Imagining the Desirable Other
A Discourse Analysis of Online Dating Profiles of Filipino Women and American Men on FilipinoKisses.com

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Abstract

This research explored the stereotypical representations, images, and expectations surrounding the relationships of Filipino women and American men. Within the context of the mail-order bride phenomenon, Filipino women have been largely depicted as victims of racialized and gendered representations of mail-order bride agencies. Similarly, romantic relationships between Filipino women and American men are reduced to mere business at which romantic love and desire is absent. However, such depictions fail to acknowledge other factors at play with Filipino women’s intention to seek relationship with Western men. Within the Filipino society, Western men are constructed as better marriage partners in contrast to that of Filipino men. Findings revealed that the desire to seek relationships with one another is driven by their desire based on the preconceptions they perceive one another to possess.

**Keywords:** Mail-order Brides, Orientalism, Filipino, American, Stereotypes
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Imagining the “Desirable Other”

A Discourse Analysis of Online Dating Profiles of Filipino Women and American Men on Filipinokisses.com

Chapter 1. Introduction

“Within current debates about race and difference, mass culture is the contemporary location that both publicly declares and perpetuates the idea that there is pleasure to be found in the acknowledgment and enjoyment of racial difference. The commodification of Otherness has been so successful because it is offered as a new delight, more intense, more satisfying than normal ways of doing and feeling.” (Hooks, 1992, p. 21)

1.1 Introduction to the Topic

‘Mail-order brides’, ‘Internet brides’, ‘Correspondence brides’ and ‘International brides’ are terms used interchangeably to describe women, traditionally from developing nations in Asia like the Philippines, Thailand, Laos and Vietnam (Bélanger & Flynn, 2018, pp. 183-184), and over the recent decades, women from Russia and Eastern Europe, who seek husbands abroad (Chun, 1996, pp. 1161-1162). ‘Mail-order brides’ is a broadly defined term that generally refers to women who enlists herself with an introduction service agency or international marriage broker. Such agencies facilitate the introduction between men and women from different countries for the purpose of marriage, correspondence, or dating. It also often includes advertising herself through the services provided by the introduction agencies such as catalogs, photographs or more recently, online dating profiles (Sarker, et al.,
The mail-order bride services or the facilitation of marriages through ‘mail’ has been around for several decades, if not centuries. The business has been principally conducted via letters, catalogs or print industry (Sarker, et al., 2013) (Zare & Mendoza, 2011) (Jones, 2011). Indeed, the development of digital technologies and internet have facilitated the transition from letter-writing to the proliferation of international marriage agencies through different internet mediums such as websites, chat rooms, and online dating sites, among others. This development have undoubtedly contributed to the growth of mail-order bride online industry (Robinson, 2007, pp. 483-484) (Angeles & Sunanta, 2007, p. 4) (Schaeffer-Gabriel, 2006, p. 331).

The Philippines have been widely documented as among those who primarily supply the mail-order bride industry along with Russia, Ukraine, Colombia and Thailand (Robinson, 2007) (Schaeffer-Gabriel, 2006) (Meszaros, 2018). According to the official data released by the Commission on Filipino Overseas (CFO), a total number of 235,695 Filipinos were registered partners or spouses of foreign nationals between 2005 to 2015, of 92 percent were women. The data also indicates that the United States has been consistently the most popular destination country for Filipinos, accounting for a total of 110,210 Filipinos married to American nationals from 2005 to 2015. Similarly, Japan, Australia, South Korea, Canada, United Kingdom, Germany, Norway, Sweden and Taiwan respectively, are also among the major destination countries for Filipinos who migrate for marriage purposes (Commission on Filipinos Overseas, 2017, p. 42). Factors such as globalization, extreme poverty, high unemployment rates, gender roles, employment opportunities abroad, offers of potential union with a foreign man or woman, and the perceived better life prospects abroad are among those that motivates the high prevalence of Filipinos marrying foreign nationals (Cabilao-Valencia, 2015, p. 162) (Lloyd, 2000, p. 246).

1.2 Research Problem and Aim

Majority of scholarship in the field of mail-order bride industry have largely focused on the vulnerability of women who are part of the industry. Scholars have emphasized and brought forward the manner in which Filipino women are represented, promoted and put up as

What is remarkably evident, however, is the little attention paid to the perceptions of women who are participants of the mail-order bride industry. In her work, (Constable, 2003, p. 117) argued against diminishing marriages facilitated through agencies as mere commodities of which “notions of romantic love” and desire were absent. She also emphasized the need to reconsider the popular debates and general assumptions of scholars that mail-order brides are passive victims, young, naïve and coerced or trafficked into participating in the mail-order bride industry (Constable, 2006, p. 2). Furthermore, Robinson stressed that “the characterization of women as ‘commodities’ in an international trade akin to the slave trade obscures the manner in which they are acting from their own aspirations.” (Robinson, 2007, p. 485). Indeed, more recent scholarship in the field of mail-order bride phenomenon have alluded to the stereotypical imaginings and expectations between Western men and Filipino women as crucial in the desire to seek and enter into a romantic relationship with one another (Robinson, 2007) (Schaeffer-Gabriel, 2006) (Bulloch & Fabinyi, 2009) (Del Rosario, 2005) (Meszaros, 2018).

Common in their findings is the manner in which both Filipino women and Western men hold notions of stereotypical qualities and values about one another. It was highlighted that Filipino women often emphasized the moral values they perceived ‘typical’ of Western men as loyal, faithful, open-minded, and essentially, better partners in contrast to Filipino men who are viewed as lazy, unfaithful, and controlling. Likewise, many Filipino women believed that marrying a Western man will improve one’s social status. Within the Philippine culture, ‘whiteness’ is an automatic means of wealth, beauty and modernity. A white man’s features, such as pointed nose, blue eyes, and fair skin have also been greatly emphasized as epitomes of attractiveness by many Filipino women (Bulloch & Fabinyi, 2009, p. 135) (Constable, 2003, pp. 134, 143) (Del Rosario, 2005, pp. 261-262). Similarly, Western men, in particular, American men, tend to perceive Filipino women as ‘traditional’ wives. When asked for the reasons why they chose to resort in finding a wife through international marriage agencies, men often emphasized the belief that Asian women, especially Filipino women hold ‘traditional’ family values that are otherwise believed to have been ruined by feminism in their own cultures (Del Rosario, 2005, p. 264) (Constable, 2003, p. 129). Many
American men view American women as “too career oriented, too pampered, too materialistic, and too spoiled” (Meszaros, 2018, p. 272).

Such imaginings: a ‘traditional’ Filipino wife and an ‘ideal’ Western husband not only makes up for the imagined notion of potential successful and happy union, but it also highlights the stereotypical and racialized construction of the Other. As Nicole Constable emphasized “such complementary desires may form the basis upon which meaningful relationships are imagined and realized across borders. At the same time, they (re)produce and (re)inscribe certain structures of gendered power and inequality” (Constable, 2003, p. 144). Taking this into account, it is worthwhile to reflect on how Filipino women’s expressions of agency and aspirations manifests through the ways they represent themselves on their online dating profiles and how they reinforce gendered construction of their image as perceived by the West. Thus, my thesis aims to explore the manner in which Filipino women cater to the stereotypical imaginings Western men hold towards Filipino women (Oriental woman) through examining how Filipino women represent themselves on their online dating profiles. I also seek to find out how Filipino women imagine Western men as the ‘desirable Other’. Similarly, it also seeks to find out how American men imagine Filipino women on their online dating profiles. Finally, this research aims to contribute on the literature that encourages popular debates and scholarships to consider women’s expressions of agency, desire, and personal perspective as key players in the proliferation of mail-order bride industry and transnational relationships.

1.3 Research Questions

In order to fully explore the aim, my research is guided by these research questions:

1. How do Filipino women represent themselves on their online dating profiles?
   - Does it cater to the stereotypical imaginings of Western men towards ‘Oriental’ women?

2. How do Filipino women and American men imagine the desirable Other?
   - Do such imaginings fit within the context of the ‘Other’?
1.4 Thesis Outline

This research started with an introductory chapter where background of the topic, research problem along with the research aim and research questions of this study were presented. Chapter two will provide the discussion of existing research in relation to the mail-order bride phenomenon in order to give a comprehensive overview about the field and thesis topic. Chapter three is the discussion of the theoretical framework and concepts that will be used to analyze the materials collected. Chapter four will provide a brief contextual background about the topic. The discussion about the chosen method and materials of this study will be on chapter five. In chapter six, I will provide an analysis of the materials and data collected. Lastly, chapter seven will end with concluding remarks.
Chapter 2. Previous Research

Perhaps one of the most widely analyzed field within the study of mail-order bride industry is the stereotypical representation of mail-order brides as commodified objects. Scholars like (Chun, 1996) and (Angeles & Sunanta, 2007) have focused their analyses in the representation of women as commodified objects in the mail-order bride industry. Christine Chun critically examined the advertising strategies of various international marriage agencies within the United States and argued against perceiving mail-order bride industry as a simple international personal ad service for people seeking romantic partners. She pointed out that the mail-order bride industry thrives by relying and utilizing the structures of race, class and gender subordination to uphold the supply and demand of brides from developing nations like the Philippines to consumer/husbands from affluent nations like the United States (Chun, 1996, pp. 1170-1172). In her study, Chun argued that the marketing and representation of Filipino women as “submissive, pleasing women” foster structures of racism, sexism that results in subordination of women. She also stressed that the representation of Filipino women as commodified objects to be bought by Western men reinforces unequal power relations between mail-order brides and their foreign husbands (Chun, 1996, p. 1182).

