated with traits of individuals or groups” (Prince & Serena, 2020). Specifically, this study preliminarily delves into “Filipino stereotypes” which encompass the “oversimplified image or idea of what it means to be a Filipino.”

This paper was able to identify a couple of significant international researches on the stereotypes of Filipinos abroad. Azizah Kassim reveals the negative implications of stereotyping as her ethnographic fieldwork refutes several public misconceptions about Filipino refugees. In her work, *Filipino Refugees in Sabah: State Responses, “Public Stereotypes and the Dilemma Over Their Future”* (2009), she notes that the general public in Sabah sees Filipino refugees in a lousy light—lumping them together as “illegal immigrants” who commit crimes, steal local jobs, and cause much strain in Malaysia to allocate social services. However, Kassim’s empirical data gathered in two Filipino refugee villages in Sabah – Telipok and Kinarut – disprove the public stereotypes of Filipinos, which resulted from media confusion and the shortcomings of the Malaysian government to address the concerns of Filipino refugees and economic migrants since the 1980s. Rosseau et al. (2009) have done an empirical study about Filipino and Caribbean Filipino domestic workers in Montreal, Canada. Through a combination of quantitative and qualitative methods, the researchers determine the correlation between separation of family, negative stereotypes towards migrants to the host country, and adolescents’ perception of mental health. Most Filipino stereotypes mentioned in the paper involve a condescending outlook towards domestic work, affecting school performance and research responsiveness among Filipino respondents. Therefore, the researchers recommend looking closer into the angle of family cohesion to improve the understanding of Filipino and Caribbean migrants’ plight in Canada.

There are a couple of researches on the Filipino stereotypes that emphasized specific topics of identity and behavioral traits. Daniel Eisen (2019) challenges the current understanding of Filipino identity in the US through a series of semi-structured interviews with individuals of Filipino descent in Hawaii. He states that “Filipinos destined to be service workers” is a predominant stereotype reinforced by colonial mentality. As a result, Filipinos in Hawaii tend to hide their Filipino identity to avoid racial discrimination. Many Filipino participants aspired to acquire college degrees throughout the years and believe that higher education is a key to countering these stereotypes. However, the research participants resorted to reframing the negative Filipino stereotypes into a positive light instead. The author concluded that this attempt to repackage Filipinos’ negative depictions into the bright light perpetuates the hidden racial structural injustice in Hawaii. Virgilio Enriquez (1977) briefly describes Filipino behavioral traits in his essay, *Filipino Psychology in the Third World*. The concepts of *panindigan* (commitment), *malasakit* (concern), and *loob* (inner being) were some of the predominant Filipino stereotypes mentioned in the first part of his paper. Having mentioned these traits that portray the distinct collective character traits, Enriquez challenges the trends in psychology that claim to have some universal application.

There are also a couple of researches on the image of the Filipino that emphasized their identity in the media. Deirdre McKay (2010) has done a (n)ethnographic study on Filipino social media users in his essay *On the Face of Facebook: Historical Images and Personhood in Filipino Social Networking*. By profiling old pictures of iconic places and historical figures in Baguio City, Filipino Facebook users in the Cordillera display a sense of belongingness that transcends family, kinship, neighborhood, and propinquity. One notable finding of McKay’s ethnographic work is the reiteration of Filipino’s fondness for maintaining relationships manifested by dynamics of online “friends” and sharing life milestones on social networking sites, which he considers a significant factor that develops the dividual and individual personhood of a Filipino.

In the conference proceedings of *Navigating Visions*, Mendoza-Camba (2020) presented how American cartoonists depicted Filipino stereotypes in periodical drawings when the US acquired the Philippines from Spain. The five drawings investigated in the presentation show how artists in the past rendered a “primitive, barbaric, and uncivilized” image of Filipinos to the American imagination to advance the US’ imperialist pursuits in Asia. Although the Filipino’s uncivilized portrayal is no longer present, the author concludes that the Filipino stereotypes of inferiority and servitude – as manifested by many OFWs in the service sector – still linger in the contemporary context.

However, Pablo and Gardner (1987) conducted the first research employing Katz and Braly method with the Philippines’ data sample. The researchers survey students

and their parents living in suburban Manila about what they describe in local ethnic groups (Tagalogs and Ilokanos) and foreign nationalities (Chinese, Japanese, Americans, and Russians). There is no question to assess how the respondents view the national stereotypes of Filipinos based on how they see the local ethnic groups. The survey results show that research respondents see the Tagalogs more positively (courteous, kind, industrious, patriotic, clean, religious, generous) than their dominant views on Ilokanos (thrifty, hardworking, industrious, stingy, patient, courteous, and dark-skinned). Their research proves that the views of their parents heavily influence the stereotypes of children.

This paper is significant as it attempts to glean the perception of two different ethnolinguistic groups in Leyte about understanding what it means to be Filipino. This paper provides preliminary information on the perception of Cebuano and Waray Leyteños about Filipino stereotypes. In addition, it aims to provide a definitive study feasible for emulation in other multicultural institutions and other locations in the country. As far as published research articles are concerned, a study employing Katz and Braly's method on Filipino stereotypes from the perspective of Filipino themselves is yet to be conducted.

METHODOLOGY

As mentioned, this paper incorporates part of the data from the essay of Toring et al. (2019). The data comes from a quantitative survey of 100 VSU students to list the traits that best describe the Cebuano Leyteño and Waray Leyteño. Respondent's initial answers were collected and arranged in alphabetical order. Then, based on Berreman's study (1958), the researchers included traits from Katz and Braly's list considered significant in the study that made the items reach 170 (see Appendix A).

For ethical considerations, the researchers ensure the following practices before disseminating the survey questionnaires to the respondents:

- 1) disclosing the purpose of the research project;
- 2) securing their full consent;
- 3) informing that participation is voluntary (having the right to refuse without penalty); and
- 4) ensuring the collected data were handled with confidentiality.

Thus, all information from the respondents will only help obtain the objective of the study by preliminarily presenting the overall stereotype of each ethnolinguistic group. All the data gathered will not be associated with individual participants.

