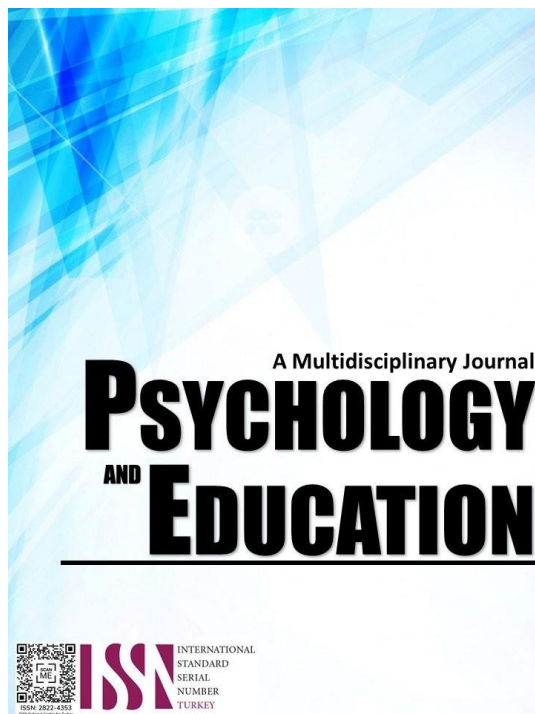


HUY MARS! ANO BA ANG LATEST?: EXPLORING THE MARITES CULTURE OF FILIPINO MIDDLE-AGED WOMEN



PSYCHOLOGY AND EDUCATION: A MULTIDISCIPLINARY JOURNAL

Volume: 26

Issue 10

Pages: 1138-1145

Document ID: 2024PEMJ2527

DOI: 10.5281/zenodo.13971700

Manuscript Accepted: 09-02-2024

Huy Mars! Ano ba ang latest?: Exploring the Marites Culture of Filipino Middle-Aged Women

Alexa Nicole M. Desacada, Methuselah Bea M. Adina, Abigail S. Dalundon, Jesiree Adia J. Gairan, Carl Andrei B. Llamas, Gly Ann Mae H. Lopina, Ralph Lawrence O. Loterte, Syde M. Molina, Denise I. Samson, Joyce C. Sapico, Hardie Gieben M. Cruz

For affiliations and correspondence, see the last page.

Abstract

The gossip culture in the Philippines leads to quarrels and involves unresolved issues concerning people's relationships affected by their various perceptions towards others. This can manifest through spreading false accusations, baseless assumptions, judgments, and misinformation regarding someone's life that will impact their reputation. It may have exhibited positive outcomes but differs in intentions. The study explored the various aspects of this cultural phenomenon, including its origins, digitalization, and impact on individuals and society. Six Filipino Middle-Aged Women from a community possess an enterprising neighborhood that can engage in everyday communication, including gossiping among each other. In this way, their personal experiences, insights, and perspectives will be brought to life to support the nuances of this cultural phenomenon. The study found that Marites culture remains prevalent today, driven by personal satisfaction rather than tangible gain. While it fosters social connections and builds ties, its negative aspects warrant intervention. The lived experiences of Filipino middle-aged women can inform evidence-based discussions to promote a healthier, constructive gossip culture in the country. Understanding the dual nature of Marites culture offers insight into creating initiatives that mitigate its harmful effects while preserving its social benefits. By leveraging the experiences of middle-aged women, more effective strategies can be developed to transform gossip into a positive force for community cohesion.

Keywords: *marites culture, gossip, rumors, reputation*

Introduction

The term "Marites culture" refers to a social phenomenon where middle-aged women find entertainment in the misfortunes of others, particularly celebrities and public figures. In the Filipino context, this behavior is closely linked to the concept of "chismis" or gossip, derived from the Spanish word "chisme." Although Marites culture may provide some form of entertainment, it often crosses the line into harmful behavior, leading to the invasion of privacy and the spread of malicious falsehoods that can damage reputations, dignity, and integrity. The consequences of such gossip can extend beyond the individual, affecting families and potentially leading to emotional and psychological distress.

The rise of Marites culture highlights broader societal concerns, including the erosion of privacy boundaries and the influence of media on public perceptions. As technology advances, this culture has migrated from traditional street gossip to online platforms, where misinformation and disinformation proliferate, as seen during the 2022 elections with the spread of fake news for propaganda purposes. The stress and anxiety caused by gossip can contribute to various mental health issues, including depression, anxiety, and eating disorders, particularly for those who feel compelled to maintain a perfect public image.