Similar arguments have been brought forward by Angeles and Sunanta in their content and discourse analysis of six intermarriage websites that advertises potential brides-to-be, specifically, Filipino and Thai women. Their analysis of intermarriage websites revealed that the intersections between gender, class, race and identities in the representation level of mail-order brides on the online market reinforces power hierarchy (Angeles & Sunanta, 2007, pp. 15-16). Furthermore, Angeles and Sunanta referred to the colonial, post-colonial history and economic conditions of the Philippines and Thailand that greatly affects both Filipino and Thai women’s overall stereotypical representations. Insightful and important in many ways, Angeles and Sunanta, highlighted the role of new technologies (internet, websites, digital media) in perpetuating sexism, racism, and fantasies in virtual world that can easily manifests in the real world. They aptly pointed out that the dynamics of intermarriage websites strengthens the practice of male power and agency that facilitates the possibilities for men to act on their fantasies towards women they select online (Angeles & Sunanta, 2007, pp. 21-22).
In relation to the studies conducted focusing on the commodification of women, are the studies that relates mail-order bride industry to the vulnerability of women to domestic abuse and trafficking. Scholars (Cunneen & Stubbs, 1996) and (Cunneen & Stubbs, 2000) have situated unequal power relations and male fantasies within their research as a crucial factor that contributed to the vulnerability of Filipino women to domestic violence and homicide. Both of their studies (Cunneen & Stubbs, 1996) and (Cunneen & Stubbs, 2000) have emphasized the overwhelmingly high rate of Filipino women as victims of domestic abuse and homicide. They claimed that Filipino women were six times more likely to be victims of abuse than any other Australian women. They argued that it is due to the fact that the stereotypical representation of Filipino women as “naturally submissive and sexually accommodating” do not only consent male dominance and control but makes it particularly challenging for Filipino women to contest such imaginings in reality (Cunneen & Stubbs, 2000, pp. 12-13). Cunneen and Stubbs articulated that “images of Filipino women have been constructed around racialized notions of “Asian” women’s sexuality and personal characteristics displaying compliance and loyalty to the male” (Cunneen & Stubbs, 1996, p. 154).

Equally important literature within the study of mail-order bride industry is the study pointing out the industry’s convergence to forced human trafficking. Perceptive works of (Yakushko & Rajan, 2017), and (Lloyd, 2000) marked clear connections between the geographic patterns of migration of mail-order brides to patterns of forced human trafficking. (Yakushko & Rajan, 2017, p. 202) argued that both the mail-order bride industry and human trafficking trade are framed within the similar dynamics of wealth and economic disparities between First and Third world nations and as well as the dynamics of class, race, and gender-based inequalities. As was pointed out in their study, mail-order brides’ financial, social and emotional dependency and their indebted position to their husbands closely mirrors the characteristics of human trafficking trade (Yakushko & Rajan, 2017, p. 192). Likewise, Jones’ critical examination of international marriage agencies asserted that the marketing of women from underdeveloped nations for profit closely mirrors that of forced human trafficking in that it both manifests and foster gender and race-based discrimination and potential exploitation of women (Jones, 2011, p. 25). In her view, the clear connections between the mail-order bride industry and human trafficking trade is that it both thrives in the commodification of ‘intimacy’ and women’s bodies. Jones argued against treating the mail-
order bride industry as “businesses”. Instead, she emphasized the need to see it for what it is “exploitation of human beings who are economically vulnerable that does incredible harm” (Jones, 2011, p. 30).

Clearly, a remarkable amount of literature within the field of mail-order bride industry have greatly focused on the vulnerabilities of women who are part of the industry. However, more recent studies have pointed out the absent and lack of perspectives of women who are participants in the mail-order bride industry. As discussed in the earlier chapter, this thesis will position itself in line with the works of (Constable, 2006), (Constable, 2003), (Del Rosario, 2005), (Bulloch, 2013) and (Bulloch & Fabinyi, 2009).

Nicole Constable’s qualitative studies have challenged the general scholarly and popular assumptions regarding mail-order brides. In her article (Constable, 2006), she expressed concern over the large body of literature that depicts ‘prostitutes’, ‘maids’, ‘mail-order brides’ and ‘trafficked women’ as belonging to the same phenomenon. Instead, she argued that scholars, activists, and feminists need to be aware of avoiding the creation of what she called the ‘unwarranted blurs’ that treat domestic workers, sex workers and mail-order brides as belonging to the same category. She underlined the little attention paid to the exercise of women’s agency, aspirations and various aspects of mail-order marriages such as means of introduction and experiences of couples who met on intermarriage websites and eventually married (Constable, 2006, pp. 1-3). Likewise, Del Rosario’s ethnographic study of a group of Filipino women who were seeking potential romantic relationships with foreign men online disproved the general assumptions of mail-order brides as young, naïve, and coerced. The Filipino women who were participants of her study were comparatively older, educated, have careers and financially independent (Del Rosario, 2005, pp. 256-257). Central in Del Rosario’s study was the expression of Filipino women’s agency, aspirations, and own will. She firmly emphasized the importance of acknowledging these factors as key players in Filipino women’s decision to seek potential partners online. Del Rosario also added that the dynamics of intermarriage websites where one can choose who to interact appealed to many Filipino women who were culturally pressured and expected to rely on family and circle of friends to facilitate introduction to men (Del Rosario, 2005, pp. 270-271).
In line with the works of Nicole Constable (2003; 2005), Bulloch and Fabinyi’s six-month fieldwork in the Philippines pointed out multiple perspectives on the desire among many Filipino women to seek relationships with foreign men. Reflecting Constable’s arguments, Bulloch and Fabinyi’s research rejected the popular and scholarly assumptions that have exclusively focused on the economic conditions as the push factor that motivated many Filipino women to seek and marry foreign nationals (Bulloch & Fabinyi, 2009, pp. 134-135, 140). Whilst they acknowledged the financial aspects surrounding the desire among Filipino women to seek foreign partners, Bulloch and Fabinyi situated their research within the construction of self and Other. They argued that the construction of the West as the ‘desirable Other’ is shaped and influenced by Philippines’ colonial history (Bulloch & Fabinyi, 2009, p. 140). Bulloch and Fabinyi also underlined the commonality among many Filipinos to situate one’s self as ‘deficient’ when comparing to that of ‘sufficient’ Other (Western). They argued that such imaginings of Western men as the desirable Other is “an expression of Occidentalism” (Bulloch & Fabinyi, 2009, p. 130).

Lastly, an important perspective to this thesis, is Fullick’s discourse analysis of twenty online dating profiles from a popular online dating site Nerve.com. Her study was particularly interested in the manner in which one’s romantically marketable features such “selves, gender identity, is both demonstrated and reflexively constructed within the particular textual arena of online dating profiles” (Fullick, 2013, p. 546). Her analysis indicated that online dating profiles is a platform of which one’s choice of language – to describe one’s self and aspirations, allowed and encouraged users to “engage in a kind of cultural referencing” (Fullick, 2013, p. 553). She concluded that online dating sites, despite its author’s attempt to present it as playful and fun ways to meet romantic partners, re-inscribes and reinforces one’s (users) tendency to promote one’s self that foster gender roles, identities and imaginings of the Other (Fullick, 2013, pp. 558-559).

Scholars have emphasized and articulated the vulnerabilities of women who engage in various bodies of the mail-order bride industry. Filipino women’s representation as commodified objects through agencies clearly foster racism, sexism, and stereotypical expectations. However, literature illustrating and asserting women’s agency, aspirations and own will are quite limited. This thesis will cast light on Filipino women’s aspirations for transnational relationship and hopes to add to the growing literature in relation to this subject.
Chapter 3. Theoretical Framework

The main aim of my research is to explore the manner in which Filipino women cater to the stereotypical imaginings that Western men embrace towards Asian women through examining how Filipino women present themselves on their online dating profiles. It also seeks to find out how both Filipino women and American men imagine the Other and if such imaginings fit within the context of Other. My analysis will be framed within the concepts of the representation, stereotypes, Otherness and Orientalism by Edward Said.

3.1 Orientalism and Otherness

The concept of the ‘Other’ is crucial to the construction and definition of the self. It is a concept that identifies the characteristics that an individual possess that is remarkably different from one’s self (Spencer, 2014, pp. 10-11). The concept of Other and its notion of ‘Otherness’ have been a key figure throughout history. It has been defined by many different labels throughout history such as: the Barbarians in Ancient Greece; the (Noble) Savage in seventeenth century; and the (Radicals) in twenty-first century (Dervin, 2016, p. 44).

Likewise, the concept of Other has also been largely important to various studies such as philosophy, anthropology, linguistics, history, and gender studies. It has been one of the core concepts in human and social sciences, in particular, the study of the ‘exotic Other’ within the field of anthropology (Ibid. p. 45). Consequently, the notion of ‘Othering’ is a term used with reference to the recognition of difference (Otherness), and presence of an Other in our societies. Othering involves distinguishing differences between the self and Other that result in superiority and inferiority between ‘us’ and ‘them’. Unequal power relationship is therefore at play in the construction of Otherness. Dominating group often impose meaning and value to their identity, while correspondingly devaluing the identity of the Others. Thus, the concept of the Other also goes hand in hand with the construction of one’s identity, since “the Other only exists relative to the Self, and vice versa” (Staszak, 2008, p. 2). It is also through the notion of Othering that stereotypical images and representations in relation to one’s race, language, nationality, gender and religion occurs (Dervin, 2016, p. 46).

