

Comparative Study on the Ethnic Stereotypes of the Kapampangan, Ilocano, and Tagalog Students of Tarlac State University

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Abstract

Tarlac State University (TSU) is a multi-ethnic and multicultural institution with a student population that is predominated by the Kapampangan, Ilocano, and Tagalog ethnolinguistic groups. Using a modified Katz and Braly trait checklist, a comparative study was able to: 1) profile the stereotypes of these three ethnolinguistic groups, 2) determine their uniformity indices, 3) determine their positivity/negativity indices, 4) compare and contrast their profiled stereotypes, 5) compare and contrast their uniformity indices, and 6) compare and contrast their positivity/negativity indices. This paper was able to establish that (1) the salient traits of the Kapampangan ethnic stereotype are *mayabang*, *masarap magluto*, and *galante/magastos*; those of the Ilocano ethnic stereotype are *kuripot*, *baduy*, and *madiskarte*; and those of the Tagalog ethnic stereotype are *maka-Diyos*, *maganda/guwapo*, (2) the Ilocano and the Tagalog ethnic stereotypes shared the most number of traits, while the Kapampangan and Ilocano ethnic stereotypes shared the least number of traits, (3) the Ilocano ethnic stereotype is the sharpest, while the Tagalog ethnic stereotype is the blurriest, and (4) the Tagalog ethnic stereotype is the most positive, while the Kapampangan ethnic stereotype is the most negative. Understanding the dynamics among these ethnolinguistic groups would hopefully lead towards building a more cohesive student body in TSU, or citizens of Tarlac City, or inhabitants of Tarlac

Province. This paper is also important in providing a model study that can be replicated in other multicultural institutions and locations in the country.

Keywords: Tarlac State University, Tarlac City, Kapampangans, Ilocanos, Tagalogs, Philippine Ethnic Stereotypes

Introduction

Tarlac State University (TSU) is a publicly owned higher educational institution located in Tarlac City, in the province of Tarlac, in the central part of the island of Luzon. It was founded in 1906, and currently has nine colleges and three campuses, all of which are situated in Tarlac City. TSU had about 255 full time academic staff dedicated for the education of more 15,000 students prior to the implementation of the Philippine government's K to 12 transition program. Figure 1 shows a composite map of the political boundaries of the provinces on the central part of the island of Luzon, as well as the major ethnolinguistic groups on the same territory.

Figure 1

Composite Political and Ethnolinguistic Group Map of Central Luzon

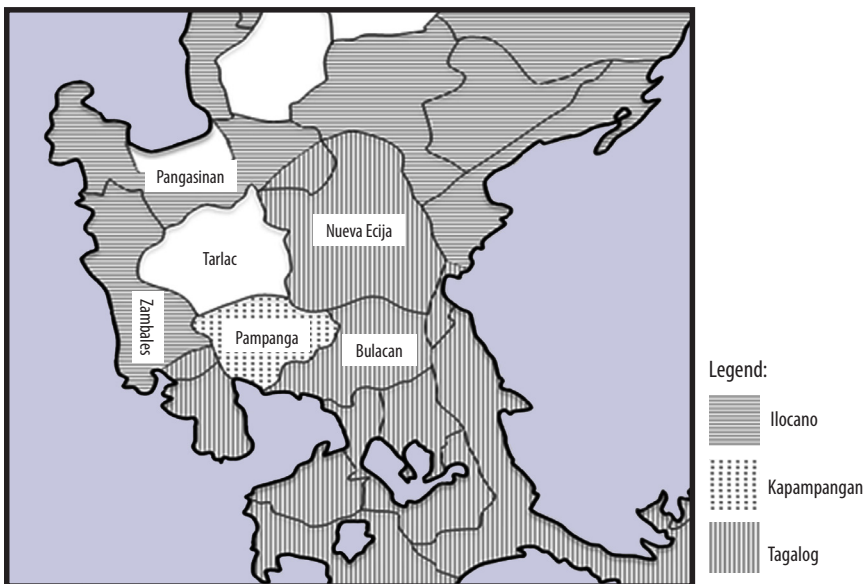


Figure 1 shows how the province of Tarlac is politically surrounded by the provinces of Pangasinan, Nueva Ecija, Pampanga, and Zambales, while at the same time ethnolinguistically surrounded by Ilocanos, Tagalogs and Kapampangans. Tarlac Province's being landlocked by Ilocano, Tagalog and Kapampangan-speaking territories translates into a status of being a multi-ethnic and multicultural province.¹ Such provincial status is mirrored in Tarlac City, the provincial capital, as well as in TSU. This paper's lead author, who has been teaching in TSU for the past decade, estimates that the institution's student population is 50% Kapampangan, 25% Ilocano, 20% Tagalog, and 5% mixture of other ethnolinguistic groups such as Pangasinan, Bicolano, Cebuano, and Maranao.

This paper is a comparative study on the ethnic stereotypes of TSU's three predominant ethnolinguistic groups. More specifically, using a modified Katz and Braly trait checklist, this paper: 1) profiled the stereotypes of these three ethnolinguistic groups, 2) determined their uniformity indices, 3) determined their positivity/negativity indices, 4) compared and contrasted their profiled stereotypes, 5) compared and contrasted their uniformity indices, and 6) compared and contrasted their positivity/negativity indices.

The definitive scientific discussion on stereotypes starts with Daniel Katz and Kenneth Braly's "Racial Stereotypes of One-Hundred College Students" (1933) that constructed an 84-item checklist of traits that could describe the characteristics of ten races/nationalities as seen by American university students, namely: Black Americans, Chinese, Englishmen, Germans, Irishmen, Italians, Japanese, Jews, Turks, and White Americans.² The study revealed that the Americans, Germans, and Englishmen were seen as the most positive races/nationalities; while the Black Americans, Turks, and Italians were seen as the most negative ones. Using a uniformity index that reckoned how many traits would it take for a given race/nationality so that their total frequency would equal the value of half of all the choices made by the respondents, Katz and Braly also revealed that the sharpest images in the minds of

1 "History," Tarlac State University, Tarlac State University Annual Report, 2019, <https://www.tsu.edu.ph/media/210423/annualreport2009.pdf>.

