

Link between Filipino Cultural Orientations and the Youths' Attitudes about their Elders

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Abstract

The study determined the Filipino youths' attitude toward their elders. Specifically it ascertained the link between selected cultural orientations (Power-distance, Collectivism, Masculinity, and Subjectivity to Nature) and the youth's attitude toward their elders. Corollary to this, the link between the youths' attitude about their own aging and their attitude about their elders was also determined. Results revealed that the youths scored moderately in all the four cultural orientations and highly in attitude about their own aging. Results further revealed that the young Filipinos perceived their elders in a moderately positive light. Findings also showed that the four cultural orientations tested in the study were all linked to the youths' positive attitude toward their elders. In addition, their attitude about their own aging was also found to be associated to how they regarded their elders. These findings implied that the Filipino youths of today were still, to a large degree, entrenched in their Filipino cultural orientations and were still consciously or unconsciously guided by them in the way they saw their elders.

Keywords: Fake news, global communication, mass media use, media dependency theory, message credibility.

Introduction and Rationale

Since the early times, elders have been vital and essential members of their society by assuming different roles: As "living ancestors, family historians, mentors, nurturers, and role models for aging" (Bengston & Burton, 1990). Further, Hentig (1946) highlighted that elders played important roles during the pre-industrial age among American Indians namely: The roles of "mother, father, teacher, as the real parents work for their physical survival" and the roles of "grandmother if often mystical, earning her special prestige as a woman born to good luck... provide knowledge of the secrets of nature, and provide permanency amidst the catastrophe of life... [and provide] security, stability, wisdom, and permanence" (390) among the Black culture. Kornhaber and Woodward (1981) defined important positions of grandparents as "family historian, living ancestor, nurturer, mentor, role model, crony, wizard, and hero." Japanese elders, played very important roles in the old traditional society as Strom and Strom (1993) recounted how elders were "accorded an honored, respected, and ritualized place in the culture initiated with a rite of passage" (705). Similarly, elders were accorded special privileges in the pre-industrialized African tribal cultures as Paulme (1960) noted that grandmothers were given the title of *umufasoni*, which meant that they have become the noble ones because they have reached an important phase in their life. The tribe would now accord her respect. McGoldrick, Pearce, & Giordano, (1982) recorded that "old age among French-Canadian families brings considerable status, more so than in the dominant American culture... Grandmothers are revered and respected as repositories of knowledge about the entire family kinship network" (84). Hentig (1946) declared that grandmothers played a critical role in the life of the family – that which was "primitive but effective mechanism of group survival" (390). Paulme (1960) further observed that the matrilineal tradition pervaded in African-American society and that female elders enjoyed high status and regard for their contribution in nurturing their grandchildren. In countries like Brazil, Columbia, China, and Japan, elders were looked

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up to with respect and reverence (Gardiner, Mutter, & Kosmitzki, 1998). Among the Tupian tribe of South America, grandfathers were seen as culture heroes (Josphy, 1968). Saraswathi (2003) wrote that in India, old age was linked to good standing, wisdom, and reverence. The family as well as the community sought the elders' advice on a wide range of matters.

Elders played important functions in their families. For instance, Native American elders were known for the close interaction they have with their grandchildren. They were regarded not only as caregivers but also as teachers. Relationship between elders and grandchildren started early in the children's lives as elders were often open and accessible when it came to caring for the little ones (McGoldrick et al., 1982). For the Ojibway Indians, grandparents were given the honor of naming the new grandchildren. In the 1980s in urban China, 24% of households comprised of three generations where parents and children lived in their grandparents homes while the figure was even higher in rural households. Grandparents' function among Chinese families was seen as extremely important (Tien & Lee, 1988). Grandmothers kept themselves busy keeping house and taking care of the children while their daughters-in-law worked (Amoss & Harrell, 1981). Grandfathers, on the other hand, were a good sources of treats, stories, and even comfort when the grandchildren needed them (Wolf, 1978). Falbo (1991) found that the presence of elders in the lives of their grandchildren was beneficial in that having educated grandparents was correlated to the children's good academic performance and pleasant personality. In Micronesia, grandparents engaged themselves actively in the nurturing, healing, and teaching of their grandchildren. They supplied the "emotional glue" that kept the extended family intact (Amoss & Harrel, 1981). Kornhaber & Woodward (1981) added that elders were "the source of support in times of family crisis and illness or when parents had to work outside the home" (p. 42).

Elders in the Philippines

In the Philippines, elders too were revered and played important roles in their families. Medina (1991) wrote that the elders in the Philippine society "have traditionally enjoyed a special place of honor" (218). They were seen as assets because they were respected and sought after for their experience and good judgment.

When it came to the quality of life of Filipino elders, Casterline et al. (1991. In Ogena, 2006)) claimed that the family support system was very important when it came to quality of life. Studies showed that there was not much change, from when they were younger, when it came to social position and standard of living. Ogena (2006) summarized that in the Philippines, it was still the family that remained the most crucial when it came to elders' support system despite changes that happened in the Filipino family such as smaller size, delayed marriages, intercultural marriages, family break-ups, and migration.

For generations, caring for them had been understood as the responsibility of their adult children. Despite the transformations in the family and society, as a result of modernization and globalization, the elders were still cared for. The government and other private institutions had also stepped in to complement what the family had fallen short of performing.

Although elders generally expected their children to care for them in their twilight years,

there were those who preferred to continue providing support to their married children. Domingo's survey of elders (1988. In Medina, 1991) found that there were those who not only continued giving monetary support but also assumed the care of their grandchildren and the household.

In cases of elders who could not be cared for by their families, there were institutions sponsored by private and government organizations. At present, most of the residents of government institutions were from the very poor sector of society or those who were abandoned. Elders who could afford it lived independently and stayed in their old family homes. Others chose private institutions to care for them instead of living with their married children's families.

Filipino Elders' Successful Aging

Findings from Del Villar's study (2015), revealed that some Filipino cultural orientations were linked to the Filipino elders' successful aging. The more deeply entrenched those orientations, the more positive their attitude about aging. Another study (Del Villar, 2014) also revealed that the elders' self-esteem was highly correlated with their attitude about aging, communication satisfaction, and willingness to communicate. The more satisfied and willing they were about communicating with those around them, the higher their self-esteem. In addition, the more positive their attitude about their own aging, the higher their self-esteem.

One cultural orientation that was found to be strongly linked to how society in general, and family in particular, treated their elders was Power-distance orientation. Because of the deference given to elders, they experienced relatively more successful aging. In three earlier studies (Del Villar, 2012a, 2012b, 2013), it was revealed that Filipinos on the average had a high level of Power-distance cultural orientation.

Another cultural orientation that was found to be related to the elders' positive attitude about aging was Collectivism (Del Villar 2015). Since the elders were seen as belonging to the family, they were generally cared for and supported even beyond their useful and functioning years. They therefore felt secure and experienced positive aging.

The Masculinity cultural orientation was also found to still pervade among the Filipino elders (Del Villar, 2015), although only moderately as compared to when they were younger. Among its more obvious indicators were the importance given to material success, physical strength, and accomplishments. This means that masculine traits like assertiveness, competitiveness, emphasis on success, ambition and high salary were no longer as highly valued. Since the elders were no longer competing for success in the workplace, their level of Masculinity has gone down. Instead of success in the workplace, their focus was redirected to success in relationships in the family and among friends. As a result, they experienced successful aging.