The biases that Otherness creates are varied and have been constructed by practices and processes throughout history. Certain societies are particular with certain concepts and
dichotomies such as the heterosexual/homosexual; male/female; white/black; adult/child; believer/non-believer, etc. However, because of colonization, Western society stands out in particular. Through colonization, the West were able to export its values, categories of identities and Otherness, that were forcibly imposed everywhere as a dominating structure through religion and culture integration (Staszak, 2008, p. 3). Colonized subjects have been characterized as the Other in many discourses to establish difference, divisions, and boundaries between the colonizers and its subjects – with colonizers assuming superiority and primacy (Ashcroft, et al., 2007, p. 154). In connection to this, I will refer to Edward Said’s groundbreaking work, ‘Orientalism’, which has been widely perceived to have officially inaugurated the new field of postcolonial studies (Nayar, 2010, p. 13) (Loomba, 2005, p. 42) (Shabanirad & Marandi, 2015, p. 23). Orientalism according to Said is the process by which the West (Europe, North America, the ‘Occident’) has ‘otherized’ the East (Middle East, Asia, the ‘Orient’). Orientalism is a “theory, poetics and practice of representation” that was extensively concerned with stereotypes, fantasies, myths, biases, and assumptions made towards the Orient by the West (Nayar, 2010, p. 13). For Said, Orientalism is a Western style of discipline as a way to dominate, restructure and maintain authority and power over the Orient (Shabanirad & Marandi, 2015, p. 22). Significantly, Western metaphysics is greatly based on binary opposition that produces hierarchies within cultures and societies. Such binary opposition is vital to the formation of the West’s identity/self. Edward Said contends that the construction and representation of the Orient as the binary opposite of the Occident’s values, assumptions, and cultural codes have ultimately reduced the Orient as the Occident’s Other. The distinction made between the Occident as the self, and the Orient as the Other, meant that the Orient is constructed and represented as everything that the West is not, someone who is exotic, unreliable, cruel, irrational, seductive, barbaric, to be tamed, savage, and “a threat to the West” (Moosavinia, et al., 2011, p. 105).

Correspondingly, one can only make sense of one’s self through imagining the Other. Othering can be exhibited in many ways, for instance, it allows people to position themselves as pleasing, seducing or desirable to the Other; to assert similar or different identities; and to defend themselves against marginalizing practices (Dervin, 2016, p. 48). Also, Othering takes many and varied forms. Othering have been labelled as: essentialism, racism, neo-racism, exoticism, Occidentalism, Orientalism, culturalism, and islamophobia within national and cultural perspectives. Occidentalism is a form of Othering which refers to the manner in
which non-Western people perceive the West, and it is also sometimes referred to as reverse Orientalism. Occidentalism can also be described as the manner in which Orientals use the Orientalist imaginings and stereotypes to Other themselves (Ibid. p. 49). Respectively, within the discourse of Orientalism, exoticism relates to the manner in which the West characterizes the Other. Exoticism are ideas, notions and images of the “seductive” Other as a result of an “obsession” with the racialized sexual fantasies (Ashcroft, et al., 2007, p. 36).

### 3.2 Representation and Stereotypes

Central to the arguments made by Edward Said in Orientalism is the stereotypical representations of the Orient made by the West. For Said, the controversy begins with representation that ultimately gave Westerners an upper hand to create images, ideas, and concepts about the Orient. He asserts that as a result of representation about the Orient, the West created a binary opposition of the self and the Other. In return, this allowed the West to define, ascribe, and articulate the Orient however the West perceive it fit (Moosavinia, et al., 2011, p. 106).

Stuart Hall defined representation as “using language to say something meaningful about, or to represent, the world meaningfully, to other people” (Hall, 1997, p. 15). He argued that representation is a fundamental factor that shapes and produces meaning shared within members of a specific culture and society. According to him meaning is conceived through two systems of representations that are integrated: mental representations and language. Mental representations or also known as conceptual map is a system in which different objects, people, actions, and events are coded with set of meanings. Through mental representations we interpret, establish, and classify specific meanings in connection to the things we see whether it is real or imaginary (Ibid. p. 17-18). Hall further asserts that it is through the use of language that we are able to convey, interpret and share meanings. Language enables and provides us the interpretation of our shared conceptual maps so that we can connect our ideas, meanings and concepts with certain written words, visual images or spoken sounds to other people (Ibid. p. 18).

In relation, Hall asserts the central role of stereotypes or stereotyping in the representation of difference (Otherness), particularly, that of racial difference (Hall, 1997, p.
Stereotypes refers to the “set of shared characteristics and attributes of certain social groups” (Zhou & Paul, 2016, p. 1084), and are formed based on social categorization of people. Members of societies often categorize themselves and others into distinct social groups which are normally based on one’s ethnicity (Asian, Hispanic, African); gender (male, female); religious belief (Catholic, Muslim, Jewish); and sexual orientation (homosexual, bisexual, heterosexual) among many others. Additionally, people commonly believe that individuals belonging to certain groups or cultures share specific characteristics such as beliefs, appearance, skills, personality and behaviors and these attributes are social stereotypes (Ibid. p. 1084). Racialized gender stereotypes are of particular interest since my thesis concerns with the stereotypical representation of Filipino women. Like social stereotypes, gender stereotypes refer to the preconceived notion about abilities, personality, characteristics and skills, or the roles that men and women are ought to possess or perform. For instance, societies often perceive women as more sensual, emotional than men, while men are perceived to be physically stronger, more rational (Eagly & Steffen, 1984, p. 735). Traditionally as well, gender stereotypes tend to position women in subordinate or inferior roles in many culture and society settings infused with differential social status and authority (Miville, et al., 2013, p. 4). In relation, racial stereotypes refer to the preconceived notion that people belonging to a specific ethnic and racial background possess certain characteristics, behavior, and personality. As in the case of women of color who are often targeted with racialized gender stereotypes as docile, subservient, sexually promiscuous, obedient, exotic, and traditional (in case of Filipino women) in comparison to white women (Ibid. pp. 8-10).

Moreover, stereotypes are formed as a way to make a division between us and them. Between what is acceptable, normal, and familiar from what is unacceptable, abnormal, and strange. Thus, stereotyping is a practice of creating symbolic boundaries and excluding anything that does not belong (Hall, 1997, p. 258). Hall also established the connection between representation, stereotypes, and power. He notes that “gross inequalities of power” allows people who belong to an inferior group to be categorized as an Other and be excluded by the superior group. By power, he does not mean physical power, instead he means symbolic power in representation, power to categorize, mark, ascribe and exclude. Symbolic power is exercised through representation practices and stereotypes are essential elements in this practice (Ibid. p. 259). A clear manifestation of this is the stereotypical representation and ‘Oriental’ images that came to symbolize all Asian women. Oriental is a term that refers
to the “image or representation of people, created in the Western mind based on the Western experience of the Orient, which, once based on the European colonialist experience in the Middle East (Said, 1979), is now based on the American experience of the Far East” (Uchida, 1998, p. 161). History of American imperialism (Woan, 2008) and U.S. military presence all over Asia (Uchida, 1998) (Robinson, et al., 2016) (Suarez, 2015) have all contributed to the American experience of the Far East Asians such Chinese, Taiwanese, Japanese and Koreans; and South East Asians such as Thai, Vietnamese, and Filipino. It is generally perceived that Oriental women possessed traits like being submissive, traditional, obedient, domesticated, and sensual. Whether such image of Oriental women is highlighted in positive or negative way, it does not only signify the cultural, geographical and racial difference, but such representation is gendered (Uchida, 1998, pp. 161-162). It is within this context that I will frame my analysis of the online dating profiles of Filipino women. I seek to explore the manifestation of Othering by critically analyzing the manner in which Filipino women choose to represent themselves on their profiles, how they imagine American men as the ‘desirable Other’. I also seek to explore the manner in which American men imagine Filipino women as the Other through their online dating profiles, and if such imaginings are within the context of the Orientalism, and the Other.
Chapter 4. Background

4.1 The Philippines and the United States Relationship

Filipino women’s strong desire to seek romantic relationships with Western men, particularly American men, cannot be fully understood without referring to the Philippines and the United States’ colonial past. The relationship between the Philippines and the United States have always been complex. When the Americans defeated Spaniards at the end of the Spanish-American War in 1898, the United States took control of the Philippines under its colonial rule between 1898 to 1946. Much of this history have been plagued by guerrilla bloodbath warfare. Many nationalist Filipinos have violently resisted the rule of Americans that have resulted in a three-year Filipino-American War between 1899 to 1901. Even though Americans won the war, a periodic violent insurgent resistance have continued throughout various parts of the Philippines, most particularly in the Muslim south until 1913 (Robinson, et al., 2016, p. 9). While the Filipino-American relationship may have started hostile, Filipinos’ attitudes towards the United States as the new ruler became less hostile over the next four decades that followed. Filipinos came to value the United States’ role and support in the development of rural areas, contribution to health care system and education. Significant to this as well was the increasing role and control Filipino leaders began taking in various governments (Landé, 2001, p. 519). The relationship between the Philippines and the United States reached its peak after the Americans fought alongside Filipinos against the Japanese occupation between 1942 to 1944 and regained control of the Philippine island by 1945. Filipinos welcomed the significant role U.S. military troops played in fighting the Japanese occupation and acknowledged Americans as their liberators and the Philippines attained its independence in 1946 (Robinson, et al., 2016, p. 9).

Even after attaining its independence, the United States have remained a significant figure within the Philippine politics. In 1947, as part of the condition for its independence, the Philippine state leaders together with the United States leaders made several agreements regarding the establishment of U.S. Navy and Army bases in various parts of the Philippines. Such bases were to provide the newly independent Philippines assistance such as training its own military troops, arms, and ammunitions. Most notable of these military bases were Clark Field and Subic Bay that provided and guaranteed access to American military troops in the
Philippines (Suarez, 2015, p. 193). By 1952, an official Mutual Defense Treaty took place between the Philippines and the United States which meant that both nations will provide security, support and military assistance if either nation were threatened or attacked (Robinson, et al., 2016, p. 10). The establishment of U.S. Navy and Army bases in various parts of the Philippines, most significantly Air Force base in Clark and Naval base in Subic bay have resulted in a sudden increase of domestic migration, explosion of sexual industry, prostitution, and the eruption of mail-order bride phenomenon. An estimated 50,000 to 55,000 Filipino women were working as ‘hospitality girls’ or as prostitutes, escorts, call girls, street walkers and entertainers/dancers in night clubs and bars surrounding the bases in Clark and Subic bay in 1990 (Bonnet, 2017, p. 48). The demand for these businesses were huge considering the amount of soldiers, U.S. marines, their dependents, and Filipino civilian workers in both Air Force base in Clark and Naval base in Subic bay. In addition to that, there were around 70,000 American officers and seamen from U.S. Fleet regularly landing in Subic bay for rest, reparations, official duties, etc. Likewise, there was also a visible increase in domestic migration of Filipino women traveling from poor and depressed provinces to Clark and Subic bay to work as hospitality girls or prostitutes, entertainers, dancers, or waitresses. A lot of these women were actively recruited by managers of night clubs, relatives, colleagues, or a friend who accompanied them traveling to Clark and Subic bay areas (Bonnet, 2017, p. 49).