2 Daniel Katz & Kenneth Braly, "Racial Stereotypes of One Hundred College Students," *Journal of Abnormal and Social Psychology*, 28, 280-290, (1933).

the respondents were those of the Black Americans, Germans and Jews; while the blurriest were those of the Turks, Chinese, and Japanese.

J.C. Brigham's "Ethnic Stereotypes" (1971) affirms the pioneering place of Katz and Braly in stereotypes research, but warns about the tendency of stereotypes research to essentialize and generalize the actual characteristics of a given group. The paper noted the trend of doing researches not only on stereotypes but also on self-stereotypes.³ Stephanie Madon, et al.'s "Ethnic and National Stereotypes: The Princeton Trilogy Revisited and Revised" (2001) noted that racial or ethnic stereotypes change over time in terms of sharpness, accuracy, and positivity, and are dependent on the actual interactions of the groups in question.⁴

Chester Hunt's "Ethnic Stratification and Integration in Cotabato" (1957) is an ethnographic and archival study that talks about the maintenance and reproduction of ethnic delineations among the Christian Filipinos, Muslim Filipinos, Lumad Filipinos, and Chinese residents of Cotabato, in the heartland of Mindanao.⁵ The distrust and negative stereotypes harbored by one ethnolinguistic groups against the others have prevented more intense social interactions and intermarriages among such groups thereby maintaining and reproducing their ethnic delineations. This situation translates to enduring religious, cultural and linguistic differences among the said groups.

Joel Berreman's "Filipino Stereotypes of Racial and National Minorities" (1958) is a study based on Katz and Braly's work that was mentioned earlier.⁶ This time a 96-item checklist of traits was

3 John Brigham, "Ethnic stereotypes" *Psychological Bulletin*, 76(1), 15-38, (1971).

4 Stephanie Madon et al., "Ethnic and national stereotypes: The Princeton trilogy revisited and revised," *Personality and Social Psychology Bulletin*, 27(8), 996-1010, (2001).

5 Chester Hunt, "Ethnic stratification and integration in Cotabato," *Philippine Sociological Review*, 5(1), pp.13-38, (1957).

6 Joel Berreman, "Filipino Stereotypes of Racial and National Minorities," *The Pacific Sociological Review*, 1(1), 7-12. (1958).

formulated to construct the stereotypes of Black Americans, Chinese, Indians, Japanese, Spaniards, and White Americans as seen by Filipino university students. The study revealed that the Indians, Chinese and White Americans were seen as the most positive races/nationalities; while the Spanish and Japanese were seen as the most negative ones. Using Katz and Braly's uniformity index, Berreman also revealed that the sharpest images in the minds of the Filipino respondents were those of the Chinese and the Black Americans; while the blurriest were those of the White Americans and Japanese.

Corazon Tiongson's "Philippine Majority-Minority Relations and Ethnic Attitudes" (1975) showcased a study which was completed with the objective to determine the hierarchy among and the images projected by nine local ethnic groups namely Tagalog, Cebuano, Ilonggo, Waray, Ilocano, Bicolano, Muslim-Filipino, Pangasinan, and Kapampangan.⁷ Perceived hierarchy and images were determined through a nationwide survey participated by 3,500 which utilized a 96-item interview schedule that includes a 5-point "desirability ratings" scale of 14 traits. Results show that discipline, industry, and respectfulness are of most importance among Filipinos (p. 132). Participants were asked to rank the ethnic groups according to their acceptability, as well as social distance, in terms of the polar traits. Among the nine groups enumerated above, Tagalogs were found to be perceived as the "most likable" ethnic group (p. 117) while the Muslim-Filipinos were the "least likable" (p.120). Filipinos were found to perceive themselves positively with specific traits of being hospitable, industrious, friendly, good, kind, helpful, courteous, and having "pakikisama" (p. 126). Compared to the Americans and Chinese, Filipinos were perceived the most humble (p. 137).

Lilian Garcia's "Ethnic Slurs in Chinese-Cebuano Relations" (1976) is a qualitative study on some contemporary folkloric materials that she gathered from Cebuano informants about the Chinese residents of Cebu and the Philippines in general, as well as from Chinese residents of Cebu about the Cebuanos and Filipinos in general.⁸ The

⁷ Corazon Tiongson, *Philippine Majority-Minority Relations and Ethnic Attitudes*, (Filipinas Foundation, Inc., Makati, Rizal, Philippines, 1975).

⁸ Lilian Garcia, "Ethnic Slurs in Chinese-Cebuano Relations," *Philippine Quarterly of Culture and Society*, 4(2), 93-100, 1976.

study revealed how these two ethnic groups of Cebu equally affirmed their positive self-images and denigrated each other. The study noted how the paper's Chinese informants were hesitant and unwilling to share their contemporary folklore about the Cebuanos and Filipinos. Garcia surmised that the extent of this derogatory folklore could have a cathartic effect on the said ethnic groups that allowed them to peacefully coexist in the said locality.

Renato Pablo and Richard Gardner's "Ethnic Stereotypes of Filipino Children and their Parents" (1987) used a modified Katz and Braly's checklist to see if there are relationships between the stereotypes held by Tagalog children and the ones held by their parents concerning Americans, Chinese, Ilocanos, Japanese, Russians, and Tagalogs.⁹ Pablo and Gardner were able to establish that there are significant overlaps among the stereotypes held by Tagalog children and their parents. However, as these children grow older such overlaps for some specific ethnic groups and nationalities diminished. The study proved that parents partially influence the stereotypes held by their children about ethnic groups and nationalities.

Ma. Cecilia Gastardo-Conaco's "Social Categorization and Identity in the Philippines" (1993) used free enumeration by Filipino student respondents in order to investigate on the significance of ethnicity and nationality in relation with the other social categories such as family, gender, and religion, as well as identify the ethnic stereotypes of the group covered and the national stereotype as seen by the same respondents.¹⁰ The ethnic groups covered by the paper were the Bicolanos, Cebuanos, Chinese Mestizos, Davaoenos, Ilocanos, Ilonggos, Kapampangans, Manilenos, Muslims, and Tagalogs. The study revealed that Filipinos give less importance to ethnic and national categories than to family, gender and religion; that Filipinos give more importance to the national category than to the ethnic category; and that Filipinos have a more positive stereotypes for their ethnic groups than for their national identity.