Academically, the contrast between gossip and scientific inquiry is stark. While students use rigorous methods to gather and verify information, Marites culture thrives on unfounded rumors and baseless accusations, often leading to serious consequences for the victims. The need for constructive communication becomes evident to close gaps, reduce confusion, and promote healthier relationships and more resilient communities.

As this phenomenon persists, there is a growing call for a shift towards a more "enlightened" Marites, who engages in critical thinking and careful analysis before passing judgment or spreading information (Lariosa, 2021). This shift is crucial in combatting the spread of misinformation and fostering a culture of accountability. The enduring presence of Marites culture, particularly in a democratic society like the Philippines, suggests that its impact will continue to evolve, making it essential to understand its implications on both individual and societal levels.

While Marites culture remains a deeply ingrained aspect of Filipino society, its evolution, particularly in the digital age, raises significant concerns. The unchecked spread of gossip and misinformation can have severe consequences, both for individuals and for society. Therefore, promoting responsible communication and critical thinking is imperative in mitigating the negative effects of this cultural phenomenon (Aguirre, 2023).

Research Questions

This study's primary purpose is to explore the various aspects of this cultural phenomenon, which includes its origins, digitalization, impact on individuals and society, and its connection to contemporary issues such as disinformation and misinformation. Specifically, this study sought to answer the following questions:

1. What are the underlying motivations and social dynamics that drive Filipino middle-aged women to engage in Marites culture within their social networks, and how does this practice shape their relationships and sense of community?
2. How do cultural factors, such as traditional values, gender roles, and societal expectations, influence the content and frequency of Marites culture among middle-aged Filipino women, and how does this culture contribute to the construction of identity within this demographic?
3. What role does Marites culture play in the transmission of knowledge, norms, and values within Filipino middle-aged women's social networks, and to what extent does it serve as a mechanism for social bonding, empowerment, or conflict resolution among this group?

Literature Review

Social Bonds and Psychological Risks in Filipino Collectivist Culture

Asian countries, most particularly the Philippines, have a collectivist culture by nature, which manifests in their social relationships, as gossiping or chismis plays a significant role in forming social bonds. Hence, this study will shed light on the most prominent phenomena in Filipino society, the emerging digitalization of gossiping, its psychological and societal implications, and other cultural trends. The researchers applied the Step-by-Step Guide and Research Rescue: Evaluating Credibility of 2020 from Brigham Young University Library as the criteria for analyzing articles or resources, which stated that timeliness, authority or credibility, relevance, and objectivity will help the researchers efficiently acquire an appropriate information source.

According to (Reyes & Liao, 2018), the Philippines highly values social networks and relationships for personal and professional success. This emphasis on social connections and the requirement to stay in touch with others is reflected in the Marites culture. The advent of social media sites like Facebook and Twitter has made it simpler for individuals to spread rumors and information to a larger audience. As a result, Marites culture is now an essential component of the Philippines' social structure (Mendoza, 2021). Talking about others is often a way to build relationships and exchange information. In this way, it can foster interpersonal trust and begin social connections that are more potent as increased interaction develops. Furthermore, it indicates why gossiping can sometimes link people and, in some instances, educate others about information they previously were unaware of. It is worth noting that gossip can enhance an individual's overall psychological well-being by staving off feelings of isolation and fostering a sense of belonging and connection with others.

However, these studies have failed to recognize the negative impact of gossiping toward each other. According to (Gordon, S., 2020), the repercussions of gossip and rumors can be devastating, destroying one's self-esteem and self-confidence and leading to a cascade of mental health issues, including anxiety, depression, eating disorders, and even suicidal thoughts. Rumors and gossip can cause people to lose their friendships, damage their reputations, and even result in ostracizing conduct and other relational aggression. Hence, gossip typically features a juicy detail, meaning the information is shocking or personal and may cause significant emotional harm to the target because they may occasionally take it personally. People spread rumors about others without considering how it may affect the subject of the rumors. With the advent of digital media and social networking, gossip has found new avenues for propagation, amplifying its impact and reach. This tradition, which is deeply rooted in Marites culture, serves as a poignant reminder of the more significant societal issues related to the spread of information and the potential harm it might cause in the present. As a result, contemporary society must evaluate the effects of such practices and consider how they have influenced our shifting cultural norms and values.

