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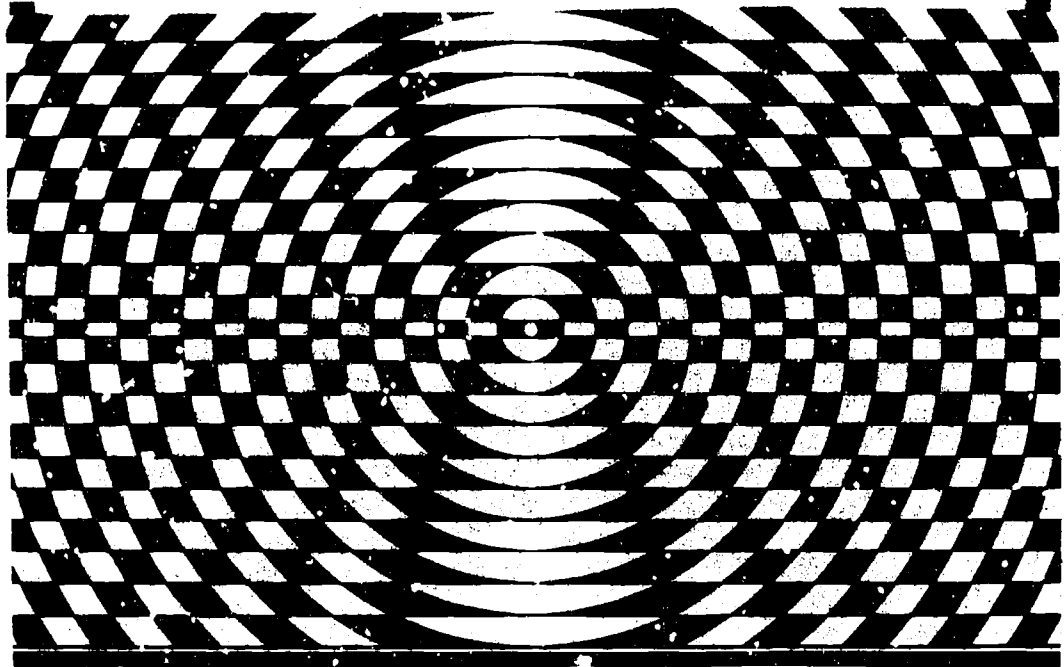
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ABSTRACT

The contents of this document are organized in eight parts, as follows. Part One, "Speech of Dr. Esther M. T. Sato," the consultant, Associate Professor at the College of Education, University of Hawaii, discusses the following topics: in the background of Filipinos in Hawaii, their social problems, Filipino cultural values, guidelines to help the Filipino child in the classroom, cultural and language differences, and acculturation of the Filipino immigrant. Part Two, "Work Session With Elementary Counselors, Bilingual and English as a Second Language Personnel, and Ethnic Studies Personnel," includes a summary of Dr. Sato's presentation to them and a transcript of the question-and-answer session following that presentation. Part Three summarizes the "Work Session With the Basic Training Team, Bilingual and English as a Second Language Personnel, Selected Personnel and Community Leaders." Part Four details "Identified General Educational Needs and Suggested Solutions." Part Five, "A Study of Cultural Values: the Filipino Personality in Perspective," is a paper by Dr. Lydia R. Castillo. Part Six, "English-Tagalog-Ilokano Glossary of Common Expressions Used in School," is a paper by Mrs. Corazon Ponce. Parts Seven and Eight are reading lists, "General Reading on Philippine Culture and Heritage," and "Suggested Textbooks for Philippine Literature."  
(JM)

**INCREASING COMPATIBILITY BETWEEN  
EDUCATIONAL PRACTICES  
AND THE  
EDUCATIONAL NEEDS OF  
PUPILS WHO ARE ASIAN  
WITH EMPHASIS  
ON THEIR  
LANGUAGE AND CULTURAL NEEDS**



**SAN FRANCISCO UNIFIED SCHOOL DISTRICT**

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SAN FRANCISCO UNIFIED SCHOOL DISTRICT

INCREASING COMPATIBILITY  
BETWEEN EDUCATIONAL PRACTICES AND THE EDUCATIONAL NEEDS  
OF PUPILS WHO ARE ASIAN  
WITH EMPHASIS ON THEIR LANGUAGE AND CULTURAL NEEDS

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## F O R E W O R D

Hundreds of pupils with an Asian background are admitted to the public schools every year. But while these pupils are all Asians in lineage, their linguistic and cultural backgrounds are as many and varied as their places of origin. The Chinese child comes from either San Francisco Chinatown or far-away Formosa, Hong Kong, Burma, or even South America. The Filipino child arrives with a smattering of English spoken with strange accents - Tagalog, Ilokano, or Visayan - depending on what part of the Philippines he comes from. And the Japanese child is either a third generation Japanese or a newly - arrived immigrant from the old country. Coming from diverse Asian cultural backgrounds and speaking various foreign tongues, these children have educational needs that a monolingual, monocultural school system cannot provide for.

Many of these children speak little or no English. Yet when they arrive at school, they find not only that English is the language in which all subjects are taught but also that English dominates the entire school life. And worse, they are continually repulsed for their inability to speak English. They find themselves in a completely alien setting, struggling to express themselves in a borrowed tongue. They find no trace of the familiar stories about life in Taipeh, Manila, or Tokyo. There is, indeed, a lack of programs designed to impart knowledge of their culture and history. There is a lack of teachers who share their culture, who could teach them in a language they understand, and who could work effectively with their parents. The adverse effects of all these strike hard and deep at the very core of their beings. Immediately they lag behind in their schoolwork. And many of them are put in classes for the mentally retarded on the basis of intelligence tests administered only in English and by teachers who do not understand their culturally bound behavior patterns.

If these children are to mature into responsible adults, their needs must be met. Teachers must know their cultural values and the manifestations of these values in their speech and behavior. These children must be accepted as they are. For to divest them of their lives would be to rip the very souls out of their existence. They must be allowed to grow up with a wholesome pride in their past, a sense of belonging to their present, and a feeling of security in their future.

INSERVICE ON INCREASING COMPATIBILITY BETWEEN EDUCATIONAL PRACTICES AND THE EDUCATIONAL NEEDS OF PUPILS WHO ARE ASIAN WITH EMPHASIS ON THEIR LANGUAGE AND CULTURAL NEEDS.

CONSULTANT: Dr. Esther M.T. Sato, Associate Professor,  
College of Education, University of Hawaii

FOCUS OF PRESENTATION: FILIPINOS IN HAWAII

I. BACKGROUND

Hawaii is a "melting pot of races", and like San Francisco now, there is a great diversity of cultural background, each exhibiting its own codes of behavior, values, needs and problems, each with variant degrees of social change.

During the past ten years, there has been a new awareness of culturally different people. Since March, 1971, 29,000 Filipinos, (by far the largest group of the 57,187 immigrants) have arrived in Hawaii. In 1965, with the liberalization of the immigration quota, a projected increase of 5,000 or 73% of all immigrants to Hawaii, will come from the Philippines.

At present, there are 80,000 Filipino applicants for United States visas and 16,000 to 20,000 of them plan to reside in Hawaii.

Hawaii's population can be traced to Asian and European origin, however, the Hawaiians thrived for 1,000 years before the arrival of the Europeans.

White missionaries first came in 1778, Christianized the natives, and established formal schools. In 1874, the first group of immigrants from China arrived. By 1884, there were 21,800 foreign-born, the bulk of which worked on plantations operated by paternalistic American managers.



## I. BACKGROUND (Contd.)

Between 1852 - 1885 most of these laborers were Chinese and by 1907 there were 219,800 foreign born, the greater number coming from three groups: Chinese 140,500; Japanese 45,000; Portuguese 14,500. In 1908 out of a total 24,000 entries, sixty (60) percent were Filipinos.

The Filipinos, the largest plantation workers lived in segregated camps and had the least desirable jobs. The plantation employers hired the illiterates in order to confine them to the plantation. Hence the Filipinos continued to live in discouraging conditions.

In 1965 - 1969, Hawaii began to experience a new series and breed of immigrants who came not for plantation work, but for personal reasons and aspirations. Sixty (60) percent of these were from the Philippines. As of March 1971, there were 29,100 Filipinos; 6,500 of which were in Hawaii temporarily.

During the plantation era, the role of the school was to quickly assimilate the foreign-born into the mass, to perpetuate the growth of Americanism. Today, however, the Hawaii Department of Education, in its master plan has recognized the need for cultural diversity to ensure individual students to understand and appreciate other individuals belonging to socially cultural ethnic groups different from their own.

