



RIZAL PARK

...Symbol of Filipino Identity

Glimpses of 'Pinoy' Life in the Pacific Northwest dvc




RIZAL PARK: Symbol of Filipino Identity

Glimpses of 'Pinoy' Life in the Pacific Northwest

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**Edited by
D.V. Corsilles**



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In Appreciation

A RESOLUTION recognizing and dedicating Jose Rizal Park.

WHEREAS, Filipino-Americans have contributed to and enhanced the cultural, social and economic life in the City of Seattle; and

WHEREAS, Jose Rizal, a Philippine national hero, represents the highest and best values within Seattle's Filipino community; Now, Therefore,

BE IT RESOLVED BY THE CITY COUNCIL OF THE CITY OF SEATTLE:

To dedicate this park in the name of Jose Rizal, who inspired the men and women of the Philippines toward nationhood in the nineteenth century.

To recognize all the Filipinos who have made significant contributions to the City through their energy, concern and commitment to improve our society, especially those elderly who labored in the canneries, kitchens and farms; and

To express the hope that warm relations will always exist between the people of the City of Seattle, the United States of America, and the people of the Republic of the Philippines.

Clayton

Gerardo Williams

Sam

Mike Hill

Geo. J. Benson

Jack N. Richards

Alfonso

Fandy

Norman

CITY COMPTROLLER:

Tom Hill

MAYOR:

Charles Raper

Acknowledgment

The Editor and the publishers wish to express their appreciation to the many people and organizations who have contributed to the publication of this memorial book, **RIZAL PARK: SYMBOL OF FILIPINO IDENTITY** (Glimpses of 'Pinoy' Life in the Pacific Northwest).

**RIZAL PARK:
Symbol of
Filipino Identity**

FOREWORD:

Why did a select group of Jose Rizal Park activists produce a bookish journal when these Filipino Americans could have been planting "sampaguitas" in Seattle environs? Simple. These Pinoys opted to gamble that books would outdo, outsell and outlive flowers.

More so, these Pinoys purposely intended that their literary product—set in the perspective of the Pacific Northwest—be unabashedly Filipino American.

Thus, contributions in words and pictures were harvested by Diony V. Corsilles for this book form. In a bookishly horticultural context, myriads of thought flower in the ensuing pages to reflect the diversity and uniqueness (the whole blooming thing) of things which and persons who are Filipino American. However, these ethnic connotations, "Filipino American" and its alter term, "Pinoy," require extensive exploring and experiencing.

Pinoys, after all, are men and women, boys and girls, all in the United States who differ in age, generation, birthplace, national origin, political allegiance, educational attainment, work pursuit, social status, group interest, peer pressure, religious persuasion, ideological belief, language and then some. It even is more foolish to contend that Pinoys possess the same intensities of Pinoy sensitivity, of community consciousness, of individual commitment.

This insight, then, begins to reveal a cognitive, inward unity to a supposed, outward disunity. Minus the facades, veneers, blusterings and timidities, Filipino Americans are united after all. But one must do more than look to discover the oneness of Pinoys.

In perusing this Corsilles cultivation of published blossoms, reader-friends must do more than just glance to find the identity, and consequently, the unity of Pinoys in the Pacific Northwest or for that matter throughout the U.S.

In between these covers runs the gamut from "A" to "Z," from "Asian" to "Zaide," of Filipino American interests, concerns and issues of the early 1980s.

Typically in Philippine style, the collection of articles, essays, speeches, papers, reprints, illustrations and other works is arranged in much the same way devotees of "sari-sari" stores can comprehend such a merchandising display system. Critics can look upon this Corsilles garden of texts and pictorials either as an unsophisticated version of the semi-yearly *The Filipinas Journal of Science and Culture* or as the poor man's solo rendition of the ten-volume *Encyclopedia of Filipino Heritage*, sans flora or fauna. The reading sequences of both these prestigious Philippine series readily do not make sense either. What Philippine stuff does at times? But there are methods to the madness and the key is prestige, which provides credibility to their being scholarly works of knowledge.

Typically, too, in Pinoy style, nearly ninety-five items are spread throughout some two hundred pages to cover the historical social, civic, political and educational aspects of Filipino American life in the Pacific Northwest, centering in Seattle. Their contributors include old-timers and new-timers among Philippine-born immigrants and those of the second and third-generations among American-born natives.

These Filipino Americans share their current interest and endeavors, among them politics, the press, the aged, job rights, students, women, family, employment, churches, immigration, minority movement, models, Pilipino, folk arts, athletes, roots, retirement, the American Dream. What emerges hopefully is a published study to account what are contemporary and relevant in their minds as well as how these thoughts relate to the rest of American society.

The key to the method of this Corsilles flowerbed is credibility, which comes from its contributors. They are Filipino Americans (including VIPs, a.k.a. "Very Important Pinoys"), community types, leaders, workers, personalities, citizens, our kind of folks (including uncles and aunts and "manongs"), the people who make up the common "tao" of our lives, those in the know. Therefore, their credibility provides prestige to their contributions being works of knowledge. Theirs is a valuable effort, offered as further testimony to the importance of the Filipino American Experience, particularly in the emergence of national history, tradition and culture.

And so, all this volume needs is respect. Don't send "sampaguitas"; send money.

**FRED CORDOVA
Author**

**FILIPINOS:
Forgotten
Asian Americans**

(1983)

**Filipino
history
in the
making
1983**

We've watched, heard and read reports in the news and the people who made it happen. We have the majority of the print and broadcast media to thank for -- those who have been faithfully chronicling the world leaders and their achievements and adventures in science and arts, and in the changes in the culture and lifestyles of our times. Our contribution to this "march of progress" is different however. For we are focusing not on the great world personalities who have made or engineered those events but the men and women in our own little community who live them.

This Rizal Park memorial book tells the story of how the Rizal bridge and park came to be, and the role played and the contributions made by Filipinos in the Pacific Northwest.

But more than chronological accounts of vital lobbying for seed money and volunteer work by all concerned that assured Rizal's name in the roster of Washington State, this book chronicles for posterity Filipino families, organizations and individuals--their dreams, their struggles and their successes in this part of America.

As the introduction of the newly-published pictorial-essay book **FILIPINOS: FORGOTTEN ASIAN-AMERICANS** states, and reinforced by the support of a friend Ev Renas, "There are still many stories to be told. We hope this book is just the beginning of more books about Pinoys."

This volume of **RIZAL PARK: SYMBOL OF FILIPINO IDENTITY**--which implies "more to come" for the Filipino saga in America is an ongoing affair--was made for a reason and the contributed articles and other stories in the following pages will explain that. But a book like this comes about only through the labor and love of many hands.

With this in mind, we say thanks. For this is their story, and the story of their community.



D.V. CORSILLES

Editor

RIZAL PARK: SYMBOL OF FILIPINO IDENTITY

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United States Senate

WASHINGTON, D.C.

Dear Members of Preservation Society:

I am pleased to have this opportunity to congratulate the Rizal Bridge and Park Preservation Society on the completion of the Society's souvenir book, "Rizal Park--Symbol of Filipino Identity."

The Society has played a major role in preserving the Philippine national heritage in Washington state, helping the citizens of the Pacific Northwest understand the history of Filipino families in the Puget Sound area.

I commend you all for your continued service and dedication to this important cultural preservation.



Senator Jackson

Sincerely yours,

A handwritten signature in cursive script that reads "Henry M. Jackson".

HENRY M. JACKSON
United States Senator



Senator Gorton

United States Senate

WASHINGTON, D.C. 20510

Dear Friends of the Rizal Bridge & Park:

Congratulations to all of you on the wonderful work you have done on behalf of all of the Filipinos in the great Pacific Northwest and in carrying on the legend of Dr. Jose P. Rizal.

Please accept my very best wishes.

Sincerely,

A handwritten signature in cursive script that reads "Slade Gorton".

SLADE GORTON
United States Senator



Governor Spellman



State of Washington

As Governor of the State of Washington, I am pleased to extend greetings to the Rizal Bridge & Park Preservation Society's souvenir book, Rizal Park--Symbol of Filipino Identity.

The Society has been instrumental in preserving the Philippine national heritage in Washington State, thereby contributing greatly to our state's cultural traditions.

Please accept my best wishes for success in this and your future endeavors.

Sincerely,

**JOHN SPELLMAN
GOVERNOR**



King County Executive

Randy Revelle

Dear Friends in the Filipino/American Community:

On behalf of all King County residents, I would like to extend greetings and congratulations to the Filipino/American community and to members of the Dr. Jose P. Rizal Bridge and Park Preservation Society.

Your efforts to record the progress of Filipino/Americans in the Pacific Northwest and to honor Dr. Jose P. Rizal serve to strengthen the cultural and ethnic heritage of King County. The Rizal Park serves not only as a memorial to Dr. Jose P. Rizal, but also as a reminder to all King County residents of the contributions of their fellow residents of Filipino/American descent.

Please accept my best wishes in your efforts to preserve and record the progress of the Filipino/American community in the Pacific Northwest.

Sincerely,

**RANDY REVELLE
King County Executive**



K.C. Executive Revelle



OFFICE OF THE MAYOR CITY OF SEATTLE

*Dr. Jose P. Rizal Bridge
& Park Preservation Society*

Dear Friends:

All Seattle can point with pride to our Rizal Bridge and Rizal Park--the first two such memorials in the country, and very fitting tributes to an active and public-spirited Filipino community.

Congratulations on your fine work to broaden awareness of the proud Filipino heritage, and best wishes for every success with your new publication, "Rizal Park--Symbol of Filipino Identity."



Mayor Royer

Sincerely,

CHARLES ROYER
Mayor



THE FOREIGN SERVICE OF THE PHILIPPINES

**PHILIPPINE CONSULATE GENERAL
SEATTLE, WASHINGTON**

M E S S A G E



Consul General Querubin

I am privileged and honored to be afforded an opportunity to commend the Rizal Bridge and Park Committee in the efforts of its members and officers to bring to fruition the erection of the statue of Dr. Jose P. Rizal. In particular I wish to congratulate Mr. E. V. "Vic" Bacho, Chairman, Dr. Jose P. Rizal Bridge & Park Preservation Society, and Mr. Diony V. Corsilles, who are the devoted moving spirit in the preparation of the Souvenir Book which will chronicle not only the life of Dr. Rizal but also the lives and achievements of the Filipino people in the Pacific Northwest. It is important, indeed, that future generations of Filipino-Americans be made aware of the rich legacy left by Dr. Rizal and of the early sacrifices and eventual triumphs of their forebears.

Ernesto A. Querubin
ERNESTO A. QUERUBIN
Consul General



JOSE P. RIZAL

(1861 - 1896)

National Hero of the Philippines

JOSE RIZAL, Filipino patriot, martyr, and genius, occupies an eminent place in the Valhalla of Philippine immortals. Acclaimed as one of Asia's great freedom-fighters, his memory is revered by his countrymen and he is oftentimes referred to abroad as "The Great Malayan."

Born in Calamba, Laguna province, of middle-class parents on June 19, 1861, Rizal stands as a lofty example of the unnegotiable character of a man's yearning for freedom.

A man of prodigious learning, he mastered the classical disciplines of philosophy, natural and social sciences, languages, poetry, painting and sculpture and devoted his boundless intellectual genius to the struggle of his people against the oppressive Spanish colonial rule. He inculcated in his countrymen the virtue and value of education as a stepping stone to the attainment of political freedom. He worked with matchless fervor to emancipate his people from their delicious sloth born of ignorance, indolence, and disunity and led the way to national solidarity, dignity and freedom.

In his two immortal novels, *Noli Me Tangere* and *El Filibusterismo*, he articulated the crying need for massive, widespread reforms and thereby set the torch to the Filipino revolutionary movement against Spain.

He died a martyr before an execution squad at the historic Bagumbayan Field (Luneta), Manila, on December 30, 1896. His life, works, and death have left a legacy that has been a continuing source of inspiration for his people.

(Taken from "Rizal in Japan," by Lanuza & Zaide).

DR. JOSE RIZAL PARK



A BRIEF INTRODUCTION:



Rizal Park: a community effort

Top and middle: Filipino and Asian volunteers start cleaning the area to show city park officials that the Filipinos are serious in the Rizal bridge-and-park project. Center top and middle: community participation is part of the project such as the fundraising for the west portion of the park mural; Deputy Mayor Bob Royer participates in the groundbreaking ceremony.



How Rizal park came to be...

By Emilio R. Castillo

After eight years, reams and reams of correspondence, countless strategy meetings, frustrations and disappointments, the dreams of thousands of Filipinos and Filipino Americans has at last become a reality—a park named in honor of Dr. Jose Protacio Rizal.

Rizal was a Filipino like most of us gathered here today, but he was also a world citizen whose genius and vision encompassed the universal yearnings of humankind—a man whom any free nation in the world would be proud to call its own.

This park began as a germ of an idea. At first it was a very modest one—a dream of renaming a Seattle street in honor of Dr. Jose Rizal. This dream was casually mentioned by Trinidad Rojo in May of 1973 to then Mayor Wes Uhlman at a program sponsored by the University of Washington Filipino Alumni Association whose president then was Vic Bacho. And, just as casually, Mayor Uhlman replied, "Why don't we do it?"

The mayor's answer was non-committal—a typical politician's polite verbal reaction in a situation that could eventually have far-reaching consequences. The matter could have ended then and there, but the rhetorical question of Mayor Uhlman became a challenge to Trinidad Rojo and Vic Bacho. Whenever they could, they talked about that dream to friends at parties, at lodge meetings, at community and celebrations. They got people organized, and badgered public officials to do something about this growing dream that would not go away.

Renaming a street posed many technical problems; so as an alternative, a bridge was subsequently named after Dr. Rizal; and a brave, tiny sign was posted to proclaim to the world of the name change.

Top: city officials, community leaders and beauty representatives participate in the Rizal Park groundbreaking ceremony. Philippine Consul General Querubin speaks during the park inauguration. Bottom left: Seattle mayoral candidate Charles Royer with Filipino community supporters on the eve of election.

In the meantime, however, that original germ of an idea had grown to include a park -- yes, a park where people could sit and enjoy a magnificent view of Seattle, the bay and the Olympics -- a park where people could have picnics and where kids could romp around.

The city agreed to rename an undeveloped, weed-grown area after Dr. Jose Rizal. This was done in simple ceremonies on June 19, 1974, on the one hundred thirteenth anniversary of Rizal's birth.

But the park was still a wasteland. More red tape had to be unraveled, more organizing and lobbying had to be done, more intramural misunderstandings cleared up, to transform that wasteland into the reality we wanted it to be.

Vic Bacho, in his quiet and persistent way, collared everybody whom he thought could help. Those were trying years for the community leaders and people who believed in the park, but their stubborn persistence finally paid off, and their efforts made it possible for us to reach this historic moment.

Yes, this is a historic moment, indeed, for nowhere in this adopted country of ours, as far as we know, is there a park dedicated to the foremost hero of our race, Dr. Rizal.

To all Filipinos, his name is a household word, but who was he?

David Towne, superintendent of Parks and Recreation in 1974, sensed the magnitude of Rizal's stature when he wrote:

"Rizal himself transcended cultural and ethnic boundaries and has become a fitting symbol of the universal human capacities and spirit that underlie human diversity.

Born in 1861 in the Philippines, he achieved international stature as a writer, political leader, and after his execution in 1896 by the Spanish colonial government, a martyred national hero of the Filipino insurrection. His academic achievements were manifold, embracing medicine, zoology, engineering, agriculture, linguistics, the social sciences, literature, art and philosophy."

Yes, Dr. Jose Rizal was that kind of a man. When we honor him today, we honor ourselves. ☐

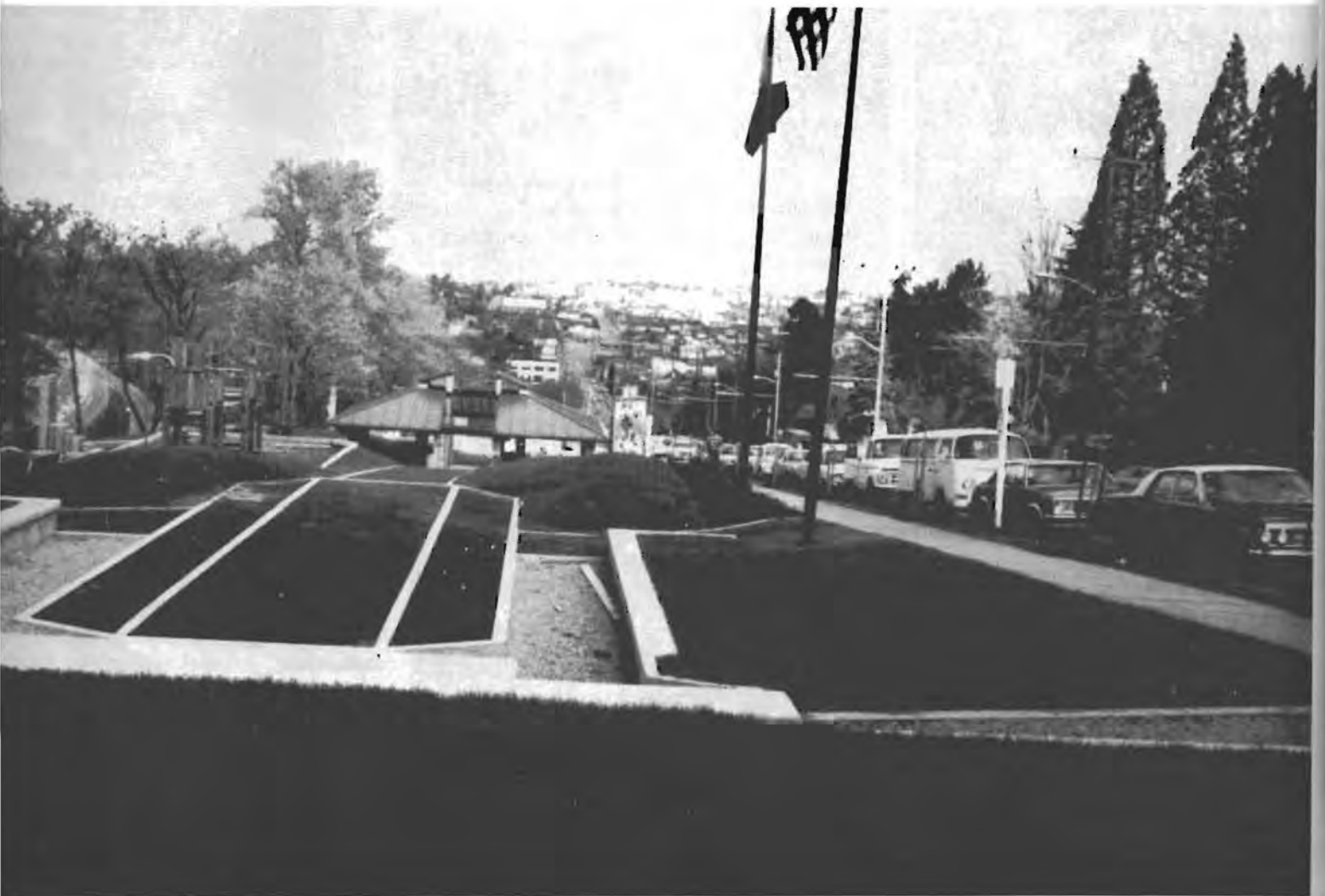


By E.V. "Vic" Bacho

On May 30, 1973, Trinidad A. Rojo, master of ceremonies at a program honoring Filipino-American high school graduates, casually proposed to guest speaker Wes Uhlman to have a Seattle street named for Dr. Jose P. Rizal. The Mayor, by his immediate response indicated familiarity of the life of the Philippines' foremost national hero, replied, "Why don't we?"

Seattle's Rizal

The completed park (below) is the one and only known Dr. Jose Rizal Park in the State of Washington. At left: city officials represented by Deputy Mayor Bob Royer here, share duties with community leaders and beauty queens during the groundbreaking ceremony at the Jose Rizal Park site atop Beacon Hill, a stone's throw from Marine Hospital in Seattle.



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It was this side conversation during a graduation ceremony in my last term as president of the University of Washington Filipino Alumni Association that brought about the birth of the Dr. Jose Rizal bridge and park.

With sincere apology, the story here recalls various unavoidable personal experiences, including my own, that point out my efforts to achieve recognition and respect for the Filipino which began almost immediately upon my arrival at San Francisco, California, in 1927, and ended during the inauguration of the Rizal

Americans and free and independent people throughout the world as the anniversary of the birth of this universal genius; and

"Whereas, the Board of Public Works of the City of Seattle has concurred that it would be a most appropriate recognition of the humanitarian goals of Dr. Rizal to rename one of Seattle's streets 'Rizal Street' in his honor;

"Now, therefore, I, Wes Uhlman, Mayor of the City of Seattle, do hereby proclaim the week of June 19 to be RIZAL WEEK in Seattle, in tribute to the

greatness of Dr. Jose Rizal and his contribution to the people of the Philippines and of the world."

(Signed) Wes Uhlman, Mayor

Historic event

The historic proclamation were witnessed by Lorenzo Anunciacion, Dolores Sibonga, Trinidad A. Rojo, Dina Valentin, E.V. 'Vic' Bacho, Prudencio Mori, Kathleen Doss, State Representative Al Williams and Emiliano A.

bridge & park: a dream realized

Bridge & Park, after a search of over 50 years for some kind of a symbol of success for the Filipino and his identity.

Somehow involved in my quest was the inevitable issue of "racial equality" here in America -- which, sad to say, is just an illusion for there is no such thing which my experience have taught me. But every human being whether in America or elsewhere, is endowed by his Creator with what is common to all -- the right to exist with other human beings. The difference is the attitude of a race upon another. The racist and bigot look down upon others with abhorrence and disrespect. This is where my own personal fight for respect for the Filipino comes in -- a subject that may appear as somehow irrelevant to the Rizal Park & Bridge story but indeed to me very much a part of every effort made towards the success of this Rizal Park project. (Editor's note: a related story by Mr. Bacho is printed in this book).

The dedication on June 7, 1981 of these two landmarks by Mayor Charles Royer and Philippine Consul General Ernesto A. Querubin marked the culmination of my efforts and the fulfillment of my dreams. If these memorials can ignite a spark in every Filipino and Filipino-American the memory of Jose Rizal, then I shall consider myself immensely rewarded.

A city proclamation

After the "Why don't we?" response of Mayor Wes Uhlman to Mr. Rojo's proposal, the Mayor issued the following proclamation on June 19, 1973:

"Whereas, Dr. Jose Rizal, the foremost hero of the Philippines, was a leader and visionary of international scope and significance; and

Whereas, June 19 is celebrated by the residents of the Philippines, Filipino-



Seattle Mayor Wes Uhlman signs the proclamation designating the week of June 1 "Dr. Jose Rizal Week" in Seattle in tribute to the Philippines' national hero, Dr. Jose Rizal. Witnessing the event are, from left, Lorenzo Anunciacion, Dolores Sibonga, Trinidad A. Rojo, Dina Valentin, E.V. "Vic" Bacho, Prudencio Mori, Kathleen Doss, then State Representative Al Williams and Emiliano A. Francisco.



Vic Bacho at the rostrum in one of the political events involving the Rizal Park. From right--Peter Jamero and Frank Ortega; at extreme left--Ely U. Orias, public information officer of the Naval Support Activity at Sand Point, editor of NSA's newspaper and publisher of the *Bayanihan Tribune*, a strong supporter of the Rizal Park project.

Rizal bridge



Historic dedication of Rizal bridge & park in Seattle

Seattle Mayor Wes Uhlman extolls the professional and patriotic achievements of Dr. Jose P. Rizal before officially dedicating the Dr. Jose Rizal Bridge and Dr. Jose Rizal Park, two city landmarks overlooking downtown Seattle. Seated at extreme left is Consul General Julia L. Palarca of the Philippine Consulate in Seattle.



The Rizal Bridge & Park Preservation Society's projects spanned two city administrations. Mayor Uhlman's effort to help the Society's project gave the Filipinos something to hope for. During Mayor Royer's administration, this hope dimmed although Royer also came through with his support. The Filipino community was there all throughout this "lobbying effort" including this picture taken in the Mayor's conference room in city hall. From left, Emma Lawsin, Vincent Lawsin, Salvador del Fierro Sr., Marisol Borrromeo, Lalaine Skievaski-Wong, Consul General Ernesto Querubin, Auring del Fierro, Ric Beltran, Mayor Royer, Presie del Fierro, Dolores Sibonga, Mrs. Tangalan, Florida Flor, Consul Mariano Landicho and Tony Borrromeo.

Francisco. Unable to come but were also on the committee were Angelina Francis, Steve Oh, Gerald Laigo, Ponce Tom, Robert Santos and Gene Navarro. The group, designated the "Street Naming Committee," lost no time in recommending the following--King Street, Fourth Avenue, Fifth Avenue, and ... Avenue.

It should be recalled before going any farther that in July, Mayor Uhlman has been under heavy pressure from a group that sought his ouster as Mayor because of a budget cut that he authorized from the appropriation of the Fire Department. Jack Richards, who was then Fire Chief (now a City Council member), was the opposition's spokesman. We supported the Mayor in 1969 when he first ran for office. We did not think it proper to deny him our support at that time since we expected him to live up to his commitment to have a street or place in Seattle named after Dr. Rizal.

Letters, street name

On July 2, 1973, I wrote the Mayor the following:

"Pursuant to our conversation at your headquarters yesterday, may I remind you that to have a street selected and dedicated as soon as possible in honor of Dr. Jose Rizal will greatly help in your reelection."

"The gesture will also make the Filipinos proud for this is the first time that something like this is being done for them in this country. It will be doubly significant to the members of a fraternal order known as 'Caballeros De Dimas Alang' for Dr. Rizal adopted 'Dimas Alang' his pen name in his writings while in Europe trying to awaken his countrymen to the evils of the Spanish regime in the Philippines.

"We know that while you have done quite well for the Negros in their struggle for social justice you have done very little, if at all, for the employment of qualified Filipinos. We believe that if the selection and dedication of a Dr. Jose Rizal Street can be accomplished within a short period of time, the effort to win them back may not be too difficult.

ge and park: Filipino dream realized

"As the Caballeros De Dimas Alang's board chairman and therefore its Pacific Northwest representative, the naming of the Dr. Jose Rizal Street will unite the members to campaign actively for you."

On July 7, 1973, I received a copy of a letter sent to the Board of Public Works by Alfred Petty, P.E., Superintendent of Buildings, excerpts of which follow:

"Various proposals have been submitted to rename a street in the International District in honor of Dr. Jose P. Rizal, hero of the Philippine Islands. Suggestions to date have been to rename Fourth Avenue, Fifth Avenue, Twelfth Avenue and South King Street.

"Review and study of these proposals by a technical advisory sub-committee of the Street Naming Committee has resulted in their recommendation that established street names of long standing that are a continuation of well-established pattern should not be renamed.

"In lieu of the foregoing, I recommend that the Board of Public Works propose that the new domed stadium be named the Jose Rizal Stadium and that the King County Council be requested to give this proposal due consideration."

I could not help but chuckle a bit upon hearing the suggestion. After what John

Spellman, the then County Executive, now Governor, went through in building that structure (most Asians were opposed and demonstrations and other campaigns went on repeatedly at that time) and what it means to the City of Seattle, the people of King County and the State of Washington, one could only conclude that the suggestion was not meant to be a funny joke at all.

On November 4, 1973, Mayor Uhlman wrote Mr. Rojo, copy furnished me, of the desirability of naming either the 12th Ave. So. Bridge or the View Point Park. "This location," the Mayor said, "is a prime viewpoint of the International District, downtown, Elliott Bay, and the Olympic Mountains. I have asked Mr. Town, Superintendent of Parks and Recreation, to initiate review by the Park Naming Committee to recommend this naming."

Mr. Rojo suggested to the Mayor that the 12th Ave. So. Bridge be renamed Dr. Jose Rizal Bridge and the Viewpoint Park be renamed Dr. Jose P. Rizal Park.

On November 17, 1973, a few weeks after the election (Mayor Uhlman won), I received this letter:

"Dear Vic: I want to thank you for your help in this year's campaign. The race

was close and without your help we might not have won.

"Although the campaign was fun, I know that some of the work became tedious at times. It was this day to day campaign work, however--the canvassing, mailings, coffee hours, yard signs--that really made the difference on November 6.

"Now that the campaign is over, I hope you will keep in touch on city matters. Let's make sure our victory is a real victory for Seattle. Thanks again, and I look forward to hearing from you. (Signed) Wes."

On December 19, 1973, a copy of a letter sent to Mayor Uhlman by Alfred Petty, P.E., Board of Public Works chairman, came and I quote:

"The Board of Public Works had before it, in regular session today, a communication from the Street Naming Committee of the Board regarding naming a street in honor of Dr. Jose P. Rizal.

The Board concurred in the recommendation of its committee that the 12th Avenue So. Bridge between South Charles Street and South Lane Street be renamed in honor of Dr. Jose P. Rizal.

"We are forwarding this communication to the City Council for legislative action to rename the 12th Ave. South Bridge in honor of Dr. Jose P. Rizal. The Engineering Department will then proceed to post the area with appropriate signs."

On March 6, 1974, Superintendent of Parks & Recreation David L. Towne, wrote:

"Dear Mr. Bacho: Ordinance No. 99911 dated May 19, 1971, authorizes the Department of Parks & Recreation to designate the name of parks, recreation facilities from among names submitted to him by a Parks & Recreation Naming Committee created by the same ordinance. By a letter of March 4, 1974, my office informed the City Comptroller that the facility located at 12th Avenue So. and So. Judkins Street is now named Dr. Jose Rizal Park."

"It appears that this transaction takes care of the recommendation which you and Mr. Rojo made regarding the new



A view of a part of downtown Seattle from the Rizal Park under construction. It shows the Seattle waterfront and the Seattle Kingdome, home of several of Seattle's franchises--the Seattle SuperSonics, the Seahawks, the Mariners, the Sounders, and the Breakers.

Rizal bridge

name of Dr. Jose P. Rizal Park. Since (Signed) David L. Towne."

The change actually was the culmination of an effort began in 1960 with the founding of the local chapter Friends of Rizal, to find and dedicate in memory a suitable site or landmark in Washington State.

"The change not only honored an exceptional man who, perhaps more than any other, helped the Filipinos achieve national self-esteem; it also gave important recognition to the contribution of the Filipino Community to the ethnic diversity and enrichment of Seattle.

"Rizal himself transcended cultural and ethnic boundaries and has become a fitting symbol of the universal human capacities and spirit that underlie human diversity. Born in 1861 in the Philippines, he achieved international stature as a writer, political leader and, after his execution in 1896 by the Spanish colonial government, a martyred national hero of the Filipino insurrection.

His academic achievements were manifold, embracing medicine, zoology, engineering, agriculture, linguistics (he knew 22 languages) the social sciences, literature, art and philosophy. It is hoped that Rizal Park will help the larger Seattle Community to become aware of the intellectual, political and moral achievements of this extraordinary man.

The above quotations were taken from the Master Plan for Dr. Jose P. Rizal Park submitted to our Committee on Parks & Recreation Superintendent David L. Towne.

At the dedication which took place on June 19, 1974, Mayor Uhlman remarked:

"I am proud that Seattle is one of the few cities which is taking a leadership position in recognizing the humanitarian leader of mankind. I think it is extremely appropriate that we mark our recognition not with a statue or a monument but with a bridge and park -- two things which all the people of our city can use and appreciate in their daily lives."

In my response, I said: "It is our earnest hope and fervent prayers that the bridge will serve as a common pathway to the solution of our social problems and that the park a constant reminder that we are a peaceful and a freedom-loving people profoundly dedicated to our homes and our families. May Almighty God bless us all."



The Rizal Park--Fighting the odds including demonstration of intent through the clearing of the area (picture below) and lobbying. Seeing the children at play makes it worth celebrating.



e & park: a dream realized

A few months later, Mr. Towne sent a cost estimate of the park with these parting words: "Good luck," he said, "in pursuing funding for this most unusual view park. The Department of Parks & Recreation is supportive of your efforts to develop this viewpoint."

Frankly, I did not understand what he meant. I was under the impression that the city would provide the funds for its development since the park is a property of the city. "True," someone said, "but it remains with those who would like to see the park developed to first procure the funds for it."

Well, if that's the way it is supposed to be done, I said, then we better start doing something and seek the advice of experts. We went to Councilman Sam Smith and were told to get the assistance of an established agency, such as SEED (Southeast Effective Development) whose function is to locate urban blights and look for ways to improve them. We promptly applied for a Community Block Grant funding for the Rizal Park.

Greatly relieved and anticipating the funding money after SEED made the application for us, our hopes were dashed when Walter R. Hundley of the Parks & Recreation Department wrote us.

'Mixed signals'

"I promised you a letter explaining the cancellation of our August 30 meeting. Frankly, Mr. Bacho, I am getting mixed signals from different representatives of the Filipino Community on the Dr. Jose P. Rizal Park. It is impossible for the Department to take sides in the matter; we must work with the total community."

It would be difficult to understand the reason behind this letter and for *delicadeza* we will just say some people were earnest in helping construct the Rizal Park in their own way.

Due to this "mixed signals," there could be no mistaking a threat to the existence of the project itself. Since the funding could be jeopardized by the situation, an emergency meeting was

promptly convened. Those in attendance were: Mr. Tangalan, president, Filipino Community of Seattle, Inc.; Fred Cordova, University of Washington public information officer; Salvador del Fierro, Sr., Filipino Community's board of trustees member; Leo Lorenzo, president Filipino Senior Citizens, Inc.; Vincent A. Lawsin, president, Filipino-American Political Action Group of Washington, Inc. (FAPAGOW); Zenaida F. Guerzon, chairperson, Parents Advisory Committee of Franklin High School program; and member, International Drop-In Center (IDIC) policy board; Aurelia del Fierro, board of trustees member, Seattle Community College; Ricardo L. Farinas, Rosita Farinas and Dolly Castillo, Filipino Community Council members; D.V. Corsilles, editor, *Bayanihan Tribune*; E.A. Francisco, editor-publisher, *Philippine American Herald*; Peter R. Bacho, legal consultant, Rizal Bridge & Park Committee; and E.V. "Vic" Bacho, chairman, Rizal Bridge & Park Committee.

Dedication of the Rizal Park involves a total community effort including ecumenical participation from three religious faith. City officials and others representing various local governments are on hand for this occasion.

This becomes a special event for Filipinos because they take pride that Seattle is the only city in the United States that recognizes in its own way the "humanitarian leadership" of Dr. Jose Rizal.



"Whereas, Jose Rizal, Philippine national hero, represents the highest and best values within

Seattle's Filipino Community..."--part of resolution dedicating Rizal Park in Seattle.



Seattle Mayor Charles Royer in his handsome Barong Tagalog speaks for the city during the Rizal Park dedication ceremony; Councilwoman Dolores Sibonga

(right photo) and the first Filipino councilwoman in Seattle's local government reads a resolution of the City Council recognizing and dedicating Dr. Jose Rizal Park.

After discussion and careful analysis of the events that almost succeeded in throwing a monkey wrench into the Rizal Park's progress, this emergency ad hoc group promptly decided and drafted a reply to Mr. Hundley:

"In regard to your letter to Mr. E.V. Bacho of August 31, 1977, indicating that the Filipino Community of Seattle lacked the requisite unity for your office to respond to the Rizal Bridge & Park Development Committee, we submit to you the following points:

1. That the Rizal Bridge & Park Committee is the authorized agent of the Filipino Community;
2. That E.V. "Vic" Bacho is the authorized chairman and Trinidad A. Rojo the authorized co-chairman of the Rizal Bridge & Park Committee;
3. That the Rizal Bridge & Park Committee is the proper conduit as a representative of the Filipino Community in any of its dealings with the Park Department in regard to the Rizal Bridge & Park.

Contrary to your observation, the Filipinos of the City of Seattle are united in our endeavor to see the fulfillment of this project.

Enclosed are signatures (names of those who attended the meeting) endorsing this letter.

Sincerely,
(Signed) Silvestre A. Tangalan, President,
Filipino Community of Seattle, Inc.
(Signed) E.V. "Vic" Bacho, Chairman,
Rizal Bridge & Park Committee

Copies of the letter were sent to Mayor Uhlman and the President of the City Council Sam Smith.

With this out of the way and the ink barely dry, it soon was brought to our attention that the Forward Thrust Funds which the people of Seattle had voted years ago for the improvement and beautification of the city had already been earmarked specifically for designated projects. This meant there was no more funds left for Rizal Park. "Are they saying," I asked a SEED representative, "that we have to wait another five years, maybe more, before Rizal Park was developed?"

"One way," he said, "to get the attention of the city to prove that you people are really serious about getting the Rizal Park developed is to perform a "clearing, cleaning operation" on Rizal Park. "Other people," he said, "with

similar problems on projects such as you have, have done just that and got results." "That's a good suggestion," I said, "maybe we should try it."

So, one day D.V. Corsilles through the *Bayanihan Tribune*, E.A. Francisco through the *Filipino American Herald*, issued a call for volunteers. About 300 people with garden tools in work clothes showed up. They were members of Rizal Post 142, American Legion, Seattle Post 6599 Veterans of Foreign Wars of the U.S. and the Filipino Community. Others from the County Council was Ruby Chow; and from the City Council, Jeanette Williams, John Miller, Wayne Larkin and Michael Hildt.

Not satisfied, however, with this manifestation of our unity and the sincerity of our intentions, we made a frontal approach on the members of the City Council themselves. From Council President Phyllis Lamphere (with the exception of Randy Revelle who appeared always too busy to have a few minutes with us), we were able to spend a few minutes with each of them with one message: Rizal Park needs funds; we want the park developed. We have always remembered Sam Smith's advice, "The wheel that squeaks the most is the wheel that gets the grease."

On April 7, 1977, the Filipino American Political Action Group of Washington, Inc. sent a resolution to the City Council requesting the appropriation of a "planning grant" to implement the Rizal project, and that further delays in this program will be tantamount to intentional disregard of the ideals for which this park was originally conceived.

At about the same time, and in a stronger tone, another letter was dispatched under the letterhead of the Rizal Round Table of Race Parity, addressed to the City Council, copy furnished Mayor Uhlman.

Perhaps deeply perturbed by the language of these letters, Mayor Uhlman reassured the group that although "the City's general fund has no money for the Rizal Park development, we have placed as high a priority the request for funds for the Rizal Park development from Community Block Grant, the Washington Inter-Agency Committee, and Economic Development Agency (Federal). Words from any of these sources is at least a year away.

Mayor Uhlman's letter was ominous: "Again, the Park Department has assured me that they will remain in contact with you on the status of these applications; we may also need your help. We will have a Dr. Jose Rizal Park!"

This was the last communication we received from Mayor Uhlman before the end of his administration. The first act of his successor, Mayor Charles Royer, was to issue another proclamation setting aside the week of June 19, 1978, as Rizal Week in Seattle. So our problem fell on the lap of Mayor Royer.

If the master plan as originally conceived was followed--that the park be located below street level on slopes that vary from 25, 50, and 60°, the estimated cost based on prices available in 1965 would have been \$487,020. But this was abandoned after engineering surveys showed the area as unstable and subject to slides. A shelter house, a comfort station or any heavy structure, could not be built. So it was decided to move the project on street level to where the old parking strip was.

Still, regardless of where the park was to be located, the fact remained that there were no funds available. Rizal Park had been on the back burner too long we thought we had to find a way to get it out. The opportunity came when the City Council conducted hearings and we made a presentation at each of them. Rizal Park needs funds and we want to see it developed.

At one time, accompanied by my wife Auring, Vincent Lawsin, Aurelia del Fierro, Leo Lorenzo, John Ragudos and

D.V. Corsilles, we told the City Council Committee on Planning and Urban Development that "if the city is really concerned about making Rizal Park a place for recreation, it must dig up the funds from Community Block Grant programs, otherwise, the 15,000 Filipinos in Seattle will think of themselves as outcasts in a city that prides itself as "the most livable city in the country."

We knew all along that besides the application that we already made for Block Grant funding, the Park Department also made an application for \$248,000 for Rizal Park. This reduced amount was based on the fact that the new location was much smaller, and not much bulldozing was needed. We learned later, much to our delight, that the full Council, after a hearing, approved our application and the money became available on November 9, 1977.

Elaine Day LaTourelle and Associates, the architectural firm that the Park Department and our Committee selected after interviews with five other firms, spent quite a bit of time trying to find locations for the following: amphitheater, a children's play area, a shelter house, a comfort station, a statue of Dr. Rizal, two flag poles, and a trail which would lead from one end of the park to the other. (more)

A military band from Naval Support Activities of Seattle strikes up a tune as organization contingents assemble for the Jose Rizal Park dedication program; at right is Vic

Bacho, Jose Rizal Bridge & Park Preservation Society chairman, welcoming different organization representatives at the start of the dedication program.



*FAMILIES AND
INDIVIDUALS:*

**Contributors to the
Rizal Park mural**

*Owen M. & Elena E. Ramilo
Herminio S. & Susie E. Etrata
Leo & Annie Cabrera
Gloria B. and Andre Hermosisima
Andy & Priscila Bacho
Mr. & Mrs. Nel Bacho
Flori and Delyn Villoria
Alfi and Mrs. Villoria
Titing and Nor del Rosario
Vincent & Reme Bacho
Peter & Vivian Bacho
Norris & Janet Bacho
Irma M. Bacho
Zenaida F. Guerzon
Aurelia del Fierro
Jo Pepita Perez
Tancredo & Shirley Verzosa
Vincent & Emma Lawsin
Silvestre & Julita Tangalan
Emilio & Dolly Castillo
Lorenzo Anunciacion
Barbara Laigo-Smith
Ben & Nora Rafanan
Greg & Lallaine Wong
Fred & Puring Dimalanta
Felix & Connie Tajon
Sam & Alice Buyco
Ding & Flori Gavino
Lescum & Ciony dela Cruz
Mr. & Mrs. Marcelo
Remedios Manangan
Manuel & Juanita Camilon
Rufino & Virginia Cacabelos
Auring & Fabian Bergano
Mr. & Mrs. John Mendoza
John & Rosalie Mendoza
Ike & Lucring Cambronero
Mr. & Mrs. Maurice Sabado
Rick & Rose Beltran
Mr. & Mrs. Carey Manangan
Daryl & Lee Fernau
Gene & Priscilla del Rosario
Carlos & Faye Corpus
Mr. & Mrs. Sammy Barbadillo
Joe & Sally Patacsil*



Roxanne Royer, wife of Seattle Mayor Charles Royer, and Mrs. Querubin, wife of Consul General Ernesto Querubin of the Philippine Consulate in Seattle, unveil the new Rizal Park mural. Assisting at left is Vincent Lawsin, then president of the Filipino Community of Seattle.

More meetings with the architects were held to make sure our specifications were met. Finally, a call for bids was announced. Unfortunately, the lowest bid was \$70,000, an amount more than what was available. So, cuts were made. The children's play area was reduced from three sections to one; the amphitheater seats were reduced to accommodate a smaller number of people. The "trail" project was abandoned.

Incidentally, at this point, while going over her schematics once more, the architect, Elaine LaTourelle, mentioned that although there was a spot for a comfort station there was no appropriation for it. In other words, the \$248,000 that the City Council approved was intended only for the amphitheater, play area, shelter house and a space for parking for 20 cars.

This situation naturally had us worried. This would never do and we must bring this to the attention of the Mayor. For what good would an amphitheater be without a comfort station, we asked the Mayor. His answer: "I am happy to report that I have recommended full funding for the Rizal Park comfort station. My staff told me about your comments at the Block

Grant hearings and I am completely in agreement with you—What can be more basic than a comfort station?"

Total appropriation for the park with the addition of \$84,000 which the City Council approved for the comfort station has now reached \$332,000. This amount we consider the first phase only of the Rizal Park project, for until those cuts made are restored the Rizal Park will always be an unfinished project.

One of the interesting features in the park that may be mentioned here is the mural by Val Laigo of Seattle University. Ordered and paid for by the Seattle Arts Commission, the side facing east depicts the history of the Philippines, represented by Spanish, American and Filipino flags.

The side facing west was ordered and paid for by the Filipino Community. It is an abstract expressionist work with stained glass in some of the perforations. Three rectangular panels of varying sizes are to simulate or reflect the rectangular shape of buildings in the city across the way.

Although the statue of the man for whom the park was named is still many thousand of dollars away, our wish for a significant symbol of *recognition and respect for the Filipino* has now been



Val Laigo, professor of art at Seattle University and a noted Filipino artist in the West Coast, poses behind his mural especially made for the Rizal Park Preservation Society and the Seattle Arts Commission.

fulfilled. Personally, our triumph, and I call this a triumph, came about because of our people's dogged determination that this must surely come about. The Dr. Jose P. Rizal Bridge and the Dr. Jose P. Rizal Park are truly the symbol of our identity.

In appreciation of the aesthetic contribution of Dr. Jose Rizal Park to the City of Seattle, Councilwoman Dolores Sibonga at the dedication ceremonies on June 7, 1981 at this very park, officiated by Mayor Royer and Ernesto A. Querubin, Consul General, Philippine Consulate of the Pacific Northwest, read the following:

**A RESOLUTION RECOGNIZING
AND DEDICATING
DR. JOSE RIZAL PARK**

Whereas, Filipino-Americans have contributed to and enhanced the cultural, social and economic life in the City of Seattle; and

Whereas, Filipino-Americans have developed a proud history and tradition in the City of Seattle; and

Whereas, Jose Rizal, a Philippine national hero, represents the highest and best values within Seattle's Filipino Community; Now, Therefore,

BE IT RESOLVED BY THE CITY COUNCIL OF THE CITY OF SEATTLE:

To dedicate this park in the name of Jose Rizal, who inspired the men and women of the Philippines toward nationhood in the nineteenth century.

To recognize all the Filipinos who have made significant contributions to the City through their energy, concern and commitment to improve our society, especially those elderly who labored in the canneries, kitchens and farms; and

To express the hope that warm relations will always exist between the people of the City of Seattle, the United States of America, and the people of the Republic of the Philippines.

(Signed) Paul Kraabel
(Signed) Jeanette Williams
(Signed) Sam Smith
(Signed) Michael Hildt
(Signed) Geo. E. Benson
(Signed) Jack N. Richards
(Signed) Dolores Sibonga
(Signed) Randy Revelle
(Signed) Norman B. Rice

(Signed) Tim Hill
CITY COMPTROLLER

(Signed) Charles Royer
MAYOR

Before bringing this story to a close, I would like to take this opportunity to announce that the park needs improvement. Anyone is welcome to make a contribution. Please address your inquiries to the Dr. Jose P. Rizal Bridge & Park Preservation Society, care of 10041 39th Avenue Northeast, Seattle, Washington 98125.

ACKNOWLEDGMENT

We would like to acknowledge the assistance given by Scott Kirkpatrick and the members of the staff of SEED and of Brook Stanford of KOMO-TV in helping procure the initial \$248,000.

We would like to thank the following: Former Mayor Wes Uhlman, for his generosity in recognizing the international stature of Dr. Rizal and for providing a spot for his name for all the world to see; former Parks and Recreation Superintendent David L. Towne, for his many advice and encouragements; Superintendent of Parks and Recreation Walter R. Hundley, for his strong support; Project Manager Al Clawson, for his cooperation; and Lou Anne Kirby, for her assistance in the preparation of the dedication programs.

May we also thank Mayor Charles Royer for his understanding of our needs; the City Council members for their patience; the Seattle Arts Commission for its advice and assistance; Elaine Day LaTourelle and Associates for a beautiful Dr. Jose P. Rizal Park; Val Laigo for his work in the East-West mural; those members of the Filipino Community who contributed to make the East-West Mural a lasting addition to the beauty of the Rizal Park; and Arlene Oki for her service as liaison between the Office of the Mayor and our Committee.

Finally, we would like to acknowledge the services of Fred and Dorothy Cordova and extend to them our special thanks for helping us get the people together as well as formulate the letter to the Parks & Recreation Superintendent a response that served as the green light that signaled the start of a project and a Filipino dream realized.

ABOUT THE AUTHOR:

Vic Bacho is a graduate of the University of Washington with a BA in political science (international relations); chairman of the Dr. Jose P. Rizal Bridge & Park Preservation Society; former member, City of Seattle Board of Park Commissioners; former member, board of directors, CDA, Inc.; twice president, University of Washington Filipino Alumni Association; board member, International Drop-In Center; adviser, Filipino American Political Action Group of Washington; former trustee of the Filipino Community of Seattle; and twice president of the Filipino Community of Sacramento & Vicinity during the years of the Great Depression. Vic is also a World War II veteran with service in Europe.



It is in this Emerald City--Seattle--that the only known Dr. Jose P. Rizal Park can be found anywhere in this continent.

FIRST IN THE NATION:

Rizal bridge & park a lasting legacy to Filipinos in Seattle

By Max D. Atienza

SEATTLE, Wash.--Leaving their native shores to settle elsewhere in the world does not diminish the Filipinos' love of country and people. In the United States, Pinoys live mostly in California, Hawaii, Illinois, New York, New Jersey, Michigan and Texas -- in that order of population density. So, where would one look for and likely find a lasting infrastructure memorial in honor of their foremost national hero, Dr. Jose P. Rizal?

Make a guess. It may not yet be in the Guinness Book of World Records or in Ripley's *Believe It Or Not*.

The evergreen state of the Pacific Northwest shares a measly 5% of the burgeoning Filipino immigrant population and it happens to be in this Emerald City that the one and only known "Dr. Jose P. Rizal Bridge and Park" can be found anywhere in this continent. That's right--and do all Seattle Pinoys take justifiable pride in the rare distinction!

Originally, the bid for some tangible "respect and recognition for the Filipinos" was for even just a street here to be named "Rizal." But after a few years of untiring follow-up coupled with typical, smart political maneuverings, the Pinoys pulled off a great deal more than they dreamt and bargained for.

Government authorities forked out an impressive package of a whole, massive

steel bridge and an 8.4-acre modern park to boot. Persistence and hard work paid off. It took at least two mayors, city councils and parks superintendents before the Pinoy project movers were able to wangle the necessary approvals and appropriations.

As early as June 19, 1973, the vital span linking the central district on 12th Ave. So. to the imposing 8-storey, all-brick

Marine (US Public Health) Hospital atop Beacon Hill has been officially designated and clearly marked "Dr. Jose P. Rizal Bridge" on both sides. Down below the structure runs Dearborn Drive leading to E-90 interstate freeway. Multi-lane north-southbound I-5 traffic is in full view.

Literally a stone's throw from the south end of the bridge lies the city's newest of several parks--the unique "Dr. Jose P. Rizal Park." The choice view-point real estate was acquired by the city way back in 1917.

Chief proponents of the project were Mr. Trinidad A. Rojo, chairman, Rizal Round Table of Race Parity and Mr. E.V. "Vic" Bacho, president of what is now the Dr. Jose P. Rizal Bridge & Park Preservation Society.

Rojo first broached the idea to former Mayor Wes Uhlman who unhesitatingly replied, "Why don't we do it?" Then followed six years of jockeying by Bacho (with Filipino community backing) who had learned the art of dealing with American politicians. Both Pinoy oldtimers had known the ugliness of racial prejudices during the 20s and 30s in the cities and farmlands of California until they moved up here.

Last June 7, 1981, the duo won public acclaim when the Dr. Jose P. Rizal Park was formally dedicated in fitting, colorful ceremonies. Both spoke rather briefly.

This is the south approach of the Jose Rizal Bridge from the Rizal Park itself. These two projects by Filipinos resulted from a lobbying effort that spanned two city administrations.





From the Rizal Park you can see Seattle's premier sports arena, the Kingdome. The park has become a favorite vantage point from which to watch the city's traditional festivities and parades.

Three of us ministers of different Christian denominations gave the invocation that Sunday afternoon at one o'clock sharp. Mr. Emilio Castillo was master of ceremonies and **Filipino time** meant right on the dot!

Mass media coverage of the truly historic and significant event was thorough. Top civic and government dignitaries on hand included Philippine Consul General Ernesto Querubin, Seattle Mayor Charles Royer, their respective ladies and staffs. Also gracing the occasion were City Councilwoman Dolores Sibonga (first Pinay ever in the Chamber); Mr. Silvestre Tangalan, president of the Filipino Community (Seattle), Mr. Walter E. Hundley, superintendent of Parks & Recreation and many others too numerous to mention. The crowd turnout was impressive despite a slight drizzle.

A composite unit of surviving members of the American Legion Post No. 142, Veterans of Foreign Wars, Seattle Post 6599 and a U.S. Navy Band, added dignity and gaiety to the occasion. A motorcade of Pinay beauty queens preceded that.

Recognizing the "contributions of the Filipino community to the ethnic diversity and enrichment of Seattle," Mayor Royer told the motely crowd, "I congratulate you for leaving something of yourselves to a city that is already yours."

As in previous years, Philippine Week was again proclaimed from June 7 to 14. On the 12th, the Philippine Tri-color was flown atop the flagpole fronting the City

Hall to mark the 83rd anniversary of the Declaration of Philippine Independence after centuries of Spanish misrule culminating in the martyrdom of Jose Rizal.

The undeterred efforts of the project movers were not in vain. Two salient facts stood out in bold relief: the pervasive influence of the patriotism of the Pinoy here and the genuine internationality of the American people of today.

More on the JPR Park

Elaine Day LaTourelle, park designer, describes the topographic site of the Rizal Park as a "long and narrow (strip) with a busy street on one side and a steep bluff on the other...presenting a challenge to work with...having to string the activities out like beads on a long chain." No similarity whatsoever with its counterpart in the Luneta (Manila), the disparity is wide.

Here, from a park bench, one looks over a magnificent picture-card view of the skyline of the business center of Seattle. A sweeping horizon of the Olympic range of usually snow-capped mountains looms in the distance. To the left is historic Alki Point and to the right is classy Magnolia Bluff both jutting out into the ship-studded Elliott Bay. The giant steel cranes of heavily-industrialized Harbor Island and the now-famed Kingdome (King County Domed Stadium) on the foreground criss-crossed by a maze of multi-level freeway interchange provide a backdrop of this bustling metropolis. This park has lately become a favorite vantage point from

which to watch the traditional July 4th fireworks and fluvial parades of Seattle's Seafair.

Centerpiece of the JPR Park is a multi-colored, upright, tri-section tile mural, a **magnum opus** by Pinoy artist Val Laigo. Explaining the designs on the three panels representing the Philippine flag, the American flag and a combination of stars symbolizing Philippine cultural diversity, the alumnus and faculty member of Seattle University stressed, "You will find many colors here--all colors, because there are no ugly colors. They are all beautiful!"

Other modern features on the completed portion of the park include a picnic shelter--complete with stoves and tables, a modest open-air amphitheatre, children's playground and modern restrooms equipped even for the handicapped. Neat, black-topped walkways lead to a 20-car parking area which augments the street parking in the vicinity of the nearby medical complex.

Future plans to utilize the still undeveloped wooded and grassy portions of the acreage envision a winding trail, more park benches along the hiking route, perhaps a miniature replica of the Rizal monument and why not a model of the world-renown Banawe rice terraces?

This first phase of the park development has cost some \$335,000. Voluntary contributions from the private sectors are still welcome.

Filipinos visiting this closest gateway to the Orient will want to include this modest but meaningful landmark in their itinerary and feel proud of their **paisanos** here who (though a number are already U.S. citizens) are certainly not ashamed of their national heritage as scions of the noble Malay race exemplified by Dr. Jose P. Rizal--first in the hearts of his countrymen. □

ABOUT THE AUTHOR:

Max D. Atienza, 64, is an ordained minister since 1948 when he left Seattle Pacific College for Manila to serve as evangelist/executive with the Far East Broadcasting Company.

A Rizalist of sorts, Atienza has travelled the world four times, led in conferences, preached, lectured and published many articles, columns, stories and papers on a wide range of subjects. His family emigrated to the U.S. in 1971.

Five years later, he organized and pastored the Filipino American Christian Fellowship in Seattle. Recently, he joined Action International Ministries as minister-at-large and chaplain for the International Community with office in the International District, Seattle.

WHO IS JOSE RIZAL?

WHO IS RIZAL?



Art by Jeannette Castellano Tiffany

Dr. Jose P. Rizal (1861 - 1896)

By D. Y. Caparas

Nestled in a knoll across the street from Marine Hospital is a scenic spot facing West Seattle. It is called Rizal Park. Downstreet from the park is a Rizal Bridge.

In Chicago there is a Rizal Center where Americans congregate. In San Francisco stands a multi-story Dimasalang (Rizal's pen name) House for the elderly.

In other cities of America, Europe and Asia, other landmarks and individuals are named after Rizal and books and articles have been written about him.

Who is this man Rizal whose memory is being perpetuated in many parts of the world?

Rizal was "the heroic leader of what is now referred to as the propaganda movement, who, by his novels, poems and all his writings, laid and established the moral foundation of the first revolution in Asia," said Philippine President Ferdinand E. Marcos as he opened the Afro-Asian Writers Convention in Manila on January 31, 1975.

And it is with understandable reason that one tends to compare the 35-year-old martyr with earlier apostles of peace and justice, like Christ, Buddha and Confucius; or with his contemporary like Tagore, or with the others that followed him like Sun Yat Sen and Gandhi -- all of whom envisioned a world of happiness and goodwill," declared former Philippine President Carlos P. Garcia during the International Congress on Rizal on December 4 to 8, 1961 in Manila.

"He is indeed the first Asian champion of world culture, universal understanding and democratic liberalism," Garcia added.

The works of Rizal are a byword in the literary world of Indonesia. Even the late Indonesian President Sukarno was a believer of Rizal. In 1958, Sukarno told Indonesian students that "The name of Dr. Rizal, for instance, who was executed by the Spaniards without due process of law, his name is sweet in our memory. He was the great leader of the Philippines, who fought against the orthodox Spanish imperialism..."

"Rizal was more than a patriot, and his Cause reached far beyond the Philippines," said American historian Frank C. Laubach in a document submitted to the 1961 Rizal Congress.

The American historian added:

"He is the champion of the oppressed of all the world. There is today little oppression in the Philippines, but more than half of the inhabitants of the world, illiterate and half-starved, are still living on land they do not possess, still waiting for their emancipator. Terrible injustices like those of the landlords in the days of Rizal are still the black sorrow of half the human race. As long as injustice and despair curse this planet, Rizal will be remembered as a man who gave his life to set the victims free."

Rizal was born on June 19, 1861 in Calamba, a small town in Laguna, south of Manila at a time when Spanish imperialism had gained notoriety for its tyranny.

He was only 11 when his mother was jailed on fabricated charges because his father opposed civil guards commandeered

ing Rizal property. His brother Paciano was "put in a pillory and forbidden to take his final examinations" for he condemned the garroting of three Filipino priests."

These intolerable wrongs, according to Laubach, convinced the young Rizal "that the misfortunes of his people were the business of his life."

And Rizal set himself well for destiny. He topped all his subjects at the Ateneo de Manila and after four years in 1876 the Jesuit school recognized his genius and graduated him its first summa cum laude.

In 1881 he finished a four-year medical study at the Dominican university of St. Tomas (which antedates Harvard). Meanwhile, during his Ateneo and St. Tomas days, he had already excelled in literature, sports, philosophy, humanities and other social and physical sciences which made him popular in the country.

Because of his writings, some of which were considered subversive by Spanish authorities, Rizal fled to Spain at the age of 21. In Madrid, he pursued his medical study and graduated in 1885. By this time, too, he had become well esteemed by the elite of Europe as "a man of the arts and letters, and ophthalmologist and scientist, a believer in labor and community development, an educator and moral leader, a passionate worker for human freedom."

In 1887 in Berlin he finished his first novel, *Noli Me Tangere* (Touch Me Not). Revealing the tragedy of his country under Spain, the *Noli* was inspired by his reading of Harriet Beecher Stowe's "Uncle Tom's Cabin," according to Laubach.

The popularity of Rizal in Europe convinced the Spaniards in Manila that he would be an asset to them in the Philippines. And hence soon Rizal returned to his country where he immediately operated on the cataracts which developed in her mother's eyes while in prison.

His successful operation further enhanced his leadership and popularity among Filipinos. His dramatic presence soon was perceived as a danger to the friars and government authorities because of which Rizal was exiled once more in 1888. By this time, he was aged 27 and fluent in seven languages.

Back in Europe, he wrote a prophetic booklet, "The Philippines A Century Hence," which "sounds as though it had been written yesterday," according to Laubach.

Austrian scientist Dr. Blumentritt cited Rizal when he wrote him:

"Criticism cannot harm your glory and fame either in the eyes of the Filipinos or of the scientific world. The scientists of



Top: Ministers representing several Filipino interdenominational faith in the Seattle area invoked God's blessing during the Rizal Park groundbreaking ceremony; this is the northeast view of the completed Rizal Park. Below: The Pacific Northwest's counterpart in the Philippines is the beautiful, incomparable Luneta Park in Manila, a tourist attraction and a source of national pride for Filipinos.



**INDIVIDUALS
AND FAMILIES WHOSE
NAMES WERE INSCRIBED IN
BRONZE AND MADE PART
OF THE JOSE RIZAL PARK
WEST MURAL, SEATTLE:**

Mr. Fred Pascua

Lean M. & Jane W. Laigo

Carlos L. & Loretta P. Orpilla

Lean M. & Jane W. Laigo

The Tangalan Family: Silvestre &

Julita, Silvestre, Jr., Charles,

Frances and Gerard Tangalan

Rufino, Virginia & James

Cacabelos

Alejandro Q. & Prisca T. Langoey

Edward L. Pimentel

Fabian & Aurora Bergano &

Family

Joseph V., Concepcion T. &

Christopher T. Montante

The Dumlao Family:

Felipe G. Dumlao

Clementina J. Dumlao

Norman J. Dumlao

Raymonda O. Dumlao

Christopher O. Dumlao

Henry J. Dumlao

Marlyn B. Dumlao

Kyle B. Dumlao

Kalin B. Dumlao

Deannie J. Dumlao

James J. Dumlao

Duane V. Dumlao

*and grandchildren Villar, Farin,
Benitez and Pagaran.*

**I die without seeing the
dawn brighten over my
native land! You, who have it
to see, welcome it--and
forget not those who have
fallen during the night!**

Noli Me Tangere

“The Filipinos did not go to Europe to gamble and to play but to work for our liberty and the honor of our race...I very much fear that instead of being worthy of liberty we may only be worthy of slavery.”

many countries regard you as a man of tremendous spiritual grandeur who possesses a profound and comprehensive learning.”

Retana, the Spanish journalist who, according to Laubach, “was employed to expose Rizal’s weaknesses so as to discredit him...ended up with an admiration of Rizal which bordered on worship. Retana in his book on Rizal writes:

“He bore on his features a certain seal of melancholy which irradiated from the sublimity of his spirit...a reflective man, a sorrowing poet, saturated with the vague mystical pessimism which is the peculiar characteristic of superior beings.”

Rizal’s own advice to overseas Filipinos in Europe seems to be an advice for all times. He wrote to the young Filipinos in Madrid:

“The Filipinos did not go to Europe to gamble and to play, but to work for our liberty and the honor of our race...I very much fear that instead of being worthy of liberty we may only be worthy of slavery.”

While Rizal gained prominence in Europe, the situation in the Philippines worsened. Agrarian problems became critical and even the property of his family had been confiscated.

Piqued by the injustice and agony suffered by his people in Calamba, Rizal wrote his second novel *El Filibusterismo* (The Filibuster). The *Noli* was friendly to the Spaniards, while the *Fili* had lost faith in Spain.

Rizal knew that his second novel enraged the authorities in the Philippines and, despite suggestions from friends and relatives, he decided to return to Manila and face his enemies. He wrote two letters on his way to Manila, one of which said in part:

“I am going to the Philippines to expose myself to danger. I shall prove by example that we can live what we preach. A man ought to be willing to die for his duty and his conviction. I shall die willingly for my country...”

Upon his return to Manila, he was exiled to Dapitan in Mindanao, southern Philippines. Meanwhile, a yellow fever epidemic broke out in Cuba, which at that time was also a Spanish colony.

His concern for human misery prompted Rizal to volunteer to help the

sick in Cuba. His request was immediately granted but while sailing for Barcelona on his way to Havana the Katipunan, a secret society plotting rebellion against Spain, was discovered implicating Rizal as one of its leaders.

Rizal was immediately returned to Manila and the Spanish Governor, signing his death sentence by firing squad, paid tribute to the condemned man in the following words:

“Rizal, the idol of his country, a student of natural sciences, of physics and chemistry, and indefatigable traveller in Europe, master of many languages, was applauded by his teachers, and by his friends of every race. But he turned to active propagation among the inhabitants of the Islands, of ideas of disloyalty and treason. He has been the brains of the revolt, the most intelligent director of the Separatists, the idol of the multitudes who thought of him as a being supernatural whom they considered supreme.”

Before he faced the firing squad, he gave to his sister Trinidad a lamp where he hid his immortal poem “My Last Farewell”.

On December 30, 1896 Rizal was shot on the Luneta, facing Manila Bay, where today stands the largest monument to his memory. Today, thousands of people pay homage to him. Foreign dignitaries visiting the Philippines make it a point to pay a visit to his monument whenever they are in Manila. And for good reason. As American historian Laubach said:

“Other men are soon forgotten after they die, but Jose Rizal is greater in the eyes of the Philippines and of the world than when he died 67 years ago (1896). A thousand years from now his name will be among the immortals whose memories never die. And if some day this human race rises above nationalism and achieves the brotherhood of man they will say that Jose Rizal was dreaming of that a thousand years before. Rizal, your Cause will never die.”

ABOUT THE AUTHOR:

D.Y. Caparas is the information officer of the Philippine Consulate General in Seattle. He is a former diplomatic reporter for The Manila Times and Manila correspondent for The Singapore Herald.

Some aspects of Rizal's attitudes towards culture

"In Rizal's time, no institution of learning in the Philippines could satisfy the inner intellectual yearnings of the gifted Filipinos. They had to seek outside learning. For the young Filipinos like Rizal, the most attractive elements of the western world were the rights of men, culture and education, education not only for the emancipation for his people from the quagmire of ignorance and superstition, but also a new cultural outlook for the breaking up of the traditional resistance to change and modernization."

By **Serafin D. Quiason**

It was past dusk when the Spanish vessel **Cebu** lay anchor in the choppy waters off **Dapitan**. And soon the night broke over a gray and strange world of luxuriant vegetation. On board was a *filibustero*, clad in the latest European fashion style and every inch a highly cultured man. When he landed ashore, he had in him a deep feeling of anguish and despair. He saw nothing, heard nothing except the rustling of coconut palm leaves and the haunting sounds of waves surging to and from the sandy soil.

He paused for a moment to search the troubled Asian horizon for a last glimpse of it, but its shifting mirage had seemed to vanish under the heavy cover of darkness, as if to hide forever from the over-powering beauty of the new world of nature which destiny or call it fate had thrown him into as a political exile. This historic moment was the 17th of July, 1892, and the man who was put ashore by the agents of his arch-enemies was **Dr. Jose Rizal**.

It was a name that had made its imprint in the intellectual circles of Europe. And now it is an institution to many of us and a legend to a few faithful disciples. **Blumentritt**, **Ullmer**, **Rost**, **Pastells**, **De Wecker**, **Jagor**, and **Virchow**, were great names with which he was identified as he grew into manhood in search of Western science and learning. **Calamba**, **Leitmeritz**, **Heidelberg**, **Madrid**, **Hongkong**, **Boulevard Arago** in **Paris**, **London**, **Berlin**, **Dapitan** and **Manila** are historic places that are eternally associated with him. Generations of foreign and local writers and scholars have written much about him and sung of him, weaving new and elaborate patterns of design and interpretations.

In life as well as in death, he has remained the single most illustrious son in all pre-modern Philippines. So far, three generations of our

youth virtually grow up with him. They have shared and have been identified with his achievements, his changing fortunes, his struggles and ultimate redemption.

Rizal, the man and the legend are closely intertwined. The man, belonging to that rare breed the Renaissance aptly called *homo universalis*, contributed to the development of the legend and the legend in time gave form, substance and meaning to the man. Their intricate and composite character, particularly the manner and time of its development affords not only an insight into the loving and enduring enthusiasm for him of the Filipino populace but also provides us a significant pathway for a closer examination of some of his cultural views. **Dr. Rizal** combines, therefore, all the elements that make for a leading national hero and the legend that transcends time and place.

If we wish to do justice to so complex a figure as **Rizal**, I would only propose to make an analysis of some aspects of his attitude towards culture.

ABOUT THE AUTHOR:

Serafin D. Quiason was born in **Angeles, Pampanga**, and educated at the **University of the Philippines** where he obtained his **A.B. (cum laude)** and at the **University of Pennsylvania** where he earned his **M.A. (Far East History)** and **Ph. D. (History)**. **Mr. Quiason** is the director of the **National Library** since 1966 and concurrently acting chairman of the **National Historical Institute** since 1981. He is professorial lecturer at the **U.P.**, among his many professional activities.

In the era between 1885 and 1896, quite a few Asians such as **Li Hung Chang**, **Gokhale**, **Ito Hirobumi**, blossomed into great personalities – all of whom were endowed with perspicacity of mind and with a remarkable power of character. But unlike most of these Asian contemporaries of his, **Jose Rizal** was the most unusual and quite unique a personality, judging from his rich and varied cultural background, his superior values, and the lofty ideals by which he lived. He was the product of the interplay between the socio-historical forces at work in his native land on one hand, and the interaction between western science and traditional values on the other hand.

In **Rizal's** time, no institution of learning in the Philippines could satisfy the inner intellectual yearnings of the gifted Filipinos. They had to seek outside learning. For the young Filipinos like **Rizal**, the most attractive elements of the western world were the rights of men, culture and education—education not only for the emancipation for his people from the quagmire of ignorance and superstition, but also a new cultural outlook for the breaking up of the traditional resistance to change and modernization.

The young Filipinos did not turn their backs on the western world. Their assiduous interest continued to be universal in scope and humanistic in character. Hence, we found our young **Rizal** dependent on European scholars, almost exclusively for the development of his intellect and professional growth. Germany was then the haven for the study of the methods for cultural research and in that European state, **Rizal's** studies were closely influenced by the approaches of the German scholars. His balanced humanistic and scientific studies in the key intellectual centers of Europe trained him to translate facts and insights into ideas and then into moving words and action. He

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Phyllis Verzosa
Nina Verzosa Gaudia
Sonny & Evelyn Tangalin
David Chang
Lottie Eskilson
Carmen Sabado
Mr. & Mrs. Angel Quintero
Mr. & Mrs. Fred Floresca
Mr. & Mrs. Silvestre Tangalan
Glenn Ebat
Larry & Becky Flores
Dale & Jeanette Tiffany
Dr. Maria Filarca
Mr. & Mrs. Mike Castellano

committed himself to sound scientific inquiry and the spirit of nationalism to advance reform, to destroy the myth of Malay cultural inferiority as evidenced by his annotations of Antonio de Morga's *Sucesos de las Islas Filipinas*, to cultivate one common language, to expose Spanish misrule in archipelagic Philippines in his two immortal novels -- *Noli Me Tangere* and *El Filibusterismo* -- his greatest literary legacies to us.

Rizal was not merely a humanist but a modernizer whose brief life but meaningful existence spanned a wide range of highly creative activity. His activities, while in Dapitan, may be regarded as a model of man's effort to transform the life pattern of a microcosmic community. There was hardly any phase of the life, growth and development of Dapitan in which he did not assume a lively and earnest interest, ranging from encouraging the town's people to develop the spirit of entrepreneurship to the education of the youth, from the beautification of the plaza to the construction of a water system, from agricultural endeavor with a view to increase the output to the erection of a clinic for the

"Rizal's educational objective was two-fold: to establish a valid deductive method by which to treat and dispose of knowledge; and to demonstrate that knowledge about the world of nature and the world of men only advances realities or truths..."

afflicted to mention but a few of his community development.

With varying degrees of success, he kept himself useful, busy and above all creative--the quintessence of life. He was always willing and alert to put his Western ideas, scientific knowledge and humanism into practice. His passion for innovations led him to introduce new methods and new techniques of doing things.

Rizal's endeavor to make, therefore, the individual responsible for as well as responsive to community needs made his social action program in Dapitan both sound and effective. It was in Dapitan too that he found ample time necessary for reading, writing to his friends abroad, commercial enterprise for economic nationalism, farming for self-sufficiency and above all contemplation to appease the innermost longings of his soul.

The educational experiment at the school in Talisay was his concrete answer in miniature scale to his aspiration for effecting change in the whole mental outlook of his people. A man like Rizal with a purposeful mission in life would not hesitate to bear the responsibility of reforming the bad habits and ways of his people and of developing the minds of the gifted. What he aimed to do was to transform the old colonial educational program which serviced a miniature elite into a program which would give the greater number of the Philippine populace the essential loyalty to the national community and technological competence required for a modernizing state. What he observed in Europe among the many Filipino students had a disconcerting effect on him.

What hurt him most deeply were their lack of social conscience, their feeling of superiority, their distaste for manual labor, their lack of self-discipline and sarcastic attitude *vis-a-vis* their less fortunate countrymen and their disdain for their traditional values and customs. In Talisay, he endeavored through his new educational program to rectify the glaring inadequacies on the part of some of his fellow countrymen. He knew too well that most of the members of Filipino traditional elite who were superficially acquainted with western culture could not well serve as leaders in the development of national solidarity and cultural unity, because of their heavy interests in upholding the *status quo*. According to Rizal, he pinned his hope to the emergence of a new elite to be characterized by its idealistic outlook, drive, integrity, vision and a new type of cultural orientation. Such a new breed of Filipinos would constitute a single dynamic force in the cultural transformation of the nation.

His program of studies stressed both formal academic and scientific subjects, plus the practical application of knowledge. To this,

he added a program of physical fitness. His curriculum at the school in Talisay offered not only preference for the teaching of English as a foreign language, perhaps in anticipation of the rise of America as superpower in the Pacific basin, but also certain highly influential views concerning the development of a cultured Filipino gentleman.

He believed that teaching could be enhanced through the spirit of scientific inquiry and research, and in so doing he preoccupied himself with the study of the natural life in the area. To him, it was the solemn duty of the teacher to mold the character as well as to develop the minds of his pupils. And that every lesson, especially reading and writing lessons, should be the instruments of moral as well as the intellectual uplift. The best method of teaching, according to Rizal, is to do things by example and to practice actively what one is preaching. His educational objective was two-fold: to establish a valid deductive method by which to treat and dispose of knowledge; and to demonstrate that knowledge about the world of nature and the world of men only advances realities or truths. His advocacy of the efficacy of western science and the preservation of the best in the Filipino ethical traditions were fully reflected in his immortal body of works.

Rizal considered self-improvement as a prerequisite to self-enlightenment. He placed special emphasis on the need for self-discipline and self-denial. It was through supreme effort that we could develop in us self-discipline and the loving concern for our people, could do away with artificial frivolities in life, could return to the natural simplistic way, could face squarely all difficulties and hardships, and could be indifferent to petty rewards and honors.

Rizal was a true humanist in the same vein as Gandhi, Sun Yat Sen and Fukusawa Yukichi. Both Christianity and rationalism were important currents in the making of Rizal's cultured mind. He was able to show that man could be both religious and modern at the same time in the Philippine setting. In other words, there is no incompatibility between the spark of divinity in man and the spirit of modernity in him. Never was he anti-church only anti-clerical as most European liberals of his time were. It is in this context that his critics failed to gapple the inner meaning behind the dual but close relationship between religious being and the layer of modernity in him.

His ability to transcend the bonds of his traditional culture without rejecting western culture was indeed something for us to emulate. By accepting western culture, he did not place himself out of touch with his native culture. In this sense he could be thought of as the epitome of a transitional figure and the greatest Filipino who ever lived in pre-modern Philippines.



When we view his life while at Dapitan, we may safely say that it revolved around two dominant themes: his love for the rustic life; and his stoic resignation in the face of the harsh realities of the world.

He did not conceal his joy at being finally free from the problems of his native land and slowly resigned himself to his ultimate fate. His was an attitude which exalted the triumph of the human spirit and indifference to the Asian world in turmoil and change. At times, in him ran a deep current of inquietude, doubt and despair, for he was just too human and thus could be beset by melancholy. There were moments that his very isolation and inaction under the rigors of tropical conditions wear heavily upon his spirit, particularly after the secret visit of Dr. Pio Valenzuela when he could not keep his eyes from the forthcoming sordid upheaval with its bloody repercussions. It was despair that many of his fellow intellectuals faced with the same dilemma, had shared in that trying decade of the 1890s. In life he chartered a progressive-like course of self-realization and self-enlightenment, leading him first from the narrow, parochial world of colonial life to the western world of freedom and liberalism; then, moving backward once more to his own cocoon of the traditional world, he has realized that he was both of the western world and the world of traditional Philippines.

In this sense, his life was a constant conflict between what he originally was -- a creature of

the colonial regime and what he had made of himself after his exposure to the western world, which he wanted his people to be: free, humanistic-oriented, open to the world of tomorrow.

In a way, he was never able to achieve a synthesis of these two basic strains within his personality. There was a recurring vacillation, an anguished hesitancy in his soul. From the hindsight of three generations after his death, this was quite natural. The highest form of synthesis could only be achieved by his people.

And, towards this end, his martyrdom acquires a meaning beyond the death of just a mortal being who loved his people very much. With his passing away in that dismal dawn in Luneta, he was actually pointing to that very synthesis of his people's culture through all the vicissitudes of history: a new people, *isang bagong bayan*, committed to a new destiny, engaged in its continuing search for a better future. It is in this context that a passage in his "Ultimo Adios" gains a profound significance.

I quote from the translation by a great contemporary Filipino poet: "I am to die when I see the heavens go vivid, announcing the day at last behind the dead night. If you need color -- color to stain that dawn with, let spill my blood: scatter it in good hour and drench in its gold one beam of the newborn light."

That morning at 7:03, December 30, 1896, he fell dead in Bagumbayan for a new Filipino community. □

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An essay:

Rizal's place in world history

By Trinidad A. Rojo

In a speech at the 1980 Rizal Day celebration on June 21, Governor Dixie Lee Ray commented on a geographic feature to be dedicated to Dr. Jose Rizal, the super-hero of Southeast Asia. She mused playfully, "Well, a geography is being made," meaning the volcanic eruption of Mt. St. Helens. She got a polite laughter.

Whether the Governor was serious or not, it would be a statesmanlike idea. It would not only be fitting, but realistic, and it can be made profitable so the state may eventually recover its losses due to the volcanic eruption. Although Rizal was an amiable man, he was personally a first-class fighter: boxer, wrestler, weightlifter, fencer and a marksman.

According to Austin Coates' *Rizal, Nationalist and Martyr*, the most accurate and the greatest biography on the hero wherein the British author corrects many of the errors of his predecessors and evaluates Rizal's place in global history, Rizal could write his name on the wall with pistol shots. Rizal was a peaceful, but a massive volcano of peaceful revolution through education and reforms.

It should be noted that Rizal's attitude to Spain gradually hardened between the publication of his *Social Cancer* in 1887 and the destruction of his hometown Calamba by Spanish artillery. His second novel, *The Reign of Greed*, may be compared to a volcano--spewing molten lava. Charles Edward Russell in *The Hero of the Filipinos* says:

"In *Noli Me Tangere*, the stern arraignment of the friars and the Spanish officers is modulated with many good natured pictures of Philippine life, with description of beautiful Philippine countryside, and with genteel fun making of popular follies. In the sequel there are no relieving touches. It is hot metal always overflowing and burning whatever it touches."

Asiatic forerunner

The revolution which was inspired by his works, but which he opposed, but for which he was executed, was the first national Asiatic revolution against Western imperialism. It was published everywhere, read everywhere, and other nationalists were heartened, that there were others who shared their nascent nationalism.

Ghandi referred to Rizal as a forerunner and a martyr in the cause of freedom. Nehru in his prison letters to his daughter, Indira, recognized the significance of the progress of Philippine nationalism and Rizal's leadership

of the movement. Sun Yat-Sen was an undergraduate student in Hongkong when Rizal was already a famous eye doctor practising there, author of two novels, annotator of a history book by Antonio Murga, an author of Tagalog orthography, an outstanding linguist and essayist, a painter, sculptor, etc., the Leonardo da Vinci of the colored race.

Of his four great Asiatic contemporaries--Tagore, Ghandi, Nehru and Sun Yat-Sen, Rizal is the least known, but he was in several ways the most extraordinary, the most versatile, the most modern and farsighted. His political *modus operandi* bears close similarity to that of Ghandi in the application of morality to politics, the essential conviction of the power of the truth, that violence breeds violence, and

"The Philippine Revolution of 1896 which Rizal's works inspired but which he was in fact opposed to, knowing it to be premature and inadequately organized, was the first genuinely national revolt by an Asian people against Western colonial power."

revolution must be rejected except as a regrettable last resort. In versatility, the comparison is with Tagore who, like Rizal, was born in 1861, and who was a poet, dramatist, composer, artist, educator, and reformer. In his ability to inculcate into his people new and unheard of political ideas--of freedom and individual rights--his life parallels that of Sun Yat-Sen, who, according to Coates, was faced with the same problems in China, on which he had a similar galvanizing impact. Like Rizal, Sun Yat-Sen introduced new political concepts to his people.

Although they were born only a few years apart, Rizal, as a child prodigy, matured much faster. He foresaw that someday in his early thirties he was going to be executed. He woke up at 5 o'clock in the morning and budgeted his time like a Jesuit in order to attain full fulfillment. Austin Coates' *Rizal, Philippine Nationalist and Martyr*, says:

"Of the four men, Rizal, though the least known, is in some ways the most remarkable.

Of an extreme sensibility, his political ideas matured at an unusually early age. Long before Tagore was anything other than a critical acceptant of British rule in India, when Sun Yat-Sen was a student and Ghandi was a school boy, Rizal was enunciating clearly in speeches, published articles and letters, the concepts entirely his own. Of a new and completely different relationship between Europe and Asia--the relationship of today--in which Asian people and nations must be regarded by Europe as equals, an idea which to the European colonial powers of that time was in varying degrees pretensions, prepositions, or abhorrent.

"The Philippine Revolution of 1896, which Rizal's works inspired but which he was in fact opposed to, knowing it to be premature and inadequately organized, was the first genuinely national revolt by an Asian people against a Western colonial power. That it was genuinely national in character was due entirely to Rizal, the first exponent of Asian nationalism."

When India, the most populous colony joined the Asiatic revolution, when China, the most populous country, challenged Western pretension of cultural ascendancy, and when Japan declared "Asia Co-prosperity Sphere" imperialism was headed for its eventual Waterloo.

When Japan wanted to prostitute the "Asia Co-prosperity Sphere" for her selfish ends, and when America tried to replace the European conquistadores, both major powers sow dragon teeth and reaped the whirlwind.

Although the western imperialists won World War II, they lost their guts to maintain the "white man's burden;" and India, Indonesia, Pakistan, Ceylon, Afghanistan, Burma, the Philippines, Indo-China and the African countries emerged as independent nations.

Evaluation

In his able assessment of Rizal's place in the Valhalla of the world's greats, Coates says:

"But Rizal as a national and continental figure in history is in some ways of less significance today than are those aspects of his life that relate him to conflicts between science and religious faith."

San Miguel de Unamono, the most learned Spaniard of his day, calls Rizal the Christ of his people.

"He believed that the religion of Christ was the best of all known religions. But when a Jesuit offered him a crucifix to kiss, he turned around and faced Manila Bay and placed himself to receive the bullet of death."

Rizal insisted he was a Catholic, but he rejected the belief in purgatory and hell as devices to facilitate the sale of images, pictures, candles, and masses, declared he was not much of a "Marianism." He believed that the religion of Christ was the best of all known religions. But when a Jesuit offered him a crucifix to kiss, he turned around and faced Manila Bay and placed himself to receive the impact of the bullet of death.

Rizal's theology

To Coates, the crowning glory of Rizal's achievements are his immaculate life, his lofty character, his glorious martyrdom, and his reconciliation between religion and science at his death.

"In this respect, as a Catholic thinker and scientist in the age of Darwin and Frazer, he transcends the limitation of country and continent, his life having a universal relevance touching the fundamentals of existence; for here are science and religion, with all the philosophical contradictions they continue to present, completely harmonized in a man who, disregarding what he believed to be the essentials of religion, accepted every proven fact science could offer, while knowing that God might demand that he should be killed for his cause and, when the moment came, offering his life willingly to God."

Rizal fully accepted Darwin's theory of evolution and believed in an original, anterior and spontaneous creation of the universe. Both St. Augustine and Aristotle say that life might have evolved from lower forms. Father Tibesar, a Jesuit, told me that God used evolution as his workshop. Rizal asked, "To whom did the

spontaneous creation come from?" He regarded that the question answered itself and left it as is.

Rizal's God appears to approximate the *Prime Mover* of Aristotle. According to the greatest philosopher of all times, the prime mover is pure form, absolute spirit, complete perfection. Hence God is the unifying principle of the universe, the very center to which all things strive, the principle which accounts for all order, beauty, and life. He sees all things at once and whole.

Rizal used three bibles: Greek, Latin and Spanish to be sure he got the right understanding by checking and re-checking the translation. His beautiful conception of spontaneous creation embodied in his sublime description of a calm night overlaid with a million stars:

"The breeze idly cools, the firmament glows,
The waves tell in sighs to the docile wind
Timeless stories beneath the shroud (of night).
Say that they tell, of the world, the first dawn,
Of the sun, the first kiss that his bosom
inflamed,
When thousands of beings surged out of
nothing,
And peopled the depths, and to the heights
mounted,
To wherever his fecund kiss was imprinted."

Rizal's knowledge of comparative religion and theology is revealed in his remarkable correspondence with Pastells, perhaps the most learned among the contemporary Jesuits of the Philippines. In his April 4, 1893 letter to Pastells, Rizal says:

"We are entirely in accord in admitting the existence of God. How can I doubt his when I am convinced of mine? Whoso recognizes the effect recognizes the cause. To doubt God would be to doubt one's own conscience, and in consequence it would be to doubt everything; and then what is life for?"

"Now then, my faith in God, if the result of a ratiocination may be called faith, is blind, blind in the sense of knowing nothing. I neither believe nor disbelieve the qualities which many attribute to him; before theologians' and philosophers' definitions and lucubrations of this ineffable and inscrutable being I find myself smiling. Faced with the conviction of seeing myself confronting the supreme Problem, which confused voices seek to explain to me, I cannot but reply: 'It could be; but the God that I foreknow is far more grand, far more good: Plus Supra!'"

"I do not believe Revelation impossible; on the contrary I believe in it; but not in the revelation or revelations which each religion or all religions claim to possess. Examining them impartially, comparing them and scrutinizing them, one cannot avoid discerning in all of them the human fingernail and the stamp of the time in which they were written..."

"No, let us not make God in our own image, poor inhabitants that we are of a little planet lost in infinite space. However brilliant and sublime our intelligence may be, it is scarcely more than a small spark which shines and is in an instant extinguished, and it alone can give us an idea of that blaze, that conflagration, that ocean of light.

"I believe in revelation, but in that living revelation of nature which surrounds us on every side, in that voice, mighty, eternal,

Bridging the Pacific

By Trinidad Rojo

*You are in Southeast Asia
While I am in North America
Between us is the vast Pacific
With its centillions of waves and
tides.*

*You might just as well be in the
moon
In the planet Venus, Mars, Saturn
In the planet Jupiter, Urania, or
Bellona
Ariadne, Diana, Vulcan, or
Minerva.*

*But in my fertile and vivid
imagination
Your lips are closer than my
phone
For it goes faster than a laser
beam
Further than an interplanetary
gleam.*

Rizal's works

When a people is denied right, home, liberty, and justice--things that are essential to life, and therefore man's patrimony--that people has the right to treat him who so dispoils it as we would the robber who intercepts us on the highway.

--El Filibusterismo

Edith S. Barber

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"If a Governor dedicates Mount St. Helens to Rizal, the volcano would hasten and amplify Rizal's global impact, while Rizalian life, philosophy, ideology, literature and art would give substance to his volcanic, monumental symbol which would attract more tourists from overseas."

unceasing, incorruptible, clear, distinct, universal as is the being from whom it proceeds, in that revelation which speaks to us and penetrates us from the moment we are born until we die. What hooks can better reveal to us the goodness of God, his love, his providence, his eternity, his glory, his wisdom? The heavens declare the glory of God, and the firmament showeth his handiwork."

From the above we may conclude that Rizal's religion was not anthropomorphic. It appears to border on the pantheistic which equates God with the forces of nature. As he is the God of all nature--fish, animal, plants, birds, insects, etc.--man should not portray him in his own image. Xeno says that if a cow could draw, it would portray its God with two horns and four legs. Rizal's God--*Plus Supra*. But Rizal, a fatalist and an eclectic, quotes the bible and mentions God in his writings more than any other Filipino writer, and that he believes that God--an overall intelligence and architect of the universe--wanted him to die for his mission to serve his people and cleanse the religion which was being destroyed by its practitioners--the Friars.

Rizal's catholicism

Rizal's catholicism is akin to that of Erasmus, Voltaire and St. Augustine -- Big Catholicism, not Little Catholicism. He did not and could not retract, for the Rizal's household worship the truth. Rizal regarded a retraction of what he did not want to retract a deception. A supreme proof that he believed he was a Catholic was the fact that when the pretty, brilliant, talented and wealthy British-Filipino, Nelly Boustead, agreed to accept his proposal for marriage, provided he changed his religion from Catholic to Protestant, Rizal refused to budge.

Rizal's religion is the answer to many modern scientists, intellectuals, and philosophers' of today who are torn by the contradictions between science and religion.

He regarded that western clothes, language, manners and learning are part of the heritage. He regarded it inevitable that Asia should develop in the full use of the science and learning of the west, which makes him the most modern, the most considerable, balanced, and farseeing of Asia's national leaders. As an anthropologist and sociologist, he knew that culture is not the product of any one nation, it is the joint handiwork of various nations, of the world.

He does not belong to any one nation, to any one race, to any one continent, to any one century. He belongs to the ages and has a timeless message to universal humanity.

We need to remember this when we make a dedication to one of the titans of universal mankind. We do not want a volcano or equivalent, to be prostituted for racist and jingoistic concepts and attitudes.

One of the objectives of our Rizal International Circle is to sponsor an

educational program by causing the inclusion of Rizal courses in the universities, so that two centuries from now America will celebrate his centennial as she does with that of Goethe. Goethe is rated one of the four greatest writers of all times. But Rizal was far greater as a man. He was more versatile and gave up his life for what he regarded to be his mission.

If a Governor dedicates Mount St. Helens to Rizal, the volcano would hasten and amplify Rizal's global impact while Rizalian life, philosophy, ideology, literature and art would give substance to his volcanic monumental symbol which would attract more tourists from overseas.

The Rizal Mount St. Helens or equivalent, under good management and continuing publicity, will attract tourists from Southeast Asia where Rizal's works are used as textbooks or at least as basic readings in the Spanish-speaking world that now regard Rizal as one of the greatest personalities of Spanish culture and history. It will also attract people from France where he collaborated with Dr. Wechert, a great ophthalmic surgeon, from London where he undertook historical researches and philological studies, from Belgium and Holland where he resided, from Germany that has given him two monuments and whose museums proudly display 475 ethnological, zoological and botanical specimens Rizal collected for them. Russia that has incorporated Rizal's works in its Encyclopedia of World Literature, and from India, China and Japan, where ethnic strains of Rizal in particular, and the Filipinos in general, originated.

The people of this state should not object since I propose that we name the volcano Rizal Mt. St. Helens, or Rizal Mt. Helens, which would be only one letter longer than Mt. Chimborazo.

The dedication of Mt. St. Helens or another geographic feature to Rizal will immortalize the Governor who will do it in the annals of the global Rizalian movement, the centennial of whose execution shall be celebrated on December 30, 1996.

In conclusion, I wish to state that it would be a good idea if the Asian division of the Minority Affairs of the American universities offer a course on Rizal's life, works and influences. One of the reasons of Rizal's being able to live a full life at the age of 35-1/2 years was because he challenged the doctrine of racial superiority personally and scientifically. His European contemporaries regarded the colored races as Homo Brutus, and themselves as Homo Sapiens. The Spaniards called the Filipinos brother of the carabao, while the Americans claimed that the Negroes descended from the gorilla which is black. Rizal did not want to take a back seat to his classmates and associates in the educational, cultural and scientific institutions of the Philippines, Spain, England, France and Germany where he resided and studied. He budgeted his time as meticulously as a Jesuit in a monastery. He used

to wake up at 5 a.m. Although he was executed when he was 35-1/2 years old, he had actually devoted more hours for the development of his mind, his memory and his genius than most centenarians.

Trinidad Rojo is formerly a research fellow at Stanford University and 1972 lecturer at the University of Washington.

An immigrant's advice

There are always things to learn from others, especially those who made it in this highly-competitive, sometimes fierce and cruel society. Andrew Carnegie, an immigrant, was a case in point--which the following story will portray:

When 18-year-old A. Carnegie emigrated to the U.S. in 1848, he first worked in a cotton factory and later was an engine tender and a telegraph messenger and operator.

After about seven years at miscellaneous work, he was employed by the Pennsylvania Railroad for 13 years. During that time, he was responsible for the introduction of sleeping cars. He bought a farm in Oil Creek, Pennsylvania, which yielded much oil.

In 1873, he left the railroad and turned his interests to steel. In the years to come, he owned steel-producing facilities served by iron and coal fields, a railroad, and a line of steamships.

What was Carnegie's recipe for his success? It's simple and still works today. Here are the things he believed are needed for success:

--Have a definite purpose. Direct your energies toward achieving your goals.

--Always try to have a positive mental attitude.

--Have faith in your own abilities.

--Do more than is asked. Give more service than is expected.

--Take initiative to turn your desires into action.

--Discipline yourself and organize your thinking.

--Learn from your defeats or your mistakes.

And last but not least,

--Have undying enthusiasm to achieve!

'Beacon Hill park is memorial to hero'

Beacon Hill News, Southeast Seattle's award winning newspaper, Wednesday, February 22, 1978.

By WANDA REED

In 1896 a 35-year-old man who never carried arms but helped inspire a revolution by his impassioned writing was shot for insurrection by the Spanish rulers of the Philippine Islands.

His name was Jose Rizal y Mercado, a household word in the Philippines and a symbol of national pride to Filipinos everywhere, including those in Seattle. "Everyone has the name of Jose Rizal in his heart," said Vic Bacho, a long-time activist in the Filipino Community Club and the Filipino-American Political Action Group of Washington.

But Bacho said many older Filipinos are concerned that the children are not aware of what Rizal did. Although his death is remembered in a community ceremony every December 30, many feel he should have a more tangible memorial.

Jose Rizal viewpoint and park, to be built on the crest of Beacon Hill across from the U.S. Public Health Hospital on 12th Ave. S. and S. Judkins St., will be that memorial. The site



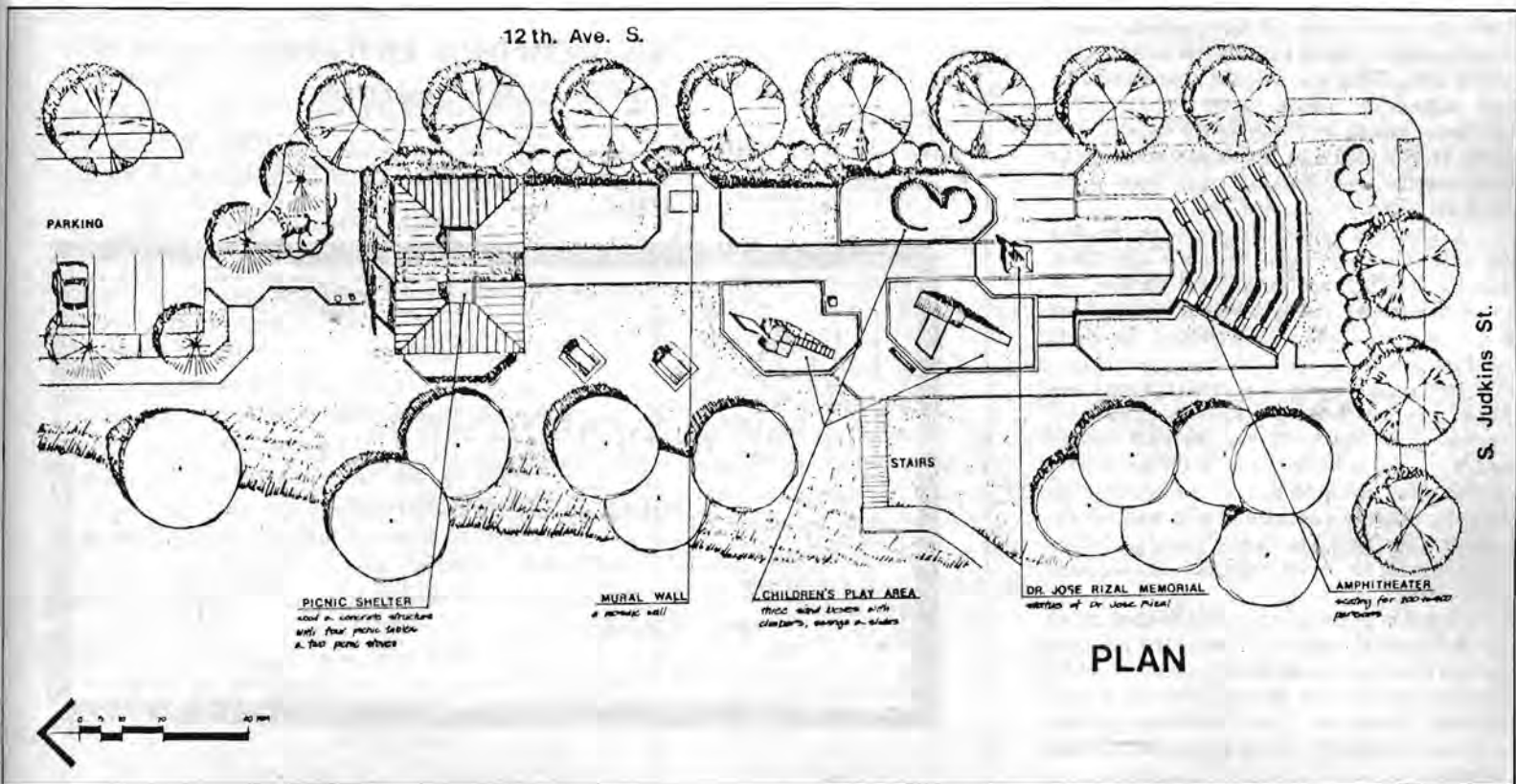
DR. JOSÉ RIZAL PARK

commands a sweeping view of the City, Puget Sound and the Olympics from the bluff, and then steps steeply down to a rough grassy area above the I-5 freeway.

