

Ethnic and National Stereotypes and Self-Stereotypes of the Kapampangan, Ilocano and Tagalog Students of Tarlac State University

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ABSTRACT:

Tarlac State University (TSU) is a multicultural institution composed primarily of Kapampangan, Ilocano, and Tagalog students. This study examined and compared the ethnic stereotypes, ethnic self-stereotypes, and national self-stereotypes of these three ethnolinguistic groups to determine how multicultural interaction shapes ethnic and national identity. Guided by stereotype theory and concepts of imagined national identity, the study used a descriptive comparative design employing a modified Katz and Braly trait checklist and the uniformity index to analyze stereotype clarity and positivity.

Findings revealed that the Ilocano ethnic stereotype was the sharpest and moderately positive, the Kapampangan stereotype was predominantly negative, and the Tagalog stereotype was the blurriest but most positive. Ethnic self-stereotypes across all groups were clearer and more positive than ethnic stereotypes, suggesting stronger positive self-identification. However, overlaps between stereotypes and self-stereotypes were modest, indicating only partial internalization of ethnic labels. National self-stereotypes demonstrated greater uniformity and higher positivity across groups, with shared traits such as “God-fearing,” “hospitable,” and “loving” emerging as common national identity markers.

The study argues that although ethnic stereotypes remain present, positive national self-stereotypes transcend ethnolinguistic divisions and contribute to intergroup cohesion. The findings highlight how sustained multicultural interaction within TSU supports the construction of shared national identity and promotes peaceful interethnic relations and nation-building.

Keywords: ethnic self-stereotypes, ethnic stereotypes, ethnolinguistic groups, national self-stereotypes, Tarlac State University.

Introduction

Stereotypes both ethnic and national play a significant role in shaping intergroup perceptions, social cohesion, and identity formation in multicultural societies. In the

Philippines, where more than 180 ethnolinguistic groups coexist, examining how individuals view their own ethnic group and others remains a vital area of inquiry. The scientific foundation of stereotype research is anchored in the pioneering

work of Katz and Braly (1933), who developed an 84-item checklist to assess perceived characteristics of various racial and national groups. Their framework continues to influence contemporary studies because of its systematic methodology and conceptual clarity, despite its early publication date. The continued relevance of this classic study also reflects the limited number of recent empirical investigations on stereotype formation using comparable research designs.

Several Philippine studies though conducted decades ago offer valuable insights into the nature of ethnic and national stereotypes in the local context. Hunt's (1957) ethnographic research in Cotabato demonstrated how entrenched distrust and negative stereotypes reinforced social boundaries among Christian Filipinos, Muslim Filipinos, Lumad groups, and Chinese residents. Berreman (1958) adapted Katz and Braly's checklist to examine Filipino students' perceptions of different nationalities, identifying consistently positive stereotypes of Indians, Chinese, and White Americans and more negative stereotypes of Spaniards and Japanese. Tiongson's (1975) nationwide study revealed perceived hierarchies among nine major Philippine ethnolinguistic groups and highlighted that Filipinos viewed themselves through predominantly positive traits, such as being hospitable, industrious, friendly, and helpful.

Other researchers also explored intergroup tensions and identity construction during the same period. Garcia's (1976) qualitative work examined ethnic slurs between Chinese and Cebuano communities, noting the coexistence of mutual affirmation and denigration. Pablo and Gardner (1987) found substantial overlaps between the ethnic stereotypes of Tagalog children and those of their parents, demonstrating how stereotypes are transmitted across generations. Gastardo-Conaco (1993) further discovered that while Filipinos recognize ethnic and national distinctions, they prioritize other identities, particularly family, gender, and religion and often hold more positive stereotypes

about their own ethnic groups than about their national identity.

While these studies laid important groundwork, they also reveal a significant gap: most available literature on ethnic and national stereotypes in the Philippines is more than 30 to 90 years old. The absence of recent research is not indicative of diminished relevance but rather highlights a notable lack of contemporary empirical work on Filipino stereotypes. Rapid sociocultural changes, intensified mobility, digital communication, regional integration, and increasingly multicultural communities suggest that stereotypes may have evolved substantially since these earlier studies. Yet, no updated systematic analysis has been conducted, particularly within the context of Luzon's major ethnolinguistic groups.

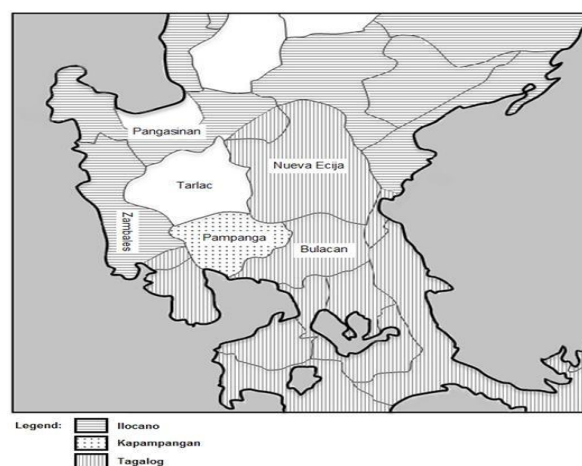


Figure 1: Composite Political and Ethnolinguistic Group Map of Central Luzon

The province of Tarlac provides a particularly compelling context for such research. Figure 1 illustrates the unique geopolitical and cultural positioning of Tarlac. Politically, it is bordered by Pangasinan, Nueva Ecija, Pampanga, and Zambales. Ethnolinguistically, the province is surrounded by major linguistic communities – Ilocano to the north and northwest, Kapampangan to the south, and Tagalog to the southeast. This configuration renders Tarlac a multi-ethnic and multicultural hub within Central Luzon.

In this landscape, Tarlac State University (TSU) provides an ideal setting for contemporary examination. Located in a province that is culturally and geographically surrounded by Ilocano, Tagalog, and Kapampangan-speaking communities, TSU reflects a microcosm of Central Luzon's ethnolinguistic diversity. Based on institutional estimates, its current student population consists of roughly 50% Kapampangan, 25% Ilocano, 20% Tagalog, and 5% from other groups. Despite this rich demographic mix, no empirical study has yet explored how these students conceptualize ethnic stereotypes, ethnic self-stereotypes, and national self-stereotypes.

The present study addresses this longstanding gap by conducting a comparative analysis of the ethnic and national stereotypes and self-stereotypes of Kapampangan, Ilocano, and Tagalog students at TSU. Specifically, the study aims to: (1) profile the ethnic stereotypes of the three ethnolinguistic groups; (2) compare the uniformity and positivity of these stereotypes; (3) identify their ethnic self-stereotypes; (4) compare and contrast these self-stereotypes with the stereotypes attributed to them; (5) identify their national self-stereotypes; and (6) compare these national self-stereotypes with their ethnic self-stereotypes. By updating and expanding upon decades-old literature, this study contributes to a more current understanding of stereotype formation, identity construction, and intergroup relations among Filipino youth in higher education.

METHODOLOGY

Following the methodology of Katz and Braly (1933), a questionnaire was constructed by asking 300 TSU students to list down traits that best describe the Kapampangans, and then the Ilocanos, and then the Tagalogs, and then the Filipinos. There is a divergence here from Katz

and Braly's design in the sense that the researcher also inquired about the national stereotype following the work of Gastardo-Conaco (1993). The answers of the initial respondents were collated in an alphabetical order in a single checklist. Following Berreman (1958), some of the traits from Katz and Braly that were deemed significant by the researcher were added into the said checklist.

Using the questionnaire, 100 Kapampangan, 100 Ilocano, and 100 Tagalog TSU students, all of whom are not part of the initial 100 informants, were instructed to extract from the checklist as many traits as they want to describe the Kapampangan. They were told to include unlisted traits that they think could also describe the Kapampangan. After finishing the first task, they were asked to do the same task for the Ilocano, and then for the Tagalog, and then for the Filipino. After accomplishing the said tasks, the students were asked to go back to their extracted traits for the Kapampangan and told them to mark with an "x" the five traits that best describe the Kapampangan. They were instructed to do the same for the Ilocano, the Tagalog, and the Filipino. The selection of respondents differed from Katz and Braly's design, in the sense that these TSU students are also part of the ethnolinguistic groups that are studied by this paper. To ascertain whether each of these TSU students is a Kapampangan, Ilocano, or Tagalog, they were made to manifest their mother language on the questionnaire.

The data gathered from the questionnaires were analyzed in accordance with the three main parts of this paper. The first part of this paper is about the ethnic stereotypes of the three ethnolinguistic groups, and figure 2 presents the conceptual framework for the analyses done with the data for this specific part.

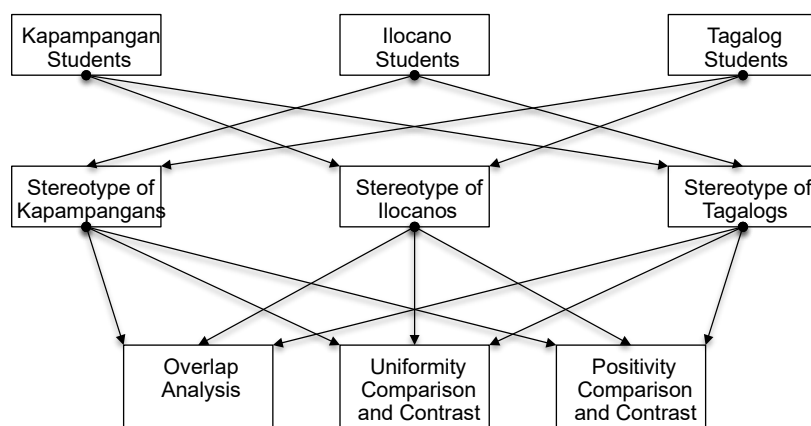


Figure 2: Conceptual Framework for the First Part of the Paper

The first part of the paper contains four investigations. The first one is the profiling of the ethnic stereotypical traits of each of the three ethnolinguistic groups as seen by the other two ethnolinguistic groups. This was done by identifying the top 12 traits for each group based on frequency count from the responses coming from the other two groups. The second investigation is the overlap analysis that looked into the traits that are shared by two ethnolinguistic groups, as well as those traits that are shared by all three ethnolinguistic groups. This overlap analysis also looked into the percentages of these shared traits. The third investigation is the comparison on the uniformity indices of the three stereotypes. Based on the Katz and Braly uniformity index, the smaller the number for a given group is, the sharper its stereotypical image. The comparison will reveal

which of the stereotypes is sharpest and which is blurriest. The fourth investigation is the comparison of the positivity of the three stereotypes. This was done by pre-identifying the positively and negatively valued traits in the checklist constructed by the research project. By looking at how many positive and negative traits are present in the stereotype of a given ethnolinguistic group, the investigation can compare which ethnolinguistic group has the most positive, and which ethnolinguistic group has the most negative stereotype.