The 170-item questionnaire is a product of preliminary roundtable discussions of two groups of students – one group for Waray Leyteños and another for Cebuano Leyteños – who were not part of the actual survey. Each group has ten members who gave a list of what they think are the top 20 traits of Cebuano Leyteños, Waray Leyteño, and the Filipino people. Then, from their Top 20 list of traits, each selected the Top 5 traits of Cebuano Leyteños, Waray Leyteños, and the Filipinos. The selection of respondents differs from the study design created by Katz and Braly in that VSU students are also part of the ethnolinguistic group this paper examines. This methodological component also addresses the concern of Cecchini (2019) that research instruments for studying stereotypes should not be suggestive.

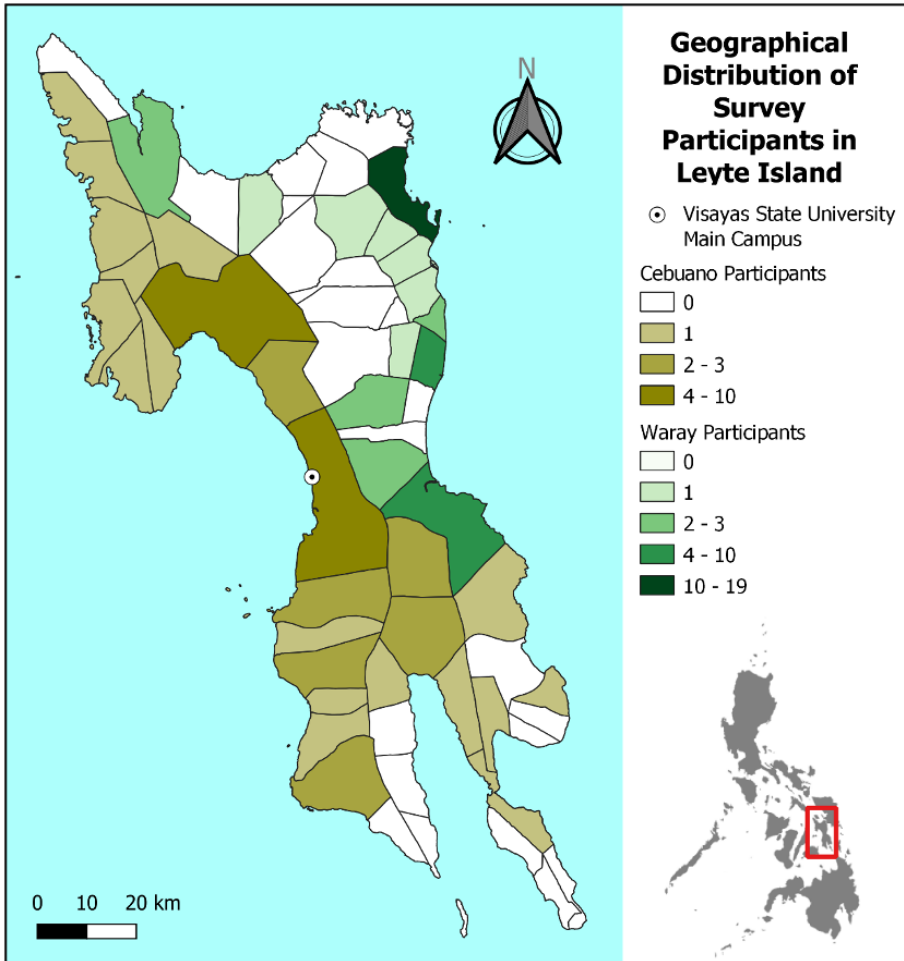
After collecting the raw list of traits from the participants, the research team critically sorted the preliminary list by identifying similar terms, redundant entries, and translated words. Then, after thorough deliberation, the research team came up with a 170-item list of stereotypes that made up the survey form answerable by the respondent pool of 100 students.

In accordance with the research conducted by Mathilde Cecchini (2019), this study attests to its ethical implications by reinforcing a stereotyping that promotes a more just and equal society. The researchers ensured the data were gathered directly in person from the respondents, assuring cultural sensitivity and preventing accidental survey bias. Initial responses of the respondents were collected and listed in alphabetical order in a single checklist. Some of the traits in Berreman's, and Katz and Braly's study that were deemed important were added to the said checklist.

- 1) Using the 170-item survey questionnaire, 50 Waray Leyteño students and 50 Cebuano Leyteño students, who were not part of the initial 100 participants, were asked to select 20 traits they believed would describe the Cebuano Leyteño.
- 2) The participants were selected by manifesting their mother language (or the language they used from age 0 - 7 years old).
- 3) The following were excluded to have a more cohesive data: a) respondents who do not have a permanent address; b) respondents who do not have a permanent address during their formative years; c) respondents who are living in a multilingual or multiethnic household; and d) respondents who are unable to identify their ethnolinguistic identity.
- 4) The respondents were comprised of 50 percent women and 50 percent men to have a more balanced view and perspective.
- 5) The respondents were comprised of 50 percent Waray and 50 percent Cebuano hailing from different cities and municipalities following the proportional distribution of the student population in VSU.

