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Purong Pinoy:
The Cultural Identity of Filipino-Foreign Youth as Manifest by their Communication Practices

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April 2012

PURONG PINOY: THE CULTURAL IDENTITY OF FILIPINO-FOREIGN YOUTH AS MANIFEST BY THEIR COMMUNICATION PRACTICES

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PURONG PINOY: THE CULTURAL IDENTITY OF FILIPINO-FOREIGN YOUTH AS
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DEDICATION

To the researchers' partnership

And friendship

This is a testament

Of what we have achieved

ABSTRACT

Alberto, F. & Favila, M. (2012). *Purong Pinoy: A Qualitative Study in the Cultural Identity of Filipino-Foreign Youth as Manifested by their Communication Practices,* Unpublished Undergraduate Thesis, University of the Philippines College of Mass Communication.

This thesis examines how the socio-demographic characteristics, foreign and Filipino affiliation, and parents' cultural value context affect the cultural communication practices of Fil-foreign youth aged 19 to 24. Communication plays a vital role in the negotiation and construction of an individual's cultural identity as he/she interacts with others, and at the same is also the most common method of expressing his/her cultural identity. Data were gathered by means of 10 self-administered questionnaires with in-depth focus interviews of Fil-foreign informants coming from different racial backgrounds. Analyzed and Illustrated further by using Hofstede's cultural dimensions (2011) as guide, data shows that the Fil-foreign informants chose the language they are going to use by assessing the current situation and the other person's ability to speak a particular language. In addition, their cultural identity is greatly influenced by affiliation and familiarity to both of their Filipino and foreign cultures. Language was considered an indicator of their cultural identity, and Filipino was used to evoke their Filipino roots.

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I.   INTRODUCTION

A. Background of the Study

1. *Interracial Marriages*

Interracial marriage is not unusual in the Philippines. This phenomenon of intermarriage among Filipinos and foreigners, particularly with Americans, most likely started during the World War II. During that time, American soldiers stationed in Asia would go back home with their "Asian war brides" (Le, C.E 2010). Asian war brides eventually helped to expand the Asian-American community by sponsoring their families and other relatives to immigrate to the U.S.

A census of Asian-American ethnic groups in America last 2007 revealed that Filipinos are among the six largest Asian American communities. Le's study (2010) on interracial marriage patterns in the US showed that Filipinos were more likely to out-marry than to marry within their own racial group.

According to the 2007 census of the National Statistics Office (NSO), among marriages solemnized abroad, 5,689 or 68.5 percent were interracial. The census further reported that "marriages between Filipino brides and foreign grooms comprised 5,537 or 66.7 percent while those between Filipino grooms and foreign brides numbered 152 or 1.8 percent of the total marriages outside the country. Marriage of both Filipinos totaled 2,611 (31.5%)."

In addition to Fil-foreign marriages solemnized abroad, the country's relaxed migration processes and policies, including retirement in the Philippines, attract a number of foreigners every year to permanently reside in the country. According to the January

2011 Bureau of Immigration data, there are about 200,000 foreign nationals in the country, 90,413 of which are immigrants. This figure represents a 50 percent increase from the past three years.

Chinese nationals make up a majority of the immigrants at 61,372; Koreans came in second at 28,090. Most migrants from these two countries mentioned are students, businessmen, and missionaries. Other notable foreign migrants are Americans, Indians, Japanese, British, Taiwanese, Iranians, Germans, and Australians. The growing number of foreigners who stay in the country also contributes to an increased likelihood of Filipinos to marry foreign spouses.

Interracial marriages however, face problems different from endogamous marriages. There exist concerns on language choice and negotiation of culture, among others.

2. *Children of Interracial Marriage*

Interracial concerns became evident when a Filipino–foreign couple starts having children. These biracial children would have to negotiate their cultural identity, i.e., sense of belonging to a particular ethnic or cultural group.

The Development Action for Women Network (DAWN), an non-governmental organization based in the Philippines, estimates that there are some 100,000 to 200,000 Fil-Japanese children born out of the marriages or relationships between Filipino women migrants to Japan and Japanese men. This number is for Fil-Japanese children alone.

In the Philippines, there appears to be a high regard for Filipino-foreign children. There are a number of Philippine actors and actresses with foreign parentage. Some of

these famous actors and actresses that made it big in Philippine media include Gerald Anderson, Marian Rivera, Melissa Ricks, Anne Curtis, and Derek Ramsey. It is also common for Fil-foreign children to represent the Philippines in international competitions such as beauty pageants and football competitions not only because of their talent but also of their uncommon and appealing features. For example, popular members of the national footbal team Philippine Azkals such as Neil Etheridge, and James and Phil Younghusband.

Many Fil-foreign children who have made it big abroad are also highly regarded by the Filipinos especially the Philippine media. Artists like Nicole Scherzinger, Vanessa Hudgens, Darren Criss, and Bruno Mars are just a few of the examples.

3. *Cultural Identity of Fil-Foreign Children*

With the success and popularity of several Fil-foreign children (e.g., singer Allan Pineda Lindo or more popularly known as apl.de.ap, and wrestler Dave Bautista or Batista), media have been eager to brand them as Filipinos. However, it is not enough to be called Filipino just because one of the child's parents is a Filipino citizen.

A common assumption of interracial marriages, particularly in the pairings between Asians and Caucasians (Whites), is that children will become increasingly assimilated to the western culture (Gans 1996, Perlmann & Waldinger 2004, Qian 2004). Research by Qian (2004) demonstrates that oftentimes, biracial Asian/White children identify as Caucasian, particularly when the marriage is between an Asian woman and a White American male. While this may occur, one has to take into consideration not only the power differentials between the parents, but also access to the minority parent's

cultural networks. If the Asian woman has a strong cultural network, and the husband engages in, or is accepting of the woman's involvement in her ethnic community, the children may be encouraged to engage in their minority ethnic identity. Thus, the access to cultural networks and the male influence may have a significant effect on the biracial children's ethnic development.

Considering the number of Fil-foreigner marriages in the country, cultural identity may be a recurring problem for children of mixed marriages. It is therefore imperative to be able to examine the cultural identity issue of the Fil-foreigner youth in the Philippines and the factors affecting it.

B. Statement of the Problem and Objectives

PROBLEM OF THE STUDY: How do Fil-foreign youth manifest their cultural identity through their communication practices?

GENERAL OBJECTIVE: To explore how factors (socio-demographic characteristics, foreign and Filipino cultural affiliation, and parents' cultural value context) affect the cultural communication practices of Fil-foreign youth.

SPECIFIC OBJECTIVES:

1. To comprehend the cultural identity construction of Fil-foreign by looking into their:

    a. Social demographic characteristics;

    b. Communication practices; and

    c. Social networks.

2. To discover the Fil-foreign youth's affiliation to Filipino and foreign culture through their communication practices.

3. To understand the cultural value context of the Fil-foreign youth's parents.

4. To determine how foreign and Filipino cultural affiliation and parent's cultural value-context relate to the negotiation of the Fil-foreign youth's identity.

C. Significance of the Study

The entertainment industry and beauty competitions are dominated by half-Filipino half-foreigners, primarily because they are popular among the Filipinos. Philippine media also seems to highly regard Filipinos with foreign blood, as media often highlight Fil-foreign personalities' accomplishments here and abroad. The sudden surge in the popularity of the Philippine Azkals, comprised mainly of Fil-foreigners, brought about concerns regarding their Filipino cultural identity and national pride, and issues emerge whether they rightfully represent the Philippines in international competitions.

In a 1996 study conducted by the Social Weather Stations (SWS), around seven in every 10 of the youth are very proud, and a fifth are quite proud to be Filipinos. This makes up a total of 93 percent of the respondents who take pride in being Filipino. With this in mind, the study aims to find out if Fil-foreign children also take pride in being Filipino despite having two different cultural heritages.

II.   REVIEW OF RELATED LITERATURE

A. Cultural Identity

Cultural identity refers to a person's sense of self. It is not entirely based on his/her race, and is not limited to only one culture which he/she is part. Ethnographers believe it is a "communally shared system of communicative practices unique to the community and enduring over time" (Kim, 2007). One's cultural identity is not stagnant but rather varying, flexible, and developing through time. It contributes to their well-being, giving them a deep sense of security and belongingness.

Phinney and Rosenthal (1992) identified four phases which illustrate how individuals actively choose their cultural identity, including a number of factors that influence them in their decision:

- Personal identity (also group categorization stage) - individuals are forced to select their ethnic group as influenced by the group's status, their parents, language, and culture.

- Pre-adolescence stage – individuals become aware of group memberships based on physical appearance, language and culture, as they have chosen their own group during the first phase.

- Adolescence stage - peer pressure becomes a determining factor which necessitates them to select one group over another. It is during these three phases that the individuals keenly deliberate on their identity and group membership before finally deciding to settle in one.

- Immersion stage - happens in the college to young adulthood phase, characterized by the individuals "immersing" themselves in one culture,

sometimes abandoning others' beliefs as they consent to their bicultural nature. Individuals secure their identity by accepting themselves as a part of their chosen cultural group and by pledging to their cultural identity.

Individuals with multi-cultural roots manage their identity by looking for similar aspects, blending, and renegotiating these identities (Cupach, 2005). Their acquired identities, along with those they have renegotiated become significant in the development of their interpersonal relationships with others who do not share the same culture.

Filipino biracial children, like other biracial children, are offsprings of two different races and cultures, and therefore may experience unique cultural identity problems. Oftentimes, these children are faced with group inclusion issues and identity issues more than their peers who are not biracial. Most bicultural individuals cope with their cultural identity crisis by adapting their biracial identity in which they associate themselves to both of their cultures but do not necessarily consider themselves belonging to only one, as they combine both and assume their "common culture" (Ogawa, 2009 & Erickson, 1968).

B. Cultural Identity and Communication

Communication and culture go hand in hand. One's culture affects the way he/she communicates, and the way he/she communicates can change the culture they share (Gudykunst & Ting-Toomey 1988).

In discussing further the interconnectedness of cultural identity and communication, it is important to note what communication does to individuals with multicultural backgrounds in terms of the transfer of cultural information from one generation to another.

Littlejohn (2008) wrote that one's identity emerges from social interaction. Similarly, Ting-Toomey's Identity Negotiation theory stated that cultural and ethnic identities are especially important and are learned in social interaction. According to her, identity is constructed in communication in various cultural settings. It is thus important to note their communication practices to understand how children construct and negotiate their cultural identity (Ting-Toomey, 2005).

Without language, no transfer of culture between generations is possible as parents or caregivers communicate to their children the cultural values that underlie language. In this way, the first language (called L1) is tied to the learner's culture and loss of L1 may lead to the loss of significant social relationships and the cultural knowledge and information (Louw & Plessis, 2008).

In the western context, studies of immigrants show that the first generation has difficulty learning the target language, or the language of the new society that a person is trying to learn. The second generation becomes bilingual, and by the third generation their heritage language is lost (Hakuta, 1986; Hoffman, 1991/1998).

Relating the transfer of cultural information to identity and communication, Long (1998) in his study of bilingualism in Japan claims that immigrants acquire the local language and whether the next generation preserves their ancestral language depends largely on identity issues. Using one's ancestral language is not the mere selection of a language, but is also a means of revealing one's identity. Applying Long's point of view, language is not only a communication tool as it transcends the boundaries of social interaction, thereby becoming a factor in constructing cultural identity.

With regard to the role of communication, particularly language in the construction of identity, it is significant to note language socialization. Language socialization developed by Schieffelin & Ochs (1986a) points out that children are "socialized through the use of language" and "socialized to use language." To "understand the interdependence of language and sociocultural structures and processes" (Schieffelin & Ochs, 1986b) is to appreciate that that "sociocultural information is generally encoded in the organization of the conversational discourse." Language socialization explains how children gradually construct their ideas of who they are. Therefore, the children's self-concept is interlinked with their culture and society.

Language socialization is more appropriately used in ethnographic studies, as research in this topic is mostly longitudinal in nature (e.g, Caltabiano, 2009). The concepts of language socialization, especially finding out how cultural identities of Filipino-foreign children are expressed, are very helpful to this study. Reflecting the views of language socialization, the choice of language of a multicultural individual would shed light on the cultural identity to which a person subscribes to.

C. Negotiating Cultural Identity

In negotiating cultural identity, Ting-Toomey in her Identity Negotiation theory mentions that identity is constructed by means of communication in various communication settings. Communication within a familiar cultural group allows more security, inclusion, predictability, connection, and consistency. However, communication across cultures leads to the opposite. People would need to negotiate their identity and aim for a balance of communicating to familiar and unfamiliar cultural groups.

Kim (2007) wrote that individuals choose to identify themselves with one or more categories through an act of voluntary identification. Stonequist (1964) and Berry (1980, 1990) for example used three functions of individual choice for the negotiation of the cultural identity of immigrants. These are: (a) assimilation into the dominant group; (b) assimilation into the ''subordinate'' group; or (c) some form of accommodation and reconciliation of the two societies.

Identities are not just ascribed or achieved as part of the individual's socialization and developmental process; they are also socially constructed and negotiated by social actors. These identifications of self and/or other may be accepted or they may be contested; in many cases they overlap or intersect with other significant—and sometimes competing—identities (Rummens, 1993 & 2001).

Rumens (2001) emphasized the role of various factors in identity formation, i.e., place of birth; migration; material (or economic) forces; language; cultural forms and industries (literature, oral narratives); education; religion; the state; moral factors; value orientations; culture and cultural differences; and racism and hate/bias activity.

Caltabiano (2009) conducted a study on children's negotiation of multicultural identities. Her study findings showed that multicultural children born in Japan had a strong affiliation with Japan, and they all spoke Japanese comfortably as their own language. Regardless, the children still possessed multiple identities. In fact, they all expressed their multicultural identities to different degrees, especially at their homes.

In a study on Filipinas married to American militaries, Reyes (2006) concluded that "the amount of assimilation within the children of interracial military marriages is complex, comprised of many different facets, including the amount of spousal interests,

the availability of social networks, and the woman's investment in cultural transmittance." The American husbands' expressions of interest in Filipino culture and its maintenance supported their children's assimilation of Filipino culture.

D. Display of Cultural Identity

Selecting and using a particular language in different situations is also in a way acknowledging one's culture and nationality. In this light, the mere choosing of what language to use is a "direct expression of culture" (Castells, 2011).

In Caltabiano's (2009) study of Vietnamese, Peruvian, and Cambodian children in Japan, the children were happy to express their multiple identities when they were capable of doing so. There were three ways in which they displayed multilingual and multicultural identities. First, they spoke their home languages (Cambodian, Spanish, and Vietnamese) to show their multilingual identities. Second, they talked about their parents' countries of origin to express their multicultural identities. The topics of their conversations about their culture ranged from food and music to animals. In addition, the children enjoyed their heritage cuisine on a regular basis. Lastly, some of the children showed their multiple identities by participation in community-related events and by their behavior.

Similarly, consumption preferences such as fashion and taste in personal style, according to Tomlinson (2003), are also a manifestation of one's culture and identity. These are influenced by a number of factors and the people that they are exposed to, including the culture that they are immersed in and media (Reddy, n.d.).

