

# **Talangkang Pag-Iisip: An Exposé of Its Positivity in the Lens of Students in a Selected University in Baguio City**

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**ABSTRACT**

Crab mentality is one of the common universal traits among many people. It is a behavior wherein a person feels envious or jealous of the success, developments, achievements, and accomplishments of others. Some people who could not cope

with their enviousness and jealousy may lead to committing actions that may deal negative impacts on the integrity, credibility, and social status of the person they are envious of, just to name a few. Although this may be universal and popular among many people, the difference lies on how this feeling is regulated and handled or managed by each individual. By seeing it as an admiration that will motivate them to become better individuals, certain people can turn this into something positive. This study aimed to expose the positive aspects and evaluate the source of crab mentality of fifteen (15) selected Special Education students in a selected University in Baguio City, Philippines. This sought to seek positive circumstances of crab mentality manifested by the students at home and in school. This is to change the perception of people that the crab mentality has only negative aspects as it also has good and positive attributes. Furthermore, this study will help professionals understand the positivist approach of crab mentality. This study employed *pagtatanong-tanong*, a Filipino psychology research method, which is an indigenous way of collecting or gathering data – leading to a case study. The study conducted showed that the positive sides of the crab mentality being manifested at home and school lead to various factors.

**Keywords** — Psychology, crab mentality, qualitative research, Baguio City, Philippines

## INTRODUCTION

The debate about crab mentality began back in the colonial period when the country was still a Spanish colony. It was a product of pride and envy, rising between Filipino-Filipino and Spaniards-Filipino, respectively. Spanish officials were proud of themselves and saw Filipinos as a threat, “once an Indio, always an Indio,” who were given some position on the government. Although for the eyes of the Spanish colonizers, the Filipinos themselves wanted to be more dominant than their fellowmen. This behavior was observed when the locals tried to craft stories and lies to the astonishment of their brethren. It is possible to see the colonial influence of actions until today, where it can be proven in every corner of the world. However, until Filipino Psychology studies were born at the beginning of the 20th century, no comprehensive research was done concerning the matter.

According to Mendoza (2007), the birth of Filipino Psychology is significant in the studies about local behaviors such as crab mentality. *Sikolohiyang Pilipino (SP)* is another platform and an alternative approach practiced by Western

methods to crab mentality. In collaboration with *Pilipinolohiya* and *Pantayong Pananaw*, most studies agree that SP has generated the most cultured and thorough formulation of alternative theorizing in Psychology and other social sciences. The focus is on traditional Filipino knowledge, opinions, and principles recovered by Western social sciences from misinterpretations and defamation. The values disregarded as ‘Filipino traits’ by psychology under the Western approach were *pakikisama* (roughly, smooth interpersonal relationship), *babala na* (roughly, I leave everything to God or fate), crab mentality, *utang na loob* (roughly, sense of indebtedness), *hiya* (roughly, bashfulness or absence of confidence). Many more, needed radically different (emic) conceptual schemes or theoretical lenses from which to view them (Paredes-Canilao & Babaran-Diaz, 2013).

Crab mentality is a behavior pattern in which a person attempts to discredit other people who display better performance than himself. This concept originates from the observation of crabs in the bucket of a fisherman (Aydin & Oğuzhan, 2019; Spacey, 2015). Crabs in a bucket can easily escape one at a time from the bucket, but instead of doing so, as one rises to the top, they drag each other down – thereby ensuring their mutual demise. This is similar to a person’s actions that diminish or brings down someone else who achieves or is about to achieve more success than their own. Typically, this behavior is associated with any species of crab, including some of the world’s most potent crabs. A study at Harvard University, for instance, suggests that this behavior can be easily identified by studying the lives of hermit crabs. This behavior may, however, also be correlated with humans. There is a culture in one of the countries in this world that demonstrates this form of action; the Philippines. It is possible to accept the crab mentality as envy or hate (Aydin & Oğuzhan, 2019; Spacey, 2015). This is not an unusual characteristic; it is known as one of many people’s typical bad habits.