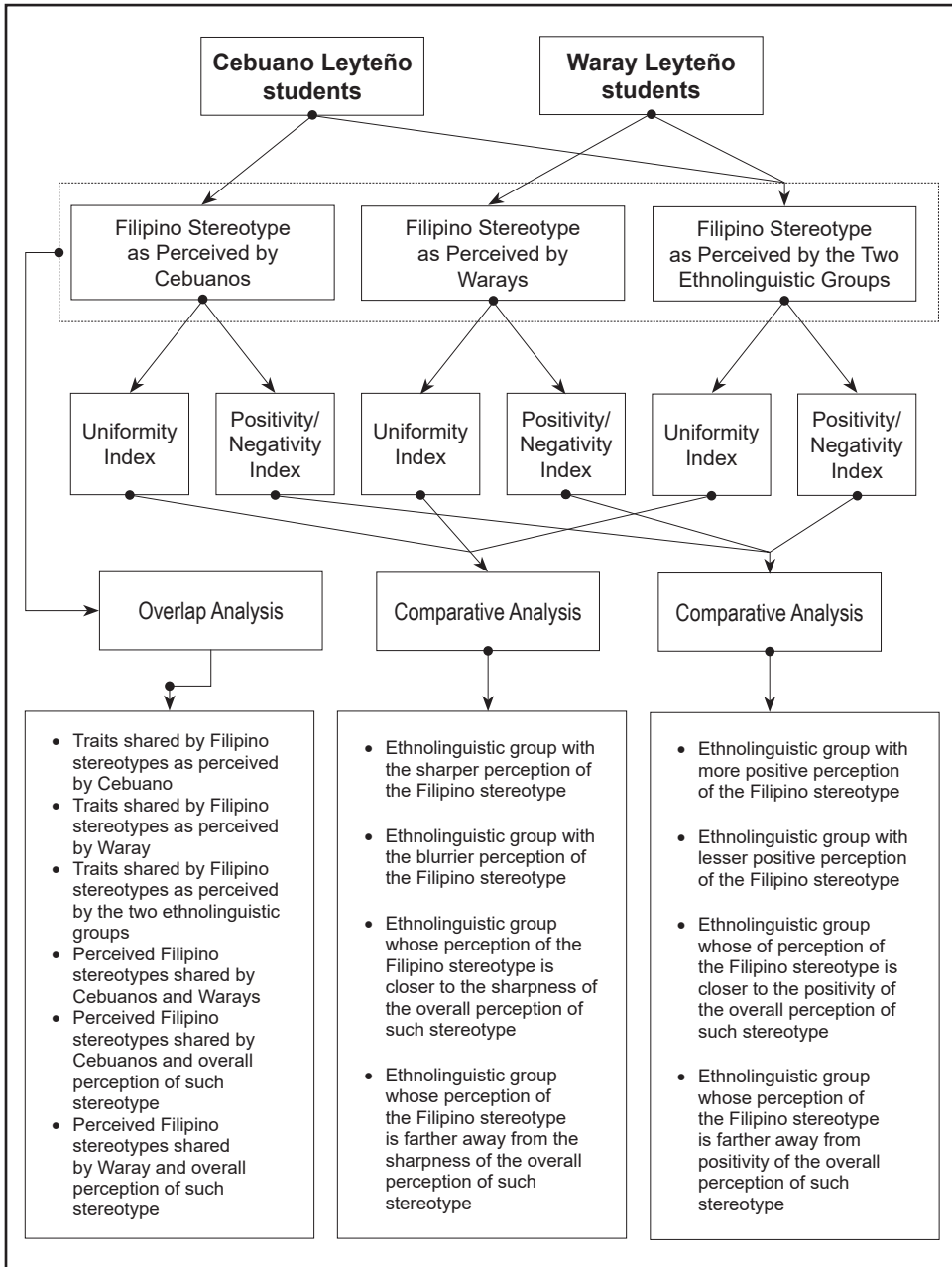
Figure 1

Map showing the geographical distribution of Survey Participants in Leyte Island



The data collected from the questionnaires were thoroughly analyzed based on the six main objectives of this paper. Figure 2 shows the presentation of the conceptual framework from the analysis conducted.

Figure 2
Conceptual Framework



The first main concern of this paper is the profiling of Filipino ethnic stereotypes coming from the Cebuano and Waray ethnolinguistic groups by identifying the top 12 traits for each group based on frequency count from the responses coming from the two ethnolinguistic groups.

The second main concern is the determination of the uniformity indices of Filipino stereotypes according to the two ethnic self-stereotypes. Following Katz and Braly, a uniformity index – a figure that measures the consensus of a respondent group – is a result of counting the number of traits of the total frequency of which would equal the value of half of all the choices made by the respondents. Thus, the smaller the uniformity index of a given ethnolinguistic group, the sharper its stereotype will be.

The third main concern is the determination of the positivity/negativity indices of the two ethnic stereotypes and the two ethnic self-stereotypes. Following the system undertaken by our earlier essay, we classified 170 traits contained in the questionnaire into positive, neutral, or negative, as shown in Appendix B. Only the top 12 traits that constitute the stereotype and self-stereotype of a given ethnolinguistic group will be part of the calculation. A given ethnolinguistic group's positivity/negativity index is computed by subtracting its total number of negative traits from its total number of positive traits. Hence, the bigger the positivity/negativity index, the more positive the stereotype will be.

The fourth main concern is the comparison and contrast of the profiled stereotypes and self-stereotypes of the Cebuanos and Warays. More specifically, the comparisons and contrasts determine the following: (a) what are the shared Filipino stereotypes among Cebuano Leyteños; (b) what are the shared Filipino stereotypes among Waray Leyteños; (c) which ethnolinguistic group has more shared Filipino stereotypes; and (d) which ethnolinguistic group has lesser shared Filipino stereotypes?

The fifth concern is the comparison and contrast of the uniformity indices of the two ethnic stereotypes and two ethnic self-stereotypes. More specifically, the comparisons and contrasts identify the following: (a) which ethnolinguistic group has the narrower gap in between the uniformity indices of Filipino stereotypes; (b) which ethnolinguistic group has the broader gap in between the uniformity indices of Filipino stereotypes; (c) what is the average uniformity index of Filipino stereotypes according to the two ethnolinguistic groups; (d) which of the two ethnolinguistic groups has a sharper perception of the Filipino stereotypes?

The sixth concern is the comparison and contrast of the positivity/negativity indices of the two ethnic stereotypes and two ethnic self-stereotypes. More specifically, the comparisons and contrasts ascertain the following: (a) which ethnolinguistic group has the narrower gap in between the positivity/negativity indices of Filipino stereotype; (b) which ethnolinguistic group has the wider gap in between the positivity/negativity indices of Filipino stereotype; (c) what is the average positivity/negativity index of Filipino stereotypes among the two ethnolinguistic groups, and (d) on the average, which is more positive of the Filipino stereotypes among the two ethnolinguistic groups?