A study conducted in 1990 also reported that the income of these women was irregular, below legal minimum wage in the Philippines, and was largely dependent on the commissions, number of clients and tips from their sexual partners. In some cases, prostitutes were ‘rented out’ by their club managers to their American clients for at least two-week contract. These women were frequently also used as cooks, maids, and cleaners in client’s homes. Many had hoped that their American clients will become their boyfriends or even husbands that will bring them to the United States. However, majority of these relationships stops at the end of their contracts and many Filipino women were left behind when their American soldier clients/boyfriends left the Philippines (Bonnet, 2017, pp. 49-50). Consequently, the interracial relationships experiences between American soldiers and Filipino ‘hospitality girls’ served as the forerunners to the mail-order bride phenomenon that started in the mid-1970s and broke out in the 1980s (Tolentino, 1996, p. 56). Filipino women were then advertised by western agencies as submissive, traditional, simple, exotic and
“whose main dream is to meet, marry, and make the client the happiest man on earth” (Bonnet, 2017, p. 55). Due to their colonial past, familiarity with the westerners and knowledge about the English language, Filipino women became one of the most sought-after mail-order bride to westerners at the boom of mail-order bride industry in the 1980s (Bonnet, 2017, p. 56).

Despite the U.S. military bases closing down in 1992, and some of these bases turned into an investment and tourism destinations, many women continued to do their business as prostitutes, entertainers, hostesses and dancers in the area. It was estimated that around 100,000 Filipino women continued engaging in sexual work in bars and night clubs surrounding the former military bases (Tolentino, 1996, p. 56). Along with this was the rise of sexual tourism within the Philippines. The government began aggressively promoting tourism within the country and one of the biggest visitors besides westerners, were Japanese who were mostly interested in visiting bars, massage parlors, night clubs which thrived in several cities in the Philippines. The Yakuza, Japanese mafia, were believed to have played a key role in promoting and facilitating sexual tourism by financing local clubs that not only offered entertainments and relaxation but importantly sexual services (Bonnet, 2017, p. 50).

Perceived as one of the implications of U.S. military bases, explosion of prostitution and sexual tourism were the thousands of children born and abandoned by their fathers. A survey conducted by local NGOs in the Philippines reported that there were about 12,000 Amerasians children born from Filipino mothers and American fathers between 1969 and 1993 in cities close to the U.S. military bases. The survey also indicated that majority of these children were abandoned by their American soldier fathers, with a very few recorded cases of children born legitimately. Yet, despite having been abandoned and growing up knowing nothing about their fathers, the desire and attraction to one day travel to the United States and become American citizens remains strong among these Amerasians children (Bonnet, 2017, pp. 49-50). Furthermore, as a result of the United States’ colonial rule, Filipinos have adopted and become accustomed to some aspects of American culture. First, Filipinos have become one of the biggest English-speaking people in Asia. Second, school curriculums throughout the Philippines were based on American curriculum, with school lessons supplemented with images of American societies as the land of endless opportunities. Third, basketball have become and remained the most popular sport and past time among young Filipino people.
American music, fashion, beauty, and movies occupies a predominant standing within the Philippine society until today (Bulloch & Fabinyi, 2009, pp. 132-133). Fundamentally, within the Philippine cultural and social context, marriage with a foreign man, particularly American man remains to be perceive as the best choice for both financial gain and social status (Bonnet, 2017, pp. 55-56). The United States have become the “highest embodiment of learning and civilization” and that of the desirable Other (Del Rosario, 2005, p. 260).
Chapter 5. Method

My research is particularly interested in examining the manner in which Filipino women represent themselves on their online dating profiles and if such representation caters to the stereotypical imaginings of Western men towards Filipino women. Further, this research also aims to examine if Filipino women imagine Western men as the ‘desirable Other’. In order to carry out this research, I will be employing discourse analysis on online dating profiles with a specific case study of Filipino women and American men.

5.1 Approach

My research is based on the structure of qualitative research design. Qualitative research design is a scholarly inquiry that often employs different philosophical assumptions, methods of gathering data and analysis. It also relies on text and images for interpretation. Qualitative research design is a form of interpretative inquiry at which researchers draw conclusions and interpret their data based on what they see, hear and understand (Creswell, 2009, pp. 173-176).

Additionally, my research draws on the epistemological and ontological foundations of constructivist approach as an underlying framework. Fundamentally, epistemology is the study of knowledge, it asks the question “What is knowledge?”. Taking on the constructivist perspective, it argues that epistemology captures the common assumptions or perceptions that illustrate the people of entire region in certain eras. Different epistemologies evolve in different historical eras, cultures, and socio-political contexts (Moses & Knutsen, 2012, p. 216). Constructivist epistemology also acknowledges that individual characteristics such as gender, race, and age; or social characteristics such as era, culture and language can facilitate, or obscure a given perception or knowledge of the world (Ibid. p. 10). Taking this into account, I argue that the epistemology of the stereotypical imaginings of Filipino women towards Western men captures the notion of Occidentalism or reverse Orientalism.

Likewise, the ontological foundation of my study draws on the constructivist approach. Ontology is the study of being – the study of basic building blocks of existence. It is interested in finding out “What is the world really made of?” (Moses &
Knutsen, 2012, p. 4). According to the ontological foundations of constructivist approach, human agency creates things that have a different ontological status than the objects being studied. Further, they claim that social actualities such as money, property rights and sovereignty depend on human conformity and require human foundations for their very being. Constructivist ontology also argue that humans are cultural beings who are granted with the ability and the resolve to take a thoughtful and deliberate attitude towards the world and give it meaning (Ibid. p. 10). With this in mind, constructivist ontology captures the notion that the existence of stereotypical expectations and imaginings of both Filipino women and Western men have been reliant on the ideas and images they perceive each other to possess. It highlights the influence and impact of their colonial past that reinforces the process of Othering.

5.2 Case Study

Case study remains one of the most frequently employed method in social science research. It is a commonly used method in social science to systematically and intensely study variables such as individuals, groups, community, and complex social phenomenon within a specific period of time and context (Moses & Knutsen, 2012, p. 133). Case study is used as a strategic method of inquiry for studies that needs further clarification and investigation. Case study is relevant in inquiries asking the question “how” or “why” in relation to certain phenomenon (Yin, 1994, p. 7). Furthermore, case study is employed when examining interaction and relationship between a specific framework and a phenomenon. The purpose of intensively studying variables like people, social groups, communities, etc., is to acquire complete information and picture regarding a specific phenomenon, event or situation (Krusenvik, 2016, p. 1).

However, critics point out several disadvantages of employing case study as an inquiry strategy. First, critics claim that it is not possible to get a reliable generalized information based on one single case. As Stake (1978) argued “it is widely believed that case studies are useful in the study of human affairs because they are down-to-earth and attention-holding but they are not suitable basis for generalization” (Krusenvik, 2016, p. 6). Critics perceived case study as too small, too narrow to draw conclusions and established any
grounds of reliability (Ibid. p. 6). Second, and perhaps one of the most protruding critique of case study is its lack of rigor. A case study researcher, all too often does not follow systematic procedures and processes like other methods such as interviews and surveys do. Lack of rigor within the case study also concerns critics that the researcher will risk allowing the evidence to manipulate and influence the direction of the findings and conclusions (Yin, 2014, pp. 19-20). Regardless of the critiques towards case study as a strategic inquiry, it remains as highly relevant research method. One of the strengths of case study is its ability to get in close contact on real life situations or complex social phenomenon as they unfold in practice (Krusenvik, 2016, p. 5). Second, the thorough nature of case study provides strength and validity in acquiring relevant and detailed data. In addition, case study is an important inquiry method in creating hypotheses that can help build the context and structure of future inquiries. Thus, case study plays an important role in expanding knowledge base of a certain field or phenomenon (Ibid. p. 5-6).

Case study is a relevant method for my research since I am particularly concern with the case of Filipino women’s representation of themselves on their online dating profiles. As well as the context of mail-order bride phenomenon of which Filipino women are part of. Furthermore, even though Filipino women is the main focus of my research, I will also examine American men’s online dating profiles to explore the manner in which they imagine Filipino women and will be the basis of comparison.

5.3 Discourse Analysis on Online Dating Profiles

Given that my research focus is to examine how Filipino women cater to the stereotypical imaginings that Western men holds towards Asian women, I have decided to focus on the discourse of online or internet dating. The rationale for choosing online dating site is that the internet remains as the primary platform of which Filipino women seek relationships and interactions with foreign men (Angeles & Sunanta, 2007) (Jackson, 2007) (Schaeffer-Gabriel, 2006) (Yakushko & Rajan, 2017).

The internet, in particular the field of online dating has provided opportunities to establish connections between users or members that do not only seek romantic relationships, but as well as sexual relationships (Fullick, 2013, p. 546). The discourse of online dating has
also provided an opportunity to witness and document patterns of changing social attitudes towards online dating and relationships, and insights on significant online behavior like the manner of representing one’s self and “impression formation” (Ellison, 2006, p. 415). Online dating sites attracts all kinds of people from all parts of the world and thus reinforces all kinds of inequalities, stereotypes and gender identities (Fullick, 2013, p. 558). Moreover, like spoken language, talk and text, communications within online discourse are seen as “written talk” in that sense that whatever is said, written and conveyed through online forums produces new meaning and context (Beaulieu, et al., 2015, p. 3).