In December, 1969, the Governor's Conference convened for the purpose of studying and minimizing adjustment problems of new arrivals hence the establishment of the Immigration Service Center, in July, 1970. One of the first projects undertaken was a study of the problem of the Filipino immigrants who numbered the largest.

## I. BACKGROUND (Contd.)

Various services are provided for the newcomers:

### 1. Airport Services

New arrivals are met and helped in locating relatives and hosts.

### 2. Health Services

New arrivals who need medical help are referred to corresponding agencies.

### 3. Legislative Task Force

This was created to better understand the legislative process as it affects the immigrants.

### 4. Voluntary Corps

This was created to help the individual immigrant in many ways.

## Filipino Immigrants in Hawaii

The approximate 5,000 annual immigrants to Hawaii came from three (3) regions - Luzon, Visayas, and Mindanao. Although there are eighty-seven (87) dialects in the Philippines, the last great wave of immigrants was predominantly Ilocano from the densely populated rural province of Northwestern Luzon, Ilocas Norte. They responded to hard working labor sought by plantation officials. The Filipinos rarely moved beyond the social level of the plantation worker. They were confined to the plantations and had no chance to improve themselves educationally and socially.

Why do Filipinos continue to come to Hawaii in spite of the lack of a market for plantation labor? The reasons are:

## I. BACKGROUND (Contd.)

1. Misinformation of the affluent life they would enjoy in Hawaii or in the mainland.
2. To seek higher education in an American higher institution. It is a status symbol to be able to obtain a degree abroad.
3. Encouragement of relatives residing here. As long as one is willing to work, one can get a decent job and provide oneself with the necessities of life which one may not well afford in the Philippines.
4. Many Filipinos come to the States or to Hawaii to get away from political incriminations or involvement.
5. Filipinos are by nature adventurous. To come to Hawaii or to the mainland is one goal every young Filipino dreams of.

The Filipino immigrant, well educated or not has a strong conviction, that if one works hard, attains an education and maintains family unity, the present situation of meeting problems and making adjustments to the new environment is but a stepping stone for a better future. Although many think of revisiting their native homeland, many have expressed their desire to live here.

## II. SOCIAL PROBLEMS OF THE FILIPINO IMMIGRANTS IN HAWAII

### A. Imbalance of the Sexes:

In the 1920's the ratio of men to women was 19 to 1 and even in the 1950 Census, the ratio was 6 to 1. This led to social problems of prostitution, homicide, and family disputes.

## II. SOCIAL PROBLEMS OF THE FILIPINO IMMIGRANTS IN HAWAII (Contd.)

### B. Housing Problems

Immigrants temporarily stay or live with relatives or friends. It is not unusual to find two or three families living together in one household numbering from 10 to 15 people at most. Half of the Filipino immigrants are in the Filipino sub-community of Kalihi-Palama, a low-income area. The rest disperse and settle in similar communities throughout the islands.

### C. Health and Medical Care

The Filipino immigrant feels that medical care is expensive; the procedures too complicated and depersonalized. The lack of information for care and procedure to be followed makes the Filipino immigrant postpone medical care until necessary.

### D. Employment

Problems of employment depend on three factors:

1. Economic: A Filipino immigrant needs certain finances to start a new life and at the same time he needs money to send home to the Philippines. A Filipino will not apply for welfare because of self-pride (amor propio). This makes him dependent upon relatives.
2. Equal professional job opportunities: Many professionals do not get employed as professionals because of stiff licensing requirements. Doctors, dentists, engineers, accountants and teachers have a difficulty acquiring licenses and credentials to practice their professions. So they accept menial jobs such as general labor, janitorial, domestic or yard work. Immigrants with trade skills tend

## II. SOCIAL PROBLEMS OF THE FILIPINO IMMIGRANTS IN HAWAII (Contd.)

to find better jobs easier and faster, as long as they can communicate proficiently.

3. Communication: Many Filipinos lose a good chance for employment even if academically qualified because of poor communication skills. Although English is learned from the third grade, Filipinos tend to be very conscious of their accent even if they have a substantial command of the written language.

Language disability is prolonged with their tendencies to live with relatives in predominantly Filipino neighborhoods.

4. Culture Shock: Filipino immigrants who come from the rural or agricultural barrios find difficulty adjusting themselves to the urban and highly technological culture in Hawaii or in the mainland.
5. Intragroups Relations: Newcomers from the Philippines are not only confronted with the new physical environment, but also with that of relating to the local Filipino and sometimes with other ethnic groups - Japanese, Chinese, Samoans, etc. The problem is due to the following subcultural differences:

- a. Regionalism - differences in dialects, food, clothing, customs result in rivalry between the Filipino groups.

## II. SOCIAL PROBLEMS OF THE FILIPINO IMMIGRANTS IN HAWAII (Contd.)

- b. Generation Gap - The young generation newcomers display a different mode of life, culture, education, tastes, etc., hence the older ones frown on them.

Intragroup relationships are further ruffled due to the differences of attitude towards each other, examples of which are:

- a. Newcomers feel that there is a need for more paternalistic attitude among the local Filipinos and for the cultural values of cooperation and reciprocity. The local Filipinos, having lived independently for sometime, do not have much need for such attitudes.
- b. Local Filipinos are too frank in their behavior, like refusing an invitation or denying help to somebody in need.
- c. Local Filipinos are less personalized in their relationships; child-rearing is too permissive, there is a lack of filial respect and dating practices are too liberal.

Until the incoming group and the residing group become mutually aware of and understand their needs and their own value systems, intragroup conflict can not be eradicated.

### III. FILIPINO CULTURAL VALUES

Filipino culture stresses values which support the bilateral kinship system. These values are reinforced by social sanctions, and therefore have a strong effect on Filipino behavior.

An American teacher, while recognizing the Filipino immigrant child as culturally different, may have a difficult time understanding certain behavior patterns of the child. The overt behavior of the child is easily misinterpreted by a teacher with differing cultural values, often resulting in the deterioration of the relationship between child and teacher. Individual personality differences should be considered when an immigrant child enters a foreign environment.

The following illustrate some major Filipino values with behavioral manifestations and their possible interpretation by an American teacher in a manner which may result in conflicting values and problems.

#### FILIPINO VALUE SYSTEM

<u>VALUE</u>	<u>BEHAVIOR IN CLASS</u>
A. Need for <u>social acceptance</u> :	
1. <u>Amór própio</u> or self-esteem: the preservance of oneself in relationship to others.	1. Filipino child is sensitive and intolerable to critical words. 2. To maintain self esteem will present oneself in best way-- conscious of dress, modesty and manners.
2. <u>Hiyá</u> or shame: experienced when self-esteem is damaged. Nothing is con- sidered worse than being shamed.	1. When embarrassed, child will become shy or submissive. 2. To an adult figure, he will withdraw himself, becoming less cooperative, sometimes crying. 3. To a peer, he may resort to physical aggression, sometimes crying.

3. Utang na Lóob or obligation: all actions must be reciprocal; a favor done for one must be returned or will remain in debt until so. If not, one will face hiya--to be called "walang hiya" (shameless) is a serious wound.
4. Pakikisáma or cooperation: emphasis on smooth interpersonal relationship perpetuates cooperation--meaning to get along with your companions at all costs in order to save self-esteem and to be accepted. Need for affiliation manifested here.

1. If child or his parents do something for the teacher, reciprocal action will be implicitly expected.
2. The child will be kind and generous to those who do him a favor.
  1. The child will show a need for friends, but at the same time will be shy.
  2. The child will be very cooperative, sharing and helping others.
  3. Child will be accepting even though he may not desire it.

B. Respect and obedience to authority:

1. Children must respect parents' authority--obey decisions of parent.
2. Children must respect elders and teachers.

1. Decisions are difficult for a child to make because at home parents' decisions and approval are depended upon by the child.
2. Child may be passive, does not show initiative, creativity or independence.
3. Children will not mix with others easily and stays in background.
  1. Children are trained by parents to "listen to your teacher." Child will try best to show respect to teacher by addressing him "ma'am" or "sir" and greeting him in the morning and upon leaving.
  2. Children will not talk back; will remain silent whenever teacher is talking.
  3. Children find adults difficult to approach when seeking help; will utilize a mediator to approach the adult.
  4. The child will observe and imitate the actions of an adult.
  5. Child will speak only when asked.
  6. Child will sit quietly and not move around.