RESULTS AND DISCUSSION

The Ethnic Stereotype of Filipinos in the Perspective of the Cebuanos

Table 1

Filipino Stereotype as Perceived by the Cebuanos

Traits	Frequency	Rank
Active sa Social Media	27	1.00
Ignorant	14	2.00
Adheres to “Bahala Na”	13	3.50
Reklamador	13	3.50
Adaptable/Versatile/Resilient	10	5.50
Has Crab Mentality	10	5.50
Adores/Looks up to Foreigners/ May Colonial Mentality	9	7.00
Madiskarte/Resourceful/Street-smart	7	8.50
Has Close Family Ties	7	8.50
Diligent/Hardworking/Industrious	6	10.00
Ambitious/Competitive	5	11.50
Values Brotherhood/Friendship	5	11.50

Table 1 presents the top 12 traits of the Filipino as perceived by the Cebuanos. According to the Cebuano participants, the Filipino stereotypes is defined by the following traits: Active sa Social Media (n=27), Ignorant (n=14), Adheres to “Bahala Na” (n=13), Reklamador (n=13), Adaptable/Versatile/Resilient (n=10), Has Crab Mentality (n=10), Adores/Looks up to Foreigners/ May Colonial Mentality (n=9), Madiskarte/Resourceful/ Street-smart (n=7), Has Close Family Ties (n=7), Diligent/Hardworking/Industrious (n=6), Ambitious/Competitive (n=5), and Values Brotherhood/Friendship (n=5).

The Ethnic Stereotype of Filipinos in the Perspective of the Warays

Table 2

Filipino Stereotype as Perceived by the Waray

Traits	Frequency	Rank
Active sa Social Media	20	1.00
Adheres to “Bahala Na”	14	2.00
Madiskarte/Resourceful/Street-smart	13	3.00
Adores/Looks up to Foreigners/ May Colonial Mentality	11	4.00
Adaptable/Versatile/Resilient	8	5.50
Ignorant	8	5.50
Affectionate/Malambing/ Lovable	7	7.50
Kind-Hearted/ Mabait / Buotan	7	7.50
Reklamador	7	7.50
Has Crab Mentality	6	10.50
Isog moistorya/Parang Laging Galit	6	10.50
Ambitious/Competitive	5	12.50
Approachable/Friendly	5	12.50
Diligent/Hardworking/Industrious	5	12.50
Fan Girl/Fan Boy	5	12.50
Tsismoso/Tsismosa	5	12.50

Table 2 presents the top 12 traits of the Filipino as perceived by the Warays. The Waray respondents describe the following ethnic stereotypical traits of Filipinos in Table 2: Active sa Social Media (n=20), Adheres to “Bahala Na” (n=14), Madiskarte/Resourceful/Street-smart (n=13), Adores/Looks up to Foreigners/ May Colonial Mentality (n=11), Adaptable/Versatile/Resilient (n=8), Ignorant (n=8), Affectionate/Malambing/ Lovable (n=7), Reklamador (n=7), Has Crab Mentality (n=7), Isog moistorya/Parang Laging Galit (n=6), Ambitious/Competitive (n=6), Approachable/Friendly (n=5), Diligent/Hardworking/Industrious (n=5), Fan Girl/Fan Boy (n=5), and Tsismoso/Tsismosa (n=5).

Filipino Stereotype as Perceived by the Two Ethnolinguistic Groups: Cebuano and Waray

Table 3

Filipino Stereotype as Perceived by the Two Ethnolinguistic Groups

Traits	Frequency	Rank
Active sa Social Media	47	1.00
Adheres to “Bahala Na”	27	2.00
Ignorant	22	3.00
Adores/Looks up to Foreigners/ May Colonial Mentality	20	4.50
Madiskarte/Resourceful/Street-smart	20	4.50
Reklamador	20	4.50
Adaptable/Versatile/Resilient	18	5.00
Has Crab Mentality	16	6.00
Diligent/Hardworking/Industrious	11	7.00
Affectionate/Malaming/ Lovable	10	8.50
Ambitious/Competitive	10	8.50
Has Close Family Ties	10	8.50
Isog moistorya/Parang Laging Galit	10	8.50

Table 3 presents the top 13 traits of Filipinos as collectively perceived by the Cebuanos and Warays. According to both the Cebuano and Waray respondents, stereotypical characteristics are as follows: Active sa Social Media (n=47), Adheres to “Bahala Na” (n=27), Ignorant (n=22), Adores/Looks up to Foreigners/ May Colonial Mentality (n=20), Madiskarte/Resourceful/Street-smart (n=20), Reklamador (n=20), Adaptable/Versatile/Resilient (n=18), Has Crab Mentality (n=16), Diligent/Hardworking/ Industrious (n=11), Affectionate/Malaming/ Lovable (n=10), Ambitious/Competitive (n=10), Has Close Family Ties (n=10), and Isog moistorya/Parang Laging Galit (n=10).

Uniformity Index of Filipinos as Perceived by the Cebuanos

Table 4 presents the computation results for the uniformity index of the Filipino stereotype as Perceived by the Cebuanos.

Table 4

Uniformity Index of the Filipino Stereotype as Perceived by the Cebuanos

	Traits Constituting the Filipino Stereotype by Cebuanos	Total Frequency	Cumulative Number of Choices Made
1	Active sa Social Media	27	27
2	Ignorant	14	41
3	Adheres to “Bahala Na”	13	54
4	Reklamador	13	67
5	Adaptable/Versatile/Resilient	10	77
6	Has Crab Mentality	10	87
7	Adores/Looks up to Foreigners/ May Colonial Mentality	9	96
8	Has Close Family Ties	7	103
9	Madiskarte/Resourceful/Street-smart	7	110
10	Diligent/Hardworking/Industrious	6	116
11	Ambitious/Competitive	5	121
12	Values Brotherhood/Friendship	5	126
13	Average in Height	4	130
14	Backbiting/Mahilig Manglibak	4	134
15	Caring/Loving	4	138
16	Fan Girl/Fan Boy	4	142
17	Has Sense of Humour/Palabiro	4	146
18	Isog moistorya/Parang Laging Galit	4	150
19	Mahilig Kumain	4	154
20	Morena/Moreno	4	158
Uniformity Index			11.8

Table 4 shows that the uniformity index of the Filipino stereotype as perceived by the Cebuanos is 11.8. It means that it will take the frequencies of 11.8 Filipino traits to reach the value of 125.