9 Renato Pablo & Richard Gardner, "Ethnic stereotypes of Filipino children and their parents," *Philippine studies*, 35(3), 332-347, 1987.

10 Ma. Cecilia Gastardo-Conaco, "Social Categorization and Identity in the Philippines, *Trans. Nat. Acad. Sci. Tech. Philippines*", 15, 269-277, 1993.

Katz and Braly's pioneering research on stereotypes had already been used in the Philippine context by Berreman, and Pablo and Gardner. Katz and Braly, and Berreman investigated on stereotypes of nationalities, while Pablo and Gardner investigated on both stereotypes of nationalities and one Philippine ethnolinguistic group. In the cases of Katz and Braly, and Berreman, the groups that are being stereotyped are not identical with the respondents, but in Pablo and Gardner, one group that is being stereotyped is identical with the respondents. Tiongson's research involved ethnolinguistic groups and all groups that are being stereotyped are represented by clusters of the respondents. But Tiongson is not using Katz and Braly's research instrument. This paper follows the design of Tiongson in the sense that all the three ethnolinguistic groups stereotyped are represented by clusters of the respondents. This paper uses Katz and Braly's design. Pablo and Gardner had already demonstrated that Katz and Braly can be used for the stereotyping of nationality groups and ethnolinguistic groups. Thus, this paper's transition from Katz and Braly's stereotyping to nationalities to the stereotyping of ethnolinguistic groups is something that is supported by the literature. For this paper, Katz and Braly's methodology was modified to determine the ethnolinguistic groups of Ilocanos, Kapampangans, and Tagalogs. As stereotypes are known to change through time, this paper would serve as a baseline study on the stereotypes of the same three ethnolinguistic groups.

This paper is significant not only in knowing how the three major ethnolinguistic groups of TSU perceive each other, but more so in laying down the preliminary information that would lead towards understanding the dynamics among these same ethnolinguistic groups, and towards building a more cohesive student body in TSU, or citizens of Tarlac City, or inhabitants of Tarlac Province. This paper is also important in providing a model study that can be replicated in other multicultural institutions and locations in the country.

Materials and Methods

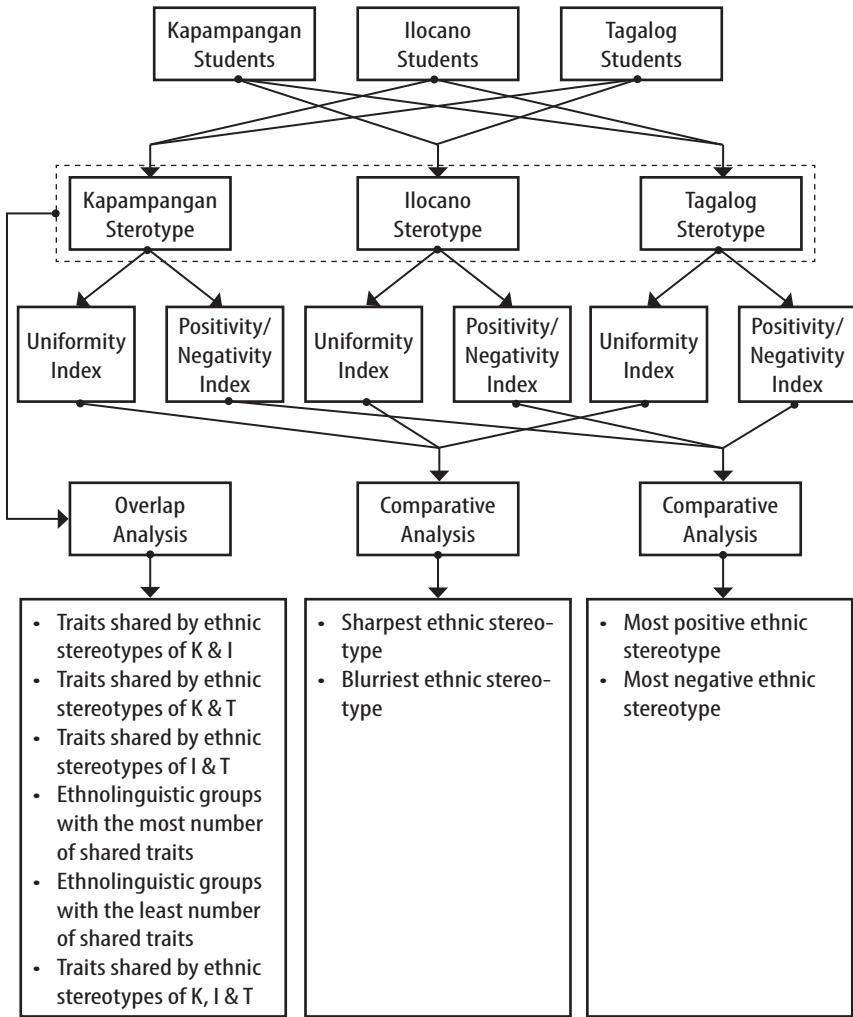
Following the methodology of Katz and Braly, a questionnaire was constructed by asking 150 TSU students to list down as many traits as they can that best describe the Kapampangans, and then the Ilocanos, and then the Tagalogs. Following the highest ethical standards, the authors first ascertained that such instruction pose no significant

risk on the part of student respondents, and then the said authors gathered the student respondents' informed consent. The answers of the initial respondents were collated in an alphabetical order in a single checklist. Following Berreman, some of the traits from Katz and Braly that were deemed significant by the researchers were added into the said checklist that eventually contained the items as enumerated in Appendix A.

It must be noted at this point that the checklist generated by this paper contains 162 items, which is almost double the number of Katz and Braly's checklist that contained only 84 items. Using this 162-item questionnaire, 100 Kapampangan, 100 Ilocano, and 100 Tagalog TSU students, all of whom are not part of the initial 150 informants, were instructed to extract from the checklist 20 traits that they think describe the Kapampangan. They were told to include unlisted traits that they think could also describe the Kapampangan. After finishing the first task, they were asked to do the same task for the Ilocano, and then for the Tagalog. After accomplishing the said tasks, the students were asked to go back to their extracted traits for the Kapampangan and told them to mark with an "x" the five traits that best describe the Kapampangan. They were instructed to do the same for the Ilocano, and the Tagalog. The selection of respondents differed from Katz and Braly's design, in the sense that these TSU students are also part of the ethnolinguistic groups that are studied by this paper. In order to ascertain whether each of these TSU students is a Kapampangan, Ilocano, or Tagalog, they were made to manifest their mother language on the questionnaire. Again following the highest ethical standards, the authors first ascertained that such questionnaire pose no significant risk on the part of student respondents, and then the said authors gathered the student respondents' informed consent.