Evolution and Impact of Marites Culture: From Social Interaction to Toxic Workplace Dynamics

No comprehensive theory appears to explain the precise history of where the Marites culture came from and how people differently view its influences from the late fifteenth century up to the 21st century, when technology and innovation took place. This culture started by emphasizing how middle-aged women socialize, interact with other females, and build relationships. Nevertheless, other people, specifically men, demonized the idea of the Marites culture, as stated by (Federici, 2019), as the mindset was passed from generation to generation and up until now manifested in different levels to the point that it became misogynistic and derogatory instead of just plain "women's talk." Despite the importance of evaluating information over bluff, few researchers have studied that Marites culture is prevalent in the workplace and referred to as toxic culture as presented by (Healthfiled, 2019). The culture itself revolved only around the pattern of gossip about the company, coworkers, and secretive tactics of employees against their managers and bosses. Research has tended to focus on the identified gaps presented by the researchers rather than delving more into plain misinformation and story-making. Previous research covered limited resources, evidence, and real-life stories that will lead current and future researchers to differentiate Marites culture from the usual fake news.

Furthermore, a considerable amount of research has been done on the Marites culture of middle-aged women in the Philippines, focusing on its positive and negative sides through experimental studies (Cruz et al., 2019). However, aspects beyond the sides of it need greater attention, such as the prevalence of gossiping in a real-world context, most specifically in local communities, where it predominantly influences one's perspective on the people being gossiped about. Not only that, gossiping is mainly about a person but also how fast political propaganda and misinformation escalate further on digital platforms, significantly affecting a person's decision-making process and the whole community. Moreover, insufficient studies indicate the struggles of Marites in finding social

relationships due to their habit of pestering people for pleasure. Additionally, most studies rely only on an organizational or workplace setting, which cannot be generalized to identify the impacts of gossiping on the rumormongers and the actual victims of these people (Song & Guo, 2022).

Marites Culture as a Reflection of Cultural Dynamics

As stated by Cuadra (2023), Marites culture reflects broader cultural trends in the country and has both positive and negative implications for society. The positive effects of Marites culture include serving as a source of knowledge and entertainment, promoting social interactions and community building, and influencing public opinion. Similarly, gossip conveys cues about trustworthiness, provides information about norm violations, and updates reputations. It impacts reputation formation, partner selection, and cooperation (Cruz et al., 2021). However, there are also negative implications of gossip and rumors, such as the dissemination of false information, the perpetuation of damaging stereotypes, the deterioration of privacy and trust, and the marginalization of groups (Aguirre, 2023). While the study identifies the positive and negative implications of Marites culture, it does not extensively assess the magnitude of these effects on our society. The study mentions that Marites culture reflects broader cultural trends than the simple belief of others about spreading fake news. However, it must delve into the cultural dynamics contributing to this alignment, leaving a series of probing questions that demand further exploration. Therefore, the question remains: To what degree does Marites culture reflect or challenge established societal norms and values in modern times, and how might this cultural alignment impact social cohesion, gender dynamics, and community well-being in the Philippines?

Despite previous findings, it still needs to be determined how Marites culture is connected to the country's ongoing chaos, especially regarding the cultural and social factors contributing to this connection. It also needs to be clarified how ignorance relates to Marites culture and what impact it may have on individuals and society. Furthermore, there is a lack of studies that analyze how communication works in Marites culture to close gaps, clear up confusion, and encourage reconciliation. This lack of research poses significant challenges in comprehending the complexities and difficulties inherent in Marites culture, especially within the broader cultural context of the Philippines. Hence, further analysis of those intricate social and cultural connections is vital for a more comprehensive understanding of the Marites culture and its societal implications.

These differences must be analyzed to examine cultural phenomena and learn more about the changing dynamics of modern Filipino culture. According to (Legazpi, 2021), the practice of Marites, which entails exchanging rumors and fake news, has become a prominent phenomenon in the Philippines. The term 'Marites' has been developed as a regional equivalent to the American term 'Karen,' which designates a white lady regarded as excessively arrogant and entitled. For Filipinos, this cultural phenomenon has become an essential source of knowledge. However, the rumors and false information circulated because of gossip can also lead to conflicts and disputes. Conventional gossip customs have also influenced Marites culture in the Philippines (Reyes & Liao, 2018). For centuries, gossip has been used to forge connections, create community rules, and impose social order. Like in the United States, gossip has been used in the Philippines to keep people up to date on their neighborhoods and foster social connections (Mendoza, 2021).