Funding is now available--at least for the initial phase of construction--and a designer is being hired by the Park Department, according to Jim Jessel, project manager. It is the

culmination of a five-year effort to gain recognition for the man who gave Filipinos pride in their history, culture and way of life.

"Since 1973 we have wanted something named after Jose Rizal...to project the image of our community through our national hero," said Bacho, who chairs the Rizal Park and Bridge Committee. "but at first we didn't



know how to go about it, so we just waited." In 1974 Filipino community members asked Mayor Wes Uhlman if a street could be named after Rizal, but "they could not seem to find one anywhere," Bacho said. Finally, Alfred Petty, superintendent of buildings, suggested that the 12th Ave. Bridge could be named Jose Rizal Bridge and the City could give the same name to the piece of land next to it which had belonged to the Park Department since 1971.

The Filipino community picked up on the idea, formed a committee, developed some rough plans, and presented the idea to the City Council members with the technical assistance of Southeast Effective Development (SEED) staff members. The result is a \$57,000 1977 Block Grant and a \$193,000 1978 Block Grant which will provide for a memorial viewpoint and landscaped walkway on the 12th Ave. So. bluff. Preliminary drawings show a paved area at the viewpoint, a bust of Rizal mounted on a pedestal and semi-circular overlapping wall sections behind it. In addition, there will be money for a restroom, more lighting and parking, a greenbelt with trails leading to the lower tier of the park, waste receptacles, picnic areas, drainage and irrigation.

Bacho said he and other members of his committee are "very excited" about the landmark and park, but he said the Filipino community envisions formal gardens, an outdoor theatre, a cultural-community center with meeting rooms, a museum, a library and recreation space, and possibly a children's play area on the site. Total cost would be \$750,000, according to Scott Kirkpatrick, director of SEED.

Kirkpatrick does not expect the elaborate plans to become a reality, at least not on the Beacon Hill land. He mentioned problems with freeway noise, extremely steep drops between the top (viewpoint) level and the lower (lawn and cultural center) level, and lack of parking.

Although the design for the picnic area, viewpoint and landscaping will also include a feasibility study for further development possibilities, a 1975 developmental study made by Roy Lehner and Company uncovered some serious problems with the precarious site. Company researchers felt that nothing major could be built without entirely restructuring the topography. They also said the land is unstable and subject to slides, open to prevailing southwest winds and very noisy for use as a park. They added that streets surrounding the area and the small parking lot in front of the bluff are already congested.

Kirkpatrick said SEED supported the plan for a park even though the site is unsuitable because "the ball was already rolling with too much momentum for us to stop it." He said the decision to build the memorial park there was political.

Bacho admits that it is "really a very bad place," one that the Filipino community did not choose itself. But he thinks the park will be useable, especially if there is a buffer of trees between the lower level and the freeway. He said the Filipino community will wait for the results of the feasibility study before campaigning for more extensive development of the park.

Jessel is probably the most excited about the Beacon Hill location. "I hope the Filipinos can get the money to develop it...more power to them if they can," he said. "I think it's a great park site," he added. "You must remember that most of the lands we inherit are former garbage dumps." □

Congratulations!

To the City of Seattle and surrounding community for the addition of Rizal Bridge and Park to the fine facilities available to the public in this region.

Thanks!

To the Rizal Bridge and Park Preservation Society and the members of the Filipino community whose efforts made this possible.

Mabuhay!

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for bringing the Filipinos and others closer
together through the Rizal Park!

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THE PHILIPPINE NATIONAL ANTHEM
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Land of the morning

Bayang magiliw,

Child of the sun returning,

Perlas ng Silanganan;

With fervor burning,

Thee do our souls adore.

Alab ng puso sa dibdib mo'y buhay.

Land dear and holy,

Lupang hinirang,

Cradle of noble heroes,

duyan ka ng magiting;

Ne'er shall invaders

Sa manlulupig

Trample thy sacred shore.

di ka pasisiil.

Ever within thy skies and through thy clouds

And o'er thy hills and sea

*Sa dagat at bundok, sa simoy at sa langit
mong bughaw;*

Do we behold the radiance, feel the throb

Of glorious liberty.

*May dilag ang tula at awit sa paglayang
minamahal;*

Thy banner, dear to all our hearts,

Its sun and stars alike, - -

*Ang kislap ng watawat mo'y tagumpay na
nagniningning;*

Oh, never shall its shining field

Be dimmed by tyrants might!

*Ang bituin at araw niya kailan pa ma'y
di magdidilim.*

Beautiful land of love, O land of light,

Lupa ng araw ng l'walhati't pagsinta;

In thine embrace 'tis rapture to lie

Buhay ay langit sa piling mo.

But it is glory ever, when thou art wronged,

Aming ligaya na pag may mang-aapi,

For us, thy sons, to suffer and die.

Ang mamatay ng dahil sa iyo.



THE STAR SPANGLED BANNER

Oh, say, can you see by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming?
Whose broad stripes and bright stars through the perilous fight,
O'er the ramparts we watch'd, were so gallantly streaming?
And the rockets' red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
Oh, say, does that Star Spangled Banner yet wave
O'er the land of the free and the home of the brave?

The Star-Spangled Banner story

The words of "The Star-Spangled Banner" were written by Francis Scott Key on September 14, 1814, two days after he was released by the British from their frigate. This was during the war between England and America.

The British bombarded Ft. McHenry throughout the night, and Key and his companions anxiously watched from a rampart their flag. In the red glare of bursting bombs they could see it safe. By the "dawn's early light" they hailed their flag which was still waving proudly "over the land of the free and the home of the brave." Thus Key was inspired to write his immortal poem.

"The Star-Spangled Banner" became America's national anthem by Act of her Congress in 1931.

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Rizal's last

(Rizal's last poetical composition, to which his friend Mariano Ponce gave the title of MI ULTIMO ADIOS, as it originally had none, is the glory of Philippine poetry in Spanish. Here the poet and martyr bids friends in lines of dignity and grace devoid of bitterness. This poem has not failed to move to tears those who have heard it recited. The poet is resigned to die for his dearly beloved country that he calls "Pearl of the Orient Sea.")

*Farewell, my adored Land, region of the sun caressed,
 Pearl of the Orient Sea, our Eden lost,
 With gladness I give you my Life, sad and repressed;
 And were it more brilliant, more fresh and at its best,
 I would still give it to you for your welfare at most.*

*On the fields of battle, in the fury of fight,
 Others give you their lives without pain or hesitancy,
 The place does not matter: cypress, laurel, lily white,
 Scaffold, open field, conflict or martyrdom's site,
 It is the same if asked by the home and country.*

*I die as I see tints on the sky b'gin to show
 And at last announce the day, after a gloomy night;
 If you need a hue to dye your matutinal glow,
 Pour my blood and at the right moment spread it so,
 And gild it with a reflection of your nascent light!*

*My dreams, when scarcely a lad adolescent,
 My dreams when already a youth, full of vigor to attain,
 Were to see you, gem of the sea of the Orient,
 Your dark eyes dry, smooth brown held to a high plane,
 Without frown, without wrinkles and of shame without
 stain.*

*My life's fancy, my ardent, passionate desire,
 Hail! Cries out the soul to you, that will soon part
 from thee;
 Hail! How sweet 'tis to fall that fullness you may acquire;
 To die to give you life, 'neath your skies to expire,
 And in your mystic land to sleep through eternity!*

*If over my tomb some day, you would see blow,
 A simple humble flow'r amidst thick grasses,
 Bring it up to your lips and kiss my soul so,
 And under the cold tomb, I may feel on my brow,
 Warmth of your breath, a whiff of your tenderness.*

*Let the moon with soft, gentle light me descry,
 Let the dawn send forth its fleeting, brilliant light,
 In murmurs grave allow the wind to sigh,
 And should a bird descend on my cross and alight,
 Let the bird intone a song of peace o'er my site.*

farewell

This poem has been translated into many languages. The first known English translation was by Mr. Howard W. Bray and included in Biography of Dr. Jose Rizal. It has been translated into French, German, Russian, Hungarian, Italian, Japanese, Latin, Swedish, Hindustani, Arabic, Indonesian, Tagalog, and others.

*Let the burning sun the raindrops vaporize
And with my clamor behind return pure to the sky;
Let a friend shed tears over my early demise;
And on quiet afternoons when one prays for me on high,
Pray too, oh, my Motherland, that in God may rest I.*

*Pray thee for all the hapless who have died,
For all those who unequalled torments have undergone,
For our poor mothers who in bitterness have cried;
For orphans, widows and captives to tortures were shield,
And pray too that you may see your own redemption.*

*And when the dark night wraps the cemet'ry
And only the dead to vigil there are left alone,
Don't disturb their repose, don't disturb the mystery:
If you hear the sounds of cithern or psaltery,
It is I, dear Country, who, a song t'you intone.*

*And when my grave by all is no more remembered,
With neither cross nor stone to mark its place,
Let it be plowed by man, with spade let it be scattered
And my ashes ere to nothingness are restored,
Let them turn to dust to cover your earthly space.*

*Then it doesn't matter that you should forget me:
Your atmosphere, your skies, your vales I'll sweep;
Vibrant and clear note to your ears I shall be:
Aroma, light, hues, murmur, song, moanings deep,
Constantly repeating the essence of the faith I keep.*

*My idolized Country, for whom I most gravely pine,
Dear Philippines, to my last goodbye, oh, harken
There I leave thee all: my parents, loves of mine,
I'll go where there are no slaves, tyrants or hangmen
Where faith does not kill and where God alone does reign.*

*Farewell, parents, brothers, beloved by me,
Friends of my childhood, in the home distressed;
Give thanks that now I rest from the wearisome day;
Farewell, sweet stranger, my friend, who brightened my way;
Farewell, to all I love. To die is to rest.* ☐

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What is death, if one dies for what he loves, for his beloved country and for whom he adores?

Epistolario Rizalino

'The Great Malayan'

By Bob Roberts

In the Philippines, particularly the island of Luzon, Jose Rizal seems everywhere.

He is in monuments ranging from heroic sculptures in city parks to simple, sometimes crude likenesses carved in ordinary concrete in the small towns and barrios; like an icon, he is in every home.

And everywhere the single name, RIZAL, etched at the base, suffices. For in the Philippines, Rizal—like Washington or Bolivar in the Americas—can mean only one man.

FILIPINOS HONOR the memories of countrymen like Emilio Aguinaldo, who led the abortive fight for independence, first against Spain, then against the United States, at the turn of the century; Manuel Quezon, first President of the Philippine Commonwealth; Carlos Romulo, who served so ably and courageously on General McArthur's staff during the Second World War; Ramon Magsaysay, who crushed the subversive Hukbalahap rebels after the war.

But the feeling reserved for the memory of Jose Rizal is almost one of reverence. For Rizal's passion and martyrdom occurred during a notably oppressive period in his country's painful history.

Beyond that, Rizal was by any measure of such things a man of outstanding character and achievement. He was not just his country's voice; he was its heart, soul and conscience.

The colony of the Philippines in Rizal's day was one of the last gems in a fading Spanish crown. And Spain's administration of her colony at the latter part of the 19th Century was as cruel and corrupt as much as it was shortsighted and inept.

JOSE RIZAL was a Tagalog, the preponderant tribe in the Philippines. Of Malay origin like most other Filipinos, his people were fiercely independent. They frequently seethed out of control of the royal dictatorship at Madrid. By the end of the 19th Century the influence of their language, customs and—above all—their sporadic rebellion against foreign dominance had spread to many of the 400 islands of the vast (7,000 land masses, islets and rocks) Philippine archipelago.

"The feeling reserved for the memory of Jose Rizal is almost one of reverence. For his martyrdom occurred in a notably oppressive period in his country's painful history."



Dr. Jose P. Rizal

Rizal was a remarkable scholar who had been educated in Spain, France and Germany. By profession he was a physician and surgeon. By instinct and preference he was a poet, a novelist, a satirist, a political essayist, a historian, a philologist, a naturalist, an economist and an educator. He is still regarded as one of the most outstanding writers his country has produced.

At heart, however, Rizal was a reformist. If, when dead, he would become the symbol of the burning patriot who yearned so to see his country free of a decayed European state, he was, while alive, the outraged man of justice who was determined that Spain should do right by the Philippines. In the eyes of the Spanish monarchy, one man was as dangerous as the other.

THEREFORE anything Rizal planned or did, however moderate—such as organizing the essentially reformist Liga

Filipina, encouraging protest and solidarity among Filipinos abroad or establishing self-sufficient agricultural colonies in the outer islands—was taken as a direct threat to the Crown. If others were of more fire and blood, no matter; people like Rizal put them up to it.

There was another reason for having Rizal's head, and it was a more provable one: his detestation for the clergy. To Rizal the principal villains in the degrading subjugation of the Philippines were the orders of friars who held sway in the provinces and who performed not as priestly counselors or confessors but as executors and enforcers of secular policy promulgated in Madrid.

The vent for these feelings came with the 1887 publication, in Berlin, of his first novel, "Noli Me Tangere" (Latin for Touch Me Not), in which he satirically crucified the cassocked "brothers." But it was a cross both sides would have to bear; for Rizal it marked the true beginnings of both fame and misfortune.

The latter struck its first blow in 1891 when the 30-year-old Rizal returned—some say was lured—to Manila from Hong Kong. Customs officers found in his luggage further evidence of "sedition:" a caustic tract entitled "The Poor Friars."

It was what the Crown had been waiting for, although it was—in a phrase immortalized by England's Queen Victoria—"not amused."

For his impudence toward authority and the ecclesiastical gendarmerie (of the five charges leveled, four were religious), Rizal was exiled the following year to the town of Dapitan, in the remote northwestern tip of Mindanao.

MUCH TO the chagrin of his exilers, Rizal emerged more a hero than ever after four years there. He revamped and updated the town's agriculture, health, sanitation and machinery in a way that left its mark 40 years later.

It was in Dapitan that he met Josephine Bracken, a beautiful young girl of Irish parentage. He fell in love and made her his common-law wife, a deed which further incurred the wrath of the local clergy.

The second retribution for this and other "crimes" of Rizal came in the summer of 1896 as he—at last given a

reprieve--was on his way with Josephine to Cuba, where he was to work as a volunteer physician. Flare-up after flare-up of insurrection brush-fired across the Philippines and the Crown was getting desperate.

Orders for Rizal's arrest came as his ship entered the Suez. He was hustled away to Barcelona and kept a week in chains. From there he was returned to Manila. The charges: "high crimes against the State."

THE "TRIAL" turned out to be merely an exercise to certify the sentence that already had been decided: death by shooting. The irony throughout was that Rizal was accused of the very things he abhorred and sought to discourage with other Filipino leaders: violence and bloodshed as the means to Philippine liberty.

His accusers never questioned him on his role as a reformer. It probably wouldn't have mattered; since boyhood he had held that the highest aspiration was to die for one's country.

On the day after Christmas of 1896 the sentence was read, decreeing that Rizal be shot "at 7 o'clock in the morning of December 30 in the field of Bagumbayan with the formalities required by law."

On the eve of the 30th Rizal and Josephine were finally and formally married by a Jesuit in the Manila prison. It was a fulfilling night, for he also composed a poem which was to be both battle cry and adoring testament to his love for his country and its oppressed people.

The following excerpt of "My Last Farewell" loses nothing but meter in its translation from Spanish to English:

"Farewell! my adored country; region beloved of the sun; pearl of the Orient sea: our lost Eden! I cheerfully give for thee my saddened life, and had it been brighter, happier and more rosy, I would as willingly give it for thy sake.

"Unhesitatingly and without regret others give their lives in frenzied fight on the battlefield. But what matter the surroundings! Be they cypress, laurel or lilies, scaffold or open country, combat or cruel martyrdom, it is all the same when for country and home's redress.

"I die while watching the flushing skies announce through dark mantle the advent of day. Should it need purple to tinge its dawn, here is my blood; I gladly will shed it if only it be gilded by a ray of newborn light...

"...Pray for all those who died unhonored; for those who suffered unequalled torments; for our poor mothers

who silently grieve; for orphans and widows; for prisoners in torture; and pray for thyself that thou mayest attain thy final redemption...

"Then, I will find if thou casteth me into oblivion. Thy atmosphere, thy space, thy valleys I will cross. A vibrating, limpid note I will be in your ear; aroma, color, rumor, song, a sigh, constantly repeating the essence of my faith.

"My idolized country! grief of my griefs! My adored Philippines! Hear my last farewell. I leave them all with thee: my fathers, my loves. I go where there are no slaves, no oppressors, no executioners; where faith is not death; where He who reigns is God.

"Farewell! fathers and brothers, parts of my soul! Friends of my infancy in the lost home. Give thanks that I should rest from the fatiguing day.

Farewell, sweet stranger, my friend, my joy. Farewell, beloved beings. To die is but to rest."

"WHEN THE MORNING dawned," Rizal's bride later wrote, "the Doctor came out surrounded by soldiers, his hands tied behind his back. They took him to the Luneta, the fashionable promenade of the city, where all military executions take place.

"The Lieutenant in command of the firing party asked my husband where he would prefer to be shot. He replied, 'Through the heart.' 'Impossible,' said the lieutenant. 'Such favor is granted only to men of rank. You will be shot in the back.'

"A moment after, my husband was dead..."

It was as a traitor that Jose Rizal was meant to die, but "the Great Malayan" had the final say. As the eight men of the firing squad lined up behind him, Rizal, facing Manila Bay, was thinking. Thinking and tensing certain muscles.

As the eight Mausers belched flame and their bullets hit, his body twisted to the right and he toppled over. He died facing the sky. □

Bob Roberts, series author, is a Seattle radio commentator (now at KIXI, Air Personality). The Great Malayan was published in the April 29, 1973 issue of The Seattle Times.

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The other hero:



An observance worth remembering:

Gen. MacArthur and the liberation of the Philippines

The start of the struggle for the recapture of the Philippines from Japanese domination in World War II has always been marked with commemorative programs on October 20th. The people of the Philippines deemed it an observance worth remembering.

The observance of this anniversary of the Leyte landing is in Tacloban City, and at Palo's Red Beach 12 miles away, where General MacArthur returned with his liberation troops for the swift drive against the enemy.

Leyte, the Philippines' 8th largest island, was shot into international renown when General MacArthur selected it for an anvil against which he and his assault forces hammered the Japanese into submission, and as a springboard from which the Old Soldier proceeded to wrest from the enemy control of Luzon, and the rest of the archipelago.

At Red Beach, homage to troops who gave their lives in the last world war was in the form of speeches and floral offerings, a minute of silent prayer, a volley of fire and the sounding of taps.

In liberating the Philippines, Gen. MacArthur had the assistance of a combined 700-ship armada of Admiral William "Bull" Halsey's Third Fleet and

Vice Admiral Thomas Kincaid's Seventh Fleet, plus a landing force of 174,000 combat troops under the overall command of Lt. General Walter Krueger of the Sixth Army.

For the first three days of the Leyte assault, MacArthur directed the operations from the bridge of the heavy cruiser USS Nashville, although the general himself waded ashore with the third assault wave on D-Day, October 20, for his momentous broadcast to the Filipino people. The Filipinos with him were President Sergio Osmena, Gen. Basilio Valdez, Philippine Army chief of staff, Gen. Carlos P. Romulo, aide-de-camp to General MacArthur, and members of the Commonwealth Cabinet.

Broadcasting from a radio mobile unit at Red Beach, the Old Soldier, in part, said:

"People of the Philippines, I have returned. By the grace of Almighty God, our forces stand again on Philippine soil--soil consecrated in the blood of our two peoples. We have come, dedicated and committed to the task of destroying every vestige of enemy control over your daily lives, and restoring upon it a foundation of indestructible strength, the liberties of your people.

Of the Philippines, MacArthur had nothing but praise and affection. On one occasion in the early stages of his tour of duty in the islands, he had this to say:

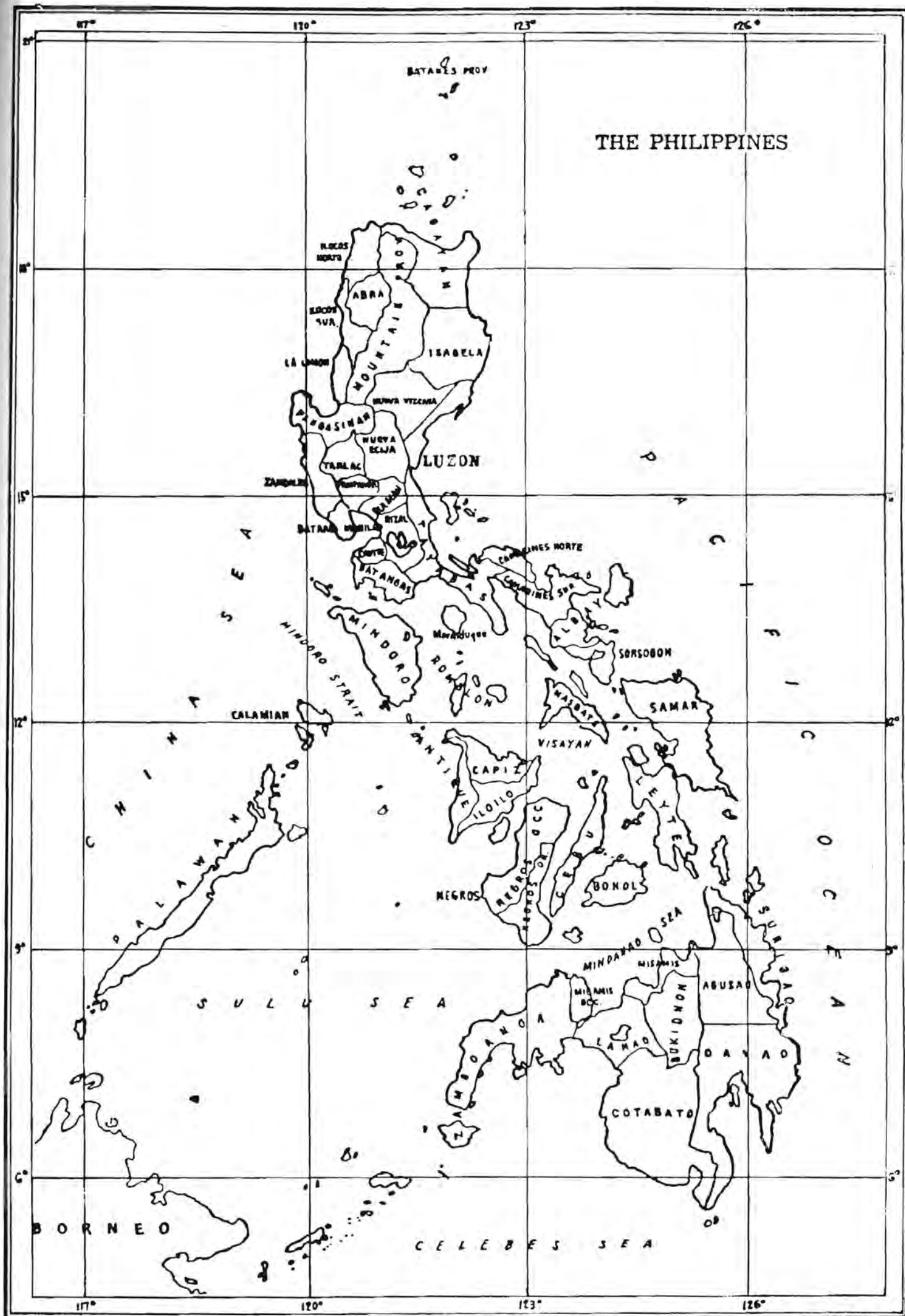
"The Philippines charmed me. The delightful hospitality, the respect and affection expressed for my father, the amazingly attractive mixture of Spanish culture and American industry, the languorous laze that seemed to glamorize even the most routine chores of life, the fun-loving men, the moonbeam delicacy of the lovely women fastened on me with a grip that has never relaxed. The lure of it all--the sights, the sounds--entered my blood."

The general, accompanied by his wife and son, Arthur, who was born in the Philippines, revisited the islands in 1962. Speaking to the tumultuous crowd that greeted them then, the Old Soldier said:

"I am now 77, and this probably will be my last visit to this great and beautiful land."

It was in fact his last. He died on April 5, 1964, at 84. □

(Excerpts reprinted from the *Bayanihan Tribune of Seattle, Washington*, October 25, 1974 issue).



By Horacio de la Costa, S.J.

What characterizes the Spanish city of Manila is its walls. These walls, sections of which still stand, are what give the place its name: intramuros, the Latin for "within walls."

Before Manila became a Spanish city, it was a fortified town of the Tagalogs, and a regular port of call for Chinese merchant vessels plying the Southeast-Asian trade routes.

Tagalog Manila stood on a tongue of land between the south bank of the Pasig River and Manila Bay. It was a promontory: high ground in a low-lying marsh seamed by tidal inlets. Its strategic importance was obvious. The Spaniards later made it the citadel of their city and called it Fort Santiago. Across the mouth of the Pasig from Manila, on the north bank, was another fortified town: Tundok, hispanicized Tondo.

The fortifications of both Manila and Tondo consisted of log palisades, along the course of which were mounted bronzed and iron artillery. Inside Manila was foundry in which these guns were cast. The name of its last master smith has been preserved because the Spaniards continued to employ him after the conquest. He was Panday Pira: Pira the Blacksmith.

In 1570 Manila was ruled conjointly by Rajah Matanda (the Old Rajah) and Rajah Mura (the Young Rajah). The Young Rajah was Sulayman, hispanicized Soliman and the ruler of Tondo was Lakandula.

In May of that year there appeared strange sails before Manila. On board these ships were 100 Spanish arque busiers and pikemen and 500 warriors from the southern island of Sugbu, which the Spaniards pronounced Cebu. In command of the expedition was Martin de Goiti, commissioned by the conquistador Miguel Lopez de Legazpi to look for a site of settlement better provisioned than the Visayan islands.

Rajah Sulayman hurriedly put Manila in a state of defense, but agreed to listen to what the strangers had to say. Goiti said he had come in peace, not war; that he was simply looking for some unoccupied piece of land on which to establish a Spanish trading settlement.

Sulayman was pleased to make friends; but the Spaniards should understand that his people were not *pintados*: painted savages. This was a pointed reference to the tattooed Cebuanos who had come as auxiliary troops with Goiti.



Modern Filipino women pose in native costumes with part of the centuries-old Intramuros wall of Fort Santiago as backdrop. Photo courtesy of the Philippine Consulate of Seattle.

THE WALLS OF INTRAMUROS

"A treaty of friendship and commerce was agreed upon between the commander of the Spanish expedition Martin de Goiti on the one hand, and Rajah Sulayman, Rajah Matanda and Lakandula on the other. The treaty was sealed with a blood compact."

After some discussion, a treaty of friendship and commerce was agreed upon between Goiti on the one hand and the Young Rajah, the Old Rajah, and Lakandula of Tondo on the other. The Spaniards would come to settle somewhere along the shore of the spacious bay. The Tagalogs would assure them of provisions but would not be subject to them. The treaty was sealed, after the custom of the island peoples, with a blood compact, the contracting parties mingling drops of their blood in a vessel of palm brandy and drinking to each other.

But Sulayman's suspicions that the Spaniards meant to impose rule and tribute on him were not allayed. A cannon shot from one of Goiti's ships, which may have been accidental, precipitated hostilities. Sulayman's artillery opened fire. The Spaniards and their Visayan auxiliaries stormed the town, which its defenders left burning.

Goiti sacked it and returned to Legazpi's headquarters to report.

Legazpi himself came the following year with a larger force: 200 Spanish troops and several hundred Visayan spearmen. He took possession of Manila, which Sulayman had not reoccupied, on May 19, the feast of Santa Potenciana, virgin and martyr, who thus became the heavenly patroness of the city.

In 1583 Governor Ronquillo died and was laid out in state in the cathedral; a long, low, bamboo building roofed with thatch. The tall candlesticks round the bier raised candle flame close enough to the roof to set fire to it, not sparing the powder magazine in the citadel. After a night of nightmare, daybreak found the Spaniards completely at the mercy of their Tagalog subjects. The people of Bagumbayan and Tondo could have killed them all but they helped them to rebuild.

They began to rebuild in stone. Two years before the disaster, in 1581, the first bishop of the Philippines arrived: Fray Domingo de Salazar of the Order of Preachers (O.P.). A man of practical bent, Bishop Salazar perceived that a fortified city within an enclosed space would have to be a stone city or not at all. He looked for the stone; and, rowing up the Pasig to Makati, he found adobe; volcanic tuff. He had his residence built of it, as an example to others. Later, men of the same practical bent, found other and better stone: marine tufa and marble, as well as clay suitable for firing as brick and tile.

Something like Toledo or Sevilla began to rise from the ashes of the first bamboo. Manila of the Spaniards, houses with a ground floor wall of stone, enclosing a patio or inner garden, and above it an upper floor of wood roofed with tile, high-ceilinged, with verandas giving on the street and the patio, and windows paned with translucent shell.

To build his adobe house, Bishop Salazar employed Chinese masons who knew how to make lime from shellfish. The Chinese were knowledgeable in other ways, as the Spaniards were beginning to find out. The junk merchants had brought home the news that there were

"Legazpi decided to make Manila the capital of what he called 'El Nuevo Reino del Castilla.' But it was 'Filipinas' the new colony name retained -- the Philippines, a name given to the islands earlier by the explorer Ruy Lopez de Villalobos to honor Prince Philip, son and successor of Charles of Hapsburg, King of Spain..."

Foreign devils in Manila who needed a variety of services the simple Tagalogs never even dreamed of. And so there came with the annual junk fleets not only traders but tinkers, tailors, tanners, shoemakers, pastry cooks, carpenters, iron-mongers, looking for a place to set up shop and rake in the Spaniards' silver pieces-of-eight. At first they were assigned a quarter in Binundok, the rise of ground on the north bank of the Pasig, opposite Manila, which was entirely surrounded by esteros or tidal inlets, and hence called by the Spaniards Isla de Binondo. The quarter came to be known as the *alcaiceria*, the cloth market, because the silk merchants also had their shops there.

After the fire of 1583 the Spaniards, needing the artisans and suppliers of building materials closer at hand, transferred the Chinese quarter to the south bank of the river, east of the city. It was not a very desirable location. It was, in fact, a pestilent marsh. A tidal inlet, dividing to form a bare, mudcaked inlet, ran through it--if "run" is the appropriate verb for its sluggish rise and fall.

Legazpi made it known that he had decided to make Manila the capital of what he called "El Nuevo Reino de Castilla." But New Castile was not the name the new colony retained. It was Filipinas: the Philippines; a name given to the islands earlier by the explorer Ruy Lopez de Villalobos to honor Prince Philip, son and successor of Charles of Hapsburg, King of Spain and Holy Roman Emperor.

The rajahs of Manila and Tondo made their submission to Legazpi and impassively looked on while the conquistador marked out the boundaries of his city. It was a perimeter of about four kilometers, roughly pentagonal in shape: the line on which the walls of Intramuros were later to rise. To the east and south of this line, Sulayman's people built themselves a "new town"--Bagumbayan in Tagalog--of which the present Luneta Park was part.

Within the perimeter, Legazpi traced out streets on a gridiron pattern, making provision for a citadel (Sulayman's town) and two squares or plazas: a parade ground contiguous to the citadel (Plaza Militar), and a larger square to the south of it which was to be the center of the city (Plaza Mayor); Plaza Militar has been built over its original shape obscured; but Plaza Mayor is still in being. It is the square in front of the cathedral.

Legazpi died in 1572 and was succeeded by his chief of staff, Guido de Lavezaris. From their base in Manila the Spaniards now fanned

Intramuros' historic walls still stand as new buildings of modern Manila take their place. Centuries ago, the people of Rajah Sulayman, who conjointly ruled Manila with Rajah Matanda, built themselves this "new town" --Bagumgayan in Tagalog--of which the present Luneta Park was part.

out in small detachments to "reduce" the rest of Luzon Island.

A new era was beginning for the Luzon peoples; but for the canny traders from Canton and Changchow it was simply business as usual. A convoy of junks, sailing past Hainan Island on its way home, was pounced upon by a corsair named Limahong. Limahong was deeply impressed by the hoard of Tagalog gold ornaments and Spanish silver coins he took from the traders. He decided to take his entire fleet to Manila and conquer the conquerors.

On November 29, 1574, he stole into Manila Bay unobserved. That same night he sent a landing force of 400 to establish a beachhead south of the Spanish settlement on the landward side while he bombarded it from the sea. The Spaniards would have been caught completely by surprise and overwhelmed--if the plan had worked.

A stiff offshore breeze prevented the landing party from making their beach until eight in the morning. Limahong's ships were able to approach only close enough to be spied from the settlement, not close enough to bring it within range of their guns.

The Spaniards who had been left behind by their companions to garrison the base were few in number but seasoned campaigners. They had just enough time to retire to Sulayman's stronghold and repel the attack. Among the first to fall was Martin de Goiti; but the Spanish line held. Limahong collected the remnants of his landing force and retired to Kawit.

He returned to try again three days later, but it was too late. Lavezaris had time to improvise a rampart of ship's casks filled with sand and to remount his dismantled military. Moreover, reinforcements had arrived. Juan de Salcedo, engaged in "reducing" the Ilokanos, had seen Limahong's armada sail past Vigan and had come posthaste. The corsair withdrew from Manila Bay and tried to settle in Pangasinan, where he was later surrounded and destroyed.

The lesson was not lost on Lavezaris. Even with a perfectly submissive population at its back--and it was not yet clear by any means that the population was submissive--Manila had to be a fortified city. A captain was sent to Pampanga for logs for a palisade. The Makabebe people supplied the logs.

Within Lavezaris' palisade the citizens of the illustrious city began to build their houses on the lots assigned to them. They were not very illustrious houses. The only building materials available to the Spaniards at the time were those the people of the country used: wood, bamboo, and palm-leaf thatch. Unfortunately, they had not bothered to learn from their subjects how to space dwellings of such combustible matter. They built as in Toledo or Seville: cheek-by-jowl.

The ingenious Chinese, nothing daunted, raised the ground level, laid out a street plan, and assigned streets to the various trades. A curious survival of this is the street in the area still called *Arroceros*: Rice-Dealers' Street. In the course of time the estero islet became a park as well as a community place of assembly. The magistrates of the community sat in judgment there to settle disputes and try malefactors. These, if found guilty, were punished on the spot, according to Chinese custom, *pour encourager les autres*. (?)

The houses were generally one-storey buildings with a shop on the ground floor and the shopkeeper's living quarters above it. The



Phil. Tourist & Travel photo/Phil. Consulate of Seattle.

The building of the Walls of Intramuros

Chinese began to build in stone for the same reason as the Spaniards--to reduce the fire hazard. But after the bloody riots of 1603, when the government forces experienced great difficulty flushing the rioters from their homes, it was decreed that all the buildings in the quarter as a whole should be within range of the artillery mounted on the city walls.

Alcaiceria--cloth market--was clearly no longer an appropriate designation for what had become, in effect, the industrial and business district of Manila. It thus came to be known as the Parian which is Mexican for marketplace.

The Tagalogs--the taga-ilog, the river people, the original settlers of this swampy delta between the main course of the Pasig and the sea, had made room for the Spaniards by abandoning Sulayman's promontory stronghold and founding a "new town" (in Tagalog Bagumbayan) further inland. They had allowed their farms in Binondo to be occupied by immigrant Chinese whom the Spaniards apparently needed. Their farms in Maalat (hispanicized Malate) on the south bank of the river had been left to them, but all the farm land between Manila and Kawit was being partitioned by the Spaniards among themselves as *encomiendas*: "trust territories" in which if the *encomendero* provided law and order and a priest to teach the Christian religion, he could collect tribute from the people in money or in kind, according to his fancy.

But the successors and vassals of Lakandula of Tondo thought not. They decided to send the Spaniards packing to whatever country they came from, and to regain for themselves the freedom and lordship their fathers had enjoyed before them.

The moving spirits of the *coup d'etat* were Magat Salamat, son of Lakandula, and Agustin de Legazpi, Martin Panga, and Jeronimo Basi, all *maharlika* (noblemen) of Tondo. They admitted into their councils a Japanese *wako* (merchant corsair) named Gayo, who engaged to bring a force of samurai on his next voyage to Manila. Agustin de Legazpi, who seems to have been the brains of the conspiracy, decided to summon help from Brunei as well, and sent an embassy thither.

This was a mistake. The ambassadors took it on themselves to recruit allies at every port of call on their way to Brunei. At Cuyo in the Calamianes the local *encomendero* got wind of their mission, put them under arrest, and sent them back to Manila. The conspiracy was laid bare and its leaders executed in 1588 after the barbarous fashion of the European Renaissance. They were hung, drawn, and quartered, and their heads, stuck on pikes, were displayed in public places for the instruction of the multitude.

The Spaniards now made haste to render Manila impregnable from both land and sea. Santiago de Vera, Ronquillo's successor, had already begun a fortified tower at the southwest angle of the city. He was surrounding it with an artillery platform commanding both Bagumbayan and the beach.

From this fortification he had a moat dug, 34 feet wide, running east and north along the course of Lavezaris' palisade until it joined the river. He made its channel deep enough so that even at low tide it would float the barges bringing stones to complete the tower. Along the river itself De Vera ran a parapet from the citadel to where the moat joined the river. And what Bishop Salazar tried to introduce by persuasion he now enforced by decree: no building inside the city except in stone.

Governor Gomez Perez Dasmariñas (1590-1593) did not think much of De Vera's fort. It had a gun platform, all right, but in the form of a hollow cube so constructed as to collapse on the heads of the garrison at the first direct hit. Dasmariñas had it demolished. He then set to work to surround the city with a proper wall, reinforced by bastions at the principal angles. By the end of his term of office it was substantially complete.

Built of blocks of volcanic tuff quarried in Guadalupe (Makati), the wall was roughly three-fourths of a Spanish league (a little less than four kilometers) in circuit, and averaged five yards in height and two and a half yards in thickness. There were four bastions: San Gabriel, at the northeast angle near the river, San Andres to the south of it, San Francisco where the wall turns west, and Nuestra Señora de Guia where the wall turns north: the site of the fort that Dasmariñas found wanting.

"The Spaniards made haste to render Manila impregnable from both land and sea. Santiago de Vera, Ronquillo's successor, had already begun a fortified tower at the southwest angle of the city. He was surrounding it with an artillery platform commanding both Bagumbayan and the beach..."

The sharp angle between river and sea, Sulayman's town, now became a citadel in the full sense of the word, with a semi-circular cavalier, or gun platform, as its tip, a powder magazine, an armory, provision stores, a spring of sweet water, barracks for a garrison of 400, a curtain wall between it and the town proper, and dungeons.

Dasmariñas himself, it would seem, christened it Fort Santiago. The cavalier came to be known as Santa Barbara, after the heavenly patroness of gunners.

Two gates gave access to the city from the river. The one nearest the citadel was called Almacenes: Stores. It was the gate by which the citadel was provisioned. To the east it was Santo Domingo, so-called because it gave on the convent of the Dominicans (although later, anticlerical government chose to put it under

the patronage not of a saint but of a queen, and renamed it Isabel).

Two other gates led out of the city on the landward side. To the east, between the bastions of San Gabriel and San Andres, was the Parian Gate, so called because it opened on the Chinese quarter. To the south, between the bastions of San Francisco and Nuestra Señora de Guia, was the Royal Gate, so-called because it was the gate by which each new governor and captain-general entered to take possession of the city in the name of the King of Spain.

From it, a street led straight as a die to the central square of the city where the *palacio real* (government house) stood and for this reason was called the Calle del Palacio. It is now called General Luna, after the Ilokano officer chiefly responsible for overthrowing the King of Spain's sovereignty in Central Luzon in the Revolution of 1896-1898.

There was another gate, a small one, on the western course of the wall, close to the residence of the governor Postigo, the postern gate, by which the governor's messengers or confidential agents, and the governor himself, could go in or out of the city without attracting undue notice.

In Dasmariñas time and for some time thereafter the city gates were shut and the drawbridges across the moat raised at nightfall. The officer in command of the watch then brought the keys of the city to the guardroom of the Palacio Real. The gates were not reopened until after daylight. Later it was changed to eleven p.m. closing time and four a.m. opening time. In the middle of the 19th century it was abandoned altogether.

By that time, enough land had been reclaimed from the sea to make room for a drive along the beach. Another gate with a carriageway was therefore opened on the western wall south of Postigo and christened Santa Lucia (1861). But it should be noted that in the 16th century the sea came much closer to the west wall than it does today. All of what is called the Port Area is filled-in land. As Governor de Vera rather crossly put it in 1585, "Manila stands on a little piece of dry land, outside of which is a beach the width of an arquebus shot. The rest is salt water."

Still and all, this little piece of dry land was the capital of the Philippines and the seat of its government. (Philippine Digest).

ABOUT THE AUTHOR:

Horacio de la Costa, S.J., was the first Filipino Provincial of the Jesuit Order, a respected educator and author, and a prominent intellectual in the Philippines. He was president of Ateneo University in Manila.



THE FIRST HOUSE EVER OWNED BY A FILIPINO IN THE STATE.



PIO DE CANO SR.
Circa 1931



MRS. DE CANO
Around 1947

Pio de Cano Sr: Seattle's 1st Filipino community president and homeowner

**Story & photo
by Ely U. Orias**

Mr. Pio De Cano Sr., 81 years of age when initially interviewed for this story in 1975, first arrived in Seattle in 1914, with 70 other Filipino pioneers. A selfless community leader and a persistent champion of minority causes, Mr. De Cano marks his lifetime with three important legacies.

Long before the passage of the Civil Rights Law in the U.S. Congress, he had waged almost single-handedly a campaign that sought for himself and his compatriots "...at least the right to own real property in the State of Washington." He brought his case to court in Seattle and lost after a protracted legal battle. But on appeal in Olympia, De Cano won his case and got what he wanted: The right to own a house!

In 1929, Mr. De Cano set a precedent by purchasing a house in Seattle's Leschi District, paying \$7,000 for the dwelling shown in the photo accompanying this article—a 3-bedroom affair that still sits at 207 Erie Avenue. Because of a tragic family accident which caused the death of Manuel Franklin, youngest of the two De Cano children, he was compelled to sell the house in 1962. "My wife felt then that the sorrowful circumstances around the house were too much for her to bear," De Cano said.

In another milestone, De Cano in 1935 became the first president of what is now known as the Filipino Community of Seattle, Inc. The organization's first gala affair under his leadership was a well-heeled banquet and ball at the old New Seattle Washington Hotel on October 16, 1935. It was an event which helped inaugurate the establishment of the Philippine Commonwealth under President Manuel L. Quezon.

His third legacy was his successful fight in 1934-36 for the right of the Filipino to farm "...on his own property in the Yakima Valley." He was also instrumental in the formation in 1937-39 of a labor union which, De Cano said, brought about better working conditions and higher wages for Filipinos in the Seattle area.

Also, he set up a scholarship for deserving students at the University of Washington. One of the recipients, De Cano said, was an architectural student named Silvestre Tangalan, the incumbent 4th-term president of the Filipino Community of Seattle, Inc.

De Cano was for a long time a labor contractor mostly for farm and cannery jobs around the Pacific Northwest and Alaska, respectively.

Retired from active community involvement, Mr. De Cano lived at 1633 Melrose Avenue with his wife, the former Luzviminda Romero whom he married in Japan in 1937, at rites at the U.S. Embassy there. Mrs. De Cano is the granddaughter of the late Gen. Artemio Ricarte.

The couple's surviving son, Pio Jr., is a Ph.D. graduate in education at Washington State University in Pullman.

Mr. De Cano had told this writer he has more yarn to tell about the "old" days "as soon as he gets down to collecting his thoughts." □

Ely U. Orias, publisher of Bayanihan Tribune, is a veteran newspaperman, public relations officer, editor and photojournalist, among other experiences in the newspaper business.



By Pio de Cano Jr., Ph.D.

In February 1941, the Washington State supreme court found the Alien Land Law to be unconstitutional and upheld a lower court decision allowing Filipinos to own land in the state. The decision followed a long and costly journey for my father, Pio DeCano, the first president of the Filipino community in Seattle, who initiated the action against the state almost three years previously.

As I reviewed the documents, briefs, court transcripts and miscellaneous papers associated with the case, I felt a deep sense of pride and awe that he had risked so much to establish a right. By all measures, the odds were against him.

To fully understand the importance of the action, some background information with respect to United States-Philippine relations, immigration, labor needs, and state and national anti-Filipino legislation will be explored.

Filipino status and the Treaty of Paris of 1898

The unique position of Philippine nationals regarding their rights and privileges under U.S. governance can be traced to the Treaty of Paris which terminated the Spanish-American War within a legal framework. It is interesting to note that no Filipino neither took part in the peace deliberations nor signed the peace document. Without pursuing an exhaustive review of the treaty, it ceded:

"...all territories once held by Spain..." and "In case they remain in the territory they may preserve their allegiance to the Crown of Spain by making before a

CASE NO. 28101: DECANO VS. THE STATE OF WASHINGTON

Landmark case a Filipino struggle to own land in the U.S.

court of record, within a year from the date of the exchange of ratifications of this treaty a declaration of their decision to preserve such allegiance; in default of which declaration they shall be held to have renounced it and adopted the nationality of the territory in which they reside."

The U.S. Congress provided:

"That all inhabitants of the Philippine Islands continuing to reside therein who were Spanish subjects on the eleventh day of April, eighteen hundred and ninety-nine, and then resided in said Islands, and their children born subsequent thereto, shall be deemed and held to be citizens of the Philippine Islands and as such **entitled to the protections of the United States.**"

Thus Philippine nationals were afforded the legal protection guaranteed by the United States constitution. Individuals were allowed to come and go as they saw fit between the U.S. and the Philippines. But, they were not aliens and they were not citizens of the U.S. They fell into a category of "non-citizen," "quasi-citizen," or "ward," of the U.S.

This unique category was to have tremendous implications for the ultimate decision that took place at the Temple of Justice, in Olympia, Washington, almost 42 years after the signing of the treaty.

The Philippine insurrection

The provisions of the 1898 treaty would take another three years to implement as Filipinos, betrayed by American broken promises of independence, rose in rebellion. The insurrection was one of the most costly the U.S. had been involved in up to that point.

At its conclusion, the U.S. was able to impose 1) an American model of education and 2) an American judicial system. Both of these systems had a profound influence on my father's thinking as 1) he felt education was the most important attribute a person could achieve and 2) all people no matter what their status in life were equal before the law and the accompanying idea that all disputes could be settled equitably in a court of law.

Labor, legislation and immigration

In 1911, at the age of 17, my father emigrated to Hawaii. He brought a knowledge of English which he had learned as houseboy for an American teacher in the Islands. He also had a

working knowledge of three main Filipino dialects--Tagalog, Ilocano and Visayan. These language skills would provide him with a mobility that would serve him later.

However, at the time, he was like thousands of other Filipinos following the lure of labor contractors who used promises, money and coercion to supply the agricultural labor needs of Hawaii and eventually the U.S. mainland. These contractors lured upwards of 100,000 Filipinos between 1907 and 1926. This heavy recruitment of Filipinos was spurred by anti-alien legislation against Japanese (The Gentleman's Agreement of 1907 and the Immigration Act of 1924), and the continuing introduction of anti-Mexican legislation during this same period.

The Chinese had undergone similar treatment earlier with the Chinese Exclusion Act of 1882, and the Geary Act of 1892. State laws were also enacted prohibiting inter-marriages, testimony against whites by Chinese, and in 1921 Washington State passed its own Alien Land Act.

But, to my father and thousands like him, the U.S. promises of equity, job opportunities and a decent livelihood were the most immediate priorities. He only spent three days in the sugarcane fields. As he described it, "I left the Philippine Islands because I didn't want to farm...so I threw down my hoe and walked off."

"On June 7, 1939, Austin E. Griffiths, representing my father, filed a petition in the Superior Court of King County in Seattle, Washington, asking that declaratory judgment be made with the constitutionality, validity and effect of the Alien Land Law on the petitioners' right to own land and for a full and complete declaratory judgment finding and sustaining the right of the petitioners and each of them to own land within the State of Washington."

Because of his language skills he managed to get a job selling vacuum cleaners and eventually became a court translator in Hilo, Hawaii. At that time many Filipinos were being arrested for participating in cockfights. However, in August 1914, he left Hawaii and that same month arrived in San Francisco, and the "land of opportunity."

A little over 26 years elapsed before his case was heard before the Supreme Court of Washington. During that time he and thousands of other Filipinos struggled to survive. Carlos Bulosan in his book *America is in the Heart* describes so eloquently the experiences of the early Pinoy pioneers.

"I felt treated like a criminal in a country where I had committed no crime." The anti-Filipino resentment increased over the years and were manifested in riots,

lynchings, burnings and murders from California to Washington.

By 1934, two pieces of national legislation finally clarified the status of Filipinos with respect to United States policy--The Tydings-McDuffie Act of 1934 and The Repatriation Act of 1935.

The former act was most important as it set a date for Philippine independence and set a limit of 50 Filipinos per year to enter the U.S. The second act provided transportation costs for Filipinos who volunteered to return to the Philippines from the U.S. Thus we have two pieces of national legislation reflecting anti-Filipino sentiment. The Washington State Alien Land Act was also amended in 1937 to reflect this sentiment.

Since Filipinos were not aliens, the legislature added after the definition of aliens, "...and does include all persons who are non-citizens of the United States and who are ineligible to citizenship by naturalization."

Basically, the supreme court decision followed a three step legal procedure, 1) the initiation of court proceedings by petition of my father, 2) the superior court hearing and opinion and 3) the subsequent appeal and decision of the supreme court.

The petition

On June 7, 1939, Austin E. Griffiths, representing my father, filed a petition in

the Superior Court of King County in Seattle, Washington, asking that a declaratory judgment be made with the constitutionality, validity and effect of the Alien Land Law on the petitioners right to own land and for a full and complete declaratory judgment finding and sustaining the right of the petitioners and each of them to own land within the State of Washington. The petitioners included the Seattle Filipino Community Clubhouse.

Around the same period of time, my father's financial status had improved to the point that he was able to purchase a home in the Leschi Park area of Seattle.

Thus the stage was set for the confrontation. All of the elements were in place:

1) The Treaty of Paris had failed to provide a clear definition of the Filipino's

status; 2) Congress had provided for the protection of Filipino citizens electing U.S. allegiance; and 3) Anti-Filipino sentiment resulted in restrictive local and national legislation including inter-marriage, immigration and, in my father's case, ownership of land.

In separate cross-complaints, filed on the same date, the State represented by State Attorney General George W. Hamilton and country represented by the prosecuting attorney, B. Gray Warner, responded basically in the same fashion:

"That at the time of the attempted transfer of the title to said land by the grantor to the said Pio DeCano, the said Pio DeCano was and still is an alien, who, under the provisions of the constitution and laws of the State of Washington and said disability has not been removed, and by reason thereof said land should be escheated to the State of Washington, in pursuance of the laws thereof pertaining to the forfeiture of such land to the State of Washington."

The superior court

Almost a year passed before the case was heard without jury before Superior Court Judge Donald A. McDonald, on Thursday, April 4, 1940. It was a brief hearing; however, the transcripts provide some very interesting insights with respect to the position of the state and the manner in which they tried to emphasize their position that Filipinos were aliens.

Consider the following exchange in referring to the signatories of the articles of incorporation of the Seattle Filipino Community Club House.

- Mr. Belcher: Well, what are their names, how do you spell them?
Mr. Moore: We will let the reporter copy it. Don't burden him with writing this down.
Mr. Belcher: The signatures, are they all Filipinos?
Pio deCano: Yes.
Mr. Belcher: The articles are not signed by any citizen of the United States, are they?
Pio de Cano: No, none that I know of.
Mr. Belcher: Not any of the eight persons who signed it?
Mr. Griffiths: We will admit that, Counsel.
Mr. Belcher: They are all aliens?
Mr. Griffiths: Not aliens. We will admit they are all Filipinos.
Mr. Belcher: Filipinos are not citizens of the United States.
Mr. Griffiths: That is a matter of argument.
Mr. Moore: Are they native born Filipinos?
Mr. Griffiths: We will admit that,—

Pio deCano: They came from the Philippines.

Mr. Moore: They were all native born Filipinos?

Pio deCano: Yes.

It appears from the previous exchange that the State may have proved a point, but the documents of the case indicate that Mr. Griffiths had prepared a very thorough case for my father. Records clearly indicate that he cited numerous other decisions demonstrating that while they were not citizens, Filipinos were not aliens.

On April 6, Judge McDonald issued a declaratory judgment finding that the 1937 amendment to the 1921 law was in violation of the state constitution. Specifically it violated Article II, Section 19, which held that, "No bill shall embrace more than one subject, and that shall be expressed in the title."

The 1937 Washington state legislature in its attempt to deny the right of ownership of land to Filipinos had failed to do its homework. On April 24, the country and state gave notice of appeal and the case was heard before the state supreme court on November 14, 1940.

The state supreme court

At this stage, the Washington State Grange, an association of farmers, entered a brief as a friend of the court (amicus curiae) on behalf of the state. They contended in their brief that ownership of land should be restricted to U.S. citizens. They felt that, "...resources should be conserved and saved for those without any shadow of a doubt owe allegiance to the United States..." Actually they were vitally interested in the productive farms the Filipinos had developed over the years which they intended to purchase at extremely low prices.

With this additional dimension to the case, the court reviewed the superior court decision with respect to the following questions:

1. May the corporate respondent (The Seattle Filipino Community Club House) maintain this declaratory judgment action under the circumstances just stated?

And regarding Pio deCano:

1. Are native Filipinos subject to the anti-alien land statute as amended because of its special definition of "alien" to include "all persons who are non-citizens of the United States and who are ineligible to citizenship by naturalization?"

2. Is respondent DeCano, under the circumstances of the present case, within the following exception of the statute: "Alien does not include an alien who has in good faith declared his intention to become a citizen of the United States?"

3. Does the 1937 statute, by reason of inadequacy of its title, violate Article II, section 19, of the state constitution?

The court overturned the ruling for the club house as a corporation on a technicality. They held that since the corporation did not actually own land or building, they were not affected by the act.

"The corporate respondent has, therefore, failed to meet the requirements of justiciability and is not entitled to maintain a declaratory judgment action."

Regarding my father, the court did not perceive that Filipinos had the right to own land either. Basically they found for the state on questions one and two. Citing a number of previous decisions they concluded that Filipinos could not become naturalized citizens because they were non-white.

"The above cited Federal statutes, as construed by the federal courts, limit United States citizenship by naturalization to the white race with the exception of aliens of African nativity and persons of African descent. Native Filipinos may not be citizens of the Philippine Islands, but they are not citizens of the United States, and, as a racial group, they are subject to this racial limitation on naturalization... Therefore, Filipinos, as a race or class, are within the purview of the 1937 statute.

On the second question they also found in favor of the state. Citing a number of cases involving "good faith efforts," they concluded that my father had not met this requirement. Short of declaring an intention to join one of the armed services, they held that while he had declared his intent in 1939 to seek U.S. citizenship, his efforts fell short of the criteria established in previously cited cases.

Only on the last question did the court find in favor of my father. Since the law violated that state constitution, the two previous questions were moot. By attempting to add non-citizens to a definition, they had enlarged the body of the act without giving due notice in the title. The title of any act had to be consistent with the contents of the act.

In an eight-to-one decision with Justice Millard dissenting, they stated, "The judgment of the superior court is reversed as to the respondent Seattle Filipino Community Clubhouse, a corporation, and is affirmed as to the respondent Pio DeCano."

Summary

The Washington State Supreme Court decision finding the 1937 Alien Land Act in violation of the constitution was a landmark decision allowing Filipinos to legally own land in the state. Court action was initiated by my father,

Pio DeCano, in a period of intense anti-Filipino sentiment reflected in restrictive local, state and national legislation.

The decision followed a long history of ambivalence on the part of the U.S. with respect to Filipinos, exploitation of cheap Filipino labor and discrimination regarding housing, employment and education.

The house which was involved in this historic decision is presently uninhabited and has been partially destroyed by fire. Weeds and overgrown bushes have taken over a once well-kept lawn. I feel sad on the occasions I pass by to recall memories of childhood or see if any change has taken place. But the legacy of the struggle to obtain the fundamental right to own land in this country remains rooted in the spirit of his commitment to justice.

ABOUT THE AUTHOR:

Pio DeCano, Jr. is currently a program administrator working in bilingual education working for Washington State Superintendent of Public Instruction. He received a Doctor of Philosophy in Education from Washington State University and a Masters degree in Education and Bachelor of Arts degree in Spanish from the University of Washington.

Congratulations
to the
Rizal Bridge & Park
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the book

Elsie & Leo Pulido
Seattle, Washington

Rizal, America and the minority movement

By Trinidad A. Rojo

Since an ordinary pistol could not stop a Moro **juramentado**, the resourceful Americans invented the "45," and decided to use Christian Filipino professional scouts to fight their Moslem brothers. Then the press agents of the dollar imperialists kept on sending releases reporting that the Moro rebellion was against the Filipinos.

Stalemate

As in the case of the Vietnam war, the Filipino uprising against their former allies, split the American people: those who were against Philippine independence led by the Republican Party, and those for the Filipino nation led by the Democratic Party under the peerless orator William Jennings Bryant.

McKinley had to send the peaceful Howard Taft to pacify the Filipinos, saying, "We are here to train you for independence, not to rule you permanently." This made Filipinos in the lowlands persuade their friends and relatives in the hills to come down.

The American GIs did not crush and could not crush the Filipino guerillas as they were going to fail in Vietnam 60 years later, because they forgot to profit by previous examples from history.

Precursors of minority movement

Rizal and other Filipino students in Europe spearheaded the Asian minority movement in

"Rizal's triumphant martyrdom nerved our people to rise as one man and fought Spain. This facilitated the Americans to take over our nation whose 70,000 soldiers with only 10,000 Americans, made a Leonidas stand at Bataan and Corregidor delaying the time table of the crucial Japanese invasion of the Philippines."

Europe and America. They fought against prejudice and discrimination. Rizal challenged Retana, his first biographer, to a duel for publishing a libelous attack against his parents, saying they did not pay their rent to the friars. Told that Rizal was expert with the rapier and the pistol and was calm under a crisis, Retana promptly apologized. For the misrepresentation of the Filipinos by another Spanish writer, the Filipinos in Madrid collected contributions to finance Antonio Luna's trip to Barcelona and to look for the author. He found him in a restaurant and spat on his face. But Luna was a master fencer. Moreover, Luna was very strong and husky. With his mustache, he looked formidable. His victim was scared.

Interested in the Negroes

Rizal and the Filipinos in Europe watched closely American pre-occupation in Liberia, relative to sending back blacks there.

He came to this country in 1888, landed in San Francisco, and stayed at the old Palace Hotel. He saw Senator Lelan Stanford, the founder of Stanford University. He walked along Kearney Street, and was sorry to notice the American prejudice against the Negroes and the Chinese.

From San Francisco he took the train via Sacramento and crossed the continent. He read the biographies of U.S. Presidents and saw the statue of Washington in New York. He remarked "I am afraid Washington has no equal in this century." He read **Uncle Tom's Cabin**.

Abysmal Ignorance of Rizal

Many Filipinos who were born abroad think Rizal was mentally a brave man, but he was physically a coward, unlike Aguinaldo who led the revolution against Spain and later, against America.

But Rizal was not afraid of Antonio Luna when the latter made insulting remarks about Nelly Busted. Rizal challenged him to duel, although the future General was immeasurably superior to him in fencing. It is true Rizal could write his name with pistol shots on the wall. But the one that is challenged has the right to select the weapon.

On the other hand, Aguinaldo was mortally afraid of Luna when the latter became his Chief General who was reputed to have the strength of 5 men. When Aguinaldo imagined that a deadly rivalry for supremacy arose between them, he treacherously made an appointment with Luna at the Church of Cabanatuan. Luna went there. But Aguinaldo did not show up. The indomitable warrior went downstairs cursing. There three men whom he had dismissed for leaving their posts ambushed him.

The split weakened Aguinaldo's forces. He had to flee like a rabbit from Tarlac to Ilocos Sur, and from there to Palanan on the Pacific.

Rizal, like Erasmus, opposed the revolution led by Bonifacio which was set aflame by his



Cover design by
author Rizal himself.

Although Rizal was executed by the Spanish in 1896, he had predicted the great possibility, perhaps probability, that the great American nation that had expanded from the Atlantic to the Pacific, may sweep across the ocean to Asia in the wake of an unfolding destiny.

Rizal had even taught his pupils in Dapitan, when he was exiled there for four years prior to his martyrdom. When two years after his execution, the Americans landed in Mindanao, they were delighted to meet Filipinos who could speak English. The revolution which was inspired by Rizal's writings, but which he opposed, but for which he was executed, was the first Asiatic national revolution against western imperialism.

It is relevant for me to point out that Japan's and the German's own atomic experiments were only about 6 months behind that of the U.S.A. If like Thailand, the Philippines surrendered in 16 hours after Pearl Harbor, the Japanese could have sent a force across India, which had refused to cooperate with the British, to join Hitler at the Battle of Stalingrad, one of the decisive points of World War II when the fate of the world was in a balance.

It will be recalled that with a fleet of superior fire power and tonnage, Admiral Dewey easily defeated the over-age frail Spanish fleet. But he had no army. General Aguinaldo's forces crushed the Spanish forces in the provinces of the Philippines except in a few seaports.

While Admiral Dewey was at Manila Bay in front of the city, waiting for the shipment of American soldiers, General Aguinaldo was at the backdoor of the capital in control of the water works. This holed the Spaniards in the tiny Walled City, where they were reduced to eating rats.

Almost always the Spanish colonial powers had defeated their rivals who encroached on Philippine territory, i.e., Portuguese and Dutch, and Chinese and Japanese piratical admirals, provided the Filipinos sides with the Mother Country. If the Spaniards offered reasonable reforms demanded by Rizal, such as Philippine representation in the Spanish Cortez, and he led his people on the side of the Castilian Conquistadores, the Americans would have merely lost the Spanish-American war in the Philippines at the turn of the century.

As it was, the American war with the Christian Filipinos, without any allies to speak of, lasted from 1898 to 1902, although the Yankees had expected to crash Aguinaldo's army in two weeks. The warlike Muslim Filipinos, who do not take a back seat to the ancient Spartans, nor to the Modern Japanese suicide squad, fought America until World War I. As a matter of fact, according to former Governor General Cameron Forbes in his book, **Philippine Islands**, over three dozen American generals who fought in Europe in World War I, including General Pershing, had their training, fighting our indomitable Moros who frequently run berserk against superior number and equipment. The ingenious Americans found out that if they plunged a bayonet into the body of a Moro, the latter would grab the bayonet, pull it deeper into his body, so he is in a better position to decapitate the enemy.

writings, because he believed in gradual revolution through reforms, and because he knew the Filipinos would be defeated. He favored revolution only as a last resort. He also knew the Philippines was not ready for independence. In fact, Filipinos did not get substantial independence until 1979, when the U.S. Philippine treaty on American bases eliminated extra-territoriality in the bases, which this country had opposed in China before World War II, when it was practiced by Russia, Japan, and the European colonialists.

I hazard the guess that not one of a hundred Filipinos born abroad ever read Austin Coats' **Rizal, Nationalist and Martyr**, a monumental work which places Rizal among the great heroes of global history!

Most Filipinos born abroad know Rizal mainly through hearsay. And, of course, he is virtually unknown to the American nation.

But the Russians included his works in their Encyclopedia of Literature. The Germans dedicated two national monuments in his honor, one near Heidelberg and one in Berlin, and are proud of over 450 zoological specimens the hero furnished the Museum of Dresden and Lipsig when he was exiled in Dapitan.

"Rizal is virtually unknown to the American nation. But the Russians included his works in their Encyclopedia of Literature; the Germans dedicated two national monuments in his honor; even the Spaniards now regard Rizal one of the foremost representatives of Spanish culture."

Spain has a change of heart. She now regards Rizal as one of the foremost representatives of Spanish culture.

San Miguel de Unamomo, a man of great learning, calls Rizal the Jesus Christ of his people. Like Galileo, Rizal refused to retract his convictions. Like Socrates, he refused repeated offers to rescue him or to escape from death, saying that that would have made it look like he was guilty. His calm and serene courage was no less than the herosim of Joan of Arc, or Bolivar.

Rizal made his supreme sacrifice with the equanimity of Christian and Buddhist martyrs, sure that his death was a resounding triumph for his frequently-maligned and terrorized people.

Obviously, there is no need of more books on Rizal and by Rizal. Courses on one of the titans of universal humanity should be taught in every major university in America, where the works of practically every author of Europe, Omar Khayyam and Firdausi of Persia, Kalidasa and Tagore of India, Confucius and Laot'zu of China are taught.

The serious omission of the super-hero of the Southeast Asiatic, or Malayo-Polynesian race, is due to the gross deficiency of the education, perspective and attitude of the curricular makers, extremely few of whom ever took global history and anthropology, the science of mankind, the best antidote against the virus of racism. □

Trinidad Rojo is formerly a research fellow at Stanford University and 1972 lecturer at the University of Washington.

An eyewitness account:

Rizal Bridge & Park story: behind the scene

By Lorenzo P. Anunciacion

The idea of a Jose Rizal street or park in Seattle did not just drop from the blue sky. It certainly did not come as "a flash of inspiration" or a quick spur of the moment.

It was a deliberate attempt from many people and lots of community bickerings and local political strokings to let it be known to the majority society that Filipinos have their own special contribution to the Emerald City and the whole Pacific Northwest -- the Filipino heritage as exemplified by the Philippine national hero, Dr. Jose Rizal.

To Trinidad Rojo, the man who actually broached the idea to the Mayor of Seattle, however, the prospect of a project of this magnitude was a lifelong dream of perpetuating the greatness of Rizal as a universal man, and the propagation of international friendship which was the core of Rizal's dreams and teachings.

It had been, in fact, a burning, compelling force in Mr. Rojo since his adolescence. To borrow an applicable line from Rizal's LAST FAREWELL that Rojo had been reciting in its entirety in his youth, "*cuando apenas muchacho adolescente*," and his "*suenos*," his dreams, ("*cuando joven ya lleno de vigor*"), surfaced full bloom when he wrote a play about Rizal's life which was shown on a town fiesta celebration in San Ildefonso, Ilocos Sur. When a movement to organize a Rizal Society chapter in Seattle, and formed in 1960, Mr. Rojo was in the midst of it. When the Jose Rizal Round Table of Race Parity took its place in 1973 as an incorporated organization, Rojo chaired it.

The strategy

It was on the evening of May 26, 1973 when the University of Washington Filipino Alumni Association held its annual graduation program for that year that the inevitable question was asked of Mayor Wes Uhlman, guest speaker and candidate that time for reelection. Present at the ceremony was Congressman Al Williams, the 32nd District representative and also running for a second term. After the guest speaker delivered his address, the two guests were entertained by three

alumni--the late Fernando Ferrera Trinidad Rojo, and this eyewitness--near the main entrance of the Filipino Community Hall.

At this point, Mayor Uhlman excused himself, having a second engagement. As the Mayor took leave, Mr. Rojo and I followed him outside but Rojo stepped abreast of the Mayor to continue conversation and then "popped out the question" to him as I found out later at the alumni meeting.

The "question" was in the form of a proposition: "If you rename a Seattle street in honor of Dr. Jose Rizal, Mayor, your candidacy can be enhanced." The answer was loud and clear, "Yes, why don't we do it!" Fresh in the Mayor's mind, most likely, was a letter from Rojo before that date, asking for the same thing.

Busy weeks

The weeks that followed the Alumni program was a period of varied activities--from letter-writing to formal proclamation by the Mayor, declaring that the week of June 19 be declared Jose Rizal Week; also that a Seattle street be renamed Dr. Jose Rizal Street.

Mayor Uhlman, at that time in San Francisco attending the Mayors conference, had to rush back to Seattle for the Rizal Week proclamation. Part of the week's activity was the proclamation signing which include a picture-taking of community leaders with the Mayor. The Rizal Street Naming Committee was formed thereafter.

Curiously enough, all streets or avenues submitted for selection centered around Chinatown or the International District as we now know, the early Filipinos' early "settlement."

Rojo picked either 4th, 5th or 12th Avenue. Vic Bacho chose 6th or Maynard Avenue. Dolores Sibonga had her eyes set on King Street. My choice--12th Avenue--was peculiar because of its length: it extends from one end of the city to the other, from northend to southend, from the University District to downtown. In a sense, this suggestion led to pinpointing the area finally approved--the 12th Avenue bridge over Dearborn Street and the 14-acre park west of the Marine Hospital.

An eyewitness account:

Rizal Bridge & Park story

Why 12th Avenue?

I recommended 12th Avenue because it is long and wide at the central area. It also has possibilities since this could be made into a boulevard with possibly trees and drinking fountain in the middle. Later on, benches donated by private individuals could be placed in strategic areas of this boulevard. At the south end, across from the bridge over Dearborn, a Rizal monument could be erected overlooking the city and the waterfront.

There were also talks that certain groups are interested in putting up an arch-tower at certain crossing of the boulevard which could be financed by grants or foundation. As the best location for that, I suggested the crossing of 12th Avenue and Jackson Street. This particular area could be named Bataan Memorial Arch-Tower.

Since 12th Avenue is the most centrally-located area frequented by the Filipino elderlies, there may come a time when Filipinos could petition the city to rename it Rizal Avenue and, at a certain crossing possibly at Jackson Street, Yesler Way or Jefferson Street, perhaps a "Bataan Memorial Arch-Tower" could be undertaken by Filipinos as a future project.

Letters, city ordinance

Mr. Rojo explained how rapidly fast events usually developed with community support. But with a receptive public official, a community project that had a fifty-fifty chance of success could have great possibilities. Rizal Park was one of them.

"Dear Mr. Rojo:

"The Board of Public Works and the Street Naming Committee have been trying to find the proper solution of the request of the Filipino Alumni Association to name a street or place in memory of Dr. Jose Rizal.

"In your letter of October 16, 1973, you mentioned the desirability of an October dedication. Unfortunately, once a solution is reached, it takes a minimum of two to three months to complete necessary legislative processes before the name of a street or place achieves final approval and becomes official by city ordinance.

"Many factors must be considered. The desirability of naming a portion of 12th Avenue So. in honor Dr. Jose Rizal poses problems. If, however, naming the 12th Avenue So. Bridge is not acceptable



Front, from left: Vic Bacho, the Anunciacion children (Loren and Lori Ann), Lorenzo Anunciacion; middle row, from left: Pete Filarca, Rufino Cacabelos, Jo Pepita Perez, Fernando Ferrera, Connie Tajon, Silvestre Tangalan, Manuel Rustia; top row, from left: Rosie Anunciacion, Mrs. Almoite, Benito Almoite, Sergio Acena, Connie Pacis, Aurelia del Fierro; at rear: Felix Tajon, Gloria Landero, Mrs. Sergio Acena; and the late Julius Ruiz.

or appropriate, I would like to suggest the naming of Viewpoint Park, under the jurisdiction of the Seattle Department of Parks and Recreation, which lies west of 12th Avenue South and the Marine Hospital, at the present time primarily underdeveloped. Should this be acceptable to both the Community (Filipino Community) and the City Family, we would name this area Rizal Viewpoint Park.

"This location is a prime viewpoint of the International District, downtown, Elliott Bay, and the Olympic Mountains. I have asked Dr. David Towne, Superintendent of Parks and Recreation, to initiate review by the Parks Naming Committee to recommend this naming.

"It would relate very closely to your recommendations regarding the Marine Hospital and 12th Avenue South. When this park area is developed, there may also be an interest to perpetuate the City's history of this area in some manner. While at times there are no funds available to develop this viewpoint park, it may be possible to cooperatively beautify it. This is a matter which could be explored at the appropriate time."

(Signed) WES UHLMAN, Mayor.

The resolution of the Rizal Naming Committee was sent to Mayor Wes Uhlman on November 20, 1973:

Whereas: Mayor Uhlman of the City of Seattle agreed to dedicate to the memory of Dr. Jose Rizal, a great hero and martyr, and universal genius of multi-

dimensional greatness, the 12th Avenue Bridge over Dearborn Street, or, the Park of 14 acres, west of the Marine Hospital and 12th Ave. South;

Now therefore, be it resolved: That we, the undersigned, as the Mayor to dedicate both the Bridge and the Park."

RIZAL PARK NAMING COMMITTEE Ordinance 99911 made the Jose Rizal Park official:

"Ordinance No. 99911, dated May 18, 1971, authorizes the Superintendent of Parks and Recreation to designate the names of parks, recreation areas or facilities from among the names submitted to me by the Parks and Recreation Naming Committee created by same ordinance. By letter of March 4, 1974, my Office informed the City Comptroller that the facility located at 12th Avenue South and Judkins Street is now named Dr. Jose Rizal Park."

(Signed) David L. Towne, Superintendent.

And so, with the approval and direction of Mayor Wes Uhlman, on the recommendation of the Parks and Recreation Naming Committee, the Dr. Jose Rizal Bridge and Park was born, delivered by Superintendent of Parks & Recreation David L. Towne.

Lorenzo Anunciacion is a long-time officer and member of the University of Washington Filipino Alumni Association and the Rizal Bridge & Park Preservation Society, among his other activities.

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A brief essay on Filipino politics in Seattle:

By Peter Bacho

Are we now politically 'mature'? Jose Rizal Park a positive omen

The political history of Filipino Seattle is one that spans the greater part of this century and addresses a wide variety of issues. Inevitably, however, the story starts from one main point: the American acquisition of the Philippines.

With the American conquest—a bloody campaign that lasted from 1899-1902—the U.S. suddenly found itself in possession



DARLENE McHENRY



LALAIN WONG



DOLORES SIBONGA

by Dolores Sibonga

What's ahead for Filipinos in politics? **Success and recognition**, but only if we're willing to do three things: unify, coalesce and negotiate.

Individually, Filipinos are strong spokespersons for the Asian community. We have leaders in education, business and other areas. However, we have only three elected representatives: Darlene McHenry, Issaquah City Council; Lallaine Wong, Auburn School Board; and myself on the Seattle City Council.

We need to have a representative at the Washington State Legislature. We should consider a candidate for King County government. At all levels of government—local, county and state—there is no Filipino agency or department director. This bleak political picture can brighten with renewed efforts to:

1. UNIFY -- Filipinos, as a body, must work to set aside individual, family and

FILIPINOS IN POLITICS

philosophical differences. The divisiveness of community "politics" should be forgotten in favor of mutual concerns, such as employment, education, health and human services. The energy that was directed at hatred, gossip and envy can be rechanneled so that we may use every resource, each individual willing to work for the achievement of our goals.

There should not be separatist "youth" or "community old timers" groups, or any other artificial separation of the Filipinos as a unified force. We may have stronger interests in certain issues, such as employment, but it is imperative that the Filipino image be as intense and brilliant as a single flame.

2. COALESCE -- Filipinos can maintain strength as a unified body by continuing to join with the greater Asian

community in common causes. Although our numbers are growing, we are few compared to the total population of the State. With coalitions, we gain power and muscle. The impact can be devastating.

In both of their cases, Filipinos played an active part in their campaigns. The year I was elected, Asians won three of the four offices for which they were candidates.

Political pundits call Asians a sophisticated, intelligent and powerful force. If that is true, we have yet to gain the visibility of elected and appointed offices that is rightfully ours.

For example, my campaign for the Seattle City Council was planned and implemented by a broad cross section of the Asian community who contributed money, doorbelled, distributed yard signs,

colony. And with that possession came a host of new issues as to the status of the Philippines and its inhabitants.

In those early years when the U.S. flag flew over Manila and Filipinos were ruled by an American Governor-General, the status of the colony and its inhabitants remained remarkably unclear. The Congress and the courts were baffled by the new possession, and for awhile, could not decide whether the Philippines was a state, by virtue of its annexation, or whether its inhabitants were

worked in the office, gave coffee hours and much, much more. They unified to accomplish one goal: election of an individual to office. That accomplishment has wide-ranging effect, and portends repetition of future victories. Two Chinese-Americans, King County Councilmember Ruby Chow and State Representative Gary Locke, were retained and elected, respectively, in 1982, but in subsequent years the winners may be Filipinos.

3. **NEGOTIATE** -- Filipinos have been active in several political campaigns, contributing money, effort and support. In many cases, we have not seen the fruit of our labor in the form of tangible returns to the community. **BEFORE** we offer our assistance to candidates, we must be assured that they are sensitive to our needs in specific areas and that their avowed pledges to our people are honored. If we do not negotiate, we get nothing. Then, once they are elected, remind them of their promises. If they are not responsive, do **NOT** re-elect them.

Success and **recognition** begin with action. I suggest that we begin immediately to "network" among ourselves and our organizations, using the Filipino Community of Seattle as the "umbrella" for our operations. Through our networking, we can set specific goals and plan strategies and a timeline. We **CAN** make an impact in the world of politics -- **UNIFIED** and together as a Filipino people. □

ABOUT THE AUTHOR:

Dolores Sibonga is a member of the Seattle City Council, Washington State and Seattle-King County Bar Associations, Washington Women Lawyers, Asian Law Association, Women in Communications, and the NAACP. She is the first woman executive in the 26-year history of the Washington State Human Rights Commission, the first Filipina American to graduate from the University School of Journalism, the first to pass the Washington State bar exams and the first woman of color to serve on the Seattle City Council.

U.S. citizens.

That last point, from the American perspective, was particularly important. In those distant, early, racist days, naturalization was limited to immigrants of black and white ancestry. Consequently, all other races, including Japanese and Chinese, were precluded from the benefits of citizenship. The Filipinos, however, posed a more complicated matter. Because of American sovereignty over the islands, Filipinos had at least a moral claim to citizenship. Some Americans agreed. Others, of course, did not.

This sense of ambiguity was reflected in both the laws governing immigration and the court cases interpreting those laws. Until 1924, different courts expressed different opinions on the eligibility of Filipinos for U.S. citizenship. That situation was finally clarified by the 1924 **Toyota** case, a decision by the Supreme Court.

Toyota held that Filipinos, as a general rule, were not eligible for naturalization because of their race. Despite this ruling, however, Filipinos--until independence--maintained a legal relationship with the U.S. They were considered American "nationals"--subjects of the United States who possessed some of the privileges of citizenship (access to the U.S., the right to travel under an American passport) but not others (the right to vote).

For the Pinoy in America, this intermediate category raised a problem. For them, true American acceptance into the American system--which included participation in American politics--meant the

acquisition of citizenship. Yet, it was a status which remained until after the War, largely unachievable. Nevertheless, the United States--and not the Philippines--was the home which they chose. That first generation of Filipinos stayed in place, despite racial oppression and legal enticements to depart--including a law which offered to pay the passage of Filipinos back to the islands.

Because of their limited legal status, the impact of Filipinos in the broader realm of American politics, was comparatively limited. As a general rule, lawmakers do not listen to persons who cannot vote. In addition, Filipinos--as American wards--did not even have the assistance of a powerful consulate advocating on their behalf.

For Filipinos, this unfortunate situation changed with the removal of the odious racial barriers to naturalization. As a part of the political body--albeit a small one--Filipinos could not be completely ignored by local politicians. In Seattle, Filipinos adapted to this new access with great enthusiasm. (My Uncle, Vic Bacho, has pictures from the 1950s and 1960s of huge, packed banquets featuring any number of local political hopefuls).

During that era, Filipinos tended to vote Democratic, and to support civil rights legislation. Nationally, the one candidate that raised their enthusiasm was John Kennedy, the former President of the United States. In the 1960 campaign, Filipinos were attracted by Kennedy's liberal platform and by his religion (Roman Catholic). In Seattle, Filipinos--long active in Democratic politics--involved themselves aggressively on behalf of Kennedy, the Democratic candidate,



Community involvement in Seattle's mayoral election becomes hectic near election time. Here Filipinos reassure reelectionist Mayor Wes Uhlman of the Filipinos' all-out effort for the cause. From left, Rosita Salvador, Pepita Perez, Mayor Uhlman, Vic Bacho, Frank Ortega, Lallaine Skievaski (now Wong) and husband Felix (now deceased).



Seattle Council member Dolores Sibonga installs into office a newly-chosen set of Filipino Community of Seattle officers who become at that point volunteers for two years in propagating the political, cultural and other interests of Filipinos in Seattle and King County.

and subsequently invited him to his inauguration).

The decade of the 1960s saw a small nucleus of first-generation Filipinos naturalized after the war, continue their traditional participation in community politics, and also expand their activities to include support for politicians and proposals favorable to the Filipino cause. Although the racial bar to naturalization had been dropped, Filipino impact upon city politics remained comparatively unimportant. The group, at least in the early 1960s, was numerically too small to exercise substantial political influence.

That situation started to change in the late 1960s with the liberalization of the immigration laws. The changes permitted a substantial increase in the number of Filipino immigrants to the United States. This wave of immigration was different from the first generation. In general, they were far better educated than their predecessors, and many of them were professionals. And more than a few carried with them the Filipino passion for politics. This group swelled the ranks of Seattle's community by several thousand. For most, it was a simple formality to wait the requisite number of years for citizenship.

In addition, the American born children of the first generation were reaching both political maturity and voting age. The first element was assisted enormously by the heightened political atmosphere of the late 1960s and early 1970s. This younger generation also benefitted from affirmative action and other programs designed to provide greater access to colleges and universities to disadvantaged youth. Those same colleges and universities were centers of political turmoil, which, in turn, contributed greatly to the activism of Filipino youth.

This combination of elements—the era and the political activism on college campuses—graduated a generation of young, sophisticated, political talent, familiar with both the Filipino community and the larger political realities of the city. These elements, combined with a numerically larger Filipino community, gave Filipinos an expanded visibility.

The younger persons—like the younger persons in other ethnic groups, knew the political game. They knew, that as a matter of survival, coalition-building was important. Links with other minorities were developed. Perhaps the most important and enduring of these alliances was the development of the notion of "Asian," i.e., the espousal of a

A politically-sophisticated generation of young college graduates, unafraid to speak up and support a good cause, knows the importance of coalition with other minority groups as it begins to flex its political muscle in vital minority issues such as the Bakke case.



platform of unity among the different Asian American groups. To be sure, there were differences between the groups, as there are in any coalition. Yet, more than a decade later, the concept of Asian still holds.

The result, for the Filipinos, was clear: when Filipinos advocated on behalf of Filipino issues, their numbers were bolstered by their Asian allies. By the late 1970s, political life in Seattle had become more accessible to Filipinos.

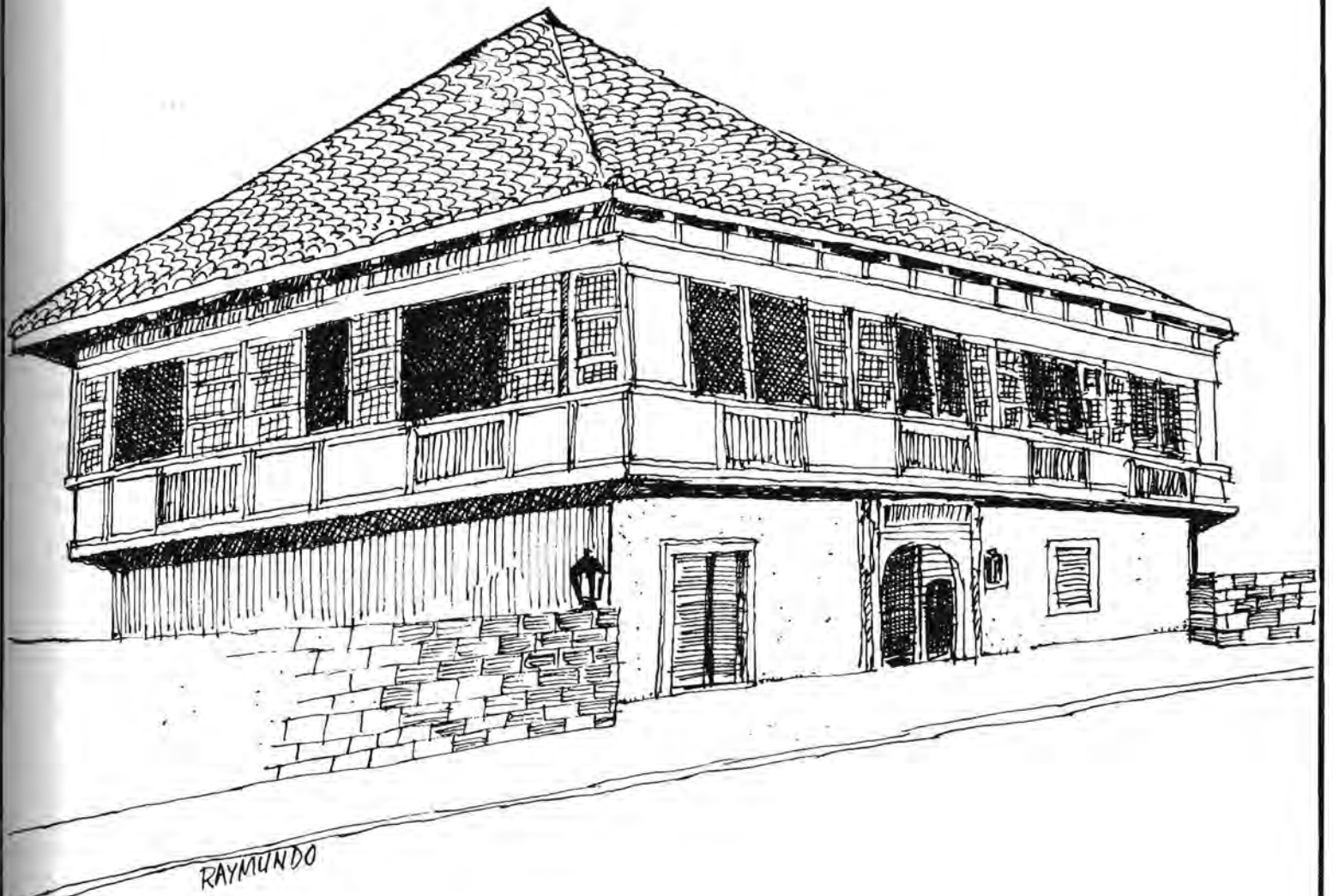
During the decade of the 1970s credible Filipino American candidates started to appear in local races. And in 1979, a Seattle born Filipina, Dolores Sibonga, won a seat on the Seattle City Council. It was clear that with Sibonga's election, Filipinos had become a factor within local politics.

It is within this context of growth that the success of Rizal Park must be viewed. The history of the project is outlined elsewhere in this book, and repetition is not necessary. What is important to understand, however, is that the City's positive response to Rizal Park was based, at least in part, upon a realization that Filipino Americans had reached a level of political maturity.

The omen is positive. It means that Filipino concerns, although they may at times be outweighed by competing concerns, can no longer be ignored.

ABOUT THE AUTHOR:

Peter Bacho, a Juris Doctor and Masters of Law graduate of the University of Washington, is a Seattle attorney. He is instructor of Asian American Studies at the University of Washington and a freelance writer.



The Rizal house in Calamba, Laguna



Top photo: Reme Bacho, Zenaida Guerzon, Auring del Fierro, Lydia Palma, Lina Reyes, Manila Paz, Vincent Bacho, Aurelia Bacho, Bella Martir, Ernie Umali, Nick rnie Umali, Atty. Aonan, Nick Benigno, Bert Golla, Vic Bacho, Pete Mendoza, Moises Montoya, Ray Ramos, D.V. Corsilles, Ben Patawaran, Julio Martir and some guests.



FAPAGOW membership encompasses a wide spectrum including Filipinos in business, profession and community organization. From left, front: Tony Borromeo, Tony Casaba, Julius Ruiz; back row, from left: Tony Ogilvie, Vince Bacho, Reme Bacho, Roy Flores, Manuel Rustia, Pete Jamero, Silvestre Tangalan, a guest, Bob Santos, Auring Bacho, Vic Bacho and Sonny Tangalin.

FAPAGOW: testing the Filipinos' political muscle

By Ernie Umali

The various Filipino communities in Washington have been friends to many, many candidates traditionally. In city and county elections, in the governor's races, even nationally -- we basically offer

ourselves to serve as loyal supporters to our favorite candidates.

But of late, the FAPAGOW's political naivete may be in a state of flux. Instead of the "divide and rule" stance that politicians give us, we have started uniting and with proper documentation to tell those

candidates that we are serious, we are legitimate; we have made research as to who we will give our support and for what reasons; we have also developed that determination to negotiate, if you will; we are beginning to understand and subscribe in part to the practical workings of *quid pro quo*.

The FAPAGOW can no longer afford to be a political weakling. With the number of Filipinos increasing rapidly in number in this state, we must now start flexing our political muscle. We cannot afford to always be the political pushover.

FAPAGOW's origin

The first incorporated Filipino organization in the State of Washington--the Filipino-American Citizens--was formed in January 1952. This was to become, in a span of 24 years, what many in the community consider a promising, effective organization destined to unite the Filipinos into a cohesive ethnic entity that carries political clout. Even the few political pundits that were witnesses to political "victories" and schemes that live and die election after election, concede that perhaps today's cadre of members wise to today's political game, may well be the group that succeeds in flexing the Pinoy's lethargic political muscle.

If that time comes, then this political organization's pioneers would have succeeded in their goal.

Under the leadership of Joseph V. Jainga, the founding members were: Thomas P. Orkiola, Valeriano Majestrado, Pedro T. Pediangco, Enigo Avergonzado, Pedro P. Tolentino, Harry F. Rallos, Jesus R. Yambao, Emilio Sabijon, Mike Orcine, Sergio M. Monte, Gregorio O. Ignacio, Benito C. Majestrado, Victor L. Canda, Joseph Ma. Yumul, Charles A. Conley, Monico Eustaquio, Ray C. Guarin, Burgos P. Edosna and Ted Tomol. These Seattle pioneers who blazed the trail are gone except for some 5 percent of them who still live today.

A paramount objective of the organization was "to take an active part in the affairs of the city, county, state and federal governments, especially in regard to law, order and peace, and for that purpose to participate in civic and political activities." The organization was non-profit, non-sectarian and non-partisan.

Even before the Filipino American Citizens, Inc. was organized, the sympathy of the people with regards to the Democratic and Republican parties leaned



Newly-elected Washington Governor Albert D. Rosellini is guest of honor at a luncheon sponsored by the Filipino-American Citizens, Inc. at the New Washington Hotel (1956). From left, Julius B. Ruiz, PRO, Floyd C. Miller, former Seattle City Council member; E.V. "Vic" Bacho, president; the Governor; Salvador del Fierro, president Filipino Community of Seattle, Inc., 1956.

toward the Democratic Party. Those who could vote usually voted for Democratic candidates when election time came. This may sound hard to understand, but the reason given was that the Philippines received her independence during the Democratic Administration of Franklin Delano Roosevelt and it was during his administration that the Filipinos were given the opportunity to get out of the bread lines to work in decent-paying jobs under the Public Works Administration.

The first formal public appearance of this group was in 1955 when it supported the candidacy of Mayor Allan Pomeroy who was then running for reelection in Seattle. His opponent was a young Republican lawyer named Gordon Clinton. A rally with a large turnout was held at the Washington Hall attended by many important politicians of the time and some Filipino community leaders. Its candidate lost.

The flexing of the group's young

political muscle was displayed next during the national elections (1960) when John F. Kennedy became the Democratic Party's standard bearer. A "religious issue," that no Roman Catholic candidate for president could ever be elected, had so aroused the Filipinos, majority of whom were and are Catholics, that for the first time in their political consciousness they campaigned actively for the election of the Kennedy-Johnson ticket. Kennedy and Johnson, as history would tell, won. Albert Rosellini, who was running for reelection for Governor of Washington State, and endorsed by the group, was also elected.

At a reorganizational meeting in 1976, then Fil-Am Citizens president Vic Bacho suggested to the members which for the first time attracted young professionals, to adopt a name that would "connote instant political action to attract a broader segment of the Filipino population." The suggestion was discussed and the members consequently approved to call the new group "Filipino-American Political Action Group of Washington, or FAPAGOW for short.

The new officers elected were: Vincent Lawsin, president; Ben Rafanan, vice president; Zenaida F. Guerzon, secretary; Tancredo Verzosa, treasurer; Tony Borromeo, auditor; D.V. Corsilles and E.A. Francisco, PROs. Board of Directors were: Salvador del Fierro, Sr., Peter Jamero, Tony Ogilvie, Roy Baldoz, Johnny Mina and E.V. "Vic" Bacho. Mr. Lawsin was named board chairman.

Since this was a national election year, the group lost no time in making the following endorsements:

For president, Jimmy Carter; Governor, John Spellman; U.S. Senate, Henry M. Jackson; House of

Left photo: Members of the Seattle City Council George Benson, Jeanette Williams and Sam Smith (shaking hands with a community leader) lead a host of candidates vying for various city positions. Right photo: Fred Cordova



emcees a pre-election program, a first of a kind for the Filipino community where the candidates are asked to answer questions vital to community problems.





Seattle City Council

Congratulations and best wishes to the Dr. Jose Rizal Bridge & Park Preservation Society and its members for their efforts in completing the Society's souvenir book, the Rizal Park--Symbol of Filipino Identity.

Sincerely,

SAM SMITH
City Councilman

GEORGE E. BENSON
Member, Seattle City Council

Representative, Brock Adams; 35th District State Representative, John O'Brien, Gene Luz, Willie Allen. Of the three, John O'Brien was elected. State Supreme Court Judge, James Dolliver; Superior Court Judge, Solie M. Ringold. All of FAPAGOW's endorsed candidates won.

Due to a lull in political activities and the FAPAGOW priorities at that time took a back seat to individual members' duties in the home front, many projects during 1979-1981 were put on the shelf, so to speak. Besides, Mr. Lawsin was then elected president of the Filipino Community of Seattle. So, with local elections (primary) only a week away and candidates for various offices clamoring for a meeting with FAPAGOW, the membership and many new prospective members who have since joined the group, lost no time in preparing for this eventuality. Ernie Umali, a former officer of the Filipino Community of Seattle, was prevailed upon to take on the chairmanship and to arrange for a "candidates' night." The affair was held at the Filipino Community Center attended by politicians of different persuasions and many public-spirited citizens.

Soon after the event, a formal election of the FAPAGOW was held and Mr. Umali was elected president. Also elected were Rick Beltran, vice president; Lina

Reyes, secretary; Evelyn Priestly, corresponding secretary; Cely Montero, treasurer; Ben Patawaran, auditor; Andy Jenkins and Frank Descargar, peace officers; and E.A. Francisco, public relations officer.

Board of Directors elected were: D.V. Corsilles, Felipe Lugtu, Sergio Purcincula, Jr., Aurelia del Fierro, Ernesto La Guardia and Jesse Jose. E.V. Bacho and Vincent Lawsin were appointed advisers.

A new format in the selection of candidates for any public office was formulated. This basically covers the candidates' qualifications for the office, his "batting record" as to his duties and responsibilities in any past or current positions; his or her "pledges" to the people, particularly to the minority groups based on "situations" and the prevailing laws. The "endorsement" by a select committee is then studied by all members, discussed and voted on.

Based on the said general formula, the FAPAGOW during the last local elections endorsed the following: For Mayor, Sam Smith; for City Council, Jeanette Williams, Michael Hildt, George Benson and Mr. Moffet. Majority of the candidates endorsed won except Mr. Smith and Mr. Moffet.

During the FAPAGOW inaugural night on July 10, 1982, in Chinatown's Imperial Palace, Senator Henry M.

Jackson, then running for reelection and consequently reelected, came as guest speaker. It was attended by a select crowd of Filipinos, many of whom are leaders in their own groups or associations in the State of Washington. The affair itself was the official endorsement of the FAPAGOW for the Senator in his bid for another term in the U.S. Senate. He was, for the record, a winner by a wide margin.

The FAPAGOW's current projects are geared towards helping individuals and groups in fighting for their rights, no more no less, in all areas by especially in the area of employment and politics. In the past Filipinos were not given the right to vote, to own property, and even to exercise their God-given rights as human beings. This condition changed in the past years, true. But if experience is the best teacher, FAPAGOW knows that to assert those rights becomes the key to its success as a force to reckon with in this area's body politic.

One of the most crucial tasks at hand is "help mold the Filipino community in the State of Washington into one, solid front that will instill pride and confidence into every Filipino's consciousness, especially those needing help; give assurance to a sincere and honest public servant or one running for public office that a Filipino political group can help, but serve notice to the powers-that-be that a group like the FAPAGOW is available and ready to flex its muscle whenever any wrongdoings are perpetrated against any Filipino whose image has become so worn and besmirched by bad publicity and government neglect of late.

ABOUT THE AUTHOR:

Ernie Umali, president of the Filipino-American Political Action Group of Washington, Inc., is immigrant specialist and job counselor of the Filipino Youth Activities since 1978. Previous to this job, he was night housekeeping supervisor at Washington Plaza Hotel. He received his Bachelor of Laws degree from Manuel L. Quezon University in Manila. He was two-term mayor of Bongabon, Oriental Mindoro in the Philippines from 1964 to 1971. He is owner-proprietor of the Bongabon Sports Center in Oriental Mindoro.



Jean Yoshitomi testifying in behalf of WAAPAE.

entire United States today. As a state agency, it is an arm of the executive branch, being directly accountable and accessible to the Office of the Governor.

Although critics may wonder at how any one commission or organization can adequately and effectively represent the varied interests of so many Asian ethnic groups, the Commission has sought to address those issues which would have maximum effectiveness upon the numerous Asian sub-groups. Where circumstances warrant the Commission's help in resolving issues impacting a specific Asian group, it has elected an objective, neutral stance while reviewing the situation within the respective communities.

Commission on Asian American Affairs:

'We're not a token; we're involved'

By Vivian Luna

The Washington State Commission on Asian American Affairs, formally created in 1972 by Executive Order 72-03 as the Asian American Advisory Council, was established in 1974. It was mandated to "examine and define issues pertaining to the rights and needs of Asian Americans in contemporary America, and to make recommendations to the Governor and state agencies with respect to desirable changes in program and law."

For the past 10 years, the Commission has sought to improve the quality of life of Asian Pacific Americans in this state by advocating those issues of concern and interest voiced by the various Asian communities.

The Commission has addressed issues ranging from employment to education, housing to social and health services delivery, and immigration to civil rights. By no means is this list exhaustive since the Commission has extensively involved itself in developing key legislation that pertains to policy and regulatory matters at the federal, state and local levels of government affecting Asian Americans. It has also responded to numerous technical assistance requests from other levels of state government, public and private sector agencies, and community organizations representing cultural, social, political and professional affiliations.