The data gathered from the questionnaires were analyzed in accordance with the six main concerns of this paper. Figure 2 presents the conceptual framework for the analyses done.

Figure 2
Conceptual Framework



The first main concern of this paper is the profiling of the ethnic stereotypes of the three ethnolinguistic groups. This was done by identifying the top 12 traits for each group based on frequency count from the responses coming from the other two groups. Thus, traits are the individual characteristics that are all listed in this paper's research instrument, while stereotypes are the assemblage of the 12 traits that best describe each of the three ethnolinguistic groups. The number

12 was based on Katz and Braly (Katz & Braly 284). The second main concern of this paper is the determination of the uniformity indices of the three stereotypes. Following Katz and Braly, a uniformity index of a given ethnolinguistic group is reckoned by counting the number of traits the total frequency of which would equal the value of half of all the choices made by the respondents (Katz & Braly 287). The smaller the uniformity index of a given ethnolinguistic group, the sharper its stereotype will be, while the bigger the uniformity index, the blurrier the stereotype will be. In the context of this present paper, for a given ethnolinguistic group there are 200 respondents each making 5 choices. This yields a total of 1,000 choices, half of which is 500. If there is a perfect agreement among the 200 respondents, only 2.5 traits would be needed to get a total frequency of 500. If there is a perfect disagreement among the 200 respondents, 81 traits would be needed to get a total frequency of 500, as there are 162 traits listed in the questionnaire. Frequency and uniformity index are the only two mathematical treatments used by Katz and Braly. Their pioneering paper did not involve sophisticated statistical tools.

The third main concern of this paper is the determination of the positivity/negativity indices of the three stereotypes. This was done by identifying first which of the 162 traits contained in the questionnaire are positive, neutral, or negative. These classified traits can be found in appendix B. Table 1 presents these classified traits. Each of the 12 traits that constitute the stereotype of a given ethnolinguistic group were identified as positive, neutral or negative with reference to appendix B. The positivity/negativity index of a given ethnolinguistic group was 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 its stereotype will be.

The fourth main concern of this paper is the comparison and contrast of the profiled stereotypes of the Kapampangans, Ilocanos, and Tagalogs. More specifically, the comparisons and contrasts were done in order to determine: a) what are the traits that are shared by the stereotypes of the Kapampangans and Ilocanos; b) what are the traits that are shared by the stereotypes of the Kapampangans and Tagalogs; c) what are the traits that are shared by the Ilocanos and Tagalogs; d) which of the ethnolinguistic groups share the most number of traits; e) which of the ethnolinguistic groups share the least number of traits; and f) what are the traits that are shared by the stereotypes of the Kapampangans, Ilocanos, and Tagalogs.

The fifth concern of this paper is the comparison and contrast of the uniformity indices of the three ethnic stereotypes. More specifically, the comparisons and contrasts were done in order to identify: a) which among the three ethnic stereotypes is the sharpest; and b) which of the three ethnic stereotypes is the blurriest. The sixth and final concern of this paper is the comparison and contrast of the positivity/negativity indices of the same three ethnic stereotypes. More specifically, the comparisons and contrasts were done in order to identify: a) which among the three ethnic stereotypes is the most positive; and b) which among the three ethnic stereotypes is the most negative.

Results and Discussion: The Ethnic Stereotypes of the Kapampangans, Ilocanos and Tagalogs

Profiles of the Ethnic Stereotypes

The Kapampangan Ethnic Stereotype

Table 1 presents the top 12 traits of the Kapampangans as perceived by the Ilocano and Tagalog respondents.

Table 1
Ethnic Stereotypical Traits of the Kapampangans

Traits	Frequency (From the Ilocano Respondents)	Frequency (From the Tagalog Respondents)	Total Frequency	Rank
Mayabang	21	29	50	1.00
Masarap Magluto	28	20	48	2.00
Madaldal	23	23	46	3.00
Galante/Magastos	21	21	42	4.00
Fashionista	15	21	36	5.50
Maarte	23	13	36	5.50
Bungangera	11	19	30	7.00
Palamura	12	13	25	8.00
Maayos Manamit	16	8	24	9.50
Sosyal	14	10	24	9.50
Maka-Diyos	18	5	23	11.00
Hirap sa Pagbigkas ng mga Salitang Nag-uumpisa sa mga letrang A at H	5	17	22	12.00

In as far as the Ilocano and Tagalog respondents are concerned, the ethnic stereotype of the Kapampangans is defined by the following traits: mayabang (n=50), masarap magluto (n=48), madaldal (n=46), galante/magastos (n=42), fashionista (n=36), maarte (n=36), bungangera (n=30), palamura (n=25), maayos manamit (n=34), sosyal (n=24), maka-Diyos (n=23), and hirap sa pagbigkas ng mga salitang nag-uumpisa sa mga letrang A at H (n=22).

The Ilocano Ethnic Stereotype

Table 2 presents the top 12 traits of the Ilocanos as perceived by the Kapampangan and Tagalog respondents.

Table 2
Ethnic Stereotypical Traits of the Ilocanos

Traits	Frequency (From the Kapampangan Respondents)	Frequency (From the Tagalog Respondents)	Total Frequency	Rank
Kuripot	65	63	128	1.00
Baduy	27	24	51	2.00
Madiskarte	23	22	45	3.00
Maka-Diyos	13	18	31	4.00
Praktikal	13	17	30	5.00
Old Fashioned	17	9	26	6.00
Istrikto	7	16	23	7.50
Magaling Humawak ng Pera	11	12	23	7.50
Matapang	15	6	21	9.00
Hospitable	10	8	18	11.00
Mabilis Magsalita	11	7	18	11.00
Malambing	9	9	18	11.00

In as far as the Kapampangan and Tagalog respondents are concerned, the ethnic stereotype of the Ilocanos is defined by the following traits: kuripot (n=128), baduy (n=51), madiskarte (n=45), maka-Diyos (n=31), praktikal (n=30), old fashioned (n=26), istrikto (n=23), magaling humawak ng pera (n=23), matapang (n=21), hospitable (n=18), mabilis magsalita (n=18), and malambing (n=18).