Discourse analysis, Foucault argues, “maintains ‘systems of thought’ [that is] composed of patterns, concepts, ideas, beliefs and practices that systematically (re)construct the subjects and the worlds of which they speak” (Moses & Knutsen, 2012, p. 192). Foucault implies that language produces and creates specific patterns of which he refers to as ‘discourse’ and that through linguistic patterns the world’s meaning can be presented and represented. Discourse analysis is a widely used method that investigates all sorts of dialogue such as written, spoken or any semiotic event, in the pursuit of identifying the systems and motives behind them (Ibid. pp. 218-219). Discourse analysis is an analytical tool that emphasizes the written, spoken, and constructed nature of language. Hence, any forms of language (written or spoken) does not just reflect reality but as well as creates reality (Beaulieu, et al., 2015, p. 2). Similarly, within the context of my research, discourse analysis will be used as a strategic inquiry that concerns with the manner in which texts and/or language used have been constructed in relation to their social and historical “situatedness”. Language as (Cheek, 2004) argued “does not have universal meaning” but instead meanings are assigned by both “speakers and listeners” based on the context of which it is being used (Ibid. p. 1144).

Critics of discourse analysis argued the discourses can create pictures that is not necessarily accurate per se, but adapts to the requirements of those “directing the discourse” (Moses & Knutsen, 2012, pp. 218-220). Critics also points out that discourse analysis refers to the often limited and situated reality as texts are viewed and analyze constructively rather than describing the reality. However, (Cheek, 2004, p. 1147) argued that discourse analysis “are not aiming to seek closure in terms of producing the only possible reading, and that to seek to do so may, in fact, be in conflict the tenets of the approached employed”. Lastly,
critics point out the issues of validity and reliability surrounding the discourse analysis as a research method. To this, it is important to remember that in discourse analysis text and language is the data. Discourse analysis is about explaining within a certain context and theoretical lens, what was spoken or written, and how particular things came to be said or done (Cheek, 2004, pp. 1146-1147).

5.4 Material

The primary material for my analysis is online dating profiles, the data were collected between July 10-16, 2019 from a popular online dating site called FilipinoKisses.com. I have gathered the data of 102 online dating profiles of Filipino women and as well as 101 online dating profiles of American men. I have chosen FilipinoKisses.com for two reasons. First, I have chosen FilipinoKisses.com for its accessibility. Registration for this dating site was easy, it only requires new members to provide basic information such as name, country, birthdate, and an email address. Second, FilipinoKisses.com is one of the popular online dating sites in the Philippines. The site promises of finding members their “perfect match” with hundreds of Filipino women, local or foreign men to meet (FilipinoKisses.com, 2019). With this in mind, I specifically choose this site under the assumption that Western men who signs up on this site are particularly interested with Filipino women. Likewise, it was my assumption that Filipino women who signed up on this dating site were keen on finding someone online, potentially Western men.

<table>
<thead>
<tr>
<th>Profiles</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Filipino Women (20-60 years old)</td>
<td>102</td>
</tr>
<tr>
<td>American Men (30-60 years old)</td>
<td>101</td>
</tr>
</tbody>
</table>

As mentioned, I have gathered the data on a seven-day period of browsing through online dating profiles of members on FilipinoKisses.com. In the website, members are given the option to put in detailed search to narrow down potential matches. In looking for Filipino women’s profiles, I have narrowed down my search into woman from the Philippines with no
specific city (although it is an option), and ages between 20-60 years old. Equally, my search for American men’s online profiles were narrowed down with men from the United States, no specific city, and ages between 30-60 years old. Other specifications such as nationality, height, weight, religion, education, language, and marital status were also choices that members can choose from to narrow down their potential matches. I have specifically chosen profiles that have some text on their self-description and comment section to analyze. On FilipinoKisses.com members are given the opportunity to describe themselves and their potential or ideal partner in the comment section of their profiles or check boxes with qualities they deemed themselves to possess such conservative, loyal, intelligent, active, attentive, sexy, tolerant, passive, obedient, curious, etc. For reference (FilipinoKisses.com, 2019).

5.5 Coding System

In order to fully conduct a proper analysis of the materials I have collected, I have developed a coding system. Coding is a process and a fundamental aspect of the analysis process in qualitative research. It is a process of which researchers break down the collected data, analyze it, and put them back together as Creswell (2015) puts it, “in a meaningful way” (Elliot, 2018, p. 2850). The process of coding is not fixed or permanent with a specific method or analytical approach, instead it is dependent on case to case basis. Researchers develop a coding system to systematically guide and map collected evidence and data. Coding system is helpful in providing an overview and organizing collected data and evidence that makes identifying important details to a particular point easier (Ibid. p. 2851).

For my research, I have developed several codes that corresponds to a certain context. There are several points I seek to explore in my analysis: 1. the manner in which Filipino women represent themselves; 2. catering to the stereotypical imaginings of the West about Oriental women; 3. the manner in which both Filipino women and American men imagine the ‘desirable Other’. Therefore, I have developed three codes that corresponds to each point (1,2, and 3) mentioned above. First code is passive that will refer to online profiles who does not conform within the Oriental context nor imagine the Other. Second code is compliant that will refer to online profiles that conforms within the Oriental context with usage of specific words such as ‘traditional’, ‘conservative’, ‘God-fearing/religious’, ‘family oriented’, ‘submissive’, ‘simple’, ‘caring’, etc., correspondent to that of Oriental images. Hence, these
are the words that I will specifically look for during the coding process. The third code is *engaging* which will refer to both Filipino women and American men actively imagining the ‘desirable Other’ - meaning conforming to all the stereotypical imaginings, representations, and expectations of the ‘Other’. The code *engaging* will also mean the expression of anti-feminist sentiments of American men towards American/white women and the expression of Filipino women to want to move or travel to the West (United States, Europe, Australia, etc.) and their discontent with Filipino men.

5.6 Delimitations

Due to restricted time, limitations and boundaries have been made in order to fully conduct my research. First, the scope of my research will be limited to analyzing self-description boxes of collected data of online dating profiles from FilipinoKisses.com. The focus will remain on self-description boxes and profile photos of the members or users are not going to be measured during the analysis process. Second, photos and username IDs of the members are not going to be stated anywhere in this research, to protect the member’s identities and privacy. Third, the aspect or the manner in which American men represent themselves is not going to be explored, my analysis will exclusively focus on their imaginings of the Oriental or more specifically, Filipino women. Lastly, the term Western men will broadly refer to American, British, Canadian, Australian, or European men. Likewise, the term Oriental woman will broadly refer to Asian women such as Filipino, Thai, Japanese, Chinese, and Vietnamese women.
Chapter 6. Analysis

6.1 Findings

Table 2 represents the result of the overall coding of Filipino women’s online profiles (data) that shows the themes present throughout the materials gathered.

<table>
<thead>
<tr>
<th>Table 2. Profiles of Filipino Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coding System</td>
</tr>
<tr>
<td>Code</td>
</tr>
<tr>
<td>Passive</td>
</tr>
<tr>
<td>Compliant</td>
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<tr>
<td>Engaging</td>
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</tbody>
</table>

Likewise, Table 3 represents the result of the overall coding of American men’s profiles (data) that shows the themes present throughout the materials gathered.

<table>
<thead>
<tr>
<th>Table 3. Profiles of American Men</th>
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<tbody>
<tr>
<td>Coding System</td>
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<tr>
<td>Code</td>
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<tr>
<td>Passive</td>
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<td>Compliant</td>
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<td>Engaging</td>
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</table>
The results indicate that majority of Filipino women’s profiles were compliant and engaging within the context of stereotypical imaginings of the West towards Oriental women. During the coding process it also showed that the profiles coded compliant were almost always paired with the profiles coded engaging. Interestingly, American men’s profile showed more passiveness within the context of Oriental imaginings. But just like the Filipino women’s profiles, American men’s profiles that were coded compliant were mostly paired with the profiles coded engaging in the context of imagining the Other. The following section will discuss the findings in more detail in relation to the research question.

6.2 Orientalizing One’s Self

This section will refer to the first question of my research that relates to the manner in which Filipino women represent themselves on their online dating profiles and if such representation caters to the stereotypical imaginings of Western men towards Oriental women.

Throughout the process of coding, words used to describe themselves as ‘traditional’, ‘conservative’, ‘simple’, ‘God-fearing’, ‘family-oriented’, ‘submissive’, and ‘domesticated’ were consistent with the majority of the materials analyzed. The following are few excerpts from Filipino women’s profiles retrieved through (FilipinoKisses.com, 2019) with certain texts italicized and underlined for emphasis:

“I am humble, caring, loving, understanding, honest, loyal, faithful, family-oriented person. God fearing, and most of all I am very religious person and I am very submissive to my man and willing to make him happy and satisfied with me…” – Lovely, 24 years old.

“…I am very family-oriented and traditional values. I always believe in forever. I am hopeless romantic but for the one I love, I would do anything to give my care love sweetness and affection.” – Joremay, 30 years old.

“I’m a simple as a Filipina lady, as a fair complexion, smart, decent, friendly, honest, kind, God-fearing, good moral character, respectful, gorgeous, I’m a Roman Catholic, .. belong to a conservative family…..” – Ladygrace, 47 years old.
When critically examining Filipino women’s characterization of themselves and emphasis on their traits as submissive, traditional, family oriented, simple, and God fearing, the concept of ‘Orientalization’ can thus be applied. Orientalization relates to the practice of defining, constructing, and objectifying Asian women as Oriental women. Whereas the term Oriental women signifies stereotypical images and ideas of the Westerners towards Asian women (Uchida, 1998, p. 162). Generally constructed as the binary opposite of Western women, Filipino women’s emphasis on “I’m very submissive to my man and willing to make him happy”, “I’m very family oriented and [have] traditional values” and the emphasis on “I’m as simple as a Filipina lady” reinforces Orientalization through Othering themselves. Othering involves expressing the difference and distinction between the self and the Other, and within the discourse of Orientalism, it thus signifies the distinction between the West and the Orient (Staszak, 2008, pp. 2-3). Character traits such submissiveness, domesticity, and traditional family values have been conventionally perceive as the distinctive characteristics almost exclusive to Filipino women. Significantly, these characteristics are almost always highlighted in contrast to the “too spoiled”, too career-driven, liberated and modernist Western women (Angeles & Sunanta, 2007, pp. 17-19) (Meszaros, 2018, pp. 280-282) (Robinson, 2007, pp. 488-490).