E. Cultural Dimension

National culture can also be differentiated by dimensions such as (a) power distance; (b) individualism vs. collectivism; (c) masculinity vs. femininity; (d) uncertainty avoidance; and (e) long-term vs. short-term orientation (Hofstede, 1997).

Hofstede (1997) defines power distance as "the extent to which less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally." Cultures with a high power distance tend to accept a hierarchical order in a society wherein everyone has a place. In cultures where there is lower power distance, people strive harder to equalize power distribution.

The second dimension, individualism vs. collectivism, is concerned with people's relationship with other people. Hofstede defines Individualism as a "preference for a loosely knit social framework in which individuals are expected to take care of themselves and their immediate families only" (Hofstede, 2011). On the other hand, a collectivist culture is concerned over the interests of the group more than his/her personal interest. People in collectivist societies expect their relatives to look after them in exchange for unquestioning loyalty (Hofstede, 2011).

The third dimension, masculine vs. feminine, relates to competitiveness or cooperation. Masculine societies are more assertive and competitive. They value achievement, heroism, and material reward for success (Hofstede, 2011). On the other hand, feminine cultures value cooperation, modesty, caring for the weak, and quality of life.

Hofstede's (1980) fourth dimension is uncertainty avoidance, or the extent to which people in a culture feel threatened by uncertain or unknown situations. Hofstede

further states that the fundamental issue here is how a society deals with the fact that the future can never be known. Cultures that have strong uncertainty avoidance maintain strict codes of behavior and are intolerant of unorthodox behavior and ideas. Cultures weak in uncertainty avoidance are more tolerant, relaxed, and contemplative (Hofstede, 2011).

Hofstede (2011) stated that "the long-term orientation dimension can be interpreted as dealing with society's search for virtue." Societies with a short-term orientation give high value to traditions and are concerned with quick results and less savings. Societies with a long-term orientation "believe that truth depends very much on situation, context, and time" (Hofstede, 2011).

F. Synthesis

Communication is an integral part in the negotiation, construction, and maintenance of cultural identity. Many of the studies about communication and cultural identity deal with intercultural interaction and communication and are usually focused on acculturation of immigrants.

Children of interracial marriages experience a higher need for negotiation of cultural identity because unlike immigrants, these children are faced with the challenge of identity negotiation since they were born.

One emerging theme from the review of literature is that there are factors influencing the choice of identity. As reflected by Reyes (2001) in her studies, parents need to have an active participation in the assimilation of their respective cultures. Aside from families' influence, the incorporation of cultural symbols such as food and home decor also influences the children's assimilation. The literature also revealed that the

most common way of expressing identity is through communication. However, there are also other means of expressing identity such participation in cultural activities (Reyes, 2001).

Hua and Chen also conducted a study on the identity formation of the black African diaspora in Singapore. They analyzed the negotiation processes according to three different themes: strong versus tenuous diasporic identity, ascription versus avowal, and acculturation strategies of integration versus separation. Their study concluded that Africans find "that the space for negotiation can be expanded and intensified as they continue to disavow ascriptions and affirm their cultural values and heritage, which are important to the understanding of black African identity in Singapore" (Hua & Chen, 2010).

In general, most of the studies relating to the identity negotiation of individuals involved other multi-cultural races or Filipino migrants abroad. There is yet a study about Fil-foreigners and their identity negotiation processes in the local setting.

III.   STUDY FRAMEWORK

Cultural identity is a product of identity negotiations done by the individual that is influenced by a number of factors which represent the existing cultural groups in which he belongs. It focuses largely on: (i) cultural values and practices; (ii) the ways in which one regards the ethnic or cultural groups to which one belongs; and (iii) relative prioritization of the individual and of the group (Schwartz, Zamboanga, Rodriguez, & Wang, 2007). Consequently, this cultural identity is displayed by the individual through his daily communicative and behavioral practices as he interacts with others in his "shared spaces" (Jackson, 1999).

A. Theoretical Premises

1. *Identity Negotiation Theory*

This study takes its roots from Ting-Toomey's Identity Negotiation theory. In this theory, one's identity is always emerging from social interaction. Identities and self-reflective images are created through negotiation whenever we assert, modify, or challenge our own or other's self-identifications (Littlejohn, 2008). Although there are other factors to be considered in the study of an individual's identity, Ting-Toomey focuses on culture and ethnic identities and the negotiation of identities when we communicate within and across cultural groups. According to Ting-Toomey, identity is negotiated in communication in various cultural settings and individuals bring their sense of "self-image" or "identity" to any type of communicative encounter (Ting-Toomey, 1991).

This theory defines cultural identity as the sense of belonging or affiliation to a culture. According to Ting-Toomey (1999), individuals are socialized within a larger cultural membership group. Within this perspective, contact with other members of the cultural group is necessary to learn the meanings and interpretations that are inherent in a culture.

Cultural identities are especially important and like all others are learned through social interaction. Specifically, cultural identity is related to some sense of attachment to a larger cultural group – a religious denomination, a region of the country, a member of a certain organization, or even an age group – and is defined in large measure by the amount of affiliation we feel (Littlejohn, 2008).

Two important characteristics of cultural and ethnic identities are value content and salience. Value content refers to the individual's evaluation based on cultural beliefs while salience refers to the strength of affiliation individuals feel with a larger culture (Gudykunst, 2005).

A person's identity is thus determined by how strongly one connects to larger groups and the clarity of values that emerge from this relationship. Content and salience go hand in hand since the more self-image is influenced by larger cultural value patterns, the more the individual is likely to practice the norms and communication scripts of the dominant, mainstream culture. In other words, higher affiliation or salience would mean higher value content.

Ting-Toomey's value content in cultural identity can be measured by cultural dimensions. A common cultural dimension is individualism-collectivism. Individualism-collectivism is the degree to which individuals are integrated into the group (Hofstede, n.d.).

Individualist cultures value the individual above the group; hence members prioritize their own self. They also think of themselves as independent and usually promote autonomy, individual responsibility and individual achievement. Collectivism, which is on the other side of this index, refers to cultures which value collective goals rather than personal ones (Littlejohn, 2008).

B. Conceptual Framework

1. *Cultural Attachment (Salience)*

In this study, salience was referred to as cultural attachment. Since Fil-foreign children both had a domestic and a foreign cultural background which influenced their negotiation of their cultural identity, this study looked into the children's affiliations to both domestic and foreign cultures.

Cultural attachment referred to the strong, positive attitudes about a particular people or place and a set of behaviors that reinforced those attitudes. It is a product of exposure to cultural attitudes, practices, and traditions.

There is agreement that cultural attachment is partly place-based; it cannot be wholly separated from the land of a person or a person's ancestors (Burtonwood 1996, Carr 2000, Howell 2003). Thus, the length of stay in the Philippines and foreign countries were factors that were considered.

Media consumption was also taken into account in the cultural attachment. This included media that the Fil-foreign children subscribed to, whether local or foreign.

a. Value Content

Value content consisted of the kinds of evaluation that one makes based on cultural beliefs (Littlejohn, 2008). It involved the norms and practices of individuals that adhered to their culture. One way to understand the value content cultural identity is to look at the value dimensions that underlie people's behavior (Gudykunst, 2005).

This concept covered the cultural behaviors, values, and practices to which individuals subscribed. This helped determine whether the children's practices and evaluations reflected the value dimension of the foreign or the domestic parent.

b. Cultural Identity

Under cultural identity, this study looked into three aspects: negotiation of cultural identity, social background, and display of cultural identity.

- Negotiation of Cultural Identity

With reference to Rudmin's classes of acculturation, the study adopted the first three classifications: assimilation, separation, and integration. These three classifications were also mentioned in Stonequist's (1964) and Berry's (1980, 1990) study. They used three functions of individual choice for the negotiation of the cultural identity of immigrants: (a) assimilation into the dominant group; (b) assimilation into the ''subordinate'' group; or (c) some form of accommodation and reconciliation of the two societies.

Rudmin, however, used dominant group and subordinate group terms because the classification was meant for the acculturation of immigrants. For the purposes of this study, the terms dominant group and subordinate group were not used. Instead, these were replaced by domestic group and foreign group.

- Display of Cultural Identity

An individual's cultural identity is expressed or displayed through communication in different situational contexts. With this, the communication practices were deemed important in studying an individual's display of cultural identity.

- Social Background

The role of various factors in identity development or formation received considerable attention. This included an examination of the impact of the following: place of birth; migration; material (or economic) forces; language; cultural forms and industries (literature, oral narratives); education; religion; the state moral factors; value orientations; culture and cultural differences; and racism and hate/bias activity (Rummens, 2001).

This study took note of socio-demographic factors that may influence the individual's negotiation of his/her cultural identity.

C. Operational Framework

1. Fil-Foreign Youth's Cultural Identity

Cultural identity was operationalized by looking into the social background, cultural display, and negotiation styles of the Fil-foreign youth. Social background was measured by the socio-demographic characteristics such as the length of stay in the Philippines and in foreign country/countries, place of birth, size of family, and number of siblings. Cultural display was explored by looking into the communication practices such as media usage and consumption, language use, and communicating Filipino or foreign customs and traditions. Negotiation styles refered to either one of the three: assimilation

of foreign culture, assimilation of Filipino culture, and integration of foreign and Filipino culture.

The value content shown by Fil-foreign youth was compared with the Filipino cultural value content and the foreign parent's cultural value content.

2. *Cultural Attachment or Salience*

Cultural attachment has two categories: the Filipino cultural attachment, and foreign cultural attachment. Filipino cultural attachment referred to the strength of affiliation that the Fil-foreign youth felt for Filipino values, customs, and practices. Likewise, foreign cultural attachment referred to the strength of affiliation that the youth felt for the foreign parent's cultural values, customs, and practices. How they communicated the cultural values and traditions was essential as well as the positive or negative attitudes on the Filipino and foreign culture.

3. *Parent's Cultural Value Content*

The parent's cultural value content referred to the cultural dimension of Filipinos and the foreign parent. Hofstede's (2011) individual-collectivist value dimension was used to assess this. As mentioned in the operationalization of cultural identity, the value dimension of the parents' culture was compared with the children's value content.

Figure 1. *Conceptual Model for Fil-Foreign Youth's Negotiation and Display of Cultural Identity*

CULTURAL AFFILIATION (Salience)

- Domestic affiliation
- Foreign affiliation

SOCIAL BACKGROUND

Parent's Cultural Value content

- Foreign parent's value dimension
- Domestic parent's value dimension

Fil-Foreign Youth's Cultural Identity as Manifested in their Communication Practices

Communication Practices | **Social Networks** | **Values**

.
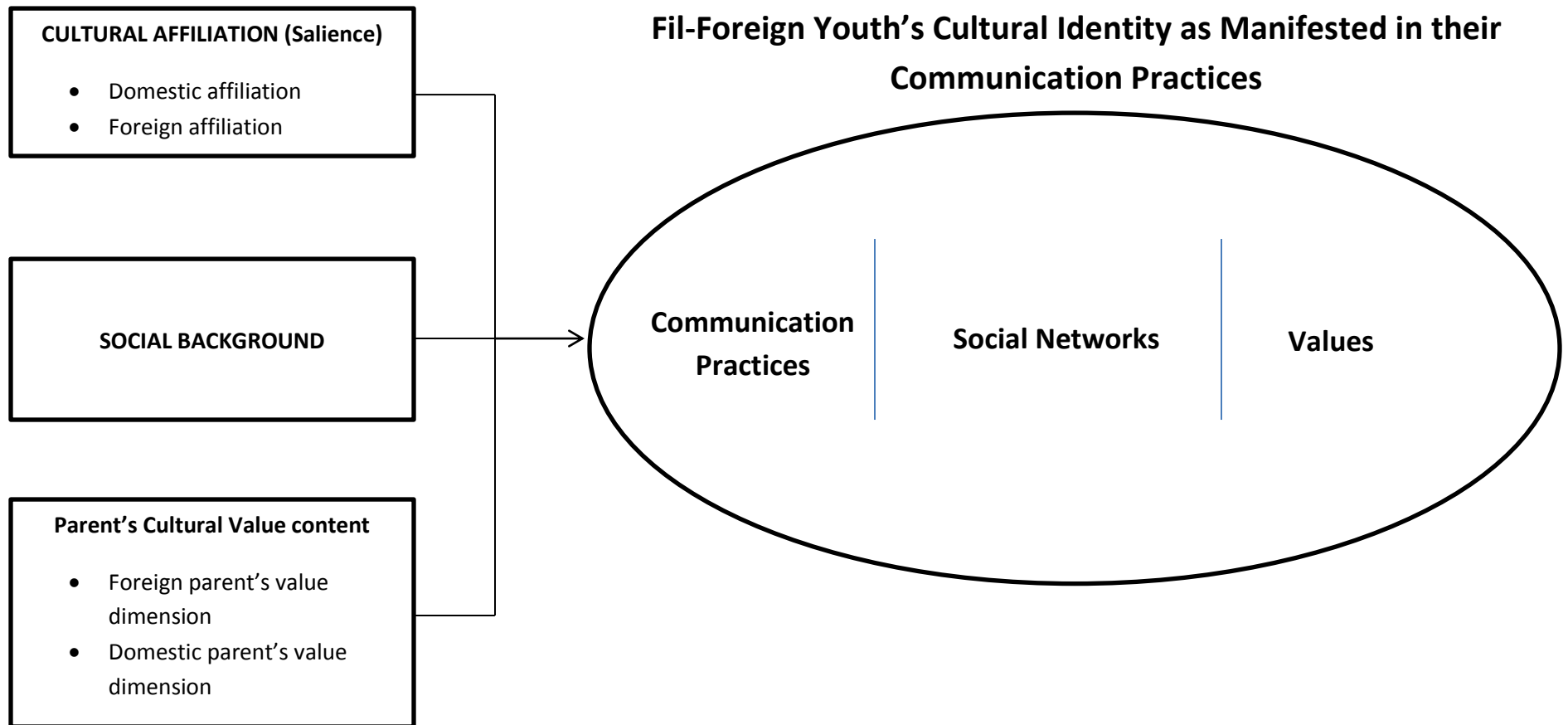
Figure 2. *Operational model for Fil-Foreign Youth's Negotiation and Display of Cultural Identity*

CULTURAL AFFILIATION (Salience)

- Filipino-foreign youth's attachment to Filipino culture through language ability and affinity to Filipino traditions and values
- Filipino-foreign youth's attachment to foreign culture through language ability and affinity to foreign traditions and values

SOCIAL BACKGROUND

- Socio-demographic
- Length of stay in the Philippines

PARENT'S CULTURAL VALUE CONTENT

- Foreign parent's value dimension
- Domestic parent's value dimension

Fil-Foreign Youth's Cultural Identity as Manifested in their Communication Practices

Communication practices

- Media practices
- Language use

Social networks

- Cultural organizations
- Nationality and social background of friends

Values

IV.   METHODOLOGY

A. Research Design and Methods

This study was cross-sectional and used qualitative research design. Its main approach was exploratory. Focus interviews were employed to get information on Fil-foreign children's communication practices and to understand how they negotiate and display their cultural identities. The researchers used guided questions that were designed to explore concepts essential in achieving this study's objectives.