The second part of this paper is about the ethnic stereotypes of the three ethnolinguistic groups and their corresponding ethnic self-stereotypes, and figure 3 presents the conceptual framework for the analyses done with the data for this specific part.

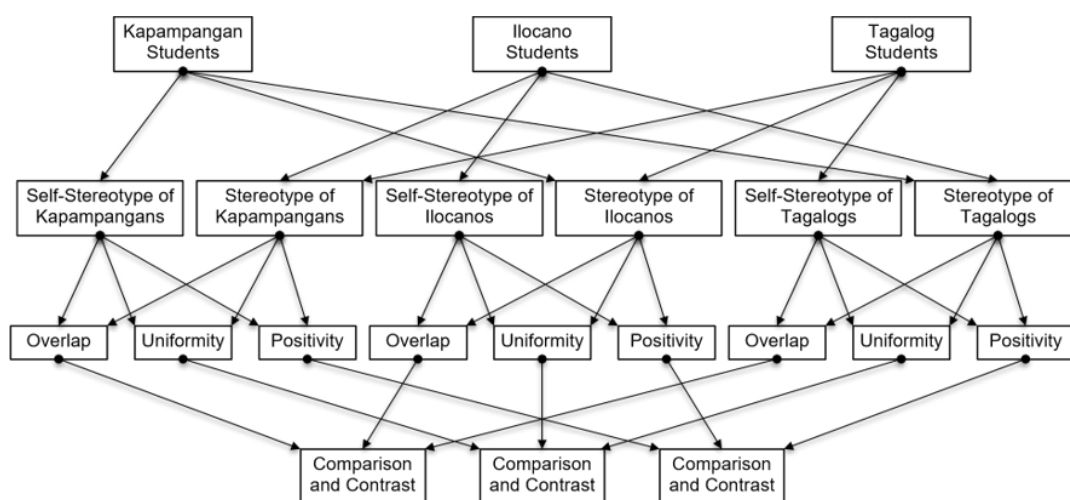


Figure 3: Conceptual Framework for the Second Part of the Paper

The second part of the paper contains seven investigations. The first one is the profiling of the ethnic self-stereotypical traits of each of the three ethnolinguistic groups. This was done by identifying the top 12 traits for each group based on frequency count from the responses coming from the same group. The second investigation is the overlap analysis that looked into the traits that are shared by the self-stereotype and its corresponding stereotype for each of the three ethnolinguistic groups. This overlap analysis also looked into the percentages of these shared traits. The third investigation is the uniformity analysis of the self-stereotypes, which is followed by a comparison with the uniformity indices of their corresponding stereotypes. The fourth investigation is the positivity analysis of the self-stereotypes, which is again followed by a comparison with the positivity levels of their corresponding stereotypes. The fifth

investigation is the comparison and contrast of the three overlap analyses, to determine which set of stereotypes and self-stereotype have the most similar pair. The sixth investigation is the comparison and contrast of the three studies on uniformity indices, to determine which set of stereotypes and self-stereotypes have the closest uniformity index. The seventh investigation is the comparison and contrast of the three studies on positivity, to determine which set of stereotypes and self-stereotypes has the closest levels of positivity.

The third part of this paper is about the ethnic self-stereotypes of the three ethnolinguistic groups and their corresponding national self-stereotypes, and figure 4 presents the conceptual framework for the analyses done with the data for this specific part.

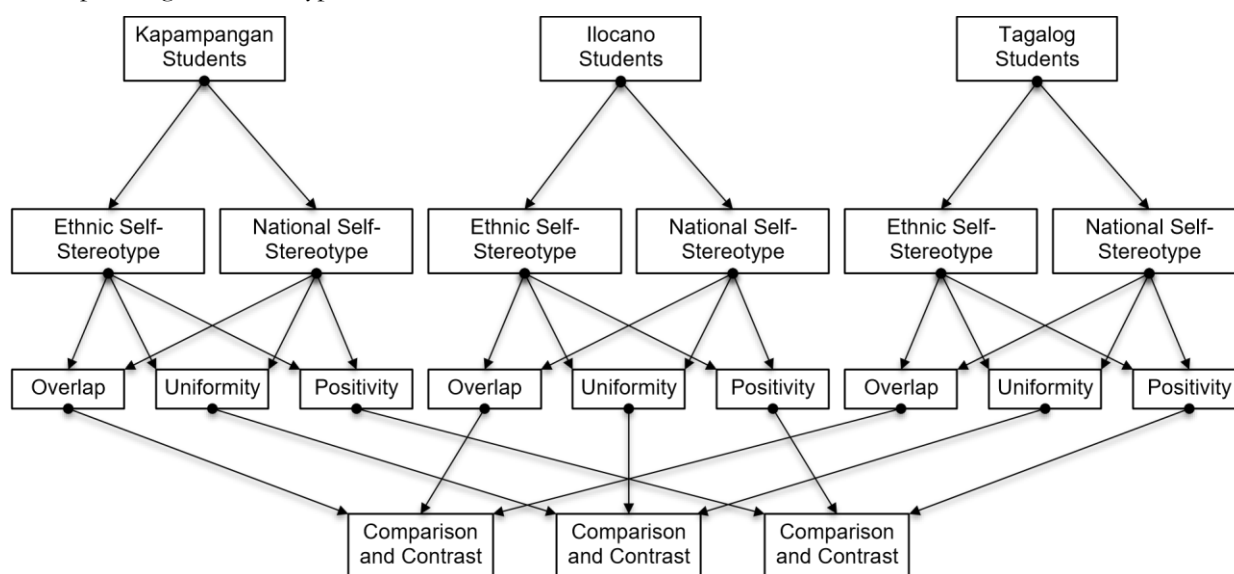


Figure 4: Conceptual Framework for the Third Part of the Paper

The third part of the paper also contains seven investigations. The first one is the profiling of the national self-stereotypical traits of each of the three ethnolinguistic groups. This was done by identifying the top 12 traits given by each of the three ethnolinguistic groups. The second investigation is the overlap analysis that looked into the traits that are shared by the national self-stereotype and its corresponding ethnic self-stereotype. This overlap analysis also investigated the percentages of these shared traits. The third

investigation is the uniformity analysis of the national self-stereotypes, which is followed by a comparison with the uniformity indices of their corresponding ethnic self-stereotypes. The fourth investigation is the positivity analysis of the national self-stereotypes, which is again followed by a comparison with the positivity levels of their corresponding ethnic self-stereotypes. The fifth investigation is the comparison and contrast of the three overlap analyses, to determine which set of national self-

stereotype and ethnic self-stereotype has the most similar pair. The sixth investigation is the comparison and contrast of the three studies on uniformity indices, to determine which set of national self-stereotypes and ethnic self-stereotype has the closest uniformity index. The seventh investigation is the comparison and contrast of the three studies on positivity, to determine which set of national self-stereotype and ethnic self-stereotype has the closest levels of positivity.

RESULTS AND DISCUSSION

ETHNIC STEREOTYPES

Top 10 ethnic stereotypes of the Ilocanos, Kapampangans, and Tagalogs were determined based on their total frequency from the perspectives of the members of the other ethnic groups. All traits of the same rank are included in the cases of equal total frequencies.

Table 1: Ethnic Stereotypical Traits of Ilocanos

Adjectives for the Ilocanos	Frequency (From Kapampangans)	Frequency (From Tagalogs)	Total Frequency	Rank
Stingy	65	63	128	1.00
Unfashionable/Tacky	27	24	51	2.00
Resourceful	23	22	45	3.00
God-fearing	13	18	31	4.00
Practical	13	17	30	5.00
Old Fashioned	17	9	26	6.00
Strict	7	16	23	7.50
Good at managing money	11	12	23	7.50
Brave/Courageous	15	6	21	9.00
Hospitable	10	8	18	11.00
Fast talker/Speaks quickly	11	7	18	11.00
Affectionate/Sweet	9	9	18	11.00

The top ethnic stereotypical traits of Ilocanos are stingy (n=128), unfashionable/tacky (n=51), resourceful (n=45), God-fearing (n=31), practical (n=30), old-fashioned (n=26), strict (n=23), good at managing money (n=23), brave/courageous (n=21), hospitable (n=18), fast talker/speaks quickly (n=18), and affectionate/sweet (n=18).

The findings reveal that Ilocanos are most stereotyped as stingy, followed by unfashionable or tacky, resourceful, God-fearing, and practical. Other frequently mentioned traits include being old-fashioned, strict, good at managing money, brave, hospitable, fast talkers, and affectionate.

The dominance of the descriptor "stingy" suggests that economic behavior remains a

defining feature of Ilocano ethnic representation. Historically, Ilocanos have been associated with thrift, prudence, and careful financial management. Although the term "stingy" carries negative connotations, it may also reflect broader cultural perceptions regarding resource conservation and economic discipline. Similar findings in ethnic stereotype research indicate that traits associated with financial prudence are often interpreted differently depending on the perspective of observers and the social context in which such behaviors occur.

The simultaneous appearance of resourceful, practical, and good at managing money reinforces a stereotype profile strongly associated with competence. According to the Stereotype Content Model, competence-related traits are often attributed to groups perceived as industrious, disciplined, and capable. These perceptions may contribute to the relatively

favorable social standing of Ilocanos despite the persistence of certain negative descriptors.

Interestingly, warmth-related traits such as God-fearing, hospitable, and affectionate also emerged among the most frequently cited characteristics. This suggests that external perceptions of Ilocanos are not exclusively competence-based but incorporate moral and relational dimensions as well. The coexistence of competence and warmth indicators positions Ilocanos within a relatively positive stereotype profile, reflecting a balance between economic capability and social virtue.

From a sociological perspective, these findings illustrate how ethnic stereotypes are socially constructed through repeated cultural narratives and intergroup interactions. The persistence of such representations demonstrates how collective identities become institutionalized within everyday discourse and transmitted across generations.