The Commission is a unique state agency, being the only one of its kind in the



Dr. Pio de Cano Jr. stresses a point on the Asian-Pacific American education and experience.



Members of the Commission on Asian American Affairs during the recent public hearing at the King County Council Chambers are H.T. Wong, Pao Vue, Wendy Hanai, chairman Ray Corpuz and an unidentified member.

More specifically, the Commission's work among Washington State's Filipino communities has produced various end results.

In the field of education, the Commission helped develop and pass into law the 1979 Washington State Transitional Bi-Lingual Education Act that has led to the use of state bilingual programs in the public schools. This is very important to the immigrant Filipino child who is able to master English by using his or her native tongue in school.

Advocacy for the concerns of Asian Pacific Americans to the Superintendent of Public Instruction (S.P.I.) produced the addition of an Asian educator to the S.P.I. staff which has grown from one to at least three and are directly involved in bilingual and equity education issues. It should be noted with pride that this staff has been predominantly Filipino.

The Commission was also instrumental in making into law the issuance of standard teaching certificates to permanent resident aliens who had not declared any intention to become citizens.

The Commission's continued monitoring of the state affirmative action policies are of extreme importance where there is a growing number of Filipino state employees within technical, clerical, blue-collar and white-collar positions.

Previous state law had limited eligibility for certification to United States citizens and aliens declaring an interest to become naturalized. This tremendously helped Filipino permanent residents who chose to retain their alien status but who had been denied eligibility and subsequently penalized because of that choice.

In the area of employment, the Commission has worked with the State Human Rights Commission in identifying and correcting licensing laws on citizenship that adversely affect permanent resident aliens. The Commission, by such advocacy, gained for the disadvantaged minority a more extensive recognition of the civil rights of permanent resident aliens, many of whom have been and are Filipino.

Of special significance is the increasing number of Filipino employees within the Higher Education Personnel Board's (H.E.P.B.) jurisdiction because of their employment at the community college and university levels. Again, positions have fallen into such varied areas as managerial, clerical, maintenance and housekeeping. The Commission's continued stance as a "watchdog" can only ensure a continued and viable monitoring of the effectiveness of the state's affirmative action policies.



Pilar Quintero
Manager-owner

Having acquired a license as a beauty shop operator in 1961 after working in that same field for some eight years, she became in 1970 the owner and manager of the now popular beauty salon "Kut & Kurl."

Pilar Quintero, a native of San Jose, Nueva Ecija, Philippines, is the first known Filipino beauty technician and shop operator in Seattle.

Mrs. Quintero, who attended Jane Taylor Beauty School in 1957, went on ahead and attended refresher courses at Lee Beauty School, and Edison in Seattle (now Seattle Central Community College).

'Kut & Kurl' manager-owner is involved in business, community

It was not long before she was so involved and working hard in the field she has chosen. Fortunately for her too, she has an able assistant in Marie Savoy.

Pilar, a hair science and dressmaking graduate of Galan Fashion in Cotabato City, Philippines, emigrated to the U.S. in 1950.

Pilar is married to Angel Quintero and they have three children--Patty and Adelina, and Angie Flores. With her busy schedule, she still has time for involvement in Filipino community activities.

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The adequate delivery and accessibility of social and health services have required vigorous advocacy by the Commission. The establishment of an "Asian American Desk" within the State Department of Social and Health Services and the hiring of Asian outreach workers have allowed for greater visibility of such workers as well as increased accessibility to the community due to the said bilingual skills. This is a vitally important help to many Filipino elderly on medicare, supplementary security income, or public

assistance. It is also beneficial to the struggling Filipino immigrant who, as a victim of unemployment, underemployment or racial discrimination in employment, must utilize the food stamp program or the "General Assistance Unemployable Program" to survive. Cultural sensitivity and communication in the native language can oftentimes alleviate the anxiety, shame and frustration confronting the Filipino seeking any type of public entitlement monies.

The Commission has specifically addressed the needs of a Filipino community as evidenced in its socio-economic survey of Filipino Americans in the Yakima Valley, a survey that assesses "demographics" as well as educational, economic and employment profiles which certainly benefits the population facing critical community problems.

In addition, the Commission worked in conjunction with the state's Office of Financial Management, Forecasting and Planning Division, in removing the Filipino from the "other" and "Spanish speaking" categories and transferring them into the Asian Pacific American category. This allowed for a more accurate and updated system of data collection for the state's Asian-Pacific American population.

Furthermore, utilizing the 1980 Census data in projecting the Asian Pacific American population as the largest ethnic minority group at 131,600 as of June, 1982, the Commission's demographic study, **Countdown**, points to Filipinos as the second-largest growing group among the



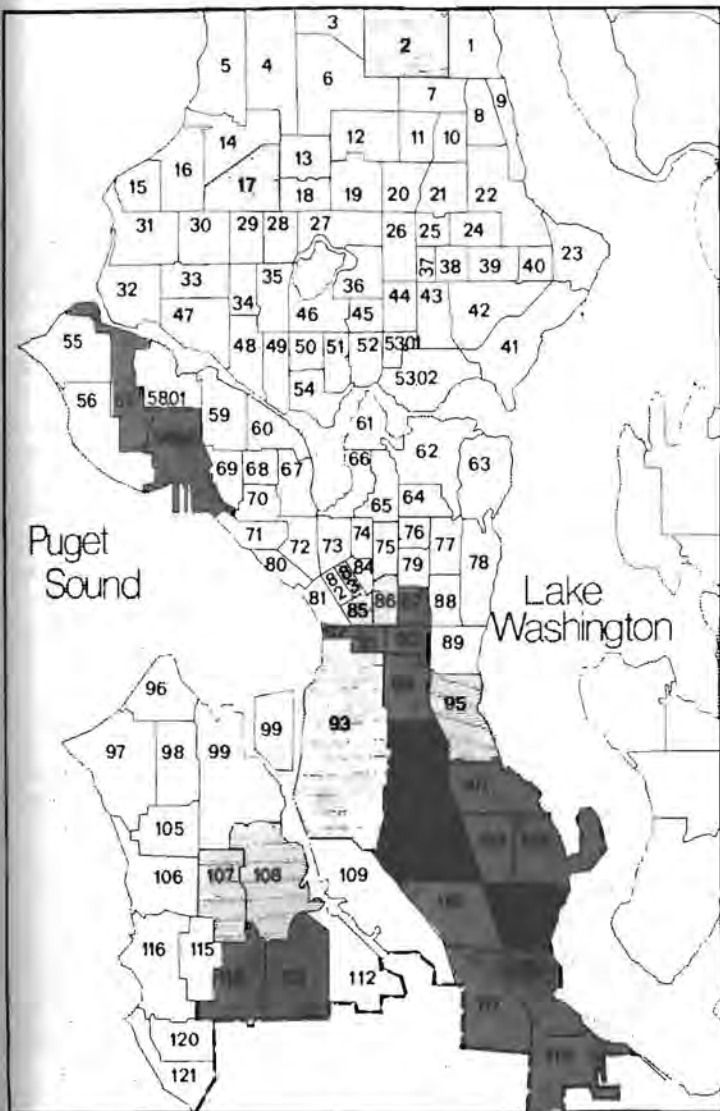
Larry Flores, executive director of Employment Opportunities Center, testifies on Asian Pacific Americans' problems in employment.

Asians are among the fastest growing groups both in Washington and in the nation. The total of 3.5 million is a 133 percent increase from the 1970 census, most of which can be traced to the dramatic increase in immigration from Asia throughout the 70s as well as the changes in census enumeration technique. The Filipinos showed a 126% population gain as they surged past the Japanese from their spots as second and third largest groups respectively.

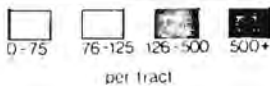
established Asian sub-groups excluding Southeast Asian refugees.

This account is just a sampling of the many projects and legislative and policy matters the Commission has involved itself in. Its work has and always will positively affect the lives of Filipino-Americans in this state.

Without the continued support and direction of its Asian Pacific American constituency, the Commission would be relegated to a token position. However, it should be noted that the Commission's extensive commitment and involvement has resulted in a stronger Asian Pacific American community within Washington State.



Distribution of Seattle Filipino, 1980



ABOUT THE AUTHOR:

Vivian B. Luna, a Filipino-American, was appointed by Governor Spellman as Executive Director of the State Commission on Asian American Affairs on January 1, 1982.

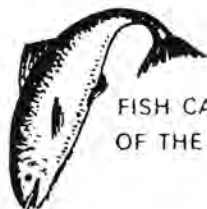
Ms. Luna is an attorney by profession, having practiced in the areas of immigration, criminal and domestic relations law.

She graduated from Seattle University in 1973, summa cum laude, with a B.A. in Political Science. She completed her legal studies and graduated from the University of Washington School of Law in 1977.

She is currently a member of the Washington State and Federal Western Washington District Bars. She has also been admitted for practice before the Ninth Circuit Court of Appeals.

Her professional affiliation include the American Bar Association, the National Lawyer's Guild and the Asian Law Association.

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...And the myth goes on
(Or, an update of the
seemingly invisible
problems of
Asian Americans)



Dr. E. S. Inocencio

By Dr. E. S. Inocencio

In this day and "Age of Aquarius," we no longer say such quaint things as "it's written in the stars" and sailors no longer navigate strictly "by the stars." And should we see an object falling out of the heavens, we probably no longer "make a wish upon a star." Instead, we are more likely to run for safety because that falling object is more likely to be "skylab."

I mention this in order to indicate how much this society seems to have changed. Change seems to be America's nickname. Besides death and taxes, we can be sure of change. But, let us not forget what some philosophers have observed, namely, that "The more things change, the more things stay the same." There appears to be much substance in this observation.

I am sure that all of you are familiar with historic prejudice and discrimination against Blacks. But, perhaps, not too many of you are familiar with the history of discrimination against Asians in this country. It started only a bit later than the beginning of discrimination against Blacks and the Chinese were its first victims when they started coming in to share in the American dream. They were most assuredly made to feel unwelcome.

In 1852, the Chinese began to replace Hispanics as the largest minority group in California. In that year, about 10,000 Chinese landed in California. The reaction was swift and strong: in 1854 the California Supreme Court ruled that no Chinese people could testify against whites in court. Four years later, a law was passed prohibiting the Chinese from landing in the Pacific Coast except when forced "...by

stress of weather." After closing the Pacific Coast to Chinese, the racist Californians next worked on stopping the Chinese from joining the mainstream of American life by passing laws which excluded the Chinese, Indian, and Black children from public schools. The first school for "Chinese only" opened its door in 1883 in San Francisco.

There are many more anti-Chinese events in American history that I can cite here, but in the interest of brevity, let me go on to say that this violent anti-Chinese emotion boiled over when the U.S. Congress passed the Chinese Exclusion Act of 1882. This put a lid on Chinese immigration for 10 years. In 1892, the law was renewed for another 10 years and it was made permanent in 1904. The success of the anti-Chinese movement was so complete that no Chinese ever entered the U.S. until after World War II. Perhaps, in this little shred of history, you could begin to glimpse the origins of that American expression, "You haven't got a Chinaman's chance."

The Japanese, who were the next significant Asian group to arrive, entered upon a scene filled with fear and suspicion against all Asian immigrants. All Asian newcomers were considered part of a very dangerous "Yellow Peril."

Between the turn of the century and the end of W.W II, Japanese immigration to the U.S. hit its peak, although other Asians also started to come in during the same period. The exclusion of the Chinese was the major factor behind the big wave of Japanese immigration. Despite this big wave of Japanese immigration, the Japanese population of California was never more than 2% of the state population

and no more than 1% of the U.S. population. The proportion was definitely negligible, but the hostile attention they got was disproportionately large. Of the racist groups that felt strongly against the Japanese, none were more hostile than the unions.

In 1905 and in San Francisco (again), delegates from about 65 labor unions met and formed the Asiatic Exclusion League. Through the influence of organized labor, laws were passed by the Pacific Coast states excluding Japanese and Korean students from public schools and outlawing the lease or sale of land to Asian immigrants.

Nineteen years later, Congress passed a law which cut the annual quota to 164,000 and reduced the immigration limit from 3% to 2% of each foreign-born group in the U.S. in 1890. This law contained a provision, which closed the door to Japanese immigrants completely.

Please note the successive and complete exclusion of two Asian groups: the Chinese in 1882 and the Japanese in 1924. This had an economic effect on the West Coast -- it created a cheap labor vacuum, and powerful, white farming interests felt it very much. This is where my ancestors, the Pilipinos, came in.

The legal status of Pilipinos, most of whom came to the U.S. as domestics and sugar plantation workers, was defined in the 1917 Federal Immigration Law. This law said that Pilipinos were **neither** U.S. citizens **nor** aliens. Pilipinos were declared "nationals." The cheap labor vacuum in the West Coast created by the exclusion of the Chinese and the Japanese compelled the white farming establishment to exempt

Pilipinos as "nationals"--a designation that is cleverly vague to allow them to enter the U.S. without restriction and fill the cheap labor vacuum.

By 1928, race riots flared up against Pilipino workers in the West Coast, and the racist white majority regarded the Pilipino influx as the "third wave of the yellow peril" that had to be stopped. But, the Philippines were U.S. territory, and, in fact, until now (1979) there are Americans who still regard that country as U.S. territory. So, a compromise was decided upon: The U.S. decided to give the Philippines its independence and that way Pilipinos would clearly be subject to immigration quotas. Thus, almost overnight, those who feared and hated Pilipinos as the "third wave of the yellow peril" became fervent advocates of Philippine freedom and independence.

As the conflict grew between Imperial Japan and the U.S. in the 1930s over divergent interests in the Western Pacific and Asia, Japanese Americans were caught in the middle of a burning issue concerning their identity and loyalty as Japanese or Americans. Throughout the 1930s, their enemies increasingly called attention to the so-called "Un-American" behavior of Japanese Americans--most of whom were American citizens by birth. The existence of Japanese language schools, dual citizenship, and the persistence of Buddhism were regarded as "proof" that the Japanese in America were consciously resisting acculturation. By the eve of the attack on Pearl Harbor, the racist whites had created a pervasive fear that all Japanese in America--regardless of citizenship--could not be trusted.

Soon after Pearl Harbor, President Franklin D. Roosevelt signed Executive Order No. 9066 (Feb. 19, 1942). It authorized the Army to evacuate all "persons of Japanese ancestry"--both U.S. citizen and alien alike. By June 1942, at least, 110,000 Japanese Americans were exiled to 10 concentration camps for the rest of World War II.

A few weeks before Roosevelt signed the concentration camp order, Assistant Secretary of War, John McCloy, responded to the question of evacuating Japanese who held U.S. citizenship by saying that "The constitution is just a scrap of paper." Apparently, U.S. citizenship counted for nothing. There was no concern for due process. It was a simple case of "guilty by reason of race."

Two Japanese Americans who were convicted for refusing to obey the evacuation order elevated their cases to the U.S. Supreme Court. In one case, the court refused to deal with the constitutionality of the conviction. However, one of three dissenting justices (Justice Frank Murphy) declared: "I dissent...from this legalization of racism."

On January 2, 1945, Japanese Americans were released from the concentration camps. And in 1948, the U.S. Congress passed a law compensating the Japanese Americans who were forced into the camps. They were paid 10¢ for every dollar of loss they suffered. All claims were settled on the basis of the 1942 prices without interest.

Myths and prejudice

Now, we might think that what I have just recounted to you is purely history now. Sad to say, it is not. The prejudice and discrimination continue. And along with this discrimination, something else continues. I refer to the myths about Asian Americans that persist in the minds of many Americans today, aided and abetted by the mass media, especially television and the movies. I sometimes cannot make up my mind about which is more harmful--the acts of discrimination or the myths about Asian Americans that, in effect, say that Asian Americans "have no problems" and that they "have it made in America." The myths simply do not square with the realities. Here on the east coast we are not as well exposed to the daily injustices that many Asian Americans endure on the west coast. The reason is not hard to understand: The majority of Asian Americans live on the West Coast and that is where we find many of the economically and educationally disadvantaged Asian Americans. Many of us, members of minority groups, like to think that the government, at the state and federal levels, is our ally in our fight against discrimination. For many Asian Americans, this is not true. On the contrary, one of the most pernicious and most powerful discriminators that Asian Americans are up against is "Uncle Sam" himself. You may not believe this, but a

Chinese American lawyer in San Francisco, William Hing, recently told the U.S. Commission on Civil Rights that the immigration and naturalization service is summarily deporting elderly Asian Americans who are receiving supplementary security income (SSI). What the I.N.S. is doing is simple, shrewd and effective. They wait for an elderly Asian American, who is on SSI, to visit his native Asian country. When he returns and lands in Honolulu, which is the port of entry of the great majority of Asian immigrants, they confiscate his "green card" (that is, his alien registration card) and forcibly deport him on the grounds that his trip to his native country interrupted his SSI, making him an alien with no visible means of support and, therefore, deportable under the U.S. Immigration Laws.

According to William Hing, the Social Security Administration does not consider the SSI interrupted if someone's absence from the U.S. is less than 30 days. But the I.N.S. does and insists on deporting any elderly Asian American who fits this description.

Regardless of the nationality of the elderly person involved, it is obvious that the technicality being cited by the I.N.S. is patently wrong, inhuman and unjust. But when we consider the fact that the I.N.S. is not doing the same thing to elderly Caucasians who visit their native lands, then we know for sure that the act is absolutely discriminatory. Would you believe that the I.N.S. is under the Department of Justice?

For years, all Asian Americans used to be classified under the category called "others" in many government forms, documents and reports. And yet, the government has the nerve to turn around and require, for example, that the Bay

Mabuhay!

Isa pong malaking bagay sa sambayanang Pacific Northwest ang mabigyang karangalan ang Pilipino at ang pamilya, lalung-lalo na ang mabunying unang dating dito sa Amerika!

Salamat sa Gat Jose P. Rizal Bridge & Park Preservation Society.

Ang inyong lingkod,

Ernie Umali

...And the myth goes on

Area Pilipinos submit statistics on how many Pilipinos there are in Alameda County before they would even look at a grant proposal to fund a mental health center in an area where the population is predominantly Pilipino. With the forthcoming 1980 census, there is evidence that led me to believe that perhaps this discriminatory practice will now stop. Last January, the **Federal Register** (Vol. 44, No. 11, dated 1-16-79) contradicted this belief very bluntly. This issue of the **Federal Register** contained a statement of a proposed policy of the Office of Federal Procurement Policy (OFPP) on the utilization of "small business concerns and small business concerns owned and

In California, I know of a Pilipino who used to work in a corporation. He got two promotions in a period of 6 years. Then, his supervisor was changed. The new supervisor did not think his accent was charming. In fact, he was first asked to stop speaking his native tongue at home, and when that did not seem to change his accent, he was fired for lack of communication skills.

So, the old tactics have not been completely abandoned. But there is no mistaking the new approach. That is, "Don't badmouth them. Do the opposite so that others would not think they have real problems." It makes the problems of Asian Americans seem invisible.

Like any other underhanded tactics, this new approach may fool some, but in the end a free society is bound to find out the truth. My concern is that there is some evidence that leads me to think that the guardians of this free society, that is, the press (which includes the broadcast media) is part of this new approach of creating and propagating a positive myth, the myth that Asians in America represent an American "success story." This is far from the truth, but apparently even some of our more

also means that we must make up our mind to be single-minded, perhaps even one-track minded, in the pursuit of our God-given rights to a just and equitable life for all regardless of such human variations as shape of the eyes, pigmentation, physical stature or accent in speaking.

Lastly, this means that we must all be "other-minded" in that we must believe, lest we delude ourselves, that the victimization of one minority group will, sooner or later, lead to the victimization of other minority groups. Like it or not, we are our brothers' and sisters' keeper. For if we do not keep them safe from prejudice and discrimination, we are ultimately not safe from the very same dangers.

A few months ago, right here in the "City of Brotherly Love," a Korean minister was beaten up by a policeman for allegedly crossing a red light and resisting arrest. The Korean minister is about five feet tall, while the policeman is a burly man over six feet tall. It does not seem likely that a man of God who has a distinct physical disadvantage (relative to the burly policeman) would resist arrest. But that was the excuse given for beating up the Korean minister.

"My concern is that there is some evidence that leads me to think that the guardians of this free society, that is, the press, is part of this new approach of creating and propagating a positive myth, the myth that Asians in America represent an American 'success story.' This is far from the truth, but apparently even some of our more aware comrades in the civil rights struggle are being taken in..."

controlled by socially and economically disadvantaged individuals." It went on to define these "disadvantaged individuals" as persons who belong to such groups as "Black Americans, Hispanic Americans, native Americans, and other minorities..." It appears that the Census Bureau may be on the right track, but the OFPP is either hopelessly ignorant of the existence of disadvantaged Asian Americans or it is one of the numerous victims of that sly myth that Asian Americans "have made it" in America.

It is plain that this is a switch in tactics. It used to be that minorities were "badmouthed" by the racist whites and portrayed in derogatory terms. Our slanted eyes, short physical stature, and our accent in speaking English are ridiculed and made fun of. In fact, Buddy Hackett used to throw them in the aisles with convulsive laughter by his imitation of an Asian American waiter struggling with the English language in a Chinese restaurant. When an Asian tries to speak English, the result is often called poor communication skills; but when a French or German person mangles the same language, the accent is considered "charming" and "quaint."

aware comrades in the civil rights struggle are being taken in, at least, temporarily. A dear friend of mine, a Black person from Philadelphia, told me that he wants more black judges and he is not too concerned about not having Asian judges because he does not expect Asians to come before a judge. The clear implication is that he believes Asian Americans do not have serious confrontations with the law. It would be nice to agree with him if it were true. But it is not.

Speaking of minds, let me refer to a school of thought which says that it does not matter what someone is thinking in his mind provided his actions do not result in discrimination. For it is actions that hurt people and deprive minorities of their rights. I disagree with this school of thought probably because I came from that part of the world that believes that "mind is over matter." Thus, if a person's mind is permeated with prejudice and notions of racial superiority, watch out! for the man's mind inevitably determines his actions; the man's thoughts inescapably shape his behavior.

For us, members of minority groups, this means "intent" is just as important as "effect" even if lawyers do not think so. It

To black members of the audience, this is "old hat." It is so old hat that it may border on the boring. But the fact that this sort of thing is still going on and spreading to other victims in other minority groups indicates to me that this is far from the "City of Brotherly Love" it is advertised to be and that if we have made any progress in civil and human rights, it is not because we may have changed the minds of bigots. If we have made some progress, it may be largely because we have persisted in our demands that we all must be treated with the same dignity and the same respect that the white majority accords its members. We have to be single-minded, if necessary, we have to be one-track minded about this demand. ☐

An address delivered before the National Conference of the Civil Rights Alliance at the Marriott Hotel, Philadelphia, Pennsylvania.

Dr. Inocencio is Deputy Director for Management, Pennsylvania Human Relations Commission.

One man's view:

U.S. must look beyond

By Peter Bacho

In Manila, the bells of mourning have not yet tolled for Ferdinand Marcos, but certainly they will, even for one as clever and as durable as the controversial Philippine president.

On his recent trip to the United States, Marcos looked like a 65-year-old man. It is a distinct contrast to his vigorous appearance of just a few years ago. Throughout his career, Marcos has projected strength and virility--an appropriate image in a society influenced by the notion of *machismo*.

Rumors persist (and are routinely denied) in Manila that he suffers from a kidney ailment. Rumors aside, however, Marcos' age alone underscores the impermanence of his reign. At some point, there will be a post-Marcos Philippines.

Serious ramifications

For the United States, the ramifications of his demise are potentially serious. Marcos has been a staunch American ally, and the primary protector of America's multi-billion dollar economic and military investment in its former colony.

Yet, from the Reagan administration, there is no apparent recognition of the inevitable. Death, when it comes, may genuinely surprise. More dangerously, there is no sense of the Philippine future apart from Marcos. There is only an abundance of the old rhetoric emphasizing the permanence of Philippine-American ties. As the embodiment of that bond, Ferdinand Marcos contributes greatly to the comfortable belief in the status quo.

However, in the Philippines, there are growing, contrary currents of dissent and rebellion which should prompt an examination of certain aspects of Philippine-American relations.

Marcos has ruled for so long that his name and his nation, in the minds of some, have become virtually inseparable. Since 1965 he had led this vast archipelago, first as a democratically elected president, then as a dictator.

In 1981, he lifted martial law and ran for re-election. The action was an elaborate ritual, an expensive exercise of form over substance. Credible opponents



President Marcos at Cabinet meeting.

have long since been dispersed, and many have chosen exile. As has been the case since 1972, the first year of martial law, there was never any doubt about who was in charge.

A national passion

The present autocracy contrasts sharply with the distinctive style of Philippine politics prior to martial law. Democracy, as taught by the Americans and practiced by the Filipinos, was a national passion. It has its defects. Votes were bought and sold, regions voted according to regional biases, and campaign violence was often the rule rather than the exception.

The system of government was flawed. Both legislative houses and the presidency were dominated, for the most part, by a landed oligarchy oblivious to the poor, and committed to its own interests.

Given these defects, however, the evidence indicates that the system--at least on one critical level--worked. For example, prior to Marcos, presidents of the republic had served only one term in office. Despite the turnover and the temptation for a defeated incumbent to use the force at his command, there was never any interruption of the orderly transition of power.

In general, the transfer of power was orderly at all levels of government. Once the votes were counted--no matter how suspicious their origin--and a winner declared, the loser accepted the result. Those were the rules and all parties accepted them, politicians and people alike. Ferdinand Marcos has changed those rules, unalterably and for the worse.

By destroying the system of electoral politics, Marcos made himself the focal point of government. When he dies, he will leave a political vacuum that will stretch from Manila to Washington, D.C. Into this gap will rush his coterie of political midgets, consisting of various cabinet members, military men and an ambitious first lady. From this limited group, a nominal leader will emerge and occupy the seat of power at Malacanang Palace.

Yet, the occupation of the throne and the successful exercise of power are two different concepts. Whoever succeeds Marcos will not possess his authority. Whatever his other failings, Ferdinand Marcos understands the nature of Philippine politics. He is a product of that system--as a congressman, a senator and as president.

In this archipelagic state, regional differences are significant political themes.

Marcos in the Philippines



President Reagan with President Marcos of the Philippines at Cancun, Mexico.

As a northerner--an Ilocano--he solidified his ethnic and regional ties. For any aspiring Filipino politician, the home province has always been the foundation of national political ambitions. Marcos understood this. Whatever may occur in the rest of the Philippines, it would be difficult to imagine the Ilocanos, in wholesale fashion, deserting one of their own.

The same loyalty will not necessarily accrue to any of his potential successors. Those persons exist largely at the whim of Marcos. Consequently, they do not possess the types of regional bonds required of pre-martial law politicians; they also would lack a national mandate to govern.

Very early in his career, Marcos held that precious edge but he does not hold it now, and his successor will inherit even less.

The most significant development during the long tenure of martial law has been the radicalization of anti-Marcos opposition. Pro-American moderates who have advocated peaceful criticism of the regime have failed to effect a transition of power. Consequently, many Filipinos have abandoned debate as an avenue of

recourse, and have embraced revolution as the only alternative.

Manila is an isolated urban anomaly in a nation of jungles, villages and hills. A change in leadership will not stop the fighting in the countryside.

They have joined the rebel New People's Army, and the focus of their dissent has shifted--from the overthrow of Ferdinand Marcos to a leftist restructuring of Philippine society.

It is an anonymous, critical war fought among a simpler folk away from the sophisticated and cynical glare of Manila. The significance of the struggle cannot be overestimated. The peasants constitute the bulk of the population, and it is among their number that the story of the Philippines will finally be written.

In this confrontation, Marcos must bear the weight of his office. As the sole embodiment of the government, he must assume the blame for everything--from the failure of land reform and the drop in coconut prices, to the slaughter of civilians by the military and official corruption.

Any post-Marcos leader will undoubtedly make the proper pledges to democracy, economic development and the American alliance. Yet, these promises may be empty.

"The most significant development during the long tenure of martial law has been the radicalization of anti-Marcos opposition. Pro-American moderates who have advocated peaceful criticism of the regime have failed to effect a transition of power. Consequently, many Filipinos have abandoned debate as an avenue of recourse, and have embraced revolution as the only alternative."

Despite the growth of the NPA, its victory is by no means assured. Because of the Philippines' vast archipelagic geography and the diversity of its groups, rebellions have proceeded, quite literally, over decades, and have gradually withered away in the isolation of the villages that gave them birth.

The NPA, however, may be different. It has taken hold in different islands, uniting, at least on the surface, widely divergent groups.

The geography of the Philippines, while working against the unity of the rebels, also works against the effectiveness of the government. Soldiers must be dispatched to the distant corners of the nation to defeat an enemy that is often invisible. The expenses of these operations are significant, the problems of supply are enormous, and the dangers of ambush are ever-present. It is a nasty, ongoing war of attrition, invisible in Manila, but felt keenly nevertheless.

In the last, ironic analysis, revolution shall be the enduring legacy of Ferdinand Marcos. He destroyed a political system and left no substitute. In the process, he gave substantial impetus to a revolutionary movement, the results and ramifications of which shall be determined long after his death. □

(Reprint courtesy of the Seattle Post-Intelligencer and the author).

Peter Bacho, instructor of Asian American Studies at the University of Washington, is freelance writer and a Seattle attorney.

The Philippine Islands

A troubled country? Decide for yourself

Stanton H. Patty visited the Philippines as a guest of the Philippine Ministry of Tourism. This is the first of several reports.

By Stanton H. Patty
Times assistant travel editor

MANILA-The lights of San Francisco were like flickering jewels as the Philippine Airlines 747 swung over the Golden Gate and climbed into the blackness over the Pacific.

Destination: The Philippines, a troubled country in Asia with controversial leadership.

But, for the traveler, the nation is a warm-hearted vacationland with a surprising variety of attractions.

Why visit the Philippines?

Those who oppose the regime of President Ferdinand Marcos may argue that tourism by Americans to the Philippines should not be encouraged. Others say that politics should be put aside on the travel trail.

But tourists don't wear blinders. They cannot help but see signs of oppression and poverty in many lands. They should see, and they should be concerned.

But should the world be zoned and tourists allowed to travel only to those nations that have administrations in harmony with our own convictions? If so, that would not leave much of the world.

Should we boycott the Soviet Union because of persecution of Jews there? Should we skip the wildlife parks of South Africa because of the apartheid policy? Must travelers choose between China and Taiwan? Israel or Jordan?

Travel provides perspective. It can illuminate--good and evil. In understanding differences, perhaps we can get a fix on our own social and political directions.



Crosses in the Manila American Cemetery mark graves of United States dead of World War II.

Many travelers, myself among them, believe the answer is not to turn off the tourism spigot somewhere just because we don't happen to agree with the way someone is running a country. That just adds to ignorance.

Marcos may be a dictator. That's what his foes say. His close followers call him a patriot.

Our personal opinion, for what it's worth, is that Marcos has stayed too long at the helm. And his wife, Imelda (referred to in the press here as "First Lady"), is too often in the spotlight.

"...Marcos sometimes plays the United States against the Soviet Union and China. But that probably is tactical. The Philippines cannot risk slipping into the communist orbit..."

Still, after several visits to the Philippines, dating from 1959, we have noticed that some things are better under Marcos than they used to be. We can remember when Manila was a pistol-packing city with a flourishing trade in black-market currency and when smuggling was a major industry.

Undoubtedly, corruption still exists, and the cops and soldiers carry most of the sidearms. Press freedom is a pretense.

But travel here generally is safer than it has been for many years.

We traveled alone much of the time, without guides, and had nothing but pleasant experiences. The closest thing to a cheat was a young Manila taxi driver who didn't want to start his meter. We changed taxis.

Tourist facilities, from hotels to sightseeing arrangements, have been improved markedly in recent years. In fact, Manila's array of first-class hotels is the envy of many cities in the Pacific.

And, despite inflation, the Philippines still is a bargain for the visitor.

Americans, especially, feel a special welcome. Much of that can be traced to World War II, when Americans and Filipinos fought together against the Japanese.

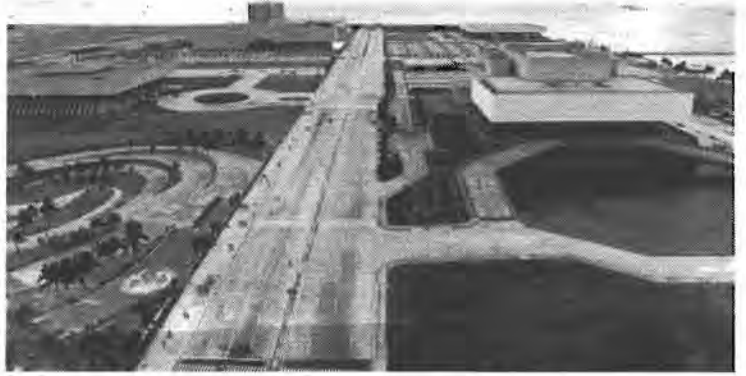
Yes, you will hear criticism here of some United States policies, especially from young persons. But even those scoldings often are delivered with a certain degree of affection.

Americans are admired. Yes, envied, too. There is a tie between our countries that dissidents and outside forces would love to break.

Marcos sometimes plays the United States against the Soviet Union and China. But that probably is tactical. The Philippines cannot risk slipping into the communist orbit.

The United States still is the Philippines' most important trading partner. It works both ways.

What the tourist will find here is a vibrant country, a holiday destination offering everything from secluded, warm-water beaches to exciting arts. □



Modern Philippines' changing skyline as seen through the beautiful and famous Manila Bay.

Asian islands of controversy

They say that this is where Asia smiles. Believe it.

It would be difficult to find people abroad with more natural friendliness than the Filipinos.

Unfortunately, there are only a few good guidebooks about the Philippines. You will have to do most of your own homework before scheduling a visit.

But if you travel here without doing some of that preparation, you may miss some of the very things that make the Philippines special.

Sometimes the Philippines doesn't seem Asian at all. (Can you name another predominantly Roman Catholic country in the Orient?) Then there are times when Asian cross-currents fairly leap out of the Philippine composite.

Keep in mind that this is a new country. The Philippines has had independence for less than 37 years.

Before that were more than 300 years of rule by Spain, the American years (described by many here as "the American regime," in not always flattering terms) and the occupation by Japanese troops in the Second World War.

In other words, the Philippines still is in the process of establishing its own identity, its own spirit of nationalism.

If some things don't work as smoothly here as you may be accustomed to back home, be aware that they work a lot better than they used to.

Then why visit the Philippines?

Because it is a fascinating country. Friendly. Lovely. Safe.

We probably will be criticized by some for going to the Philippines. Every travel writer we know who has reported on the Philippines hears from critics who want to bring down the Marcos government. It's highly unlikely that they'll

accomplish that by attempting to block tourism.

The big Boeing 747 has leveled off now at 35,000 feet on the night flight to Manila by way of Honolulu.

It will be good to be back in the Philippines.

(Reprinted with permission of Stanton H. Petty of the Seattle Times/March 13, 1983 issue).



Tourists are thrilled in "shooting the rapids," Filipino style (in a banca) at Hinulugang Taktak. Photo courtesy of Phil. Tourists & Travel Association/Philippine Consulate in Seattle.

linguistic groups.

Capital: Manila. Population is about 8 million.

Airlines: Several international airlines serve Manila. All domestic flying within the Philippines is with Philippine Airlines. Airport departure taxes are assessed.

Currency: The peso, divided into 100 centavos. The exchange rate varies, but figure about 8.3 pesos to \$1 U.S.

Clothing: Casual, except for evenings in elegant hotels. Cottons are best. Evenings can be cool in Baguio and other mountain areas on holiday routes.

Tipping: Most establishments add a service charge of about 10 percent for dining, so tipping is not obligatory. Small tips for taxi drivers, hotel porters and doormen are expected. There is a set fee for porters at Manila International Airport.

Taxis: Inexpensive. Be sure the taxi meter is running. Otherwise, unethical drivers will demand extravagant fares.

Visa: Not required for United States citizens entering as tourists.

Health: Malaria-preventive medication is advised by some authorities. Tap water, except in the best hotels, is chancy.

More information: Philippine Ministry of Tourism, 3325 Wilshire Blvd., Suite 606, Los Angeles, CA 90010.



Ifugao rice terraces in northern Philippines is one of the wonders of the world.

Philippine visit: will it be

special & memorable?

Footloose and fancy-free?

Discover the great many scenic and vacation spots of the Emerald City of Seattle and the tantalizing places of the environs of the Pacific Northwest. But if by chance you might want to go out of the country, perhaps the Philippines is the place to see and feel and enjoy!

To those visiting the Philippines, here are some basic things a traveler ought to know:

Climate: Tropical. Highest temperatures are in April and May, reaching an average high of 93 degrees. The wettest season is June through October. The driest season is November through February.

Language: English is the second official language and spoken widely in tourist centers. The national language is Pilipino, also known as Tagalog.

Religion: The dominant religion is Roman Catholic. There is a strong Moslem movement in the southern islands.

Population: More than 50 million nationwide, including 111 cultural and



The Mayon Volcano located in the Philippines' Bicol region is called the perfect cone, another world wonder.

Filipinos have seen parades of invaders

The peoples of the Philippines have lived under several foreign flags since the 16th century.

Each invader has left imprints that can be found today in religion, art, language and cuisine through this nation of islands in the far Pacific.

Some important dates:

1521 -- Ferdinand Magellan, the explorer, stumbled on the Philippines while on a voyage of discovery for the King of Spain. Magellan was slain on the island of Mactan in a skirmish with a Philippine native chief. His expedition continued and completed the first circumnavigation of the globe.

1565 -- Miguel Lopez de Legazpi established a base in Cebu and claimed the entire archipelago for Spain. The country was named for King Philip II of Spain.

1571 -- Legazpi founded the walled, Spanish-style city of Manila after vanquishing the defenders of a Moslem fortress on the site of Manila.

1762 -- Manila was seized by a British expeditionary force, but British occupation lasted just two years. Spanish rule was reimposed over Manila and the rest of the Philippines.

1896 -- Spain put to death Jose Rizal, a leader for Philippines freedom. Rizal was slain by a firing squad in the Luneta, now Rizal Park, in Manila. He is remembered today as the country's national hero.

1898 -- A U.S. Navy squadron commanded by Commodore George Dewey demolished the Spanish fleet in Manila Bay. Spain ceded the Philippines to the United States with the end of the Spanish-American War. Spanish rule ended after 333 years.

1900 -- Filipinos thought they had won independence with the defeat of Spain, but found after a bold rebellion against the United States that America had settled in with a new style of colonialism.

1935 -- The Philippines was made a commonwealth of the United States, with the promise of independence in 1945.

1941 -- Japanese forces landed three days after the bombing of Pearl Harbor, defeated American and Filipino troops and remained in control of the Philippines until 1944.

(Continued on page 77)



THE PHILIPPINES

Manila is a city like no other -- a city of contrast. In Fort Santiago in Intramuros one may find oneself in 6th Century Europe. A museum dedicated to Jose Rizal lurks around the corner, in a separate world of the 19th century where

the "gentle intellectual who was the inspiration of the Philippine Revolution against Spain."

The peculiar flavor of Spanish Catholicism is everywhere for Manila has about 60 churches. □

**Presidents
of the
Philippines**

From 1898

to 1983



GENERAL EMILIO AGUINALDO
1898 - 1901

The President of the First Philippine (Malolos) Republic. Leader of the Philippine Revolution.



JOSE P. LAUREL
1943-1945

President of the Japanese-sponsored Republic. Through his efforts, he was able to save the lives of many of his countrymen.



ELPIDIO QUIRINO

April 17, 1948-December 30, 1953

The Second President of the Republic. Famous for his socio-economic measures such as the Minimum Wage Law, and the institution of the Central Bank.



RAMON MAGSAYSAY

December 31, 1953-March 17, 1957

The Third President of the Republic. Most popular of all Philippine Presidents, he was very close to the people and instituted many social reforms.



CARLOS P. GARCIA

March 18, 1957 - December 30, 1961

The Fourth President of the Republic. Famous for his Filipino First Policy and Austerity Program.



MANUEL L. QUEZON

November 15, 1935-August 1, 1944

The First President of the Commonwealth. Instrumental in preparing and securing independence for the Philippines.



SERGIO OSMENA

August 1, 1944-May 28, 1946

The Second President of the Commonwealth. Responsible for the rehabilitation of the Philippine Government after the War.



MANUEL A. ROXAS

May 28, 1946-April 15, 1948

The last President of the Commonwealth and the First President of the Philippine Republic.



DIOSDADO MACAPAGAL

December 30, 1961 -

The Fifth President of the Republic. Began his Five Year Socio-Economic Program by removing the Import Control. Famous for the Nationalization of Retail and the Land Reform Bill.



FERDINAND E. MARCOS

December 30, 1965 -

The Sixth President of the Republic of the Philippines. Pioneered the development of the country's international image with the Manila Summit Conference in 1966.

The Philippines

GENERAL INFORMATION:

The Philippines is located just off the southeast coast of Asia, scattered over an area of approximately 500,000 square miles stretching south of Taiwan to north of Borneo.

The Philippines, composed of 7,100 islands, has three main islands: Luzon at the northern part of the Philippines, Visayas, at the middle part, and Mindanao, at the southern part of the Philippines.

Climate

The Philippines' tropical climate has a relatively high humidity, mild temperature, abundant rainfall and gentle winds with three pronounced seasons:

wet or rainy season from June to October, cool dry season from November to February, and hot dry season from March to May.

LUZON

Luzon is the excitement of the unexpected, a vast and colorful panorama of ever-changing

(continued on page 279)

Foreign aid and U.S. national interests

United States Department of State
Bureau of Public Affairs
Washington, D.C.

Following is an address by Secretary Shultz before the Southern Center for International Studies, Atlanta, Georgia, February 24, 1983 (Introductory remarks deleted).

A speech such as today's provides an opportunity for me to use a wide-angle lens. Although the broad picture is ever in our mind, the day-to-day business of the State Department generally finds us using not the broad brush but the jeweler's glass as we examine the myriad individual issues on which our foreign relations turn. So today I want to begin by opening the lens to full scope. I will describe the fundamental tenets which underlie President Reagan's foreign policy.

Then I'd like to turn the lens down in two successive notches: first, a moderate turn to discuss the importance to our foreign policy of the more than 100 developing countries of the Third World--Asia, Africa, and South America.

Finally, I plan to focus way down and--in this time of tight budgets--discuss the funds which the United States must expend to achieve its objectives. Contrary to popular opinion, the currency of foreign affairs is not cookies. It takes resources--modest but sustained, applied credibly over time--to secure international peace, foster economic growth, and help insure the well-being of each of our citizens. But we'll start with the broader view.

Fundamental Tenets of U.S. Foreign Policy

Since his inauguration 2 years ago, President Reagan has sought to revitalize U.S. foreign policy. He is resolved to

reduce a decade's accumulation of doubt about the U.S. commitment and staying power. Our watchwords in doing this are four ideas:

First, we start with realism.

Second, we build our strength.

Third, we stress the indispensable need to negotiate and to reach agreements.

Fourth, we keep the faith. We believe that progress is possible even though the tasks are difficult and complex.

Let me take each of these very briefly in turn. I'm very conscious of them, because as I get caught up in the day-to-day details of foreign policy and go over to the White House to discuss my current problems with the President, he has the habit of bring me back to these fundamentals. And I believe they are truly fundamental.

Realism. If we're going to improve our world, we have to understand it. And it's got a lot of bad things about it. We have to be willing to describe them to ourselves. We have to be willing if we see aggression to call it aggression. We have to be willing if we see the use of chemical and biological warfare contrary to agreements to get up and say so and document the point. When we see persecution, we have to be willing to get up and say that's the reality, whether it happens to be in a country that is friendly to us or not.

When we look at economic problems around the world, we have to be able to describe them to ourselves candidly and recognize that there are problems. That's where you have to start, if you're going to do something about them. So, I think realism is an essential ingredient in the conduct of our foreign policy.

Strength. Next, I believe is strength. We must have military strength, if we're going to stand up to the problems that we confront around the world and the problems imposed on us by the military strength of the Soviet Union and the demonstrated willingness of the Soviet Union to use its strength without any compunction whatever.

So, military strength is essential, but I think we delude ourselves if we don't recognize--as we do, as the President does--that military strength rests on a strong economy; on an economy that has the capacity to invest in its future, believe in its future--as you do here in Atlanta; an economy that brings inflation under control and that stimulates the productivity that goes with adequate savings and investment and has given us the rising standard of living and remarkable economic development that our country has known. But more than that, we have to go back to our own beliefs and ideals and be sure that we believe in them. And there is no way to do that better than to live by them ourselves. So, we have to maintain our own self-confidence and our own will power and our own notion that we are on the right track to go with the strength in our economy and our military capability.

Negotiation. Of course, beyond this, if we are realistic and we are strong, I believe it is essential that we also are ready to go out and solve problems, to negotiate with people, to try to resolve the difficulties that we see all around the world--not simply because in doing so we help the places where those difficulties are but because in doing so we also help ourselves, we further our own interests.

So, negotiation and working out problems has got to be a watchword for us, and we do that all around the world. I think it is no exaggeration to say that the efforts of the United States resulted in saving the city of Beirut from complete destruction. We are active in trying to resolve difficulties in Kampuchea. We have called attention to the problems in Afghanistan. We're working in southern Africa in a most difficult situation to bring about a resolution of the Namibia issues, and so on around the world. But I like to think that the United States must be conceived of as part of the solution and not part of the problem. That's where we want to be standing.

Finally, if we can achieve these things, if we can be strong enough so that people must take us seriously, and put our ideas forward in a realistic manner, then we will be able to solve problems and have some competence to be successful, and, if we're successful, certainly the world can be better.

RELATIONS WITH THE THIRD WORLD

Against that background, let me turn to the problems of the Third World and our dealings with them and our stake in doing so successfully. Many of our citizens still see the developing countries as accessories to our basic interests. But over the past two decades, these countries have increasingly moved to the front of the stage where issues of peace and prosperity are played out. I believe this trend has assumed such proportions that I can advance two fundamental propositions.

First, there will be no enduring economic prosperity for our country without economic growth in the Third World.

Second, there will not be security and peace for our citizens without stability and peace in developing countries.

Let me explain these propositions. For the past 15 years, until the current recession took its toll, the developing countries as a whole have been growing more rapidly than the United States and Europe. As they have grown, they have become increasingly important as customers and suppliers for ourselves and other industrial nations.

In 1980, developing countries purchased about 40% of the U.S. exports--more than bought by Western Europe, Eastern Europe, the Soviet Union, and China combined. These countries have accounted for more than half the growth in U.S. exports since 1975. At this juncture,

approximately 1 out of every 20 workers in our manufacturing plants and 1 out of every 5 acres of our farmland produce for Third World markets. I might say that 2 out of every 5 acres of our farmland produce for export. That's how inter-related our farm community is with the international community.

The current worldwide recession has vividly--if painfully--highlighted these relationships. In the past several years, growth rates in the developing countries have dropped from over 5% per year to around 2%. Partly as a result, our exports to these countries--which were increasing at more than 30% a year in the late 1970s--have tapered off. For example, in the first 8 months of 1982, U.S. exports to Mexico dropped 26%; to Chile, 59%; and to Thailand, 25%. According to estimates, every \$1 billion decline in U.S. exports erases 60,000-70,000 U.S. jobs after multiplier effects are taken into account. There's a direct correlation. Today some of the workers in our unemployment lines and some of the businesses and farms on the auction block are living, if unwanted, proof that the well-being of our citizens is linked to the well-being of citizens in the Third World.

On the other side of the trade ledger, the developing countries supply about 40%-45% of the goods which we import for our factories and consumers. Although we are richer in minerals than most industrialized countries, the Third World supplies more than half the bauxite, tin, and cobalt used by U.S. industry. For some 11 other strategic metals and minerals, the developing countries supply more than half of our imports. For some natural products, such as rubber, coffee, cocoa, and hard fibers, the Third World supplies everything we use.

This intertwining of the European and our economy with those of the Third World will increase in the 1980s and 1990s. As the recession fades, we can expect the faster growing countries--particularly in Asia but also in South America--to resume their role as engines of growth in the world economy. They will open up new opportunities for our exports and jobs for our citizens. We have an abiding interest in fostering this growth.

It is for this reason that we are joining with other industrial nations to add funds to the International Monetary Fund. These funds are critical to helping debt-plagued developing countries make painful but unavoidable adjustments in their economies and thereby resume healthy growth rates. We have a direct stake in their success.

For this reason, also, we resist--and call on all Americans to resist--pleas for

further protectionism. Putting up barriers to imports will only result in losing markets for our exports and paying higher prices for goods. Resorting to protectionism as an antidote to recession is like turning to alcohol to ward off the cold. It may feel good at first, but it shortly becomes corrosive. The tonic for our ills is noninflationary growth, not stiff draughts of old Smoot-Hawley.

Beyond the demands of economies, the Third World is fundamental to our aspirations for security and peace. Since 1950, most of the major threats to international stability, and the chief opportunities for expansion of the Soviet Union's political reach, have come in the Third world. The headlines have rung with now familiar names: Korea in 1950; Dienbienphu in 1954; Suez, Cuba, and more recently Iran, Angola, Afghanistan, Kampuchea, El Salvador, and Ethiopia.

The study by the Brookings Institution has identified no fewer than 185 incidents in developing countries since the end of World War II when U.S. military forces were used in situations which threatened our political or economic interests. As we speak today, 1,200 Marines are on duty in Lebanon helping again to patch the torn fabric of peace.

The point is clear. The fault line of global instability runs strongly across the continents of the Third World. This instability is inimical to our security in many ways. Small incidents can flare into larger conflagration and potentially into confrontation between the superpowers. Korea and Cuba teach this lesson well.

More subtly, the Soviet Union and its allies are able to feed on political instability. Some of the most significant uses by the Soviets of military power since World War II have been in the developing world. The Soviet deployment of a deepwater navy, an airlift capacity, and mobile ground forces have given them the ability to intervene when they perceive opportunities.

In addition, the Soviet Union supports 870,000 troops in North Korea--60% more than maintained by South Korea. It bankrolls the Vietnamese Army, which has positioned 180,000 troops directly on the border of Thailand. It supports about 40,000 Cuban troops in Angola, Ethiopia, and Mozambique. In 1981, the Soviet Union supplied about three times as many tanks, aircraft, and artillery pieces as did the United States.

We cannot ignore these realities as they challenge our national interests. Strategically, some of the least secure Third World countries are sources of critical raw materials or lie astride sealanes

which carry our military forces and world commerce. The premier example is the Persian Gulf. About 32% of the free world's oil supplies is pumped there. The region is vital to the economic and political security of Europe, Japan, and the United States. It is in our interest to build stability in this region and thereby help assure access to those supplies.

As a parenthetical remark, I want to mention my belief that the recent decline in oil prices--and the possibility of further declines--will spur the free world's economic recovery. For some countries--such as Venezuela and Mexico--cheaper oil surely means tougher times. But it will be good for most of us. I have seen one illustrative estimate that a decline in oil prices to \$20 per barrel would boost real growth rates in the industrial countries by up to 1.5%. A less steep decline would have proportionately positive effects. So, I have the sense that as people contemplate the declines in oil prices, there's a tendency for people to wring their hands about what happened to this or that business or financial institution or country--and there are problems and we need to look at them, all right. But let's not forget the main point, it's going to be good for us and good for economic growth, which we need.

The job of building our security also requires that we maintain military facilities and strengthen indigenous defense forces around the world. This includes U.S. bases in the Philippines and in Turkey, the Azores, Morocco, and other strategically placed countries.

The United States cannot defend its interests by operating out of the United States and Europe alone. We need the cooperation of countries in the Third World to grant transit, refueling, and base rights. Otherwise, while we may wish to build up a rapid deployment force, we will be unable to deploy it without Third World friends who will allow us to use their facilities. We must be prepared, in turn, to help these key countries achieve their aspirations for security and economic growth. This is not just a short-term proposition. The process of mutual cooperation weaves ties of interdependence and friendship which will redound to our benefit in years to come.

It goes without saying that the least desirable method for preserving our strategic interests and insuring stability in the developing countries is by sending in U.S. forces. The 185 incidents which I mentioned earlier represent, in essence, 185 failures to resolve problems by more measured means. If we are to reduce incidents in the future, we need a significant program--sustained over time--

to secure peace and economic well-being in regions vital to our security.

U.S. Security and Development Cooperation Program

In fact, we have such a program. It is called the U.S. Security and Development Cooperation Program. Although our Administration has clarified its goals and sharpened its focus, it is essentially the same program endorsed by every U.S. President since Harry Truman. It's sometimes called foreign aid and all too often depicted as a giveaway. But that is a misnomer. The program's purpose is to create those conditions of growth, security, and freedom in developing countries which serve the fundamental interests of each U.S. citizen.

Let me give some examples of how it works. Our highest priority in this program is bringing peace to the Middle East. Because of the ties between the United States and Israel, a crisis in this region has always placed us in the center of a potentially serious world confrontation. This has been so for more than 25 years. Achieving a lasting peace in the Middle East will not only benefit each and every citizen in those lands but will ease one of the fundamental threats to world peace and our own security.

Making peace there means more than holding talks, as vital as these are. Sustained economic growth is needed in Egypt, Israel, and Jordan. Lebanon needs to open roads, restore electrical service, restart its economic engines, and resume its place as a stable and friendly nation in that part of the world. These countries also need to be able to defend themselves against those they see as aggressors. In this circumstance, we and other nations provide both economic and military aid. This aid is indispensable to the peace process.

Another program--with particular bearing here in the south--is the President's Caribbean Basin initiative. Some of you have dealt directly with the consequences of poverty, political turmoil, and Soviet/Cuban interventionism near our shores. These have come in human form--off airplanes and out of boats--to present in person their claims for a better deal. For the south, the need to help the Caribbean and Central American nations grow economically and build democratic institutions is not an abstract issue. It is one which can directly affect your economy and society.

Another part of our program is helping curb the rampant population growth which underlies much of the Third World's poverty and threatens our

planet's resource base. The arithmetic is inexorable. Before World War II there were more than 2 billion people in the world. Now there are 4.3 billion. Even though growth rates have slowed in recent years, 17 years from now, in the year 2000, there will be 6 billion. If we act effectively, the world population may stabilize at between 12 and 16 billion in the last half of the next century. That's 12-16 billion people to feed, clothe, and provide jobs for.

To bring it closer to home, Mexico currently has 62 million people. If they are able to lower their birth rate to the two children-per-family level in the first 20 years of the next century, they will have "only" about 250 million people when their population stops growing.

Faced with these numbers, the United States provides direct technical advice and training to 27 countries to assist them to mount voluntary family planning programs. It's been an effective effort. We have a deep interest in continuing it.

Similarly, we provide funds for U.S. agricultural universities to help developing countries grow more food. Although there are food surpluses now, population increase, plus growth in the world economy, means that food production in the developing countries must keep growing at 3%-4% per year, or we may all face shortages and rising prices again by the end of the decade.

So with U.S. funds, Mississippi State is introducing improved seed in Thailand. The University of Florida is increasing crop production in Ecuador. Auburn is working in Jamaica and Indonesia on fish production. It is in all our interests that these universities, and others across our agricultural heartland, continue with our support to devote some of their considerable talents to building secure food supplies in the world.

Let me give one more example, this time on the security side. A glance at a map indicates the importance of Turkey to our strategic interests. It sits like a wedge between the Soviet Union, the Middle East, and the western flank of the Persian oil fields. With Iran and Iraq in turmoil, the importance of an economically and militarily strong Turkey has increased. In the last few years, the Russians have increased the size of their forces stationed north of Turkey.

Hence, we and other countries of Europe, led by the Germans, are helping the Turks spur their economy and replace obsolete tanks and other equipment in their armed forces. The cost to us of assisting Turkey maintain strong defense forces between Russia and the Middle East

is less than one-sixth of the cost of maintaining U.S. soldiers overseas for the same purpose.

These are examples of how an investment of our resources contributes to the well-being and security of each of us in this room. The cost is modest. For the coming fiscal year, the amounts we've requested from the Congress for the examples I've given work out as follows for each U.S. citizen:

- For building peace in the Middle East..... \$12.35 per person
- For the Carribean Basin \$3.84 per person
- For curbing population growth 92¢ per person
- For building secure food supplies \$3.15 per person
- For helping Turkey \$1.78 per person

The total request for all our security and economic assistance programs in the developing countries is \$43.91 per person*. By contrast, we Americans spend \$104 per person a year for TV and radio sets, \$35 per person per year for barbershops and beauty parlors, \$97 per person per year for soap and cleaning supplies, and \$21 per person per year for flowers and potted plants.

I'm not belittling any of these expenses. That's not my intent. They're part of our commerce, which provides us with jobs as producers and satisfies us as consumers. I am simply trying to establish some relative values.

Every American must understand that it's necessary to spend a fraction of our collective resources to secure our most precious goals of freedom, economic well-being, and peace. An esteemed son of Georgia and predecessor of mine, Dean Rusk, said it succinctly: "Freedom is not free."

Progress is possible

Let me close by opening my lens back up and reverting to the fourth of the tenets which guide our conduct of foreign affairs: namely, our conviction that progress is possible. We Americans have lived for over 40 years in a tumultuous world in which we have pursued four basic goals:

* The figures cited are derived by dividing the Administration's FY 1984 request for development assistance, PL 96-480, economic support funds, military education and training program, military assistance and foreign military grants by the U.S. population of approximately \$230 million. The figures do not include foreign military sales guaranteed loans which are extended at market or near-market rates to foreign governments. These loans by law are not included in the U.S. budget.

First, building world peace and deterring war--above all, nuclear war which would threaten human existence;

Second, containing the influence of nations which are fundamentally opposed to our values and interests--notably the Soviet Union and its allies;

Third, fostering a growing world economy and protecting U.S. access to free markets and critical resources; and

Fourth, encouraging other nations to adopt principles of self-determination, economic freedom, and the rule of law which are the foundation stones of American society.

In these endeavors, we have had some signal success. Some formerly troubled countries of the world--for instance, the countries of East Asia--we are now relatively strong and prosperous. Western Europe, a cockpit of warring

nationalities for a century, has been at peace for 37 years. Progress has been made in fundamental areas affecting the mass of mankind: better health, longer life expectancy, more schooling, increased income. We have a chance in the coming year to make major strides in fashioning peace in the Middle East.

Americans as a people are pragmatists, suspicious of grand assurances or easy promises. But I'm convinced that if we persevere--proceeding realistically, backed by strength, fully willing to negotiate and search for agreement--we will be able to brighten the future for ourselves and for others throughout the world. □

(Published by the United States Department of State, Bureau of Public Affairs, Office of Public Communication, Editorial Division, Washington, D.C., March 1983; editor: Colleen Sussman).

Greetings!

The Rizal Park is a symbol of the efforts of Filipinos in Seattle to be a part of the bigger Seattle community and contribute to its success as one of the most livable city in the nation!

from

Mr. & Mrs. David Daranciang

An immoral government presupposes a demoralized people; a conscienceless administration, greedy and servile citizens in the settled parts, outlaws and brigands in the mountains.

El Filibusterismo



We congratulate the Filipino community for the establishment of Rizal Park.


ALPAC CORPORATION
Pepsi-Cola/Seven-Up Bottling Company

A search for leadership:
Are we running out of steam?

It used to be that the majority of Filipinos in Seattle voted the way they go to weekend *luaus* —just for the fun of it.

But the “socials only” Filipinos have changed. So have the leaders.

Labeled “dirty brown monkeys” in the 1920s, which changed to “little brown brothers” after World War II, helpless to fight back bigotry because of their “alien” status in the '30s, the Filipino pioneers have arrived: their successors, mostly professionals, upcoming junior executives and union officers, are versed in today's varied “strategies.”

Even the some 20,000 Filipinos in the Pacific Northwest who will follow the leaders realize the impact of their votes. Between *luaus* they know the community is growing and with this growth comes problems for leaders to solve. With growth also comes, in the larger community context, powerful political clout.

Who will run the Filipino Community in Seattle after 1984? Who gets to be headman and officers to run the Pinoy affairs for two consecutive years, and then another...?

On November 16, 1973, the Filipino community came to the Center *en masse* to witness “freedom from lien,” a mortgage-receipt-burning rite, signifying that from that day on the Seattle Filipinos have become the legal owners of the Filipino lot and clubhouse. This after they paid—through *luaus*, queen contests and pass-the-hat contributions--the countless mortgage installment payments for more than 10 years.

When the nomination of officers at the Filipino Center at 5740 Empire Way So. on the next election year comes, the Filipino voter knows he has to be wary of his choice because he has a stake in the community's future from now on. A big one. □

MABIN'S DECALOGUE

FIRST—Love thy God and thy honor above all things; thy God, as the fountain of all truth, of all justice, of all activity; thy honor, as the only power that will compel thee to be truthful, just, and industrious.

SECOND--Adore thy God in the way thy conscience deems it best and most righteous, because, through thy conscience, which reproves thy bad acts and approves thy good ones speaks thy God.

THIRD--Cultivate the special aptitudes which God hath given thee, laboring & studying according to thy powers, never deviating from the path of right and justice, to secure thy own perfection and through this means contribute to the progress of humanity; thus thou shalt realize the mission that God hath assigned thee in this life, and, realizing it, thou shalt have the honor, and having honor thou shalt glorify thy God.

FOURTH--Love thy Country next to thy God and thy honor and more than thyself, for it is the only paradise that God hath given thee in this life, the only patrimony of thy race, the only inheritance from thy Ancestors, and the only legacy for thy descendants; because of it thou hast life, love, interest, happiness, honor, and God.

FIFTH--Strive for the happiness of thy Country before thy own, making of it a kingdom of reason, justice, and labor; for if the Country is happy, thou and thy family, too, must need be happy.

SIXTH--Strive for the independence of thy Country because thou alone hast real interest in its greatness and exaltation, since its independence means thy own freedom; its greatness, thy perfection; its exaltation, thy own glory and immortality.

SEVENTH--Thou shalt not recognize in thy Country the authority of any person who has not been elected by thee and thy countrymen, because all authority comes from God, and as God speaks person designated and proclaimed by the individual consciences of the whole people is the only one who can show true authority.

EIGHT--Strive for a Republic for thy people, never a Monarchy; the latter ennobles one family or only a few families and finds a dynasty; the former makes a people noble and worthy by reason, great by liberty, and prosperous and brilliant by labor.

NINTH--Love thy neighbor as thyself; because God hath imposed upon him, as in thee, the obligation to help thee, and not to do that which he would not have thee to do unto him.

TENTH--Thou shalt always consider thy countryman; thou shalt see in him a friend, a brother, and a companion with whom thou art leagued by one destiny, by the same joys and sorrows, and by the same aspiration and interest. □

The creed of Emilio Jacinto, the braintrust of Andres Bonifacio

1. Live for a just and worthy cause.
2. Do what is good because your conscience tells you it is good.
3. Be they red, white, yellow, brown or black, all men are created equal.
4. A noble man prefers respect to wealth; one who is not noble prefers wealth to respect.
5. An honorable man always keeps his word.
6. Waste not your time; lost riches can be recovered but time wasted never returns.
7. Defend the oppressed, fight the oppressor.
8. Be careful of your speech.
9. Respect women.
10. What you would not have others do to your wife, daughter, or sister, do not do to another man's wife, daughter or sister.
11. The man is the teacher and leader of his wife and children.
12. Man is great and truly noble, though he was born in an isolated barrio, and though he speaks only his native tongue, if he has honor, dignity, and good manners.

**Congratulations to the editor, publisher
& the Rizal Bridge & Park Preservation Society
for the Rizal Park, a landmark in Seattle!**

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& the Filipino community for their effort in
preserving the memory of the Philippine national hero!**

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Illustration by Pol Raymundo

The role of women in the Philippines

By Perfecta Landicho

The role of women in Philippine society can be better appreciated against the backdrop of our national history, Philippine history. The role of the Filipina has gradually evolved through centuries of change, specifically the social and economic changes that have taken place during our transition—from a Spanish colony to a commonwealth government under the tutelage of the United States, and finally to Philippine independence some 37 years ago.

Four hundred years of Spanish colonization hardly projected the Filipina as an individual with her rights and prerogatives. Cast in the mold of her Spanish sister, the Filipina was trained and reared either for motherhood or for the religious life. As a family partner, she was relegated to perform domestic chores such as housekeeping and child-rearing while the man provided for his family, just like in primitive societies.

Spain brought us Roman Catholicism and women were expected to inculcate religious and moral values to their children to save their souls from eternal damnation. Early education beyond the primary level was not available and was generally discouraged because the woman was not expected to leave the confines of home or church. She had to look after the needs of her husband and her children, so that through the years, it was just natural for the womenfolk to assume a passive role. As she passed from the parental authority as a young lady to the marital authority of her husband as a young bride, she equated subservience with piety. This, of course, worked very well with the men and, therefore, they maintained the dominant role in order to perpetuate their "Machismo."

In the rural areas, where the economy was basically agricultural, the emphasis on the role of women was her ability to beget children that will provide the manual labor to cultivate the soil. Middle-class women were trained to excel in the home arts such as embroidery, sewing and cooking to keep the family together and happy. Women in the upper class were educated in exclusive "girls schools" to learn the social graces, how to play the piano or sing, and generally expose them to "high society." To maintain their high social level they were expected to marry into rich families.

Jose Rizal, our foremost national hero, wrote about the ideal Filipina, whom he called Maria Clara, a woman with long-flowing hair, chaste and demure, and modest in dress and manners. However, Rizal noted that the complacency and passivity of the Filipinas were detrimental to their own interests. In his famous "Letter to the Women of Malolos," he urged them to be more assertive and not to be submissive to their menfolks.

At the turn of the 20th century, Spanish sovereignty changed to American rule. Education was made available to everyone at all levels. The concepts of liberty and equality seeped into all institutions of Philippine society. Both public and private schools were opened to women, and as they were enlightened, they saw more exciting possibilities for women's participation in public affairs.

In 1907, the women's suffrage got its headstart with the publication of "FILIPINAS," a local magazine devoted exclusively to the enlightenment of women. This suffragette movement led to their

"The feminist movement that has prevailed in some western societies did not 'make waves' in our country. The reason for this is that, in general, the Filipino woman has been enjoying equal status with the Filipino male. In fact, compared with most women in some Asian societies, Filipinas have enjoyed this equality with their men much ahead than most of their Asian sisters."

nfranchisement. Thus in the 1935 Constitution of the Philippines, women were expressly allowed to vote.

After World War II, our cities and towns were razed to the ground. Our industries were destroyed and our economy ruined. As they became more educated, Filipinas became more aware of their responsibilities to participate in nation-building. Opportunities for higher education were opened to them, so they embarked on professional careers such as medicine, law and dentistry which used to be traditionally only for men.

Filipinas went abroad on scholarships, fellowships or exchange visitors programs. Those who did not leave the country assumed their responsibility by being actively involved in civic organizations or in social work. Our women have proven themselves capable of competing in a man's world. At present, we have women in all the professions, most of whom have succeeded in their careers. We have women in the executive, administrative as well as managerial positions in government and corporate offices.

The feminist movement that has prevailed in some western societies did not "make waves" in our country. The reason for this is that, in general, the Filipino woman has been enjoying equal status with the Filipino male. As a matter of fact, compared with most women in some Asian societies, Filipinas have enjoyed this equality with their men much ahead than most of their Asian sisters.

The Filipino husband is the head of the family as well as its provider, but it is the woman who holds the purse strings and budgets the expenses of the family. Discipline of the children and major decisions affecting the family are shared by the couple. In a sense, our Filipino social values and attitudes are more permissive about the social roles of our women and the educational career they can pursue.

Women's liberation is a concept that our women have taken for granted all these years. There is a delineation of stereotyped roles--the man as a provider and the woman as the manager of the household. That the role of women is secondary to the role of man is a fact of life that the traditional Filipina accepts -- and she is happy about it. The women's liberation movement did not catch on in the Philippines because the Filipina is virtually liberated from the household chores. Domestic help or maids are available at a price she can afford. A working wife can easily get two or three housemaids to do the duties expected of her as a mother and a housekeeper. Labor is relatively cheap, although lately as women get jobs in factories and industries maids are harder to get. Moreover, we have the extended family where besides the couple and their children several relatives extended over several generations live together as a family. They help in the care of the children and housekeeping. This makes it possible for women to work outside the home or to pursue her career without feeling guilty that she is neglecting either home or children.

A carry-over of the Spanish social heritage is the *Macho* culture which pampers men by giving them considerable latitude where morals are concerned. Keeping and maintaining a mistress, for example, connotes affluence. Having children by her is a sign of virility.

Critics of women's liberation have interpreted this desire for freedom as a unilateral declaration of independence against men, against children and against family. Rightly or wrongly we are not here to take sides. Social psychologists, however, are blaming the women's libbers for the increasing family instability and other social problems ranging from drug abuse to the erosion of marriage as a social institution. If recent studies are to be believed, some sexual dysfunctions of men are even blamed on women who have emasculated their men for unnecessarily assuming the more aggressive and dominant role.

To the educated, modern contemporary Filipina, the crucial issue is not a choice between family life versus a career, but rather her desire to have both a successful family and a successful career. In fulfilling the expectations of society in her dual role, the Filipina is lucky to have a supportive husband. However, there still exists some religious, traditional and legal restrictions which restrain her from functioning as best she can.

The Filipinas' sphere of influence are directed toward strengthening social and family life."

"Our women are playing active roles in the solution of many of our social problems.

Both situations are tolerated in our society. Women are expected to conform to the strict rules of moral conduct. Due to this double standard of morality, which still prevails in many developing countries, very often the long-suffering wife has to put up with the husband's infidelities. Even the battered wife has no legal recourse because there is no divorce in the Philippines. Eighty percent of our population are Catholics, so the enactment of a divorce law is virtually impossible. The abused wife can only have a legal separation without the right to remarry, and support of the minor children is not expressly provided by our laws.

Over the past 25 years, life for the Filipina has changed. Outside influences and better communication with the outside world has changed the attitudes and the mores of our people.

Modern living has changed the quality of life for the people too. Lately, family solidarity and strong parental authority have been undermined by rebellious children and negligent parents. The Filipina's sphere of influence is directed towards strengthening home and family life. They are called upon to uphold moral and spiritual values as they transmit our cultural heritage and tradition. Our women are playing active roles in the

solution of many of our social problems.

They have become sensitive to the needs of the less fortunate and have become more civic-spirited. Those women who can afford the time, energy and financial resources volunteer in service organizations; to name a few: The federation of Women's Clubs takes care of nursery and pre-school children; The League of Puericulture Centers looks after the health of pregnant women and new-born babies; the Girl Scouts of the Philippines trains girls for community service; The Catholic Women's League attends to the moral and spiritual values of women.

As our nation became more politically mature, the women voters were not satisfied with just casting their votes at the polls. They organized themselves into civic assemblies and, during elections, supported the candidates who would work for their cause. In due time, they voted women to public offices who worked for their advancement through legislative measures. Today, women generally constitute one-half of the voting population. The League of Women Voters raises the level of consciousness of women as a potential force in bringing about social change. Political parties recognize the role of women as a dynamic force in winning the election.

The Civic Assembly of Women, the umbrella organization for some 73 national women's groups all over the country, has worked for legal reforms in favor of women. In 1950, an amendment to the Philippine Civil Code gave married women the complete freedom to own, manage and dispose of their paraphernal property. Before such amendments they were legally unable to enter into juridical acts. Through the persistent efforts of women

politics, a provision in the 1973 constitution spelled out the equality of women with men in the economic field. It enjoined the states to promote full employment and ensure equal work opportunity for all regardless of sex. A year later, such a constitutional mandate was embodied in our labor code.

In 1975, the United Nations focused world attention on the need to elevate the status of women. 1975 was proclaimed International Women's Year in order to "harness the potential of women for a fuller development of their economies, the promotion of world welfare and the furtherance of peace." Along with other countries, the Philippines was a signatory to a plan of action set up by the United Nations "Program of Action" which was signed in Mexico. Our First Lady, Mrs. Imelda Romualdez Marcos, represented and signed for the Philippines.

On the national level, the National Commission on the Roles of Filipino Women (NCRFW) was created under the chairmanship of Mrs. Marcos in the hope that the role and status of the Filipina will be enhanced. Several chapters of this commission have been organized in the rural areas. Dubbed "BALIKATAN" or "shoulder-to-shoulder" program, the women were made aware of their

potentials, were motivated to develop their potential and were given full assistance by government and non-government entities to implement policies for their upliftment.

The Filipino women in our society looks forward to a commitment of equality, development and peace. She helps improve her family's standard of living as she contributes to the growth of the economy. She attains self-fulfillment as she shares in the task of nation-building. She is service-oriented and her spiritual motivation and dedication to uplift her fellow-human beings is an inspiration for our leaders to bring about a better world. ☐

This paper by Mrs. Landicho was read at the colloquium on "Women in the Third World" at the Seattle University in April 1981.

ABOUT THE AUTHOR:

Perfecta Garcia Landicho, a native of Batangas, Philippines, has a BA in Sociology from the University of the Philippines and a Master of Science (Clinical Pathology) degree from Purdue University. Her work experience include: Social worker, Social Welfare Administration, Philippine Government; lecturer, University of the Philippines; and professor, Mapua Institute of Technology, Manila.

Married to Consul Mariano C. Landicho of the Philippine Consulate in Seattle, Washington, Mrs. Landicho is a mother of four sons and one daughter, all of whom were born in Paris, France, and graduates of the University of Washington. Her husband's diplomatic career has enriched her cultural background while the family lived in Hongkong, Paris and Madrid.

The Philippines:

(Continued from page 65)

1946 -- Independence for the Philippines came on July 4.

1965 -- President Ferdinand Marcos took office. He declared martial law in 1972, then lifted martial law in 1981. Marcos still is president.

(Editor's note: Philippine Independence was changed from July 4 to June 12 (1898), the day recognized by the Filipinos as their real independence when General Emilio Aguinaldo proclaimed in Kawit, Cavite, the first Philippine Republic after wresting control of government from the Spanish authorities in the Philippines at the conclusion of the Philippine-Spanish Revolution). ☐

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Where are the youth?

Where are the youth who will consecrate their golden hours, their illusions, and their enthusiasm to the welfare of their native land?

Where are the youth who will generously pour out their blood to wash away so much shame, so much crime, so much abomination?

Where are you, youth, who will embody in yourselves the vigor of life that has left our veins, the purity of ideas that has been contaminated in our minds, the fire of enthusiasm that has been quenched in our hearts?

**We await you, O youth!
Come, we await you!**

--Dr. Jose Rizal



The greening of the International District gardens was a result of self-help effort by various sectors of the district responding to the cultivate-your-garden call.

The revitalization of the International District

The early struggles of young Filipinos and other Asians proved to the community that the progressive stands in the sixties and seventies have paid off. The International District is alive and well."

By Bob Santos

The spirit of Jose Rizal has instilled a quiet buildup of leadership of Filipino American within the Asian American movement.

I, myself, became involved with a group of political newcomers in the late sixties who were involved in student issues, equal rights, affirmative action and other human rights problems.

Lois Fleming Hayasaka and A. Baretto Ogilvie were among the first organizers of the Asian Coalition for Equality (ACE). This led to the formation of Filipino Americans Concerned for Equality (FACE) whose membership was made up of Ricardo Farinas, Joan Kis, Rosalie Mendoza Ivanich and Marty Sibonga.

Young Filipinos were also at the helm of the Coalition Against Discrimination (CAD) or do you remember Andres "Sonny" Tangalin being among the

prominent defendants in a law suit filed by the local Elks Club? This was after CAD had organized 43 Washington organizations to fight fraternal organizations that banned non-whites.

Filipinos were among Asian Americans, Blacks, Chicanos and Native Americans who supported the Central Area Contractors and the United Construction Workshop Association when closing down the construction of the SeaTac Airport and Seattle Community College. Among those arrested at the two separate demonstrations were Dolores Sibonga, then a struggling law student and myself, the then vice-chairman of the Seattle Human Rights Commission.

These early involvement by our young community leaders set the tone for the present political awareness in the Asian American community. New programs were funded to alleviate problems of health, education and employment.

A large grant was funded by the Department of Health, Education and Welfare (HEW) to staff the Demonstration Project for Asian Americans (DPAA) which would research the plight of our people and to address the needs with a wide range of resources.

On the National Advisory Board were Peter Jamero and Pio de Cano from Seattle, Royal Morales from Los Angeles and Tony Ubalde from San Francisco. Among the first staffers hired was Dorothy Cordova who is still with DPAA as its director.

Around forever seemed to be the Filipino Youth Activities (FYA) and Fred Cordova as its co-founder and director. FYA is still very active with John Ragudos

at the helm. Frank Irigon was a student leader at the University of Washington, a co-founder of the Asian Family Affair community newspaper and now serves as editor.

During the early seventies Silme and Nemesio Domingo, Jr. organized the Alaska Cannery Workers Association (ACWA), which won a class action law suit against the sea food industry for discrimination in the Alaska canneries in housing and job opportunities. Gene Viernes, also a member of ACWA, along with Silme, David Della, Glen Suson and Lynn Domingo, were part of the reform slate of candidates elected to change past practices of union officials who received bribes and other gratuities for jobs and other favors. Silme and Gene were killed

June 1, 1980, working in the local 37 offices while pursuing the direction of the reform movement to guarantee job security for our elderly Alaskeros of the International District and equal rights for all workers. Gangster elements have since been convicted of the murders with the possibility of more convictions soon.

When the King County domed stadium was planned for the area, there was grave concern for the future of the I.D.'s low-income residents. Sabino Cabildo worried about displacement, Peter and Norris Bacho were worried about the I.D. becoming a tourist attraction or parking lot for stadium goers. Rev. Manuel Ocana, Sam Figueras, Sister Heidi Parreno and Al Masigat, among others, were concerned about the health and welfare of the elderly Filipinos and helped start the International Drop-In Center. Always there was help from the young people.


All these persons mentioned were at one time or another dedicated to the preservation and development of the International District where most of the single male pioneers of our community settled and are still residents.

The International District—the home of Chinese, Japanese, and Filipino immigrants of the late 1800's and early 1900—has been and still is the Asian cultural center of the Pacific Northwest. But to us, it still is the home of the elderly **manongs**, always the faithful tenants of the I.D. hotels, always paying their rent on time and shop in the stores and eat in the restaurants. In fact, many of the shopkeepers and hotel owners in the district paid off their mortgages with the income of the Filipino pioneers.

In the late sixties, Inter*Im was formed and in 1972, I was hired to direct an almost impossible task of coordinating the



The public outcry resulting from the murders of Alaska cannery union reformists Silme Domingo and Gene Viernes pointed to the organized Alaska Cannery Workers Association's dangerous but vital reform movement to guarantee job security for our elderly Alaskeros of the International District and equal rights for all workers. Photo courtesy of Cindy Domingo.



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Robert Santos and an unidentified volunteer survey the result of a garden-planting and weeding weekend project.

development of activities among the three major Asian ethnic groups--Chinese, Japanese and Filipinos--plus the I.D.'s business community, property owners and young activists.

In the early 1970s, conditions in the district were at an all-time low. Housing had deteriorated and hotels were closing. The out-migration and displacement of residents left only the poor and elderly behind with literally no social services, primary health care facilities, legal assistance, nutritional programs, or counselling assistance. Concurrently, commercial development became stagnated and the number of empty storefronts and vacancies grew. Investors lacked confidence and expressed reluctance to put their money into the area. These problems resulted in neighborhood blight, loss of community pride and a deterioration of the ethnic significance of the area.

The future looked bleak for the International District. A newspaper article entitled "The Asian District: A Legacy of Lethargy and Neglect" (ARGUS, Vol. 82, No. 49, Dec. 1975) summarized the barriers to revitalization, as follows:

"--Local investors did not want to improve their property; there was a need for additional parking if commercial development was to be successful; Chinese investment and fraternal organizations would not let 'outsiders' into the core area; there was a likelihood of continued residential decline because 'prospects for housing do not appear promising without large infusion of federal dollars; and the city had a preference for the Pioneer Square and Pike Place Market areas as the focal points for its revitalization efforts."

It was during this depressed period that **Inter*Im** began its long range efforts to revitalize the I.D. and restore the vitality the neighborhood enjoyed during the first half of the 20th century.

In the 1969-1972 period, **Inter*Im** focused on housing issues, parking problems and street improvements, obtained funding from the Model Cities program and engaged in concerted advocacy with local and federal agencies. As a result of this advocacy, the Housing Urban Development committed funding for 394 housing units for low-income persons in the I.D.

Inter*Im also obtained an air rights lease for space under the I-5 Freeway, and set up and managed a parking lot. The lot,

on the periphery of the I.D. core area relieved traffic congestion in the area. Our lobbying for street improvement finally bore fruit in 1977 when a major, city-funded street improvement initiative was launched.

In 1972 and 1973, **Inter*Im** conducted three studies which dictated our direction for several years. First, we conducted an extensive survey of neighborhood residents to evaluate their living conditions and critical needs. Secondly, we surveyed all available services for I.D. residents, and compared these to the needs expressed by residents. Finally, we surveyed I.D. businesses to determine the requirements for economic revitalization in the I.D. From this extensive gathering of neighborhood input, the following goals were identified:

1. Develop 1,000 housing units of decent, safe and sanitary housing for low income residents.
2. Establish a bilingual and bicultural Health Center to serve the residents.
3. Fund a community center to house social and health services and to provide the community with meeting spaces and a focus for I.D. activities.
4. Organize a bilingual and bicultural Child Care Center for garment workers and low income residents and workers in the I.D.
5. Organize the residents of the I.D. to give them an effective voice in the events affecting the district; and
6. Provide poor persons with food sources to alleviate hunger and reduce the cost of food purchases.

It was a mass protest against construction of the County's dome stadium, led by **Inter*Im** in 1972-1975.



Bob Santos with Mayor Charles Royer during the inauguration of the International Gardens.

that created the political power and unity which allowed the I.D. to truly embark on the path of revitalization. Although the "Kingdome" was built, the city and county were forced to recognize and respond to the housing and human service needs we had documented in our earlier studies.

We contested the H.U.D.'s initial allocation of 24 housing units for the I.D. with demonstrations, sit-ins, and long negotiations. As a result, 200 low-income housing units were allocated. We then worked with two developers, assisting them in site selection, negotiations with the city to overcome density and bulk requirements, and the development of minority hiring policies for construction.



International District's senior citizen activists (Al Masigat, center; 'Mang Tony,' right) have a vantage-point view of the volunteer gardeners. At background is a part of a newly-constructed apartment housing some of our low-income residents.

Upon the completion of construction, we provided the initial tenants from the extensive waiting list we had developed. We continue to work with the owners to resolve tenant problems and to assure that the elderly residents are treated in a fair and equitable fashion.

Health was one of our highest priorities because our surveys revealed that no bilingual primary care providers or health outreach persons existed to serve elderly, non-English speaking Asians. As part of our "Stadium Protest" effort, we secured county and state funds to start the project. We obtained CETA funds to hire a clinic director and with much volunteer support, opened a storefront clinic, the "International District Community Health Center." **Inter*Im** was the umbrella agency for this funding web and administered the project in cooperation with the Demonstration Project for Asian Americans and the Nursing Demonstration Project. As a result, a unique clinic was created combining health services, intensive outreach, and a health education

program with a bilingual capability in more than 12 languages. After the start-up period, we established an independent board for the clinic and had it incorporated—as a separate entity. We continue to provide supportive services to the clinic, including the writing of their successful proposal for DHEW Urban Health Initiative Funds.

Up to the Stadium Protest period, the local Division on Aging contended that its Japanese Nutrition Program met the needs of all of the I.D.'s Pac-Asian population. **Inter*Im** forcefully insisted that this was not the case and won funding for a Chinese Nutrition Program in the I.D. **Inter*Im** provided the staff for this program during

its first year, and continues to provide consulting assistance to what is now an independent, much-utilized resource for I.D. residents. **Inter*Im**'s early protests also paved the way for the establishment of a Filipino lunch program run by other concerned Asians.

One of the most significant achievements of the Stadium Protest was the creation of the Seattle Chinatown/International District Preservation and Development Authority to respond to our demands for community center and for more housing. The SCIDPDA received a commitment of revenue sharing funds to develop a community center, which is now operating in the Bush/Asia Center. Even more importantly, the SCIDPDA is vested with the power of a municipal development authority and can issue tax exempt bonds and engage in tax-exempt borrowing from banks. In this time of tight money, the SCIDPDA's ability to do tax exempt borrowing is critical for low-interest financing for housing rehabilitation.

An **Inter*Im** Task Force wrote the initial charter for the SCIDPDA and successfully lobbied for its passage by the City Council. **Inter*Im** staffed the SCIDPDA during its start-up period and now serves on its board. In that capacity, **Inter*Im** organizes residents to assure that the SCIDPDA continues to respond to the residential and commercial needs of the I.D. residents.

Another direct response by the city to the negative impact of the domed stadium on the I.D. was the creation of the International District Special Review District. The ordinance creating the IDSRD designates the I.D. as a neighborhood planning area appropriate for focused support. The IDSRD reviews land use and designs standards in the I.D. with the following purposes:

--Ameliorate adverse impacts of the domed stadium; protect the I.D. from the proliferation of vehicular traffic; re-establish the I.D. as a stable, residential neighborhood; and promote and perpetuate the cultural, economic, and historical features of the I.D.'s Asian heritage.

The other major concession of the city after the stadium protests was the creation of the position of "International District Manager" within the city bureaucracy. The role of this position is to act as an in-house advocate for I.D. projects to facilitate appropriate city responses to I.D. needs.

In trying to accomplish our goals we in the I.D. have completed over 60% of our original 1,000 unit housing goal. We have health care, nutrition programs, but most important, we have stabilized our community so that our elderly Filipinos, Chinese and Japanese residents no longer worry about the threat of displacement.

The early struggles of young Filipinos and other Asian Americans have proven to the general community that the demonstrations, rallies and progressive stands that we took in the sixties and seventies have paid off. **THE INTERNATIONAL DISTRICT IS ALIVE AND WELL.** ☐

ABOUT THE AUTHOR:

Robert Santos, the son of the late Virginia and Sammy Santos, was born and raised in Seattle where he attended O'Dea High School. After serving in the Marines, he worked for Boeing, The Knights of Columbus, Herr Lumber and was the second executive director of CARITAS. The International District Improvement Association (Inter*Im) hired Bob in October of 1972 as executive director where he still serves in the same position.



Job applicants by the hundreds attending separate job fairs sponsored by either the Filipino Community of Seattle or the Filipino Youth Activities, and persistent follow-ups for jobs by attendees indicate the need for job counselling and direction, and an overall employment help for an increasing number of Filipinos and other Asian jobseekers.

"avoid making generalizations about 'all' Asian Americans."

The other myths discussed included:

--"Asian and Pacific Americans are not discriminated against in employment. They hold good jobs and are found in all sectors of industry;" and

--"Asians and Pacific Americans do well because they go to college. Because of this, their income exceeds even that of white Americans."

These myths were met head on with an unmistakable conclusion as explained in this manner:

"The stereotype of success focuses on those Asian Americans who are doing well, but it ignores the large number who are not. The percentage of college graduates, for instance, is high among many groups of Asian Americans. On the other hand, the proportion of adults with fewer than 5 years of schooling is also high when compared with majority Americans. Although many Asian Americans are in high-paying occupations, a disproportionately large number are also in low-paying jobs.

Why is this?

Statistics prove that as late as 1970, and percentages on the subject have not changed dramatically or that much after that date, only 15% of Filipino American males have had college education as opposed to the good showing of the Japanese at 19% and the Chinese at a high 25%.

It's a fact that whenever Filipino Americans reach employable age (about age 15 up), majority of them end up earning a living and continuing their occupation rather than pursuing their goals in school. Does this indicate that Filipinos have no ambition for educational excellence or that they lack interest or drive to "succeed in life?" Not true. It is not because they don't have the desire to pursue higher educational attainment but because they are forced to find a job and have to maintain that occupation to survive. It's sad but true that for most Pinoy (especially the family man) the 'basic needs' is the order of the day, Filipinos almost always have to think food in the scheme of things most of the time to start with, inflation time or not.

As a result of this lack of opportunity, most particularly education in this case, their chances to get more responsible and better-paying jobs become difficult. Consequently, their job-rate record on employment usually shows a consistent downtrend or graphline hugging the bottom of the chart.

The following report indicates the

A discussion on Asian employment:

How low can 'poor cousin' Pinoy go?

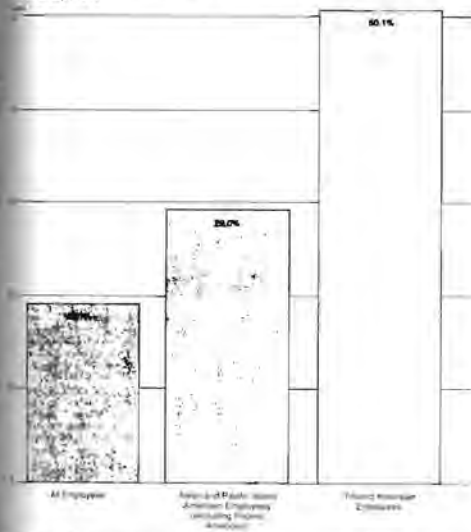
By Ricardo L. Farinas, Sr.

Is the widely-held belief that Asian Americans are a successful minority true? How about other stereotypes?

The Civil Rights Issues of Asian and Pacific Americans discussed these "Myths and Realities" as early as May 1979 and Dr. Cabezas, then director of human services research at Asian American Service Institute for Assistance to Neighborhoods, Inc., exploded such myths as in fact false and without basis as did others before him. So also is the following:

--"An indication of the socioeconomic success of Asian and Pacific Americans is that many of them are in business for themselves, and in this, they are successful."

The United States Commission on Civil Rights dwelt on this subject in its study in September 1980, "Success of Asian Americans: Fact or Fiction?" In blasting this myth, the U.S. Commission on Civil Rights declared that "the idea that all Asian Americans have achieved a high level of economic well-being ignores vast differences among groups within the Asian communities," and cautioned the public to



The Bureau of Census report.

Filipinos' low rate in the professional and technical positions:

Japanese male, 24%—female, 15.9%; Chinese male, 28.9%—female, 19.4%; Filipino male, 18.1%—female, 31.8%.

At first glance, the Filipinos' record doesn't look that bad; in fact, one would be impressed at this "high percentage." But a closer scrutiny will reveal the fact that most of those in this job category are in the clerical or support-type positions.

"Moreover, many of the Asian Americans in professional and technical positions are recent immigrants. The large numbers in this occupational category at least partially reflect American immigration policy, not solely the upward mobility of second- and third-generation citizens. On the contrary, there appears to be considerable underemployment among Asian Americans; a good education has not consistently led either to a high-paying job or to an income equal to that of comparably educated majority Americans.

"Finally, even those Asian Americans who are doing well in their occupation, and who have high levels of education, are worse off than similar majority Americans. Asian Americans still do not earn incomes that are equal to the incomes of majority Americans who have the same education and live in the same SMSAs (Standard Metropolitan Statistical Areas).

FILIPINOS: ASIANS' POOREST COUSINS?

It has been a source of pride somewhat to some Asians that the majority society has at least a "good image" stereotype of us—"Asian Americans are a successful minority." Filipinos get to be lumped in this category and, although such stereotyping sometimes boosts our sagging egos, other not-so-hot and sometimes considered "funny" stereotypes slapped on us including "Asians all look alike anyways"

always bring us back to earth. That reality is that Filipinos are still, despite countless struggles to break out of the economic ghettos all these years, in the tailend of the so-called social and financial ladder of success in comparison with other Asian groups.

It has been my observation and also of others that a factor which contributes to the impediment of Filipino gains in employment is the Filipinos' lack of opportunity to pursue education or training for responsible jobs due to lack of financial means to reach their potential. Compared with our own ethnic group, Filipinos have in fact the least gain in terms of employment opportunity in the United States most specifically in the Pacific Northwest.

The graph in the managers-administrators job category is unmistakably clear. The statistics here indicates there cannot be any room for misinterpretation: The Chinese leads the way with the Japanese not far behind. The Filipinos here are, again, at the lowest

worker, hospital aide, seamstress, custodial work and the like. The statistics shows the Filipino male here is "king."

Asians' socioeconomic success in business — is this true for Filipinos? Maybe so for other Asian brothers and sisters, but obviously this is not true for Filipinos as the following yearly income record shows:

Mean annual income for Japanese male in the '70s, \$8,183—female, \$3,819; Chinese male, \$6,877—female, \$3,512; Filipino male, \$5,710—female, \$4,019. While the figures in the '80s show a dramatic upward trend, the fact is that the record is based on the total income of the family and other factors including the exclusion of the total number of hours worked.

Finally, an example where our Filipino brethren are situated (or stuck?) in the employment arena and where most of us excel (or are languishing?) is in the job archives as far back as 1976 of the State of California, a site where most Filipinos live and "prosper." We are big in California, they say, and many honestly believe we



Job applicants needing help flocking job fairs such as this add to statistics disproving a myth that "well-educated Asians and Pacific Americans have no financial problems since their income exceeds even that of white Americans."

wrung of the proverbial ladder. Japanese male, 11.7%—female, 3.8%; Chinese male, 11.4%—female, 3.8; Filipino male, 3.1%—female, 1.7%.

The only way to show a high percentage graph for Filipinos in any category is to view the % rate and the type of job from the bottom up. This means showing the Filipino employment situation starting from the lowest-paying, least-responsible job category, as follows:

Filipino male, 39.9%—female, 21.7%; Japanese male, 20.8%—female, 23.7%; Chinese male, 28%—female, 16.1%. This job category includes such menial tasks as dishwasher, bus boy, or restaurant

have political clout there, so we choose California the ideal subject (sorry, Pinoys of Washington) portraying a situation common to most Filipinos in the United States:

Clerical positions in the California Civil Service for all Asians **excluding** Filipinos—a negligible 29%. Clerical positions for Filipinos—a whopping 50.1%—topping every other Asian group.

In this discussion, the statistics used are not as comprehensive as we would like it to be, but for brevity's sake, most related statistics are not used. Most of the information discussed here are actually "old hat" to most Pinoys, other ethnic

(Continued on page 88)



Job counseling and referrals are taken up in job fairs such as this one at the FYA. A steady job resource is the Employment Opportunity Center in Seattle and Bellevue.



Tom Shepherd, a former shipyard personnel manager, receives an award from Clyde Armstrong of EOC.

A question of survival:

Where do Filipinos stand in today's job market?

By Roy S. Armas

Struggling for survival is typical among many unemployed Filipinos nowadays. It becomes even harder if you are the sole bread winner in the family and your financial resource is exhausted.

Take a Filipino immigrant, an F.O.B.* let's say, very eager to meet his destiny in America. Searching for employment for months, perhaps a year, he faces a dilemma he has never encountered before nor imagined in his whole life.

To the average majority American, this situation is "no big deal." It may look a little bleak but certainly not "life and death," wondering why the hulabaloo. But to the average minority familiar with this experience, the situation is quite real, and scary. The mentioned person is uprooted from the only way of life he has ever known and, although he "knows what he's getting into," or though he knew, he is usually unprepared to cope with the reality of a very different version of the "American Dream" he grew up with as a child. He needs to decide on a lot of things American. He needs to understand many

*"Fresh off the boat"

things indeed. Obviously, he needs help.

Usually the decision boils down to this choice: Whether he and his family will have to stay put and take his chances at finding employment along with millions of other American jobseekers, or return to the Philippines and hope to get back his old job. This, however, becomes a great risk knowing how difficult it is to find an ideal job commensurate with his qualifications back home, and previous jobs almost always wait for no one, even a "Balikbayan."

Whatever course he takes, the fact is that a whole lot of time, money, investment and sacrifice have already gone down the drain. "All things being equal,"—and this does not apply here because of the unequal circumstances—does he have a chance to compete for a job, any job, given today's tight job market?

Job-hunting: welcome to the club and good luck!

Jobs are more competitive these days compared to a few years back. With all the layoffs and budget cutbacks all over the country, the number of job applicants doubled, if not tripled, in the last year. Filipino applicants will experience greater

frustrations if they are not given proper job counselling, guidance and direction.

There are several social agencies that offer assistance to job hunters. To mention a few:

Employment Opportunity Center, Washington State Employment Security Department, Center for Career Alternatives, Filipino Youth Activities, Inc., Operation Improvement Foundation, Asian Counselling and Referral Service, YMCA, YWCA, Seattle Urban League, Seattle Opportunity Industrialization Center, and many others.

Every job applicant, new to the area or a long-time resident, should grab the opportunity and utilize the services of these agencies, most of which willingly accept the role of counselor-adviser and even job developer if asked. Most Filipino applicants who are usually highly-skilled in many areas including a good combination of education and experience loses out to a less qualified person but who knows how to make a first impression which is often the deciding factor of whether one gets the job or not. The Pinoy applicant with all his or her strong points but without the benefit of orientation usually ends up second fiddle if not third string.

Most Filipinos make it to this stage of the hiring process. But due to the lack of proper guidance which leads to the Filipino aspirant's inability to emphasize his or her strong points or skills, he or she is not offered the position.

With today's tight job market, many Pinoys compete with applicants that have the same level of qualifications and education. The reason for the Filipinos' not landing a job is not "communications problems" at all. It is rather how the applicant presents himself or herself before an interview.

There are several workshop seminars, and even classes designed



Job fairs, workshops and courses on employment such as the above become vital tools for employment that many Filipino jobseekers fail to take advantage of; right, Ernie Umali of FYA



and Dora Tamayo of the State Employment Security Dept. counsel job applicants during a workshop.

assist people in a job interview situation. One needs to exert some effort and invest some time in attending one of these seminars to learn total interview techniques, very valuable tools that make or break your chances of being hired. These workshops even offer "on-the-job" classes and how to advance to more responsible and better-paying positions. Some Filipinos do not take advantage of these free-of-charge types of services.

To most job seekers, the priority is to find a job immediately. After a few weeks of job searching, the new Pinoy immigrant particularly will take almost any kind of job that will serve as a source of income. He or she ends up doing a job that is either menial or completely out of line with the candidate's profession and interest.

Unfortunately in most cases, it becomes a matter of necessity than choice. The sad thing is that he or she end up doing the same dead-end job longer than expected, and instead of building more solid qualifications to remain competitive within his or her field, he or she loses interest, gets frustrated as he or she stagnates in this job and become less competitive. Most employers tend to look at the most recent work experience as the desirable qualifications. This stereotype attitude often leads to prejudice in the hiring decision. More often than not, the Pinoys become victims.

