



**PERCEPTION OF FILIPINO VALUES  
PORTRAYED IN PINOY BIG BROTHER**

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**ABSTRACT**

The study (1) found out what Filipino values did the respondents perceive as portrayed in Pinoy Big Brother (PBB); (2) identified situations when and where these Filipino values were perceived; (3) determined how were these Filipino values perceived - positively or negatively; and (4) found out if and why did their perception of these Filipino values concur with Virgilio Enriquez's categories and definition of basic Filipino values. It employed a post-test only research design. There were 84 respondents from three high schools.

All the Filipino values listed on Virgilio Enriquez's basic Filipino values were perceived. Situations where each Filipino value was perceived from were also cited. *Mañana habit* and *mapamahiin* were not perceived from any scene in PBB.

There were 14 Filipino values perceived positively and 13 negatively. Perception of *biro/kantyaw* and *mapamahiin* and *bahala na* and *balato* did not concur to Virgilio Enriquez's basic Filipino values categories.

**Key Words:** perception, Filipino values, Pinoy Big Brother

**INTRODUCTION**

This study intended to find out how different or similar were the Filipino values that high school students in San Pablo City, Laguna perceived in Pinoy Big Brother to those of Virgilio Enriquez's basic Filipino values. This study tried to look at how Filipino values were perceived according to how it was portrayed in situations aired in PBB.

PBB mirrors how young adults think and behave today (2005). This study would help particularly the viewers and the Filipinos in general to know and understand who and what a Filipino is in terms of his values. This would also help the producer to highlight the positive Filipino values to encourage young audiences to cultivate such values and thus create a strong and positive Filipino identity. In the long run, this would correct misconceptions about Filipinos and would also help strengthen and uphold the true Filipino identity in and out of the country.

Specifically, this study tried to answer the following questions: 1) What Filipino values did the respondents perceive as portrayed in Pinoy Big Brother?; 2) In what situations were these Filipino values perceived?; 3) How were these values perceived - positively or negatively?; and 4) Did their perception of these Filipino values concur with Virgilio Enriquez's categories and definition of basic Filipino values? Why?

This study was conducted only in selected high schools in San Pablo City, Laguna. Thus, the generalizations that were made might not be true in other high schools in other places. Perception of high school students might differ from the perceptions of other age groups. The data were also affected by the degree to which the respondents were honest in answering the survey. PBB was and is not the only reality TV show in the Philippines. There are and were other reality TV shows which portray Filipino values or where audience can perceive Filipino values from. The study considered only one season and out of the season, only a week-long episode was seen by the respondents. PBB Season 1 had more than 100 episodes so the Filipino values that the respondents perceived in the selected video clip might not be the same with the other episodes. However, the study could still infer that the Filipino values that the respondents perceived were really portrayed in the show.

Respondents also had to watch some episodes from the program again (in case of those respondents who were previously exposed to PBB Season 1). The place where the respondents watched the video clip differed among schools. MSC students watched in an isolated room, where only those who were part of the study were there, Dizon HS students and SPCSHS students watched inside the library and the audio-visual room, respectively, where there were some other people coming in and out of the room. These different situations might also have an effect on the way the respondents watched and answered the questionnaire.

MSC and SPCSHS students watched using a television set and a VCD player while Dizon HS students watched in two laptops. The time when the respondents watched the video clip also differed among schools. MSC and SPCSHS students watched the video clip in the afternoon while Dizon HS students watched it in the morning. This might also have an effect since most students were already tired during the afternoon after doing their activities during the day. However, in the case of Dizon HS, some might be hungry because the data gathering session was conducted around 11 o'clock in the morning and was finished near lunch time.

"Perceived Filipino Values" was defined as those that the respondents perceived as portrayed in Pinoy Big Brother. It also referred to as portrayed Filipino values. On the other hand, "Perception of Filipino Values" referred to the respondents' view, interpretation or understanding whether a perceived Filipino value is positive or negative. "Basic Filipino Values" were those included in Virgilio Enriquez's list of Filipino values which were categorized as positive and negative. "Situations in PBB" were scenes or situations in PBB in which the Filipino values were perceived and lastly, "concurrence" referred to the event that the majority of the respondents' perception of a Filipino value was the same to those of the basic Filipino values category.

**METHODOLOGY**

**Research Design**

This study employed the post-test only descriptive research design. The respondents would need to watch the video-clip first before answering the self-administered questionnaire because it required recall.