Table 2: Ethnic Stereotypical Traits of Kapampangans

Adjectives for the Kapampangans	Frequency (From Ilocanos)	Frequency (From Tagalogs)	Total Frequency	Rank
Arrogant	21	29	50	1.00
Good cook	28	20	48	2.00
Talkative	23	23	46	3.00
Generous/Spender	21	21	42	4.00
Fashionable (fashionista)	15	21	36	5.50
Picky/Finicky	3	13	36	5.50
Nagging woman/Scolding	11	19	30	7.00
Profane/Uses foul language	12	13	25	8.00
Well-dressed/Neat dresser	16	8	24	9.50
High-class	14	10	24	9.50

For the Kapampangans, the top ethnic stereotypical traits are arrogant (n=50), good cook (n=48), talkative (n=46), generous/spender

(n=42), fashionable (fashionista, n=36), picky/finicky (n=36), nagging/scolding (n=30), profane/uses foul language (n=25),

welldressed/neat dresser (n=34), and high-class/posh (n=24).

Unlike the stereotype profile of Ilocanos, which centers on thrift and practicality, the Kapampangan stereotype profile emphasizes social visibility, status expression, and cultural sophistication. The prominence of descriptors such as fashionable, well-dressed, and high-class suggests that Kapampangans are commonly perceived as possessing refined tastes and elevated social aspirations. These findings align with historical representations of Pampanga as a region associated with culinary excellence, cultural sophistication, and economic prosperity.

The high ranking of "good cook" reflects the enduring symbolic significance of food in Kapampangan cultural identity. Culinary traditions have long served as markers of regional distinction, making cooking expertise an important source of collective pride and ethnic

recognition. The persistence of this stereotype indicates that food remains a powerful mechanism through which ethnic identity is communicated and reproduced.

However, several traits including arrogant, picky, and profane suggest ambivalent evaluations. Such findings are consistent with theories proposing that groups perceived as socially successful often become targets of stereotypes that combine admiration with criticism. According to the Stereotype Content Model, groups associated with competence and status may simultaneously evoke perceptions of competitiveness, resulting in mixed emotional reactions from outsiders.

These findings demonstrate how ethnic stereotypes operate not only as descriptive labels but also as mechanisms through which social hierarchies and intergroup comparisons are maintained.

Table 3: Ethnic Stereotypical Traits of Tagalogs

Adjectives for the Tagalogs	Frequency (From Ilocanos)	Frequency (From Kapampangans)	Total Frequency	Rank
God-fearing	28	15	43	1.00
Beautiful/Handsome	3	30	33	2.00
Fair-skinned	15	14	29	3.00
Affectionate/Sweet	8	15	23	4.00
Helpful	8	14	22	5.50
Assertive/Fighter	9	13	22	5.50
Fashionable	5	13	18	8.00
Goal-Oriented	15	3	18	8.00
Resourceful	9	9	18	8.00
Flirtatious/Charming	14	3	17	11.00
Poetic	16	1	17	11.00
Loving	10	7	17	11.00

For the Tagalogs, the top ethnic stereotypical traits are God-fearing (n=43), beautiful/handsome (n=33), fair-skinned (n=29), affectionate/sweet (n=23), helpful (n=22), assertive/fighter (n=22), fashionable (n=18), goal-oriented (n=18), resourceful (n=18), flirtatious/charming (n=17), poetic (n=17), and loving (n=17).

The most frequently attributed stereotypes of Tagalogs include God-fearing, beautiful or handsome, fair-skinned, affectionate, helpful, assertive, fashionable, goal-oriented, resourceful, flirtatious, poetic, and loving.

The Tagalog stereotype profile differs markedly from those of Ilocanos and Kapampangans. Whereas Ilocanos are primarily associated with competence and Kapampangans with status-related traits, Tagalogs appear to be characterized largely by warmth, attractiveness, and relational qualities. Descriptors such as affectionate, loving, helpful, and God-fearing indicate that interpersonal relationships and emotional expressiveness are central components of Tagalog identity as perceived by outsiders.

The prominence of physical attributes such as beautiful, handsome, and fair-skinned is particularly noteworthy. These findings may reflect the influence of media representation, cultural standards of beauty, and the concentration of political and cultural institutions in predominantly Tagalog-speaking regions. The emphasis on attractiveness suggests that physical appearance functions as an important symbolic marker in the social construction of Tagalog identity.

At the same time, the presence of traits such as goal-oriented, resourceful, and assertive indicates that competence remains an important component of Tagalog stereotypes. This combination of warmth and competence corresponds closely to the most favorable quadrant of the Stereotype Content Model, suggesting that Tagalogs are generally perceived in highly positive terms.

OVERLAP ANALYSIS

Between Ilocanos and Tagalogs, there is an 8% overlap for the traits resourceful, Godfearing and affectionate or tender. Between Kapampangans and Tagalogs, there is a 3% overlap for the trait fashion-conscious.

The overlap analysis was conducted to determine the extent to which the ethnic stereotypes attributed to Ilocanos, Kapampangans, and Tagalogs share common characteristics. The presence of overlapping traits suggests areas of perceived similarity among ethnolinguistic groups, whereas the absence of overlap highlights the distinctiveness of each group's social representation. Examining overlap is important because stereotypes are not merely collections of isolated characteristics; rather, they are cognitive frameworks that individuals use to categorize and differentiate social groups. The degree of overlap therefore provides insight into how clearly ethnic boundaries are perceived and maintained within Philippine society.

The findings reveal relatively low levels of overlap among the ethnic stereotypes of the three groups. Between Ilocanos and Tagalogs, an overlap of only 8 percent was observed, consisting of the traits resourceful, God-fearing, and affectionate or tender. Between Kapampangans and Tagalogs, an overlap of only 3 percent was found, represented solely by the trait fashion-conscious. No substantial overlap emerged between Ilocanos and Kapampangans. These results suggest that respondents generally perceive each ethnolinguistic group as possessing a distinctive set of characteristics rather than sharing a large common pool of stereotypical attributes.

The overlap between Ilocanos and Tagalogs is particularly noteworthy because the shared traits are overwhelmingly positive. Resourcefulness reflects competence, adaptability, and problem-solving ability; being God-fearing reflects moral character and religiosity; and being affectionate reflects warmth and relational orientation. Together, these traits correspond closely to the two major dimensions of the Stereotype Content

Model—competence and warmth (Fiske et al. 2002). The presence of these shared attributes suggests that despite ethnolinguistic differences, both groups are perceived as possessing socially desirable qualities that contribute to favorable evaluations.

At the same time, the limited extent of overlap demonstrates that Ilocanos and Tagalogs remain cognitively differentiated categories. While they may share certain positive qualities, the broader stereotype profiles remain distinct. Ilocanos are primarily associated with frugality, practicality, and financial discipline, whereas Tagalogs are more strongly linked to warmth, attractiveness, affection, and interpersonal orientation. These differences indicate that respondents continue to recognize meaningful cultural distinctions between the two groups.

The overlap between Kapampangans and Tagalogs is even more limited, consisting only of the descriptor fashion-conscious. Although seemingly superficial, this shared characteristic may reflect broader perceptions related to social presentation, aesthetics, and concern for personal appearance. The fact that fashion-consciousness emerged as the sole overlapping trait suggests that respondents view Kapampangans and Tagalogs as fundamentally different in most other respects. This finding reinforces the distinctiveness of Kapampangan identity, which is primarily associated with culinary expertise, assertiveness, extravagance, and social expressiveness.

The generally low overlap across groups supports sociological arguments that ethnic stereotypes function as mechanisms of social differentiation. By emphasizing characteristics believed to be unique to a particular group, stereotypes help establish symbolic boundaries that distinguish one community from another. Such boundaries contribute to the maintenance of ethnolinguistic identities by reinforcing perceptions of group uniqueness and collective distinctiveness.

From the perspective of Social Identity Theory (Tajfel and Turner 1979), the limited overlap may also reflect processes of positive differentiation.

Individuals tend to categorize social groups in ways that accentuate differences between groups while emphasizing similarities within groups. Consequently, respondents may be more likely to identify traits that distinguish ethnolinguistic groups rather than traits they share. This tendency contributes to the persistence of clear ethnic boundaries even within a broader national community.

COMPARATIVE ANALYSIS ON UNIFORMITY

The analysis of uniformity was conducted to determine the degree of consensus among respondents regarding the characteristics associated with each ethnolinguistic group. Uniformity reflects the extent to which a stereotype is clearly defined and consistently shared across respondents. Lower uniformity scores indicate sharper and more focused stereotypes, whereas higher scores suggest more diffuse and less standardized representations.

The results indicate that Ilocanos obtained the lowest uniformity index (16.57), followed closely by Kapampangans (16.74), while Tagalogs obtained the highest uniformity index (27.27). These findings suggest that the stereotype of Ilocanos is the sharpest and most clearly defined among the three groups, whereas the stereotype of Tagalogs is the blurriest and least uniform.

The sharpness of the Ilocano stereotype suggests that respondents possess a relatively strong consensus regarding the defining characteristics of Ilocanos. Traits such as stinginess, practicality, resourcefulness, financial responsibility, and religiosity repeatedly emerged across responses, creating a highly recognizable stereotype profile. The consistency of these descriptors indicates that Ilocano identity occupies a stable position within the collective imagination of respondents. Such stability may result from the longstanding circulation of cultural narratives portraying Ilocanos as disciplined, hardworking, and economically prudent individuals.

Kapampangans likewise demonstrated a relatively sharp stereotype profile. Respondents consistently associated them with characteristics

such as being good cooks, boastful, talkative, fashionable, and generous. The low uniformity score suggests that these traits have become widely accepted cultural representations. The consistency of these perceptions may be linked to the strong regional identity of Pampanga, particularly its reputation as the culinary capital of the Philippines and its historical associations with prosperity and cultural refinement.

In contrast, the Tagalog stereotype exhibited substantially lower uniformity. The higher uniformity index indicates that respondents were less consistent in identifying the characteristics that define Tagalogs. Several factors may explain this finding. First, Tagalogs constitute the largest ethnolinguistic group in the country and are distributed across diverse geographic, social, and economic contexts. Such diversity makes it more difficult for respondents to develop a single, coherent stereotype. Second, because Tagalogs are closely associated with the national language and the country's political and cultural center, perceptions of Tagalog identity may overlap with broader conceptions of Filipino identity, resulting in a more diffuse stereotype profile.