The Tagalog Ethnic Stereotype

Table 3 presents the top 12 traits of the Tagalogs as perceived by the Kapampangan and Ilocano respondents.

Table 3

Ethnic stereotypical traits of the Tagalogs

Traits	Frequency (From the Kapampangan Respondents)	Frequency (From the Ilocano Respondents)	Total Frequency	Rank
Maka-Diyos	15	28	43	1.00
Maganda/Guwapo	30	3	33	2.00
Maputi	14	15	29	3.00
Malambing	15	8	23	4.00
Matulungin	14	8	22	5.50
Palaban	13	9	22	5.50
Fashionista	13	5	18	8.00
Goal-Oriented	3	15	18	8.00
Madiskarte	9	9	18	8.00
Bolero/Bolera	3	14	17	11.00
Makata	1	16	17	11.00
Mapagmahal	7	10	17	11.00

In as far as the Kapampangan and Ilocano respondents are concerned, the ethnic stereotype of the Tagalog is defined by the following traits: maka-Diyos (n=43), maganda/guwapo (n=33), maputi (n=29), malambing (n=23), matulungin (n=22), palaban (n=22), fashionista (n=18), goal-oriented (n=18), madiskarte (n=18), bolero/bolera (n=17), makata (n=17), and mapagmahal (n=17).

Uniformity Indices of the Ethnic Stereotypes

Uniformity Index of the Kapampangan Ethnic Stereotype

Table 4 presents the computation for the uniformity index of the Kapampangan ethnic stereotype.

Table 4*Computation for the uniformity index of the Kapampangan ethnic stereotype*

	Traits Constituting the Kapampangan Stereotype	Total Frequency	Cumulative Number of Choices Made
1.	Mayabang	50	50
2.	Masarap Magluto	48	98
3.	Madaldal	46	144
4.	Galante/Magastos	42	186
5.	Fashionista	36	222
6.	Maarte	36	258
7.	Bungangera	30	288
8.	Palamura	25	313
9.	Maayos Manamit	24	337
10.	Sosyal	24	361
11.	Maka-Diyos	23	384
12.	Hirap sa Pagbigkas ng mga Salitang Nag-uumpisa sa mga letrang A at H	22	406
13.	Malakas ang Loob	21	427
14.	Bolero/Bolera	20	447
15.	Mataray	20	467
16.	Palaban	19	486
17.	Prangka kung Magsalita	19	505
18.	Hospitable	18	523
19.	Maganda/Guwapo	18	541
20.	Social climber	17	558
21.	Mahilig Gumimik/Gumala	16	574
22.	Mahilig sa Maanghang	16	590
23.	Family-Centered	15	605
24.	Mahilig sa Pagkain	15	620
25.	Maputi	14	634
26.	Matapang	14	648
27.	Goal-Oriented	12	660
28.	Palautang	12	672
29.	Lasinggero	11	683
30.	Mabilis Magsalita	11	694
Uniformity Index			16.74

Table 4 shows that the uniformity index of the Kapampangan ethnic stereotype is 16.74. This means that it will take the frequencies of 16.74 Kapampangan traits in order to reach the value of 500.

Uniformity Index of the Ilocano Ethnic Stereotype

Table 5 presents the computation for the uniformity index of the Ilocano ethnic stereotype.

Table 5

Computation for the uniformity index of the Ilocano ethnic stereotype

	Traits Constituting the Kapampangan Stereotype	Total Frequency	Cumulative Number of Choices Made
1.	Kuripot	128	128
2.	Baduy	51	179
3.	Madiskarte	45	224
4.	Maka-Diyos	31	255
5.	Praktikal	30	285
6.	Old Fashioned	26	311
7.	Istrikto	23	334
8.	Magaling Humawak ng Pera	23	357
9.	Matapang	21	378
10.	Hospitable	18	396
11.	Mabilis Magsalita	18	414
12.	Malambing	18	432
13.	Mapamahiin	16	448
14.	Bungangera	15	463
15.	Family-Centered	15	478
16.	May Accent kung Magsalita	14	492
17.	Simple	14	506
18.	Maitim o Kayumanggi	13	519
19.	Matiyaga at Masipag	13	532
20.	Madaldal	12	544
21.	Madamot	12	556
22.	Maganda/Guwapo	12	568
23.	Makwenta	12	580
24.	Malakas ang Loob	12	592

	Traits Constituting the Kapampangan Stereotype	Total Frequency	Cumulative Number of Choices Made
25.	Mapagmahal	12	604
26.	Masinop sa Gamit	12	616
27.	Mahilig Kumain ng Gulay	11	627
28.	Mahilig sa Pagkain	11	638
29.	Masarap Magluto	11	649
30.	Palaban	11	660
Uniformity Index			16.57

Table 5 shows that the uniformity index of the Ilocano ethnic stereotype is 16.57. This means that it will take the frequencies of 16.57 Ilocano traits in order to reach the value of 500.

Uniformity Index of the Tagalog Ethnic Stereotype

Table 6 presents the computation for the uniformity index of the Tagalog ethnic stereotype.

Table 6

Computation for the uniformity index of the Tagalog ethnic stereotype

	Traits Constituting the Kapampangan Stereotype	Total Frequency	Cumulative Number of Choices Made
1.	Maka-Diyos	43	43
2.	Maganda/Guwapo	33	76
3.	Maputi	29	105
4.	Malambing	23	128
5.	Matulungin	22	150
6.	Palaban	22	172
7.	Fashionista	18	190
8.	Goal-Oriented	18	208
9.	Madiskarte	18	226
10.	Bolero/Bolera	17	243
11.	Makata	17	260
12.	Mapagmahal	17	277
13.	Hospitable	16	293

	Traits Constituting the Kapampangan Stereotype	Total Frequency	Cumulative Number of Choices Made
14.	Mahilig Gumimik/Gumala	16	309
15.	Masarap Magluto	16	325
16.	Palangiti	16	341
17.	Maarte	15	356
18.	Mabuting Tao	15	371
19.	Madungis Tingnan	15	386
20.	Magalang	15	401
21.	Mareklamo	15	416
22.	Matalino	14	430
23.	Matapang	14	444
24.	Simple	14	458
25.	Mataray	13	471
26.	Passionate	13	484
27.	Social Climber	13	497
28.	Family-Centered	11	508
29.	Maaasahan	11	519
30.	Madisiplina	11	530
Uniformity Index			27.27

Table 6 shows that the uniformity index of the Tagalog ethnic stereotype is 27.27. This means that it will take the frequencies of 27.27 Tagalog traits in order to reach the value of 500.

