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Discover Filipino culture, customs, manners, etiquette, values and more! Ideal for those who visit the Philippines or work with Filipinos. What do you learn? You will gain insight into a number of key areas including: Language Religion and Belief Culture and Society Social Etiquette and Customs Business Protocol and Work Culture Get Expert Insight

You read this guide, ensure the success of your Philippines business venture: Taking part in a two-hour live webinar, customized to meet your unique needs, with one of our Philippines training experts or; contact us regarding our advice. Facts and Statistics Location: Southeast Asia, archipelago between the Philippine Sea and the South China Sea, East of the capital of Vietnam: Manila population: 107 million people (2019) Ethnic makeup: Christian Malay 91.5%, Muslim Malay 4%, Chinese 1.5%, the other 3% Religion: Roman Catholic 83%, Protestant 9%, Muslim 5%, Buddhist and other 3% languages in the Philippines Filipino (formerly Pilipino) is based in Tagalog and is the official language of the Philippines. Although it is a national language, only about 55 percent of Filipinos speak the language. In addition to the Filipino about 111 different languages and dialects are indigenous peoples, of which only about 10 are important at the regional level. English is generally used for educational, governmental and commercial purposes and is widely understood because it is a means of learning in schools. The Philippines is the third largest group of English-speaking people in the world, after the United States and the United Kingdom. Since English is widespread in the Philippines, it is common to hear Filipinos use a mixture of English and Filipino words or phrases known as Taglish (a mixture of English and Tagalog) in their daily conversations. The ever-shrinking minorities still speak Spanish, which was once the official language. Philippine Society - Culture Filipino Family Values is the center of the social structure and includes a nuclear family, aunts, uncles, grandparents, cousins and honorable relationships such as godparents, sponsors, and close family friends. People get strength and stability from their families. Thus, many children have several godparents. Caring for an extended family is considered in the protection provided to family members when they seek employment. Members of the same family usually work for the same company. In fact, many collective bargaining agreements state that family members will be given preferences for employment. The Philippine concept of shaming *Hija* is a disgrace and a motivating factor for behaviour. It's a sense of social and compliance with social standards of conduct. Filipinos believe that they must meet generally accepted standards of conduct, and if they do not, they bring shame not only on themselves but but to their family. One sign of this may be a willingness to spend more than they can afford on the party rather than being ashamed of their economic circumstances. If someone is publicly embarrassed, criticized or not up to expectations, they feel ashamed and lose their self-esteem. Etiquette and Customs Meeting Etiquette Initial greetings are formal and follow the set protocol of greeting the eldest or most important person first. A handshake, with a friendly smile, is a standard greeting. Close friends can hug and kiss when they meet. Use an academic, professional or honorary title and a person's surname until you are asked to use his name, or even more often, his nickname. Gift Giving Etiquette If you are invited to a Filipino home for dinner bring sweets or flowers to the hosts. If you give flowers, avoid chrysanthemums and white lilies. You can send a basket of fruit after the event as a thank you, but not before or at the event, as this can be interpreted as meaning that you don't think the host will provide sufficient hospitality. Wrap gifts elegantly as presentation is essential. There are no color restrictions on wrapping paper. Gifts were not opened when they were received. Nutrition Etiquette If you are invited to the Filipino house: It is best to arrive 15 to 30 minutes later than invited to a big party. Never refer to the owner's wife as a hostess. This has a different meaning in the Philippines. The dress is good. Appearance matters and you will judge how you dress. Compliment to the mistress of the house. Send a handwritten thank you note to the hosts within a week of dinner or party. It shows that you have a class. Table manners Wait to be asked several times before you go to the dining room or help yourself eating. Wait when you are told where to sit. There may be a seating plan. Don't start eating until the owner invites you to do it. The food is often served in the family style or in the buffets where you serve yourself. A fork and spoon are typical of eating utensils. Hold the fork in your left hand and use it to guide the food to the spoon in your right hand. If you have to leave food on a plate or finish it all it's a matter of personal preference, not culture-driven. Business Etiquette and Protocol Relationships - Filipino communication thrives on interpersonal relationships, so it is advisable to be introduced by a third party. It is very important to network and create staff of business partners you can call for help in the future. Business relationships are personal relationships that mean you may be asked to do favors to colleagues, and they will fully expect you to ask them for support in return. After the relationship designed this with you personally, not necessarily with the company you represent. Therefore, if you leave the company, your replacement will have to be Relationship. Presenting the right image will help to build business relationships. The dress is conservative and good at all times. Business Meetings Etiquette Appointments are required and should be made 3 to 4 weeks in advance. It is a good idea to confirm a few days before the meeting how the situation may change. Avoid scheduling appointments a week before