POSSIBLE TEACHER INTERPRETATION AND BEHAVIOR

CONFLICTS

A. Need for social acceptance:

1. Amór própio:

- a. Teacher will see that child is very conscious of self in regards to others; tends to be neat, in some cases "differently" dressed.

- a. No special conflict.

2. Hiya or shame:

- a. Teacher will recognize the shyness and withdrawal of child who is embarrassed.
- b. Teacher may question child further but no response; teacher may feel frustrated and continue questioning, but child will feel too embarrassed to respond.
- c. Teacher may apprehend child for causing trouble, strongly frowning upon physical aggression.

- a. Child is subordinate to adult. When embarrassed by adult, only way of showing it is be withdrawal as he must always show respect to adults.

- b. Child is equal to peer. Retaliation by physical means is better than critical words. Since child will not talk or use harsh words, he may revert to physical aggression.

3. Útang na loób or obligation:

- a. Some teachers may feel uneasy or at difference at reciprocating to the generosity of some students and parents.

- a. Reciprocity can be either explicit or implicit, but an expected act.

4. Pakikisama or cooperation:

- a. Teacher will notice how cooperative and receptive child is to any work given to him--very obedient.
- b. Teacher will recognize that he is a cooperative member of a group even at the exploitation of others.
- c. Teacher may notice that child is alone many times.

- a. Although child is cooperative and generally easy to get along with, his shyness inhibits him to making friends from his part.

5. Respect and obedience to authority:

- a. Teacher may feel frustrated at the inability of child to make simple decisions as selecting a partner.
- b. Teacher may give up prodding child to answer or to do something at his initiative.

- a. Child is dependent on adult. He is reared that way by parents. Teachers desire independent decisions, reinforces it but Filipino child is not accustomed to doing it.

- c. Teacher may notice that child will be observant of her and try to behave in the manner the teacher says so or exemplifies.
- a. Teacher will notice that child is very courteous to her.
- b. Teacher will notice that child is quiet most of the time, especially if she is talking.
- c. Teacher may think that child has no interest in subject or class because he doesn't ask questions or approach her.
- d. Teacher may think child is afraid of approaching her for help and may react with puzzlement when a go-between acts as a mediator. She may call child up and question him to this behavior.
- e. Teacher notices that child will only speak when asked and is easy to discipline.
- b. Teacher monitors behavior of children as she sees them as individuals. Filipino child imitates behavior of adults to be accepted.
- a. Teacher encourages classroom participation, verbally and physically, but child has learned to obey and listen to what the teacher tells him to do.
- b. The go-between is utilized as a means to reach the teacher and to gain attention while the teacher may prefer directness and individual initiative.
- c. Teacher encourages classroom participation, verbally and physically, but child has learned to obey and listen to what the teacher tells him to do.
- d. The go-between is utilized as a means to reach the teacher and to gain attention while the teacher may prefer directness and individual initiative.

#### GUIDELINES TO HELP THE FILIPINO CHILD IN THE CLASSROOM

1. Show the child you respect him as an individual who has a unique cultural background by:
  - a) Approaching him individually, getting to know him individually-- his needs and his family, the value of "pakikisama" is usually illustrated by showing overt concern, making the relationship personalized which is very important to the Filipino;
  - b) By making efforts to meet the child's parents and if possible, by paying a home visit;
  - c) Setting up a buddy system to make the child feel a part of the class and providing more opportunities to make friends;
  - d) Incorporating aspects of his culture into lesson plans to enhance understanding of cultural diversity;
  - e) Encouraging the child to show talents in class, improve self and participate in activities in order to achieve status in class.

2. Teacher may have to be a little more cautious with her words, especially in being too frank.
3. Physical aggression should be reprimanded but in private. Teacher should try to explain to the child acceptable behaviors and rules in the class that were cooperatively agreed upon by the class members.
4. Teacher should try to reciprocate in the best fashion she is able to-- words of gratitude can be one way.
5. Teacher should reinforce verbally, the child's willingness to cooperate and share--it will enhance his self-esteem.
6. Buddy system should be arranged for child to have friends--it will enhance his need for affiliation.
7. Seating arrangement, if possible, should be done so that the child will be seated around children who are less aggressive and tend to be more helpful. This will make him feel comfortable and less apt to be shy.
8. Provide the child with opportunities to make simple decisions and be sure to show approval of his decisions. Teacher can guide the child in making simple to more complex decision.
9. As the context of being a good child is different to the Filipino, tell the child what you think is a good student. (e.g. a) he can decide for himself, b) he will ask questions for himself.)
10. The child will operate better in a group than alone--let him do this to gain confidence.
11. Provide experiences to help him gain status.
12. If a go-between is used, recognize it as his way of needing attention. Explain to him privately that he should feel free to approach the teacher any time.

#### IV. CULTURAL AND LANGUAGE DIFFERENCES

People of different cultures learn to learn differently. A child who comes to school with a different culture and set of values may have an extremely difficult time in adjusting. Teaching methods must be varied in order to meet the needs arising from cultural diversity, and the curriculum must include material from the cultural background of the immigrant child.

In San Francisco today, as in Hawaii, the Filipinos comprise the greatest number of immigrants. And since there are 87 languages in the Philippines, the American teacher of the immigrant Filipino children is confronted with a language problem more complex than that posed by any other Asian students. The Filipino students

come not with a common Philippine native tongue. The Filipino student is either Tagalog, Ilocano, Pangasinan, Ibanog, Pampango, Cebuano, Ilongo, or Bicol.

#### V. ACCULTURATION OF THE FILIPINO IMMIGRANT

Both American and Filipino are motivated by similar human needs. Before an immigrant child learns the English language, he must learn or have a knowledge of the American value system. The traditionally modest, soft-spoken, almost euphemistic speech of the Filipino carefully guards the speaker against loss of self-esteem. The tone of the voice is extremely important. The harsh, often abrupt speech patterns of English speakers is often embarrassing to the Filipino and is difficult for him to use.

American values should not be forced directly on the immigrant child. The school is a primary means of socialization where he learns the new language and culture that he needs. The teacher can do a great job in helping the child become aware of the differences of the American values and his own through television and radio programs, field trips, and student clubs.

The immigrant child should be placed in situations where he hears and learns English that is well spoken and not in "slow" classes.

WORK SESSION WITH ELEMENTARY COUNSELORS, BILINGUAL  
AND E.S.L. PERSONNEL, AND ETHNIC STUDIES PERSONNEL

Audio Visual Room, Central Office 10:00 - 12:00 Noon May 17, 1972

Dr. Esther Sato's Presentation: Language Development through Acculturation  
Program in Hawaii with Filipino Children (film)

General Objective: To provide the immigrant child language and culture orientation  
so that he could participate in the regular school program.

Specific Objectives: At the end of the year, the child should be able to:

1. Identify commonplace things in English
2. Express or at least animate his thoughts
3. Read and understand 3 or 4 word sentences
4. Read story picture books and operate simple audio-visual equipment

Staff: Miss Bruno, a teacher of Filipino extraction; 2 assistants, and 1 Ilcano  
interpreter

Classroom Activities:

1. Word study based on the calendar
2. Self-expression triggered by questions such as: "What did you do last weekend?"
3. Vocabulary development through the use of flashcards
4. Experience-chart story telling to record progress in verbal skills resulting from discussions between teacher and children
5. The use of The Language Master, The Peabody Kit for Language Arts, and The Study Prints
6. Small group or individualized instruction
7. Listening post, that is learning English by listening to stories on tape
8. Using testing yarn and construction paper to express artistic ability
9. Molding clay

Field Trips:

1. Tour of the community to acquaint children with community resources like the sugar mills
2. Trip to the grocery stores to learn the English words for different kinds of food, to reinforce mathematics and nutrition lessons
3. Trip to the fire station to make lessons on safety more meaningful
4. Trip to the Hawaii Zoo to learn to identify the animals and see them in reality
5. Picnic on the lawn of a private home: hot dogs, hamburgers, etc.

