



Lason Learned: An Interactive Mockumentary and Digital Campaign Exploring the Prevalent Toxic Traits Ingrained to the Filipino Culture

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ABSTRACT: This paper discusses the prevailing issue of toxic traits among Filipinos being ingrained into Filipino culture. The project aims to enlighten the audience on these toxic traits to influence and advocate for a change of behavior. The interactive mockumentary, titled Lason Learned, presents a narrative of the toxic traits commonly experienced by Filipinos and navigates the storyline to recognize the possible consequences of acting on toxic traits. Additionally, the digital campaign consists of short-form video content showcasing the shared experiences of toxic traits among Filipinos and utilizes humor and relatability to garner attention and promote behavioral change.

KEYWORDS: Filipino toxic traits, Filipino values, Filipino culture, interactive, mockumentary, anti-discriminatory, decolonization, basic literacy, worldview

Introduction

Background of the Study

Filipino toxic traits have deeply impacted Filipino identity, causing conflicts about values and norms. This leads to internalized oppression, loss of cultural pride, and anti-intellectualism. Colonialism has contributed to disparaging Filipino identity, causing conflict among Filipinos regarding their values and norms, making it difficult for Filipinos to appreciate progressive reforms (Benitez, 2022). Colonized by Spain and the United States, it imposed Western ideals and beliefs upon Filipinos, leading to the development of a colonial mentality - viewing their indigenous identity as inferior and anything foreign as superior (Collado, 2020). Long after the period of colonization, up to this day, Filipinos impose Western standards upon themselves and other Filipinos to conform to social norms, unaware of the microaggression and internalized oppression at play (David, Petalio & Crouch, 2019). The lack of cultural pride discourages Filipinos to be proud of their culture and indigenous identity; Filipinos may experience loss of culture, a result of a long oppressive colonial rule. Embracing and acknowledging one's own culture enables both society and individuals' lives to progress and improve (Adame,



2023). Smart-shaming or anti-intellectualism, which can be associated with crab mentality and inferiority complex, is prevalent among Filipinos — the tendency to mock or dismiss someone who made an intellectual statement. The trend of anti-intellectualism among Filipinos are regressive; it hinders intellectual conversation and progressive development with one another (Biana, 2019).

Research Objectives

The objective of the research is to create a medium for the minor project that effectively communicates significant content while also keeping the target audience engaged. The primary objective of the minor project is to produce brief and engaging short-form video content on TikTok and Facebook.

- To create an interactive mockumentary that concerns toxic Filipino traits.
- To produce an engaging and persuasive digital campaign concerning toxic Filipino traits.
- To provide awareness and advocate efforts in diminishing Filipino toxicity through an interactive mockumentary and digital campaign.
- To evaluate the efficacy of the interactivity of a mockumentary using user-friendly interface and compelling narrative through a mixed qualitative and quantitative approach.
- To assess the effectiveness of a digital campaign in the social media engagement of the target audience through a quantitative method.

Purpose of the Study

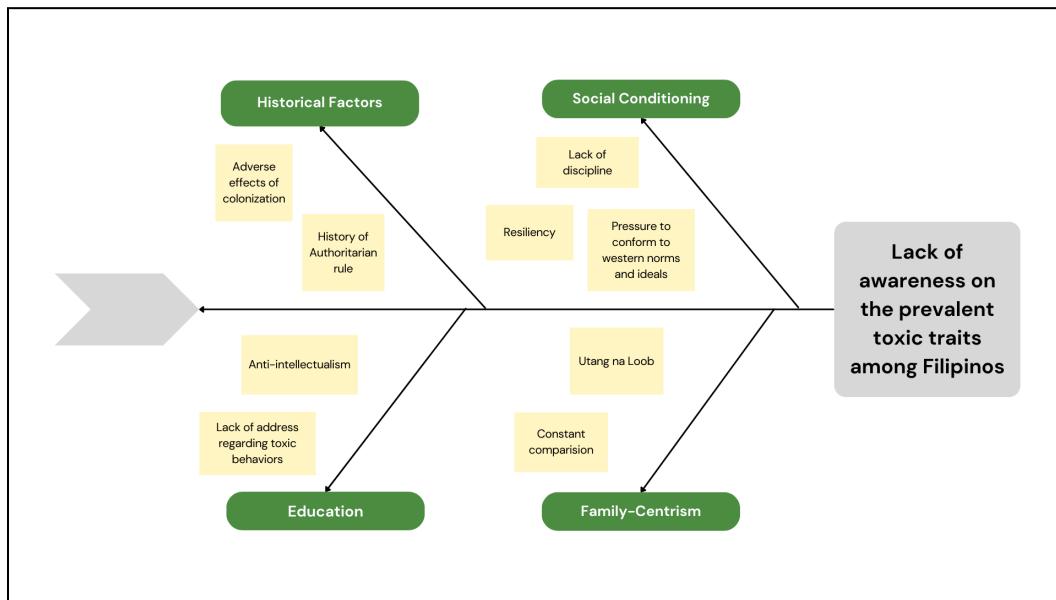


Figure 1. Ishikawa Diagram

The project promotes media literacy by encouraging viewers to critically analyze the content. It can challenge stereotypes and encourage conversations about how culture is portrayed in the media, pushing a more insightful audience. Multimedia arts effectively



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convey ideas through the use of narratives and visuals. Using these aspects, the project can draw attention to the negative effects of toxic traits while also offering beneficial alternatives that promote growth in both individuals and society.

Lason Learned, a mockumentary film that tackles prevalent toxic traits within the family, education, and society ingrained in Filipino culture. The project also aims to advance certain Sustainable Development Goals (SDGs) in addition to benefiting the following sectors:

- **Adolescents and Young Adults.** The younger generation will benefit from this mockumentary film, demonstrating how these toxic traits may appear and providing guidance in handling them. The project also aims to promote SDG 4: Quality Education by providing a platform for young viewers in critically analyzing media content, encouraging them to have a better knowledge about reflecting on their attitudes and behaviors.
- **Families and Individuals.** The mockumentary film can be beneficial for families and individuals. They can identify the toxic traits within their family and start to communicate and self-reflect. The project aims to raise awareness and promote a healthy and positive culture.
- **Filipino Community.** The Filipino community could benefit from this project by initiating a conversation about their cultural practices. The mockumentary will act as a tool to start a discussion, which may result in fruitful changes in their interactions with each other and within the community. The film also seeks to advocate for SDG 10: Reduced Inequalities by addressing prevalent toxic traits within Filipino culture and raise awareness about the norms that may perpetuate discrimination.
- **Educational Institutions.** The mockumentary could be a valuable tool for schools and universities. It could be utilized in various classes to initiate discussions on Filipino toxic traits and their effect on people and communities. The project also goes beyond traditional educational methods by utilizing multimedia arts and social media, nurturing SDG 4: Quality Education for an innovative learning experience.
- **Government and Non-Government Organizations.** Organizations promoting cultural growth and awareness could utilize this project in their campaigns. The objective of our project aligns with campaigns that encourage positive social change and prevent toxic behaviors.
- **Researchers.** The researchers will benefit from this project as they will know the root of these toxic traits and how they become ingrained in our culture.
- **Future Researchers.** This study will help future researchers as a reference in their studies that regards the portrayal of Filipino toxic traits and producing an interactive film and mockumentary.

By targeting these groups, Lason Learn will make a change by starting a conversation and awareness to prevent these toxic traits from passing down from one generation to the next. This mockumentary film also aims to enlighten individuals about the root of these traits and how they have become ingrained in our culture and society.



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Statement of the Problem

Learning history and culture is crucial in every country. Filipino values and practices are learned through school and how society portrays them (Menguin, 2021). This research paper aims to provide an in-depth understanding of Filipino toxic traits and their history.