The initiative in getting the right job should come first from the applicant. Preparing for job search requires planning and strategy, much like preparing for a school exam or a civil service test. The key: Do your homework.

The question that one needs to ask of the jobseeker before trying for another

interview is: How well prepared am I that my prospective employer will be convinced I am the most qualified, intelligent, self-confident, reliable, resourceful, dignified, engaging, energetic, exciting, dependable, and honest person that will make my employer give me an offer that is very hard to refuse. ☐

ABOUT THE AUTHOR:

Roy Armas is representative and affirmative action recruiter for the

University of Washington. He was immigrant specialist and job counselor of the Filipino Youth Activities and office supervisor of the Harborview Medical Center. He is currently member of the advisory committee of the U.W. Asian American Studies and member of the Asian American Caucus at U.W. He is a recipient of an award from the American Society of Training & Development for a research in the training of employees in both private and public sector.

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By Geronimo Romero

In what some of his friends called a bold act either by a crazy Filipino or a courageous foreigner pitting himself against the world's biggest stockbrokers, a Seattle Pinoy made history sometime ago.

He not only won a racial discrimination lawsuit in a federal court, but also became the first Filipino stockbroker in Washington State as well.

The ordeal was an agonizingly long one for Tancredo R. Verzosa, who filed the suit, enduring years of economic hardship and tormenting self-doubt as a Filipino in America.

For five years he suffered daily working for Merrill Lynch, the brokers, to keep his complaint alive and strengthen his case. As an employee who "rocked the boat," there was unspoken resentment among his fellow employees.

When he first talked to Ricardo Farinas at the Seattle Equal Employment Opportunity Commission in September 1973, he did not realize the extent the case would take. Verzosa must have thought a resolution of his complaint would be over in six months.

Verzosa had been employed for 17 years at Merrill Lynch before he went to court. He had gained abundant experience and had completed a New York stock exchange course in operations. Newly-hired white employees were sent to the training center in New York while he remained unrecognized for steadfast devotion to the job. Like any loyal worker, he believed he was entitled to a promotion to a higher-paying position as part of his job.

Death spurs decision

His only brother died in San Francisco in 1973. That sent him to help his family manage the funeral. While filing claims for his sister-in-law, he examined his future.

"For two weeks, I asked myself why am I still doing the same thing every day without any hope of change," he recalled of his trip to the Bay area. "I guess my brother's death precipitated my long journey to get credit for what I've worked for."

The Civil Rights Act of 1964 signed by President Lyndon Johnson had been much in the public's mind in the 1970s. There was now the massive protection of the federal government for the minorities. Retaliation and harassment by employers became illegal.



Tancredo Verzosa

Fighting the Merrill Lynch odds:

This Pinoy is bullish

Manila to San Francisco: a backdrop

The man who took on the giant broker hails from Limay, Bataan and immigrated to the U.S. in 1945. He sailed from Manila Bay aboard a U.S. Merchant Marine Liberty ship as a galley boy. He had gone to New Guinea for war supplies and delivered them to Yokohama, Japan.

"My father sent my brother and me to America to get an education. He was a University professor who was sent on a scholarship to the U.S. by the first Filipino chief justice of the Philippine Supreme Court. "My dad was the first Filipino to receive a degree from the Fordham School of Law in New York," Verzosa explained about his immigration.

After two months of shore leave in San Francisco, he enlisted in the U.S. Army. He had served as a paratrooper in the Army's 82nd Airborne Division.

He received his high school diploma in San Francisco under the G.I. Bill of Rights. He also attended the University of Washington in 1949-50.

After a U.S. Civil Service stint in Seattle, he moved to San Francisco in 1956 to study at the University of San Francisco evening school. He worked for Merrill Lynch in the meantime. He came back to Seattle in 1958, working uninterruptedly for Merrill Lynch.

"When you know you are giving the best of yourself to your employer, you expect a certain amount of reward. ML has a policy — a published policy of non-discrimination, which I relied on."

Despite repeated requests for advancement starting in 1969, which were ignored, he did not let up his quest for promotion in his talks with the office manager and his operations manager.

When the federal complaint was delivered in January 1974 to Robert Sheeran, the office manager, Verzosa was called to his office. Not expecting a federal notice on his desk, Sheeran made a blunder and told Verzosa, "You should look for another job elsewhere." These words were later used in the trial. It was considered a

form of retaliation. "I remember looking at him straight in the eye." From that time on, another person had always been present to witness the conversation between the manager and Verzosa.

Before this meeting with Sheeran, Martin Sibonga, husband of Dolores, the Seattle City Council member, had written Merrill Lynch's chairman of the board, Donald Regan, citing my lack of advancement. (Regan is now Treasury Secretary in President Reagan's cabinet--Ed.) Sibonga wrote on a letterhead of the University of Washington Filipino Alumni Association, of which he was vice-president at that time. "The operations manager called me about this letter, but offered no satisfactory plan to improve my position," Verzosa said pointing out the outside intervention in his behalf.

"Merrill Lynch may be resistant at first to respond to the Civil Rights movement because of belief in its commanding position in the industry," Verzosa recalled in his analysis of the situation. "At no time did I malign Merrill Lynch in other respects. It is a trailblazer in product development and operations research and procedures. A lot of brokers copy and emulate this innovative investment banker." It was its policy

toward minorities and women that rankled him.

An attorney to see his case in court was recommended in an accidental meeting with a neighbor. Verzosa had first talked to an attorney, now a Seattle municipal judge, who in consultation told him that "discrimination is a relative matter." With that statement he lost no time to get to the door. He did not envision a hairsplitting lecture when he visited the man.

The neighbor told him his wife knew an attorney who specializes in civil rights, but he was booked heavily and can't take another client. Lucky for Verzosa, he referred him to Christopher Young.

Coming from a victorious class action suit in behalf of thousands of Safeco Insurance women workers, Ms. Young had made a name for herself and her law firm in this federal case. "I gave her a list of allegations, names, dates and events, and from there she took my case. I consulted her for the first time on a Good Friday because the stock market observed that holy day. That augured a propitious beginning."

All the while, Verzosa had to delay his mortgage payment up to a month as he was

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sole provider to his family during this time. "Washington Mutual was kind enough to set up a modified payment plan. I paid penalties for late payments and to this day that appear in my credit bureau record."



Shirley & Credo Verzosa

Desperate for extra income, Verzosa approached Sheeran for work that he can earn some money. He was offered a job washing windows of his house in Broadmoor at \$2 per hour. Verzosa declined the job.

The trial without a jury at the Federal Courthouse on Fifth Avenue was conducted by Magistrate John A. Weinberg and lasted one week. "I was confident of winning because I felt without question that the facts were strongly in my favor. Also, I trusted my attorney's professional ability without a doubt. But in mid-trial, she confided to me that the Magistrate was leaning toward Merrill Lynch." Then on the fifth day came the hour-long recitation of facts and conclusion rendering a judgement for Verzosa. It was an award of two years back pay and the right to become a stockbroker.

Merrill Lynch argued that Verzosa did not file his EEOC complaint within the 188-day period from the last discrimination incident allowed by the Civil Rights Act. But that did not hold water in court. Also to portray him as a less than desirable employee, ML characterized Verzosa in not being able to get along with other employees.

The final settlement came one month short of five years from filing the complaint. "Those were five suspenseful years, because Merrill Lynch appealed the verdict." But the longer it took the more interest is compounded on the cash settlement, which amounted to more than \$25,000. ML paid his attorney's cost, as

required by the 1964 Act. His only expense was \$20 for court filing fee.

Verzosa took his stockbroker's license examination in New York after the trial. He then became an account executive at Merrill Lynch's Seattle office. A few months after going to Manila with his wife Shirley, he resigned from the firm. "I knew my days were numbered at ML when I sued," reckoning the time which had elapsed in the classic David-Goliath match.

When asked what he would advise to racially-discriminated workers, he admonished, "Be sure the facts are strong to stand in court, and have a lot of patience and courage."

"There were seven former Merrill Lynch employees who testified in my behalf. That was a profound experience in brotherhood in pursuit of justice. Those friends tilted the weight of evidence for me," the victorious Pinoy said expressing his gratitude to his court witnesses.

Verzosa now works for another brokerage firm in Seattle.

A discussion on Filipino and other Asian employment...

(Continued from page 83)

groups and a few concerned people. The majority Americans, however, may find this interesting. The attempt has not been made to compare Asian Americans, Filipinos and/or other minority groups with majority Americans because it is conceded that ethnic minority groups are, to start with, at the bottom of the totem pole.

Based, therefore, on the information mentioned and pertinent subjects discussed, we can say that Filipinos still have a long, long way to go. ☐

ABOUT THE AUTHOR:

Ricardo Lagmay Farinas, Sr. is a law

enforcement officer of the Equal Employment Opportunity Commission (EEOC), Region 10. The main purpose of EEOC is to eliminate discrimination in employment in this country based on race, color, religion, sex, national origin, age and physical handicap. Mr. Farinas is one of 3,500 investigators for this federal agency. Mr. Farinas, the first Filipino we know of to be hired by EEOC, remarked in an interview that despite his educational attainment and various credible and bona fide voluntary individual and organizational services, he himself encountered extreme difficulty getting employed, like many of his Filipino colleagues.

Mr. Farinas has a teaching degree in Business Administration and a B.S. degree in Political Science from the University of Washington. He considers "being an investigator for the federal government ...a crowning success of my career" and exerting all his efforts to make the salmon canning industry entrepreneurs realize that



R. Farinas, Sr.

"Filipinos in their employ have been victims of total neglect and exploitation."

Are your rights violated?

Here's how EEOC enforces the law

With today's inroads against the civil rights movements and people's seemingly disinterest and somehow eroding "liberal attitude" toward the minority, it is surprising how quite a number of minority groups do not know what to do or to expect once equal employment and its adverse effect hit them.

If you believe you're "untouchable" and the fangs of discrimination are a toothless cobra of one's imagination, you're one of a kind, and may you be blessed for your positive attitude.

A rundown on how the U.S. Equal Employment Opportunity Commission enforces the law will at least brief you who are interested on where you stand when the going gets tough. Here are some salient points, thanks to the Commission's Office of Public Affairs who furnished a long time ago this information. The Commission uses a basic system of operation to identify and eliminate all forms of employment discrimination. The EEOC:

1st: RECEIVES A CHARGE alleging employment discrimination. A charge can be filed by an individual, by a group on behalf of an individual, or by any of the five EEOC commissioners.

2nd: INVESTIGATES the charge of discrimination to gather facts sufficient to determine precisely what kind of practices the employer or union is following. If the facts show probable cause to believe that discrimination exists, the EEOC --

3rd: CONCILIATES or attempts to persuade the employer to voluntarily eliminate that discrimination. (The EEOC will furnish extensive technical assistance to any employer or union to aid and further volunteer compliance with the law). If conciliation attempts fail, the EEOC --

4th: FILES SUIT in Federal Court based on charges filed with the EEOC by aggrieved persons or on a charge filed by an EEOC Commissioner. (In lieu of EEOC court action, aggrieved parties may initiate private civil action).

Court-ordered compliance with Title VII often results in large expenses to the employer, usually exceeding the cost of effective voluntary affirmative action. Widespread voluntary compliance is by far the most desirable method for eliminating job discrimination.

Consumer rights:

The law is on your side

Any one who believes he or she has been injured by unscrupulous business practices should contact the Legal Assistance Section, Consumer Protection Division, Office of the Attorney General of the State. The State attorney general may bring a suit against the offender.

Did you know Washington State has a law which protects the consumer from false or fraudulent business practices?

Conviction of consumer fraud can

result in a civil penalty of \$25,000 for each deceptive act. A person injured by these unfair business practices cannot only recover the actual damages, but also attorney fees and court costs. The court in its own discretion may triple the award for actual damages.

If you feel you are a victim of consumer fraud, act now. The law is on your side, so why not use it?



Filipinos in the EOC staff and board include, from left, Arlyne Sevilla Day, job developer; board member Nick Benigno; Edgardo Bigting, fiscal manager; Elsa Valle, program director; Larry Flores, EEO director; Nama Epistola, program director; Bob Flor, project coordinator; and board member D.V. Corsilles. Not in picture: board member Narcis Damo.



Part of a staff of 43 full-time employees that can communicate in 12 major languages and dialects of its Asian clientele.

Filipino Americans have played a significant role at this non-profit organization that has provided free employment service for the last 10 years from its offices in Seattle's Rainier Valley. F. Joe Misleng served as one of the three charter members on the original Articles of Incorporation in March 1972. Its volunteer board of directors have included: Gerald Laigo, Dorothy Cordova, Martin Sibonga, Lisa Mocerro, Virginia Rockelman, and Placida Abua Ochi. Currently, three longtime community activists serve on its 11 member Board: Nick Benigno, Dion Corsilles and Narcis Damo.

Larry R. Flores has served as executive director since July 1980. The agency has employed up to 43 full-time employees with staff that could communicate in the 12 major languages and dialects of its Asian clientele. Robert Krisologo served as executive director from November 1975 to May 1978. Other Pinoy staff include: Edgar Bigting, Arlyne Sevilla Day, Inanama Epistola, Robert Flor and Elsa Valle.

Specific programs delivered by the agency during this period of time are as follows:

1. **Project Pioneer/June 1975-June 1976**—Funded by Washington State Department of Employment Security, the State Department of Social and Health Services, the King County Employment Program and the Asia-America Episcopal Church. This was the first of the agency's special programs aimed at meeting the employment needs of Indochinese refugees in King County. The project provided cultural and employment orientation, job referral and placement, and follow-up support services. A major component of the program was classroom training in ESL (English as a Second Language). Of the program's caseload of 343, forty-three (43%) (148) obtained placements and an additional 13% (44) enrolled in skills training. All clients received bilingual counseling and world of work orientation to aid their transition into the American work social environment.

2. **Asian Immigrant Program/October 1976-September 1978**—This project, funded by the Washington State Department of Employment Security, was aimed at enrolling and prospective enrollees of area vocational training programs, primarily those of Asian/Pacific ancestry with limited English language capabilities. The main objectives of the program were to reduce student drop-out rates from vocational training, minimize the impact of the language barrier as access to training, to actively increase Asian enrollment in area training programs, and to provide assistance in finding jobs to the target group. The program provides comprehensive prevocational services including information on area training programs and institutional world of work orientation and communication workshops; basic technical and regular English language training; continuing counseling for participants either enrolled in vocational training or seeking work; and job development, referral and placement services. Of the

EOC and its impact on the Asian community's employment picture

By Larry Flores

EOC is the largest private multilingual and multicultural employment service agency in the Pacific Northwest. Since its inception in 1971, this agency has provided comprehensive employment related services to residents in Seattle and King County primarily to those of Asian and Pacific ancestry.

Through 1973, the agency's programs were aimed at the area's "American-born" Asian groups. From 1974 onward, the scope of the agency's operations expanded to include Seattle and King County's growing Asian immigrant and refugee population, and the delivery of services took on its presently diverse multilingual and multicultural character.

participants in the program, 67% (183) were placed on jobs and an additional 15.5% (42) were enrolled in vocational programs.

3. Project Pathways/January 1977-September 1979--Funded by the Department of Health, Education and Welfare Fund for the Improvement of Post-Secondary Education, the program was aimed at Asian/Pacific youth and young adults to aid them in exploring viable career alternatives. This project was and still is unique in that it was the only career center in the region geared specifically toward Asian/Pacific Americans. The primary activity of the project was to serve as an information and referral service for individuals desiring to enroll in vocational training programs available in the Seattle-King County area. Its aims were to provide career counseling and referral to appropriate programs, to increase Asian/Pacific awareness of vocational opportunities available, and to increase Asian/Pacific representation in the skilled trades. 699 youth and young adults were served by the program over a 20-month period.

Asian Immigrant Program--aims at enrollees of area vocational training programs primarily those of Asian-Pacific ancestry with limited English language capabilities. Main objectives--Reduce student drop-out rates from vocational training, minimize the impact of language barrier as access to training, actively increase Asian enrollment in area training programs; and provide assistance in finding jobs to target group.

4. ESL/OJT Project/September 1978-August 1979--This program provided specialized employment services for Indochinese refugees who, although they possessed some job skill and English language capabilities, lacked sufficient familiarity with the American work environment to obtain employment with advancement potential. The project provided bilingual counseling, world of work orientation, group workshops on job search techniques, and referral and placement services. The project exceeded its contractual goal of 45 placements by 44% finding employment for 65 participants in all. In addition, the project placed an additional 13 participants in area vocational training programs.

5. The Youth Project-Employment/Education Program/November 1979-September 1980--Aimed at Asian/Pacific and other minority youth ages 18-21, the program conducted outreach and recruitment of youth programs and institutions for participants to

choose from. In addition, the project offered individual counseling for youth, assistance in obtaining financial aid for education referral and placement for training and placement for part-time and full-time employment. Of the 69 enrollees in the program, 27 were placed in vocational training programs.

At present, EOC offers its services in three programs. The Indochinese Employment Project provides employment orientation counseling and placement with bilingual assistance in Vietnamese, Cambodian, Laotian, Lao Hmong and Cantonese. In 1982, the project served over 4,000 individuals and placed 879. EOC's Basic Services Unit conducts employment services for Asian immigrants and Asian Americans in Mandarin, Cantonese, Tagalog and other Filipino dialects, Korean, Samoan and English. Over 1,200 individuals were assisted in 1982 with 416 placed in jobs.

In 1980, the Employment Opportunities Center provided employment and training for a range of area educational and vocational training programs. Using a specially developed

meaningful and socially constructive way to the larger community of which they are a part.

EOC's 1983 goals are:

1. Assist Asians and other minority groups in Seattle and King County to maximize their employment opportunities.

2. Provide area residents with increased and simplified access to a broad range of employment-related services.

3. Integrate manpower services delivered by local, state and federal agencies.

4. Coordinate and maintain a network of services supportive to the employment and economic needs of the Asian community.

5. Provide technical assistance in economic development in order to expand the economic base of the Asian community.

6. Work with area social service agencies and community groups to promote increased coordination of existing services and to develop new services for the Asian community.

Thus far for 1983, the agency's numerical objectives are to place approximately 1,200 individuals in fulltime jobs, at least 80% of whom will be low-income and of Asian/Pacific ancestry, to counsel 5,000 individuals, and to develop 5,000 jobs.

In terms of EOC's impact on Seattle and King County, their programs have made a significant contribution to both community economic development and neighborhood stability. In 1982 alone, real earnings generated by EOC placements totaled nearly 9.5 million dollars.

slide show and workshop presentation, the project provided a survey of area training services to over 4,000 men and women, including significant numbers of youth, minorities and the economically disadvantaged. In order to meet the career needs of their clients, EOC job developers located more than 4,500 employment openings during the same 12 month period. Over 1,300 individuals were placed on jobs in 1982 primarily in the private sector with one in four obtaining placement in either professional or technical fields. In addition, EOC assisted the vast majority of its clients to increase their employability by means of services such as employment counselling, job search workshops, and referrals to English language and vocational training programs.

The overall purposes of the agency are to confront Asian stereotypes, promote a better understanding of Asian minorities in King County, and assist Asian minority groups to realize their full potential in and contribute to a

ABOUT THE AUTHOR:

Larry Flores, 36, is executive director of the Employment Opportunity Center, a non-profit agency that offers free employment services specializing in the Asian and Pacific American community. EOC has offices in Rainier Valley, the International District and Bellevue.

Mr. Flores worked in student services for the University of Washington in the Educational Opportunity Program from 1972 to 1979. He served as a counselor, staff assistant, and director of the Asian Student Division. He was also employed by the Filipino Youth Activities for two years. He received his bachelor of arts in Far East History in 1968 and a master of education in Higher Education in 1975 from the University of Washington.



To keep pace with new trends in all aspects of Employment Opportunities Center operations, the



EOC staff holds seminars and invites guests with expertise in their chosen field.



Cambodians meet in a Buddhist temple; top: Vietnamese elderly in an orientation meeting; Cambodian couple in rapt attention.

Service to the aged:

Self-help programs for Pacific Asian elders

By Evelyn Hernandez-Priestley

The Pacific Island and Asian population in Seattle and King County is the fastest growing ethnic population, increasing from 44,000 in 1970 to 131,600 in 1982. The elders over the age of 60 number approximately 13,022, 10 percent of the total population.

The major groups include the Cambodian, Chinese, Filipino, Japanese, Korean, Laotian, Samoan and Vietnamese. There are well over a dozen languages and dialects. Each community has its own distinctive customs, languages, values and traditions.

There are several factors which attribute to the growing numbers. The most significant reason for the rapid increase has been the steady immigration of peoples from the Philippines, Taiwan, Korea, Hong Kong and Samoa. There has also been heavy primary and secondary migration by the Indochinese refugees. Of the 32,000 refugees that settled in Washington State, 18,000 are residing in Seattle and King County.

Within this overall growth, there has also been a very significant increase in the elderly population. The second generation Pacific Asian immigrants are now entering their 60s. Likewise, parents of newly-arrived immigrants have followed their

children. The parents have often been unable to adjust to the acquired lifestyles of their children. These elders have become economic liabilities to their children and are also facing problems of deteriorating health, social isolation, financial needs and other aging concerns.

Barriers affecting service programs for aged

Pacific Asian elders have been historically underserved by the aging service network. Several barriers exist which prevent the delivery of services to Pacific Asian elders. One factor is the lack of culturally-appropriate programs in the existing network of services. Food served at nutrition sites is often "unsuitable" for the minority participants. Most nutrition sites do not serve rice which is the staple food for Asians or taro and boiled green bananas, the basic diet of Pacific Islanders.

We also find that the way programs are provided may be in conflict with the style to which the Pacific Asians are accustomed. For instance, in the Pacific Asian culture, it is appropriate for elders to be waited on by their children. This is contrary to the philosophy of the existing senior programs which stress independence.

Program priorities are also different. The refugee population is primarily

interested in acquiring coping mechanisms such as learning to speak English and being able to market their cultural skills in order to generate some additional income for the family.

Language, cultural barriers

Language is a major barrier to service for elderly Pacific Asians who are predominantly non-English speaking. In cases where outreach workers have been hired by "aging funds" for some Asian communities, these workers do not necessarily speak the language nor do they serve the more needy segments of the Pacific Asian communities. Information on available services for senior adults is often in English and is, thus, not available to non-English speaking elders.

Internal barriers affecting service delivery to Pacific Asian elders include cultural attitudes and some demographic factors relating to age. In the Japanese community, for example, the Meiji Ka nutrition program, has the image of serving the poor. Attempts to alter this attitude is not meeting with much success.

Many refugees do not qualify for senior programs because of their record age status. At the time of their departure from their native countries, elderly immigrants altered their age because of



A gathering of Samoans; Hmongs in native costume; not shown: Mien (highland Lao) elderly women at the Lao Senior Center.

their fear that the very old wouldn't be allowed to emigrate. Thus, a 72-year-old refugee woman in Seattle is not eligible for Social Security financial and medical assistance because her records state her age to be 58.

ACRS and advocacy

The Pacific Asian elderly project of Asian Counseling & Referral Service is a federally-funded model project aimed at enhancing services for our elders. The needs of the Pacific Asian elders cannot be directly met and served by the majority service network. Historically, the informal support network in these communities are the appropriate vehicles to provide services and/or bridge the gap between the Pacific Asian communities and the majority service agencies.

The project during its first year focused on advocate planning and community organization. We assessed the needs, wants and resources of the Pacific Asian communities. We took added responsibility of advocating for the much-needed help on behalf of populations that had neither the knowhow nor the connection to get any result. We felt that advocate social planners are needed because of the increasing complexity of bureaucratic structures so that individuals and groups, such as most of the Pacific Asian elders, might otherwise be ignored, "misprocessed" or stripped of their dignity as they attempt to maneuver through the intricate maze of service requirements and regulations. A voluntary service organization was formed and identified in each community which entailed several months of negotiations to overcome resistance between religions,

ethnic and family clan factions, and geographic distances.

Communities: network of volunteers

Through the voluntary service organizations in the Cambodian, Laotian, Samoan, Korean, H'Mong, Vietnamese, Filipino and Japanese communities, services to elders have been expanded. These voluntary organizations presently deliver direct services through a network of volunteers. These services include hot meals, English classes, ethnic arts exhibits, outreach, health screening, nutrition education classes and marketing of crafts. Economic development plans are being developed in several communities and working relationships between majority social service agencies and the leaders of the Pacific Asian Volunteer Associations are presently functioning.

In a time when the dollars for social services keep shrinking, these volunteer-based community associations will be the answer to the social needs of the eighties for Pacific Asian elders. □

ABOUT THE AUTHOR:

Evelyn Hernandez-Priestly is the project director of the Pacific/Asian Elderly Project of the Asian Counseling & Referral Service in Seattle. She has a master of Arts in Behavioral Sciences at Centro Escolar University in Manila, Philippines and a Ph.D. in Cultural Anthropology at the University of Hawaii. She was a Fulbright-Hays Exchange scholar from 1972 to 1977.

Security at home

It is a sad fact that people make it easy for burglars to work -- there's one burglary every 10 seconds!

Burglars can be discouraged by good strong locks which are used -- all the time. Don't let strangers into your home and call the police station when there are strangers loitering in your neighborhood or asking questions about your neighbors.

Light inside and outside your home will help prevent burglaries. Be sure to report broken street lights and leave lights on and a radio playing when you are out.

Reduce the chance of a burglary with extra care and thought about the security of your home and neighborhood.

"The only thing necessary for the triumph of evil is for good men to do nothing."

Edmund Burke

A study in volunteerism:

International Drop-In Center: 'home'

By Agustin Salgado

In February 1981 the tight funding squeeze engulfed the different service centers in the International District including the International Drop-In Center (IDIC), regarded as the "only home" to many Filipino senior citizens in the area.

The City of Seattle's various funding bodies specifically the Division on Aging let it be known to the different ethnic centers in the area that difficult times have arrived. The message was clear: consolidate the centers' nutritional and other programs, or perish!

Inevitable funding cutbacks came in the wake of President Reagan's "program for economic recovery" which had been going on since the latter part of 1980. The budget-cutting zeal that had filtered down to state and city programs wiped out a few months before monies for the legal-aid and various social service programs, including CETA.

The consolidation move became a threat to scared International District social service agencies and their senior citizen clientele, including those of the IDIC, Chinese Information Center and the International Improvement Association whose board of directors and staff discussed "common problems" during a meeting at the Inter-im office.

Due to a persistent volunteer movement in the community, however, funding for the coming year was not eliminated by the Division on Aging, although there was resistance from the senior citizens as to the relocation of the center from Weller Street to the renovated Bush Hotel (Bush Asia Center).

What used to be a lackadaisical, spur of the moment volunteer help from the community members has become, it appears from a varied number of people inquiring about the agency, a fresh surge of interest to help our elderly. What once was a project by individual persons whose priorities include help to the needy has become one that encompasses a larger base.

New location, fresh start

The International Drop-In Center (IDIC), a senior services center, was founded 11 years ago by some civic-

minded Filipinos, mostly students from the University of Washington.

The main purpose of this social program is to uplift the life condition of the less fortunate elderly, enhance their dignity, support their independence, and provide them settings and opportunities

wherein they can live life normally as other members of this society. In other words, the IDIC's objective is service to the elderly that they may be able to enjoy fully and normally the remaining years of their life.

This social program was named International Drop-In Center because its



The all-volunteer IDIC Policy Board: front, from left, Vic Bacho, Rose Salvador, Ciony dela Cruz, vice chairperson; Zeny Guerzon, acting secretary; and Emil Francisco; standing, from left, Lescum dela Cruz, Al Masigat, Silvestre Tangalan, Frank Ortega, D.V. Corsilles, board chairman; Vince Lawsin, and Gus Salgado, IDIC director. Not in picture: Wesley Ward and Evelyn Priestly; (the late Silme Domingo was former secretary).



to the Filipino elderly

services are available to all low-income elderly regardless of nationality, ethnicity, sex, religious conviction or political affiliation.

The IDIC is governed by a "Policy Board" composed of 15 members. The Board elects among its members a chairperson, one vice-chairperson, a secretary and a treasurer, each for a term of two years subject to reelection in accordance with the Board's constitution and by-laws. The Board is charged with the duty of formulating policies which serve as guidelines to the project director who is directly charged with the operation of the agency.

On account of this responsibility, the Board is mandated by its Constitution to hold a regular meeting once a month and as many special meetings as necessary. The members of the Board receive no pay; they render service on a voluntary basis motivated only by a sincere desire to serve the needs of the less fortunate elderly.

IDIC's operations

After a year of operation, the IDIC applied for and was granted funding by the Seattle City Government. Since then, the IDIC has to sign a yearly service agreement with the City through the Division on Aging of the Department of Human Resources. This is the government agency the city has authorized and empowered to oversee and guide all city-funded social program or agencies in the performance of their contractual services.

Pursuant to said service agreement, the IDIC is under obligation to deliver social, educational and recreational services to the low-income elderly who live in the Seattle-King County neighborhood strategy areas, age 55 and above, and/or handicapped.

Current services available to participants under the IDIC program are "hot lunch" and a myriad-type of social services.

Hot lunch

With a contribution of a dollar (any amount or no contribution if a person has no money) a hot lunch, Filipino-style of food, is served at the Congregate Meal Program dining hall in the Bush Asia Center on Maynard and Jackson daily starting at 11:30 a.m. Likewise, the Chinese-style food is served to the Chinese group starting at 12 noon. Like the Chinese group, the IDIC group is an integral part of the "congregate meal" program.

Social services

There are seven general types of service under this heading, no mean task for an agency basically funded for one paid employee. Such services are categorized under the simplistic heading of "educational, social, recreational, health



Top and left photos: Volunteer Sonia Fujioka, daughter of the late Filipino journalist and senior citizens leader Frank Bolima, presenting gifts to an elderly group; a volunteer explaining immigration and legal rights and responsibilities during a program; and Philippine Consulate staff with former "Huk" supreme Luis Taruc, visiting the elderlies at the Hing Hay Park.



The many faces of volunteers are evident in this picture story of the Filipino elderly in the International District and the agency they regard "home," the International Drop-In Center. Funded by the city's Division on Aging to deliver social, educational, recreational and allied services to the elderly clients, IDIC has only one paid staff (the director) that limits its services and endangers its existence without the continuous community support in volunteer services and financial help.



At left, guest Leo Desclos, Senior Citizens Services & Centers director, discusses with IDIC board members serious funding that endangers its existence; top & left, senior citizens enjoying hot lunch at the Bush Asia Center dining hall, and a duo preparing food.



Drop-In Center: 'home' to the elderly

information, drug addiction, alcoholism, crime prevention, legal rights and assistance, nutrition, and other subjects which may concern and interest the elderly.

Social programs include physical therapy, dancing, and conference meetings where IDIC clients make suggestions and recommendations, or voice complaints enabling them to have a part in the improvement of the program and in the solution of certain problems. This also holds true in attending monthly nutrition council meetings.

Among other IDIC social activities are:

Field trips, homecountry movies, hospital visits and outreach work, a sort of private census and self-help monitor and protection among fellow elderlies living in the Seattle-King County neighborhood strategy area. Regarding visits, the elderly feel not only obligated to visit friends but also concerned over the welfare of their fellow seniors. Whenever any member of the IDIC clientele is hospitalized, the others pay him a visit.

In the recreational area, a host of games are heavily engaged in by all clients

such as bingo, table tennis, pool, and other activities such as *dama* (Filipino chess game), chess, Chinese checkers and dominoes. And for those not up for any strenuous activities in a given day, there is always a television to watch and Philippine records or stereo music to listen to.

Health, medical assistance

Health services consist of blood pressure screening, simple medications, counseling on proper diet and health care. Those not helped for valid reasons are either referred to the International District Community Health Clinic or to hospitals.

Immigration, other assistance

Services available under immigration consists of counseling on the subject, filling up forms either for naturalization or petition of relatives from the home country, instruction and orientation of applicants for naturalization. Rod Williams, immigration specialist and author of "Migrating to the U.S. without the aid of lawyers" extends this type of assistance.

A two-hour schedule is allotted for "guidance counselling & referrals" which basically cover legal and medical needs of clients, immigration, employment, information related to benefits from SSI or



The IDIC's needs are many but the burden of funding and delivery of service are mitigated by both old and young concerned with the plight of the elderly.



social security, and spiritual needs. These service needs are accomplished with the help of an outreach employee of the Division on Aging assigned to do outreach work for IDIC clients. The IDIC also helps its clients on matters of accomplishing forms, applications, answering communications, document interpretations, taxation problems and other allied needs.

Once or twice a week, resource persons from other social agencies speak on such subjects as medicare, supplemental insurance, social security, SSI, landlord-tenant relations, collection of small debts, burial and funeral and medical assistance, immigration assistance, guidance counseling and referrals, and 'other forms' of varied assistance to a growing clientele. The volunteer workers become a vital link in a chain of community service that cries for funding help from city government and private funds.

Lumped under the educational program are the health education sessions where volunteer nurses discuss with the elderly for preventive reasons such subjects as heart attack, high blood pressure and different diseases common to the elderly; a "chapel period" where Rev. Max Atienza delivers chaplaincy and ecumenical services by inviting ministers who discuss with interested clients the ways of spiritual life.

Also included in the educational programs are library activity and news update, citizenship and history relating to the histories of both the United States and the Philippines.

ABOUT THE AUTHOR:

Agustin V. Salgado is the director of the International Drop-In Center. He is a veteran of World War II. He is a recipient of the Asiatic-Pacific Campaign medal, a World War II victory medal; and the Philippine Liberation ribbon.

Mr. Salgado has an AA, BA, Bachelor of Science in Education; Bachelor of Laws and Master of Arts in Education. He was also an educator in the Philippines for 25 years and had taught at Arellano University, Feati University, Mapua Institute of Technology and Colegio de San Juan de Letran where he was both a college professor and a high school principal.

He was a staff person of the International Human Rights Task Force, Catholic Charities of the Archdiocese of Seattle for one year.



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This is one of the stages in processing fish in the canneries. Fresh fish go from the "iron chinks" (so-called because such machine has taken over Chinese labor) to the cutting and gutting out of entrails. From the machines in the picture, fish are cleaned out before they are processed and packed in cans.

The Asian labor forces:

A 1977 issue, courtesy of the International Examiner.

Sliming and butchering fish in the Alaska canneries

By Gene Viernes

When the Spring field work comes to a grinding halt, many Filipino workers migrate North to find the one unskilled job available to them in the chilly fishhouses of Alaska—sliming fish.

Labor economists describe these workers as "discouraged workers." These people have tried, but cannot find work, lack necessary skills, school or expenses, and have personal "handicaps" preventing them from gaining jobs.

The "discouraged labor pool" is essential to many industries: agriculture, fruit and vegetable canneries, horticulture and, yes, salmon canneries. Why? For the "producer" to provide a product with a "margin of leeway" for price setting purposes, the overhead must be reduced. One of the methods industries utilize is introduction of "discouraged labor forces."

White workers

The canned salmon industry has historically used this method. Initially, white laborers from Eastern and Mid-Western states were used. Both regions were experiencing natural disasters and economic depression. The workers were lured to California by stories

of prosperity and plenty, painted by the California Labor and Employment Exchange and the Immigrant Aid Association.

These white workers arrived penniless. Finding no jobs as promised and knowing nothing of West Coast farming methods, they soon found themselves among the unemployed. They roamed California in search of jobs. These laborers created the first great reservoir of "discouraged laborers" which the canned salmon industry drew upon.

They were joined by Eastern merchants who flooded the already ample market supplies. Economic depression set in.

During this era of despair, workers again turned to the unity of unions, enabling them to collectively better their lot.

Mountain of gold

It was in this state of affairs, in 1872, that Columbia River salmon cannery owner George Humes introduced Chinese "coolie" laborers into the canned salmon industry. Convinced by his Chinese cook of their potential and reliability, he set out for Portland, returning with 30 to 40 Chinese.

Their worth and cheap cost soon showed. Other cannery owners began hiring Chinese

"The 'discouraged labor pool' is essential to many industries: agriculture, fruit and vegetable canneries, horticulture and, yes, salmon canneries. Why? For the 'producer' to provide a product with a 'margin of leeway' for price setting purposes, the overhead must be reduced."

over white laborers, who were more susceptible to unionization.

This newly introduced labor force consisted of Asian immigrants, mainly from the provinces of Kwangtung and Fukien, China.

Shipping lines offered passengers at "low rates" to all who wanted to see the famous "Gum San," or Mountain of Gold.

Many who left China were crowded 500 at a time in cramped unsanitary quarters of ship's hold. On some voyages, as many as one-fifth of the passengers died on their way to America.

Many of those who arrived had agreed to a "Credit-Ticket" system, under which they were indentured for the next few years as return payment. Their passage debts were often purchased by Chinese merchants already in America. These merchants contracted out their labor. Many "China Gangs" or Alaska Cannery crews, were employed in this manner.

"China Gangs"

The "China Gangs" employed in the canned salmon trade cannot be separated from the laborers of the early fisheries of California, Washington and Oregon. In 1880, Columbia River canneries employed 4,000 workers who were paid a total of \$600,000; \$500,000 to Chinese laborers. In 1888, the Pacific West Coast States employed 2855 employees, 2400 or 86 per cent of whom were Chinese.

When the canneries moved north to Alaska, Chinese employees likewise moved North. In 1897, the Alaska Packers Association represented 27 canneries, employing 1,100 Chinese who helped put out 78 per cent of the total Alaska canned salmon pack. Chinese dominated the industry's labor force for 10 years, averaging over 50 per cent of the cannery crews till 1933.

The elimination of the Chinese from the available labor pool came with the Chinese Exclusion movements.

"Chinese Exclusion Movement"

Initially the criticism of Chinese pointed to their sociological and biological inferiority. When California began to face unemployment, depression, and stronger unions, the criticism turned to economic reasons. "Job Chinaman" was seen as the monopolizer of businesses and creator of unemployment.

The effectiveness of this movement can be seen in the eventual amendment of the 1868 Burlingame Treaty between the United States and China. On May 6, 1882, by an Act of Congress, immigration from China was formally suspended for 10 years and on May 18, 1892, the period was extended for another 10 years.

This directly affected the labor force available to the salmon canning industry around the turn of the century. The Chinese contractors who, by this time virtually controlled the entry level of unskilled jobs, turned to Japanese laborers to fill their needs.



Art illustration by Alan Carrasca
The Filipino Alaskero busy at work.

The Japanese immigrants, like the white and Chinese workers before them, were seeking fortune, "sojourners" looking for the wealth of America. Their homeland, since the intrusion of Commodore Perry in Tokyo Bay in 1854, had gone through vast changes. It had changed from a totally isolated country to a country open to world trade; from a Tokugawa Shogunate to a Meiji emperor, and from an agricultural society to an industrial society.

"Japanese Alaskeros"

In 1899, issei began filtering into the ranks of the Alaska cannery workers. By 1905, there were 1,640 Japanese cannery workers. Within seven years they had become a major non-white labor force totaling 3,256.

The Hearst Newspapers, American Legion, California State Grange, and California State Federation of Labor. The Anti-Japanese campaign intensified, portraying their economic rapacity, and "refusal" to become "Americanized."

Congress passed the 1907 Gentlemen's Agreement between the United States and Japan. With the passage of the Oriental Exclusion Act, a final, tighter contract was placed on the influx of Japanese laborers resulting in another reduction of "discouraged laborers" in America.

American industries, among which were the salmon canneries, saw the necessity of seeking out another labor force to draw upon.

"Japanese immigrants, like the Chinese before them, were eventually barred from entering the United States. Well-oiled labor groups switched their chants of "John Chinamen must go" to "Japs must go." They were aided by numerous other organizations: The Hearst Newspapers, American Legion, California State Grange, and California State Federation of Labor.

With the post World War I slow down in salmon canning production, the number of Japanese laborers decreased to 611 in 1921. Then there was a gradual increase till it reached a peak of 1,525 Japanese in the Alaska canneries in 1926.

With the passage of the Oriental Exclusion Act of 1924, massive shutdowns during the Depression and, finally, the internment of Japanese under Executive Order 9066, Japanese laborers were eventually eliminated from the Alaska salmon canneries.

"Japs Must Go"

Japanese immigrants, like the Chinese before them, were eventually barred from entering the United States. Well-oiled labor groups switched their chants of "John Chinamen must go" to "Japs must go." They were aided by numerous other organizations:

"Little Brown Brother"

President William McKinley, after signing the Paris Treaty of 1899 to end the Spanish-American War, found the United States in possession of the Philippine Islands. This troubled him. He awoke one night and it came to him: "The only solution to the Philippine problem would be for the United States to take the Philippines under its wing for the United States to educate them, uplift and civilize and Christianize them and by God's grace do the very best we could by them as our fellowman for whom Christ also died."

His solution cost the United States five more years of war and more lives and money than the whole Spanish-American War, but it also became the solution to shortage of labor in American industries. The Hawaiian Sugar Plantation Association (HSPA) immediately saw the opportunity to recruit labor from this new country. Laborers, who were wards of the

United States government, were exempt from exclusionary legislation.

It was from this labor pool that the Alaska salmon canneries and California fruit canners began to draw. It proved unsuccessful, due to HSPA's restriction upon Filipinos migrating to the mainland and its careful recruitment practices.

United States officials who ran the government of the Philippine Islands had set up educational systems similar to those of America. Filipinos, taught by G.I. instructors, studied out of American textbooks; they learned of the land of George Washington, Abraham Lincoln, and Hollywood.

"Pensionados" set off to America in search of education in the "Land of Opportunity." Many returned, bringing stories of the "Greatness of America."

They returned when the economic effects of American occupation were beginning to be felt the most. The Philippines, which had vast natural resources, found itself exporting raw goods to the United States, while importing finished U.S. products tariff free. This lopsided trade relationship prevented industries in the Philippines from becoming developed and an unstable economy was created. Unemployment and overpopulation grew unchecked.

Steamship companies, having made fortunes off the Chinese and Japanese, offered Filipinos cheap passage to America, compensating by shipping well over the passenger-ship's capacity. There was overcrowding, sickness and many deaths on the ships.

They arrived in California to find the labor pool already too large. Jobs were scarce, except for farm jobs. They resorted to a migratory system, seeking work at any price for the sake of survival. Chinese and Japanese labor contractors and, increasingly, Filipino contractors soon exploited this labor pool. The "Filipino Alaskero" was born.

"Filipino Alaskero"

The "Filipino Alaskero" appeared around 1911. By 1921, Filipinos had 957 jobs. In 1927, they had 2,869. By 1928, Filipinos had become the largest racial minority labor supply in the Alaska salmon industry, next to Whites and Native Indians.

Increased mechanization and its refinement led to reduction of jobs, but renewal of the "Oriental Exclusion" movement directed this time at Filipinos became the greater threat to the elimination of Filipinos from the canned salmon industry labor pool.

Until 1928, the majority of Americans were unaware there were Filipinos in the United States. Initially, most Filipinos were "Fountain Pen Boys" seeking an education in America. These immigrants, small in number, built a favorable reputation as avid students and trustworthy workers.

They were followed by a second wave of Filipinos. The Philippines, at this time, was wracked with unemployment and poverty. America itself was beginning to feel the effects of Post World War I overproduction. Factories began laying off workers. Unemployment lines grew larger. The "Great Depression" began.

White workers seeking employment found themselves thrown into a "discouraged labor pool" dominated by Filipinos. Job competition became intense.

Filipinos, excluded from unions because of their race, found themselves the scapegoats of labor leaders, newspapers and government

"Filipinos, excluded from unions because of their race, found themselves the scapegoats of labor leaders, newspaper, and government officials running for reelection. Only the agriculturist, the church and educators sided with the cause of Filipinos."

officials running for re-election. Only the agriculturalist who had an economic interest, the church who had a moral obligation, and educators who had a social interest, sided with the cause of Filipinos.

Persecution came in the form of race riots. First Yakima and Wenatchee, Washington; then Exeter, Watsonville and Los Angeles, California; then Portland, Oregon. In these cities, white laborers and small businessmen attempted to chase Filipinos out.

Greater America responded by objecting to the inhumane treatment of the United States' "little brown brothers." Anti-Filipino groups pushed for the independence of the Philippine Islands, only by granting this could they pass restrictive legislation.

In 1934, the Tydings-McDuffie "Independence" Act was passed, which set a



Art illustration by Alan Carrasca

A labeling crew in an Astoria cannery.

Filipino immigration quota of 50. The effect of this on the labor force supplying the Alaska salmon canning industry was negligible because America had succeeded in relegating the majority of Filipino immigrants to the

"discouraged labor pool" for life.

Filipinos were able to counter the exploitation of the industry and "contractors" by forming Alaska Cannery Workers unions.



ILWU LOCAL 37 OFFICERS AND EXECUTIVE BOARD

Front row, from left, Emma Catague, trustee; Terri Mast, president; Leo Lorenzo, vice president; Myrna Bumanlag, executive board; Sharon Lind, executive board; (center row, from left): Rich Gurtiza, executive board; Sammy Reyes, sergeant-at-arms; Lynn Domingo, executive board; Bernard Taclay, executive board; and Ricardo Farinas, Jr., executive board. (Standing, from left): David Della, secretary-treasurer; Emily VanBronkhorst, executive board; Nemesio Domingo, Sr., trustee; John Foz, executive board; and Glenn Suson, dispatcher. Not in picture: Sylvia Jones, executive board.

Character of Alaska seafood industry: history of racism

By David Della

The International Longshoremen and Warehousemen's Union, Local 37 represents about 1,500 non-resident, mainly minority cannery workers in the Alaska salmon canning industry. It is one of the very few labor organizations that speaks for and represents a large Asian and minority work force.

In a public hearing in November 1980, Local 37's secretary-treasurer David Della testified before Washington State Commission on Asian American Affairs at the King County Council Chambers on issues impacting Washington State's Asian Pacific Americans in the 1980s.

In his testimony for Local 37, David Della described the character of the Alaska seafood industry by way of its history, how

the Asian workers including Filipinos were victimized and discriminated on the job, and the continuing discrimination of the workers by the industry. Local 37 also submitted recommendations relative to the problems described.

Membership: a background

Majority of Local 37's membership are of Asian descent spread throughout the West Coast and Hawaii, with the largest concentration of cannery workers in the states of Washington, Oregon and California.

The racial breakdown of Local 37's members is as follows:

70 percent are of Filipino descent, both Philippine and U.S.-born; 20 percent are made up of other Asian groups such as Chinese, Japanese and some Samoans. Local 37 dispatched a growing number of Cambodian and other Southeast Asian refugees within the last three years. Since the late 1970s, 10 percent of Local 37's membership encompass white college age and women workers.

The following is the text of Local 37's testimony:

The Alaska seafood industry has a distinct history of being built upon and dependent on Asian labor. First of these were Chinese laborers brought into the industry in the 1900s, who worked butchering fish by hand in isolated Alaska fish camps up until the Chinese Exclusion Acts were enacted. The only memento of this first Asian work force that remains are now used automatic butchering machines in the canneries ironically named "Iron Chinks."

Next was the Japanese who labored in the canneries from the 1920s through the 1940s and organized the first cannery and agricultural workers union side by side with Filipino workers in the 1930s.

Since then, Filipino labor has dominated the industry and has done so up to the present. Given this, it was not uncommon to equate the development of the salmon canning industry with the growth and development of the Filipino communities in Seattle and the West Coast. In Seattle alone, one out of every three Filipino families have had at least one of its members work in Alaska through Local 37.

The salmon canning industry brings with it a long historical train of racial discrimination and inequality on the job. It has not been uncommon to hear "horror stories" about working in Alaska such as low wages, long working hours, cold and substandard living and working conditions. Asian and Filipino workers get the brunt of everything in Alaska. They are relegated to the cold, wet, and generally

undesirable jobs of sliming and butchering salmon in the cannery "fish houses" up to 24 hours a day, leaving the relatively easier, higher paying jobs to white workers. Asian workers have lived in the worst, broken down military type bunkhouses. This is aggravated by no benefits and no real chance for advancements on the job. All these discriminatory practices and more have gone unchecked for over 50 years and, in some canneries, still exist today.

Attempts at relief

To date, there have been a couple of major efforts to challenge the racist practices of the salmon industry. The first of these were two class action Title VII lawsuits filed in 1972 by a group of young

Asian cannery workers led by Silme and Nemesio Domingo Jr. These lawsuits challenged the blatant discriminatory practices of two of the largest canning companies in the industry: New England Fish Co. (NEFCO) and Columbia Wards Fisheries (CWF).

They called for substantial changes in the industry toward the racial inequalities in relationship to white workers at the canneries. They also ask for monetary relief for the class of minority workers who have had to experience these conditions in Alaska. To date, the NEFCO lawsuit was resolved in our favor about a year ago, and the Columbia Wards suit is still pending a decision, again in our favor, in the very near future.



Photo by John Stamets

Young and old members of ILWU Local 37 participate in the discussions regarding contract negotiations agreement with the canneries.



Photo by John Stamets

The Alaska Cannery workers, historically victims of racism, today include a majority of Filipino workers. This union meeting shows a membership dominated by Filipinos.

'Job Club:' an aid to skills development and employment

By Inanama Epistola

Job Clubs are for those individuals who have the knowledge and skills to benefit from information that is provided in Employment Orientation style workshops. The session (in class) will last for one week. After receiving the proper training and developing the necessary skills, the next three weeks will be devoted to making the resources of the Employment Opportunity Center available to all of the Job Club participants.

and motivated will have the highest chance of succeeding in this type of program.

Since the size of the sessions will average about 12 individuals, I would like to enroll those people who are more likely to actively participate in the classroom. This is because a large part of the success of this program depends on how well the people interact with each other.

The classroom material will include everything someone should know about when looking for a job. One of the points that Job Club wants to emphasize is the use of telephones in aiding the clients in



Some of the Filipino employment and public relations people more or less representing public and private employment agencies in the Pacific Northwest include, from left, Ernie Umali, D.V. Corsilles, Nick Benigno, Nama Epistola, Roy Armas, Ric Apacible, Jim Jimenez and Frank Irigon. The basic assistance extended by this kind of representation is usually in the area of job placement, counseling and referral, orientation-training and similar activities including employment workshops and job fairs.

This means allowing the clients to utilize the phones, resources, typewriter, and similar office materials. They will make EOC their "base of operations" for their job search efforts. Not only will our office be open to them with few restrictions for three weeks, but also "the clients must understand that if they choose to participate in this program they must make a commitment to use our facilities after the in-class instruction is over.

Those clients that are more skilled

their job search. Because of this emphasis, it is essential that all participants have a command of the English language.

If you would like additional information, please phone the Employment Opportunities Center at 725-8200. Sessions will start the first Wednesday of each month.

Miss Epistola is a job coordinator at the Employment Opportunities Center.

Congratulations!

**to the
publishers
and supporters**

of the

Rizal Park:

**Symbol of
Filipino Identity**

May it serve as

an inspiration

for others to

follow!

THE JOB GROUP

Filipino seniors need funds for programs

Every year, especially at year-end, the International Drop-In Center's policy board worries about the cutbacks that may befall the Center's fate. This situation is in fact a topic that never fails to be discussed in every meeting since it affects the very heart of its existence.

The yearly renegotiation of the agency's contract becomes to the IDIC board the big C-Day, meaning "cut the budget again?" It actually signifies "crisis" time. What does this mean?

This crisis, brought about by new administration policy and the changing economic atmosphere, has naturally affected the Filipino elderly's "home," the IDIC, in terms of lack of service delivery to clients in all areas.

In this kind of situation, the more vulnerable to political pressure are those that appear to have less political pull.

It had become necessary for the IDIC volunteers from the community to come forward, to appear in public hearings and to not only go through the motions of a community asking for support but a community actually so outraged by the unfairness of a "zero funding" as to attend public hearings en masse with a promise to get back to public officials come election time.

Yet, it did not have to be this way, for the IDIC's funding requests were legitimate and utterly needed, nay a matter of survival for the Filipino elderly.

Does the IDIC really deserve to close its doors to its clientele? Are IDIC's services useless to the clients?

The basic information supplied by the IDIC board based on grant requests to the city will clarify these questions.

IDIC rationale

"Because of the changing needs borne by a rapid increase in population of Filipino elders coupled with the continued trust accorded by the elders to their Center after 10 years of service, it has become necessary to change our programs that will better serve our clientele. The Center has not outgrown its usefulness; on the contrary, it has come to the point where the drop-in concept must be additionally structured and programs added while maintaining services that continue to respond to the elders' current needs. The Center is prepared to handle a comprehensive multi-senior services program.

"In order to fulfill the Center's stated goal to enhance the dignity, support the independence and encourage the



Volunteer nurse takes blood count.

involvement of older persons in the community, this Center will provide multi-lingual/bicultural services to the Filipino elderly community in the International District, Seattle and King County. The services include: recreation/socialization, nutrition, spiritual, health screening, physical & mental health education, counseling, outreach, and social/advocacy services. Services are provided at the center, home environment and other agencies by staff and volunteers, who are themselves multi-lingual/bicultural to provide services more effectively.

This center is the only agency in Seattle that provides comprehensive services that are culturally relevant to the unique needs of the population it serves. It is the only one of its kind that opens eight hours a day wherein elderly can socialize and participate in structured, culturally-designed programs in a non-threatening environment. The center serves as a means by which the elderly can express their varied and rich cultural values, and an opportunity for them to share meaningful experiences with other participants.

It is the only center where the Filipino elders can maintain their identity, be proud of themselves and increase their activity. Increased socialization and activity prevent loneliness which is rampant among minority elderly. As a senior service center, its avowed purpose is to work with persons 60 years of age and older to improve their well-being, to encourage and assist in the maintenance of their independence, and to facilitate their participation in the life and affairs of the community. Low-income, isolated, minority and frail individuals are given priority.

Who are the Pinoy elderly?

Of over 18,000 Filipino Americans living in Seattle, there are 4,500 Filipino elderly comprising some 25% of this ethnic

population that desperately need help.

Some 85% of the Filipino elderly population are single and/or widower. Quite a number of this group choose to live in the International District where low-income housing are available. Majority of the elderly at the I.D. are single male while the female population continues to increase at a rapid rate. Only 32.1% of the Filipino elderly have the strength to do regular physical work. The rest are too old, weak and sickly. Those who live in the I.D. are encouraged by volunteers to participate in the Center's programs while those living outside the area end up staying at home everyday without the vital sustenance of socializing with the other elderly.

Is there a need for the IDIC?

For those who are single, the I.D. is a place they choose to live because 1) historically, it is the place they could stay then and the only home they know now; 2) low-income housing and bicultural/bilingual services are readily available here; and 3) the environment here is bicultural/multi-lingual in nature. These factors make them feel close to home and the Center is the place to meet and socialize with compatriots of the same ethnic background, but most important, their problems are received by a concerned Center for the needed action.

Population increase

Recent study reveals that since 1975 there is an influx of parents of first generation Filipinos. They are those who lived in the U.S. for 5 years or more, have become citizens and have been continuously petitioning their aged parents from the home country to come to the U.S. Consequently, the percentage of



Filipino seniors listen to orientation on social security, citizenship, consumer affair issues and similar subjects from the experts at the IDIC.



'Uncle Bob' gets a birthday cake from volunteer as other elderly look on.



Ampy Palileo dances with elderly during a 'Seniors Day' program.



Ampy limbers up with the old folks during a fun-filled aerobics time.

An affair with the elderly: 'Thursdays I bring my stethoscope, my smiles, my dancing shoes!'

"Every Thursday morning, I bring my stethoscope, my smile and my dancing shoes to the International Drop-In Center," says Ampy Palileo.

That's because she is a volunteer as a nurse, friend and a dance teacher for the seniors at the IDIC.

"I love senior power and have been enjoying my time with them since last year," says Ampy, who is a registered nurse at Group Health Hospital and one of the volunteers in IDIC's health care area.

Ampy's three basic goals for the IDIC seniors which she has been following to the letter and which has developed into a popular morning event the older folks have been looking forward to every Thursday, include:

Preventive medicine, such as modifying their diets and eating habits; checking their blood pressure and reviewing their medicines, reactions and possible side effects;

Gradual enjoyable exercises that help them improve circulation and strengthen their muscles with slow gradual exercise through dancing; and

Maintaining that friendly atmosphere in the center. Ampy says that with these goals, the IDIC through volunteers like her "will be able to influence the quality of life in their later years."

To all IDIC volunteers, thanks for their caring and sincere effort. ☐

Filipino elderly's need: a place of their own ...

the Filipino elderly population in Seattle has risen from the 1971 total population figure of 2.3% to 12%. This figure has



Pinoy keeps abreast of local and hometown news.

increased to a larger number because the middle-age-or-over group who have lived in the U.S. for 10 years or more have now joined the senior citizens ranks.

The Filipino elderly population in the International District, Pioneer Square and Beacon Hill areas was 1,400 two years ago, according to the Asian American Demonstration Project statistics. The influx has increased over and above the death rate of the oldtimer Filipinos. This is due to new elderly Filipinos' recent immigration to the U.S. Currently, there are 4,500 Filipino elderlies in Seattle. Contrary to the notion that the Filipino clientele is fast disappearing due to death and other attrition, said population has tremendously increased and will continue to maintain that trend in the coming years.

New elderly immigrants

Significantly enough, 60.2% of the new elderly immigrants are retired and unemployed due to lack of skill and old age. Majority of them speak little English

which put them in a most disadvantageous position in dealing with others. All of them hold traditional values with very little exposure to other cultures. Despite age and lack of skill, many are actively seeking work and end up working, if lucky, menial jobs or in the canneries of Alaska for the season.

'A place of our own'

While it is true that several other senior centers are available in Seattle, the Filipino elderlies do not use them. Instead, they go to the "IDIC," the only center they have learned to trust for the past 11 years and the only center they will seek assistance from.

The needs of the Filipino elderly are unique. Their center that has continued providing culturally-relevant services needs to fulfill the Filipino elderly's needs and at the same time provide additional structured programs to accommodate the increasing demands in proportion to the increasing Filipino elderly population. ☐

Its visibility, successes make Pinoys proud:

The Filipino Youth Activities, Inc.

"This is the only Filipino American organization in the U.S. devoted solely to providing continued multi-programmed social services to youth, their families and their counterpart."

By John L. Ragudos

The Filipino Youth Activities (FYA) is a private, non-profit youth agency founded in 1957 in Seattle to provide constructive full time, leisure activities--cultural, educational, social and athletic--to the youth who are Filipino either by blood, adoption, foster care, guardianship or self-preference, regardless of creed or origin.

The FYA is the only Filipino American organization in the entire United States devoted solely to providing continued multi-programmed social services to youths, their families, and their counterparts.

The FYA believes one does not have to be born in the Philippines nor speak a dialect to be a Filipino. Our programs teach often alienated Filipino youth to be proud of their heritage, culture and ethnicity, even if they are only part Filipino. This vital emphasis is what separates the FYA from other organizations.

The FYA cannot be described on paper. Our scope of services, programs and activities cover a large range of subject. Our oldest continuing activity, the Cabataan Folk Dancers, has some of our youngest youth and has travelled up and down the West Coast. The FYA Khordobah, which is the Princesa Drill Team, Cumbanchero Percussionneers and Mandayan Marchers, is the nation's only Filipino American drill team. It has not only plied the West Coast but has also travelled to Hawaii and Alaska. The Pinoy Club is our teen club; the Fly Pinay is an all-girls basketball team; and many more.

FYA's varied programs and services are comprehensive as they are ambitious and daring. FYA is not afraid to announce its desire to serve its constituencies. The FYA has job referrals, immigration assistance program; "Speakers Bureau" to speak on Filipino American awareness, history and culture; juvenile delinquency assistance; school-related problem assistance; and legal assistance programs.



This is the popular, award-winning Filipino American drill team--the Princesa Drill Team, Cumbanchero Percussionneers and Mandayan Marchers. It's roomful of trophies accumulated through the years of marching achievement in Seattle and the Pacific Northwest public and private events attest to that. But that is only a part of the FYA and its youth's varied civic involvement.



FYA Executive Director John Ragudos mans the FYA booth at the Seattle South Center during a two-day "Thank You" fair for the United Way of King County, FYA's main funding source. Some 85 United Way-funded agencies participated. FYA's Cabataan Folkdancers performed in the programs.



FYA folk dancers perform an intricate number here during a presentation at the Seattle Center. At right: FYA's marchers during a June 12 parade that started from the Rizal Park atop Beacon Hill across from the U.S. Public Health Hospital, then through a part of downtown Seattle via the International District, and



finally to the Filipino Community Center on Empire Way South. A stopover performance here is in front of the Bayanihan Tribune office and the Uwajimaya store. June 12, observed as independence day in the Philippines, has been designated Philippine-American Week in Seattle.



Fred Cordova moderates a seminar on martial law in the Philippines with Luis Taruc, former Philippine Huk Supremo (right), guest speaker at the University of Washington Ethnic Cultural Theater. The affair was the 2nd of 2 parts of an FYA martial law seminar held in 1975. The first seminar was held at the Lemieux Library at Seattle University with Father Bruno Hicks as guest speaker.



Filipino American families start their children early learning their native dances. Here are two FYA Cabataan Folk Dancers in their native costume performing a dance during a public function.

FYA also runs an information and referral assistance program. It has a large collection of Filipino books and materials available for use by the public. For a Filipiniana program, it offers a Tagalog and Ilocano interpretation services; a translation service such as translation of English to Tagalog or to Ilocano, or vice versa.

Among the major accomplishments in the FYA's list include the historic Young (Filipino) People's Far West Convention held in Seattle in 1971. This gathering of young Pinoys on the West Coast paved a new way for the Filipino youth to start working together as a team. This was chaired by A. Barretto Ogilvie, an active Filipino American from Seattle. The other accomplishment, a three-act play, provided the public with an understanding of the problems faced by Filipino parents (fathers) coming over from the home country and staying in the U.S. in a time when life was not easy for the Filipino foreigner. "Across Oceans of Dreams" was written and directed by Timoteo Cordova.

Volunteer "Moderators" have been the backbone of the FYA since its inception in 1957. They have been immersed in the *Bayanihan* spirit in giving freely of their skills, time and monetary resources to provide the much-needed, full-time, leisure activities to thousands of Filipino American youth during the past 26 years.

Programs conducted by moderators ranged from drill team, folk dancing, basketball, teen club, "Little Royalty," spelling bees, variety shows, Christmas programs, halloween parties, haunted house parties, fiestas and art chorales.

Not only did these faithful workers conduct their special activities; they often raised funds themselves to maintain these programs. Volunteers drove cars, cooked, washed dishes, sewed costumes and uniforms, typed, mimeographed and stapled, baby-sat youths on outings, worked on rummage sales and conducted dinner auctions, street fairs and bazaars, often without fanfare or thanks from the youth who ultimately benefitted from their efforts. These hardworking, mostly uncomplaining adults often developed long-lasting friendships with one another.

More than 50 percent of moderator-volunteers today were once recipients of the FYA at one time or another. Because of their "Utang na Loob" to the FYA, they feel that it is only right for them to return to the program as moderators/volunteers so other Filipino American youth may receive the knowledge and understanding that the FYA once gave to them.

The success of the FYA programs will depend on the continued interest and dedication of our volunteers—the "Moderators."

John Ragudos, a Filipino American of Seattle, is the executive director of the Filipino Youth Activities.

MEDICINE

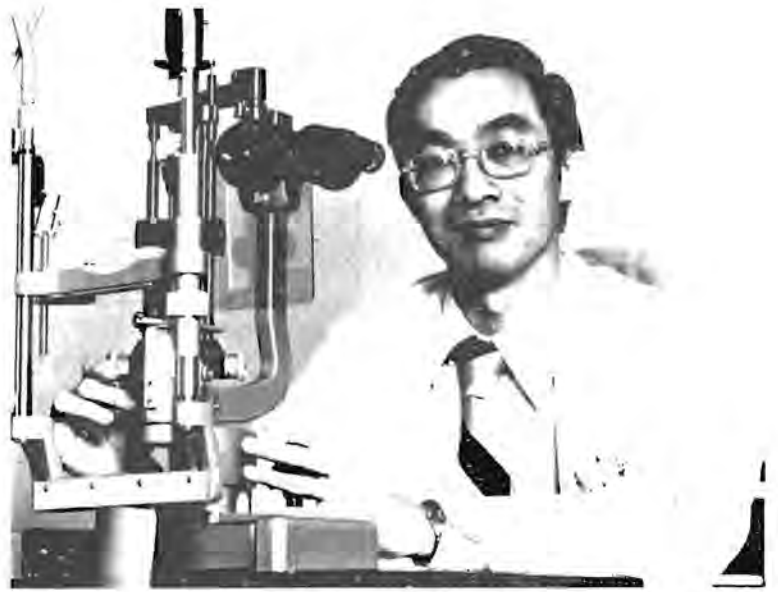
George N. Chin, physician faculty member, eye specialist

Eye specialist, experienced faculty member, hospital chief of ophthalmology - these are some of the qualifications of Dr. George N. Chin, a graduate of the Far Eastern University in Manila, Philippines.

George N. Chin, M.D., F.A.C.S.-- who completed in 1972 his post graduate training in ophthalmology at the Medical College of Wisconsin (formerly Marquette University)--may be a first of his profession to be so considered in this Rizal journal in the Emerald City of Seattle.

As unique as the Rizal Park, the only Rizal-named park in any city in the U.S. considering that the Pacific Northwest shares a measly 5% of the burgeoning Filipino population in the U.S., Dr. Chin in a way shares that parallel. Dr. Chin is Chinese by blood, Filipino-raised and educated, and has specialized in the medical and surgical diseases of the eye in the United States. George speaks fluent Filipino and Chinese, not to mention English.

Dr. Chin has opened his office for the practice of ophthalmology at 120 Northgate Plaza, Suite 439 here in Seattle. He can be reached at (206) 365-5800.



Chinese by blood, Filipino-raised and educated, he has specialized in the medical and surgical diseases of the eye.

Publications

Dr. Chin, who has published numerous scientific articles about surgical procedures and the management of eye infections, belongs to several medical and scientific organizations. He is presently on the staff of Northgate General Hospital, Northwest Hospital, Stevens Hospital, and Waldo General Hospital. Before he moved to Seattle, he worked hard at his profession as was expected of a man who has a goal for success.

Milestone in Medicine

Following a year of corneal/external disease fellowship training at Wisconsin, he spent some time at the Francis I.

Proctor Foundation in San Francisco for further training in ocular microbiology. After four years working at University of Kentucky Medical Center, he moved to Seattle in 1977 and joined the faculty/staff of the University of Washington. He also served as chief of Ophthalmology at the Seattle VA Medical Center. Dr. Chin was responsible for training many ophthalmology resident-physicians at both institutions. He also provided consultation services for Children's Orthopedic Hospital, Harborview Medical Center, and the U.S. Public Health Hospital. He is board certified in Ophthalmology.

Dr. Rullan opens practice in obstetrics & gynecology



From right, Dr. Bernard Rullan, Jr., wife Bella and son James.

The people of the Emerald City of Seattle particularly the Asian and Filipino communities will be the beneficiaries of the medical services specially in the areas of obstetric and gynecology.

Dr. Bernard Rullan, Jr., has opened his private practice April 11 at 2901 South 128th, Suite 1, Seattle, Washington 98168. Tel. (206) 242-8583.

Dr. Rullan finished his internship in obstetric and gynecology in 1977-78 at the Greater Baltimore Medical Center in Baltimore, Maryland. He then completed his residency, 1978-1981 at Pontiac General Hospital, Pontiac, Michigan. Dr. Rullan was a graduate of the College of Medicine at Manila Central University, Philippines.

Dr. Rullan's wife, Bella, a registered nurse and a graduate of Arellano University School of Nursing in Manila. The Rullans have a 12-year-old son, James, who is attending Grade 7 at the Chinook Middle School. They reside at 3224 So. 204th, Apt. E204 in Seattle.

Filipino Youth Activities' WHO's WHO:

They're the Filipino achievers in

Thirty-seven Filipino Americans in Western Washington, each cited as "positive role models" for Filipino American youths, were honored March 11, 1979 as "Filipino Achievers" by the Filipino Youth Activities of Seattle.

The achievers, including eight women as well as five youths, were presented at the FYA's 22nd anniversary dinner at 6:30 p.m. Sunday, March 11, in the Filipino Community Center, 5740 Empire Way So., Seattle.

Marking the first public testimonial of its kind in the Pacific Northwest, the recognition program single out 37 "who have contributed to the betterment of Filipino Americans and who have enhanced the status of all Filipinos by their own personal achievements, commitment and service," according to Dorothy L. Cordova, FYA youth director.

The 37 finalists, chosen from a field of 65 candidates, provide a scope of interest and pursuits ranging from government service, education, artistic endeavors and business to unsung, volunteer community service. Among the achievers were those Filipino American "first-of-a-kind" in professions and other employment traditionally underrepresented by Filipino Americans.

The achievers were:

Sam Aquino, University of Washington sports equipment manager; Peter R. Bacho, University of Washington lecturer in Asian American studies and the first FYA member to graduate from a law school; E.V. "Vic" Bacho, Seattle Park Commissioner, Teo Cadiante, Sand Point Elementary School principal and the first Filipino American principal in the Seattle Public Schools; Michael A. Castellano, University of Washington vice president for minority affairs; Ray Corpus, City of Tacoma intergovernmental affairs.

Cristina Chunn, Washington Physicians Service office services manager in Seattle; Dr. Pio de Cano, Bilingual Education Technical Assistance Center (BETAC) director for the Tacoma Public Schools; Rev. Stanley de Pano, United Methodist Church district superintendent in Tacoma; Tony del Fierro, Sorrento Hotel owner-manager in Seattle; Nemesio Domingo Jr. of the Alaska Cannery Workers Association of Seattle; Rosita Farinas,

Seattle American Postal Workers Union human relations officer and chief steward for stations and branches.

Dr. Robert F. Flor, 1979 doctoral graduate in education from the University of Oregon and the first FYA member to receive a PhD degree; Roy J. Flores, State Board for Community College Education minority affairs director from Seattle; Lois Fleming Hayasaka, US Commission on Civil Rights researcher-writer; Peter M. Jamero, State Department of Social Health Services' Division of Vocational Rehabilitation director from Seattle; Robert Krisologo, King County Drug Abuse Program senior coordinator from Seattle.

Ben M. Laigo, Harbor Club manager in Seattle; Gerald M. Laigo, King County assistant county administrative officer; Val Laigo, Seattle University associate professor of art; David Madayag, Seattle Central Community College instructor in commercial cooking; A. Barretto Ogilvie, State Superintendent of Public Instruction Asian American program administrator from Seattle.

Theresa Oh, Filipino Community of Seattle, Inc. education chairperson; Robert N. Santos, International District Improvement Association (INTER*IM) executive director in Seattle; Dolores Sibonga, Washington State Human Rights Commission deputy executive director; former Seattle City Councilwoman and the first Filipino

American to graduate of the University of Washington School of Law; Mary Castellano Scharer, Seattle City Light Office of Conservation projects manager.

Fulceda Sumulong, University of Washington associate in Asian language and foreign admissions evaluator; Andre Tangalin, Jr., Seattle Public Schools compensatory education supervisor; D. Fernando Vega, first Filipino American



Val Laigo



Lois Hayasaka



Peter Jamero



Peter Bacho

the whole Western Washington

graduate of the University of Washington School of Medicine; Tancredo Verzosa, Merrill Lynch, Pierce, Fenner and Smith, Inc. account executive in Seattle; Bernie Whitebear, United Indians of All Tribes Foundation executive director from Seattle; and Capt. Romero Yumul, Seattle Police Academy director.

The five Youth Achievers were:

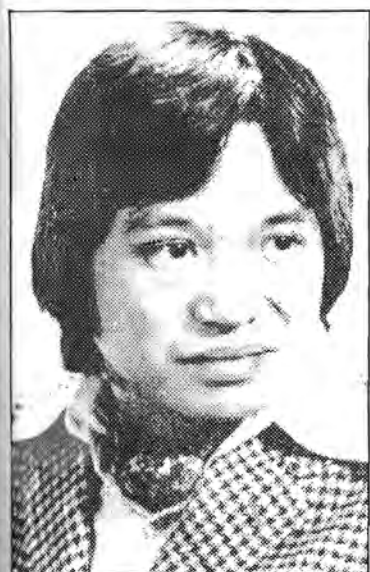
Alan Bergano, first FYA member to be accepted into the University of

Washington School of Dentistry; Marisol Borromeo, Seattle Seafair queen; Manuel Carrillo, Seattle composer of the musical drama, "Across Oceans of Dreams;" Timoteo Cordova, Seattle playwright of "Across Oceans of Dreams;" and John Lagazo, Washington State Junior Soccer League Select Team goalie candidate from Seattle's Queen Anne High School.

Seattle Mayor Charles Royer led a list of dignitaries to greet the Achievers and

help the FYA observe its 22nd anniversary as the only Filipino American organization of its kind in the nation and now supported as a youth agency by United Way of King County.

Other dignitaries included Roman Catholic Archbishop Raymond Hunthausen, Philippine Consul General Ernesto Querubin and Filipino Community of Seattle, Inc. President Vincent Lawsin.



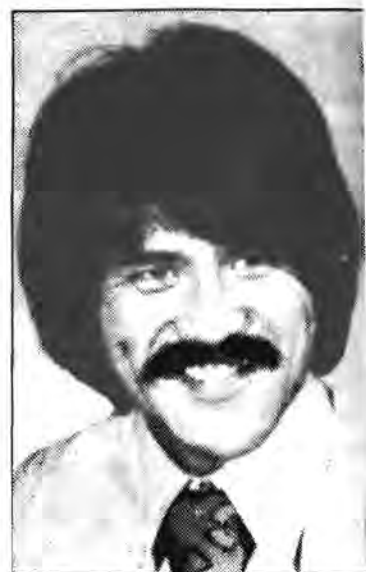
Mike Castellano



Fernando Vega



Robert Flor



Teo Cadiente



Bernie Whitebear



Alan Bergano



Bob Krisologo



Nemesio Domingo, Jr.



Dr. Sim at work (as head of the Radiology Department of Madigan Hospital in Tacoma, Washington).



PORTRAIT OF THE SIM FAMILY--Thelma (seated); standing, from left: Esther, Steve, Joel & Sharon.

Source of pride for Northwest Pinoyos

Joel Sim--highest-ranking Filipino in the military

Born and raised in Cotabato City, Mindanao, Philippines, during the Second World War, Joel Sim y Clamor comes from a family of professionals, "illustrado" and Spanish colonial "gobernadorcillos and Kapitans." He is married to Thelma Harder y Montiel from LaPaz, Iloilo and Odiongan, Romblon. They have two children--Stephen, 13, and Sharon, 12 years old.

While in the Philippines, he was on the faculty of the Institute of Medicine, Far Eastern University. Coming to this country in 1966, he hoped to earn a Masters in Public Health, but this was not to be. He and Thelma were married in New Jersey, in 1966, and soon, the massive buildup for the Vietnam conflict caught up with him. He was drafted in 1969, and sent to Berlin, West Germany. Staying there for three years, he was reassigned to Frankfurt and from there to Letterman Army Medical Center, San Francisco.

In 1976, the young LTC was sent to Madigan Army Medical Center, as chief of Radiology where his outstanding performance was rewarded with an Impact Army Commendation Medal for



Dr. Sim in his yard with his two prize-winning Briards, definitely members of the family, Champion Sam & Helene.

meritorious service to the U.S. Army. In 1980, he made full Colonel, Medical Corps, U.S. Army, and currently is the

highest ranking military Filipino-American in the Pacific Northwest.

Thelma joined the U.S. Army Medical Corps in 1978, having been a housewife since the children were added to the family. She is currently a Staff Pathologist at Madigan and is an LTC, Medical Corps.

Since coming to Tacoma, Col. Joel C. Sim has been the prime mover of the Filipino cause for the Filipino-Americans in the Tacoma, Pierce County area. In 1976, he started a series of Filipino culture awareness projects at Madigan Army Medical Center and Fort Lewis. He gave lectures on Philippine history and culture at the local schools, churches, colleges and university. He organized the Filipino-American Active Military Organization at Fort Lewis and McChord Air Force Base, and started a series of annual Rizal Day celebrations for active military members and their families.

In 1978, he joined and reorganized the United Filipino-American Community of Pierce County. This reorganization

focused on organizational management structure, and developed civic and political goals for the organization. He also developed health programs for the community such as diabetes, hypertension and CPR classes.

Col. Sim organized fixed and traditional social events, led in Advocacy issues within the community, became the effective and articulate spokesman for the Filipino-American Community.

To help achieve community

involvement, he associated the Filipino-American Community with the Asian American Alliance and the Urban League in the Tacoma, Pierce County area for issues of mutual concern, employment and anti-discrimination issues. He was instrumental in reorganizing the Affirmative Action Council of the Clover Park School District and helped develop the affirmative action plan for the school to insure equitable employment of Asian Americans and other minorities in the

“Dr. Sim, chief radiology at Madigan Hospital in Tacoma, was awarded with an Impact Army Commendation Medal for meritorious service to the U.S. Army. In the area of community relations, he associated the Filipino-American Community with the Asian-American Alliance and the Urban League in the Tacoma, Pierce County area for issues of mutual concern, employment and anti-discrimination issues...”



Sitting, from left: Dr. Nene Elizaga, Dr. Thelma H. Sim, Mrs. Nelly Rocco and Mrs. Domingo Bermudez; standing, from left, Dr. Dan Elizaga, Dr. Domingo Bermudez, Dr. Joel C. Sim and Dr. Manny Rocco.

Filipino Physicians of the Pacific Northwest

Filipino-Americans have been in the Pacific Northwest since the 1920s, most as farm workers, unskilled laborers and students. The Second World War and post war years saw a gradual influx of Filipinos to this area of the country. Most of these immigrants were military personnel who settled in this area after retirement from the military.

The 1960s saw an influx of Filipino physicians and other professionals to this country, with few settling in the Pacific Northwest. At present, there are approximately 80 Filipino physicians in the Tri-State area of Washington, Oregon and Idaho.

Desirous of contact with their peers and “kababayan,” the Filipino-American physicians decided on January 29, 1982 to explore the possibility of organizing.

Series of meetings were held and by unanimous decision, the Philippine Medical Association of the Pacific Northwest was born. The first set of officers are: president--Joel C. Sim, M.D., a colonel in the U.S. Army Medical Corps, currently assigned to Madigan Army Medical Center as Chief of Radiology; Maurice Origines--M.D., secretary, a well-known pediatric oncologist in Tacoma; and Nelly Ramos, M.D.--treasurer; staff psychiatrist at Western State Mental Hospital in Tacoma. Three Chapters were formed, one in Eastern Washington, one in Seattle-Tacoma area, and one in the Portland, Oregon, area.

The overall aims and objectives of the Society are to be of service to fellow professionals, and in particular, to our people.

School District.

In 1978, he also joined the Asian American Alliance and became its vice president and board member. He was board chairman of the United Filipino-American Community in Pierce County. This year, he declined the chairmanship so he could have some time for his already myriad civic extracurricular activities.

In 1982, after considerable ground work, he organized and became the first president of the Philippine Medical Society of the Pacific Northwest for Filipino-American practicing physicians in the States of Washington and Oregon.

In July 1983, the Sim's were on their way to Frankfurt, Germany, where he would serve as Chief, Department of Radiology at the 97th General Hospital and Regional Center and the U.S. Army European Radiology Consultant. Thelma Sim would be a Staff Pathologist in the same hospital.



**Dr. Joel Sim
Organizer & founder**

Dr. Acuesta & family dentistry

Comprehensive dental care for Filipinos

One Filipino professional whose experience may serve as a role-model to others aspiring for achievement in a chosen career is Lourdes M. Acuesta, a Philippine graduate (University of the East) with a Doctor of Dental Medicine degree.

Like most or all professionals coming to the United States (in her case, 1970 to Seattle under a third preference), Dr. Acuesta learned that high academic credentials and a Philippine license to practice a profession are no sure ticket to job, fame or fortune.

"When I came to the United States, I was very disappointed that I cannot use my profession unless I go back to school for another two years. Since I didn't have enough money to support myself, I started to look for a job in line with my profession.

"It took me a lot of years, sometimes very disappointing years, to get what I want. At the end, it was worth all the effort." Dr. Acuesta, the Filipino dentist who hails from Calbayog City in Samar, Philippines, received her license to practice dentistry in Washington in 1982. She earned her Philippine dental license in 1969.

Dr. Acuesta considered herself a very lucky lady because she has a very supportive husband who encouraged her to pursue her career despite many barriers.

"It is my great desire to serve and help the Filipino community in Seattle and environs by providing comprehensive dental care, she said, mindful of how Filipinos and their families started and are still going through, especially in pursuing their respective vocations and professions.

"From 1970 to 1974, I worked as a dental assistant in a private office in the



A surprised Dr. Acuesta at work with a patient.

southend of Seattle. In 1974, I got a job at the University of Washington in the oral surgery department as a surgical assistant where I helped dental students in surgery and sedation techniques.

Working with dental students seemed starting her training over, but she persevered, continually determined to

achieve in the profession she studied for by taking the state examinations and earning a dental license here in Washington.

Call her at (206) 522-1070 or 522-1081, or see her at her office at the University District on 5229 University Way N.E., Seattle, WA 98105.



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'Helping students accept themselves is a challenge'

By Aida Corsilles

"Being a member of a faculty of a different orientation is rather difficult at first, but one has to adapt to any situation to participate in the school program meaningfully and effectively.

"But the thrust of a college instructor's priority is not so much with how she or he fares with the faculty club but how effective the students learn the value of what is being taught.

Miss Leonila Berbano, a tenured faculty member of Seattle Central Community College, discusses the problems involved when she started her profession in the United States and her experiences as a psychiatric nursing teacher.

Miss Berbano is not new to nursing care and teaching. She is a registered nurse and a nursing teacher for 20 years in the Philippines with a two-year stint as a dean of the Mary Johnston College of Nursing in Manila. She has been with the Seattle Central Community College for 10 years and will continue to serve as long as needed. She is also an active church person and a lay delegate of the United Methodist Church to the Pacific Northwest Conference.

Decision-making a difference

"One of the great difference in the teaching of nursing here and the home country is in the area that deals with the students' decision-making ability and judgment in a given situation.

"Students are taught how to do this at the start of their nursing course and are allowed to make decisions as situations arise. This is hardly true, sad to say, in our counterparts back home at least as far as she could tell based on her experience then as a nurse and as a nursing teacher in the Philippines.

Miss Berbano, who is mostly involved in the teaching of psychiatric nursing, says the greatest satisfaction she has in her teaching experience is "helping her students who are considered 'non-traditional' to learn to know and accept themselves and others as human beings, and to understand the meaning and consequences for their behavior whatever they may be."



Miss Leonila Berbano

In such a classroom setting the situation is so different and so are the students as they vary in age, status, race and lifestyles. They need much guidance, understanding and patience which Miss Berbano is able to do.

Although it gets to be difficult at times, she usually proves equal to the challenge; "When the students themselves give so much in return, the teacher is amply rewarded."

Someone up there...

Miss Berbano firmly believes there is "always someone above all else leading and guiding the life of the individual and all one needs to do is ask the Almighty who will be with the individual in her or his daily life."

Miss Berbano is not confined to teaching alone. She worked for a year at the Doctor's Hospital and was assistant head nurse in the psychiatry unit of Cabrini Hospital for some two years. While at Cabrini, she was involved in a tutoring program sponsored by the Filipino Nurses Association of Seattle for those preparing for the state board examinations.

Ethnic minorities & 'language barrier'

A sore spot in her experience is the inability it seems of staff people in hospitals and in similar circumstances to understand or relate to the problems of

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ethnic minorities.

"It is unfortunate that some people because of disinterest or probably lack of desire to understand an unknown problem would just ignore that problem instead of going through to the heart of it.

Miss Berbano has always been a "patient advocate" especially to Asian patients in the clinical area "where the majority opinion of the staff is that such patients cannot get the care they need because of language barrier."

"Most often than not, those 'who could not be understood' are usually just confused but not necessarily unable to communicate. Could it be that those who are in a position to help failed because in their subconscious minds they have already refused to communicate to the patient?

Miss Berbano is one of five children of Isabel Sagun and Emilio Berbano of Alcalá, Cagayan in the Philippines. She graduated at the Mary Johnston School of Nursing, and was retained by her school to join its faculty. She immigrated to the U.S. in 1969. She was later joined in the U.S. by her nephew Justino Berbano (& wife Dolly), niece Loryna (& husband Edwin Cabebe) and Rose Mabel (& husband Perfecto Guiyab).



Seated, from left: Eileen, Carlo, Evalyn, Camilo, Conrad, Cris, Camelo, Jr., and Ella.

Dr. de Guzman: 'pioneer' in the practice of veterinary medicine in Washington

Dr. Camilo de Guzman may be considered the "pioneer" who blazed the trail for Filipino professionals starting their own practice of veterinary medicine in the State of Washington.

Because he may be considered too young for this "pioneer" category, let's just say he is the first Filipino to be licensed to practice the profession in both Washington and California, and the only Filipino that we know who on his own ventured into and succeeded in establishing an animal hospital in Seattle and vicinity.

With two clinics to run, he is kept in full schedule, a practice that has taken roots from his days as a scholar and graduate of the University of the Philippines' school of veterinary medicine in 1959, his work as a researcher at the University of Washington, and his considerable experience with Dr. Schuelle at the Pet Care Center in West Seattle. His two clinics are the deGuzman Island Clinic in Vashon Island, and the Animal Clinic of Roxbury at 9608 30th SW in Seattle.

Looking back

But his success was not without the "struggle" and the concomitant toughness of mind and spirit usually reserved for those who "dared to try."

For Dr. de Guzman has shared the same challenge—perhaps the breaks too—that Filipinos face in this country. Camilo came on a 3rd preference—as a professional—in April 1969 and promptly worked as a research fellow at the University of Washington. Later on in his career he worked with a licensed practitioner, Dr. Robert Harcus of the North Seattle Veterinary Hospital.



Ella de Guzman

In 1971 he took and passed the state board of Washington and California. This same year his daughter, Evalyn, one of six children, came from the Philippines. His wife, the former Ella Rabino Bacolod of Masbate, and his other children, Cris, Camilo Jr., Carlo, Conrad and Eileen, came the very next year.

A decision

It was not until 1974 however that Dr. de Guzman faced the decision of plunging into private practice or continue working for other employers. He chose the former when he put up his own clinic in Vashon Island. His other clinic where he spends most of his time today—the Animal Clinic of Roxbury—was started on November 5, 1979 and has since been steadily flourishing. His staff includes a veterinarian and an animal technician plus some weekend and after work help from



Dr. and Mrs. de Guzman

students including his wife sometimes, and the children.

His work tempo finds, we suspect, a safety valve when he makes it a point to tend to his "Apaloosas" with his family in his Vashon Island farm. His wife Ella, an A.B. and Education graduate (physical education major) at Central Philippine University in Jaro, Iloilo, Philippines, finds time too from her busy schedule to be treasurer of the Filipino Community of Seattle, board member of the Filipino Youth Activities, and honorary member of the U.P. Alumni Association and the Bauangenian Club.

She says her children who are physically fit and sports buffs are very competitive besides. Evalyn, a high school senior, is included in the top 10 of her school in academics and topnotch in the West Seattle High's tennis team, while her boys either wrestle, or play tennis and football for their respective schools.

The de Guzmans live at 2939 39th Ave. SW in Seattle.



At the research facility at Carnation, Dr. Alicia Carlos operates on a patient, a part of the facility's veterinary program.



From left, Alice, Eddie, Christine & David.

Alicia Carlos: topnotch veterinarian, research farm resident

Dr. Alicia Carlos is a gem of a role model chosen for this book to represent the "struggles not necessarily successes of Filipinos and Filipino-Americans in the Pacific Northwest." But if the word "struggle" determines selection, perhaps she would be relegated to the "overqualified" category. For Dr. Carlos' credentials are impressive.

Topped the veterinary board examinations in the Philippines, 1956; awarded a Columbo Plan scholarship in Tokyo, Japan, 1963; awarded best paper in Animal Science, Philippine Society of Animal Science, 1968; and made "Who's Who Among the World's Women," 1978 International Biographical Centre, Cambridge, England; board certified as veterinarian, Philippines and Washington State. She was research veterinarian, Dept. of Agriculture, Philippines, 1956-68;

and veterinary microbiologist, University of Washington, Seattle, 1968-71.

Dr. Domingo has represented Carnation Company in annual, national and some international conventions from 1971 to the present. As its resident veterinarian, she does nutrition research, and performs surgery on animals and other related research activities at the Carnation Research Farm, a 1250-acre, modern facility that has become a tourist spot in Washington.

Dr. Carlos' academic background is just as impressive:

Masters in public administration, University of the Philippines, 1967; Diplomat in animal health, National Institute of Animal Health, Tokyo, Japan, 1963; Doctor of veterinary medicine, U.P., 1956; and associate in arts, U.P., 1952.

Alice is married to Dr. Nicanor E. Carlos who has since passed away. The

Carloses have three children:

Christine Marie is a graduate of business administration (marketing, finance management) at the University of Washington; David Gil, communications (journalism) graduate of Edward R. Morrow School of Communications at Washington State University; and Edgar D. is graduating in communications (TV--broadcasting) also at the Edward Morrow School of Communications at WSU and is an intern at King TV Broadcasting Company.

Asked why she chose veterinary medicine as a career, she explains:

"It was a rarity in choice among both women and men students at the University of the Philippines. I guess I savored the challenge. I would have chosen Geology as a second choice if I didn't get into the veterinary program." □

The Filipino Nurses Association of Seattle

Although professional advancement among its members is one of its main functions, the FNA of Seattle does not hesitate to publicly endorse and support sister associations' causes when needed such as what this picture shows. Our nurses themselves raised funds in the local community, marched and held rallies in downtown Seattle condemning an attempt to indict two Filipina nurses for the poison-murder of many patients in a Michigan hospital. After the trial, the Filipinas were declared innocent of wrongdoing and were totally absolved of all charges.



By **Tonie J.V. Alejo**

It has long been felt by a group of Filipino nurses who were long-time residents of Seattle including some immigrants from other states and new comers from the Philippines that "something of importance is amiss" among the nurses of Seattle and vicinity.

So in summer of 1963, the need to create an organization was pursued after an overwhelming response to an initial invitation letter. The first meeting was held in August 1963 at Mrs. Perfecto Castillote's (now deceased) residence in south Seattle. Because of the great desire of the Filipino nurses to be part of the association, two other meetings were held with an increased attendance and on September 21, 1963, an election of officers for a two-year term was held.

The Filipino Nurses Association for all intents and purposes started to function on that date, a group pledging to promote togetherness among members and enrich their professional status.

Much of the initial "spadework" was made through the initiative of Rose de Gracia, an assistant professor of the School of Nursing at Seattle University. She was chosen to lead the group achieve its goals. The following completes the list of the first officers:

Rose de Gracia, president; Mrs. Baldomero Sison (now deceased), vice president; Josefina Levenberg, secretary; Aida Eleccion, assistant secretary; Mrs. Antonio Ostrea, treasurer; and Lutgarda Alejo, press relations officer.

Mrs. Perfecto Castillote was unanimously chosen as adviser. An alumna of the University of the

Philippines, she was a former board member of the Filipino Nurses Association of the Philippines and a superintendent of the School of Nursing in Zamboanga General Hospital.

The inaugural installation of officers was held on November 2, 1963 at the Rainier Vista Hall. Philippine Consul General in Seattle, Estela R. Sulit, in her installation address, highly praised the Filipino nurses in their noble mission and professional dedication. She further reminded the members that after their contract in the United States is completed, they should go back to their motherland where their services are greatly needed.

Thus, after the inaugural installation of officers, the 47th Filipino organization in Seattle was born, the first professional association of its kind in the Filipino community of the greater Seattle area.

FNA originally composed of 42 members, was then made a chapter of the mother club, the Philippine Nurses' Association in Manila. In her inaugural address, Rose T. de Gracia, first president, explained the FNA's purpose for being. She said, in part, "Like any other professional organization, we stand together first, to promote a more perfect fellowship and goodwill among ourselves; cultivate the inherent pride and love of our national culture; stimulate the professional development to improve the ideal image and stature of the Filipino nurses comparable with our colleagues in America and throughout the world."

Since 1963, the association have had three presidents: De Gracia served four terms--1963-65; 65-67; 67-69; and 77-79. Rosalie Mendoza served two terms--1969-71; and 71-73; Virginia Cacabelos served in 1973-75 and 1975-77.

With the funds of the association earned through fundraising, ongoing projects were implemented including scholarships for deserving students from the Philippines, and free supply of nursing books for deserving nursing students.

In 1975, Tonie J.V. Alejo coordinated a "Board Review for Nurses" specializing in obstetrics and gynecology. Through the generosity of the Virginia Mason Hospital of Seattle under the tutorship of Alice Toyden, a Registered Nurse, who conducted the review three times a week for three months for a nominal fee. This was made possible through Mrs. Wedlund, former chief nurse of the Veterans Memorial Hospital who, with other nurses with their concern, made the project possible. Some of those who took the board review are now registered nurses. Leonila Berbano, instructor in psychiatry nursing at the Seattle Central Community College, also conducted for a nominal fee the board review in psychiatry.

An enumeration of officers who served the organization is worthy to mention:

1967-69: Rose de Gracia, president; Lutgarda Alejo, vice president; Aida Eleccion, treasurer; Rosie Tagavilla, secretary; Noli Dacanay, assistant treasurer; Julie Jamilosa, PRO; Mary Beltran, auditor; and Rosalie Mendoza, adviser.

Two-term officers from 1969 thru 1973 and 1973 thru 1977 include the following:

Rosalie Mendoza, president; Virginia Cacabelos, vice president; Rose Tagavilla, secretary; Tonie Alejo, corresponding secretary; Julie Jamilosa, PRO; Mary Beltran, social worker; and Rose De Gracia, consultant.

"The FNA is doing its share of qualitative and quantitative nursing services that have rapidly risen to almost uncontrolled proportion due to increased demands from an expansion of hospitals and other health facilities resulting from the increase in the general population."

Virginia Cacabelos, president; Rose Tagavilla, secretary; Tonie Alejo, corresponding secretary; Aida Eleccion, treasurer; Julie Jamilosa, PRO; and Rose De Gracia, consultant.

During the FNA's yearly activities and anniversaries, which were used for fundraising and other projects, some of the

more prominent speakers and guest invited include:

Margaret Regan, president, Washington State Nurses Association; Gail Hotchkiss, executive secretary to the Washington Board of Nursing; Dr. Eileen Ridgway, president of the Western Washington League of Nursing and assistant professor at Seattle University; Margaret Sullivan, member of the Board of Nursing and assistant professor at Seattle University.

While the FNA sometimes seems not too visible in projects and issues of concern to the community--although in the case of two Filipino nurses accused of murder the FNA went all out and even marched on the streets--the organization core remains alive. The nature of the nurses' schedule is such that at times others could not be personally present during regular or strategy meetings. But while this is so,



Filipino Nurses Association members are, standing from left, Tonie Alejo, Virginia Cacabelos, Lorna Rabago, Aurora Bacho, Naty Ma panoo, Eduarda Eleccion; seated, from left, Rose Tagavilla, Mrs. Sagaysay, Rose De Gracia, Aida E. Corsilles, Lourdes Cantor and Rosalie Mendoza.



An older picture of Filipino nurses shows change of membership. Seated, from left: Leni Malfori, Caridad Garcia, Viola Thorb Jornsens, Aida Chavez, Purita Mendoza, Loida Delpin; second row, from left: Rosie Tagavilla, Julie Jamilosa, Virgie Cacabelos, Lydia Svetich, Mary Beltran, Nemesia Domingo, Norma Aquino, Rosalie Mendoza; third row, from left: Aurelia Bacho, Esther Hamoy, Tony Alejo, Virgie Sagaysay, Ellen Abrejera, Maria Macahilig, Lutgarda Alejo, Mary Osoteo and Ida Eleccion. A Mac Pabillon photo.



Lee Berbano



Paz Febrero



Phebe Quiton



Josie Golla



Nel Fernando



Jean Sison

The Filipino nurses have tried and continue to promote closer relationships not only among club members but also with other sectors of the Filipino community. The FNA also joined group programs of civic and social organizations by conducting seminars about the culture and language of Filipinos. These seminars, held under the auspices of the Washington State Nurses Association, proved to be a step towards better understanding of cultures specially with our host country.

Seminars on Asian-minority goals regarding the new trends in nursing care are also being conducted for mutual and better understanding among the different ethnic groups.

Some of the members of the FNA are now retired, yet they distinguished themselves by doing volunteer work with the International Drop-In Center helping senior citizens with their health problems. Others have distinguished themselves in the nursing field by being model and dedicated nurses such as Norma Aquino, the recipient of Virginia Mason Hospital's Nurse of the Year award in 1978. Still others are a pride to their profession through nursing education not only in the State of Washington but also in other parts of the U.S. and Canada. These Filipino nurses are indeed the unsung heroes in their own right because of their devoted, unselfish and humanitarian work in health care and medicine.

Summing up, the Filipino Nurses Association of Seattle has done and is doing its share in easing the demand for the qualitative and quantitative nursing services brought about by the rapid scientific advances in medicine, expansion of hospitals and other health facilities and agencies as well as the increase in the general population that seeks primary health care.



Rose Gavino



Noli Dacanay



Evelyn Tangonan



Evelyn Justiniano



Ruth Queremit



Paz Santos



Georgia Aquino



Cecille del Rosario

ABOUT THE AUTHOR:

Toni Alejo studied at Georgetown University as an exchange scholar from the University of the Philippines. She has been a staff nurse and a special operating room nurse at Virginia Mason Hospital. Mrs. Alejo is active at St. Benedict Parish Church and is a member of the Filipino Nurses Association of Seattle since its inception.



Virgie de Guzman



Naty Mapanoo

Biography:

Ricardo deVilla Family

“As their children grew, Ric and Zeny always focused and stressed the importance of education. It was their dream to see all of their children graduate with college degrees.”



THE DE VILLA FAMILY--from left, Linda, Ric, Jr., Zeny, Ric, Francis and Eleanor Taylor.

The American dream...realized through education

To many Filipinos, the opportunity to live in the United States is a dream come true. To the average Filipino, the U.S. is a land of abundance, wealth, and opportunity for all of its citizens.

It was with this thought that Ricardo ("Ric") and Potenciana ("Zeny") deVilla left the Philippines on July 4, 1952.