Moreover, the crab mentality is a unique attitude of the Filipino society similar to the crabs’ actions in a bucket. When a crab tries to climb its way up, the others attempt to pull it back down. This mentality is said to be short-sighted thinking that runs along the lines of “If I can’t have it, you can’t either” (Cruz, n.d.). Many Filipinos perceive it as a negative behavior because it can be described in layman terms as “*naghibilaan pababa*” (pulling each other down).

Although crab mentality is a unique attitude to Filipinos, there is a concept similar to this behavior known as *Kiasuism*, which is a behavior that is common among Singaporeans. This is characterized by an impulsive willingness (Cruz, n.d.), hyper-competitiveness, and an aggressive desire to win to get ahead of

others (Yap, 2013; Hwang, Ang, & Francesco, 2002). Further, a study conducted by Ho, Ang, Loh, and Ng (1998) shows that *Kiasuism* is not unique to Singapore and may be exhibited by people globally.

Furthermore, crab mentality can be viewed as a pride-motivated behavior, and one of the reasons this behavior exists in Philippine society is jealousy and envy. Usually, when someone has been successful, some individuals are jealous and envious of the achievements they have earned through hard work, either by legal or illegal means. These envious individuals will do anything to bring the person down, even at a high cost. It usually conjures melancholic backbiting images, trampling each other down, and even jolting (Cruz, n.d.). There is always someone who still sees others as competition and does not want to see them flourish in their expertise.

Although the behavior has most of its negative traits and has been studied by different academies, it is badly perceived by society. Common people tend to avoid people with this kind of trait because it can affect them as well. They also exhibit positive and negative outcomes in each country's social and political environment. According to Cruz (n.d.), it was believed that each country's respective government and approach plays an essential role in the development and prevalence of such mentalities. Even in politics, however, this conduct is so rampant. Expect the opposition to put a negative spin on it for all that the administration does. Those not in the team would fervently hope that it will not be a success any time a leader heads out to do something.

Although crab mentality is perceived by many as negative behavior, it also has positive attributes that can benefit people who have this kind of mindset. It always reminds the person to be on guard always and be aware of the people surrounding them. They must also choose trustworthy individuals, either from the family, the circle of friends, or officemates. It goes to say that Filipinos have a collective aspiration and goal for equality and justice. Filipinos are against inequality and prefer everyone to be of equal rights and status. Experts also say that people who are exposed to crab mentality developed virtues of humility and resilience. Climbing for wealth and success may be an uphill battle for most Filipinos, resulting in improved resiliency upon survival. They become generous in expressing care and concern for those still struggling to move their way up (Cruz, n.d.).

In studying crab mentality, it is vital to observe the different signs or features of the behavior. A pot of crabs refers to a metaphor. The crabs could easily escape from the pot individually. Still, they catch each other in a futile competition

for “king of the hill” that prevents any from escaping and ensures their mutual demise. The analogy in human behavior is that, out of jealousy, conspiracy, or competitive feelings, members of a group will always try to “pull down” (negate or minimize the value of) any member who achieves success above others.

## FRAMEWORK

There are numerous approaches to study crab mentality in the field of Filipino Psychology. For instance, Sobritchea in 2002 found the strategies for collecting information suggested by *Sikolohiyang Pilipino* beneficial for feminist ethnography, ranging from *pagmamasid* (observation), *pakikiramdam* (feeling your way through), *pakikilahok* (participation), *pagtatanong-tanong* (informal interview), *pakikipagkuwentuhan* (informal conversation), and *samasamang talakayan* (focus group discussion). Notably, these multi-level data collection techniques not only utilize the sense of sight but the other senses as well. Depending on the degree of relationship and the sensitivity of data sought, not just the senses but various levels of contact are explored. The use of indigenous language for indigenous researchers is, of course, instantly disarming and non-threatening (Paredes-Canilao & Babaran-Diaz, 2013). Due to the usage of different research methods, there is a significant increase in research papers and crab mentality discussions using the Filipino Psychology approach. Different conceptualizations are formed, and they are essential to further develop this research as excellent literature for further studies. Crab mentality is always a part of Filipino culture and cannot simply just remove from the Philippine social system. The study of crab mentality is crucial not only for psychology students but also for other social scientists to develop adequate studies about it.