Hence, additional studies of Filipinos who can carry on this practice of gossiping because of Marites culture are needed, even in more contemporary and technologically sophisticated ways. The Marites culture in the Philippines reflects more significant national cultural tendencies, such as the value of interpersonal relationships and the influence associated with traditional gossip practices. The Filipinos have embraced and adapted this culture to correspond with their evolving social and technical surroundings. Marites culture reflects more general cultural trends in the nation, such as the value of social bonds and the impact of customary gossip customs. For a long time, many civilizations have used gossip as a means of communication and social interaction. The development of internet technologies has only enhanced gossip's accessibility and reach while accelerating its pace. The Marites culture combines conventional and contemporary communication techniques that Filipinos have adopted and adapted to meet their changing social and technical environments (Mison, 2022).

Methodology

Research Design

The phenomenological method was utilized in this study. This design was used to understand the different perspectives and points of view of the participants and promote awareness about the research study to generate new hypotheses in the context of experiences in the environment. (Dovetail Editorial Team, 2023).

Participants

Gossip culture has been observed in both males and females, who are on a comparable level when it comes to using gossip as a medium to communicate or socialize. According to Cruz et al. (2021), women frequently utilize gossip negatively, but males are more inclined to aid the object of the discourse. Females are more likely than males to engage in gossiping, which is often seen not just in groups of youths who use online platforms but also in middle-aged women in their community or social settings or gatherings, leading this research on wanting to obtain more perspectives or the female population who are in Middle Ages and are from tight community areas. Nevertheless, it is critical to tackle such issues with sensitivity and avoid broad statements about entire gender groups. A complex combination of elements influences people's behaviors, including cultural norms, personal events, and individual variances. Therefore,

the researchers will execute the purposive sampling technique that uses characterization methods or when researchers purposefully select selected persons, elements, or cases from a population-based on specified criteria or qualities that are of interest to their study.

The phenomenological study that the researchers conducted focused on the lived experiences of Filipino Middle-aged women who were actively involved in the Marites culture in Barangay 767 Onyx St., San Andres Bukid, Manila City. The study employed a phenomenological study, which requires smaller sample sizes in qualitative research, and used a purposive sampling technique to collect data. The determination of an appropriate sample size remains a subject of debate among scholars, with Creswell (1998) recommending a range of five to twenty-five participants, whereas Morse (1994) suggests a minimum of six participants, implying that at least six interviews should be conducted to ensure reliable data collection. The study selected six qualified participants to provide insights and experiences concerning the Marites culture and to address the researchers' inquiries.

Instrument

The research instrument employed in this phenomenological qualitative study is a researcher-made and semi-structured interview questionnaire that follows a planned structure while incorporating flexibility, enabling the researchers to delve deeper into specific topics based on the participant's input. This instrument was developed to explore Marites culture in the context of middle-aged women. Its focus is to gather information regarding the participants' lived experiences and individual views to provide light on the nuances of this cultural phenomenon. The questionnaire also seeks to amass insights into the cultural alignment of Marites and its ripple implications on various facets of society, including social cohesion, gender dynamics, and the overall well-being of communities in the Philippines. Moreover, it is significant to note that this questionnaire underwent a validation procedure by an expert, particularly a social psychologist with a journalism background, to guarantee its suitability and cultural sensitivity. The involvement of the mentioned expert provides a multidisciplinary approach, ensuring alignment with psychological and sociological principles while enhancing the questionnaire's clarity and suitability for gathering nuanced qualitative data. This interdisciplinary collaboration enhanced the instrument's capacity to capture the complex cultural and social dynamics within the Marites culture.

Procedure

The researchers began the study by writing the introduction and understanding the potential statement of the problem that was resolved through this study. The study continued by finding and searching for reviews of related literature and studies, wherein the researchers acquired four (4) local and nine (9) foreign works of literature through various credible internet sites. With this, the researchers identified the gaps in previous studies.