Uniformity Index of Filipinos as Perceived by the Warays

Table 5 presents the computation results for the uniformity index of the Filipino stereotype as Perceived by the Warays.

Table 5

Uniformity Index of the Filipino Stereotype as Perceived by the Warays

	Traits Constituting the Filipino Stereotype by Warays	Total Frequency	Cumulative Number of Choices Made
1	Active sa Social Media	20	20
2	Adheres to “Bahala Na”	14	34
3	Madiskarte/Resourceful/Street-smart	13	47
4	Adores/Looks up to Foreigners/ May Colonial Mentality	11	58
5	Ignorant	8	66
6	Adaptable/Versatile/Resilient	8	74
7	Reklamador	7	81
8	Affectionate/Malaming/ Lovable	7	88
9	Kind-Hearted/ Mabait / Buotan	7	95
10	Has Crab Mentality	6	101
11	Isog moistorya/Parang Laging Galit	6	107
12	Diligent/Hardworking/Industrious	5	112
13	Ambitious/Competitive	5	117
14	Fan Girl/Fan Boy	5	122
15	Tsismoso/Tsismosa	5	127
16	Approachable/Friendly	5	132
17	Values Brotherhood/Friendship	4	136
18	Has Sense of Humour/Palabiro	4	140
19	Generous/Thoughtful	4	144
20	Has Superiority Complex/ Mataas ang Pride	4	148
		Uniformity Index	14.6

Table 5 shows that the uniformity index of the Filipino stereotype as perceived by the Warays is 14.6. Based on this, it will take the frequencies of 14.6 Filipino traits to reach the value of 125.

The Uniformity Index of the Ethnic Stereotype of Filipinos in the Perspective of Two Ethnic Groups: Cebuano and Waray

Table 6 shows the computation results for the uniformity index of the Filipino ethnic stereotype according to the views of the Cebuanos and Waray.

Table 6

Uniformity Index of the Filipino Stereotype as Perceived by the Two Ethnolinguistic Groups

	Traits Constituting the Filipino Stereotype	Total Frequency	Cumulative Number of Choices Made
1	Active sa Social Media	47	47
2	Adheres to “Bahala Na”	27	74
3	Ignorant	22	96
4	Madiskarte/Resourceful/Street-smart	20	116
5	Adores/Looks up to Foreigners/ May Colonial Mentality	20	136
6	Reklamador	20	156
7	Adaptable/Versatile/Resilient	18	174
8	Has Crab Mentality	16	190
9	Diligent/Hardworking/Industrious	11	201
10	Affectionate/Malambing/ Lovable	10	211
11	Isog moistorya/Parang Laging Galit	10	221
12	Ambitious/Competitive	10	231
13	Has Close Family Ties	10	241
14	Fan Girl/Fan Boy	9	250
15	Values Brotherhood/Friendship	9	259
16	Kind-Hearted/ Mabait / Buotan	8	267
17	Has Sense of Humour/Palabiro	8	275
18	Tsismoso/Tsismosa	7	282
19	Generous/Thoughtful	7	289
20	Has Superiority Complex/ Mataas ang Pride	7	296
Uniformity Index			13.9

Table 6 presents the uniformity index of the ethnic stereotype of Filipinos according to the Cebuano and Waray respondents. The table indicates that the two ethnic groups’ perspectives have a 13.9 uniformity index. Based on this, it will take the frequencies of 13.9 Filipino traits to reach the value of 250.

Positive/Negative Indices of Ethnic Stereotypes

Positivity/Negativity of the Filipino Ethnic Stereotype Based on the Perspective of Cebuanos

Table 7 presents the classification of positive, negative, and neutral characteristics of Filipinos according to Cebuanos based on Table 1, as well as the computation of the positivity/negativity of the index.

Table 7

Positivity Index of the Filipino Stereotype as Perceived by the Cebuanos

	Positive Traits	Neutral Traits	Negative Traits
Traits Constituting the Filipino Stereotype as Perceived by the Cebuanos	<ul style="list-style-type: none"> • Adaptable/Versatile/ Resilient • Madiskarte/ Resourceful/ Street-smart • Diligent/ Hardworking/ Industrious • Values Brotherhood/ Friendship 	<ul style="list-style-type: none"> • Active sa Social Media • Adheres to “Bahala Na” • Has Close Family Ties • Ambitious/ Competitive 	<ul style="list-style-type: none"> • Ignorant • Reklamador • Has Crab Mentality • Adores/Looks up to Foreigners/May Colonial Mentality
Number	4	4	4
Positivity Index	4 – 4 = 0		

Table 7 shows that the positivity/negativity of the Filipino ethnic stereotype according to the Cebuano is 0.

Positivity/Negativity of the Filipino Ethnic Stereotype Based on the Perspective of the Warays

Table 8 presents the classification of Filipino’s positive, negative, and neutral characteristics according to Warays based on Table 1 and the computation of the positivity/negativity of the index.

Table 8

Positivity Index of the Filipino Stereotype as Perceived by the Warays

	Positive Traits	Neutral Traits	Negative Traits
Traits Constituting the Filipino Stereotype as Perceived by the Warays	<ul style="list-style-type: none"> • Madiskarte/ Resourceful/Street-smart • Adaptable/Versatile/ Resilient • Affectionate/ Malambing/ Lovable • Kind-Hearted/ Mabait/ Buotan • Approachable/ Friendly • Diligent/ Hardworking/ Industrious 	<ul style="list-style-type: none"> • Active sa Social Media • Adheres to “Bahala Na” • Ambitious/ Competitive • Fan Girl/Fan Boy 	<ul style="list-style-type: none"> • Adores/Looks up to Foreigners/ May Colonial Mentality • Ignorant • Reklamador • Has Crab Mentality • Isog moistorya/ Parang Laging Galit • Tsismoso/Tsismosa
Number	6	4	6
Positivity Index	6 - 6 = 0		

Table 8 shows that the positivity/negativity of the Filipino ethnic stereotype index according to the Warays is 0.