The findings suggest that stereotype clarity is influenced by the degree of perceived distinctiveness associated with an ethnolinguistic group. Groups that possess highly recognizable cultural markers tend to generate sharper stereotypes, whereas groups perceived as more heterogeneous tend to generate blurrier representations. Consequently, stereotype uniformity may serve as an indicator of the strength and visibility of ethnolinguistic boundaries within a multicultural society.

COMPARATIVE ANALYSIS ON POSITIVITY

This section presents the positivity indices of Ilocano, Kapampangan, and Tagalog ethnic stereotypes. Comparative Analysis on the Positivity of Ethnic Stereotypes

The positivity analysis examines the extent to which ethnic stereotypes are characterized by favorable or unfavorable evaluations. Positivity indices provide insight into how groups are

valued within the social imagination of respondents and reveal whether particular ethnolinguistic groups are generally perceived in positive, negative, or ambivalent terms.

Positivity of the Ilocano Ethnic Stereotype

The Ilocano ethnic stereotype yielded a positivity index of 4, indicating that positive traits substantially outnumber negative traits. Seven positive characteristics were identified, including resourceful, God-fearing, practical, good at managing money, brave, hospitable, and affectionate. Two neutral traits—old-fashioned and strict—were also identified, while only three negative traits emerged: stingy, unfashionable, and fast-talking.

The predominance of positive descriptors suggests that Ilocanos are generally viewed favorably by members of other ethnolinguistic groups. Many of the positive traits are associated with competence, responsibility, and moral integrity. Resourcefulness, practicality, and financial management reflect perceptions of economic competence, while religiosity, hospitality, and affection reflect moral and interpersonal virtues. Together, these characteristics create a stereotype profile that balances competence and warmth, two dimensions widely recognized as central to social evaluation.

Although negative traits remain present, they appear to be linked to the same behavioral tendencies that generate positive evaluations. For example, stinginess may be interpreted as the negative counterpart of financial prudence, while strictness may be viewed as the negative expression of discipline. This pattern suggests that the Ilocano stereotype is generally favorable despite the presence of a few ambivalent characteristics.

Positivity of the Kapampangan Ethnic Stereotype

The Kapampangan ethnic stereotype obtained a negativity score of -4, making it the least favorable stereotype profile among the three groups. Respondents identified six negative traits, including boastfulness, excessive talkativeness,

extravagance, finickiness, nagging behavior, and the use of foul language. Only two traits - being good at cooking and being well-dressed were consistently viewed as positive, while fashion consciousness and high social status were considered neutral.

The predominance of negative descriptors suggests that Kapampangans are viewed through a more ambivalent lens than the other groups. Interestingly, several of the negative traits appear to be associated with assertiveness, confidence, and social visibility. These characteristics may evoke mixed reactions because they challenge social norms emphasizing modesty and restraint. Consequently, behaviors interpreted by insiders as confidence or pride may be perceived by outsiders as arrogance or boastfulness.

This pattern is consistent with sociological research suggesting that groups perceived as socially prominent or culturally influential often become targets of ambivalent stereotypes. While they may be admired for certain achievements or competencies, they may also be criticized for perceived social dominance or competitiveness.

Positivity of the Tagalog Ethnic Stereotype

The Tagalog ethnic stereotype obtained the highest positivity index, with nine positive traits, two neutral traits, and only one negative trait. Positive characteristics included being God-fearing, beautiful or handsome, affectionate, helpful, brave, goal-oriented, resourceful, poetic, and loving. Neutral traits included fair-skinned and fashion-conscious, while the only negative

descriptor identified was being flirtatious or insincere in compliments.

The overwhelmingly positive profile suggests that Tagalogs enjoy a highly favorable position within the ethnolinguistic landscape examined in this study. The stereotype incorporates both competence-related traits, such as resourcefulness and goal orientation, and warmth-related traits, such as affection, love, and helpfulness. This combination corresponds to the most positively evaluated category within the Stereotype Content Model.

The inclusion of physical attractiveness among the most frequently cited traits further differentiates the Tagalog stereotype from those of Ilocanos and Kapampangans. This finding may reflect the influence of media representation and the visibility of Tagalog speaking populations within national institutions and cultural production.

ETHNIC STEREOTYPES AND ETHNIC SELF-STEREOTYPES

The first part of this section presents the top ethnic self-stereotypical traits of the Ilocanos, Kapampangans, and Tagalogs. The second part presents an overlap analysis of the ethnic stereotypes and the ethnic self-stereotypes among the three groups. The third part presents the uniformity indices of ethnic self-stereotypes of the three groups respectively. The fourth and fifth parts are for the comparative analysis on uniformity (Part 4) and positivity (Part 5) of ethnic stereotypes and ethnic self-stereotypes.

Ethnic Self-Stereotypical Traits

Table 4: Ethnic Self-Stereotypical Traits of Ilocanos

Adjectives for the Ilocanos	Total Frequency	Rank
Stingy	50	1.00
God-fearing	27	2.00
Patient and hardworking	23	3.00
Family-Centered	22	4.00
Hospitable	19	5.00
Fond of eating vegetables	18	6.00
Good at managing money	17	8.00

Fond of making others laugh	17	8.00
Brave/assertive	17	8.00
Understanding	13	10.00

The top ethnic self-stereotypical traits of the Ilocanos are stingy (n=50), God-fearing (n=27), patient and hardworking (n=23), family-centered (n=22), hospitable (n=19), fond of eating vegetables (n=18), good at managing money (n=17), fond of making others laugh (n=17), brave/assertive (n=17), and understanding (n=13).

The self-stereotypical profile of Ilocanos reveals a complex interplay between competence-based and morality-based identity markers. The most frequently cited trait, "stingy," emerged as a dominant descriptor even in self-representation, suggesting the internalization of a longstanding ethnolinguistic stereotype associated with thrift, frugality, and economic prudence. Rather than functioning exclusively as a negative characterization, this descriptor appears to be reinterpreted by Ilocanos as an adaptive cultural trait linked to resource management and economic resilience. This reinterpretation reflects a process of stereotype negotiation in which groups selectively redefine externally imposed labels to preserve collective self-worth.

The prominence of traits such as God-fearing, patient and hardworking, family-centered, and

hospitable indicates that Ilocano identity is anchored not only in competence but also in moral worth. These descriptors reflect values traditionally associated with Filipino collectivism and relational responsibility. Such findings support Social Identity Theory, which argues that individuals strive to maintain a positive social identity through favorable evaluations of their in-group. By emphasizing diligence, discipline, and moral uprightness, Ilocanos construct an identity that is both socially desirable and culturally legitimate.

Viewed through the Stereotype Content Model, the Ilocano self-image combines high competence and moderate-to-high warmth. Traits such as good at managing money, patient and hardworking, and brave/assertive correspond to competence dimensions, whereas hospitable, understanding, and family-centered correspond to warmth dimensions. This dual emphasis positions Ilocanos within a favorable quadrant of stereotype content characterized by respect and social approval. Such representations may explain why Ilocanos continue to occupy a distinct symbolic position within Philippine ethnolinguistic discourse.

Table 5: Ethnic Self-Stereotypical Traits of Kapampangans

Adjectives for the Kapampangans	Total Frequency	Rank
Good cooks	27	1.50
Boastful	27	1.50
Tactless or outspoken	25	3.00
Generous/extravagant or spends a lot	22	4.00
Assertive or confrontational	19	5.00
Talkative	16	6.50
Religious or God-fearing	16	6.50
Hospitable	15	8.00
Brave or fearless	13	9.50
Argumentative/witty in a sarcastic way	13	9.50

The top ethnic self-stereotypical traits of the Kapampangans are good cooks (n=27), boastful (n=27), tactless or outspoken (n=25), generous/extravagant or spends a lot (n=22), assertive or confrontational (n=19), talkative (n=16), religious or God-fearing (n=16), hospitable, n=15), brave or fearless (n=13), and argumentative/witty in a sarcastic way (n=13).

The self-stereotypical profile of Kapampangans is characterized by a combination of cultural pride and social expressiveness. The highest-ranked traits good cooks, boastful, tactless or outspoken, and generous/extravagant suggest that Kapampangans possess a self-concept that openly acknowledges both positive and potentially controversial characteristics. Unlike the Ilocanos and Tagalogs, whose self-representations are overwhelmingly positive, Kapampangans appear more willing to incorporate ambivalent traits into their collective identity.

The centrality of culinary competence is particularly noteworthy. The prominence of “good cooks” reflects the strong association between Kapampangan identity and culinary heritage. Food functions not merely as a cultural product but as a symbolic marker of ethnic

distinction. In this context, culinary expertise becomes a source of collective prestige and cultural capital.

The simultaneous appearance of boastfulness, assertiveness, and outspoken behavior suggests a group identity rooted in confidence and public self-expression. These traits may be interpreted negatively by outsiders, yet their persistence in self-descriptions indicates that Kapampangans regard them as markers of authenticity and strength. This pattern aligns with Social Identity Theory's assertion that groups selectively embrace traits that differentiate them from others and reinforce distinctiveness.

From the perspective of the Stereotype Content Model, Kapampangans occupy a more ambivalent position than Ilocanos. While warmth-related attributes such as hospitable and God-fearing remain present, they coexist with traits that may signal competitiveness and social dominance. This combination produces a mixed stereotype profile consistent with Fiske and colleagues' argument that groups perceived as both competent and competitive often evoke ambivalent social reactions.

Table 6: Ethnic Self-Stereotypical Traits of Tagalogs

Adjectives for the Tagalogs	Total Frequency	Rank
God-fearing	39	1.00
Loving	23	2.50
Simple or modest	23	2.50
Family-Centered	16	4.00
Fond of food	14	5.50
Smiley/cheerful	14	5.50
Goal-Oriented	13	8.00
Affectionate/sweet	13	8.00
Critical/analytical	13	8.00
Hospitable	9	10.00

The top ethnic self-stereotypical traits of the Tagalogs are God-fearing (n=39), loving (n=23), simple or modest (n=23), family-centered, n=16), fond of food (n=14), smiley or cheerful (n=14), goal-oriented (n=13), affectionate/sweet (n=13), critical or analytical (n=13), and hospitable (n=9).

