

dilo dilo dilo dilo

Defenders of the Indigenous Languages of the Archipelago

FILIPINO  
is **NOT** our  
LANGUAGE

Learn why it is not and find out what is

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[www.dila.ph](http://www.dila.ph)

[www.groups.yahoo.com/group/dila](http://www.groups.yahoo.com/group/dila)

dilo dilo dilo dilo

In your memory Carmen Mirafior and Marc Mangalindan we dedicate.

**The 1987 constitution's language law, premeditated to be vague:**

*The national language of the Philippines is Filipino. As it evolves, it shall be further developed and enriched on the basis of existing Philippine and other languages. Subject to provisions of law and as the Congress may deem appropriate, the Government shall take steps to initiate and sustain the use of Filipino as a medium of official communication and as language of instruction in the educational system.*

*For purposes of communication and instruction, the official languages of the Philippines are Filipino and, until otherwise provided by law, English.*

**Excerpt from groups.yahoo.com/group/dila, a refusal to be cowed:**

The only future for languages not loved by enough of its speakers is death. We should never hang our heads down in shame, unable to state the plain truth that Tagalog is killing our languages.

2006-07

In DILA, we are free to use any indigenous tongue except for the subdialect. This rule we strictly apply to raise awareness of how much Tagalog has been sweeping aside our languages from their traditional areas. DILA has been the very first and foremost opponent of Tagalogization, one that is comprised of our multiple nations. Those in the media, academe and government who seek to destroy the non-Tagalogs find their justification in the Corazon Aquino Constitution. To defend the indigenous languages, we have to know first who to defend against.

2006-06

## Foreword

We organized DILA in 2001 to defend the language rights of all our ethno-linguistic groups. It is said that of the 7,000 languages spoken around the world today, more than half are expected to be lost in this century alone. They might disappear from causes like wars and disasters but what concerns us is when the reason is that another tongue is forcibly imposed by government. When that happens, disuse of the native tongue follows and the ultimate result is extinction. Since the introduction of a national language in our country in 1935, our 163 non-national languages have declined and deteriorated. All these and more are lucidly presented in the following posts and articles lifted from our group page on the Internet (<http://groups.yahoo.com/group/dila>). A note from our founder comes after this introduction.

It was concern about the disappearance of Kapampangan culture that sparked my involvement at first but now we have representation from the largest ethnic groups in Luzon and the Visayas and from several others. Steps are gradually being taken, two universities in Pampanga are including in their curriculum the study of Kapampangan language, history and culture while the City of San Fernando is restoring Kapampangan as the language of instruction in the primary grades in the city. But more remains to be done.

DILA is committed to legal and peaceful means in achieving our aims, and welcomes those who share our noble cause to protect our peoples and languages from extinction. May the Lord bless His languages.

**Josefina D. Henson**  
President

## The Founding of DILA

Like most writers in the vernacular, I did not develop any skill in writing in Kapampangan until late in life. I was just influenced by an uncle of mine who encouraged me to write in it and I became what one would call a prolific writer in it.

Then something made me realize that I was just wasting my time in such an endeavor. With Tagalog lording it over in all media of communication (TV, radio, movies) and with it as the medium of instruction in our schools, I started to have the feeling that someday soon, my province would (heaven forbid) eventually become Tagalog-speaking. All my works as well as the literature of both my contemporaries and those before me would just go down the drain then. The language policy in the Philippines, I thought, favored only the national language and neglected all the others even in the regions they are indigenous to. So, I became uneasy and worried about the future of my language that I eventually stopped writing in the vernacular and just resorted to doing research in the Internet to while the time away.

Then sometime during the fall season of 2001, I came across an article entitled *Ethnic Cleansing in the Philippines*. I readily agreed with the projection of a country trying to annihilate all the languages except for one in its effort to just have one language, and hence some sort of unity. I lost no time in getting in touch with the author and found a mutual desire and common goal in the protection and promotion of our languages.

Then I formed a Yahoo group, temporarily naming it United non-Tagalogs. That was on November 1, 2001, although it seems that it has been around for a much longer time on account of the numerous messages over the passing months.

**Ernie Turla**

2003-06

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## CRIMINAL LANGUAGE OF THE PHILIPPINES

*The late journalist wrote extensively on the language provision of each of the past three constitutions. Howsoever that it has been named (Tagalog, Pilipino or Filipino), the only truthful way to describe the national language is that it is illegitimate. His newspaper columns from 1983 to 1991 tell us why.*

### **Vicente Albano Pacis**

Daily Express, May 23, 1983

I have searched through the pertinent pages of the 11-volume Constitutional Convention Record published by the House of Representatives in 1967 and nowhere have I found any resolution duly approved by the Convention resembling the provision which became Article XIII, Section 3 of the 1935 Constitution.

This smuggled provision reads: "The National Assembly shall take steps toward the development and adoption of a common national language based on one of the existing native languages..." What the Convention duly approved read: "The National Assembly shall take steps towards the development of a common national language based on existing native language [sic]."

The duly approved provision called for a national language based on all the existing native languages. It provided as Recto said before the final voting on this resolution took place, to which its author, Wenceslao Vinzons of Camarines Norte concurred: "Le inteligencia es que se va a formar una amalgama de los dialectos?" (The understanding is that an amalgam of the dialects is to be formed?) And Vinzons replied: "The interpretation of the President is understood." The voting

forthwith took place and the Vinzons resolution was approved overwhelmingly.

Before the voting took place, there had been offered various amendments to the Vinzons resolution. One was to the effect that Tagalog be made the national language, another that it be Cebuano, another that it be Ilocano, etc. All the amendments were voted upon one by one. The amendment in favor of Tagalog was defeated by a vote of 71 against and 47 in favor. The viva voce votes in favor of the Vinzons resolution was so overwhelming that it was simply recorded as approved. What the Convention had emphatically rejected as an amendment found its way to the Constitution disguised and posturing as the duly-approved provision. (See Constitutional Convention Record, Vol. IX, pp. 412-417 and Vol. X, pp. 392-498.)

The Constitutional Convention Record was printed only when delegate Cornelio T. Villareal became the Speaker of the Lower House. It was then that his fellow delegates asked him to work for the appropriation of the needed money. And it was only after my good friend, Dr. Pareja, House secretary, gave me a set of the Record that I discovered the unpardonable deception perpetrated to ensure the place of Tagalog as the national language. For when the smuggled provision limited the basis of the language as "one of the existing native languages," Tagalog was the foregone choice.

Philippine Daily Inquirer, August 2, 1987

Pilipino, now Filipino, is living up to its history. It began from a criminal act of tampering with no less than the Constitution, so it continues by making a joke out of constitutional provisions.

Philippine Daily Inquirer, *September 6, 1988*

The 1972 Constitution, obviously expressing disappointment that Tagalog was becoming the common language, provided for the development of another language called Filipino. The only thing the government did under this provision was change the spelling from Pilipino to Filipino.

Section 4 [of Article XIV in the 1987 Constitution] provides that Filipino shall be further developed by enriching its vocabulary from the other native languages as well as from foreign languages. This could be implemented by virtually embargoing Tagalog acquisitions, Tagalog having a fifty-year headway gained by cheating.

Philippine Daily Inquirer, *October 1, 1991*

Another cancer in the Constitution should have been discovered by Recto and cauterized unless he himself perpetrated it. He was the only person in the Convention who could have committed it although he may have had to get Quezon's approval or Quezon himself may have put him to it. This is the sabotage of the Convention's approved resolution on the national language when it was incorporated as part of the 1935 Constitution.

Both Quezon and Recto were Tagalog and Quezon was about the first to urge a common national language. He also suddenly stopped my series of articles on the new constitution in the *Herald*, using a typewritten record of the Convention as source. Was he afraid I would discover the sabotaged common language provision? He and Recto also refused to have the records printed in spite of yearly petitions of surviving delegates to the Convention.



## THE SUBDIALECT FILIPINO

### **Guerrero de la Paz**

What is "Filipino?"

There is much difference of opinion on this matter. According to one school of thought, Filipino is not only different from Tagalog, but that it (Filipino) still does not exist, but on the contrary, it still has to be developed. If one were to pursue this argument to its logical conclusion, it would lead to the authorities stopping the compulsory teaching of "Filipino" in schools, and ending its use in government, since such a language still does not exist.

That this opinion has influence even in government can be gleaned from the fact that it was the argument used by the Cebu Regional Trial Court in 1990, when it stopped the Department of Education, Culture and Sports and its officials in the Central Visayas from requiring the use of Filipino as a medium of instruction in schools in Cebu (Philippine Daily Inquirer, June 10, 1990). We all know that this issue became moot and academic when the Cebu Provincial Board withdrew the ban on the compulsory teaching of the putative national language on the "request" of then President Joseph Estrada in 1998.

<http://newsflash.org/199810/ht/ht000561.htm>

On the other hand, the predominant view these days (incidentally, that held by the authorities, at least at DepEd/DepTag) is that Filipino already exists. The following is taken from an article by the late Bro. Andrew Gonzalez, one of the staunch supporters of Filipino:

"The national language of the Philippines is Filipino, a language in the process of development and modernisation; it is based on the Manila lingua franca which is fast spreading across the Philippines and is used in urban centers into the country.

"De jure, it is named in the 1987 Constitution of the Republic of the Philippines a language that will be enriched with elements (largely vocabulary) from the other Philippine languages and non-local languages used in the Philippines. De facto, the structural base of Filipino is Tagalog, a language spoken in Manila and in the provinces of Rizal, Cavite, Laguna, Batangas, Quezon, Camarines Norte to the south of Manila and Bulacan, Nueva Ecija, and part of Tarlac to the north of Manila. The enrichment has been going on as the language spreads itself through the mass media and as a medium of instruction in schools at all levels."

<http://multilingual-matters.net/jmmd/019/0487/jmmd0190487.pdf>

It is therefore clear (from a Tagalogista source) that Filipino is based on Tagalog, specifically the form of Tagalog spoken in Manila. This explains the DILA stand that "Filipino," as taught in Philippine schools today, is a subdialect of the Manila dialect of the Tagalog language.

The question is, does a language lose its identity and become another language when it borrows from other languages? This question is at the heart of the Tagalogista argument, that simply by borrowing from other Philippine languages, Tagalog (or Manila Tagalog) has become an entirely different language, "Filipino."

Take the case of English. English is perhaps unmatched in the number of words it has borrowed from other languages. According to **The Miracle of Language** by Charlton Laird (Greenwich, Conn.: Fawcett Publications, Inc., 1953), "in one

of the large dictionaries like the New International, more than half the words are likely to come from Latin, and of these more than half are likely to come through French" (p.81). Yet, no one is seriously proposing to change the name of English to, say, Anglo-Latin or Anglo-French on this basis. It is still English, which remains the same language as that used by Shakespeare four centuries ago, and is also the language spoken in the United States, Britain, Australia and English Canada.

Let's examine the case of Tagalog/Filipino. A possible indication of the contributions of the non-Tagalog languages to the contemporary speech of Manila might be found in **Tagalog Slang Dictionary** by R.David Zorc and Rachel San Miguel (Manila: De La Salle University Press, 1990). Slang would tend to be more receptive to loanwords than, say, the literary language, or the standard form of the language. Yet, according to the introduction to the book (by Dr. Zorc), only 2% of the entries are from "Bisayan" (not differentiated according to individual language), while Kapampangan and Ilokano account for another 0.1% each. No other Philippine language is mentioned individually in the estimates. In other words, the non-Tagalog Philippine languages had an aggregate contribution of less than 3% to the Tagalog slang vocabulary. Thus, the "basis of the national language" has a long way to go before it can be said to be an amalgam of the Philippine languages, as many Tagalogistas assert.

To be fair, it must also be mentioned that 38% of the words in Zorc's and San Miguel's dictionary come from English, and 17% from Spanish (it must be pointed out that slang words comprise only a portion of the total vocabulary of a language). But then, Bikol does not cease to be Bikol, nor does Hiligaynon stop being Hiligaynon, by borrowing from Spanish or English. Why should Tagalog become "Filipino" when it does?

One might also cite the on-going debate in the Tagalog Wikipedia over whether to rename it the "Filipino" Wikipedia (instead of its current name) as proof that the boundary between Tagalog and Filipino is far from clear even to speakers themselves.

It is obvious then that the so-called "Filipino" is merely a form of Tagalog, and not a separate language. Not surprisingly, the Ethnologue classifies Filipino as being the same as Tagalog:

### **Filipino**

[fil] Throughout the country. Alternate names: Pilipino. Classification: Austronesian, Malayo-Polynesian, Meso Philippine, Central Philippine, Tagalog

[http://www.ethnologue.com/show\\_country.asp?name=PH](http://www.ethnologue.com/show_country.asp?name=PH)

And, as we have said, **DILA chooses to be more specific: it considers "Filipino" a subdialect of the Manila dialect of Tagalog.**

## A Chronology of the Subdialect

### **1934**

Proponents of Tagalog in government are reportedly involved in efforts to change the language provision in the draft Constitution, so that "a common national language based on existing native languages" becomes "a common national language based on one of the existing native languages." (Art. XIV Sect. 3) of the 1935 Constitution.

[Source: Vicente Albano Pacis, on national language issue, Philippines Daily Express, May 23, 1983]

### **1936**

In his message to the First National Assembly on October 27, 1936, Quezon recommended "the creation of an institute of national language which will study the Philippine dialects... for the purpose of developing and adopting a common national language."

[Source: "The Case for Pilipino" by Apolinar B. Parale (Manila: MCS Enterprises, 1970)]

### **1937**

On November 12, 1937, the First National Assembly approves a law creating a National Language Institute to make a study and survey of each of the existing native dialects, with a view to choosing one which was to be used as a basis for the national language of the Philippines.

[Source: <http://www.geocities.com/athens/academy/3727/tagalog2.htm>]

### **1937**

On December 31, 1937, President Quezon proclaimed the language based on Tagalog as the National Language of the Philippines. The then President Manuel L. Quezon appointed to compose the Institute, Jaime C. De Veyra, as chairman, representing Samar-Leyte-Visayan; Santiago A. Fonacier, representing the Ilocano regions; Filemon Sotto (Cebu-Visayan); Casimiro Perfecto (Bicol); Felix S. Sales Rodriguez (Panay-Visayan); Hadji Butu (the Muslims) and Cecilio Lopez (Tagalog), as members. The reasons why Tagalog was so chosen were the following:

1. Tagalog is widely spoken and the most understood in all the regions of the Philippines;
2. It is not divided into dialects as Visayan is;
3. Tagalog literature is the richest. More books are written in Tagalog than in any other native language;
4. Tagalog has always been the language of Manila, the capital city, even long before the Spaniards came;
5. Tagalog was the language of the Revolution and Katipunan---two incidents in Philippine history that have left us a heritage we all can be proud of.