Easter. Punctuality is expected. For the most part your Filipino colleagues will be punctual as well. Face-to-face meetings are preferable to other, more impersonal methods such as phone, fax, letter or email. Send your agenda and information to your colleagues before the meeting so that your colleagues can prepare for the discussion. The actual decision may not be at the meeting. Avoid exaggerated claims. Always take any offer of food or drink. If you turn off hospitality offers, your colleagues will lose face. It is important to stay for the period of social conversation at the end of the meeting. Business talks you can never actually meet with the decision maker or it may take a few visits to do so. Decisions are made at the top of the company. Filipinos avoid confrontation, if at all possible. It's hard for them to say no. Similarly, their yes may simply mean possible. At each stage of the negotiation, try to obtain agreements in writing to avoid confusion or misinterpretation. If you raise your voice or lose your temper, you lose face. Filipinos do business with people more than companies. If you change representatives during negotiations, you may have to start over. Negotiations can be relatively slow. Most processes take a long time because a group consensus is needed. Decisions are often made on the basis of feelings rather than facts, so it is necessary to develop a broad network of personal relationships. Don't take off your suit jacket if the most important Filipino does. Dress Etiquette Business attire is conservative. Men should wear a dark, conservative business suit, at least for the first meeting. Women must wear a conservative suit, skirt and blouse, or dress. Women's clothes can be brightly colored as long as it is of good quality and well tailored. Appearance matters and visitors should dress well. Business cards you have to offer your business card first. Make sure your business card includes a name. He is present and receives business cards with both hands so that they are readable for the recipient. Examine the card briefly before you put it in your business card case. Some senior executives give business cards only to those of the same rank. Management Thank you for reading our guide. If you can help improve the information on this page, please us your reviews using the form below. Please see examples below. Just change the name of the country depending on what guide you refer to. Mia Mia Global Consulting Ltd. (2020). Afghanistan - Language, Culture, Customs and Etiquette. www.commisceo-global.com January 1, 2020 format APA: Commisceo Global Consulting Ltd. (2020, January 1) Afghanistan - Language, Culture, Customs and Etiquette. Retrieved from format: Commisceo Global Consulting Ltd. (2020). Afghanistan - Language, Culture, Customs and Etiquette. (online) Available on: Access to ENTER DATE. Philippine Culture Part series on the culture of the Philippines History of Archaeology Backstory 900-1565 1565-1898 1946-65 1965-86 1986-real people languages Mythology and folklore mythology folklore folklore The Kitchen Festivals Of Religion Fiction Music and Performing Arts Music Performing Arts Media Media Radio Television Television Sport Basketball Volleyball Football Rugby Union Monuments World Heritage Cultural Properties Historic Markers More Symbols Flag Herb Anthem Bird Flower Great Seal Language Language Language Sport and Martial Arts Tree Philippines portal

Culture philippines is a combination of cultures East and West. Philippine identity was created mainly as a result of pre-colonial cultures, colonial influences and foreign traders, blending and gradually evolving together. In pre-colonial times, the Philippines was a divided set of nations, islands and tribes ruled by their own kings, chiefs, lacans, raji, date and sultans. Each nation has its own identity, and some of them are even part of a larger empire beyond what is now the Philippines. Manila, for example, was once part of the Islamic Sultanate of Brunei, and the Sulu archipelago was also part of the Hindu Majapahita. The emergence of colonial rule on the islands marked the beginning of the Philippines as an entity, a collection of southeast Asian countries united by the Spanish Empire. Chinese influence was felt throughout southeast Asia through trade, in particular the Ming Dynasty and other earlier dynasties as early as the 9th century. The mixture of local, colonial and external influences is very noticeable in the historical arts and traditions of the country. The Philippine archipelago was first inhabited by Negritos; today, although they are few, they maintain a very traditional way of life and culture. After them, the Austrones arrived in the archipelago. Austronesian culture is well manifested in ethnicity, languages, cuisine, music, dance and almost all aspects of culture. These Austrones traded with other Austrones, especially in neighboring countries in the seaside south-east Asia. They also traded from the mainland southeast as well as Japan, China, the Indian subcontinent and Arabia. As a result, some of these cultures have noted their influence on Philippine culture. This has gradually evolved with indigenous belief systems and has evolved into anity that has become the dominant religion for more than a millennium. The current logo of the Philippine Registry of Cultural ValuesJoran Empire, through the Viceroy of New Spain, conquered the islands between the 16th and 19th centuries (Batanes was one of the last places that were colonized in the mid-1800s), resulting in Christianity spreading and dominating throughout the archipelago and affecting the religion and beliefs of natives. Then the Philippines became a U.S. territory for almost 50 years. The influence of the United States is manifested in the widespread use of English, the media, and modern culture and clothing in the modern Philippines. Architecture Home article: Architecture of the Philippines See also: Nipa hut, ancestral home of the Philippines, and the Earthquake Baroque Bahay on Bateau is a traditional Filipino colonial home. Spanish