Ric and Zeny were married on July 26, 1943 in Naic, Cavite. Like many Filipino servicemen, the opportunity to migrate to America came via the U.S. Army. Since 1940, Ric had been a Philippine Scout, and during World War II, was a prisoner of war for six months at Camp O'Donnell, Tarlac. After 30 years in the Army, Ric retired from active duty on August 1, 1970 at Fort Lewis, Washington.

Shortly after arriving to the United States, their youngest child Francis was born on November 4, 1952 at Letterman Army Hospital, Presidio, San Francisco, California. The remaining deVilla children

were all born in Naic, Cavite.

The eldest is Eleanor, born April 11, 1945, followed by Ricardo Jr., born May 26, 1947, and Emelinda, born August 13, 1949.

When Zeny and the children arrived in the United States in 1952, not one of them could read, write, or understand English.

As their children grew, Ric and Zeny always focused and stressed the importance of education. It was their dream to see all of their children graduate with college degrees. This dream was fulfilled through years of scrimping and saving, and Zeny's job with the Federal Civil Service. Zeny has been working as a laundry-worker since December 1961.

Ric and Zeny's dreams have come true...if not exceeded. All of the deVilla children graduated with four-year college degrees, and now all have completed their graduate studies.

Eleanor Taylor, who now lives in New

York City with her daughter Jennifer, and husband Steve, graduated with a Masters degree in Public Health (MPH) from Columbia University. "Rick" Jr. lives with his wife, Alane in Bothell, Washington. He has a Masters degree in Public Administration (MPA) from Seattle University.

Emelinda presently lives in Pullman, Washington, and is completing her Ph.D. in Education from Washington State University. The youngest son, Francis, is presently a deputy prosecutor for the King County Prosecutors Office in Seattle, Washington. He graduated from the University of Washington Law School with a Juris Doctor (JD) degree.

Thirty-one years after arriving in the United States, the deVilla family continues to live their dreams. In the Fall of 1983, Ric and Zeny plan to return to the Philippines in fulfillment of another chapter in their lives. □

"Being essentially Asian, Filipinos have gentle, passive temperaments and appear reticent. This can be misconstrued as an inferiority complex. Too often, they are labeled as passive-aggressive, as having a personality disorder with anger as its underlying cause..."

By Rosario T. DeGracia

Who in any major city of the United States has not met at least one person with a Chinese-Malayan face, Spanish surname, and American nickname? This person, a Filipino, could easily be mistaken for a Japanese, Chinese, Korean, or Vietnamese national. In the decade ending in 1974, a total of 120,269 Filipinos migrated to the United States, the annual numbers rising from 3,130 in 1965 to 32,857 in 1974; while the annual numbers of temporary workers, trainees, and exchange visitors increased from 2,691 to 32,203.

Before World War II, only a handful of

Understanding Filipino patients, and health care



Illustration by Pol Raymundo

Filipinos came to the United States, mostly laborers brought over for the big plantations in Hawaii and the farms of California and the Pacific Northwest. Recently, more professionals have migrated to America, usually bringing with them their immediate families. Modern U.S. technology, seen as a means of improving professional competence and enhancing socioeconomic status, is one of the reasons for this migration.

Essentially, the Filipino is an Asian with a strong Malayan base, derived from the highly complex culture of the Indonesian Madjapahit Empire.

In the sixteenth century, the West started influencing the Philippines. The 300 years or so of Spanish hegemony began when Ferdinand Magellan first claimed the Philippine Islands for Spain in 1521. Then, as an outcome of the Spanish-American War, the Philippines was ceded to America for \$20 million, a sale consummated without the knowledge or consent of the Filipino people.

Another country that has exerted tremendous influence on Filipino thought and behavior is China, which traded with the Filipinos from the Tang dynasty in the seventh century. Thus, Rustia defines a Filipino as "an Asian, basically Malay, with a generous admixture of the Chinese and the Spanish, and with a cultural overlay of the American for good measure."

Filipino culture

Although the Filipino culture has arisen from such a mixed heritage, there are some basic traits that most Filipinos will manifest. Individualization is necessary, for of course, no one person will demonstrate all the elements of his culture.

The Philippines consists of roughly 7,000 islands, big and small. Filipinos display characteristics that differ, depending on the region they hail from. Due to the Chinese influence on family solidarity, people from the same region tend to socialize only among themselves. This clannishness is evident among the many organizations in Filipino communities, which to some observers might appear to be rivalry. Thus, lack of spontaneous cooperation is not surprising, but it is both a weakness and a strength.

From health care's vantage viewpoint

If at all possible, the nurse should identify her Filipino patients' regional idiosyncracies. She can probably obtain help in this from a Filipino worker in the hospital.

The younger generation's values in some ways clash with the traditional. In the Philippines today, youths resemble their western counterparts, particularly in matters of dress, music, and social values. In the U.S., one sees this orientation, whether they were brought up by parents who had migrated or they are third-generation American children. Despite this, one may still observe in them such traditional values as respect for elders, love of family, and preservation of self-esteem.

The strong feeling for family, a quality derived from the Chinese influence, is manifested by old-fashioned patterns imposed by the family patriarch or the equally authoritative matriarch. Respect and deference are always given to one's elders, whose words and decisions one dares not question. The young receive solicitous protection from their

elders. In the absence of both parents, the eldest child has the say and must be obeyed.

The implications for health care are important. Filipino patients always have their families hovering over them, perhaps to the irritation of the nursing staff. The sick Filipino child feels lost without his mother constantly at his bedside. When grandparents are ill, sons, daughters, and even grandchildren take turns keeping them company and supporting their husbands or wives.

A daughter newly-delivered follows traditional customs related to activity, food, and hygiene, which may be contrary to what the doctor or nurse prescribes.

Single adults with no relatives in the vicinity have swarms of visitors. These are concerned friends, who recognize the loneliness that illness can bring. Nurses would do well to capitalize on this custom for whatever assistance it provides the patient. Certainly, family-centered nursing is indicated.

Filipinos are deeply religious and God-fearing. They have a deep sense of destiny, a heritage from the Asian religions of pre-Spanish times, coupled with their firmly rooted faith in the God whom the Spanish missionaries brought to the islands, Spain's greatest contribution to the collective Filipino soul.

An expression often used, whose origin Filipinos themselves may not know, is *Bahala na*. It is a corruption of *Bathala*, the name of the ancient god of the pagan Filipinos. In uttering *Bahala na*, Filipinos are saying that they are leaving things in the hands of God.

Another expression they may use is *talaga*, meaning "destined, inevitable." Ill Filipinos tend to attribute their condition to the will of God and to cope with their illness by praying and hoping that whatever God's will is, it is the best for them. Although both patients and families find it hard to accept a poor prognosis, they keep on hoping despite their resignation. This attitude explains why Filipino patients are uncomplaining and frequently suffer in silence.

The nurse can try to penetrate the facade of cheerfulness, silence, or fatalism, including the

with intense cravings for acceptance, generosity, and verbal demands for attention. Whether this behavior in Filipinos is a personality disorder is difficult to determine. I would venture to say that this attitude stems from centuries of Spanish repression, which inhibited a proud people. As a result of more than three centuries of Spanish hegemony, Filipinos learned the value of silence and prudence. To preserve security, they are submissive to authority and reluctant to express their opinions.

No wonder they regard doctors and nurses as authority figures and do not question whatever regimen is imposed on them. They easily win the labels "good patient," "cooperative," and "uncomplaining." Yet, is this how one should perceive such behavior? Shouldn't the nurse use assessment skills to determine what is behind this behavior?

Interpersonal relationships

Filipinos generally behave agreeably, even to the extent of personal inconvenience. This is called *pakikisama*, which means going along with others.

Related to *pakikisama* is *hiya* or "shame," which is Asian. The Chinese and the Japanese call it "face," and the Spanish *orgullo*, or "self-pride." *Hiya* is a painful emotion arising from a relationship with an authority or society that inhibits self-assertion in a situation perceived as dangerous to one's ego.

Another trait is *amor propio*, which is Spanish and means "self-esteem." When a Filipino's *amor propio* is wounded, he preserves his dignity through silence or aloofness, believing that to do otherwise would demonstrate a lack of self-pride. Filipinos believe that having accepted the doctors or nurses implies that they have confidence and, by the same token, they trust that it is mutual.

On the other hand, even when they mistrust the doctor or nurse, Filipino patients seldom tell them to their faces. They beat around the bush for fear of hurting the other

"Filipino food was prepared by the series of Malay migrations, spiced by commercial relations with Chinese traders, stewed in 300 years of Spanish rule and hamburgered by American influence."

family in her explorations. Filipino patients and their families appreciate openness on the part of their doctors and nurses, for their reliance on God and fate strengthens them and enables them to cope.

Temperament

Filipinos, being essentially Asian, have gentle, mild, and passive temperaments—the temper of people whose collective unconscious has been anchored in the idea of a harmonious balance between man and nature. They generally are neither assertive nor aggressive. They appear guarded or reticent. This, unfortunately, can be misconstrued as an inferiority complex. Too often, they are labeled as passive-aggressive, as having a personality disorder with anger as its underlying cause. This anger produces anxiety, which is usually handled through covert and passive means. Behavioral manifestations of this disorder and behavior common to Filipinos are procrastination and stubbornness, associated

person's feelings or, perhaps, have a family member or friend make known their feelings.

Commonly, a hesitant yes means no. This is an effort to avoid a direct, blunt no. Still another custom is the use of a euphemism, such as *kuwan*, meaning "thing." It can replace any expression one does not ordinarily use in polite company, and its nonverbal counterpart is a nod, which means yes.

The Filipino language has hierarchical terms for yes and no. The term depends on whether a Filipino is speaking to a person of lower, equal, or superior status. When a Filipino does not know another's status, a silent nod avoids giving possible offense. Filipino patients often address a physician or nurse properly as "Dr. Jones" or "Ms. Smith." If they don't know their names, they nod.

A silent nod may also be a defense in a belittling situation. If an authority figure gives instructions in a belittling way, a Filipino patient may nod. If a nurse rattles off

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The Philippine American Chamber of Commerce

By Lalaine Wong

They are no tycoons by any reckoning but when the small number of Filipino-American businessmen and women, commercial farmers, self-employed professionals and officers of labor unions join forces to launch the new Philippine American Chamber of Commerce of the Pacific Northwest, the result was impressive:

The Filipino-American Chamber of Commerce, a first in the Pacific Northwest.

This new entity in the history of Filipino-American business hereabouts was inaugurated in a banquet on December 29, 1974 at the Sorrento Hotel's Top O' The Town.

Some 50 heads of different businesses came to register and pledge support to the Chamber cause: independent Filipino American firms in business profession, commercial farming, contracting, or labor union management and entrepreneurs. The Chamber's charter was adopted and officers elected in its meeting convened in the course of the banquet where Associate Dean Richard Johnson of the Graduate School of Business Administration, University of Washington, was principal speakers.

Objectives

In this same historic evening, an action program was drafted for implementation.

The organization's principal purposes, according to the Chamber's organizing committee, were:

--To represent the membership before public authorities in matters which the Chamber shall specify as being concerns requiring action; to vouch or certify as to the true status or circumstances of any member as may be needed in transactions such as banking, public bidding, concessions and the like;

--To encourage cooperation among the members through regular meetings with or without selected speakers expanding opportunities for exchange of ideas and information and keeping the membership currently posted with developments affecting their operations;

--And to make the best possible contributions towards the progress, growth and strength of the national economy.

Will Chamber membership and its leaders succeed in uniting and strengthening the goals envisioned by the organizers

specially in today's very challenging and trying business competition?



Front, from left: D.Y. Caparas, Nanding Cantor, Cesar Castaneda, D.V. Corsilles, Manny Apostol, a guest, Bert Golla, Dominic Santiago, Ramon Lauson, Del Mabansag, Aida Corsilles and Consul Mariano Landicho. 2nd row, from left: Trinidad Rojo, Alice Lim, Denny Cristobal, Vic Bacho, Manuel Rustia, Tita Bisco, Zeny Guerzon, guest speaker Peter Okada, president of ASAM, Inc., a marketing corporation, a guest, Domi Mirabueno, a guest, Prisco Holigores; back row, from left: Greg Wong, a guest, Philippine-American Chamber president Lalaine Wong, a guest, Benzie Dacquel and Honorio Sunga.

The Chamber's long-term target, an ambitious "action program" assignment for the Chamber's organizing committee, was basically the consolidation of a planned research for existing Filipino-American businesses to assist them grow more and become better established; and to help fledgling and business newcomers to get a better chance to succeed in their own field of business.

The Chamber explained that these opportunities would be researched by a special committee so that those seeking openings in a certain line of business may know where to turn instead of crowding what may be good for two or three

Some of the firms high on the Chamber's business list:

A fairly large commercial farming operation in Puyallup; a Yakima Valley fruit and produce warehousing and shipping concern; a compound of 40 units of duplex apartments in Pacific near the entrepreneurs for instance and six try to make it.

Boeing plant in Auburn;

Motels in Moses Lake and Aurora Avenue, Seattle; housing rentals; rooming houses; boarding establishments; bathhouse operators; importers and wholesale distributors of Philippine food products, wood carvings, novelties and gifts;

Restaurants and eating places in Seattle and vicinity, and in Portland and vicinity; landscape and garden maintenance contractors; gasoline stations; grocery stores; taverns and lounge rooms; apparel shops and dressmaking establishments;

Operators of barber shops, beauty shops; caterers; laundries and cleaners; travel agencies; accounting firms; consultants;

Research and marketing consultants; investment and immigration counsellors; land developers and real estate agents; medical clinics; dental laboratory; optician; jewelry design; art gallery; music schools;

Day care centers; foster homes; architectural office; truck gardens; commercial fishermen; builders of homes; plumbing contractors; florists; employment agency; folk dance school; licensed card rooms; pool and billiard halls; boxing management; translation service;

Engineering consultants; export trade specialist; manufacturers' representatives; labelmaking, printing, designing and total communications operations. In crops, believe it or not, Filipino-Americans have gone into corn, sugar beets, onions, cucumbers, strawberries, tomatoes, cantaloupe, watermelon, pumpkin, upo, bitter melon, cabbage, lettuce, swiss chard, rhubarb, spinach and carrots.

New crop coming in

The seed planted by the Chamber's organizers in a highly competitive business environment in such a tight economic situation of our time appears to be growing. For with the Chamber's business mainstays going on to other fields and far-flung destinations, some of the younger group of entrepreneurs and professionals faced up to the challenge.

A chronological account of the Chamber's recent revitalization move by new and concerned Filipino businessmen proved vital in helping Filipino American business grow and remain competitive in this area.

And response to such help illustrates this in the case of Bert Golla, Chamber vice president.

In January 1982, Cip Brosas of the Puget Sound Council of Government invited Filipino professionals and businessmen to an acquaintance-luncheon meeting and to help an ailing business of a Filipino restaurateur in the Pioneer Square District.

"A search-and-study committee was hastily formed, a solution was reached to "sell the bull instead of handling the bull by the horns" to lessen the impact of loss to the restaurateur or better still, to come out ahead. Out of their meetings with regular

"The fifth freedom--the freedom of individual enterprise--is the keystone upon which the other four freedoms rest. In our system, the four cannot survive the fall of the fifth."

--Nicholas Murray Butler



Dr. Sixto K. Roxas, vice chairman of American Express International Banking Corp. in New York, president of The Bancam Group in Manila, and an internationally respected Filipino economist, discusses economic trade and several aspects of business in a Philippine-American Chamber of Commerce dinner meeting at the Sorrento Hotel. The Chamber invites business leaders as guests from time to time to keep abreast of the latest events in the local, national or international business scene.

Understanding Filipino patients...

Continued from page 121

instructions and the patient nods, it could mean he understands, or it could mean that her instructions are inadequate but he wants to spare her feeling and preserve his *amor propio*.

Food preferences

Eating habits vary with Filipinos' region of origin.

Drawing origin from various cultures but displaying regional characteristics, Filipino food was prepared by the series of Malay migrations...spiced by commercial relations with Chinese traders, stewed in 300 years of Spanish rule and hamburgered by American influence on the Philippine way of life.

The main influence in this potpourri is Spanish cookery. Certainly, to Europeans and South Americans, nothing can be very strange about Filipino dishes.

The French will recognize a lighter bouillabaisse in our *sinigang*, which is fish in a tart broth with tomatoes and tamarind (a fruit noted for its tartness, native to the Philippines). The Germans will find *arroz con caldo* like their *Suppenham*. Both are rice in chicken broth. Our *arroz con goto* is similar to Italian minestrone.

Despite regional differences, there are national dishes known all over the Philippines. Among these are *adobo* (pork chicken, beef, or a combination simmered in vinegar and garlic sauce) and *dinuguan* (pork flesh and innards spiced with whole peppers and stewed). Another is *pancit* (long, uncut rice noodles sauteed with meat and vegetables). Still another is *lumpia* (a roll of vegetables and meat in a paper-thin rice wrapper). Filipinos like *lechon* (whole pig roasted outdoors for long hours over charcoal). Some Americans, no doubt, have been treated to some of these foods by their Filipino friends.

The Filipino staple is rice, or ordinarily boiled to fluffiness. It is eaten at every meal. For breakfast, rice usually is fried with a touch of garlic and eaten with an egg, sausage, or fried fish. Rice is the main bulk of Filipino meals, a must on the dinner table.

Attractively served western dishes may not suit Filipino patients, even when they are familiar with American food which lacks spices. Perhaps the hospitalized Filipinos may eat the first few meals, then start cravign rice and home-cooked dishes. A Filipino child might ignore other foods but pick at ice cream and desserts. Food from home can help, but the nurse needs to tell the family that they can bring food.

Filipinos use salt generously. On top of the already salted and spiced dishes, Filipinos pour a salty, brownish clear liquid called *patis*, a preparation of fish or shrimp extract. Some use soy sauce. Another sauce used on shrimp and other dishes, while cooking or at the table, is *bagoong*, which is highly salted. In fact, a humble meal can be made with a cup of rice doused with *bagoong*, plus tomatoes or any leafy vegetable. For Filipino patients who must limit their salt intake, a careful examination of food habits is essential.

ROSARIO T. DeGRACIA, R.N., M.S., is associate professor and chairperson of the basic nursing area, Seattle University School of Nursing, Seattle, Wash. She organized and is president of the Filipino Nurses Association of Seattle. She is also involved in a project of the Western Council for Higher Education in Nursing, "Introducing Cultural Diversity in Nursing Curricula," and participated from 1971 to 1974 in another WCHEN project, "Faculty Development to Meet Minority Needs in Nursing."



Lalaine Wong, Philippine-American Chamber of Commerce president, facilitates the Chamber's dinner-conference (left photo); and Peter Okada, ASAM, Inc. president, discusses the opportunities open to minority businesses in international trading (right photo). Top picture: Lalaine gets an autograph from Mayor Wes Uhlman (or is it the other way around?) during a Chamber dinner-meeting. Felix Skievaski--Lalaine's late husband--is at right; Beth Regalado, a Chamber member, is at extreme left.

attendance of 8 to 15 people, a decision was made to continue this type of participation. The group was faced later on with two options - to revitalize the inactive Chamber or form a new one similar to the Chamber, Rotary, Kiwanis or the like.

The "revitalization" won out and a committee headed by Mr. Golla was tasked to bring new and previously involved members together. After a series of meetings, a formal reorganizational conference was called and on June 18, 1982 at the Filipino Deli at the Renton Food Circus the following were elected:

Lalaine Wong, president; Bert Golla, vice president; Domi Mirabueno, secretary; Virgilio Francisco, treasurer; board of trustees: D.V. Corsilles, Vincent Lawsin and Ernesto La Guardia.

With a lot of enthusiasm in the new organization staff and membership, the Chamber held a series of business meetings including two primary ones that deal with marketing and management. Representatives of Sites and Company, a management

consulting firm, discussed the "A to Z basics" of management. At year end, the president of ASAM, Inc., a marketing corporation specializing in diverse Asian-American business, discussed the opportunities of businesses including minority businesses in international trading.

ABOUT THE AUTHOR:

Lalaine Skievaski-Wong, a native of Bayombong, Nueva Viscaya, Philippines, has a BA in psychology and Masters in public administration (1980) from the University of Washington. Aside from managing her real estate business and heading the Philippine-American Chamber of Commerce, Lalaine is vice chairperson of the Auburn School Board, is on the Selection Service Board of the U.S. Armed Forces for the Puget Sound Area, and Park Board member of the City of Pacific.

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From left: Jose David, Cesar Castaneda, Zenaida Manaloto, Rufo Bruan, Jr., Lilia Perena, Michel Landicho, Sesinando Cantor, Bert Golla, Rolando Dee and Leticia Macapinlac.

The Filipino CPAs in Washington

By Rufo F. Bruan, Jr.

"The success of most Philippine-educated accountants in this 'Land of Opportunity' can be attributed to two things: a firm grasp of accounting principles and practices, and a strong determination to succeed," says Bert R. Golla, a graduate of the Philippine School of Business Administration and one of 14 Filipino accountants who passed the CPA examinations given by the Washington State Board of Accountancy during the past seven years.

Golla, the first known Filipino to complete all requirements for CPA licensure in this state, is a senior fiscal auditor at King County. On the side, he operates an accounting practice to serve the needs of his clients, mostly small businesses and individuals requiring tax assistance.

Previously, he was audit supervisor at the Washington State Gambling Commission, auditor for Coopers and Lybrand, one of the Big 8 CPA firms, and senior auditor at Sycip, Gorres, Velayo and Co. (SGV), leading CPA firm in Asia. He finds the accounting profession "intellectually challenging and financially rewarding."

Golla's professional affiliations include membership in the American Institute of CPAs, Washington State Society of CPAs, CPA Toastmasters Club and Philippine-American Chamber of Commerce. An active member, he has served on the Society's Governmental Accounting and Inter-Cultural Committees.

Similarly impressive track records have been achieved by the other Filipino CPAs in this state.

Sesinando N. Cantor is senior accountant with a Bellevue CPA firm. He holds an MBA from the University of Puget Sound, a BSC, major in accounting, from Far Eastern University, Manila, and an LLB from Manuel L. Quezon University. A CPA-lawyer in the Philippines, he held a high level position at the Rizal Commercial Banking Corporation in Makati, Rizal. He advises future Filipino CPAs to "sharpen your skills, broaden your horizon by pursuing continuing education courses, and strive for excellence in whatever you do—in your profession, occupation or business."

Cesar Q. Castaneda, a product of De La Salle University and a former auditor at

SGV and Philippine Banking Corporation, came to the United States three years ago. Since then, he has worked for Nielsen Bros. Carpets (as accounting manager), Rainier National Bank (as internal auditor) and the City of Seattle, his current employer. As fiscal control manager at Seattle Center, he is responsible for, among other functions, budgeting, cost accounting, financial analysis and internal auditing. An eternal optimist, he advises struggling accountants to "always look at the brighter side of life."

Jose David works for Price Waterhouse, a Big 8 accounting firm, and holds a bachelor's degree in business administration from the University of Washington. He is a member of the American Institute of CPAs and the Washington State Society of CPAs.

Rolando O. Dee is compliance accountant for Totem Ocean Trailer Express, a Seattle-based shipping company with sales offices in major cities across the United States. He received his bachelor's and master's degrees from the University of the East, Manila. Noting the relatively large number of computer-related questions in CPA examinations prepared by the AICPA, he says, "it is

essential that we have a basic understanding of computer capabilities, applications and limitations, because of the tremendous impact that computer technology has had on accounting systems and auditing procedures."

Francisco B. Ebreo, Jr. attended the University of Washington and graduated in 1976 with a four-year degree in accounting. Shortly after passing the November 1977 CPA examinations, he moved to Oakland, California where he worked for a local accounting office. He now lives in Seattle, is budget analyst at Lockheed Marine's Financial Planning Division, and is currently working on his **MBA at Seattle University.**

Michel G. Landicho, born in Paris, France, is the son of Consul and Mrs. Mariano C. Landicho. He studied at the University of the Philippines and continued at the University of Washington where he obtained his bachelor's degree in business administration in 1979. He works for the City of Seattle and is "presently involved in fund accounting and computer programming."

Accounting service director

Leticia Macapinlac, Accounting Service director, Office of the City Comptroller, City of Seattle, encourages "aspiring Filipino accountants to consider a career in governmental accounting and auditing." She adds, "there's an increasing demand for accounting professionals in the public sector, to fill the need for better accounting and auditing of programs involving literally billions of taxpayers' dollars."

A *magna cum laude* graduate of St. Joseph's College, Quezon City, she brings

her superior intelligence to bear upon her work. She manages a department consisting of 28 employees and oversees a broad range of functions. Also a CPA in the Philippines, she had worked for SGV and Ateneo de Manila before coming to the United States.

Zenaida B. Manaloto, accountant for a Seattle law office, is a member of the American Institute of CPAs and the Washington State Society of CPAs. She received her bachelor's degree in accounting from the University of Santo Tomas and finished a two-year course in computer science at New York University.

Lilia C. Perena works for Weber and Bennett, a local CPA office, and spends most of her time handling tax-related matters. According to her "taxation is a very challenging area with a lot of room for competent tax practitioners. Clients look more and more to their accountants for assistance in unraveling the complexities of tax laws and regulations."

She has been taking courses in taxation at the local branch of Golden Gate University, reputed to be one of the best schools in taxation in the country. A graduate of the University of the East, she was also a CPA in the Philippines.

Renato L. Santos is a budget analyst at the University of Washington. He passed the CPA examinations in 1976 and the following year, he was awarded a certificate of excellence by the Institute of Internal Auditors for obtaining the 6th highest grade in that year's national Certified Internal Auditors examinations.

He is a member of the AICPA, Washington State Society of CPAs and Institute of Internal Auditors--Puget



R. Santos

Sound chapter, and the current president of the CPA Toastmasters Club. He was also a CPA in the Philippines.

Leandro Valmonte came to the United States in 1976 and passed the CPA examinations in this state in 1982. He is now assistant controller at Bar S Foods. Previously, he was accounting systems manager for New England Fish Co. and cost accounting supervisor at Scott Paper in Everett.

A CPA in the Philippines, he worked for General Motors (Philippines) as management services manager and later as cost accounting manager. His professional affiliations include membership in the AICPA, Washington State Society of CPAs, National Association of Accountants and Seattle Jaycees. He is a graduate of the Philippine School of Business Administration.

Elena "Nenet" G. Orias is considered the first Filipina in the Seattle area ever to hurdle the traditionally tough CPA examination given bi-yearly in principal cities throughout the United States.

In Seattle, Mrs. Orias was with the Blue Cross of Washington and Alaska, as a Medicare accountant. She reviewed and audited cost reports for medical care providers to ensure proper and equitable settlements. She was also previously employed as an accountant in the Seattle office of Laventhol & Horwath, a national CPA firm, and in the Seattle CPA firm of Earl L. Sommerfeld. After employment in a top Washington State CPA firm for a while, she accepted a position as manager of the accounting department of a hospital in a suburb of Los Angeles in California.

Nenet Orias is the wife of Ely U. Orias, a former U.S. Navy news correspondent and a career U.S. civil service information specialist with Naval Support Activity, Seattle, as public affairs officer and editor-in-chief of the Seattle Military Journal.

Mrs. Orias spent her first three years of business administration studies (accounting major) at the College of the Holy Spirit in Manila. She pursued the



Bert Golla



Nenet G. Orias

course to completion at the University of Washington.

The 5th of 10 children of Enrique and Emiliana Garcia of Balanga, Bataan, Mrs. Orias first arrived in the United States, at Seattle, with her husband and their first child in October of 1972.

At the University of Washington, Mrs. Orias was a member of the UW Delta chapter of Beta Alpha Psi—a national accounting honorary—and she also was included in the university's high quarterly scholarship list.

Ely and Nenet have two children, A.J. Ely Jr., going on 11, and Jason Gregory, 6 years old. The Orias family now resides in a suburb of Los Angeles, California.

Over the years, this writer have gained valuable insight into almost all facets of the accounting profession—as a student at the University of the East in Manila, as a teacher at the Philippine School of Business Administration, and as a “practitioner” in both public and private sectors. I share the view that passing the four-part CPA examinations, reputed to be one of the toughest sets of examinations anywhere, and “making it” in the wide world of accounting require more than technical skills.

Here is what a consulting psychologist wrote about a Filipino CPA, seen to have

potentials for further advancement in his organization:

--Intellectual characteristics: “He evidences imagination and originality ...thinks quickly on his feet ...communicates effectively both in speech and in writing ...keeps himself well-informed and has a variety of interests ...is a progressive thinker, always looking for new ways to do things better.”

--Emotional make-up: “He is stable, durable and tough, hanging in there when the going gets difficult ...is self-confident and optimistic, with a high level of drive and energy ...sets high internal standards of excellence and pursues them in an aggressive, determined and persistent manner.”

--Interpersonal relationships: “He inspires trust and confidence ...is appropriately assertive and assumes leadership confidently ...is always willing to carry more than his share of the load ...is cooperative, helpful and supportive of his colleagues.”

--Insight into self: “His personal value system is well-integrated and socially worthwhile ...self-esteem is high.”

--Administrative ability: “He is a productive person who stays on top of his job and gets the right things done ...is an

effective planner, over both short and long range ...sets a high level of expectation and is demanding of results.”

ABOUT THE AUTHOR:

Rufo F. Bruan, Jr., CPA, FLMI, is president of Seafirst Insurance Corporation and Seafirst Life Insurance Company, subsidiaries of Seafirst Corporation. Before his elevation to the presidency in January 1983, he served as the companies' vice president and treasurer, and assistant vice president and controller. He is a fellow of the Life Management Institute, with specialization in life insurance accounting, electronic data processing and life insurance investments. He graduated from the University of the East, placed third in the 1965 CPA examinations in the Philippines, and taught accounting at the Philippine School of Business Administration.

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Filipino immigration to the United States

"Thousands of Filipino nationals who had served in the U.S. armed forces including the Philippine Scouts were granted citizenship, relocated to the United States and then they made great contributions to America. But those who had not applied for citizenship prior to July 4, 1946 were abandoned by the U.S. government..."

By Dan P. Danilov

The greatness of the United States has been built on a foundation of millions of immigrants who came to these shores to establish a form of government and society that has provided freedom and unlimited opportunities for each individual unlike any system of government known in history. It is not unusual for immigration to be a subject of common experience for all of us and especially for the people of the Philippines who have come to the United States in such increasing numbers to become a part of this great society.

The subject of immigration law has always been close to the hearts of many people in the United States, for this country is truly a "nation of immigrants." Millions of Americans today are the descendants of parents or grandparents who came to the United States from other continents. We can trace our heritage to almost every country in the world.

Tracing U.S. immigration policy

It is interesting to note the development and modification in the U.S. immigration policy during the past 207-year history of the United States.

Shortly after the Declaration of Independence in 1776, Congress provided for *qualitative* restrictions for the immigration of persons from other countries to the United States to insure the good health and character of aliens entering this country.

As the country developed from an agricultural society to an industrial giant, Congress enacted *quantitative* restrictions on the numerical admission of aliens to the U.S. in order to protect the national economy.

The progress of the United States during this period of time resulted in the enactment of legislation by Congress which set forth the national policy for the admission or exclusion of millions of persons to the United States.

Filipino immigration to the U.S.

The admission of Filipinos to the United States was made possible when U.S. rule was established over the Philippine Islands in 1898. As U.S. rule was established in the Philippines after the defeat of the Spanish Fleet in Manila Bay on May 1, 1898 by Admiral George Dewey, the first U.S. governor was named in 1901 and later William Howard Taft became president of the United States.

In 1935 the Philippines was given commonwealth status with self-government by an act of Congress. During this period, Filipinos were permitted to enter the U.S. as nationals of the U.S. commonwealth. Many Filipinos went to the Hawaiian Islands and some came to the U.S. mainland principally to live on the West Coast. The history of California, Oregon, Washington and Alaska is traced with numerous accomplishments by Filipinos in farming and fish processing/canning industries.

Continued on page 130



A milestone in the life of an immigrant is the day that person becomes a United States citizen such as this picture of a brand-new citizen, Ben Castillote, taking part in the formal oath-taking ceremony at the Seattle Center's flag of nations.

PROGRESSIVE ENVIRONMENTS

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CONTRACTOR ON THE CORSILLES APARTMENTS

Congratulates

Jose Rizal Bridge & Park Preservation Society

for this contribution to the Pacific Northwest!



By S. Tamayo, Architect

Continued from page 128

The most significant accomplishment of Filipinos was made during World War II after the Japanese had invaded and occupied the Philippines.

Thousands of Filipinos became active guerrilla fighters in their own country for the United States, fighting the Japanese Armed Forces through sabotage and open warfare. While the fall of Bataan and Corregidor were humiliating to both the United States and the Philippines, it was a glorious occasion on October 20, 1944 when the U.S. invasion forces returned and landed on the central Philippine island of Leyte under the command of General Douglas MacArthur. On July 5, 1945, the Philippines was totally liberated from Imperial Japan.

Immigration laws

On July 4, 1946 the Philippines was granted independence by the United States. After this date the admission of Philippine nationals to the United States was regulated by the laws and regulations of the Immigration and Nationality Act, as of the amended Immigration and Nationality Act. Shortly before independence on July 4, 1946, thousands of Filipino nationals who had served in the Armed Forces of the United States, including the Philippine Scouts, were granted U.S. citizenship. Many of these war veterans were relocated to the United States with their families and, with their heritage, customs and traditions, made great contributions to America.

It is unfortunate that Filipinos could not immigrate to the U.S. after their independence on July 4, 1946 like the nationalities of other countries could. This was due to the National Origins Law which was established in 1924 and more particularly the Quota Law which Congress had established in 1921 limiting the number of aliens of each nationality permitted to come to the U.S. at three percent of foreign-born persons of such nationality living in America as of 1910.

It was not until 1965 when the National Origins Law system was repealed, by Congress that a new system of immigration was implemented to provide for an eight-category preference system to reunite family relationships and admit aliens with talents or skills on a "first come, first served" basis in each category. The new immigration law provided for the admission of 290,000 immigrants to the United States with a limit of 20,000 person from any country. A new requirement for labor certifications was instituted to control the admission of skilled or unskilled foreign workers.

Continued on page 132

PLEDGE OF ALLIANCE

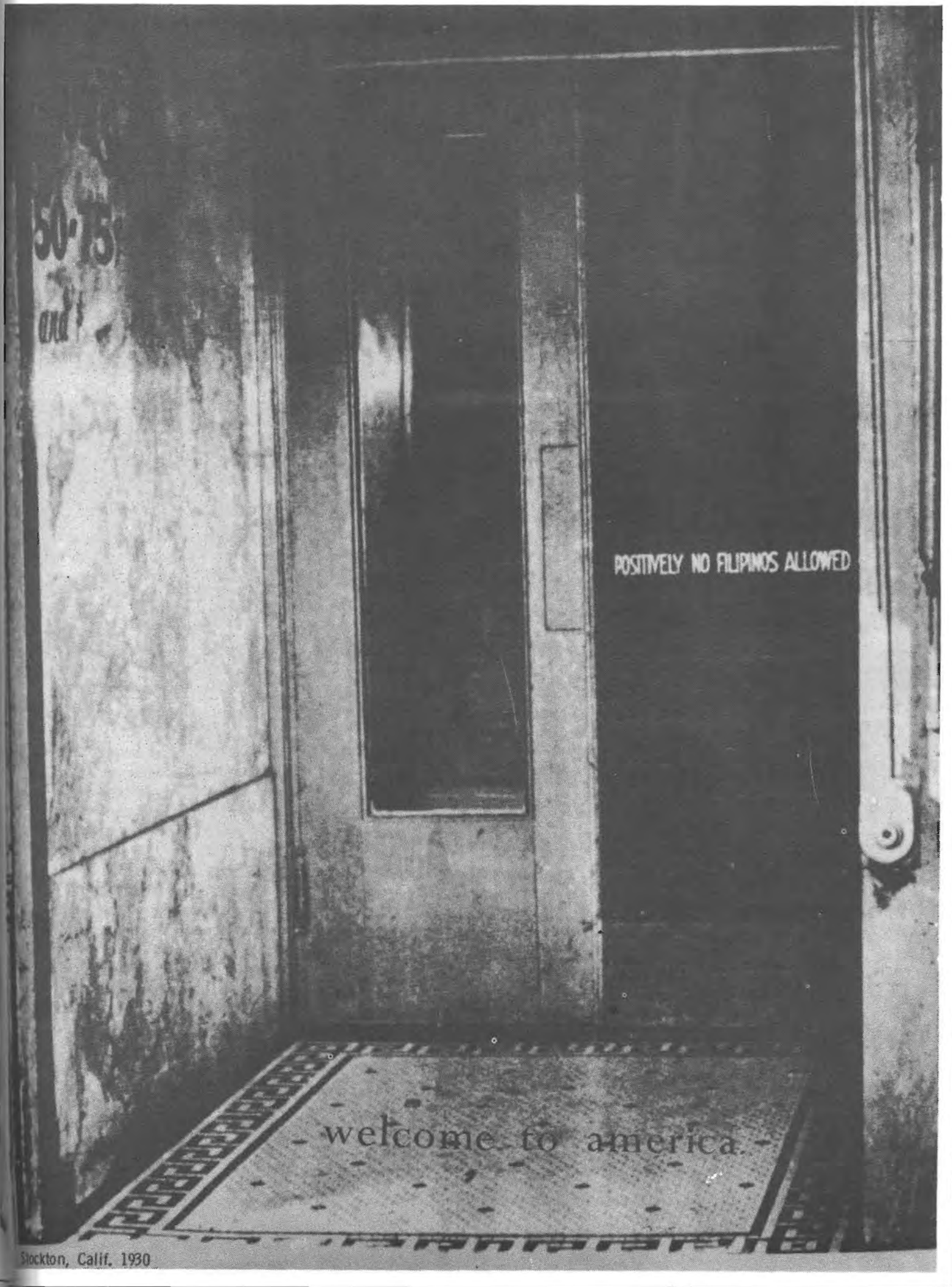
*I pledge allegiance to the flag
of the United States of America,
But does the flag of the United States
of America pledge allegiance to me?
There's a republic for which it stands,
But does that republic stand for me?
I am Filipino, as well as American,
In this land, under God.
Indivisible (But very segregated)!
With liberty (if you have the money)!
And justice (if you can afford a lawyer) for all!
But does that include me?
Does it include you?*

*Yeah, I pledge allegiance to that old flag
As long as it pledges the same to me.
And as long as the republic stands
So shall I stand!
Because I am Filipino American.
Under God, this nation shall become
Indivisible and united within,
With liberty to be
And justice to become...
One for all
And all for one!*

*-- Timoteo Cordova
from "Across Oceans of Dreams"
1977.*



Young or old, Filipinos and Filipino Americans are given certain inalienable rights that no one can take away from them.



Stockton, Calif. 1930

Filipino immigration

Continued from page 130

Filipino war veterans spurned

After the reforms in the immigration laws in 1965, hundreds of thousands of Filipino nationals were admitted to the United States as immigrants on the basis of family relationships and persons with special skills. The flow of immigrants and nonimmigrants to the U.S. from the Philippines has been increasing every year while the Congress of the United States promulgated new laws to admit thousands of Filipinos to the United States.

It is a tragedy that many Filipinos who have served in the Armed Forces of the United States during World War II and had not applied for U.S. citizenship prior to July 4, 1946 were abandoned by the U.S. Government and denied the right and privilege which they had won through combat against a common enemy.

The fight for these warriors has not ended as they are still "combatting" the U.S. Government in the United States Supreme Court through litigation to achieve and accomplish the highest reward that any person can receive today.

As the number of Filipino war veterans has been decreasing, it is extremely important that the Supreme Court should resolve their applications for naturalization promptly and without further delay so that these deserving veterans too can enjoy the benefits for which they had fought 42 years ago so valiantly and proudly for.

The United States has always been a country with the necessary resources which

allowed for a potpourri of cultures, each proud of its individual heritage as well as its Americanism. We know from our long history of immigration that there have been many problems in assimilating the millions of people who have come to these shores in the past, but they have played an important part in the development and growth of this nation.

Today, the descendants of these early Americans, and newly-arrived immigrants contribute together to the well-being of the United States, proud of the past and confident in the future. □

ABOUT THE AUTHOR:

Dan P. Danilov, an attorney in Seattle, Washington, has been practicing in immigration and nationality laws since 1958. He is a graduate of the University of Washington law school and is a member of the American Bar Association and Washington State Bar Association. He has also been admitted to practice before the Supreme Court of the United States. Mr. Danilov was an immigrant himself; he came to the U.S. from China in 1947 and is personally familiar with problems of immigration to the U.S. He is the author of numerous articles on U.S. immigration laws. He is a managing editor of immigration and nationality laws for The Common Law Lawyer and was editor-in-chief of Immigration and Nationality Lawyers. Mr. Danilov recently published U.S. Immigration Law Citor.

Reprinted with permission from the Journal American, Feb. 5, 1983 issue.

After eight years a family is reunited once again

By Sharon Parshall

Journal-American Staff Writer

Joey Gurango wonders why it's taking his family so long to come through the immigration office at Sea-Tac Airport.

He's nervous.

"They're holding them up there and I don't know why," Joey, 25, tells Debbie, his bride of six months. "I saw a lady taking their passports."

The hour wait seems interminable.

But Joey is used to waiting. He's waited almost six years to see the brothers and sisters he left behind in the Philippines when he emigrated to the United States in 1977.

For Joey's parents, the wait has been even longer.

Until last month, Nestor and Alicia Gurango had been separated from six of their seven children for eight years while they tried repeatedly to become permanent residents of this country. Each time they applied for permanent status they were turned down. Finally, in November, the elder Gurangos were given permission to return to Manila, gather their children scattered around the country and bring them to their new home in Bothell.

But Joey's brother, Roy, won't be with them. He's over 21 and will have to apply for a visa on his own. Joey explains as he watches for his family to come through the green doors marked "No Admittance."

"An immoral government presupposes a demoralized people; a conscienceless administration, greedy and servile citizens in the settled parts, outlaws and brigands in the mountains."—Jose Rizal in El Filibusterismo.

**E
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Nathalie J. Fuentes
Director, Philippine Affairs

ETI of Nord Amerika

"I saw other people hugging each other and saying 'It's finally over,'" Joey says. "I know how they feel."

After the crowd at the gate thins out, Joey and Debbie hang their sign on the side of an escalator.

"Welcome Home Gurango Family," the sign reads in large orange and black letters. "We missed you," is printed next to Debbie's rendering of eight stick figures, with a family member's name over each head.

"I saw them. I saw them," Joey shouts, craning his neck to see more through the open doors.

First through the door is Joey's

youngest brother, 13-year-old Ricky.

Joey gently folds his brother in his arms. Ricky looks bewildered. Philip, 16, walks on by with the same confused expression.

The quiet reunion is going well until Alicia Gurango calls her children back inside the holding area. The luggage has to be checked, she says.

But Joey and Debbie aren't paying attention. They're busy measuring Joey and Nestor Jr., 17, to see who's tallest.

"They're a lot smaller than I thought they'd be," Joey says after he finishes greeting his sisters, 11-

year-old Conchita and 21-year-old Cynthia. For Alicia and Nestor Gurango, the reunion marks the end of a long, painful separation from their children. But Alicia Gurango is quick to point out that her work will be cut out for her now.

"I'll have to start over disciplining them" says Alicia, a seamstress for Littler's in Seattle. "Some of them grew up with maids. I've already told them they'll have to make their own beds and wash the dishes. It will be a cultural shock for them."

But that can wait for this night. Joey announces that he's taking them to McDonald's. □



They're strangers in a strange land

Ricky Gurango, 13, (right) seems a little confused after arriving in a new country and being greeted by a brother he hasn't seen for six years. Story of the family's reunion and more photos are on A2.

Staff photo by Sally Tonkin

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A PARK IS BORN, AND A NATIONAL HERO HONORED

By Lettie Gavin
P-I Reporter

Seattle's newest park was dedicated yesterday to the memory of the Philippines' foremost national hero, Dr. Jose P. Rizal, patriot martyr, who was executed in Manila in 1896 for leading the Filipino movement against Spain.

The little park, at 12th Avenue South near South Judkins Street, across from the Public Health Hospital, was a long time coming, said Mayor Charles Royer.

"A portion of the land was acquired by the city in 1917 for parks and public use," Royer said, and proponents of the project "have been through two mayors, countless City Council members, and a number of parks directors in their tenacious efforts to get this done."

The 8.4-acre park, believed to be the only one in the United States named for Rizal, also was so named to recognize the contributions of the Filipino community to the ethnic diversity and enrichment of Seattle, the mayor said.

"I congratulate you," he told representatives of the city's Filipino community, "for leaving something of yourselves to a city that is already yours."

Rizal Park was designed by Elaine Day LaTourelle and includes a picnic shelter with stoves and tables, an amphitheater, a children's play area (already in heavy use yesterday even as the dedication was under way), a viewpoint looking out over the city and Elliott Bay, a restroom and a parking area.

"The site, a strip of steep land, was a challenge to work with," LaTourelle said. "It is long and narrow with a busy street on one side and a steep bluff on the other. We had to string the activities out like beads on a long chain."

Focal point of the little park is a colorful, free-standing tile mural by artist Val Laigo, which was unveiled yesterday by Mrs. Royer and Mrs. Ernesto A.



RIZAL PARK'S MURAL--An \$8,000 Rizal Bridge & Park Preservation Society project that heightens the understanding of the culture of the Filipinos by the members of the larger community of Seattle.

Querubin, wife of the Philippine consul general. Joyce Moty, who chairs the Art in Public Places Committee of the Seattle Arts Commission, presented the artwork.

Mural's three themes

Artist Laigo was himself born in the Philippines and grew up in Seattle's Central Area. He graduated from Seattle University and has since joined the faculty there.

His design encompasses both sides of three separate walls, one representing the Philippine flag, the center panel representing the American flag, and the third a combination of stars to symbolize the Philippine cultural diversity.

"You will find many colors here," Laigo said, all colors, because there are no ugly colors. They are all beautiful. And this is my song: Hallelujah, we are Americans! Everything is cool and beautiful."

Participants in the dedication included Emilio Castillo, master of ceremonies; Rizal Post No. 142, American

Legion; Seattle Post No. 6599, Veterans of Foreign Wars; Trinidad Rojo, chairman, Rizal Round Table of Race Parity; Walter R. Hundley, superintendent of the city's Parks and Recreation Department; City Councilwoman Dolores Sibonga; E.V. Bacho, president of the Dr. Jose P. Rizal Bridge and Park Preservation Society; Philippine Consul General Ernesto A. Querubin, and Silvestre A. Tangalan, president of the Filipino Community of Seattle, Inc.

Earlier, Royer signed a proclamation designating June 7-14 as Philippine Week in the city. The Filipino flag will be flown outside City Hall on Friday to mark the 83rd anniversary of the declaration of Philippine independence.

Philippine Week will be celebrated by trade and media exhibits, dances, songs and parlor games Friday through Sunday at the Seattle Center and the Filipino Center, 5740 Empire Way S. □

Consulate General of the Philippines

“To Filipinos who are now American citizens, the Philippine embassy or consulate general is also significant. In this age of multi-raciality among nations, such foreign service establishments can help promote their customs and traditions and consequently enhance their presence as Filipinos while their heritage becomes part and parcel of their adopted society.”

By D.Y. Caparas

To overseas Filipinos an embassy or consulate general of the Philippines is an extension of their government in Manila from whom they can seek help or protection.

As long as they retain their allegiance to the Filipino flag, they remain entitled to all government service as if they were in the Philippines; provided, of course, such assistance is in consonance with the laws and traditions of their host country and within the capacity of the embassy or consulate general to perform at a given time.

In the United States, where the largest concentration of overseas Filipinos are located, the Philippine embassy or consulate general serves as their own government and link with their homeland.

To Filipinos who are now American citizens, the Philippine embassy or consulate general is also significant. In this age of multi-raciality among nations, such foreign service establishments can help promote their customs and traditions and consequently enhance their presence as Filipinos while their heritage becomes part and parcel of their adopted society.

Definition of terms

An embassy is an agency which represents a foreign government in another



THE CONSULAR STAFF

There are 17 personnel in the Consulate General of the Philippines in Seattle with Consul General Ernesto A. Querubin (third from right) at the helm. Others in photo are (from left, seated) Dionisio R. Santiago, assistant; Mary A. Garcia, finance officer; Mariano C. Landicho, consul; Zenaida T. Tolentino, vice consul; D.Y. Caparas, information representative; (from left, standing) Roberto Condes, casual employee; Silvino Patulot, Jr., passport processing officer; Lilia C. Dimapilis, assistant; Neunda Oliva, casual employee; Remedios Alviar, casual employee; Helen P. Petilla, assistant; Aurelio Delagana, Jr., staff employee; and Ramon Lauzon, revenue representative. Not in photo are Angelina F. Bisco, trade representative; Teresita N. Busuego, visa processor; and Guillermo Ramos, casual employee.

country. Hence, the Philippine Embassy in Washington, D.C. represents the Philippines in all governmental activity between Malacanang Palace and the White House.

Whatever is agreed upon by the Philippine Embassy and the White House (through the State Department) in Washington, D.C. becomes binding to both governments and their peoples, subject to the ratification of their respective legislatures.

A Philippine consulate general, on the other hand, is an agency commissioned by the Manila government in a foreign territory—with the approval of the host country—to serve and protect the interests of its people and that of its own.

It also extends service to all foreigners who wish to travel, study, work or do business in the Philippines or just know about the country.

A consulate general has jurisdiction only over certain areas or states in a given nation, unlike an embassy whose jurisdiction extends throughout the host country and encompasses consular areas.

In business parlance, an embassy can be likened to a main office or headquarter while consulates general are its branches or subsidiaries.

Consular functions

The functions of a consulate general can be described as service-oriented, designed to help people regardless of their citizenship.

Such functions include:

1. The issuance, amendment and extension of passports and travel documents to Filipino citizens, and visas or other documents to foreigners who wish to visit, study, work or do business in the Philippines.

2. Assistance to Filipino citizens (whether immigrants or transients like tourists and seamen) and corporate bodies in need of such service.

Thus, a Filipino can go to the Philippine Consulate General in Seattle for a power of attorney, authentication, acknowledgment and other legal documents for use in the Philippines.

He or she as well as foreigners can go to the consulate for a justifiable waiver to export via Philippine flag vessels and the casket of a deceased person who has wished to be buried in the Philippines. Marriages between Filipino citizens can also be officiated by the consulate general.

3. Safeguard the rights of any Filipino citizen, including minors in matters

immigration, labor, guardianship or trusteeship, human rights and other situations.

Other tasks

The consulate also promotes commercial, economic, cultural, scientific and tourist relations between individuals and entities in the Pacific Northwest and the Philippines.

Any individual can count on the expertise of the commercial representative at the consulate in Seattle whose primary task is to promote and increase Philippine trade into this part of America.

The consulate also disseminates functional information and satisfies inquiries on both general and specific items about the Philippines, which resources are *sine qua non* to a better understanding and partnership between the American and Filipino peoples.

The consulate in Seattle also mans a revenue office which renders briefings to concerned people or interested parties on their rights and obligations as tax payers to the Philippine government. His job is no different from the IRS (Internal Revenue Service) man at the United States Embassy in Manila or American consulate in Davao City in so far as tax efforts are concerned.

To pursue some of its functions, the consulate undertakes or supports projects with various Fil-American and purely American organizations and institutions including schools, business firms, civic and charitable or religious organizations.

Consular officials also perform their tasks through exhibits, briefings, seminars, get-togethers, lectures or speeches, meetings, conferences, country papers, special publications, audio-visual materials as well as special articles or broadcast material in various media in

their jurisdiction which covers the states of Washington, Oregon, Wyoming, Alaska, Montana and Idaho.

Brief history

Because of the strategic importance of Seattle to the Pacific Rim countries and the needs of Filipinos in the Pacific Northwest, the beginnings of a Philippine representation in the region were established in Seattle as early as 1947 by then Vice Consul Juan C. Dionisio, who is now retired from the foreign service.

Since then the representation evolved into a consulate and to its present

form with Consul General Ernesto A. Querubin as current head.

Other Filipino diplomats who served as consuls general in Seattle were Pedro Ramirez, 1948; Melquiades Ibanez, 1950; Hortencio Brillantes, 1952; Bartolome Umayam, 1957; Benito Bautista, 1960; Estela R. Sulit, 1962; Jose Teodoro, 1966; Consuelo Arranz, 1971; and Julia Palarca, 1973.

Mariano C. Landicho was acting principal officer in 1976 up to the time Consul General Querubin assumed his office in September 1978.

Consular directory

As of 1982, the Philippines maintains 144 foreign service establishments throughout the world.

In the United States, the Philippine government is represented by an embassy and nine consulates general.

The Embassy of the Philippines in this country is located at 1617 Mass. Ave., N.W., Washington, D.C., 20036, Tel. No. (202) 483-1414.

The nine consulates general are located in:

1. Agana--Guam International Center, 4th Floor, Marine Drive, Tamuning, Guam 96911, Tel. No. 646-4620.

2. Chicago--30 N. Michigan Avenue, Suite 2100, Chicago, Illinois, 60602, Tel. Nos. 332-6458/59.

3. Honolulu--2433 Pali Highway, Honolulu, Hawaii 96817, Tel. Nos. (808) 595-6316/19.

4. Houston--8th Floor, American General Tower Building, 2727 Allen Parkway, Houston, Texas, Tel. Nos. (713) 524-0155 and 524-023.

5. Los Angeles--2975 Wilshire Boulevard, Los Angeles, California, 90010, Tel. No. (213) 387-5321;

6. New Orleans--Suite 1440-43 International Trade Mart Building, No. 2 Canal Street, New Orleans, LA, 70130, Tel. Nos. (504) 524-2755/56.

7. New York--Philippine Center, 556 Fifth Avenue, New York, New York 10036, Tel. No. (212) 764-1330/34.

8. San Francisco--Philippine Center Building, 447 Sutter St., 6th Floor, San Francisco, California 94108, Tel. Nos. (415) 433-6666/67/68/69.

9. Seattle--423 Central Building, 810 Third Avenue, Seattle, Washington 98104, Tel. No. (206) 624-7703.

There is also a Philippine Mission to the United Nations in New York located at the Philippine Center, 556 Fifth Avenue, New York 10036, Tel. No. (212) 764-1300. Unlike the Philippine embassy and the consulates general, this mission is primarily mandated to represent the Philippine government exclusively in the world body.

A jeweler by profession and diamond setter of note is Crisanto M. Francisco, owner of Cris & Sons Jewelers and Gift Shop located at 3207 Beacon Avenue So., Seattle 98144.

Cris, who for many years worked with the famous Estrella del Norte jewelers in Escolta, Manila, came to the United States in 1967 and soon after was hired as a diamond setter at the Nielsens Northwest Jeweler.

After 12 years in the business, he decided to open his own shop and store with the help of his family. Cris is married to Aniceta Abuel Francisco and their marriage is blessed with 10 children.

Besides their jewelry business which involves the manufacture and repair plus specializing in hand-made jewelries, the Franciscos combine it with import and export business which involves their gift shop. Walk in and take advantage of their expertise. They are open Monday to Friday and Saturday, from 9 a.m. to 5 p.m.

Cris Francisco: jeweler & diamond setter



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A classroom scene. Picture below is taken from the 128-page cover, Sept.-Oct. 1978 issue of *Today's Education*. The month's cover "symbolizes the magazine's emphasis on today's teachers by carrying a photo of a master teacher, Nina O'Keefe, with two of her foreign-language-speaking pupils. The cover is followed up by an interview with Mrs. O'Keefe, which reveals interesting characteristics of this multilingual teacher and some unusual facets of her life."



Featured in our Rizal Park publication is the cover story published in *Today's Education*, the journal of the National Education Association.

MEET NINA O'KEEFE

In Arlington, Virginia, just across the Potomac from Washington, D.C., is Francis Scott Key Elementary School, where students of 32 nationalities and 23 language groups attend school. Here the students learn together, and language and cultural diversity are positive aspects of the school's program.

How do children of so many ethnic backgrounds work together? Is it possible that they can maintain their cultural identity while becoming a part of the mainstream in an American school? What can teachers do to help students who enter American schools speaking no English?

To find answers to these and other questions, Marian S. Clayton, editorial associate of Today's Education, interviewed Nina O'Keefe, program development specialist in the Teacher Corps program in Arlington County. On the Key School staff since 1971, Mrs. O'Keefe used to teach in the school's English for Speakers of Other Languages (ESOL) program. Now she works with teachers who teach foreign-speaking students.

Here is Ms. Clayton's report of her visit to Key School and interview with Nina O'Keefe.

"Como te llamas?" Nina O'Keefe greets a student as we move through the cafeteria on a tour of the building.

"Me llamo Juan," the child responds, smiling, and continues his lunch.

When Juan enrolled at Key, he spoke no English. Like so many other students here, Juan is now bilingual, capable of

functioning in both his native language and English. More than that, Juan and the other students are richer because they learn from each other about customs of various ethnic groups.

Watching the Key staff work is an exciting experience. A Vietnamese teacher is busy wrapping gifts for her class.



native Spanish-speaking teacher is demonstrating a dance from her country. A group of youngsters of several nationalities are discussing an upcoming event. Against this background, we begin the interview.

Before we discuss your work as a teacher of foreign-speaking students, we'd like you to share some information about your background. When did you begin to study languages?

Well, I am from the Philippines. I lived on the island of Luzon, in a little town called Infanta. The language spoken there is Tagalog.

In the Philippines, the children study their own native languages from first through third grades, English as a second language from fourth grade through high school, and a third and possibly a fourth language in college.

I studied Tagalog, English, Spanish, French, Korean, and because I learned some Japanese when I was very young, I studied that language.

How did you happen to learn Japanese?

Before I entered school, my country was involved in World War II, and the Philippine Islands were under Japanese control. My older brothers, who were in school at the time, had Japanese soldiers as language teachers. My brothers were taught Japanese as part of the daily school curriculum, and I learned from them.

Do you remember very much about the War?

Oh yes, I have some memories. My father was twice a prisoner of war. During that time, women were often attacked at night. Because of possible dangers, my mother took my sister and me to hide in a nearby swamp every night. We would stand trembling with fear in the warm waters until early morning, when the screams of women had died down. I especially remember having to fight off mosquitoes.

Families were responsible for feeding prisoners, so my brother and I would take food to my father. Sometimes when we traveled, we had to jump into foxholes for protection from bombs. Once we jumped into a foxhole and found two soldiers there. They seemed so frightened, but to me—a young child—it was kind of game.

Did you ever have the feeling that you were in serious danger?

Just once, really. There were children about my age living in the house next door. My sister and I were playing with them one morning, and late afternoon that same day, soldiers shot and killed the whole family. I felt my family and I were in serious danger that day.

Shortly thereafter, my father escaped from prison. He moved our family to another island where we would be safe. We stayed there for about six months. Then when we returned home, the War was over, and I entered school.

How would you compare your school life in the Philippines with school life in the United States?

For one thing, in the Philippines, elementary school students have one teacher for a full year. The classes are not departmentalized in the first through six grades.

The teacher is the complete authority in the classroom. In my time, students did not question the teacher's action, nor did they speak until spoken to. Teachers were generally very strict, and students were generally very quiet.

In American schools, teachers and children have many more books and materials than we had. Because we had so few, we studied our books from cover to cover. In American schools, a particular book is not so important.

In the Philippines, children play games, read stories, sing songs, and do many of the things that children do here, but the big difference is in the classroom decorum.

When you completed high school, did you speak English fluently?

I spoke the language as fluently as my Filipino English teacher. I could read Shakespeare, and I could write themes and essays, but when it came to conversation with a native English speaker, I was not very good.

How did you decide where to attend college?

The Institute of International Education selected me to be an exchange student in the United States.

When the Institute asked what college I wanted to attend, I knew of only three in the United States: Harvard, Princeton, and Yale. Aside from wanting to enroll in a school where other female students were enrolled, I wanted a school closer to the Philippines than those three. The Institute suggested the University of Washington, and I agreed.

Am I correct in assuming that your first visit to the United States was when you entered the University of Washington? If so, what were your experience as a foreign-exchange student?

Yes, that was my first visit to the United States, and that was the first time I had ever left my family. Because I was so protected by my family and because everything was so different here, I had many traumatic experiences.

People told me that Washington State was cold sometimes. So en route to the United States, I bought a spring coat in Hong Kong. I thought that would be warm enough. You see, in the Philippines, we don't usually wear coats. I quickly learned that my spring coat was not sufficient to

In the girl's dormitory, we slept in a cold room. I was shy and afraid to ask for an extra blanket. I would curl up at night, and sometimes I was so cold, I would just moan.

One night the housemother heard me moaning. She said, "You need extra blankets. You are just cold."

There were other problems, too. I did not care much for American food then. Also, the school was different from anything I had known. In one of my classes, the professor lectured in a soft monotone, and I couldn't understand him. I didn't have the courage to let him know that. If I had been home, it would have been inappropriate for me to approach the teacher to tell him that, and I thought the same thing applied in this country.

At the end of the semester, I went to his office crying. When I told him of my problem, he was very understanding and gave me extra help.

How were you able to overcome some of your problems?

One of the things that helped me to adjust was to be with Filipino friends who had lived in this country for a long time. They invited me to stay with them for some weekends. Being with the family was good for me because I was once again with my people. I felt that I was no longer in a strange place, but back to my roots.

Another thing that helped me to adjust was staying with a wonderful American family, with whom I communicate to this day. They treated me as a daughter and still do.

Did the University provide activities for foreign-exchange students?

They had a hospitality committee for us. Committee members provided orientation throughout the year, took us on tours, and invited us to their homes for weekends. It was through the committee that I met that wonderful American family with whom I lived for two years.

By the way, a Japanese girl and I were the only foreign-exchange students that year. She shared many of my frustrations and became my closest friend at the University.

Did living with the family help you adapt to your new environment?

Quite a bit. I was the babysitter for the youngest of their four children, and I helped with cooking and housekeeping. While with them, I learned not only to



Meet Nina O'Keefe

That's difficult to answer because the percentage varies from time to time. This seems to be a jumping-off place for many immigrant families, and some move on to other places after they find jobs and become other places after they find jobs and become with the language.

Right now we have a large number of students from the Spanish-speaking countries of South and Central America and students from Korea, Viet Nam, India, and Portugal. Of these students, most came to our school speaking no English.

Let's say you enroll a non-English-speaking student today. Tell me what you would do to make the child feel welcome.

We usually have very little advance notice of a child's coming to Key. But when a child arrives whose language I do not know, I try to become familiar with certain phrases in that language. It is so important to greet the child and to ask his or her name. With just that simple gesture, I can see the child's eyes light up.

I will take the child to the office to meet the secretary. This meeting is vital because the secretary is often the one who communicates with the home. While in the office, I introduce the child to the principal and the nurse, too.

Then after introducing the child to his or her class, we tour the building. I introduce the child to subject area teachers and teachers of physical education, art, and music. One reason for this is that most of these children are used to one teacher all day, all year. It may not seem so, but the change can be devastating.

I was once worked with a Puerto Rican boy. I followed my usual procedure with him. At the end of the day, he said to me, "Who is my teacher? I am so confused." Like so many other students, he developed a stomachache.

He was in a class with a team of three teachers. He could not identify with so many people. I understood his problem and worked with him for some time. Eventually, he adjusted.

What about communication problems at the outset?

You know, aside from that of language, I think it's a psychological problem; invariably these children develop stomachaches. I teach them to say, "I have a stomachache," "I want to go to the bathroom," and "I want to call my mother."

Most of the parents want their children to have homework, and these

sentences become the first home assignment.

Also, a new child is assigned a buddy who helps with communication.

Who is the buddy, and what is his or her function?

The buddy is someone who is of the same nationality or speaks the same language as the new child but has been in the school for at least two or three years. The buddy's duties are clearly defined before the new child comes.

The buddy is most useful in explaining to the newcomer the day-to-day functions. The two students move around together to the various classes, to the lunchroom, the playground, and so forth. Then the buddy can help the new student with schoolwork.

Are there other methods that you use that you can share with our readers?

Yes. I always contact the home. I explain to parents that this school system is different from the one the child is accustomed to. I discuss those differences and ask parents to help the child to adjust to Key School.

Suppose you do not speak the language, and the parents do not speak English. What then?

Fortunately, in our school we have teachers or aides who speak Korean, Tagalog, Vietnamese, Arabic, and French. If I do not know a child's language, one of these persons will call the parents. If there is no one in the school who speaks the language fluently, we seek community help.

Do you encourage parents to visit the school?

Oh, yes. I also ask them about games their children play, songs they may sing, storybooks that they own. Parents contribute many of the materials and ideas. I use working with these children.

Sometimes we assume that people all over the world are familiar with certain material things that we take for granted in this country. Yet some of our advantages may be completely new to others. Have you seen examples of this?

I can give you an example. We all use the telephone, but some of these children have never seen a telephone. They must learn how to use it.

I have toy telephones in my room. I teach children how to dial and how to use

cook American food but to enjoy it. I learned a lot about the American way of life, too.

After graduation, what did you do?

I worked in the State of Washington for a number of years. I was a regular elementary classroom teacher, and then I worked with FLES (Foreign Language in Elementary School) programs for several years. Later, I worked in Oregon as a high school teacher of Spanish and English.

After 10 years of teaching, I got a fellowship to Georgetown University in Washington, DC, where I studied ESOL and Black English.

When did you become interested in teaching non-English-speaking students?

I was interested in this kind of work long before I finished college because of my traumatic experiences when I came to this country. I knew I would enjoy teaching English to foreign students, but more than anything else, I wanted to help them. I felt my background was perfect for this work.

While on leave from the Ph.D. program at Georgetown in 1971, I started the ESOL program at Key School. I taught in, and headed, the ESOL program until 1976, when I began working with the Teacher Corps project.

As program specialist in the Teacher Corps, what are your duties?

I work with teachers who teach foreign-speaking students. I go into the classrooms and demonstrate methods and techniques of teaching these children. In other words, I still work with the children but through their teachers.

This year, because our needs assessment indicated teacher interest in learning Spanish, I teach it to teachers. My home base is Key School, but I work in other schools in Arlington County, too.

What percentage of students at Key are not native speakers of English?



Left photo: Mrs. O'Keefe with Latin American and Asian model pupils after a special Spanish class presentation in an Arlington, Virginia elementary school. Right photo: A grade school Spanish class in Bellevue where part of a special program is being videotaped for showing to certain Spanish classes in Washington State. Mrs. O'Keefe is at left, Mr. Ybarra at right.

the receiver. Working with children who are familiar with the telephone, the newcomers quickly grasp the idea, and then they use the real telephone.

How do you incorporate information about the child's culture into classwork?

I first become familiar with some information about a child's culture and then integrate this into social studies, music, and art lessons.

Students research and do projects about other countries. A native speaker of that country becomes a consultant for the report.

We have plays and dances. After studying a particular culture, we invite parents and other classes to attend our culminating activities about the culture. Non-native-English-speaking children are very popular in this community and are invited to many community organizations to perform some of our plays and dances.

I have a corner in the room marked with a big sign that reads Bilingual Corner. Here a child can listen to records from various nations and read bilingual books written in English and other languages.

How do you acquire your materials?

As I said earlier, parents contribute many books and games. I acquire materials with Title I funds, from embassies and colleagues, and through the Teacher Corps Office.

Have you found it necessary to change your teaching techniques periodically?

When I began teaching, I followed the oral/aural method that was popular at the

time. Teachers placed emphasis on listening and speaking and did not emphasize reading and writing. But experience has taught me that once a child has mastered sentences and phrases orally, the teacher should introduce reading and writing. I like to have lots of activities in reading, writing, and speaking.

Proponents of the "melting pot" theory are often critical of bilingual education programs. Some argue that many years ago immigrants to this country were not provided with special language programs, yet they learned the English language and adjusted to this culture. How would you respond to that criticism?

I have heard this criticism before. One thing that is often not considered is that years ago, many immigrants were from European countries whose cultural orientations were the same or similar to the dominant culture here. Those who were not of European backgrounds did not find the adjustment so easy. I believe my own entry into this country might have been easier had I been able to take part in some type of bilingual or bicultural program.

Then just think of the hundreds of thousands of people in America who know nothing of their ancestors. I have friends who are great-grandchildren of immigrants. They deplore the fact that they did not have the opportunity to maintain, or at least learn, the language of their ancestry.

I feel that those who criticize bilingual programs tend to think of English as *the*

important language and culture. They fail to see the opportunity for cultural and language enrichment these programs offer.

A student is advantaged when he or she knows more than one language, because each language provides an opportunity to look at another form of reality. For example, it was so exciting for me to read *Don Quixote* in the original language. Reading it opened up another culture to me.

Who knows but that world wars might have been avoided if there were more appreciation of cultural diversity?

I'd just like to add that bilingual classes involve more than just the child's native language. Bilingual learning is learning to function in the English language while not abandoning his or her roots.

Earlier you mentioned that you studied Black English. Have you found that children who speak ghettoese are experiencing learning difficulties because of their language barrier?

Definitely. In fact, I would say that children who speak ghettoese can be at as great a disadvantage in a classroom as children who do not speak any English.

What can teachers do to help children who speak Black English? Are there special programs?

I have heard of special programs, but I can't tell you specifically where they are.

But in any school, a teacher should recognize that a child's language is not an inferior language simply because it is



Nina O'Keefe here gives a presentation before national directors of foreign language programs during a summer northwestern conference in Eugene, Oregon. Participants usually study innovative modelling structures and teaching materials such as the "Spanish for Elementary School" reference book by Nina O'Keefe and Tomas Ybarra published by Random House.



MEET NINA O'KEEFE

different from Standard English. For example, what some teachers don't realize is that ghettoese is highly structured and has definite patterns just as any other language does.

Finally, what has been your most rewarding experience as a teacher?

My greatest reward is to see a child develop from a frightened, unsure individual to a happy one in school.

When children come to school who are at zero proficiency in the English language, they are unsure of themselves. If I can make them feel confident and help them to adjust to the new situation, then I am most satisfied.

A Puerto Rican boy, Carlos, came to us from another state where he had attended school for five years. He was 11 years old, rather large for his age, and quite a discipline problem. The homeroom teacher was concerned about his uncooperative behavior, his open defiance

toward her, and his resistance to classwork.

After several attempts to contact his family, we found that the father worked at night at a restaurant, the mother as a domestic at a hotel. Carlos was taking care of a younger brother and twins who were just babies.

When he came to my class, I noticed that he was interested in the phonics and alphabet charts. He was sitting in with a class of second and third graders. I tested him and found that he could not read any English. Imagine his spending five years in a school without being able to read the language! Is it any wonder that he was a discipline problem?

I worked with Carlos individually. He worked with bilingual books. When other children came around, he would hide his books because they were for beginners, but he studied hard. He achieved so well that he eventually became a tutor for my second and third graders.

Carlos has gone on to junior high school, where he is working in English and able to understand what is going on. My experience with Carlos and so many others has been most rewarding to me.

My visit with Mrs. O'Keefe ends in one of her classes. She is demonstrating a Bamboo dance. As I leave, a Korean boy says, "*Anyanghi Kasipsiyo--Go in peace.*" I have learned from him the response "*Anyanghi Keseyo--Stay in peace.*"

Mrs. O'Keefe with the director and the producer of the educational TV program. The lessons, usually taped for two hours in front of a live audience, will later be shown to 3rd grade Spanish classes. This particular program, running 62 lessons a year, was shown on Channel 9 from 1963 to 1970. Left photo: Mrs. O'Keefe with model pupils in Salem, Oregon.





TEACHERS' ASSOCIATION FORMS GROUP--Front, from left: Constanca Maramag, Caring Rimando, Ella Buenaventura, Gertrudes Aberin. Second row, from left: Adel Garvida, Aurelia del Fierro, Fely B. Tumaliuan, Encarnacion F. Tajon, Anacoreta C. Taclay. Standing, from left: Susan G. Adalin, Antonio P. Fernandez, Eliza Siniguingan, Josephine Garabato, Bing Bermudez, Minda Caldwell.

Looking back:

*Fil-American Teachers' Association
stands for mutual understanding*

By Antonio P. Fernandez

The Filipino-American Teachers' Association of Washington was first conceived in 1966 by a group of Filipino teachers gathered at Mrs. Fely Runes' home. In a subsequent meeting, held at Mrs. Encarnacion Tajon's residence, the formation of the association was discussed more fully. On July 14, 1968, Mesdames Bing Bernudez, Espie Secretario, Misses Adel A. Garvida, and Ella F. Buenaventura established the association, but it was not formally launched until August 11, 1968 when there were just about enough members to discharge the various functions of the organization.

Officers elected included Aurelia del Fierro, president; Encarnacion Tajon, vice-president; Adel Garvida, secretary; Fely B. Tumaliuan, treasurer; A. P. Fernandez, PRO; Cesar DeGracia, coordinator; Anacoreta Taclay, auditor; Josephine Garabato, business manager; Pepita M. Ignacio, social activity

chairman. Social committee members are Gloria Landero, Fely Runes, Elisa Siniguingan and Dora Tamayo. Mesdames Leonor Dalo, Tacoma; Minda Caldwell, Olympia, are vice presidents, respectively.

Objectives of the association include-- to elevate and project the teachers' outlook and to promote mutual understanding and assistance among themselves.

Other aims are raising scholarship funds for deserving Filipino and Filipino-

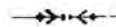
American students who shall pursue the teachig profession, give awards and citations to Filipino teachers with outstanding achievement, promote friendlier and closer relationship and understanding with the Filipino-American community and other civic and cultural organizations and to disseminate Philippine ideals, customs and traditions.

It is our desire to bring about a closer tie among Filipinos and Americans, including other ethnic groups wherever we should happen to be.

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A look at our public school teachers: Is there 'sign of growth' for our Fil-Am educators?

By Gloria Adams



Gloria Adams

"Officers of the Filipino American Educators Association of Washington met Feb. 7 at the International Drop-In Center in an emergency session to discuss Seattle's school levy failure Feb. 4 and its impact on the Filipino American community. Primary focus of their discussion was the possible cut of potentially up to 50% of the approximately 23 Filipino American teachers currently in the Seattle Public Schools.

"...The FAEAW passed a resolution calling for the implementation of a 'voters registration drive' aimed at the Fil-Am community and to encourage members of the community and their friends to vote for another levy on April 8..."--PINOY TEACHERS AGAIN BRACE FOR POSSIBLE CUTBACKS--*Bayanihan Tribune headline, Feb. 24, 1975.*

The growth of Filipino Americans in Seattle and in other parts of Washington has led to the employment of more educators who are of Filipino American descent especially in the Seattle Public Schools.

The affirmative action program has also contributed to the hiring of more Filipino American staff at different levels. Employment of Filipino-American educators in positions of decision-making and in non-bilingual classrooms has yet to be considered a high employment priority by the public schools' higher administration.

The visibility of more Filipino American educators has not only provided role models to Filipino American students but it has also enriched the cultural awareness of all students.

In December 1973, a group of

educators of Filipino ancestry, mostly employed by the Seattle Public Schools, met at the International Drop-In Center to discuss common concerns and needs. This meeting gave birth to the Filipino American Educators of Washington as a formal organization. Priorities change every year but the spirit of FAEW stands indestructible amidst all the uncertainties of employment.

In the course of its organizational activities and in the pursuit of its programs, it has accumulated along the way a number of "firsts" among which included the following:

--Pedro Obtinario--First Filipino American classroom teacher appointed in 1953.

For contributions to the West Mural of the Dr. Jose P. Rizal Park, the Committee extends its grateful appreciation to the following:

ORGANIZATIONS:

Filipino-American Intercommunity Council of the Pacific Northwest

Member Communities:

Seattle, Kitsap County, Puget Sound, Renton and Yakima Valley

Filipino Community of Seattle, Inc.

Filipino Community of Renton, Inc.

Knights of Columbus & Columbians

The Philippine Consulate General:

Ernesto A. Querubin, Officers & Staff

University of the Philippines Alumni Association of the Pacific Northwest

Filipino Nurses Association of Seattle

Philippine War Brides Association

(Founded June 19, 1949)

Northern League

Zambales-Magsaysay Social Services Organization

Community involvement, with some help from city officials, made the Rizal Park project possible.



Val Laigo, Seattle University professor of art, explains with the miniature model how the Rizal Park mural will be built as the Bridge Park Committee members listen. A fundraising involving Filipino community was later planned and implemented.



WORKSHOP FOR SCHOOL CHILDREN IN THE DIALECT

Andres Tangalin--First Secondary Vice Principal appointed in 1972.

Teofilo Cadiente--First Filipino American Elementary Principal appointed in 1977.

Gloria Adams--First Filipino American School Counselor appointed in 1969.

Current officers (1983-84) of this educators group organized in 1973 are:

Gloria Adams, president; Paula Frial, 1st vice president; Andres Tangalin, 2nd vice president; Angelita Pizarro, secretary; and Severina Naidas, treasurer. FAEW's regular meetings: last Friday of each month, September through May 1983, at 4 p.m. at the Filipino Youth Activities (FYA) library. It's mailing address is P.O. Box 22763, Seattle, Washington 98122.

Highlights of FAEW's activities and goals include:

Presidents:

David Daranciang, first president; Teofilo Cadiente, second president; Rod Magat, third president; Rosendo Luna, fourth president; and Gloria Adams, fifth and current president.

Issues met and dealt with during each president's administrations were varied and numerous. Each administrative term was geared for the year's main priority or priorities.

Daranciang, first president, dealt with organizational issues; Cadiente dealt with issues related with affirmative action, hiring and "RIFing." It was also during Cadiente's term when the first FAEW tour to the Philippines was made. Some 15 members participated in this program

netting \$600 for the organization.

Magat tackled and put emphasis on bilingual programs and the recruitment of more members.

Luna sponsored Tagalog classes with FYA; sponsored grant writing workshop and parent workshop plus conducted garage sales.

Adams dealt with the FAEW's 10th anniversary celebration and its incorporation as a non-profit organization.

FAEW's original purpose: To provide an opportunity for Filipino American educators to meet and discuss common concerns and needs and find solutions to specific problems related to their jobs and students.

Organizational meeting: Held at the International Drop-In Center in



Rozanne Royer, wife of Seattle Mayor Charles Royer (middle), Mrs. Querubin, wife of Consul General of the Philippine Consulate in Seattle (right), and Vincent Lawsin, then president of the Filipino Community of Seattle (back to camera at left), unveil the Rizal Park mural.

Parks & Recreation Department Director Walter Hundley is one of those in city government involved in the Rizal project's negotiation and implementation processes.



Right photo: Feda Sumulong, a member of the Filipino-American Educators of Washington, holds Tagalog and cultural classes at FYA; left photo: a class in Tagalog with teacher Theodora Fletcher.

1978, 36 classroom teachers (highest number of teachers ever employed by SPS to date).

1982, 32 classroom teachers (highest percentage of employment to date). □

ABOUT THE AUTHOR:

Gloria Adams is head counselor at Meany Middle School. She was high school principal, guidance coordinator, classroom teacher and college counselor in the Philippines. She completed her Masters degree from Seattle University in 1972. Mrs. Adams immigrated to the United States in 1968 and worked as office manager at the YMCA in Seattle. Mrs. Adams received an award for community service from the Atlantic Street Center in 1974. She is the current president of the Filipino-American Educators Association of Washington.

December 1973, it was attended by Dolly Castillo, Rod Magat, David Daranciang, Gloria Adams and a few other pioneers.

Constitution and By-laws: Approved September 1974.

Based on the growing number of Filipino American students and their growing problems and needs, is there any sign of growth of the Filipino American educators in Seattle's public schools?

A graphic example answers this nagging question. Whether the number represents adequate solution to existing problems or not is something that can be answered on different levels and with adequate time and study which are not available at this writing.

The enumeration below tells the story of Filipino American educators growth in Seattle Public Schools:

1953, 1 classroom teacher; 1963, 2 classroom teachers (Ruth Vega was hired as the second Filipino American teacher); 1964-66, 4 classroom teachers; 1967-68, 5 classroom teachers; 1969-70, 7 classroom teachers and 1 school counselor;

1971, 10 classroom teachers and 1 counselor; 1972, 10 classroom teachers, 1 high school vice principal and 1 counselor; 1973-74, 21 classroom teachers, 1 high school vice principal and 1 counselor; 1975, 24 classroom teachers, 1 high school vice principal and 1 counselor;

1983, 11 elementary teachers and 1 elementary librarian; 7 middle school teachers; 1 middle school counselor; 9 secondary school teachers; 3 elementary principals; 1 secondary assistant principal; 1 teacher trainer; 1 helping teacher; and 21 classified staff.

1976, 27 classroom teachers; 1977, 1 elementary principal; 27 classroom teachers.



E. Castillo



V. Barber



T. Herrera



O. Castillo



Pete Obtinario



Z. Guerzon

Liberty is to man what education is to the intelligence.

-- El Filibusterismo

Congratulations!

To the untiring effort of the editor and publishers of the Jose Rizal Bridge & Park Preservation Society for publishing a book that will serve as a document of the Filipinos and their struggle for their rightful place in America.

Roger & Tonie Alejo
Seattle, Washington

Congratulations to the Editor
and the publishers!

Sesinando Cantor
Certified Public Accountant

Compliments of:
Mr. & Mrs. Nick D. Ancheta
(nee Lourdes Zamora)



From left, Lilia Love, Lourdes & Nick Ancheta
and Linda Luisa.

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U.P. Los Banos, Laguna
Philippines

CONGRATULATIONS

from:

**TAURUS SECURITY
& MAINTENANCE
SERVICES**

Gerry Delgado
President
Manila, Philippines



Top, from left, Virginia Cacabelos, Zenaida Guerzon, Trinidad Rojo, Ponce Torres, Mr. & Mrs. Art Ceniza, Johnny Mendoza, Mr. & Mrs. Tony Espejo, Teresa Oh and Ms Abellanosa; 2nd row, from left, Mr. & Mrs. Cornell Cebrian, Connie Tajon, Gloria Landero, Luis Oh, Lorenzo Anunciacion, Nena Ruiz, Rose Ranjo, Aurelia del Fierro, Aurelia Bacho, Mrs. Abellanosa and Reme Bacho; bottom row, from left, Irene Descargar, Vilma Fernandez, Dina Valentin, Frank Descargar, Rufino Cacabelos, Vic Bacho, Mel Fernandez and Lourdes Dominguez; front row, from left, Felix Tajon, Gloria and Connie Pacis, Vincent Bacho and Malia Pacis.



The U.W. Filipino Alumni Association's board of directors of 1982-83 are, from left, Trinidad Rojo, Zenaida Guerzon, Mel Fernandez, Virginia Cacabelos and Luis Oh. Not in this picture are Dina Valentin, John Mendoza, Ponce Torres, Rufino Cacabelos and Connie Pacis.

UWFAA:

Inspires students
to aspire for
higher education

By Emiliano Fernandez

The University of Washington Filipino Alumni Association (UWFAA) was founded in 1929 by Vicente O. Navea with Gene Resos, as its first president. The first constitution was signed in 1934 and, among the first chartered members, there are only three survivors in the Seattle area—Frank Montilla, Frank Dimalanta and Trinidad Rojo.

The primary purposes of the UWFAA are as follows:

1. To assist in serving the educational, cultural, social, health and athletic development and needs of young Filipinos.

2. To foster a fair and competitive spirit through scholarships and awards among Filipino students and encourage them to aspire for higher education.

3. To bring Filipino graduates and former students of the University of Washington closer together.

The founding of the University of Washington Alumni Association in the Philippines may have pre-dated that of the UWFAA. Members of both have contributed to the Republic of the Philippines many individuals of national stature such as:

Prospero Sanidad, who became a congressman, a senator and a secretary of public works;

Maria Orosa, Director of the Bureau of Science;

Dr. Pedro Guiang, the first Filipino to be granted a doctorate degree here, who later became the president of Silliman University;

Dr. Bernardo Acena, prime mover of the Lingayen Light and Power Co.;

Jose Montilla, former Director of Fisheries;

Frank Tameses, former Director of the Bureau of Forestry.

The first graduation banquet of the UWFAA in honor of Filipino graduates of the University of Washington took place in 1930 with Mr. Navea as the master of ceremonies and Archbishop O'Dea as the guest speaker.

The first graduation program honoring the Filipino high school graduates was held in 1959 with Peter Filarca, Gloria Landero and Fernando Ferrera constituting the scholarship committee. This program was one of the annual highlights and has become a tradition in the Filipino Community of Seattle.

Since its inception, the UWFAA has awarded numerous scholarships and awards to deserving high school graduates. At about the same time, a loan fund was established at the University of Washington for Filipino students in need of financial help to pursue their education.

UW GRADS DOMINATE LOCAL 37 HIGH POSTS

Between 1936 and 1949, the history of the UWFAA and the Cannery Workers and Farm Laborers' Union, CIO Local 7, now the ILWU Local 37, interlocked. During this period, four presidents, three business agents, three treasurers, four executive secretaries, and one dispatcher, were former students and graduates of UW.

The members of the UWFAA also furnished presidents of the Filipino Community of Seattle—Dan Sarusal, Pete Filarca, Silvestre Tangalan, Fernando Ferrera. Mr. Sarusal and Mr. Filarca later became presidents of the Filipino-American Council of the Pacific Northwest. Silvino Tallido became the Sovereign Grand Master of the Filipino Masons of America, and Mr. Sarusal became Supreme Commander of the Grand Consistory of the Caballeros de Dimasalang.

Some of the breakthroughs of the UWFAA members are as follows:

Gene Resos became the first Filipino engineer and administrative head at the Boeing Airplane Co. in 1925.

Prospero Sanidad organized the Cosmopolitan Club at the UW; Frank Montilla became UW intramural Handball champion; Bernardo Cuesta, Pacific Coast Intercollegiate Flyweight Boxing champion.

Dr. Melecio Toledo founded Isabela University; Mariano Raquel became the president of Pangasinan University;

Michael Castellano became assistant to the Vice President of Minority Affairs of the University of Washington; Dolores Sibonga became the executive secretary of the Washington State Human Rights Commission; and presently member of the Seattle City Council; E.V. Vic Bacho became the first Filipino to be a member of the Board of Park Commissioners of the City of Seattle; and Vivian Luna, director of Washington State's Commission on Asian-American Affairs.

UWFAA's officers for 1982-1983 are:

Mel Fernandez, president; Trinidad Rojo, vice president; Zenaida Guerzon, secretary; Virginia Cacabelos, treasurer; and Luis Oh, auditor.

Board of Directors:

Chairman: Mel Fernandez. Members: Trinidad Rojo, Luis Oh, Zenaida

Guerzon, Dina Valentin, John Mendoza, Ponce Torres, Rufino Cacabelos and Connie Pacis.

The University of Washington Filipino Alumni Association has not abandoned its main purpose for being. Its many graduates and association members have been blazing trails and doing their best to live up to the best tradition of the Filipino.

ABOUT THE AUTHOR:

Emiliano Fernandez, a 30-year Seattle resident, is a Bachelor of Architecture graduate of the University of Washington and a registered professional architect in the States of Washington and Hawaii. Mel is project architect and production manager of ABAM Engineers, Inc. of Federal Way, Washington. He is married to the former Dr. Vilma Gutierrez.

He has been active in community affairs for many years having been a council member of the Filipino Community of Seattle for three terms. He has also been actively involved with the U.S. Volleyball Association as a player, coach and administrator for more than 30 years.



UW FILIPINO ALUMNI ASSN GRADUATION BANQUET

The University of Washington Filipino Alumni Association's annual graduation banquet and ball becomes an important function for both graduating students and past members who put in their share of responsibility as association officers. This particular event has Consul General Estela Sulit as guest speaker and the members recognized in the picture include Lorenzo Anunciacion, Pete Filarca, Narciso Della, Ted Naranjo, Ponce Torres, Sergio Acena, Mr. Layno, Severo Josue, Rufino Cacabelos and Silvestre Tangalan. Near the center is Vic Bacho, this particular year's UWFAA president.

"Education makes a people easy to lead, but difficult to drive; easy to govern, but impossible to enslave."

Lord Brougham

A paper on: THAT FILIPINO AMERICAN STUDENT IN YOUR CLASSROOM

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By Fred Cordova

That "different-looking" student in your classroom? To what racial or ethnic origin does he or she belong? White, Black, Indian, Hispanic, Chinese? Not necessarily so. He or she could be Filipino American - Pinoy.

Forget the guessing game and stereotypes when trying to identify racial origins of students in classrooms. Too many teachers and other educators have messed up quite a number of Pinoy youth by mistaking them for everything else but being Filipino American.

Instead of directly asking students and relying on the answer they give about themselves, teachers often prove to be grossly wrong when they are prone to rely on the validity of their own on-sight speculation and stereotypical conjectures. Sight determination is the most ineffective ploy of them all and borders on racist ignorance, professional incompetence and covert laziness.

Nowadays in an American classroom, blessed with the presence of minorities and situated in a highly-mobile society, those students who "look like a Filipino" sometimes are not and those who do not "look like a Filipino" surprisingly are.

Trying to draw possible Filipino family names solely from among Spanish and Malayan surnames in a school print-out may also prove to be inadequate. These surnames—like Scharer, Tiffany, Smith, Panetto, Haw, Thomasson, Fontana, Beggs, Cutshaw, Williams, Church or Ogilvie—could be just as Filipino as not. Then it takes a heap more doing to determine which Flores, Israel, Mendoza, Santos or Zapata is Filipino.

So, out of the school window go all the stereotypes about Filipinos, Pinoys and Asian/Pacific Americans including those preconceived notions harbored by just-as-ignorant brown teachers who may have thought they knew all there was to know about brown students simply because they (the teachers) may have come as immigrants from the Philippines.

What say teachers of a high school senior in Santa Rosa, California, a native of the Golden State who has white complexion, blonde hair and blue eyes, stands five-feet and eight-inches barefooted and answers to the surname of Autentico? At glances beyond the first, she definitely looks "white." Moreover, she cannot speak or understand a lick of Pilipino (the national language adapted from the Tagalog dialect in the Manila environs), Ilocano (the dialect spoken in Northern Luzon), any derivations of Visayan (any one of several dialects in central Philippines) or any other Philippine tongue. However, this senior happens to be a great-granddaughter of Philippine nationals—one set of paternal great-grandparents leaving the Ilocos in 1914 for the sugarcane fields of Hawaii and the other set leaving the Visayas in 1927 for rural California. By Filipino American or Pinoy standards, this "white-looking" student is a fourth-generation Pinay, inclusive of her blonde hair, blue eyes, incapability to speak any Filipino and, certainly her white skin.

Consider also a Seattle-born seventh grader who looks even "whiter than white"—lighter complexion, blonder hair and bluer eyes—and has the French-German surname of Chunn. She, too, cannot speak or understand any Philippine dialects. However, her maternal grandfather was a Philippine national who had come to Washington State in 1926 from the Tagalog province of Bulacan. By Filipino American standards, she is a third-generation Pinay.

So is that Black with an Afro haircut, a University of Washington sophomore answering to the surname of Murray. His maternal grandfather came to Seattle from the Ilocos in 1924. That makes that supposedly Black teenager a third-generation Pinoy. But one of his companions, an "American Indian-looking" young man from nearby suburban Vashon, is only a second-generation Pinoy. His father, having the last name of Antoine (and pronounced by its so-called French version), had arrived in the U.S. from the Visayas in 1928 and after World War II married an American Indian woman.

All of these students—Autentico, Chunn, Murray and Antoine—are neither less nor more "Filipino" than a high school sophomore who immigrated from Manila to Seattle in 1974 with her parents, surnamed Fernando. This high school sophomore is bilingual with Pilipino her

first language and English her second. She speaks English well and with ease. She also speaks English with an accent, peculiar only to Filipinos although noticeable in varying degrees depending on the speaker's educational attainment, regional origin or age. There are intricate sounds in complex and hybrid English which are non-existent in Philippine Malay-rooted phonetics. Philippine languages have no "th" or "f" sounds. "R" sounds are more pronounced in rolling tones.

This Philippine immigrant student, upon arrival in the U.S., immediately made friends with her own age with Americans of Filipino ancestry ("American-born" Pinoys). In no time she was able to converse in "street talk." That colloquial "Americnese," effected with the ever-changing vernacular of Black and other ghetto-type non-white teenagers. Appearance-wise, she typifies the "classical Malaya-Filipina" look. She stands thinly at five-feet and two-inches and has that "typical" brown complexion, accentuated by black hair, brown eyes and a short nose. By Filipino American standards, she like her parents is a first-generation Pinay having been born in the Philippines and immigrated to the U.S.

If Fernando had confidence in speaking English as well as communicating in "street talk," another Philippine immigrant in junior high school was not as confident. Having immigrated in 1975 with his parents, surname Magat, from Cebu, this boy speaks English haltingly and with a thicker accent. In a sense he is not bilingual but trilingual. His first language is Sugbuanon, the Visayan dialect spoken at home. He is conversant in Pilipino, the national language bearing some semblance to Sugbuanon. Lastly, he speaks though limitedly in English. Yet his comprehension of written English and his ability to write it are on par, if not superior, with his white American student peers. By Filipino American standards, he, too, is a first-generation Pinoy because of his immigrant origin.

Despite differences of national allegiance, geographic origin, continental upbringing and linguistic lifestyle, there is a markedly thin line separating those brown youths born either in the U.S. or the Philippines. Underneath the veneer of a growing and maturing person developing from puberty to adolescence and on to adulthood, lies a schizophrenic Filipino.



Art by Jeannette Castellano Tiffney
Classroom scene: teachers proved to be grossly wrong when they are prone to rely on on-sight speculation.



Too many teachers and other educators have messed up quite a number of Filipino youth by mistaking them for everything else but being Filipino American.



personality of unpredictable dichotomy, bordering on an identity crisis. However obvious the veneer--where one group may have an "American mentality" and the other a foreign "Philippine mentality"--what hazily emerges from the "id" of students of Filipino ancestry in the U.S. is a "Pinoy mentality." Though still unresearched by psychologists and other social scientists, this "Pinoyness" or prideful Pinoy psyche uniquely differs from the personalities of other Asian/Pacific Americans and of Chicanos and other Hispanics.

Since childhood, most students of Filipino ancestry, including those of mixed parentage, have been instilled with the expectation and practice of respect for those older than them, obedience towards authority figures, meekness towards each other as well as endurance under trying conditions and long-sufferance towards oppressive forces. These students, for the most part, are reared in a family kinship which is both intimate and extended, in a community which seems closely-knit and in a society which is generally personalized.

Institutional racism

The well-being of these students of a Filipino American minority, therefore, are challenged and threatened with the conflicting forces permeating an impersonalized white majority society.

Brown student hang-ups are primarily rooted in white institutional racism. Certainly, the most dominant institution governing youth is the school, which traditionally has excluded America's "people of color" from its curriculum, its extra-curricular activities, its management, its privileged faculty, its supervisory staff. These hang-ups--alien to the Filipino mentality--blossom forth in confusingly disarray in the presence of egalitarian over respect, permissiveness over obedience, aggression over meekness -- all unwittingly tolerated in an American society beset with the breakdown of family organization, the separation of community links and the promotion of separatism within the general white population.

Like either a seething tropical Philippine volcano or Washington state's Mount St. Helens, ready to erupt at a quiver, that young brown person borders on the rebellion. The character of students of Filipino ancestry, if unchecked, rebelliously takes on the worst form of pride of violent-proned boys and young men. The brown Hispanic "macho" chauvinism

produces an extrovertish and garish male who is infected with a defeatist attitude, plagued a failure syndrome, eager only for material comforts and prone to violence at the least provocation against his "manhood."

This has been true, sad and tragic since the 1930s especially in California where larger Filipino American communities have been constrained in urban ghettos. Like canines, shirking their domesticity for the urge "to run in packs," these brown students in ghetto schools are often drawn into "barcadas" (gangs) with a leadership devoid of any responsibility except for the preservation of group survival. The "gang" syndrome is not only limited to teenagers or to offsprings of low income families but also embraces those in their "youthful" 30s and from the middle class. The Puerto Ricans' classic "West Side Story" bears relevance to the Filipino American experience.

However, there is a more hopeful prospectus for brown girls and young women -- Filipina Americans, Pinays. Sheltered during their growing years by conservative parents in the ways of the "old country," most Pinays, nevertheless, have always been more competitive and more conducive to learning and have shown more initiative while sacrificing more to accomplish personal goals as students. Yes, there have been and there will continue to be rebellious girls and young women. There are runaways, drug users, shoplifters, unwed mothers, delinquents as well as chronically troubled and alienated young females caught silently in the agony of turmoil and openly in the conflict of the counter-culture. There are also poor students, hard and slow learners, low-achievers but rarely incorrigibles.

Filipinas, no matter what age level including those in pre-school, have always provided their communities with the breadth and soul necessary for group accomplishment. Although overshadowed by their more loquacious brown males, brown women have demonstrated more togetherness and have produced more pronounced results in concerted efforts on behalf of themselves or their peer group.

Yet, the identity crisis of the young continues as all brown students suffer from a lack of role-models. After all, how many school district superintendents, school board members, principals and football coaches of

Filipino descent do most American teachers of any other color know? These is then a definite need for all-American-type teachers to provide more individual attention to their brown students in areas of counseling, tutoring, encouraging, motivating and understanding. A whole generation of Filipino American student potential has been lost because of the insensitivity of American educators to specific needs of Filipino American students. American education--despite inroads into minority and/or Asian/Pacific American curriculum developments--still fail to answer the questions of Pinoy youth who ask, "Who am I; what am I; from whence have I come; here am I going from here?"

How did all of these pluralistic attributes and multi-characteristics of Filipino American student identities and personalities come about to challenge the sensibilities of teachers and awaken the sensitivities of students in American elementary, secondary and higher education? Such answers are not readily found in researches and classwork studies in the hallowed halls of post-secondary and higher education. Answers, unfortunately, must be constantly gleaned from within the resources of Filipino American communities, which may or may not have been astute to find those answers themselves about themselves.

Diversities dilemma

Sadly, the coalescings of ethnic minorities in their various struggles for equal opportunities in the American mainstream of society have produced minimal benefits for Filipino Americans, specifically for Pinoy students in education. America's minorities have been successfully coopted. America's minorities have been so detracted to divisiveness while struggling for their own basic and specific needs. America's minorities have been divided and conquered.

Even more tragically, these minorities include a continually confused Asian/Pacific American group caught in its own dilemma of racial and ethnic diversities, individually shallow successes and constant flux. This Asian/Pacific American "thing" still cannot comprehend what it is that is Filipino American. In its failure to comprehend, this Asian/Pacific American whatever has failed to assist a powerless Filipino American community, itself locked in ignorance and

"So why is it then that all that is being told, written or taught about Filipino Americans is that they are a group of Asians who came

apathy while cursed with poverty in human and economic resources.