Another interesting aspect as well is the emphasis given by Filipino women on their physical characteristics. Below are the few excerpts retrieved from (FilipinoKisses.com, 2019):

“Sexy, tall with a brown complexion, honest, loving, caring, understanding…I have long straight black hair…” – Corazon, 56 years old.

“I am simple Filipina with brown skin. I am kindhearted, loving, thoughtful…” – Edna, 54 years old.

“I’m very loving, caring and understanding… I’m small and thin with brown complexion…” – Feme, 35 years old.

“I prefer foreigner to be my soulmate… I [have] brown complexion, with long black hair, petite or small Filipino woman, I’m thin in shape…. ” – Christel, 33 years old.
The emphasis given by Filipino women on their physical characteristics can be critically examined within the concept of exoticism. Grounded on the racialized sexual fantasies, exoticism relates to certain attributes of the Oriental Other through the eyes of the West/Colonizer (Ashcroft, et al., 2007, p. 36). In this perspective, the imagery that Filipino women represent by emphasizing their “brown complexion,” “thin” and “long black hair” all relates to what Nerissa Balce referred to as the “erotics of the American empire” (Coloma, 2012, p. 252). The Filipino women’s naked brown body and breasts has become as the visual representation of the Filipino race’s “savagery” and how her naked colored body emphasized the necessity to dominate, tame, and discipline such bodies. Moreover, the visual representation of Filipino women’s brown, naked, petite body and brown breasts stimulated the American male desires and sexual fantasies towards “brown” Filipino women (Ibid. p. 252). Therefore, through the means of representation, Filipino women reinforces the stereotypical imaginings Western men embrace towards Oriental women. More particularly, the representation of Filipino women as submissive, traditional, family oriented, brown complexioned woman caters to the image of exotic, desirable Other to American men’s perspectives.

6.3 Imagining the Desirable Other

Central to my research is the manner in which both Filipino women and American men imagine the desirable Other. As mentioned in earlier chapters (1 and 2), there is a consensus that both Filipino women and American men imagines the Other based on the stereotypical ideas, images and character traits they perceive one another to possess (Constable, 2003) (Angeles & Sunanta, 2007) (Bulloch & Fabinyi, 2009) (Del Rosario, 2005) (Meszaros, 2018) (Schaeffer-Gabriel, 2006). The main concern in regard to this matter is whether such stereotypical imaginings manifests through the manner in which they imagine the Other. Hence, the second research question my research will address relates to the manner in which both Filipino women and American men imagine the Other. And if such imagining fits within the stereotypical classification of the desirable Other. This section will be divided into two subsections: American men’s imaginings followed by Filipino women’s imaginings.
6.3.1 Desirable Other: Traditional, Submissive, Catholic Filipino Woman

The following are excerpts from some of American men’s online profiles retrieved through (FilipinoKisses.com, 2019), certain texts are italicized and underlined for emphasis:

“The women in America have forgotten about family values and I know that there in the Philippines most women still have values I am tired of being lied to and cheated on….” – Kevin, 43 years old.

“…I’m hardworking, good white man who wants to find the right Asian girl—one who is submissive and knows her place. Must be obedient and want to be obedient. Seeking an Asian girl who is traditional and respectful. Must respect white men, American. Must desire man in charge and submit to him in all ways….” – Jon, 42 years old.

“Looking for petite girl next door friendly family loving Catholic Filipina for marriage.” -Macjay, 46 years old.

“I just want a kind, caring and loyal Filipina to share my life with.” – Jason, 57 years old.

As discussed throughout this paper, American men’s perceptions towards Oriental, specifically Filipino women connotes stereotypical imaginings and expectations that falls within the notion of the Other (Constable, 2003) (Angeles & Sunanta, 2007). Indeed, the emphasis on character traits like “Asian girl who is submissive”, “obedient”, “family loving” “Catholic Filipina and “caring and loyal” are key recurring themes throughout the majority of the 101 online profiles of American men retrieved through (FilipinoKisses.com, 2019). Filipino women, as an Other here, is ultimately imagined as the representation of everything that Western women is not. Emphasis on “Catholic Filipina” is an essential representation of the persistent argument that American men are drawn and attracted to Filipino women because of their traditional, family, and religious values. Several scholarly research have in fact presented and proven such arguments (Chun, 1996) (Constable, 2006) (Del Rosario, 2005) (Robinson, 2007) (Meszaros, 2018). American men have increasingly emphasized the strong family values within Filipinos, they perceive Catholicism as the reason why Filipino women are most likely to stay in the marriage and not believe in divorce. Factored in
with the fact that divorce remains illegal in the Philippines (Del Rosario, 2005, p. 264). Following excerpts highlights such arguments:

“Looking for a Christian/Catholic girl for a stick to one long term relationship. A sweet, happy, thoughtful Christian or Catholic woman...” – Ross, 39 years old.

“Seeking a Roman Catholic, God fearing partner in life. Searching for simple, traditional, conservative provincial Filipina.” – Jos, 49 years old.

“I’m attracted to the Philippine culture and welcoming people. Wants to meet someone to build relationship with that has strong family values and will put her faith and God above all else.” – Lowe, 32 years old.

Conversely, Filipino women were also perceived and imagined in a racialized and sexualized manner through the eyes of some American men. In this context, Filipino women are imagined within the stereotypical frame of that exotic Other, thus, the concept of exoticism applies. Stereotypes such as “Asian Doll”, “Filipino woman with long hair and nice legs” and “chocolate Filipina beauty” all signifies exoticism that relates to American male sexual fantasies and desires (Coloma, 2012, pp. 250-253). The following are the excerpts of such imaginings:

“I am looking for natural home grown chocolate Filipina beauty.”- Robert, 45 years old.

“I’m looking for an Asian Doll that wants to be treated like a lady. I want an honest decent woman that is a tiger in bed.”- Angel, 60 years old.

“I have begun my search for my dream Filipina lady! I am seeking a sexy lady between 23 to 36 years old of age. You will dress sexy for me in and out of the bedroom.” – Patrick, 59 years old.

“I’m looking for an honest, sexy, loyal woman. I like women who are curvy and short”- Gene, 59 years old.
“I want an honest Filipina woman with long hair and nice legs” – Morris, 44 years old.

Such racialized and sexualized manner of imagining Filipino women fits within the vast majority of scholarly debates within the mail-order bride phenomenon that asserts Filipino women’s position as victims of objectification, racialized and gendered representations as an Other (Angeles & Sunanta, 2007) (Chun, 1996) (Tolentino, 1996) (Yakushko & Rajan, 2017) (Lee, 1998).

6.3.2 Desirable Other: Loyal, Accepting, Western Man

This section of the analysis will present and highlight the manner in which Filipino women imagine the Western Other. While large depictions of Filipino women who seek relationships with foreign men have perceived these women as victims of commodification (Angeles & Sunanta, 2007) and trafficking (Jones, 2011) (Yakushko & Rajan, 2017). Scholars have argued that within the context of the self and the Other, there exists a “cultural logic of desire” (Del Rosario, 2005, pp. 260-261) situated within the cultural aspects of Filipino culture that generally depicts Western men as “desirable marriage partners” (Bulloch & Fabinyi, 2009, p. 129). It is within this context that the following excerpts will highlight:

“Hi any American man here who will accept me for who and what I am, who will love me, marry me and help me, whose kind hearted man and God fearing..” – Ester, 37 years old.

“I’m single mom. Looking for handsome man American…” – Ana, 51 years old.

“Asian lady with a good sense of humor, easy going, friendly, simple, loving & caring, sweet, nice & naughty kind of personality, I am looking for a caucasian white male with the same character and the same interest to build relationship..” – Myra, 38 years old.

“I’m looking for a man who [is] responsible and God fearing. I want a man living in United States and European country..”- Lorena, 42 years old.
Consistent throughout the profiles that actively imagined the West as the desirable Other were the terms “American men”, “White man”, “Foreign man”, and almost always within the same sentence followed by “who will accept me”. Emphasis on these terminologies fits within the context of the desirable Other, different from the self, and everything that the self is not (Spencer, 2014, p. 10). Within the Filipino culture, Western men, which broadly refers to American, British, Canadian and European men, are constructed as binary opposite of Filipino men. Western men are commonly imagined as “better husband materials” (Lauser, 2008, p. 88) in that they are better providers, open-minded and accepting, good romantic partners and would most likely remain faithful to their wives (Robinson, 2007, p. 488). In contrast, Filipino men are found to be undesirable due to their laziness, lack of motivation to seek better future, irresponsible and are known to be womanizers with several mistresses (Ricordeau, 2017). The manner in which Filipino women imagine the desirable Western Other does not only manifests through emphasis on Western men’s attributes but as well as through emphasis on Filipino men’s undesirability. The following excerpts highlights this argument:

“I had two failed relationships with a Filipino… I want to meet and hopefully I will meet the right person here. I’m trying my luck with a foreign man…” – Angel, 29 years old.

“My dream before is just to have a happy family with Filipino man but that thinking was changed, it feels traumatic to be with same nationality.. I am looking for someone who truly understand Filipino culture.. I decided to look for a foreign man for it was proven that majority of this man are loyal… I don’t want a man who verbally, emotionally, physically abuse woman…” – Candy, 28 years old.

“I’m a woman seeking for longtime relationship with a man who can give his lifetime commitment with me, a man I can rely on, who can treat me well and respect me as a person, a man with a big heart.. A man who will love and accept my daughter… I don’t have time to entertain Filipino men.”- Milagros, 52 years old.