Positivity/Negativity Indices of the Ethnic Stereotypes

Positivity/Negativity Index of the Kapampangan Ethnic Stereotype

Table 7 presents the classification of the traits that constitute the Kapampangan ethnic stereotype with reference to table 1, as well as the computation of its positivity/negativity index.

Table 7

Classification of traits constituting the Kapampangan ethnic stereotype and the computation of its positivity/negativity index

	Positive Traits	Neutral Traits	Negative Traits
Traits Constituting the Kapampangan Stereotype	Masarap magluto Maayos manamit Maka-Diyos	Fashionista Sosyal	Mayabang Madaldal Galante/Magastos Maarte Bungangera Palamura Hirap sa Pagbigkas ng mga Salitang Nag-uumpisa sa mga letrang A at H
Number	3	2	7
Positivity/Negativity Index	3 - 7 = -4		

Table 7 shows that the positivity/negativity index of the Kapampangan ethnic stereotype is -4.

Positivity/Negativity Index of the Ilocano Ethnic Stereotype

Table 8 presents the classification of the traits that constitute the Ilocano ethnic stereotype with reference to table 1, as well as the computation of its positivity/negativity index.

Table 8

Classification of traits constituting the Ilocano ethnic stereotype and the computation of its positivity/negativity index

	Positive Traits	Neutral Traits	Negative Traits
Traits Constituting the Ilocano Stereotype	Madiskarte Maka-Diyos Praktikal Magaling humawak ng pera Matapang Hospitable Malambing	Istriкто	Kuripot Baduy Old Fashioned Mabilis magsalita
Number	7	1	4
Positivity/Negativity Index	7 - 4 = 3		

Table 8 shows that the positivity/negativity index of the Ilocano ethnic stereotype is 3.

Positivity/Negativity Index of the Tagalog Ethnic Stereotype

Table 9 presents the classification of the traits that constitute the Tagalog ethnic stereotype with reference to table 1, as well as the computation of its positivity/negativity index.

Table 9

Classification of traits constituting the Tagalog ethnic stereotype and the computation of its positivity/negativity index

	Positive Traits	Neutral Traits	Negative Traits
Traits Constituting the Tagalog Stereotype	Maka-Diyos Maganda/Guwapo Maputi Malambing Matulungin Goal-Oriented Madiskarte Makata Mapagmahal	Palaban Fashionista	Bolero/Bolera
Number	9	2	1
Positivity/Negativity Index	9 - 1 = 8		

Table 9 shows that the positivity/negativity index of the Ilocano ethnic stereotype is 8.

Comparative Analyses

Overlap Analyses of the Profiles of the Three Ethnic Stereotypes

Figure 3 illustrates the overlapping traits of the Kapampangan, Ilocano, and Tagalog ethnic stereotypes.

Figure 3

The trait overlaps among the Kapampangan, Ilocano, and Tagalog ethnic stereotypes.

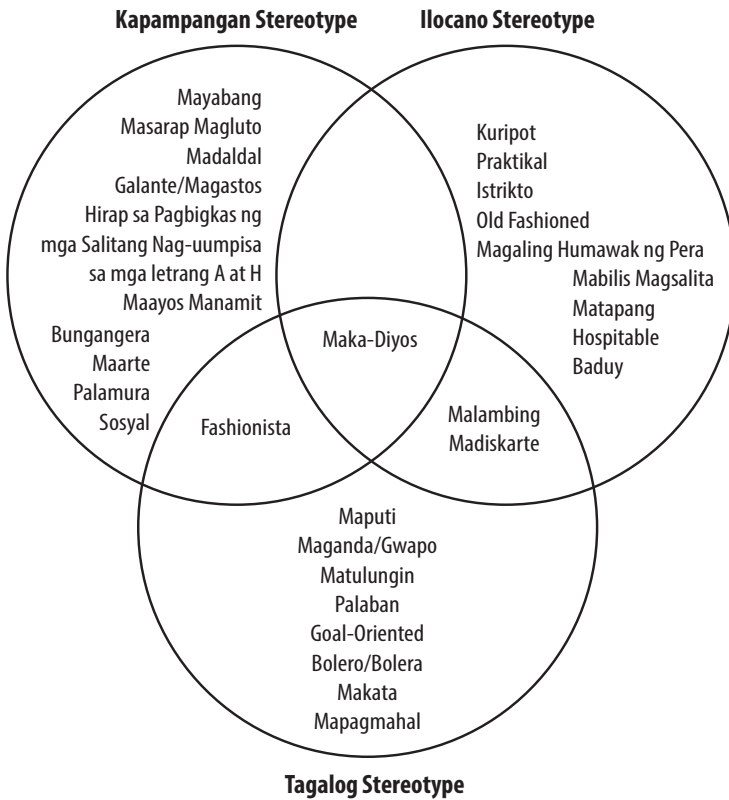


Figure 3 shows that the Kapampangan and Ilocano ethnic stereotypes share only one trait in common, Maka-Diyos; while the Kapampangan and Tagalog ethnic stereotypes share only two traits in common, fashionista and Maka-Diyos; and while the Ilocano and Tagalog ethnic stereotypes share three traits in common, malambing, madiskarte and Maka-Diyos. The same figure demonstrated that the Ilocano and Tagalog ethnic stereotypes have the greatest number of shared traits, while the Kapampangan and Ilocano ethnic stereotypes have the least number of shared traits. The same figure also demonstrated that there is only one shared trait among the three ethnic stereotypes, Maka-Diyos.