While the usual debate within the Filipino community about crab mentality focuses on the group and how the rest of the group can only behave jealously, there is another logical way to conceptualize the phenomenon, which is why they are trying to “bring others down.” The individual who is the “victim” or target of crab mentality may be a person who the rest of the community considers to be someone who is no longer has “*utang na loob*” (debt of gratitude) or “*pakikisama*” (comradeship). People are not against success. When they see other’s success, they are usually proud. Such desire for pride and satisfaction for others’ success are possible reasons why it is so common for many Filipinos to say that so and so of the celebrity or stature is of Filipino descent. Therefore, when community members start to see someone who used to be lost (if not denied) their connection

to the Filipino culture, the crab mentality will occur. Someone will no longer help out, participating, contributing, or attending some kind of meetings, gatherings, activities, or celebrations because of any success. Someone who may have lost their *Bayanihan* spirit (a spirit of civic unity and cooperation among Filipinos). Someone who can be seen now as one who believes that they are the best than the rest. Someone who can now differentiate themselves from the rest, or distinguish themselves from the rest. Someone who can now be seen as an individual who has no *“utang na loob”* (debt of gratitude) or *“pakikisama”* (comradeship). This behavior can be observed in everyone. Some of these behaviors may not be easily recognized until another individual informs them that what they have done is a form of crab mentality. The study must understand how to perceive the attitude of the crab mentality because, as mentioned above, it may occur in various styles and types. It can be generated because of the comprehensive research during the American colonization in the Philippines. It has been discovered after several studies that there are positive and negative conceptualizations of crab mentality. Likely, those who are good may lose or dilute their sense of comradeship, which is why the rest of society marginalizes or finds them hostile.

How does the crab mentality develop into a Filipino identity? Crab mentality can be observed in any country, but it is such a big deal in the Philippines. However, it is crucial to identify the traits that significantly affect the identity of each Filipino individual. From the initial works of foreign scholars training, their Western colonial disciplinary lenses on what they presumed to be “the” indigenous culture of Filipinos, Filipino (in the singular) “identity” was constructed in terms of a constellation of traits. These traits revolved around specific surface values that had mostly to do with preserving “face” or what has been labeled the “SIR syndrome” (i.e., the penchant for “smooth interpersonal relationships”). Identified as its concomitant trilogy of values are *utang na loob* (roughly, a debt of gratitude), *pakikisama* (getting along), and *hiya* (shame). Accompanying this trilogy of values is a set of loose negative trait attributions: the habit of *mañana* (chronic procrastination), *ningas cogon* (good starters, poor finishers like the short blaze of cogon grass), *bahala na* (fatalism), and *talangka* mentality (“crab mentality,” i.e., the tendency to pull down those who strive to be better). For decades, such identity constructs were generally accepted and used in textbooks to teach Filipinos about themselves (Mendoza, 2007).

Increased discussion about the humanization of Filipinos was given into consideration. Studying crab mentality makes the researchers eager to determine how this behavior affects each individual in work, school, or even at

home. “*Talangka*” or crab mentality became a call for community members to acknowledge their indebtedness to others and to work for the good of the entire community and not just for themselves. But while such reinterpretations may have worked to “improve” Filipino self-image somehow, the laundry list of traits remained mostly untouched, with the positive reinterpretations being mainly reactive (i.e., a kind of reverse stereotyping), leaving the old defining colonial framework intact (Mendoza, 2007).