However, as it has been since the beginning of America's social revolution and the civil rights movement, the burden of Filipino American proof continues to lay heavily on Pinoys themselves. Pinoys themselves have been trying to provide answers about themselves with little help from any of the minorities including their Asian/Pacific American brothers and sisters who have the brains, the degrees, the academic credentials, the scholarly positions, the administrative influence and the human charity to do so.

How did America ever get stuck with Filipinos? Beginning in 1898 at the outset of the Spanish-American War in Cuba, the destiny of the then Spanish colony of the Philippine Islands in Southeast Asia was to be controlled politically and, most certainly, economically by the United States of America.

all of these had been judged by Christians from Castile as "the works of the devil." Although the Spanish introduced to their brown subjects agriculture, animal husbandry, the building of plaza-oriented towns and a system of formal education, the presence of these white foreigners was oppressive. Not even the gifts of the Christian faith in all of its Catholicity could lighten the burden of the Spanish yoke. Uprisings followed uprisings but all failed. However, the fight for freedom was not successful until the writings of Jose Rizal stirred the people and Andres Bonifacio, Apolinario Mabini, Emilio Aguinaldo and other revolutionary-patriots mobilized them for the Philippine Revolution.

That revolution was swinging in favor of the Filipinos until the U.S. intruded with the warships of Commodore George Dewey. U.S. President William McKinley, seized with the fantasy that Americans had a God-inspired

Political democracy was not to come until July 4, 1946. But the Philippines and her growing population would have to undergo more agony before that day of political liberty. Japan's invasion of the Philippines hours after the Pearl Harbor attack plunged the U.S. into World War II in Southeast Asia. The subsequent Japanese occupation of the Philippines became a blood-drenched episode for Filipinos, loyal to the U.S. and committed to preserving the "American way of life." Despite the heroism of Filipino troops, guerillas and other faithful Filipinos in stemming the tide of Japanese imperialism, how much of it is now remembered by the majority Americans? How many school books in the hands of the American young even condescend to include the battle sagas of Bataan and Corregidor among the brilliant annals of American military history? Barring the inclusion of any item of Filipino American



"The main difference is that the U.S. was able to keep the Philippines and not undergo like it did in Vietnam, a bloody draw. By 1902 with the establishment of the American civil government in Manila, Filipinos became pawns in America's salvific perpetuation of Manifest Destiny, a racist rationale justifying Whites to rule non-whites for the latter's own good. Hence, the Whites of the U.S. took over from the Whites of Spain in being masters of the Browns of the Philippines."

The U.S.A. at the turn of the 20th century underwent an expansionist delirium that had placed imperialism in the forms of trade, commerce and military interests above the constitutional principle of guaranteed liberty for all peoples—the indigenous peoples of those so-called "Philippines" included. On the heels of the Spanish-American War, highlighted by the American purchase of the Philippines for \$10 million from Spain, came the Filipino-American War. The atrocities, casualties and military and political stratagems of that three-year war resembled the sufferings and machinations of another more recent war in Southeast Asia—Vietnam.

The main difference is that the U.S. was able to keep the Philippines and not undergo like it did in Vietnam a bloody draw. By 1902 with the establishment of the American civil government in Manila, Filipinos became pawns in America's salvific perpetuation of Manifest Destiny, a racist rationale justifying whites to rule non-whites for the latter's own good. Hence, the Whites of the U.S. took over from the Whites of Spain in being masters of the Browns of the Philippines.

Since the intrusion of circumnavigator Ferdinand Magellan in 1521, the Southeast Asian archipelago of more than 7,100 islands was subjected to 377 years of Spanish tyranny. The indigenous culture of pre-Hispanic Philippines was pulled from its Indo-Malayan roots and left to wither. Consigned to oblivion were polytheism, folklore, crafts and a 17-letter alphabet to sustain a written language because

mission in the Philippines, committed Krag rifle-bearing American troops to subdue the surly brown "goo-goos," whose "monkeys have no tail in Zamboanga." The "unfriendly," "surly" Filipinos did not readily accept their newly-arrived and self-appointed white liberators from America, "the Land of the Free." More than a quarter of a million Filipino men along with more innocent women and children were killed in the Philippine Insurrection for not accepting "freedom." More than 125,000 American soldiers and sailors died in that Filipino-American War to deliver the saving graces of U.S. democracy to unwilling and uncomprehending Filipinos.

The colonization and Americanization of the Philippines began immediately after General Aguinaldo's surrender to superior American forces. Among the monumental American contributions to the Philippines democratic process was the establishment of the public school system. Its effective weapon of eradicating illiteracy and so-called ignorance was the instilling of English. This complex language with all of its alien nuances to the Filipino tongue was to become the sole medium of instruction, commerce, government, press and radio as well as the professions. No longer was Spanish the tongue of the white ruler; English was now the tongue of both the white ruler and the brown ruled. The Philippines was American property for 48 years although its subservient natives had been declared aliens (in 1936) to American shores 10 years before the granting of Philippine independence (in 1946).

knowledge, how much factual information about the Philippines and Filipinos are published in all in text books besides the fact that Magellan had been killed in the Philippines by Filipinos. And why was Magellan killed? The victim was who? Magellan or Filipinos?

Filipino American students must learn about their roots. There is much to know about themselves.

It has been more than 80 years since Americans first intruded in the Philippines. For today's teenagers, that episode is "ancient history." Most adolescents view all chronology previous to the Vietnam War as being "ancient." Thus, viewed historically, ramifications resulting from Philippine American relations can now be deduced analytically. Unfortunately, the end results of yesteryears' American altruism in the name of democracy may not emerge favorably initially intended against the bright light of historical truth. Curious and knowledge-seeking brown students should now ask the responsible teachers although not expect a satisfactory answer to these basic questions.

Is it possible that America has failed in the "Great Experiment" in the Philippines? Democracy, U.S. style, rests on a strong economic base of capitalism and free enterprise. Why is it that the Philippines, former colony of the U.S., continues to be an underdeveloped country after more than 35 years of political sovereignty? What provoked Larry Itliong, late farm workers' union leader from Delano, California, to quip, "Americans taught me

here in the 1930s, were all illiterate, worked in fields and lived bachelor lives in flop-house hotels where they still are today?"

enjoy riding in an automobile but never taught us how to make one"? Who is Larry Itliong? Why is it that Filipinos are behind only to Mexicans and Cubans in the largest number of foreigners immigrating to the U.S.? What contributions have Filipino Americans provided? Who are some Filipino Americans of note?

Answers to these basic questions form the foundation of the newest chapter to the emerging narrative of the Filipino American experience, which has yet really, factually and completely to be told. That Pinoy experience begins as early as 1763 near New Orleans where Filipino mariners had jumped from Spanish galleons plying the Manila-Acapulco silk-and-silver trade route and escaped into the Louisiana bayous to form small settlements in the swampy interior.

The Filipino brown presence continued to trickle onto American soil until 1906 when 15 men were the first of nearly 126,000 Sakadas—men, women and children had been brought from the Philippines through 1946 to work in the Hawaiian sugarcane fields. That was the beginning of the Pinoy Second Wave of immigration, luring to the mainland alone more than 75,000 Filipinos as American nationals to Hawaii, California and Washington until 1935. These pioneering first-generation Browns harvested the crops in Hawaii and the Far Western states, canned the salmon in Alaska and worked every entry-level job in hotels, restaurants, resorts, lumber mills, box factories and homes of the wealthy from the Pacific states to those in the midwest and east. These wards of the U.S. were mostly young men, outnumbering their female counterparts by 14

the same menial chore they have done for some 60 years.

The Pinoy Third Wave of immigration to the U.S. begins immediately after World War II. These brown arrivals come to the U.S. for chiefly the same reasons as those in the first wave: education, economics and adventure—not necessarily in that order. But those of the second wave are luckier; many of them already have wives, husbands, children, all of whom either accompany them across the Pacific or follow them. War brides, World War II military and other dependents, students, professionals seeking further studies make up the bulk of this newer first-generation. Notably among them are also Philippine-born American citizens—spouses, children and grandchildren of U.S. white Spanish-American veterans. Again, Filipino American communities take on an additional composition to develop another strata among its constituents. Grandparents and parents of today's students also come from among the second wave.

The revision of the U.S. immigration law in 1965 has resulted in a Filipino American population explosion. The revised law gave each foreign country a useable quota of 20,000 per year and permitted those countries which exceeded their 20,000 to dip into those other unused quotas. For the Philippines that meant that her annual quota jumped from 50 to 20,000 and then some. Because of that dramatic revision and the Philippines' lowly economic conditions and hard-pressed life, the Pinoy Fourth Wave of immigration beginning in 1965 has pushed the current Filipino American population to the one million mark. The largest population centers include San Francisco, Los Angeles, Honolulu, Seattle, Stockton, Vallejo,

fourth-generation American-born Pinoys. These are the descendants of the discriminated, maligned, exploited, patronized, oppressed migrant laborers, railroaders, dishwashers, cannery workers, busboys, housemaids, waiters, boxboys, asparagus cutters, tomato pickers, contractors. From these humble beginnings, they have gone on to form their own families and begun to compete in the labor market, traditionally excluding their elders. Some have achieved; others have failed to the point that in their despair they have also denied their Pinoyness in order to succeed elsewhere. The bulk of the second-generation cannot converse like their first-generation parents in any of the Philippine tongues. However, their socio-cultural and religious lives reflect those of the first-generation in many attitudes, behavior and lifestyles. A goodly number of Americans of Filipino ancestry, many of them in the second-generation ranks of the middle-aged, have frustratingly expressed a hunger to know more about their Philippine roots, if even to speak some words in Filipino or another dialect. Many more are saying aloud their concerns that their own Pinoy experiences in childhood are slowly but surely being lost. They fret not for themselves but for their children and their children's children, whom these second-generation Filipino Americans feel, will never experience the pride and joy of Pinoyness within that personalized family in what was once a closely-knit ethnic community.

So why is it then that all that is being told, written or taught about Filipino Americans is that they are a group of Asians who came here in the 1930s, were all illiterate, worked in fields and lived bachelor lives in flop-house hotels where they still are today? How simplistic!



"A goodly number of Americans of Filipino ancestry, many of them in the second-generation ranks of the middle-aged, have frustratingly expressed a hunger to know more about their Philippine roots, if even to speak some words in Filipino or another dialect. Many more are saying aloud their concerns that their own Pinoy experiences in childhood are slowly but surely being lost. They fret not for themselves but for their children and their children's children."

to one. Some of the men were fortunate to marry one of their own women; most were not able to marry simply because of anti-miscegenation laws in many western state had forbidden interracial marriages between Whites and non-Whites.

Migratory labor, the only employment open to these brown itinerants, did not provide stable conditions for marriage and children. But from families sprang Filipino communities initially on the West Coast as well as Chicago and New York besides New Orleans. Those first-generation parents who have survived are the great-grandparents and grandparents of today's students from elementary to college level. There are other survivors of the first-generation; many of them in their twilight years are still ensconced in urban "Chinatowns" while others still stoop in agricultural fields to work

San Jose, San Diego, Chicago, New York not including the many rural centers in Hawaii and the Far West. Pinoy Americans since 1978 surpassed all other Asian/Pacific American ethnics in number and are third behind Hispanics and Blacks as California's largest non-white ethnic groups. They are second only to Japanese Americans in Asian/Pacific American numbers in Hawaii and Washington. If immigration as well as birth rate statistical patterns continue, Pinoys will be the largest Asian/Pacific American group by these 1980s.

The Fourth Wave still continues.

Although Philippine-born Pinoys of the four immigration waves are more in evidence, the core of the Filipino American experience lies with the achievements and destiny of the second-generation, third-generation and

Yet, the perpetuation of this myth cannot be blamed solely on white teachers. The perpetrators have also been those Asian American teachers and among the most guilty and ignorant are Filipinos themselves. Filipinos — because in their immigrant, Philippine-conceived mentality, the Filipino American experience could not have produced families, viable communities, cohesive organizations, some skilled labor, a few professionals and generations of cradle Brown Americans imbued with an excitingly dashing lifestyle that many times made other Asian American experiences pale by comparison.

The complexities of Filipino Americans and the Pinoy experience have so confused influential Asian/Pacific American educators, writers and bureaucrats — namely Japanese, Chinese and Filipino, too — that even the

"If there are none or just a few Filipinos in the human resources field as professionals, scientists, technicians, highly-skilled, etc., then Filipino American students suffer from the lack of role-models..."

identity of "Filipino" has been relegated to the narrow, nationalistic activist-immigrant spelling of "Pilipino." "P" rather than "F."

It is bad enough that most Americans are already confused as how to identify, let alone spell, "Filipino." Pinoys are mistakenly called "Philippinos" or "Filippines" or "Philopinos" or by some other weird version.

More tragically, there are those ethnocentric young immigrant Browns who insist that all Filipino Americans be unquestionably called "Pilipinos" — with a capital "P." Their nationalistic reasoning among others is based on the letter "F" and its speech sound missing from any one of the Philippine languages and dialects. "F" was brought to the Philippines by the Spanish and carried on by Americans. If these brown ethnocentrics persist, they should also purge from their very own names all these other alien-sounding letters — "C" to be replaced by "K" and "V" to be replaced by "B" as well as the omission of "J", "Q", and "Z".

The trouble is, well-meaning Japanese and Chinese American activists, not knowing any better, followed suit in also using the "P." Today, most of the Pinoy segments in Asian American Studies, if there are any, happens to be listed as "Pilipino."

Has any one bothered to ask American-born Filipino Americans who they are and what they prefer to be called, based on what Pinoys have been calling themselves for more than three American generations? There is no traditional Filipino American community or organization in any of the 50 states which uses the "P"; rather the "F" is used. Asian Americans ignoring preferential practices of their traditional communities and organizations are fools. The people of the Philippines still identify themselves in English with the "F" rather than the "P." How can anyone go wrong when an entire nation prefers to be called "Filipino" in

English, the common language of Asian/Pacific Americans?

Without further belaboring this sensitive point, it is unacceptable to many American-born Pinoys as well as to their long-time American-resident immigrant/U.S. citizen parents that to be identified as "Pilipinos" insensitively implies that they and all Filipino Americans are "fresh-off-the-boat." Furthermore, there is a silent resentment among second and third-generation Filipino Americans at the naivete and audacity of those brown immigrant ethnocentrics to force an alien image of Philippine nationalism on an emerging group of native Americans, brown as they may be, without first seeking a consensus from among them.

If the connotation, "Pilipino," is to remain in the Asian/Pacific American experience, then all Japanese Americans should only be called "Nikkei" and all Chinese Americans "Jook-sing."

However, there are more important things Asian/Pacific Americans must do to benefit Filipino Americans than to get bogged down on an in-family Pinoy debate of proper name-calling.

Equal rights, opportunities and results under the law must be afforded Filipino Americans, who still are not able to determine their own destiny. They are indeed stark poor in human resources. That is why the access to their own self-determination remains beyond their grasp. From the Filipino American workers' class must arise professionals, scientists, technicians and legions of the highly skilled.

How many Filipino Americans today are legislators, elected officials, college professors, high school principals and other professionals of note? How many Filipino Americans are appraisers, bankers, builders, butchers, engravers, florists, garbagepersons, jewelers, linotypists, locksmiths, milkpersons,

morticians, pilots, plumbers, radio announcers, television repairpersons (let alone newscasters and anchorpersons), truckers, upholsterers, zoologists or dealers in boats, fuel, furnaces, hardware, lumber, rugs, stoves, tires or possibly even Manila envelopes or coveted Philippine cigars?

If there are none or there are just a few, then Filipino American students suffer from the lack of role-models. Thus, it is up to educators to develop role-models and the only way to start is through school where a potential Pinoy astronaut, oceanographer, economist, columnist can be developed by an understanding and compassionate teacher. But first that teacher must know who and what that child is before that child can know himself or herself as a person of worth.

As teachers, then, and as exponents of Asian/Pacific American Studies, please do not ever take for granted Filipino Americans, lest more Pinoys fall into anonymity and as persons become useless to themselves, to society, to America, to the world.

ABOUT THE AUTHOR:

Fred Cordova, Seattle journalist and writer, has written and lectured extensively on Filipino Americans. He was born in California and has a bachelor's degree from Seattle University. He is manager of news services at the University of Washington. He is a founder of the Filipino Youth Activities of Seattle, Inc. His large family includes eight children and two grandchildren, third and fourth generation of Filipino Americans, respectively.

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'...for a new generation of Americans'

(The story of the Filipino-American Scholarship Fund)

By Fred Mendoza

It has been the dream and, often, the obsession of every Filipino who ever boarded a steamship bound for the land of opportunity that his children should have the formal education he was denied. Many of our fathers sailed to America in steerage; some never seeing the light of day for the entire trip. But they were buoyed through the ordeal by their dreams of an education and of prosperity.

What they found when they arrived was an America which was less enthusiastic about them than they were about it. They soon realized that educational opportunities and prosperity were color coded. So, most traded in their books for farm implements, cannery boots and cooking utensils and set out for Stockton, Yakima and Bristol Bay. Fortunately, for us their children, they never traded in their dreams.

The roots of the Filipino-American Scholarship Fund (the "Fund") are deeply imbedded in this dream and can be traced back to 1954; the year the seed was planted.

Prior to 1954, the college scholarship programs which did exist were administered on a local basis by the Filipino communities. These awards were generally small in size and were ineffective at inspiring students to complete their college education.

In 1954, in pursuit of a personal dream, Roy Baldoz, Yakima Valley fruit and produce wholesaler, presented a resolution to the Filipino-American Intercommunity Council of the Pacific Northwest, Incorporated (then known as the Filipino-American Council of the Pacific Northwest) that a scholarship program be established for the purpose of providing financial aid to outstanding students of Filipino ancestry from throughout the Pacific Northwest. The resolution was unanimously adopted but little was done to cultivate the program until Roy Baldoz was elected Council president in 1956.

Observing that the "seedling" was financially undernourished and that student scholars showed no interest because of the small size of its "fruit," Mr. Baldoz appointed a committee to study the problem and propose remedial action. Unfortunately, the study was not completed before his term expired in 1960.

It was not until 1964, when Baldoz was reelected to the Council presidency, that the scholarship program received its first real fertilization. Under his guidance and through the commitment to his dream of an educated new generation of Filipino-Americans, the first roots of the Fund started to appear.

His first decision was to appoint Floyd Smith, an attorney, and Dick Farinas to remodel the program. Second, he spearheaded the incorporation of the Council to enable it to qualify for tax exemption status. Third, he followed the wise counsel of the late Julius Ruiz who recommended he recruit and enlist the services of Manuel S. Rustia, professor of Business Administration at the University of Washington, to act as the program's first chairman.

By 1970, the seedling had become a growing plant, about ready to blossom. In that year, the scholarship committee made four key decisions that formed the foundation for the present-day organization:

- 1) The program, which would be called the "Filipino-American Scholarship Fund," should be separated from the Council and be qualified as an independent, tax exempt, non-profit organization;
- 2) The program would be administered by a Board of Directors composed of respected and prominent business men, educators, professionals and community leaders who could supply credibility and integrity as well as expertise and leadership;
- 3) The target group for the program would be matriculated college students as opposed to graduating high school seniors; and
- 4) The monetary size of each scholarship should be large enough to

represent true financial aid and to encourage students to participate in the scholarship competition.

The decision to target students already attending college represented a substantial departure from tradition. In doing so the scholarship committee reasoned that the limited resources of the program should be used to encourage completion of college coursework by students who had already made a personal and financial commitment to pursue higher education.

It was also reasoned that the potential for a return on the program's "financial investment," in the form of service to the Filipino community after graduation, might be more predictable from a review of college performance than from the examination of high school achievement.

Drawing upon his extensive business and professional contacts, and with irresistible persistence, Professor Rustia recruited a first Board of Directors with exceeding qualifications.

The Board was composed of Roy Baldoz (Wapato), Vincent B. Barrios (Bremerton), John H. Binns (Attorney), William F. Breiten (Bank executive, Peoples National Bank), Gordon S. Clinton (Attorney, Mayor of Seattle 1956-64), Denny J. Cristobal (Pacific), Dr. Charles Martin (Professor Emeritus, U.W.), Urbano J. Quijance (Major, USAR Retired), Julius Ruiz (Seattle), Manuel S. Rustia (Seattle), Estela R. Sulit (Seattle), and Dr. George E. Taylor (Professor, U.W.).

The Fund is especially indebted to its first secretary and legal counsel, Attorney John H. Binns, who contributed many hours of time and energy during the organizational period. On his advice, and through his professional efforts, the Filipino-American Scholarship Fund was incorporated and qualified as a non-profit corporation (1971) and was granted tax exempt status by the Internal Revenue Service (1972). He drafted the Articles of Incorporation and the Bylaws and

qualified the Fund as an exempt charitable organization in Washington. His contributions, along with those of Rustia and Baldoz, may never be surpassed.

In 1971, with the organization in place, the Board, chaired by Professor Rustia, turned its attention to its two primary objectives: Identifying qualified scholars and funding the program. The first task was largely delegated to the member communities. The second dominated the Board's early work.

"Seed money" was generated by a personal appeal to the Filipino community. As a result of this effort, the Fund received over \$4,200 in cash and an additional \$4,750 in pledges. The original cash contributors were Tarasio Daliva (\$1,000), Roy Baldoz (\$1,000), Filipino-American Intercommunity Council (\$2,000) and Julius Ruiz (\$250). The first scholarship awarded in June 1972 was named the Edith Daliva Memorial Scholarship Award in memory of the wife of Tarasio Daliva whose gift was the very first contribution to the Fund.

To qualify for a scholarship from the Filipino-American Scholarship Fund, a student must: 1) Be regularly enrolled in a college or other institution of higher learning and have completed at least two full quarters of coursework; 2) Be of Filipino ancestry; and 3) Be a permanent resident of the Pacific Northwest. All applicants who meet these basic requirements may compete by submitting an application and questionnaire.

Finalists are selected by a screening committee composed of college professors and administrators who are not affiliated with the Board of Directors. A report with recommendations of the screening committee is then delivered to the Board which makes the final selection.

The screening committee and the Board are guided in the decision-making process by three criteria: academic excellence, financial need and potential for service to the Filipino community. No

particular weight is assigned to any of these factors.

Between 1972 and 1978, the Fund awarded a single \$1,000 scholarship per year to the individual chosen "Outstanding Student of the Pacific Northwest." In 1977, the Board voted to increase the number of scholarships to two and award one of them on a regional basis, rotating each year among the five member communities of the Intercommunity Council (Seattle, Puget Sound, Yakima, Kitsap County and Renton). The new procedure took effect in 1979.

Without a sizeable advertising or public relations budget the Fund has doggedly pursued its premise of supporting and encouraging the higher education of a few Filipino-Americans so that all Filipino-Americans might be benefited. A glance at the list of past scholarship winners is convincing evidence that the original premise was accurate:

1972, Frederick Mendoza, University of Washington (UW), Law; 1973, Edward F. Tajon, UW, Fine Arts (Graphic Design); 1974, Fernando D. Vega, UW, Medicine; 1975, Marilyn M. Daguio, Central; 1976, Maria E. Figuoras, UW, Social Science; 1977, Maria Pena; 1978, no award given; 1979--Allan L. Bergano, UW, Dentistry; Annette C. Quiglar, Sea-Pac, Education; Nolan N. DeFiesta, UW, Architecture; and Joanne T. Rafal, WSU, Sociology/Social Work; 1980--Lourdes A. Iranon, UW, Mechanical Engineering; Jolyn D. Fontilera, UW, Business Administration; 1981--Rey R. Ermitano, UW, Architecture; Ederlyn E. Atienza, UW, Pre-Med; and 1982--Roderick C. Beltran, UW, Business Administration; and Jose Louis Doguilo, UW, Graphic Design.

The face of the Board of Directors has changed somewhat over the past 12 years. Only five of the original directors remain. Gone are the high-visibility businessmen, professionals and community leaders who contributed their names, expertise and credibility to the fledgling association.

They have been replaced by Filipino community leaders, businessmen and professionals from across the state who, along with the incumbent presidents of the five federated Filipino communities and the president of the Filipino-American Intercommunity Council of the Pacific Northwest, all donate their time and energy to administer the program.

The Fund is proud of its modest achievement and the commitment of its Board of Directors, composed of: Roy Baldoz (Wapato), chairman; Lalaine Skievaski-Wong (Pacific), vice-chairman; Frederick Mendoza (Seattle), secretary; Silvestre A. Tangalan, Sr. (Seattle), treasurer; Arsenio G. Acob (Wapato); Ted Arreola, Jr. (Wapato); Doug Baldoz (Wapato); June Baldoz (Wapato); Vincent B. Barrios (Bremerton); Perla Belo (Seattle); Melita Cabanilla (Kennewick); Annie Cadar (Seattle); Gloria V. Cartagena-Go (Pasco); D.V. Corsille (Renton); Denny Cristobal (Pacific); Minerva Erickson (Seattle); Virgilio Francisco (Bremerton); Salvador Ines (Kennewick); Juan Mina (Puyallup); Steve Oh (Seattle); Frank Ortega (Seattle); Urbano Quijance (Woodinville); Tancredo Verzosa (Seattle); Elpidio Rabang (Renton); Anita Rabang (Renton); Renato Santos (Renton).

Since it was organized in 1970, the Filipino-American Scholarship Fund has received over 150 scholarship applications from college students and each year more Filipino-American high school seniors make the decision to pursue our fathers' dream.

If by featuring the academic success of a single student, another is encouraged to pursue his education, the Fund's investment of time and money has been instantly repaid and the Filipino community is benefited. As this progression continues our fathers' dream will be realized and "...a new generation of Americans" will emerge.

ABOUT THE AUTHOR:

Frederick Mendoza is an attorney and a principal shareholder in the law firm Cromwell, Mendoza & Belur. He is the secretary and legal counsel to the Filipino-American Scholarship Fund.

Born and raised in Auburn, Washington, Mr. Mendoza is the second of three sons born to Mr. & Mrs. Claro S. Mendoza. He graduated with honors in 1965 from Auburn Senior High and from the University of Washington in 1969 with a Bachelor of Arts degree in Political Science and English Literature. After serving two years in the U.S. Army, during

which time he was selected to participate in the 1972 U.S. Olympic Team Handball trials, he returned to the University of Washington where he received his law degree in 1974. After graduation, he worked as a deputy prosecuting attorney for King County in the criminal and fraud divisions. In 1978 he entered private practice. His office is located at Southcenter where he practices business, real estate, personal injury and criminal law.

Mr. Mendoza lives in Normandy Park with his wife, Linda, and their two daughters, Maya and Megan.



Fred Mendoza

By Lizette J. Patawaran

My name is Lizette Jorge Patawaran, born in Manila, Philippines, March 29, 1966. Now, I am a naturalized U.S. citizen. My parents are Benjamin L. Patawaran and Juliet Jorge Patawaran. My older brother, Nic Rizaldy, who is 18 years old, is presently studying at the University of Washington, taking up engineering. Our youngest brother, Benjamin, Jr., who is 8 years old, is now in Grade 3, Horizon Program at Magnolia Elementary School.

In 1969, I started schooling at the National Federation of Women's Club of the Philippines Nursery School. The following year, I was enrolled at Kindergarten of St. Scholastica Academy, as an observer only, because I was too young according to the principal teacher. In spite of my tender age, I studied hard that my school works (drawings, sketches, cut-outs, etc), were picked out and exhibited as models for my other classmates.

In Philippine culture, family relationships are very close. My parents always find time in helping us in our homework and other school projects. Through the years I developed a strong foundation in my studies because of the guidance and encouragement of my folks.

We emigrated to the United States in 1974. I enrolled in Grade 3 at Kimball Elementary School in Seattle. Barely a month in Grade 3, I was accelerated to Grade 4 because of my high scores in the promotional tests. Besides my high academic achievements, I was also involved in various extra-curricular activities such as National Spelling Bee contests, choir, sports, dance ensemble, and many others.

After I finished Grade 6 at Kimball, I enrolled at the Asa Mercer Junior High School where I completed Grades 7, 8 and 9 with high academic honors. I was also active in many extra-curricular activities in the Junior High School.

In 1981 I entered Rainier Beach High School. Now, I am in the senior class (12th Grade) and expect to graduate this June 1983. Besides being a member of the Honor Society, I am also the president of the Filipino Club in our school. My active participation of various extra-curricular work through the years have broadened my experiences in and out of school. Recently, I received a "letter of appreciation" from our school officials because of my outstanding work in the different committees: school annual, commencement program, homecoming, senior cruise, and senior prom.

As a high achiever graduating student of Rainier Beach High School this year, I am the only one chosen to receive the

Students sharing school experiences:

'It takes time to adapt to new attitudes, lifestyles



Lizette J. Patawaran

University of Washington Alumnae Honors Award. The award will be presented to me by the University President William Gerberding at the annual Rhododendron tea party at his residence on May 18, 1983. I am proud to represent my school in this honoring ceremony and to my parents and teachers I feel greatly indebted for their kind help and encouragement. They have inspired me and strengthened my self-confidence to greater achievements.

In the Fall quarter of 1983, I plan to enroll at the University of Washington to take up engineering also, like my brother Nic. It has always been my cherished desire to excel in academic studies and to be outstanding in various school activities.

I recall, it was indeed a good decision for my parents to come to the United States, not only to improve our life, but also to seek better career opportunities for us young students.

When we came to Seattle in the mid-70s, we only knew very few friends and little did we have any idea what the future holds for us. We experienced many abrupt changes in our life style, a sort of a "cultural shock" characterized with fears and doubts. Although our culture in the Philippines is not much different from that

in the United States, we have to overcome many problems such as speech mannerisms, mild forms of racial discrimination, better felt than spoken and other ethnic prejudices.

On one occasion, when I was studying at Kimball Elementary School, my father was called to the office of the principal for a conference. He was informed that I was not participating well in class discussions and that I was not sharing my knowledge and opinions with my classmates, considering the fact that I excel and surpass many of them in written work or tests.

I was a bit shy and timid then, as a newcomer, in a new surroundings, and in all new situations. Gradually, I began to adjust and socialize with my classmates and now, I feel "well-blended in" with the different ethnic groups. It really takes time to adapt oneself to new lifestyles, customs and other behavior patterns.

In all my school experiences here in the United States and there in the Philippines, I noted some strong differences in students' attitudes in many classroom situations. While Filipino students, generally speaking, keep their knowledge and information privately within themselves, the American students indulge in open discussions and share their views with others in give-and-take exchange of ideas. I realize that with this American way of free discussion, I broaden my outlook of life, get along with many friends, and assert my ideas and opinions in a more democratic process with others.

It is therefore my privilege to share my school experiences with new students coming from other countries with the end in view to promote mutual understanding among the different ethnic groups and ultimately to achieve world peace among nations.

I learned that caring, sharing and teaching each other with the free exchange of ideas can eliminate doubts, mistrust and bad feelings among peoples throughout world.

We shall all aspire for the salvation of mankind now and forevermore. This should be the gospel for everybody to follow in words, in thoughts, and in deeds.

It's a challenge --
 'To assimilate
 at the same
 time assert my
 Filipino identity'



Joey in his UW office.

Director, and interacted quite regularly with many different campus individuals and organizations. The purpose behind all my actions was to prove that I could be part of that campus community without losing touch with where I came from and who "my people" were.

I became a sort of self-proclaimed expert on the many groups on campus, specially the ethnic minorities. From my official responsibilities with the Associated Students of the University of Washington, I had a good vantage point from which to observe many of these groups. If there was one conclusion that I could draw from my observations, it was that these ethnic groups, Filipinos included, tended to keep to themselves. I don't mean that in any way other than what I stated. It's a non-judgmental, general rule, and naturally does not apply to every single student on campus, because there were several notable exceptions, myself for one.

I didn't even pretend to be able to explain why this was so. I was an engineering student, not a sociology major. All I could say is that I found myself to be one of only three Filipinos actively working with the ASUW, an organizational network of 500 paid and volunteer students, and it was getting kind of lonely in there. It made me feel special in a way, an achiever of sorts, but at the same time I wondered where the other 897 Filipino students were.

Ironically, once I felt that the process of "mainstreaming" myself while "maintaining" my Filipino identity was in full gear, I began to wonder whether I had "mainstreamed" too much and not "maintained" enough. I had to ask myself whether I was still the same person with the same beliefs and the same values. I began to see myself doing things and behaving in ways more "American" than was previously comfortable for me. Sometimes, I couldn't distinguish where I picked up a certain "way" of doing or thinking; back home or in my new environment. I began to question just how much a product of the environment I had become. I imagined being back home and seeing the reactions of friends and relatives upon my arrival.

"Ay naku! Kay laking pinagbago ng batang ito! Parang Amerikano ka nang umarte't kumilos, ah. Nakalimutan mo na ba'ng pinanggalingan mo?"

And to think I used to say that to "balikbayans" not too long ago when I was a "native" Filipino.

By Joey Gurango

I approached September of 1981 with excitement and apprehension. I recalled my first year at the University of the Philippines in 1974 when I had to wrestle with the same emotions. In the fall of 1981, I was about to become a new student at a major university all over again, but this time it was as a community college transferee to the University of Washington in Seattle, Washington, U.S.A.

Aside from the fact that I was 16 years old in 1974 and 23 in 1981, the differences between the UP and UW experiences were striking. As a "fresh out of high school" teenager going to UP, I really was going there more as a social happening than anything else. All my friends were going, so why not go, too?

As an immigrant of four years in the U.S., I was going to the UW for some very definite and practical reasons--financial aspirations in the years ahead for me and my family. At the UP, I was a Filipino among Filipinos, while at the UW, I was a

"minority" student--one of about 900 Filipino students in the university, or 3% of the student population.

The main challenge that confronted me in the first few days I was at the UW was how I could assimilate myself into the campus "mainstream" while at the same time assert my individual identity as a Filipino. Some students, even Filipinos, may find this puzzling, since the university is a closed society that almost forces the individual to blend in and not stand out too much from the crowd. But the challenge existed for me, and I took it seriously, because I was proud of my ethnic background. I may have had some reservations presenting certain aspects of our heritage and history to foreign audiences, but I could still say that I took pride in the system of values and beliefs that produced the man I was. Therefore, I felt it was imperative that I not become simply an "Americanized" version of a Filipino, but rather as a Filipino who had learned how to adjust and participate in the American way of life.

I wanted everyone to know that I was achieving as they were, could get jobs done as well, if not better, than they could, be a part of campus life as much as anyone else, and still be different from the "native" students. In other words, compete and contribute at the same level with other students while using my Filipino heritage as a differentiating factors and not as an excuse.

Asserting this identity was manifested in immersing myself in campus activities. I got involved in student government, got myself a job as the Communications

Without education and freedom, which are the soil and the sun of man, no reform is possible, no measure can yield the desired result.

*Sobre La Indolencia de los
 Filipinos*



Front, from left: Camilo De Guzman, Dolly Castillo and Don Ganchorre; back, from left, Pressy Zaballero,

Tessie Herrera, Toni Magat, Ella De Guzman, Paula Frial, Marie Ganchorre and Adel Wirch.



Paula Frial

University of the Philippines Alumni Association of the PacNW

By Fely Burke

The University of the Philippines Alumni Association of the Pacific Northwest was organized a little over three years ago at the urging of Consul and Mrs. Mariano Landicho, both of whom obtained their bachelor's degrees from the University of the Philippines and, by happy coincidence, attended the university contemporaneously with some of the present members of the association.

Doubt was expressed at the initial meeting over the necessity and wisdom of forming yet another group in a Filipino community already proliferating with organizations. There was a common reluctance to take the "old school tie" as the sole basis for association despite its strength.

In the end, pride in the U.P. tradition of excellence, service and innovative leadership determined the outcome.

The alumni voted to organize because they felt they could make a serious contribution to their adopted community as well as to the old country. The organization was to be an outward-looking, service-oriented one. Accordingly, whenever a newcomer asked, "What do I gain by joining the U.P. Alumni Association?" The reply echoed President Kennedy's famous challenge: "Ask not what your association can do for you..."

Recognizing the role that U.P. plays in the education of Filipino youth and in setting high standards for higher education in the Philippines, the alumni agreed early on to assist by establishing a fellowship

program for outstanding students or faculty members desiring to pursue specialized graduate study in this country. This, in conjunction with the fact that the Philippines is a fish-eating country with ocean resources of great magnitude, helped determine the alumni's first project: a fellowship for a qualified Filipino to do advanced study in marine policy and affairs including fisheries management, offshore resource development and marine population.



From left: Teresita Herrera, Rose de Gracia, Dominic Santiago and Consul General Ernesto Querubin.



U.P. Alums share a joke (top) that breaks a litany of problems, or so it seems, from the faces on the bottom panel--from left, Consul General Ernesto Querubin, Dolly Castillo, Rod Magat and Lenore Mangalindan.

U.P. Alumni Association ...

Communication has been initiated with the president of the U.P. regarding the fellowship offer and exploring, in addition, the possibility of establishing a "reverse Fulbright" program between the University of Washington and the University of the Philippines. Funding for the fellowship has been sought by several fund drives.

The association has other objectives, however. The alumni's earliest fund-raiser was "Kundiman '79," a gala dinner-dance that served as the means to an end as well as an end in itself. As a major effort to benefit the fellowship fund, it was a social occasion with intrinsic value.

It was a celebration of the best of the Filipino cultural heritage in dance, food and attire presented with the gracious hospitality for which the Filipino is well known. The alumni intended through this undertaking to foster pride in the beauty of what is Filipino and by sharing the occasion with friends from the community at large they hoped to contribute toward the building of a strong positive image of the community.

Future activities of the association will take place in the framework indicated above. Noteworthy is its sponsorship of a concert by the U.P. Concert Chorus which arrived in Seattle on June 6 in the course of its third world tour.

Ernesto Querubin, Consul General of the Philippine Consulate in Seattle, installed the newly-elected officers for 1983 at the general meeting held at the University of Washington Ethnic Cultural Center. Elected officers are:

Paula I. Frial, president; Leonor F. Mangalindan, vice president; Ana Sabado Pulmano, secretary; Julieta Jorge Patawaran, treasurer; Emiliano Pineda, auditor; Prisco Holigores, PRO.

Board of Directors: Feliciano Dinosa Burke, Obdulia Rigor Castillo, Minda Barcelona Del Carmen; Paula S. Frial and Adelina Llavore Wirch.

ABOUT THE AUTHOR:

Feliciano D. Burke, AA, BSBA, LLB cum laude, University of the Philippines, M.A., Yale University; and JD, University of Washington. Married to William T. Burke, professor of law and marine studies.

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Szeto, John
Uyeji, John
Wong, Yuemin

"OUR BUSINESS IS PERSONALIZED SERVICE"

*Love,
That is God*

Hearts that open
to the Love that is God,
feel loved in loving
and served in serving.

Edward A. Gloeggler



Ana Pulmano, Teresita Herrera; Minda del Carmen, Adele Wirch, Juliet Patawaran.



PWU ALUMNAE OFFICERS

From left: Ester Eusebio, board member; Rica Bautista, treasurer; Josie Garabato, board member; Celia Lago, board member; Ludy Dimalanta, vice president; (Mrs. Benita Querubin--inducting officer); Nathalie Fuentes, president; Lynda Oliva, board member; Rose Quiteves, executive secretary; Alice Lim, treasurer; and Pat Tirona, secretary. Not in picture are: Lala Anderson, PRO; Chet Alvarez, alternate PRO; and board members Aida Cabrera, Betty Bustillo, Yvonne Gatcheco, Rose David, and Mila Paz.



*Nathalie Fuentes
PWU Alumnae president*



PWU Alumnae officers, members and guests pose for a picture. Guests here include Zeny Tolentino, vice consul of the Philippine Consulate of Seattle; Celia Sarmiento, Consul General Ernesto Querubin, Mila Talens and other community leaders.

Pacific Northwest Chapter:

Philippine Women's University Alumnae Assn.

The first time an all-volunteer board of the International Drop-In Center (IDIC) really learned of the Philippine Women's University Alumnae Association was when its current president, Nathalie J. Fuentes wrote IDIC that its next fundraising this coming September 17 will benefit the IDIC, the "home" to Filipino and other elderly in the International District.

It also learned that through its board,

the PWU Alums will donate a piano, a major musical instrument that the senior Pinoys would surely treasure knowing their love for music.

To the IDIC board and its community volunteers, this is basically a "breakthrough" in that a professional group (as against individuals) came forward and offered help to a project that needs top-priority help.

But the IDIC learned a lot more.

"As our name suggests, we graduated from PWU in Manila and came to know each other in Seattle and surrounding areas as we became familiar with the environs.

What launched them into forming an organization was "probably the letter from our alma mater calling all alumnae in the U.S. for help in the form of scholarship fund for poor but deserving students."

Organized earlier, her group became officially non-profit in 1980 and henceforth embarked on soliciting funds for the school and later on got involved in the community project. "Although we became official in 1980, we have been doing basically those same goals but only on individual basis."

Mrs. Fuentes, a Bachelor of Science graduate in nutrition from PWU came to the U.S. as a dietician in 1973 and part-owner of Kay's Catering Services Co. (Bon Marche Cafe in-house cafeteria), and Philippine Deli, Inc. in the International Food Circus at the Renton Center.

"Our president, Ester Eusebio and all our members should be credited for our activities because everyone contributes to our cause. This is how it should be for other organizations—our attitude should be in cooperation with or unity with others to succeed; but sometimes people tend to feel superior to others which should not be the case.

Looking ahead, Mrs. Fuentes has a lot of confidence in the ability of the PWU Alumnae Association members to propagate their goals. The IDIC volunteers and its board—for the benefit of the Filipino elderly in the International District—firmly believe it.



Started by a pioneer family in 1950, the Filipino-American Society in Magnolia has grown into a robust community with over 60 families.

“The flourishing community did not happen overnight; and Filipino families then were not exactly the trustful type eager to be part of the community. Today, the Filipinos’ cultural heritage is well known and is being shared with the bigger community.”

Family solidarity & the Catholic faith make:

Filipino American Society in Magnolia

By Beth Rubinos

While community-building boggles the mind because of the enormous task that can discourage even the bravest, most civic-spirited person, this is not an impossibility once the decision to go ahead is made.

“It doesn’t really take a great length of time to do something; it just takes a sincere heart to do it and a determination to make it grow. The birth of the Filipino American Society in Magnolia has been based on this premise.”

Lescum dela Cruz, president of the Filipino organization in Magnolia and one of the mainstays in this civic group, was talking about how the community was organized and eventually became a cohesive group that has gained the respect of the neighborhood as a family-centered organization with strong religious bonds.

When we moved to Magnolia in 1950, we were readily well-received by our neighbors. And, except perhaps for a few who made petitions against us but were ignored by the community itself, we found very little trouble adjusting to our new home.

Capt. dela Cruz explained:

“It was my superior officer who was then retiring in the Army who offered to sell his house to us and initiated our move to Magnolia.

“And it was the proximity of the Magnolia area to Fort Lawton that

probably prompted us to choose Magnolia community over others in the city.” Captain Dela Cruz, whose military experience goes back to World War II, to the Korean War and to the Vietnam

conflict, said most of the Filipino Americans who decided to live in Magnolia were and are connected with the military either in the Navy or the Coast Guard.

Today, the Filipinos’ social and



Flores de Mayo at Feast of the Immaculate Conception

Flores de Mayo has been celebrated and sponsored by the Filipino-American Society in Magnolia a Sunday in May of each year since 1978. Flores de Mayo, which means Flowers in May, is a religious custom practiced by the majority Roman Catholics in the Philippines. This picture shows the statue of the Blessed Virgin Mary being carried to the altar; at foreground are children carrying roses to be offered to the Virgin Mary. At extreme right is Mrs. Lescum dela Cruz, coronation chairperson. Photo by C.E. Refley.



Capt. Lescum dela Cruz, a recognized leader in the Fil-American Society in Magnolia, has also been president of the Filipino Community of Seattle. As the Seattle community head he had occasion to give a reception in honor of Ambassador and Mrs. Carlos P. Romulo at the Fort Lawton Officers Club. Ambassador Romulo came here for the opening of the Trade Fair on April 26, 1959. To Romulo's left in this picture are Mrs. Romulo, Philippine Consul Bartolome Umayam, Mrs. Umayam and Mrs. Ciony dela Cruz.

cultural standing in Seattle is such that Filipinos can be considered a strong potential force politically, and the Filipinos' cultural heritage is well known and being shared with the bigger community.

But the flourishing Filipino community in Magnolia did not happen overnight. And the Filipino families then were not exactly eager to be part of the community either.

"Although Filipinos are naturally outgoing, the sense of community and involvement were not part of the Filipinos' plan during those early days.

Filipinos in Magnolia certainly is part of this changing atmosphere.

"When we see Filipinos at the store or shopping center we smile and say hello but that was the extent of our contact. But the one thing that probably solidify the Filipinos in our area was activities in church especially during the May festival.

Captain Dela Cruz was referring to the Feast of the Immaculate Conception when a May Festival gets underway. Since most Filipinos are Roman Catholics, and they all see each other on Sundays, they usually get organized while they plan activities. And as more and more Filipinos came to the Magnolia section of the city, so was their participation in church and school activities.

Sometimes because of different religious practices, however, there were communication problems. These "problems" between the Filipino group

and the Parish, however, were basically small or non-existent compared with problems encountered by other groups in various areas of the city. And the super liaison job done by one of the pioneer families such as the Dela Cruzes coupled with the understanding, patience and "management" support of the Parish of Our Lady of Fatima such as Father Lavelle and his fellow pastors, made it quite easy and enjoyable for Filipinos to live and be an active part of the greater Magnolia community.

The building of a Filipino community in Magnolia, started with one family or two in the beginning that gradually grew to a few as the years passed, was finally formalized one day in May 1978. With a family tradition, a rich cultural heritage and strong Christian faith to keep them alive and flourishing, the organization members and their leaders will certainly gain new grounds and stature with each passing day.

To the Filipino American Society in Magnolia--may it continue to provide for the future welfare of its members and their children, may it continue to support and actively participate in fundraising for emergency purposes, for the cause of the elderly, and for the less fortunate such as the children confined at Children's Orthopedic Hospital. And long may it live. □

INDIVIDUALS & FAMILIES WHOSE NAMES HAVE BEEN INSCRIBED IN BRONZE PLAQUES AND MADE AN INTEGRAL PART OF THE JOSE RIZAL PARK MURAL:

*E.V. "Vic" & Aurelia Bacho
Peter Bacho
Peter & Vivian Bacho
Norris, Jane & Anna Bacho
Irma Bacho
Vince & Reme Bacho & family
Vincent & Emma Lawsin & Family
Mike & Bibiana Castellano
Bining & Frank Ortega
Juan G. & Rosalina V. Mendoza
Felix B. & Encarnacion F. Tajon
Ruth Tajon and Edward Tajon
Michael K. Ross
Rev. & Mrs. Julian B. Santos, Jr. & family
Dr. & Mrs. Antonio Zantua
Dina, Marcelino, Charles Valentin & Family
Ben B. & Carmen O. Sabado & Family
Mr. & Mrs. Pedro Alvarade Filarca
Santiago & Maria Beltran
M. Simon Rallos & Family
Martin & Dolores Sibonga & Family
The Del Fierro Family
Lescum & Asuncion dela Cruz & Family
Roy & Remy Baldoz & Family
Florentino & Cora Ceniza & Family*



Filipino American club

By Seginando Cantor

When an enthusiastic group of Filipinos gets into a spirited discussion, veteran community members, wise to the ways of *ningas cogon* (short-lived) philosophy, tend to shrug their shoulders and immediately conclude the obvious "...add one more club to the list."



Officers and family members of the Filipino Community of Renton. Top photo: Consul General Ernesto

Querubin, D.V. Corsilles, Renton Mayor De Laurenti and Consul M. Landicho. A Filipino Community of Renton photo.



Community outings are family-oriented dominated by children's events; yearly picnics are attended by families of other Filipino communities.

"In our case," recalling the formation of a Filipino community in Renton and his 'longevity' as a three-year president, "all we really did is get together, talk about the need to organize and while talking about it, we're at the same time enjoying one another's company."

"Sure, we sometimes get carried away and become caustic during the heat of discussion, but everyone in our group knows from the start these things are part of our role as active members; what really matters to us is that we have more important things to do to bother with 'the negatives' that will bar our objectives."

Corsilles was referring to countless meetings, planning and project preparations that became standard procedure when on February 24, 1979, the Filipino Community of Renton (FCR) was born.

FCR: how it came to be

Although approval of FCR's "constitution and by-laws" was formalized in a meeting at the Corsilles residence at Rolling Hills in Renton, most of the original 26 charter members had talked about the plan earlier in various informal encounters in social and church gatherings. Juan V. Rubio, for instance, started the idea until it blossomed into a full-blown affair. In response to the challenge, young, talented and civic-minded Pinoys sat down and formalized the event with a meeting which was to be the beginning of FCR's birth. Then, the initial 26 members went out and before too long, there were about 60 families within the fold. Meanwhile, the necessary papers, filed with the Secretary of State on March 19, 1979, metamorphized formally into the "Filipino Community of Renton," incorporated under the Washington Non-Profit Corporation Act (Revised Code of Washington), Title 24.03).

The Rentonians: opportunity for advancement

The main part of FCR's preamble relates to its purpose of being which has to do with "...integrating Filipinos and Filipino-Americans into the context of the extended family and community system in America; providing a place and opportunity for the members to exhibit

With good reasons borne of experience, community leaders in the Pacific Northwest lived through the wax-wane syndrome: "Let two Pinoys meet and they'll either fight or form a club!"

Is this how the Filipino American Community of Renton started? Predictably shortsighted, short-fused, doomed to the inevitable "another one of those," or destined to die in a few months?

Teamwork

D. V. Corsilles, charter member and first president of the young and assertive group of Filipinos in Renton, a suburb of Metropolitan Seattle, observed as he recalled his three years in office:

"We proved to the old guards of the Seattle-area Pinoys that the Filipino stereotype is a farce when we listen with an open mind to suggestions, work with our members on a friendly, equal basis and with loads sense of humor, and never mind the petty wrangling along the way."

emerges in Renton

their cultural heritage in the context of American culture, and making sure that their political and spiritual growth are not impeded in any way..."

Part of the plan included a "...regular interaction system linking the Filipinos with neighborhood resources in obtaining social, health and economic aid for the members and their families; a volunteer outreach service encompassing employment opportunities, education and physico-mental health; and providing for financial and emergency help should the need arise."

The responsibility in administering the organization's goals rested on the elected officers: D.V. Corsilles, president; Tony P. Cube, vice president; Ben R.

Rafanan, secretary; Grace V. Magbaleta, treasurer; Tony Paz, assistant treasurer; Nanding Cantor, auditor; Ted Macabeo, public relations officer; Johnny Rubio, sergeant-at-arms. Council members--Rudy Pizarro, Renato Santos, Aida Corsilles and Jun Bruan.

Committees: Constitution and by-laws--Ben Rafanan, D.V. Corsilles; Education--Renato Santos, Tony Paz; Cultural--Connie Tajon, Ben Magbaleta; Ways & Means--Grace Magbaleta, Bob Dulay; Social & Welfare--Frank Irigon, Nanding Cantor; Election--Tony Cube, Rudy Pizarro; Program--D.V. Corsilles, Rudy Pizarro.

Austere beginning

During its first inauguration held at St. George Parish Hall on June 9, 1979, the

Rentonians confirmed to invited Filipino organization presidents and leaders that "while we have yet to trace our work history," they hoped to "play a dynamic role in Renton's community-building and cultural activities." The officers expressed hope--through the president's address--that they would "pursue common problems affecting Filipinos such as aid in professional licensing, in employment and career advancement, and education assistance such as scholarship to children of members. Bereft of pomposity so common in lavish Filipino affairs, the modest setting, like the inaugural speech, set the tone of the organization's policy. "We observe this first affair with a minimum of confetti but with a great deal of pride. For, by their presence tonight, community leaders attest to us their wholehearted support as we look forward to the opportunities of the future."

A year later, was there any feeling of pride or accomplishment that could add luster to that austere beginning that was full of inaugural hope?

Community project scorecard

In a modest appraisal of his administration, Mr. Corsilles was adamant to mention "accomplishments" *per se* and would only say that projects were planned and results thus far were "a few steps in the right direction." He was, however, quick to recognize the full support of his fellow officers and members.

In April 1980, FCR co-sponsored the Philippine Concert Choir, a semi-professional, cultural group from Hawaii,



The incorporated Filipino Community of Renton has a well-knit membership that is affiliated with the Filipino American Intercommunity Council of the Pacific Northwest. Above photo shows Miss Rafanan (with trophy) winning the first princess in the intercommunity event. The next year, Mary Cube won as queen of the Intercommunity Council. At left: A picnic at Colon Park in Renton with the children enjoying a day of fun and eats.

Fil American club emerges in Renton

to perform in Renton's Carco Theatre. In July, the community officially participated in the city's Independence Day celebration by presenting for the first time in Renton Philippine folk dances and the unique Pinoy culinary art the food bazaar both. The dancers were mostly children of community members trained and directed by June Alvarez. This group, coordinated in varied activities county-wide by Aida Corsilles, became the nucleus of "Folklorico Filipino."

During 1980, FCR participated in the Department of State's foreign policy conference for Asian-Americans; several stormy public hearings affecting the Block Grant funding for the home of many elderly Filipinos in Seattle's international district, the International Drop-In Center; and a first try at understanding the local Renton politics.

In a meeting of the organization, then mayoral candidate Barbara Sinpoch and City Council hopeful Randy Rockhill (later on elected Renton mayor and councilman, respectively), were invited in a dialogue that made it possible for FCR members to clarify the candidates' programs. FCR members had the opportunity to voice their concerns relevant to local issues.

1980 likewise marked the acceptance of FCR as an official member of the Filipino-American Intercommunity Council of the Pacific Northwest (FAIC), an alliance of five major Filipino-American communities in Seattle, Kitsap County, Yakima Valley and Puget Sound

Although pleased with the organization's vision in someday providing a Filipino-American Center of its own in Renton, Corsilles considered the FAIC membership as a major breakthrough in broadening the community's horizon.

"Our membership in the intercommunity council opened a lot of doors that served as springboard of FCR activities which included the Philippine American scholarship fund and the Miss Filipino Intercommunity fundraising that produced a 1st princess in FCR's first year and a queen for the 3rd year (Judith Rafanan and Mary Cube, respectively).

Passing the torch

Indeed 1980 set the pace for continued involvement in community activities and growth. In 1981, the community continued its Renton July 4th cultural presentations, community picnic where organization and community picnic where organization friendships were renewed. Always saddled

with varied projects, the initial 1979 officers continued to serve until November 21, 1981 when the new set of officers headed by Tony Cube was installed. Passing the torch of responsibility to the incoming president at the Sheraton Inn during the anniversary banquet, Corsilles praised Mr. Cube's dedication of service as he urged his fellow Rentonians to continue to move forward in service.

"As a growing community today with its pain of growing up, our own Renton group is experiencing a compelling need to participate in issues affecting us as a respected group in the area. Like the other Filipino communities, all we need do is come together, some 50 to 70 organizations, and work towards one strong, solid front and don't tell me Filipinos can't do that.

"The question today," Corsilles said, "is no longer whether we as a well-knit group can make it in our respective communities. The question is no longer how far we can go in helping our members grow in their respective professions and vocations, but how we can become a strong force to reckon with in this society."

New patterns of growth

The fourth year of the organization's existence marked the beginning of new leadership, thusly:

Antonio P. Cube, president; Rudy Pizarro, vice-president; Ben Rafanan, secretary; Aida Corsilles, assistant secretary; Antonio Paz, treasurer; Sesinando Cantor, assistant treasurer; Elpidio Rabang, auditor; Juan Rubio and Louie Galimba, public relations officers; Pete Dumo and Pete Hidalgo, marshals; Vicky dela Cruz, liaison officer; Lulu Cantor, Buddy Billones, Frank Suarez, Evelyn Maranan, Renato Santos, Manuel Balbas, Margie Galimba and Aurora Paz, council members; D.V. Corsilles, adviser.

Conscious of the goals of the organization, Mr. Cube quickly embarked on strengthening FCR's finances. Among the fundraising efforts initiated, the most notable was the award to FCR on March 1982 of \$1,000 from the Rainier National Bank resulting from Cube's community involvement via the Volunteers in Service in our Neighborhoods (VISION). FCR's intercommunity (FAIC) participation became more active as three officers from Renton held and are holding major positions in the Council for 1982—Mr. Cube, vice-president; Mr. Cantor, corresponding secretary; and Tony Paz, auditor.

FCR's participation in Renton's July 4th affair doubled. Folklorico Filipino and Fiesta Filipina of Everett presented varied Philippine folk dances that have now become a source of pride for Filipinos in the area. Early 1982 saw FCR reaching out and gaining new members, rendering aid to Filipinos in need, and in the main promoting closer ties with others.

Four years of FCR existence resulted in its visibility in Renton and adjoining suburbs. A local newspaper in Renton—Renton Record Chronicle—featured the close Filipino ties in an article dated July 14, 1982, an indication that Pinoys in Renton are getting some recognition.

The Chronicle said: "Cube advocates the need for charity and assistance to the poor and needy. He cited an instance in which the organization helped a family in Everett who lost their home in a fire. He hopes that the Renton group will set an example for other ethnic groups to follow, noting -- 'It would be a nice place to live if every one helped their poor and needy.' The organization's dream of building a community center complemented Cube's hopes where people can go for camaraderie, advice, childcare and education."

The enthusiasm in Cube's leadership in directing the affairs and activities of the organization was summed up in these words: "I'm proud of my community here. I want to help instill that pride in others."

ABOUT THE AUTHOR:

Sesinando (Nanding) N. Cantor is the incumbent president of the Filipino-American Community of Renton. He is married to Lourdes Ontivero with whom he has four children--Joey, Claire, Patrick and Aloysius.

Mr. Cantor is a licensed CPA in Washington and is currently a senior staff with a Bellevue public accounting firm. He holds an MBA degree from the University of Puget Sound Tacoma, Washington.

Born in Burgos, Pangasinan, Philippines, he graduated from the Far Eastern University in 1959 with an accounting degree. He graduated from the Manuel L. Quezon University school of law in 1964 and passed the Philippine bar the same year.



Seated, from left: Coring Zapata, Lina Reyes, Aida Corsilles, Josie Sanggalang, Pering Mendoza, Fannie Sumaoang, Charing Mendoza, Florida Flor, Flori Gavino, Julie Tangalan, Silvestre Tangalan, Dolly Castillo, Rosita Farinas, Virgie Cacabelos, Rosalie Mendoza, Rose Beltran, Rosita Salvador and Emma Lawsin; standing, from left: Ernie Umali, Tony Bustillo, Leonard Pizarro, Ike Cambronero, Vic Bacho, Max Salvador, John Ragudos, Salvador del Fierro Sr., Salvador del Fierro Jr., Juan Mendoza, Fabian Bergano, Ric Beltran, Charlie Tangalan, Gene del Rosario, Tommy Santos, Jowell Rollolazo, Vick Benigno, Paul Trias, Sam Aquino, Rod Magat, Rudy Auditor, Moises Montoya and Vincent Lawsin.



Silvestre Tangalan
President

Filipino Community of Seattle, Inc.:

WHERE DO WE GO FROM HERE?

By Dorothy Cordova

The Filipino Community of Seattle, Inc. (FCS) has been a predominant figure in the affairs of Filipinos in Seattle. The FCS is the official organization that represents the other Filipino clubs in Seattle as a collective whole.

Presently, there are approximately 65 Filipino organizations and clubs. These groups can be classified as: regional (Ilocano, Tagalog, and Visayan), professional, social, fraternal, labor, religious, agency, veteran, women, cultural, civic, and school organizations. These are type of clubs that make up the Filipino Community of Seattle, Inc.

In May 1935, at a meeting in the Strand Hallon, 6th and King Street in the International District, a constitution was drafted to form a central community organization. This central organization was called the "Filipino Commonwealth Council of Seattle, because of the Philippines becoming a commonwealth country on November 15, 1935. The name was later changed to the "Filipino Community of Seattle, Inc."

The purpose for this Filipino central organization was for maintaining and

preserving the national consciousness of Filipinos in America. They are supposed to be the advocates for Filipinos in Seattle. And it was formed to provide companionship for Filipinos with other Filipinos. This latter reason was very important because of racial discrimination against Filipinos by the larger society. These Filipino leaders felt the need to band together if they were to survive in America.

The Rizal Day program, a commemoration and reenactment of the execution of Dr. Jose Rizal, a Philippine Independence patriot, poet, and novelist; the Philippine Commonwealth celebrations; the Philippine Independence Day celebration on the fourth of July; the Christmas parties; and the various queen contests, which are important fund raiser projects – these have all been traditional and annual events since the early years of the FCS.

Another type of function that has been very popular in the FCS have been the banquets, with subsequent dances that follow. These are sponsored by the various clubs everyone in the Filipino community is invited to these functions and many people in the community attend almost every single event. These have become

social events where Filipinos can intermingle with each other and they also serve the purpose of being money-raising events of the sponsoring club.

Since the FCS was first conceived, the dream of having a permanent center or clubhouse was a major goal of the community. But the realization of this dream did not become reality until 1965 when the FCS signed a deed to the former bowling alley on Empire Way in the southend of Seattle. This achievement became history during the term of President Urbano Quijance. Mr. Gene Navarro, a strong advocate in the Filipino community and a leader in ILWU, Local 37 (Alaska Cannery Workers' Union), was the person who negotiated the deal and who signed the deed.

The story should not end here because there were many others who were instrumental in making this event a significant one. The initial idea began in 1925, when Manuel Rustia, then the Philippine Government commercial attache in Seattle, leased a house in the University District for the Filipino students at the University of Washington.



This \$80,000 Filipino Community of Seattle Center was purchased in October 1965. Built in 1945 as a bowling alley, this

building is equipped with a spacious hall, adequate kitchen facilities and a meeting room for the membership.

PRESIDENTS OF THE FILIPINO COMMUNITY

Pio de Cano, 1935-1937; Rudy Santos, 1937-1938; Guido Almanzor, 1938-1939; 1946-1947; Alex Elizarde, 1939-1940; Victorio Velasco, 1940-1941;

Pio de Cano, 1941-1943; Ireneo R. Cabatit, 1943-1944; Miss Maxine Gonong, 1944-1945; Victorio Velasco, 1945-1946; Guido Almanzor, 1946-1947;

Salvador del Fierro, 1947-1948; Pete Filarca, 1948-1949; Jose P. Dulay, Jr., 1949-1950; Dan Sarusal, 1950-1952; Frank Ortega, 1952-1953;

Jose Ma. Yumul, 1953-1955; Juan Diaz, 1955-1957; Sergio Acena, 1957-1959; Lescum dela Cruz, 1959-1961; Guido Almanzor, 1961-1962;

Johnny Lucero, 1962-1963; Tony Baruso, 1963-1965; Urbano Quijance, 1965-1967; Gene Navarro, 1967-1969; Urbano Quijance, 1969-1971;

Silvestre Tangalan, 1971-1979; Vincent Lawsin, 1979-1981; Silvestre Tangalan, 1981-1983.

This action extended the idea to the FCS, and in 1947 under President Salvador del Fierro, the community started a concerted effort to raise funds for a community center.

The community operated this fund drive by sponsoring queen contests, box socials, dances, and soliciting funds from Filipino individuals, Filipino organizations, Filipino businesses, and other businesses that did transactions with Filipinos. In 1948, during President Pete Filarca's term, the FCS purchased their first piece of property on 11th and James Street for \$3,000. But in 1956, the FCS sold this property for \$6,000. Again in 1960, the FCS purchased land on Empire Way and Beacon Hill Avenue. Finally this last purchase was used as a down payment on the present site of the Filipino Community Center, which they purchased for \$80,000 in 1965.

Since that momentous occasion, the FCS has been paying off the balance of their mortgage. This has been done by sponsoring dances, collecting rentals for the use of the hall, operating bingo games, donations and solicitations, and sponsoring Mrs. Filipino Community queen contests.

At last in 1976, during the term of President Silvestre Tangalan, the FCS paid the remainder of their mortgage. Thus after many years, the dream of owning their own clubhouse became a reality.

Before the FCS secured their present clubhouse, they would operate out of



This old building, still handsome in the memories of a few Filipino Seattleites, may be seen on Brooklyn Avenue and 42nd N.E. In 1928, this became the first clubhouse for Filipino pioneer students at the University of Washington. Among those identifiable in the photograph are Valeriano Salazar, Frank Monilla, Victorio Velasco and Fernando Ferrera (arrow), most of whom have passed away. Ferrera was the first Filipino to own and operate a grocery store in Seattle's International District. Picture and information courtesy of *Bayanihan Tribune*, Seattle.

FILIPINO COMMUNITY OF SEATTLE, INC.

5740 Empire Way So.
Seattle, Washington 98118

OFFICERS FOR 1983-1984

Silvestre A. Tangalan, Sr., president; Dolly Castillo, vice-president; Charles Tangalan, recording secretary; Rowena Beltran, corresponding secretary; Ella De Guzman and Leonor Mangalindan, treasurers; Juan Mendoza, auditor; Salvador Del Fierro, Sr., Greg Perez and Ernesto La Guardia, trustees; Julita Tangalan and Rose Beltran, clubhouse managers; Larry Franco, public relations officer; and Antonio Bustillo, sergeant-at-arms.

MEMBERS OF THE COMMUNITY COUNCIL:

Julie Nonog, Puring Dimalanta, Tony Zapata, Fabian Bergano, Flori Gavino, Manila Paz, Rosalina Mendoza, Moises Montoya, Angelita Pizarro, Pilar Quintero, Florence Bergano, Pering Mendfoza, Adelina Reyes, Emma Lawsin, Fely Obtinario, Fannie Sumaoang, Felipe Lugtu, Elsa Benitez, Rose Castillo and Aurora Paz.

several buildings around the city. Some of the more favorite places were Washington Mall, Finnish Hall, the Chamber of Commerce, and the Arctic Club.

Although the initial purpose of the FCS was for the betterment of Filipinos in Seattle, the present attitude of the FCS is an apathetic one. Their activities are geared for the recreation of the adults. There are no activities for the youth and no real conscious effort by the FCS to help better the lives of Filipinos in Seattle. The FCS has failed to address or acknowledge the needs of the Filipinos, who they are claiming to represent. They have not matured into the civil rights advocate, which they should be but instead they have remained as a social and cultural organization. □

ABOUT THE AUTHOR:

Dorothy Laigo Cordova has a BA in community development at Western Washington University and sociology at Seattle University. She is project director of "Forgotten Asian Americans: Filipinos and Koreans" and producer of the book "FILIPINOS: Forgotten Asian Americans." She is the director of the Demonstration Project for Asian Americans.

Her community involvements include: founder and director, Filipino Youth Activities; national advisory council member, National Conference of Catholic Bishops; Board of Regents, Seattle University; board member, Seattle Urban League; board member, Chinese Information and Referral Center; and member, Filipino Community of Seattle.

Congratulations!

To Magiting Corporation & Jose Rizal Bridge & Park Preservation Society for spearheading the Rizal Park project, a symbol of the Filipino's struggle for recognition in the State of Washington.

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of Panama Hotel
Seattle, Washington**

**Ocean Beauty Seafoods, Inc.
P.O. Box C-70739 - 1100 W. Ewing
St. - Seattle, Washington 98107**

Jose P. Rizal Bridge & Park
Preservation Society, Inc.
Attn. Vic Bacho, Chairman

Dear Mr. Bacho:

Enclosed you will find our contribution to the Jose P. Rizal Bridge & Park Preservation Society.

We anticipate that this contribution will be used for the maintenance as well as development purposes of the park.

Sincerely,

Ocean Beauty Seafoods, Inc.

/s/ Christopher C. Evans

**CONGRATULATIONS
to the**

**Rizal Bridge & Park
Preservation Society!**

Lois Hayasaka

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Seattle, Washington



Photo shows, from left, Rey Portugal, Robert Pama, Rufino Martinez, vice consul of the Philippine Consulate and guest speaker; Cesar Fernandez, Lea Alcantara, Hank Farr, John Olarte, president; Joel Sim, Ric De Villa, vice president; Mrs. Guzman, treasurer; Pining Garabato, secretary; Ben Casas and Mr. Pendon, sergeants-at-arms.



It appears that serious discussion on community affairs affecting Filipino-Americans cannot be avoided even during supposedly fun-filled banquets as Ric de Villa (left photo) and John Olarte (in a conversation with Vice Consul Martinez at left photo) intently listen.

There were several Filipinos in the Pacific Northwest in the late 1920s, most as unskilled farm workers, laborers and students earning their way through school. Some of these "oldtimers" are still around with very vivid stories of their struggle for survival in the Tacoma-Pierce County area. Some have become very successful farmers and all very happy and contented.

During the Second World War, most Filipinos enlisted in the United States Army to help liberate their mother country from the invading Japanese Imperial forces and to fight for the honor of their

adopted country they barely knew, and who in return have not fully accepted them. At the termination of the war, some settled back in the Pacific Northwest, most stayed on in the military until their retirement and settled with their families here, keeping their military ties in their old Philippine regiment.

In the Philippines, meanwhile, thousands of young Filipinos fought a losing battle against superior forces of the invading Japanese military. They earned world reknown in their protracted and stubborn defense of Bataan and

Fil-Americans in Pierce County: emergence thru 'multi-activities'

"At a wake for a kababayan, the Filipino Brotherhood Society was formed. Then two other groups were formed along the lines of their prior military ties. In 1978, the Filipino Brotherhood and the Filipino-American Organization merged into what is now known as the United Filipino-American Organization of Pierce County. . ."

By Joel Sim

Corregidor, winning the respect and gratitude of this country for their heroic stand.

These Philippine scouts elected to become U.S. citizens and served the U.S. Military, some with distinction and all with pride in the uniform they wore. Several of these families have since settled in the Tacoma-Pierce County area, also keeping their ties with their previous comrade-in-arms; and after their military retirement worked in various fields available in this area.

"Teamwork should not be confused with 'getting along with others.' Teamwork is joint effort to make things happen. It puts the emphasis on what is right--and not who is right."

In the 1960s, Filipino professionals immigrated to this country and settled in this area. The doctors of medicine, engineers, nurses, educators, accountants and other specialists in the professions swelled the ranks of the Filipinos in Pierce County.

Bayanihan spirit

The Filipinos' innate desire for independence of action and strong individualism is often controlled by his equally overriding desire for civic involvement as demonstrated by his "Bayanihan" spirit. His many years of acculturation in this country has not diminished his desire to demonstrate this value that he has learned through his formative years in his mother country (the Philippines). Despite his obvious desire for freedom of action, which oftentimes can be misconstrued as "pilosopo," and in a group, as facetious and argumentative, he is willing to sublimate his feelings in times of tragedy that may befall a "kababayan."

It was in such circumstances then that talks of organizing a social group was explored and on February 2, 1964, at a wake for a Filipino, the Filipino Brotherhood Society was formed. Years later, two other groups were formed along the lines of their prior military ties. On November 5, 1978, the Filipino Brotherhood and the Filipino-American Organization merged into one and called

themselves the United Filipino-American Organization of Pierce County. In 1979, under the leadership of Mr. Ben Lago, this organization reorganized and approved far-reaching goals, to include social, economic and political goals.

In 1980, with the leadership of Messrs. John Olarte and Ric DeVilla, and Dr. Joel C. Sim, the United Filipino-American Organization exploded with activities and became the vanguard for preserving the Filipino cultural heritage with various organized Filipino community activities, Filipino-American representation in the local Chamber of Commerce, the local school district Affirmative Action Council, the Urgan League and Asian-American Alliance.

Through these multitaceted activities, the Filipino-Americans in Tacoma-Pierce County have become more visible and audible and indeed have enhanced the image of the Filipino-Americans in this their adopted country. ☐

ABOUT THE AUTHOR:

Dr. Joel C. Sim, chief of radiology at Madigan Hospital in Tacoma, is past board chairman of the United Filipino-American Community in Pierce County.



Dr. Sim speaks during a community program sponsored by the United Filipino-Americans of Pierce County.

Our cover

The front cover's full-color scenes depict Filipino Pacific Northwest events in the course of the making of the only known Rizal Park in the Continental United States. Philippine scenes of the back cover is a glimpse of the home country's varied cultural background and experience of the native Filipino.

We acknowledge with thanks the continued support of all the authors, contributors and benefactors without whose help this book would not have been possible.

Our thanks also to Pol Raymundo, Jeanette Castellano Tiffany and Alan Carrasca for their artwork. A special thanks to Dr. Joel Sim for the use of his color slides for the book cover.

--The editor and publishers

Congratulations to the Rizal Bridge & Park Preservation Society, the different Filipino communities and organizations and those behind the making of the Rizal park and this memorial book!

**--Sonny & Phebe Quiton
Renton, Washington**

The Visayan Circle

A class by itself



The Visayan Circle officers during a Washington Plaza anniversary banquet and ball. From left, Emma Lawsin, Reme Bacho, Sam Buyco, Tony Borromeo, Consul General Julia Palarca, Congressman Joel Pritchard, E.V. "Vic" Bacho, Auring Bacho and Vincent Lawsin.



1st Anniversary - The Visayan Circle
at Washington Plaza Hotel
Seattle Wash 9-27-69

First row, from left, Tony Segovia, Flor Ceniza, Gloria Mojica, Mrs. Ajeto, Tony Borromeo, Dulce Santos, Reme Bacho, Ben Santos, Father Manuel Ocana, Vincent Lawsin; 2nd row, from left, Cora Ceniza, Mrs. Ajeto, Loretto Magat, Mrs. Harry Rallos, Mrs. Vincent Orias, Dahlia Borromeo, Remy Auditor, invited guest, Clara Salvador, Sally Ancheta, unidentified guest, Edith Dial, Mrs. Castillote, Susan Dilodilo, Aurelia Bacho and Vic Bacho; 3rd row, from left, Rudy Diligencia, Rudy Magat, Tommy Santos, Salvador delos Santos, Vincent Bacho, Tony Casaba, unidentified guest, Harry Rallos and Vincent Orias.

By Father Manuel Ocana
and Gloria Mojica

The circle--without a beginning, without an end--is a symbol of undying love and unbroken faith. It interprets the mood and lifestyle of the Visayans who are a fun-loving people, able to hide hurt and pain and keep a smile so life will go on --bearable and, if at all possible, with a touch of class.

Harry Rallos, a pioneer in business in Seattle, in a talk with energetic Tony Borromeo helped mold this conceptual idea that gave birth to what is now known as the Visayan Circle. This idea of

"promoting togetherness and fraternal spirit to help one another in the time of need" led to the initial gathering of Visayans in King County resulting in a first meeting held on June 8, 1968 at Gloria Mojica's house on Mead Street in Seattle. Election was then held and the first set of officers chosen were:

Tony Borromeo, president; Dulce Santos, vice president; Charo Prudencio, secretary; and Gloria Mojica, treasurer.

After six months, its constitution and by-laws was drafted and the inaugural

program was held at Norselander on September 8, 1968.

In a span of 15 years the Visayan Circle has achieved what it has professed to do. But more than the planned goals accomplished by a long line of dedicated officers and other volunteers, the Visayan Circle's "spirit of togetherness," if at times were tested, remained steadfastly intact. More than half-hearted financial assistance to members, the Visayan Circle has paved the way for deserving young scholars to fulfill their pursuit of the American dream. Also, the annual picnic



From left, first row: Dolly Lombard, Mrs. Mata, Sally Ancheta, Rudy Auditor, Rose Lamkin, Dahlia Borromeo, Gloria Mojica, Dolly Ingram, unidentified member, Lucy Haynes, Remy Auditor, a guest, Ade Domingo; back row, from left: Suchi Trollope, two unidentified

member, Susan Dilo-Dilo, Reme Bacho, Vince Bacho, June Alvarez, Chet Alvarez, Fr. Manuel Ocana, Johnny Mojica, unidentified member, Randy Lombard, Nemesio Domingo, Sr., Fred Lamkin and Major (retired) Fred Haynes.



Visayan Circle's officers being installed into office. From left, Dr. Abel Borromeo, Dahlia Vargas Borromeo, Emma Floresca Lawsin, E.V. "Vic" Bacho, Susan Dilo-Dilo, Remy A. Auditor, Gloria de los Santos-Mojica, Loreto Magat, Vincent Orias (deceased), Salvador de los Santos (deceased), and Vince Bacho.



Seattle Councilmember Sam Smith, a friend of the Filipinos, is flanked by Frank and Florida Flor at left and Auring Bacho during a Visayan Circle banquet.

and "Kiddie Christmas Program" have become a joyful tradition that members look forward to every year. Members moreover continue to benefit from its regular and crisis programs including ever-ready assistance during marriage of members or death of loved ones. Hospital benefits to members are a significant contribution to the success of the Visayan Circle.

At present, the Visayan Circle's president is Mrs. Rose Lamkin who manages Travel-Lin Corporation in Seattle. Last year the Visayan Circle made history with an all-women board and staff. Like other organizations under the umbrella of the Filipino Community of

Seattle, the Visayan Circle has projected and enhanced the Filipino image with a Visayan flair. For, like the mahogany, a Philippine wood in a class by itself, the Filipino is --

"a people unique in style;
braving the rain and sun in Seattle;
committed to serve and to give,
that others may live and have a better life."

☐

Father Manuel Ocana graduated from Leyte Seminary with a BA in Philosophy; from Cebu Major Seminary with an MA in Theology. He served as the first Missionary to Limasawa Island where the first mass in the Philippines was held. In the Seattle Archdiocese, he has been assigned as Chaplain of Harborview Medical Center for nine years now. He is presently a member of the Advisory Council on Aging for Seattle and King County.

Ms. Gloria Mojica hails from Cebu, Philippines and is one of the founders of the Visayan Circle. She has served as treasurer of the organization since it was formed.

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Seated, from left--Bernardo T. Manangan, Andres A. Cadiante, Jose M. Acosta, Felix P. Ramos, Pedro Selvio (Commander), Henry A. Campos (Adjutant), Lorenzo P. Anunciacion, Sammy Abejaro; standing, from left--Clarence Stickney (Chaplain), William H. Lellis, Leon V. Castillo, Kenneth P. Smith, Tirso Valdez, Sammy Sagaysay, Jaime C. Berganio, E.V. "Vic" Bacho, Cipriano Golingo (Finance Officer and immediate past Commander). Not in picture are--Alfonso S. Bolivar, Alex C. Cabacang, Liberato B. Caga, Macario Calueng, Frank Cruz, Gene del Rosario, Nemesio Domingo, Jesus C. Dumo, Johnnie Empleo, Alejandro M. Eslava, Daryl Fernau, Emiliano A. Francisco, Marvin L. Genelle, Marion Gorospe, Camilo Guerrero, Narciso Guzman, Severo I. Josue, Eulogio Gregorio, Fortunato La Roque, Pedro Leonen, Gene D. Mones, Mark P. Mocorro, Mario A. Mocorro, Jaime Narte, William D. Ortiz, Larry Razote, Luis F. Reyes, Castro Topaz and Florentino Vergara.

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Vacation with safety; come back healthy, rested and worry-free.

Rizal Post No. 142--The American Legion

On November 13, 1935, the National Committee of the American Legion headquartered in Indianapolis, Indiana, granted a temporary charter for Rizal Post, Department of Washington, No. 142.

The charter was granted to the following: Gregorio Pio, Blas M. Posadas, Estanislao Potio, Jesus Yambao, Pedro Coxbadora, John S. Ayamo, Mateo Negri, Florentino Yamson, M. Ganezal, Leonardo Legamo, Crispin dela Cruz, Juan N. Concepcion, Felipe T. Monson, Valentin Apao, N. Galo, and Thomas Orkiola.

Rizal Post's permanent charter was not granted until June 24, 1946, 11 years after it has proven itself qualified for membership.

Although many of the original members had either gone back to the Philippines or had passed away, Rizal Post No. 142 is still going strong. It has almost 50 years of existence under the leadership of various individuals who had taken turns to serve as commander. The present commander is Pete Selvio who saw service in the Pacific during the Second World War.

On the 12th of November 1966, a required number of persons "authorized

to establish and maintain a unit of the American Legion Auxilliary of Rizal Post No. 142," was given a charter. Auxilliary members are wives of members of Rizal Post No. 142 and other ladies of ex-servicemen. Both the men and women members work closely together in promoting services to their members.

The Rizal Post No. 142's main purpose is to promote the principles and policies set forth in the preamble and the national and department constitution of the American Legion. Specifically, these are:

"To uphold and defend the constitution of the United States of America; to maintain law and order; to foster and perpetuate a 100 percent Americanism; to preserve the memories of our association in the great wars; to inculcate a sense of individual obligation to the community, state and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote good will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness."

VFW Ladies Auxiliary awardee:

'Outreach, unity and service

In a department page of a journal of national circulation--*The Filipino American*--appeared in July 1982 this story:

"SEATTLE, Wash.--Roselie Pagulayan-Montero, president of the Veterans of Foreign Wars (VFW) Ladies Auxiliary to Seattle Post 6599, was awarded the VFW Ladies Auxiliary Department of Washington Kallstrom Trophy for being the "Most Outstanding Auxiliary President for the Year 1981-82. This was the highest award in Division two."

This presentation of awards story was the highlight of the 62nd annual convention of the VFW held in Yakima,

Washington in June. The convention, with Senator Henry M. Jackson as guest speaker, was very well attended by both Post and Auxiliary delegates through the state of Washington.

Cely, the subject of the award, was reelected president of the Auxiliary for term 1982-83.

In Cely's book, "outreach, unity and service" are the key words that serve as the guidepost to her projects and her goal. For instance, in a project for the junior girls unit composed of daughters or granddaughters of veterans, she takes great pride in having the opportunity to provide or help in the development of the young people to be patriotic and imbued



Cely Montero



Rizal Post No. 142--American Legion (Auxilliary)

Seated, from left, senior members Priscilla del Rosario, Mary Barbon, Ambrosia Campos, Vicenta Mococho (secretary), Harriett Haslam, Sally Gologing and Leonides Fernau; standing, from left: Gloria Bolivar, Estelita Razote, Angelica Valdez (treasurer), Rosalie Ramos, Melinda Biag, Della Mones, Juanita Brown; insets--Aurelia E. Bacho, Bernice Mangum, president. Not in picture: senior members Adela Abejero, Irene Cadiente, Calixta Caoagdan, Lydia Cruz, Nina Dayo, Bernice Fababier, Julia La Roque, Dolores McCutcheon, Pacita Pedronan, Jo Pepita Perez, Flaviana Pimentel, Rosalinda Ramos, Shirley Ramos, Patricia Santiago and Luana Smith; junior members--Regina Bagasan, Darlene Balaoing, Marydee Caoagdan, Maryzen Caoagdan, Nenette Caoagdan, Desiree del Fierro, Vanessa del Fierro, Dagmar Esteban, Tara Lynn Nelson, Carolyn Pimentel, Marissa Ramos and Michelle Ramos.



with the spirit of good citizenship.

"Some of our projects include fundraising for cancer aid and research such as the Fred Hutchinson, Virginia Mason Center; promoting Americanism such as coordinating with kindergarten classes in teaching the pledge of allegiance to very young folks; helping coordinate parades; helping immigrants on the privileges, rights, duties and responsibilities of citizens; helping promote community involvement such as involving organizations in safety measures, CPR, drug and alcohol prevention, volunteer work in the nursing homes, veteran hospitals and even attending rosaries sometimes."

Cely attended the Medical Technology School at Far Eastern University in Manila, and went on to graduate at the San Juan De Dios Hospital's School of Medical Technology. She is VFW District 2's Voice of Democracy chairperson.

A native of Ilagan, Isabela, Philippines, Roselie's parents are Domingo and Lumen Pagulayan, Roselie is married to Frank F. Montero of Sta. Maria, Ilocos Sur. They have a son, Ryan Francis. Roselie is employed at the Puget Sound Blood Center as a senior laboratory technician.

Her co-officers and members of the VFW Auxiliary's team include Dora Tamayo, Sr. vice president; Agnes Rayray, treasurer; Socorro Zapata, conductress; Lydia Relano, Jr. vice president; Pilar Quintero, chaplain; and Mary Jenkins, guard.



GENERAL EVANGELISTA LODGE 64--Front, from left: Bro. Fred Dimalanta, Illus. Bro. Constantine Baruso; 2nd row, from left: Illus. Bros Fernando Florendo, Ike Cambronero, Maurice Sabado, Zacarias Manangan, Rudy Rodriguez, Urbano Quijance, Dan Sarusal, Abe Cruz, Florentino Saldivar; top row, from left: Paul Cabrera, Jimmy Mendoza, Valentino Baltazar, Vincent Lawsin, Vic Bacho, Larry Belen, Sergio Porcincula Jr., Sammy Blanco, Eddie Corpuz, Felipe Porcincula, Wilfredo Gayote. Not in picture: Illus. Bros. Alex Eslava, Peter Bautista, Rufino Rodrigo, Joe Tambag, Johnnie Tagalicod, Joe Acosta, Cecilio Ambalada, Simeon Barbadillo, Emilio Bulaguen, Pascual Caluga, Bienvenido Canlas, Gavino Galdones, Jose Manglapuz, Diego Orpilla, Agustin Pelien, Henry Ramel, Peter Tavaris and Ricardo Victoria.



Pacific Northwest delegates to the CDA Conference in L.A., California at the Biltmore Hotel: front row, from left, Illus. Bro. E.V. "Vic" Bacho, Illus. Sis. Andresa Dulay, Flora Oreiro, Aurelia Quijance, Puring Dimalanta, Martha Divina, Clara Sarusal, Emma Lawsin, Ruth Mandapat, and Illus. Bro. Paul Cartagena (L.A.); back row, from left: Bro. Dulay, Illus. Bros. Mac Oreiro, Urbano Quijance, Tony Baruso, Dan Sarusal, Douglas Alcantara, Marcelino Divina and Vincent Lawsin.

Gen. Evangelista Lodge: in the forefront of Filipino activities

By Vincent Lawsin

An exclusive organization that has been in the forefront of Filipino activities in the Pacific Northwest and one that will find its niche when the history of Filipino achievement is finally written is the Evangelista Lodge No. 64. CDA, Inc.

Organized by Illustrious Brother Florentino Saldivar, the Evangelista Lodge charter was ratified March 16, 1955 and was granted by the Grand Lodge of the Caballeros de Dimas Alang under the Grandmastership of Illus. Bro. Celistino Alfafara. In the Evangelista Lodge archives were enrolled the names of its

historic charter members:

Bro. Eddie Abasolo; Bro. Victor Alfonso; Bro. Gelacio Ancheta; Bro. E.V. Vic Bacho; Bro. Vincent Bacho; Bro. Lorenzo Belen; Bro. Alex Eslava; Bro. Eulogio Genes; Bro. Benny Kianzon; Bro. Miguel Manangan; Bro. Teddy Navarro; Bro. Diego Orpilla; Bro. Modesto Quiocho; Bro. Leo Roduta; Bro. Rufino Rodrigo; Bro. Florentino Saldivar; Bro. Jose Tambag; and Bro. Artemio Tucay.

Heroic and proud name

The Lodge is named after General Edilberto Evangelista, who died in the

Battle of Zapote Bridge during the Philippine revolution against Spain. Gen. Evangelista finished his primary education in Santa Cruz, Manila. He enrolled in San Juan de Letran where he excelled in mathematics and where he obtained his B.S. degree at the age of 16.

When Evangelista went to Spain, he enrolled in the Polytechnic School in Madrid. With the suggestion of Jose Rizal in 1892, he left Madrid for the University of Ghent. On October 18, 1895, he received his diploma in Civil Engineering. Immediately after this, he accepted a position as a teacher plus an engineering job in South America. In 1896, he left for the Philippines. In the Philippines he was initiated to the Katipunan adapting the name "Ipil." In the famed Battle of Zapote Bridge at Bakoor, a bullet pierced his forehead and he died February 17, 1897 a hero.

Evangelista headquarters

In early spring 1957, the Lodge secured and established a headquarter at 3rd Ave., between Washington and Main St. The following year it moved to 5th Ave., between the same street. Unfortunately, the building was burnt so that it moved again to 515 S. Main St. Because the building hall was too small for meetings, the members decided to move to Burgos Lodge at Weller St of the International District. Finally in 1961 the Lodge moved to its present location, at 513 S. Main.

Lodge's Who's Who

Illus. Bro. E. V. Vic Bacho was the first worshipful master. He was succeeded by Bro. Eddie Vilorio in 1957. Illus. Bro. Zacarias Manangan emerged the worshipful master in the election of 1959. He served for two consecutive terms--1960 and 1961. Besides these terms of office, he also served in 1964-66 and 1973-74.

In 1972, Bro. Tommy del Pilar won the election. He was succeeded by Illus. Bro. Rudy Rodriguez in 1963. Bro. Felipe Dumlaog won the election in 1967. The following year Illus. Bro. Alex Eslava accepted the Lodge's leadership and held that position for three consecutive terms. In 1972, Illus. Bro. Eddie D. Wasam, formerly Grand Master of the Caballeros de Dimas Alang, who was transferred from Stockton, California, was elected Lodge master. In 1974, Illus. Bro. Urbano Quijance, a retired U.S. Army major, won the election. He served as worshipful master for two terms.

In the election of 1977, the membership gave the Lodge leadership to Illus. Bro. Vincent Lawsin. He was succeeded by Illus. Bro. Maurice Sabado

(continued on page 154)

Caballeros De Dimas Alang, Inc.
805 Kearney Street, San Francisco, CA 94108



Max Peralta
GRAND MASTER

Dan Sarusal
SUPREME COMMANDER
SUPREME CONSISTORY



Vincent A. Lawsin
DEPUTY GRAND MASTER
PACIFIC NORTHWEST DIVISION



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 3147 N.E. 9th Avenue
 Portland, Oregon 97122

GEN EVANGELISTA LODGE NO. 64
 513 Main Street
 Seattle, Washington 98104

GENERAL TINIO LODGE NO. 67
 1129 No. Madison Avenue
 Winslow, Washington 98110

TRINIDAD TECSON LODGE NO. 84
 606 S.E. 28th Avenue
 Portland, Oregon 97230

MAGSAYSAY LODGE NO. 71
 Route 1, Box 46 E.
 Wapato, Washington 98951

GABRIELA SILANG LODGE NO. 89
 513 So. Main Street
 Seattle, Washington 98104

JOSEPHINE BRACKEN LODGE NO. 69
 606 So. Weller Street
 Seattle, Washington 98104

PURMASSURI LODGE NO. 90
 6475 Lakeside Drive N.E.
 Salem, Oregon 97303

The local lodges with their own leadership and following elect their own sets of officers every year. The following are the worshipful masters or worthy matrons of nine lodges:

Illustrious Brother Nemesio Domingo, Sr., worshipful master, Burgos Lodge No. 10; Illus. Bro. Danny Delfin, worshipful master, General Lim Lodge No. 43; Illus. Sister Gloria Delfin, worthy matron, Trinidad Tecson Lodge No. 84;

Illus. Sis. Purita Dimalanta, worthy matron, Gabriela Silang Lodge No. 89; Illus. Bro. Rudy Rodriguez, worshipful master, General Evangelista Lodge No. 64; Illus. Bro. Chris Pena, worshipful master, General Tinio Lodge No. 67; Illus. Bro. Henry Rafal, worshipful master, Magsaysay Lodge No. 71; Illus. Sis. Clara Sarusal, worthy matron, Josephine Bracken Lodge No. 69; and Illus. Sis. Gliceria Pena, worthy matron, Parmassuri Lodge No. 90.

CDA, Inc. and the Filipinos in America

"Dimas-Alang" is taken out of a heroic chapter in Philippine history when the colonized Filipino people sacrificed their lives to stop oppression but secured the lives and freedom of future generations of Filipinos. Literally translated, the word *Dimas-Alang* is a Tagalog word "hindi masalang," meaning

"cannot be touched." Dimasalang is Dr. Jose Rizal's pen name.

During the height of the Propaganda Movement against the Spanish colonial regime in the Philippines, Dr. Rizal wrote two great novels in Spanish--*Noli Me Tangere* (Touch Me Not) and *El Filibusterismo* (The Reign of Greed). In its history, the

Caballeros De Dimas Alang, Inc. attributed these novels as the moving force that inspired the formation of the C.D.A. These novels, which should be must reading for Filipinos here, greatly contributed in awakening the Filipino people to the injustices and violations of human rights

(continued on page 197)

Fighting for family tradition:

The Philippine War Brides: closely-knit and united



Presing Potter
President



Mariano Angeles
Founder

By Presentacion J. Potter

The Philippine War Brides Association, organized in 1949 by Mariano Bello Angeles, is a group of less than 20 members that represent a proud past, the best tradition of the present and all that needs doing for the benefit of its members today and in the future.

Mr. Angeles, in a brief overview of the organization he founded 34 years ago, talks about the Association in endearing terms:

"Our history is closely related to the second World War and is a matter of public record. Our membership, despite its small number, truly embodies the axiom of 'quality and not quantity.' Members past and present have shown the highest cooperation in community activities, and they have a program of their own designed to benefit the interest of their membership and their closely-knit families."

The preamble of the historic Philippine War Brides is unique as it is patriotic:

"Knowing full well that we are War Brides to G.I.s of World War II, we came to the United States under Public Law No. 271 of the 79th Congress of December 28, 1945.

"We unite ourselves to promote social welfare in a democratic way, regardless of age, race, nationality, political and religious beliefs. We pursue at all times to support the constitution of the United States of America."

Objectives of the organization are well-known in community circles: To promote, to unite, to aid, to award, to cooperate, and to work together. These



Seated, from left: Nora Espanol, Julie Nonog, secretary; Naty Reese, Charing Mendoza, Bianing Pimentel, Emma Lawsin, Coring Zapata, Lucy Haynes, Presing Potter, president; Fannie Sumaoang, vice president and treasurer; Carmen Obien, Matilde Eslava, Ying Angeles, Vickie Lopez, Clement Dumlao, Addie Domingo and Connie Mejia. Standing, from left: Vic Nonog, Vincent Mendoza, Larry Pimentel, Vincent Lawsin, Frank Zapata, Fred Haynes, Bill Potter, Fred Sumaoang, Elias Obien, Mariano Angeles, Sammy Lopez, Felipe Dumlao and Nemesio Domingo, Sr.



Doing a number during a community affair are, from left, Fred Sumaoang, Coring Zapata, Ying Angeles and Fannie Sumaoang.



Performers during the World's Fair program in 1962 and Independence Day, 1972 include, from left, Naty Reese, Connie Mejia, Emma Lawsin, Naty Carlyle (deceased), Ying Angeles, Pesing Potter, Lucy Haynes and Fannie Sumaoang; right photo, from left, Mrs. Carlyle, Mrs. Haynes, Carmen Obien, Clemen Ward, Nora Espanol, Charing Mendoza, Coring Zapata, Pesing Potter, Mrs. Angeles and Mrs. Sumaoang.

Angeles says. "The association participates and cooperates actively with the Filipino Community of Seattle, in many fund raising activities.

As to the War Brides' financial stability, the members are able to establish financial benefits for their members and families, especially in time of need - sickness, distress or death. The War Brides also have financial awards for their children graduating from high school and college.

objectives have been successfully accomplished for more than 30 years.

The War Brides performed and demonstrated their talents on several occasions in different fraternities, Mr.



GABRIELA SILANG LODGE 69 CDA, INC.

From left: Sally Tambag, Julie Nonog, Lucring Cambronero, Pacita Porcincula, Sioning Procincula, Lina Reyes, Puring Dimalanta, Emma Lawsin (founder), Openg Versoza, Auring Quijance and Manila Paz. Not in picture: Eleanor Abierra and Beth Regalado.

Gabriela Silang Lodge No. 89, CDA, Inc.

By Purita Dimalanta

The Gabriela Silang Lodge 89, CDA, Inc. was formed through the initiative and strong determination of a few sisters in Seattle, spurred in their activities by the heroine that the Lodge's name, the first woman martyr in Philippine history: Maria Josefa Gabriela Silang.

Although it took planning, meeting on common interests and "dreaming and working a lot," the Lodge was formally organized in Seattle, Washington on December 27, 1974 by Illustrious Sister Emma Floresca Lawsin, a former member of the Leonor Rivera Lodge in San Francisco, California.

It took a few weeks before she was able to bring in enough ladies willing to grasp the teachings of this Sister Lodge, one connected by the overall umbrella of

the national fraternity, Caballeros de Dimas-Alang, Inc. Thereafter, Illustrious Brother Rudy Rodriguez, then Grand Lodge secretary-treasurer, presented the charter to 12 original members and, after a simple but solemn installation ceremony, the inductees became official members and Gabriela Silang Lodge 89 thus formally becoming a member of the family of lodges of the national fraternal order, the Caballeros de Dimas-Alang, Inc.

The following are the chartered members:

Purita Dimalanta, worthy matron; Lina Reyes, senior warden; Pacita Porcincula, junior warden; Loida Cabanella, prosecutor; Beth Regalado, chaplain; Telly Cruz, secretary; Ruth Mandapat, treasurer; Lucring Cambronero, auditor; Manila Paz,

investigator; Flora Oreiro, instructor; Oping Versoza, historian; and Aurelia Quijance, Lodge deputy.

Gabriela Silang's role in the overall scheme of community in Seattle and in the Pacific Northwest may not be as visible or tangible to the outsider. But for those who subscribe to the ideals of the Filipino womanhood, respect for our elders, sanctity of our home and family, love of country, civic responsibility and courage in the face of adversity, responsibility to contribute to the welfare of the community, and Christian charity, the Gabriela Silang role is as clear as the light of truth. ☐



ABOUT THE AUTHOR:

Purita Dimalanta, the 1st worthy matron of the Gabriela Silang Lodge 89, is a Bachelor of Science in Education graduate from the University of Santo Tomas in Manila. She taught at the San Carlos City College for three years before her marriage to Primitivo Dimalanta. They have three sons--Ray, James and Fred, and a daughter-in-law Ruby.

Mrs. Dimalanta is an employment counselor at the Washington State Employment Security Department. She is a council member of the Filipino Community of Seattle, and a member of the Pangasinan Association of the Pacific Northwest. She held several positions of responsibility in both organizations for a number of years.



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'Courage
in the face of adversity.'

Veterans of Foreign Wars, Seattle Post 6599

By Gene M. del Rosario
Past Commander,
Seattle Post 6599 VFW



THE VETERANS OF FOREIGN WARS

Front row, from left: Max Salvador, E.V. "Vic" Bacho, Vince Castro, Daryl Fernau, Neme Domingo, Gene del Rosario, Leo Castillo and Bill Corrales. (Middle row, from left): Severo Josue, Ciriaco "Jerry" Solar, Mario Berondo, Clarence Stickny, Benny Relano, Simeon Tamayo and Andy Cabrera. (Back row, from left): Rudy Gramaje, Marvin Genelle, Conrad Villanueva and Nick Valera.