In addition, the study aims to answer the following research questions:

1. How do the different social units (family, school, and society) disseminate the influence of toxic Filipino traits?
2. How does colonial mentality contribute to the toxic traits in Filipino society?
3. How can a mockumentary and a digital campaign contribute to having self-awareness on how toxic traits affect one's self and community?

Lason Learned: An Interactive Mockumentary and Digital Campaign Exploring the Prevalent Toxic Traits Ingrained to the Filipino Culture aims to achieve the following objectives:

1. To create a mockumentary series that explores Filipino toxic traits and culture on a daily basis.
2. To start an in-depth understanding of the history of Filipino toxic traits.
3. To contribute more study on the history and culture surrounding Filipino behaviors and attitudes.

Method

Data Gathering

This project will use a mixed method in conducting the research, allowing the researchers to gather and analyze data using interview and survey questionnaires. The researchers will be able to gather sufficient evidence and a better understanding of the resolve of this project.

Online Assessment

The researchers will conduct the pre-assessment and post-assessment of the major project through Google forms. The respondents should be Filipino Youth aged 15 - 30 years old, and Filipino parents aged between 44 to 69 years old residing in the Philippines and have access to the internet. As for the minor project, the proponents will assess the digital campaign on TikTok and observe the effectiveness and significance of the project.

Interview

To validate the credibility of information and approach, the proponents will conduct an interview with professionals concerning the toxic traits ingrained to Filipino culture.



- Qualitative - related review of literature, professional interviews, post-assessment.
- Quantitative - beta testing, formative and summative evaluation, pre-assessment and post-assessment.

Sampling Technique

The study garnered 60 individual respondents with ages ranging from 15 - 30 years old and 44 to 69 years old with access to the internet and residing in the Philippines to participate in the preliminary survey. The participants are selected through simple random sampling to determine whether they have or have not experienced and/or exhibited the toxic traits of Filipinos. According to the DataReportal (2024) website, the Philippines has roughly 86.98 million active internet users as of January 2024. The researchers will incorporate Slovin's formula to determine the sample size.

Testing

The proponents will conduct alpha and beta testing, specifically formative and summative evaluation for the deliberation of the outputs.

Formative Evaluation

For the formative evaluation, the proponents, along with the project adviser, will thoroughly assess and deliberate on the output. Through the formative evaluation, it will determine whether the output passed or failed the evaluation; if passed, the project would proceed to the summative evaluation, otherwise if it failed it will lead to major revision.

Summative Evaluation

The last phase of the testing involves conducting a pre-assessment survey to the participants prior to viewing the outputs. A post-assessment is then given to the participants after the viewing of the output. This process is significant to further determine the effectiveness and impression of the project on the audience. As for the digital campaign's evaluation, the proponents will disseminate survey questionnaires to assess and deliberate on the campaign's effectiveness and reach.

Results

Formative Evaluation

The evaluation process includes comprehensive gathering of feedback, analysis of the project's functionality, and identifying possible improvements on the overall project. The formative testing involves the researchers, the course adviser, and the project advisor to test if the final deliverables met the desired standards or if further improvement is required. The findings of this study focused on the data analysis gathered through a comprehensive formative evaluation process. This process began with beta testing involving the proponents and project adviser, followed by alpha testing of the interactive



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mockumentary. Feedback was then collected, and revisions were made to ensure the project met its objectives. The evaluation included detailed assessments of various components such as live action, video, visual elements, audio, and functionality. For the interactive mockumentary, evaluators looked at aspects such as the quality of visuals, color correction, and the appropriateness of background music. The evaluation checklist highlighted the need for rearranging sequences, improving color grading, and adding more background music to enhance the overall experience.

Additionally, the digital campaign was evaluated for its live action segments, visual elements, and audio quality, with a focus on conveying the campaign's message effectively. The formative evaluation by group members noted improvements in the video sequence arrangement, visual color grading, and audio background music. The course adviser emphasized the need to highlight differences in outcomes based on audience choices, ensure continuity in the story, and enhance button visibility for interactive choices. The project adviser also suggested improvements in color grading and functionality, such as adjusting the timer speed and providing a neutral option for choices. Overall, the evaluations indicated that while the core functionalities were intact, there were areas identified for refinement to improve the project's overall quality.

Summative Evaluation

The summative evaluation is conducted to assess the effectiveness of both the minor and major projects. The proponents prepared a 10 item questionnaire to be answered by the subject matter experts, and the general audience. The subject matter is selected based on their expertise analyzing the technicalities of the mockumentary, and the story's alignment with the projects' objectives. The general audience is categorized by two different age groups, the youth (as the primary audience) and the older generation (as the secondary audience). The target audience evaluated the project twice, first through a pre-assessment survey to gather their insights on the topic and the project, followed by a post-summative assessment to see their insights after watching the interactive mockumentary and digital campaign.

To determine the effectiveness of the major and minor project, the proponents conducted a summative evaluation that included the experts, resulting in a mean score of 5.0, which suggests a positive outcome. The summative evaluation consists of questions to measure the effectiveness and accuracy of depicting the shared toxic experiences among Filipinos into the interactive mockumentary and the digital campaign, as well as the integration of interactivity of live-action film. A pre-assessment and post-assessment survey was conducted involving the general audience, which is the primary and secondary target audiences. The pre-assessment survey consisted of questions to measure their awareness and effectiveness of an interactive mockumentary and digital campaign on the toxic Filipino traits. The primary audience resulted in an average score of 3.9, while the secondary audience had an average score of 4.0. To determine the effectiveness of the project, the post assessment provided the result of the primary audience having an average score of 4.8, while the secondary audience had an average score of 4.5.

Additionally, the proponents conducted a group discussion with 10 participants from the primary and secondary audience to determine their engagement and overall



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experience. The majority of the participants expressed their satisfaction, insight, and engagement with the interactive mockumentary and digital campaign. Their responses consisted of the significance and challenge to raise awareness to prevent the toxic traits from further prevailing. The Cronbach's Alpha results of the pre-assessment as good internal consistency and a slight increase in the post- assessment deeming that the major and minor project is reliable for raising awareness surrounding toxic Filipino traits.

Discussion

As the toxic traits are constantly displayed among and by Filipinos, it may negatively affect the Filipino identity. The lack of proper awareness surrounding toxic Filipino traits may lead Filipinos to act continuously without contemplating and knowing the consequences of their actions. Accordingly, the purpose of the major and minor projects is to spread awareness and educate the Filipino youth on the toxic Filipino traits to initiate change for the future generation. The interactive mockumentary highlighted prominent toxic Filipino traits that have been exhibited by Filipinos for generations and have been ingrained in our culture. Through the interactive mockumentary format, the audience was able to see different perspectives of the characters in the story. The interactivity gave them a chance to choose and contemplate their actions in different situations; and how to respond and handle the toxic traits.

The major and minor projects have effectively raised awareness and advocated efforts for behavioral change on the toxic Filipino traits through an interactive mockumentary and digital campaign. By integrating the related literature and the shared experiences surrounding the toxic Filipino traits, the major and minor projects were able to capture the humor and relatability that the proponents aimed to establish, which greatly encouraged the audience to engage and participate in the advocacy through the intended medium.

As for recommendation, the major and minor project can be deemed as a success upon reaching the conclusion of the research. (1) Regardless of the successful result, further research is recommended to uncover the bigger problem and may provide more information to have clearer understanding surrounding the toxic traits among Filipinos. (2) The interactive mockumentary can be published or embedded in other easily accessible platforms to reach a wider audience. Though TikTok may be a popular platform to quickly gain views, using other platforms such as Facebook Reels and YouTube Shorts may be effective to reach a larger scale of audience. (3) The project may be further improved by exploring other toxic traits among Filipinos that have not been presented in the project. Taking these recommendations into consideration may boost effectiveness and audience satisfaction.