Community Involvement:

1. Teacher visited homes to explain the program
2. Parents joined the children on field trips
3. Parents visited classes to see the creative work of the children
4. Staff issued a news bulletin to show the progress of the program

Comments, Questions, and Answers:

- Comment: The film doesn't show anything of the other culture; no comparison with the culture of the immigrant child.
- Dr. Sato: The film intends to show children being introduced to things they have not seen or have not been used to.
- Question: Is there individualized instruction in bilingual programs or classes?
- Dr. Sato: There are worksheets for individualized reading instruction.
- Question: How can we effect attitudinal changes?
- Answer: By getting the community involved: the YWCA, DOE (Department of Education) and through workshops that are not mandated but suggested strongly by the principal or the central staff. If this is on a voluntary basis, the reception is better. There was a program in Hawaii wherein all the teachers were required to take 5 credits within 3 years to be within a Salary Incentive Plan. This was instituted by the DOE (Department of Education), and the credits earned were not university credits but were counted as credit for the Salary Incentive Plan. If the central staff is in a position to implement such a plan, this is very helpful.
- Question: Does the curriculum, reflect the ethnicity of your population?
- Dr. Sato: To a certain extent, this is done in Social Studies through topics like racism; in English through poetry; and teachers have the prerogative of suggesting certain causes.
- Question: Is the curriculum also being modified by the community?
- Answer: Yes, at the top level in the state office; and a lot of resources are from the universities.
- Question: Do you see that the attitudes of the third generation children toward education are different from the attitudes of the Caucasians?
- Dr. Sato: No. The third generation are typically American, so they must be treated as such.
- Question: Is Hawaii doing anything about the curriculum in which the Hawaiians are being prepared to understand that in the future there would be an influx of not just hippies but also of blacks. Are there any black studies there?
- Dr. Sato: Many of the high schools have black studies. In Social Studies they have Black and Asian studies.

WORK SESSION WITH THE BASIC TRAINING TEAM, BILINGUAL  
AND E.S.L. PERSONNEL, SELECTED PERSONNEL AND COMMUNITY LEADERS

Audio Visual Room, Central Office 9:00 - 12:00 Noon May 18, 1972

Presiding: Mrs. Kathy Reyes

Consultant: Mrs. Esther M. T. Sato

Presentation: Video - tape showing the progress of a Japanese immigrant about eight years old in an E.S.L. program in Hawaii.

Questions and Answers

Mr. Gallegos: Yesterday you gave us pointers in dealing with the Filipino child that are very helpful to teachers and counselors who would reprimand a child in front of the group. That instead, one should take the child aside because this is a disgrace to the child. This is a very sensitive thing and this is the kind of thing we are looking for. Are there similar things that we should be aware of for the Chinese and Japanese children? Are there any cultural conflicts that we should be aware of?

Dr. Lum: The San Francisco Unified School District has a pretty good pamphlet or booklet on just these very things for the Chinese speaking students that classroom teachers should be aware of. There's a copy of this book at the Bilingual Office. I'm just wondering why things like this are not disseminated. It seems to me that our School District has a lot of things that are hidden, most people don't know about them.

Mr. Ling-chi Wang: We really have to treat kids on an individual basis - on their social, economics, language, and even cultural background. The Chinese kids that come into this country come from varied backgrounds - Formosa, Hong Kong, and even Burma. It really kills me when I hear that Burmese kids are being put into a kind of Chinese Bilingual program when they don't even speak a word of Chinese.

This tells me something of the way the school is treating the children - just putting them in one place all the time.

Mrs. Reyes: Do you have any suggestions as to what the District can do to see that this kind of thing doesn't happen?

Mr. Ling-Chi Wang: I think that the District should hire more Chinese teachers. The majority of the teachers hired are monolingual whites. When is the District going to start hiring some Asian teachers that understand the Asian kids that are coming in? I think that's the first step. How can the District work closely with a Chinese family if it doesn't have bilingual Chinese teachers? There are several Chinese bilingual immigrant teachers who can teach competently in the School District, but they have been kept out for various reasons. I think one of the major reasons is that you have a Personnel Department here that does not believe in hiring minority people.

Dr. Togasaki: Are you talking about those educated outside teachers - who were not graduated from California schools?

Mr. Ling-Chi Wang: That's right.

Dr. Togasaki: Well, if you get your teacher's certificated in another state, you can't teach here.

Mr. Ling-Chi Wang: But you can get a credential also without any problems if you can show that you have a comparable credential. This is a new California law, but the people here just don't believe in following the law.

Dr. Togasaki: I agree with you.

Miss Chan: There is something common between the immigrant Chinese child and the American born Chinese child: the confusion about identity. It is sometimes a conflict of emotion and I frankly don't think



that it is being helped or resolved in school, because as recently as two months ago a friend of mine told me about a counselor in a high school. Her relative has a Chinese accent and you know the attitude of some of the white teachers. You really can hardly blame the children from feeling: "Gee I'm supposed to be Chinese, but apparently there are advantages to my being white." And they don't know where they are. And maybe by the time they get to be 18 or so they find out that: "Gee, I'm really not white, and I'm not Chinese either." I think these are some of the very deep problems that have to be looked at.

Mrs. Reyes: Do you feel that hiring more Chinese bilingual teachers and Chinese counselors would help in this regard?

Miss Chan: Yes, because you see all their authority figures now, almost all of them, are whites.

Dr. Lum: By the same token - our own people sometimes don't help out either. We know of situations like this. This child really has no social vehicle he can go to, to do his fighting for him. I can't imagine that happening to a black kid and that counselor not getting help for him. But what happens to one of our own group is that there is no follow up on it. There is nobody chasing after that guy nor are there any complaints to the principal. It just doesn't happen that way. It's a bigger problem than just identity. The Asian people just are not socialized to stick together and fight. They are not sensitized.

Miss Chan: This is part of the culture of the parents, too. They don't want to create any problems, they don't want to create any big ado - so they say 'I would rather tell my friend about it.' If you ask them to go to the principal, they just retreat.

Dr. Lum: Are we going to accept this part of the culture that's something that's going to help our own people or is this something that's holding us back?

Mr. Gallegos: But the Chinese people did come out and push the Bilingual Education Program. And they did boycott the integration program.

Dr. Lum: But how did we get it? I think partially because the Chicanos and the Latinos attacked the president for it. That's No. 1. If we wanted to initiate something - supposing we started the Bilingual Program first instead of the other communities - I don't think we could ever have done it. But this is just an instructional program. What I'm talking about is the identity problem. How do we protect our own children? We just have no way. And insults upon insults are added; the rejects from the black and from the Chicano schools invariably end up in the Chinatown schools.

Mr. Gallegos: For one thing, in spite of all these barriers and handicaps - it is very evident that the Chinese child is achieving compared to the Spanish - speaking, compared to the black. This comes out very clear. There's something, of course, the motivating force that's pushing the child through.

Dr. Lum: The motivating force is that they have no way out to expend their energy and it fits part of their culture - their authoritarian background.

Miss Chan: Dr. Sato, are you familiar enough with the school system to be able to tell us, for instance, what we could do to bring about changes here in San Francisco?

Dr. Sato: In Hawaii the school system is under just one system, and the majority of teachers are Asians. The Hawaiian problems actually do not exist as they do exist in San Francisco. Much of what the Asians are undergoing in San Francisco, is what we went through very quietly. We didn't have such big problems of bussing and everything else, but a similar kind of thing. It has been only during the last 3 or 5 years that Japanese and Chinese have been invited or selected to be in the Board of Directors of the Big 5 (as they are known in Hawaii, people that trace their background way back to the missionaries who come to Hawaii and christianized and exploited the Hawaiians).

Mr. Ling - Chi  
Wang:

There is one major difference that would really make Hawaii totally different from what we have here. The Asians are in the majority in Hawaii. In California we are a minority. We too here in California have advanced educationally and to some extent economically, but at what cost? At the cost of sacrificing everything that we have, including our self-respect. One other problem we have here is trying to gain access to the local media.

Dr. Togasaki: What you're said about educational advancement is also true of the Japanese in California. As for the Chinese, you haven't had the leadership - the Chinese haven't had people who are willing to collect money, go to Congress and fight for them.

Dr. Lum: Your comment reminds me of the idea of a book by Franz Fanon, Wretched of the Earth. I view Asian-Americans as generally having a mental state called colonialism or plantation mentality or of that of Southern blacks - that the whites are there to tell them what to do. They're not going to vote for their own black

people. The Southern black leaders had a hard time trying to make them get rid of that mentality. Then a sociologist came. Paul Kurzman came along. He came up with something in behavioral organization and administrative theory. To give help people get rid of such colonial mentality - a number of things could be done to give them self-confidence:

1. I'll go to the meeting with you. I'll speak for you.
2. I'll stand behind you. I'll write the speech for you, but you read it.
3. You write your own speech. I'll be there if you need me - and then eventually I will not be there anymore.