B. Concepts and Indicators

To understand the negotiation of Fil-foreign youths' cultural identity, the study used three concepts: (a) cultural attachment (salience); (b) parent's cultural value content; and (c) Fil-foreign cultural identity.

Fil-foreign cultural identity looked into the social background, communication practices, and social network of the informants. Social background was taken from the informant's socio-demographic characteristics, as well as the social factors that had significant impact on the Fil-foreign youth's identity. Length of stay in the Philippines, place of birth, social affiliations, and school/s attended were factors that indicated the social background.

Communication practices included the informant's media usage. This considered whether they consumed Filipino news and foreign news as well as the usage of both foreign and local media entertainment. The language used was assigned as an indicator of communication practices used by the Fil-foreign youth in communicating with their parents, peers, and other people.

Social networks were indicated by the organizations that the subjects were affiliated with as well as their group of friends. The researchers also looked into the nationalities and social characteristics of the subjects' friends.

Cultural attachment or salience was indicated by the strength of affiliation that the informant felt towards Filipino and foreign cultures. Communicated cultural values and practices by the informants were also used as indicators and their attitudes towards these were noted.

Parent's cultural value content referred to the cultural dimension of the Filipino culture and that of the foreign parent. This was indicated by Hofstede's Individualist-collectivist cultural dimension.

Table 1. *Concepts and Indicators*

Concepts	Definition
Cultural affiliation (salience)	This referred to the Filipino and foreign cultural attachment. Cultural attachment looked into how strongly the Fil-foreign youth related to the cultural norms, values, practices; and customs of both the Filipino and foreign parent's cultures.
Parent's value content	This indicated the foreign parent's culture and its value dimension as determined by

	Hofstede's cultural dimensions (2011).
Filipino-foreign youth's cultural identity	This included the following: a) Social background which referred to the socio-demographic characteristics, length of stay in the Philippines, place of birth, and length of stay in foreign countries. b) Communication practices which were determined by the language used and media practices. c) Social networks which were determined by the organizations with which the subjects were affiliated and the nationality and social characteristics of the subjects' group of friends.

C. Research Instruments

An interview guide containing directed questions was used to facilitate the focus interviews. The questions were grouped based on the previously discussed three concepts. The prepared questions also facilitated comparisons among the informants.

D. Units of Analysis and Sampling

The researchers used the snowball or the referral method to locate and seek informants for this study. Each informant had to be between 18 to 25 years of age with a foreign biological parent. The foreign parent should have had an active role in the rearing of the child and should have lived with the child for the most part of the child's life.

E. Data Gathering

Phinney and Rosenthal (1992) mentioned that the college to young adulthood phase, called the immersion stage, is where the "immersing" of oneself to a culture happens. Sometimes youth abandon others' beliefs as they consent to their bicultural nature. Individuals secure their identity by accepting themselves as a part of their chosen cultural group and by pledging to their cultural identity.

The study made use of the qualitative method which helped provide a window to the inner experiences of individuals including how they perceived and interpreted events (Weiss 1994). In-depth interviews also provided a rich source of data on people's experiences, opinions, aspirations, and feelings "through its flexible and sensitive dynamic" (May, 1993, 91). Under these guidelines, the study made use of 10 in-depth interviews.

In locating the informants, the researchers used the referral and snowball methods. Although the sample was randomly selected, the researchers recruited respondents from different backgrounds.

F. Data Analysis

The focus interviews were transcribed and the transcriptions were categorized based on the four concepts of cultural affiliation, parent's cultural value content, Filipino-foreign children's cultural identity, and identity negotiation.

G. Scope and Limitations

This study was limited to the Fil-foreigner youth's communication practices and the negotiation and display of their respective cultural identities. Thus, the study only included half-Filipino and half-foreign children, and not the children of mixed marriages composed of two foreign parents.

Also, the study did not include the cognitive aspect of the Fil-foreign youth's identity and language development that entailed an ethnographic approach.

V.   RESULTS AND DISCUSSION

A. Informant Profiles and Socio-Demographic Characteristics

Table 2 summarizes the profiles of the 10 respondents included in this study. The characteristics incorporated their foreign ancestry, age, religion, current place of residence, place of birth, citizenship, length of stay in both the Philippines and foreign parent's home country, and languages spoken and understood. Also included in this section are the informants' family's characteristics and schools that the informants have attended by country.

Table 2. *Informants' Profiles*

Informants' Profiles			
Informant 1	Half-Indian, 19-year old male. Practicing Roman Catholic. Residing in Lipa City, Batangas.	Born in the Philippines, with a Filipino citizenship. Have lived in the Philippines for more than 15 years, and less than a year in India.	Can speak and understand Filipino and Punjabi (Indian).
Informant 2	Half-Sudanese, 19-year old male. Practicing Islam. Residing in Pasay City.	Born in the United Arab Emirates, with Filipino and Sudanese citizenships. Have lived in the Philippines for less than a year and for more than 15 years in Dubai.	Can speak and understand English and Arabic.
Informant 3	Half-Chinese, 20-year old female. Practicing Roman Catholic. Residing in Manila City.	Born in Indonesia, with Filipino and Indonesian citizenships. Have lived in the Philippines for more than a year but less than five, and more than 10 but less than 15 years in Indonesia.	Can speak Filipino and Indonesian, but can also understand Mandarin Chinese.
Informant 4	Half-British, 19-year old male. Not practicing any religion. Residing in Angeles City, Pampanga.	Born in Hong Kong, with Filipino and British citizenships. Have lived in the Philippines for more than 15 years and more than a year but less than five in the United Kingdom.	Can speak Filipino and English, but can also understand Kapampangan.
Informant 5	Half-Egyptian, 19-year old male. Practicing Islam. Residing is Paranaque City.	Born in the United Arab Emirates, with Filipino and Egyptian citizenships. Have lived in the Philippines for more than a year but less than five, and more than 10 but less than 15 years in the United Arab Emirates.	Can speak and understand Filipino, Arabic, and English.
Informant 6	Half-German, 24-year old male. Practicing Roman Catholic. Residing in Quezon City.	Born in Germany, with Filipino and German citizenships. Have lived in the Philippines for more than 15 years and less than a year in Germany.	Can speak and understand Filipino and German.
Informant 7	Half-Spanish, 20-year old female. Practicing Roman Catholic. Residing in Quezon City.	Born in the Philippines, with Filipino and Spanish citizenships. Have lived in the Philippines for more than 15 years, and have not yet been to Spain.	Can speak and understand Filipino, Spanish, and English.
Informant 8	Half-American, 21-year old male. Practicing Roman Catholic. Residing in Pasig City.	Born in the Philippines, with Filipino and American citizenships. Have lived in the Philippines for more than 15 years and more than one but less than five years in the United States.	Can speak Filipino and English, but can also understand Spanish.
Informant 9	Half-Japanese, 19-year old male. Practicing Roman Catholic. Residing in Quezon City.	Born in the Philippines, with Filipino and Japanese citizenships. Have lived in the Philippines and Japan for both more than five but less than 10 years.	Can speak and understand Filipino and Japanese.
Informant 10	Half-Chinese-Mongolian, 22-year old male. Practicing Roman Catholic. Resides in Marikina City.	Born in the Philippines, with a Filipino citizenship. Have lived in the Philippines for more than 15 years, and have not been to China or Mongolia.	Can speak Filipino and Japanese, but can also understand Mandarin Chinese.

As the table illustrates, the informants who participated in this study all came from different cultural backgrounds. The researchers were able to gather informants who had direct lineages from North America, Africa (Sudan), Europe (United Kingdom, Germany, and Spain), and Asia (India, Egypt, China, Mongolia, and Japan).

The youngest participants in the study were 19 years of age, which accounted for five of the 10 informants, while the eldest was 24 years old. Except for the Fil-German who was already working, all of the informants were currently attending college in the Philippines.

The Fil-Indian, Spanish, American, Japanese, and Chinese-Mongolian were all born in the Philippines, while the Fil-Sudanese, Chinese, Egyptian, British, and German were born in their respective foreign parents' countries of residence. Eight of the 10 informants (excluding the Fil-Spanish and Chinese-Mongolian) have lived for at least less than a year in their foreign parents' homelands.

The Fil-Indian and Chinese-Mongolian only had one citizenship (Filipino), unlike the other eight informants who were citizens of both the Philippines and their foreign parents' countries.

It is important to note that all the informants had acquired natural citizenship in the Philippines whether or not they were born in the country, in agreement to the *jus sanguis* (right of blood) legal principle that the Philippines recognizes. This is in accordance to the 1987 Constitution, Article IV, Section 1 which states that an "individual acquires the nationality of his or her natural parents."

This same legal principle applies to Spanish citizenship. That is the reason why even though the Fil-Spanish informant has never been to Spain, she is a citizen of her Spanish parent's home country.

Except for the Fil-Sudanese who could only speak and understand English in addition to his foreign parent's language (Arabic), the other nine informants could speak (or at least understand) both Filipino and their foreign parent's language.

Table 3. *Informants' Family Characteristics*

Informants' Family Characteristics			
Informant 1	Filipino mother, Indian father.	Has one sibling.	Has a combined monthly family income of Php 80,000-100,000.
Informant 2	Filipino mother, Sudanese father.	Has one sibling.	Has a combined monthly family income of Php 60,000-80,000.
Informant 3	Filipino father, Chinese mother.	Has two siblings.	Has a combined monthly family income of Php 60,000-80,000.
Informant 4	Filipino mother, British father (deceased).	Does not have any siblings.	Has a monthly family income of more than Php 100,000.
Informant 5	Filipino mother, Egyptian father (deceased).	Has one sibling.	Did not state family income.
Informant 6	Filipino father, German mother.	Has two siblings.	Has a combined monthly family income of Php 40,000-60,000.
Informant 7	Filipino mother, Spanish father.	Has two siblings.	Has a combined monthly family income of more than Php 100,000.
Informant 8	Filipino mother, American father.	Has two siblings.	Has a combined monthly family income of more than Php 100,000.
Informant 9	Filipino mother, Japanese father.	Has more than four siblings.	Has a combined monthly family income of more than Php 100,000.
Informant 10	Filipino father, Chinese-Mongolian mother.	Has three siblings.	Has a combined monthly family income of more than Php 100,000.

Seven (Fil-Indian, -Sudanese, -British, -Egyptian, -American, -Spanish, and -Japanese) of the 10 informants acquired their Filipino ancestry from their mother side and their foreign ancestry from their fathers. Likewise, the remaining three (Fil-Chinese,

-German, and -Chinese-Mongolian) acquired their Filipino ancestry from their Filipino father and their foreign lineage from their mothers.

Nine (except the Fil-British) had other siblings, and nine also declared that their parents' combined monthly income amounted to a minimum of Php 40,000 to more than Php 100,000.

Table 4. *The Informants' Schools Attended, by Country*

	Primary	Secondary	Collegiate
Informant 1	Philippines	Philippines	Philippines
Informant 2	United Arab Emirates	United Arab Emirates	Philippines
Informant 3	Indonesia	Indonesia	Philippines
Informant 4	Philippines	Philippines	Philippines
Informant 5	United Arab Emirates	United Arab Emirates	Philippines
Informant 6	Philippines	Philippines	Philippines
Informant 7	Philippines	Philippines	Philippines
Informant 8	Philippines	Philippines	Philippines
Informant 9	Japan	Japan	Philippines
Informant 10	Philippines	Philippines	Philippines

Six (Fil-Indian, -British, -German, -Spanish, -American, -Chinese-Mongolian) of the informants were raised and attended most of their schooling in the Philippines. The Fil-Sudanese, -Chinese, -Egyptian, and -Japanese informants had been raised, and schooled in their foreign parent's respective countries. All the 10 respondents were currently attending (or have attended) college in the Philippines.

B. Parent's Cultural Value Content

Table 5 summarizes both the informants' Filipino and foreign parents' profiles. The characteristics shown in the table include the following: (a) race; (b) length of stay in the Philippines and in the foreign spouse's home country; and (c) languages spoken and understood.

Except for two (Fil-Chinese-Mongolian, -Spanish), the rest of the informants' Filipino parents have lived in their respective foreign spouses' home countries from less than a year to more than 15 years. Five of them have lived for more than 15 years: the Filipino parents of the Fil-Sudanese, -Chinese, -Egyptian, -German, and -Japanese. All of the Filipino parents of the informants have lived for more than 15 years in the Philippines.

The foreign parents of nine informants have also lived in their respective home countries from less than a year to more than 15 years. The remaining one, the Spanish parent, was born and raised entirely in the Philippines.

Seven of the informants' Filipino parents (spouses of the Indian, British, Egyptian, American, German, Spanish and Japanese) understood and spoke their spouses' native languages. The Filipino spouses of the Sudanese, Chinese and Chinese-Mongolian parents did not understand their better halves' native languages but spoke and understood another language that could also be spoken and understood by their foreign spouses.

Only the Indian, Spanish, and Chinese-Mongolian parents understood and spoke Filipino. The German parent could only understand but not speak Filipino.

Table 5. *The Informants' Parents' Profiles*

		Length of stay in the Philippines (years)	Length of stay in foreign spouse's home country (years)	Languages Spoken	Languages understood
Informant 1	Father (Indian)	More than 15	More than 15	Filipino, Punjabi (Indian)	Filipino, Punjabi (Indian), Hindi (Indian)
	Mother (Filipino)	More than 15	Less than 1	Filipino, Punjabi (Indian)	Filipino, Punjabi (Indian)
Informant 2	Father (Sudanese)	More than 15	More than 15	Arabic, English	Arabic, English
	Mother (Filipino)	More than 15	More than 15	Filipino, English	Filipino, English
Informant 3	Father (Filipino)	More than 15	More than 15	Filipino, Indonesian	Filipino, English, Indonesian
	Mother (Chinese)	5 – 10	More than 15	Chinese, Indonesian	Chinese, Indonesian, English
Informant 4	Father (British)	More than 15	More than 15	English	English
	Mother (Filipino)	More than 15	1 – 5	Filipino, English	Filipino, English
Informant 5	Father (Egyptian)	Less than 1	More than 15	Arabic, English	Arabic, English
	Mother (Filipino)	More than 15	More than 15	Filipino, Arabic, English	Filipino, Arabic, English
Informant 6	Father (Filipino)	More than 15	More than 15	Filipino, German	Filipino, German
	Mother (German)	More than 15	More than 15	German	German, Filipino
Informant 7	Father (Spanish)	More than 15	None	Spanish, Filipino, English	Spanish, Filipino, English
	Mother (Filipino)	More than 15	None	Filipino, English, Spanish	Filipino, English, Spanish
Informant 8	Father (American)	1 – 5	More than 15	English	English, French, German, Spanish
	Mother (Filipino)	More than 15	10 – 15	English, Filipino, Spanish	English, Filipino, Spanish, Waray
Informant 9	Father (Japanese)	Less than 1	More than 15	Japanese	Japanese
	Mother (Filipino)	More than 15	More than 15	Filipino, Japanese, Ilokano	Filipino, Japanese, Ilokano

Table 5. *The Informants' Parent Profiles (Continued)*

	Father (Filipino)	More than 15	None	Filipino	Filipino
Informant 10	Mother (Chinese-Mongolian)	More than 15	Less than 1 (China)	Filipino, French	Filipino, French, Mandarin Chinese

In describing the parent's cultural value content, the researchers referred to Geert Hofstede's Cultural Dimensions model which was all readily available except for Sudan. This model makes use of five types of dimensions or value perspectives to describe national cultures. The five types are:

i.   Power distance- defined as the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.

ii. Individualism vs. Collectivism - degree of interdependence a society maintains among its members.

iii. Masculinity vs. feminism - concerned with what motivates people, wanting to be the best (masculine) or liking what you do (feminine).

iv. Uncertainty avoidance - extent to which the members of a culture feel threatened by ambiguous or unknown situations and have created beliefs and institutions that try to avoid these.

v.   Long-term vs. short - term orientation - the extent to which a society shows a pragmatic future-oriented perspective rather than a conventional historical short-term point of view (Hofstede, 2011).