[Source: <http://www.geocities.com/athens/academy/3727/tagalog2.htm>]

### **1938**

On June 18, 1938, the National Assembly created the Institute of National Language (this is different from the National Language Institute which was then dissolved). This new Institute was given the task of preparing a dictionary and a grammar to be published not later than two years after the President's proclamation of the National Language. Within the time limit given, the Institute prepared and submitted to the President a Tagalog-English vocabulary, authored by Dr. Cecilio Lopez; and a grammar entitled Balarila ng wikang Pambansa, authored by Lope K. Santos.

[Source: <http://www.geocities.com/athens/academy/3727/tagalog2.htm>]

## **1940**

On April 12, 1940, Quezon issues Exec. Order 263 requiring all public and private schools and private teacher training institutes to teach in the fourth year of all high schools the national language.

[Source: "The Case for Pilipino" by Apolinar B. Parale, 1970]

## **1940-41**

The teaching of the National Language was set in the fourth year of all high schools, and the second year of all normal schools in both public and private schools in the Philippines.

[Source: <http://www.geocities.com/athens/academy/3727/tagalog2.htm>]

## **1942**

In July 1942 a notice on the official language in the Philippines was promulgated claiming that the official language of the Philippines be Japanese or Tagalog, but for the time being English be allowed to be used.

[Source: <http://ec.hku.hk/kd96proc/authors/papers/miyawaki.htm>]

## **1942-45**

The propagation and use of Tagalog is encouraged during the Japanese occupation. Article IX Section 3 of the 1943 Constitution reads: "The government shall take steps toward the development and propagation of Tagalog as the national language." According to Padolina and Magno (*Chemical Education in the Philippines*), "The Japanese aggressors instituted the teaching of Nippongo, together with the use of Tagalog to replace English in government, to eliminate traces of American influence."

[Source: [http://www.sil.org/asia/ldc/plenary\\_papers/andrew\\_gonzales.pdf](http://www.sil.org/asia/ldc/plenary_papers/andrew_gonzales.pdf)  
[www.chanrobles.com/1943constitutionofthephilippines.html](http://www.chanrobles.com/1943constitutionofthephilippines.html)

<http://www.t.soka.ac.jp/chem/CEAP/Philippines.html>]

## **1946**

Commonwealth Act No. 570 was promulgated on July 4, 1946 when the independence of the Philippines was granted by the United States. It provides for the use of the National Language as one of the official languages of the Philippines (with Spanish and English) in government offices.

[Source: <http://www.geocities.com/athens/academy/3727/tagalog2.htm>]

## **1956**

May 26, 1956, the official Filipino [sic] version of the National Anthem, *Lupang Hinirang*, translated by Idefonso Santos and Julian Cruz Balmaceda, was proclaimed.

[Source: <http://www.msc.edu.ph/centennial/spirit.html>]

## **1959**

On August 13, 1959, the Dept. Order enjoining every Filipino to observe National Language Week on August 13-19 of every year is issued. It also provided that the National Language shall be referred to as "Pilipino" to impress upon the National Language the indelible character of Filipino nationhood.

[Source: "The Case for Pilipino" by Apolinar B. Parale, 1970]

## **1961**

In 1961 the office of the Secretary of Education enforced the use of the term Pilipino when referring to the National Language.

[Source: <http://www.geocities.com/athens/academy/3727/tagalog2.htm>]

## **1962**

Philippine stamps switch from English to Pilipino-Tagalog.

## **1967**

Philippine coins switch from English to Pilipino-Tagalog.

## **1973**

Under the martial law government of President Ferdinand Marcos, NBE (National Board of Education) Resolution No. 73-7, s.1973 makes bilingual education in English and Pilipino the official policy in Philippine education.

[Source: <http://www.ncca.gov.ph/culture&arts/cularts/others/language/language-policies.htm>]

## **1974**

Under President Marcos, DECS Order No. 25, s.1974 provides that Pilipino shall be used as the medium of instruction in social studies/social sciences, music, arts, physical education, home economics, practical arts and character education. English, on the other hand is allocated to science, mathematics and technology subjects. In effect, the use of the vernaculars in the first two grades is abolished.

[Source: <http://www.ncca.gov.ph/culture&arts/cularts/others/language/language-policies.htm>]

## **1986**

President Corazon Aquino creates the 1986 Constitutional Commission, which drafts a new Constitution (ratified in 1987), the first such Philippine fundamental law which explicitly states that a national language, Filipino, already exists (Art. XIV Sect. 7). Both Filipino and English are official languages. Under this Constitution, however, English may be abolished by a mere act of Congress, while Filipino can only be abolished by amending

or repealing the Constitution.

[Source: Constitution of the Republic of the Philippines. Constitutional Commission of 1986]

**1987**

Education Secretary Lourdes Quisumbing issues Department Order No. 52, s.1987, the 1987 Policy on Bilingual Education, which requires the use of Filipino as a medium of instruction in schools at all levels in addition to English under the bilingual education policy. This in effect confirms the continuing validity of DECS Order No. 25, s.1974 issued by the Marcos martial law government.

[Sources: Philippine Daily Inquirer, June 10, 1990; <http://ncca.gov.ph/culture&arts/cularts/others/language/language-policies.htm>]

**1987**

Acting Bataan Governor Leonardo Roman directs all local officials in the province to use Pilipino as the official language in all symposia, sessions and official communications.

[Source: Philippine Daily Inquirer, December 28, 1987]

**1988**

Mayor Macario Asistio, Jr. orders the use of Pilipino in all transmittal letters, memorandums [sic], orders and official communications, in the city government of Caloocan, in effect banning the use of English.

[Source: Manila Times, April 14, 1988]

**1988**

The Department of Local Government under Secretary Luis Santos directs the use of Filipino as the official medium of communication at the local level.

[Source: Manila Bulletin, August 11, 1988]

**1988**

On August 25, 1988, President Corazon Aquino signs Executive Order No. 335 enjoining all departments/bureaus/offices/agencies/instrumentalities of the government to take such steps as are necessary for the purpose of using the Filipino language in official transactions, communications, and correspondence, replacing English as the official medium of communication in government.

[Sources: Philippine Daily Inquirer, September 2, 1988; <http://ncca.gov.ph/culture&arts/cularts/others/language/language-policies.htm>]



**1988**

DECS Order No. 84 issued by Secretary Quisumbing directs DECS officials to implement President Aquino's Executive Order 335, requiring the use of Filipino in all government transactions and communications.

[Source: Philippine Daily Inquirer, June 10, 1990]

**1988**

Brig. Gen. Alfredo Lim, superintendent of the Western Police District, orders WPD officers and men to use Filipino in messages to and from mobile patrol cars in line with President Aquino's order directing all military and police forces to use the national language.

[Source: Manila Bulletin, November 5, 1988]

**1989**

In response to President Aquino's Executive Order No. 335, members of the Cebu provincial board and Cebu City council pass separate resolutions deploring the presidential order. Later, the Cebu provincial board passes an ordinance banning the use of Filipino-Tagalog as medium of instruction in Cebu's schools, and as a medium of official communication in the province. This is followed by a resolution calling for a change of the name of the "Sangguniang Panlalawigan" (provincial board) to "Balay Balauranan," (with the members to be called "Magbabalaod"), and another calling for the singing of the national anthem in Cebuano.

[Source: Manila Bulletin, October 3, 1989]

**1989**

Ninety-seven congressmen from both the administration and the opposition sign Resolution 1418, which urges President Aquino to withdraw or suspend Executive Order 335. In addition, Rep. Maria Clara Lobregat (LDP, Zamboanga City), one of the authors, files House Bill 1419, also urging President Aquino to withdraw E.O. 335, as well as DECS orders which seek to implement it.

[Source: Malaya, August 16, 1989; Philippine Journal, February 13, 1990]

**1990**

Cebu officials petition the Cebu regional trial court to stop the Central Visayas officials of the Department of Education, Culture and Sports from requiring the use of Filipino as a medium of instruction in schools in Cebu. The court issues a writ of preliminary injunction on June 8, stopping the implementation of DECS Order Nos. 52, 84 and 21, in effect preventing the department from requiring Filipino as a medium of instruction in Cebu schools, or as a medium of government communications and transactions

in DECS offices in Cebu.

[Source: Philippine Daily Inquirer, June 10 and 17, 1990]

**1990**

DECS Order 21 issued by Secretary Isidro Cariño (under President Aquino) enjoins the use of Filipino in reciting the oath of allegiance to the constitution and the country.

[Source: Philippine Daily Inquirer, June 10, 1990]

**1998**

The "Flag and Heraldic Code of the Philippines" (Republic Act 8491, approved February 12, 1998) prohibits the singing of the National Anthem in a language other than the "national language".

[Source: <http://www.gov.ph/aboutphil/RA8491.asp>]

**1998**

The congressional body (EDCOM) jointly headed by House Minority Leader Carlos Padilla and Sen. Edgardo Angara recommends the adoption of Filipino from Grade 3 towards the rest of a student's schooling.

[Source: <http://www.mb.com.ph/MTNN2005050433956.html>]

**1998**

President Joseph Estrada issues a directive to the DECS to spearhead a heightened campaign to propagate Filipino.

[Source: The Philippine Star, May 19, 1999]

**1998**

In Oct. 21, 1998, President Joseph Estrada urges the "Sangguniang Panlalawigan" of Cebu (Cebu provincial board) to repeal two ordinances which ban the use of Filipino as the medium of instruction in schools in the province. Estrada had earlier sent a letter-memorandum to the Cebu provincial board through its presiding officer, Cebu Vice-Governor Fernando Celeste, pointing out that Ordinances No. 89-8 and 95-11 ran counter to the purpose and spirit of the 1987 Policy on Bilingual Education.

[Source: <http://www.newsflash.org/199810/ht/ht000561.htm>]

**1999**

Education Secretary Andrew Gonzalez (under President Estrada) announces the implementation of a program which would replace English with three major "dialects" [sic], Tagalog, Ilocano and Cebuano, in Grade 1, after which (Grades 2 to 4) Filipino will be used except when the subject is English.

[Source: The Philippine Star, May 19, 1999]

**2002**

The “Sangguniang Panlungsod” of Iligan City passed a resolution prohibiting their Cebuano version of the Lupang Hinirang---Mutyang Pinangga. This came after Councilor Alfredo Busico protested that they were violating Republic Act 8491 or the National Flag and Heraldic Law. Violating the law incurs up to a P20,000 fine or imprisonment of not more than a year.

[Source: Philippine Daily Inquirer, November 20, 2002]

**2003**

President Gloria Macapagal-Arroyo directs the Department of Education to restore English as the primary medium of instruction.

**2004**

Representatives Liza Maza, Satur Ocampo, Teodoro Casiño, Joel Virador, Crispin Beltran and Rafael Mariano, who represent party-list groups in Congress, file House Bill No. 1563, written in Filipino, which seeks to make “Filipino” the main medium of instruction in Philippine schools.

[Source: INQ7.net, May 7, 2005]

**2004**

House Bills No. 676, 2846, 2894, 3203 are filed by Reps. Alipio Badelles (NPC, Lanao del Norte); Raul del Mar (Lakas, Cebu); Eduardo Gullas (Lakas, Cebu) and Luis Villafuerte Jr. (Kampi, Camarines Sur), respectively. The bills provide for the use of English as the main medium of instruction; the vernacular may be used as an auxiliary medium in the first grade.

[Source: INQ7.net, May 7, 2005]

**2006**

September 19, 2006, voting 132-7, the House of Representatives approved on third and final reading a bill mandating English as the medium of instruction in all schools across the country. House Bill 4701 or An Act to Strengthen and Enhance the Use of English as the Medium of Instruction in Philippine Schools, was approved in plenary Tuesday night.

[Source: The Philippine Star, September 21, 2006]

## CLEANSING THE NON-TAGALOG NATIONALITIES

**Benjie Yballe**

In 1998 I published “Ethnic Cleansing in the Philippines” on the Internet under the name Herb Mantawe and revised this in 2005. (This was on the defunct website [philippines.com/ColonialRP](http://philippines.com/ColonialRP).)

I have been questioned on several occasions on how appropriate the term ethnic cleansing is in regard to state-directed discrimination against language groups or ethnic nationalities that stand in the way of the national language. Has there ever been mass murder in the forensic sense?

The Yugoslav and Rwandan examples educate us that ethnic cleansing is carried out by actions meant to eliminate ethnic groups you despise. For a country like Japan to formalize a national language is tantamount to ethnic cleansing yet so what, they are almost entirely Nippongo in the first place. But for the abundantly multicultural Philippines to maintain a national language is declarative of a vocation to get rid of all non-Tagalog “impurities”. The intent is none other than to kill.

### Ethnic Cleansing in the Philippines

The United Nations Convention on Genocide drafted in December 1948 mainly defines the physical means by which governments or rogue militia weed out ethnic or cultural communities. With bullets or bladed weapons, separation of younglings from their elders, we've heard it all before from the news and read it in the history books.

But there is one more form of genocide or ethnic cleansing that we are less familiar with. Article Two of the convention

declares genocide "acts committed with the intent to destroy, in whole or in part, a national, ethnical, racial or religious group." An example stated therein is "deliberately inflicting on the group conditions of life calculated to bring about its physical destruction." Should not one-sided national language policies in multicultural countries fall into this category?

Cases involving countries with aggressive national language policies like mainland China best illustrate this. Let us ask if the enforcement of exclusive Mandarin-Putonghua usage across China has resulted in decline of native use of non-Mandarin languages. The totalitarian government of China does not have to round up entire communities of the Minnan language group and summarily execute them to accomplish ethnic cleansing. It only has to continue imposing Putonghua or Mandarin on all provinces.

If ethnic cleansing means eliminating an ethnic population, the aggressive imposition of one nationalized language to the disadvantage and eventual weeding out of other languages not so privileged should also be called by the same name. There are reasons why the mainland Chinese government labels the languages it does not favor as dialects. To show its contempt for these and to condition everyone into accepting that they are unworthy of existence. In the Philippines, the same holds equally true.

The Philippine government has hardly ever wavered in its campaign to eradicate its non-Tagalog population through language conversion. First it went through the motions of developing a national language misleadingly called at present as Filipino. Armed with provisions in the defect-ridden 1987 Constitution that nakedly favor Tagalog, the Philippine government busily orchestrates the final destruction of all non-Tagalog culture groups.

Its principal task has been to prevent educated non-Tagalogs

from being able to read, write and to create in their own mother language. To make them forget their own tongues, the government coerces local schools to instruct only in Tagalog and English from the primary up to the tertiary level. By design this confers an inferior social status on citizens who are not Tagalog and discourages them from cultivating their local way of life, their culture intentionally downgraded by law.