Asian-Americans are not socialized to be good in Social Studies. And Social Studies skills aren't acquired at the undergraduate level. We need people who can get information from the school on behavioral organization, and administrative theory. We need people in research technique, in social systems; because these are the tricks and these are the fields that have been used to keep us under all these years. And we can use these very things to free our own people. We just don't have social scientists who are Asian-Americans. There are very few - just a handful and these few are too busy on little problems to have a different perspective. We've got to know political science techniques which are different from those of sociology. A very good example of what's fouling us up at the School District (and this is true not only with aliens) is that we're lousy disseminators of information. We have no way of getting all the vast amount of information at our hands. We have to hire a Director of Dissemination of Information. We need to send people to the ERIC Social Studies Center in Boulder, Colorado. They have

workshops for the latest techniques and theories of curriculum in Social Studies.

Dr. Castillo: In regard to the immigrant child's identity crisis - a number of practical things can be done. One, which has already been mentioned, is having more authority figures from the same culture as the child's. Another which is tied up with the dissemination of information is that the students must not be made to feel that they come from a culture inferior to that of the United States - that in their own cultures are so many nice and good things that they could contribute to the culture of this country, a melting pot - so that whatever they can contribute is really an enrichment of this new society to which they now belong. Another is in the area of curriculum. Kathy Reyes, Anna Horta and I are members of the Human Rights Commission Reading Panel and one of our suggestions is to include materials from the culture of the immigrant children - songs, poems, stories and essays.

Mrs. Quema: How much of these critiques are being implemented and used by classroom teachers?

Mrs. Horta: Not much. It has been very difficult, extremely difficult.

Mrs. Reyes: Yesterday, the members of the Reading Panel were at the Francisco Junior High School, because they want to get our input in terms of materials in the curriculum with reference to the ethnic groups and surprisingly, we found that they have an all white staff. I inquired how many Asian - Americans, particularly Chinese, are in the Social Studies Department and the principal said none; yet this is a school where 70% of the students are Asian - Americans, especially Chinese.

I was told that there are only 9 Chinese - American teachers and no administrators.

Mrs. Horta: To give you an example of what we found today - some of the textbooks are really bad. For instance, one says that the children of Mexico are not as polite as they used to be. I brought this out and the teachers reacted right away - they said that it's okay, there's nobody that's looking after the whites so why should there be somebody looking after anybody else. These are the teachers that are teaching supposedly and are inculcating the values in our school system which is 65% American.

Mr. Ling-Chi Wang:

I realize that the teaching of English is important for our children, but I fear the damage that is being done to our children during the period when they're studying the English language. I agree that it takes a year at most to pick up the English language, but within that one year, we manage to wipe out everything that he has of himself, his background, his everything. I'm just totally opposed to the ESL program that is designed to stamp out the background, heritage, and the self-respect of children.

Ms. Virginia Woodson:

I have an even more horrendous example of this in my field. I'm a psychologist and right now I'm concerned in helping prepare an adaptive scale which will distinguish between those kids who are truly retarded and those who are not? I certainly welcome any suggestions you may have as to the kinds of behavior we can look at that would show us that the kid is adapting to own culture and to his new environment.

- Dr. Lum: I would suggest that you get in contact with Dr. Ed D'Avila of the Stockton, California School District. He has spent a great deal of time examining all mental maturity tests in the U.S. - pulling out racial biases from them.
- Mrs. Horta: You can also get in touch with Olivia Martinez - a graduate student at Berkeley who has developed a test for Latinos.
- Dr. Sato: I think that the Task Force established under the Immigration Series Standard in Hawaii is working on this. Write to:
- Rev. Benevideo Juanasa, Director  
Immigration Service Center  
DOE Consulate Project
- Dr. Lum: I understand that there are 2 lady psychiatrists at Mt. Vine Hospital doing a special project on the mental health problems of Chinese kids who are being bussed.
- Dr. Sato: I'd like to respond to the question - what to look for in the Japanese kids. You have first to identify what generation they are. In Hawaii for instance - I don't know if this is also true in San Francisco - my children who are third generation are not quite like me. They are typically American students who have all the problems of the present day American children - exposure to the drug culture and everything else. If the student is an immigrant Japanese, he will still be bringing a lot of his culture. In San Francisco - the Japanese are more concentrated, all together - and the situation here might be a little different.
- Mrs. Reyes: Not only that - the Japanese here are still really a minority group.
- Dr. Togasaki: In the first generation we have two groups: the Japanese married to Caucasians who have their second generation (Japanese-Americans) and the purely Japanese (Issei) who have their second generation

(Nisei). And then there is the third generation (Fransei) who strangely enough seem to be alienated from their second generation parents (Nisei). The Fansei are very sympathetic to the Issei. They are trying to go back to their identity of the first generation, although they don't read nor understand Japanese. They have been brought up in a completely American cultural pattern except that their parents have Japanese faces. The whole household, school, church - everything is American, and these children are very strongly looking for their ethnic identity. They are anti-establishment (Nisei) and they are very critical of this second generation.

Mr. Ling-

Chi Wang: I have one final thing to say which is very much related to this sort of thing that we're talking about. The reason this country is having so much interest in China is because of Nixon's trip. So the public schools here thought it might be a good idea to come out with an audio-visual show (slides) on modern China. A consultant was hired to prepare this thing - completely a-political, non-political just about children's life in China today. But that project was killed, because according to some officials it was too controversial.



## IDENTIFIED GENERAL EDUCATIONAL NEEDS AND SUGGESTED SOLUTIONS

### PROBLEMS

1. Ever increasing number of Asian immigrant students.
2. Diverse cultural, economic and linguistic backgrounds of Asian immigrant children.
  - a. Not all immigrant children with Chinese background speak Chinese, neither do they speak the same Chinese language.
  - b. Not all Filipino children speak Tagalog - there are about 87 Philippine languages.
3. Some schools in San Francisco have predominantly minority students.
4. Teachers' unfamiliarity with the cultural values of the immigrant child's background often leads to misunderstanding of many of the child's behavior patterns.
  - a. Immigrant child's behavior governed by cultural taboos as signs of mental retardation.

### SUGGESTIONS TO TEACHERS AND ADMINISTRATORS

1. Hire more bilingual teachers and counselors with Asian background.
  - a. To provide authority figures with whom Asian students could relate.
  - b. To have personnel who can work closely with Asian families with children undergoing the adjustment period in the new environment.
2. Better placement for such children through ethnic centers to serve as clearinghouse in order to meet needs of newcomers.
  - a. Hire more Chinese Bilingual teachers.
  - b. Hire more Filipino bilingual teachers who speak at least one of the 7 major Philippine languages: Cebuano, Tagalog, Ilokano, Hilgaynon, Bikal, Samar - Leyte, Pampango and Pangasinan.
3. Assign more minority teachers in these schools.
4. Inservice training of teachers on the different cultural backgrounds of the varied ethnic groups in San Francisco.
  - a. Knowledge of the availability and administration of appropriate and reliable mental maturity tests. Some sources are:
    - 1) Dr. Ed D'Avila, Stockton, California School District.
    - 2) Olivia Martinez, graduate student, U.C. Berkeley.
    - 3) Rev. Benevideo Juanasa, Immigration Service Center, DOE Consulate Project, Hawaii.
    - 4) Psychiatry Department, Mt. Vine Hospital, San Francisco.

5. Discriminating attitude towards teachers educated outside of California.
6. Teachers' lack of regard for the immigrant child as a human being with feelings and a cultural background central to his self-image and self-respect.
7. Dearth of ethnic curriculum materials.
8. Lack of personnel in the San Francisco School District knowledgeable in research techniques and in social science to introduce changes in curriculum.
9. Much of the School District's already compiled material on ethnic studies not properly disseminated.
10. Passive attitude of parents to participate in the special programs for Asian immigrants, not from lack of interest but because of cultural inhibitions.
11. Lack of Asian voice in the local media.
5. More realistic certification and hiring requirements for non-California educated Asian teachers.
- 5a. Inservice Training of teachers to develop regard for the immigrant child as an individual (cultural heritage and pride of the student must not be stamped out in the process of acculturation).
  - b. Hire more minority teachers who are able to understand the students better.
- 6a. The Human Rights Commission Reading Panel Suggestions must be incorporated.
  - b. Materials from the different ethnic cultural groups must be included in the school curriculum.
  - c. Fund and organize workshops that would work on ethnic curriculum materials.
- 7a. Send personnel to the ERIC Social Studies Center in Boulder, Colorado for the latest techniques and theories of curriculum in Social Studies.
  - b. Hire a Director of Dissemination of Information.
10. Encouragement of parents to visit and participate in the special programs by keeping them informed of the aims, methods and progress of the programs.
11. Availability of local media to Asian-Americans.