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APPENDICES

Appendix A: Communication Letters

28 October 2023

TO: _____

FROM: **Ms. Melba Besa**
Faculty, Multimedia Arts Department
College of Computer Studies and Multimedia Arts
FEU - Institute of Technology

SUBJECT: **PERMISSION TO CONDUCT DATA GATHERING**

In line with the course **MMA0095 (DESIGN AND PRODUCTION PROCESS (PBL 1)** and for the completion of the degree, **Bachelor of Multimedia Arts**, I am requesting permission from your good office that the following students be allowed to conduct data gathering (interviews, and/or observation, etc.) in your company.

NAME	COURSE/YR
NIALA, Cathleen	BMA /3 rd year
QUIÑONES, Mary Bernadette	BMA /3 rd year
SUMALI, Cassandra Joy	BMA /3 rd year
TABERNILLA, Faith Ashley	BMA /3 rd year
TIONGSON, Jerica Mae	BMA /3 rd year

Moreover, I am also requesting that your office allow the aforementioned students to construct a research from the data gathered from the company that may be possibly implemented in your organization. Attached is the initial questions for their research.

Rest assured that all information will be used only for academic purposes.

Your approval on this matter will be highly appreciated.

Thank you and God bless.

Respectfully yours,


Ms. Melba Besa
MMA0095 Course Adviser (?)
Multimedia Arts Department

Noted by:

Dr. Ace C. Lagman
Senior Director for Computer Studies and Multimedia Arts



Appendix B: Transcript of Interview

Background:

Participants	Raymundo Datuon (expert) Mr. Student Cruz (project manager)
Location	HSC Department
Date	November 17, 2023
Time	3pm-3:30pm
Project Status	

Mary: Sir, can you introduce po muna?

Mr. Datuon: *So, I'm Sir Raymundo Datuon. I'm currently a full time faculty of HSC department in FEU Institute of Technology. I'm a history major with a doctorate in educational management, teaching Social Sciences in FEU Tech.*

Mary: Sir, so yung mga questions po pala is first topic po namin is Toxic traits, Filipino toxic traits. May 10 questions po kami na naka prepared dun and then meron po kami sa SOGIE. So yung first question po namin for Filipino Toxic traits po, according to some sources po like they indicate toxic Filipino traits slows down the growth of the country. Do you agree with this?

Mr. Datuon: *slows the?*

Mary: the growth of the country

Mr. Datuon: *yeah.. any negative traits of a certain race can really slow down development because if we have this so-called mentality of negativity among the Filipino people then somehow it would greatly affect whether we like it or not. So those studies are valid of course because there is no such country that can grow if the traits they possess is more of negative so even you, inside the classroom, what I mean na you mean when you say negativity, you can never grow if you always look at the negative side of everything.*

Mary: So.. ayun dun nga po like sabi rin po sa studies na Filipino toxic traits were influenced by the Western colonizers. Do you agree with this po ba? or sa tingin niyo po ba is it is already existed since pre-colonial times?



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Mr. Datuon: Historically speaking, well... there will be a negative traits that was passed because we were influenced by the westerners of course but not everything is because of the westerners, well one thing we have to be mindful of is being a sense of unity among the Filipino people. We have to take in consideration that the geography of the Philippines is really difficult, for the Filipino is the time to have this so-called unity and ever since we have this notion of regionalism. So I guess this is one of the negative traits of a Filipino people we don't look in our county is a nation before, and it's the spanish who really unified in the country in one goal but before, island will have their own ruler and it's ruler will be defend from another and this is the reason why Filipino don't care about the other people and what they care is of course is the people they have in their islands so until now their sense of regionalistic among the Filipino people is still evident. You can notice that during elections, we have the so-called fo solid north, the solid south, solid visayas and that is the notion of course that we don't have this so-called unity at all because we love our own and even the Filipino heroes we cannot declare one because somebody will get mad if the one we will declare is from laguna and the other one is from tondo and the other one is from cavite so sometimes we cannot only always blame the westerners for all the negativity sometimes it's already in us and some westerners also tried to change that but they failed and that's the sad story there.

Mary: So do you think that these are considered a part of our culture po?

Mr. Datuon: yeah yeah.. any traits that we possess as a nation is part of our culture it is of course running in our veins so we learn it from our family, our friends, and even with some people we met along the way so I think that would be part of our culture.

Mary: sa tingin niyo pa ba sir, these traits like for example yung crab mentality yung mga ganyan, body shaming, colorism, those traits po sa tingin niyo po ba considered po bang

Mr. Datuon: negative?

Mary: yes, yung ganun po saka relevant pa rin po ba siya sa country, I mean sa society natin ngayon or hindi na?

Mr. Datuon: those toxic traits of Filipino people I guess they still exist everyday but one thing we should learn from the crab mentality, it's not always negative, there's positivity about like crab mentality. If you look into the... of course the idea rather, the sociologist, they view that crab mentality, is not totally negative because if you will notice, if these crabs wanted to go up, sometimes they use others to go up. So well... but not totally bringing down the other ones so



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they can go up because that will be impossible for them so they need series of crabs in order to escape, so it means to say, somebody must sacrifice and that sacrifice thing is something positive because if you allow other people to grow and you are willing to.. of course sacrifice yourself, I guess that is not a negative thing but in other way of course, it could be negative because you're pulling down other so that you could go up but if you look into that, it could be both positive and negative. Body shaming has been part of our tradition ever since, remember when Filipino people called their colleague or their friends or even their family members, we don't have last names before we call Filipino in terms of the physical attributes for example you will be maganda, you will be malusog, you will be... of course how you look like will be the exact name they will name after you. So I don't think that body shaming is never been present ever since it has been there but it was not meant to shame other people but just to recognize what are you in terms of your outlook in physical but nowadays, well.. body shaming is really body shaming but before it is not like meant to be like that. So the other one is..?

Mary: yung colorism po

Mr. Datuon: colorsim...? well

Mary: yung idea po nung Filipino white, yung sa skin care

Mr. Datuon: *the thing there is of course, that is influenced by the westerners when we say westerners, we view someone different from us beautiful especially if that color comes from the colonizers well, whether we like it or not, we have this so-called colonial mentality, something foreign is good, so if you're color is not the same way the Filipinos and it is the same with the colonizers it means you're superior than us, you're beautiful than us. We see beauty on the perspective of the westerners but no on the perspective of the Filipino people because if you will look in our own perspective, I guess there will be no distinction, everybody will look the same because we don't judge the beauty by its color, so.. I guess until now it's present so that's why we have a lot of beauty products that will make you look like the westerners but the good thing now is everybody wanted to look korean, so there is a big change from westerners now to korean, that's something good.*

Mary: So eto po, do you think it is relevant for us to study the history or origin of these traits to fully understand our culture?

Mr. Datuon: *well... if you will based the definition of culture according to Edward Taylor, culture is the thought that complex will that include knowledge tradition more of a folklores education and religion*



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learn by man as a member of institutions, I guess we can never understand our race unless we don't understand first our culture. So I guess... even if it's negative we have to study because if we understand what's the negativity about it, only then we can make some move to make it positive, to make it somehow good in our culture so that we will progress as a nation because if we will just ignore this negativity then we will never grow. It's a matter of... shall I say... admitting that we have negativity? and then do something to change it so that we can progress because if we will always deny then I guess we will never grow. Somehow acceptance, na parang if you don't accept you're ugly, you will never be beautiful because you will never find ways how you will make yourself presentable, something like that.

Mary: okay po, for next question, do you think that the current toxic traits in Filipino society are caused by cultural factors?

Mr. Datuon: yes, I strongly agree it's always cultural factors because well we have to understand our history, we were colonized almost.. I guess it's more than 400 years, 333 years for the Spaniards, 49 years for the US, until now US has an influence to us so we were free but US still has something in our country so well, as I mention culture is always that total a complex full so if there would be interaction then there would be culture, when man started to interact with a man and man started to interact with nature, a culture will always be formed, so... I guess basically I agree whether we like or not.