The fourth cultural orientation, Subjectivity to Nature, influenced the elders' aging in a positive way (Del Villar, 2015). The reason was that they were accepting of the belief that there was an outside force (God) controlling nature and the fate of humans. Because of this, they openly accepted their fate and experienced positive aging.

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Selected communication-demographic factors too were found to be linked to successful aging. Filipino elders would most likely experience successful aging if they were healthy, single, from the middle or upper socio-economic classes, with at least a college education, engaged in leisure activities on a regular basis, exercising regularly, with a number of close family members and friends and communicating with them often, and actively involved in religious activities (Del Villar, 2018a)

The above Del Villar studies were all about aging as seen from the elders' perspective and provided important information about their well-being. It seems that in general, Filipino elders enjoyed well-being and a large part of that was attributed to the culture that prescribes respect and care for the elders in the community.

Challenges Faced by Filipino Elders

Research in the past years identified certain challenges faced by elders. Montes (1982. In Medina 1991) enumerated some of those problems such as: Loss of income, feelings of abandonment, loneliness, diminished physical abilities, and lack of free or affordable health services. Lolarga (1982. In Medina, 1991) added that retirement could be an ordeal for those used to working most of their lives. The sudden loss of an important activity, like going to work, could feel like losing a purpose for living. Medina added that diminishing physical abilities, especially the senses of sight and hearing, could cause difficulties in relating with members of the family. As a result, the elders could feel misunderstood and isolated.

In the recent years, some studies revealed discriminations against the elders by other age groups. Magtubo (2017) for instance cited what she called "ageism" as going "unnoticed yet are embedded in common and everyday happenings" (p 1). She mentioned the all too common occurrence in the doctor's office when the doctor, instead of directly talking to the elder patient about his condition, would talk to the companion making the elder feel incapable of understanding. Similar examples in the same context are common observations. To name a few: when the doctor would dismiss the elder's complaint as part of aging and should therefore be accepted as such; or when health practitioners would speak to the elder patient in a loud voice as if the patient were deaf or dimwitted; or when the doctor, instead of diagnosing a disease for what it is, would simplify the condition as a predictable result of old age.

More disparaging examples are everyday staples in the media. To mention a few: An ice cream advertisement shows a young boy asking his grandfather to send his birthday text invitation to "Paul" whereupon his grandfather sends the text message to "all" making it appear that the grandfather was dull and hard of hearing; or in a popular soap opera where an elderly was so cynical about life causing heartaches to his family; or an embittered grandmother, in another tv drama, lashing out at her grandchildren. It is also worth noticing that children's books and movies are rich sources of the elderly being portrayed as villains or witches. There are also everyday humor making the elders the subject of jokes. Most of these humor capitalize on the elders' physical conditions and weaknesses as a result of declining abilities.

Manahan, a professor teaching aging (In Magtubo, 2017, p 1) observed that ageism was not only by other age groups against the elders but by elders themselves. Elders were often heard deferring to others and accepting non-priority status because they were only old anyway.

Because notions like these have become everyday occurrences, the elders themselves have come to accept them as a normal part of being old in society thus perpetuating discriminations against themselves.

There were also some exceptions to the Filipino culture of respect and high regard for their elders. One such study conducted by the Social Research Center in the University of Santo Tomas (1986. In Medina. 1991) found that some elders no longer enjoyed as much respect as they once had because the young generation was now less respectful and compliant. Gone maybe the days when elders were so highly regarded that instances of disrespect were so hard to find.

Rationale of the Present Study

From the above discussions, one could see an overview of the experiences of elders in general: Their place in their country's rich traditions, the various roles they played, the important functions they performed, their well-being as they aged, and the physical and psychological challenges they experienced. In the face of all these, it is apparent that the elders are a precious resource as they have been the nurturers, role models, providers of wisdom and stability, sometimes financial supporters, caretakers, advisers on a wide range of matters, and culture bearers. In the light of all these, it is worth understanding how the next generations of youths, the Filipino youths in particular, would come to regard their own elders.

The youths are the future culture bearers who would be carrying the country's cultural inheritance to the next generations. Understanding their attitude about their elders would reveal the direction the country would take with regards the welfare of the elder population. And essential to understanding the youths' attitude is the knowledge of how deeply entrenched they are in their own cultural orientations. Thus, this study's goal of determining the link between cultural orientations and the youths' attitude about their elders.

The present study is the fourth in an ongoing series of researches about Filipino elders that look into their communication behavior and self-esteem (Del Villar, 2014), their cultural orientations and successful aging (Del Villar, 2015), their communication-demographic characteristics and well-being (Del Villar, 2018). In this continuing undertaking to contribute to the growing knowledge about Filipino elders, this present study now shifts focus on the young Filipinos, their cultural orientations and how these are related to their attitude about their elders. The following objectives are addressed:

1. To determine the young Filipino's cultural orientations (Power-distance, Collectivism, Masculinity, Subjectivity to Nature), their Attitude about their Own Aging, and their Attitude about their Elders.
2. To determine the correlation between the four cultural orientations and Attitude about Elders.
3. To determine the correlation between Attitude about their Own Aging and Attitude about their Elders.

Study Frameworks

To help address the objectives of the study, the following concepts, taken from the first three studies in the ongoing Filipino elders' series (Del Villar, 2014, 2015, 2018) were used as frameworks.

Power-Distance Cultural Orientation (Hofstede, 1980)

Hofstede (1980. In Gudykunst, 2003) ranks the Philippines a high number four in Power-distance among 53 countries. The dominant characteristics of high Power-distance cultures particularly evident among Filipinos are: Inequality of individuals, dependence on superiors and unquestioning acceptance of directives from them, parental emphasis on obedience at home, respect for elders as a virtue, and high regard for those in authority.

The family is where values related to Power-distance are first learned. As Hofstede et al. (2010) claimed, “All people start acquiring their mental software immediately after birth, from the elders in whose presence they grew up...” (p. 67). In high Power-distance cultures, children learn to be respectful and submissive to their parents... and “this lasts through their adulthood...as long as the parents are alive...The pattern of dependence on seniors ...pervades all human contacts” (p. 67). This enculturation carries over to children’s lives outside the family. The school, where children spend an average of 20 years is where the “mental programming” that starts at home continues. Teachers instill the values of respect and submission. As Hofstede et al. (2010) argue, “the role pair parent-child is replaced by the role pair teacher-student... Teachers are treated with respect or even fear... Teachers are never publicly contradicted or criticized and are treated with deference even outside school” (p. 69). The values developed at home and in school are carried over to the workplace. “The role pairs parent-child, teacher-student... are now complemented by the role pair boss-subordinate, and it should not surprise anybody when attitudes toward parents, especially fathers, and toward teachers, which are part of our mental programming, are transferred toward bosses” (p. 73).