The study determined the participants and the study's location as part of its research process. Next, the researchers considered the potential interview questions' content to ensure the study provides clear and accurate results. The instrument was presented to validators to receive their comments, suggestions, and enhancements in terms of the content. Once the validators have reviewed and provided input on the interview questions, they have finalized it including the suggested corrections. After the interview questions were finalized and approved, the researchers interviewed and observed the selected participants for this study. Before conducting the interviews, the researchers sought consent from the participants. This consent included an explanation of the study's purpose, procedures, and the protection of the participants' information. Upon completing the interviews, the researchers analyzed and interpreted the gathered data and finalized the results based on the participants' responses. Thematic analysis was utilized to systematically interpret the data collected from the interviews. By identifying and analyzing recurring themes within participants' responses, researchers extracted meaningful patterns and insights. This approach allowed for an in-depth understanding of the participants' perspectives and experiences. Thematic analysis facilitated the organization of data into coherent themes, which were then used to finalize the results. This method provided a structured framework for making sense of qualitative data and drawing conclusions based on the themes identified. Then, the researchers came up with improved recommendations and suggestions for the future researchers of this study.

Ethical Considerations

The research revolves around the Marites culture in the Philippines among Middle Women, specifically in slum areas with little time to focus. Even though the researchers will observe the lived experiences of people who experience this culture, the rights of the participants are always considered.: First, Integrity and Honesty ensure that data at all aspects have been gathered are kept private and will not be used to deceive anyone who will use this study for further research. Second, in Informed Consent, the researchers will let the participants know the benefits, purpose, significance, hazards, and risks behind the study for them to decide before they agree to decline to participate. Third, Respect for Intellectual Property because this study did not plagiarize. The researchers observed proper and accurate citations of all studies and works of literature that have been used. Fourth, as per this study, Legality did not violate the law governing the researcher's work. Fifth, regarding Confidentiality and Anonymity, the study's respondents were given the most privacy regarding their personal information. The said research study follows the proper use of data and respects the rights of the respondents, such as autonomy and the right to privacy.

As supported by Laryeafio and Ogbewe (2023), qualitative research has different parts, but paying attention to the participants after gathering their data is necessary. Producing efficient research containing ethical considerations is crucial, as these are fundamental to completing any research. This was the basis for the participants and future researchers on how to gather data effectively, prioritizing the rights of the participants as well as allowing them to keep their identity while providing most information essential for the foundation

of the study and keeping them away from harm and biases.

Results and Discussion

This part presents the findings according to the study's research questions. To gather and gain insights into the cultural coherence of Marites people and its knock-on effects on various aspects of society, including social cohesion, gender dynamics, and the overall well-being of the Filipino community, an interview was conducted.

Table 1. *Emerging Themes*

<i>Superordinate Themes</i>	<i>Subordinate Themes</i>
Underlying motivations and social dynamics	<ul style="list-style-type: none"> • Engagement and participation in group interactions • Untold gossips • Curiosity that leads to 'chismis' • Sense of belongingness and fellowship
Cultural factors	<ul style="list-style-type: none"> • Cultural navigation and coping strategies • Accuracy of gossips • Identity construction • Group relational impacts of negative 'chismis' • Evidence-based topics
Role in knowledge transmission, norms, values and its influence on social bonding, empowerment and conflict resolution	<ul style="list-style-type: none"> • Violence against people involved in 'chismisan' • Gossip as a mechanism for social bonding • Health related facts

Table 1 shows the emergent themes of the study, and three superordinate themes were formed. These are Underlying Motivations and Social Dynamics, Cultural Factors, Role in Knowledge Transmission, Norms, Values, and their Influence on Social Bonding, Empowerment, and Conflict Resolution. Under each superordinate theme, there are subordinate themes that were formed.

In Underlying Motivations and Social Dynamics, there are four subordinate themes. These are engagement and participation in group interactions, untold gossip, a curiosity that leads to 'chismis,' and a sense of belongingness and fellowship.

In Cultural Factors, there are five subordinate themes. These are cultural navigation and coping strategies, the accuracy of gossip, identity construction, group relational impacts of negative 'chismis,' and evidence-based topics.

In the role in knowledge transmission, norms, values, and influence on social bonding, empowerment, and conflict resolution, there are five subordinate themes, which are violence against people involved in 'chismisan', gossip as a mechanism for social bonding, and lastly, health-related facts.