**Location of the Study**

The study was conducted in San Pablo City, Laguna, Philippines where there are more than 20 high schools, public and private, sectarian and non-sectarian. This helped the researcher to have respondents coming from different kinds of schools who might have different outlook regarding Filipino values. The place was also accessible for the researcher that made the data gathering easy.

**Respondents**

The respondents of the study were 84 public and private high school students in San Pablo City, Laguna. There were 20 respondents from SPCSHS, 24 from MSC and 40 from Dizon HS. There were nine males from SPCSHS, five were freshmen and four were sophomores; and 11 females, five were freshmen and six were sophomores. In MSC, there were a total of 12 males and 12 females. Among the males are four freshmen, six juniors and two seniors. Four females were freshmen, seven were juniors and there was only one from the seniors. There were no sophomore respondents from MSC because none of them were available during the time of the data gathering. In Dizon HS, 10 respondents came from each year level and each year level had five males and five females.



### Materials

The 60-minute video clip of PBB Season 1 which included day 97 to 103 except day 101 was shown to the respondents. An eleven-item survey questionnaire was used for the post-test.

### Procedures

The researcher used the stratified random sampling in order to achieve the objectives of the study. From a list of all high schools in San Pablo City that was obtained from the City Schools Division Office, the researcher randomly selected three private and three public high schools. Among the private schools were Liceo de San Pablo, San Pablo Colleges and VYP-MSA High School (MSA). The public high schools included San Pablo City Science High School (SPCSHS), Col. Lauro D. Dizon Memorial National High School (Dizon HS) and San Pablo City National High School (Main). The researcher then sent letters to each respective school and followed them up through telephone. The researcher set a deadline as to when to get the schools' permission. Out of the six schools, only three (SPCSHS, MSA and Dizon HS) gave their permission to accommodate the data gathering activity.

The researcher was supposed to have 40 respondents from each school, with five males and five females each year level. However, SPCSHS had only two year levels (1<sup>st</sup> year and 2<sup>nd</sup> year) so there were only 20 respondents from it and instead of having five males and five females from each year level, the researcher decided to randomly select 10 respondents from each year level regardless of gender. In MSA, the researcher had a problem with the respondents because the randomly selected respondents did not all come because during the time of the data gathering, the school had an activity and so not all the selected respondents were available. Instead, the researcher gathered the remaining selected respondents and allowed some other students who were willing to participate in the study. Only Dizon HS was able to provide the preferred number and classifications of the respondents (five males and five females from each year level).

### Data Analysis

The data were analyzed using descriptive statistics which basically included frequency counts and percentages.

## RESULTS AND DISCUSSION

### Editions Watched

Sixty-eight respondents were exposed to PBB. Majority of them were female and 33 were male. Among them, 25 were freshmen, 15 were sophomores, 16 were juniors and 12 were seniors. Almost two-thirds had watched PBB Teen Edition. This might be attributed to their age since their age ranges from 12 to 16. Majority had also watched the first season and more than one fourth had also seen the PBB Celebrity Edition. This ranking was the same for all year levels. There were more females who had watched PBB Season 1 and the Teen Edition while there were more males who had watched the Celebrity Edition.

### Frequency and Length of Watching

Roughly two-fifths of the 68 respondents who were exposed to PBB watched the show between one to three days. High school students had less time to watch the show because it is shown too late at night. The show starts at around 9:30pm and ends around 11pm. Less than two-thirds watched PBB up to its end.

### Reasons for Watching

More than one-third (34.75%) of the respondents who were exposed in PBB cited that they watched the show because lessons could be learned from it and that it was good and fun to watch. These two reasons were the same reasons for all the schools, per year level and per gender. This implies that high school students wanted to watch shows where they could have fun while learning.

### Perception of Filipino Values

All the respondents perceived Filipino values in PBB. This implies that PBB shows Filipino values. However, this does not show yet whether or not they perceived positive Filipino values.

### Filipino Values Perceived as Portrayed in PBB and the Situations in which the Filipino Values are Portrayed

From the PBB video clip, respondents had to identify the Filipino values they saw in the show. Twenty seven basic Filipino values were listed; 14 were identified as positive and 13 were negative (as cited by Enriquez, 1992). There were a total of 1549 responses. Each Filipino value identified or reported by the respondents was interpreted as positive or negative based on how they perceived it and based on how the Filipino value was portrayed in the show. Nine hundred eighty seven of the responses were positive Filipino values and 562 were negative. Respondents were asked to identify the situations, events or scenes where they perceived the Filipino values. A total of 140 situations and scenes were identified by the respondents for all the Filipino values.