Del Villar (2012a) developed a typology of Compliance-gaining strategies based on what Filipinos commonly used to make requests or orders. Results revealed a 14 Factor model explaining 76.11% of the total variance in the data. Among the 14 Factors, Power-based strategy ranked the highest with a Mean score of 4.27 (SD=.70) in the 8 items that clustered under it. This means that respondents agreed almost strongly to all the items that referred to power as manifested in different forms. The manifestations of power were: Power by someone who was influential, someone who was an elder, a parent, a superior or boss, or an authority. In the Filipino society this is understandable because, by nature, Filipino culture is a high Power-distance orientation culture. In the Del Villar’s (2013) study, Power-distance orientation was significantly linked to the respondents’ preference for the Power-based compliance strategy. This suggests that when the 2013 respondents rated high in the Power-distance cultural orientation, they would also tend to use a strategy that uses power when seeking for compliance. The respondents in that study were those belonging to the 23 to 64 age group and working in government and private organizations.

The high Power-distance orientation among Filipinos was also previously confirmed by Del Villar (2012b) in her study of intercultural sensitivity of Filipinos in multinational corporations. The study revealed that in the corporate setting, older people were highly respected and that subordinates were compliant and commonly did not question their superiors.

In the Filipino culture, it is not uncommon to find characteristics such as virtue of respect for elders, and high regard for those in authority in the home, in school, and in the workplace (Del Villar, 2013). This orientation is deeply entrenched in the Filipinos “mental programming”

which according to Hofstede (2010) starts early in a child's life and extends to the time he works for a living. Children are traditionally socialized to unquestioningly respect their parents, obediently follow orders from their teachers, and be dutifully compliant employees in the workplace. As Hofstede argued, "this pattern of dependence on seniors...pervades all human contacts" (p. 5).

Jocano (1988) described the traditional Filipino society as being "organized on the basis of generation and concept of seniority which involves deference to and respect for older persons, regardless of gender" (p. 247). According to Fernandez (1943) this custom of respect for the elders could be traced back to the early history when age was linked to wisdom and was a requirement for the highly respected position of 'datu' or head of the village. The 'datu,' in turn, consulted with his council of elders regarding governance. Medina (2001) further illustrated how elders were generally regarded in society. She explained that the "polite way to speak to the elderly person is to use 'opo' instead of 'oo' for yes, and to use the plural form of the second person, 'kayo', instead of the singular form 'ikaw' for you." The kissing of the hand or 'paggmamano' was another common way of showing respect when greeting an elder.

Since Filipinos have a high level of Power-distance orientation, the young Filipinos in the present study are also assumed to rate high in this orientation. With that high level of Power-distance orientation, it is further assumed that the youths would treat their elders with respect and deference.

Collectivism Orientation (Hofstede, 1980)

Hofstede and Bond (1984) explain that in Individualistic cultures, "people are supposed to look after themselves and their immediate family only" whereas "people belonging to in-groups or collectivities are supposed to look after them in exchange for loyalty" (p. 56). This shows that in Individualistic cultures, people tended to accentuate individual achievements that lead to self-realization whereas collectivistic cultures tended to lay more emphasis on fitting and belonging in their groups. Much importance is placed on achieving one's potentials in life and being someone different rather than just being like the others. In a Collectivistic culture, more meaning is given to being one of the others and fitting into the group. As Saleh and Gufwoli (1982) stated, "...uniqueness is a secondary fact...Group activities are dominant, responsibility is shared and accountability is collective...harmony and cooperation among the group tend to be emphasized more" (p. 327).

Hofstede (2001) ranked the Philippines #31 among 53 countries in the Individualism-Collectivism values scale. This means that the country is more Collectivistic than Individualistic. Del Villar (2012b) confirmed Hofstede's conclusion in a study of Filipinos working in multinational corporations. It was revealed that their Mean collectivism score was high ($M=17.8, SD=.94$) and that it was also significantly correlated to their intercultural sensitivity. Since previous studies confirmed that Hofstede's findings indeed applied to Filipinos, the present study assumes that young Filipinos would also have a Collectivistic cultural orientation. Further, since they have a Collectivistic orientation they would also have a positive attitude towards their elders.

Masculinity Orientation (Hofstede, 1980)

According to Hofstede (1991. In Gudykunst 2003) there are differences in the way gender roles are interpreted and practiced in different cultures. He points out that “masculinity pertains to societies in which social gender roles are clearly distinct (i.e., men are supposed to be assertive, tough, and focused on material success whereas women are supposed to be more modest, tender, and concerned with the quality of life” (p. 82-83). This means that in cultures where the masculine orientation dominates, much value is placed on material things, power, strength and boldness whereas caring, rearing and nurturing prevail in cultures where femininity dominates. Work effectiveness, accomplishment, and goals are given much emphasis in masculine societies whereas service and quality of life are emphasized in feminine cultures.

Hofstede (1980. In Gudykunst 2003) argues that masculine cultures stress achievement and that work is central such that the organization may interfere with their private lives if necessary. He adds that because work is central to people’s lives and that they strive to excel, there are too much stresses and challenges. There are also differences in the way men and women are valued in the workplace. Men, being the masculine one, are more valued than women such that salary and advancement in the workplace are reflective of this value.

Philippines ranks #11/12 among 53 countries in Masculinity orientation (Hofstede, 2001). In studies by Del Villar (2010, 2012b) it was revealed that Filipinos were indeed highly masculine. Respondents in both the 2010 and 2012b studies rated high Mean scores in Masculinity orientation supporting Hofstede’s claim. The study also revealed that generally: Males and females had different roles; it seemed natural for men to deal with facts while women dealt with feelings; influence and power were emphasized; and lastly, competence, ambition, and material things were given importance.

In the present study, it is assumed that the Masculinity orientation of the Filipino culture still pervades and that material success, competition, strength, and accomplishment are still important. Therefore the Filipino youths would also rate high in Masculinity score. And seeing that their elders are no longer highly Masculine (Del Villar, 2015) they (youths) would see their elders as less vital and therefore not as highly positively regarded as before.

Subjectivity to Nature Orientation (Kluckhohns and Strodtbeck, 1960)

According to Kluckhohns & Strodtbeck (1960. In Samovar 2007), there are three different ways of perceiving the relationship between humans and nature and these are: Humans are subject to nature, humans cooperate with nature, and humans control nature. These different ways of perceiving the relationship affect people’s “frames of reference for human desires, attitudes, and behaviors”. In cultures that believe that humans are subject to nature, people accept that “...the most powerful forces of life are outside their control. Whether the force be a god, fate, or magic, a person cannot overcome it and must therefore learn to accept it” (p 153). This view recognizes that all events are a manifestation of “oneness with the world” that results in a “harmonious world.” This belief is tied to the Catholic belief and acceptance of “fate in controlling life and nature.”

In the present study, it is believed that the Filipino culture, being predominantly Catholic,

is accepting of the belief that there is an outside force (God) controlling nature and the fate of humans. As has been proven in the 2015 study of Filipino elders (Del Villar, 2015) their score of $M=19.94$ ($SD= 3.75$) indicated a strong belief in Subjectivity to Nature. They firmly believed that there is a force that determined their destiny; they were where they were at the moment because it was meant to be; God was all powerful and controlled everything that happened to them; they must be content and accepting of everything that God sent their way; and they would live a harmonious life if they openly accepted their destiny.

The Filipino youth, being deeply entrenched in the culture of their elders who believe in Subjectivity to Nature, would also tend to have the same orientation and would therefore openly accept the fate of their elders. Further, the youths would also realize that in the future, their own fate would also be the same. Knowing that they have the same fate as their elders, they would see their elders in a positive light and have a high regard for them.