## A STUDY OF CULTURAL VALUES: THE FILIPINO PERSONALITY IN PERSPECTIVE

By Lydia R. Castillo  
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Filipino behavior and speech hinge on certain cultural values and attitudes that are closely tied together. These values and attitudes are not unique to Philippine society, but because of the personalized and interdependent nature of the society, they are quite pronounced.

Pakikisama. To a Filipino, social acceptance is very important. And one's ability to maintain smooth interpersonal relations (SIR) or one's pakikisáma determine one's degree of social acceptance. Pakikisama comes from the Tagalog word sama which means together. Thus -

kasáma = companion

makisáma = to go along with others, and

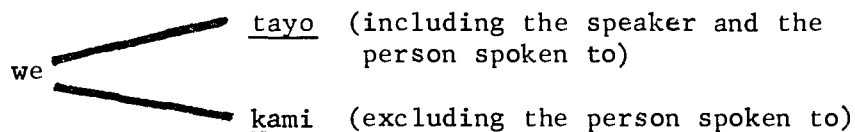
pakikisáma = good human relations

In a way, the number of friends that one has is a gauge of how well he is doing, and the number of people who attend his wake and funeral, how well he has lived. Thus the Filipino wants to get along, to makisáma with others; to go along with the group even when he has conflicting personal interests or duties such as preparing for an examination or attending to routine needs of the household.

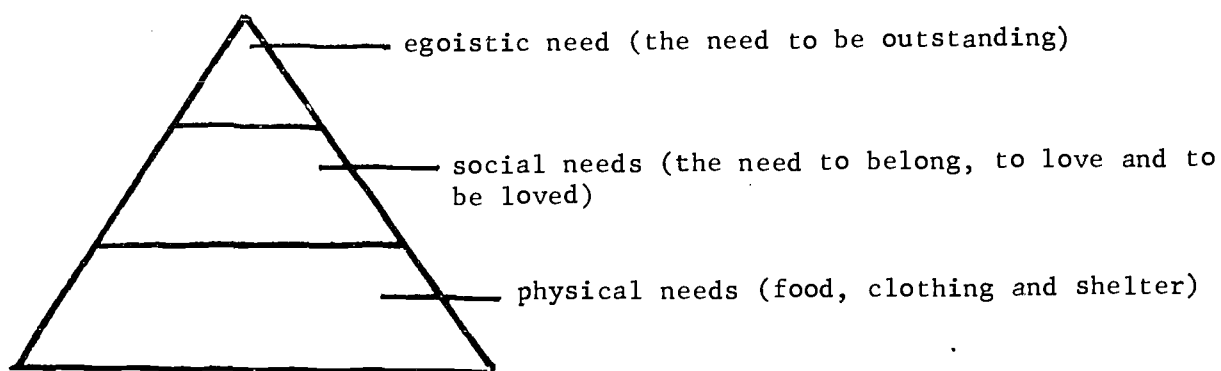
The friendly person who constantly goes along with the group is magaling makisáma or one who gets along well with others. His amiable relationship with the group is rewarded with friendship and social approval. On the other hand, one who shows any signs of refusing or avoiding going along with the group is nagmamalaki or "swelled head," that is, he feels he is better than the group. Thus when one achieves some kind of success, be it getting a college degree, passing a government examination, or getting a promotion, one must be quick to share his success with the group. And this is usually done by giving a party, a "blow-out";

otherwise, one is believed acting superior to the group and is guilty of neglecting or forgetting his friends. By the same token, a boy who has a bag of sweets feels that he must share it with his friends.

Pakikisáma makes an individual social-minded rather than individualistic, but his social-mindedness is limited to a small group. He thinks and acts in terms of kami (the Tagalog exclusive we) rather than ako (I) to avoid being branded as self-centered or proud. In Tagalog (as well as in other Philippine languages) there are two forms of the pronoun we - inclusive and exclusive:



Thinking and acting in terms of kami and identifying himself with the exclusive group, the person who is good at pakikisáma thus buries his individuality within the small social group. To illustrate this, let us use this device that represents the hierarchical needs of man:



There is something paradoxical between the social and egoistic needs in that while the social need is a desire to belong to a group, the egoistic need is a desire to stand out from the group. While pakikisáma affords one a sense of

security, it also stifles one's individuality.

In this connection, there are other Philippine practices that tend to suppress the development of one's individuality or independent behavior:

1. Because of the extended family relationships, the Filipino child from infancy is tended by someone - first by his babysitter who is either a maid (yaya), an older sister, or an aunt.
2. When of early school age, he usually has a buddy or a circle of friends with whom he associates intimately.
3. Again, because of the extended family relationships, whether it be in the big city where houses are bigger than they are in the barrio, the child is almost never left to occupy or sleep in a room by himself. Either a maid, a sibling, or a cousin sleeps in the room with him. So the child does not only get used to being with other people all the time; he also dislikes or fears being alone.
4. The bilateral kinship system extends relationships beyond those of the immediate family. It includes the paternal and maternal grandparents, uncles, aunts and cousins. All are expected to help in the education and upbringing of the child, and they all provide him with a feeling of security and guidance. Aware of all this, the child does not act on his own individual needs or motivations. He always considers the family whenever he makes a decision.
5. The compadre system also increases the number of people upon whom the child is dependent. The child's godparents (ninong and ninang) also help in the upbringing of the child.
6. If the Filipino is not left much to being by himself when his is alive, much more so in death - when his body lies in state. His remains must be watched lest some harm come to it.

Hiya<sup>↑</sup>. Part of the ability to makisama<sup>↑</sup> is one's sensitivity to the feelings of others. The Filipino is careful both in speech and in action so that he does not hiya<sup>↑</sup> (embarrass) himself nor others. Hiya<sup>↑</sup> is "loss of ace," and it embraces the feelings of shame, embarrassment, guilt and shyness.

hiya<sup>↑</sup> = shame

hiyain<sup>↑</sup> = to shame or to embarrass someone

nakakahiya<sup>↑</sup> = very embarrassing

mahiya<sup>↑</sup> = shy

napahiya<sup>↑</sup> = embarrassed, shamed

walang hiya<sup>↑</sup> = shameless (literally, without shame)

That the Filipino child does not ask questions in class is partly due to the concept of hiya<sup>1</sup>. To ask questions is considered shameful, nakakahiya<sup>1</sup>. Only the stupid and ignorant ask questions, or the pilosopo (the individual who wants to show off). Teacher, being figures of authority, are respected; and it is nakakahiya<sup>1</sup> to question them. To challenge figures of authority is to be walang hiya<sup>1</sup>. Besides, to speak when not spoken to is also nakakahiya<sup>1</sup>.

Graceful both in action and in thought, the Filipino is poetic in expressing his philosophical views, and one such view shows how important it is to him not to be shamed: "Hindi baleng huwag mo akong mahalín, huwag mo lang akong hiyaín." (It does not matter if you don't love me, as long as you don't shame me.)

Because of the Filipino's desire to get along (makisáma) and because of his concern for the feelings of others (not to hiya<sup>1</sup> another), he refrains from giving a direct refusal or a straightforward "no." So when he receives an invitation, for instance, he would neither readily accept nor say "no." Instead he'll say, "I'll try to come," which could mean one of three things:

1. Because of his concern for the feelings of others (concepts of hiya<sup>1</sup> and pakikisáma), it could mean: "I won't be able to make it, but since I don't want to hurt your feelings, I won't say no."
2. Because it is not nice (nakakahiya<sup>1</sup>) to appear forward by readily accepting an invitation, it could mean: "I'd like to come, but do you really want me to come? Please convince me that you do by reiterating your invitation."
3. Because of his belief in fate or luck (suwerte), it could mean: "I might be able to come, but since something might present me from coming, I'll not say "yes."

Amor propio, which is from the Spanish language, means "self-love" or "self-esteem." While enhancing self-respect and dignity, it also at times aggravates the extraordinary sensitivity (hiya<sup>1</sup>) of the Filipino. When overplayed it results in unnecessary brawls or violence. For instance - when a man's girl friend fools around, his male ego or sense of masculinity (a core value in Filipino society) is insulted; and his amor propio would make him prone to aggression.

In interdependent Philippine society, interpersonal relations revolve to a great extent around the granting and receiving of favors. Central to this is the concept of utang na loob. Literally, this means a debt inside; but it really means "a sense of gratitude" or "a debt of gratitude."

utang - debt

loob - inside

walang utang na loob - ungrateful

Gratitude is highly valued in Philippine society and this is also expressed in a proverb: "Ang hindi marunong lumingon sa pinanggalingan ay hindi makakarating sa paroroonan." (He who does not have any regard for the place of his origin, will not get to where he's going.)