Graph 1. *Comparison of Cultural Dimension: India and Philippines*
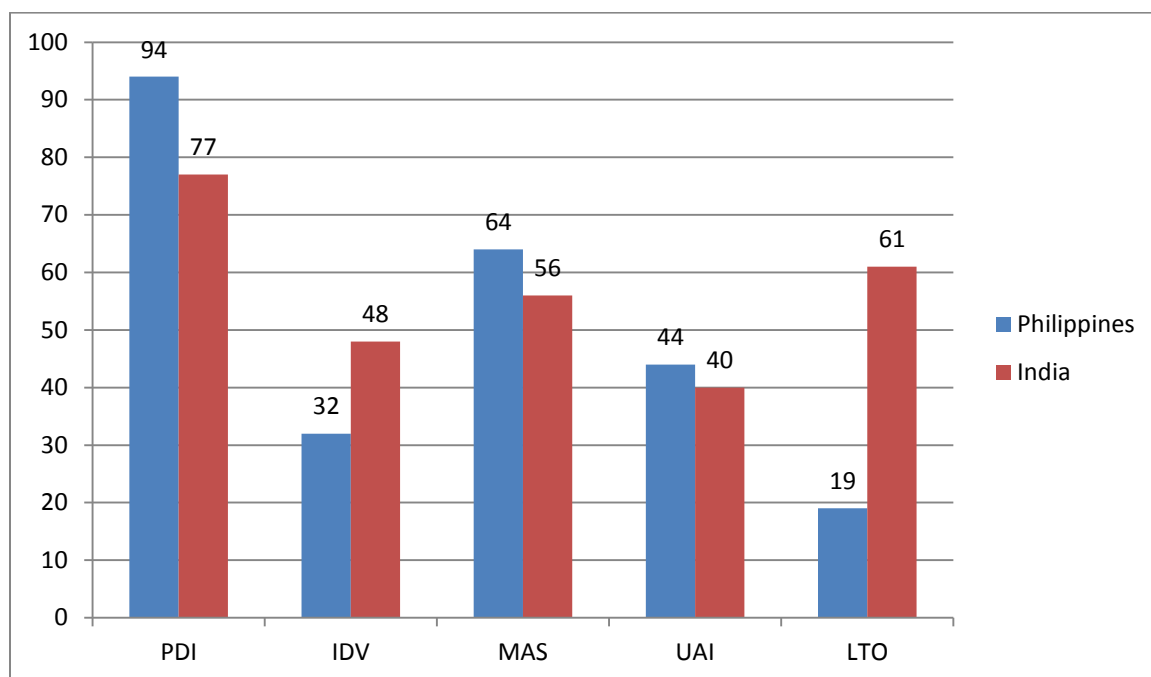
Source: http://geert-hofstede.com/dimensions.html. Retrieved: February 12, 2012.
Legend: PDI – Power Distance, IDV – Individualism versus Collectivism, MAS –
    Masculinity versus Femininity, UAI – Uncertainty Avoidance, LTO – Long-term
    versus Short-term Orientation
Note: The legend applies to Graphs 1 to 9.

Graph 1 shows that India and the Philippines both have high power indices. With

India scoring 77 and the Philippines scoring 99, their high score on power distance means

that both India and the Philippines have hierarchical societies and that both accept that

power lies on a handful of individuals.

Both are also collectivist, as shown on graph 1, Philippines scored 38 in

individualism and India with 48. Both societies' low scores show that they have tight-knit

social frameworks. India and the Philippines also have low scores for avoiding

uncertainty. The bar on uncertainty avoidance in graph 1 shows that India scored 40

while the Philippines scored 44. This scoring can be interpreted as both countries having

relaxed and tolerant cultures. They do not stress over rigid rules and behaviors.

The bar on Masculinity versus Femininity (MAS) shows another similarity between India and the Philippines. Philippines scoring 64 and India with 56, signify that both give high value to success and achievement.

India and the Philippines only differed in long term orientation. The Philippines has a short term orientation with a score of 19 while India has a long term orientation having scored 61 (see graph 1). This means that India is more future-oriented as opposed to the Philippines which is more oriented to the conventional and historical view.

Graph 2. *Comparison of Cultural Dimension: China and Philippines*
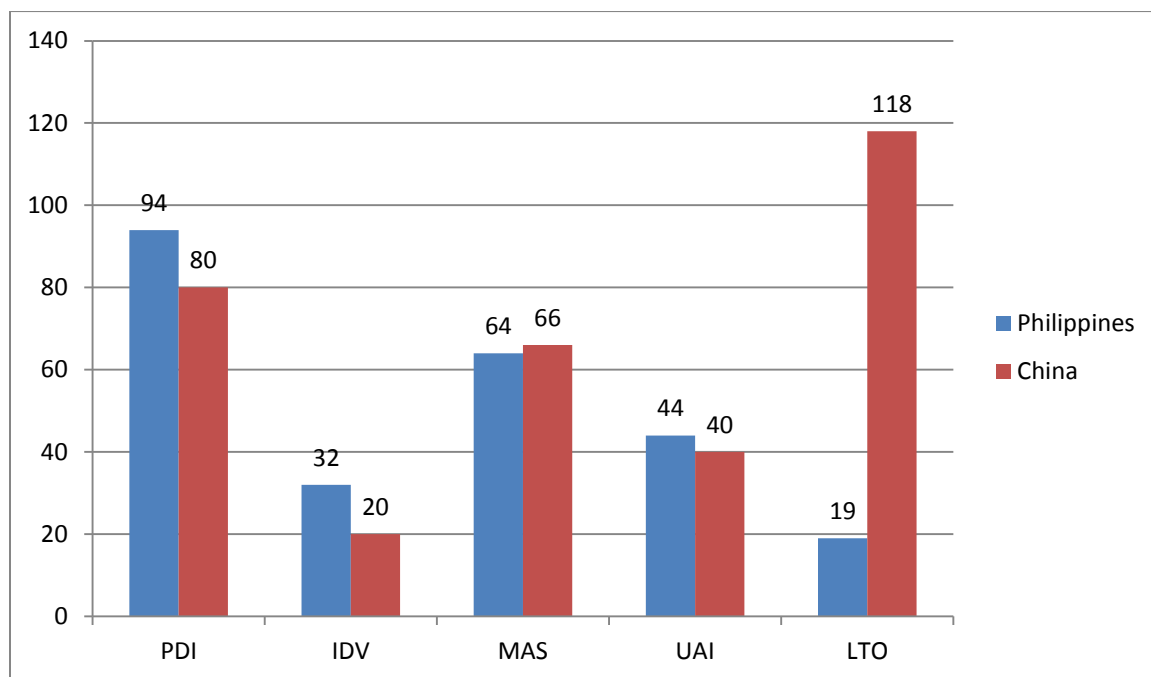
Source: http://geert-hofstede.com/dimensions.html. Retrieved: February 12, 2012.

For the comparison of China and Philippines's cultural dimension, graph 2 shows that China (80) has a high power index like the Philippines (94). This power index scoring shows that they both believe that inequality in the society is acceptable.

Both are masculine societies as seen in Graph 2, where the Philippines scored 64 on the MAS (masculine) dimension and China, 66. Therefore, both have a strong need to ensure success. The Philippines (44) and China (40) both have low preference for avoiding uncertainty (see UAI in graph 2).This means that they are comfortable dealing with ambiguity and that China and the Philippines are relaxed, tolerant and adaptable.

Both countries are highly collectivist. The Philippines scored 32 and China, with a lower score of 20 in the individualism category. This means that both societies give higher priority on their group's interest before their own. Both societies are tightly integrated.

Looking at graph 2, China and the Philippines differ in long term versus short term orientation. China has a long-term perspective with a very high score of 118 on long term orientation which is opposite to that of the Philippines which scored 19 and therefore has a short term orientation. This means that China is thrifty, persistent and has a strong propensity to save and invest for the future.

Graph 3. *Comparison of Cultural Dimension: U.K. and Philippines*
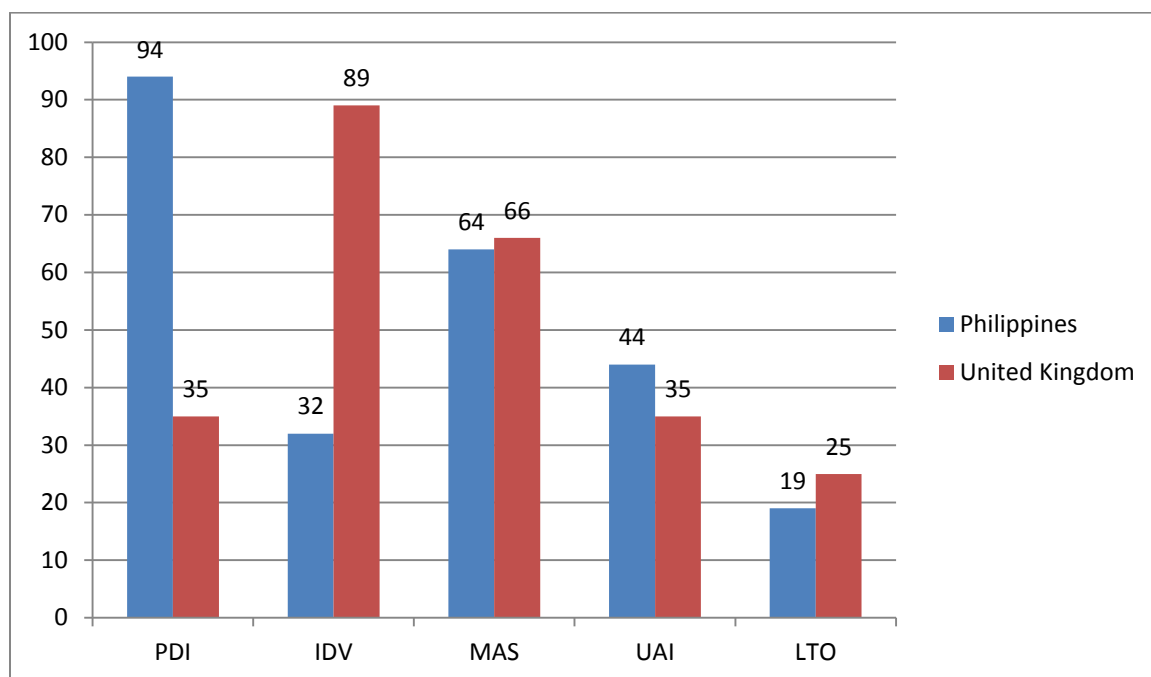
Source: http://geert-hofstede.com/dimensions.html. Retrieved: February 12, 2012.

The United Kingdom (U.K.) and the Philippines are both achievement and success driven due to their being masculine societies (see graph 3, MAS). In the masculinity versus femininity category, the Philippines scored 64 while U.K. scored 66. They also have low preference for avoiding uncertainty. As seen in graph 3 under the LTO category, both countries short-term oriented with Philippines having a score of 19 and United Kingdom scoring 25. This means that they give high value to traditions and the conventional. Also, being short-term oriented means that they have less saving, easily affected by social pressure and concerned with their face or public image.

The U.K. and Philippines differ in power index in that the UK has a lower score of 35 compared with Philippines's score of 94. This shows that their society believes that inequalities among people should be minimized. UK is also an individualistic society

scoring 98, wherein the citizens are more private and are taught to think about themselves. The Philippines on the other hand, is a collective society with a score of 44.

Graph 4. *Comparison of Cultural Dimension: Egypt and Philippines*
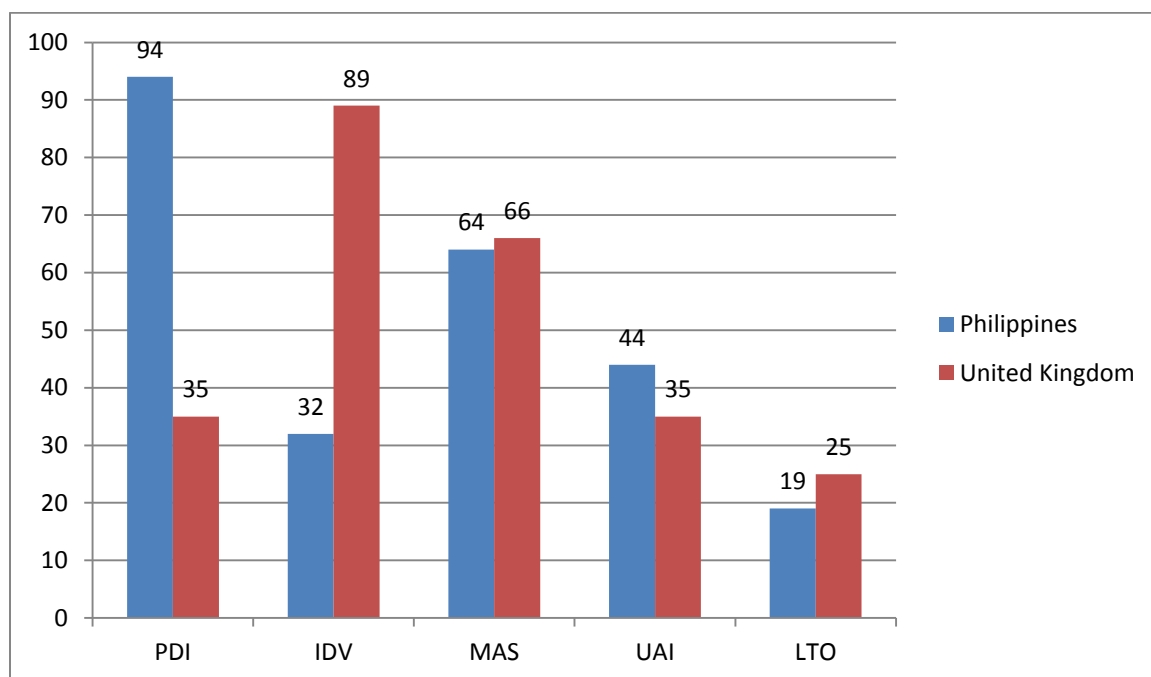
Source: http://geert-hofstede.com/dimensions.html. Retrieved: February 12, 2012.

Both Egypt and the Philippines scored high on power index. Graph 4 shows that Philippines scored 94 while Egypt scored 70 under the PDI dimension. This can be used to interpret that both Egypt and the Philippines accept hierarchical order in their societies. Here, people are expected to show respect to those of higher social status.