### Lambing

Lambing was the most perceived Filipino value. Almost all of the respondents perceived *lambing* as portrayed in PBB. All of the 82 respondents who reported *lambing* believed that it is a positive Filipino value. Seventy five respondents cited situations in which they perceived *lambing*. Majority of them saw *lambing* from the housemates themselves. This was evident every time the housemates talked or played with the elders. Twelve specifically pointed out Nene's *lambing* to Lola Coring. Lambing is a positive basic Filipino value. It is defined as caress therefore it is perceived positively.

### Pakikisama o Pakikipagkapwa-tao

*Pakikisama* or *pakikipagkapwa-tao* was one of the second most perceived Filipino values as portrayed in PBB. All of the 79 respondents who reported *pakikisama* or *pakikipagkapwa-tao* believed that it is a positive Filipino value. *Pakikisama* or *pakikipagkapwa-tao* is defined as companionship, friendship, camaraderie and is categorized as positive. According to the PAOCR (1972), one good aspect of *pakikisama* exists within the close family kinship and is interpreted as helping each other. Majority of the respondents said that *pakikisama* or *pakikipagkapwa-tao* was evident during the whole time when the housemates took care of the elders. This implies that the housemates encouraged mutual help in times of need, or mutual sympathy in times of sorrow (PAOCR, 1972) especially they knew what the lives of the elders were inside the home for the aged.



#### **Sikap at Tiyaga**

Seventy nine respondents reported this value and all of them said that it is a positive Filipino value. Seventy eight respondents cited situations in PBB where the Filipino value was perceived from and majority of them saw it from the housemates as they took care of the elders who stayed in Big Brother's house for about three days. The housemates showed *sikap at tiyaga* when they assisted the elders when peeing, playing or just staying in the living room. Also, *sikap at tiyaga* was evident when the housemates stayed late at night just to wait for the elders to sleep. *Sikap at tiyaga* or patience and perseverance or hard work is a positive basic Filipino value.

#### **Pagsasabi ng "po" at "opo" o Paggalang**

The fourth most perceived Filipino value as portrayed in PBB was *pagsasabi ng "po" at "opo" or paggalang*. Almost all the respondents perceived it and from them, 73 believed that it is a positive Filipino value. More than four fifths (84.52%) of the respondents cited a total of four situations where they saw *pagsasabi ng "po" at "opo" or paggalang*. Almost (91.55%) all the 71 respondents perceived it from the scenes when the housemates talked to the elders. The housemates were polite to the elders by uttering the words "po" and "opo" every time they conversed. Filipino parents and families have always taught their children to include the words "po" and "opo" whenever they speak to elders as a sign of respect making this a positive basic Filipino value.

#### **Biro/Kantyaw**

*Biro/kantyaw* was the fifth most perceived Filipino value having 75 responses. Almost two thirds of them believed that it is a positive Filipino value and 69 identified eight situations where they perceived *biro/kantyaw*. Among them, one third perceived *biro/kantyaw* between Uma and Say who teased each other from time to time. *Biro/kantyaw* is defined as joke or tease and was categorized negative. But the data implies that based on what the students saw in PBB, the Filipino value *biro/kantyaw* is a positive Filipino value. This can be seen how joking and teasing each other made the housemates happy inside the house.

#### **Tampo**

Seventy four respondents reported the Filipino value and about three fourths of them believed that *tampo* is negative. Majority of the 64 respondents who gave situations perceived *tampo* between Uma and Say. *Tampo* is defined as resentment or affective disappointment. This is a negative basic Filipino value and in PBB it was portrayed as such. Say was resentful to Uma when the latter told him that she should have not left Lolo Remigio alone in the living room. Say was disappointed by the way Uma told him about it who shouted at her.

#### **Kapit-bisig**

*Kapit-bisig* was reported by 68 respondents. Sixty seven said that it is a positive Filipino value. Less than three-fourths enumerated situations where *kapit-bisig* was exhibited. The scene where the Filipino value was perceived the most was when the housemates were building the house lantern for their weekly task. *Kapit-bisig* or brotherhood, helping others in times of need, was shown by the housemates as they assisted each other during their task where they had to build a big house lantern. Every one of them did his/her part to make sure that they will succeed in the task. Indeed, they were successful as Big Brother announced it. *Kapit-bisig* is a positive basic Filipino value.

#### **Strong Family Ties**

*Strong family ties* was reported by 68 respondents. Most of them believed that it is a positive Filipino value. Fifty-six respondents identified 10 different scenes in which they saw *strong family ties*. More than one third identified the scene when Nene Tamayo had her 100 seconds with her mother where they embraced and told each other how much they love one another. The both apologized for what wrong things they have done to each other. *Strong family ties* is identified as a positive basic Filipino value and is defined as family-oriented or close family relationship.