Comparison of Uniformity Indices of the Three Ethnic Stereotypes

Based on tables 4, 5 and 6 respectively, the uniformity index of the Kapampangan ethnic stereotype is 16.74; that of the Ilocano ethnic stereotype is 16.57; while that of the Tagalog ethnic stereotype is 27.27. Based on Katz and Braly's principle that the smaller the index, the sharper the stereotype will be, this paper established that the Ilocano ethnic stereotype is the sharpest among the three ethnic stereotypes; while the Tagalog ethnic stereotype is the blurriest.

When compared to the results of Katz and Braly's study, where the uniformity indices ranged merely from 4.60 to 15.90, this paper's range of 16.57 to 27.27 would appear very blurred (Katz & Braly 287). However, it must be noted that Katz and Braly were working with an 84-item questionnaire, while this paper was working with a 162-item questionnaire. The possible index range of Katz and Braly's study was therefore 2.50 to 42.00, while this paper's possible index range is 2.50 to 81.00. Table 10 shows the percentages of the Katz and Braly uniformity indices relative to its largest possible index of 42, as well as the percentages of this paper's uniformity indices relative to its largest possible index of 81.

Table 10

Percentage comparison of uniformity indices from Katz and Braly's study and this paper's study

	Races/ Ethnolinguistic Groups	Uniformity Indices	Highest Possible Uniformity Indices	Percentage
Katz and Braly's Study	Negroes	4.60	42.00	10.95%
	Germans	5.00	42.00	11.90%
	Jews	5.50	42.00	13.10%
	Italians	6.90	42.00	16.43%
	English	7.00	42.00	16.67%
	Irish	8.50	42.00	20.24%
	Americans	8.80	42.00	20.95%
	Japanese	10.90	42.00	25.95%
	Chinese	12.00	42.00	28.57%
	Turks	15.90	42.00	37.86%
This Paper's Study	Ilocanos	16.57	81.00	20.46%
	Kapampangans	16.74	81.00	20.67%
	Tagalogs	27.27	81.00	33.67%

Table 10 argues that percentage wise the uniformity index of the Ilocano ethnic stereotype is more or less equal to the uniformity indices of Katz and Braly's American and Japanese racial stereotypes; while the uniformity index of the Tagalog ethnic stereotype is more or less equal to the indices of Katz and Braly's Chinese and Turk racial stereotypes.

Comparison of Positivity/Negativity Indices of the Three Ethnic Stereotypes

Based on tables 7, 8, and 9 respectively, the positivity/negativity index of the Kapampangan ethnic stereotype is -4; that of the Ilocano ethnic stereotype is 3; while that of the Tagalog ethnic stereotype is 8. Hence, this paper established the Tagalog ethnic stereotype is the most positive among the three ethnic stereotypes; while the Kapampangan ethnic stereotype is the most negative. It must be remembered that stereotypes are just representational constructs and may not accurately portray the groups they purport to portray. Thus, in the real world the Tagalogs may not necessarily be superior to the Ilocanos and Kapampangans.

Conclusion

This paper was able to establish that the traits constituting the Kapampangan ethnic stereotype are mayabang, masarap magluto, madaldal, galante/magastos, fashionista, maarte, bungangera, palamura, maayos manamit, sosyal, Maka-Diyos, and hirap sa pagbigkas ng mga salitang nag-uumpisa sa mga letrang A at H; that constituting the Ilocano ethnic stereotype are kuripot, baduy, madiskarte, Maka-Diyos, praktikal, old fashioned, istrikto, magaling humawak ng pera, matapang, hospitable, mabilis magsalita, and malambing; while that constituting the Tagalog ethnic stereotype are maka-Diyos, maganda/guwapo, maputi, malambing, matulungin, palaban, fashionista, goal-oriented, madiskarte, bolero/bolera, makata and mapagmahal.

This paper was also able to establish that the Ilocano and the Tagalog ethnic stereotypes shared the greatest number of traits. It can therefore be stated that among the three, the Ilocano and Tagalog ethnic stereotypes are the most similar. On the other hand, the Kapampangan and Ilocano ethnic stereotypes shared the least number of traits. It

can therefore be stated that among the three, the Ilocano and the Kapampangan ethnic stereotypes are the most dissimilar. This paper further revealed that there is only one trait shared by the three ethnic stereotypes in common, maka-Diyos. This single shared trait punctuates the huge divergence of the three ethnic stereotypes.

This paper was also able to establish that the Ilocano ethnic stereotype is the sharpest, while the Tagalog ethnic stereotype is the blurriest. These imply that from the perspective of the Kapampangans and Tagalogs the image of the Ilocano is clear compared to the image of the Tagalogs from the perspective of the Kapampangans and Ilocanos. Lastly, this paper was able to establish that the Tagalog ethnic stereotype is the most positive, while the Kapampangan ethnic stereotype is the most negative.

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Appendix A

Trait Checklist Constructed and Used by this Paper

Baduy	Mahilig sa Gulo	Matulungin
Bolero/Bolera	Mahilig sa Maanghang	Maunawain
Bungangera	Mahilig sa Pagkain	May Accent kung Magsalita
Carefree ang Attitude	Mahilig sa Sports	May Crab Mentality
Family-Centered	Mahinhin	May Dedikasyon
Fashionista	Mahirap	May Dignidad
Fatalistic	Mahirap Kausap	May Konsensya
Galante/Magastos	Mahiyain	May Kumpiyansa sa Sarili
Goal-Oriented	Mainitin ang Ulo	May Malasakit
Hindi Makasarili	Maitim o Kayumanggi	May Ningas Kugon
Hindi Mapagkatiwalaan	Makabayan	May Pakikisama
Hindi Mapanghusga	Maka-Diyos	May Paninindigan
Hindi Nagpapaapi	Maka-Kalikasan	Mayabang
Hindi Responsable	Makalat	Mayaman
Hirap Makisama sa Ibang Tao	Makasarili	Nagmamarunong
Hirap sa Pagbigkas ng mga Salitang Nag-uumpisa sa mga Letrang A at H	Makata	Nagpapapansin
Hospitable	Makwenta	Nagrerrebelde
Independent	Malakas ang Loob	Nasa Loob ang Kulo
Istriкто	Malambing	Old Fashioned
Katamtaman ang Tangkad	Maliit	Open Minded
Konserbatibo Manamit	Malikhain	Optimistic
Kumikilala ng Utang na Loob	Malinis ang Kalooban	Palaban
Kuripot	Malinis sa Bahay/Paligid	Palaging Late
Lasinggero	Malinis sa Katawan	Palamura
Maaasahan	Mapagkaibigan	Palangiti
Maarte	Mapagkumbaba	Palautang
Maawain	Mapaglaro	Pango
Maayos ang Ugali	Mapagmahal	Pasensiyoso
Maayos Magsalita	Mapagpatawad	Passionate
Maayos Manamit	Mapagtanim ng Sama ng Loob	Peace Maker
Mabagal Kumilos	Mapagtimi	Pilosopo
Mabango	Mapagtiwala	Praktikal
Mabilis Magsalita	Mapamahiin	Prangka kung Magsalita
Mabilis Matuto ng Ibang Wika	Mapang-asar/Mapang-api	Puro Plano, Walang Gawa
Mabuting Tao	Mapangmata/Mapanghusga	Resilient
Madaldal	Mapanisi	Responsible
Madaling Kausap	Mapanlamang	Rumerespeto sa Nakakatanda
	Mapanuri	Sensitibo
	Maputi	Seryoso
		Sexy
		Simple
		Sobrang Confident
		Social climber
		Sosyal
		Sumusunod sa Oras
		Tahimik
		Tamad