Mary: next question po is, are these toxic behaviors still being practiced now because of societal or historical factors?

Mr. Datuon: yes, you can always see Filipino toxic traits everywhere even your classmate.

Mary: so next question, have you personally witnessed any particular toxic traits that hinder personal growth or strain relationships?

Mr. Datuon: yes, inside my classroom there a lot, sometimes I have to stand and call the attention of my students, you're not helping her to grow or you're not helping him to grow, you make him feel something inferior so it would result in inferiority complex for some and some for superiority complex, so sometimes nasa faculty as a teacher, I have to stand so that my students will be corrected. So I guess... it's in part of our everyday life.

Mary: Sir can you expound po doon like ano po yung example ng toxic Filipino trait na lagi niyo nakikita dito sa classroom

Mr. Datuon: body shaming, "well sad to say ang baboy mo" because the person is so fat and I call the attention what makes you think he's baboy?



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and then some say “because mataba siya” but that doesn’t mean na mataba siya, baboy na siya. So you cannot associate a person to an animal because that is totally an becoming.. he’s human person and the one you are referring is an animal, even the color of the skin, diba somebody will say “nigger, nigger” and I call the attention, you know when we say “nigger” we are referring to the nation but it doesn’t mean that he’s worth as a person, he’s less than the person of the coacation.

Mary: smart-shaming sir? relevant pa rin ba siya?

Mr. Datuon: *ay ang dami niyan, inside the classroom... inside the classroom we do have a lot of smart-shaming. All kinds of shaming you will always see that inside the classroom.*

Mary: so number nine is, what toxic traits do you think are typical of Filipino culture?

Mr. Datuon: *typical for Filipino culture... color-shaming is one, number two is toxic.. I think we could include the “mamaya na” habit, you can keep on procrastinating things you can do, now you know the students how it is, they always cram for the deadline and when the deadline comes, they will say “sir extension, extension” and then of course sa... another Filipino traits, I guess the Filipino time is a very toxic, it’s very seldom to find Filipinos who are really punctual, when we say the class starts at seven, some of them will come seven-thirty, seven-forty five and then the thing that I really hate about the Filipinos are the digitalistic point of view, we don’t have this so-called nation sense of ourselves but we love our country as it is not because we came from the cebuanos because we came from the ilonggo, even the person is not good you will vote for him because he is ilocano, I think that is something very negative traits about the Filipinos.. the toxic trait. I hope we can grow up with that kind of ano.. sana yun nga... that’s my always aspiration as one day our young generation will realize and will rise, it is not about your region, it’s about your nation.*

Mary: So, number 10 po is, ito na po yung last question. How important is it that people recognize these toxic traits and what role can awareness play in improving the well-being of both the individuals and community?

Mr. Datuon: *Okay.. So, awareness is very significant. If you want to change something, you should be aware that you have one first. Because if you keep on denying that you don’t have one, if you keep on denying it is not a negative, then you will never grow. And education plays a significant role to that, that’s why we always go to school.. Somebody must tell you, somebody will guide you,*



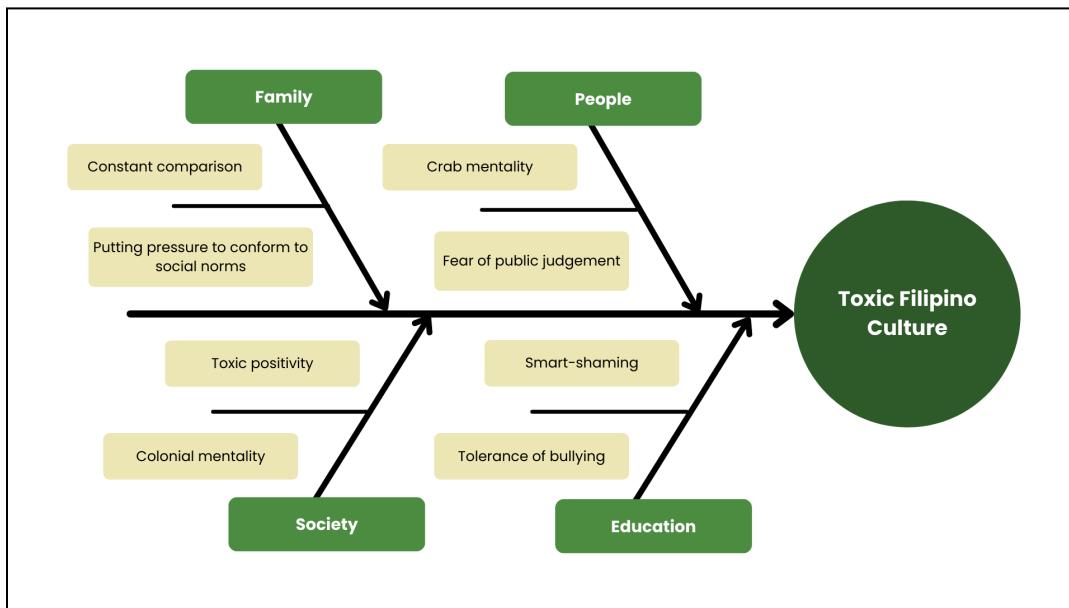
somebody will assist you how you will grow as a human person. It's not enough that you are aware, it doesn't stop there. You should be... awareness, acceptance, and then move on. And the move on process is kinda difficult because somebody must tell you.. you're not doing well, so you have to change your course, you have to change something, and then so on and so forth. Because if you will always look into yourself like that one, sometimes we do have this tendency of pampering our self, telling us 'no, it's not bad'.

Mary: Gaslighting..

Mr. Datuon: Yeah, 'it's not bad'. Maybe this is kinda normal, but if somebody will tell you, it's not, then maybe that's the time you will be.. of course, somehow it's a wake up call. So, I guess.. we really do need awareness because that is the first step, awareness. And then of course, education is significant on that part.

Mary: Okay po, sige po sir. Thank you po.

Appendix C: Visualization





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Figure 1. Ishikawa Diagram surrounding **Toxic Filipino Culture**

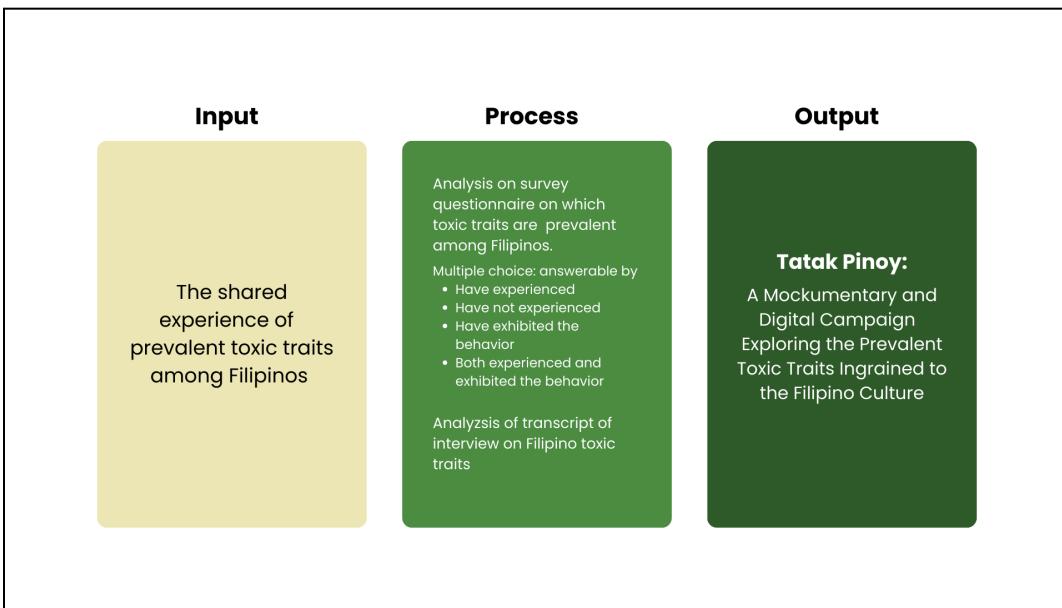


Figure 2. Input-Process-Output Framework

Appendix D: Survey Questionnaire/s

Dear Respondents,

Greetings!