“Family is my first priority next to God…. I want to find a man who is serious, responsible and accepts our culture as Filipino…”- Arlene, 33 years old.
“I want to date and start relationship with a foreign man. I promise to serve him, care for him, love him, and be a good wife to him. Hoping to find someone who will accept me and my children…”- Emi, 28 years old.

Emphasis on “responsible” “loyal” and “accept my daughter” highlights the desirability of the Western men as the “foreign man”, while simultaneously giving emphasis to the undesirability of “Filipino men” within the context of “failed relationships”. Significantly, Western men’s perceived open-mindedness and accepting nature is in stark contrast to that strict, conservative and traditional cultural values of Filipino men. Within the highly strict Catholic society, single mothers, unmarried women, women who had a ‘past’ is considered ‘damaged goods’ within Philippine societies. Women’s virginity is still regarded highly (Bulloch & Fabinyi, 2009, pp. 136-137). Similarly, women who are over 30 years old are considered past the “marrying age” within Filipino society. These aspects are argued to contribute to the high prevalence of desire to be with a foreign men among many Filipino women (Del Rosario, 2005, p. 263). Arguably, Filipino women’s imaginings of the desirable Western Other is situated within the context of Other. Filipino women’s emphasis on the characteristics they perceive Western men to possess is situated within the lens of Other where everything that the West possess, Filipino men lacks.

To highlight, the aim of this research was to contribute on the literature that encourages popular debates and scholarships to consider women’s expressions of agency, desire, and personal perspective as key players in the proliferation of mail-order bride industry and transnational relationships. The findings of my research was in line with the works of (Bulloch & Fabinyi, 2009) (Constable, 2003) (Del Rosario, 2005) (Meszaros, 2018) and (Fullick, 2013).

First, the manner in which Filipino women represent themselves caters to the stereotypical imaginings of the West towards Oriental women. I argue that through this manner of representation, Filipino women reinforces and contributes to the racialized, gendered stereotypes that surrounds the image of Filipino women. As (Fullick, 2013) concluded on her study, within the arena of online dating, members, or users with the kind of
flatform they are participating in, inevitably re-inscribes and reinforces one’s tendency to promote one’s self that foster gender roles, identities and imaginings of the Other (Ibid. pp. 558-559). To label Filipino women as victims would be inaccurate as they are willing and active participants of this phenomenon. Second, the manner in which American men imagines Filipino women as desirable Other supports my argument that through such stereotypical representation of one’s self, Filipino women maintains, confirms, and stimulates the stereotypical, racialized, and gendered imaginings surrounding Filipino women (Meszaros, 2018, pp. 281-283). Third, the manner in which Filipino women imagine Western men as the desirable Other supports the growing literature that argues against diminishing relationships between Filipino women and Western men as mere business (Constable, 2003) (Del Rosario, 2005). In fact, the manner in which Filipino women imagine the Western men highlights the often-undermined notion of romance and desire as central key players within the mail-order bride phenomenon, and the high prevalence of Filipino women seeking foreign husbands. To reduce Filipino women as victims is to diminish their expression of agency, desire and possibly, romantic feelings.
Chapter 7. Conclusion

In conclusion, my research aimed to explore and find out the manner in which Filipino women represented themselves on their online dating profiles, and if such representation catered to the stereotypical imaginings of the West towards Oriental women. I have also examined the manner in which both Filipino women and American men imagined the Other and if such imaginings fits within the context of the Other. I have chosen to employ discourse analysis as my method, on online dating profiles of Filipino women and American men on FilipinoKisses.com. My research were framed within the theoretical lens of Orientalism and Otherness. The findings of my research revealed that Filipino women’s representations of themselves fits within the stereotypical imaginings of Western men towards Oriental women. It also showed the manner in which Filipino women Othered themselves by catering to the stereotypical imaginings and expectations of the West. It also revealed that American men’s manner of imagining the Other not only fits within imaginings of Oriental women, but that American men tends to objectify women in the process. Likewise, Filipino women’s manner of imagining the Other revealed the underlying desire towards Westerner’s Otherness, situated in contrast to the of Filipino men.
References


Sarker, S. et al., 2013. The "Mail-Order Bride" (MOB) Phenomenon in the Cyberworld: An Interpretive Investigation, s.l.: s.n.,


**Appendices**

**Appendices of Filipino Women online Profiles**
Below are few selected excerpts of Filipino women’s online profiles retrieved through FilipinoKisses.com:

<table>
<thead>
<tr>
<th>Angel</th>
<th>Marital status</th>
<th>Single</th>
</tr>
</thead>
<tbody>
<tr>
<td>29 years</td>
<td>Children</td>
<td>None</td>
</tr>
<tr>
<td>158 cm / 49 kg</td>
<td>Job</td>
<td>Worker / Unemployed</td>
</tr>
<tr>
<td>5’ 2” / 108 pounds</td>
<td>Foreign languages</td>
<td>English (very good); Chinese (some); Korean (some);</td>
</tr>
<tr>
<td>Black / Black</td>
<td>Desired partner</td>
<td>30 to 50 / 5’6” to 7’0” My partner can have children.</td>
</tr>
<tr>
<td>Philippines</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Makati City</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Character traits
loyal, honest, realistic, tolerant, curious, domesticated, friendly, sympathetic, fond of children

Comments
Hi there! Call me AC. I am an Asian girl.. from Philippines to be exact.
I like to read and cook.

Many of my friends told me that I am sweet and sincere type of person. Well, I do care because they are important to me.

I had two failed relationships with a Filipino. I never been married and no kids.
I want to meet and hopefully I will meet the right person here.

Im trying my luck with a foreign man. Who knows, we would compliment each others missing part.

I hope for those who read this, it is clear that I am not into games and play.

Im already 29, and I am hoping to get married and have kids with my future husband.

You can add me in line: anzheila_17
Thank you for patiently reading
<table>
<thead>
<tr>
<th>Marital status</th>
<th>Single</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children</td>
<td>None</td>
</tr>
<tr>
<td>Job</td>
<td>Student / IT</td>
</tr>
<tr>
<td>Foreign languages</td>
<td>English (good);</td>
</tr>
<tr>
<td>Desired partner</td>
<td>26 to 81 / 4'7&quot; to 7'0&quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Character traits</th>
</tr>
</thead>
<tbody>
<tr>
<td>loyal, honest, attractive, sexy, selfconfident, fond of children, fond of animals, romantic</td>
</tr>
</tbody>
</table>

Comments
Im single never been married and don't have any kids. Im 32 years old with a height of 4'7 inches my weight is 35.3 kilograms is that a problem or bothering you? Well, I just want to be honest to everyone honesty is the best policy. I prefer foreigner to be my soulmate and my lifetime partner in life hope you also willing to accept and wants to have me as your woman. Im brown complexion, with long black hair, petite or small filipina woman, Im thin in shape but I'm proud of myself I still take good care and pleasing my self confidently. I'm a type of woman that is understanding, good inside and out, open-minded, family oriented, value the true friendship and value the true meaning of life, respectful, faithful, loyal, flirty, hospitable woman, fond of animals, fond of children, simple, romantic, sincere woman and submissive type of woman. I'm third year college student taking up BSIT major in IT I live with my parents I'm the oldest siblings I have 20 years old brother. We live along the hills of mountains. My hobbies are playing badminton, watching basketball and volleyball sports mostly on television, I been try water rafting once long time ago its very challenging and very extreme that was my unforgettable experience before. I like boating, burn fire, camping, nature and adventure, travel to other pkaces, meet new people.

<table>
<thead>
<tr>
<th>Candy</th>
</tr>
</thead>
<tbody>
<tr>
<td>28 years</td>
</tr>
<tr>
<td>152 cm / 49 kg</td>
</tr>
<tr>
<td>4'11&quot; / 108 pounds</td>
</tr>
<tr>
<td>Blond / Brown</td>
</tr>
<tr>
<td>Philippines</td>
</tr>
<tr>
<td>Cebu City</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Marital status</th>
<th>Single</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children</td>
<td>Son (9 years); Son (6 years);</td>
</tr>
<tr>
<td>Job</td>
<td>Employee / Touristic</td>
</tr>
<tr>
<td>Foreign languages</td>
<td>English (very good);</td>
</tr>
<tr>
<td>Desired partner</td>
<td>30 to 75 / 4'7&quot; to 7'0&quot;</td>
</tr>
</tbody>
</table>

Comments
I am a single mom with 2 boys, 6 and 9 year old. I am working in Bpo industry as a business development associates. My dream before is just to have a happy family with a filipino man but that thinking was changed, it feels traumatic to be with same nationality for a lot of reason. I am looking for someone that who truly understand filipino culture. I decided to look for a foreign man for it was proven that majority of this man are loyal but aside from that as a single mother I always make sure that my kids future is secured. I don’t want a man who verbally, emotionally, physically abused woman. I want a relationship with a trust, that will not take away my freedom to be with my friends, family and work activities. Hope we can get to know each other.....
Ma. Hyacinth Ann A. Sendiong  
19890615-8665 (T520)  
IMER: Bachelor Thesis  
August 16, 2019

<table>
<thead>
<tr>
<th>Lorelie</th>
<th>Marital status</th>
<th>Separated</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Children</td>
<td>None</td>
</tr>
<tr>
<td></td>
<td>Job</td>
<td>Worker / Public health</td>
</tr>
<tr>
<td></td>
<td>Foreign languages</td>
<td>English (good);</td>
</tr>
<tr>
<td>Philippines</td>
<td></td>
<td>41 to 61 / 5’2” to 5’10”</td>
</tr>
<tr>
<td>Hong Kong</td>
<td></td>
<td>My partner can have children.</td>
</tr>
</tbody>
</table>

Comments

100% SERIOUS ONLY!