A child is indebted to his parents for the love and care they give him. If he fails to return these, especially in their old age, the child is regarded as an ingrate (walang utang na loob). He is also thought of as shameless (walang hiya).

A debt of gratitude cannot really be repaid at all, as expressed in another Filipino proverb: "Ang utang na loob, magpakaliit man, utang at utang din, kahit mabayaran. Sa pakitang loob at tapat na damay ay walang salaping sukot maitimbang." (A favor, no matter how small, remains a debt even when paid, for no amount of money can ever fully repay it.)

Ningas Kugon, from the Tagalong work ningas meaning flame and kugon (the name of a tall grass common in the Philippines) is a metaphor for the inability to keep sustained interest in an undertaking. Like the sudden burst of and rapid extinction of the flame in burning kugon, so go the enthusiasm for and interest in many a Filipino venture or project. There is usually an upsurge of enthusiasm, interest, and ritualistic activity at the start of a project. Then the interest lags, and sometimes the project fails. This can be traced to the fact that the Philippines, like many of the South American countries, is an expressive society - the opposite of a goal-oriented or achievement-oriented society such as the

United States. In an expressive society, more value is placed in the means, that is, in how things are done; than in the end, that is, the achievement of practical goals. Material losses incurred by the Filipino from this social attitude are obvious, but on the other hand, he is not turned into a mechanized, impersonal being.

The mañana habit (mañana, from the Spanish word meaning tomorrow) is the tendency to put off for tomorrow what one can do today. This is due in part to the fact that the Filipino does not evaluate time in terms of concrete or material gains, not in terms of the idea that time is gold. To him, time is continuous, not divided into minutes nor hours. While he is not very much bothered by being late, he doesn't mind waiting either. He has a remarkable tolerance for the way things are. While he loses whatever material gains he could have, had he a more utilitarian view of time; yet on the other hand, he enjoys life more than if he lived in a strictly time-structured society. He has more time to enjoy certain things which otherwise he could not. Since he is not in such a hurry, not in a rat race, he has time to stop by and chat and have more personalized relationships. And since he is not very much subjected to time pressure, he is less prone to neurosis.

Suerte, from the Spanish language, means "luck" or "fate." The Filipino often attributes his success or misfortune to suerte. Not much credit is given to effort, to one's ability. Did one pass a government examination? It must be luck. Did one get a raise? It is luck indeed. Did one marry the boss' daughter? Luck has to be thanked, indeed.

Why must luck be behind all these? Partly because the Filipino tends to be fatalistic. He believes in suerte. What if times are different now! Such is life! He accepts his lot with good natured resignation. Better times will come for he believes in the wheel of fortune. Again, he expresses this poetically: "Ang búhay ay párang gulóng. Mínsan ay mapáibabaw, mínsan ay mapáilalim." (Life's like a wheel; sometimes it's up, sometimes it's down.) And his belief in luck he further expresses thus: "Ang kapaláran ko, di ko man hanápin, dúdulog lalápit,



kung talagang ákin." (Even if I don't look for my fortune, it will come if it is meant for me.)

Bahala na, from Bathala, the name of the supreme Being worshipped before the introduction of Christianity, expresses the Filipino's optimistic fatalism.

"Bahala na," he says. God is good; God will take care. So if one has an examination that he is not very well prepared for, he'll take it anyway. Bahala na! If one has a problem he cannot solve, one should not despair. Bahala na! God will help.

While this social attitude is not very conducive to incentive, it prevents neurosis because of its faith in the beneficence of Providence. And having faith in God, the Filipino does not experience as much as Western man does the terrible feelings of alienation, isolation, and despair that are sharply reflected in much of Western literature.

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English - Tagalog - Ilokano  
Glossary of Common Expressions Used in School

Pronunciation Guide

This Guide does not present a detailed contrastive analysis of English - Tagalog - Ilokano sounds. It merely gives some guides for the English - speaking teacher in producing certain Tagalog and Ilokano sounds difficult for him that appear in this Guide.

Consonants. The English consonants /p, t, k/ are aspirated or produced with a puff of air at the beginning of words or stressed syllables. Tagalog and Ilokano /p, t, k/ are not aspirated.

English /h/, spelled ng, never occurs at the beginning of words or syllables, as it often does in Tagalog and Ilokano. It is the ng in bring, king, singing and the n in think, bank, donkey, etc. Tagalog /h/ often occurs initially as in the word for name: ngalan. The English speaker who is not used to producing /h/ at the beginning of words or syllables, either restructures the syllables to avoid an /h/ at the beginning of a syllable or substitute another sound, generally /n/.

Vowels. The a in Philippine languages (as in Tagalog and Ilokano) is sounded as the /a/ in father, far, hard, etc. The i in Philippine languages is sounded as the first part of the diphthong /i / of such English words as meek, bead, leak, etc.

One major difference in the pronunciation of English and Philippine vowels is related to stressing and unstressing. In English, unstressed vowels are given the schwa sound /ə/. For example, the English word móment is stressed on the first syllable. The o sound is given its full value, but the second vowel e is unstressed and is given the schwa sound /ə/. Thus the word is pronounced /mó m<sup>ə</sup>nt/. There is no comparable stressing or unstressing of Tagalog and Ilokano vowel sounds. Each Tagalog and Ilokano vowel sound is given its full value.

Glossary of Common Expressions  
Used in School

By Corazon Ponce  
Bilingual Teacher, Everett Junior High School

ENGLISH	TAGALOG	ILOKANO
<p>I. Introductions</p> <p>1. I'm Mrs. Smith. I'm your (sg.) teacher. your (pl.)</p> <p>2. What's your name?</p> <p>3. How old are you?</p> <p>4. Where do you live?</p> <p>5. What is your father's name? mother's</p>	<p>Si Gí-nang Smith a-kó. A-kó ang in-yóng gu-ró.</p> <p>A-nó ang pa-ngá-lan mó?</p> <p>I-láng ta-ón ka ná?</p> <p>Sa-án ka na-ká-ti-rá?</p> <p>A-nó ang pa-ngá-lán ng<sup>1</sup> tá-tay mó? ng ná-nay mó?</p>	<p>Siác ni Mrs. Smith. 2 Siác i-ti má-es-trám. má-es-trá-yo.</p> <p>A-níá i-ti ná-gan mó?</p> <p>Ma nó i-tí taw-én mó?</p> <p>Sa-dín-no i-ti pág-ya-nan-yo?</p> <p>A-níá i-tí ná-gan ni tá-tang mó? ná-nang mó?</p>
	<p>1. Pronounced nang</p>	<p>1. Pronounced syak. 2. Mo, the second person singular possessive pronoun, when used with a noun ending in a vowel, is attached to the noun and the final o is dropped: <u>maestro mo</u> becomes <u>maestram</u>.</p>

ENGLISH	TAGALOG	ILOKANO
<p>II. Greetings and Leave-takings.</p> <ol style="list-style-type: none"> <li>1. Good morning. Good afternoon.</li> <li>2. How are you?</li> <li>3. Fine. (Very good.)</li> <li>4. Good-bye.</li> <li>5. Regards to your father. <u>mother</u>.</li> <li>6. Thank you. You are welcome.</li> </ol>	<p>Ma-gán-dang u-má-ga. Ma-gán-dang ha-pon. Ko-mús-ta ká? ka-yó? 1 Ma-bú-ti. Pa-á-lam. Í-ko-mús-ta nó a-kó sa tá-tay nó. <u>ná-nay</u> mó. Sa-lá-mat. Ma-láng á-nu-mán.</p>	<p>Na-ím-bag ngá di-gát. Na-ím-bag ngá ma-lém. Ko-mús-ta ká? ka-yó? Ná-sa-yá-at met. Cas-tán. Pa-ko-mús tá-am ni tá-tang-mó. <u>ná-nang</u> mó. Di-yós i-tí ag-ngí-na. A-wán i-ti a-niá-man ná.</p>
<p>Plural of <u>ka</u></p>		