We are students in the third year of the **Bachelor of Multimedia Arts** program at **FEU Institute of Technology**. Currently, we are conducting an initial data collection for our thesis titled "*Tatak Pinoy*": A Mockumentary Exploring the Toxic Traits Ingrained to the Filipino Culture. This survey has been approved by our course adviser, Ms. Melba Besa, for section TD32 MMA0095 DESIGN AND PRODUCTION PROCESS PBL1. Our study aims to identify the common toxic behaviors prevalent among Filipinos and their impact on adolescents and young adults.

We kindly request your participation in completing our survey questionnaire. The survey will be conducted through Google Forms. It will only require a few minutes of your time, approximately 10 minutes. Rest assured, all the information you provide will be kept confidential, and the study results will be presented collectively, not on an individual basis. If for any reason you feel unable to participate during the study, you are free to withdraw at any point.

For any questions or clarifications, please feel free to reach out to us via email at entraptafive@gmail.com. Your contribution is invaluable to the successful completion of our research study. Thank you for your time and cooperation.



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Best regards,

Researchers:

Niala, Cathleen
Quiñones, Mary Bernadette
Sumali, Cassandra Joy
Tabernilla, Faith Ashley
Tiongson, Jerica Mae

After reading the letter of informed consent, I understand that my response in this research study is entirely voluntary and that I may refuse to take part or may withdraw from the study anytime. Furthermore, I have read the entire survey preliminaries and I understand it completely. I have received a copy of this letter of informed consent and response.

- I have read the information above and accept to answer the questionnaire

Age

- 13 to 17
 18 to 25

Occupation

- Student
 Working student
 Working full-time
 Other

In a family setting, have you or have you not experienced and/or exhibited the following scenarios:

1. Body-shamed (e.g “*Parang tumaba ka*”, “*Masyado ka ng payat*”)
 - Have experienced
 - Have not experienced
 - Have exhibited the behavior
 - Have experienced and exhibited the behavior

2. Gender bias/Sexism/Misogyny (e.g “*Dapat ang mga babae nasa bahay lang*”, “*Kalalaki mong tao...*”)
 - Have experienced
 - Have not experienced
 - Have exhibited the behavior



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- Have experienced and exhibited the behavior
3. Concept of Gratitude/Utang na Loob (e.g “*Kami ang nagpapakain sayo, wala kang karapatan manumbat*”)
- Have experienced
 - Have not experienced
 - Have exhibited the behavior
 - Have experienced and exhibited the behavior
4. Comparing one to another (e.g “*Buti pa ganito, kaya niya*”, “*Dapat gayahin mo si ganito*”)
- Have experienced
 - Have not experienced
 - Have exhibited the behavior
 - Have experienced and exhibited the behavior
5. Pressure on Future (e.g “*Anong plano mo pagka graduate mo?*”, “*Kailan ka ikakasal/mag-aanak?*”)
- Have experienced
 - Have not experienced
 - Have exhibited the behavior
 - Have experienced and exhibited the behavior
6. Forcing respect toward an elderly (e.g “*Mas nakakatanda siya kaya dapat nirerespeto*”, “*Wala kang respeto sa mas matanda sayo!*”)
- Have experienced
 - Have not experienced
 - Have exhibited the behavior
 - Have experienced and exhibited the behavior
7. Stigma of not pursuing a big salary career (e.g “*Walang kang patutunguhan diyan, dapat mag doctor/engineering ka na lang*”)
- Have experienced
 - Have not experienced
 - Have exhibited the behavior
 - Have experienced and exhibited the behavior
8. Their children as a retirement plan(e.g “*Pagkatapos mo sa pag-aaral, ikaw mag aahon sa amin sa hirap.*”)
- Have experienced
 - Have not experienced
 - Have exhibited the behavior
 - Have experienced and exhibited the behavior



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In a school setting, have you or have you not experienced and/or exhibited the following scenarios:

1. Smart-shamed (e.g “*Edi ikaw na magaling!*” “*Pa ingles-ingles ka pa diyan, mag Tagalog ka nga!*”)
 Have experienced
 Have not experienced
 Have exhibited the behavior
 Have experienced and exhibited the behavior

2. Ostracized for being too innocent or eccentric (e.g “*Wag na siya isali, ‘di niya naman maiintindihan*”)
 Have experienced
 Have not experienced
 Have exhibited the behavior
 Have experienced and exhibited the behavior

3. Categorized into a specific group (i.e the perception of cream/star sections classified as smart, and lower sections as rowdy)
 Have experienced
 Have not experienced
 Have exhibited the behavior
 Have experienced and exhibited the behavior

4. Accused of favoritism (i.e Teacher’s pet)
 Have experienced
 Have not experienced
 Have exhibited the behavior
 Have experienced and exhibited the behavior

5. Accused as a show-off (i.e Pabibo, bida bida)
 Have experienced
 Have not experienced
 Have exhibited the behavior
 Have experienced and exhibited the behavior

In society, have you or have you not experienced and/or exhibited the following scenarios:

1. Ageism (i.e a bias against someone’s age, e.g “*Bata ka pa, kaya wala kang alam*”)
 Have experienced
 Have not experienced
 Have exhibited the behavior
 Have experienced and exhibited the behavior



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2. Toxic Positivity (i.e Dismissive and invalidation toward people's problems and negative emotions, e.g "*Ganyan talaga ang buhay, malalagpasan mo rin 'yan*")
 - Have experienced
 - Have not experienced
 - Have exhibited the behavior
 - Have experienced and exhibited the behavior
3. Victim blaming (i.e implying a victim is responsible for being abused or taken advantage of, e.g "*Kasalanan mo kaya ka na biktima*")
 - Have experienced
 - Have not experienced
 - Have exhibited the behavior
 - Have experienced and exhibited the behavior
4. Filipino Time (i.e Tardiness or the tendency to be insensitive to designated schedules)
 - Have experienced
 - Have not experienced
 - Have exhibited the behavior
 - Have experienced and exhibited the behavior
5. Using lack of faith to dismiss problems (e.g "*Kulang ka lang sa pananampalataya*", "*Di ka kasi nagdadasal*")
 - Have experienced
 - Have not experienced
 - Have exhibited the behavior
 - Have experienced and exhibited the behavior
6. Religious hypocrisy (i.e Using religion to appear virtuous/Weaponizing the bible to discriminate, e.g "*Ayon sa bibliya, homosexuality is a sin!*")
 - Have experienced
 - Have not experienced
 - Have exhibited the behavior
 - Have experienced and exhibited the behavior
7. Crab Mentality (i.e The tendency to get jealous and pull people that are better than them down)
 - Have experienced
 - Have not experienced
 - Have exhibited the behavior
 - Have experienced and exhibited the behavior