There is, however, no real improvement in Filipino humanization as a whole. The development of Filipino Psychology helps in reducing the gap in the Filipino’s cultural characteristics and attitudes influenced by the Western. Filipino psychology revolves around the “*kapwa*” effect. *Kapwa* is constructed both relationally and dialogically as the central Filipino target value in real Filipino school-home. The structural environmental sense of the word *Kapwa* in the Filipino systemic way of life is clarified by Dr. Virgilio Enriquez. In his study, Yacat (2013) mentioned Enriquez, who explains that *kapwa* is very different from the English word “others.” *Kapwa* is the unification of “self” and “others” in Filipino. The English “others” is focused on opposition to the “self” and implies acceptance of the self as a distinct identity. *Kapwa*, on the other hand, is the acceptance of a collective identity, an inward self-sharing with others.

## OBJECTIVES OF THE STUDY

The study aimed to identify the source of crab mentality among students in a selected University in Baguio City, Philippines. Further, this sought to seek positive circumstances of crab mentality manifested by the students at home and in school. This is to change the perception of people wherein they believe that crab mentality has only negative aspects. In line with this, this study also aims to expose the good and positive attributes of crab mentality. Furthermore, this study will help professionals understand the positivist approach of crab mentality. Thus, the researchers hope that the results of this study will help professionals in the field of Psychology.

## METHODOLOGY

### Research Design

This study utilized a qualitative research design. Specifically, it employed *pagtatanong-tanong*, a Filipino psychology research method, leading to a case

study. The researchers used purposive sampling. This means that they purposively selected respondents that were qualified to the criteria. The criteria entailed that: (1) the respondent must be a Special Education student and; (2) must have observed or manifested crab mentality – positive and negative. The researchers gathered data from fifteen (15) qualified respondents through the *pagtatanong-tanong* method, which is an indigenous way of collecting or gathering data. The researchers believed that this was the best method to employ, being the most convenient method.

### **Research Site**

The study was conducted in one of the Universities in Baguio City.

### **Research Participants**

The researchers gathered data from fifteen (15) qualified Special Education students from the different year levels of a selected University in Baguio City.

### **Ethical Considerations**

This research undertaking has been dedicated to the highest level of ethical conduct. To satisfy the ethical criteria established for this study, the researchers asked for the approval of the Dean of Teacher Education. Before the interview, the researchers clarified the study's goals, the methodology, and the importance of the study. Participants were also told of the confidentiality of the data collected, where they would remain anonymous. The researchers also asked the participants' permission so they could take notes and record the interview audio. When the data was transcribed, the researchers communicated with the respondents and let them review the transcript, initial results, and the interpretation of the responses (Billote & Ponce, 2020).

### **Instrumentation**

Two parts comprised the data gathering tool used in this study.

**Consent Form.** This provided a brief background of the researchers, the objectives and significance of the study, and the respondent's permission to participate voluntarily in the study. All of the respondents were given copies signed to prove that they agreed to participate in the study (Billote et al., 2019).

**Interview Guide.** This was used to gather important information from the respondents. The questions in the interview guide were related to the participants' demographics and experiences of positive and negative crab mentality.

## RESULTS AND DISCUSSION

Below is the presentation of the gathered data and analysis.

Two topical areas emerged from the study: first, the positive instances where crab mentality is observed or experienced at home, and the positive instances where crab mentality is observed or experienced in school. The information in each topical area was then coded into themes.

Positive instances observed or experienced at home

**Preservation on familial, social status.** It is the position or rank of a person or group within the society or family. Being the basic foundation of society, the family has its roles to be followed and considered. There is a hierarchy of roles for each family member. The family has an established social status that must be implemented so that integrity will be preserved. According to Kapur (2018), the family contributes to granting social status to a person. Wherever a person goes, based on the family he belongs to, he illustrates his identity. The family he belongs confers factors such as class, creed, race, religion, history, ethnicity, and nationality. A person's primary goals are attaining good education and the sustainability of living conditions; he is obligated to work hard to achieve them. He enjoys all the support and assistance of the members of his family.