The history of the United States of American is inevitably intertwined with the deeds of those who have fallen during the night so that the living and those yet to come might live a better and freer life. Thus, when gallant men sacrificed their very life to the cause of freedom and the defense of our homes, our family and those we value and hold dear, we pause and honor their memory and in our meditation we feel a deep sense of loss. At the same time, we ponder and it occur to us that it is for us the living to carry on the task of nation-building, of the responsibility of defense within and without, and to live the lives according to our laws. By doing these things, we will perpetuate the memory of our comrades who did not die in vain.

To mention the Veterans of Foreign Wars is to mention history of our country. In the same context, it deals with the different posts formed in different parts of the country. In this our Emerald City, Seattle Post 6599, instituted in 1947, was organized by the late Salvador Lazo, the first post commander. He was then succeeded by Felipe Narte, Juan Diaz, Tozo Pimentel, Gene del Rosario, Silvino Talledo, Macario del Rosario, Salvador del Fierro Jr. and Felipe Dumlaog. Then came Ted Ancheta, William Lee, Nemesio Domingo Sr., Max Salvador, Pete Obtinario, Frank Ortega, Daryl Fernau, Leon Castillo, and the present commander for 1983-84, Alex Eslava.

Other officers with Alex Eslava are: Senior vice, Pete Silvio; Jr. vice, Joe Acosta, post advocate, Leon Castillo, chaplain, Vincent Castro; quartermaster, Henry Campos; adjutant, Max Salvador; and surgeon, Frank Descargar.

During the administration of Gene del Rosario, in 1975, he initiated to buy the Post's home. It was purchased three years later under the administration of Commander Daryl Fernau in 1979. The Post's new home is at 9106 Empire Way So. in Seattle.

The Veterans of Foreign Wars' goals are many. Mostly, such objects pertain to fraternal, patriotic, historical and educational. Although they simply appear as words and not much else, they acquire a deeper meaning when seen, observed and lived. Thus, the following objects become a solemn reaffirmation of faith when taken as a serious matter:

--To preserve and strengthen comradeship among its members; to assist worthy comrades; to perpetuate the memory and history of our dead, assist their widows and orphans; to maintain true allegiance to the United States of America, and fidelity to its constitution and laws; to maintain and extend the institution of American freedom; and to preserve and defend the United States from all her enemies whomsoever. ☐

Congratulations to

In behalf of my wife and family, would like to express our sincere congratulations and to extend our full support to the publication of this historical souvenir book in honor of Dr. Jose Rizal whose Dr. Jose Rizal Bridge & Park was named after.

This will be an outstanding guide and inspiration to do one's best for the next generation of Filipinos to come. At the same time, this is an acknowledgement of our Filipino pioneers for their sacrifice in continuing our Filipino heritage and culture. MABUHAY!

Gene M. del Rosario is past commander of Seattle Post 6599 VFW, 1954-55, 1975-76-77; all state commander VFW, 1977; national aide-de-camp VFW, 1977; past president of San Nicolas, Pangasinan Brotherhood Association, 1968-69; worshipful master, Taal Lodge No. 13 of the Gran Oriente Filipino A.F. & A.M., 1979-82; Jr. grand warden, Gran Oriente Filipino, 1981-83; commander of the American Legion, Rizal Post 142, 1983-84.

Priscilla G. del Rosario has a BS Pharmacy degree from the University of Santo Tomas in Manila; registered medical technologist; Seattle Auxiliary 6599 VFW since 1973; Seattle Auxiliary chaplain VFW, 1973-78; Aux. Jr. vice president, VFW, 1979-80; Aux. president VFW, 1980-81; East-West Ladies Chapter 3 member, Gran Oriente

"Give me liberty to know, to utter and to argue freely according to conscience, above all liberties."

John Milton

Has your attention never been drawn to the character of our people? Peaceful, yet fond of warlike shows and bloody fights; democratic, yet adoring emperors, kings and princes; irreligious, yet impoverishing itself by costly religious pageants.

In Rizal's *Noli Me Tangere*

souvenir book publishers



Filipino, president of American Legion Ladies Auxiliary, Rizal Post 142.



Big guns of Corregidor

The tales of World War II will not be complete without the horrors of Hitler's gas chambers, the Nagasaki and Hiroshima bombs, and the Bataan Death March.

But the saga of men of valor and stories documenting heroic deeds are also many, including a hopelessly outnumbered Filipino and American soldiers that fought side-by-side against a common enemy and held out for six months after Pearl Harbor, badly upsetting a very vital enemy occupation timetable.

And even before MacArthur's fateful vow of "I shall return" became part of Philippine legend four years later, the stubborn defense of Corregidor by these courageous men had indeed achieved fame that will linger in the hearts of people.

The big guns of Corregidor may serve as a symbol of courage if only to remember many of the 10,000 defenders that died and of man's fervent prayer to continue to seek peace for the rest of those that still live.

Evangelista Lodge...

(continued from page 178)

in 1978. In 1979, Bro. Urbano Quijance, the incumbent worshipful master, again took over the reign of leadership.

The Lodge's senior & junior officers

Senior officers:

Illus. Bro. Urbano Quijance, Wor. Master; Illus. Bro. Alex Eslava, Senior Warden; Bro. Eddie Corpuz, Junior Warden; Illus. Bro. Cary Manangan, Secretary; Illus. Bro. Sergio Porcincula, Asst. Sec.; Illus. Bro. Isaac Cambronero, Treasurer; Bro. Larry Belen, Asst. Treasurer; Bro. Fred Dimalanta, Prosecutor; Bro. Paul Cabrera, Chaplain; Illus. Bro. Pete Bautista, Auditor; Bro. Val Baltazar, Investigator; Illus. Bro. Florentino Saldivar, Instructor; Illus. Bro. E.V. Vic' Bacho, Historian; Illus. Bro. Maurice Sabado, Lodge Deputy.

Junior officers:

Illus. Bro. Fernando Florendo, S. Deacon; Bro. Sammy Barbadillo, J. Deacon; Bro. Sammy Blanco, S. Steward; Bro. Cecilio Ambalada, J. Steward; Bro. Henry Ramel, Almoner; Bro. Gavino Galdones, Outer Guard; Bro. Joe Acosta, Inner Guard; Bro. Jimmie Mendoza, Flag Bearer, U.S.; Bro. Diego Orpilla, Flag Bearer, Philippines; Bro. Peter Tavares, Standard Bearer; Brother Jose Manglapuz, Bible Bearer; and Bro. Felipe Porcincula, Tyler.

Members:

Illus. Bro. Rudy Rodriguez, Grand Master of the C.D.A., Inc.; Illus. Bro. Rufino Rodrigo, 33°; Illus. Bro. Jose Tambag, 33°; Illus. Bro. Johnny Tagalicod, 33°; Illus. Bro. Vincent Lawsin, 32°;

Bro. Isidro Avacilla, 3°; Bro. Bienvenido Canlas, 3°; and Bro. Artemio Tucay (in the Philippines).

Don't you realize that that is a useless life which is not consecrated to a great ideal? It is a stone wasted in the fields without becoming a part of any edifice.

El Filibusterismo



Pangasinan Association of the Pacific Northwest, Inc.

The officers of the Pangasinan Association of the Pacific Northwest, Inc. for 1983-1984 are, first row, from left--Magno Gale, sergeant-at-arms; Adel Laigo, Advisory Council; Fely Salvador, assistant treasurer; Lydia Relano, secretary Dora Tamayo, president; Leonor Mangalindan, Advisory Council; Fe Tegio, Advisory Council; and Simeon Tamayo, Advisory Council; second row, from left--Charlie Penor, past president and installing officer; Raffy Bruan III, corresponding secretary; Frank Descargar, auditor; Rufo Bruan Sr., press relations officer; Fred Dimalanta, Advisory Council; Gene del Rosario, Advisory Council; Bennie Relano, Advisory Council; Steve Torres, Advisory Council; and Ben dela Cruz, sergeant-at-arms. Not in picture are Purita Dimalanta, first vice president; Rick Beltran, second vice president; Agnes Rayray, treasurer; Andy Salvador, Advisory Council; and Tony Bostillo, sergeant-at-arms.

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The Narvacanian Association

Realizing that only through cooperative endeavor can we be of any help to one another and to our town of Narvacan, Ilocos Sur, Philippines, we of Narvacanian roots, our loved ones and other relations not only from Narvacan but those residing in the State of Washington have deemed it imperative to form this organization called the Narvacanian Association. Its primary purpose is to extend aid to deserving members whenever the circumstances warrant and alleviate the sufferings and difficulties encountered by members through and within the limitations of the Association's resources. Front row, from left: Tommy Santos, Mariano Foronda, Teodoro Supnet and Paul Cabrera; middle row, from left: Celedonia Cabalar, Frances Cabaccang, Patricia Camarillo, Leonor Aquino, Rufino Cacabelos, Samuel Aquino, Leon Castillo, Peter Bautista, Rufo Cabalar and Lolling Aquino; top row, from left: Emillo Andaya, Frank Camarillo, Pedro Aquino, Bill Corrales, Tony Corpuz, Chris Nartatez, Patricia Abella, Sammy Blanco, Alfonso Calpo, Andy Cadiente, Paul Galleta and Canuto Supnet. Members not in picture: Dolores Aquino, Alex Cabaccang, Belen Bautista, Carlos Blanco, Flor Cabuco, Irene Cadiente, Moises Corpuz, Concepcion Dona, Eulogio Gines, Robert Mayo, Jose Tugade, Marcela, and Maria Tugade.

OFFICERS OF THE NARVACANIAN ASSOCIATION

Samuel Aquino, president; Leon Castillo, vice president; Rufino Cacabelos, secretary; Pedro Bautista, treasurer; Patricia Abella and Rufo Cabalar, auditors; and Tommy Santos and Paul Cabrera, sergeants-at-arms.

Narvacanian's prime purpose: extend help to & alleviate suffering of all members

Samuel Aquino, president of the Narvacanian Association, is program manager of the Sports Department of the University of Washington. He has the distinction of being the first Filipino to hold the position of executive director of Area No. 8 -- the National Association of Athletic Equipment Managers of North America, which is composed of the states of Montana, Wyoming, Utah, Idaho, Oregon and Washington. Mr. Aquino is presently the grandmaster of the Regional

Philippine Grand Lodge in America (A.&A.S.R.) under the jurisdiction of the Sovereign Grand Lodge of the Philippine Archipelago, SEE Manila, Philippines.

Leon Castillo is a machinist and a barber by profession. As a machinist, he worked for the Ford Aircraft Division for many years in Chicago, the Westinghouse in San Jose, California and the Boeing Aircraft Company in Seattle. He established his own barber shop in



Sam Aquino

Bellevue, Washington in 1965 where he worked till his retirement.

Mr. Castillo is a member and has served as vice president of the Northern League, a member of the Filipino Columbian Club, and past commander of Seattle Post 6599 V.F.W.

Rufino F. Cacabelos graduated with a B.A. in English Literature from the University of Washington, and is a life member in three organizations--the Seattle Post 6599 V.F.W., Northern League and the Fraternal Order of the Knights of Columbus. He also served as president of the University of Washington Filipino Alumni Association, and the Filipino Columbian Club. In addition, Mr. Cacabelos has served as president for three terms of the Seattle Fil-American Postal Employees Association. He lives with his wife Virginia and son James in Seattle and is enjoying his retirement after 31 years of continuous service with the federal government.

Peter Bautista was a member of the ILWU Local 37 for many years. Then he became seasonal foreman in the salmon canneries in Alaska. He is at present the Filipino foreman of the Kenai Packing Company of the Columbia Ward Fisheries.

Miss Patricia Abella is an outstanding member of the Association. She is working as a data clerk for the International Household Moving Company of Bellevue, Washington.

Rufo Cabalar is a dependable citizen. From 1930 to 1950 he held responsible positions: deputy chief of Police in Aparri, municipal secretary of Gonzaga, municipal treasurer of San Ildefonso and paymaster in Vigan.

He distinguished himself as municipal provincial treasurer of Narvacan from 1950 up to the day of his retirement on August 26, 1970. He arrived in Seattle in 1980 as a permanent resident. □

The Filipino family: the common bond that unites

Filipinos constitute one of the fastest growing ethnic groups in the United States today. Since 1968, the Philippines has led all Asian countries in the number of new immigrants.

There are more Filipino Americans like Maria and Juan in our schools today. But because of their names which, in most cases, are Spanish, and their varied facial features, how often have they been mistaken for Chicanos, Chinese, Japanese or Native Americans and Samoans.

They seem to be outgoing and intelligent children, but why is their drop-out rate one of the highest among all ethnic minorities in spite of the high value that they have traditionally placed on education?

Do we know enough of these Filipino American children to be able to meet their specific needs and problems? What makes them the way they are?

Ferdinand Magellan's attempt to reach the Spice Islands by an untried route resulted in his stumbling upon the Philippines in 1521. This so-called "discovery" led to the Philippines becoming a Spanish colony.

Today, the Philippines is the only predominantly Christian country in Asia, a legacy of Spain which ruled the country for three and a half centuries. During the long period of Spanish rule, the Filipinos continually agitated, if not for independence, at least for political and social reform, which never came.

Their struggles came to a head in the Philippine Revolution of 1896. This culminated in a formal declaration of independence from Spain in 1898. The following year, the Philippine Republic was inaugurated.

Since 1898, when the Philippines became an American colony, Filipinos

coming to the United States were primarily college students. They returned to their homeland and assumed positions of leadership. The first major influx of Filipino immigrants, most of whom were single males, was during the 1920s. This was the result of a new land law in 1924 which excluded the Japanese.

When Japanese laborers were no longer available, Hawaiian sugar plantation owners, California farmers, and the salmon cannery industry of the Pacific Northwest and Alaska turned to other sources of much-needed labor. The Philippines was one such source.

After the Philippines gained its independence from the United States in 1946, the annual immigration quota was set at 100. This quota remained in effect until 1965 when the immigration law was liberalized. The new legislation resulted in the second major influx of Filipino immigrants. Many were professionals. Most of the Filipinos who have come as immigrants are representative of at least three regions in the Philippines.

Immigrants from Manila and the surrounding provinces form one group. They speak Tagalog. Tagalog is a language spoken by more Filipinos than any of the other 90 or so languages and dialects. It is now known as Filipino and is designated the national language of the Philippines.

The southern region of the Philippines, Mindanao, is also a source of some immigrants. There are several languages spoken, Cebuano being the most commonly spoken language. The southern tip of Mindanao is predominantly Muslim, where Tausug is the most widely used language. The northwestern region of the island of

Luzon, however, has been the source of most of the immigrants. Their native language is Ilocano.

No matter from what part of the Philippines these immigrants have come, they share common values that make them uniquely Filipino in the United States. Even Filipino Americans born and raised in this country show, in varying degrees, traces of these values in spite of years of acculturation.

One of their most valuable assets is the family unit. Close family relationships permeate their social and economic life. The bonds of kinship extend beyond the immediate family to include uncles, aunts, nephews, nieces, cousins, grandparents and godparents. Even relatives of both husband and wife are considered part of the family.

The kin group is enlarged through the custom of considering godparents as co-parents. The rituals of baptism and confirmation bring the godparents and real parents into a close relationship that is taken seriously. To be invited to be a godparent is considered one of the highest compliments paid to an individual as it means that he is welcome to be a part of the family. □

--From "The Filipino Americans Among Us"--a filmstrip prepared by the Filipino American Educators of Washington.

Tony del Fierro:
**Pursuing
the
American
dream**



The Del Fierro family: from left, Tony, Presie, Lew, Jane and Tony Jr.

By Manuel Ocana

"Life is passing along inspiration to others," affirmed Tony L. Del Fierro, a prominent Filipino businessman and well-known in the Filipino communities in the Pacific Northwest.

This "truism" all started when Tony met his uncle, Salvador del Fierro, long-time spokesman and considered by many senior leader in the Filipino Community of Seattle, who was sent to the Philippines by the Mayor's Office of Seattle to attend the inauguration of then President Ramon Magsaysay in Manila on January 1, 1955.

"Come to America," Salvador invited his nephew; and Tony, heeding a "destined" call that later changed his life, began to pursue the American dream.

Starting afresh

Setting aside what many Pinoys would consider a headstart having attained a middle management position in an independent daily newspaper published in Manila, Tony del Fierro left in 1955 for the United States, and promptly started where beginners usually start--from the bottom, in this case as a busboy in the Kalua Room of the Windsor Hotel in Seattle.

After a year, he was manager of the Kalua Room of the same hotel. His business experience helped mold his managerial acumen, an ability that could only find fruition in success. With self-determination and an enthusiasm that knew no bound, he managed to complete a business degree. In 1959, he graduated from Seattle Pacific College (now University) with a B.A. in Labor Economics.

With his college credentials tucked away in his "mission accomplished" list, Tony was ready and only all too willing to put the vaunted free enterprise system to the test. He was not disappointed. His "big break" came in 1962 at the Seattle World's Fair where he managed with J.V. Garcia the "Philippine Restaurant" concession. It was a great success. Since then he thrived in this challenging venture--competing and making it time and again as owner-manager of his Philippine Restaurants in New York, San Antonio, Texas; Spokane, Washington; and Okinawa, Japan. In 1982 at the World's Fair in Knoxville, Tennessee, he managed his own Philippine Restaurant and Handicrafts.

Tony is the current World's Fair consultant for the Division of Sebastian's, Inc., a restaurant specializing in sea foods. From New York with the Polynesian Restaurant he owned in 1966, to Seattle where he made a name for himself for some 11 years owning and managing Sorrento Hotel and various other food chains, his enthusiasm never faltered. Fairly recently, he moved to Hawaii to break new grounds and, perhaps, to affirm his belief in the work ethic and its just rewards.

As a prominent restaurateur and hotel owner and in his capacity as a Filipino civic leader in the Pacific Northwest, Tony has helped--in employment and other means--hundreds of Filipino Americans in their

own private search for the American Dream that continues to be illusive even to those deserving the much-needed "break." In so doing he has also contributed his fair share to the economy of America through his restaurant business.

The history of the Filipino Community of Seattle will not be complete without a mention of Salvador del Fierro, his uncle, just as the business community in the area will not be complete without a flashback of Tony's business achievements. As an achiever, he needs to be remembered and appreciated for also "passing along countless inspirations" to others and this brief facet of his career puts him in our community history's proper perspective.

Tony del Fierro was born in Manila on August 15, 1933. His father, Fernando Del Fierro, comes from a family of prominent politicians in Castillejos, Zambales where President Ramon Magsaysay, a very close relative of the Del Fierros, was born. Hermenigilda Leano, Tony's mother, is from the Visayan Islands. Tony married Presie Baldoz, the sister of Roy Baldoz, a successful businessman in Yakima, Washington. They have three children: Lew, 25; Jane, 23; and Tony, Jr., 16 years old -- all coming of age as budding business people. Presently the Del Fierros are residing in Hawaii. □

For the Tajons, retirement means still being involved

Retirement for Encarnacion (Connie) and Felix Tajon, mainstays in community and civic affairs, has failed to dampen their zest for work. At the prime of retirement, which generally means taking it easy after pursuing lifetime careers, the Tajons are just as enthusiastic now and undiminished as before in either making a contribution to community or religious cause, or sharing with each other the joy and challenge that work ethic and the free enterprise system can offer.

No doubt that as a rule "into each life some rain must fall" and disappointments sometimes occur but the challenges derived out of life for the Tajons,

Point Naval Station (with GSA) in Seattle for two years. My first jobs in the United States, however, were in agriculture.

Involvement, accomplishments

"Our two children, now in their early 30s, are both employed. Our daughter Ruth is a United Methodist minister. Our son Ed is an art director with an advertising agency in Seattle. Back home in the old country we still have our sisters, a brother, nieces and nephews, and also my father, Bonifacio Tajon (late mother Barbara Baldovi), who is nearly 100 years old.

The Tajons are members of the United Methodist Church. Connie, a Masters

Philippine Normal College permanent scholarship fund, memorial scholarship fund and the local scholarship fund.

Mrs. Tajon graduated with a teacher's certificate at the Philippine Normal College in Manila. She then taught school there and attended the Far Eastern University where she got her B.S.E. degree. She taught school for five years in the Philippines.

The Tajons meet

"When the Second World War broke out in 1941, I was granted U.S. citizenship and served in the 6th Infantry Division of the U.S. Army, and saw action in New Guinea, the Philippines and South Korea. While in the Philippines participating with my outfit in the big push to help free Bataan and Corregidor from the Japanese army, I met my wife, the former Encarnacion Fontecha, daughter of Esperidion and Gregoria Labrador. We stayed in Connie's town, San Narciso, Zambales, for about two months for a rest period before my outfit moved on to Korea to disarm the Japanese army there."

After Mr. Tajon's discharge from the army in Fort Lewis, Washington in 1946 and the termination of World War II, my uncle, Luis Taclay, and I rented a 17-acre farm in Fife, Washington, where we raised and supported ourselves through the sale of vegetables. Connie came in 1948 and we were married in November of that year in Tacoma. From there we moved to Fairwood near Puyallup and finally to Fife. All the while, the farm houses we rented were not comfortable but in 1952 we were able to buy a home in Algona where our children Ruth and Edward attended their elementary schooling. In 1962, we moved to Renton where we presently reside. We invested many years of hard work and sacrifice, putting forth our best efforts to get jobs and elevate our life conditions. It was a dream come true for my wife and I.

"Our first few years in America was fraught with struggles and with a lot of challenge because we Filipinos suffer much discrimination and injustice. After the Second World War, however, things began to change. Laws and regulations allowing minorities their rightful place in this society were enacted. We have seen a change in attitudes in the past 25 years. Individuals are now recognized regardless of creed, color, or religion. It now appears we also recognize that people have the right to happiness and equal opportunity, opportunities once granted to whites only. This is quite a change from over a half century ago! It took several years and

(continued on page 204)



The Tajons--Connie and Felix (front); and children Ed and Ruth.

considered by many as "model," make us proud.

"After three years of retirement from teaching in 1978, Connie decided to run a small business, and we now operate Connie's Restaurant located in Burien, Washington," Mr. Tajon recounted.

"I worked as a leadman in the General Services Administration's public buildings services department from 1963 (starting 1961), until my retirement in August 1979. I worked for the federal government (Dept. of the Army, Supply Depot in Auburn) for 11 years. Transferred to General Services Administration in 1961, I had the opportunity to work at the Sand

degree holder in education, is a board director of both the women's and world divisions of the United Methodist Church's General Board of Global Ministries. She travels to many parts of the country working side by side with other women of many races. Connie is also with the Renton Area Youth Services' board and is a member of the Municipal Arts Commission of Renton. She is past World Fellowship chairperson of Delta Kappa Gamma, a sorority for women educators; past president of Renton-Rainier Toastmistress Club; and three-term president of the Northern League. During her term as leader of this Ilocano organization, she established the

MARCELINO VALENTIN

Port of entry: Seattle, Washington, April 11, 1927.

1933, Proprietor of M.A. Valentin Debonair and Clothier, and Sunshine Cafe, Los Angeles, California.

1940-1950: Romie's Grocery and LVM Restaurant, San Francisco, California.

1951-1972: Worked with David Cohn Restaurant and Washington Athletic Club.

EXPERIENCE:

Filipino life during the Depression Era and Non-Equal Economic Opportunity Act.

ACCOMPLISHMENTS:

Assisted in the college education of three children, Eleanor, Mildred and Charles, at St. Edwards Parochial School for eight years; both girls went to Holy Names four years; Charles, to Seattle Preparatory School, four years. Both girls went to the University of Washington for their undergraduate courses; both were cheerleaders for the UW Huskies and Sounders.

Charles Valentin attended Seattle University for four years and a member of the "Society of Professional Journalists" Sigma Delta Chi.

All three children served as pages for John L. O'Brien of the 33rd District, four-term Legislative Speaker of the State of Washington.



MILDRED, KATHLEEN, MARIE:

B.A. Speech Therapy, University of Washington, 1975.

WORK EXPERIENCE:

Part-time employee of King County, Election Commission, and University of Washington, Speech Department, 1970-75.

Administrative Secretary, Cornell University, New York State, 1975-80.

Attended credited classes of Public Affairs at Cornell University. Presently finishing graduate courses in Speech Therapy at the University of New Mexico.

Married to: John Allan Swegle, BSEE, University of Washington, 1974; MSEE, University of Washington, 1975; MS Physics, Cornell University, 1979; and PhD, Physics, Cornell University, 1980.

SWEGLE CHILDREN: Valentin, Marie, Keiki, Connor, Marc.

The Valentin Family



MARCELINO AND DINA VALENTIN



CHARLES, MARCELINO GERARD:

B.A. Journalism, Seattle University, 1980.

WORK EXPERIENCE:

Part-time employee, Purchasing Dept., youth programs and Office of Budget Management, City of Seattle. Presently a staff of Lighting Department, Conservation of Energy, City of Seattle, Washington.



DINA R. VALENTIN

LLB, Philippine Law School, Manila, Philippines, 1950.

Real Estate Broker, State of Washington, 1968.

Senior, Political Science, University of Washington. Goal: Political Scientist.

WORK EXPERIENCE:

Lady Sleuth, Detective Bureau, Manila's Finest, Philippines, 1945-1950; Cost Accountant, Material, Boeing Co.; Department of Finance; Associate Real Estate Broker, L. Williams Realty; Internal Auditor, Budget Analyst, Accountant, Seattle-King County Equal Economic Opportunity Board; Accountant Fiscal Management, King County; City of Seattle Lighting Department; State of Washington, Olympia, Unemployment Compensation; presently employed as a classified staff for the University of Washington.

FILIPINO COMMUNITY

PARTICIPATION:

1. Obtained fundings for the first survey of elderly Filipinos in the International District, Seattle, Washington, where unemployed and underemployed Filipinos had a chance to work for minimal wages of \$80 per week.

2. Elected Treasurer for the International District under the presidency of Ben Woo.

3. One of the first incorporators of the Filipino-American Organization in Tacoma, Washington.

4. Past Secretary of the Filipino-American Organization of the Pacific Northwest.



LT. J.G. ELEANOR, VIVIAN

B.S. Psychology; B.S. Zoology; University of Washington, 1975. M.A. Public Health Planning, M.S. Biostatistics, University of Hawaii, 1978.

EXPERIENCE:

Part-time employee, Personnel Department, Law and Justice, City of Seattle, 1970-75; Data Systems Coordinator, Public Health Planner III, Santa Clara County, 1979-82. Presently Assistant Mental Health Care Administrator of the Medical Services Corp, U.S. Navy.

Married to: Lt. Dennis Glenn Larsen, GeoPhysics Officer of the U.S. Navy. B.S. Geological Science, University of Washington, 1974; M.S. Meteorological Sciences and Oceanography, 1982.



Capt. Dela Cruz Ciony dela Cruz

Outstanding Filipino representatives



The Dela Cruz family--from left, Rolando, Washington Mother of the Year Ciony, Robert, Washington Veteran of the Year Lescum, and Rogelio. Only daughter Teresa is at bottom picture.

Dela Cruz family: **Service to country --a family tradition**



Teresa dela Cruz

SEATTLE, Wash.--The Washington State Veteran of the Year, 1980, has been awarded to Captain Lescum Dela Cruz for his "outstanding accomplishments in personifying the image of past dedication to country and present dedication to community."

The prestigious award was presented October 4 by Lewis Belcher, Jr., director of the Washington State Department of Veterans Affairs on behalf of Governor Dixy Lee Ray, during the first annual "Veterans Summit" held at the Tacoma Bicentennial Pavilion in Tacoma.

Capt. Dela Cruz was selected from 12 outstanding nominees by the Governor's Veterans Affairs Advisory Committee. During the award ceremony Capt. Dela Cruz was lauded as follows:

"One of Mr. Dela Cruz' greatest contribution has been to the improvement of the quality of life of all those with whom he was contact. By his display of dedication to country and community, he has been and continues to be an inspiration to all who have the honor to know him."

At the same ceremony in conjunction with other state, federal and local agencies

participating in the veterans summit, Capt. Dela Cruz was also conferred 4 separate awards from the American Legion, Military Order of the Purple Heart, US American G-I Forum, and the American Veterans of World War II (Korean-Vietnam).

Capt. Dela Cruz began his military service in the Philippines. During World War II, he was a Prisoner of War at Camp O'Donnell, participated in the infamous Bataan Death March and was wounded in combat. He retired as a US Army captain after over 21 years of honorable service with 17 decorations to his credit received during World War II and the Korean War.

Capt. Dela Cruz has served 22 years as a Civil Service employee during which time he was awarded 14 times the "Outstanding Performance of Duty" eight of which were for eight consecutive years since 1971. He also received "Superior Performance of Duty" for two times, one time for "Outstanding Federal Employee of the State of Washington" and one time the "Commander's Award for Civilian Service."

With a total of 42 years of government service, Capt. Dela Cruz still has time to be active in numerous religious, civic and community organizations. He does volunteer work as National Service Officer for the Military Order of the Purple Heart organization helping other veterans through counseling and VA Claim assistance. He is currently active in the International Drop-In Center, the city-funded center for Filipino elderly in the International District, Seattle. Capt. Dela Cruz is the organizer and currently the president of the Filipino-American Society in Magnolia, a suburb of metropolitan Seattle.

Service tradition

Service to country has been a tradition in the Dela Cruz family. His three sons are all serving the US Military. Lt. Col. Rogelio Dela Cruz, US Air Force, a Vietnam veteran, is stationed at Hickam Air Force Base, Hawaii. Capt. Rolando Dela Cruz, US Army, Vietnam veteran, is at Fort Huachuca, Arizona; and Capt. Robert Dela Cruz, US Army, Class '74 US Army Military Academy at West Point, is at the Defense Intelligence Agency, at the Pentagon, Washington D.C.

Capt. Dela Cruz' only daughter, Dr. Teresa Dela Cruz, an optometrist, is currently practicing in the Philippines.

Dela Cruz is married to Asuncion Buyson Dela Cruz, who has the rare distinction of being the only Filipina-American "Washington State Mother of the Year for 1973," selected by the American Mothers Committee of the United States whose main headquarters is in New York.

Romie del Fierro of the Coast Guard

Romie del Fierro is the son of Lorenzo Navarro del Fierro and the former Irene Altares Quinto of Palauig, Zambales, Philippines. He left the University of the East, College of Business Administration in Manila and joined the United States Coast Guard. While stationed aboard the USCGC DUANE, he met and married the former Josephine Marie Gullifa of Dorchester, Massachusetts.

Romie is the food service officer of the USCG Support Center in Seattle, Washington. He has the distinction of having attained the highest enlisted rank of the service in its category.

Romie is involved in a lot of civic organizations. He is past senior warden of the Worshipful Omega Lodge No. 70, past secretary of the Worshipful La Colmena Lodge No. 56, president of the 13th CG District Fil-Am Association for three years; finance & cashier of fundraising of the American Legion Post 78.

Romie and Josephine now reside in Auburn, Washington with their daughters Sindy, Tinna and Danna.



Be safety conscious: don't drive while intoxicated

Alcohol-related traffic accidents are one of the major health problems facing the nation, and drinking is a factor in half of all fatal car crashes," says Dr. Franklin R. Smith, chairman of the Evergreen Safety Council.

Dr. Smith says that in the last decade alone, more than 250,000 families have lost loved ones, and some 6,500,000 families have seen someone seriously injured because a driver had been drinking.

Dr. Smith explains that there are three important steps that every American motorist can take to help remedy this serious situation:

1. Follow the example set in Sweden where people who choose to drink in a social setting have a "designated driver" who accompanies them, does not drink, and makes certain they get home safely.



2. Make certain that everyone in a motor-vehicle buckles on safety belts and protects small children by strapping them into child safety seats.

3. Take a defensive driving course from the Evergreen Safety Council in which the subject of drinking and driving is also addressed.

Call the Evergreen Safety Council (206) 682-8557.

The Lawsins: 'Try doubly hard to get what we rightfully deserve'

The Lawsins of Seattle--Vincent and Emma--may be regarded as leaders in their own rights in the Filipino community and have enhanced, through active participation in key organization, the respect for Filipinos in the eyes of the larger society outside the Filipino community itself.

Vincent Lawsin, current deputy grandmaster, Pacific Northwest Division, of Caballeros de Dimas Alang, Inc., president of the Filipino-American Guild at St. Edwards Parish, and 1st president of FAPAGOW, Inc., observes:

"One of the things that we want to do and we haven't stopped trying, is impress upon the majority community that Filipinos, like any other group of people in this city and environs, are as good if not better than any other; that we deserve to be respected as we respect others; and that we should be given the same rights and privileges given the majority people in this Land of Opportunity.

"Sometimes reality gets in the way of this concept and people are not as liberal or fair as we expect them to be. It becomes our duty ourselves--all of us--to try doubly hard to achieve our dream; oftentimes we need to push hard to get what we rightfully deserve," says the former president of the Filipino Community of Seattle.



Lawsin's basic message is shared and understood by Filipinos who were one time or another on the other end of the stick, so to speak. His participation in the different organizations carry this kind of message.

Background, activities

Born in Leyte, Philippines, Lawsin attended the College of Engineering, University of San Carlos in Cebu City. He joined the guerrilla forces under Col.

Kangleon during World War II, joined the U.S. Merchant Marine and served in New Guinea until the end of the war. In 1945, he arrived in San Francisco and have been with the Merchant Marine ever since.

"Through self-study and experience," Lawsin achieved the Chief Engineer's license in 1975 and has since been chief engineer with the Washington State Ferries serving on the MV Elwha stationed at Anacortes, Washington.

His list of community activities also include:

President, Visayan Circle, 1976-77; past board member, International District Health Clinic, 1977-79; member, IDIC policy board, 1980 to the present; coordinator, Rizal Bridge & Park Preservation Society; worshipful master, Evangelista Lodge 64, CDA, Inc.; president and owner, Orient Pacific Travel, Inc.; and 2nd vice president, Magiting Corporation.

He was married to Emma Floresca on April 5, 1966; they have three children--Vincent, Emily and Ramon--and two stepdaughters--Zenaida Rosete and Carmelita Floresca. His wife Emma is founder of Gabriela Silang Lodge, and councilmember of the Filipino Community of Seattle, among her many memberships and activities.

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The newly-married John & Linda Olarte as they prepare to leave for Estancia, Iloilo, Philippines. Photo taken on February 21, 1960.



John and Linda Olarte in their recent pictures at home in Tacoma.



From Masinggal, Ilocos Sur:
The Olarte family of Tacoma traces its roots

The Olartes' roots go back to Magsinggal, Ilocos Sur. At barely the age of 12, his grandfather -- Lucio Olarte -- boarded a trading ship (batil) from Lucena, Tayabas (now Quezon province) to Pandan, Antique.

At Pandan, Lucio became the handyman of the town's parish priest. When the priest was transferred to Carles, the northernmost town of Iloilo province, Lucio followed too. This was where he met and married Donata Bartolome Bantillo, whose folks came from Masbate. John's mother, Circon Duran, hails from Estancia, Iloilo.

Lucio's and Donata's first child was Ludovico, who was John's father. Like his father, John was born in Carles, Iloilo.

Linda's (John's wife) father, Fausto Habana Jornada, returned to the Philippines after a successful seven years of

stay in Hawaii, Alaska and California.

Fausto finished his high school education in Lodi, California, and returned to his hometown of Jaro, Iloilo sometime in 1910. Linda's mother, Beatriz Naranjo, is from Sibalom, Antique.

John and Linda were married on February 4, 1960, in Taguig, Rizal, Philippines. They are blessed with three children, Glenn, 21 years old, now a junior at the University of Washington. Glenn has been on a US Navy ROTC scholarship since entering college.

The second daughter, Judith, is presently a sophomore at the Auburn Adventist Academy in Auburn, Washington. The eldest daughter, Jenny, is living in Germany.

Glenn was born in Hawaii and Judith in Stuttgart, Germany.

John, the head of the family, was the

president of the United Filipino American Community of Pierce County, Tacoma, Washington (1980-82).

The Olartes now call Tacoma, Washington their home. □



Glenn Olarte



Judith



Jenny



Brother Jimmy, Jenny & husband Erich Worlein



Vic Bacho as a student at Cebu Jr. College (U.P.) with members of his sad-looking family as he prepares to leave Cebu City for Manila via the President Wilson for his voyage to America in 1927. (Vince, his brother, left three years earlier). Front row, from left: Enciong, Valen, Diosing; middle row, from left: Nor, Loter, Ger, Bibing, Felicy; back row, same order: Mama Vera, Tatay Endong and Tikyo (Vic).

Vince & Vic Bacho's experiences in
in the U.S. -- a study in persistence:

Bacho clan in the making

Vince Bacho, Vic's younger brother, left high school and the family's deep-sea fishing enterprise in Cebu, Philippines, in 1923, swept by the tide of adventure that fired the enthusiasm of thousands of young Filipinos who wanted to "go to America." Like most of them, Vince wanted to work his way through school expecting that someday he could return to the Philippines a respected intellectual.

But things did not quite work out as he had expected due to the many problems later encountered, especially racial prejudice by the white Americans. Unrecognized as equal, he could work only at menial jobs with the concomitant menial pay. He found it frustrating to be shifted and shunted from job to job, from one Alaska cannery season to another and, by hitching train rides, from one California farm season to the next. This virtual seasonal job and lifestyle prevented him from fulfilling his lifelong dream of a college education.

When World War II broke out, however, conditions began to change for the better. The bombs that shattered Pearl Harbor had, it seemed, tempered the harsh attitude of the people toward the Filipinos. For as soon as he returned to Seattle from California, he was offered what could be considered a prestigious position at that time, the position of a salmon cannery foreman. Vince lost no time and

accepted the offer right away, so that when his draft board notified him to report for military induction, the company interceded and succeeded in deferring his induction "since food processing, like salmon canning, was considered a contribution to the war effort." Besides, the fact that he was already a certified welder — a technical skill he had acquired between "seasons" and which was very much in demand by firms engaged in the manufacture of war materials — had indeed made Vince a very valuable man already in the service of his country.

It all happened in Cebu

After the war, in 1949, with a little money saved, Vince took a trip to the Philippines and while there met and married Remedios Abella of Toledo, Cebu, whose college studies had been interrupted by the war. The couple came home right after the wedding.

Today, they have three grown-up children. Peter, the oldest, received his B.A., Summa Cum Laude, from Seattle University; Bachelor and Master in law degrees from the University of Washington. He teaches at the U of W. He is married to Vivian Ceniza, a loan officer for Rainier Bank in Seattle. Norris, the second son, has a B.A. in Urban Planning and is pursuing

his Masters degree at the University of Washington. He works for the City of Seattle. His wife, Janet Guthrie of Mercer Island, is a college senior. They have a daughter named Anna. Irma, the youngest in the Bacho family, is a senior in Economics also at the University of Washington.

Active at retirement

Although retired, Vince is very much in top physical form. When the cannery season rolls around, he is apt to be found busy with his Filipino group in the Alaska canneries, or perhaps making travel arrangements with Philippine travel agencies for his clients in Seattle, or helping out in a printing job with a recently-opened Filipino printing enterprise in Seattle's International District. Vince is a member of the Visayan Circle, Knights of Columbus, the Filipino American Political Action Group of Washington, Inc. and an associate member of the University of Washington Filipino Alumni Association.

Despite her responsibilities at home, Reme found time to graduate as a beautician from Mary Stone Beauty School. Although doing a job not exactly along the line of her training, Mrs. Bacho was recently sent a letter of appreciation for her volunteer service to the United Way agency as representative of the University Hospital Central Service Department where she works as a parttime technician.

Her other activities include membership in the Filipino American Political Action Group of Washington, Inc. She had served twice as assistant treasurer of the Visayan Circle and is secretary of the Columbiana, Knights of Columbus, and associate member of the University of Washington Filipino Alumni Association. She is also the treasurer of the Magiting Corporation, a Filipino majority-owned printing company.

Vic's remembrances: other half of the clan

E.V. "Vic" Bacho, who heads the other half of this clan, left Cebu Jr. College (University of the Philippines) in 1927 with the intention of finishing his studies in America. "I shall be back after four years, after I shall have achieved my college education," he told his family and friends. Vic did not return home to Cebu until 1961, 34 years later, not to stay as he had promised but only to visit.

When he was reminded of his promise to return after four years, Vic replied, "It's a long story. The first job I had after Vince brought me to Stockton from San Francisco, was to pick grapes at a farm. It was so hot during the day that I crawled in the shade of a grape tree and cried. I asked myself: Why did I have to come to America when life in Cebu as a student was much easier?"

"This was the pattern of life I went through because of racial discrimination. Grape picking, asparagus cutting under the summer sun and other low-paying domestic jobs that no white man would take, were the only jobs open to Filipinos—we had no choice," Vic told his family back home.

"But conditions changed after World War II. Educational and employment opportunities were at last opened. It was at this time, after being discharged from military service, that I decided to leave Sacramento, the city whose Filipino community I had the pleasure of serving as its president during the years of the 'Great Depression.' Vic then accepted the invitation of his brother Vince and sister-in-law Reme to come to Seattle and establish residence there.

Education, employment

"Being a veteran, it was not difficult for me to get employment at Boeing, the biggest private aerospace company in Seattle and the Pacific Northwest. While working graveyard shift, I studied by day at the University of Washington, carrying a course or two at a time. It was a very slow process but the only way opened for me, and I had to spend six years to finish a four-year course. But it was the most rewarding experience of my life for I finally got what I came to America for -- a college education." Vic earned a B.A. in political science, concentrating in the field of international relations, in 1958 at the age of 54, 27 years after he left Cebu.

Highlights of Vic's activities during the years include the following:

In 1939, Vic invited the 112-piece Philippine Constabulary Band which was performing at the Golden Gate Exposition at Treasure Island in San Francisco Bay at the time for the "Roarin Camp" Sacramento-Golden Empire Centennial Celebrations. This was part of his efforts to improve relations between white Americans and Filipinos. Vic was at this time serving as president of the Filipino Community of Sacramento and Vicinity and responding to a request by the Board of Directors of the Sacramento-Golden Empire Centennial.

On December 26, 1956 in the State of Washington, the Filipino-American Citizens, Inc. under Vic's leadership invited Governor Albert D. Rosellini as guest of honor at a luncheon held at the New Washington Hotel. The Governor assured his listeners that as the son of immigrant parents himself, he understood the problems faced by Filipinos and that he would do the best he could to find solutions to problems the Filipinos faced. This was one of the first known events that a governor of a state came down to break bread with the Filipinos who sought the Governor's advice, and a result of Vic's continuing effort to enhance the image of Pinoys in the area.

Minority issues and community activities

After his graduation in 1958 at the University of Washington, Vic plunged right into community activities by being a member of either the Council or the Board of Trustees of the Filipino Community of Seattle, Inc. In 1959, Vic testified before the Seattle City Council and the Board of King County Commissioners and endorsed "Open Housing," a controversial issue at that time facing rough sailing for approval since it dwelt with the question of permitting minority groups to own homes in white neighborhoods in Seattle and King County, and would have far-reaching effects to minorities in Washington State.

In 1960, the Filipino-American Citizens, Inc. under his leadership campaigned for the Kennedy-Johnson presidential ticket. Through the invitation of the Inaugural Committee, Vic represented the Filipino organization at Washington, D.C. when Kennedy and Johnson were inaugurated president and vice president respectively of the United States.

In 1968, as a Filipino Community Council member, Vic chaired and published for the

Community the first and only known souvenir book, "Our Community-1968-Together We Will Succeed."

In 1976, Vic initiated a move to change "Filipino-American Citizens, Inc." to a more solid and representative name and organization, which is now known as the Filipino-American Political Action Group of Washington, Inc. (FAPAGOW). He thought the new name was more appealing not only to politicians but to our own people who should consider the objectives of the organization more to their benefit. The group campaigned for Jimmy Carter for president, and several times for Senator Jackson. It also carried Wes Uhlman and Charles Royer in its public endorsement when each run and won the mayorship of the City of Seattle.

Vic served as president of the Visayan Circle, and twice president of the University of Washington Filipino Alumni Association. It was during his administration that a Kabayao (Filipino violin virtuoso) Concert was held to raise funds for Filipino scholars entering U.W. and in 1978 was selected one of the Filipino-American achievers by the Filipino Youth Activities of Seattle, Inc.

A World War II veteran with military service in Europe, Vic is also member of Seattle Post No. 6599, V.F.W., The American Legion and Rizal Post No. 142. He was the first worshipful master of Evangelista Lodge No. 64, C.D.A., Inc., former chairman of the national board of directors and a 32^o member of the same organization.

Vic is charter member and first vice president of Magiting Corporation, a newly-formed company and the first known printing and complete communications enterprise started by a Filipino group. He is also a member of the board of directors of the International Drop-In Center and the chairman of the Dr. Jose Rizal Bridge and Park Preservation Society.

"The greatest thrill of my life is the knowledge that I have contributed in making Jose Rizal through the Rizal bridge and park the true symbol of Filipino identity," Vic said. "That contribution is the most precious souvenir that I shall carry with me no matter where the fortunes of life take me."

His wife--the former Aurelia Estacio of Rosario, La Union, whom he met while on a vacation in Galveston, Texas, 16 years ago--graduated from Baguio General Hospital School of Nursing in 1949. The Philippine Government under the Colombo Plan sent her to study "Operating Theatre Techniques and Management" at New South Wales College of Nursing in Sydney, Australia in 1956. She acquired her B.S. in Nursing from Manila Central University while working at Maternity and Children's Hospital in Manila in 1958. She presently works at St. Francis Cabrini Hospital in Seattle in "Post Anesthesia Recovery Room."

Aurelia is a member of the American Nurses' Association, American Society of Post Anesthesia Nurses, Northwest Recovery Room Nurses' Association and the Filipino Nurses Association. She is also a member of the Ladies' Auxilliary of Rizal Post No. 142, The American Legion, and the University of Washington Filipino Alumni Association. She and her husband Vic reside happily in their three-bedroom home in Lake City.



The Bacho family

Seated from left: Vince Bacho and wife Reme; Aurelia Bacho and husband Vic; standing, from left: Eleazar Mendoza, a nephew; Norris, with daughter Anna; Janet, Norris' wife; Vivian, Peter's wife; Peter and Irma M. Bacho.



Shop Superintendent James L. Commins, Bremerton Naval Shipyard; Sen. Warren G. Magnuson, Curtiss Bey, shop foreman; the honoree; George Osquiza, and U.S. Congressman Hicks.

Gene Kaponpon:

*Coppersmith by trade,
active community
participant by choice*

“Gene has served as president of the Filipino Community of Bremerton and later president of the Filipino Community of Bainbridge Island.”

In recognition of his 33 years outstanding service to the United States government, he was presented a certificate of recognition.

Gene Kaponpon a journeyman coppersmith by trade, was honored with an award by his supervisor James L. Commins, Bremerton Naval Shipyard shop superintendent. The event was witnessed by his friend and shop helper George Osquiza and other friends in the presence of U.S. Senator Warren G. Magnuson and Congressman Hicks of the 6th District.

While working at the shipyard, Gene chose not to ignore his people in the community, became active in community affairs and for one term became president of the Filipino Community of Bremerton. When he moved to Bainbridge Island where he decided to reside permanently, Gene served his people there as president of the Filipino Community of Bainbridge Island, Inc. for three consecutive two-year terms.

Background

Born in Maasin, Leyte, Philippines on November 2, 1907, Gene is one of seven children of Ubaldo Kaponpon and Potenciano Malbacias. After finishing his grammar school studies at Maasin, his parents sent him to Cebu to continue his education at the Visayan Institute of that city.

While at the Visayan Institute, Gene planned to make one of two choices after his high school graduation—to continue his studies in college, or join the Philippine Scouts. Choosing the latter, Gene after

graduation went to Maasin to bade his parents, brothers and sisters and friends farewell, and went to Manila.

After two years with the Philippine Scouts, Gene was transferred to the U.S.



Gene Kaponpon delivers a speech as president of the Filipino Community of Bainbridge Island during its 25th anniversary in 1969. Seated, next to Gene, is Connie Mejia, then Mrs. Filipino Community of Seattle, and Consul General Estela R. Sulit.

Army and shipped to the U.S. in 1928. He was stationed at the Presidio in San Francisco for four years. He thought he had enough of Army life and decided to resign from the service in 1932. Civilian life however did not make him happy so he went back to the service that same year and was shipped overseas.

It was not long, however, that he was shipped back to the U.S. to be confined at Letterman Hospital at the Presidio and later at the Fitzsimmons General Hospital in Denver, Colorado. He was discharged on certified disability discharge in 1943.

Gene then found employment at the Puget Sound Naval Shipyard where he worked as a coppersmith until his retirement.

Other activities

Aside from his distinguished community service in two communities of the Pacific Northwest, Gene also served in other groups and is in fact still serving in many of said organizations. Gene is a member of the national organization of Disabled American Veterans. He was initiated in 1947 into the Burgos Lodge No. 10, Caballeros de Dimas Alang, Inc., a national fraternal organization. He transferred his membership from Burgos Lodge (Seattle) to Gen. Tinio Lodge No. 67 after his lodge was formed in Bainbridge Island. He served Gen. Tinio Lodge 67 as its worshipful master for a term and as secretary for 15 years. He is a 33% member of the fraternity.

Gene is happily married to the former Toyo Roger, formerly from Okinawa, Japan. They have no children but Toyo keeps herself busy by working at the Bainbridge Manufacturing Company and by being a member of the Nisei Orthopedic Organization at Children's Orthopedic Hospital and Medical Center. They reside at their home in Winslow, Bainbridge Island.



Toyo and Gene Kaponpon

“One cannot study Filipino-American history without studying about the CDA and the contributions the organization and its members have made for the welfare of the Filipinos in this country.”

(continued from page 179)

inflicted upon them which ultimately resulted in the successful Philippine Revolution against Spain.

The CDA in the Philippines, known as the *Gran Order de Caballeros de Dimas-Alang (Dakilang Hanay ng mga Kaginoohan ng Dimas-Alang)*, was founded by Patricio Belen. Its counterpart in the U.S., born in the U.S. in San Francisco on December 14, 1920 and incorporated in the State of California on January 22, 1921, was founded by Pedro Loreto. Continually active since then, CDA is the oldest known Filipino national organization in America. In 1979, the CDA has approximately 69 lodges in the U.S., mainly in the western state, including Hawaii.

According to CDA history, the “basic teachings and tenets of the CDA are mainly based upon the

inspirational writings of outstanding revolutionary writers and thinkers, notably Rizal, Emilio Jacinto, Apolinario Mabini and Andres Bonifacio.

The CDA in America originally functioned as a mutual self-help for its members in their housing, nutrition, social, financial and employment needs. CDA members nonetheless have been active in community fund-raising activities, civic functions and celebrations, trade and cultural expositions.

With pride, and rightly so, the CDA, Inc. proclaims:

“One cannot study Filipino-American history without studying about the CDA and the contributions the organization and its members have made for the welfare of the Filipinos in this country.”

**CDA
triennial
gathering
includes
banquet
ceremony
& ball
such as
this...**



The Caballeros de Dimas Alang, Inc. triennial convention is a time when all major officers of this fraternal organization gather for election of national officers, revision or amendment of the constitution and by-laws if needed, and intensive organization and project planning for the next three years. It is also during this time that the affair is highlighted by the coronation of the Mrs. Dimasalang in a grand banquet and ball such as the picture showing Sergio Porcincula, Jr. from Seattle escorting to the podium Elsa Valenzuela from Los Angeles.

The Sabado family tree



This Christmas family gathering typifies happy faces but notice the striking domination on the scene by very young folks--at least five babies visible here--an indication the Sabado clan continues to grow with each passing year. Is it any wonder Maurice, scion of the Sabado clan, seated, from left--was handpicked by the Filipino Community of Seattle "Father of the Year" in 1975.

Being chosen the Filipino Community of Seattle's "1975 Father of the Year" may be regarded trivial to a disinterested majority outsider. But to a community that understands involvement and family solidarity, the coveted community distinction is unmistakable--"It's a real honor."

Maurice and Anne Helena Schram were married on July 22, 1938. Starry-eyed and full of hopes, the young Sabados were off in pursuit of the future. They were not disappointed, it was fruitful, although at times it involved moving to different places coupled with painful experiences relating to racial prejudice.

"We raised nine children--five boys and four girls. The three oldest ones were born in Bismarck, North Dakota, the two middle ones were born in Los Angeles, and the four younger ones were born here in Seattle. Our children were raised to share and share alike."

Recounted Mr. Sabado of his experiences:

"We left (with his uncle) the Philippines April and arrived in Seattle May 1927. My uncle proceeded to Minneapolis, Minnesota to be with townmates. I stayed in Seattle for a month for a job but couldn't find one so I left for San Francisco. Being an immigrant and because minorities were then considered

outcasts, it was difficult to find work. In my case, I got a job as a houseboy, \$5 a month with room and board, which lasted two years, but all the while I took advantage of the situation and attended night school.

Unsuccessful in landing a job in Minneapolis, I went to Bismarck and found a job as bellboy (with some 15 Filipinos in the same job categories) in the Patterson Hotel. Later I went back to Minneapolis and worked at the Dyckman Hotel there but was laid off during "the Great Depression." Having tried other job openings and failed (including some leads in Chicago), Mr. Sabado returned to Bismarck and took the same bellboy job at the same hotel. He stayed in this job for 15 years.

"When the war broke out, I left my wife with her folks in New Leipzig, North Dakota. I went to Los Angeles to work in a defense plant. Within a month my wife and three children joined me. Because I was working in a defense plant, I was not conscripted in any branch of the military. By that time two more children came along.

"I worked at various places including an exclusive restaurant (King's Restaurant) in Hollywood with an exclusive clientele mostly movie people.

Later on, in June 1948, we decided to move to Seattle. For three seasons, I worked for New England Fish Company in Alaska. It was only seasonal work so I applied and was accepted for work at the Boeing Company in October 1950. Four more children were born here in Seattle.

All children, Mr. Sabado pridefully revealed, are professionals and graduates of the University of Washington -- five sons and an only daughter June.

June, a graduate of accounting, is married to Agustin Ollero, a retired Boeing employee. They have two daughters named Cristy and Tami, and two sons, Danny and Ryan. They live in Kennewick, in Washington's tri-cities.

Maurice Jr. is an engineering graduate, a chief project engineer and is working on the development of a fusion reactor at Princeton University. He is married to Joan and they are blessed with a son, Michael, and two daughters, Michelle and Meagan. They presently live in Plainsbury, New Jersey.

Phil, who lives with his wife Beverly in Federal Way, Washington, is a graduate in business administration and is a certified private contractor. He had owned several restaurants in San Jose, California, but had sold them and now they are back in the

Federal Way area. They have a certified private contractor business.

Ronald, an accounting graduate, is a certified public accountant working for the Defense Department Contract Audit Agency. He is married to Linda; they have two children, Saurina and Feffrey. They live in Kent.

Paul, who is also a business graduate, works for First Interstate Bank and is vice president and manager of Corporate Northwest. His wife, Joanne, was manager of the 1st & Cedar branch of Seattle-First National Bank until the arrival of their first child Lisa. Their second child came in the Fall of 1981. They live in Issaquah.

Maria has two sons, Jason and Zachary. Her husband, Gary Pehling, is a manager with the Jefferson Standard Life Insurance Company. Maria works as a secretary for a private school. They live in Bellevue.

Elizabeth has three children, a son and two daughters—Todd, Cynthia and Stephanie. Her husband, Chris Nelson, is a supervisor for United Airlines here in Seattle. They live in Issaquah.

Maurice Jr. has four children, Sarah, Rachael, Joshua and Jodie. Her husband, Robert McGrath, works for the Post Office. They live in Federal Way.

Keith studied several years at the University of Washington in the performing arts. The up-and-coming, still single, artist is currently dancing with Pauline Koner Dance Company in New York, and is receiving excellent reviews from New York critics.

The scion of the Sabado clan is a life member of General Evangelista Lodge No. 64, CDA, Inc. having been four times elected senior warden, five times secretary, and finally a worshipful master. The current deputy of the Evangelista Lodge, Mr. Sabado is now retired from Boeing with 22 years of service. "My hobbies are reading, writing poetry, tennis and gardening," said Mr. Sabado with a smile. With such accomplishments for his family and a growing clan, his retirement is well-deserved.

Maurice Sabado of Seattle, family man, proud of his heritage and head of a still growing Sabado clan, is one of a kind. ☺



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Greetings!

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Federal Way area. They have a certified private contractor business.

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Paul, who is also a business graduate, works for First Interstate Bank and is vice president and manager of Corporate Northwest. His wife, Joanne, was manager of the 1st & Cedar branch of Seattle-First National Bank until the arrival of their first child Lisa. Their second child came in the Fall of 1981. They live in Issaquah.

Maria has two sons, Jason and Zachary. Her husband, Gary Pehling, is a manager with the Jefferson Standard Life Insurance Company. Maria works as a secretary for a private school. They live in Bellevue.

Elizabeth has three children, a son and two daughters—Todd, Cynthia and Stephanie. Her husband, Chris Nelson, is a supervisor for United Airlines here in Seattle. They live in Issaquah.

Maurice Jr. has four children, Sarah, Rachael, Joshua and Jodie. Her husband, Robert McGrath, works for the Post Office. They live in Federal Way.

Keith studied several years at the University of Washington in the performing arts. The up-and-coming, still single, artist is currently dancing with Pauline Koner Dance Company in New York, and is receiving excellent reviews from New York critics.

The scion of the Sabado clan is a life member of General Evangelista Lodge No. 64, CDA, Inc. having been four times elected senior warden, five times secretary, and finally a worshipful master. The current deputy of the Evangelista Lodge, Mr. Sabado is now retired from Boeing with 22 years of service. "My hobbies are reading, writing poetry, tennis and gardening," said Mr. Sabado with a smile. With such accomplishments for his family and a growing clan, his retirement is well-deserved.

Maurice Sabado of Seattle, family man, proud of his heritage and head of a still growing Sabado clan, is one of a kind. ☐



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Greetings!

Tancredo & Shirley Verzosa



Chris Pena's:

LIFE'S MANY CHALLENGES

When 18-year-old Ciriaco (Chris) P. Pena stepped out of the Seattle-bound USS President Jackson and on United States soil at Pier 91 after a long voyage from the Philippines, he was off and running — chasing the many challenges that life could offer.

That was February 20, 1927 when the "slings and arrows of misfortunes" lurked at every corner, a "hard times" period especially for people who were considered foreigners. But with his wife Juanita at his side and a lot of energy for work, Chris rolled up his sleeves and set out making a name for himself and his people.

'Jobs are where you find them'

"In March 1927, I found a job going to Alaska for \$30 a month, but that was seasonal work, so I searched, like so many of our compatriots did, for other jobs, from California to Arizona and found farm labor during winter." But to really make a go of it, Chris said he had to do "culinary work" in the city (Seattle) on a regular basis.

To the best of his recollection, Chris worked as a laborer in the Alaska salmon canneries from 1927 to 1941. In his job at the Libby McNiel and Libby Company of Seattle, he was promoted to foreman—that was 1942—and he continued his job until 1953 when McNiel Libby's cannery in Craig, Alaska, closed. By September that same year, he was hired as a helper at the Bremerton Naval Shipyard. By 1958, he made journeyman electrician.

"While working at the Bremerton Naval Shipyard, I was appointed member of the yard's Equal Employment Opportunity committee and served in this capacity from 1968 to 1980. I was then elected EEO-EEOC chairman for five years."

While chairing the EEO-EEOC program, Mr. Pena was sent to Washington, D.C. to attend a seminar-school for the yard's EEO program in 1971, and to Treasure Island in San Francisco the next year to complete his schooling. "The extensive seminar included my familiarity and involvement in the areas of discrimination, labor and affirmative action," said Mr. Pena.

"Before moving to the Seattle area and Kitsap County particularly, I was a member of the Filipino Community of El Centro, California, for five years (1929 to 1934) and the Filipino Community of Stockton for two years (1935 to 1937). Then I moved to Washington and became involved in the Filipino Community of Seattle for five years. I then moved to Kitsap County in 1942 where I became a member of the Filipino Commonwealth of Bremerton, now called the Filipino American Community of Bremerton & Vicinity. In 1960, I was elected its president," Mr. Pena vividly recalled.

"One memorable event that stands out during my term was our successful attempt to make Olongapo, Zambales province in the Philippines the sister city of Bremerton.

"I remember working with Paul Warner and Vincent Barrios, co-chairmen of this particular project, and making representations with the City of Bremerton. A part of the arrangement included bringing Miss Diane Santiago, beauty queen and acting as representative of Olongapo City, to Bremerton. The city officials of Bremerton, through the urgings of our community, asked the Navy officials and they agreed to bring her over by air. With Miss Pepita Puris, the queen of the Filipino American Community of Bremerton & Vicinity, and Miss Santiago charming the public, we established the Bremerton-Olongapo Sister City's bond of friendship with a three-day united and fruitful celebration."

Current activities

Chris is currently a member of the community's board of trustees. Both Chris and Juanita are also members of the Filipino-American Community of Bainbridge Island.

Having served as member and officer of the Caballeros de Dimas Alang, Inc. for 40 years, Chris has a long story to tell. Suffice to mention here, however, that in 1955, "we chartered a local Dimas Alang in Bremerton which we named General Tinio Lodge No. 67 and I have served as master for three years—1955 to 1958." Chris again served as the Lodge's master just last year. He is still an active member of the Fraternal Order of the Eagle of Port Orchard, Washington.

Now retired, Chris now and then looks back as he cherishes those bygone



A Filipino delegation visits Washington Governor Dixie Lee Ray in her capitol office in Olympia. Chris, second from left, is usually a part of such group ever trying to push for a community project.

days that had gone so fast. He summarizes it with a few chosen words:

"I met my wife in 1948 in Port Orchard. We have seven children, all grown up now—our youngest being 30 years old.

"I've learned most of the trades when I was in the Navy yard—welding, pipefitting, electrical, sheet metal work, and even rigging, and I've worked hard for my family."

For the record, Chris of Shop 999 received a certificate of award from Puget Sound Naval Shipyard Commander A.A. Manganaro and Department Head Jack B. Ensign in recognition of Chris' 20 years of faithful and dedicated service.

We might add that Chris, who now lives with his wife Juanita at 440 Sidney Road SW in Port Orchard, has also served his community for so long and so well.



Chris and Juanita Pena share the honor and a plaque "for continuing dedication and service with Asian communities of the Pacific Northwest, from the Filipino American Community of Kitsap County."



Seated, from left: Matilde Eslava, Rosita Salvador, Eduarda Eleccion, Connie Ortega, Beth Regalado; standing, from left: Reme Bacho, Bebing Gundran, Emma Lawsin, Barbara Fontanilla, Adie Salgado, Auring Bacho, Cion Narte, Clara Sarusal, Mrs. Delfin and Mrs. Lomboy.

JOSEPHINE BRACKEN LODGE NO. 69

Seattle's devoted members of the Josephine Bracken Lodge No. 69 chose this lodge because of the deeds done and her association with the Philippines' foremost hero.

One of the few person who sustained Dr. Jose P. Rizal during the dark days of his exile was Josephine Bracken who in fact became the hero's wife.

Born on August 9, 1876 in Victoria City, Hong Kong, to an Irish couple, James Brown and Elizabeth MacBride. She came to the Philippines in 1894 in company with her foster father, George Taufer, a German-American engineer who needed an operation on his double cataract.

Taufer and Miss Bracken came to know the noted oculist through Julio Llorente, who was then residing in Hong Kong. Rizal was in exile in Dapitan at the time; and after a few days in Manila, the two decided to proceed to Dapitan.

It was during Miss Bracken's and Taufer's stay there that mutual admiration grew between Rizal and Josephine. Later on they married, though a marriage that was turbulent at times. They used to walk together along the lonely beach of the exile's Talisay estate near Dapitan and walk on the fate that had befallen the hero.

After Rizal's death, Josephine served in the revolution as a nurse. The

Katipunan drew inspiration from her presence. Then when it appeared to her that the revolution was lost, and probably to evade capture, she surrendered to the Spaniards. She then returned to Hong Kong. While in the British colony, she married Vincente Abad, a Filipino businessman who was a resident in Hong Kong. She and her husband returned to the Philippines where she taught English in a school. Among her noted students was Sergio Osmena, who later became president of the Philippine Commonwealth. □

**You shall know the truth and
the truth shall make you free.-
-John VIII:32**

**A first person account of a
2nd generation Filipino family:**



Newly-married Gloria and Albert Landero sail to the U.S. aboard the S.S. Marine Lynx.

The passing times

By Gloria A. Landero

March 5, 1947 was a big day for me because both Albert and I said "I do" at the Pasay city hall, Philippines. My buddies and co-social workers of the Fil-American Red Cross, where I worked, expecting a church wedding, were surprised at my announcement -- our Director, I recalled, asking, "Why a civil marriage?"

Albert immediately returned to the U.S. Embassy in Manila and filed for my visa. "Next, we will present ourselves to our folks in Mindanao and by the time we're back, they would be finished processing your papers," he told me.

We sailed on the the S.S. Marine Lynx, arrived in Seattle in the heat of July, and my letters to loved ones back home were of a bride's excitement in seeing Hongkong, Shanghai, Honolulu, and

**"Doing business
and bringing
up a daughter
in America"**

The Landeros in front of their Wilson Hotel after a snowfall. Below, left: watching their only daughter Bing grow from a baby to a young beauty.



The Landeros in the hotel business for years try their hands at acreage farming for a short while. Top to right: Gloria, Albert and daughter Bing pose for a picture in Rome.

finally our arrival in San Francisco.

Albert as a young man

Albert, unassuming, down-to-earth, was a very caring man. Beneath his reserved exterior, he had a good sense of humor. I laughed at his business deals stories and how he assumed family responsibility since age nine. He "sells anything" after school in his hometown and made sure his family had something to eat. As a young man, he drove the car for Padre Roa in Davao. He was prevailed upon later on to study priesthood at San Carlos College in Cebu. Here he learned a lot of things, was "good at tennis and won first prize in typing."

Wanderlust struck when he heard of "Mindanao, the land of promise." He was a stowaway on a boat bound for Davao and, when discovered, he was made the steward's cabin boy. He also worked in



They also went to see the leaning tower of Pisa and other tourist spots during their world tour.

a Japanese hospital in a segment of his adventure where he learned judo. He arranged for his family in Cebu to go to Davao and got a job for each of his brothers there. Later, his brothers would pool resources enabling him to buy fare money for the United States. An ambitious young man with big dreams arrived in San Francisco in 1930.

"Stateside"

In the U.S., he sought his townmates and learned farm work. They moved from camp to camp harvesting crops in California. He sent his money home to the Philippines but it took time to repay his brothers as "the pay was only 3 cents per box." He didn't waste money on women and stayed away from dance halls.

From 1930 to 1939, he was the responsible family man. He bought a house for his mother and paid two hundred pesos for each five hectares of land for his brothers in Davao.

He lived frugally breakfasting on a 3-cent doughnut with sugared hot milk. During winter, he "lived collectively" with friends and "among orange and lemon grooves that need lighting on corners at night to warm the trees." He joined a protestant church where he could play tennis with the women and sing in the congregation. He also started to work in a restaurant.

Plying the Seattle-Alaska route

Someone collecting fare money to Seattle told him about the work in Alaska. The man disappeared with his money and he never listened to fare collectors after that. With his two buddies, he borrowed a friend's car and drove to Seattle for three days. Later on he learned how to "trampa," that is, to jump on and off trains when unnoticed, travelling from California to Seattle this way.

Depression came and everybody was hard-up, suffering in silence during these hard times. Albert accepted with resignation the humiliating experience of being discriminated upon. Human degradation for foreigners was the mark of the times.

Best brief visit

Albert visited the Philippines in 1941 and offered a lot of suggestions to improve his family's condition and life style. His younger brother, then a student at the University of the Philippines, brought him along with Visayan friends to visit the Colegio de Sta. Rosa, a school for "girls." He said he wanted to see a group of Pinays because in the U.S. you can count them by your fingers. Though brief, this visit proved to be the historic event that changed Albert's life and mine, a short visit that later led to a ceremony lasting a lifetime. Albert was on the last U.S. boat

that left Manila before World War II.

Business and the Landero investments

At the start of the war, Albert was with the Corps of Engineers driving a lift truck full of live munitions and working for 97 cents an hour. Later he received an essential job qualification as a delegate to Scow Bay in Alaska.

Business was never far from his mind and after his Alaska job, he invested what money he had on a small seven-room hotel at Fifth and Main. He called it the Landero Hotel. It was a rooming place for people he knew who only want a bed to sleep on after work. Jobs were on a 24-hour basis so he established day-and-night tenants. He expanded into a partnership on a 57-room hotel in Dearborn St. Then he sold his Landero Hotel and bought an eight-unit apartment on Seventh and Spring. He flattered me by saying that he got this place in anticipation of my coming but we did indeed live in this apartment until we bought off the partnership of Wilson Hotel.

Community, social activities

My husband introduced me to Mary Beltran, Mrs. Rallos and Mrs. Mary Estigoy. The first two were active officers of the Women's Club, the latter a restaurant owner on 6th Ave. The people I knew from Manila were Consul & Mrs. Pedro Ramirez and we were always invited to their parties. Sol, the Consul's wife, and I lived together during the war in the Federation of Women's Club where I worked with the underground movement under Josefa Llanes Escoda.

One day I saw Albert seriously talking to the president of the Filipino Community. "What was all that about," I asked as we got home. "Well, he congratulated me for bringing home a nice lady like you but he told me to advise you to be friendly and to smile at everyone I meet or be branded a snub," he said.

True to Filipino tradition, I was shy and was never over-aggressive. I wait til I'm introduced specially in this new environment, and spoke only when spoken to. Next day I had a chance of being friendly and smiled at the first Filipino I saw at the bus stop. Quickly he was behind me whispering, "I live in Evergreen Hotel, Room 8. Come at six o'clock." I walked back home insulted, and seething inside with anger.

When confronted with this scenario, Albert only listened and never said a word.

The hotel 'boss'

The tenants called him boss and that he was, but he was also the janitor, carpenter, plumber, electrician and whatever else.

Both of us were workaholics. We

The passing times...

papered our ceilings, and painted our walls, chairs and tables. Coming from the war and from the Philippines, I was also forever listing our expenses and multiplying them by two (which was the dollar equivalent. The current rate now is nine pesos to a dollar). Then I would tour all second-hand stores and keep minimizing expenses. I did my own sewing and mended the beddings and curtains. In the summer, I'd run to the wash to "fill up the gap before the laundryman comes."

We bought another hotel in Ballard with an Irish couple, Tom and Mae Lee, running it. We eventually sold the Spring Apartment.

Flying carpet, business was good

I was thrilled when we bought our first car. It was to me our magic carpet between home and other business places. How we managed all this I could hardly recall but I read about how God gives strength equal to your burdens.

I tried to draw a line on Albert's property buying. But I was practically a wet blanket. No sooner had he sold the Spring Street Apartment when he turned around and bought the Charlene Apartment on 12th Avenue. We had a Mexican couple managing it downtown.

We managed our hotel on the strength of our sincere effort and honesty. I remembered a delegate to Alaska who approached me and arrogantly told me that he could fill up all my vacancies on one condition—that we double up our monthly charge and we'd go fifty-fifty on the double payments. He would tell his men to register in our hotel. For years I was with Philippine relief groups helping the poor, and the social worker in me took control. I told him off, no thanks, we have no such intentions. I felt sorry for his men and since this delegate was earning much more than his men, I wouldn't help him cheat them. He glared at me and if looks could kill I'd be dead by then. He cursed me and before he turned to go he said, "Pinay, sira yata ang toktok mo!" I felt good and to me honesty is a virtue worth practicing.

Our pride and joy

Bing, our only daughter, came into our life. Life to us was very pleasant—it always is when children are young and you are starting to involve them into the fabric of your life. It was this absorbing interest in her that closely bound the three of us that enriched our lives. Bringing up a

child was a tremendous task. It took all your time but the harder and better you did your job, the more enjoyable it became. There were frustrating, tiring moments but these were few and far between. Besides you cannot appreciate happiness without experiencing the hardships first.

Bing was showered with much love and attention, the kind Albert and I didn't get both coming from a big family. Her father drove her to and from school at Seattle University each day starting from her kindergarten days. She attended the Catholic schools here in Seattle and in Manila later. We impressed upon her the virtue of love and faith in the Almighty, and taught her our Filipino traditions. We made sure her social activities and school commitments were not neglected. She usually got what she needed and wanted and penny-pinching started and ended with the two of us parents. She in turn was caring, never abusive and fun, and that made me wish she'd remain little and quite young forever.

I was taking classes at the University of Washington in 1952 but that lasted only a year. I needed to be with my daughter often and regularly and somehow being absorbed with school limited my parental role. Later, I found a job as head teacher in a pre-school and held that job for 18 years.

Meantime, we had many other business deals—some successful, some not successful—including the purchase of a small house near our hotel, a try at strawberry farming on a 24-acre land, another hotel venture on Weller Street, and some properties near a school. We did a good investment when the city started building the freeways where two of our properties were located. After this, we went on a six-month trip around the world, picking Bing up in Manila where she was then studying at the University of Sto. Tomas. We then travelled to Europe which was such a much-needed vacation.

A new milestone

Bing married. On our vacation, Albert and I always look forward to visiting her wherever she may be—sometimes in Los Angeles, other times in Canada. Now, time has run full circle, bringing us together again. Having three lovely children, Bing has finally experienced the joy of parenthood. I still worry about her but no parent stops worrying about the children.

Albert is gone and what I'll remember of him is his love for our daughter Bing, and me with the special tenderness of the sincere. I realize life is too precious to be squandered. We should all live a full life the best way we know how, then what we do will certainly be worth remembering.

ABOUT THE AUTHOR:

Gloria Landero attended the University of Washington and earned an associate degree in child development; social worker, Philippine Relief & Rehabilitation, Manila; case worker, Philippine-American Red Cross Home Service Dept., Manila; head teacher (kindergarten), Seattle Day Nursery School for 18 years; awarded a certificate of honor for distinguished services to Fil-American Internees of World War II, by the National Federation of Women's Club, Manila, and by the Lake County Federation of Women's Club, California.

Mrs. Landero presently manages her late husband's rental business in the University District in Seattle.

Tajon family...

(continued from page 188)

much perseverance to get a job but, substituting as a teacher for two years in Auburn, she persevered and taught 4th grade for 20 years with the Renton Public Schools. During these years, she also attended the University of Washington and Seattle Pacific University where she finished her "Masters" in education.

In the old country

Mr. Tajon, born in Badoc, Ilocos Norte, and finished high school there, immigrated to the U.S. as a young man in 1931 during the hard days of the depression when unemployment was high and many people were without food, money and shelter. Mr. Tajon said violence, stealing and fighting were widespread.

"Violence, stealing and fighting were widespread. Those years were the dark days for foreigners and peoples of different ethnic backgrounds, especially for Asians who were not allowed to apply for naturalization, buy property, marry Caucasians, or eat or be served in "white" restaurants.



Julie Nonog's men in her life are her husband of 25 years, Vic (at her left) and her three sons (from left) Edward, James and Elmer. The Nonogs renewed their marriage vows June 6, 1981 at Our Lady of the Lake Church in Seattle, Washington. A community-wide reception was held at the Filipino Community Center on 5740 Empire Way So., Seattle.



Julie & Vic Nonog celebrate silver wedding anniversary

If there is a family that definitely enhances the image of the Filipinos through its steady and loyal participation in community happenings, the Nonogs would be a top choice.

Julie and Vic's loyalty to the community and its activities is beyond question—pick one and both will come out winners on the side of the community.

Victor Nonog, a native of Naguilian, La Union, a retired U.S. Navyman and recipient of the Purple Heart during the

Korean War, is a retired civil service employee of the City of Seattle. He is also a member of the VFW, Post 6599 of Seattle.

Julie, also from Naguilian, is a graduate of the National Teachers College in Manila, and a teacher at Baguio City Trinidad Valley Elementary School. She is food service supervisor at the University of Washington Hospital.

She is president of the Philippine War Brides Association (1983-85), past president of the VFW 6599 Ladies

Auxiliary, and a councilmember of the Filipino Community of Seattle for years. She is also secretary of Gabriela Silang Lodge 89 CDA, Inc., the Women's Fellowship Sweetheart for 1979-80, and the past worshipful matron of the Josephine Bracken Lodge 69 CDA, Inc.

All their three sons go to the University of Washington. Elmer is a business communications major; James is a general studies major; and Edward is a graphic design major. □

Family milestones: scholarships, building inspector title

The J.V. Corsilles family of Seattle has just started a family tradition of its own—winning 'gifted children' scholarships.

Although this is not a "first ever," if another Corsilles family is to be believed, it should represent a milestone for two 14-year-old Corsilles daughters who are both Horizon Program awardees. Angela, a first year student at Rainier Beach School, is a MESA (Math, Engineering, Science, Arts) scholar sponsored by Pacific Northwest Bell, while Josefina of South Shore Middle School has a similar Horizon honor; Jose III the youngest of Dunlap School at grade 6 could be a late bloomer although it better happen soon.

Already bloomed and may constitute a piece of Filipino history hereabouts is Dalisay M. Corsilles, the mother, who just happens to be the first woman building inspector in the city of Seattle. A Philippine civil engineer-contractor by profession (1973-77), Dalisay has worked



From left, Josie, Angel, Jo-Jo, Dalisay and Joe Corsilles (back).

as a property rehabilitation specialist for Seattle's Department of Community Development and later as a building

inspector in the City's Building Department.

Jose Jr., the head of the Corsilles family, however, does not mind being eclipsed by his own household. An education graduate at National University in Manila, the manager of the family construction business for years and an English instructor at Arellano High School in Manila, he came by way of the 3rd preference (professional) category and worked as a quality control technician in Seattle. Later on he worked as an insurance sales representative closing sales and sponsoring new agents. Just recently, he started with some friends a real estate agency, the PHIL-AM PROPERTIES, Inc., a real estate investment business, a brand new and progressive corporation that is starting to build a name and a positive image in the Asian community and the community in general. □

Aurelia del Fierro: teacher involved community person

"Teaching is full of challenges, but the joy and satisfaction that one derives in imparting knowledge to others especially the young far outweighs all the difficulties that one encounters," says Aurelia del Fierro, one time president of the Filipino-American Teachers Association (1966-68), retired public school teacher in 1976, and appointed by Gov. Dixy Lee Ray to the Board of Trustees of Seattle Community College District 6 from 1977 to 1982.

Miss Del Fierro's love of teaching dates back to her college days. She obtained her Elementary Teacher's Certificate at La Consolacion College; graduated B.S. in Education (Library Science & Foreign Language) with honors from the University of Sto. Tomas in Manila; served as high school principal for six years at St. Joseph's Academy in Caloocan, Rizal and served as head librarian at La Consolacion College also for six years.

Immigrating to the U.S. in May 1956, Miss Del Fierro took special foreign language courses at the University of Washington, and later became a language informant at both U.W. and at the Summer Institute of Linguistics at the University of North Dakota.

Miss Del Fierro taught Spanish and French at Renton Junior High School for three years, taught kindergarten at White

River School District for seven years, and was the school librarian during her last year in the district. In the summer of 1974, she was employed in a special music program for the mentally-retarded at Rainier State School in Buckley, Washington.

In 1966, Miss Del Fierro was awarded a travel grant by the University of Washington and enrolled at the University of Madrid. In August 1967, she graduated with the degree of "Licenciado en Filosofia

Ms. Aurelia L. del Fierro
Royal Crest Condominium
Seattle, Washington 98121

Dear Ms. del Fierro:

Thank you for your excellent service as a member of the Board of Trustees for Community College District No. 6. You have given selflessly of your time and energy, and should be proud of the contributions you have made.

I salute you for the important part you have played in maintaining and improving the quality of government and of life in Washington State.

With best wishes,

Sincerely,

/s/ John Spellman
Governor



y Letras (equivalent to a Masters degree). She was also given a diploma by the "Instituto de Cultura Hispanica de Madrid," an honor given to only a few Filipinos. The award was for the thesis written on "Magsaysay, the Leader of the Masses," and the first ever written in Spanish dealing with the life of the late Philippine president who, incidentally, was Miss Del Fierro's nephew.

An active member of the Filipino Community of Seattle having been elected council member from 1958 to 1960, Miss Del Fierro in her retirement continues to be deeply involved in other community service including active membership in the Jose Rizal Bridge & Park Preservation Society (treasurer), and board member of South Central Seattle Community College Foundation. She is a board member of the pastoral council of the Filipino Catholic Ministry and at the same time acting as its treasurer and bookkeeper. She is also a member of the Legion of Mary and a choir member of the Immaculate Conception Church in Seattle.



Salvador del Fierro delivers speech as Aurelia listens (in front).



From left: S. del Fierro, Minda Caldwell, vice president, FATA; former Sen. Ruth Ridder, Mr. & Mrs. J. Allen of Boeing Co., former Sen. Robert Ridder, Mr. & Mrs. John Ireland, superintendent of White River School District. Aurelia del Fierro is at center.

The Nartes: from Alaska to California to berry farming at Bainbridge

Felix Narte, formerly of Luna, La Union, left the Philippines in 1929 at the age of 16 on the strength of a promise for a job and the opportunity to earn an education in America.

Like many of his countrymen he came by way of Hawaii where he stayed for two years before proceeding to the mainland, and to Seattle.

Whiling away the time in the International District in Seattle, more popularly known then as Chinatown, someone tapped him on the shoulder for a seasonal job in the cannery in Alaska. He took the job and after two months and the season over, he was brought back to Seattle where he started again to look for a job. Like many of his countrymen who had just returned from Alaska looking for work, Felix left Seattle for California. He would stay there doing all sorts of farm work until the day when the fishing season in Alaska rolls around again and he would leave farm work in California and head for Seattle.

For a number of years and with Seattle as his home base, Felix alternated his jobs between cannery and the California farms. But one morning an ad in the paper called for strawberry pickers at Bainbridge Island. With his jobless friends, he took the ferry boat to the island. There



THE NARTES: From left--Felix V. Narte, Jr., Edward, Nina V. Narte Berry: Felix, Rudy, Cion V., Zenaida V. Romero, and Henry V. Narte.

they found themselves working for Japanese farmers who provided them with a place to stay. It did not take long for the farmers to know the Filipinos better. They were found to be dependable and trustworthy. Four of them, including Felix, were asked to be partners in strawberry farming. Naturally, this rare opportunity made Felix and his friends very happy. It was for them the start of a chapter of their lives. It was an opportunity for them to pursue that oft-repeated, elusive "American Dream."

The Nartes: a new chapter in life

In 1949, Felix made a trip to the Philippines. There he met Asuncion Vergara whom he married and brought back to Bainbridge Island. Asuncion, now Mrs. Cion Narte, is the second Filipina married to a Filipino and brought to the Island. The first is Mary whose husband is Bob Tabafunda whom she met when Bob

was in the Philippines during the Second World War.

Cion Narte has been a Strawberry Festival Queen at Bainbridge Island. She is a 32-degree member of Josephine Bracken Lodge No. 67 of the Caballeros De Dimas Alang's Ladies Auxilliary. She was a third runner-up in the 1972 queen contest and the first princess in the 1981 queen contest sponsored by the fraternity.

Cion and Felix have six children, one granddaughter and a grandson.

The eldest son, Felix Narte, Jr., is a college graduate. Nina V. Berry, a daughter, is an airline stewardess. Other son Rudy works at a storage plant while Henry works as a butcher in Alaska. Zenaida V. Romero, another daughter, works for Boeing, and Edward attends junior college in Everett. Angie C. Berry is their granddaughter. ☐

Phone 725-6606



EMILIANO A. FRANCISCO
Editor & Publisher

508 Maynard South
Seattle, WA 98104

Where do you belong?

There are three types of people here and elsewhere!

They are:

1. Those who make things happen;
 2. Those who watch things happen;
- and
3. Those who wonder what happened.
- If you find yourself under category 3, we advise that you try to do item 1.



Jo Pepita Mata-Perez

“Strong ‘leadership’ may not be popular especially to volunteer workers but somebody’s got to do the spadework.”

Her long milestone of accomplishments include:

POSITION HELD:

Social worker, SWA, and Operation Brotherhood; Philippine Army lieutenant; Division head, Community Chest of Greater Manila; instructor, English as a Second Language, Seattle Public Schools-(demonstration project); counselor, Seattle Veterans Action Center, Seattle; statistician, Department of Human Resources, Seattle; researcher, Department of General Services, Personnel Division, Seattle; manager, senior recreation, Department of Parks & Recreation, Senior Adult Programs, Jefferson Community Center, Seattle.

TRAINING:

Philippine National Red Cross, Manila; Philippine National Girl Scouts, Manila; Social Service, Public Welfare, Manila; Administration work in the U.S.; Community Chest service in Honolulu, San Francisco, New York and Seattle; Philippine Cultural events; Seattle Center coordinator-consultant; Christmas Around the World coordinator sponsored by the Philippine Consulate General, Seattle; Prevention and Development Authority, City of Seattle.

AFFILIATION:

Founder, Nortenian (now Northern League), Seattle; vice president, Filipino Community of Seattle, Inc. (1969-1972); founder and publisher-editor, Filipino American Herald, Seattle, 1969; secretary, Maria Clara Lodge No. 132, LDT 1976-1982; member, Filipino American Community of Kitsap County, Inc., 1978-1982; member, Filipino Community of Puget Sound, 1978-1982; member, PRO, Fil-American Intercommunity Council of the Pacific Northwest, 1968-1982; and editor-in-chief, Intercommunity Council’s commemorative 30 years yearbook. ☐

Jo Pepita Mata-Perez: a mover, indefatigable community worker

Jo Pepita Mata-Perez, ever-moving community worker and tireless organizer of projects, needs no big introduction in the truest sense of the word to be recognized in our community.

She is in a way, the epitome of community involvement in the “functions and activities” typically Pinoy – from Seattle to Renton, to Kitsap County, to Puget Sound, to Yakima Valley, and then some.

What is not typical of Manang Pepita as far as Filipino stereotypes is that she does it with flair and supervises with clockwork efficiency and, to some people, ahead of scheduled time or else “volunteer goofers better beware!” Her type of “leadership” may be too strong for some people’s liking especially in the area of volunteer work but, as some of Manang Pepita’s loyal followers would say, “somebody’s got to do the spadework to get the job done.”

CURRICULUM GALORE

A cursory glance at her resume would reveal that she served for nine years in the

Social Welfare Administration in Manila. She was sent to South Vietnam to work with the “Operation Brotherhood” medical team sponsored by the International Junior Chamber of Commerce in 1956. In 1957 she was commissioned as a First Lieutenant in the Philippine Army to South Vietnam. In 1956-63, she worked with the Community Chest of Greater Manila. In 1964, the Chest offered her a Fellowship grant to the United States in four major cities for administration work training. In 1966 she was a columnist in the Philippine Newspaper in New York featuring the “Who’s Who Among Filipinos in the U.S.”

As for her training, employment record and affiliations, we will mention a brief rundown of her long curriculum vitae starting with her educational background that reveals a Masters degree in Education from Arellano University in Manila; M.A. in Social Work from Centro Escolar University; a B.S. in Education from Arellano University; and refresher courses in Social Service & History at the University of Washington.

The Cristobals:
Evaleigh & Denny



The Cristobals of Pacific: 'run silent, run deep'

One that truly represents or should represent the model Filipino couple especially in this day and age of hype and crass commercialism, is the Cristobals—Denny and Evaleigh—of Pacific, Washington.

Where people make a lot of community effort to "polish up image" while doing community work, the Cristobals without fanfare will go on doing a job assigned to them and do it well—no ifs, buts or expectation of reward—simply service with a smile.

But lest this create a false impression of blind obedience or some doubt on leadership, let it be known that the Cristobals especially Denny has "been around" even in those days of yore, say during the Depression, when he had to stand up for what he believed was the right thing to do.

"I remember a time when I built my own house out of earning a living and going to school at night, and the wages were not much. And when I finished it and started living in it, the owners decided that I should remove it or transfer it to some other place despite their approval and assurances when it was yet a plan.

It appeared the owners did not believe for a moment that Denny would find the strength, the resources and the patience to build the house until they were proved

wrong. He was not given much choice—leave the area and take the house with him if he can. He could not buy the land where his house stood because the owners refused to and Filipinos then were not allowed to buy real estate. So, Denny decided to burn his house to the ground and let everybody knew about it. When the house went up in flames and before it died down, every neighbor a mile around knew how he was treated.

Denny's life in those days were full of interesting episodes that would bolster any man's credibility if retold. But being the magnanimous man he is and they are (for Evaleigh stood and stands behind her husband in his every community activity), he requests that others with stories to tell be given the chance for glory.

The Cristobals, however, cannot get away with nary a milestone published in their favor, for some of the positions Denny held or still holds are public record. They include:

City of Pacific, Washington, member of the Planning Commission; 1981 to the present, City of Algona, Washington, Council member 1965-66;

Five-time president, Filipino-American Community of Puget Sound, president, Fil-Am Intercommunity Council of the Pacific Northwest (1964-65); treasurer for 15 years, Filipino-American Intercommunity Council of the

Pacific Northwest, and some eight years as treasurer of two other organizations, The Legionarios del Trabajo (1979 to Present), and the Filipino-American Scholarship Fund, 1977-80.

Chairman, board of trustees, Filipino-American Community of Puget Sound, Inc.(1977 to present); worshipful master, General Bugallon Lodge No. 638 Legionarios del Trabajo, 1978; member, Filipino & American Community Church, Algona, Washington; and life member, Northern League, Seattle, Washington.

Evaleigh's activities include:

Two terms Worshipful matron, Maria Clara Lodge No. 132 LDT, Inc.; one-term each as secretary and assistant secretary; member of the Filipino-American Women's Club of Puget Sound and Filipino American Community Church.

The Cristobals own the "Property & Rental Management," and live at 124 5th Avenue Southwest in Pacific, and can be reached at (206)-393-1262; they have a son Edward and five grandchildren.

Their grandchildren: Denny, Page, Eddie, Vanessa and Veronica. Evaleigh, a native Seattleite, married Denny on April 13, 1944 and time flew fast after that. Time will stand still when they celebrate their 40th wedding anniversary come next April! □

Salvador del Fierro: community trustee, Pinoy unity advocate

Salvador del Fierro may be regarded as Mr. Filipino Community in Seattle. Although his term of office encompassed only two terms, he believes his main emphasis--Filipino unity--is vital to Filipinos in the Pacific Northwest.

This overpowering desire to unite is borne by interviews in the Seattle major papers who had occasions in the past to go to him for direction and credible quotes on major and sometimes controversial issues in the community.

"We needed and we still do today to get together among ourselves and polish up on our image that continues to be seen by the media as "divisive, always fighting one another, although in truth we go through a lot of soul-searching in our own style of coming to a decision."

Mr. del Fierro, two-term president and one with a continuous service as trustee of the incorporated Filipino Community of Seattle, has also great confidence in the ability of the Filipinos to struggle and succeed in their endeavors, although he has some words of advice for some young professionals who don't seem to or prefer not to see the experiences of the past.

"We have come a long way. The younger generation of Filipinos must realize that those who blazed the trail for them were handicapped by past vestiges of racism, and most of the time the opportunities did not exist.

"Yesterday's Filipinos must not be measured in today's yardstick and the new



Salvador del Fierro, 2nd from left, seated, attends the inauguration of the late President Ramon Magsaysay (center, seated), 3rd president of the Philippines. Here's a picture of a reception in Manila; from left, seated: former First Lady, Luz B. Magsaysay, del Fierro, Pres. Magsaysay, Exequiel Magsaysay and his wife Perfecta del Fierro Magsaysay; standing, from left: Soledad M. Cabrera, Maria Luisa Corpuz and husband Dr. Jose Corpuz, an RM physician, Nene F. Reyes and husband Cipriano Reyes.

generation of Filipinos must not lose touch with their culture especially our family system which stresses respect for the parents, for unity and for an honest and fruitful life, and an over-all faith in the Almighty.

Mr. del Fierro, who is the uncle of a beloved president of the Philippines, Ramon Magsaysay, remembered "Monching" when he came to visit him in Seattle; in turn Mr. del Fierro went to the Philippines after raising some \$20,000 to bolster Magsaysay's candidacy.

The head of the del Fierro family came to the United States in Seattle in 1921. After working at Cabrini for three years, he worked for the canneries--lasting 29 years--until his retirement. He married Elizabeth Valenzolo in Ketchikan, Alaska on October 10, 1925. All his children were born in Alaska--Salvador Jr., Ramona Alqueza, Rosita Farinas and Ricardo del Fierro.

Although he would not want to be credited for accomplishments, he mentioned the purchase of the first lot of the community, the help in the transaction the community (involving \$3,000), helping put some clubhouse fund (\$10,000) during his incumbency and the help done in the

transaction of community real estate that finally came to some \$18,000. Community events that became regular events during his incumbency include community picnic, mother's day, father's day, Rizal Day, and other occasions that emphasize unity of Filipinos.



Newly-married del Fierros in 1925

Below: Foreman Salvador del Fierro with Ambassador Benigno Pidlawan in an Alaska cannery; left picture: Salvador supervises work crew in a cannery plant.



Life sketches of Virginia and Rufino Cacabelos

Virginia Rabina Cacabelos graduated in nursing at the University of Santo Tomas, Manila, in 1952. She came to the United States in 1954 for graduate work in the School of Nursing at Western Reserve University in Cleveland, Ohio.

She married Rufino F. Cacabelos in June 1955; they have a son named James. Presently, Mrs. Cacabelos works as a staff nurse at Group Health Central Area. Civic-minded, she was active in and was elected twice as assistant treasurer of the Filipino Community of Seattle, Inc. She has served many times as council member of the Filipino Community Council.

Rufino F. Cacabelos arrived in the U.S. as a young man eager for an education. He attended junior high school in Tacoma, senior high school in Yakima, and finally enrolled at the University of Washington where he graduated in English Literature in the College of Arts & Sciences. He is a World War II veteran.



The Cacabelos family of Seattle: Rufino, Virginia and son James.

Mr. Cacabelos served as president of three organizations, namely, the Filipino Seattle Postal Employees Association, the University of Washington Filipino Alumni Association, and the Filipino Columbian Club. He is a life member of the University of Washington Alumni Association, the Northern League, the Seattle Post 6599 V.F.W., and the Third and Fourth Degrees of the Fraternal Order of the Knights of Columbus. He retired from the postal service after 30 years of continuous service.

James Rabina Cacabelos, the Cacabelos' only son, is a student of the University of Washington. ☐

Galicano Balbuena's homecoming to Samboan, Cebu in 1978

Congratulations

& best wishes!



**From Seattle, Washington
to Samboan, Cebu, Philippines**

Happy homecoming to Galicano Balbuena. On hand to welcome this long-awaited Filipino from Seattle, Washington, U.S.A., are, from left, Atty. Annabelle Balbuena, Epifania Balbuena, and Atty. Genie Balbuena.



Geoffrey Dacanay in an outstanding performance during his premier piano recital accompanied by a local Symphony Orchestra.



Parents Flora and Gerry Dacanay in a memorable picture with son Geoffrey after his brilliant piano rendition of Haydn's Concert at the Nippon Kan Theater in Seattle.

The Dacanays in the performing arts

When Prof. Cleofe Batallones presented 11-year-old Geoffrey Orbino Dacanay in a premier piano recital at the Nippon Kan Theater in Seattle, people who received formal invitations came either because they were curious or they were relatives, acquaintances or friends of the family.

And although halfway between Kuhlau's Sonatina No. 4 and Massenet's Argonaise the more intense music aficionados began to realize the talent on stage, it was only when the young pianist played to the magnificence of Haydn's Concerto in D Major, backed by no less than a local Symphony Orchestra, under the baton of Dr. Stafford Miller, did the less sophisticated amongst the crowd feel awed by the performance.

Gerson Frederick (Geoffrey)' in his first of its kind premier recital that afternoon established himself a musical prodigy of sorts.

But the family accolade does not end here. The younger Dacanay, 8-year-old Geralyn, was the first young Filipina in Seattle to be picked for a child part in Yul Bryner's "The King and I" play held at the



Costumed Geralyn (top, during her performance at the Paramount Theater. Geoffrey performs lead role in a school play here.

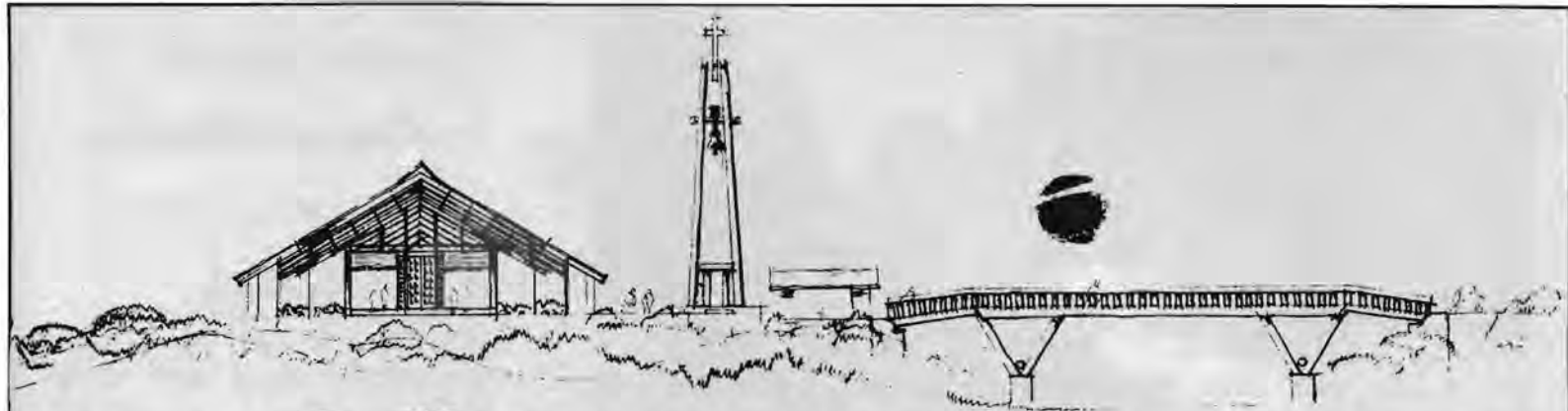
Paramount Theater in 1982. She was one of the "privileged chosen few" that sang, acted and performed with Yul Bryner himself and his professional troupe every night on stage for five solid weeks.