#### **Pagmamano o Paghalik sa Kamay ng Nakatatanda**

*Pagmamano o paghalik sa kamay ng nakatatanda* was perceived by 67 respondents. Fifty-eight of them perceived it positively. From the four situations enumerated by 43 respondents, the situation when the housemates always kissed the hands of the elders was where the Filipino was perceived the most. This means that the respondents' perception of *pagmamano o paghalik sa kamay ng nakatatanda* concur to Enriquez's category of basic Filipino values in which the Filipino value is identified as positive.

#### **Religiosity**

Sixty-seven respondents identified *religiosity*. Almost all of them believed that *religiosity* is a positive Filipino value. From the 58 respondents who enumerated the situations, less than one third saw *religiosity* positively in the scene where Lola Gloria said to Big Brother that she and Cass always prayed together. Having strong faith in God or being religious is identified as a positive basic Filipino value.

#### **Hiya**

Sixty out of 89 respondents perceived *hiya* as portrayed in PBB. Among them, majority believed that it is a negative Filipino value. Out of the 34 respondents who identified situations where *hiya* could be perceived from, more than one third said that *hiya* was seen from Lolo Remigio when he refused to sleep in the men's bedroom. The situation might not concur to the way the Filipino value was perceived by the students. In this case, two types of *hiya* is observed. In the situation, Lolo Remigio was too shy to sleep in the men's bedroom saying that he was not rightful to sleep there. According to PAOCR (1972), *hiya* is caused by a lack of uncertainty of social approval. This might be how Lolo Remigio felt when he was asked to sleep with the male housemates. The respondents might have perceived it to be negative if they believed that it is not right to be ashamed if something is offered to you which you did not ask for. However, there were some respondents who viewed it positively believing that Lolo Remigio just showed humility.

#### **Utang na Loob**

More than 70 percent of the respondents perceived *utang na loob*. Almost all of them perceived it positively and 41 respondents cited scenes where the Filipino value was seen. *Utang na loob* was noticed by almost all of these respondents when the elders thanked the housemates for the care that was given to them. This was exhibited when the elders were about to leave Big Brother's house. In accordance to Enriquez's categorization of the Filipino value, Andres (1989) classified *utang na loob* as a positive Filipino value, however, the lack of it would make it negative. This implies that if one person has a sense of gratitude, then it is positive as what the elders showed the housemates. The absence of it makes it otherwise.



### **Humor**

Among the 84 respondents, 58 perceived *humor* from PBB. Fifty seven respondents believed that it is positive. Everyone in PBB was humorous according to more than one-third of the 45 respondents who identified situations where *humor* was perceived from. *Humor* is defined as one's sense of joy/happiness even in the midst of problems and is categorized as positive. On the other hand, *humor* is also said to be distracting and unconstructive especially when it is presented in an offensive way such as making a joke out of a person.

### **Hospitality**

One of the basic Filipino values that the respondents perceived in PBB was hospitality. All the 57 respondents who reported *hospitality* said that it is a positive Filipino value. Majority of the respondents generally identified the housemates' welcome to the elders as the sole situation where *hospitality* was exhibited. The Filipinos have been known to be very accommodating of visitors. It is defined as generosity in the positive basic Filipino values category and this could be reflected on how the housemates shared the house with the elders.

### **Lack of Discipline**

More than two thirds of the respondents perceived *lack of discipline* from PBB and most of them believed that *lack of discipline* is a negative Filipino value. From the nine enumerated situations, the majority of the 27 respondents who cited them perceived *lack of discipline* the most from Lola Coring herself. Discipline is basically positive if you have it and the lack of it makes it negative. The word "lack" tells so much of how it is classified which can be observed in the absence of a definition in Enriquez's basic Filipino values categories..

### **Inggit**

Almost two thirds of the respondents reported *inggit* to be evident in PBB. Less than three fourths of them said that it is a negative Filipino value. Twenty five respondents identified three situations and most of them perceived *inggit* from the scene when Lola Gloria asked Nene a wallet. That time, Nene was embroidering a wallet for Lola Coring. *Inggit* is defined as jealousy and is categorized as negative.