The following selected responses of the respondents will prove their positive thoughts on safeguarding the social status of their family:

*“Hindi naman sa pagmamalaki ay may kaya kami talaga sa buhay. Parehas na retired teacher ang mga magulang ko kaya kumukuha ako ng Education ngayon. May manggahan din kami sa Pangasinan. Gusto kong maging kasing successful nila para makamit ko din ang mga mithiin ko sa buhay. It is good that my parents are my greatest encourager in achieving all my dreams.”*

(“Not to brag, but my family belongs in an upper middle class. My parents were both retired teachers; that's why I am also pursuing

the course BS in Education. We also have Mango Farm located in Pangasinan. I want to be successful in achieving my dreams in life. It is good that my parents are my greatest encourager in achieving all my dreams.”)

*“Gusto ko rin maging tulad ng mga magulang ko. Engineer ang papa ko at public accountant ang mama ko. Mag-isa lang akong anak at ayaw kong mapahiya sila sa akin. Sana kung ano narating nila sa buhay ay ganun din ako. Idol ko sila pareho kaya gusto kong higitan pa kung ano sila at alam kong magiging proud sila sa akin balang araw. Gusto ko na kung ano ang tingin kina mama at papa ng iba ay ganun din sa akin sa hinaharap. Gusto ko ring tingalain ng iba.”*

(“I want to be just like my parents. My dad is an Engineer, and my mom is a public Accountant. I am the only child, and I don’t want to embarrass them. I hope that what they have achieved in life is the same for me. I idolize them both, so I want to surpass what they achieved, and I know that they will be proud of me someday. I want what others think about mom and dad is the same for me in the future. I also want to be idolized by others.”)

*“Apat kaming magkakapatid at ako ang bunso. Ako na lang ang pinag-aaral nila papa at mama. Gustong gusto kong makatapos ng pag-aaral para maging successful din ako tulad ng mga kapatid ko. Ayaw kong mapahiya sa kanila. Challenging at nakakatakot minsan kasi ang taas ng expectations nila sa akin. Ayaw kong mapahiya ang aming pamilya sa mga family friends, kapitbahay at sa lahat ng mga nakakakilala sa amin.”*

(“We are four siblings, and I am the youngest. Of us siblings, I am the only one who’s still studying. I want to finish my studies to become successful, just like my other siblings. I don’t want to disappoint them. With their expectations of me, it is quite challenging and scary. I don’t want to embarrass my family with family friends, neighbors, and all those who know us.”)

*Implication:* The responses are mostly preserving pride among the family. It is important for preserving the family’s social status because without pride,

and the social status will cease to exist. The positive crab mentalit gives each family the ability to raise their level compared to other families. It may be like a competition, where each family will battle for who will be the best and will do anything to make others down; still, it does not need to be in an explicit way.

**Parental and sibling role modeling.** When it comes to the welfare and education of their children as a whole, parents take a critical role, as parents themselves are the ones to take care of the overall physical and intellectual development of their child before they become autonomous and ready to face the challenges of the community in which they live. Parents are aware of the developmental tasks of their children. However, parents also need pedagogical knowledge of their children's right to education (Ceka & Murati, 2016). Most of the children tend to imitate their parent's abilities and attitudes as they grow up. Since most children are still in the development stage, they have already set their mindsets about their future.

To name some of those responses are:

*"We are four siblings in our family. Pangatlo ako sa apat na magkakapatid. All of us are with honors from elementary to high school. Yong ate at kuya ko noong nagcollege ay Dean's Lister at bilang 3<sup>rd</sup> year naman sa ngayon sa STE ay kasama ako sa top 10 ng mga nakapasok na DL. Pursigido akong mag-aral dahil ayaw kong mapahiya sa mga ate at kuya ko. Mataas ang expectation nila sa akin. Ang maganda sa aming magkakapatid ay nagtutulungan kami sa labat ng bagay. Pag may assignment ako na hindi ko alam gawin ay they help me to work on it."*

("We are four siblings in our family. I am the third of four siblings. All of us are with honors from elementary to high school. My sister and brother were both dean's lister during their college days, and as a Third Year student in STE, I am in the Top 10 of DL. I persevere in my studies because I don't want to get embarrassed in front of my brother and sister. They have high expectations of me. The good thing about our siblings is that we work together on everything. When I have an assignment that I do not know how to accomplish, they help me to work on it.")