In 1903 when there was yet no mass media dominated by Tagalog, the Americans' census of the islands figured the native Tagalog population at less than twenty percent of the total. The questionable census conducted in 2000 by the National Statistics Office counted Tagalogs at only 28.15 percent of the population. This certainly did not even reflect those starting to shift to Tagalog-Filipino as their primary medium of communication at home and outside. For someone to grab a bigger share, somebody else has to decline. As these unfortunate ones become fewer and fewer, the Philippines continues on its way to becoming a purely Tagalog country. In that other country, they disguise Mandarin as Chinese; here the disguise is Filipino.

China and the Philippines have another thing in common. Their capital cities consider outlying provinces their practical colonies. Television, the movies, newspapers and radio are consistent in their constant depiction of non-Tagalogs as being less civilized. Modernity is portrayed in terms of thinking, acting and speaking like a Manila person. The better it will be then for Manila to control its provincial colonies once their languages have been replaced by its very own Tagalog. Keeping the provinces poor and coercively promoting Filipino-Tagalog there go hand in hand under the present framework of internal colonialism.

But why in the name of nationalistic nonsense are we allowing this atrocity? Even the Soviet Union had not dared impose an

official language on its republics nor does the United States have one today. And those who bother to be fair about it have several to accommodate their internal ethnic nations - India, Singapore, Switzerland, Belgium and Canada to name only a few.

Hope remains for countries like China and the Philippines. All that needs to be done is to reverse their national language madness. Or in time they will both be like the Middle East where practically only Arabic is spoken now. Only through pluralism can the death of the cultural identities of non-Tagalogs be averted. The law should be based on pluralism in our multicultural country. Not on language apartheid. Not on Tagalogista supremacism.

[http://www.1911encyclopedia.org/Philippine\\_Islands](http://www.1911encyclopedia.org/Philippine_Islands)

The total population of the archipelago as enumerated in the census of 1903 was 7,635,426... Visayan, 3,219,030; Tagalog, 1,460,695; Ilocano, 803,942; Bicol, 566,365; Pangasinan, 343,686; Pampangan, 280,984; and Cagayan, 159,648.

### Major Mother Tongues of the Population:

Censal Years 1960, 1975 & 1990

Language	1960	1975	1990	CY %
<b>Tagalog</b>	5,694,072	10,019,214	<b>16,911,871</b>	<b>21- 23- 28</b>
<b>Cebuano</b>	<b>6,529,882</b>	<b>10,262,735</b>	14,713,220	<b>24- 24- 24</b>
<b>Ilocano</b>	3,158,560	4,685,896	5,923,511	<b>11- 11- 9</b>
<b>Ilongo</b>	2,817,314	4,204,825	5,656,103	<b>10- 9- 9</b>
<b>Bicol</b>	2,108,837	2,507,156	3,519,236	<b>7- 6- 5</b>
<b>Waray</b>	1,488,688	1,945,005	2,437,688	<b>5- 4- 4</b>
<b>Pampanga</b>	875,531	1,442,607	1,897,378	<b>3- 3- 3</b>
<b>Pangasinan</b>	666,003	948,820	1,164,586	<b>2- 2- 1</b>

## CEBUANO MARGINALIZED

**Linda Kintanar-Alburo**

The Freeman, *August 1, 2004*

(The full article was at [http://thefreeman.com/lifestyle/index.php?fullstory=1&issue=articles\\_20040819](http://thefreeman.com/lifestyle/index.php?fullstory=1&issue=articles_20040819))

To the fear that the Cebuano language will become marginalized, I would say NO as long as we have such language vigilantes among the columnists and the writers' groups. In fact, there are signs of quickening of interest, like the Dagang Foundation's recently celebrating a convention where literary awards were distributed, the Akadaba's (Akademya sa Dilang Bisaya of Atty. Adelino Sitoy) preparation of a new dictionary and the publication of Kaliwat magazine, the LUDABI's new leadership under a woman writer, Sonia Empinado, the emergence of such e-groups as SOLFED (Save Our Languages through Federalism) and DILA (Defenders of Indigenous Languages of the Archipelago), etc.

Yet, when I attended the general assembly of the NCCA's Committee on Language and Translation (which I think should be renamed Committee on National Language and Translation), it became clear that the members of the executive committee were obsessed with the promotion and dominance of the national language. I had given eight years of service to the Literary Arts Committee, during which their avowed goal was successfully met, and so I was expecting this other committee to be as committed.

However, at the start of the meeting it was clear that the members were obsessed with the idea of pushing Filipino,



immediately drawing up a resolution against Gloria Macapagal Arroyo's decree to add more units of English in the school curriculum, something they said was threatening to the national language and was a retrogressive move (no, I didn't sign).

Main accomplishments of the committee were five volumes of translation into Pilipino of world classics: the Indonesian novel **Renjau Sepanjang Jalan** (rendered as **Mga Tinik sa Landas**) by Shahnnon Ahmad, Dostoevsky's **Crime and Punishment**, Gabriel Garcia Marquez' **100 Years of Solitude** (which Judge Simeon Dumdum had started translating into Cebuano a few years ago), and the Japanese novel **Tsugumi** by Banana Yashimoto (curiously, that really reads banana). There were also anthologies of Hiligaynon and Waray pieces translated into Pilipino. What about Cebuano?

Anyway, I was probably invited because they could not ignore the translations we had done in the past (into English, naturally) and did not really expect to be elected to the Committee. But I got the lowest number of votes, which was only expected after my rejoinder in English during the open forum.

That's OK, I thought, I couldn't have contributed much anyway in any of their meetings which are always conducted in Filipino/Tagalog.

At the same time that I expressed disappointment over the lack of balance, I informed the group about the work of the regional centers, represented there by Cordillera Studies Center, Kapampangan Studies Center, and the Cebuano Studies Center among four times as many Tagalog language groups and organizations. These centers continue doing their job of promoting the local language and culture.

## WRITING THE NATIONAL LITERATURE

or Why Warays Must Continue Writing in Waray

**Merlie M. Alunan**

More than a hundred years after Jose Rizal's **Noli Me Tangere** and **El Filibusterismo**, and Francisco Baltazar's **Florante at Laura**, how goes Philippine Literature? Racked as ever by schisms and controversies, and infected, no doubt, by the sociopolitical and economic ills plaguing the country.

Writers continue to grapple with certain pervading issues. To write in English or Filipino? Or to write in any of the 100 or so languages spoken across the islands, some of them by populations so small, they could only be found in an island one could cover on foot in, say, half a day, or in small remote towns of a few hundred houses.

The Myth of *Isang Bansa, Isang Wika*

Imaginably, we might have been overwhelmed a hundred years ago by our poly-lingual situation. Only Filipino and English, we ruled, to hasten national unity. Thus the anomaly of *Isang bansa, isang diwa, isang bansa, isang wika* became the catchword of the last fifty years. Cebuano, Warays, Ilonggos, Ilocanos, Pangasinenses, Pampangos, have not taken kindly to this rule. But resistance, by and large, have been weak. We have not had language wars, and so far, Filipino has over-run the airwaves north to south, east to west via radio, television and print without protest.

The dominance of English and Filipino has already been systematized in academe and in government. All the languages of the country have already been reduced to minority status---it remains for media to complete the rout.

One might well ask, however, but aren't all our other languages alive and well despite the dominance of English and Tagalog (or Filipino, if one is so minded to call it)? Cebuanos continue to speak Cebuano, the Warays have not stopped using Waray, and occasionally Ilocano and Hiligaynon make it to some national ad on TV. You go to the places where these languages are spoken, to the market places, especially, and you will find these languages being used in the thick of the commerce. Doesn't this prove that our languages are alive? Oh yes, but barely.

All that's left of most of our languages are in these lively market scenes. Most of the songs and stories told in these languages are forgotten, or vaguely remembered or spoken about glibly or in tones of reverence though no one knows much about them anymore. Or if they are remembered at all, not much thought is being given to them. They have lost their value in the face of more immediate and popular attractions. After all, no self-respecting fan of Rivermaya or Parokya ni Edgar or Eminem or Sting would be caught dead singing *Ahay*, *Kalisod* except for a joke. Or for sentimentalism, in memory of a piece of anachronism for which one can no longer find any use in the contemporary lifestyle.

### Economics of Scale

The economics of scale govern publications in general, whether of books or newspapers. It's the argument very often used to boost English and Filipino---these are the national lingua franca, read and understood by majority in the countryside and used in academe, from the elementary level to graduate school. English and Filipino threaten to engulf all other literary productions in the country, north to south, east to west, even as scholars, book writers and publishers undertake sporadic retrieval and translation of extant literature in the Philippine languages.

Language is one of the most sensitive issues in Philippine Literature today. What does Philippine Literature consist of? After almost a hundred years of concentration on English and Filipino, we are now saying what we should have said at the very start of our nationhood---Philippine Literature consists of all that have ever been thought and written by all Filipinos, no matter what language they use.

The bodies of literature from the languages of our country comprise the entire body of our national literary heritage. Literature embodies our national memory. That explains the reverence we pay to the novels of Jose Rizal. These novels distill the memory of our people at that point in our history. In the process of devaluing the languages spoken in our countryside we are also devaluing the memories captured in these languages.

### Writing the National Literature

In what language should the national literature be written? And who is to write it? Any language spoken by the people, anywhere in this country should be part of the national literature. Any Filipino, no matter what language he uses, may write the national literature. One among us, using the language closest to our soul, will write the piece that will reflect the spirit of our race.

If the work happens to be in English or Filipino, well and good. If the work happens to be written in Ilocano or Cebuano, or Hiligaynon, it is no less for being so. We are obliged as Filipinos to know as much of our country as possible, including learning as many of the languages spoken from end to end of our archipelago, without prejudice. That is part of the "rich cultural heritage" we are so proud to talk about.

Language displays the rhythms, the tones, the attitudes of our people. In the variations of our languages are refracted the diversity of our nature as a people. This diversity is part of

who we are and what we are, and we cannot be unified until we embrace it as a distinct part of our nationhood. We can only fully appreciate the genius of our race if we begin sharing the collective memory of our people with understanding and pride. Jose Rizal wrote the sad annals of our awakening to national consciousness. So far his two books, the *Noli* and the *Fili* form the foundation of our collective memory.

But there are many more pages to discover, in the many tongues spoken across our seven thousand islands. To discover the national soul which is our common birthright, we have to read beyond Rizal. More than that, we have to continue collecting that memory, writing in the languages by which we live our day to day experiences. That is why Warays must continue writing in Waray, in the tradition began by their ancestors, continued by such lovers of the language as Iluminado Lucente, Eduardo Macabenta Sr., Pablo Rebadulla, Francisco Aurillo, Casiano Tinchera, Vicente de Veyra, and many others.

To continue writing in Waray is to contribute to the growth of the National Literature.

## LANGUAGES OR DIALECTS?

Understanding the Native Tongues of the Philippines

### Christopher Sundita

(The full article was at  
<http://geocities.com/csundita/filipiniana/rplanguages.html>)

### Personal Experience

Since childhood, I've encountered numerous people, from my own relatives to perfect strangers on the internet, who assert that Tagalog is a language while Cebuano, Bikol, Ilocano and the rest are merely dialects. I believed them, knowing relatively very little about Philippine culture, much less about linguistics. Who was I to question them?

Although my family and I lived briefly in Kapampangan-speaking Angeles City, Pampanga, English and Tagalog were mostly spoken at home. I was exposed to Kapampangan, but reasoned it was just "funny" Tagalog. I think the only word I learned was *mekenì*, the Kapampangan word for *come here*. I never was able to understand Kapampangan, anyway.

I'm older now and thankfully no longer believe that other than Tagalog, all the other tongues of the Philippines are dialects. Many, however, still cling to this misconception; indeed, there are those who mistakenly believe that our languages are dialects of Spanish! The simple truth is that Spanish's roots, like those of her cousins, are Indo-European, while those of the Philippines are Austronesian

### What is a dialect?

In linguistics, the term dialect usually refers to a *variety* of a language in a region whose inhabitants' personal use of a language are similar. But in the Philippines and countries like

China or France, it seems to have a political connotation: an unimportant tongue lacking official status, a tongue that is not promoted in the mass media, government, or schools. And sadly, in many cases, a dialect is supposedly not suitable for writing.

As stated, a dialect is a regional variant of a language. A language can have several dialects. Each dialect is similar, yet have peculiarities with vocabulary, grammatical features, and pronunciation. When people who speak two different dialects converse, they are usually able to understand each other. If not, then their dialects are most likely languages.

Now let's stop here. Perhaps this is why people are misled into thinking that the Philippine languages as dialects; similar words like *lalaki* (man), *babae* (woman), *anak* (child), etc. There are even rare gems such as *Nagluto ka* (you cooked) which roughly mean the same thing in Tagalog, Cebuano, Ilocano, Bikol, Hiligaynon, and Waray-Waray. And if you're curious, it's *nanluto ka* and *migluto ka* in Pangasinan and Kapampangan, respectively. Yes, similarities exist, but consider this (from McFarland):

English	People say that the pork (pig) is delicious.
Ivatan	Vatahen danu tawu', masadep kunu bagu'.
Ilocano	Kúna dagití tattáo, naimas kanó ti báboy.
Pangasinan	Say kuan day totoo, masamit kunoy baboy.
Kapampangan	Sábi da ring táu, manyáman ya kanú ing babi.
Tagalog	Sábi ng mgá táo, masaráp daw ang báboy.
Bikol	Sábi kan mgá táwo, masíram daá an oríg.
Waray-Waray	Síring hit mgá táwo, marása daw it báboy.
Hiligaynon	Síling sang mgá táo, manámit kunó ang báboy.
Cebuano	Ingón sa mgá táwo, lamî kunó ang báboy.
Magindanao	Petalun na mga taw, na mapiya i nanam a babuy.
Tboli	Gel mon kem tauh tey mnom kun yem sdo'.

Clearly one can see many differences between the sample sentences. A Cebuano lacking prior knowledge of Ilocano will definitely have problems understanding what an Ilocano is saying. Obviously, you wouldn't say that Cebuano is a dialect of Ilocano or vice-versa.

On the other hand, two Tagalogs from Marinduque (one each from the east and west) would have less difficulties. Here are a couple of dialectal differences (from Soberano):

English	Why are you all laughing?
E. Marinduque Tagalog	Bakit nantatawa kamo?
W. Marinduque Tagalog	Bakit nagatawanan kayo?
Manila Tagalog	Bakit nagsisitawa kayo?

This, whether or not two speech varieties are mutual intelligible, is the principal criterion in distinguishing a dialect from a language.

**Mutual Intelligibility & the Dialect Continuum**

Among the best ways to comprehend "mutual intelligibility" is to imagine a long river running from the west to the east. Alongside it is a chain of towns: The westernmost is **A** and the easternmost is **J**:



Each town has its own distinct speech variety. Inhabitants from adjacent towns could converse with each other with minor difficulty. For example, people from Towns **A** & **C** understand people from Town **B** better than those from Towns **D**, **E** and beyond. If you're from Town **J**, forget it - you're probably speaking a different language.