Positivity/Negativity of the Filipino Ethnic Stereotype Based on the Perspectives of Two Ethnic Groups: Cebuano and Waray

Table 9 presents the classification of positive, negative, and neutral characteristics of Filipinos according to Cebuanos and Warays based on Table 1, as well as the computation of the positivity/negativity of the index.

Table 9

Positivity Index of the Filipino Stereotype as Perceived by the Two Ethnolinguistic Groups

	Positive Traits	Neutral Traits	Negative Traits
Traits Constituting the Filipino Stereotype as Perceived by both Cebuanos and Warays	<ul style="list-style-type: none"> • Madiskarte/ Resourceful/Street-smart • Adaptable/Versatile/ Resilient • Diligent/ Hardworking/ Industrious • Affectionate/ Malambing/ Lovable • Has Close Family Ties 	<ul style="list-style-type: none"> • Active sa Social Media • Adheres to “Bahala Na” • Ambitious/ Competitive 	<ul style="list-style-type: none"> • Ignorant • Adores/Looks up to Foreigners/ May Colonial Mentality • Reklamador • Has Crab Mentality • Isog moistorya/ Parang Laging Galit
Number	5	3	5
Positivity Index	5 – 5 = 0		

Table 9 shows that the positivity/negativity of the Filipino ethnic stereotype index according to both Cebuanos and Warays is 0.

Comparative Analysis

Analysis and Correlation of the Ethnic Stereotype of the Filipino According to the Cebuanos and Warays

Figure 3

Venn Diagram Showing the Overlap of Ethnic Stereotyped Characteristics of the Filipinos Based on the Cebuanos, Warays, and the Two Groups

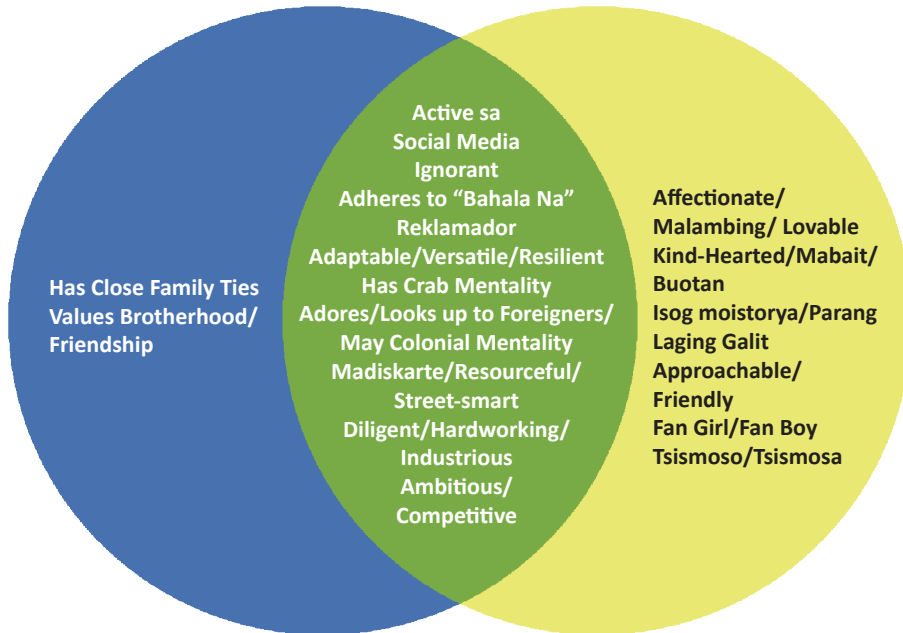


Figure 3 confirms similarities in the views of Cebuanos and Warays on the general characteristics of Filipinos. These are as follows: Active sa Social Media, Ignorant, Adheres to “Bahala Na,” Reklamador, Adaptable/Versatile/Resilient, Has Crab Mentality, Adores/Looks up to Foreigners/ May Colonial Mentality, Madiskarte/Resourceful/ Street-smart, Diligent/Hardworking/Industrious, and Ambitious/Competitive. The following Filipino stereotypes uniquely pointed out by Waray Leyteños are Affectionate/ Malambing/ Lovable, Kind-Hearted/ Mabait / Buotan, Isog moistorya/Parang Laging Galit, Approachable/Friendly, Fan Girl/Fan Boy, and Tsismoso/Tsismosa. Whereas the Filipino stereotypes uniquely pointed out by Cebuano Leyteños are Has Close Family Ties and Values Brotherhood/Friendship.

Analysis and Correlation of Ethnic Stereotypes of Filipinos According to Cebuanos and All Respondents

Figure 4 shows a Venn diagram showing the overlap of ethnic stereotyped characteristics of Filipinos based on Cebuanos and all respondents.

Top 12 Filipino stereotypes of 50 Cebuanos and all 100 respondents, and the middle is the similarity

Figure 4

Venn Diagram for the Trait Overlaps among the Filipino Stereotypes as Perceived by the Cebuanos and the Two Ethnolinguistic Groups