The Tagalog self-stereotype profile is overwhelmingly positive and relational. The most frequently endorsed traits - God-fearing, loving, simple or modest, family-centered, and cheerful indicate a collective identity grounded in morality, emotional warmth, and interpersonal connectedness.

Unlike the Ilocano emphasis on competence or the Kapampangan emphasis on assertiveness, Tagalog self-representations are heavily concentrated on warmth dimensions. This pattern is evident in descriptors such as loving, affectionate, hospitable, and cheerful. Within the framework of the Stereotype Content Model, Tagalogs are positioned strongly within the high-warmth category, suggesting that interpersonal harmony and relational identity are central components of their collective self-understanding.

The prominence of God-fearing as the highest-ranked trait also reflects the enduring role of religion in Filipino identity formation. Religion appears not merely as an individual belief system but as a collective moral resource through which group members define themselves and evaluate others.

The inclusion of goal-oriented and critical or analytical traits introduces an additional competence dimension, indicating that Tagalogs do not perceive themselves solely in relational terms. Rather, they combine warmth and competence in ways that support a favorable and socially valued ethnic identity. Such a pattern may partially explain why Tagalogs exhibit some of the highest positivity scores among the groups examined

OVERLAP ANALYSIS ON ETHNIC STEREOTYPES AND ETHNIC SELFSTEREOTYPES

This section presents the overlap analysis of the ethnic stereotypes and ethnic self-stereotypes of Ilocanos, Kapampangans, and Tagalogs. The percentage overlap is calculated by dividing the number of common traits by the total number of traits under the two categories being compared.

For the Ilocanos, ethnic stereotypes and ethnic self-stereotypes have an 18% overlap. Common Ilocano ethnic stereotypes and self-stereotypes are frugal/stingy, God-fearing, hospitable, and good at handling money.

For the Kapampangans, ethnic stereotypes and ethnic self-stereotypes have a 20% overlap. Common Kapampangan ethnic stereotypes and self-stereotypes are boastful, good cooks, tactless or outspoken, and generous/extravagant or spend a lot.

For the Tagalogs, ethnic stereotypes and ethnic self-stereotypes have an 18% overlap. Common Tagalog ethnic stereotypes and self-stereotypes are God-fearing, loving, goal-oriented, and affectionate.

The overlap analysis reveals that only a limited proportion of ethnic stereotypes are internalized by the groups themselves. Overlap levels ranged from 18 percent among Ilocanos and Tagalogs to 20 percent among Kapampangans.

These relatively low overlap rates suggest that ethnic groups actively negotiate and selectively adopt externally attributed characteristics. Consistent with Social Identity Theory, individuals appear more likely to internalize traits that contribute positively to collective self-esteem while rejecting traits that threaten group status. The partial overlap therefore reflects a dynamic process of identity construction rather than passive acceptance of public stereotypes. The findings demonstrate that stereotypes function not merely as social labels imposed by outsiders but also as symbolic resources that groups reinterpret, modify, and sometimes resist. This distinction between external categorization and internal self-definition contributes to broader

sociological discussions regarding ethnicity as a negotiated rather than fixed social identity.

UNIFORMITY OF ETHNIC SELF-STEREOTYPE

The analysis of the uniformity indices of ethnic self-stereotypes reveals important differences in the degree to which members of each ethnolinguistic group share a common understanding of their collective identity. Uniformity refers to the extent to which respondents consistently identify the same traits when describing their own ethnic group. Lower uniformity scores indicate sharper, clearer, and more widely shared self-representations, whereas higher scores suggest more diverse and less standardized perceptions of group identity.

Among the three groups, Ilocanos obtained the lowest uniformity index (12.45), indicating the sharpest and most clearly defined ethnic self-stereotype. Kapampangans followed with a uniformity index of 15.25, while Tagalogs registered the highest score of 20.83, indicating the blurriest and least uniform ethnic self-stereotype. These findings suggest that Ilocanos exhibit the strongest consensus regarding the characteristics that define their ethnic identity, whereas Tagalogs display greater variation in how they perceive themselves as members of their ethnolinguistic group.

The sharpness of the Ilocano ethnic self-stereotype may be attributed to the longstanding cultural narratives associated with Ilocano identity. Traits such as being frugal, hardworking, God-fearing, family-centered, hospitable, and financially responsible consistently emerged in the responses, indicating that these characteristics have become deeply embedded in the collective consciousness of Ilocanos. The persistence of these descriptors suggests a highly institutionalized ethnic identity that is continuously reinforced through family socialization, community interaction, and cultural

transmission. As Social Identity Theory argues, strong group identities develop when members share a common understanding of what it means to belong to the group (Tajfel and Turner 1979). The relatively low uniformity score of Ilocanos therefore reflects a highly consolidated and stable ethnic identity.

Kapampangans exhibited a moderate level of uniformity. While respondents generally agreed on traits such as being good cooks, outspoken, generous, boastful, and hospitable, the diversity of responses suggests that Kapampangan identity incorporates multiple dimensions that may not be equally emphasized by all members. This finding may reflect the dynamic and multifaceted nature of Kapampangan culture, which is characterized by strong traditions in cuisine, artistry, entrepreneurship, and social interaction. Consequently, while a recognizable collective identity exists, there is somewhat less agreement regarding which characteristics are most central to defining Kapampangan ethnicity.

In contrast, Tagalogs exhibited the highest uniformity index, indicating the least standardized ethnic self-stereotype. Several factors may account for this finding. First, Tagalogs constitute the largest ethnolinguistic group in the Philippines and occupy a geographically extensive and culturally diverse region. As a result, Tagalog identity encompasses a wide range of local experiences, socioeconomic backgrounds, and cultural expressions. Second, because Tagalog culture has historically been intertwined with the development of a broader Filipino national identity, many Tagalogs may perceive themselves simultaneously as members of an ethnolinguistic group and as representatives of the national mainstream. This dual identification may produce greater variation in self-descriptions and reduce consensus regarding specifically Tagalog characteristics.

COMPARATIVE ANALYSIS ON UNIFORMITY OF ETHNIC STEREOTYPES AND ETHNIC SELF- STEREOTYPES

Table 7: Uniformity Indices of Ethnic Stereotypes and Ethnic Self-Stereotypes

Group	Uniformity of Ethnic Stereotypes	Uniformity of Ethnic Self-Stereotypes
Ilocanos	16.57	12.45
Kapampangans	16.74	15.25
Tagalogs	27.27	20.83

Table 7 presents the uniformity indices for ethnic stereotypes and ethnic self-stereotypes among Ilocanos, Kapampangans, and Tagalogs. The results show a consistent pattern across all three ethnolinguistic groups: ethnic self-stereotypes are more uniform than ethnic stereotypes. Specifically, Ilocanos obtained a uniformity index of 16.57 for ethnic stereotypes and 12.45 for ethnic self-stereotypes; Kapampangans obtained 16.74 and 15.25, respectively; and Tagalogs obtained 27.27 and 20.83, respectively.

These findings indicate that members of each ethnolinguistic group possess a clearer and more internally consistent understanding of their own collective identity than outsiders possess of them. In other words, individuals who belong to a particular ethnic group tend to agree more strongly about who they are than non-members agree about who they are. This pattern is consistent with theories of self-categorization and social identity, which posit that members of a group develop shared cognitive frameworks through direct participation in common cultural practices, values, traditions, and experiences (Turner et al. 1987).

The relatively lower uniformity of ethnic stereotypes may be explained by differences in intergroup contact, varying personal experiences, and the influence of popular cultural narratives. Outsiders often construct stereotypes based on limited interactions, media representations, hearsay, or historical assumptions. Consequently, perceptions of another ethnic group tend to be more diverse and less consistent than self-perceptions developed through lived experience.

The Ilocanos demonstrated the largest difference between stereotype uniformity and self-stereotype uniformity. This finding suggests that while outsiders hold relatively varied perceptions of Ilocanos, Ilocanos themselves maintain a highly coherent collective identity.

Such a pattern may indicate a strong sense of in-group solidarity and a well-established set of cultural narratives that define Ilocano ethnicity.

Similarly, Kapampangans exhibited greater uniformity in self-stereotypes than in external stereotypes, although the difference was less pronounced. This finding suggests that while outsiders generally recognize common characteristics associated with Kapampangans, group members themselves possess a more nuanced and internally shared understanding of their identity.

The Tagalogs displayed the highest uniformity scores for both stereotypes and self-stereotypes, indicating that perceptions of Tagalog identity are generally more diverse than those of the other groups. Nevertheless, the self-stereotype remained substantially clearer than the external stereotype. This finding reinforces the argument that collective self-understanding is typically more coherent than externally imposed categorizations.

COMPARATIVE ANALYSIS ON POSITIVITY OF ETHNIC STEREOTYPES AND ETHNIC SELF-STEREOTYPES

Ilocano's Ethnic Stereotype Positivity Index = 4

The Ilocano ethnic stereotype is composed of seven (7) positive traits, two (2) neutral traits, and

three (3) negative traits. The positive traits commonly associated with Ilocanos include being resourceful or strategic, practical, brave, affectionate, God-fearing, hospitable, and good at handling money. The neutral traits attributed to them are old-fashioned and strict. Meanwhile, the three (3) negative traits linked to Ilocanos include being tacky or unstylish, a fast talker, and frugal or stingy.

Ilocano's Ethnic Self-Stereotype Positivity Index = 7

The Ilocano ethnic self-stereotype is composed of eight (8) positive traits, one (1) neutral trait, and one (1) negative trait. The positive traits that Ilocanos commonly attribute to themselves include being patient and hardworking, family-centered, fond of making others laugh, brave or a fighter, understanding, God-fearing, hospitable and good at handling money. The neutral trait identified is being fond of eating vegetables while the only negative trait mentioned is being frugal or stingy.

Comparing the positivity indices of Ilocano's ethnic stereotype and ethnic self-stereotype, it was found that Ilocanos have more positive ethnic self-stereotypes than ethnic stereotypes.

Kapampangan's Ethnic Stereotype Positivity Index = 2

The Kapampangan ethnic stereotype is composed of five (5) positive traits, two (2) neutral traits, and three (3) negative traits. The positive traits associated with Kapampangans include being well-dressed or neat in appearance, confident or proud,

good at cooking, big spender or generous, and talkative or outspoken, the latter often perceived positively within their cultural context. The neutral traits identified are being fashion-conscious and sociable or high-class in demeanor. Meanwhile, the negative traits attributed to Kapampangans include being talkative in a disruptive way, picky or finicky, and tending to use harsh language.