Both are also collectivists with Egypt scoring 25 and Philippines 32 on the individualism versus collectivism category (see IDV dimension in graph 4). Being collectivists, Egyptians' and Filipinos' self-image is defined in terms of "we." On the other hand, Egypt and the Philippines differ in uncertainty avoidance (refer to UAI in graph 4). In the Uncertainty avoidance category, Egypt had 80 as its score while the

Philippines only scored 44. Egypt, scoring high in this dimension reflects a strong uncertainty avoidance, meaning that they have rigid rules for behavior and are not comfortable dealing with ambiguity and uncertainty.

Another difference is that the Philippines is a masculine society with a score of 64 while Egypt is a feminine society with a score only 45. As a feminine society, Egypt is more into cooperation and modesty, unlike the Philippines which values material reward and highly values success.

Graph 5. *Comparison of Cultural Dimension: Germany and Philippines*
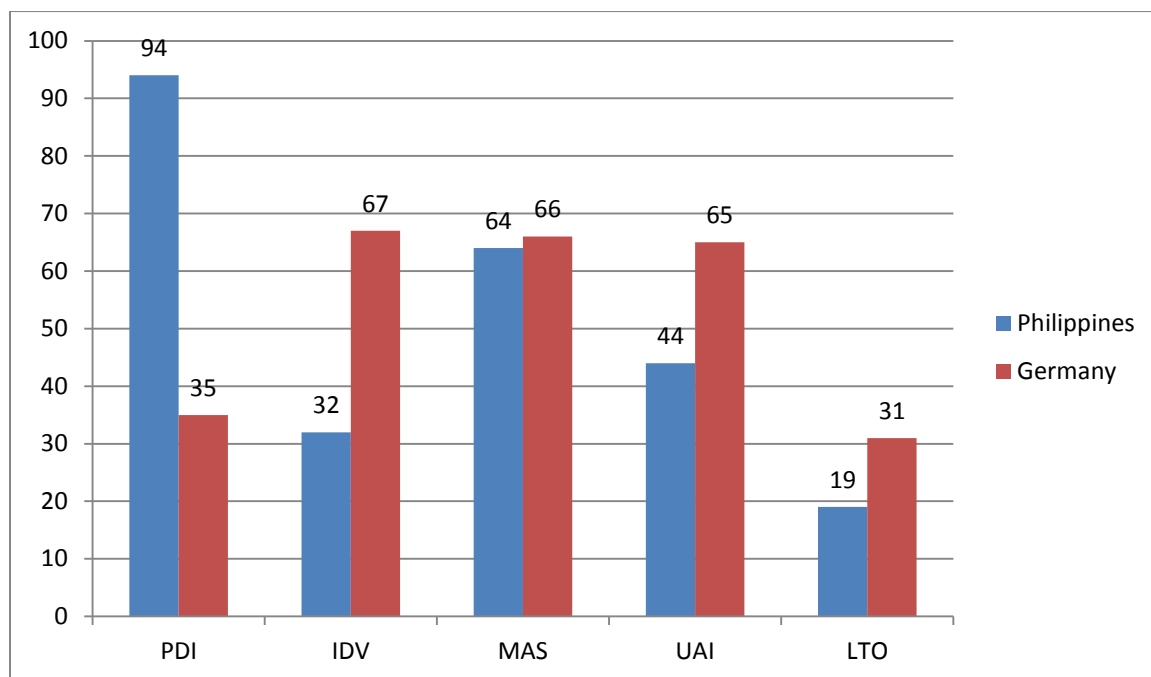
Source: http://geert-hofstede.com/dimensions.html. Retrieved: February 12, 2012.

In graph 5, both Germany (66) and Philippines (64) are shown as having masculine societies, reflecting high regard for performance, achievement and success. Both are also short term oriented. Germanys scored 31 on long term versus short term orientation while Philippines scored 19 (refer to LTO in graph 5). Therefore, Germany,

similar to the Philippines, like spending to keep up with social pressure and has a strong concern with establishing the truth.

Germany has a low power index with only 35 while the Philippines scored higher with 94 in this dimension. This reflects that Germany does not tolerate unequal distribution of power. Power in their society is highly decentralized.

Germany is more individualistic as reflected by its score of 65 and its citizens believe in the ideal of self-actualization, and that people should take care of themselves and not be dependent upon the community unlike the Philippines, which is a collective society as it scored 44 in the individualism versus collectivism dimension, believing that their community should take care of them. They also differ in scores of uncertainty avoidance. Germany which scored higher in this dimension has members of society that feel threatened by ambiguous and unknown situations.

Graph 6. *Comparison of Cultural Dimension: Spain and Philippines*
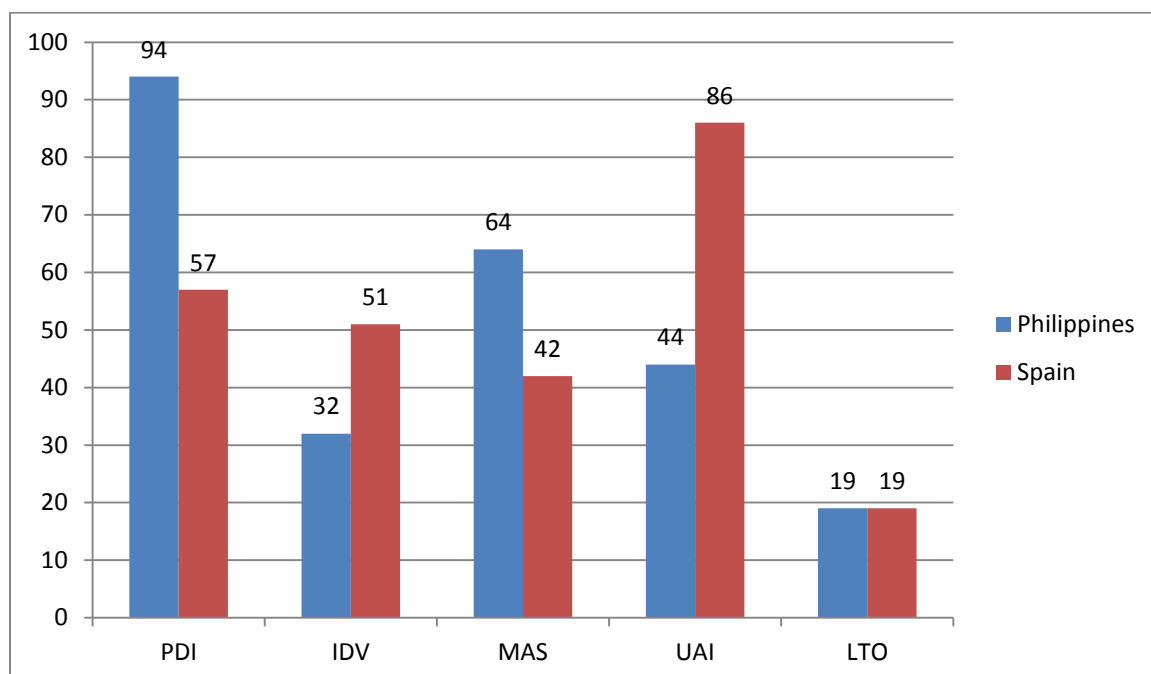
Source: http://geert-hofstede.com/dimensions.html. Retrieved: February 12, 2012.

Spain and the Philippines both have high scores on the power distance dimension as shown in graph 6. Although Spain's score of 57 was relatively lower than Philippines' score of 94, both easily accept the centralized power in their society. The Philippines however, has a much higher power index score of 94 compared with Spain which has 57, barely passing the middle mark. They are also short term oriented with both having a score of 19 for long term versus short term orientation dimension which means that they are more likely to live in the moment valuing traditions, and has a weak propensity in saving for the future.

On the IDV dimension in graph 6, Spain with a score of 51 reflects an individualistic society unlike the Philippines which is collectivist with a score of 32. Spain therefore identifies with the "I" more than the "we." Members of their society are

supposed to look after themselves and their immediate family only. Another difference is that the Philippines is a masculine society, garnering a score of 64 and thus valuing material success while Spain with a score of 42, is a feminist society which does not value excessive competitiveness. Both also differ in preference for uncertainty avoidance. Spain has a strong uncertainty avoidance as reflected by its score of 86 compared to the Philippines' score of 44 meaning that people form Spain are easily stressed with rules and laws.

Graph 7. *Comparison of Cultural Dimension: U.S. and Philippines*
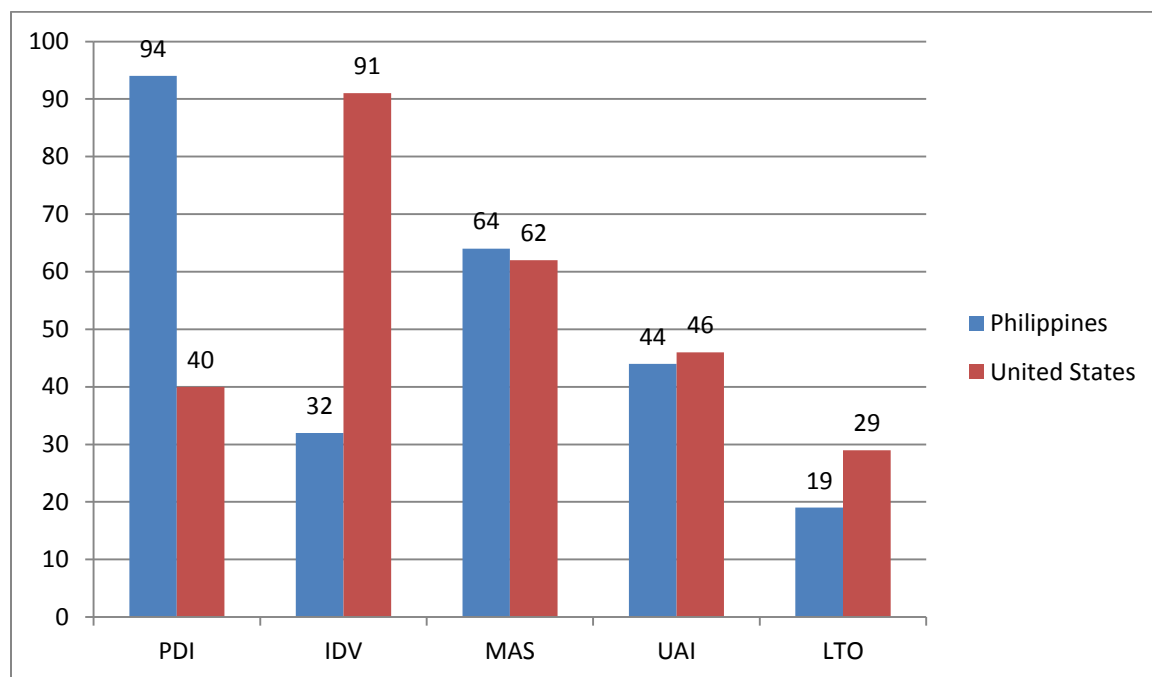
Source: http://geert-hofstede.com/dimensions.html. Retrieved: February 12, 2012.

In comparing the cultural dimensions of the United States (U.S.) and the Philippines, graph 7 shows that U.S. has a low power distance score of 40 as compared with the Philippines' score of 94. This underscores the American premise of "liberty and justice for all." They are also highly individualistic scoring a relatively high score of 91.

This translates into a loosely-knit society in which the expectation is that people look after themselves and their immediate families.

The U.S. and the Philippines, however, are both masculine societies. In this dimension, U.S. scored 62 while the Philippines scored 64. U.S. then, like the Philippines, is driven by competition and winning. Another similarity that can be derived from graph 7 is that both countries have a low preference for uncertainty avoidance, with the Philippines scoring 44 and U.S. scoring 46. Therefore, both U.S. and the Philippines are comfortable with uncertainty and ambiguity.

The Philippines and the United States are also both short-term oriented. US has a score of 29 in the long term vs. short term orientation dimension while the Philippines scored 19. This means that US and Philippines highly values traditions as well as fulfilling social obligations.

Graph 8. *Comparison of Cultural Dimension: Japan and Philippines*
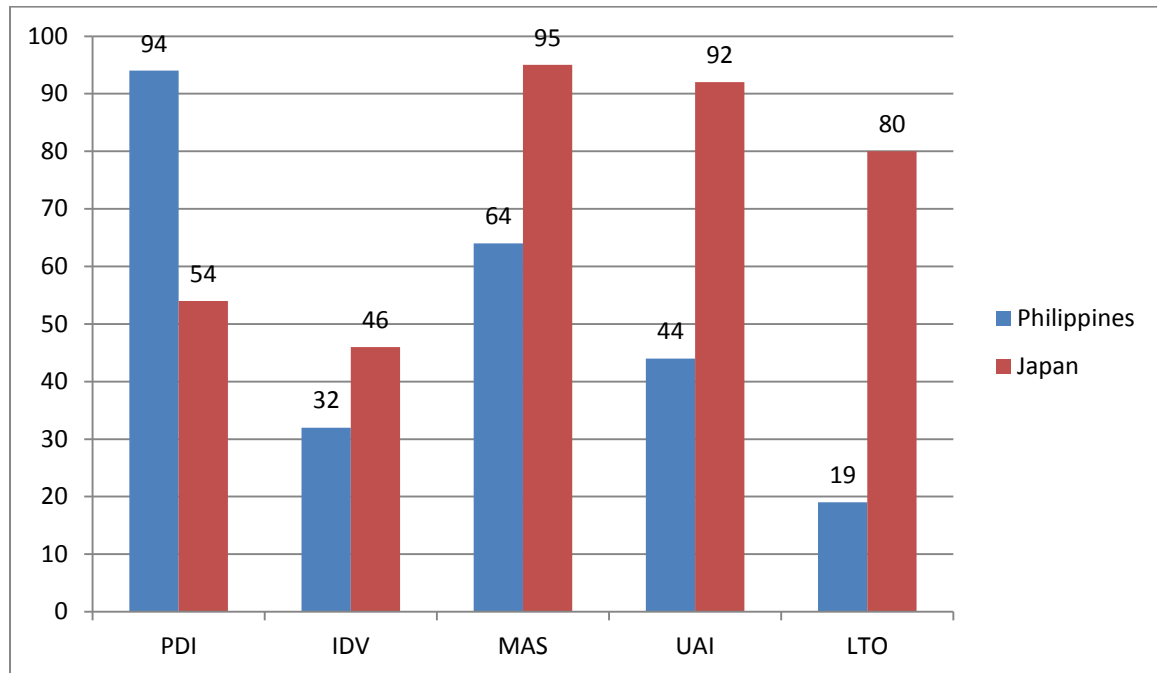
Source: http://geert-hofstede.com/dimensions.html. Retrieved: February 12, 2012.

Graph 8 shows that like the Philippines, Japan has a high power distance index. However, one should consider that the Philippines scored significantly higher in power distance with a score of 94 as compared to Japan with only 54. Japan then also freely accepts social hierarchy though not as much as the Philippines. Both are collectivist as reflected by the Philippines' individualist versus collectivist score of 32 and Japan's 46. This means that they both value collective interests more than their individual interests.

Japan and the Philippines are also masculine societies. Japan scored 95 in this dimension while Philippines scored 64. Because this score reflects Japan's masculinity as a society, this means that Japan has severe competition embedded in their society.