Appendix E: Survey Results

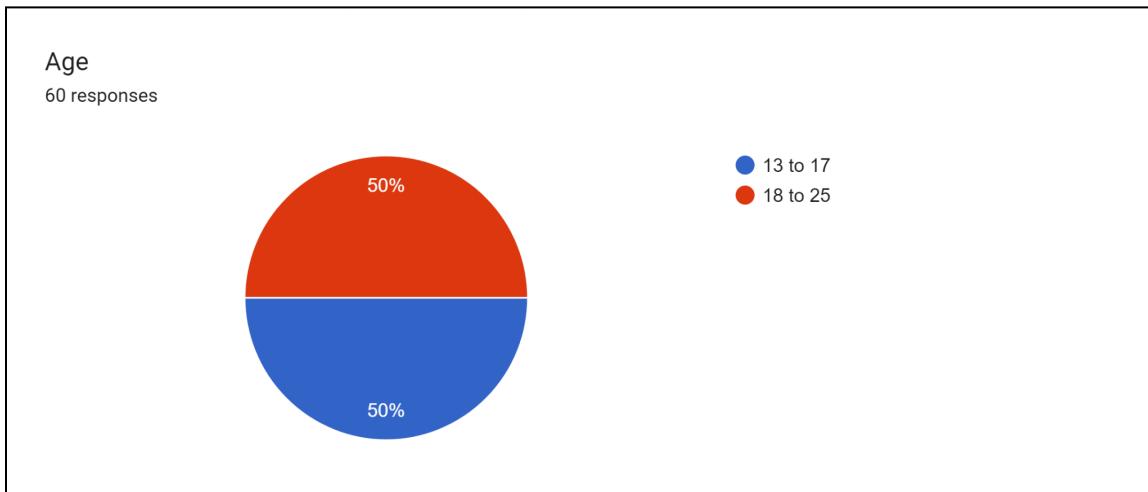


Figure 2.1.1 Pie chart showing percentage of age demographic

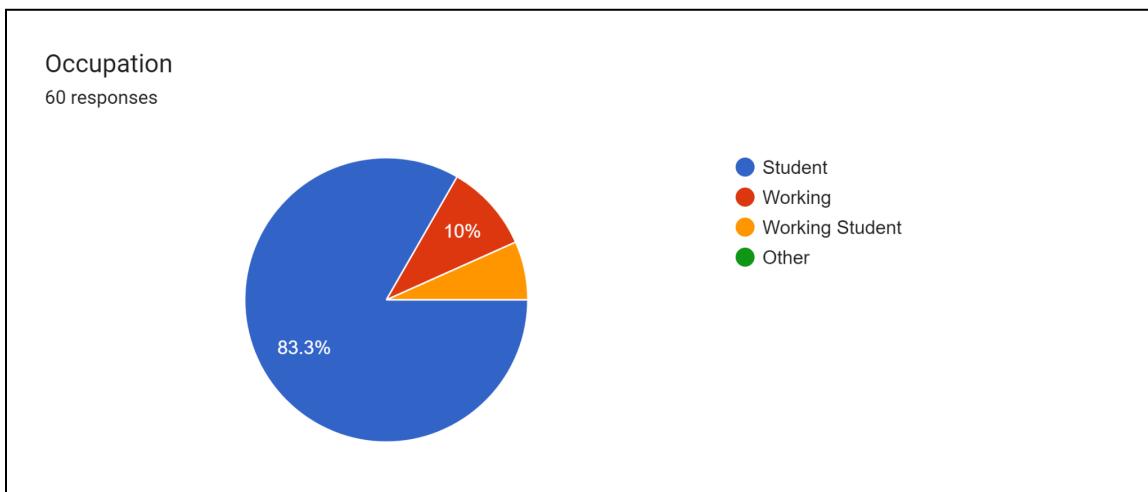


Figure 2.1.2. Pie chart showing occupation of the respondents



Body-shamed (e.g "Parang tumaba ka", "Masyado ka ng payat")

60 responses

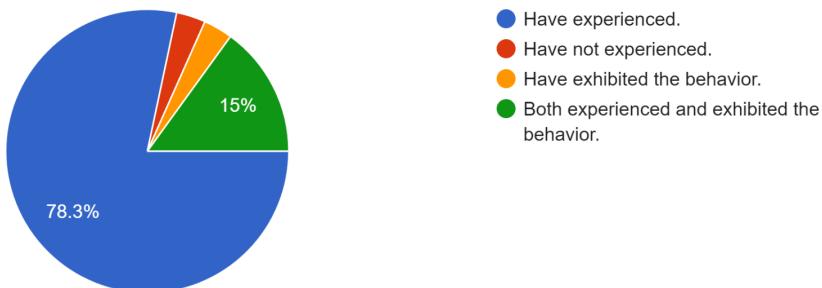


Figure 2.2.1. Pie chart showing the percentage of have experienced or not experienced, exhibited 'Body Shamed' in a family setting.

Gender bias/Sexism/Misogyny (e.g "Dapat ang mga babae nasa bahay lang", "Kalalaki mong tao...")

60 responses

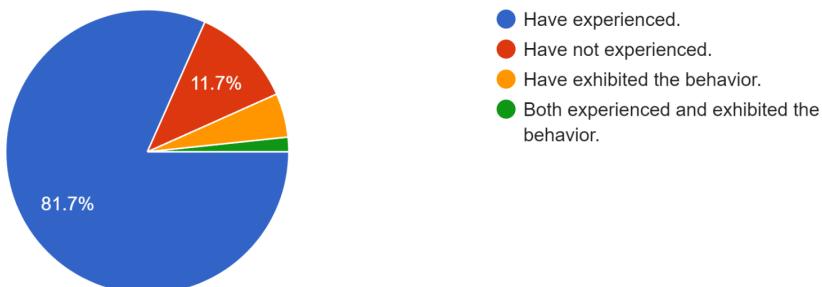


Figure 2.2.2. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Gender Bias/Sexism/Misogyny' in a family setting.



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Concept of Gratitude/Utang na Loob (e.g. "Kami ang nagpapakain sayo, wala kang karapatan manumbat")

60 responses

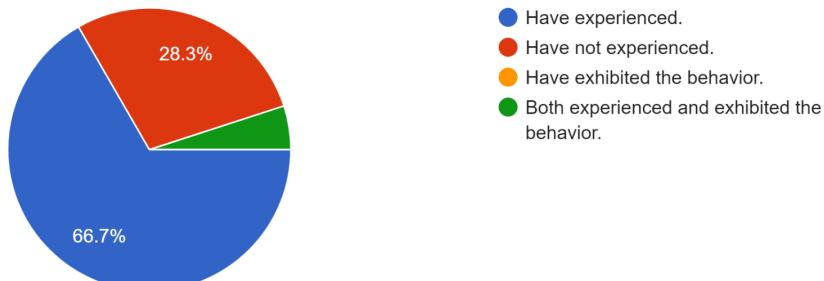


Figure 2.2.3. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Concept of Gratitude/Utang na Loob' in a family setting.

Comparing one to another (e.g. "Buti pa ganito, kaya niya", "Dapat gayahin mo si ganito")

60 responses

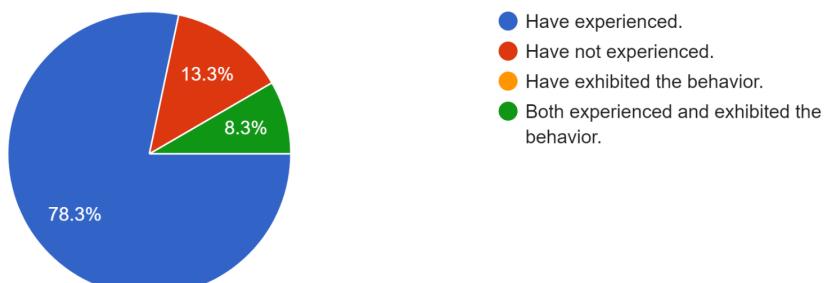


Figure 2.2.4. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Comparing one to another' in a family setting.



Pressure on Future (e.g "Anong plano mo pagka graduate mo?", "Kailan ka ikakasal/mag-aanak?")