Attitudes about Aging

In this study, the hypothetical construct -attitude, is applied to the youths' view about their own aging. One's attitude about aging is important in the sense that it has been found to be associated with a person's life satisfaction.

According to Elejalde-Ruiz (2011), attitude could make all the difference in that "how people feel inside, and their expectations of their capabilities, can have a greater impact on health, happiness and even longevity." It seems that one's expectations set the limit to one's health. If one believes s/he is going to be healthy then s/he will be.

Sheehy (1995), too, concluded that "it is our psychological attitude and behavior that more likely determine the quality and duration of our third age" (p. 419) and not just our genes. Heckhausen and Krueger (1993) concluded that the older the adults, the more positive their attitudes tended to be. In line with this finding, Cohen (2005) reported that older adults experienced "high morale... even among those who are frail. The positive outlook of people ... isn't the exception – it's the rule" (p 14). Cohen forwarded a number of factors responsible for this positive disposition among which were: "greater acceptance of life's realities, a greater sense of self, and a long-term perspective that makes it easier to accept the inevitable slings and arrows of daily life." Cohen further explained that in addition to those psychological factors, new research proved that "changes in the older brain itself play an important role in the emotional aplomb and equanimity of many older adult" (p. 14). Older brains, because of the physiological changes they have gone through, have become more balanced. As a result of their maturity, they have developed "ability to control... emotions and modulate... behavior appropriately" (p. 17). Despite challenges in life, mature brains have the "capacity to ride out emotional storms [with] more flexibility and resiliency" (p 17). These were also due to the experiences older adults went through which stimulated the growth and maturity of their brain. Cohen (2005) also mentioned a research conducted by Canli and his colleagues in the Department of Psychology at the University of California, Santa Cruz, about the nature of older adults. Among their findings were: As adults matured, their experience of negative emotions became less severe; older adults paid more attention to positive stimuli rather than negative ones; elders were more likely to remember positive experiences rather than those which were negative. They concluded that as an individual matured, his "amygdalae showed decreased

reactivity to negative information while maintaining or increasing their reactivity to positive information” (p. 18). As a result, older adults became generally “calmer in the face of life’s challenges.” Amygdalae was described as a part of the body’s limbic system that was specifically responsible for the processing of emotions. In Del Villar’s (2014) study about the correlation between self-worth and selected communication traits among Filipino elders, it was revealed that majority of the respondents had a high positive attitude about aging. This means that, on the average, the aging respondents viewed aging as good, right, beneficial, fair, and positive. Only 4.4% of the respondents saw aging as bad, wrong, harmful, unfair, and negative. Indeed, the positive attitude was evident among majority of the elder respondents. Elders saw aging as a natural event of life that must be accepted wholeheartedly. They saw no need to resist something as natural as aging.

Since the young generation live among elders in their families and communities, and since their elders have been repeatedly found to be positive about their aging, it is assumed that the young would also adopt the same positive outlook. Further, the young respondents’ positive Attitude about their Own Aging would also be related to their positive Attitude towards their Elders.

Filipino youths’ Attitude about their Elders

Wrench et al. (2008) define attitude as “a predisposition...a tendency that we have to do something...a tendency to evaluate people, ideas, or objects. Evaluative... means making judgments of good or bad, desirable or undesirable, or likable or unlikable” (p. 142). It is a “hypothetical construct” which means that, similar to belief and value, it could not be perceived by the senses and exists only in the mind. Although it exists only in the mind, it influences our behavior. Our evaluation of something determines how we behave toward it.

In this study, this hypothetical construct is again applied to the subject of the inquiry– the youths. Specifically, the youths’ Attitude about their Elders. It is the missing part in the series of studies about Filipino elders (Del Villar, 2014, 2015, 2018).

In an online article by Astudillo (2017), he enumerated the benefits of being a senior citizen in the Philippines among which were: benefits from the government which grants 20%+ discounts in restaurants, drug stores, movie houses, recreation centers, hospitals, and others (Philippine Republic Act 9994), designated priority taxi lanes, priority seats in public transports, designated lanes in transacting business in government and private offices. But the most important benefit he mentioned was observing the age old tradition of giving special respects for the elderly not only in the family but also the extended family. This may range from the use of polite language when addressing the elders, kissing the hand of the elder as a sign of greeting, and deferring to the elders in family decision-making.

Medina (1991) wrote that the elders have “traditionally enjoyed a special place of honor” (p. 218) in society. They were seen as assets because they were respected and sought after for their experience and good judgment.

All these may be the influence of a number of factors in the environment where the young generation grow up. It could be the Filipino culture of Power-distance which bestows high

respect for those in positions of power like the elders. Or it could be the culture of Collectivism which sees the elders as a valued part of the in-group and should therefore be taken care of.

Del Villar (2014) shared some findings about elders: That if elders felt good about themselves, they also felt good about aging, and if they felt good about aging they also became happy elders. The same study also confirmed the important correlation between willingness to communicate and self-esteem. Respondents who looked forward to connecting with people from different age groups and statuses in life were also the ones who had high self-esteem. Most of the elders even looked forward to sharing their wisdom with younger people even if the latter were now less enthusiastic about seeking the former's counsel. Another key observation from the study was that if elders were willing to interact with most people, they also felt good about themselves. But sadly, according to some elder respondents, the young are no longer as willing and patient to communicate with them as they (elders) were with their own elders.

The present study assumes that because the young generation are nurtured within the Filipino cultural orientations, they would generally have a positive attitude toward their elders and therefore have a high regard for them.

Hypotheses of the study:

Based on the above discussion on cultural orientations, attitude about aging, and attitude about elders, it is hypothesized that the selected cultural orientations of Power-distance, Collectivism, Masculinity, and Subjectivity to Nature would all be linked to the youths' Attitude about their Elders. Further, it is also hypothesized that the youths' Attitude about their Own Aging would also be correlated to their Attitude about their Elders.

Method

The study is descriptive in nature employing mainly the quantitative technique with the survey as its main method. To complement the quantitative data, interviews on selected respondents were conducted.

Validity and Reliability

A pilot study (N=30) was conducted before the actual study to measure the flow and content of the questions, and any problems faced by the respondents. The questionnaire was also reviewed and approved by an expert in the field. Reliability tests were carried out on the complete set of items, each item was tested against Cronbach's alpha of .70 to indicate the reliability of the variables. Table 1 shows that the results confirm internal cohesiveness and consistency of the research variables with Cronbach alpha values ranging from .798 to .920.

Instruments:

All instruments used in the study have been tested for validity. A panel of five communication experts from a state university in Metro Manila rated the questionnaires with M=71 or high (75 as the highest possible rating and 15 as the lowest). Kendall's Coefficient of Concordance

resulted in a moderately high agreement among the panel that ranged from $W=.837$ to $W=.687$. Cronbach's Alpha was also used to test for reliability.