Look at a point in the blue area and a point in the green. Obviously, they are two different colors, right? But look between the two points, you'll see different shades of blue gradually becoming green. And that's how a dialect continuum works. Just as the color blue includes navy blue, teal, turquoise, dark blue, and light blue, the Tagalog language includes Manila Tagalog, Batangas Tagalog, Tayabas Tagalog, Marinduque Tagalog, Nueva Ecija Tagalog, etc.

Please note that the two above examples form a small segment of a larger system of chains. It's not always a straight line, it's more like the branches of a tree.

### **Where to draw the line?**

The criterion of mutual intelligibility isn't always perfect. If Towns **B** and **I** aren't considered languages, then why not **A & J**? Surely they both have differences to warrant being called different languages. Since no satisfactory distinction can be made, most linguists do not usually split hairs over this; though, I'll admit, that it helps in some cases. So where do they go from there? They treat them as speech varieties; usually by referring to them by their geographical location. To tell the truth, no language or dialect is inherently more important than the other. The dialect of Tagalog spoken in Manila is considered more important than that in Batangas because of the city itself. Had Balayan, Batangas been a city more important than Manila, then standard Tagalog may be slightly different.

Where does this leave us? Am I asserting that there are no dialects in the Philippines? Of course not. According to SIL's Ethnologue, there are 169 languages. Each of those 169 languages have several dialects. And perhaps as more research is done on the Philippine languages, the number will increase. In fact, SIL reclassified the Kolibugan dialect of Subanon a separate language in 2001.

So the next time someone claims that Cebuano is a dialect, ask them, "A dialect of what?" and explain what I have taught you here.

## LANGUAGE AND IDENTITY

### David Martinez

There is no universal agreement on precisely what constitutes a nation, but even by the terms of its broadest definition, there is no “Philippine” nation, in contrast, for instance, to Japan, where 99% of its population are [and speak] Japanese. In RP, the largest nation, the Cebuanos, constitute less than a quarter of the total population. What’s ironic is that they are not the country’s dominant nation, either politically or culturally. Nations are distinguished from each other by at least one or more “separators,” which include ancestry, culture, and religion. Historically, however, language has served to differentiate one nation from the others more than anything else.

Like Papua New Guinea and many Third World countries that inherited their borders from colonial powers, the Philippines is a fabricated state which required resort to nationalism in order to create a “nation,” an experiment which has failed and failed grandly. Nationalism possesses two components. Political nationalism is perhaps best exemplified by Manuel Quezon’s delusional exhortation, “I would rather have a government run like hell by Filipinos than a government run like heaven by the Americans.” One of its more recent manifestations: the removal of foreign military installations from the country. Its other component is cultural, and involves, among others, the imposition of a “national” language by means fair or foul. In our country, both components have been used [more accurately, abused] in order to fashion a synthetic “Filipino” culture at the expense of our authentic national and regional identities.

Nation-building requires nationalism; the sole purpose of nationalism is to build a nation. But nationalism can either be intelligent [America's self-image as a nation vis-à-vis her European roots] or it can be blind [Napoleon's, and later Hitler's, belief that their respective nations possessed the right to govern Europe, if not the world].

Both political and cultural nationalism in the Philippines have not simply been blind; they have been oppressive. Their ramifications are such that they cannot be called anything less than internal colonization. I can no longer remember how many times my inability to speak Tagalog fluently has been equated with a lack of patriotism. To which I retort that Lapu-Lapu slew Magellan without learning a word of Tagalog.

Many in Manila, when they say, "Mayroon ka bang Bisaya?" mean, "Do you have househelp?" To act "Bisaya" is to behave like someone from the boondocks. The premise is that the "true" Filipino not only speaks perfect Tagalog [which, ironically, has evolved into Taglish, to the dismay of linguistic nationalists] but behaves like a Tagalog as well. Remember Lynch's discredited "Filipino traits"?

India has refused to elevate one national language over others. Singapore chose English as both its medium of instruction and official language [without sacrificing Chinese and Malay] in spite of its having been their "language of oppression." They preferred the rational to the "national." And there is no evidence to indicate that the Indian and Singaporean love their countries less.

If we have become "Tagalogized," it is because we have allowed ourselves to be "Filipinized." We cannot isolate the slow and painful death of our indigenous tongues from the continuing erosion of our authentic national identities as Cebuanos, Ilocanos, Kapampangans, Ilonggos, and so on. If it is true that language is the soul of culture - which I happen

to believe - then we can preserve and promote them only by remaining true to our indigenous identities, a daunting challenge of rediscovery by itself.

Philippine history as currently written, for instance, is by and large a history of the Tagalog nation, with the rest of us serving as rare if necessary footnotes. Alongside the effort to protect our native tongues must be a sustained endeavor to recall and extol our respective myths and legends, our prose and poetry, our heritages and histories. For as long as cultural imperialism remains ignored and/or unchallenged, the continuing creation of the mythic "Filipino" at the expense of our historical and linguistic identities will proceed, resulting not only in a mongrel language, but a mongrel people with mongrel values as well.

The Tagalog template has been rammed down our diverse nations fundamentally because the powers-that-be since the 1570s have possessed a monopoly on the instruments of coercion: the educational system, the media, and the dialect of politics. Given these powerful, insensitive forces, I see no hope whatsoever of protecting our national identities - which necessarily includes our languages - without radical political change. The Catalans of Spain and the Quebecois of Canada, as did native speakers of India's diverse language populations, utilized a wide variety of weapons in the arsenal of political tools available to them to win extravagant cultural concessions from their respective governments. Spain, Canada, and India accommodated their demands. When the same type of conflict occurred in Pakistan, that government's insensitivity and intransigence led to the bloody creation of Bangladesh. We cannot ignore the possibility [I personally view it as the inevitability] that the Philippine central government will violently resist any effort to erode its vast political and cultural powers. They have as much to lose as we have to gain.

Perhaps because people innately realize that the death of language is the death of identity, just as many wars have been fought over language as there have been over religion. The bottom line, therefore, is whether we are as devoted to our tongues and cultures as we are to our faiths.

## SYSTEMATIC LANGUAGE DESTRUCTION

**Tim Harvey**

The project was simple. A short story of crafted English sentences to touch on predetermined concepts and forms of speech was to be translated into Cebuano, San Carlos dialect, and the Cebuano translated back to English. Several educators agreed to participate, and a small honorarium was made for their effort. All completed the task.

What was striking about the exercise was the lack of consistency in spelling and word forms between intelligent, formally educated native speakers who grew up in close proximity and now live and work in the same school and community.

Contractions, use of hyphen connectors, code shifting with particular terms (use of English, Filipino, "new" and "deep" Cebuano) and other formal language details varied widely in the work of participants.

One suspicion I have is that, in some cases, formal rules, when applied, were drawn from instruction in Filipino required of all students and a mandatory part of teacher training. It would be instructive to return to the heyday of Cebuano literacy and compare similar forms.

Once again, this simple experience evidences the effectiveness and specific mechanics of systematic language destruction.

Advocates and promoters understand the necessity of academic study and scholarship to cultivate and promote language hence the iron-hand language policy that requires Filipino studies at nearly all levels of the centrally controlled

educational system. And, conversely, the equal insistence that all Philippine languages be shunned from academic study, even in areas where such study would be natural and fitting - languages, Philippine studies, anthropology, general history and the study of Philippine literature.

Filipino advocates claim that Filipino incorporates other languages but how is that possible when there is no scholarship on these languages? The claim that incorporating a few proper nouns from other languages makes these languages part of Filipino is as absurd as claiming that English is a subset of Filipino because English includes words like "Philippines," "Manila," "yo-yo" and "boondocks."

Everywhere, indigenous languages are banned to ensure that Filipino has a monopoly on academic study, scholarship and language standards. This policy and form of central government control even extends to foreign programs such as Filipino studies programs in the United States.

The Filipino-only policy has ensured that no one interested in serious study of Philippine languages can get course work in the Philippines and most Western colleges and universities. Without study, there is no scholarship and no studied standardization of living languages.

The result is citizens of the nation can only enjoy national pride if they are willing to abandon their family and community heritage, embrace Tagalog superiority and their own inferiority, and actively seek to become Tagalog clones.

What kind of nation makes such demands on its citizens? The promise is a better Philippines but in the 70 years this policy has been imposed, has it really produced a better nation?

## THE SUBDIALECT OVERSEAS

### Harvey Fiji

The reason why Filipinos abroad tend to gravitate towards Tagalog is because of decades of cultural indoctrination. Many of the Filipinos abroad received their education in the Philippines and of course our educational system, as well as the media has conditioned people to think that Tagalog is the symbol of the national identity. Cultural indoctrination is the reason why, by instinct, many Filipinos tend to shift to Tagalog--in fact, there are some who actually believe that Tagalog should be the primary language used among Filipinos, irrespective of whether they are Tagalog or not. Even though the government no longer has any direct role in the use of Tagalog overseas, the tendency to prefer Tagalog can be traced back to the selection of Tagalog as the national language. It is one of the fruits of the poisonous tree known as the national language policy.

And this cultural indoctrination has spread over to other areas as well. Except for the program in the University of Hawaii which also promotes Ilocano (and possibly UC Santa Barbara where both Tagalog and Ilocano are taught), most of so-called "Philippine Studies" programs in the U.S. colleges and universities are exclusively focusing on Tagalog. Many of those who signed the online petition against the Gullas bill wrote as though they believed that Tagalog was the only native language of the Philippines.

This isn't exactly a phenomenon limited to the Philippines. Overseas Chinese also tend to use Mandarin and think of their non-Mandarin Han languages as mere "dialects". This mentality was one of those things revealed two years ago in the debate on Meta-Wikimedia on whether to open up Wikipedia editions in other non-Mandarin Han Chinese languages---several of those who actually opposed the creation of the Cantonese Wikipedia (which finally was created in spite of opposition) claimed to be native Cantonese speakers.

## **FILIPINO IS TAGALOG, is Tagalog, is Tagalog...**

What annoys me the most is the belief that Filipino was created from all the languages! Off the top of my head, I can't think of a single Ilocano word (nonfood item) that is used in Filipino.

**Carl Rubino** 2001-11

Filipino is the codification of Tagalog, is basically an academic project conducted in a few schools and controlled by an academic elite with support of government.

**Tim Harvey** 2001-12

Filipino is Tagalog and only Tagalog. There has been no change of grammar from Tagalog to Filipino, nor will there be. There are no "facts" that would show that Filipino is a different language from Tagalog, or that Filipino is not fully understood by monolingual Tagalog speakers. Any such "facts" that anybody claims to have is just unbalanced evidence aimed at proving a claim that couldn't be proven scientifically. Using such twisted evidence is almost a crime in the scientific community, molding your data or your results to prove a hypothesis that isn't true.

I believe that this is also the opinion of the vast majority of our members who are "in the know" about either Philippine languages or Linguistics in general, and this will remain our opinion until such time as somebody can prove to us with impeccable evidence that Filipino and Tagalog are NOT mutually intelligible, and are not 99.9% the same thing, lexically, grammatically, and phonologically. The threshold of similarity for calling speech varieties "languages" as opposed to "dialects" varies, depending on who you ask, from about 25% to about 75%. Notice that 99.9% is far above any such cut-off.

American English and British English have many more lexical and grammatical differences than Tagalog and "Filipino" do. Yet we still call American English and British English two dialects of one language. What more for Tagalog and "Filipino" which are



from the same country and even the same city and are 99.9% similar?

**Jason Lobel** 2001-12

Some people who have linguistics degrees from schools in the Philippines have gotten these degrees from programs that filled their minds with mistruths, and taught them to do research in a way so biased that you can already predict their results. Luckily, the rest of us can see the holes in their methodology from a mile away. As far as I know, almost everybody here in DILA recognizes Filipino as a dialect of Tagalog, or probably more accurately, a subdialect of "standard" Tagalog.

I am fluent in Tagalog, and have yet to see a book written in "Filipino" that I can't understand. I also have yet to see a book about the Filipino language---even those published by the Philippine government!---that is anything more than a description of Tagalog grammar, phonology, and word structure (morphology).

"Filipino" has almost no differences in vocabulary, and not a single difference in morphology or sentence structure. It is between 99%-100% Formal Standard Tagalog. They have to go someplace like Marinduque where the mutual intelligibility with Standard Formal Tagalog is already low, and try to pass this off as a difference between Tagalog and "Filipino". Only a fool or a person with ulterior motives would try to blow the less than 1% difference between Tagalog and Filipino out of proportion!

**Jason Lobel** 2002-09

From my point of view - the language in movies, sitcoms, soap operas, music, is all in Tagalog. Filipino, perhaps, is spoken, uh.. nowhere? Well, maybe on the news. But I don't see a difference.

**Chris Sundita** 2003-11

To me, they're the same save for some minor differences.

**Chris Sundita** 2003-08

## DEATH AND EXTINCTION

Today, there are almost 7,000 living languages worldwide. Linguists presume that in the 21st century half of the presently living languages will disappear. Pessimistic forecasts predict that maybe only 10% will survive the next hundred years.

**Cornelia Blome** 2006-06

From the book **Language Death** by David Crystal, these are postulates for language revitalization (pages 130-138)...

"An endangered language will progress if its speakers...

1. ...increase their prestige within the dominant community."
2. ...increase their wealth relative to the dominant community."
3. ...increase their legitimate power in the eyes of the dominant community."
4. ...have a strong presence in the educational system."
5. ...can write their language down."
6. ...can make use of electronic technology."

**Viktoro** 2002-06

By not writing in the first language, we have reduced it to mere currency for the market. There's the tendency of that language to become trite, to be a house, not of spirits, but of our gross necessities. The elegance of the language will be forgotten. No one will remember that it had ever been the vehicle to express our highest thoughts, our finest feelings.

**Merlie Alunan** 2004-11

I differ with the claim that "Cebuano and Ilocano are not in any immediate danger." Both are almost entirely illiterate languages now and remain under erosive pressure from the aggressive war against children conducted by the centralized education system and by media.

**Tim Harvey** 2003-08

Nearly a century of Tagalog has eroded yet another level of these languages, to the point that the Philippine youth mostly speak only broken forms of these formerly rich languages, unable to express themselves and their thoughts as fully as previous generations could, and having to fall back on a sloppy mix of the local language, the "national language", and English, to even complete a sentence.

**Jason Lobel** 2002-10

It is not enough to say "I'm proud of my language" while it is chased out of public life and institutions. What will be left of local/regional languages in another 70 years since the government has aggressively targeted children for indoctrination?

**Tim Harvey** 2001-12

Bilingualism among native languages, according to an article I read, is a transition period that marks the beginning of a shift to just one language - something we may not be able to see in our lives but which will be reflected by the speech of our grandchildren. So, the future for our vernaculars is bleak on account of Tagalog invasion.