### **Bahala na**

*Bahala na* was perceived negatively by 49 out of 54 respondents who identified the Filipino value to be evident in PBB. However, only 10 respondents cited situations in which *bahala na* was exhibited. These included the scenes when the housemates bet for their weekly task, when Say left Lolo Remigio alone in the living room, when Uma did not care if he would hurt other people with his words and when the housemates did not do their assigned weekly task. *Bahala na* is apparently a negative value. It forces a person to leave everything to chance and to being carefree. The only case where this value can be used is when one has to forget a traumatic experience. It should only be used as a defense mechanism, a "shock absorber" in the growing technological environment people have right now (PAOCR, 1972). *Bahala na* is one of the Filipino values that have been reiterated and redefined over the years. It has been categorized as a negative Filipino as it is defined as fatalism and the tendency to leave initiative and action to other (sometimes higher) authorities. But after several studies, its positive side has been developed in the sense that it is a way of showing personal responsibility (PAOCR, 1972).

### **Isang Salita**

Majority of the respondents perceived *isang salita* and from the 50 respondents, 43 believed that it is a positive Filipino value. Almost 30 percent of the total respondents identified scenes where and when they saw *isang salita*. Two fifths perceived it from the housemates themselves when they said that they could do the task given to them by Big Brother.

### **Crab Mentality**

There was only one situation where *crab mentality* was perceived from which was reported by seven respondents. This was during the nomination night where the housemates were asked to say who they nominated to be evicted from Big Brother's house. However, there were a total of 45 responses that said that *crab mentality* was seen in PBB. Almost 90 percent believed that it is a negative Filipino value. This Filipino value has always been perceived negatively because it has been stereotyped to be an act of not allowing others to get ahead of you. However, it can also be viewed as an act of reminding others not to forget you and also not to change (2005).

### **Mapamahiin**

Out of the 89 respondents, 44 perceived *mapamahiin* as portrayed in PBB. More than two thirds of them perceived *mapamahiin* positively. No respondent cited any situation where they perceived the Filipino value from. This does not concur to the basic Filipino values categories where *mapamahiin* is classified as a negative Filipino value. It is defined as believing in superstitions. The positive perception of *mapamahiin* might be due to the absence of portrayal in PBB.

### **Sisi**

Thirty eight out of the majority of the respondents who perceived *sisi* as portrayed in PBB believed that *sisi* is a negative Filipino value. Less than two thirds of the fourteen respondents who gave situations perceived *sisi* from the scene when Uma pointed out to Say that she should have not left Lolo Remigio alone. However, two respondents perceived *sisi* in a different way identifying the scene when Uma apologized to Say for what he had said. *Sisi* is one of the basic Filipino values which come in different types or kinds and interpretations. *Sisi* can be blame, regret or feeling sorry or apologetic.

### **Balato**

Twenty five out of 41 respondents who perceived *balato* believed that *balato* is a negative Filipino value. Less than two fifths perceived it positively. Most of the nine respondents who identified situations in PBB where *balato* was perceived said that the Filipino value was evident from the scene in the garden where Uma and other housemates asked *balato* from Nene should the latter win the contest.

### **Colonial Mentality**

Less than half of the respondents reported *colonial mentality* but only a few cited situations where it was evident. Most of them believed that *colonial mentality* is a negative Filipino value. The greater percentage of the five respondents identified Uma, himself a Filipino-Israeli, to be the one who showed *colonial mentality* in PBB.

### **Inferiority Complex**

Only 13 respondents identified situations where *inferiority complex* was perceived but less than half of the total number of respondents reported the Filipino value to be evident in the show. From the 39 respondents, 29 believed that *inferiority complex* is a negative Filipino value. Majority of the respondents who cited the situations said that the scene when Uma said to Nene that she would be the one to win showed *inferiority complex*. The scene was perceived to be showing that Uma felt inferior that it would be Nene who will win and not him.



### ***Ningas-kugon***

More than two fifths of the respondents perceived *ningas-kugon* from PBB. Thirty four out of 38 perceived it negatively. There were only two situations identified to be showing the Filipino value. Between the two, the scene when Say said she was tired of the task was the most identified to be the one that showed *ningas-kugon*.

### ***Mañana Habit***

Less than half of the respondents identified *mañana habit* but none listed any situation where it was evident. Nonetheless, almost all of them believed that it is a negative Filipino value. *Mañana habit* is synonymous to procrastination or "*mamaya na*."

### ***Metikulososo***

Less than fifty percent of the respondents perceived *metikulososo* as portrayed in PBB. Twenty nine out of 36 respondents said that it is a negative Filipino value. There were only three respondents who identified situations and these included the housemates' personal hygiene, Lola Coring herself and when the girl housemates put on their make-up. *Metikulososo* is the least perceived Filipino value.

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