*"Parating andiyan sila para sa akin kahit busy sa work si tatay at nanay. May time sila sa aming dalawa ng kakambal ko. Kung nag-aaway kami ng*

*kakambal ko ay andiyan sila to equate the situation. Actually, most of the time di kami magkaintindihan ng kakambal ko because of sibling rivalry. Nag-uunahan kami sa lahat pero lahat ng eto ay nagiging maayos dahil sa proper guidance ng aming mga magulang. Sabi nila na instead na mag-away kami eh dapat magtulungan kami.”*

(“My parents were always there for me despite being busy at work. They always have time for us. If my twin and I fight, they will be there to equate the situation. Most of the time, my twin and I don’t understand each other because of sibling rivalry. We are always competitive with each other, but all this is going well with our parents’ proper guidance. They said that instead of fighting, we should help each other.”)

*“Dati rati ang tingin ko sa sarili ko ay ako dapat ang parating tama kasi ako ang panganay pero hindi pala. Minsan palpak ako at mas tama ang mga kapatid ko. Ngayon ay okay naman na ako at tanggap ko naman na hindi sa lahat ng panahon ay tama ako. We all have our different roles to enlighten and to help one another.”*

(“I used to think to myself that I should always be right because I am the eldest but not. Sometimes I am sloppy, and my siblings are right. Now I am okay, and I accepted that I am not always right. We all have our different roles in enlightening and in helping one another.”)

*Implication:* The responses are heartwarming because they display how each family member is vital in shaping one’s behavior and life goals. The responses show only one thing: There will be an elder individual who will help each family member provide the direction each sibling must take in. In terms of positive crab mentality, it shaped the family by helping each other bring them up to the pedestal of life and never allow anyone to bring that individual down.

**Give and take relationship among the family members.** In every behavior that each one gives, he/she must receive something back in return. Each family member must give and take responsibility and attitude to one another. It is like helping each other when the need arises.

To quote some of those are the following:

*“Pag may nagkamali sa amin ay nagtutulungan kami para ituwid ang mali ng isa. Ganyan kami ka-intact sa aming pamilya.”*

(“When something goes wrong with us, we work together to correct someone’s mistake. That’s how intact we are in the family.”)

*“Marunong ang pamilya namin na magtago ng sekreto ng aming pamilya. Before others know about it, we solve it first. Pag may kailangan ang isa, expect mo na lahat kami ay aware at ready to help each other.”*

(“My family knows how to keep family secrets. Before others know about it, we solve it first. When one needs help, expect that we are all aware and ready to help each other.”)

*“Lahat ay nakafocus sa bawat isa sa amin. Lahat dapat ay alam kung ano ang dapat gawin kung may nangagailangan kung sino sa amin na magkakapatid o magkakapamilya.”*

(“Everyone is focused on each of us. Everyone should know what to do if someone needs help in our family.”)

*Implication:* The implication is that there are family issues that must be within the family itself. Real positive crab mentality shines when every family member protects each other from other people who try to pull them down. Each family member must focus on keeping their family intact, and by this implication, they will ensure that the family pride will be taken into serious consideration.

Positive instances observed or experienced in school

**Caring instructors.** How do instructors care for their students while they are inside the classroom? The teacher’s sense of obligation potentially affects their teaching activities, psychological well-being, and consequently, their students’ learning and success (Lauermaann, 2013). Individuals know that teachers impart important lessons to the students, whether inside or outside the four corners of the classroom. Caring for students is one of the responsibilities of Instructors. They must ensure that no student will be left out among others in terms of grades and other academic goals. Thus, there is a need to promote a sense of belonging by fostering the classroom as a family, having meaningful nonverbal communication, providing students with a positive outlook, and using proximity to help students (Garza et al., 2014).