1. **Power-Distance Cultural Orientation Questionnaire** (Del Villar, 2013) is a five item Likert-type questionnaire to gauge the level of Power-distance orientation. It is based on Hofstede's (1980) indicators of the orientation. The highest possible score is 25 and the lowest is 5. Panel Validity is $W=.726$, $p\text{-value}=.000$. Its reliability rating is Alpha $=.722$.
2. **Collectivism Questionnaire** (Del Villar, 2013) is a five item Likert-type questionnaire about the Collectivism orientation. It is based on Hofstede's (1980) indicators of the orientation. The highest possible score is 25 and the lowest is 5. Panel Validity is $W=.715$, $p\text{-value}=.000$. Its reliability rating is Alpha $=.681$.
3. **Masculinity Questionnaire** (Del Villar, 2013) is a five item Likert-type questionnaire to measure the level of the Masculinity orientation. It is based on Hofstede's (1980) indicators of the orientation. The highest possible score is 25 and the lowest is 5. Panel Validity is $W=.687$, $p\text{-value}=.000$. Its reliability rating is Alpha $=.717$.
4. **Subjectivity to Nature Questionnaire** (Del Villar, 2013) is a five item Likert-type questionnaire based on the indicators of Subjectivity to Nature by Kluckhohns and Strodtbeck (1960). The highest possible score is 25 and the lowest is 5. Panel Validity is $W=.787$, $p\text{-value}=.000$. Its reliability rating is Alpha $=.804$.
5. **Attitude about Aging scale** (Del Villar, 2013) is a four item semantic-differential type questionnaire modified from Wrench, McCroskey, and Richmond (2008) attitude scale. The highest possible score is 28 and the lowest is 4. Panel Validity is $W=.837$, $p\text{-value}=.000$. Its reliability rating is Alpha $=.837$.
6. **Attitude about Elders** (Del Villar, 2013) is a five item Likert-type questionnaire about one's attitude about elders. The highest possible score is 25 and the lowest is 5. Panel Validity is $W=.699$, $p\text{-value}=.000$. Its reliability rating is Alpha $=.717$.
7. **Interview schedule** is a list of structured and unstructured questions that guided the interview with selected respondents. The purpose of this questionnaire is to collect additional information to complement the quantitative data.

Data Analysis:

1. To determine the young Filipino's cultural orientations, Attitude about their Own Aging, and Attitude about their Elders, scores in the following variables were computed and summarized:
 - a. Power-distance
 - b. Collectivism
 - c. Masculinity
 - d. Subjectivity to Nature Orientation
 - e. Attitude about their Own Aging
 - f. Attitude about Elders
2. To determine the correlation between the four cultural orientations and Attitude about Elders, scores in the four cultural orientations and Attitude about elders were tested using Pearson's Product Moment Correlation at $\alpha=.05$.
3. To determine the correlation between Attitude about their Own Aging and Attitude about their Elders, scores in the two attitude tests were tested using Pearson's Product Moment Correlation Test at $\alpha=.05$.

4. Finally, data from interviews were summarized and the representative answers were used to complement the quantitative results.

Results

Elder Population in the Philippines

In 2005, the Philippine Statistics Authority or PSA reported that senior citizens (or those whose ages range from 60 and above) numbered 4.6 million making up 5.97% of the total Philippine population of about 86 million. Of the 4.6 million, a little more than half or 54.11% were females. Thirty five percent of the senior citizen population were between the ages 60 to 64 and 24.94% were in the 65 to 69 year age range. The median age was 68 years old.

PSA further reported that 60% of senior citizens had attained elementary education, 15.69% had reached secondary education, 4.85% had partial college education, and 5% had completed a college degree.

Of the 4.6 million senior citizens, 57.41% were heads of households, and 25% were spouses of the heads of the households. Of the 15.3 million households in the country, 17.13% had senior household heads.

It is interesting to note that 5.38% of senior citizens were living alone and majority of them were females. Most of them were in the age range of 60 to 64.

As to health conditions, 7.21% of the senior population experienced some problems, the most common being low vision (54.11%), hearing difficulty (9.7%), partial blindness (8.43%), partial deafness (6.43%), and total blindness (4.52%).

Over half of the senior population had some forms of livelihood such as farming, forestry, fisheries, skilled and unskilled labor, business, and employment. Seventy percent worked in the country while 3.04% worked abroad.

In 2002, the World Health Organization estimated that the life expectancy of Filipino males age 60 or over was an additional 10.6 years while females had an additional 12.1 years (WHO, 2002. In Orgena 2006). On the contrary, an average of 12.4 years for males and 14.3 years from females were taken away as a result of poor health. WHO (2002, in Ogena 2006) added that those needing care would triple by year 2050. Of those, 42.2% would belong to the 60 years old or older.

Since the 2005 report of the PSA, the Philippine population has grown enormously. The Worldmeters (2017) reported that in 2015, population reached 101,716,359. Out of that total population, 7% or 7 million comprised the senior citizens. In 2017, population grew to 104,918,090 and in 2018, to 107,067,916. No definite figures were given for the senior population but if the predicted trend of growth were to be believed, it is estimated that the number of seniors would reach 11.5% of the total population by year 2030.

Demographic profile of the young Filipino respondents

All three subcategories of message credibility showed similar response rates for traditional media as in Table 5. The highest levels are for both the first items in message authenticity ($M=3.561$, $SD=0.850$) and believability ($M=3.561$, $SD=0.930$) showing that 71.2% of respondents agree to the credibility of news in newspapers. The lowest level is for the believability of news in magazines ($M=3.207$, $SD=0.846$), with 64.1% of respondents reflecting their slight agreement on its credibility. Overall, news message credibility of traditional media results are significant with a t -value of 9.485 ($p=.000$) indicating a 68% agreeable mean score.

Demographic profile of the young Filipino respondents

A total of 480 Filipino youths or those whose ages ranged from 15-35 (as defined by UNESCO), studying or working in a large state university in Metro Manila, coming from different regions of the country, representing different socio-economic statuses, different sexes, civil statuses, educational attainments, willing and able, were invited to participate. The sampling method used was stratified sampling, which divided the whole university into colleges including the academic and non-academic sectors.

Majority (173, 36 %) belonged to the 25 and above age group, 97 (20.2%) to the 17 to 18 age group, 62 (12.9%) to the 19 to 20 age group, 56 (11.7%) to the 23 to 24 age group, 50 (10.4%) to the 16 or less, and 36 (7.5) to the 21 to 22 age group.

Two hundred seventy (270, 56.3%) were females, while 183 or 38.1% were males. Majority (234, 48.8%) finished college, 182 (37.9%) were still in college, 42 (8.8%) had high school or partial high school education, 6 (1.3%) finished elementary or partial elementary, and 8 (1.7%) reached graduate or post graduate education.

Most of the respondents (404, 84.2%) were single, 60 (12.5%) were married, and 8 or 1.7% were separated/annulled.

As to the respondents socio-economic statuses, majority (378, 78.8%) belonged to the middle income, 68 (14.4%) to the low income, and 23 (4.8%) to the upper income group.