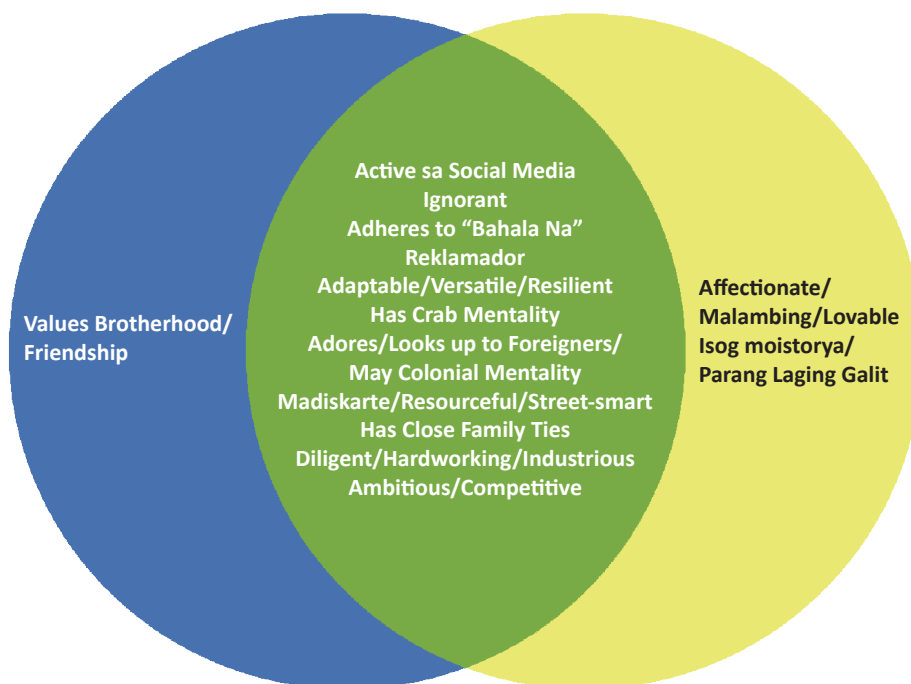


Figure 4 shows a comparison of the views of the Cebuanos and the combined views of the Cebuanos and Warays on the ethnic stereotyped characteristics of the Filipinos. The following are the similarities of views: Active sa Social Media, Ignorant, Adheres to “Bahala Na”, Reklamador, Adaptable/Versatile/Resilient, Has Crab Mentality, Adores/Looks up to Foreigners/ May Colonial Mentality, Madiskarte/Resourceful/ Street-smart, Has Close Family Ties, Diligent/Hardworking/Industrious, and Ambitious/ Competitive. The only Filipino stereotype uniquely pointed out by Cebuano Leyteños is “Values Brotherhood/Friendship.” The traits “Affectionate/Malaming/ Lovable” and “Isog moistorya/Parang Laging Galit” are stereotypes in the overall result and not part of the top 12 traits by Cebuano respondents.

Top 12 Filipino stereotypes by the 50 Cebuanos and 50 Warays, and the middle is the similarity.

Analysis and Correlation of Ethnic Stereotypes of Filipinos According to Cebuanos and All Respondents

Presented in Figure 5 is a Venn diagram showing the overlap of ethnic stereotyped characteristics of Filipinos based on Cebuanos and all respondents.

Top 12 Filipino stereotypes of 50 Warays and all 100 respondents, and the middle is the similarity.

Figure 5

Venn Diagram for the Trait Overlaps among the Filipino Stereotypes as Perceived by the Warays and the Two Ethnolinguistic Groups

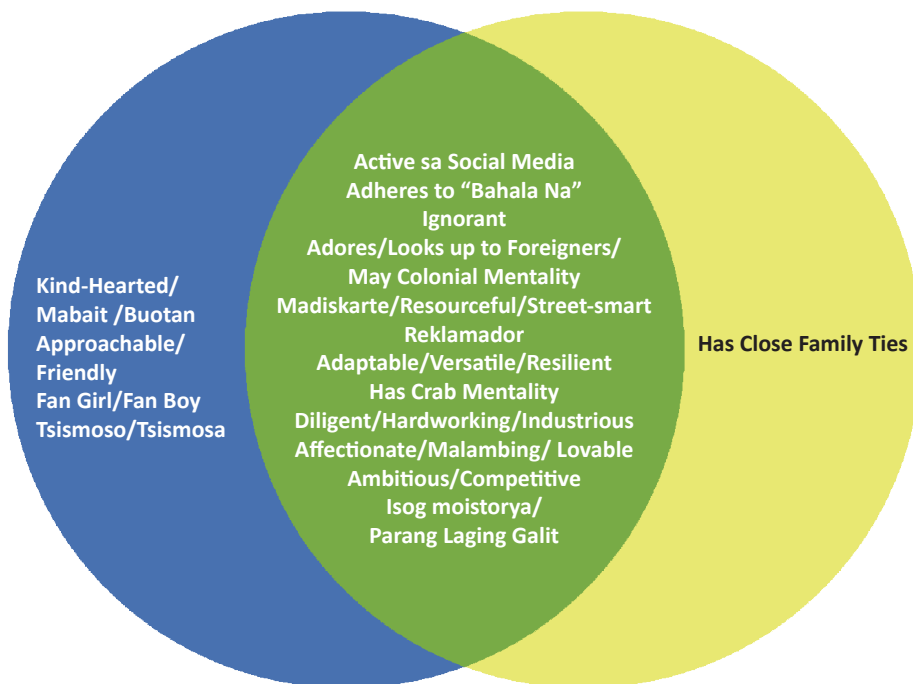


Figure 5 shows a comparison of the views of the Warays and the combined views of the Warays and Cebuanos on the ethnic stereotyped characteristics of the Filipinos. The following are the similarities of views: Active sa Social Media, Adheres to "Bahala Na," Ignorant, Adores/Looks up to Foreigners/ May Colonial Mentality,

Madiskarte/Resourceful/Street-smart, Reklamador, Adaptable/Versatile/Resilient, Has Crab Mentality, Diligent/Hardworking/ Industrious, Affectionate/Malambing/ Lovable, Ambitious/Competitive, and Isog moistorya/Parang Laging Galit. The following Filipino stereotypes uniquely pointed out by Waray Leyteños are Kind-Hearted/ Mabait /Buotan, Approachable/Friendly, Fan Girl/Fan Boy, and Tsismoso/Tsismosa. The trait “Has Close Family Ties” is the only stereotype in the overall result not part of the top 12 list of traits by Cebuano respondents.