architecture left an imprint on the Philippines in the way many cities were designed around the central square or the mayor's square, but many of the buildings bearing their influence were destroyed during World War II. Some examples remain, mainly among the country's churches, government buildings and universities. Four Baroque Filipino churches are listed as World Heritage Sites: the Church of San Agustan in Manila, the Paoai Church in Ilokos Norte, the Nuestra Senora de la Asuncion (Santa Maria) church in Ilokos-Sura and the Church of Santo Tomas de Villanueva in Iloilo. The Egan in Ilokos Sur is also known for the many Spanish-style houses and buildings that have survived there. The introduction of Christianity brought European churches and architecture, which later became the center of most cities and towns in the country. The Spaniards also presented stones and stones as housing and building materials and the Filipinos combined it with the existing architecture and formed a hybrid mix architecture exclusively for the Philippines. Philippine colonial architecture can still be seen in centuries-old buildings such as The Baroque Filipino Churches, Bahai on Bato; houses, schools, monasteries, government buildings across the country. The best collection of Spanish colonial era architecture can be found in the walled city of Intramuros in Manila and in the historic city of Egan. The colonial era of churches is also on the best examples and heritage of Spanish Baroque architecture called earthquake baroque, which are only in the Philippines. Historic provinces such as Ilokos Norte and Ilokos Sur, Pangasinan, Pampanga, Bulacan, Kavit, Laguna, Rizal, Batangas, Kaesong, Iloilo, Negros, Cebu, Bohol and Sambaonga del Sur also boast colonial buildings in the past Spanish colonization, the hut of Nipa (Bahai Kubo) was a common form of housing among indigenous Filipinos. It is characterized by the use of simple materials such as bamboo and coconut as the main sources of wood. Cogon grass, Nipa palm leaves and coconut branches are used as roof thatching. Most primitive houses are built on stilts due to frequent flooding during the rainy season. Regional variations include the use of thicker, and denser roof thatching in mountainous areas, or larger piles on coastal areas, especially if the structure is built over water. The architecture of other indigenous peoples can be characterized by angular wooden roofs, bamboo instead of leaf tich and rich wooden carvings. The Bahai Bato architecture is a variant of Nipa Hut that originated in the 19th century. The American occupation in 1898 introduced a new breed of architectural structures in the Philippines. This led to the construction of government buildings and Art Deco theatres. In the American period, some semblance of urban planning using architectural projects and master plans Daniel Burnham was made on a part of the city of Manila. Part of Burnham's plan was to build government buildings resembling Greek or neoclassical architecture. In Iloilo you can still see many colonial buildings built during the American occupation of the country. Commercial buildings, houses and churches in that era are plentiful in the city and especially in Calle Real. The main building of the University of Santo Thomas in Manila is an example of Renaissance renaissance architecture. The building was built in 1924 and was completed in 1927. The building, designed by Roque Ruano, O.P., is the first earthquake-resistant building in the Philippines that is not a church. Islamic and other Asian architecture can also be seen on buildings such as mosques and temples. Pre-Hispanic housing is still common in rural areas. Modern housing units and suburban communities are popular in urbanized places such as Manila, Central Lucia, Central Luzon, Negros Island and other thriving regions. However, some parts of the country like Batanes have small differences as Spanish and Filipino ways of architecture have assimilated differently because of the climate. Limestone and corals were used as building materials. Kalesa, traditional Philippine city transport in front of the entrance to Manila Cathedral. There have been proposals to create a policy where every municipality and city will have a decree that will include all facilities and renovations within such a territory to be inclined with the municipality or the architecture of the city and landscaping styles to preserve and preserve the country's dying heritage sites, which were demolished one at a time, at a rapid pace due to urbanization, cultural and irresponsible development and lack of architectural vision of cape cities. This policy has been used by countries that have preserved their architectural wonders, and entire cities in general, for hundreds of years, such as Italy, France, Romania, Germany and Spain. The proposal advocates the use and rethinking of indigenous, colonial and modern architectural and landscape styles that are common or used for common in a given city or municipality. The proposal aims to promote the revitalization of Philippine landscaping and urban improvement, especially in rural areas, which can be easily transformed into new architectural heritage cities within a 50-year period. Unfortunately, many Filipino architecture and engineering experts lack a sense of preserving the heritage of urban landscapes, such as in Manila, where business proposals for building structures that are not inclined with Manila architectural styles were constantly accepted and built by such experts, effectively destroying Manila's architectural urban landscape one building at a time. In addition, the only architectural proposal has not yet manifested itself in real politics due to the lack of a department of culture. Only the city of Egan has adopted such a resolution, which led to its declaration as a UN World Heritage Site in 1999 and awarding various recognitions for the preservation and preservation of its unique architectural and landscape styles. In 2016, bills proposing the creation of the Department of Culture were submitted to both