The young respondents' Power-distance Cultural Orientation

The young respondents rated $M=17.32$ ($SD=3.66$) in Power-distance cultural orientation which means moderate level, unlike their elders who rated very high in the same orientation (Del Villar, 2015, 2014). A statistical comparison was done between the elder respondents and the young respondents in the present study. Results revealed a Mean difference of 1.99 and that difference was significant at $t=8.86$, $p=.000$ (elders: $M=19.24$, $SD=3.717$; youth: $M=17.32$, $SD=3.66$). This means that the young respondents had a significantly lower Power-distance orientation compared to the elders. This seems to indicate that although the young respondents still respected those in positions of power, they may no longer consider their elders as privileged nor way above in status; they may reasonably accept that power and authority were natural; they relatively thought it was customary for those in position to wield power and influence but it also depended on the situation; they believed that elders or persons in positions of power should be addressed by their proper titles but this gesture was not as important as in

the past; while it was natural for superiors to lead and supervise and for subordinates to listen and follow, it should be done judiciously.

Curiously, this was the same finding in another study correlating preferences in compliance strategies to the Power-distance orientation among Filipino youth (Del Villar 2018b). Whereas previous respondents rated very high in Power-distance orientation and ranked the *power based strategy* as their top choice among communication strategies (Del Villar 2012a, 2013), the younger respondents in the 2018b study rated only moderately in Power-distance and ranked *rules strategy* as their top preference. The shift in Power-distance rating, from high to moderate, was apparent in the 2018b and the present studies.

Considering the results of the present study, it seems that the findings no longer fully supported what had been established in the past that the Philippines belonged among the top rankers in Power-distance (Hofstede, 1980). What used to be the dominant characteristics of high Power-distance orientation (inequality of individuals, dependence on superiors and unquestioning acceptance of directives from them, parental emphasis on obedience, high regard for those in authority, and respect for elders) now warranted a second look as far as the young respondents were concerned. As the respondents in the present study largely admitted, although they still highly regarded their elders, they were now more prudent in following orders from them. The young respondents used their minds to deliberate if it was sensible and moral to follow directives or advice from their superiors or elders. Some even admitted that whereas they used to fear their superiors (teachers, superintendent, others), they would now question if their dictates were sensible even as they (youths) overtly showed respect.

The present study's assumption that the young Filipinos would rate high in Power-distance orientation is not supported. Though there was a shift in Power-distance rating, the present study nevertheless supports Medina's (2001) findings that the young Filipinos still showed respect for their elders by the use of polite language such as '*opo*' instead of '*oo*' for yes, the kissing of the elder's hand when greeting (*pagmamano*), among others. These gestures of respect were still widely apparent among the youth.

The young respondents Collectivism orientation

The young respondents registered $M=14.46$ ($SD=3.53$) which means that they were moderately collectivistic. They would moderately choose to let go of an important decision if their family disapproved of it; they moderately did not want to stand out and be different from their group; they moderately followed traditions because they were important in keeping the family together; and they would moderately not voice out dissenting opinions if it would hurt the feelings of family or close friends. The young respondents were not different from their predecessors (including elder respondents) in previous studies who also rated moderate in Collectivism (Hofstede 2001; Del Villar 2015, 2012.a, 2012.b).

The study's findings support the assumption that the Philippines is still a moderately collectivistic culture. Although the young respondents admitted to laying emphasis on fitting and belonging in their groups, they also gave importance to their individual achievements that lead to their self-realization. Although they felt a strong need to belong to their group, they also felt the need to be independent and to grow as a person.

The present study's findings that the country is moderately collectivistic supports past researchers' claims (Hofstede, 1980, Del Villar, 2012b, 2015). The assumption at the beginning of the study is therefore supported.

The young respondents Masculinity orientation

Results showed that the young respondents rated moderate in Masculinity ($M = 15.83$, $SD = 3.35$). This means that they still believed that in our society, they must be assertive and competitive but in a moderate way; although money and material things were very important in life it must be balanced in a sensible way; to succeed in our society, they must be confident, bold, and ambitious in a judicious way; although material success was important, interpersonal harmony was also important; some of them believed that they were relatively responsible for raising the quality of life of the less fortunate people of society. These results were quite different from their predecessors in earlier studies who rated very high in Masculinity (Hofstede, 2001; Del Villar, 2010, 2012.b).

An interesting finding similar to the young respondents in this study was the Masculinity score of the Filipino elders in the Del Villar 2015 study. These elders also rated moderately ($M = 16.96$, $SD = 3.54$) and in their case this means that they have shifted their values and were no longer interested in material success. They have become more focused on relationships with family and friends. As to the young respondents, rating moderately in the Masculinity orientation could probably mean that they were not as driven as their predecessors.

Results seem to show that the younger generation of Filipinos were becoming less masculine. Although they disclosed that they were as success driven as their predecessors, their rating showed otherwise.

At the beginning of the study, it was assumed that the Masculinity orientation of the Filipino culture would still pervade and that material success, competition, strength, and accomplishment were still important. It was further assumed that the Filipino youth would also rate high in Masculinity score. And seeing that their elders were no longer highly masculine (Del Villar, 2015) they (youths) would see their elders as less vital and therefore not as positively regarded as before. Results seem to show otherwise. The young respondents rated only moderately in Masculinity proving that they were no longer as highly masculine as their predecessors. Instead, they were more like their elders in Masculinity rating. And because they were like their elders, they also perceived them in a moderately positive way. This was another interesting finding that showed that the youth have shifted from highly masculine to only moderately masculine. Additional disclosures were: there was no need to be highly competitive to succeed in life because one could do it in a sensible, restrained way; relationships with others could be as important as material wealth; one need not be in a hurry to get rich because one could do it in a stress-free way; if the fortune was meant to be yours it would be yours.

The young respondents' Subjectivity to Nature orientation

Results revealed an $M = 17.04$ ($SD = 4.48$) in Subjectivity to Nature orientation among the young respondents. This falls within the moderate range and means that they relatively believed that

they were subject to nature and that the same determined their destiny; more or less, they were here now because it was meant to be; somehow, God was the all-powerful force that controlled everything that happened to them; somehow, they must be content and accepting of everything that God sent their way; if they judiciously accepted that their destiny was pre-determined then they would live a more harmonious life. When the young respondents scores were compared with the elders in the 2015 study, results showed that the latter rated much higher ($M=19.93$, $SD= 3.75$) and that they belonged to the high Subjectivity to Nature orientation category (Del Villar, 2015). When statistical comparison was conducted, results revealed a significant difference between the two (Mean difference = 2.89, $t=11.89$, p -value=.000). This means that, somehow, the youths believed in an all-powerful force in control of everything that happened to them, whereas the elders in the 2015 study unquestioningly believed in that all-powerful force. An explanation for this difference could be the stage the elders were already in whereas the youth were still in the idealistic stage where they believed they were to a certain degree in control of their fate. Majority of the respondents were Catholics or Christians and believed in an all-powerful God whom they mostly accepted wholeheartedly. It also seems that the youth were still moderately established in the culture of their elders thus the moderate rating in this cultural orientation. Somehow, they believed that because their elders openly accepted their fate (aging and eventual death), they (youths) too would one day have the same fate. Further, knowing that they shared the same fate as humans, they saw their elders in a positive light and had a moderately high regard for them.

The assumption at the beginning of the study, that because the Filipino elders were deeply entrenched in the culture that believed in Subjectivity to Nature, the youths too would tend to have the same orientation, is only partially supported.

The young respondents' Attitude about their Own Aging

Results showed that the young respondents rated $M=21.89$ ($SD=6.17$) which means that they have a high positive attitude about their own aging. The standard deviation shows that there were extreme scores from very negative attitude to very positive attitude. In general, they saw aging as good, right, fair, and wise.

