

dilo dilo dilo dilo

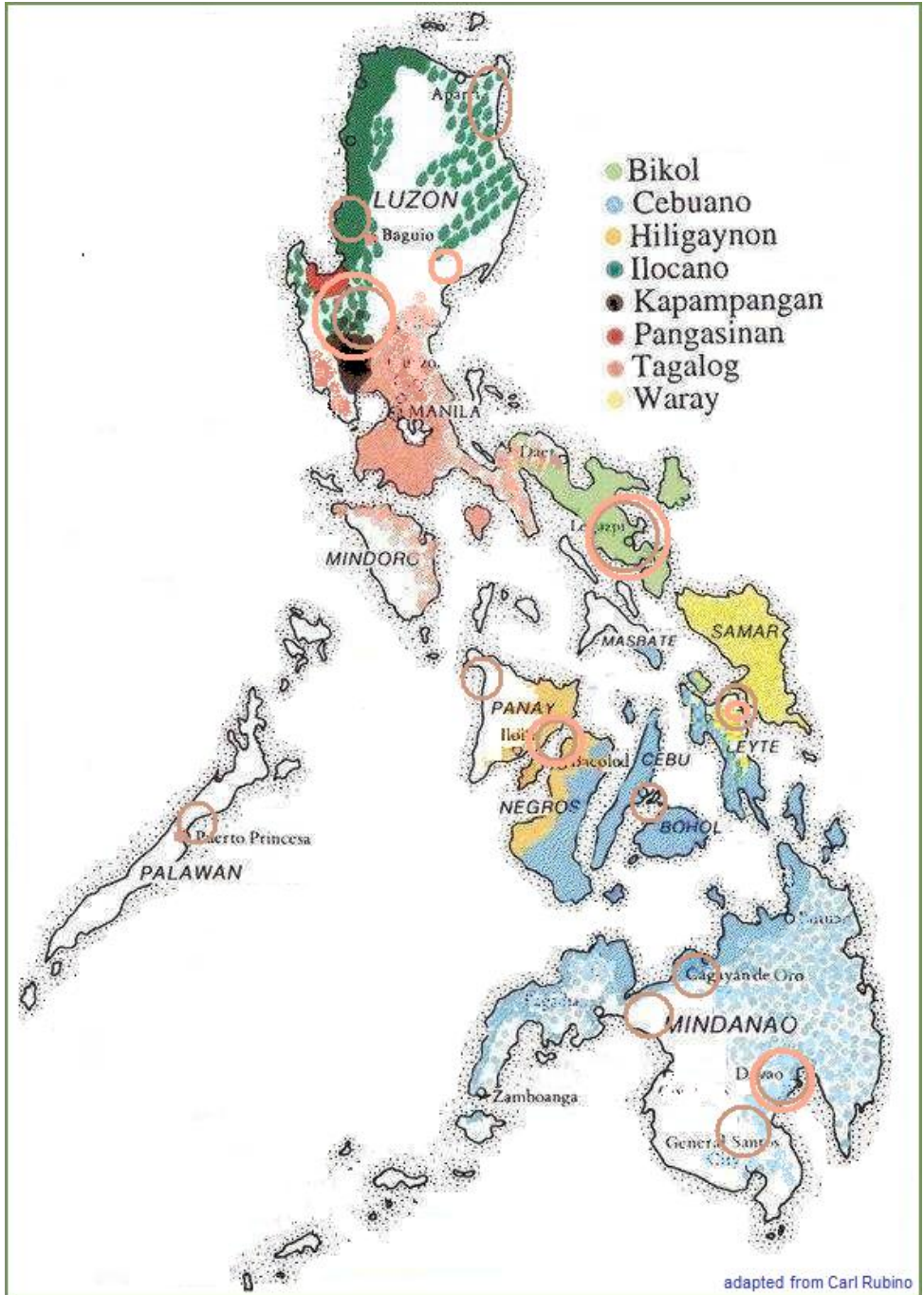
Defenders of the Indigenous Languages of the Archipelago