Japan however, has a high preference for uncertainty avoidance scoring 92, unlike the Philippines who scored low with only 44 in this dimension. This reflects Japan as

being highly ritualized as well as aiming for predictability of things at all cost. Lastly,

Japanese society, unlike the Philippines is long-term oriented.

Graph 9.Comparison of Cultural Dimension: Philippines and U.A.E.
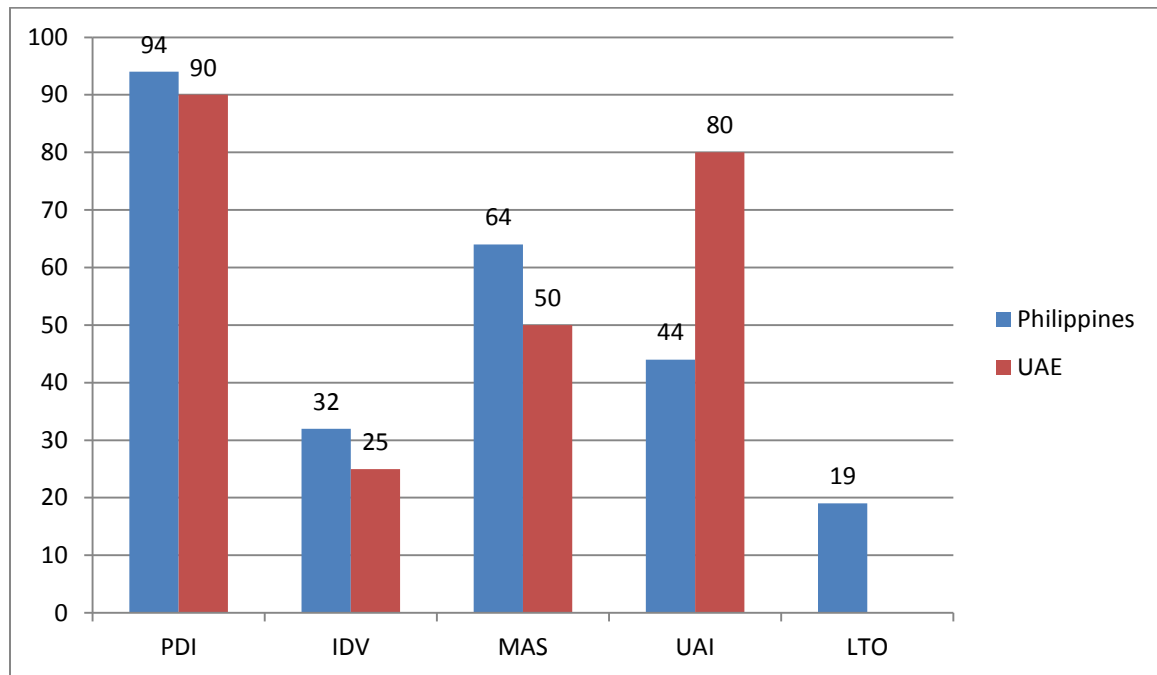
United Arab Emirates (U.A.E.) like the Philippines scored high in power distance.

In reference to graph 9, U.A.E. had a score of 90 while Philippines had a score of 92 in

the PDI dimension. Inequality in power is also easily accepted in U.A.E. and social

hierarchy is not usually questioned. Both countries are also a collective society. Under

this dimension, U.A.E. scored 25 and the Philippines scored 32. U.A.E., like the

Philippines also value group image and tight-social framework.

U.A.E. which scored 50 in masculine versus feminine dimension is considered a

masculine society (refer to MAS dimension in graph 9). This means that like the

Philippines, which had a score of 64, U.A.E. is also success, competition and achievement driven.

One difference between the Philippines and U.A.E. is the uncertainty avoidance of both countries. U.A.E. has a high preference for uncertainty avoidance as reflected by its score of 90 in the uncertainty avoidance dimension. This means that they have rigid codes, and like their future to be predictable and unambiguous. They have an emotional need for rules and security is an important element. The Philippines on the other hand scored 44 for this dimension.

For the Sudanese and Chinese-Mongolian, there were no available scorings for both cultures. As the Fil-Sudanese was more familiar and exposed to Arabic culture after having lived in Saudi Arabia for most of his life, the researchers opted to use U.A.E. as the teen's foreign culture. As for the Chinese-Mongolian, since no Mongolian scoring was found on Geert Hofstede's model, the researchers used the available Chinese dimensions as the teen's foreign culture.

C. Cultural Affiliation

1. *Domestic Affiliation*

The questionnaire included 13 questions that indicated affiliation to the Filipino culture, and points were assigned to the informants' responses. For each informant, the sum is derived to come up with a total score which indicated the strength of their affiliation to the Filipino culture:

Table 6. *Informants' Responses on Strength of Affiliation to Filipino Culture*

Indicators of Affiliation to Filipino Culture	Informant Number									
	1	2	3	4	5	6	7	8	9	10
4.1. Filipino parents should teach Filipino values and traditions to their children.	3	3	3	5	3	4	4	5	4	5
4.2. Filipino children should practice Filipino customs and values.	3	4	3	5	4	4	3	3	4	4
4.3. Kissing the elders' hand as a sign of respect should be practiced by Filipino children.	4	3	4	5	5	4	2	4	3	3
4.4. Saying *po* and *opo* is an important Filipino value.	5	4	4	5	4	5	4	3	4	5
4.5. Filipino parents should teach their children Filipino language.	5	3	3	5	4	4	5	5	5	5
4.6. Understanding Filipino and/or Tagalog is important.	5	3	3	5	5	4	5	5	4	5
4.7. Speaking Filipino and/or Tagalog is important.	5	4	3	5	5	4	5	5	3	5
4.8. I am comfortable speaking in Filipino/Tagalog.	5	0	4	3	4	5	4	4	4	5
4.9. I prefer speaking in Filipino/Tagalog.	5	3	3	2	3	5	3	2	3	4
4.10. I am inclined to practice Filipino culture.	4	2	3	3	3	4	3	4	3	4
4.11. I prefer the company of Filipinos.	5	3	4	3	3	5	3	4	4	5
4.12. I personally feel that Filipino culture is superior to other cultures.	4	3	3	1	3	3	2	3	3	2
4.13. I am inclined to call myself a Filipino.	5	3	3	5	3	5	4	4	4	5
Total Points	58	38	43	52	49	56	47	51	48	57
Rating	S	M	M	S	S	S	M	S	M	S

Legend:
S-Strong affiliation to Filipino culture (45 – 65)
M – Moderate affiliation to Filipino culture (31 – 48)
W – Weak affiliation to Filipino culture (13 – 30)

Of the 10 informants, six had strong affiliation to the Filipino culture while four had moderate affiliation.

The informants' knowledge and awareness of Filipino culture mainly came from their Filipino parents' stories and teachings as well as their exposure to the Philippines and Filipinos.

> "Well, my mom used to talk about the Philippines, that's how I got to know the background of the culture. And I used to watch also some channels with my mom and also with my dad."
> –Fil-Sudanese Informant

With the Fil-Chinese, Fil-Sudanese, Fil-German and Fil-Japanese informants, their Filipino parents did not take an active role in educating the children about Filipino culture. The children picked up the Filipino culture from their peers, classmates, and

friends. Also, the awareness of and exposure to Filipino culture came about because of the effort exerted by the Fil-foreign children to get to know and understand the Philippines as well as the Filipinos.

Having Filipino friends was vital to the Fil-foreign informants' affinity to Filipino culture. Hanging out with Filipino friends forced them to speak and learn Filipino as well as learn about Filipino customs, traditions, and practices. School also played a key role since there were subjects where they had to read Filipino. In addition, Filipino values were taught in school.

The informants' extended family also tried to teach them about their culture.

"Actually it's my dad, he's Filipino. He didn't teach me really a lot of Filipino customs, so I got them most from my brother or uncles when there was a family reunion."
-Fil-German Informant

Close family ties, the use of *po* and *opo*, respect for elders, and being hospitable were the common Filipino values that the informants were aware of. The closeness of the family was often observed by the informants when visiting their Filipino relatives.

Religion, as a major part of the Philippine culture, was also observed by the Fil-foreign informants. Christian practice was equated with Filipino culture by the informants. Going to church on Sundays and having an altar at home were considered as part of Filipino customs.

"Filipino traditions are for me being together as a family every Sunday – having dinner, going to church, eating out after church, and watching a movie."
-Fil-German Informant

"Sa amin sa Bulacan, mga traditions naming tuwing harvest may fiesta kami at mango harvest festival. So sinusundan namin yun kapag umuuwi kami.[In our province in Bulacan, we have traditions during the harvest season, we celebrate

the mango harvest festival. We follow that tradition every time we come home to the province.]"
                    -Fil-Chinese-Mongolian Informant

In the case of the Fil-Spanish informant, she had difficulty drawing the line between Spanish and Filipino cultures which she observed to be the same.

2. *Foreign Affiliation*

The questionnaire also included 13 questions that indicated strength of affiliation to the foreign cultures. Points were likewise assigned to the same set of responses (strongly agree, agree, neutral, disagree, strongly disagree) and then summed up.

Table 7. *Informants' Responses on Strength of Affiliation to Foreign Culture*

Indicators of Affiliation to Foreign Culture	Informant Number									
	1	2	3	4	5	6	7	8	9	10
5.1. Foreign parents in Filipino-foreign marriages should teach the customs and traditions of their culture to their children.	5	4	3	5	3	4	4	4	3	4
5.2. Children of Filipino-foreign marriages should practice the parent's foreign culture.	3	3	3	5	4	4	3	4	3	3
5.3. Children of Filipino-foreign marriages should be taught the foreign parent's language.	5	4	4	5	5	4	5	4	3	5
5.4. Understanding my foreign parent's language is important.	5	3	4	5	5	4	5	3	5	4
5.5. Speaking my foreign parent's language is important.	5	3	4	5	5	4	5	4	5	4
5.6. I am comfortable speaking in my foreign parent's language.	4	4	4	5	3	4	4	5	5	2
5.7. I prefer speaking my foreign parent's language.	3	3	3	5	3	3	4	5	4	2
5.8. Filipino-foreign children should not be considered as Filipino children.	1	2	2	1	3	2	2	4	3	1
5.9. I prefer the company of others who are not Filipinos.	3	3	2	3	2	3	3	4	3	2
5.10. I am inclined to follow my foreign parent's culture.	5	3	4	4	4	3	3	4	3	1
5.11. I like performing or watching cultural performances from my foreign parent's country.	2	4	4	5	3	4	4	5	4	5
5.12. I personally feel that foreign parent's culture is superior to other cultures.	3	3	4	1	4	2	2	4	3	1
5.13. I not am inclined to call myself a Filipino.	2	3	2	1	3	2	2	2	3	1
Total Points	**46**	**42**	**43**	**50**	**47**	**43**	**46**	**52**	**47**	**35**
Rating	**M**	**M**	**M**	**S**	**M**	**M**	**M**	**S**	**M**	**M**

Legend:
S – Strong affiliation to foreign culture (49 – 65)
M – Moderate affiliation to foreign culture (31 – 48)
W – Weak affiliation to foreign culture (13 – 30)

Table 7 shows that eight of the informants had moderate affiliation with the foreign culture while two had strong affiliation.

The foreign parents were the main source of information on the foreign culture. Staying in the foreign parents' countries also helped the informants become aware of their foreign parents' cultures.

Even when the informants and their families were now living in the Philippines, their foreign parents would still teach them values of their foreign cultures.

When a Fil-British informant was asked what the British culture was like, he mentioned accent and a proud attitude.

> "It's a little bit complicated and different because my father is quite old and he's nationalistic. He was alive during the time of the British empire so he kind of inculcated on us that we should be British proud."
> -Fil-British Informant

Eating foreign food was also a way of being attached to the foreign culture. However, the Fil-foreign informants had less exposure to their foreign parents' cultures while living in the Philippines. They could not apply foreign customs and practices at school as well as with Filipino friends such that while in the Philippines, they mostly practiced Filipino culture.

They also noted some differences between the Filipino and foreign cultures.

> "The typical German values are being punctual and strict with numbers. We eat more European food at home than we do Filipino food. My mom likes to cook sour foods. I like sweet food more, Filipino style. A similarity is there are many rice dishes in Europe. In Germany we have a dish very similar to adobo."
>   -Fil-German Informant

The Fil-British, Fil-American, and Fil-German informants noted that their foreign cultures were more liberal compared to the Filipino's. On the other hand, the Fil-Chinese and Fil-Indian expressed that their foreign cultures were more conservative and that Filipinos, being westernized, were more liberal especially in manner of dressing and relationships.

3. Comparative Strength of Filipino and Foreign Cultures

Based on the total points received by each informant on strength of affiliation to Filipino culture and foreign culture, an overall rating which summarized whether the informant was predominantly or equally affiliated with the Filipino or foreign cultures is shown in Table 8 (see appendix).

Table 9 shows a comparison between the responses of informants on the strength of affiliation to both Filipino and foreign cultures.

Table 9. *Rating Results of Comparative Strength of Affiliation to Filipino and Foreign Cultures*

Informant No.	Affiliation to Filipino Culture	Affiliation to Foreign Culture	Description
1	Strong	Moderate	Predominantly Filipino
2	Moderate	Moderate	Equal Affiliation
3	Moderate	Moderate	Equal Affiliation
4	Strong	Strong	Equal Affiliation
5	Strong	Moderate	Predominantly Filipino
6	Strong	Moderate	Predominantly Filipino
7	Moderate	Moderate	Equal Affiliation
8	Strong	Strong	Equal Affiliation
9	Moderate	Moderate	Equal Affiliation
10	Strong	Moderate	Predominantly Filipino

Note: Appendix C Table 8 provides the criteria

All of the respondents were either affiliated predominantly with the Filipino culture (four informants) or equally affiliated with both the Filipino and foreign cultures (six informants). This suggests that the respondents viewed themselves as belonging to dual cultures and that their exposure to the Filipino way of life plays an important role.

4. Communication Practices

a. Media Use

All of the 10 informants answered that they watched Filipino news and entertainment programs. Eight watched news for only less than an hour a day. Similarly, seven watched entertainment for only less than an hour a day. Half of the informants read online news as a supplement to watching the local news on television (Table 10).

Table 10. *Filipino News and Entertainment Programs Watched by Informants*

	Filipino News and Entertainment Programs				
	Watch news	Amount of hours a day watched	Watch entertainment shows	No. of hours a day watched	Read news online
Informant 1	Yes	Low	Yes	High	No
Informant 2	Yes	Low	Yes	Low	No
Informant 3	Yes	Low	Yes	Low	No
Informant 4	Yes	Low	Yes	Low	Yes
Informant 5	Yes	Low	Yes	Low	No
Informant 6	Yes	Low	Yes	Low	Yes
Informant 7	Yes	Low	Yes	Low	Yes
Informant 8	Yes	Low	Yes	Low	Yes
Informant 9	Yes	Low	Yes	Low	No
Informant 10	Yes	High	Yes	Low	Yes

Table 11. *Foreign News and Entertainment Programs Watched by Informants*

	Foreign News and Entertainment Programs				
	Watch news	Amount of hours a day watched	Watch entertainment shows	No. of hours a day watched	Read news online
Informant 1	No	NA	No	NA	No
Informant 2	Yes	High	Yes	High	Yes
Informant 3	Yes	Low	Yes	Low	Yes
Informant 4	Yes	Low	Yes	Low	Yes
Informant 5	No	NA	Yes	Low	No
Informant 6	Yes	Low	Yes	Low	Yes
Informant 7	Yes	Low	Yes	Low	Yes
Informant 8	Yes	High	Yes	High	Yes
Informant 9	Yes	Low	Yes	Low	No
Informant 10	Yes	Low	yes	High	No

Eight of the ten informants answered that they watched foreign news. It can also be noted from Table 10 that the informants' pattern of hours spent per day watching foreign news is different from that spent watching Filipino news. Except for one (the Fil-Indian, who also did not watch foreign entertainment shows and read articles online), the informants also watched foreign shows. Six informants read foreign news online.