Underlying motivations and social dynamics. In exploring the underlying motivations and social dynamics within group interactions, the study reveals how (1) engagement and participation in group interactions are intricately linked to the underlying motives of individuals. The analysis indicates that participants often engage more actively in group settings due to a combination of intrinsic curiosity and the desire to belong. These dynamics foster an environment where (2) untold gossip and informal exchanges become prevalent, driven by an inherent need to be part of the collective experience. These interactions are not merely passive; they are actively shaped by individual motivations to connect and understand the nuances of group behavior. (3) Curiosity, a significant factor in driving interpersonal engagement, often leads to the dissemination of 'chismis' or gossip. The study highlights how curiosity about others' lives can generate informal networks of information sharing, which in turn impacts the group's cohesion and (4) sense of belongingness and fellowship. This sense of belonging is crucial as it reinforces fellowship and mutual support among group members, contributing to a more robust social fabric. By understanding these subthemes, the research provides a nuanced perspective on how underlying motivations and social dynamics influence group interactions, offering valuable insights into the nature of social cohesion and individual participation.

Cultural factors. Cultural factors play a crucial role in shaping the experiences of adolescent lesbians navigating their coming-out journeys in the Philippines. These adolescents often employ various (1) coping strategies to manage the complexities of their social environments, which are deeply influenced by traditional cultural values and norms. Understanding these strategies is essential for identifying the support systems and resources that can facilitate positive outcomes. For instance, many individuals may resort to discreet communication methods or align with supportive peers to navigate societal expectations while maintaining their personal identity. This cultural navigation reflects a dynamic interplay between personal agency and external pressures, underscoring the need for culturally sensitive support frameworks. Meanwhile, the (2) accuracy of gossip (locally known as 'chismis') and its implications for (3) identity construction are significant factors influencing the coming-out experiences of these adolescents. Misleading or inaccurate information can exacerbate the challenges faced by individuals, impacting their self-perception and social relationships. The (4) prevalence of negative 'chismis' often leads to adverse group relational dynamics, contributing to increased stigmatization and psychological distress. Consequently, the construction of identity becomes a complex process, wherein individuals must continuously negotiate their self-concept amidst conflicting societal narratives. An (5) evidence-based topic is necessary to address these issues, focusing on accurate

representation and the development of supportive community structures to mitigate the adverse effects of gossip and foster a more inclusive environment.

Role in knowledge transmission, norms, values and its influence on social bonding, empowerment and conflict resolution. In examining the role of gossip, or ‘chismisan’, in the transmission of knowledge, norms, and values, it becomes apparent that this informal communication method significantly influences social bonding and conflict resolution within Filipino communities. Chismisan serves as a mechanism for the dissemination of cultural and societal norms, reinforcing social bonds by fostering shared understanding and collective identity. The pervasive nature of gossip facilitates the reinforcement of community standards and values, often acting as a social glue that maintains cohesion. However, this practice can also lead to negative outcomes, such as (1) violence and conflict, particularly when gossip targets individuals perceived as deviating from societal expectations or norms. A closer look at the subthemes reveals both the positive and detrimental effects of gossip. On one hand, ‘chismisan’ can be a (2) powerful tool and mechanism for social bonding, enabling individuals to connect over shared knowledge and experiences. On the other hand, it can also perpetuate misconceptions and jealousy, particularly regarding empowered Filipinas, whose success may be met with envy rather than support. Additionally, the phenomenon of violence against individuals involved in gossip highlights the darker side of this practice, where personal attacks and conflicts arise from the spread of rumors. The implications of gossip extend to (3) health-related facts or concerns as well, with stress and anxiety often resulting from negative gossip, further underscoring the complex interplay between social practices and individual well-being.

Conclusions

This study investigated the gossiping habits of middle-aged women in the Philippines and discovered some interesting results. It demonstrated how gossip, frequently seen negatively, may have a positive impact by raising awareness and encouraging optimism. Interestingly, gossip was not just idle conversation; it substantially impacted dynamics by assisting in the comprehension of other perspectives and the forging of social relationships. The study shed light on how gossip influenced several aspects of society, including social bonds, empowerment, values, norms, and knowledge distribution. Furthermore, it provided opportunities for further research into the rich lived experiences of the "Marites culture" among Filipino middle-aged women, providing a fuller knowledge of its complexities and societal ramifications.