**Ernie Turla** 2002-06

When children no longer learn the language of their parents, it becomes moribund. Will they be moribund? That depends upon whether or not we can get those safeguards - i.e., anything but a superficial treatment in the educational system - in place soon. At the current rate, it appears it's on the road to being so.

**Chris Sundita** 2003-08

I admire the hard work of our regional authors, but many of these works are not fit for children. How does one expect to ensure a language's survival if there are no books for the next generation?

**Chris Sundita** 2006-06

Once a language is required in the educational system, the demand almost certainly leads to the production of works in that language, and in fact sustains a thriving book industry. This has been the case for "Filipino" although at the expense of the non-Tagalogs who are not given any importance at all.

**Edwin** 2006-05

Publication of dictionaries and other books in the language are not the end but only the means to achieving what we want. We should ask ourselves: How many people actually know about these dictionaries? And how many use them? If the number can be counted using our fingers and toes, what good do they bring? Maybe someday they'll just be museum relics, things of the past.

**Eman Lerona** 2007-03

Colonial mentality of the minority peoples of the Philippines will surely facilitate their eventual extinction as distinct peoples. By writing this piece and others like it, I announce my stand: that I am unequivocally against Manila Colonialism

**Jose Dacudao** 2002-06

The declaration of Tagalog as the basis of the national language is a ruse, a lie, a manipulation and that this isomorphism that holds that Tagalog=P/Filipino is one sure way to our marginalization and then to our cultural and linguistic death.

**Aurelio Agcaoili** 2007-05

Language activists like us regard the Tagalogization of the Philippines as evil, mostly because it kills the diversity of our peoples. Using the logic that it is alright to kill a thing because it will die anyway would actually justify murder. Using the same logic, it would be alright to kill a person because he will die anyway. Such a logic is nihilistic.

**Jose Dacudao** 2006-05

So long as Cebuano is not used as the tool of development, the

medium of instruction, in the schools for its children in the areas where it is spoken, particularly Cebu, Bohol, Leyte, Mindanao and Negros, the Cebuano language is a dead language.

**Guillermo Gomez-Rivera** 2006-12

The Cebuano used by the youth today is not the Cebuano of old. They do not even understand "proper" Cebuano. English is a competitor to the prestige being heaped on Tagalog nowadays. We can have two official languages in each province: the language of the province itself, and English.

**Vincent Isles** 2005-10

There is nothing that identifies us better than our very own. If we make the mistake of replacing our spoken tongue with another, then we lose our being, our soul and our culture... we become nothing but a grain of sand on the beach.

**Dindo Generoso** 2004-02

The local language has to be the primary one at all costs. Because if it dies, it will be as if you never existed at all.

**Benjie Yballe** 2005-12

What about Capampangan and Pangasinan? What incentive and motivation will move people to learn and use these languages three generations from now? Even now my brothers' and sister's children do not speak Capampangan; in a couple of generations no one will speak Capampangan in my family.

**Vic Coo** 2004-10

The following table shows the percentage of Tagalog-speakers (most of them not originally ethnic Tagalogs) in Puerto and several Palawan towns:

	<u>1970</u>	<u>1995</u>
Aborlan	15.01	38.40
Brooke's Point	11.10	35.05
Busuanga	12.53	24.85

Coron	28.44	31.76
El Nido	4.12	20.11
Narra	22.49	39.28
Puerto Princesa	37.54	55.30
Quezon	8.19	20.29
Roxas	9.89	14.15
San Vicente	11.99	28.09
Taytay	21.02	24.07

For Camarines Norte:

1960:	50.9% Bikol,	46.7% Tagalog
1995:	38.7% Bikol,	60.0% Tagalog

While only Puerto Princesa has shifted to becoming a Tagalog-majority area, it appears from the figures that the change will only be a matter of time for the rest of the province. Unless immediate and strong measures are taken, the decline of Cuyunon, Pinalawan, Cagayano, Tagbanua, and other Palawan languages may become irreversible. And this is happening all over the country, not just in Palawan. Language change is happening all over the country in the direction of Tagalog. Only the strongest measures will be able to save the regional languages.

**Edwin** 2005-07

Nationalism is really the poison that is killing our local culture, especially our beloved language. It's all the fault of a rotten educational system adopted by the schools in conformity with the Constitution.

**Ernie Turla** 2005-11

Those who lack in education call us regionalists as if it were a bad word. Nationalism is the ideology that grossly subordinates individual and community interests to the state's ambitions. Regionalism is all about caring for the well-being of your own homeland within the context of cooperative membership in a larger community we call country.

**Benjie Yballe** 2004-12

## **THE LANGUAGE OF DISCRIMINATION; Brainwashing I**

I was at a five year old's birthday party at Jollibee Restaurant, San Fernando, La Union (Ilocano speaking area) a few years back. During the party, the employees of Jollibee arranged games for the children to play.

All of the rules were explained to the children in Tagalog. Needless to say, when the whistle blew the children stood motionless and confused. Some parents asked the organizer to conduct the games in Ilocano, but she refused (as do the counter people there when you order from them).

I can understand the shame some people might feel for speaking their native "local dialects" in public places like this, but come on, these are five year olds!! The Tagalogs cannot monopolize on language prestige!!

**Carl Rubino** 2001-11

The signs there were in Tagalog. And at the SM in Mexico too, as well as at the Day's Inn, where cashiers and hosts speak to customers (including their fellow Kapampangans) in Tagalog. The same thing happened in Cebu and Bohol. Signs were in Tagalog mostly, and hotel clerks and sales people greet customers in Tagalog. Of course, I wouldn't have understood them if they had greeted me in Cebuano, but how did they know I was not a Cebuano like them?

**Ernie Turla** 2003-02

This nationalist teacher, very much respected by the nationalist students of Diliman, stood up and right away commenced his lecture on nationalism and anti-American imperialism with the statement (in Tagalog of course): "Please forgive my Tagalog, I am a Visayan and I cannot speak it well. I have a Visayan accent." The audience just nodded their assent as though it were the most natural thing in the world for him to say.

**Jose Dacudao** 2007-04

Siquijor exports domestics to Manila. These young women often visit home now speaking in a different accent with a smattering of Tagalog in their vocabulary. Perhaps it boosts their ego to sound this way even if it is to the chagrin of the locals. I may find myself switching from Cebuano to Tagalog or simply mixing them up with English especially if I am talking to a mixed group. But what I dislike is when a room full of Visayans talk in Tagalog to each other. This is a betrayal of one's own tongue.

**Carmen Mirafior** 2005-01

When non-Tagalogs speak Tagalog it's a duty, but when Tagalogs speak Cebuano we're supposed to consider it a favor. Something tells me there's something wrong somewhere.

**David Martinez** 2005-12

English should actually be our official language since it is the one that we can use to communicate with the outside world. Tagalog may continue to be the national language but just like a figurehead. I love my language too, but I don't want it imposed in regions where it is not indigenous. I feel embarrassed before my non-Tagalog friends when they have to learn my language while I don't have to learn theirs. It does not look fair.

**Lynn Tolen** 2003-07

In the Philippines, the Pampanguenos, Cebuanos and Ilonggos are natives of their respective regions. They are not immigrants. And so, they should not be forced to speak any official language especially if it is not indigenous to their region.

**Gus Balatbat** 2006-04

Nationalism has confiscated, alienated and deadened our ethnic identities. Tagalog "national" identity is foisted on unsuspecting ethno-linguistic groups who are too destitute to defend themselves. To the eyes of the Tagalogista, a person must be transformed into a "patriotic" Tagalog-Filipino. I did not give my consent to the forcible invention of this false national identity and



I will always be ashamed of this identity. The pain of becoming an "exile from within" is my price for refusing their imposition. But this exile does not mind being branded a regionalistic Filipino who advocates a stronger Cebuano culture and language.

**Ronald Llanos** 2003-02

Insofar as I know, the only other countries whose national language belongs to a minority nation are Rwanda and Burundi.

**David Martinez** 2001-12

Filipino is not even a native language but a laboratory creation, an ivory tower Tagalog dialect that has no native speakers and would not even exist if the Philippine government did not waste billions in taxpayer funds to create it.

**Tim Harvey** 2002-02

The use of the term "Filipino" gives the misleading notion that the language and culture of Manila and several provinces around it represents the language and culture of the entire archipelago. What's in a name? Everything.

**Edwin** 2005-12

"Auxiliary" implies something less than "primary" since it is only used in the context of being a secondary or merely an aid, rather than a primary means of communication. It means that English (assuming the Tagalogistas continue to tolerate it) and Tagalog Filipino will have preeminence over the regional languages.

**Harvey Fiji** 2003-07

I am told that the Manila-based publishers of Bisaya and Hiligaynon (Liwayway) prescribe Tagalog spelling and refuse to accept any other. I am also told that they refuse to accept high brow or intellectual articles, and only publish articles catering to the bakya crowd. How can Cebuano and Ilonggo literature flourish under these conditions? What a pity.

**Manny Faelnar** 2002-07

From the editor: We take back our misconception regarding Bisaya Magazine

dating from the year 2002. Our acquaintance with their senior staff illuminate a longstanding contribution to Cebuano language and culture.

Tagalog publications sell because they are in demand and that they are required in schools. Why can't we sell ours? Because we can't teach our own language even if it's our basic right.

**Sonny Villafania** 2004-02

Tagalog-Filipino has the upper hand when it comes to market; a vast linguistic market has been created for it owing to the government's single language policy.

**Ronald Llanos** 2004-01

The need for Filipino is artificial, its propagation discriminatory. English should be the sole common compulsory language for all regions. English is useful. Filipino is not. Filipino gives you zero.

**Benjie Yballe** 2001-12

("Language and Intimacy" by Rina Jimenez-David in the Inquirer, July 7, 2001)

*By the time my second sister and I were born, the family had migrated to Manila and was well on its way to middle-class ascendancy. About the first decision Mama made after moving into the big city was that starting with us (number five and six), Pangalatok would be banished from our home. She did not want us to acquire the notorious Pangalatok accent, which she felt would mark us as hicks. But, not being all that fluent in Tagalog, she chose to raise us with English.*

There's that Pangalatok word again! It's Pangasinan, not Pangalatok.

**Sonny Villafania** 2003-08

I have found it hard to find other young people who are interested in the language cause. In U.P. they would say that I'm promoting tribalism, division, etc.

**Jason Laxamana** 2007-02

## INTELLECTUALIZING DISHONESTY

In response to published works like *Iba't Ibang Akda Tagalog / Pilipino / Filipino: Do they differ?* written by a professor of the UP Diliman Departamento ng Filipino at Panitikan ng Pilipinas where it is claimed:

*"Filipino is the primary lingua franca in the country. As a result, it should not be expected that aklat will be used but libro or buk (book), not silid-aralan but klasrum,..."*

I can see spelling "kompyuter" and "meyk-ap" but "klasrum" and "buk"???? Wow, now every language in the Philippines is endangered! More propaganda, my friends, that's all this article is.

**Jason Lobel** 2002-01

UP Filipino is basically the same Tagalog-English-Spanish pidgin spoken in the streets, plus respelled Spanish and English official and technical terms (oftalmolohiya, tsanselor), Tagalog-based coined words (haynayan for "biology", kapnayan for "chemistry"), and a very token number of decorative words mainly from Ilocano and Cebuano.

**Edwin** 2004-01

The linguistics people at U.P. teach the course as Bahasa Indonesia-Malaysia (why these people cannot similarly note the resemblance of Tagalog to Filipino and teach Filipino-Tagalog as well is way beyond me).

**Edwin** 2002-11

Is it necessary to be an intellectual whore and common functionary in service of Filipino to emerge from the University of the Philippines system?

**Tim Harvey** 2002-01

At a forum with former U.P. president Francisco Nemenzo here in Oakbrook, Illinois, I stated our resentment of the imposition by Imperial Manila on languages, etc. He maintained his adherence to Filipino/Tagalog as the national language even though he's Cebuano.

**Ish Fabicon** 2005-09

Cebuano still needs to be "intellectualized" in the same way that the U.P. people have done with Tagalog. They can talk academic talk in Tagalog, though I must say it's funny. Most of the terms are adapted from English.

**Erlinda Alburo** 2003-05

A careful reading of the policy papers at the NCCA and the different offices of the Sentro Ng wika of UP will reveal that the ultimate objective in the national language policy is the creation of regional dialects of Tagalog, not the preservation of the regional languages.

**Harvey Fiji** 2003-07

In UP Iloilo the suggestion was a natural mix, with Tagalog as base and inclusion of whatever local vocabulary items the speaker does not know in Tagalog. This species would be spoken of course only in the locality because only the ones living in the same region would understand the non-Tagalog terms. So what's the point?

**Erlinda Alburo** 2004-01

Filipino is an officially sponsored variety of the Tagalog language. Changing a word or rule here and there should not cause such an intelligibility commotion. And adding a few letters here and there is also not going to change anything either. Filipinistas: all you have to do would be to change one grammatical morpheme in the Filipino language and replace it with one from a non-Tagalog language, and then I might agree that Tagalog and Filipino are separate languages. Here's a

suggestion: change ANG to TI or ING.

**Carl Rubino** 2001-12

People like Isagani R. Cruz make the absurd claim that Filipino is a different language and "only Tagalog-based" but "not Tagalog." One laughable example sticks out in my mind, it was so vivid for its foolishness that I haven't forgotten it. The example given was that in Tagalog one allegedly says "guro" to refer to "teacher" while in Filipino, one says "titser." Until the modernist faction of the Tagalogistas stop making absurd arguments and admit their intellectual dishonesty, we counterattack with truth on our side.

**Harvey Fiji** 2003-08

You cannot redefine Tagalog - it's been that way long before the birth of the Filipino/Pilipino movement of the 1960's onward. Pure Tagalog cannot exist. Tagalog has been made up of non-Tagalog words long before the Spaniards set foot in the Katagalugan. Kapampangan and other Luzonian languages alone have made significant contributions to Tagalog as do Malay and Chinese words.

**Chris Sundita** 2006-07

What is evolution anyway? To those who believe blindly in it, evolution turns monkeys into human beings. Since they thought that Tagalog and the non-Tagalogs were monkey languages, they sought to evolve the former into a human language so that eventually all citizens of the republic would benefit from being able to speak a human language. But since Filipino has remained the exact same subdialect of Tagalog that it had originally been decades ago, it only means they have failed to evolve us into anything higher than monkeys.

**Benjie Yballe** 2006-07

They came out with a yearbook on the country's culture and arts and had only about two short paragraphs about Visayas arts and culture. We made a big noise over this, and now they assigned a

local writer to write of our visual art, music and literature, etc. for the next yearbook. Ignorance on their part of how alive the arts here in Visayas is unforgivable... after all, what is a "National Commission of Culture and Arts" for?