60 responses

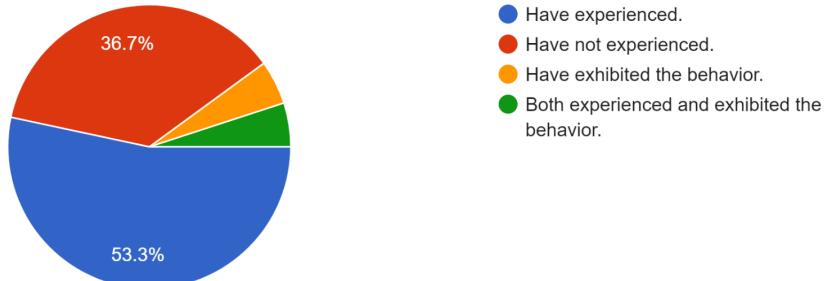


Figure 2.2.5. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Pressure on Future' in a family setting.

Forcing respect towards an elderly (e.g "Mas nakakatanda siya kaya dapat nirerespeto", "Wala kang respeto sa mas matanda sayo!")

60 responses

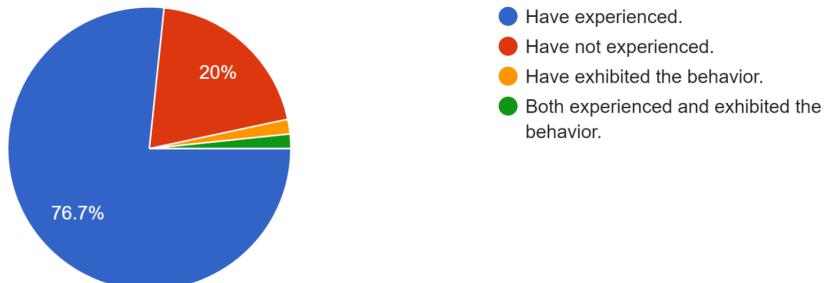


Figure 2.2.6. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Forcing respect towards an elderly' in a family setting.



Stigma of not pursuing a big salary career (e.g "Walang kang patutunguhan diyan, dapat mag doctor/engineering ka na lang")

60 responses

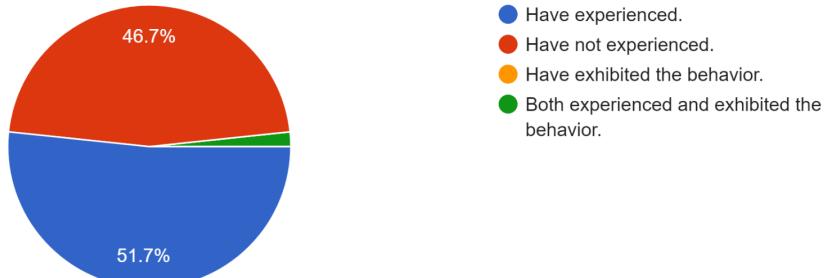


Figure 2.2.7. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Stigma of not pursuing a big salary career' in a family setting.

Their children as a retirement plan(e.g "Pagkatapos mo sa pag-aaral, ikaw mag aahon sa amin sa hirap.)

60 responses

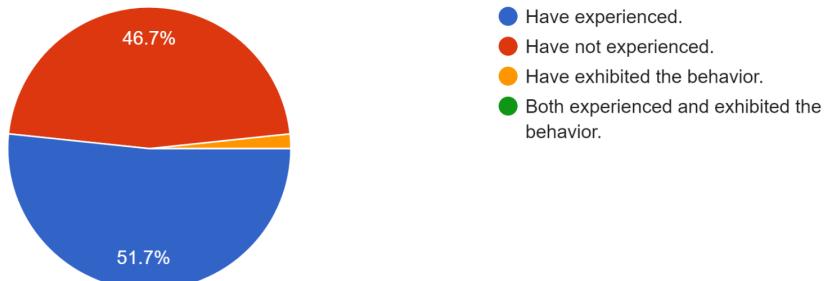


Figure 2.2.8. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Their children as a retirement plan' in a family setting.



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Smart-shamed (e.g "Edi ikaw na magaling!" "Pa ingles-ingles ka pa diyan, mag Tagalog ka nga!")
60 responses

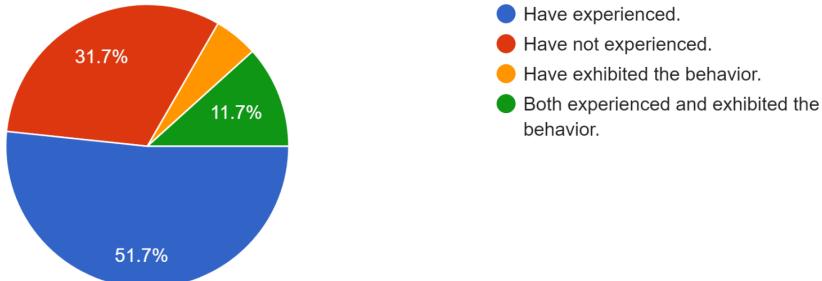


Figure 2.3.1. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Smart-shamed' in a school setting.

Ostracized for being too innocent or eccentric (e.g "Wag na siya isali, 'di niya naman maiintindihan")
60 responses

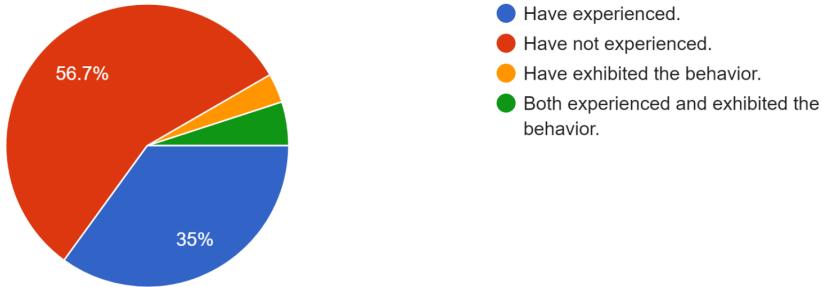


Figure 2.3.2. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Ostracized for being too innocent or eccentric' in a school setting.



Categorized into a specific group (i.e the perception of cream/star sections classified as smart, and lower sections as rowdy)

60 responses

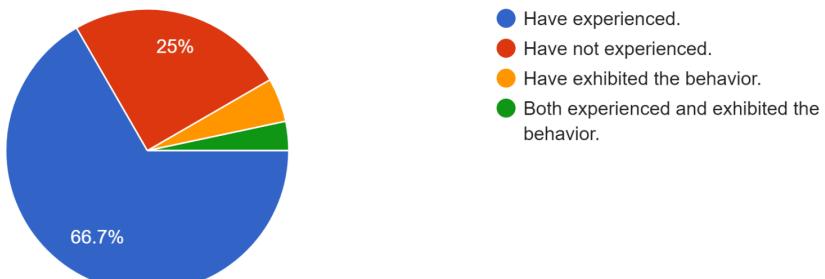


Figure 2.3.3. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Categorized into a specific group' in a school setting.

Accused of favoritism (i.e Teacher's pet)

60 responses

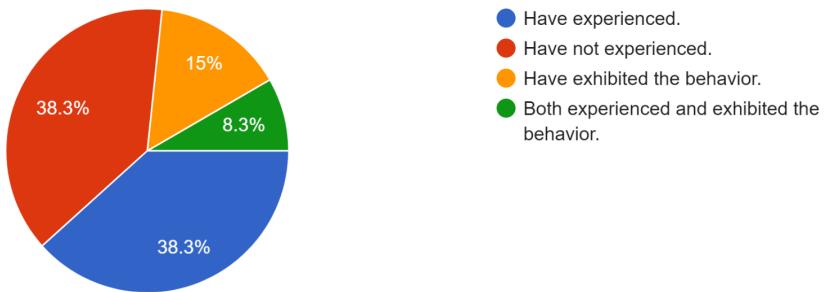


Figure 2.3.4. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Accused of favoritism' in a school setting.