houses of Congress. The architecture of the Philippine city of Egan in the temple of Ilokos Sur Aginaldo at the Church of Kavite Lobok in the Church of Bohol Paoai in the Church of Ilokos Norte Liiliv in the main article laguna Religion: Religion in the Philippines Christianity Original image of Santo Nino de Sebe. The arrival of Spanish colonizers in the 16th century led to the beginning of the Christianization of the people in the Philippines. This stage in history is marked as a turning point for the destruction of various anitist beliefs in the country, which were replaced by colonial belief systems that corresponded to the tastes of Spanish, in particular Christian beliefs. Christianity in form has influenced Philippine culture in almost every aspect, from fine art, architecture, dance and music. Currently, the Philippines is one of two predominantly Catholic (80.58%) asia-Pacific, and the other is East Timor. The country also has its own independent Philippine church, Aglipayan, which makes up about 2% of the country's population. Other Christian churches are divided between various Christian sects and cults. According to the 2014 census, Christianity made up about 90.07% of the population and is mostly present throughout the country. Indigenous Filipino Folk Religions Articles: Indigenous Filipino folk religions, Philippine mythology and a list of Filipino mythological figures by Shaman Itneg, offering pigs to the spirits of anito, 1922. Performer with the image of babailan (shaman). Indigenous Philippine folk religions, also referred to collectively as anity, which means ancestral religions, are the ancestral religions of various ethnic groups in the Philippines. Most of the texts of religions are kept in memory, which is traditionally chanted, rather than written in manuscripts. Written texts, however, have also been used in our time to preserve aspects of religions, particularly their history, which are important aspects of Philippine mythology and traditional rites and other practices. These stories consist of creating stories or stories about important figures such as deities and heroes and certain creatures. Some popular, but different, figures include Tagalian batala and Makiling, Lam-Ang Ilocano, and Sarimanok Maranao. Many cultures have influenced indigenous Philippine folk religions because of trade, with many of them having similarities to Indonesian and Malay myths, as well as Hindu, Muslim, Buddhist and Christian traditions such as the concept of heaven (Calulvhatian, Kalangitan, Kamurawayan, etc.), hell (Kasaman, Suwad, etc.). Stories from these sacred Philippine religions explain various indigenous concepts, including the nature of the world through the lives and actions of deities (gods, goddesses), heroes and creatures. Most stories about these religions are transmitted through oral traditions and are preserved through community spiritual leaders or shamans (babailan, Catalan, Mumbai, Baghlan, Machanito, Valian, Mangubat, Bahasa, etc.) and community elders, although written texts have also been useful in preserving some aspects of religions. Indigenous Philippine folk religions have already been recognized by scholars as valid religions in themselves. The indigenous religion of each ethnic group in the Philippines has its own his own histories or myths, pantheon of deities and belief systems. For example, the religious beliefs of the Maranao people are completely different from those of the neighbouring inhabitants of Subanon, while the religious beliefs of the Hiligainon people are also completely different from those of the neighbouring Suludnon people. The Philippines is made up of more than a hundred different ethnic peoples, according to a 21st Century map published by Komisyon ng Wikang Filipino, Atlas Filipino. Today, many ethnic peoples continue to practice and preserve their unique indigenous religions, especially in the Ancestral fields, although foreign and foreign Hispanic and Arab religions interfere in their lives by transforming, seizing land, between marriages, and/or land use. Various scientific papers have been done on anitism and its many themes, although much of its stories and traditions are still undocumented by the international anthropological and folklorist community. Unlike dead religions such as Norse mythology, indigenous Philippine folk religions are living religions that continue to evolve to this day because of the inevitable dynamics in belief systems in the modern century. Because of this natural phenomenon, folk literature or oral accounts of various Philippine mythologies concerning deities, heroes and creatures have been steadily proliferating since the pre-colonial era until the 21st century. Currently, about 2% of the population are adherents of the sacred faiths of indigenous peoples, while more than 90% of the Philippine national population continue to believe in some indigenous Philippine popular belief systems, despite joining another religion that constitute forms of folk Catholicism or popular Islam. The efforts of the revival in search of national culture and identity, far from those imposed by Spain in the colonial age, the Philippine revolutionaries during the Philippine Revolution proposed to revive the indigenous Philippine folk religions and make them the national religion of the whole country. However, because of the war against the Spaniards and then the American colonizers, the emphasis on the revival of indigenous religions was overshadowed to pave the way for preparations for war against the occupiers. Due to the influx of Christianity, Islam and other world religions, indigenous practices, rituals, spiritual representations and knowledge of Filipinos are rapidly disappearing. The country's cultural workers offer a Paivan model for the preservation of indigenous religions in the country. This model was used to preserve indigenous religions and to establish schools of shamanism in which religious leaders taught their pupils their native religion to their particular

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