**Maripal Sandiego** 2002-08

The NCCA was forcing us to translate our collection of Waray folk poetry into Filipino or Tagalog. Is Waray not a Philippine language? We feared that by translating the poems into Tagalog these will vanish into Tagalog literature. When UP Press published one of our short stories and translated it in to Filipino-Tagalog (Ang Likhaan ng Tula at Maikling Kwento, 1999, Vim Nadera at Jun Cruz Reyes, eds. p. 112), they did not even bother to note that it was originally written in Waray. They made it look as if the people in the nick of the woods of Eastern Visayas write not in Waray but in Tagalog.

**Voltaire Oyzon** 2005-03

All of the papers at the NCCA are recommended reading for a sugar-coated accounting of the single-language policy. Keep in mind, these papers were sponsored and published by a subgroup of the NCAA, an agency under the President that is supposed to be concerned with the cultural heritage of the nation but is really little more than a trophy room or museum hoarding the loot of fallen cultures to Manila's colonization.

**Tim Harvey** 2002-01

A centralist, unitary government in Manila continues to impose policies dictated by the Japanese imperial army more than half a century ago. We have a National Commission on Culture and the Arts which is headed by a Tagalogista and pays only lip service to the development of the non-Tagalog Filipino languages. We have policies that interpret Section 6, Article XIV of the 1987 Constitution in such a restrictive way, it relegates the non-Tagalog Filipino languages to the status of inferior languages.

**Manuel Faelnar** 2007-04

Filipino literature and history consists mostly of Tagalog literature and history. Tagalog culture it seems is also equated with Filipino culture. In the Philippines, the European framework of linguistic nationalism was copied but with a make believe common language.

**Kahlil Corazo** 2004-10

By "regional literature" they mean all writings originating from provincial areas. The distinction "national" and "regional" maintains that non-Tagalog Philippine literature expresses a limited view of human experience. Why can we not consider all literatures written in any Philippine languages to be part of the "national literature"? To downgrade a language is to downgrade a people. Let all literatures in the Philippines be considered "National Literature" of this republic. And let us not elevate just one language to an exalted position above all others.

**Voltaire Oyzon** 2006-07

The distinction between "national" and "regional" is a construct that many have bought into. And like any construct, it can be "deconstructed". What is needed are some brave souls to opt out of the construct, to think outside the box, and begin valuing non-Tagalog literature as equally national, Filipino, or sui generis with no comparative or ranking relationship to Tagalog/Filipino. I think the real issue is "privileging" one language against all others. Solving the linguistic issue should begin with correcting the original defect in the policy on Tagalog/Filipino as the national language.

**Eric Casino** 2006-07

The injustice happening right now may not have been caused or started by those who are on the upper steps right now. They inherited it. But does ignorance of the past absolve them from the sin of being "keepers of injustice"? No.

**Eman Lerona** 2005-12

*A Tagalogista quoted in page 30 of Filipino is Not Our Language, the one tolerated exceedingly by Sergio Osmeña like a martyr wife.*

"I would rather have a government run like hell by Filipinos than a government run like heaven by the Americans."

"Better to reign in hell, than serve in heaven," is a line spoken by Lucifer in Book I of John Milton's Paradise Lost.

**Harvey Fiji** 2005-05

Our languages are already adequate for school, only the textbooks are absent. Intellectualization is a Tagalogista trap in the sense that they are making it appear that only Tagalog Filipino, which is presently implemented to an overwhelming degree in all levels of education, is the most intellectually worthy of our indigenous languages. The Filipino subdialect is not our language. It is the cheap property of pseudo-intellectuals.

**Benjie Yballe** 2005-01

With respect to lobbying the senate, Virgilio Almario suggested they follow the lobbying techniques they used in the Cory Aquino Constitutional Commission of 1986: Have very well researched arguments and distribute the arguments among the senators, a different argument for each senator, so that each senator will be using a different argument like an orchestra using different instruments.

**Manuel Faelnar** 2006-10

Hilario Davide and the Cebuano commissioners were persuaded (more accurately duped) to adopt the current language provision in the 1987 Constitution as a compromise. As a result of his "moderation", we are still stuck with Filipino.

**Harvey Fiji** 2005-07



## **LOVE AND PRIDE; Preservation or restoration?**

"Ang di marunong magmahal sa sariling wika ay higit pa sa malansang isda"? In plain terms, is this only applicable to Tagalogs and never for Cebuanos, Ilocanos, Bicolanos, Ilonggos and other linguistic groups? What then should an Ilocano love, unless he claims Tagalog as his own and disowns Iluko?

**Joel Manuel** 2005-08

We want to keep our languages unlike the "malansang isda" who have forsaken their non-Tagalog languages because their misplaced sense of nationalism has brainwashed them.

**Gus Balatbat** 2004-06

I am a Kapampangan but I don't have dugong aso. Which forebears do you have that have a dog's blood? If you do not have a dog's blood, then, you have to learn how to assert yourself and not be cowed by the imperialist subdialect speakers who call you such names. Now be fierce like a lion and not be a dog. Here's what motto you should carry like a lion and not like a dog. "Keng leon, keng tigre eku tatakut keka pa."

**Val** 2004-12

Am I a regionalist? Yes, I am. And I ain't ashamed to be one! In fact I'm even proud of being one. But I am a nationalist too before the whole world, and consider the Bisayans, Tagalogs, Ilocanos, Pangasinenses, Bicolanos, Ibanags, etc. as my brother-Filipinos.

**Ernie Turla** 2004-04

Open your mind to what the misguided nationalist mindset is doing to the rich diversity of our country. What it is doing at the expense of the individuality, uniqueness and richness of the various ethnic societies in our country.

Saying that Tagalog is the true language of the so-called race is

completely wrong and it is the worst abuse that the government has done to the culture, heritage and history of the different nations or ethnic groups of the Philippines. There is a form of racism that is spreading today in our country and it is sponsored by the government. This racism is about the differences in culture, in heritage, in history and in language. This racism is the reason for the death of our self-identity and the reason for the disappearance of the true meaning of being Filipino. To be a true Filipino does not mean being a true Tagalog. The richness of our culture, heritage, history and languages is what defines us to be Filipinos.

**Don Clariza** 2004-12

My grandfather spoke Spanish, Tagalog and the three languages of Romblon. When he died, his last will provided that his tomb be inscribed in Asi. Asi is the language of my soul and I am very proud of it. No amount of talk could convince me that without a national language the Republic of the Philippines will break up. What makes up our country is its diverse regional cultures and traditions. There should be no national language but official languages such as English and/or Spanish. The constitutional mandate of a "national language" is misguided. Regional languages should not be looked down and merely footnoted.

**Ish Fabicon** 2005-12

The mother language is not only your right, it is also your responsibility.

**Akoy** 2005-10

If our languages just die from lack of support even from our own fellow Ilocanos, Bicolanos, Kapampangans, Cebuanos, Ilonggos, Warays, etc.: we should own that responsibility.

**Nilo Sarmiento** 2001-11

What is happening to our linguistic nations rightfully enrages us but the only violence anyone is going to get from us will not go

beyond this web page. It is not to be taken literally. Without fortitude, soon we will cry just like girls for the languages that we did not defend like real men.

**Benjie Yballe** 2005-09

There are girls who feel strongly, and will fight bravely, for the preservation or restoration of one's native dila.

**Carmen Mirafior** 2005-09

We believe just about anything others want us to believe when we have lost confidence in our own. We have to recover our own power to change any given situation. We are our own creators. They are not our god.

**Akoy** 2006-06

It's no fault of the Tagalog language that it was chosen to be the basis of the national language. Demonize the Filipino language but not Tagalog. Hating the Tagalog language is also hating the Tagalog native speakers. It's not fair.

**Arnie Martinez** 2005-12

The Philippine government enforced policies increasing use of Tagalog, giving the public the false message that Tagalog should be valued more than our native tongue, Kapampangan. The song that was played said "saan ka may naroroon ay Pilipino ka pa rin" but what I heard was, "nokarin ka man, Kapampangan ka pa murin" (wherever you are, you're still a Kapampangan).

**Dr. Joyce** 2005-05

"Decolonization" means to them becoming Tagalog. These Tagalogistas have been fabricating a "pure" Tagalog identity to replace other lowlander regional cultures moulded by 333 years of Spanish presence. The identity of the Filipino is fashioned by Hispanic sociology, not by Tagalog.

**Jose Pepe** 2005-07

Why look elsewhere for who we are? We are authentic as we are right now and need nothing more. This is why I deplore the death of our native languages at the altar of nationalism.

**Jose Pepe** 2006-09

The mummies of Tut, Rameses and other Pharaohs of Ancient Egypt are "preserved and promoted" in museums in Egypt but that doesn't change the fact these Pharaohs are dead. Marcos and Mao's bodies are preserved within their mausoleums but that doesn't change the fact that they are still dead cadavers--embalmed but dead nonetheless. Even those people who want to remove the regional languages can claim they want to "preserve and promote" our regional languages by recording them as museum and library artifacts. But that is not why we are here. We do not want our languages to be mere curiosities in libraries and museums or to be exhibited for tourists, we want our languages to be equal. That they are to be used in all contexts of life, not only in the home and marketplace, but also in our schools, our legislatures, our government offices and our courts and every aspect of our lives, formal as well as informal.

**Harvey Fiji** 2005-12

## **MEDIUM OF INSTRUCTION; Brainwashing II**

The crux of the problem with our education system nowadays is the overemphasis of Tagalog as a medium of instruction.

**Celestino Macachor** 2001-12

Right in our respective turfs, we are prohibited from being taught in our languages. At the tender age of 6 when the child has not even developed a full vocabulary of his native language, much less developed any love or loyalty to it, he is already formally exposed to other languages, Tagalog in particular. As a result of

this, he is able to write in Tagalog and in English, but not in his own language. To cap this wanton mockery, it is only in college where he is given the rare option to take Kapampangan, Cebuano, Hiligaynon, Ilocano, etc. as a course along with Spanish and other foreign languages.

We need more "die-hards" - those with fiery determination to curb this injustice subjected to all non-Tagalogs by the framers of our constitution. We need legislators who believe in preserving cultural diversity - those who think that one language should not be enhanced and promoted at the expense of the others who are pushed closer and closer to the brink of extinction.

**Ernie Turla** 2001-11

No young writer will start out spouting verses in his native language. So spoiled is the entire countryside to be part of the so-called mainstream literature, and anyway, he will have woken up to literature in the borrowed tongue, his own having been displaced from legitimacy by academic necessity. Still no one is allowed to use his native tongue in the classroom, and teachers turn their noses down on all other productions of the imagination that is not in English or Filipino.

**Merlie Alunan** 2006-04

One cannot just run schools in the Philippines in languages other than the two mandated by the bilingual system (the imperial subdialect and English) without running afoul of the law. Unlike in the United States where it is the local school district which decides on the curriculum, it is the DepEd which dictates things in the highly centralized Philippine setup.

**Edwin** 2004-01

All indigenous languages should be given equal footing and allowed to flourish. At present, all the indigenous languages, except Tagalog, are being neglected. Now that Tagalog is pretty much well-known to most people in the Philippines on account of the schools and the media, we should start focusing on the

teaching of the local languages. Filipino or Tagalog should be withdrawn as medium of instruction except in Tagalog provinces where it is spoken. In its place should be the indigenous language of each region.

**Lynn Tolen** 2003-08

Arithmetic can be taught in Cebuano. In the mountain barrios in Negros, teachers modify their lessons because the children learn better with the use of Cebuano, whether it is Arithmetic, Science or even English. As residents in Family Medicine, we came up with a health worker's training manual in Cebuano mainly because it makes teaching faster.

**Ava Vios** 2001-12

Making English the medium of instruction is just the second best thing. As always, I champion the use of our own regional languages as mediums.

**Ernie Turla** 2003-02

My plan was to use the major vernaculars as transitional languages of literacy. The program started very well and had encouraging results insofar as the kids were doing their own thinking and conceptualization as early as possible. The results were so encouraging that Undersecretary Cruz was extending the program ahead of schedule until he hit a snag with Roco who has been lukewarm to the idea. Although still on paper, the program is in limbo. We should try to restore it and will be glad to help in any way.

**Bro. Andrew Gonzales** 2002-06

When a child is not allowed to read and write in the most natural way, his creative potential will be stunted. One strategic action is to make reading classes in the local language obligatory. I am a victim of Tagalogization who can write better in English and Tagalog than in my mother tongue, Ilocano. Many others are like me. Shame on us and more shame on them who imposed

Tagalog upon us from grade school to college. Not exactly that the children cannot read in Ilocano. They can, but only after exerting so much effort syllable by syllable. Agbidida bidal, that's the term. Those who can write in Ilocano happen to have digested a lot of Ilocano by reading during their formative years.

**Raymundo Addun** 2006-05

Cebuano should be taught in the Cebuano-speaking regions, not Tagalog or its dialect Filipino. Tagalog should be taught in the Tagalog region. I mean, there's no sense in forcing Tagalogs to learn Cebuano anyway. But no one who doesn't speak this language should be forced to learn Tagalog/Filipino. That's ethnic cleansing!

**Bobit Avila** 2006-07

My daughter's generation comprise the youngest victims of the Filipino language policy. They are forced to learn Tagalog in the subjects Filipino and Sibika. One time they were taught children's rights in Tagalog: *Karapatan ng bawat bata ang makapaglaro at makapaglibang*. Everyone in the class laughed because *makapaglibang* meant "defecating" in Cebuano. The not so funny part is that we cannot erase Tagalog from their young minds. You see, it is difficult to explain to a kid that Tagalog is not our language but we have to learn it so she doesn't flunk her subjects. Grant me the immediate death of "Filipino" and I will take it any time.

**Ava Vios** 2005-03

DILA's main goal is to have Tagalog dislodged from its position as language of learning or medium of instruction in all regions where it is not indigenous. Its replacement is a "must" to ensure the continuance of the lives of the vernacular languages.

**Diego Bonifacio** 2002-03

From the editor: The K-12 law of 2013 is supposed to accommodate vernacular instruction by increments but it remains to be seen if the switch to primary proficiency in Tagalog has not changed as the academic goal.

## **NOW TELEVISION, TOMORROW THE INTERNET**

(Letter to Google)

You err in creating the impression that the Filipino subdialect is the language of the Philippines. 75% of the Philippines has 159 native tongues known by names other than Tagalog or its subdialect Filipino. Google insults our 159 indigenous languages by its promotion of the Filipino subdialect. Please do not automatically redirect our searches to google.com.ph which now is in Tagalog format. What Google has just done is atrocious.

**Sonny Villafania** 2004-02

The translation for the Google version was voluntarily submitted but up to now, you can't choose Cebuano in Google. We have done our part but the cabal inside Google trashed our submission into the bit bucket.