Madaling Makibagay	Mareklamo	Tapat
Madamot	Marunong Mangasiwa/Mamuno	Tsismo/Tsismosa
Madisiplina	Masarap Magluto	Tumatangkilik ng Gawang Pilipino
Madiskarte	Masaya Kausap/Masiyahin	Tunay kung Makitungo
Madungis Tingnan	Masinop sa Gamit	Tuwid Magdesisyon
Magalang	Masunurin	Walang Hiya
Magaling Humawak ng Pera	Mataas ang Pride	Walang Pasensiya
Maganda/Guwapo	Mataas ang Tono ng Boses	
Maginoo	Matakaw	
Maharot	Matalino	
Mahilig Gumimik/Gumala	Matangkad	
Mahilig Kumain ng Gulay	Matapang	
Mahilig Mag-isa	Mataray	
Mahilig Magpatawa	Matigas ang Ulo	
Mahilig Makipagkumpetensiya	Matipuno ang Katawan	
Mahilig Manggaya	Matiyaga at Masipag	

Appendix B

The 162 Traits from the Questionnaire as Classified into Positive, Negative and Neutral

Positive Traits	Neutral Traits	Negative Traits
Family Centered	Fashionista	Baduy
Goal-Oriented	Hindi Nagpapaapi	Bolero/Bolera
Hindi Makasarili	Istriкто	Bungangera
Hindi Mapanghusga	Katamtaman ang Tangkad	Carefree ang Attitude
Hospitable	Konserbatibo Manamit	Fatalistic
Independent	Mahilig Mag-isa	Galante/Magastos
Kumikilala ng Utang na Loob	Mahilig sa Maanghang	Hindi Mapagkatiwalaan
Maaasahan	Mahilig sa Pagkain	Hindi Responsable
Maawain	Mahiyain	Hirap Makisama sa ibang Tao
Maayos ang Ugali	Mapaglaro	Hirap sa Pagbigkas ng mga
Maayos Magsalita	Mapanuri	Salitang Nag-uumpisa sa mga
Maayos Manamit	Palaban	Letrang A at H
Mabango	Seryoso	Kuripot
Mabilis Matuto ng ibang Wika	Sobrang Confident	Lasinggero
Mabuting Tao	Sosyal	Maarte
Madaling Kausap	Tahimik	Mabagal Kumilos
Madaling Makibagay		Mabilis Magsalita
Madisiplina		Madaldal
Madiskarte		Madamot
Magalang		Madungis Tingnan

Positive Traits	Neutral Traits	Negative Traits
Magaling Humawak ng Pera		Maharot
Maganda/Guwapo		Mahilig Gumimik/Gumala
Maginoo		Mahilig Makipag Kumpetensiya
Mahilig Kumain ng Gulay		Mahilig Manggaya
Mahilig Magpatawa		Mahilig sa Gulo
Mahilig sa Sports		Mahirap
Mahinhin		Mahirap Kausap
Makabayan		Mainitin ang Ulo
Makadiyos		Maitim/Kayumanggi
Makakalikasan		Makalat
Makata		Makasarili
Malakas ang Loob		Makwenta
Malambing		Maliit
Malikhain		Mapagtanim ng Sama ng Loob
Malinis ang Kalooban		Mapagtiwala
Malinis sa Bahay/Paligid		Mapamahiin
Malinis sa Katawan		Mapang-asar/Mapang-api
Mapagkaibigan		Mapangmata/Mapanghusga
Mapagkumbaba		Mapanisi
Mapagmahal		Mapanlamang
Mapagpatawad		Mareklamo
Mapagtimpi		Mataas ang Pride
Maputi		Mataas ang Tono ng Boses
Marunong Mangasiwa/Mamuno		Matakaw
Masarap Magluto		Mataray
Masaya Kausap/Masiyahin		Matigas ang Ulo
Masinop sa Gamit		May Accent kung Magsalita
Masunurin		May Crab Mentality
Matalino		May Ningas Kugon
Matangkad		Mayabang
Matapang		Nagmamarunong
Matipuno ang Katawan		Nagpapapansin
Matiyaga at Masipag		Nagrerebelde
Matulungin		Nasa Loob ang Kulo
Maunawain		Old-Fashioned
May Dedikasyon		Palaging Late
May Dignidad		Palamura
May Kompiyansa sa Sarili		Palautang
May Konsensiya		Pango
May Malasakit		Pilosopo
May Pakikisama		Prangka kung Magsalita

Positive Traits	Neutral Traits	Negative Traits
May Paninindigan		Puro Plano, Walang Gawa
Mayaman		Sensitibo
Open Minded		Tamad
Optimistic		Tsismoso/Tsismosa
Palangiti		Walang Hiya
Pasensiyoso		Walang Pasensiya
Passionate		
Peace Maker		
Praktikal		
Resilient		
Responsable		
Rumerespeto sa Nakakatanda		
Sexy		
Simple		
Sumusunod sa Oras		
Tapat		
Tumatangkilik ng Gawang		
Pilipino		
Tunay kung Makitungo		
Tuwid Magdesisyon		