The foreign channels that the informants usually watched for their news and entertainment needs were varied. These channels ranged from their foreign parents' countries (Aljareeza, NHK, BBC, CNN, MBC, Dubai One, Dubai TV and TVE), American and English channels (Fox, BBC, Discovery Channel, National Geographic and Star World), and a local but English-formatted channel (ETC), and channels from foreign countries in which they took interest (Taiwanese, Arirang).

Table 12. *List of Foreign Channels Watched by Informants*

Foreign Channels Watched			
For news		**For entertainment**	
Channel	**Language**	**Channel**	**Language**
Aljareeza	English (Arabic)	MBC (Dubai)	Arabic
KBS	Korean	Fox	English
Taiwanese Channel	Mandarin Chinese	Dubai One	Arabic
CNN	English	Dubai TV	Arabic
BBC	English	ETC	English (Filipino)
NHK	Japanese	Star World	English
Arirang	Korean	National Geographic	English
		Cartoon Network (Dubai)	English (Arabic)
		AXN	English
		NHK	Japanese
		TVE	Spanish
		Discovery Channel	English
		History Channel	English

Only the Fil-Sudanese, -Egyptian, -British, -American, -Spanish and -Japanese informants still watched channels from their foreign parents' countries. The other

informants stated that they did not watch channels from their foreign parents' countries

because they were not interested and that local cable operators did not offer any channels.

News and entertainment shows from the U.S. and other English-speaking western

countries were commonly watched by the informants. The credibility and presentation of

Filipino news however were an issue to the Fil-German, Fil-Spanish, Fil-British, and Fil-

American informants.

> "I mainly watch CNN. Sometimes I watch Bandila for the sake of fun kasi when I go to local news parang entertainment siya. Parang it's not like the news anymore, even if you watch the Senate hearings parang showbiz, 'di ba? Laugh show eh. [I mainly watch CNN. Sometimes I watch Bandila for the sake of fun because local news is like entertainment. It's like it's not the news anymore, the Senate feels like showbiz. It's a comedy.]"
> -Fil-American Informant

> "The British news I watch, particularly the BBC, are neutral, unlike here – Channel 2, Channel 7 – they have political leanings."
> -Fil-British Informant

In watching comedy shows, the Fil-British, Fil-Japanese and Fil-Egyptian

informants all preferred and understood better the humor from their respective foreign

countries' comedy shows.

> Researcher: Bakit hindi mo gusto yung Filipino comedy shows?
> [Why don't you like Filipino comedy shows?]
> Informant: Magkaiba kasi yung mga jokes eh. Hindi ko maintindihan yung mga jokes dito, kasi sa Japan din ako lumaki so wala, humor ng Japan. [The jokes are different. I don't understand the jokes here, I grew up in Japan, so my humor is Japanese.]
> -Fil-Japanese Informant

Researcher: Nakaka-relate ka sa Filipino movies and shows?
[Can you relate to Filipino movies and shows?]
Informant: I'd get it, like for example humor, I have an affinity to British news which is more on word play as opposed to Filipino which is more on physical humor, gay jokes.
-Fil-British Informant

The Fil-British and Fil-Japanese informants grew up watching British and Japanese TV shows, respectively, so they developed a liking to those foreign shows rather than Filipino shows.

Watching foreign shows was used by the Fil-Spanish informant as a means of polishing her Spanish.

"Sometimes I watch the Spanish shows because I want to improve my Spanish. Some of my Spanish uncles claim that we already started to sound like Mexicans which is apparently a big insult."
-Fil-Spanish Informant

The informants were not very particular with the language of the websites that they visited. Table 13 lists down the most frequent sites visited by the informants.

Table 13. *Most Frequent Websites Visited by Informants*

Websites Visited			
Facebook	9Gag	Youku.ch	Gamespot
YouTube	CNN	Cracked.com	NBA.com
Twitter	Inquirer.net	Kompas.com	Chia-Anime
Yahoo! (US, UK)	Wikipedia	GSM Arena	Tokyo Toshokun
Veoh	Gmail	Click the City	Hark! A Vagrant
GMA News	MSN	Gizmodo	Questionable Content
Entertainment Tonight	Tumblr	Anime Season	

Most of the sites they visited were social networking and special interest sites such as Facebook, Twitter, NBA.com, Cracked.com, Chia-Anime, GSM Arena, and Gamespot. In addition to these mentioned sites, the informants also visited local news

and information sites such as GMA News, Inquirer.net, and Click the City. Among the 10

informants, only the Fil-British (Yahoo! UK) and Chinese (Youku.ch and Kompas.com)

actually visited sites that were from their foreign parents' countries of origin.

b. Language Use

All of the informants except for the Fil-African had an understanding of their

foreign parents' languages. Their skills in foreign language improved when they stayed in

their foreign parents' countries.

The Fil-Sudanese informant was not taught his father's Sudanese tribal language.

The former said that he visited Sudan only once during a brief visit.

The places where they were born and raised was also another factor as to what

languages the informants could speak. The Fil-Sudanese and Fil-Egyptian informants

were both born in United Arab Emirates (UAE). Their first languages were Arabic,

followed by English. The Fil-Chinese informant was born in Indonesia; her first language

was Indonesian, followed by Chinese and Filipino.

> Researcher: Marunong ka mag Chinese?
>   [You know how to speak Chinese?]
> Informant: Oo
>   [Yes]
> Researcher: Fluent ka?
>   [Are you fluent in Chinese?]
> Informant: Oo
>   [Yes]
> Researcher: Marunong ka rin ng Indonesian?
>   [Do you also know how to speak Indonesian?]
> Informant: Oo.
>   [Yes]
> Researcher: Saan ka mas fluent sa tatlo – Indonesian, Chinese, o Filipino?
>   [In which of the three are you most fluent?]
> Informant: Indonesian, and then next yung Chinese
>   [Indonesian, and then Chinese]

Researcher: Anong language ka komportable?
        [In what language are you comfortable using?]
Informant: Siguro pag nagpe-pray ako at mga time na kinakausap mo yung sarili
        mo – Indonesian.
        [When I pray and at times when I talk to myself, I do it in Indonesian]

The informants often employed code switching when talking to different groups of people. The informants observed that many Filipinos found it difficult to converse in English. In these situations, they spoke Filipino. However, they opted to speak English when the person they were talking to was comfortable with English.

Researcher: Anong prominent na language sa bahay niyo?
        [What's the prominent language used in your home?]
Informant: Indonesian.Si Daddy, kapag kami may sikreto kay Mommy,Tagalog
        yung gamit namin. Tapos kapag si Mommy naman ang kausap ko,
        Chinese. Pero kapag nag-uusap sila ni Daddy, Indonesian.
        [Indonesian. If my dad and I have a secret from mom, we speak in
        Filipino. When I'm talking to my mom, I speak Chinese. But my
        parents talk to each other in Indonesian.]
    -Fil-Chinese Informant

The Fil-Sudanese, Fil-Egyptian, and Fil-Chinese were born and raised in foreign countries and they had little or zero knowledge of Filipino language. In coming here, they had to make an effort to understand the language. They then learned the language in the schools they attended and from exposure to Filipino friends.

5. *Parent's Attitude towards Filipino Culture*

Most of the informants' foreign parents had favorable attitudes towards Filipino values. Only the Chinese mother of the Fil-Chinese informant thought negatively about Filipino values with her view that Filipinos were liberated and disrespectful.

However, although they had favorable attitudes, the foreign parents did not actively participate in the teaching of Filipino language and Filipino practices. Most of

the informants were left to decide if they wished to follow the Filipino culture or the foreign culture.

The Filipino parents were indifferent to their children's awareness of Filipino culture. Filipino was seldom used as a first language. Moreover, Filipino food, customs, and traditions were seldom explained to the children.

6. Cultural Identity

In terms of their cultural identity, the informants seemed to blend both their Filipino culture and their foreign culture. Also, their identities were not confined to just being Filipino or Egyptian, Japanese, Spanish, American, Indian, Mongolian, African, British, Chinese, or German. They equipped themselves with awareness of the cultures they have been exposed to and were ready to use these information whenever the situation called for it.

> Researcher: can you compare the things you do with your British friends and Filipino friends? The things you can't do?
>
> Informant: That's a good question...probably they're different. Like for example, I were with Filipino friends we're talking about basketball. When I'm with him (British best friend) we talk about football. He's the only one who can relate to that. And hobbies, for example inuman [drinking]. Sa Filipino shot, tagay [shots]. When I'm drinking with my foreign friends it's more like bottles.
> -Fil-British Informant

Most bicultural individuals cope with their cultural identity crisis by adapting their biracial identity wherein they associate themselves to both of their cultures but do not necessarily consider themselves belonging to only one, as they combine both and assume their "common culture" (Ogawa, 2009 & Erickson, 1968).

This is also reflective of Ting-Toomey's theory which stated that identity is negotiated in communication in various cultural settings and individuals bring their sense of "self image" or "identity" to any type of communicative encounter (Ting-Toomey, 1991).

One way for the informants to express their identity is through the language that they use. The informants felt that speaking in Filipino was the ticket to being a Filipino.

> "Yeah, Filipino. I don't say I'm half, pag sa school, I just say I'm Filipino. Tapos most of the time they say I can't speak Tagalog, I'm a foreigner, but then I just speak Tagalog, ayun. Marunong ako mag Tagalog, kung baga yun yung ginagawa kong first impression, Tagalog agad. Tapos minsan they tease me, Tagalog or Arabic, "Yeah man, what's up man." Parang bakit ka nagi-English, nagta-Tagalog naman ako eh. [Yeah, Filipino. I don't say I'm half when I'm in school. I just say I'm Filipino. Most of the time they say I can't speak Tagalog, that I'm a foreigner. But then, I just speak Tagalog and that's it. I can speak Tagalog. I try to create a first impression by speaking Tagalog. Sometimes they tease me, "Tagalog or Arabic." "Yeah man, what's up man" and I wonder why they talk to me in English when I use Tagalog when speaking.]"
> -Fil-Egyptian Informant

Here, the Fil-Egyptian informant tried to avoid being called a foreigner by talking in Tagalog.

VI. SUMMARY AND CONCLUSION

The Fil-foreign youth affiliation to Filipino and foreign culture is influenced by four factors: the parent's active participation in the teaching Filipino and foreign culture, the informants' friends, school and willingness to learn.

The parents' active role in their children's exposure to Filipino and foreign culture is important especially in the fluency of Filipino and foreign language. However, even when the parent does not take it upon himself or herself to teach Filipino, the Fil-foreign

youth are still able to learn the language by living in the Philippines and being exposed to the language itself. In living in the Philippines, informants often have no choice but to communicate in Filipino. Aside from their parents, school can also be a means for the Fil-foreign youth to get to know Filipino values, customs and most especially language. In school, Filipino books or articles are being used and so they have to study the language in order to keep up with their lessons. The Fil-foreign youth also have Filipino friends from their schools. These friends also play an important role in their exposure to Filipino culture because they get first-hand experience of these Filipino beliefs and customs from them.

Foreign affiliation mainly stems from the foreign parent's role in exposing their child to foreign culture. Having lived in the foreign parent's home country also influences the affiliation but for the informants who did not get to live in their foreign parent's home country mainly got information from their parents.

The country where the Fil-foreign youths were born and raised was significant. The informants would have more knowledge and better understanding of the culture from which they were born and raised.

The Fil-foreign youth's media practices were mostly dependent on what they find entertaining and informative. Language use was more reflective of the informants' cultural identity. Language was used by the Fil-foreign youth to participate in Filipino culture. Also, they use Filipino as a means of asserting that they are Filipinos. Code switching was also used by the informants in interacting with different people. In speaking with their parents and siblings, some of the informants would use either a

foreign language or English. In speaking with Filipino friends, Filipino is naturally often used. However, the informants who are more comfortable in speaking in English, tried to assess whether the person they are talking to is also comfortable with English before using the said language. Situational context is also another factor in language use.

In summary, the informants choose their language by assessing two things: the person's ability to speak the language and situational context.

In conclusion, the cultural identity of the Fil-foreign youth is influenced by their affiliation to Filipino and foreign cultures particularly on how well they know and understand these cultures. Their attitude to Filipino and foreign culture is also an implication of their cultural identity preference. Participation in Filipino culture as well as interaction with Filipinos was not only a means of learning the culture but more importantly, their way of getting inside the Filipino collective.

Language is also an identifier of their cultural identity. The informants' use of Filipino is their way of claiming their Filipino roots. At first encounters, they use Filipino to create the impression that they are not foreigners but Filipinos.

VII. IMPLICATIONS AND RECOMMENDATIONS

A. Practical Issues

This study primarily focuses on the Fil-foreign youth's cultural identity and how they display it through their daily communicative and behavioral practices. The researchers had selected this particular topic as issues such as westernization and nationalism are often talked about in media and in the academic setting. In this information age, culture can also be easily exchanged, learned and even lost, depending on the preference of the consumer. It is then up to the parents and the supporting environment to instill and preserve one's cultural pride and heritage. The study can be of use to future research and sectors (such as academic institutions and media) that are interested in safeguarding Filipino culture and values. The techniques and insights obtained can be used as tools to impart Filipino culture, values, and national pride not only to Fil-foreign children but also to every Filipino.

B. Theoretical Issues

Social interactions influence one's identity negotiations and cultural identification, which can be modified depending on the cultural group and setting that s/he is in. It is in interacting with other people, e.g. everyday communicative and behavioral practices, that an individual's cultural identity is displayed. This is especially illustrated by the Fil-foreign informants' use of code switching and cultural value recall depending on the context that they are in, and people that they are with. Behavioral practices are manifest through the customs that they observe and their media consumption, which signify the value content of the culture they prefer and identify

themselves with. In this study, Hofstede's cultural dimensions, as well as the differences between the parent cultures were made visible through the informants' description of their parents' cultural value content.

Future research on topics similar to this could delve more into the Fil-foreign children's actual process and selection of the particular type of identity negotiation presented by Ting-Toomey. In addition, Hofstede's Cultural Dimensions model may already be incorporated into the study's framework to be able to gauge the Fil-foreign children's acquired cultural value content.