Kapampangan's Ethnic Self-Stereotype Positivity Index = 2

The Kapampangan ethnic self-stereotype is composed of six (6) positive traits and four (4) negative traits, with no neutral traits identified. The positive traits Kapampangans ascribe to themselves include being brave or a fighter, God-fearing, hospitable, courageous, witty or argumentative in a sharp-thinking way, and good at cooking. On the other hand, the negative traits they acknowledge include being talkative, proud or boastful, tending to scold or nag, and extravagant or a big spender.

Comparing the positivity indices of Kapampangans' ethnic stereotype and ethnic self-stereotype, it was found that Kapampangans have equal positive ethnic self-stereotypes and ethnic stereotypes.

Tagalog's Ethnic Stereotype Positivity Index = 8

The Tagalog ethnic stereotype is composed of nine (9) positive traits, two (2) neutral traits, and one (1) negative trait. The positive traits commonly attributed to Tagalogs include being beautiful/handsome, helpful, brave or a fighter, resourceful or strategic, poetic, God-fearing, loving, goal-oriented, and affectionate. The neutral traits associated with them are being fair-skinned and fashion-conscious. The only negative trait identified is being flirtatious or smooth-talking.

Tagalog's Ethnic Self-Stereotype Positivity Index = 8

The Tagalog ethnic self-stereotype consists of eight (8) positive traits, one (1) neutral trait, and no negative traits. The positive traits that Tagalogs commonly attribute to themselves include being simple, family-centered, cheerful or smiley, hospitable, Godfearing, loving, goal-oriented, and affectionate. The only neutral trait identified is being critical or discerning. Comparing the positivity indices of Tagalog's ethnic stereotype and ethnic self-stereotype, it was found that Tagalogs have equal positive ethnic self-stereotypes and ethnic stereotypes.

ETHNIC SELF-STEREOTYPES AND NATIONAL SELF-STEREOTYPES

National Self-Stereotypical Traits

Table 8: National Self-Stereotypical Traits According to the Ilocanos

Adjectives for the Ilocanos	Total Frequency	Rank
God-fearing	46	1.00
Hospitable	30	2.00
Patient and hardworking	22	3.00
Loving	20	4.00
Simple	18	5.00
Optimistic	17	6.00
Helpful	15	7.00
Dedicated	14	8.50
Dignified	14	8.50
Goal-Oriented	13	11.50
Compassionate/concerned for others	13	11.50
Responsible	13	11.50
Respectful of elders	13	11.50

The top national self-stereotypical traits of Ilocanos are God-fearing (n=46), hospitable (n=30), patient and hardworking (n=22), loving (n=20), simple (n=18), optimistic (n=17), helpful (n=15), dedicated (n=14), dignified (n=14), goal-oriented (n=13), compassionate/with concerned for others (n=13), responsible (n=13), and respectful to elders (n=13).

The findings reveal that Ilocanos primarily describe Filipinos as God-fearing, hospitable, patient and hardworking, loving, simple, optimistic, helpful, dedicated, dignified, goal-oriented, compassionate, responsible, and respectful to elders. The prominence of these traits indicates that Ilocanos conceptualize Filipino identity largely in terms of moral virtues, interpersonal warmth, and social responsibility.

The most frequently cited trait, God-fearing, highlights the central role of religion in the construction of Filipino identity. Religion has historically served as a unifying institution in Philippine society, shaping values, norms, and social behavior. The prominence of religiosity

suggests that Ilocanos view spirituality not merely as an individual characteristic but as a defining attribute of the Filipino people. This finding is consistent with numerous studies identifying religion as a core component of Filipino cultural identity and social life.

The strong emphasis on hospitality further reflects a long-standing cultural narrative that portrays Filipinos as welcoming and accommodating toward others. Hospitality is often regarded as one of the most recognizable cultural characteristics of

Filipinos and is frequently highlighted in both local and international representations of Philippine society. Its prominence among Ilocano respondents indicates that this value continues to occupy a central position in national self-understanding.

Similarly, traits such as patient and hardworking, responsible, dedicated, and goal-oriented portray Filipinos as resilient and industrious individuals. These characteristics may reflect the collective experiences of Filipinos in overcoming economic

hardships, social challenges, and historical adversities. Such traits are closely associated with perseverance and adaptability, qualities that have become important elements of Filipino identity both within the country and abroad.

The presence of loving, compassionate, helpful, and respectful to elders further emphasizes the

relational and collectivist orientation of Filipino culture. These traits underscore the importance of family ties, social harmony, and concern for others. Collectively, the findings suggest that Ilocanos construct Filipino identity around a combination of moral integrity, interpersonal warmth, and resilience, reflecting a highly positive and socially desirable national self-image.

Table 9: National Self-Stereotypical Traits According to the Kapampangans

Adjectives for the Kapampangans	Total Frequency	Rank
Hospitable	44	1.00
God-fearing	42	2.00
Smiley / cheerful	23	3.00
Family-Centered	15	4.50
Loving	15	4.50
Respectful / courteous	13	6.00
Good person	12	7.50
Honest	12	7.50
Resourceful / strategic	11	10.50
Beautiful / handsome	11	10.50
Flat-nosed	11	10.50
Practical	11	10.50

The top national self-stereotypical traits of Kapampangans are hospitable (n=44), God-fearing (n=42), smiley/cheerful (n=23), family-centered (n=15), loving (n=15), respectful (n=13), good person (n=12), honest (n=12), resourceful/strategic (n=11), beautiful/handsome (n=11), flat-nosed (n=11), and practical (n=11).

Kapampangan respondents identified hospitable, God-fearing, cheerful, family-centered, loving, respectful, good person, honest, resourceful, beautiful or handsome, flat-nosed, and practical as the most common Filipino characteristics.

Unlike the Ilocanos, who emphasized diligence and responsibility, Kapampangans highlighted traits associated with social relationships, family orientation, and positive interpersonal interactions. The prominence of hospitality and religiosity mirrors the findings of the Ilocano

respondents and suggests a strong consensus regarding the moral and relational foundations of Filipino identity.

The inclusion of family-centeredness, loving behavior, honesty, and respectfulness reinforces the collectivist nature of Filipino society. These characteristics reflect the importance of kinship networks, social obligations, and interpersonal loyalty in shaping Filipino cultural values. Such findings support sociological theories that identify family as one of the most important social institutions influencing Filipino identity formation.

Interestingly, Kapampangans also identified resourcefulness and practicality, traits commonly associated with adaptability and problem-solving. These characteristics reflect a national self-image that acknowledges the capacity of Filipinos to navigate difficult circumstances creatively and

effectively. Such perceptions may be linked to historical experiences of colonialism, economic challenges, natural disasters, and migration, all of which have required Filipinos to develop resilience and ingenuity.

The inclusion of beautiful or handsome and flat-nosed is noteworthy because these traits refer to

physical appearance rather than behavior or values. Their presence suggests that Kapampangans also recognize certain physical characteristics as part of Filipino identity. This finding indicates that national identity encompasses not only cultural values but also perceived physical markers associated with membership in the Filipino nation.

Table 10: National Self-Stereotypical Traits According to the Tagalogs

Adjectives for the Tagalogs	Total Frequency	Rank
God-fearing	39	1.00
Hospitable	33	2.00
Loving	23	3.00
Family-Centered	22	4.00
Smiley/cheerful	18	5.00
Fond of food	13	6.50
Creative	13	6.50
Resourceful/strategic	11	9.00
Brave/fighter	11	9.00
Genuine in dealing with others	11	9.00

The top national self-stereotypical traits of Tagalogs are God-fearing (n=39), hospitable (n=33), loving (n=23), family-centered (n=22), smiley/cheerful (n=18), fond of food (n=13), creative (n=13), resourceful/strategic (n=11), brave/fighter (n=11), and genuine in dealing with others (n=11).

Tagalog respondents identified God-fearing, hospitable, loving, family-centered, cheerful, fond of food, creative, resourceful, brave, and genuine in dealing with others as the most representative Filipino characteristics.

As with the Ilocano and Kapampangan respondents, God-fearing and hospitable emerged as the most frequently cited traits. This consistency across groups suggests that these characteristics constitute the strongest shared elements of Filipino national identity. Their recurrence across ethnolinguistic boundaries demonstrates the existence of a common cultural framework that transcends regional affiliations.

The prominence of family-centeredness and loving behavior further underscores the importance of interpersonal relationships in Filipino culture. These traits reflect a social orientation that values emotional closeness, mutual support, and collective wellbeing. Such findings are consistent with previous research emphasizing the central role of family in Filipino identity and social organization.

A distinctive aspect of the Tagalog responses is the inclusion of fondness for food and creativity. The importance of food highlights the social and cultural significance of communal eating, celebrations, and hospitality in Filipino life. Meanwhile, creativity reflects perceptions of Filipinos as innovative, artistic, and adaptable individuals capable of finding solutions to challenges through imagination and resourcefulness.

The identification of bravery and genuineness further suggests that Tagalogs perceive Filipinos as courageous and sincere in their social

interactions. These traits contribute to a national self-image characterized not only by warmth and kindness but also by integrity and determination.

OVERLAP ANALYSIS ON NATIONAL SELF-STEREOTYPES OF THE THREE ETHNOLINGUISTIC GROUPS

Among the three ethnolinguistic groups, there is a 9% overlap in terms of national self-stereotypes, specifically God-fearing, hospitable, and loving. Between the Kapampangans and Tagalogs, there is also a 9% overlap, with common traits namely smiley/cheerful, family-centered, and resourceful/strategic.

The overlap analysis was conducted to determine the extent to which Ilocanos, Kapampangans, and Tagalogs share common perceptions of Filipino identity. The results revealed a 9 percent overlap among all three groups, represented by the traits God-fearing, hospitable, and loving.

The emergence of these three shared characteristics is highly significant because they represent core dimensions of Filipino national identity. Religiosity, hospitality, and love for others are not merely personal attributes, but cultural values deeply embedded in Filipino social life. Their appearance across all three ethnolinguistic groups suggests the existence of a strong national identity that transcends regional and linguistic differences.