The following are proofs that the respondents mentioned during the interview:

*“Sabi nga nila sa Educ 105 na subject that the teacher is the authority in the classroom. Oo nga sila ang authority pero based on my observation in STE eh, they have this authority pero kahit mataas ang mga teachers sa amin ay they know how to step down from their level. Most of my teachers are intelligent, but they know how to care for us Educ. students. Para sa akin yan ang pinakamagandang katangian ng teacher.”*

(“They said in the subject Educ 105 that the teacher is the authority in the classroom. Yes, they have the authority, but based on my STE observation, teachers know how to lower their level. Most of my teachers are intelligent but know how to care for us. For me, that’s the best quality of a teacher.”)

*“Kahit alam mong may master’s degree at doctorate ang mga teachers namin dito sa STE eh ramdam mong sila ang nagsisilbing second parents namin. Alam nilang mag-alaga at magturo ng mga students.”*

(“Even though our teachers here at STE already have master’s degrees and doctorate degrees, I can still feel that they are our second parents. They know how to take care of and teach students.)

*“Most of the time di ko maramdamang namemersonal sa amin ang aming mga teachers. Magagaling sila at maaruga at yon ang gusto kong tularan. They know how to care for us kahit malayo na ang narating nila sa buhay.”*

(“Most of the time, I can’t feel that our teachers were taking things personally. They are good and caring, and that is what I want to emulate. They know how to care for us despite their achievements in life.”)

*Implication:* Most students have their favorite instructors and their reasons why they like them. According to Narinasamy (2018), caring teachers play a vital role in instilling good values besides imparting knowledge and skills. The positive crab mentality, in this case, will come from the instructors themselves. Pitting themselves against their fellow instructors, they must do anything to keep

their students learning and earning high grades. At the same time, they must maintain their teaching quality with par or to a higher degree than their fellow instructors. It earns the sense of competition on who will be the best instructor in the student's eyes.

**Concern classmates.** How does each student help their fellow students in their student life? Each student has their own goals before facing the real world outside school. The lessons they learn must be at the same level as the other students. Helping each other will be important in this theme.

Sample of those are the following:

*“Oo nga madaming grade conscious sa amin at kabilang na ko doon. Pero ayaw ko namang maging intribidida sa mga kaklase ko. I am ready to tutor some of my classmates who cannot follow or understand the lesson.”*

(“Yes, there are many people who are grade conscious, and I am one of them. But I do not want to be egotistical to my classmates. I am ready to tutor some of my classmates who cannot follow or understand the lesson.”)

*“I am vying for becoming a DL pero hindi ibig sabihin noon na magiging mayabang na ako at hindi ko na kilala ang mga classmates ko. Pag may nagtanong sa akin kung paano, ano at bakit ay andiyan naman ako to help my classmates.”*

(“I am vying for becoming a DL, but that does not mean that I will be arrogant and no longer know my classmates. When someone asks me how what and why I am willing to help my classmates.”)

*“Alam kong isa ako sa mga mahina sa ibang subjects lalo na sa Math at English. Ang napansin ko sa mga kaklase ko eh nagtutulungan kami sa labat ng mga activities sa bawat subjects namin.”*

(“I'm aware that I am not that good in my subject, especially Mathematics and English. [But] I noticed that we were all working together with my classmates in every activity we have in each subject.”)

*Implication:* Most students nowadays are competitive. They want to aim for high grades to earn respect from other students. By doing this, however, they are inviting negativity to others simply because of jealousy. Having a positive crab mentality in most students enables them to help each other by assisting students lagging. This will also enable them to encourage their fellow students to strive harder to aim for high grades.

**Teachers as role models.** Teachers are the second parents of the students at school. How do they provide their roles to them? Teachers have a huge responsibility to maintain the students' excellent behavior because they are considered second parents. Without the teachers, the students will have difficulty studying their lessons well and enhancing their good behaviors in an environment away from home. Good teacher-student relationships can motivate students to strive harder as they will serve as an inspiration to do better (Narinasamy, 2018; Narinasamy & Logeswaran, 2015).