C. Methodological Issues

The methodology consisted of 10 self-administered questionnaires and focus interviews of Fil-foreign children aged 19 to 24 years old which enabled the researchers to gather the necessary information needed for this study. The selection of respondents from this particular age range allowed the researchers to gather dependable data as the informants have most likely already evaluated their identity during their adolescent stage. The selection of informants from different foreign ethnic backgrounds supported the researchers' desire to obtain a diverse sample that can fully utilize the study's framework. The data gathered in this study were self-assessed by the Fil-foreign children, which meant that the information they provided more or less portrayed how they view and identify themselves. The focus interviews allowed a more detailed follow-up of the informants' responses in the questionnaire, as well as the identification and further illustration of the Fil-foreign children's communicative and behavioral practices.

Although the researchers were able to gather the necessary information needed to accomplish this study through the chosen methodology, a further exploration of Fil-foreign children's cultural identity, communicative and behavioral practices can be illustrated in detail by means of ethnography. The researchers also recommend similar future studies to include the Fil-foreign children's both parents as informants in separate focus interviews to assess the cultural value content of the foreign parent country.

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APPENDICES

Appendix A: Questionnaire
QUESTIONNAIRE

PART 1: Teenager's Socio-Demographic Background

1.1. Name of Teenager:

1.2. Address (specify municipality/city):

1.3. Age: **1.4. Sex:** ☐ Male   **1.5. Number**   ☐ None   ☐ 3
                                      ☐ Female   **of siblings:**   ☐ 1   ☐ 4
                                                                                ☐ 2   ☐ 5 or more

1.6. Place of Birth: ☐ Philippines
                          ☐ Others, Specify:

1.7. Citizenship: ☐ Single Citizenship, Specify:
                       ☐ Dual Citizenship, Specify both: a. Citizenship 1:
                                                            b. Citizenship 2:

1.8. Number of Years   ☐ Less than 1 year
     Living in the   ☐ More than 1 year but less than 5 years
     Philippines   ☐ More than 5 years but less than 10 years
                           ☐ More than 10 years but less than 15 years
                           ☐ More than 15 years

1.9. Number of Years   ☐ Less than 1 year
     Living in the   ☐ More than 1 year but less than 5 years
     Foreign Parent's ☐ More than 5 years but less than 10 years
     Country   ☐ More than 10 years but less than 15 years
                           ☐ More than 15 years

1.10. Religion: ☐ Roman Catholic
                     ☐ Protestant
                     ☐ Christian
                     ☐ Buddhist
                     ☐ Hindu
                     ☐ Islam
                     ☐ Others, specify:

1.11. Schools Attended

(a) Check Educational Levels Attended	(b) Check Whether Studies have been Completed or are Ongoing		(c) Please Specify School	(d) Please Specify Country where School is Located
	Completed	Ongoing		
☐ Primary	☐	☐		
☐ Secondary	☐	☐		
☐ Collegiate	☐	☐		
☐ Home schooled	☐	☐		

1.12. Languages
    Spoken:
- ☐ Filipino (Tagalog)
- ☐ Other Filipino Dialects aside from Filipino; Specify _____
- ☐ Foreign parent's language, Specify _____
- ☐ Other language(s); Specify _____

1.13. Languages
    Understood:
- ☐ Filipino (Tagalog)
- ☐ Other Filipino Dialects aside from Filipino; Specify _____
- ☐ Foreign parent's language, Specify _____
- ☐ Other language(s); Specify _____

PART 2: Filipino Parent's Socio-Demographic Background

1.1. Name of Filipino Parent: _____

2.2. Age: _____   **2.3. Sex:**
- ☐ Male
- ☐ Female

2.4. Occupation
    Please specify: _____

2.5. Monthly Family Income (In Pesos)
- ☐ Below 20,000
- ☐ More than 20,000 to 40,000
- ☐ More than 40,000 to 60,000
- ☐ More than 60,000 to 80,000
- ☐ More than 80,000 to 100,000
- ☐ More than 100,000

2.6. Place of Birth:
- ☐ Philippines
- ☐ Others, Specify: _____

2.7. Citizenship:
- ☐ Single Citizenship, Specify: _____
- ☐ Dual Citizenship, Specify both:
  - a. Citizenship 1: _____
  - b. Citizenship 2: _____

2.8. Number of Years Living in the Philippines
- ☐ Less than 1 year
- ☐ More than 1 year but less than 5 years
- ☐ More than 5 years but less than 10 years
- ☐ More than 10 years but less than 15 years
- ☐ More than 15 years

2.9. Number of Years Living in Foreign Spouse's Home Country
- ☐ Less than 1 year
- ☐ More than 1 year but less than 5 years
- ☐ More than 5 years but less than 10 years
- ☐ More than 10 years but less than 15 years
- ☐ More than 15 years

2.10. Religion:
- ☐ Roman Catholic
- ☐ Protestant
- ☐ Christian
- ☐ Buddhist
- ☐ Hindu
- ☐ Islam
- ☐ Others, specify: _____

2.11. Highest Educational Attainment
- ☐ Primary
- ☐ Secondary
- ☐ Collegiate
- ☐ Post-graduate (Master's or Doctorate)
- ☐ Home schooled

2..12. Languages
    Spoken:
- ☐ Filipino (Tagalog)
- ☐ Other Filipino Dialects aside from Filipino; Specify _____
- ☐ Foreign spouse's language, Specify _____
- ☐ Other language(s); Specify _____

2.13. Languages Understood:
- ☐ Filipino (Tagalog)
- ☐ Other Filipino Dialects aside from Filipino; Specify _____
- ☐ Foreign spouse's language, Specify _____
- ☐ Other language(s); Specify _____

PART 3: Foreign Parent's Socio-Demographic Background

3.1. Name of Foreign Parent: _____

3.2. Age: _____   **3.3. Sex:**
- ☐ Male
- ☐ Female

3.4. Occupation Please specify: _____

3.5. Monthly Family Income (In Pesos)
- ☐ Below 20,000
- ☐ More than 20,000 to 40,000
- ☐ More than 40,000 to 60,000
- ☐ More than 60,000 to 80,000
- ☐ More than 80,000 to 100,000
- ☐ More than 100,000

3.6. Place of Birth, Please Specify: _____

3.7. Citizenship:
- ☐ Single Citizenship, Specify: _____
- ☐ Dual Citizenship, Specify both: a. Citizenship 1: _____
  b. Citizenship 2: _____

3.8. Number of Years Living in Home Country
- ☐ Less than 1 year
- ☐ More than 1 year but less than 5 years
- ☐ More than 5 years but less than 10 years
- ☐ More than 10 years but less than 15 years
- ☐ More than 15 years

3.9. Number of Years Living in Philippines
- ☐ Less than 1 year
- ☐ More than 1 year but less than 5 years
- ☐ More than 5 years but less than 10 years
- ☐ More than 10 years but less than 15 years
- ☐ More than 15 years

3.10. Religion:
- ☐ Roman Catholic
- ☐ Protestant
- ☐ Christian
- ☐ Buddhist
- ☐ Hindu
- ☐ Islam
- ☐ Others, specify: _____

3.11. Highest Educational Attainment:
- ☐ Primary
- ☐ Secondary
- ☐ Collegiate
- ☐ Post-graduate (Master's or Doctorate)
- ☐ Home schooled

3..12. Languages Spoken
- ☐ Filipino (Tagalog)
- ☐ Other Filipino Dialects aside from Filipino; Specify _____
- ☐ Foreign spouse's language, Specify _____
- ☐ Other language(s); Specify _____

3.13. Languages Understood:
- ☐ Filipino (Tagalog)
- ☐ Other Filipino Dialects aside from Filipino; Specify _____
- ☐ Foreign spouse's language, Specify _____
- ☐ Other language(s); Specify _____

PART 4: Affiliation to Filipino Culture

Please encircle your answer.
 SA -Strongly Agree
 A - Agree
 N –Neutral (Indifferent)
 D - Disagree
 SD – Strongly Disagree

	SA	A	N	D	SD
4.1. Filipino parents should teach Filipino values and traditions to their children.	1	2	3	4	5
4.2. Filipino children should practice Filipino customs and values.	1	2	3	4	5
4.3. Kissing the elders' hand as a sign of respect should be practiced by Filipino children.	1	2	3	4	5
4.4. Saying *po* and *opo* is an important Filipino value.	1	2	3	4	5
4.5. Filipino parents should teach their children Filipino language.	1	2	3	4	5
4.6. Understanding Filipino and/or Tagalog is important.	1	2	3	4	5
4.7. Speaking Filipino and/or Tagalog is important.	1	2	3	4	5
4.8. I am comfortable speaking in Filipino/Tagalog.	1	2	3	4	5
4.9. I prefer speaking in Filipino/Tagalog.	1	2	3	4	5
4.10. I am inclined to practice Filipino culture.	1	2	3	4	5
4.11. I prefer the company of Filipinos.	1	2	3	4	5
4.12. I personally feel that Filipino culture is superior to other cultures.	1	2	3	4	5
4.13. I am inclined to call myself a Filipino.	1	2	3	4	5

PART 5: Affiliation to Foreign Culture

Please encircle your answer.
 SA -Strongly Agree
 A - Agree
 N –Neutral (Indifferent)
 D - Disagree
 SD – Strongly Disagree

	SA	A	N	D	SD
5.1. Foreign parents in Filipino-foreign marriages should teach the customs and traditions of their culture to their children.	1	2	3	4	5
5.2. Children of Filipino-foreign marriages should practice the parent's foreign culture.	1	2	3	4	5
5.3. Children of Filipino-foreign marriages should be taught the foreign parent's language.	1	2	3	4	5
5.4. Understanding my foreign parent's language is important.	1	2	3	4	5
5.5. Speaking my foreign parent's language is important.	1	2	3	4	5
5.6. I am comfortable speaking in my foreign parent's language.	1	2	3	4	5
5.7. I prefer speaking my foreign parent's language.	1	2	3	4	5
5.8. Filipino-foreign children should not be considered as Filipino children.	1	2	3	4	5
5.9. I prefer the company of others who are not Filipinos.	1	2	3	4	5
5.10. I am inclined to follow my foreign parent's culture.	1	2	3	4	5
5.11. I like performing or watching cultural performances from my foreign parent's country.	1	2	3	4	5
5.12. I personally feel that foreign parent's culture is superior to other cultures.	1	2	3	4	5
5.13. I not am inclined to call myself a Filipino.	1	2	3	4	5

PART 6: Media Consumption

6.1. Do you watch Philippine news programs?   ☐   Yes
                                                  ☐   No

6.2. If you answered Yes in 6.1,
How many hours do you spend
watching Philippine news per day?
- ☐ Less than an hour
- ☐ More than 1 hour but less than 3 hours
- ☐ More than 3 hours but less than 5 hours
- ☐ More than 5 hours but less than 8 hours
- ☐ More than 8 hours

6.3. Do you read online news or entertainment articles
from Philippine based websites?
- ☐ Yes
- ☐ No

6.4. Do you watch Philippine entertainment programs?
- ☐ Yes
- ☐ No

6.5. If you answered Yes in 6.4:
How many hours do you spend
watching Philippine
entertainment programs per day?
- ☐ Less than an hour
- ☐ More than 1 hour but less than 3 hours
- ☐ More than 3 hours but less than 5 hours
- ☐ More than 5 hours but less than 8 hours
- ☐ More than 8 hours

6.6. Do you watch foreign news programs?
- ☐ Yes
- ☐ No

If you answered Yes in 6.6, please answer 6.7 to 6.9:

6.7. Please specify TV news channel(s)
(example, BBC, KBS, NHK)

_____   _____

_____   _____

6.8. Please specify language(s):

_____   _____

6.9. How many hours do
you spend watching foreign
news per day?
- ☐ Less than an hour
- ☐ More than 1 hour but less than 3 hours
- ☐ More than 3 hours but less than 5 hours
- ☐ More than 5 hours but less than 8 hours
- ☐ More than 8 hours

6.10. Do you watch foreign entertainment programs?
- ☐ Yes
- ☐ No

If you answered Yes to 6.10, please answer 6.11 to 6.12:

6.11. Please specify TV channel(s)
(example, BBC, KBS, NHK)

_____   _____

_____   _____

6.12. How many hours do
you spend watching foreign
entertainment programs per day?
- ☐ Less than an hour
- ☐ More than 1 hour but less than 3 hours
- ☐ More than 3 hours but less than 5 hours
- ☐ More than 5 hours but less than 8 hours
- ☐ More than 8 hours

6.13. Do you read online news or entertainment articles
from foreign-based websites?
- ☐ Yes
- ☐ No

6.14. What are the top 5
websites you frequently visit?

1 _____
2 _____
3 _____
4 _____
5 _____

Appendix B: Interview Guide

INTERVIEW GUIDE
PART 1: Teen's Cultural affiliation
1. What Filipino customs and traditions are you familiar with? How did you learn of them?
2. What (foreign parent's culture) customs and traditions are you familiar with?
3. Do you practice both the foreign and Filipino customs with your family and your peers? Why or why not?
4. In your home, if there is, who teaches and enforces these values and customs?
5. Are Filipino values strictly followed in your home? Do your parents see to it that you follow Filipino values and customs?
6. What Filipino values do you consider important?
7. Do you experience a conflict between the Filipino values and foreign values that you practice? Why or why not?
8. Can you give examples of household activities wherein Filipino custom is followed rather than the foreign value? Likewise, can you give examples of activities where the foreign custom is followed?

PART 2: Media Usage
9. Do you often watch television? What kind of News and shows do you usually watch?
10. When online, do you read Filipino and foreign articles, blogs, or news? Do you have a preference between the two?
11. Do you watch shows from your foreign parent's country? Do you have a preference between Filipino and the foreign shows?
12. Do you think Filipino shows are easier to understand and relate to than the shows from your foreign parent's culture?
13. In music, which do you prefer? Filipino or foreign?

PART 3: Parent's Cultural Value Content
14. Does your foreign parent practice his cultural values, activities and customs in your home?
15. Does your foreign parent practice Filipino cultural traditions? what is his/her opinion on Filipino values?
16. Do your parents encourage your understanding and participation of both Filipino and foreign cultural values and activities? Why do you think they encourage or don't encourage you to get to know the cultural values?
17. Does your foreign parent understand and speak Filipino or any Philippine language?
18. Does your Filipino parent know how to speak your foreign parent's native language?

PART 4: Filipino-foreign Teens' Cultural Identity
19. What language do you use when you communicate with your father? With your mother? With your siblings? Extended family members?
20. What language do you use when you communicate with your peers? Friends? Classmates?
21. What language/s are you most comfortable using?
22. In writing journals, letters/emails, and text messages, what language do you usually use?
23. Do you consider your personal style (manner of dressing) Filipino or foreign?
24. Do you have friends who are Filipino? Friends whose nationalities are the same as that of your foreign parent? Friends who are Filipino-foreign?
25. Can you compare these three types of friends? Which group are you more comfortable being with?

Appendix C: Table 8. *Overall Rating Scheme on Comparative Strength of Affiliation to Filipino and Foreign Cultures*

Affiliation to Filipino Culture	Affiliation to Foreign Culture	Description
Strong	Strong	Equal Affiliation
Strong	Moderate	Predominantly Filipino
Strong	Weak	Predominantly Filipino
Moderate	Strong	Predominantly Foreign
Moderate	Moderate	Equal Affiliation
Moderate	Weak	Predominantly Filipino
Weak	Strong	Predominantly Foreign
Weak	Moderate	Predominantly Foreign
Weak	Weak	Equal Affiliation