From the perspective of Social Identity Theory, these overlapping traits function as markers of a superordinate identity. While individuals maintain strong ethnolinguistic identities, they also recognize their membership in a broader national community. The shared characteristics therefore serve as symbolic foundations for Filipino nationhood, fostering a sense of collective belonging despite cultural diversity.

An additional 9 percent overlap between Kapampangans and Tagalogs was observed through the traits smiley or cheerful, family-centered, and resourceful. These shared characteristics indicate a greater degree of similarity in how Kapampangans and Tagalogs conceptualize Filipino identity. The emphasis on family-centeredness and resourcefulness

highlights values associated with social solidarity and resilience, while cheerfulness reflects the optimistic disposition commonly attributed to Filipinos.

The relatively small percentage of overlap should not be interpreted as evidence of weak national identity. Rather, it reflects the coexistence of shared national values alongside distinct ethnolinguistic perspectives. The findings suggest that while different groups emphasize different aspects of Filipino identity, they continue to share a common moral and cultural foundation.

OVERLAP ANALYSIS ON ETHNIC SELF-STEREOTYPES AND NATIONAL SELF-STEREOTYPES

For the **Ilocanos**, ethnic self-stereotypes and national self-stereotypes have 15% overlap. Common Ilocano ethnic self-stereotypes and national self-stereotypes are Godfearing, patient, hardworking, and hospitable. This moderate overlap suggests that Ilocanos perceive some of their most valued ethnic characteristics as contributing directly to Filipino identity. Traits such as industriousness, hospitality, and religiosity are viewed not only as markers of Ilocano ethnicity but also as defining features of the Filipino nation. Nevertheless, the relatively limited overlap indicates that Ilocanos continue to maintain a distinct ethnic identity that extends beyond national characteristics.

For the **Kapampangans**, ethnic self-stereotypes and national self-stereotypes have 9% overlap. Common Kapampangan ethnic self-stereotypes and national self-stereotypes are God-fearing and hospitable. This lower overlap suggests a clearer distinction between ethnic identity and national identity. While Kapampangans recognize religiosity and hospitality as both ethnic and national characteristics, many other aspects of Kapampangan identity—such as culinary expertise, confidence, and social expressiveness—are perceived as unique to their ethnolinguistic group rather than representative of Filipinos as a whole.

For the **Tagalogs**, ethnic self-stereotypes and national self-stereotypes have 24% overlap.

Common Tagalog ethnic self-stereotypes and national self-stereotypes are Godfearing, hospitable, loving, family-centered, and fond of food. The relatively high overlap indicates that Tagalogs perceive a stronger correspondence between their ethnic identity and Filipino identity. This finding may be related to the historical association of

Tagalog culture with national institutions, the national language, and mainstream representations of Filipino culture. As a result, Tagalog respondents may be more likely to view characteristics associated with their group as representative of the nation as a whole.

UNIFORMITY OF NATIONAL SELF-STEREOTYPES

The analysis of uniformity examined the degree of consensus among respondents regarding the characteristics that define Filipinos. Lower uniformity scores indicate sharper and more clearly defined national self-stereotypes, whereas higher scores indicate more diffuse and less standardized representations.

The results show that Ilocanos obtained the lowest uniformity index (13.17), followed by Kapampangans (15.11), while Tagalogs obtained the highest score (17.29). Thus, the Ilocano

national self-stereotype is the sharpest, whereas the Tagalog national self-stereotype is the blurriest.

The sharpness of the Ilocano national self-stereotype suggests a stronger consensus regarding the defining characteristics of Filipinos. The repeated emphasis on religiosity, hospitality, diligence, responsibility, and compassion indicates that Ilocanos possess a highly coherent conception of Filipino identity.

Kapampangans exhibited moderate uniformity, suggesting substantial but somewhat less concentrated agreement. Their responses reflected a broader range of characteristics, including interpersonal values, adaptability, physical traits, and moral virtues.

Tagalogs demonstrated the least uniformity, indicating greater diversity in perceptions of Filipino identity. This finding may stem from the greater heterogeneity of Tagalog respondents and the complex relationship between Tagalog ethnicity and Filipino nationality. Because Tagalogs often occupy the cultural and political center of Philippine society, their conceptions of Filipino identity may incorporate a wider range of perspectives and experiences.

COMPARATIVE ANALYSIS ON UNIFORMITY OF ETHNIC SELFSTEREOTYPES AND NATIONAL SELF-STEREOTYPES

Table 11: Uniformity Indices of Ethnic Self-Stereotypes and National Self-Stereotypes

Group	Uniformity of Ethnic Self-Stereotypes	Uniformity of National Self-Stereotypes
Ilocanos	12.45	13.17
Kapampangans	15.25	15.11
Tagalogs	20.83	17.29

Comparing the uniformity indices, it was found that Ilocanos have clearer ethnic self-stereotypes than national self-stereotypes while the Kapampangans and Tagalogs have clearer national self-stereotypes than ethnic stereotypes.

The comparative analysis of uniformity indices provides important insights into the relative strength and clarity of ethnic and national

identities among Ilocanos, Kapampangans, and Tagalogs. Uniformity refers to the degree of agreement among respondents regarding the characteristics that define a particular social group. Lower uniformity scores indicate sharper, more focused, and more widely shared perceptions, whereas higher scores indicate greater diversity and less consensus in group representations.

The findings reveal distinct patterns across the three ethnolinguistic groups. Ilocanos exhibited a sharper ethnic self-stereotype than national self-stereotype, while Kapampangans and Tagalogs exhibited sharper national self-stereotypes than ethnic self-stereotypes. These differences suggest that the relative salience of ethnic and national identities varies across groups and reflects the unique historical, cultural, and social experiences of each ethnolinguistic community.

Ilocanos: Stronger Consensus on Ethnic Identity

Among Ilocanos, the ethnic self-stereotype demonstrated greater uniformity than the national self-stereotype. This finding indicates that Ilocanos possess a clearer and more coherent understanding of what it means to be Ilocano than what it means to be Filipino. The stronger consensus surrounding Ilocano identity suggests the existence of highly institutionalized cultural narratives that are widely shared among group members.

The sharpness of the Ilocano ethnic self-stereotype may be attributed to the enduring prominence of values such as hard work, thrift, discipline, religiosity, hospitality, and family orientation. These characteristics have long been associated with Ilocano culture and continue to serve as important markers of group distinctiveness. Through family socialization, community traditions, and intergenerational transmission of cultural values, these traits have become deeply embedded in collective consciousness.

From the perspective of Social Identity Theory (Tajfel and Turner 1979), the stronger uniformity of Ilocano ethnic self-stereotypes suggests that ethnic identity functions as a particularly salient source of self-definition. Group members appear to share a strong sense of what distinguishes them from other ethnolinguistic communities, resulting in a highly focused and stable collective identity.

The comparatively lower uniformity of the national self-stereotype suggests that Ilocanos recognize a broader and more diverse range of

characteristics when defining Filipino identity. Unlike ethnic identity, which is rooted in a relatively homogeneous cultural tradition, national identity encompasses multiple ethnolinguistic groups, regional experiences, and cultural perspectives. Consequently, there is less consensus regarding the specific traits that best represent the Filipino people.

Kapampangans: Stronger Consensus on National Identity

In contrast, Kapampangans exhibited greater uniformity in their national self-stereotypes than in their ethnic self-stereotypes. This finding suggests that Kapampangans possess a more cohesive understanding of Filipino identity than of specifically Kapampangan identity.

One possible explanation is that Kapampangan identity encompasses a wide variety of characteristics, including culinary expertise, social expressiveness, generosity, assertiveness, religiosity, and hospitality. The diversity of these traits may contribute to greater variation in how Kapampangans define themselves as an ethnolinguistic group. While a strong regional identity exists, respondents may differ regarding which characteristics are most central to that identity.

By contrast, perceptions of Filipino identity among Kapampangans appear to be concentrated around a smaller set of highly valued characteristics such as hospitality, religiosity, family-centeredness, honesty, cheerfulness, and resourcefulness. These shared national values may provide a more unified framework for self-definition than ethnic identity alone.

The findings suggest that Kapampangans may perceive themselves not only as members of a distinct regional community but also as active participants in a broader national culture. The stronger uniformity of national self-stereotypes therefore reflects the integrative role of national identity in providing common values that transcend regional distinctions.

Tagalogs: Greater Clarity in National Identity

Similar to the Kapampangans, Tagalogs demonstrated greater uniformity in their national self-stereotypes than in their ethnic self-stereotypes. This finding is particularly significant given the historical relationship between Tagalog identity and Filipino national identity. As the ethnolinguistic group most closely associated with the national language, political institutions, educational systems, and mainstream media, Tagalogs often occupy a unique position within Philippine society. Consequently, distinctions between Tagalog identity and Filipino identity may be less sharply defined than for other ethnolinguistic groups. Many characteristics associated with Tagalogs are simultaneously viewed as representative of the broader Filipino population.

The stronger uniformity of national self-stereotypes among Tagalogs suggests that respondents share a relatively coherent conception of Filipino identity centered on religiosity, hospitality, family orientation, affection, resilience, and sincerity. In contrast, the greater variability observed in ethnic self-stereotypes may reflect the internal diversity of the Tagalog population itself, which spans multiple provinces, social classes, and cultural contexts.

COMPARATIVE ANALYSIS ON POSITIVITY OF ETHNIC SELFSTEREOTYPES AND NATIONAL SELF STEREOTYPES

Ilocano's Ethnic Self-Stereotype Positivity Index = 8

The Ilocano ethnic self-stereotype is composed of nine (9) positive traits, one (1) neutral trait, and one (1) negative trait. The positive traits Ilocanos commonly associate with themselves include being family-centered, good at handling money, fond of making others laugh, brave or a fighter, understanding, God-fearing, patient, hardworking, and hospitable. The lone neutral trait is being fond of eating vegetables while the

only negative trait identified is being frugal or stingy.

Ilocano's National Self-Stereotype Positivity Index = 14

The Ilocano national self-stereotype is composed of fourteen (14) positive traits, with no neutral and no negative traits identified. Ilocanos commonly describe themselves as loving, simple, optimistic, helpful, dedicated, dignified, goal-oriented, compassionate or caring, responsible, and respectful to elders. They also view themselves as God-fearing, patient, hardworking, and hospitable.

Comparing the positivity indices, it was found that Ilocanos have more positive national self-stereotypes than ethnic self-stereotypes. The absence of negative traits suggests that Ilocanos construct Filipino identity as a highly idealized social category. National identity appears to serve as a symbolic source of collective pride that transcends the limitations associated with specific ethnic stereotypes.