**Lito Go** 2006-04

Wikimedia has done what Google, Microsoft and others have failed - in many if not most cases, refused - to do: give equal opportunities to many other minority languages.

**Harvey Fiji** 2006-04

The issue is not about having versions in our other languages, the issue is their making Filipino-Tagalog their default language. Since most of those here inside the Philippines who use Google understand English, their decision to use the subdialect Filipino-Tagalog was, therefore, purely arbitrary.

I wish I could be as blissfully optimistic as this, and be able to believe that I could change the situation by simply writing in my native language. Unfortunately, I cannot screen out the subdialect which blares from the television and radio at home, shouts from billboards, and jumps even from computer screens, courtesy of Google.

**Edwin** 2006-04



On Google's willingness to comply with China's censorship laws, the motivation obviously was greed for profits. But nobody knows if Google's online advertising business has directly gained even a few thousand centavos from converting the default portal in the Philippines to Tagalog. That makes Google, in my opinion, both greedy and stupid.

**Benjie Yballe** 2006-04

From the editor: Beginning May 2013, the Tagalog infrastructure default of Google has been dismantled and other languages are about to be offered.

Pupils in the elementary are punished for speaking their own language and are rewarded when they speak Tagalog or English. As if that is not yet enough, every morning Tagalog is the first thing they hear on the radio or television when they wake up! All these are exacting a toll on the health and well-being of our local languages. Tagalogization is wrecking our cultural diversity.

**Ernie Turla** 2007-04

Tagalog lessons are mandatory in our schools because our constitution declares it as our national language. How does the imposition of Tagalog slowly kill our languages? Many Cebuanos now, especially the young, do not even know how to write in Cebuano. All that they have is Tagalog everyday on television, something very insulting because even programs originally produced in English are redubbed in Tagalog. As if they think we are stupid enough not to understand English.

**Ava Vios** 2005-09

Certainly, Tagalog is slowly eating our local languages. Because of the widespread use of Tagalog especially in media, it is not uncommon to hear children sprinkle their sentences with Tagalog words.

**Eman Lerona** 2007-01

It all began with Batibot in the early 1980s. This spinoff of Sesame Street, according to its producers, aimed to

systematically teach preschool children the imperial subdialect then known as Pilipino. I do not understand why they had to do this when the subdialect is required at all levels from the first grade to the university unless this is meant to obliterate the indigenous languages early in the life of our youngsters.

**Edwin** 2003-09

The social and cultural influence of television has grown out of bounds in recent years. So has overall content in the Filipino national subdialect. Soon enough, ABS-CBN and GMA-7 will accomplish the Marcos ambition of one nation, one people, one language. The networks are doing the job of Tagalogizing the entire Philippines far better than the Department of Education.

**Benjie Yballe** 2004-06

(Open Email to ABS-CBN Filipino Channel)

My family and I are sick and tired of all the Tagalog/Taglish programming. We are a Bisaya household in Portland Oregon, and I wonder if you are ever going to provide at least some Cebuano programming on one of the three channels we subscribe to?

Programming in the other major languages, like Hiligaynon, would be most welcome too by us and our friends that speak these languages. If you never intend to provide us with the programming we desire, are you aware of another service we can switch to that is interested in our business?

I think I can safely say that I'm not alone in our disappointment with the exclusive Tagalog domination of Filipino Channel programming. Many of our friends are non-Tagalog too. They subscribe to and share our dissatisfaction.

We'd like to remain loyal subscribers but we feel we are being shortchanged by the lack of programming that interests us. With three channels, you should be able to accommodate the diversity we seek and give us a little relief from the uniform diet of Tagalog/Taglish.

**Tim and Jane Tarruza Harvey** 2002-01

Would you be interested in organizing a boycott of ABS-CBN and TFC? I feel that there is a lot of cultural corruption in that company and that we should be boycotting them for their insensitivity to non-Tagalog Philippine languages.

**Gerald Santos** 2004-04

## **ANTHEM TO DEATH; Suffocating our music**

When I hear the national anthem in Tagalog during public gatherings, my heart doesn't sing, it's just my lips.

**Voltaire Oyzon** 2005-05

I sang O Sintang Lupa every school day in my youth as we raised the flag but I did not understand the words. And I hate the very memory of having been ordered to sing it again in PWU to qualify for graduation. It is hard to memorize anything that does not hold any meaning for you so I was unable to go beyond the first line! Don't you think it would be better to sing it in a language we understand and relate to?

**Carmen Mirafior** 2002-08

Denounce this evil and linguistically discriminatory law and call for its abolition or, in the alternative, disobedience to it. Use a purely instrumental version---they do that in España. RA 8491 or not, a national anthem that is played only, not sung.

**Harvey Fiji** 2003-10

Himno Nacional is a worthy anthem but singing it officially in Tagalog Filipino is degrading to our country. The regions should own the option for their respective versions but the official one for our Philippines should only be either the instrumental march or the original Spanish-Castilian version.

**Benjie Yballe** 2006-05

The move to ban the Cebuanized national anthem in Iligan reveals a perverse aspect of patriotism. Patriots are supposed to love their country. But to “love” the Philippines, they require you to hate your roots (in the case that it's not Tagalog).

**Ernie Turla** 2002-12

How come Filipinos cannot celebrate their music? They were very cheap synthesizer recordings of those horrendous 20 non-stop standards medleys. Why, when there are so many good recordings of powerful songs like Bisan Sa Damgo Lang? Visayans are supposed to be the most musical people of the most musical country in the Far East.

**Emmanuel** 2004-06

It is lamentable that the only non-Tagalog music we can discuss were recorded decades ago. The growth of Tagalog OPM has stunted the development of music of other Filipino languages.

**Kahlil Corazo** 2004-06

Where did our classic non-Tagalog songs go? They stopped coming because we started playing Tagalog music beginning in the martial law years. We cannot bring back the good old times without eliminating the bad starting with Lupang Hinirang.

**Benjie Yballe** 2005-09

### **Transcript of a Dialogue with Isagani R. Cruz & company**

**wika:** Most Filipinos speak Tagalog now - you can't resist its natural ascendancy.

**DILA:** Nothing's been "natural" about Tagalog's growth - it wouldn't be where it is without central government intervention.

**wika:** What's wrong with a national language policy?

**DILA:** Nothing - if everyone spoke the same language. But we're a highly multicultural country.

**wika:** Fine, but the point is, every country should have a national language.

**DILA:** The United States doesn't.

**wika:** Alright, if you say so, but since as you say we're multicultural then at least one of our indigenous languages ought to be "national." Am I right? That's the way to achieve unity.

**DILA:** Unity or uniformity?

**wika:** You're not answering the question.

**DILA:** Singapore's 78% Chinese, the rest being mostly Malays and Tamils. What do you think Singapore's official language has been for government and education since it seceded from Malaysia in the mid-60's?

**wika:** Mandarin?

**DILA:** No. English.

**wika:** I didn't know that.

**DILA:** Of course you didn't.

**wika:** Rizal said "A man who doesn't love his native language is worse than a rotten fish." Do you agree?

**DILA:** We eat rotten fish in my region although we salt it first.

**wika:** Seriously, please.

**DILA:** Seriously, Rizal happens to agree with me. I love my native tongue, and it isn't Tagalog.

**wika:** Learning, speaking, and loving the national language is one of the best ways to exhibit patriotism.

**DILA:** I don't think Lapu-Lapu spoke one word of Tagalog. Neither did Sultan Kudarat.

**wika:** Whatever you say, I sincerely think you're anti-unity. We should all rally behind unity.

**DILA:** Unity's necessary at certain times, but disastrous at other times.

**wika:** You have to be kidding. You remember what we learned in grade school? One stick from a coconut leaf can't do much, but many sticks make a broom. Or how about, "United we stand, divided we fall?"

**DILA:** My father was a prisoner of war among ten or so bound together with a rope tied to their wrists being transported from Dumaguete to Cebu when their small Japanese vessel capsized in a sudden storm. Had they preferred "unity" they would all have

drowned. But they cut the tie that bound them, each swimming to safety. All survived.

**wika:** You will agree, however, that no other language in the islands can compare with the growth and acceptance of Tagalog.

**DILA:** That's fundamentally because the central government has seen to it that only Tagalog is useful.

**wika:** "Useful?"

**DILA:** Yes, useful. The best jobs have always been concentrated in or around Manila. You can't be an entertainer without speaking or singing in Tagalog. Those who remain loyal to their native tongues and cultures are derided as "Promdis" and "probinsiyanos," and crucified for being "parochial," "tribalistic," and "regionalistic." All of this was initiated by your kinsman Manuel Quezon.

**wika:** Hey, wait a minute. Quezon was a Tagalog, of course, but his successors weren't. And they all supported Tagalog as our national language. What can you say about Osmeña the Cebuano, Roxas the Ilonggo, Quirino the Ilocano, Magsaysay of Zambales, Garcia of Bohol, Macapagal of Pampanga, Marcos of the Ilocos, Aquino of Tarlac, Ramos of Pangasinan, and Gloria of Pampanga. Come to think of it, Estrada, or maybe Cory, was our first Tagalog president since Quezon.

**DILA:** I say that except for Quezon, Cory and Estrada they all betrayed their authentic cultures by preferring conformity to diversity.

**wika:** That's cruel.

**DILA:** It's a brutally honest assessment. You want to know what's cruel? A language policy that promotes Tagalog at the expense of our equally rich and distinctive indigenous tongues.

**wika:** Forget the politicians, then. Media has accepted Tagalog. There's no question about that.

**DILA:** Media in our country has always belonged to the elite. The elite has always preferred profit to the welfare of the people. They have always embraced anything and everything that protects and promotes profit.

**wika:** What's that got to do with our national language?

**DILA:** Well, for one thing it's cheaper to produce one news program in one language than in many, or a film or newspaper or magazine or textbook for that matter. In India, where linguistic diversity is constitutionally protected, films have to be dubbed in its many official languages. Textbooks are designed and written with multiculturalism in mind. In the Philippines this is avoided by official monolingualism. Our elite has nothing to gain by replicating India, by moving towards linguistic equality.

**wika:** Alam mo, pare, mayroon akong respect for your opinions. Ngunit divisive yata yan. What we need sa bayan natin is the truth that lahat tayo should aspire for isang bansa, isang diwa.

Dapat tayong lahat should learn and love our wikang pambansa.

**DILA:** Now you are speaking gibberish, or rather, Taglish.

**David Martinez** 2004-10

## Our Answer - SCRAP IT

We need to remind ourselves that the best trick the Devil ever conjured was to persuade people that he doesn't exist.

**David Martinez** 2003-02

With statistics showing that Tagalog speakers are increasing at a much faster rate than speakers of other languages, and that the percentage of the Philippine population speaking other languages is decreasing, the number of extinctions can only increase. Isn't that enough evidence that the Manila government's policy to enforce Tagalog is directly contributing to the destruction of other Philippine languages?

**Edwin** 2003-07

Imposing a national language was an abomination which never

should have been done in the first place. Not only did it force the constitutionally discriminated ethnic groups to learn the language of the favored ethnic group, it has also given state sanction and approval to the idea that one is a second-class citizen unless one speaks Tagalog, the favored language.

**Harvey Fiji** 2003-10

Filipino is social engineering not unlike what the Nazis or Soviets did to bring about a "stronger" society through enforced uniformity... so, no, Filipino is no more an influence on language and culture than an armed robber is an influence on personal economics.

**Tim Harvey** 2005-01

The fascist/Nazi doctrine becomes more clear when the following are compared:

"Ein Volk, Ein Reich, Ein Fuhrer"

"Isang Bansa, Isang Diwa, Isang Lahi"

**Harvey Fiji** 2003-07

Imposing a national language sounds very nationalistic and the most nationalistic guy I could think of is Hitler.

**Kahlil Corazo** 2004-03

Quezon had stupidly assumed that a "unifying language" based on his very own Tagalog was for the good of the country. He rejected the right way to true unity which is to recognize the diverse cultures and languages in these islands.

**Dindo Generoso** 2004-06

The idea of having one unifying language with significant contributions from the major and smaller Austronesian languages of the Philippines is temptingly seductive. Davide and the non-Tagalog commissioners were seduced in 1986 into buying the fake promise that Filipino will "evolve" into something other than Tagalog. It has not happened that way nor has



anything like that happened elsewhere in the world. No democratic national language is forthcoming.

**Benjie Yballe** 2003-12

There has been too much destruction the "national language" has inflicted on the non-Tagalog languages that "Inday-Inday" solutions will never work.

**Voltaire Oyzon** 2005-09

Our constitution should ensure respect for all ethno-linguistic groups. Not one ethno-linguistic group should get an undeserved constitutional mandate to dominate under the excuse of national unity and nationalism. Tagalog-Filipino being a "language of unity" and supposedly being an "accumulation of our heritage as a nation" is just so much hype.

**Ronald Llanos** 2003-12

If the next constitution has the same national language, ratification thereof automatically justifies its past and future existence. Thus the new constitution becomes a weapon for a renewed and more forceful imposition of Tagalogization.

**Harvey Fiji** 2005-12

I subscribe to DILA's rule: "Postings in "Filipino" won't be accepted here until the government gives all indigenous languages equal rights and opportunity." Tagalog/Filipino is also not allowed on my forum for Ilocanos. We need to promote the use of our native languages as much as possible.

**Jonathan Cardenas** 2005-12

The local languages are being neglected; a single group is given an advantage because all schools teach in their language encouraging the view that this language is superior. Choosing any local language as national language is disadvantageous to those who are not native to that language. A correct language policy first eliminates the national status of this one indigenous

language. The next national/official language should be viewed as a foreign language that exists to fulfill a specific purpose. English since it is used widely or Spanish because of its history. But the national language should only be taught as a foreign language and all other subjects should be taught in the local language. The first hurdle is to get the local languages taught in the schools and to help people see their value.

**Matt Blake** 2005-10

Why should we have a national language? We are wasting our resources on forcing other regions to learn a language not their own. For what? Let learning of other languages be a choice by interest or circumstance but not by mandate. With the exception of English only because if we want to get ahead in our lives it is a necessity! Any Filipino language imposed over others will always put those "others" at a disadvantage. Not fair. Let's assume that Cebuano is the language to be imposed on everybody in the archipelago, imagine how everybody else would feel. Malipay ko, but it is a feeling based on arrogance and it is a hollow victory!

**Carmen Mirafior** 2003-02

Resentment resulting from privileging one language's subdialect at our expense has only intensified disunity. If a national language has done nothing to bring about unity or prosperity (it is the knowledge of English, not Filipino, which has enabled people to work abroad or in locally outsourced operations), it has not served its purpose and should be scrapped. The languages and cultures of our diverse nations are being destroyed without anything worthwhile or substantial in return.