Accused as a show-off (i.e Pabibo, bida bida)

60 responses

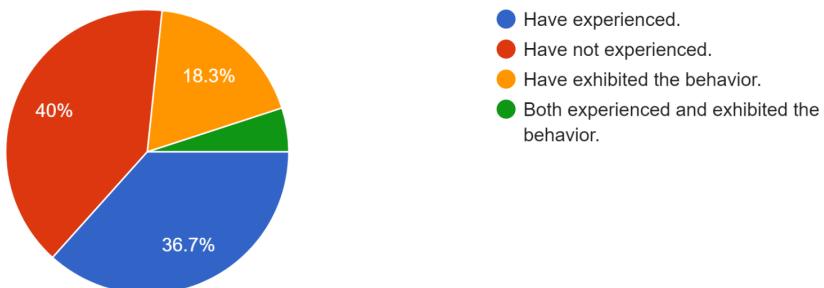


Figure 2.3.5. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Accused as a show-off' in a school setting.

Ageism (i.e a bias against someone's age, e.g "Bata ka pa, kaya wala kang alam")

60 responses

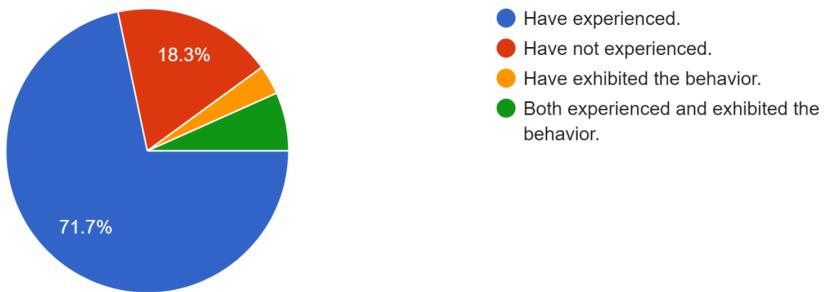


Figure 2.4.1. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Ageism' in society.



Toxic Positivity (i.e Dismissive and invalidation toward people's problems and negative emotions, e.g "Ganyan talaga ang buhay, malalagpasan mo rin 'yan")

60 responses

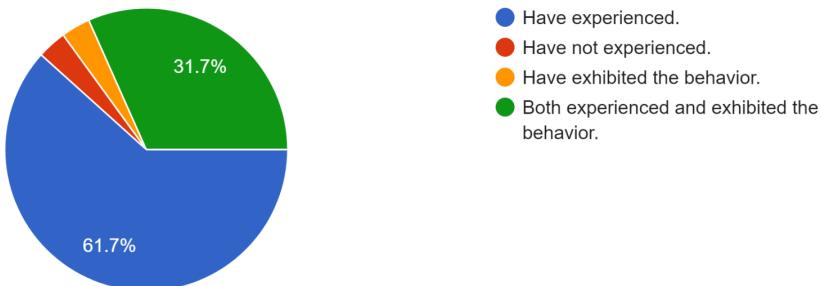


Figure 2.4.2. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Toxic Positivity' in society.

Victim blaming (i.e implying a victim is responsible for being abused or taken advantage of, e.g "Kasalanan mo kaya ka na biktima")

60 responses

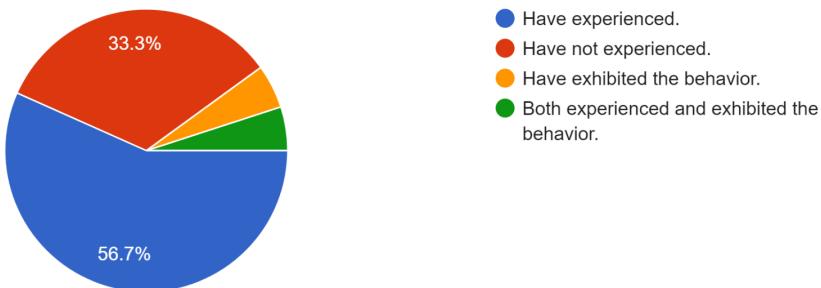


Figure 2.4.3. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Victim blaming' in society.



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Filipino Time (i.e Tardiness or the tendency to be insensitive to designated schedules)

60 responses

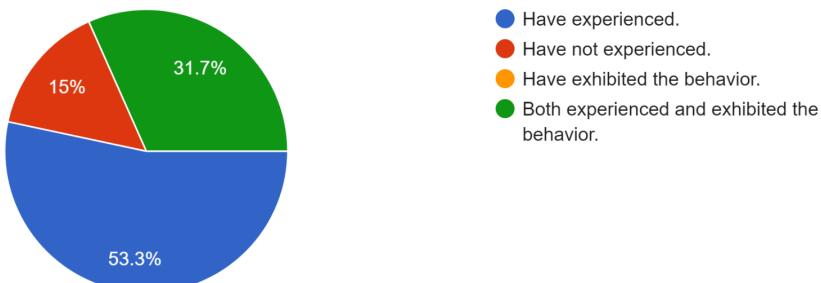


Figure 2.4.4. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Filipino Time' in society.

Using lack of faith to dismiss problems (e.g "Kulang ka lang sa pananampalataya", "Di ka kasi nagdadasal")

60 responses

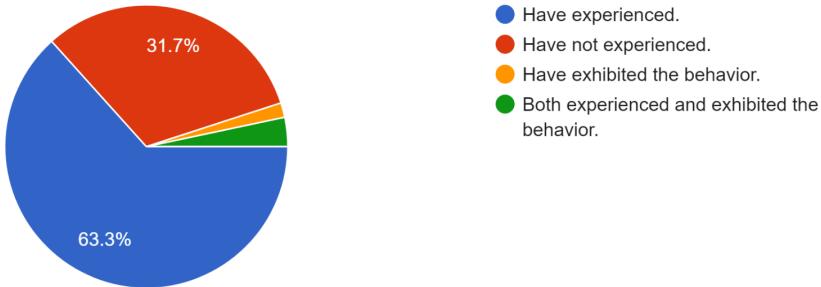


Figure 2.4.5. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Using lack of faith to dismiss problems' in society.



Religious hypocrisy (i.e Using religion to appear virtuous/Weaponizing the bible to discriminate, e.g "Ayon sa bibliya, homosexuality is a sin!")

60 responses

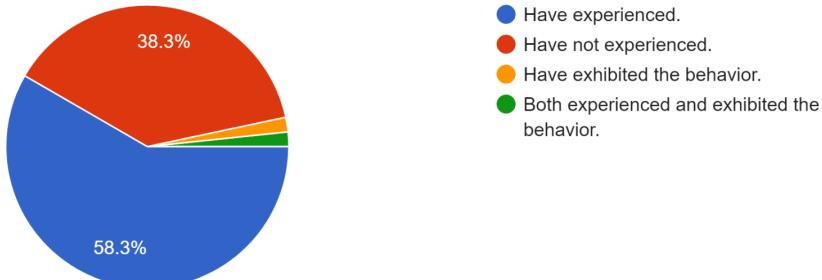


Figure 2.4.6. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Religious hypocrisy' in society.

Crab Mentality (i.e The tendency to get jealous and pull people that are better than them down)

60 responses

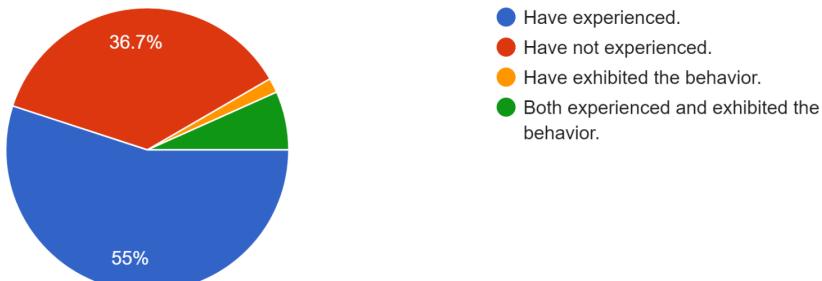


Figure 2.4.7. Pie chart showing the percentage of respondents who have experienced or not experienced, exhibited 'Crab Mentality' in society.