Such is evident with the following responses of the respondents during the interview:

*"I want to follow the footsteps of my teacher, most especially Mr. X and Ms. Y. Mr. X is so talented while Ms. Y has a motherly image at very understanding talaga. Madami pa silang alam sa SPED na magagamit namin in the future. In terms of their achievements in life ay malayo na talaga ang narating nila sa buhay pero very humble parin sila at they are always there to help us. Ramdam namin yon."*

("I want to follow the footsteps of my teachers most especially Mr. X and Ms. Y. Mr. X is so talented while Ms. Y has a motherly image at very understanding. They know a lot more about SPED that we can use in the future. In terms of their achievements in life, they have come a long way, but still very humble and they are always there to help us. We feel that.")

*"Pansin ko na may collaborative effort ang mga teachers namin. May mga team teaching na nangyayari sa klase at minsan sila din ang guest lecturer namin sa ibang subjects namin lalo na pag alam mong forte yon nung teacher."*

“I noticed that my teachers have a collaborative effort. There is a team teaching in our class, and sometimes they are also our guest lecturers in our other subjects, especially if it is their specialization.”)

*“Naoobserve ko na despite na iba-iba ang field of expertise ng aming mga teachers sa STE ay they know how to share it with one another lalong lalo na kami na mga students nila.”*

“I observed that despite their differences in the field of expertise of our teachers in STE, they know how to share their knowledge, especially with their students.”)

*Implication:* Teachers have different approaches to disciplining their students. They did not want their students to practice the crab mentality in school. In doing so, the teachers also develop their skills to boost the positive crab mentality, where they and the students aim for high standards in education. Without the teachers, school life will be a chaotic one. Different approaches in learning will be adopted and the quality of education becomes poor. The teachers need to provide everything they have to guide these students to succeed in life. Schools are learning institutions, so they must follow the same principle as the home as an institution of development.

## CONCLUSIONS

The family is the basic institution of our society. It is where an individual learns and shapes their behaviors. Each person learns different things depending on what strategy do parents want their child to do. The preservation of familial, social status discusses more the pride of each family, on how they look like, on how they look at success and relate it to their family. The parental and sibling role model, on the other hand, discuss the role of each one in preserving the pride of the whole, even at the expense sometimes of stepping other people’s minds or thoughts. This also ensures that each member has an essential role and never occupies other family member’s roles without permission. Give and take among family members teaches them to accept the importance of preserving the family’s pride and integrity. As a family, it is always crucial to remember that it is an institution and not merely a group of individuals with a father, mother, and children.

School is the second basic institution where individuals learn about the importance of studies and good manners. They treat teachers as second parents. Even in schools, there are instances of having a positive crab mentality, just like what others have experienced at our homes. Some instructors tend to care much about their students' grades because they have to make them learn about certain school topics. Their teaching methods have an impact on their desire and their jobs to teach. Having concerned classmates, on the other hand, can be viewed positively or negatively. Each student has their pride regarding high grades, which inspired other students to strive their best to do everything to make their grades high. Other students are willing to help their less fortunate classmates regarding their studies. The importance of being studious can be reflected in teachers' role—as role models to the students. Parents also served as the second parents of the students in school. They set their expectations to the students on how they teach, how they must advise on the struggling of students, and become good examples to the students. The teachers are experienced enough to deal with the school situations, so it is crucial to have them as smart yet humbly respected.

The majority of the students manifested a positive crab mentality at home and school. Most of them are motivated to strive harder in their study to achieve their dreams and make every member of their family proud of them. The study also shows that having a positive crab mentality helps students to become more family-centered. They are focused on how to keep their family intact and helps each family member in any way. Having an optimistic view of crab mentality, they ensure that every family member becomes prosperous in life.

Further, a positive crab mentality in school was also clearly manifested. These were affected by their favorite teachers/instructors, goal to attain high grades, and styles/methods of teaching. To demonstrate the positive attributes of the crab mentality among students, each factor must be observed.

## **TRANSLATIONAL RESEARCH**

The research can be used by the schools to assess the positive crab mentality of the students. This will help the teachers and parents to draw possible actions towards their children and students to exercise a positive crab mentality. Further, it can be used as a guide to change the negative perception of crab mentality in society as it also has good and positive attributes.

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