One readily observable effect of the "national language" I can think of is that it has facilitated and accelerated migration to Imperial Manila, which has become extremely crowded as a result, while causing a massive brain drain from the regions to the metropolis.

At the same time, it has made the inane subdialect-medium programming of the major networks more easily accessible from

Batanes to Tawi-Tawi, enriching ABS-CBN and GMA-7 as a result (meanwhile, compulsory teaching in schools has also benefited manufacturers of "Filipino" textbooks and materials, at the expense of literature in the regional languages).

**Edwin** 2005-12

What do we need a national language for? English is already our link to the world. There is enough Tagalog already on TV which people are able to learn.

**Gus Balatbat** 2003-05

We don't need a national language of our own in order to develop. Our Asian neighbors are trying to learn English while our government is trying to teach us in that backward, cumbersome Tagalog dialect. Let's stop calling it Filipino.

**Ronald Llanos** 2001-12

A national language deprives all other native languages the opportunity to develop, grow and get further intellectualized. If we want the ability to communicate with the outside world as well with ourselves, there is always English, which is neutral in every sense. All we need is an official language and not a national one. Another alternative is Spanish - a language sadly no longer taught in our schools. To save our indigenous languages, we should remove the Filipino national language.

**Diego Bonifacio** 2005-03

I'm convinced that the problem is the very idea of having one single national language. Hence I no longer support any national language project, amalgamated or otherwise.

**Harvey Fiji** 2004-01

Assuming the Filipinista-Tagalogista succeeds in incorporating most of the Filipino languages, aren't they destroying their own identity and committing ethnic suicide?

**Lito Go** 2004-12

Synthesizing another language out of the Philippine tongues is insanity as in assembling a monstrosity like Frankenstein. It is not my native tongue and it has absolutely nothing to do with my being a Filipino. To accept it is to deny my own language. If its purpose is to unite us Filipinos, it has failed. By changing the constitution, we will do away with this fake language and rediscover our own.

**Ronnie Silva** 2005-08

Language must be revitalized through education from grade school to graduate school. Remove Filipino as a national language then there's a big chance for the other languages to flourish.

**Sonny Villafania** 2003-10

Each ethno-linguistic region should have its own national language. It will unite us even more as there will be fair play. My province, Bataan, for instance will have Tagalog as its official or national language. English will be the official language of the whole country and will be the language for business and foreign or international transactions.

**Lynn Tolen** 2004-02

I am a Waray. I will oppose any move to make Waray the national language. To make Waray the national language is to commit the same crime Quezon had committed.

**Voltaire Oyzon** 2005-08

No one has ever made the mistake here of advancing English for national language of the Philippines. There is no better solution to our language problem than having no national language.

**Benjie Yballe** 2004-04

Even a mixed-up national language would have been as damaging to our tongues as the present Filipino subdialect. Though somewhat democratic because the Tagalogs would then

have been similarly victimized by the amalgam. Truth is that Tagalogs do not need Cebuano and vice versa. Nobody needs a national language. Not for economic progress and certainly not for authentic unity. Since we do not need it, let's get rid of Section 6 Article XIV.

**Benjie Yballe** 2003-08

In the United States, we don't have a national language and we have always done just fine without being so anal about a national language.

**Gerald Santos** 2004-04

Removing Sec. 6 of Art. XIV of the present constitution alone would save our dying languages and ensure linguistic equality in our country.

**Vincent Isles** 2006-01

The power of imperial Manila affects our dying languages. I have nothing against the Tagalogs, I am just asking that my native language be taught in school.

**Val** 2004-02

The survival and recognition of our various languages might someday address the "more pressing" problems we have and it is not money - it is control of our freedom to do what we want for ourselves, our desired government and our future.

**Dindo Generoso** 2002-01

Federalism by itself will not save the local languages. Malaysia is a federal country but it is killing the local languages with its Bahasa policy. I am impressed by the Spanish and British models. The states must have exclusive jurisdiction over languages, education, and culture.

**Manny Faelnar** 2005-08

<http://dila.ph/maliciousnationallanguage.pdf>

## LANGUAGE IS LIFE

**Ernie Turla**

Love of country has to start first with love for our home sweet home, our barrio, our town and our province. Only then should love for our country begin. I wrote **The Last Kapampangans On Earth** before the turn of the century, grimly forecasting in this short story that there wouldn't be a Kapampangan language in the future anymore. Nor would there still be languages like Cebuano, Ilocano, Ilonggo, Karay-a, Aklanon, Waray, Bikolano and Pangasinan either. The only one left standing triumphantly in the middle of the field would be the national language, Tagalog.

Instead of uniting the peoples of the Philippines in brotherhood, the constitution marches them like lemmings into the proverbial sea of death. As planned and designed separately by Quezon, Marcos and Aquino, only one language is permitted automatically by the constitution throughout school – a language that schoolchildren did not inherit from their parents or from the region of their birth. At the tender age of 6, when the child has not yet developed a full vocabulary of his own native language, he is formally brainwashed with Tagalog indoctrination. And it never stops.

Modern technology and communication systems if allowed to continue being dominated by Tagalog, hastens the demise of our once vigorous languages. Several decades of harmful treatment by the state has wrought sufficient damage that even the restoration of vernacular instruction from kindergarten through graduate school will no longer undo much by itself. The demand placed by the state on children to fix their loyalty on the Tagalog paradigm has withered any remnant of pride in their hearts for their authentic language.

The national language commission and the education department have historically avoided promoting the other major languages whenever they can get away with it. They have purposefully denied children the right to study and learn the vernacular even on their own turf and bombarded them with maximum exposure to Tagalog instead. As a result, the majority are able to write and formally communicate in Tagalog but not in their own language. This has been a vicious conspiracy to make the local languages lose credibility and respect among their indigenous speakers.

Certainly, you will say that you want to “preserve” the local language but how far are you willing to go and do you have the courage to confront what it is really that the Philippine government wants to do against your language? You see, it also desires the preservation of your language. Relegated in the future to museums and historical archives, well preserved like the works of taxidermists on display for all the world to see but no longer living and breathing the fresh air in their native lands. Handed to them as a dead relic because you did not fight to keep it as a living language.

Government has played an adversary role in the lives of our languages since 1935. Its national policy has been to forcefully shove our languages and have a usurper take their place. We need help in reasserting language balance and cultural diversity in our country but that just happens to be anathema to the 1987 constitution. Decay and eventual extinction is the fate that awaits your language. The tyranny of martial law imposed by the Corazon Aquino constitution against our languages can only be lifted if we stand true to our regional aspirations. Ask not what DILA can do to save your language, ask what it is that you can do to prevent your hometown from becoming Tagalog.

On <http://www.ethnologue.com/country/Ph> you will find a list of the following indigenous languages. Which one is yours?

Agta-AlabatIsland	Buhid	Kalagan-Kagan	Masbatenyo
Agta-CamarinesNorte	Butuanon	Kalagan-Tagakaulu	Molbog
Agta-CasiguranDumagat	Caluyanun	Kalinga-Butbut	Palawano-Brooke'sPoint
Agta-CentralCagayan	Capiznon	Kalinga-Limos	Palawano-Central
Agta-Dupaninan	Cebuano	Kalinga-LowerTanudan	Palawano-Southwest
Agta-Isarog	Chavacano	Kalinga-Lubuagan	Pampangan
Agta-Mt.Iraya	Cuyonon	Kalinga-MabakaValley	Pangasinan
Agta-Mt.Iriga	Davawenyo	Kalinga-Madukayang	Paranan
Agta-Remontado	Finallig	Kalinga-Southern	Porohanon
Agta-UmirayDumaget	Ga'dang	Kalinga-UpperTanudan	Ratagnon
Agutaynen	Gaddang	Kallahan-Kayapa	Romblomanon
Aklanon	Giangan	Kallahan-Keley-I	Sama-Central
Alangan	Hanunoo	Kallahan-Tinoc	Sama-Pangutaran
Alta-Northern	Higaonon	Kamayo	Sama-Southern
Alta-Southern	Hiligaynon	Kankanaey	Sambal-Botolan
Arta	Ibaloí	Kankanay-Northern	Sambal-Tinã
Ata	Ibanag	Karao	Sangil
Ati	Ibatan	Karolanos	Sangir
Atta-Faire	Ifugao-Amganad	Kasiguranin	Sorsogon-Masbate
Atta-Pamplona	Ifugao-Batad	Kinaray-A	Sorsogon-Waray
Atta-Pudtol	Ifugao-Mayoyao	Magahat	Subanen-Central
Ayta-Abenlen	Ifugao-Tuwali	Maguindanao	Subanen-Northern
Ayta-Ambala	Ilocano	Malaynon	Subanon-Kolibugan
Ayta-Bataan	Ilongot	Mamanwa	Subanon-Western
Ayta-Mag-Anchi	Inabaknon	Mandaya-Cataelano	Subanun-Lapuyan
Ayta-Mag-Indi	Inonhan	Mandaya-Karaga	Sulod
Ayta-Sorsogon	Iraya	Mandaya-Sangab	Surigaonon
Balangao	Isinai	Manobo-Agusan	Tadyawan
Balangingi	Isnag	Manobo-Ata	Tagabawa
Bantoanon-Asi	Itawit	Manobo-Cinamiguin	Tagalog
Batak	Itneg-Adasen	Manobo-Cotabato	Tagbanwa
Bicolano-Albay	Itneg-Banao	Manobo-Dibabawon	Tagbanwa-Calamian
Bicolano-Central	Itneg-Binongan	Manobo-Ilianan	Tagbanwa-Central
Bicolano-Iriga	Itneg-Inlaod	Manobo-Matigsalug	Tausug
Bicolano-NCatanduanes	Itneg-Maeng	Manobo-Obo	Tawbuid-Eastern
Bicolano-SCat.	Itneg-Masadiit	Manobo-RajahKabunsuwan	Tawbuid-West.
Binukid	Itneg-Moyadan	Manobo-Sarangani	Tboli
Blaan-Koronadal	Ivatan	Manobo-Western	Bukidnon Tiruray
Blaan-Sarangani	I-Wak	Mansaka	Waray-Waray
Bolinao	Kagayanen	Mapun	Yakan
Bontoc-Central	Kalagan	Maranao	Yogad



## **Encyclical Mit Brennender Sorge**

Whoever exalts race, or the people, or the State, or a particular form of State, or the depositories of power, or any other fundamental value of the human community - however necessary and honorable be their function in worldly things - whoever raises these notions above their standard value and divinizes them to an idolatrous level, distorts and perverts an order of the world planned and created by God; he is far from the true faith in God and from the concept of life which that faith upholds.

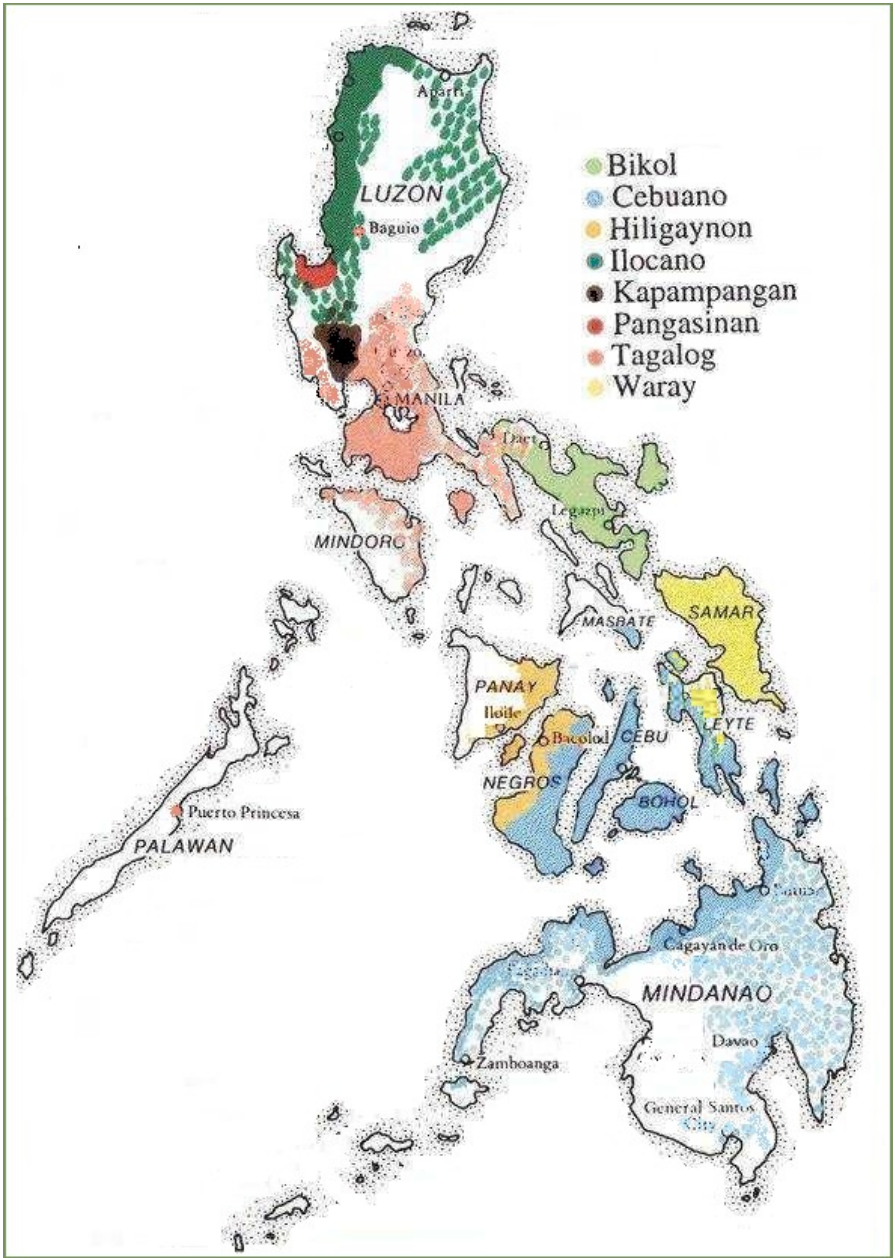
[http://vatican.va/holy\\_father/pius\\_xi/encyclicals/documents/hf\\_p-xi\\_enc\\_14031937\\_mit-brennender-sorge\\_en.html](http://vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_14031937_mit-brennender-sorge_en.html)

sino ang malansang isda?  
ang makatang Tagalista  
o ang makatang limot na  
ang katutubo n'yang wika?

siopa so malansin sira?  
say umaanlong a Tagalista  
o say umaanlong ya akalingoan la  
ed abangonan ton salita?

kinsa ang dubok nga isda?  
ang balaknong Tagalista  
o kadto nga gikalimtan  
lumad niyang pinulongan?

**Sonny Villafania, Benjie Yballe 2003-08**



"Take away their language, destroy their souls." - Joseph Stalin