From the perspective of Social Identity Theory, this pattern reflects positive social identification at the national level. While Ilocanos maintain a strong ethnic identity, they appear to derive even greater collective esteem from membership in the broader Filipino nation.

Kapampangan's Ethnic Self-Stereotype Positivity Index = 0

The Kapampangan ethnic self-stereotype is composed of five (5) positive traits, zero neutral traits, and five (5) negative traits. The positive traits associated with Kapampangans include being good cooks, brave or assertive, talkative, God-fearing, and hospitable. On the other hand, the negative traits consist of being boastful, nagging, generous or spendthrift, hot-tempered or aggressive, and argumentative.

Kapampangan's National Self-Stereotype Positivity Index = 11

The Kapampangan's national self-stereotype is composed of eleven (11) positive traits, one neutral trait, and zero negative traits. The positive traits commonly associated with Kapampangans

include being smiley or cheerful, family-centered, loving, respectful, a good person, honest, resourceful, good-looking, practical, God-fearing, and hospitable. The single neutral trait identified is flat-nosed.

Comparing the positivity indices, it was found that Kapampangans have more positive national self-stereotypes than ethnic self-stereotypes. The dramatic increase in positivity from ethnic identity to national identity suggests that Kapampangans associate Filipino identity with a broader set of admired cultural values. National identity appears to function as a highly inclusive and affirming social category that allows respondents to emphasize positive characteristics while minimizing negative evaluations.

This finding supports the notion that national identity can serve as a superordinate identity capable of fostering positive self-esteem and reducing the significance of potentially unfavorable ethnic stereotypes.

Tagalog's Ethnic Self-Stereotype Positivity Index = 10

The Tagalog ethnic self-stereotype is composed of ten (10) positive traits, zero neutral traits, and zero negative traits. The positive traits include being simple, smiley or cheerful, goal-oriented, affectionate, critical or discerning, God-fearing, hospitable, loving, family-centered, and fond of food. This set of descriptors reflects a predominantly positive self-perception among Tagalogs.

Tagalog's National Self-Stereotype Positivity Index = 10

The Tagalog national self-stereotype is composed of ten (10) positive traits, one (1) neutral trait, and zero negative traits. The positive traits include being family-centered, cheerful or smiley, creative, resourceful, brave or assertive, genuine in dealing with others, God-fearing, hospitable, and loving, with family-centered appearing again as a frequently emphasized value. The lone neutral trait is fond of food. Overall, the Tagalogs' national self-stereotype highlights predominantly positive and relational qualities.

Comparing the positivity indices, it was found that Tagalogs have equal positive ethnic self- and national self-stereotypes. The equivalence of these positivity indices suggests a high degree of alignment between Tagalog identity and Filipino identity. Characteristics associated with being Tagalog appear to overlap substantially with those associated with being Filipino. This finding is consistent with the historical prominence of Tagalog culture within national institutions and public discourse. Because Tagalog identity is closely linked to mainstream representations of Filipino culture, respondents may perceive little distinction between the positive attributes associated with their ethnolinguistic group and those associated with the nation as a whole.

DISCUSSIONS

The present study examined the ethnic stereotypes, ethnic self-stereotypes, and national self-stereotypes of Ilocanos, Kapampangans, and Tagalogs, revealing distinct patterns of trait attribution that can be interpreted through the lens of Social Identity Theory (SIT) (Tajfel & Turner, 1979) and the Stereotype Content Model (SCM) (Fiske et al., 2002). Findings show that ethnic groups construct both in-group and out-group representations that serve to maintain positive social identity, often emphasizing warmth, morality, and competence in describing their own group while ascribing both positive and negative traits to others.

Consistent with SIT, all three groups displayed greater positivity in their self-stereotypes than in their ethnic stereotypes of other groups, suggesting in-group bias and the tendency to protect collective identity (Brewer, 1999; Tajfel & Turner, 1979). Ilocanos demonstrated an 18% overlap between stereotypes and self-stereotypes, Kapampangans 20%, and Tagalogs 18%, indicating that some externally attributed traits are internalized, especially those aligned with valued moral or socioemotional attributes (e.g., *maka-Diyos*, hospitable, affectionate). This supports prior research showing that groups selectively internalize stereotypic traits that reinforce collective self-esteem (Operario & Fiske, 2001).

The uniformity indices showed that self-stereotypes were consistently sharper/clearer than ethnic stereotypes, a pattern aligned with SIT's claim that in-groups are cognitively more accessible and more coherently defined than out-groups (Turner et al., 1987). Among the ethnic stereotypes, Ilocanos had the sharpest stereotype (16.57) and Tagalogs the blurriest (27.27), while for national self-stereotypes, Ilocanos again displayed the sharpest representation (13.17). This indicates that groups with historically strong regional identity, such as Ilocanos and Kapampangans, may maintain clearer in-group boundaries (Pertierra, 2014).

The positivity indices further highlight how ethnic identity interacts with evaluative tendencies. Tagalogs exhibited strongly positive ethnic and self-stereotypes (both = 8), while Kapampangans displayed mostly negative ethnic stereotypes but a balanced ethnic self-stereotype. Ilocanos had more positive self-stereotypes than ethnic stereotypes, consistent with SIT's proposition that in-group representations are protected against negativity. These patterns parallel prior findings in Filipino ethnolinguistic studies indicating that Tagalogs often receive socially desirable attributes within national discourse (Agoncillo, 1990; Pe-Pua & Protacio-Marcelino, 2000), while Kapampangans are frequently characterized by ambivalent traits relating to assertiveness, pride, and expressiveness (De Leon, 2014).

Through the Stereotype Content Model (SCM), results show that many traits attributed to the groups fall along competence (e.g., resourceful, practical, goal-oriented) and warmth (e.g., loving, hospitable, God-fearing), which are central dimensions in stereotype formation (Fiske et al., 2002). Ilocanos were frequently described along competence-related attributes, whereas Tagalogs were framed in terms of warmth and attractiveness. Kapampangans, however, received a mix of warmth and negative warmth-related traits reflecting ambivalent societal perceptions, consistent with SCM predictions about mixed stereotypes arising from perceived competitiveness or status (Fiske et al., 2002).

The national self-stereotypes of all groups converged toward highly positive moral and prosocial traits: God-fearing, hospitable, loving, reflecting the persistence of broad Filipino cultural scripts (Pe-Pua & Protacio-Marcelino, 2000). The presence of a 9% overlap in national self-stereotypes across the three groups supports the idea of a shared Filipino identity that transcends ethnolinguistic distinctions, consistent with Philippine studies describing strong national cultural cores despite regional variations (Enriquez, 1994; Jocano, 1997).

In summary, the findings demonstrate that the formation of ethnic and national stereotypes among Ilocanos, Kapampangans, and Tagalogs is shaped by processes predicted by Social Identity Theory and the Stereotype Content Model. In-group favoritism, positive moral self-definitions, and clearer in-group images characterize the self-stereotypes, while ethnic stereotypes reflect more differentiated and ambivalent intergroup perceptions. These results highlight the dynamic interplay between regional ethnolinguistic identity and national identity in the Philippine context.

CONCLUSIONS

This study provides a comprehensive and empirically grounded mapping of ethnic stereotypes, ethnic self-stereotypes, and national self-stereotypes among Ilocanos, Kapampangans, and Tagalogs, substantially advancing the sociolinguistic and social-psychological understanding of intergroup perceptions in the Philippine context. By profiling the ethnic stereotypes of the three groups, the study reveals distinct and nuanced trait structures: Ilocanos as largely practical and resourceful, Kapampangans as expressive and socially prominent, and Tagalogs as affectionate and God-fearing. Comparative uniformity scores demonstrate that Ilocano stereotypes are the sharpest while Tagalog stereotypes are the most diffuse, reflecting differences in group visibility, heterogeneity, and cultural salience. The positivity indices further show that Tagalog stereotypes are the most favorable, Kapampangan stereotypes the least positive, and

Ilocano stereotypes moderately favorable, illustrating how stereotyping is shaped by both historical narratives and contemporary intergroup relations.

The study also identifies clear patterns in ethnic self-stereotypes, revealing greater internal coherence than external stereotypes across all groups. This supports theoretical claims that social groups possess more homogeneous self-schemas than those ascribed to them by outsiders. The overlaps, 18% for Ilocanos and Tagalogs and 20% for Kapampangans indicate partial congruence between external and internal views yet also highlight the presence of mismatches that shape perceived group misrepresentation. Comparing ethnic self-stereotypes with national self-stereotypes demonstrates varying degrees of identity integration: Ilocanos exhibit stronger differentiation between ethnic and national identities, Kapampangans show the least overlap, and Tagalogs present the highest convergence, suggesting they see their ethnic identity as highly aligned with the national character.

The study's examination of positivity indices across ethnic and national identities shows that all three groups project more positive traits when describing themselves as Filipinos than when describing their own ethnolinguistic group. This finding significantly advances current knowledge by illustrating how national identity functions as a positive superordinate identity that may neutralize or override intra-ethnic biases, an underexplored dynamic in Philippine social identity scholarship. Additionally, the uniformity analysis of national self-stereotypes shows that Ilocanos have the sharpest and most uniform national schema, while Tagalogs hold the most diversified view of the Filipino identity,

contributing new empirical insights to discussions on regional identity negotiation.

Overall, this study advances the field by providing one of the most detailed quantitative comparisons of ethnic and national stereotyping patterns in the Philippines. It pushes current understanding beyond anecdotal or historical generalizations by offering empirical evidence of how stereotypes vary in structure, positivity, and internal consistency across major ethnolinguistic groups. These findings contribute to broader discourses on ethnolinguistic identity, intergroup cognition, and cultural psychology in multilingual nations.

Future research may explore these patterns using more diverse samples, including rural–urban comparisons, youth versus adult populations, or migrant communities. It would also be valuable to examine how media, education, or regional politics influence the formation and transmission of stereotypes. Longitudinal studies may determine whether these perceptions shift over time, particularly in the context of increasing mobility, intermarriage, and cultural hybridization. Finally, qualitative approaches could enrich the understanding of how individuals negotiate conflicting ethnic and national identities in everyday interactions. Such avenues would deepen and extend the foundational contributions of the present study.

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