FILIPINO
is **NOT** our
LANGUAGE

2020 REVISION

Don't let their Constitution kill her
Don't let the Constitution
kill our mother tongues.
The vernacular is our mother

dilo dilo dilo dilo



“When it shall have died, the post-mortem report should correctly indicate the cause of death: **Asphyxia by Tagalog.**”

- Fr. Ranhilio Aquino

The peoples of the Philippines deserve to know that Tagalog portalization of everyone's Internet devices by Google was broken in 2013 by Tim Harvey. You have our gratitude Sir Tim Harvey, now and always.

www.dila.ph

Our website contains the full copy of
FILIPINO IS NOT OUR LANGUAGE

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<https://groups.yahoo.com/neo/groups/DILA/conversations/messages>

Encyclicals **Mit Brennender Sorge** and **Non Abbiamo Bisogno** declare the idolatry of state-worship and fascist nationalism contrary to Christianity:

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.

CRIMINAL LANGUAGE OF THE PHILIPPINES

Well into the last years of his life, Ilocano journalist Pacis kept writing on anomalies in the language provision of the 1935, 1972 and 1987 constitutions. "I discovered the unpardonable deception perpetrated to ensure the place of Tagalog as the national language." A crime was committed but who did it and for whom?

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, *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.

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://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.**

THE PRACTICE OF ETHNIC CLEANSING BY THE GOVERNMENT OF THE REPUBLIC OF THE PHILIPPINES AGAINST THE NON-TAGALOGS

Benjie Yballe

If I can persuade you that the pro-Tagalog government of the Philippines is targeting the largest ethnic group of the country, the Cebuanos, for destruction, then it should be easy for you to recognize that genocide is also what they've in store for your own non-Tagalog group. Although as Catholics have been taught through generations: *To those who believe, no explanation is necessary; to those who do not, none is possible.*

Sometime in 2016, the disaster, weather and telecom agencies (NDRRMC, Pagasa, NTC) began bombarding advisories on killer temperatures, floods, landslides, anything they can think of and wherever they can in Tagalog. Never had the government conducted a study of how many hundreds, thousands or millions of Cebuanos in Visayas-Mindanao can comprehend verbal and written warnings about life-threatening situations when communicated in standard Tagalog. If the government assumes that nearly all Cebuanos have the ability to understand Tagalog then why did it grudgingly start a Mother Tongue Based Grade 1-3 program? But then if the government mentality is it's your fault you can't understand Tagalog instructions and failing to do so causes your death, its judgment must be that you deserve to be dead.

In this century, two companies that carry Cebu in their name, Lhuillier and Pacific Air, use Tagalog for the most part of their operations. DepEd and SIL advance the Tagalogista cause by cynically bridging partial and brief vernacular instruction in the early school stage to a total immersion in Tagalog. Cebuano priests are among those now using *pinaka*- and massgoers have the reaction zombies have when the latest Tagalog hymns popularized in Manila are included in vernacular and English masses. Somebody's language policy killed the Cebuanos' renowned capacity for creating their own music.

If you don't ride a jeepney or listen to people in the plazas talking, you'd

have no clue the entire province is now populated by Cebuanos suffering from the incoherence of triglossia and who no longer know correct Cebuano speech. It struck me that Cebuano is a dead language when I heard the head of a group of Korean transients pay their fare to Kuya. Foreign visitors need only sample local radio, television and newspapers to come to the conclusion the language of Cebu is not Cebuano.

In 1998 I published "Ethnic Cleansing in the Philippines" on the Internet under the name Herb Mantawe and revised this in 2005. (Originally on the defunct website philippines.com/ColonialRP.) I have been questioned on several occasions just how appropriate the term ethnic cleansing is in regard to state-directed discrimination against language groups or ethnic nationalities standing in the way of the national language. Has there ever been mass murder in the forensic sense?

The Yugoslav and Rwandan atrocities are recent examples of state-directed actions for eliminating ethnic groups despised by the ruling power. For a country like Japan to formalize a national language, it might be tantamount to ethnic cleansing yet so what, they have almost always been entirely Nippongo in the first place. But for the abundantly multicultural Philippines, to maintain a national language makes plain its government's objective is to cleanse all non-Tagalog "impurities".

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 undesirable ethnic or cultural communities. With bullets or bladed weapons, separation of the young from 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 judge 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.