When compared to the way the elder respondents perceived aging (Del Villar, 2015, 2014), results showed that they (elders) rated slightly higher at $M=23.01$ ($SD=4.49$) which also corresponded to high positive attitude about growing old. Aging according to the elders was good, right, fair, and wise.

When the two sets of scores were tested, results showed a significant difference between them (Mean difference=1.12, $t=.451$, $p=.000$) which means that although both groups' rating were categorized as high positive attitude, the elders rated significantly higher. The elders, as revealed in the 2015 study, showed that majority or 79% rated very high in attitude, 18.9% rated moderate, and only 1.1% rated negative attitude. As revealed in the same study, the elders felt that aging was good because:

- They had the privilege to see their family grow
- They participated in the normal process of life, the natural order of things
- They became the younger generation's role model
- They gained a sense of accomplishment

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- They had the chance to realize the true meaning of life
- They experienced the cycle of life – birth and death
- Their experience helped them gain wisdom

Among the youths, 74.6% rated high positive attitude, 20.5% rated moderate, and 4.8% rated negative. Like the elders, the youths saw aging in a positive light perhaps because of the elder models in their families who likewise saw aging positively. Among the reasons respondents rated high were:

- It is nature's law and I accept
- It is part of the cycle of life
- There are benefits like you become more relaxed about everyday challenges of growing up and earning a living

Among the reasons respondents rated low were:

- I don't want to grow old because you can become senile and lose your memory
- I might lose my ability to be physically fit
- I don't want to lose my physical beauty
- I don't want to lose control of myself

The assumption that the youths would rate high in their Attitude about their Own Aging is supported by the findings of the study.

Youths' Attitudes about their Elders

Results showed that the young Filipino respondents had a moderately positive attitude about their elders ($M=12.14$, $SD=3.73$). This means that, in general, they did not make unfavorable remarks about their elders; although they heard disparaging jokes made about old people in the media, they did not fully subscribe to them; they admitted being exposed to negative characterizations of old people as witches, villains, crazy, and similar portrayals in books and movies, but they did not admit being strongly influenced by them; in moderation and when needed, they would approach their elders for advice about important issues even if they (the young) believed that their elders belonged to a different generation and may no longer fully understand the young. On the average, they saw their elders in a moderately positive light. In the beginning of the study, it was assumed that because the young generation were nurtured within the Filipino cultural orientations, they would generally have a positive attitude toward their elders. This assumption is supported by the present findings because the young respondents rated a moderately (although not highly) positive attitude toward their elders.

Further analysis of the findings showed that there was a difference between the young respondents' perception of their elders and the way the elders in the 2014 and 2015 studies perceived themselves. The elders identified themselves in a highly positive way while the youth distinguished their elders only in a moderately positive way. Although the two sets of data (elders' Attitude about Aging and the young respondents' Attitude about their Elders) could not be statistically compared because they were measured by two different instruments, an ordinal comparison of the two attitudes was attempted to see how the two sets of respondents perceived the elders. As shown by the results, the elders' attitude about themselves was $M= 23.01$ which

was interpreted as high positive attitude, while the young respondents' Attitude about their Elders was $M=12.14$ which was interpreted as moderately positive. Ordinarily, one could see a disparity between the two attitudes. Without making any significant conclusions about this difference in attitude, we could somehow infer that the two generations saw elders differently.

Correlations among the selected cultural orientations, Attitude about Aging and Attitude about Elders

a. Correlation between Power-distance orientation and Attitude about Elders

Results showed there was a weak but positive and significant correlation between Power-distance orientation and Attitude about Elders ($r=.183, p=.000$). This means that if the young respondents scored moderately in Power-distance they would also tend to have a moderate positive attitude about their elders. These young respondents were characterized by their relative acceptance of power and authority among the elders and also believed that it was dependent on the situation and should be done judiciously. They did not believe that those in power must be followed blindly. Overall, when it came to their elders, the youths would always have a moderately positive regard for them. See Table 1 in the Appendixes for the summary statistics. The hypothesis that there would be a positive correlation between Power-distance and Attitude about Elders is supported.

b. Correlation between Collectivism and Attitude about their Elders

Looking at the youths' Collectivism and Attitude about their Elders, results showed a moderately low but significant relationship between the two ($r=.205, p=.000$). This means that being moderately collectivistic, the youths tended also to have a moderately positive attitude towards their elders. They were careful about making negative remarks about their elders; although they would hear disparaging jokes about elders from other people, they (youths) would be careful about taking part in those activities; although they grew up reading about ugly characterizations of old people as witches and villains in books and movies, the young respondents understood that those were not accurate representations of most elders they knew; although they were aware that their generation was very modern, they would still approach their elders for advice when needed; and overall, their collectivistic upbringing prescribed respect for elders especially those in their families and communities. See Table 1 in the Appendixes for the summary statistics.

The hypothesis that there would be a positive correlation between Collectivism and Attitude about Elders is supported. Being born and raised among elders in their families and communities, the young generation were enculturated to value them.

c. Correlation between Masculinity and Attitude about Elders

Results of the correlation test between Masculinity and Attitude about Elders showed that there was a weak but significant association between the two ($r=.203, p\text{-value}=.000$). This means that when the young respondents rated moderately in Masculinity ($M=15.83, SD=3.35$) they also tended to have a moderately positive attitude about their elders ($M=12.14, SD=3.73$). Characteristics of respondents who rated moderately in Masculinity were: Assertive, competitive, and materialistic in a moderate way. These same respondents tended to have moderately positive regard for their elders.

In the present study, it was hypothesized that the Masculinity orientation of the Filipino culture still pervaded among the youths and that material success, competition, strength, and accomplishment were still important. Therefore the Filipino youths would also rate high in Masculinity score. And seeing that their elders were no longer highly masculine (as proven by the Masculinity scores of elders in previous Del Villar studies) the youths would also see their elders as less vital and therefore not as positively regarded as before. These assumptions are not supported. The youths rated only moderately in Masculinity. They also tended to moderately regard their elders. As observed, being born and raised among elders in their families and communities, the young generation were enculturated to regard their elders and their values. See Table 1 in the Appendixes for the summary statistics.

d. Correlation between Subjectivity to Nature and Attitude about their Elders

Results of the correlation test between Subjectivity to Nature and Attitude about their Elders showed a weak but significant correlation ($r=.095$, $p\text{-value}=.037$). This means that when the youth rated moderate in Subjectivity to Nature ($M=17.04$, $SD=4.48$), they also tended to rate moderately in their Attitude about their Elders ($M=12.14$, $SD=3.75$). Characteristics of respondents who rated moderately in Subjectivity to Nature were: Belief in an outside force or God; and relative contentment in accepting their destiny. These same respondents tended to have moderately positive regard for their elders. Being born in a culture that was predominantly Catholic or Christian and believing in an all-powerful God, the young Filipinos also believed in the values of their religion. It also seems that their religious values were reflected in the way they regarded their elders. See Table 1 in the Appendixes for the summary statistics.