I prefer European you love especially German speaking countries. Germany, Swiss, Austria. I am a nice, simple Filipina with serious intentions. I work to support for years in Hong Kong as a domestic helper for my daughter and the family, I earn my own money and I will not beg for support. But I want to find a man who is interested in our culture, could imagine life in the Philippines when he retires. I need a man with a lot of heart and mind, not with a lot of "coal". You should be able entertain you in English because I do not understand German. Since I work 6 days a week, I'm rarely online, add to that the time difference. Sunday is my day.

***

Dubious people are blocked.

This text was written by a Swiss friend who recommended me this site. He found himself his luck here and has lived in the Philippines for four years.

<table>
<thead>
<tr>
<th>Edna</th>
<th>Marital status</th>
<th>Single</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Children</td>
<td>None</td>
</tr>
<tr>
<td></td>
<td>Job</td>
<td>Teacher / Education</td>
</tr>
<tr>
<td></td>
<td>Foreign languages</td>
<td>English (very good);</td>
</tr>
<tr>
<td>Philippines</td>
<td></td>
<td>65 to 78 / 5’11” to 6’1”</td>
</tr>
<tr>
<td>Dumaguete City</td>
<td></td>
<td>My partner can have children.</td>
</tr>
</tbody>
</table>

Character traits

visionary, humorous, loyal, honest, attractive, optimistical, sexy, quiet, conservative, tolerant, selfconfident, shy, sociable, active, friendly, sympathetic, fond of children, intelligent, romantic

Comments

Hi, my name is Edna. I am a simple Filipina with brown skin. I am kind hearted, loving, thoughtful. I want to have friends and if possible a lasting partner. I hope I can find him here. I am looking for a friendly, happy man who is ready for a serious relationship with me. I enjoy the outdoors to feel the soothing fresh air and love to play and listen to music. I love to dance as my form of exercise to keep my body in good shape. I also like shopping and gardening. I am a warm, friendly, caring person and I am anxious to meet a man that also has a positive attitude and a warm heart. I like romantic dinners, watching sunsets. I look forward to meeting a man that I can talk to and get to know better. Honesty, compassion and loyalty are important to me. I am a non-smoker and I like to eat healthy fresh foods. If you are looking for a long-term relationship and like what I've written, contact me.
Appendices of American Men’s Online Profiles

Below are few selected excerpts of American men’s online profiles retrieved through FilipinoKisses.com:

<table>
<thead>
<tr>
<th>Jon</th>
<th>Marital status</th>
<th>Separated</th>
</tr>
</thead>
<tbody>
<tr>
<td>42 years</td>
<td>Children</td>
<td>Daughter</td>
</tr>
<tr>
<td>175 cm / 88 kg</td>
<td></td>
<td>Daughter</td>
</tr>
<tr>
<td>5’8” / 194 pounds</td>
<td></td>
<td>In education / Education</td>
</tr>
<tr>
<td>Blond / Blue</td>
<td>Job</td>
<td>English (very good);</td>
</tr>
<tr>
<td>United States of America</td>
<td>Foreign languages</td>
<td>18 to 41 / 4’7” to 7’0”</td>
</tr>
<tr>
<td>Buffalo</td>
<td>Desired partner</td>
<td>My partner can have children.</td>
</tr>
</tbody>
</table>

Character traits
visionary, loyal, honest, optimistical, realistic, ambitious, conservative, tolerant, curious, selfconfident, attentive, dominant, friendly, fond of children, fond of animals, intelligent, romantic

Comments
Hi, thanks for looking at me. ADD me as a CONTACT, to talk, thanks--otherwise, I can only "robo-respond"--who wants that, right?
I'm hard-working, good White Man who wants to find the right asian girl--one who is submissive and knows her place. Must be obedient, and want to be obedient. Seeking an Asian girl who is traditional and respectful. Must respect White Men, American. Must desire Man in charge, and submit to him in all ways. Together, we make history. Only message me if you want that lifestyle and are interested, thanks. Serious only please.

<table>
<thead>
<tr>
<th>Kevin</th>
<th>Marital status</th>
<th>Single</th>
</tr>
</thead>
<tbody>
<tr>
<td>43 years</td>
<td>Children</td>
<td>None</td>
</tr>
<tr>
<td>181 cm / 124 kg</td>
<td></td>
<td>Others / Transport</td>
</tr>
<tr>
<td>5'11” / 273 pounds</td>
<td></td>
<td>English;</td>
</tr>
<tr>
<td>Brown / Green/Brown</td>
<td>Foreign languages</td>
<td>18 to 30 / 4’7” to 5’9”</td>
</tr>
<tr>
<td>United States of America</td>
<td>Desired partner</td>
<td>My partner, must not have children.</td>
</tr>
</tbody>
</table>

Comments
The women in America have forgotten about family values and I know that there in the Philippines most women still have values I am tired of being lied to and cheated on if you are a liar do not bother messaging me I have already been cheated by several other Filipina women
<table>
<thead>
<tr>
<th>Ma. Hyacinth Ann A. Sendiong</th>
<th>19890615-8665 (T520)</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMER: Bachelor Thesis</td>
<td>August 16, 2019</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Douglas</th>
<th>Marital status</th>
<th>Divorced</th>
</tr>
</thead>
<tbody>
<tr>
<td>55 years</td>
<td>Children</td>
<td>None</td>
</tr>
<tr>
<td>173 cm / 87 kg</td>
<td>Job</td>
<td>Others / Others</td>
</tr>
<tr>
<td>5’8” / 191 pounds</td>
<td>Foreign languages</td>
<td>English (very good);</td>
</tr>
<tr>
<td>Brown / Blue</td>
<td>Desired partner</td>
<td>26 to 41 / 4’7” to 5’5”</td>
</tr>
<tr>
<td>United States of America</td>
<td>My partner can have children.</td>
<td></td>
</tr>
</tbody>
</table>

**Character traits**
humorous, loyal, honest, attractive, optimistic, realistic, sexy, ambitious, quiet, conservative, tolerant, selfconfident, athletic, attentive, shy, friendly, sympathetic, fond of children, fond of animals, intelligent, romantic

**Comments**
I am a nice man with Christian and family values. I am hard working man, I work 40 hours week plus run my on rental houses. I am a kind and loving person. I don't like to argue. I am very considerate to the one I love feelings. I am not looking for a princess. I want helper and lover and best friend. I go to church almost every week and Jesus must be your high priority. I have 5 to 10 years to work before I retire. I will always give my attention to the one I love. I am regular guy. I am not super rich. God willing when I retire should be able to travel some and live comfortable life. I want woman that wants to have fun and make me smile but also works to. maybe you want to send money back to your family or buy your self some nice clothes. that is all good. what I don't want is a woman that expects me to spend as much money as possible with a selfish attitude. I am looking for woman between 30 to 42 years of age. I am to old for you young ones, and I am used to being with a woman in her mid 30s. I don't want to be asked for money. it might make me think that's all you want. I understand life I Philippines can be hard. I have been helping my ex wives family for about 8 years now, when I was married to her, so I understand what life is like there for many. I like the Cebu area. I do have adult children 25 son 28 son. and a grands son. thank you and God bless.

<table>
<thead>
<tr>
<th>Jay</th>
<th>Marital status</th>
<th>Divorced</th>
</tr>
</thead>
<tbody>
<tr>
<td>43 years</td>
<td>Children</td>
<td>None</td>
</tr>
<tr>
<td>180 cm / 87 kg</td>
<td>Job</td>
<td>Employee / Industry</td>
</tr>
<tr>
<td>5’10” / 191 pounds</td>
<td>Foreign languages</td>
<td>English (very good);</td>
</tr>
<tr>
<td>Bald / Blue</td>
<td>Desired partner</td>
<td>21 to 43 / 4’7” to 5’6”</td>
</tr>
<tr>
<td>United States of America</td>
<td>My partner, must not have children.</td>
<td></td>
</tr>
</tbody>
</table>

**Character traits**
humorous, loyal, honest, attractive, realistic, sexy, curious, athletic, attentive, dominant, active, domesticated, fond of animals

**Comments**
British born and raised, I immigrated to USA when I was 28 and reside in Houston, Texas, USA. I would consider myself humorous, affectionate, loyal, and passionate. I hope to find the same in a potential partner and ultimately a wife. I dislike materialistic, dishonest, untrustworthy individuals, if this is you move on!... I've been to Philippines twice and plan on coming again soon specifically to meet my future wife - maybe this you? Prefer a girly girl type of woman, submissive, sexually adventurous, very open minded..
<table>
<thead>
<tr>
<th>David</th>
<th>Marital status</th>
<th>Single</th>
</tr>
</thead>
<tbody>
<tr>
<td>53 years</td>
<td>Children</td>
<td>None</td>
</tr>
<tr>
<td>180 cm / 90 kg</td>
<td>Job</td>
<td>Manager / Retail trade</td>
</tr>
<tr>
<td>5’10” / 198 pounds</td>
<td>Foreign languages</td>
<td>English (very good); Spanish (very good);</td>
</tr>
<tr>
<td>Brown / Brown</td>
<td>Desired partner</td>
<td>22 to 29 / 4’11” to 6’0”</td>
</tr>
<tr>
<td>United States of America</td>
<td></td>
<td>My partner can have children.</td>
</tr>
<tr>
<td>Paradise Valley</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Character traits**
- visionary
- humorous
- loyal
- honest
- attractive
- optimistical
- realistic
- sexy
- ambitious
- jovial
- conservative
- tolerant
- curious
- selfconfident
- athletic
- attentive
- shy
- sociable
- creative
- active
- passive
- domesticated
- friendly
- sympathetic
- fond of children
- fond of animals
- intelligent
- romantic

**Comments**
I am definitely kind, respectful, very loving, super passionate, still gwapo & am a pogi americano. I am a good catch, my actions speak louder than words. I will move & build us a home in phils, Build our home with air con, live a simple blessed life. I am religious, catholic, enjoy company of others, your family will be our family, give me your email & I will send u pics & I will send you mineThank youXxoo’s.