Under Corazon Aquino as it was with Ferdinand Marcos before her, its principal task has been to prevent educated non-Tagalogs from being able to read, to write and to create in their own mother language. To make them forget their own tongues, the Marcos-Cory oligarchy coerces local schools to instruct only in Tagalog (and some English) from the mid-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 who'd begun shifting 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 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. Instead the Philippines has this Filipino national language that disproves the Hanlon proverb making malice and idiocy mutually exclusive of the other. They intended it to exterminate Cebuano (and other languages) and at the same time it has proven harmful to culture, politics and economics throughout an entire country.

Tagalogism is an anomaly. Austronesians dispersed many thousands of years ago from the coast of China to Taiwan, later on reaching parts of the Pacific and the Indian Ocean. Cebuano was in existence by the time Madagascar, New Zealand and Hawaii were settled. Austronesians did not overwhelm areas like Papua where indigenes were long established. Indon-Malays did not oscillate like waves back to the Philippines.

Hope remains for countries like China and the Philippines. All that needs to be done is to reverse their national language insanity. Or in time they will both be like the Middle East where practically only Arabic is spoken now. Only through pluralism can death of the cultural identities of non-Tagalogs be averted. The law should be based on pluralism in our multicultural country. Not on Tagalogista supremacism. Unless you think language apartheid is cool. But then, there not even need be a law. Perhaps the best language policy is no language policy.

The household survey parameters for the more recent five-year censal results had been arbitrarily altered repeatedly by incompetent bureaucrats. With their changes to counting methodology and language listing, the inconsistencies introduced since 1990 render statistical comparisons pointless. The data points from the years prior to intensified Tagalogization remain relevant and as for how many Tagalogs are there today, there is no accurate figure for this subjective question, but we all should have a general idea. It is more and it is almost there.

Major Mother Tongues of the Population:
Censal Years 1960, 1975 & 1990

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

1939 Census *Cebuano: 4,620,685 Tagalog: 3,068,565 Ilocano: 2,353,518*
Hiligaynon: 1,951,005 Waray: 920,009 Kapampangan: 621,455
Pangasinan: 573,752

[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.

It actually would be more informative to catch replays on CNN-Philippines featuring regional locations. They are the only national broadcaster who do not censor vernacular speech. By how much the locals use Tagalog you can see that Cordillera and Bicol have been conquered. There was this Cebuano director who described early in August 2018 the Cinemalaya film he said he had done in Cebuano. He was on an English news program of CNN but he used Tagalog throughout. Situation not good for a language most mistakenly think is still safe. You cannot prevent the death of your language if you do not act against the language systematically killing it. Do not feel guilty if others accuse you of hating that language.

1) **get rid of ABS-CBN.** Be aware of how much poison you are keeping in your house and never forget that there is nothing more harmful to your family than Tagalog

2) **do not trust the government.** Always distrust a central government (be it unitary or federal) that has a language policy. Any language policy. Easily, Cebuano was a steady one-fourth of the Philippines for centuries before Marcos intervened. I have no quarrel with languages dying a natural death but let it be under a free market in a free society

3) **raise non-Tagalog children.**

Marcos and the nationalists conjured every ill they could imagine to beset our beleaguered country, ascribed it to bygone external colonialism, and proposed that our insurmountable problems can only be resolved through their “benevolent” domination. Domination by Tagalog.

A century removed from the treachery of Quezon and infidelity of Osmeña, Philippine law perpetuates this evil. As an example, imagine if Davide, Bernas etc. wrote a 1987 provision legalizing rape. Fast forward to 2018, yet another astounding survey indicates that most rape victims accept what happened given the circumstances. Is that going to make you approve of rape continuing to be constitutionally provided in 2019?

National Language is the core of Supremacist Nationalism and Ethnic Cleansing is where it leads to

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

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.

Filipino is an ivory tower Tagalog dialect that has no native speakers and would not even exist if the government didn't waste billions in taxes for it. Filipino is social engineering not unlike what the Nazis or Soviets did to bring about a "stronger" society through enforced uniformity.

Tim Harvey

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.