Promoting responsible communication within communities is recommended to navigate the complexities of gossip in the Philippines. Encouraging evidence-based discussions and discouraging the initiation of gossip without substantial proof can contribute to a healthier gossip culture. Additionally, interventions should focus on educating individuals about the potential harm caused by gossip-related violence and the importance of considering multiple perspectives before passing judgment. Cultural initiatives should leverage the social bonding potential of gossip, fostering a sense of community without perpetuating harmful stereotypes or prejudices. By addressing these aspects, interventions can help shape a more positive and constructive gossiping culture in the Philippines.

Building on the findings of this study, community interventions can be strategically designed to harness the positive aspects of gossip while mitigating its potential harms. Implementing educational programs that highlight the dual nature of gossip—its capacity to both strengthen social bonds and contribute to conflict—can help shift perceptions and behaviors. For instance, workshops could be developed to promote evidence-based discussions and critical thinking, encouraging individuals to consider the broader impact of their words before engaging in gossip. Additionally, community initiatives might focus on creating safe spaces for open dialogue, where individuals can share perspectives and address misunderstandings without resorting to harmful gossip. By integrating these approaches, interventions can foster a more responsible and constructive gossip culture, enhancing social cohesion and reducing the negative consequences associated with gossip. Such measures can lead to a more informed and empathetic community, ultimately leveraging the social power of gossip for positive change.

References

- Admin, W. (2015). Gossip Culture, the Spice of Life among Pinoys. www.pasei.com. <https://www.pasei.com/gossip-culture-the-spice-of-life-among-pinoys/>
- Aguirre, R. (2023, January 27). ‘Marites’ culture and its contribution to the Ecosystem of Deception and Lies in the Philippines: A take on Disinformation - Issuu. https://issuu.com/reboaguirre/docs/august_-_december_2022_release/s/18198435
- Barangay 767, Manila Profile – PhilAtlas. (1990, May 1). <https://www.philatlas.com/luzon/ncr/manila/barangay-767.html>
- Creswell, J. W. (1998). Qualitative inquiry and research design: choosing among five traditions. In SAGE Publications eBooks. <https://psycnet.apa.org/record/1997-36445-000>
- Cruz, T. D. D., Thielmann, I., Columbus, S., Molho, C., Wu, J., Righetti, F., De Vries, R. E., Koutsoumpis, A., Van Lange, P. a. M., Beersma, B., & Balliet, D. (2021). Gossip and reputation in everyday life. *Philosophical Transactions of the Royal Society B*, 376(1838). <https://doi.org/10.1098/rstb.2020.0301>
- Cruz, T. D. D., Beersma, B., Dijkstra, M. T. M., & Bechtoldt, M. N. (2019). The bright and dark side of gossip for cooperation in groups. *Frontiers in Psychology*, 10. <https://www.frontiersin.org/articles/10.3389/fpsyg.2019.01374/full>