This supports the hypothesis that there would be a positive correlation between Subjectivity to Nature and the youths' Attitude about their Elders.

e. Correlation between Attitude about Own Aging and Attitude about Elders

An interesting angle was added to the analyses – how the young respondents viewed their own aging and how this was related to their perception of their elders. Interestingly, results of the correlation test showed a significant correlation between the two ($r= .119$, $p\text{-value}=.009$). Although the relationship was weak it was nonetheless significant. This means that if they rated highly positive about their own aging (good, right, fair, and wise), they would also tend to see their elders more positively. This makes sense because the more the youths saw their own aging in a favorable light, the more they tended to see their elders in the same light. See Table 1 in the Appendixes for the summary statistics.

The hypothesis that there would be a positive correlation between Attitude about their Own Aging and Attitude about their Elders is supported. How the young respondents perceived their own aging was related to how they regarded their elders.

Predicting Attitude about Elders

The Multiple Regression test was conducted to find out which among the cultural orientations and Attitude about Own Aging (when considered together) would significantly predict the young respondents' Attitude about their Elders. With $R= .30$ and $R\text{ square}=.090$, there was a low but significant correlation among the variables; and that only 9% of the variability in the dependent variable (Attitude about elders) could be explained by the independent variables

(cultural orientations and Attitude about Aging). However, results showed that the model was a good fit ($p=.000$). Among the four orientations, Collectivism, Masculinity, and Power-distance could significantly predict Attitude about their Elders. Subjectivity to Nature was not a significant predictor. Results also revealed that the youths' Attitude about their Own Aging was also a significant predictor.

The regression model is as follows:

$$\text{Attitude about Elders} = 7.444 + (.153) \text{Collectivism} + (.164) \text{Masculinity} + (.099) \text{Power-distance} + (.071) \text{Attitude about Own Aging}$$

This model explains that for every unit increase in Collectivism score, there would be an expected .153 increase in Attitude about Elders; for every unit increase in Masculinity score, there would be an expected .164 increase in Attitude about Elders score; for every unit increase in Power-distance score, there would be an expected .099 increase in Attitude about Elders score; and for every unit increase in Attitude about own aging, there would be an expected increase of .071 in Attitude about Elders score. See Table 2 in the Appendixes for the summary statistics.

Overall, the four cultural orientations of Power-distance, Collectivism, Masculinity, and Subjectivity to Nature were all linked to the youths' Attitude about their Elders. Further, their Attitude about their Own Aging was also associated to how they perceived their elders. But when it came to the ability to predict Attitude about Elders, only Subjectivity to Nature did not prove to be significant.

Summary and Conclusions

The young generation of Filipinos are the future culture bearers who will deliver the country's cultural heritage to the coming generations. In a few more years, they will be the adults who will be taking over the management of the country's affairs specifically governing the welfare of their elders. In this light, it seems essential to understand them, their link to their cultural orientations, and their Attitude towards their Elders.

The study determined the Filipino youths' Attitude about their Elders. Specifically it ascertained the link of their cultural orientations (Power-distance, Collectivism, Masculinity, Subjectivity to Nature) to their view of their elders; and the link between their Attitudes about their Own Aging to their Attitude about their Elders.

Results revealed that the youths scored moderately in all the four cultural orientations (Power-distance: $M= 17.2$, $SD=3.66$, Collectivism: $M =14.46$, $SD=3.53$; Masculinity: $M =15.83$, $SD= 3.35$; Subjectivity to Nature: $M =17.04$, $SD=4.48$) and high in Attitude about Aging ($M=21.89$, $SD=6.17$).

Results further revealed that the young Filipinos perceived their elders in a moderately positive light. This was evidenced by their score of $M= 12.14$ ($SD=3.73$) in Attitude about their Elders. In general, the youths admitted that even if they were exposed to the media where disparaging humor about old people abounded, they did not condone nor advocate those

negative information. In moderation and when needed, they would approach their elders for advice about important issues in their lives even if they (the young) believed that their elders belonged to a different generation and may no longer fully understand the young. On the average, they saw their elders in a moderately positive light and still highly respected and regarded them.

Results also showed that the four cultural orientations tested in the study were linked to the youths' positive attitude about their elders (Power-distance and Attitude about their Elders: $r=.183$, $p=.000$; Collectivism and Attitude about Elders: $r=.205$, $p=.000$; Masculinity and Attitude about Elders: $r=.203$, $p=.000$; Subjectivity to Nature and Attitude about Elders: $r=.095$, $p=.037$). In addition, their Attitude about their Own Aging was also found to be associated to how they regarded their elders ($r=.119$, $p=.009$). These findings imply that the youths of today were still to a large degree entrenched in their culture and were still consciously or unconsciously guided by them in the way they saw their elders. Their high Attitude about their Own Aging could also be to some degree related to the way they saw their elders.

The present findings support previous Del Villar studies (Del Villar, 2014, 2015, 2018) about Filipino elders. Indeed, Attitude about Elders is linked to the cultural orientations of Power-distance, Masculinity, Collectivism, and Subjectivity to Nature. Overall, the Filipino cultural orientations are related to successful aging on the part of the elders and positive Attitude about their Elders on the part of the youths.

Some practical and policy implications come to mind as a result of this study. The youths must be constantly reminded of the beauty of the Filipino culture of respect and high regard for their elders. In schools, a stronger reinforcement of the importance of the positive side of culture must be incorporated in the curriculum as early as the grade school and on to high school when the students' minds are still impressionable. In the media, a more conscious effort must be done to continue propagating the Filipino reverence for elders instead of disrespecting them through blatant use of disparaging humor and negative characterizations. Foreign as well as local books showing ugly depictions of old people must be closely re-examined not only by schools but also by parents who patronize these books. Young minds must be forewarned that these negative illustrations are flagrant show of disrespect for elders and are wrong and do not reflect the Filipino culture.

To date, four studies by Del Villar already comprise the series done on Filipino elders – both from the elders' and the youths' perspectives. All these studies employed respondents from the Metro Manila areas only. It would be interesting to take a look at respondents from other regions of the country particularly those in the Visayas and Mindanao regions to determine if the assumptions made in the present study hold true: That Filipinos are still established in their cultural orientations and therefore have the attitude of respect and regard for their elders.

Also worth replicating are studies about the Power-distance and Masculinity cultural orientations of the young generation. Whereas previous studies have shown that Filipinos rate highly on these two cultural orientations, the present as well as other studies (Del Villar 2018a, 2018b) showed a significant decrease from high to moderate rating. A repeat perhaps on a bigger sample from a wider sector of the population would help reveal this changing phenomena and the reasons behind it.

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APPENDIXES

Table 1: Summary of the Pearson's Product Moment Correlation Test

		Correlations				
		Attitude about aging	Collectivism	Masculinity	Subjectivity to nature	Power-distance
Attitude about elders	Pearson Correlation	0.119**	.205**	.205**	.205**	.183**
	Sig. (2-tailed)	0.009	.000	.000	.037	.000
		478	480	480	480	480

Table 2: Results of the Multiple Regression

Coefficients ^a Model	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
(Constant)	7.444	1.221		6.098	.000
Collectivism	.153	.053	.145	2.918	.004
Masculinity	.164	.052	.148	3.146	.002
Subjectivity to nature	-.018	.041	-.021	-.433	.665
Power- distance	.099	.051	.098	1.955	.051
Attitude about their own aging	.071	.027	-.118	-2.662	.008

a. Dependent Variable: attitude about elders