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: 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

Filipino is Tagalog and only Tagalog. "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 mutual intelligibility with Standard Tagalog is already low, and try to pass this off as a difference between Tagalog and "Filipino". Only a fool or person with ulterior motives would blow the less than 1% difference out of proportion!

Jason Lobel

In UP Iloilo the suggestion was a natural mix, with Tagalog as base and inclusion of local vocabulary the speaker doesn't know in Tagalog. This would be spoken only in the locality because only those in the same region would understand the non-Tagalog terms. So what's the point?

Erlinda Alburo

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

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

Edwin

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 so vivid for its foolishness was that in Tagalog one allegedly says *guro* while in Filipino, one says *titser*.

Harvey Fiji

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

Celestino Macachor

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

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

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

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

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

Centralist, unitary government in Manila continues to impose policies dictated by the Japanese imperial army a century ago. National Commission on Culture and the Arts pays only lip service to non-Tagalog languages. Section 6 Article XIV of the 1987 Constitution relegates the non-Tagalog Filipino languages to the status of inferior languages.

Manuel Faelnar

"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 Tagalog Filipino will have preeminence over the regional languages.

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

If the next constitution has the same national language, it becomes a weapon for a renewed and more forceful imposition of Tagalogization.

Harvey Fiji

The need for Filipino is artificial, its propagation discriminatory. English is useful. Filipino is not.

What is evolution anyway? To those who believe blindly in it, evolution turns monkeys into human beings. But since Filipino has remained the exact same subdialect of Tagalog it had originally been decades ago, it only means they have failed to evolve us higher than monkeys.

Benjie Yballe

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

Manuel Faelnar

Am I a regionalist? Yes, I am even proud of being one. But I consider the Bisayans, Ilocanos, Pangasinenses, Ibanags, etc. as brother Filipinos.

Ernie Turla 2004-04

Saying that Tagalog is the true language of the so-called race is completely wrong and is the worst abuse done to the different nations or ethnic groups. This is racism sponsored by the government.

Don Clariza

"Decolonization" means to them becoming Tagalog. The identity of the Filipino is fashioned by Hispanic sociology, not by Tagalog.

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

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.

Edwin

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 Dep Ed.

Benjie Yballe

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

Voltaire Oyzon

The move to ban the Cebuanized anthem in Iligan reveals a perversion. 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

Imposing a national language was an abomination which never should have been done in the first place. It has given state sanction to the idea that one is a second-class citizen unless one speaks Tagalog.

The Nazi doctrine becomes clear when the following are compared:

"Ein Volk, Ein Reich, Ein Fuhrer" "Isang Bansa, Isang Diwa, Isang Lahi"

Harvey Fiji

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

Kahlil Corazo

The declaration of Tagalog as the basis of the national language is a ruse, a lie, a manipulation and is one sure way to our marginalization and then to our cultural and linguistic death.

Aurelio Agcaoili

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

The Cebuano used by the youth today is not the Cebuano of old. They do not even understand "proper" Cebuano.

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

Why should we have a national language? We are wasting our resources forcing other regions to learn a language not their own. Let learning of other languages be a choice by interest or circumstance not mandate. With the exception of English only because if we want to get ahead in our lives it is a necessity!

Carmen Mirafior

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" is just hype.

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

Ronald Llanos

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.

Diego Bonifacio

Synthesizing another language out of the Philippine tongues is insanity as in assembling a Frankenstein monstrosity. Change the constitution, we will do away with this fake language and rediscover our own.

Ronnie Silva

Language must be revitalized through education from grade school to graduate school. Remove Filipino as national language.

Sonny Villafania

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

I don't know why some people want to kill all regional languages and have just one language for all Filipinos. These are probably the same ones that want to kill all faiths and religions other than theirs and have just one religion for the whole world.

Ernie Turla

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

"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

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

So long as Manila remains the sole and exclusive political, economic, and cultural nerve center of the archipelago, all the cultures beyond its perimeter will continue to atrophy and decay.

Political centralism and cultural uniformity are the twin pillars on which Philippine nationalism rests. If we've learned anything from the religion of Filipino nationalism, it's this: to enter their cathedral of political and cultural centralism one has to leave his brains at the doorway.

David Martinez

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