Table 10

The Data on the Ethnic Stereotyped Characteristics of Filipinos According to Cebuanos, Warays, and Both Ethnolinguistic Groups

Cebuano	Waray	Both Ethnolinguistic Groups
<ul style="list-style-type: none"> • Active sa Social Media • Hospitable/Welcoming • Adheres to “Bahala Na” • Religious • Adaptable/Versatile/ Resilient • Has Close Family Ties • Adores/Looks up to Foreigners/ May Colonial Mentality • Happy/Masayahin/ Malipayon • Madiskarte/Resourceful/ Street-smart • Diligent/Hardworking/ Industrious • Ambitious/Competitive • Values Brotherhood/ Friendship 	<ul style="list-style-type: none"> • Active sa Social Media • Hospitable/Welcoming • Adheres to “Bahala Na” • Religious • Adaptable/Versatile/Resilient • Has Close Family Ties • Adores/Looks up to Foreigners/ May Colonial Mentality • Happy/Masayahin/Malipayon • Madiskarte/Resourceful/ Street-smart • Diligent/Hardworking/ Industrious • Ambitious/Competitive • Values Brotherhood/Friendship • Innovative/Creative • Mabarkada/Sociable • Has Crab Mentality • Multicultural 	<ul style="list-style-type: none"> • Active sa Social Media • Hospitable/Welcoming • Adheres to “Bahala Na” • Religious • Adaptable/Versatile/ Resilient • Has Close Family Ties • Adores/Looks up to Foreigners/ May Colonial Mentality • Happy/Masayahin/ Malipayon • Madiskarte/Resourceful/ Street-smart • Diligent/Hardworking/ Industrious • Ambitious/Competitive • Values Brotherhood/ Friendship

Analysis and Correlation of Filipino Ethnic Stereotype

Presented in Figure 5 is a Venn diagram showing the overlap of ethnic stereotyped characteristics of Filipino based on all respondents. The data here are based on Figures 2, 3, and 4.

Comparison of Uniformity and Positivity Indices

Table 11

The Different Uniformity and Positivity Indices of Cebuano, Waray, and Both Ethnolinguistic Groups

Ethnolinguistic groups	Uniformity Index	Positivity Index
Cebuano	11.8	0
Waray	14.6	0
Two Ethnolinguistic Groups	13.9	0

Comparing the uniformity indices, the Cebuano group has a sharper perception of Filipino stereotypes compared to the Waray group. The Cebuano group also has a sharper perception of Filipino stereotypes compared to the overall perception of Filipino stereotypes. Whereas the Waray group has a burlier perception of Filipino stereotypes than the overall perception of Filipino stereotypes.

Regarding positivity indices, both the Cebuano and Waray group have the same level of positive perception of Filipino stereotypes. Both ethnolinguistic groups have an equal degree of positive perception of the overall perception of Filipino stereotypes.

CONCLUSION

The paper establishes that the Filipino stereotypes as perceived by the Cebuanos are: Active sa Social Media, Ignorant, Adheres to “Bahala Na”, Reklamador, Adaptable/Versatile/Resilient, Has Crab Mentality, Adores/Looks up to Foreigners/ May Colonial Mentality, Madiskarte/Resourceful/Street-smart, Has Close Family Ties, Diligent/Hardworking/Industrious, Ambitious/Competitive, and Values Brotherhood/Friendship. Meanwhile, the Warays perceived Filipino stereotypes as: Active sa Social Media, Adheres to “Bahala Na,” Madiskarte/Resourceful/Street-smart, Adores/Looks up to Foreigners/ May Colonial Mentality, Adaptable/Versatile/Resilient, Ignorant, Affectionate/Malambing/Lovable, Reklamador, Has Crab Mentality, Isog moistorya/Parang Laging Galit, Ambitious/Competitive, Approachable/Friendly, Diligent/Hardworking/Industrious, Fan Girl/Fan Boy, and Tsismoso/Tsismosa.

Furthermore, the stereotyped characteristics of Filipinos, according to the Cebuano and Waray respondents, are as follows: Active sa Social Media, Adheres to “Bahala Na,” Ignorant, Adores/Looks up to Foreigners/ May Colonial Mentality, Madiskarte/Resourceful/Street-smart, Reklamador, Adaptable/Versatile/Resilient, Has

Crab Mentality, Diligent/Hardworking/Industrious, Affectionate/Malaming/ Lovable, Ambitious/Competitive, Has Close Family Ties, and, Isog moistorya/Parang Laging Galit.

Also, the uniformity index of the Filipino stereotype as perceived by the Cebuanos is 11.8, while the uniformity index of the Filipino stereotype as perceived by the Waray is 14.6. In totality, the uniformity index of the ethnic stereotype of Filipinos as viewed by Cebuanos and Waray is 13.9. The positivity/negativity of the Filipino ethnic stereotype, according to Cebuanos is 0, while according to Warays, it is 0. According to both Cebuano and Waray groups, the positivity/negativity of the Filipino ethnic stereotype index is 0.

This research project dealt with potential limitations. The initial data gathered comprises .016% of VSU's student population at the time of the study. The results reported herein should be considered in light of some limitations since the researchers employed the optimal sample size allocation under research and funding constraints. On the otherhand, the strengths of this project lie in the fact that the cities and municipalities in Leyte were well represented by Cebuano and Waray respondents. This research is a pioneering work in the agricultural state institution which can be useful as a basis for other multilinguistic institutions.

This study, being of descriptive and comparative nature, raises several opportunities for future research, such as the following: 1) emergence of awareness in the collective identity of ethnolinguistic groups; 2) dilution of discrimination similar to the results and the methodology of Katz and Braly; 3) having an understanding and respect for diversity in the community; 4) highlighting the role of the university as a melting pot of rich cultures; and 5) development of culturally sensitive policies and programs of ethnolinguistic groups.

The researchers deemed it necessary to refine and further elaborate the novel findings of this project. At this point, it is recommended that experts and scholars investigate interesting themes on historicism, ethnicity, politics, and sociolinguistics where this research can be further expanded. If viewed at the local level, this study provides a stronger foundation for a more localized understanding of what it means to be Filipino in the Eastern Visayas. This project is also a window of opportunity to critique the essentialist view of a Filipino by providing a different angle coming from the peripheral regions of the country.

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