- Cuadra, J. M. (2023). Marites Culture in the Philippines: An emergent online gossip phenomenon | CuadrA | Journal of Studies in Social Sciences. <https://www.infinitypress.info/index.php/jsss/article/view/2188?fbclid=IwAR34P18W9kfm483BlcxiSKqbWEZthaQtH6sg0JOYNGS8NbPs-MWIS6qVaAw>
- Dovetail Editorial Team. (2023). What is Phenomenology in Qualitative Research? dovetail.com. <https://dovetail.com/research/phenomenology-qualitative-research/>
- Eusebio, G. (2022, May 22). [ANALYSIS] Fake news and internet propaganda, and the Philippine elections: 2022. RAPPLER. <https://www.rappler.com/technology/features/analysis-fake-news-internet-propaganda-2022-philippine-elections/>
- Federici S. (2019). How the Demonization of “Gossip” Is Used to Break Women’s Solidarity. Retrieved from: <https://inthesetimes.com/article/the-subversive-feminist-power-of-gossip>
- Gordon, S. (2020). Understanding The Impacts of Rumors and Gossip. <https://www.verywellfamily.com/understanding-the-impact-of-rumors-and-gossip-460625>
- Heathfield S. M. (2019). Learn ways to curb gossip in the workplace. The Balance Careers. Retrieved from <https://www.thebalancecareers.com/how-to-manage-gossip-at-work-1918782>
- Lariosa, S. (2021, November 26). Of blind items & bardagulans: The “Marites” culture and if we can ever be an “enlightened” tsismosa. Philstar Life. <https://philstarlife.com/living/865745-rise-of-the-marites-behavior>
- Laryeafio, M. N., & Ogbewe, O. C. (2023). Ethical consideration dilemma: systematic review of ethics in qualitative data collection through interviews. Journal of Ethics in Entrepreneurship and Technology. <https://doi.org/10.1108/jeet-09-2022-0014>
- Legazpi, J. (2021). 'Marites': From being just a street gossip to an online sensation. Manila Bulletin. <https://mb.com.ph/2021/11/11/marites-from-being-just-a-street-gossiper-to-an-online-sensation/>
- Marites Culture in the Philippines: An emergent online gossip phenomenon | CuadrA | Journal of Studies in Social Sciences. (n.d.). <https://www.infinitypress.info/index.php/jsss/article/view/2188?fbclid=IwAR34P18W9kfm483BlcxiSKqbWEZthaQtH6sg0JOYNGS8NbPs-MWIS6qVaAw>
- ‘Marites’: From being just a street gossip to an online sensation. (2021, November 11). Manila Bulletin. <https://mb.com.ph/2021/11/11/marites-from-being-just-a-street-gossiper-to-an-online-sensation/>
- Mendoza, J. (2021). Duterte’s Republic of Marites reflects Filipinos’ love for gossip, analyst says. The Philippine Star. <https://www.philstar.com/headlines/2022/05/15/2189978/dutertes-republic-marites-reflects-filipinos-love-gossip-analyst-says>
- Mison, M. (2022). Gossips, Rejoice: The Blind Item is Back with a Vengeance. Town & Country Magazine. Retrieved from <https://www.townandcountrymag.com/society/money-and-power/a35604110/deuxmoi-blind-items-history/>
- Morse, J. M. (1994). Designing funded qualitative research. Handbook of Qualitative Research, 225. Designing funded qualitative research
- NewsPublish. (2022, April 11). Coping with ‘chismosavirus’ | Lifestyle.INQ. Lifestyle.INQ. <https://lifestyle.inquirer.net/400458/coping-with-chismosavirus/>
- Quilanguing, K. G. (2022, October 21). The problem with fake news: UP experts speak on the impact of disinformation on politics, society and democracy. University of the Philippines. <https://up.edu.ph/the-problem-with-fake-news-up-experts-speak-on-the-impact-of-disinformation-on-politics-society-and-democracy/>
- Ravelo, C. (2023). Navigating Ethical Minefields: Ethical Considerations in Qualitative research. Statistics Solutions. <https://www.statisticssolutions.com/ethical-considerations-in-qualitative-research/>
- Reyes, M. L., & Liao, J. (2018). The Filipino Family: Gossip as Social Capital. In S. S. Lee & R. Liem (Eds.), Handbook of Asian American Psychology (2nd ed., pp. 205– 216). Routledge. <https://doi.org/10.4324/9781315201507-14>
- Song, X., & Guo, S. (2022b). The impact of negative workplace gossip on employees’ organizational Self-Esteem in a differential atmosphere. Frontiers in Psychology, 13. <https://www.frontiersin.org/articles/10.3389/fpsyg.2022.854520/full>
- Subject Guides: Step-by-Step Guide & Research Rescue: Evaluating Credibility. (2020). <https://guides.lib.byu.edu/c.php?g=216340&p=1428399>

Affiliations and Corresponding Information

Alexa Nicole M. Desacada

Jose Rizal University – Philippines



Methuselah Bea M. Adina

Jose Rizal University – Philippines

Abigail S. Dalundon

Jose Rizal University – Philippines

Jesiree Adia J. Gairan

Jose Rizal University – Philippines

Carl Andrei B. Llames

Jose Rizal University – Philippines

Gly Ann Mae H. Lopina

Jose Rizal University – Philippines

Ralph Lawrence O. Loterte

Jose Rizal University – Philippines

Syde M. Molina

Jose Rizal University – Philippines

Denise I. Samson

Jose Rizal University – Philippines

Joyce C. Sapico

Jose Rizal University – Philippines

Hardie Gieben M. Cruz, MAEd, LPT, RGC

Jose Rizal University – Philippines