ENGLISH	TAGALOG	ILOKANO
<p>III. Expressions related to classroom conduct:</p> <ol style="list-style-type: none"> <li>1. Please be seated. or sit down.</li> <li>2. Keep quiet.</li> <li>3. Listen.</li> <li>4. Be careful.</li> <li>5. Raise your hand.</li> <li>6. What goes on here?</li> </ol>	<p>Ma-u-pó ka-yó.<sup>1</sup></p> <p>Tú-ma-hí-mik ka-yó.</p> <p>Má-ki-níg ka-yó.</p> <p>Mág-í-ngat ka. ka-yó.</p> <p>Í-ta-ás mó ang i-yóng ka máy.</p> <p>A-nó ang náng-ya-yá-ri dí-to?</p>	<p>Ág-tu-gáv ka-yó.<sup>1</sup></p> <p>Á-gu-lí-mek ka-yó. Ág-tal-ná ka yó.</p> <p>Dum-ngég ka-yó.</p> <p>A-gán-nad ka. ka-yó.</p> <p>Í-ngá-tom déy-ta í-man.</p> <p>A-nía i-tí ma-ár-ará-mid di-tóy?</p>
	<p><sup>1</sup>Plural of <u>ka</u>.</p>	<p><sup>1</sup>Plural of <u>ka</u>.</p>



ENGLISH	TAGALOG	ILOKANO
<p>IV. Expressions related to classroom instruction and materials.</p> <ol style="list-style-type: none"> <li>1. Take out your <u>pencil</u>. <u>book</u>, <u>crayon</u>, <u>paper</u>.</li> <li>2. Put away your _____.</li> <li>3. Straighten up your <u>tables</u>. <u>chairs</u>.</li> <li>4. Read your book.</li> <li>5. Write your name.</li> <li>6. Please stand up. Please sit down.</li> </ol>	<p>I-la-bás nin-yó ang in-yóng lá-pis. a-klát. kra-yó-la. pa-pél.</p> <p>I-tá-go nin-yó ang in-yóng _____.</p> <p>A-yú-sin ang mgá mé-sá nin-yó, u-pú-an nin-yó.</p> <p>Ba-sá-hin mó ang i-yóng a-klát.</p> <p>I-su-lat mo ang pa-nga-lan-mo.</p> <p>Tú-ma-yó ka. Ma-u-po ka.</p>	<p>I-ru-ár yó dey-ta lá-pis yó.<sup>1</sup> li-bró yó. kra-yó-la yó. pa-pél yó.</p> <p>I-dú-lin yó dey-tá _____ yó.</p> <p>I-sim-pá yó da-gui-tá lá-mi-sá-an yó. tu-gaw yó.</p> <p>Ba-sá-em ta li-bróm.</p> <p>I-sú-rat mó ta ná-gan-mo.</p> <p>Tu-mák-der ka. Ag-tu-gaw-ka.</p> <p><sup>1</sup>Plural of <u>mo</u>.</p>



ENGLISH	TAGALOG	ILOKANO
7. Erase the board.	Bú-ra-hín mó ang pi-sá-ra	Pu-ná-sam dey-diáy pi-sá-ra.
8. Close the door. window.	Í-sa-rá mó ang pin-tò. bin-tá-na.	Í-ser-rám dey diay ru-a-ngan. ben-ta-na.
9. Take this to the office.	Dal-hín mo i-tó sa táng-gá-pan.	Í-pán mó dey-toy di-diáy ó-pi-si-na.
10. Go and see the principal.	Ma-kí-pag-ki-ta ká sa pú-nong gú-rò.	Ma-pan-ka diáy a-yan ni prin-si-pál.
11. Line up.	Mag-lín-ya ka-yó.	Ag-lín-ya ka-yó.
12. Go out quietly, Don't be noisy.	Lu-ma-bás ka-yóng ta-hí-mik. Huwag ka-yóng ma-i-ngay.	Á-gu-li-mek ka-yó nga rum-u-ár. Sa-án ka yó nga ag-tá-ta-ga-ri.
13. Return the books in their proper place.	Í-sa-ú-li ang mga ad-lat sa dá-ting lu-gar.	Í-su-blí you dá-gui-tá li-bró di-diáy pág-ya-nán-da.
14. Bring this letter home.	Í-u-wí nín-yó i-tóng sú-lat.	Í-yá-wid yó dey-toy sú-rat.

ENGLISH	TAGALOG	ILOKANO
<p>15. Have your parents sign it.</p> <p>16. Do you understand?</p> <p>17. Do you have any questions?</p> <p>18. Come here.</p> <p>V. Health Conversations:</p> <p>1. What's the matter John? How do you feel?</p> <p>2. Are you sick? Do you feel hot? hungry? cold? tired?</p>	<p>Pa-lá-g-da-án nin-yó i-to sa in-yóng ma-gu-lang.</p> <p>Na-in-tin-di-hán ba nin-yó?</p> <p>Máy-ro-on bá ka-yong ta-nong?</p> <p>Ha-li-ka di-to.</p> <p>A-nó ang nang-yá-yá-ri John? A-nó ang na-ra-rám-da-mán mó?</p> <p>Máy-sa-kít ka bá? Na-i-i-ni-tan ka bá? Na-gu-gu-tóm ka bá? Gi-ni-gi-naw ka bá? Na-pá-pa-god ka bá?</p> <p><u>l</u>ba - is a signal for a question.</p>	<p>Pa-pir-má-an yó dey-tóy ka-dá na-gan-nák ka-dá-ka-yo.</p> <p>Má-a-wá-tan yó?</p> <p>Ad-dá ka-yát yo nga sa-lud-so-den.</p> <p>U-máy-ka di-toy.</p> <p>A-niá i-tí na-pa-sá-mak John? A-niá i-tí ma-ric-nám?</p> <p>Ag-sa-kít ka? Pu-dó-ten ka? Má-bí-sín ka? Ma-lám-min ka? Na-bannog?</p>





## ENGLISH

## TAGALOG

## ILOKANO

Do you feel dizzy?  
sleepy?  
thirsty?  
well?

Na-hi-hi-lo ka bá?  
I-ná-án-tok ka bá?  
Na-ú-ú-haw ka ba?  
Ma-bú-ti bá ang pa-kí-rám-dám mo?

Ma-ú-law ká?  
Ma-ka-tú-rog ka?  
Ma-ka-i-nóm ka?  
Na-sa-yá-at i-ti ric-nám?

3. Do you want to go to the bathroom?  
cafeteria?

Gús-tó mo bang pú-mun-tá sá ko-bé-ta?  
ka-i-nan?

Ca-yát mó i-tí ma-pán di-diay ca-sil-la?  
pá nga-nán?  
pá-ra-a-ngan?

Do you want milk?

Gús-to mo bang ga-tas?

Ca-yát-mó i-tí gá-tás?

4. Marcia is absent in class.

Wa-lá si Mária sa klá-se.

A-wán ni Mária di-diay klá-se.

She is at home.  
sick.

Ná-sa bá-hay ni-lá.

Ad-dá di-diay ba-láy da.  
Ag-sa-kit.<sup>3</sup>

She went home.

Ú-mu-wí si-yá.

Na-gá-wid.

5. There is no class tomorrow.

Wa-láng pá-sok bú-kas.

A-wan i-ti kla-se in-ton bi-gát.

<sup>1</sup>diay pronounced dyay.

<sup>2</sup>ll in casilla is pronounced lya.

<sup>3</sup>understood subject he or she.

ENGLISH	TAGALOG	ILOKANO
<p>VI. Weather, transportation, food, etc.</p> <ol style="list-style-type: none"> <li>1. Is it raining? Has the rain stopped?</li> <li>2. Is it cold outside?</li> <li>3. What ride do you take to school?  Do you take the streetcar? bus?</li> <li>4. Do you eat here? in school? outside?</li> <li>5. Did you bring (your) lunch?</li> <li>6. Do you have money to buy lunch?</li> </ol>	<p>Ú-mu' u-lán bá? Hu-min-tó na ba ang u-lán? Má-gi-náw bá sa la-bás? A-nó áng sa-sak-yan mó pag-pá-sók? Su-má-sa-káy ka bá sa trám-bi-yá? bús? (boos) Ku-ma-káin ka bá dí-to? sa pa-a-rra-lan? sa la-bás? Nág-ba-bá-on ka ba? Máy dá-lá ka bang pé-rra pám-bi-lí ng pag-ká-in?</p>	<p>Ag-túd-tu-dó? Nag-sar-deng i-tí tú-dón? Ná-lam-éc di-tá ru-ár? A-niá i-tí pág-lu-gá-nam ngá ma-pán es-cué-la? Ag-lú-gan ká i-ti trám-bi-yá? track? Ma-ngán ká di-toy? di-diay es-cué-la? di-diay ru-ár? In-tú-got mó tay bá-lon mo? Nag-bá-lon ká? Ad-dá in-tú-got mó ngá i-gá-táng i-tí ca-ném?</p>

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