The Dacanay children, including their youngest, 5-year-old Gemilla, are naturally extra special to their parents Flora and Gerry Dacanay of 2154 N. 155 Street in Seattle. They are blessed with gifts however and have used their talents well.

Geoffrey, a junior choir member in his church since he was six years old and swimming champion in all strokes in his fourth grade, is in the gifted program in the 6th grade in Parkwood Elementary School. Geralyn attended the Verla Flowers Dance School in Hawaiian dances and has been in Cornish School in ballet for a year now."

Geoffrey, who is also the 1982 (piano rendition) champion in the Maharlika Club contest of the Filipino Community talent show, started taking piano lessons at seven under Lourdes Garcia and later under the tutorship of Prof. Batallones. He also plays the violin (since 4th grade).

Though as regular as the next 12-year-old boy, he has also top grades and his leadership shows in his academics and school activities, says his mother Flora. Geoffrey was twice champion in the Parkwood Spelling Bee (was also champion of the Shoreline School District) and president of the student council of his school.



THE CHURCH FOR SAINT MARY'S PARISH.. PAAGAN SANTOL LA UNION..PHILIPPINES.. ARCHITECT JAMES J. CHIARELLI FAIA SEATTLE..

Mr. Napenias' 500-capacity church project:

Industrious pioneer says, "The Lord always provides"

As a young man coming to the United States in 1933 with its depressed economy, Bartolome O. Napenias of Paagan, Santol, in the province of La Union, Philippines, supported himself with whatever work was available and for whatever wage including picking berries in Winslow in summer.

Fifty years later, Bartolome lives at 1638 South King, Seattle with his wife, the former Caroline Orbino of Balaoan, La Union, relatively well and happy to be "blessed by God to do His will through me by helping others."

His is a story of the "Filipino pioneers" coming to the U.S. to seek the American Dream through education and hard, honest labor. What is "typical" of the pioneer lot is the intensity of the desire to succeed and thereby play a part in the success of the community where one lives regardless of the treatment one receives from that city or community.

His story is not a classic rags-to-riches starting from the story of being a high school drop-out however. He went to school as a young man in Broadway High-- continued a year at the University of Washington. But working and studying at the same time took a toll on his health and disposition not to mention his pocketbook until there was no other avenue left in the pursuit of his education. He had to stop and concentrate on making a living.

But "the Good Lord will always provide." In 1942, Pinoys were given the chance to get loans, if lucky enough, which he did.

"In 1943, I started raising pigs in a farm at Angle Lake (now part of the Sea-Tac airport). In 1945 in fact, he was able to open a grocery store, "the first one in those times with a 'Filipino' (Grocery) name, located on 615 Yesler Way which he maintained until 1951.



Mr. & Mrs. Napenias

Below: Mr. Napenias' residence in his native Paagan in La Union province. His industry or hard working habit derives from what he regards blessings from God who does not fail to provide for people with faith.

"But the turning point in my life came in 1952 when on a visit to the Philippines for 18 months I returned to Seattle to start my landscaping business--first joining with a friend Nick Baga for four months and starting on my own the next year."

Two important milestones in his life was 1961 when "the Virgin Mary came in a vision or dream and in 1971 another vision of the Lord on the cross and saying 'keep on praying.'"

With these signs and in consultation with Bishop Ligot in the Philippines, he started an ambitious project -- building a 500-seat capacity church in his hometown of Paagan on a five-to-10 acre farm he owns. The project has been going on and to date, according to Mr. Napenias and the architects, \$250,000 in initial construction expenses have already been incurred.

Mr. Napenias and his wife Caroline, a BSE graduate from the University of Sto. Tomas in Manila, are still in the landscaping business that continues to be





This is one of Mr. Napenias' project--the construction of a feeder road in

Paagan, Santol, in the province of La Union in the Philippines.

successful. The third in a family of seven brothers (three in the U.S.--Francisco, Mariano and Onofre), Mr. Napenias regards his destiny as God's handiwork and "He will let me know when to go home for good."

The Napenias have three adopted

children in the Philippines--Bartolome Oscar, Dolores and Zenaida. They also adopted, much earlier, Eligio, now 23 and married, and Lorenzo, now 21. Mr. Napenias met Carol when he visited the Philippines; they were married at the Lourdes Church in Quezon City two years later. The Napenias are members of St. Vincent de Pauls and the St. Mary's Parish.



Geralyn with a friend in the course of the play "The King & I" shown at the Paramount Theater in Seattle for five weeks.

Dacanay...

Aside from being captain of the 6th grade patrol, he also performed lead roles in the school plays.

The Dacanays came to the United States in July 1969. Flora, who is from Santa Ana, Manila, is an accountant at the Seattle School District while Gerry of nearby Quezon City, Philippines, has been employed with the post office for some 10 years now. The Dacanays are active members of the Church of Christ of Seattle.

Congratulations!

from:

Collen Cruikshank

Charlie

Cindy and

Bill

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JESSE JOSE

Sammy Samson has CG's superior performance medal

A senior chief in the Coast Guard that served for two years as club and food manager must be of a caliber worth watching.

He did not disappoint a lot of people for, from July 1981 to October 1982, he received the Coast Guard Achievement Medal for his Outstanding Achievement and Superior Performance of Duty.

During his tour of duty on USCGC Mellon, he was assigned as a Command Enlisted advisory in which he provided good sound advise to crew members as well as valuable advise to the command on matters under his cognizance.

At present, Sammy V. Samson is aboard the USCGC Polar Sea, one of the most modern and powerful icebreakers in the world.

Mr. Samson is married to Connie Samson, Data Control supervisor of Washington Community College Computing Consortium and a parttime instructor at Seattle Central Community College.

Both Mr. and Mrs. Samson are active members of the Filipino-American Society in Magnolia. Mrs. Samson is assistant treasurer. They are both chairpersons of the "Fiesta sa Nayon" celebration to be held October 1983.

Mr. Samson is an active member of the Chief Petty Officers Association here



Mr. & Mrs. Sammy V. Samson

in Seattle and an active member of the Lake City Elks Club.

The Samsons have four adopted children--a son (Dazzelo) in Saudi Arabia, and three daughters (Erzsee, Zazza, and AnneMarie) in Seattle. They also have three grandsons- Darwin, Dazzel, and Dan Allison and two granddaughters, (Connie Jean and Dazzelyn).

alike. The Simpson-Mazzoli Bill currently before Congress is an example of an attack on immigrant rights.

RECOMMENDATIONS:

1. Continue to fight for programs and agencies that can assist Asian and minority workers to challenge and take up practices of discrimination on the job.

2. Establish vehicles where we can actively fight against Reagan's anti-working people policies and legislation, especially those affecting minority and immigrant workers, such as cutbacks on employment opportunity agencies, Social Security, Workman's Compensation, and the Simpson-Mazzoli Immigration Bill before Congress.

3. Establish seminars or workshops for immigrant workers where the following can be taken up: bilingual aids on the job; training and education on their rights and benefits as workers; and encouragement of minority and immigrant workers to play an active role in organizing drives in their work place toward unionization. □

Quality and history

If all a human being needed for satisfaction was food, clothing and a roof overhead, we might still be living in caves.

History proves that people want much more than the basic necessities, and this desire for improvement has set new standards of quality for what we make, what we use and how we perform.

The search for quality has revolutionized the automotive industry, electronics, communications, the medical profession and everything that is part of today's modern society.

And that progress will continue as long as our goal is quality, as a nation and as individuals working together. □

Local 37's testimony:

Pinoy workers victimized; job discrimination goes on (continued from page 101)

The other effort to correct the discrimination in the industry has been our efforts to reform the union since 1977. We are still involved in this effort to strengthen our union contracts and membership to take on these practices by the industry and organize workers for resolution and relief.

Although these lawsuits and our union reform have brought significant changes and improvements for cannery workers over the last five years, there still remains some level of discriminatory practices in the industry. These issues are tied up in the areas of low wages, little benefits (especially for the elderly), immigration, language and cultural

barriers on the job, and little or no job or pay advancements.

Of all these, the largest growing problem we face in the industry is fighting for the rights of immigrant workers.

Since 1975, Filipinos and Cambodian immigrants alike have entered the cannery work force. Many of these workers are young, speak very little English, and are generally unaware of their rights as workers. This situation leaves them more vulnerable to employer exploitation and discriminatory practices.

This is coupled by a seemingly anti-alien sentiment drummed up by the Reagan administration and big business

**The just and the worthy
most suffer in order that
their ideas may be known
and extended!**

El Filibusterismo

The Group, Inc. presents:

A portfolio on 1,240 acres in eastern Washington



Background Information

The Cascade Mountains divide the State of Washington into two major economic regions; one part, east of the Cascades, is eastern Washington, a vast mining, lumbering and agricultural area.

Travel data will record the fact that farmers in eastern Washington raise large wheat and fruit crops, beef cattle and many vegetables. Since wheat is Washington's most valuable crop, travel guides will also chronicle with pride that eastern Washington farmers raise spring and winter wheat accomplished both by dry farming methods and by irrigation.

Most farms in the irrigation areas are between 40 and 160 acres in size. Most unirrigated wheat and livestock farms are large and many of them cover several thousand acres.

Douglas County covers 1,841 square miles at an elevation of 1,500 feet bounded on the west by the Columbia River. The country terrain is an unending subject of delight for painters and nature lovers, and indeed some areas remain untouched--a possible commercial market for business persons and vacation enthusiasts alike.

With this as backdrop, The Group, Inc., a Washington-based corporation, invites you to a brief overview of the subject acreage

located 10 miles east of Bridgeport, near the town of Mansfield, Washington.

The Land

Our interest in this rural, scenic spread--a 1,240 acres of farmed and unfarmed land--may be of interest also to those who see the area as good development potential.

Simply described in the real estate listing as "Township 28N, Range 27EWM, located at Pine Road off Highway 17 near Bridgeport, Washington," this 1,240-acre site is actually an acreage of approximately 7-1/2 miles of fenced area; 420 acres of cropland; 820 acres of rangeland; and some 4 acres of natural lakes. It is approximately 65 miles off I-90 due north on Highway 283 and Highway 17 at Leahy Junction (see map for details).

For a more detailed description, the following is forwarded:

Vicinity: 18 miles from Chief Joseph Dam in Bridgeport, Washington; 20 miles from Grand Coulee Dam, the largest concrete dam in the United States and providing irrigation for over 1 million acres of land in the Columbia Basin; 1/2-hour drive to Coulee City; 1-hour drive to the 51-mile-long Lake Chelan.

Area Activities:--Rim Rock Corporation, a recreational development firm, is 30 miles away on Highway 2. Sun Lake State Park, the best developed area in the Grand Coulee with 7 lakes and 250 campsites, is 25 miles away with



vacation cabins for rent and a 9-hole golf course.

Fishing, boating and skiing in the area's various lakes. Duck, geese and deer hunting in season.

Unlimited recreational potential:--Due to these surrounding activities, the property's potential for recreational development is unlimited. Electrical power and telephone lines have been laid. County road passes right in the heart of the property.

The presence of a 4-acre lake fed by a natural spring adds to the potential.

The terrain which is basically flat land and rolling hills will permit any type of construction including a private airport.

For further information, please contact:

The Group, Inc.
1802 Lincoln Cir. SE
Renton, Washington 98055

--d.v.c.



Members of the Group, Inc. are, from left, standing, Mely Pancho, Aida Raymundo, Emma Tampico, Domi Mirabueno, Elsie Pulido, Zeny Correos, and Epher Mirabueno; front, from left, Pol Raymundo, D.V. Corsilles and Louie Tam; Tony Maranan and Ramon Mirabueno are at next page. Not in picture: Meliton Tampico, Mr. & Mrs. Galsim, Tessie & Richard McGuinnis and Leo Pulido.

80-acre 'farmer' Sam:

*Buyco family
eyes a
complete dairy
farm operation*

Right: Mr. & Mrs. Sam Buyco (sitting, front) with their children Lilia, Ronald, Ed, John and M. Neva.



The BUYCOs were first settled in the east before relocating to Seattle during the summer of 1966. It was in the east where they combined further studies and training with work -- not only for survival but to enhance experience and competitiveness. This would also open the door and provide opportunities for the younger generation -- their children.

The Buyco's deemed it unnecessary to elaborate on the difficulty encountered in the area of work, studies and the care of

younger family members, not to mention the constant struggle involved in emigrating to this country.

Suffice it to mention that by 1968, when the youngest member of the family came along in Seattle, Sam Buyco already had been equipped with a master's degree in mechanical engineering from the City College of New York. His physician-wife, Alicia D. Buyco, is a diplomate both in Anatomic and Clinical Pathology and is currently connected with the Seattle Public

Health Hospital.

Currently, the family has a cow-calf (beef) operation on their 80-acre farm in Ferndale. They hope to eventually convert this to a dairy farm operation which will be managed by their eldest son, Ronald. The Buyco's other children are Ed Randall, a graduate and working at the University of Washington, M. Neva, a junior at Stanford, John, freshman at the University of Washington, and Lilia.



Tony Maranan



Ramon Mirabueno

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Ray Guardiano

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**Ray Guardiano,
veteran barber,
hair stylist**



Guardiano

Ray Guardiano, considered dean of Filipino barbers in Seattle, is the proprietor of Ray's Barber Shop, now in its 24th year of tonsorial experience since Ray's graduation from the Seattle barber school in 1969.

He opened shop at 1212 2nd Ave. in downtown Seattle, moved to the Savoy Hotel lobby also on 2nd and has just recently moved for good at the YMCA on 4th & Madison in downtown Seattle.

Many would probably recall that Ray, a popular haircut stylist, was congratulated in a letter by then Mayor Wes Uhlman "in his new endeavor to serve the community" as sole proprietor. He won an "award of achievement" in the first regional "educational and advanced scientific research" held in 1970 at the Olympic Hotel where some 300 barbers from the Pacific Northwest area attended.



Zeny in her Philippine Store.



Zeny and children Theresa & Michael



Genuinely impressive outside view of Philippine Emporium Shop.

Guerzon business: from trade fairs to restaurants,

In March of 1958 aboard the APL's President Wilson, Zenaida Fuentebella Guerzon landed in San Francisco. She came as a Philippine delegate to the Washington State International Trade Fair to be held in Seattle.

Mrs. Guerzon represented her firm, Unique Gifts, Inc., located at Isaac Peral in Manila, and in the Manila Hotel. She was also participating in the Chicago International Trade Fair, the Los Angeles International Trade Fair and the Oregon Centennial Fair. In the same year after these fairs, she opened with Amparo T. Quirino the Philippine Emporium located right across from Frederick and Nelson on Pine Street, and later moved to the corner of 7th and Pine at the Roosevelt Hotel.

In 1960, she married Amor L. Guerzon, 12 years secretary-treasurer of ILWU-Local 37. The gift shop, however, was moved to Chicago, without change in ownership although the name was changed to Philippine Gift Shop. It continued operation at the Sheraton Chicago Hotel on Michigan Avenue for the last 18 years. The Philippine Gift Shop closed its doors in 1979 when the Radisson of Chicago bought the Sheraton Chicago Hotel.

New business venture

In February 1969, after two years on artificial kidney, Zenaida's husband, Amor, passed away, leaving Zenaida with two children, Theresa, 6, and Michael 7 years old. She decided to venture into other business. She went into the frozen food business. She was the first to introduce at that time as far as we know the frozen *bangus*, *sugpo*, *hito*, *sampaloc*, *suman* and other Philippine foods in



THE NEWLY-WED GUERZONS

Seattle. With an exclusive distributorship in the Seattle area from Simex, she supplied Uwajimaya store, Wa Sangt, Pure Food Fish Market, Little Divisoria and other stores with these goods; and she later expanded her own food business by opening the Tropicana Restaurant in Chinatown with two other partners. The restaurant, specializing in native Philippine cuisine, had a native setting of bamboos and nipa materials, the main motif of Tropicana including the 150-capacity banquet room. However, with the big responsibility of raising two young children and the amount of time spent on the restaurant business, Zenaida sold her share of the business to the Anunciaciones who continued operation of the restaurant for another two years.

In the meantime, Zenaida expanded into real estate. Buying homes and rental

THE WORLD FAIR:

From left: Zeny Guerzon, Mrs. Umayam, Faustina Geslani, Romie Gutierrez, Amparo Quirino, an official of the Trade Fair, Consul General Bartolome Umayam, and International Pagkalinawan.





Left: Inside view of Zeny's store; right: in the Tropicana Restaurant in the heart of International District with dining customers.

to property investments

units in Seattle and at the same time continuing her gift shop business in Chicago, she travelled between the two cities. During the summer months, Zenaida with her two growing children Theresa and Michael, put up exhibits at the different state fairs in Wisconsin, Milwaukee; Indianapolis, Indiana; Buffalo, New York; Springfield, Illinois; and Oklahoma City.

In 1974, she started working with the elderlies in Chinatown, at first as a volunteer in the International Drop-In Center and later as its crafts manager. She taught them arts and crafts and sold the finished products to help raise funds for the IDIC's recreational projects.

Promoted to outreach coordinator, she then became involved in helping clients relative to nutrition program, employment for seniors, work training program for students and emergency help such as the Abuel-Almirante case (immigration), and the holding of community events such as the first Philippine National Day celebration held in Chinatown.

In 1973, she started her teaching career as a volunteer tutor with the TESOL program in the Seattle Public Schools, working with Filipino students who have difficulty adjusting to language and culture.

Later she was hired as the Tagalog consultant for the MAT-SEA-CAL test

developed by Drs. Betty and Joe Matluck. This test has been used by the Seattle Public Schools as a diagnostic language test for Filipino students.

In 1976, she was the first to introduce Tagalog as a foreign language in the Seattle Public Schools. Tagalog was being taught at Franklin, Cleveland and Lincoln high schools and McClure Junior High as a foreign language. Because of the cut in funding for Asian languages, Tagalog, the newest language, was the first to be slashed from the foreign-language budget. Now only McClure Junior High continues to teach Tagalog.

Presently, Zenaida is the department head of the ESL bilingual program at Ingraham High School where she also teaches English as a second language.

The Guerzon business includes the Fil-Am Construction and General Services which was established in 1980 which deals in remodeling homes. Zenaida Guerzon shares the responsibilities with partner Frank Villasenor. The company employs Filipino crews of carpenters, plumbers, electricians and other people in the construction industry.

The Fuentebella family comes from the Bicol region where her father, Jose Fuentebella had served as governor, senator, representative and Philippine ambassador to Indonesia. Her father, who passed away last year, was known in the Philippines as the "Grand Old Man of Bicol Politics."

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Virgilio Francisco with friends during a business convention in Japan.

Virgilio Francisco: a name that has earned respect in Pacific Northwest jewelry business

"A gem of the finest quality will be a thing of beauty that will forever be remembered--diamond or not.

To a young couple starting a family, for instance, this will set a tradition, one that will carry the family's cherished hopes and dreams. This tradition of remembrances--probably in the form of heirlooms--are precious to people, whether individuals, young couples, big families, or clans.

"That is why it becomes very important that jewelers and those dealing with this profession or craft must be meticulously careful and responsible as to details aside from the special skill required of a craftsman of the first order."

Virgilio Francisco, owner of Francisco's, Inc., a jewelry manufacturing, plating and repairing in Bremerton, Washington, discusses some of the fine points of responsibility in the jewelry business.

Virgil, as he is called by friends, started his United States "adventure" when he (with his brother Cris) was offered a jeweler position by the Nielsen Manufacturing Company in Seattle.

Mr. Francisco explains:

"You might say I was genuinely imported by the Nielsen jewelers, but that came as a result of an international diamond design competition held in New York in 1966 by the noted La Estrella del

Norte of Escolta, then my employer in Manila. Right after that I received offers of employment from jewelry firms all over, but of course I chose the United States.

Mr. Francisco has some 36 years of experience in his chosen field. He has worked in such respected Philippine

jewelry firms as Velayo's and Rebulleda.

"I worked for Nielsen in Seattle for three years and they renewed my contract for another three years. After a year, I was able to get my family from the Philippines." His family include his wife Leonila Tubera Francisco and their three children--Orlando, Ruby and Nelson.

After six years with Nielsen, he decided in 1971 to establish his own business and chose Bremerton as his kind of place. Thus was born Francisco's, Inc., a flourishing jewelry store located at 210 Burwell Street in downtown Bremerton.

Today, Mr. Francisco is busy not only with his business but with the Filipino and the Bremerton communities. He is a member of Bremerton Central Lion's Club, Eagles No. 192, the Community of Bremerton, Kitsap County on Aging board member, Filipino-American Community of Kitsap County. He is also an active member of the Philippine-American Chamber of Commerce of the Pacific Northwest, for which he was always picked to serve as treasurer under three administrations including the present 1983 one. His wife Leonila, aside from being a "Lioness," is office manager of Francisco's, Inc. His children are now young adults -- Orlando is a second year in electronic engineering at Olympic College; Ruby, the Filipino-American Intercommunity Council queen in 1982, is graduating in high school; and Nelson is in high school.



FRANCISCO FAMILY

Virgilio & Nila Francisco with Orlando, Ruby & Nelson.



The Ordonios in their acres and acres of farm crop in Kent.

Is he 1st Pinoy to take a wife from back home?

Rufino Ordonio: Filipino farmer from Kent

The story of Rufino Ordonio may be as simple as the title suggests but beneath the facade of a simple theme lies a treasure that no man may unearth without his consent. For Rufino in his youth had to suffer the consequences of a man trying to live in a society that regarded Filipinos as total aliens. That was 55 years ago, June 1928 to be exact, when he arrived to the United States from his native Balungao, Pangasinan.

That Mr. Ordonio did not want to indulge in any "recollections of the past" from his guarded answers is understandable, for past history is replete with the stereotypes of the "manongs of old."

It is, however, out of character for us to not expect a glint of mischief in Mr. Ordonio's eyes as he remembers the time "when they came"—referring to some of his companions or buddies no doubt—"and they went, and when Alaska season was

over, they hang around, taxi dance, and gamble and pass the time waiting for the next season, for there was nothing else to do." It was lots of fun to be sure.

All things must come to an end however. For Mr. Ordonio, who did not realize the total impact of one single visit would affect his life thenceforth, it was simply going back to the Philippines in 1949, although of course taking a wife coming back to the States was no ordinary feat. He believes he was the first Pinoy who ever thought of returning to his hometown and coming back to the State with a Filipina for a wife.

That one single act, matrimony, was actually the turning point in his life. He married his chosen Pinay, Justina Olivar. "We were also the first Filipino couple to settle in Kent Valley in those days," recalls Mr. Ordonio.

Tina and Rufino were both born in the Philippines. On one of his visits home,

in 1949, he met and married Tina. They have lived and farmed in Kent since 1949, the same year they began selling their produce in the Pike Place Market in Seattle.

"We used to have a bigger operation in 1950 to 1956. We even used an airplane to spray." The Ordonios had contracts with Cedar Green Produce in Georgetown and with the Farman and Nelson pickle companies. "But it was too much headache," and they concentrated on the Pike Place Market, where Tina was one time selected farmer of the month by the Market paper. Tina was quoted as saying they make more money in the Market than they ever did on contracts.

On Market mornings, Rufino delivers Tina and the produce, helps her set up, and then returns to the farm to prepare for the next day.

"The kids still work the farm when they're home, they've always helped us. We worked hard to give them a better way of life than we had," Mr. Ordonio recalls.

Today, the Ordonio family may be considered by people in the know as "very well off." The Ordonio couple lives at 20811 100 Ave. SE in Kent still tending a vegetable farm which has shrunk to "only 23 acres now." The couple used to own much more than that before they disposed of them.

Virgie, a BSE and a Masters in education graduate and teaches at the Maple Valley Elementary School, is married to Jerry Warren who works in a printshop in Green River College in Auburn. Robert is presently a supervisor at the JC Penny Company in Honolulu, Hawaii.

Mr. Ordonio is a member of the Legionarios del Trabajo and his wife Justina is a member of the local women's club. They are both members of the Filipino Community of Puget Sound.

"We should quit now; it's too much work," says the head of the Ordonio family which includes a son and a daughter, Robert and Virgie. □



The newly-married Justina and Rufino Ordonio; at right: the Ordonios with their children Virgie and Robert.

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The head of the Tampico family--Mr. & Mrs. Meliton U. Tampico--with their three sons and five daughters, ventured into the label printing business in January 1981, with little more than their combined talents and savings. Planning had taken nine months when the label division of Transparent Bag Company came up for sale. The Tampico's offer was successful, Labelmakers was born, and operations began immediately with half of the family members and several new employees involved.

The first year and a half of the business has met the family with considerable challenges to their resources. Despite the downturn in the economy, LabelMakers continues to survive. The guarantee of quality workmanship, good service, and technical talents have seen LabelMakers through when the competitive market has been keen and the overall economy tight. The last few months have been profitable and the business' success is imminent, with the grace of God, good luck and combined hard work of the family.

Members of the LabelMakers are:

Domi and Epher Mirabueno, Tessie and Richard McGinnis, Vicente Tampico, Meliton M. Tampico Jr., Guillerma Tampico, Elizabeth Tampico, Lorna Tampico and Jeffrey Guckert.

Mr. Meliton Tampico is president of the company and Guillerma Tampico is vice president.

A retired officer of the United States Army, Mr. Tampico is a retired, and long-time leadman machinist of Boeing Airplane Company.

LabelMakers' plants and offices are located at 11823 124th NE, Kirkland, Washington 98033, telephone 821-8084.

Pambihira: a store that offers trust and sincere service

Pambihira in Filipino is special and uncommon or rare. A Filipino store by this name, centrally located in Pinoy territory on Empire Way South, Seattle, is in a sense as unique as its name, for it represents a progressive entrepreneurship.

To many of its customers, it gives them an atmosphere of being "home" but at the same time it combines its special type of service with its offer of a most competitive price--factors that make good business sense and give its competition a run for the money.

Pambihira Oriental Food Mart carries not only Filipino food and dry goods but also Asian and other products as well. It is owned and managed by a young couple--Jose (Pempe) and Aida Cabrera. The uniqueness does not end in the business side of it alone. It shows in the couple's background information. Although admittedly Aida is part of the famous Navotas, Rizal "Pambihira patis" family in the Philippines (daughter), she is a graduate in education at the Philippine Women's University in Manila and later on a teacher in her own Rizal province. She was folkdancer in the internationally-famed Philippine Bayanihan Dance Company and has had the chance to tour the world including the United States



Progressive store--Pambihira Oriental Food Mart--is located at

6026 Empire Way South in Seattle, Washington 98118 (Tel. 722-2354).

where she met her husband Pempe. Likewise, Pempe was no businessman then; he was in the engineering field, having been a graduate of aerospace engineering at the Delgado Junior College in New Orleans. But things work out in strange ways and especially for the best as this story shows. From New Orleans to Los Angeles, they put up shop and prosper. During a Seattle business event one day, Pempe was invited by a Pacific Northwest businessman named Tony del Fierro. After seriously considering the situation, Aida and Pempe decided to make Seattle home, and in 1976 when they finally moved, Pambihira store was born.

More than business

Though busily occupied in managing the business, Pempe, a member of the

Philippine-American Chamber of Commerce in the Pacific Northwest, is not without a favorite project. On his own and with the help of some friends, he organized and fundraised for the building of a small church in his hometown in the Philippines, specifically, Barrio Santiago, Apalit, Pampanga. He started the drive with a \$1,000 in Seattle and another \$1,000 in L.A. and before long, he had succeeded in collecting the major portion of the fund. "Now, our barrio folks will have a place to hold their *pabasa* in a church proper instead of holding it in a rented, collapsible semi-structure set up yearly in a vacant lot if a good Samaritan gives the lot use for free." At this writing, the church blueprints and construction dates are set and, with some time more for a fund drive, this project will become a reality. □



Husband-wife team--Aida and Pempe Cabrera--have excellent relationship with the buying public.



Community leaders and a Philippine Trade representative participate in ribbon-cutting rite.

Insurance man Durias: 'It takes more than just hard work'

Agent Joel M. Durias attended a five-day convention of Farmers New World Life Insurance Co. in San Diego, California, a special trip for him because of his record as a life sales champion for his region.

At the convention, Durias conferred with other winners, some 101 and 39 champion agents and district managers respectively.

Farmers New World Life is an affiliate of the Farmers Insurance Group of companies which also includes Farmers Insurance Co. of Washington, Farmers Insurance Exchange, Truck Insurance Exchange, Fire Insurance Exchange, and Mid-Century Insurance Co.

He has attended similar conventions in other areas in many occasions. His record is dotted with awards.

In 1979, for instance, Joel achieved permanent membership of the Company's most exclusive society for new members of the field force--the Blue Vase--mark of the true "Go-Getters." In 1980, he surprised the total Farmers Insurance Group by



Joel Durias

topping the whole district for monthly achievement. This was an outstanding achievement for a career agent by topping all representatives on "total all lines" of insurance.

In 1981, he was the first to exceed \$1

million life in a month in the district for written life production. In 1982, he was one of the top five production bar winners.

1983 is a year to be excited about, Joel says, since it will be full of challenge and a lot of chances to be able to help others to

Joel Durias is a professional insurance man.

But he is also a man "with faith."

Joel of the faith

But Joel's "other side of the coin" goes deeper than lavish praise because he prefers not to taint this side of his work with "commercials." For Joel devotes his weekends and after-work hours to help counsel the youth and attend to his faith with enthusiasm as a Sunday school teacher at Beacon United Methodist Church and as an administrator in his capacity as vice chairman of its board.

He is also a family man. He is married to Lydia Durias--also a Sunday school teacher (for children) and a member of the choir--for whom he has three children, Ian, Ligaya and Joshua.

Joel Durias is more than an insurance man.



Joel M. Durias

Sales Representative

**6024 Empire Way South.
Seattle, Washington 98118
Tel. (206) 722-1391**

Phil-Am Properties:
expertly handling
the needs of Filipino
and other clients

In order to handle the real estate needs of Filipinos and other people it became apparent that a new kind of real estate agency had to be formed. It was also felt that a new perspective had to be created in order to bridge the cultural differences between different groups of people.

When this need became apparent, group of young, enterprising Filipino couples got together in the winter of 1982 and began the nucleus of what was to become Phil-Am Properties, Inc.

The fulfillment of their dream became a reality in February of 1983 when Phil-Am Properties, Inc. was incorporated in the State of Washington. All the hard work, sacrifices and dedication paid off when they finally opened their doors at their new office located at 1539 NE 145th, Seattle, Washington 98155.

It is the sincere desire of everyone at Phil-Am Properties to meet the real estate needs of Filipinos and other people by helping them find homes, land and investments in a comfortable atmosphere.

According to Harold F. Reese, president of Phil-Am Properties, Inc., "We want to offer our services and expertise in the field of real estate to everyone and in so doing be mutually rewarded with the feeling that we have been able to help each other."

"We feel that we understand everyone's basic dream to find a place they can call home. In some small way, we hope that we can become a part of that dream by helping people with their real estate needs."



Phil-Am Properties, Inc.

Seated, from left: Heidi Jose, board member; Grace Rabang, secretary; Cris Reese, board member; Dalisay Corsilles, treasurer; standing, from left: Ed Jose, board member; Rino Rabang, board member; Harold Reese, president-broker; and Jose Corsilles, board member-vice president.



Phil-Am Properties' associates offer a complete real estate service in accordance with the needs of the all-important clientele. This group shows some clients interested in buying a home and Phil-Am Properties representatives eagerly help with special attention to details.

PHIL-AM PROPERTIES, INC.

President and Broker: HAROLD F. REESE
Treasurer: DALISAY M. CORSILLES
Secretary: GRACE G. RABANG

Board of Directors
 CRIS R. REESE
 JOSE V. CORSILLES, Jr.
 RINO R. RABANG
 ED G. JOSE
 HEIDI G. JOSE

Member: NEBA, REMI, SWML, CIBA, EBA
 Residential, Commercial, Exchanges, Investments



Century Regional Director Phil Yeager presents Tessie Guzman the Million Dollar plaque; center: awardees here are, from left, Tessie Guzman, Marge Montejoy and at right Bobette

Jerds being presented the club award by the regional director; right photo: Tessie is presented the Million Dollars Award by Lee Hemre, past president of the Board of Realtors and REMI, and the owner-broker for Century 21 Chenaur & Clarke, Inc.

Real estate:

Tessie Guzman--top sales person

The name Maremma (Tessie) Guzman may not be a household word in the whole Pacific Northwest, but at Century 21's Chenaur & Clarke Inc. Skyway office, this means "top sales lady."

To customers she had the privilege of knowing, and to many families who fondly remembered her as the one who helped them decide in a major change in their life and in their business, the person--Tessie Guzman will certainly be associated with property investments and the acquisition of beautiful new homes.

Record-breaker

Tessie's name is not unknown in the community. But besides her community-wide social circle, she has other achievements. For instance, she was Zip Realty's and Assurance Realty's top office producer in 1973-1975, and was awarded the Century 21 Washington and N.W. Idaho Regional Top Residential Award in 1979. These areas encompass approximately 103 offices and 1,385 sales persons. Her award was based on a \$321,884 net volume; her sales and listings sold involved over \$500,000 in property sales, which was exceeded to over \$600,000 in a few months!

Tessie has also received many previous monthly regional awards including the top residential regional award twice in one year, and has held membership in the Century 21 Million Dollar Club for a number of years. She is a member of the board of realtors and the multiple listing services REMI, SWML, EBA, NEBA and CIBA.

Family person

Tessie graduated from the Centro Escolar University in Manila, and has a Bachelor of Science degree in Medical Technology. She came to the United States under an exchange program sponsored by Grace Hospital in Detroit in 1967.

She is married to Narciso Guzman, Jr., a retired U.S. Navy petty officer who now works at Lockheed Shipbuilding. The De Guzmans have two children--13-year-old Mary Ema June, a 7th grader at Forest Ridge Bellevue School; and 7-year-old

Michael Unite who attends the Evergreen School for Gifted Children and kindergarten school at St. Anthony in Renton. The De Guzmans live at 307 Seneca Ave. NW in Renton.

Tessie's grandfather was Don Saturnino Alvarez Unite, a former mayor in Ballesteros, Cagayan, Philippines; her father, Mariano Cruz Unite, a former chief of police, is police investigator in the Philippines. Her brother, Ismael Unite is an M.D. radiologist at Aberdeen, South Dakota.



**Tessie Guzman
Top sales person**



**The Guzman children:
Mary June & Michael Unite**



'A cultural dining experience'

Pilipino Deli's recipe of success: quality & service

"Pick up our menu when you come in and you'll be introduced to our culture which has a flavor all its own," says Alice Lim, manager of Pilipino Deli, a part of an eatery complex in Renton's International Food Circus, south of Sears, located in a sprawling Renton mall at the corner of Rainier Ave. So. and 3rd.

"The difference is our quality and service; but even our food selection is in itself cultural with its peculiar blend." Beauteous and busy Alice is explaining what separates the typical and stereotype to the special in Pinoy cookery.

Alice says that through their egg roll and *pansit* for instance, the curious customer unfamiliar with "Filipino" will hopefully learn the Chinese influence and "so also with our *adobo*, *minudo*, *relleno* and *longanisa* which show with flair the Spanish influence on Filipino culture.

"Even our own 'turo-turo'--fast food, roughly translated--has a touch of gourmet because we do it in our special kind of way--preparing our food from scratch. We have the best home-cooked food in town!"

The Pilipino Deli opened its doors to the public in May 1980 and has since continued serving Rentonians and on



Alice Lim

special occasions Filipino organizations such as the Filipino Community of Renton and the Philippine-American Chamber of Commerce of which it is a member. But aside from the daily food service, it offers catering and cooking for big or small parties such as the Harbor Tours, a diversification it finds necessary to keep its operations going.

RIZAL PARK BOOK PATRONS

Sonny & Phebe Quiton
 Julio & Bella Martir
 Rose Ann & Charina Martir
 Mr. & Mrs. Butzse Lasano
 Evelyn Tangonan
 Armando Tangonan
 Mr. & Mrs. Godofredo Tangonan
 Dalisay Tangonan
 Cecilia V. Corsilles
 Mike & Nina O'Keefe
 Valeriana Estioco
 Benny Claro
 Gloria Andres
 Pat Silva
 Rosemarie Medrano
 Rod & Emy Placer
 Chet & Jun Alvarez
 Harry & Suchi Trollope
 Eddie & Mely Batayola
 Mr. & Mrs. Felipe Batayola
 Mr. & Mrs. Vince Manansala
 Alfred & Natalie Anthony Jr.
 Mr. & Mrs. Rod Magat
 Ike & Presy Morente
 Ernie Umali

To celebrate summer this year, it embarked on a new feature it calls "Island Dining" where the native food is introduced amidst Philippine nipa and bamboo motif complete with the native costume of servers. The sumptuous food flavor from *dinuguan*, *kari* and *hipong hilabos* usually take care of any hesitation from the customers.

Though first a restaurant manager, her proud ethnicity clearly shows:

"Really, our place here is for everyone who loves food but I believe it should be special for Filipinos and Filipino-Americans.

"We're not forgetting we're part of the Filipino community and we're saying in our own way that we're proud to be Filipinos and what's a better way to do this than through the Pilipino Deli's quality food and our special type of hospitality that Filipinos are known for.

With today's trend of being pro-ethnic, people are more open to try new menus, food items and other delicacies. Knowing this, Pinoys should be proud to come down to the Pilipino Deli with their friends and treat them to a cuisine and setting that will remind them of the home country.



From left: Orlando Montoya, Mirriam Montoya-Nucum, Kim Montoya, Aida Baladad, Norlinda Montoya, Moises Montoya, John Espinosa, Maria Montoya, the bride Evelyn and groom Zia Sahiri, the bridegroom's sponsors (unidentified), Arsenia Cunanan, Zone Montoya, Norma Espinosa and Alma Espinosa. Taken at the Montoya-Sahiri wedding at the Church of Christ on Rainier Avenue in Seattle.

Entrepreneurship: A dress and drapery shop --a business of her own

"When I was in Manila, I managed a flourishing dress shop and I also did draperies for five years. Then, before I realized it, I was in the United States with my family--all six children and my husband Moises--trying to make a go of our lives, pursuing the American dream."

That was 11 years ago for Maria P. Montoya when she and her family immigrated to the U.S. and made Seattle her home.

And although Mrs. Montoya attended Manila Central University as a dental student and graduated in dental technology in Seattle Central Community College and actually worked in her profession, her dream is really to own her own business.

In April 1983, that dream became a reality. She opened shop at 6511 38th Ave. So. in Seattle, Washington (98118; 722-4563) as a combined dress shop and drapery business. As a starting business, a lot of things need to be done and customers sought out. With time she will surely be busy. In fact, she says, business is beginning to pick up as friends, associates

and the public learn of her business.

It does not mean that Mrs. Montoya isn't busy, for she has always been a busy person with her five children (just recently one of her daughters, due to an unfortunate event, passed away). Her daughter Evelyn graduated at the University of Washington in social work; another daughter Merriam, a programmer in Kent, is a second year at Seattle University. Carol, a fashion designer, was a management trainee of a construction firm before she passed away.

Orlando is a draftsman-technician at Boeing; Norlinda is second year in college and Zone, the youngest, is at Franklin High School. Her husband Moises works for the King County's Records and Election Department since 1973.

While she looks forward to a very fruitful year as owner-manager of Montoya's Draperies & Garments, she is very much involved in her church activities, being an officer in the Church of Christ. Her involvement exudes inspiration from her family for her children are also as involved as officers and participants in its growing congregation.

No wonder you're tired!

Ever wondered why you feel tired lately? This, naturally, is a cause of great concern to you.

Don't worry. According to doctors and survey experts, you have a good chance to still be around. The statisticians have an answer to this situation:

Consider that, assuming you are an adult of average weight, the following is what you're up against every day (including Sunday):

Your heart beats 103,689 times. Your blood travels 168,000 miles. You breathe 23,040 times. You inhale 438 cu. ft. of air. You eat 3-1/4 pounds of food. You drink 2.9 pounds of liquid.

You lose in weight 7.8 pounds of waste. You perspire 1.43 pints. You give off 85.6 degrees of heat. You generate in energy 450 ft. tons.

You turn in your sleep 25 to 35 times. You speak 4,800 words. You move 750 major muscles. Your nails grow .000046 inches. Your hair grows .01714 inches. You exercise 7,000,000 brain cells.

Let's stop the strange bird: the common gossip

Every organization seems to have one or more of a strange bird known as the "common gossip."

These "birds of a feather" flock together and chirp and cluck about others. They are often blind to their own faults, feed on the real or imagined problems of others and breed rumors by repeating unfounded sayings. There's a lack of honesty, trust and loyalty in these strange birds.

Hopefully good sense and good manners will make the "common gossip" extinct.

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**all those who are sup-
porting the cause of
the Filipinos as a
respected ethnic
community group in
Washington and the
Pacific Northwest.**

**Dr. & Mrs. Teodulfo
Parong & children**

(Dr. Parong, graduate of the University of Santo Tomas, College of Medicine & Surgery, is with the staff of Veterans Hospital American Lake at Tacoma and is with the Columbia Basin Health Association of Othello, Washington. He has licenses in Pennsylvania, Indiana, Wisconsin and Washington. He is member of the American Academy of Family Physicians, American Medical Association and County Medical Society.

Ruby B. Parong, graduate of St. Lukes Hospital School of Nursing, is a registered nurse. The Parong children--Lorelei (University of Washington graduate) and Marisa (Seattle University graduate) are also registered nurses).



At the Orient Express Bake Shoppe--from left, Norma Lagmay, Jude Lagmay, Delfin Mabansag and mother Mrs. Leonila Mabansag.

*Schooled, talented baker-
owner is US Navy veteran*

Rizal may not have been, in his long list of profession-vocation portfolio, an ace baker or perhaps chef, but he would certainly have recognized and cherished such fine model. One that may be regarded in such category is Delfin Mabansag of Baguio City, a 10-year U.S. Navy veteran, a schooled and experienced veteran in the bakery-pastry business, and the owner-manager and chief baker of Del's Orient Express Bake Shoppe in Seattle.

Mr. Mabansag first learned the art of baking from his mother and later worked part-time at his aunt's bakery, the Rolling Pin Bake Shop in Manila. Delfin served in the U.S. Navy for 10 years, obtained an honorable discharge, then took up cake decorating at the Wilton Cake Decorating School in Chicago. Upon graduation from Wilton's, he proceeded to Alaska where he worked as baker-decorator at Purity Bakery in Juneau. The cold weather got to him so he decided to move to Seattle in December 1981 where he says, "Liquid sunshine is always better than snow anytime," and promptly worked for the S&W Corporation of Seattle

as a head pastry baker. Delfin also took baking classes at Marcel's Pastry Shop and at Central Community College in Seattle.

His clientele are mostly hotels, restaurants, and hospitals where he delivers fresh baked products daily. Assisting Del at his shop are his mother, Mrs. Leonila Mabansag; his sister, Mrs. Norma Lagmay; and his nephew, Jude Lagmay. Del is married to the former Carol Gallardo with whom he has three children.

A lot of his customers are senior citizens who savor his outstanding cakes and enjoy his big *pan de sals* and special *ensaimadas*. Del's bake shop is located at the park level of the Bush-Asia Center at 409 Maynard Avenue South in the International District. Del's Orient Express Bake Shoppe is just across from the ACOPY CAT quick printing service, a Filipino-owned printing company called Magiting Corporation that has its main plant at 107 W Denny Way (near Western Avenue). Del's Orient Express Bake Shoppe is easy to find since it is located at the park level of the Bush-Asia Center in the International District. The entrance is the lovely Hing Hay Park at the corner of King Street and Maynard.

On prevention: you need not be first on this one!

Monsieur Joseph Cugnot built the world's first self-propelled road vehicle over 200 years ago. It was powered by steam and traveled at about three miles per hour...slower

than walking!

He also became the world's first auto accident statistic when he took a turn too sharply while motoring through the streets of Paris.

Today's vehicles are equipped with many safety features, but the person behind the wheel is still the Number 1 accident preventer. □

Strawberry farming and the Corpuz family



To Aida and Mike Corpuz, a winsome Filipino couple and owner of a vast berry farm in Bainbridge Island, work always has its rewards—whether in terms of inner satisfaction for doing a job well, or sharing the fruit of one's labor.

For the Corpuz family of Bainbridge Island whose bond reaches about 17 year sharing time, effort and living are as fruitful as strawberries that ripen and are harvested at summertime.

The Corpuzes are not only owners of the farm; they are also entrepreneurs who look after it and manage it and harvest bountiful yield which they call "God-given rewards" for their industry and patience.

The acres and acres of farm is three and a half miles from Winslow Ferry and on Poulsbo way. Passersby and favorite customers come in summer and take advantage of red, luscious strawberries, considered the best hereabouts. At about this time of year, as you visit Bainbridge, you will see as you approach the area a huge sign, "Corpuz Fruit Stand;" the rest is up to you.



Zenaída Corpuz



The berry season begins about this month on the island, the biggest strawberry and raspberry market place remaining in Kitsap County. The Corpuzes tend one of the oldest family-operated berry stands along Highway 305. While Aida (sometimes they call her Zeny) handles business in the front shop, Mike with a little help from grandson Chris clean and sort the berries they get from about three island berry farms early every morning. The Corpuz sells about an average of 50 to 60 flats a day, according to a report.

Aida, despite her busy schedule, still works at Swedish Hospital while Mike, a retired welder at Bremerton Naval Shipyards, tends to their farm. Aida is from San Quentin, Pangasinan. Mike left his hometown, Bacnotan, La Union, for the United States in 1928.



Top photo: Mike Corpuz readies for planting; middle: husband-wife team with flats of ripe, luscious strawberry harvest; family and help—even before daylight—prepares to serve favorite customers at the Corpuz fruit stand.

A Bainbridge Island event featuring strawberry queen festival. Zenaída Corpuz is third from left.



Mr. & Mrs. Corpuz relax at home

Little King & Queen and their Royal Court

The Gabriela Silang Lodge No. 89, CDA, Inc., sponsors this undertaking that helps civic-related projects.

This is the annual coronation and ball for the Little King and Queen, the princes and princesses and their proud parents for their generous contribution to this worthwhile endeavor.

With funds raised out of several ballot-getting banquets, such funds are earmarked by the sponsors for scholarships and expenses that go with community-oriented events. The events themselves serve as training ground for the young children in social and cultural graces and in their introduction to their heritage, things that are meaningful to the community, the parents and the participants themselves.

The 1982 King & Queen Royal Court include the following:

Little King Dione I, son of Aida and D.V. Corsilles; Little Queen Emmeline I, daughter of Della and Renato Galsim Pagaduan; 1st prince David C. Montoya, son of Mr. & Mrs. Alfonso Montoya; 1st princess Michelle M. De Asis, daughter of Mr. & Mrs. Francisco S. de Asis; 2nd prince John Mata Trollope, son of Mr. &

Mrs. Harry Trollope; and 2nd princess Carmela Desiree Paz, daughter of Mr. and Mrs. Joe Paz. The outgoing Royal Court include Little King Jo-Jo I and Little Queen Elaine I.

Coronation

CDA's Most Ill. Bro. Max C. Peralta and Sis. Juanita Barbadillo crowned the Little King while Hon. Consul and Mrs. Mariano C. Landicho of the Philippine Consulate in Seattle crowned the Little Queen. The parents of the Little Royalties performed the ceremonial "pinning of the sash." Aside from the traditional royal symbols of scepters, crowns, capes and other regal attire, the honored royalties were also awarded trophies.

Doing the honors were Grandmaster Peralta for Little King Dione I; Supreme Commander & Mrs. Dan Sarusal for Little Queen Emmeline I; Sis. Pacita Porcincula, 1982 Sweetheart Fellowship, for the 1st Prince; Sis. Lucring Cambronero, Mrs. Independence 1982, for 1st Princess; Bro. Felipe Porcincula, Mr. Dimasalang 1982, for the 2nd Prince; and Sis. Purita Dimalanta, 1976-79 Mrs. Dimasalang, for the 2nd Princess.



**Dione Ricardo Corsilles
Little King**



1st Prince David C. Montoya



**Emmeline Galsim Pagaduan
Little Queen**



1st Princess Michelle M. De Asis



2nd Prince John Mata Trollope



2nd Princess Carmela Desiree Paz

By Dolly Castillo

Folk dances and songs have always been among the most important vehicles by which the heartbeat of a people is expressed. They spring from the grassroots and often mirror the mores, traditions and basic values of a people.

The Philippines has a rich heritage of folk dances and songs. Their variety alone indicates the currents of culture that have lapped the country's shores.

In spite of the many cultural influences that have impinged on the Philippines, however, its folk dances and songs still retain a quality that marks them as uniquely Filipino.

Seattle has several groups that seek to preserve and propagate the cultural



Baranggay Folk Arts: a profile

The Filipino American Baranggay Folk Arts traces its beginnings to a small but active group of Filipino American students at the old Immaculate High School in Seattle. In 1968, they and their teacher, Obdulia "Dolly" R. Castillo, formed a folk dance troupe which they named the *Imakulata*. Assisting her were Fr. Manuel Ocana and Sister Heidi Parreno.

When membership in the group reached a point where students from other schools outnumbered the Immaculate students, it was decided to regroup. In 1972, the troupe adopted a new name — The Filipino American Baranggay — a distinctive Filipino name with deep historical significance. The term *baranggay* originally referred to the sailboats that ancient Indonesians and Malays used to reach the Philippines in search of a better life. In time, the word has come to mean a unit composed of individuals subscribing to the same goals and willing to pool their talents and resources to attain them.

In the meantime, Flori Gavino had formed in 1968 an informal choral group of adults who enjoyed performing at parties and community programs. In 1974, acting on the suggestion of Aurora Bergano, Dolly Castillo's *Baranggay* and Flori Gavino's choral group merged.

In 1975, it was incorporated as a non-profit organization by Fabian Bergano,

Emilio Castillo, Pete Obtainario and Jose Soriano. Since then, it has had two presidents, Mr. Bergano and Fely Obtainario.

Membership consists of 40 youngsters in its folk dance component and 27 adults in its choral group. Dolly Castillo and Luisa Soriano, the dance co-directors, are assisted by Annette Quigtar and Eloisa Cardona. Flori Gavino is the choral director with Dr. Franco Benitez as her assistant. Anselmo Pelayre is the choral group's musical consultant and choral arranger.

As a family-oriented group, the Baranggay encourages parents and their children to perform together. In their memories stand out their many successful performances not only in Seattle but also in Tacoma, Renton, Bellevue, Auburn, Bainbridge Island, Whidbey Island, Yakima, Basco and Portland, Oregon.

The Baranggay's repertoire provides a glimpse of the complex cultural history of the Philippines. The group looks forward to more years of service showcasing the best of Filipino cultural heritage in this the adopted country of its members, the United States of America.



Standing, from left: Eloisa Cardona, Annette Quigtar, Celia Vicente, Leng Cardona, Jocelyn Soriano, Amy Soriano Deedee Runes, Becky Cardona, Mona Mercado, Marylou Soriano and Bobby Zapata. Sitting

from left, Sliv Mendoza, Jesse Soriano, Donato Martin, Ramon Rambayon, Edwin Cambronero, Gabe Castillo, Benny Layacan and George Quigtar. This was taken during a Pasco, Washington performance.

cultural activities

heritage of Filipinos as expressed in their folk dances and songs. Among them are the Kabataan of Filipino Youth Activities, the Filipino American Baranggay Folk Arts, the Foklorico Filipino, the Filipiniana Dance Troupe, the Kaisahan Dance Company and the Silayan.

These are basically the groups that perform in various community activities plus events outside of the community but within the state. Numerous other smaller groups representing organizations within the Filipino community in the Pacific Northwest are too varied and numerous to chronicle in a short period of time allotted for the publication of the Rizal Park souvenir journal.



Itik-itik dancers Susie Quiton, Eleanor Furigay, Michelle Corsilles, Jennifer Paz, Melissa Acob, Joane Rubio and Michelline Acob.

History of the Kaisahan Philippine Dance Company of Seattle

By Manila Paz

Anyone who belongs to an organization, be it political or social, knows that it can continue to exist only if the members are united and have that sense of community—united not only in ideology and concerns but in goals and ambitions. Such is the motivation of a group of Filipino American youth who belong to the Kaisahan Philippine Dance Company of Seattle (DPDCS). The term *kaisahan* is a Tagalog word meaning oneness or united, and to this end the KPDCS was founded.

Being raised and some of them born, in the United States, these young Filipino Americans have hazy, if any, recollections of their Philippine culture. In their quest for knowledge of their heritage, the group turned to learning and studying Philippine folk dances and music. They felt and still do that through this process they would be able to preserve their cultural heritage.

The Kaisahan was unofficially formed in 1978 with the help of Jo Pepita Perez and Del Bermudez, a former member of the Bayanihan Philippine Dance Company. It was officially organized in 1980 when the six original dancers were soon joined by six students from the University of Washington. Through recruitment efforts, membership increased to about 30 and they have since been invited to do performances at such events as the annual Seattle Center summer festivals, Filipino Community Center



Kaisahan Dancers

Seated, from left: Kevin Noble, Ronny Campos, Arnel Porcincula Leia; 2nd row, from left: Fe Hipolito, Rea Ramos, Mark Lawrence, Rachel Ramos, Ronette Ramos, Bong Bartolome; 3rd row, from left: Rolly Torres, Baps Alcala, Realita Ramos, Mylline Nable, Sheila Nable, Nini Paz, Dolores Ogoy, Reggie Ramos and Robert LaGuardia.

Christmas events, Jefferson Lodge occasions, Gabriela Silang Lodge dances and other community affairs.

Realizing that an organization needs funds to continue to exist, the Kaisahan elected its own officers to better coordinate

a fund raising campaign. The funds raised were spent to acquire more and better costumes and props.

The Kaisahan hopes to embark on many more major presentations in the
(continued on page 235)

Folklorico Filipino:

Born in sunny Spain, nurtured in the Emerald City of Seattle

By Suchi Mata Trollope

Folklorico Filipino was born in sunny Spain in 1974. In its fourth year, when its choreographer changed residence from Madrid to Seattle, Folklorico Filipino inevitably succumbed to death which turned out to be temporary because then its rebirth happened easily in Seattle.

It all resurrected when in April 1978 the Veterans of Foreign Wars in celebrating its annual anniversary needed some form of entertainment and, presto, a dozen young Filipinas gave their shy and unwilling "yes" when asked to spare their time for a couple of dance rehearsals for the Veterans' program. The applause for *subli* and *bulaklakan* was so merrily thunderous it enthused the choreographer and the dancers to go straight on to what the Folklorico Filipino is today.

The objectives of Folklorico can better convey the rationale behind its existence, namely:

1. To promote and develop camaraderie, cultivate and enhance social and friendly relations among its members, maintain unity, understanding, solidarity and mutual cooperation.

2. To promote and propagate the culture, customs and traditions of our home country.

3. To secure for the members opportunities and privileges and enhance the cultural, professional and social advancement; and

4. To undertake involvements, projects and activities designed for the welfare of our group and our country, and to highlight prestige by projecting a better image of the Philippines in the United States.

In a span of about five years in Seattle and Renton, Folklorico Filipino has appeared in approximately a hundred performances, the most outstanding of which are the following:

Carmen Soriano fundraising for Dr. Jose Rizal Park and the International Drop-In Center, the Moore Theater, Feb. 1981; Mrs. Dimasalang coronation, the Westin Hotel, Seattle, Dec. 1981; Filipino Community of Renton anniversary, Sheraton Renton, 1981; Travel Festival, Exhibition Hall, Seattle Center, Feb. 1982; Folklife Festival, Seattle Center Opera House, May 1982; Carmen Soriano show, Exhibition Hall, Seattle Center, Nov. 1982; Travel Festival, Exhibition Hall, Feb. 1983; Folklife Festival, Food Center House, Seattle Center, May 1983; and this June 19, 1983, Philippine Independence



June Mata Alvarez' Folklorico Filipino welcomes Carmen Soriano to Seattle with "Singkil."

Day celebration at the Flag Pavillion, Seattle Center.

The Folklorico Filipino officers are:

Tony Quintos, president; Tony Jumawan and Tina Lombard, vice presidents; Mary Ann Paz and Imelda Abadinas, secretary; Grace Arevalo and Racquel Azcueta; treasurers; Veneria Montecillo, auditor; June Pabillon, sergeant-at-arms.

Tony Paz and Zenaida Guerzon, advisers; June Mata Alvarez, dance director and choreographer; Aida Corsilles, dance coordinator; Toby & Letty Acob, performances; Noemi del Rosario, Sally del Rosario and Casilda Mata, costumes; Tony Paz and Dante Mata, props; Dan Kalundayan, music (kulintang); Tina Lombard, Tony Jumawan, and Mary Ann Paz, dance director assistants.

Expenses are a necessary evil and inevitable in any undertaking. Footing the costumes bill was first on the agenda through the percentage commission earned from the candidacy of June Mata Alvarez as "Mrs. Filipino Community of Seattle." Mainly a labor of love, other expenses are met through unsolicited voluntary contributions from generous





Filipiniana Dance Troupe & Chorale

A group that propagates the Filipinos' cultural heritage through Philippine folk dances and songs is that special one composed mainly of professional members. It is known as the Filipiniana Dance Troupe & Chorale.

Formed in September 1969 by the Filipino members of the Legion of Mary of the Immaculate Conception Parish (Seattle), Filipiniana Dance Troupe & Chorale has performed for various social, charitable and special projects of different organizations in the community and the bigger community. Highly motivated by the spirit of charity, it has proven "its sincerity in perpetuating the arts" as well as sustained its membership through cooperation. All monetary compensation it receives, the members donate to the church where they sing during masses as a regular choir. This group is directed by Roger del Rosario.

Folklorico Filipino...

citizens, mostly the avid fans and sympathizers and well-wishers of Folklorico Filipino.

Dancers may come and dancers may go, but Folklorico Filipino must go on forever, if Philippine cultural heritage is to be spread and internationally known even in its littlest measure, specifically here in Seattle and the Pacific Northwest.

DANCERS OF THE FOLKLORICO FILIPINO

Seated, from left: Heinz Tambagan, Michael Corsilles, Dione Corsilles, Annie Quinto, Anna Marrie Jumawan, Maribel Acob, Michelline Acob, Eleanor Abellanosa, Susan Quiton, Sheryl Abellanosa, Jonathan Corsilles; 2nd row, from left: Mary Pagaling, Cristina Sta. Cruz, Marithel Pablo; standing, from left: Dory Jumawan, Jeanette Paz, Mito del Rosario, Maritess Pablo, Sydne del Rosario, John Trollope, Tina Lombard, Michael Paz, Lyn Lombard, Melissa Acob, Jennifer Paz, Michelle Corsilles, Leonor Furigay, Luisa Locsin, Filipinas Monticello, Venecia Monticello; last row, from left: Manuel Garcia, Tony Jumawan, Jocelyn Galimba, and MaryAnn Paz.



The Family Choir (Filipiniana Chorale)

"The Family Choir" of Immaculate Conception Church (820 18th Ave., Seattle) was originally formed in 1970 as "The Legion of Mary Choir." Over the years, choir membership became distinct from the Legion; the name was changed in 1980. The present "Family Choir," which spans three generations, represents the "Human Family" in terms of its multi-ethnic composition and in terms of its repertoire. The group sings in several languages (Tagalog, English, Spanish, Latin and German) and selections from many cultures. Styles range from humorous folk songs to Handel's "Hallelujah Chorus." This group, under the direction of Roger del Rosario, sings for the 9 a.m. Sunday mass at Immaculate and has sung by invitation for services at St. Edwards, Providence Hospital Chapel, St. Francis of Assisi (Renton), Vashon Island Parish Church, Our Lady of the Lake, Our Lady of Fatima, St. George, St. Joseph and St. James Cathedral.

Kaisahan Dance Company...

(continued from page 233)

future. Its membership composed of these young Filipino Americans have every intention of becoming successful and they believe they can be just that because of their spirit of oneness.

Kaisahan officers and members are: Manila Paz, directress; Del A. Bermudez II, choreographer; Lina V. Reyes, Coordinator; Ray Ramos, Jaime Costales, general chairman; Amy Alcala, Maria Alcala, Marife Alcala, Raymund Alfaro, Ted Baduria, Annebelle Busuego, Ronnie Campos, Ivan Castillo, Jaime Costales, Eva Hipolito, Fe Hipolito, Evelyn Ignacio, Noriel Madrazo, Joel Mitre, Mylene Nable, Sheila Nable, Dolores Ogoy, Arnel Porcincula, Racyl Ramos, Reggie Ramos, Reli Ramos, Roent Ramos, Henry Rivera, Teresa Ramos, Ruth Walsh, Ric de Mesa, Eddie Zuniga, Arturo Bartolome, Robert La Guardia, Mark Lawrence, Carmela D. Paz, Rea Ramos, Lea Madayag, Genalene Bautista and Vicky Terrell.

(More photos--continued on page 247)



It's fiesta time: in the spirit of fun and unity!

The Philippine National Day celebration June 12 at the Filipino Community Center on Empire Way So. has Filipinos participating in the "barrio fiesta." On the stage (top left) are Pinoy musicians playing native Philippine instruments as the crowd, estimated at a record 2,000, gather. Top center: Friends of Filipinos sets up booth, one of some 50 myriad of organizations attracted to the fiesta. Another crowd-getter (top left) is the Philippine Consulate-sponsored entertainment group from Manila led by the Roas (Boots Anson and Pete) held in a Seattle suburb.



Fiesta time: a Philippine (and U.S.)

By Emilio Castillo

Fiestas are a significant feature of the Philippine social scene. In many cases these fiestas have some religious significance, but very often the religious theme is lost amidst the pomp and pageantry that we Filipinos have a knack for staging.

Beauty queens are very much in evidence during fiestas. For a day the queen reigns even only in a symbolic way, and the people find vicarious satisfaction watching the members of the royal entourage in their finery.

We have brought along with us to America our redilection for fiestas. We have held queen contests as a convenient and enjoyable way of raising much-needed funds for our pet projects, such as scholarships, building construction and renovation, or social services.

The Mrs. Filipino Community contest has long been a major social event of the

Filipino community in Seattle. It has provided an opportunity for people of various persuasions to know each other better and pool their resources for the common good. It has served as a catalyst in spurring members of our community towards more enthusiastic involvement in the affairs of the association.

Those who are persuaded to become candidates for Mrs. Filipino Community of Seattle accept a grave responsibility. They win the coveted crown by soliciting the most amount of donations. Each one has her favorite method of raising funds, but whatever it is, they entail a lot of energy, time and persistence in the face of indifference and sometimes outright antagonism.

Very often one has to rely very heavily on her immediate and extended family circle for support. This is a time when blood relationships, however remote, are invoked. Now, *compadres* or *comadres*

are traced and, when found, reminded of their obligation. Total mobilization is in order to insure victory.

Excitement mounts and culminates in the coronation of the new queen. For a few hours we savor the sights and sounds and excitement of fiesta time in a cherished corner of the world which was once home to most of us—the Philippines.

ABOUT THE AUTHOR:

Emilio Castillo studied at the University of the Philippines in fishery, and completed his teaching degree at the Philippine Normal School. Mr. Castillo is with the Seattle Public School Bilingual Program.



is community affair in Bremerton shows
crowned queen (Ruby Francisco) and her
part; former president Joe Lustan is at right.



The Seattle Seafair is a city-wide affair where beauty representatives from various communities in the city vie for the prestigious Seattle Seafair Queen. At left is Marisol Borromeo representing the Filipino Community of Seattle with two other candidates, Miss Chinatown Chamber of Commerce and Miss Japanese Community.

social scene

“Those who are persuaded to become candidates for Mrs. Filipino Community accept a grave responsibility. They win the coveted crown by soliciting the most amount of donations which will partly be used for community projects...”



Filipina beauty Marisol Borromeo



From left: Dahlia Borromeo, Adie Domingo, Bening Flores, an unidentified community queen candidate, Julie Nonog and Mrs. Rollolazo. Candidates for Mrs. Filipino Community sacrifice time, money, effort and a lot of hassle to help in community fundraising and similar worthy projects.

Carmen Soriano's:

"A glimpse of home!"

Carmen Soriano, a popular Philippine movie personality, and top entertainer and concert singer, has captivated her Seattle audience during two consecutive yearly concerts in Seattle, one at the Moore Theater and the other concert at the Seattle Center.

Her Moore Theater concert in downtown Seattle, billed as an affair for Pinoys to share a glimpse of home, was a campaign to raise funds to benefit the Rizal Park Preservation Society and the International Drop-In Center (IDIC), the "home" to many Filipino elderly in Seattle's International District.

Her repertoire ranged from Spanish, English and Filipino songs (different dialects) which she delivered in intimate



Philippine and Seattle officials, and Pacific Northwest community leaders enjoy a special Carmen Soriano entertainment for a good cause.



Backstage: a time for reunion and greetings from Seattle fans.

personal style and which her Filipino-dominated audience loved.

Civic-spirited Pinoys worked hard to ensure the success of this concert and both non-profit organizations were tremendously helped.

Consul General Ernesto Querubin of the Philippine Consulate Office in Seattle had occasion to remark on the two recipients:

"That there is a park right in the heart of the City of Seattle honoring the Philippines' greatest hero bespeaks of the good image that the American public has of the Filipino people. Needless to say, this

gesture of the City of Seattle goes a long way in promoting Philippine-American cordial relations."

"The continuance of the IDIC as a meeting place for senior Filipino-Americans is important, for it is here that they can relax and really enjoy each other's company and at the same time savor the Filipino cuisine they are used to in their younger days. Particularly for those living alone by themselves, the Center provides the homely atmosphere that they miss most."

Batting for this fund-raising effort, Seattle Mayor Charles Royer had

occasion (about March 1981) to remark:

"Jose Rizal Park, which is almost completed, is an important link in our city's fine parks system. I look to our beautiful new park with great pride, and with thanks for all your help. And to the organizers and volunteer workers of the community, he had this to say:

"Congratulations! You have worked long and hard to make the Park and the IDIC a reality for the community. I hope you will continue your support by contributing as generously as possible" to these two organizations.

Carmen Soriano's inspired



solo performance sparked so much goodwill among the audience that waited in long lines to talk to her, and to attend some entertainment for Carmen in some Filipinos' homes.

Carmen Soriano herself becomes an ambassador of goodwill for her role in the concert. She is one of the very few talents in the Philippines who has been acclaimed not only because of her "commercial success and longevity" but also because of her genuine musical ability--spanning a fruitful career that began in the early sixties.



Renton and Seattle fans join Carmen Soriano in an "all-night, after performance" dinner and souvenir photo session.



Aida Corsilles and Alice Gurango host a program and surprise party for Carmen Soriano at the Corsilles residence in Renton, Washington.



Famous personalities see Carmen perform at the Seattle Center Exhibition Hall including former international beauty winner Lalaine (Bennett) S. Wong (left).

Carmen's concerts include her exclusive engagements in the Philippines. Lately, she's been doing more shows in the U.S. because she realizes there is a vast Filipino audience "abroad" looking for a glimpse of home.

Carmen in her concerts in Seattle, Vancouver and Toronto, B. C., San Diego, Los Angeles, Winnipeg and Montreal, strives to do just that -- offer the audience the experience, joy and memories of things back in the home country.

To the thousands of Pinoys in Canada and the U.S., including grateful Seattle fans, Pinoy volunteers and the elderly, Carmen in person is "a glimpse of home."

Across Oceans of Dreams

"Across Oceans of Dreams" is a two-hour musical drama depicting the Filipino American experience in dance and music.

Written and directed by a young Filipino American from Seattle, Timoteo Cordova, this play in three acts has some 25 sequences portrayed on stage and embellished by the aid of appropriate slides on screen. This was shown at the Langston Hughes Cultural Arts Center Theater and various communities in Seattle.

The stage scenes, done in historical sequence, provide a vista of the past to the present. The scene titles and every titled dance reflect a historical background that provides logic and a sense of perspective to the viewer.

For instance, Act One--Ifugao, Kalinga wedding dance and "palo palo," pre-1500s; conquistadores, 1521; "Habanera," 1521-1898; rebellion, 1898; barrio, 1898-1925; home, 1925; Hawaii, 1925-1928; Port of Seattle, 1929; taxi-dance, 1929.

Acts two and three reflect individual scenes representing years 1931 through 1965 and beyond, with scene titles Alaska, Seattle, card game, runaway, bedroom, social box, again card game, living room, Alaska, living room, folk dancing, pictures, and Chinatown hotel.

Synopsis

The story itself is about Juan de la Cruz who dreams of America and the opportunities it holds for adventurous and ambitious men like him. He talks his hesitant friend, Adriano, into taking the big journey with him.

They sign a contract to work in the Hawaiian sugar plantations for two years, then go on to Seattle. There they encounter the reality of a lonely, poor and harsh life for young and uneducated Filipino men during the Depression years.

Juan (played by Armando Farinas) and Adriano (Tim Cordova) join the vast army of Pinoys who go through the yearly cycle of Alaska canneries in the summer, agricultural fields of California and Washington in the fall and spring, and possible unemployment in the winter.

Circumstances separate the two friends. Juan will follow the rootless life of the bachelor, while Adriano continues his education, marries and raises a family.

Why musical drama?

This piece of Filipino American art was produced by Dorothy Cordova for the



Taxi dance scene: Silvestre Mendoza, Sha Cordova, Gigi Allianic, Barbara Bergano, Lucita Villar, Elmer Berganio and James Dimalanta.



The unscrupulous, opportunistic contractor negotiating a deal with an ambitious, unsuspecting Pinoy.

Filipino Youth Activities; it was funded in part by the Washington State American Revolution Bicentennial Committee. The summary on the drama's development provides the answer to the "whys and wherefores" of the curious outsider-viewer:

"Although part of the American scene for over 70 years and comprising the second largest Asian group in Washington State, many Americans know very little about Filipinos, and neither do some Filipino Americans know themselves.

Recent plays have depicted the life of

Across Oceans of Dreams by Timoteo Cordova



An aging Adriano played by Tim Cordova

the Filipino pioneers but rarely have these included the many men who had married—usually a non-Filipina—and raised families despite financial and social hardships.

Music has played an important part in the lives of Filipinos—both in the Philippines and in their new country. For these reasons, the Filipino Youth Activities sought to develop a play which would set to music and dances the history of the Filipinos in the United States.

The young author used some of the historical research already done by the FYA, as well as family and personal experiences in the play. The drama utilizes the acting, musical, dancing and singing skills of young Filipino Americans. It further incorporates slides, depicting various aspects of Filipino American life as backdrops for different scenes in the play.

Cast and crew

Actors--Armando Farinas, Tim Cordova, Barbara Bergano, James Dimalanta, Ricky Bacalzo, Sha Cordova, Flori Gavino, Gigi Allianic, Lucita Villar, Fritz Scharer, Maria Cariaso, Silvestre Mendoza, Nomar Radavlas, Veenoo Hulgado, Peter Jamero Sr., Manuel Carrillo, Allan Bergano.

Dancers--Ricky Bacalzo, Elmer Berganio, B. Bergano, Maria Cariaso, S. Cordova, Susana Lazaga, Silvestre Mendoza, Yolanda Molina, Lucita Villar and the FYA Cabataan Folk Dancers.

Musicians--Manuel Carrillo, A. Bergano, Damian Cordova, JR Cordova, Peter Galarosa, Peter Jamero, Jr., Cesar Pacis, Larry Quetola, Ramon Salvador. **Special music**--Lee Villota and Pol Raymundo.

Chorus--D. Cordova, Mel Fernandez, Wendy Maramba, Vilma Naguit, Betty Ragudos, and Marya Scharer.

Manuel Carrillo, musical director; Debra Gilbert, choreographer; Alex Canillo and Dominador Siababa, audio-visuals; Bernardo Pe Benito, graphics; Cordova, Bernardine & Associates, news media; Jose Floresca, photography; John Ragudos and Robert Mabalay, sound; John Carrillo, lighting; Teresa Cronin, Margarita Cordova and Gigi Allianic, wardrobe; Betty Ragudos and Yolanda Molina, hair and makeup; Nancy Koslosky and Teresa Cronin, research; and Tina Ramos, administrative assistant.

Fashion hints...



By Alicia Gurango

Being well-dressed is a matter of wearing the right clothes at the right time and at the right place. Finding the right clothes for the right time and the right place is a snap if you know where to start. It can be as easy as picking a nice-colored fabric with a comfortable feel off the rack, put them together, and... masterpiece!

Some women have the knack for colors and feel -- fashion sense. If you are not blessed with the talent, it isn't very difficult to learn. Study different shades of different colors, different color combinations and textures that look good with your complexion.

Study different fabrics and learn the terminology. Find out which fabrics (wool, blends, polyester, cotton) are for the time of year, weather, activity, and the like. This way, you'll know what you need, and can ask or limit your efforts toward a certain look.

Consider your wardrobe as an investment, just as you would a home or a car. Any additions to your collection should enhance the value of the whole, not

just an expense by itself. It should also enhance your personality in the process.

Before you can ever consider building a wardrobe, certain questions must be asked. What is my life style? What is the scope of my activities? What type of outdoor activities do I participate in?

Am I more of a party goer or a park stroller? Do I frequent concerts or night clubs, or do I find myself more at discos and formal balls?

Based on your answer to these questions, you can determine whether the bulk of your wardrobe would be in sportswear, dresses, slacks, denims, or gowns.

There are also safe ways of dressing. The type of clothes that would not make you stand out in any situation. Wearing a strapless gown or a spaghetti-strap dress in shimmering gold puts you out of focus when the rest are in blue jeans and flapping shirttails.

Remember, the only way you can avoid the pitfalls is by careful planning.

Our beautiful people:

Ready to vie in the

competitive world of modeling?

If it takes more than just another pretty face to succeed in the intensely competitive world of modeling, can you imagine young Filipino hopefuls going to modeling school, vying for the spotlight with fierce, lean look in their eyes?

A host of shapely Pinays (and believe it or not a few Pinoys) are doing or have done just that and are, in fact, for some making headway.

"Making it," however, is still the name of the game and in the specialized modeling industry, the basic tools still include the subject being tall (preferably 5 feet, 7 inches to 5-10"), "rail-thin," possibly exotic and with extraordinary beauty, and having "personality"--the kind that projects itself in front of the camera.

Does that annihilate the chances of a few in our own ethnic group that has elicited "raves" and excited murmurs of adoration from flocks of Filipino shoppers that glimpsed of "familiar" Seattle faces in some top local department stores, malls and modeling happenings of late?

No way. And to these beautiful people our congratulations and best wishes. May they really make it. Better still, may Giorgio Piazzi or Eileen Ford discover them!

To Joey Fernando, a not-so-tall Pinoy for the average American guy, the obstacles mentioned above don't bother him. What matters and of great importance is that there must be some Asian role models in this competitive field and if it takes a Filipino like him to do it, so be it.

Surprisingly, this sentiment is shared by most individual members. Irma Bacho, a junior in business administration at the University of Washington and a product of Carolyn Hansen Modeling School, explains:

"There are qualifications, mental attitudes and other factors including certain toughness required of a student of modeling.

"Also an individual must have a good head on her shoulders and be able to accept rejection. Many of you have probably heard that modeling is a fast world. Well, it is for some. But if you remember where you come from--your culture or heritage, and your Pinoyness--then you will project the confidence you hold, the pride you feel in yourself and the beauty of being a Filipina as you perform runway modeling or do photo sessions."

Joey, a junior college student who



Irma Bacho

hopes to go to dental school, is the youngest in the Fernando family of Seattle. He has his first job modeling men's wear, then ski wear and gear, then beer commercials, tuxedo suits and the like. Although he doesn't regard his present parttime effort a success as he says only about 5% probably really makes it in this kind of job, he mentions a good role-model for Asians, one who has done tremendous modeling effort and probably the most successful as far as he knows in the male version of it--Frank Costales.

Reiterating the importance of role models, he adds:

"Because the media always shows



Baby Javellana (Bamberg)

Filipina models during the Filipino-American Scholarship Fund affair.



(Editor's note: Other Filipino models who want to cooperate with us in writing their story are barred from doing so due to "contracts with the agency.").



Joey Fernando

Irma, left, sports a knit sweater.

change in-between sets. My partner and I wore coordinated costumes, and I would have worn her skirt on my shoulders if the designer hadn't caught me on time."

Irma Bacho explains: "With some designs, you wear *avant garde* apparel without having any idea as to how it should be worn."

"Cooperation I believe is the key to becoming a successful total model," says Erlinda Javellana (Bamberg), another Carolyn Hansen professional modeling graduate.

"Aside from being a hardworking, responsible person with the qualities of a model, one must realize that an excellent public relations job -- and I mean be plain sincere, not boring -- is essential to being a part of the team in a group show for instance. You can't go on your own; you must be very diplomatic with your own group, the management and the public. Never be stuck up or this attitude will get back to you in more ways than one.

"Baby Javellana," a parttime, independent model (not contracted with any agency), has done both modeling and coordination for various boutiques and designers. Her portfolio includes fashion modeling Christian Dior lingerie for Sak's Fifth Avenue in Boston, modeling and coordinating at Pantley's in Lynnwood and Edmonds, and other types such as 2-hour fashion shows at the "Krazy Lobster" at lunchtime.

Aside from her modeling role and as a business woman, she has extensive work for good causes such as March of Dimes, City of Hope, Girl Scouts and School Library, and in social campaign and trade exhibit coordination.

Theresa Guerzon is another budding model. She took modeling classes at John Robert Powers. Her interest in modeling started with "Mom's" shop at the Sheraton-Chicago Hotel and at Lincoln High School in Seattle. She models at dinners and lunches for fashion shows.

Theresa finished her Associate in Arts at Shoreline Community College and is now on her third year at the University of Washington where she plans to take business and major in marketing. She is 20 years old, loves to paint and do a lot of art work. "I love modeling but...there's a great big world out there!"

A name that must be mentioned in this story is Pura Vega, a designer-couturier-coordinator, who has sacrificed to put up high-class modeling shows in Seattle and environs despite her regular office work. She is unassuming and low-key but that does not deter her from making a name for her modeling people to be high up in the industry. □



Baby models one with bold design/prints; Theresa Guerzon wears a dazzling smile that goes with an informal blouse.

Caucasian models, minority kids especially in the high school society, encounter some identity problem. Are we any inferior, he says, when only Caucasian models are seen and no Asian models, as if we don't exist? Caucasians are not the only Americans in this society, he adds.

But modeling is not supposed to be as serious as it is fun. Here's what one model recalls:

"One of the funniest things that happened to me as a model was, at one of our fashion shows, I had to do a quick



Pinoy softball team sets winning tradition

A Filipino softball team named "Pinoy," started in 1977, is trying to establish a tradition with an excellent record both in the field and in its ability to compete consistently and continuously against proven teams in the league.

The Pinoy softball team was established in 1977 by John Ragudos and Charles Farrell. John and Charles selected the name Pinoy for their team since the majority of the roster—then and now—are Filipino Americans.

From 1977 to 1982, the Pinoy team has competed at Jefferson Community Center softball league.

Starting 1982, the Orient Pacific Travel, Inc. owned and operated by Emma and Vincent Lawsin is sponsoring the team at the Backstabber Tournament.

Here's the 1983 Pinoy roster:

Eddie Acena, Ted Canda, Charles Farrell, Fred McKinney, Kenny Alcantara, Marty Dowell, Bill Kinney, John Ragudos, Larry Alcantara, Marvin Dowell, John Leonardo, Fred Villafior, Steve Canda, Norman Dumlaio, Chick Mamon and Coyett Wilcox.

Any individual or business who wish to sponsor a proven championship team like the Pinoy, please give John or Charles a call at 323-6545 or 723-3475. This year 1983, the Pinoys will be playing at the Emerald City League, Riverview Playfield in West Seattle. Pinoy is being sponsored by Dr. Camilo de Guzman of Animal Clinic of Roxbury and by Dr. Cris Pamparo of Pet Care Center, both located at West Seattle.

The first Seattle

Eight Filipino basketball teams scrambled for leadership in the first ever Filipino Community of Seattle summer basketball league opened in April 1979 with a program and ceremonies at the Asa Mercer School gymnasium.

The first three exhibition games of the night April 13 followed a parade of competing teams with their managers, coaches and muses and highlighted by the appearance of Seattle Seafair Queen Marisol Vargas Borrromeo who tossed the ball in the first exhibition game.



The original "Pinoys" are slowpitch champion for three years at Jefferson Community Center, Men's Slowpitch League. Top, from left, Greg Ramos, Ted Canda, Steve Canda, Mike Sedillo, Ed Acena, Rich Hipol, Larry Alcantara, John Ragudos; bottom, from left: Ray Ramos, Charlie Farrell, Norman Dumlaio, Fred Villafior, Roy Flores, Peter Jamero, Jr.; front: Chris Dumlaio and Damian Alcantara.



FILIPINO COMMUNITY 1982 BASKETBALL CHAMPION

Members of the Jeproks, the 1982 basketball champion of the Filipino Community of Seattle's basketball tournament are from left, bottom row, Jeff Layacan, coach; B. Prepotente, C. Vair and N. Magat; top row, from left, Sam Aquino, sports committee chairman; Silvestre A. Tangalan, Filipino Community of Seattle president; Rose Beltran, Paul Trias, basketball tournament chairman; R. Landon, R. Nazario, N. Diaz, R. Nudo, and Rick Beltran, vice president, Filipino Community of Seattle.

Filipino basketball league starts sports ball rolling!

Exhibition games, hostilities

Competing for the League playoff in a regular 14-game series are Anak Pawis, Visayan Youth Organization, Phil-Am Travel, Pinoy Hunters, Pinoy Express,



Cavite, Barangay and Sampaguita.

Cage hostilities started during the exhibition games after the team muses drew lots for team matchings. In the first three games Visayan Youth Organization beat Phil-Am Travel; Anak Pawis shellacked Pinoy Express and the Cavite five drubbed the Pinoy Hunters.

Filipino Community president (1979) Vincent Lawsin and Consul Mariano

Landicho of the Philippine Consulate in Seattle exhorted players and fans total support of this "sports milestone" as they stressed the importance of sportsmanship, and its consistent application throughout the whole series all in the spirit of well-being and wholesome fun." Rev. J. Allan Ocampo blessed the occasion with a prayer and the reading of passages in the bible.

(Continued on page 246)



Top: Marisol Vargas Borromeo, 1st Filipina to be Seattle's Seafair Queen, tosses first 1st Filipino basketball game; middle: battle of the boards; left: break time for last-minute strategy in crucial game. Top right: June 1980 champ "Anak Pawis" poses for a team picture with muse and community officials including sports committee head Sam Aquino, league coordinator Greg Della and community president Vincent Lawsin.



Filipina basketball standout in the Northwest Pacific-Asian Invitational Basketball Tournament is the FYA team. Front row, from left, Jeannie Villarino, Evelyn Villarino and Lisa Yumal; back row, from left, R. Ramos, Acorda, Robin Santos, Annie Durnam, Marcela Dator, Damian Cordova and Dimalanta.



Filipino golfers before a tournament at McChord Air Force Base in Tacoma, Washington, are, from left (standing), George Sevilla, Phil Lugtu, Al Consemiu, Jose Cachero, Pas Amiscua, a guest, Jess Sta. Maria, Frank Farrell and a guest, Pepe Quebec and Ben Lazaro. Sitting, from left, are--Ray Guardiano, Paquito Segovia, Jim Bernal, Fred Blanco, Fred Farin, Vic Benitez and Joe Tejada.

Redondo beats Evert in 'battle of baselines'



Marita Redondo

Marita Redondo, the Filipina tennis star of the Seattle Cascades, in this picture prepares to whack the ball into Chris Evert's territory at the Seattle Arena. In their first World Team Tennis encounter in April 1978 at the Seattle Arena, Chris Evert of the Los Angeles Strings overtook Marita Redondo, 7-5, but in their Los Angeles battle two weeks before that, Chris--then the world's No. 1 player in women's tennis--succumbed to Marita's placements in what was described by sports writers covering the match as "the battle of the baselines" from which Marita pulled a 6-3 victory. (Photo by Bart Finkbinder).

1st Pinoy basketball league

(Continued from page 245)

With solid basketball defense and intelligent play, the Anak Pawis team held the League's top win record after three official outings. Anak Pawis' poise was evident in its first two games against Cavite and Pinoy Hunters, both dispatched with ease at 50-35 and 20-59. The next game saw the Pinoy Express derailed Phil-Am Travel. In the third game, Anak Pawis dismantled stubborn Sampaguita Club. In the second round, Phil-Am fought and won a seesaw battle with the Visayan five while Baranggay tripped Cavite.

The Fil-Am Golf Club: it's more than just playing golf

By Pastor Amiscua

The Fil-Am Golf Club was formed in 1967 "to foster comradeship and social relationship among the Filipino-Americans" residing in the Seattle-Tacoma area in the State of Washington.

Most members are professionals and businessmen who want to keep close ties with Filipino Americans through the sport of golf. Although the common interest in this organization is primarily golf, many other activities are also served including coordination with other organizations that do fundraising, annual banquets and family picnics, aside from helping members to enjoy a hobby that serves as "an outlet" due to accumulated stress and rigors of daily work and responsibilities especially at work.

The Club's membership "fluctuates from 30 to 50 due to the movement of people from different places and from their jobs." Its yearly tournament is held in the different municipal golf courses in the State of Washington. Winners are recognized during the annual banquet sometime in November at which time trophies are presented, officers for the next year are elected and prospective members recruited.

In the past, we tried to combine our major tournaments with the Canadian Filipino Golf Association. This may become a permanent arrangement in the near future.

Fil-Am Golf officers this year are, G. Pader, president; Fred Blanco, vice president; Pol Raymundo, secretary; and Joe Cachero, treasurer.

In every organization there are those who are looked upon for their efforts, their steady influence on the membership, their attitude towards the success of projects and the organization, and similar worthy objectives. In our association, the success of a project rests upon the membership's total effort--everybody contributes to every project. But several veteran golfers that comes to mind who could be regarded as "founders" or the ones who virtually "started" this organization, include "Godfather" Fred Farin, Roger Lobo, Ray Guardiano, Bill Mamon and Dante Cabasco.

If you have some anguish and frustrations that keep building up inside you, and who in heck doesn't have such a streak sometimes, don't take it on people, but channel it to something positive and worthwhile, something that would help instead of destroy. Perhaps a hobby, perhaps golf. It may do wonders for you, your friends or your family. End of commercial.

ABOUT THE AUTHOR:

Pastor Amiscua is senior internal auditor at Simpson Timber Company. He was manager of sales audit at Wisefield Jewellries, Inc., 1966-69. He graduated B.S. in Commerce (Accounting major) in 1960 at the Lyceum of the Philippines, took graduate courses at the University of Washington, 1963-65, and computer science at Edison Tech (now Seattle Community College). Mr. Amiscua, a black-belter, graduated from the Kodokan Judo Institute in Japan in 1961.



A Bayanihan cultural feature:

The Ati-Atihan, of Aklan province, is a unique celebration that has attracted tourists from all parts of the Philippines and abroad. Participants in this group pose for the camera. Battle-dressed

warriors form the past (top left) parade around town while two "made-up" Datu "wives" (played by Jess and Beth Regalado) display images. (Photos by Jess Regalado).

Aklan's spectacular Ati-Atihan!

By Lala Anderson

Kalibo, a lively town in the sprawling province of Aklan, is widely known for its spectacular Ati-Atihan. Yearly, third week of January for almost 800 years, this celebration has attracted thousands of visitors and tourists from all parts of the Philippines and some parts of the world.

Strangely phenomenal, you might say, if you happen to be one of the spectators of this exciting and colorful revelry. Why all the shrilling, thunderous sounds, soot on their faces and drums beating in perfectly flowing rhythm and shouts of VIVA for the HOLY CHILD JESUS...His face sweet and mild? We say that from our sages, ancestral tale, records and historical artifacts comes a passage we believe in--"Linking history with tradition," which accounts for this festive display of our people's jovial trait filled with gratitude, peace, love and faith in God.

This began when the Shri-Visayan empire of the Old Malayan peninsula situated down south of the Philippines, crumbled in defeat before Madjapahit, throne of Java. A tyrant, Makatunaw, tortuously subjugated the Shri-Visayans who would not evade fighting back for the sake of peace and those they loved.

Skilled combat leader, Paiburong, and his comrades in battle, sought the help of wise and peaceful premier Datu Puti who in turn offered them his peace of mind and invoked them to settle in a place where love and freedom could be found.

Yielding obedience to Datu Puti's counsel, the Shri-Visayans, a thousand or more of them coming from all parts of Brunei (Borneo) and the coasts of Sarawak, miraculously achieved their exodus to other lands in groups of 10 'barangays' and 'binidays.' On one of these God's promised lands, they came upon natives--small, black and kinky-haired called 'Aetas.' And on the far out mountains of Aninipay or Madyaas now the island of Panay, lived the chieftain of the 'Aetas' named Marikudo. For a hat of gold, a native helmet or 'sarok,' 'batiya' or native basin, a 'kris' of shining brass, gem-enlaid scabbard, red beads and singing bells, Marikudo succumbed to the Shri-Visayans' plea for a vast portion of the flat lands of this island.

Pleased with his sparkling gifts, Marikudo gathered his tribes and peacefully agreed to take the wilderness and highlands rich with nature's generosity. Amidst that prevailing settlement, Marikudo shouted out, "Let us feast! Beat the drums, blow the 'budyong.' Bring in food and let us celebrate to confirm this sale of land!"

With God's grace, this 'fiesta of the Aetas' or 'Ati-Ati' for the Holy One will march on till the end of time--not just in Kalibo but also in many parts of the Visayan islands.

"So let's jog, jog, jog--In the rain or sun or fog. Let us tag, let us lag, With our sooty mug and rag." □

(A reprint, courtesy of Bayanihan Tribune, February 24, 1975 issue).

Kaisahan

(continued from page 235)



Manila Paz
Directress & Choreographer



Rey Ramos
Dance Coordinator

Safety precaution is a must in our daily work

No person purposely tries to get hurt, but even the individuals who try to work safely sometimes have accidents.

Preventing unsafe acts needs total safety consciousness and commitment. Are you physically, mentally and emotionally ready for the job you are doing? Are you prepared to put aside tension and stress, which affect one's ability to work safely?

You will work safely, when you are ready and able to handle the job with complete confidence and with understanding and acceptance of its safety requirements.

"The greatest dangers to liberty lurk in insidious encroachment by men of zeal, well-meaning but without understanding."

Justice Louis D. Brandeis

Speech is civilization itself. The word, even the most contradictory word, preserves contact -- it is silence which isolates.--Thomas Mann.

Pinoys and the press: Solidaridad to Kapisanan

By Francisco Irigon

The press performed an important role in Philippine history. It was the vital organ that pumped vigor into the national movements of liberation from Spanish, and later American, imperialism. The press enhanced, complemented, and articulated the armed struggle for freedom and independence of the Filipinos from the Spanish rule. This partisan use of the press continues to this day in America's Pilipino communities.

Spain established its first permanent settlement in the Philippines in Cebu in 1565. This was forty-four years after Ferdinand Magellan "discovered" these islands for King Charles I of Spain. Unfortunately for Magellan, he died before seeing the ascendancy of Spain over the Philippines. He was slain in battle by the forces of Lapu-Lapu on Mactan Island on April 27, 1521.

Lapu-Lapu fought the Spaniards because "he instinctively felt that the coming of the Spaniards could mean subjugation and the loss of freedom." Spain would prove his instincts correct.

The Pilipinos suffered greatly under Spanish rule. They were heavily taxed and "much of the money collected from them was devoted to the expenses of maintaining the government, or went to line the pockets of officials." Furthermore, the Spaniards forced the Pilipinos to build bridges, roads, and churches with little or no compensation.

The oppressive rule of Spain incited the Pilipinos to revolt many times during this colonial period. There was Tamblot's revolt (1621-1622); Bankaw's revolt (ca. 1621 or 1622); Dagohoy's rebellion (1744-1829); Magalat's revolt (1596); Sumoroy's rebellion (1649-1650); and the basi revolt (1807). And these were among many other revolts against the Spanish despots. These revolts, although they were ruthlessly crushed by Spain, roused a growing sense of nationalism among the Pilipinos.

In 1889 the Pilipino reformists founded the newspaper **La Solidaridad**. Its editor was Lopez Jaena who wrote in his initial editorial that: "Our aspirations are modest, very modest. Our program, aside from being simple, is clear: to combat reaction, to stop all retrogressive steps, to extol and adopt liberal ideas, to defend

progress, in a word, to be a propagandist, above all, of democratic ideas in order to make these supreme in all nations here and across the seas."

The **Sol** did not succeed in mitigating Spain's harsh governance of the Philippines, but in its more than six years of existence it succeeded in exposing the evils in Philippine society.

Prior to the **Sol**, Marcelo H. Del Pilar founded the nationalistic newspaper **Diariong Tagalog** in 1882. He wrote of patriotism and the sad state of the country. The newspaper, however, did not exist long enough to become a major force in Pilipino society. In 1887, Eduardo de Lete published the newspaper **Espana en Filipinas** which was to voice the desires of the Pilipinos. This, too, ceased publishing before it could become influential.

On July 7, 1892, Andres Bonifacio, Valentin Diaz, Teodoro Plata, Ladislao Diwa, Deodato Arellano, and a few others, met secretly at a house in Manila. There they agreed to form a secret patriotic association called the **Kataastaasan, Kagalang-galangang Katipunan nang manga Anak ng Bayan**, or **Katipunan** for short. Their aim was to overthrow Spanish domination by armed rebellion.

On January 18, 1896, the **Katipunan** published its newspaper **Kalayaan** and its editor was Emilio Jacinto. There were 2,000 copies printed and they contained an editorial by Jacinto which greeted the people and wished them "solidarity and independence" and offered them his "life and all he had for the good of the Pilipino people."

There was also an article by Jacinto, Valenzuela's **Catuiran? (Is it Right?)** which described the cruelties of the Spanish priest and civil guards of San Francisco del Monte on a helpless village lieutenant; Jacinto's **Manifesto** which urged the Pilipinos to revolt against the Spaniards to secure their liberty; and Bonifacio's poem "Pag-ibig sa Tinubuang Bayan" (Love of Country).

This newspaper galvanized the Pilipinos in Central Luzon to revolt against the Spaniards. The membership of the **Katipunan** increased from 300-member to 30,000. There was only one issue of the **Kalayaan**. The press was destroyed to



On the march are Asians and other minorities who are outraged by the building of the Seattle-King County domed stadium (Kingdome) who claim the plans were made without benefit of thorough discussion and airing by the residents of the area. The Asian and other minority papers were critical of the manner with which the project was handled.

prevent it from falling into the hands of the Spanish authorities.

There were other revolutionary newspapers that followed in the wake of *Kalayaan*. The Revolutionary Government of Emilio Aguinaldo published *El Heraldo de la Revolucion* on September 3, 1898; General Antonio Luna edited and partly owned *La Independencia*, first published on September 3, 1898; *La Libertad*, June 20, 1898, Clemente Jose Zulueta, editor; *Ang Kaibigan ng Bayan* (The People's Friend), Malolos, 1898; *Columnas Volantes* (Fly Sheets), Lipa, Batangas, 1899; *La Federacion*, Kabatuan, Iloilo, 1899; *La Revolucion*, Jaro, Iloilo, 1898; *Patria*, Jaro, Iloilo, 1899; *La Oportunidad*, Tagbilaran, Bohol, 1899; and many others.

These newspapers strongly advocated for the independence of the Philippines and endorsed the armed struggle against Spain. Although most of them were short-lived, "their effects on the people were impressive, for they kept alive the sparks of revolutionary character which gave the Philippines its most significant and colorful epoch."

The Spanish-American War ended with the signing of the Treaty of Paris on December 10, 1898. This concluded 10 months of war between Spain and the United States. It began when the American warship *Maine* mysteriously exploded in Havana harbor in Cuba, February 15,

1898. Spain was blamed for the explosion and war was soon declared by the American government.

Spain ceded the Philippines for \$20,000,000 to the victorious American government. The Pilipino revolutionaries had fought alongside the Americans against the Spaniards. They expected their ally to acknowledge their country's independence now that the war was won. The Philippines, though, was too rich a prize for the United States to relinquish.

President McKinley issued his "Benevolent Assimilation" proclamation on December 21, 1898. In it he stated America's intentions to stay in the Philippines.

Antonio Luna, editor of *La Independencia*, assailed the proclamation and declared that America would "put in practice all the odious features of government which Spain had employed" in the Philippines.

On February 5, 1899, the American troops in the Philippines launched their military offensive against their former ally. And by 1902, the United States had effectively suppressed the armed resistance of the Pilipinos.

The United States established a military government to administer the Philippines. This government was very wary of allowing the Pilipinos to have the freedom of the press. They feared the press

could "stir up the people against the lawful authorities or disturb the peace of the community, (and) the safety and order of the Government..." Publications in the Philippines were therefore subjected to censorship. Later, the Sedition Law was enacted which prohibited the advocacy of independence, whether by oral or written means. These injunctions though did not deter the Pilipino press from exclaiming their country's right to independence.

The nationalistic newspaper *El Nuevo Dia* "had to pass strict military censorship, but this did not stop them from writing nationalistic editorials. Twice, the newspaper was suspended; its offices were often searched by military authorities and its personnel threatened with banishment."

The Pilipinos, although defeated on the battlefields, would continue to wage their struggle for independence on the pages of their patriotic newspapers.

The legacy of the Philippine press of the pre-independence era is that today, the Philippines leads Southeast Asian nations with 14 schools or departments of journalism.

In 1910, there were 17 Pilipinos in Washington State and a decade later it jumped to 958. When the 1930 census was tallied there were 3,480 Pilipinos in the state.

These Pilipinos were among thousands who immigrated to the United States to better themselves economically and educationally. They had hopes of returning home rich and literate.

Initially, their arrival was received with indifference. They were so few in numbers. Also, they were employed as laborers in the fields or in the canneries. The whites did not see them as a threat, but this soon changed.

"Between 1918 and 1930, the West Coast was wracked with violence. Washington had the dishonor of taking the lead. On September 19, 1928, the Pilipinos were forcibly expelled from the Yakima Valley, and two days later, were forced out of Wenatchee.

The Pilipinos also suffered from the unfair labor practices in the fields and in the Alaska canneries. They consequently were willing to unionize themselves to fight back.

The Cannery Workers and Farm Laborers Union, Local 18527, was established to promote the labor rights of the Pilipinos. Headquartered in Seattle, it began publishing, under the editorship of Emiliano Francisco, the *Filipino-American Tribune* in 1934.

In 1938, Francisco left the *Tribune* and began publishing the *Filipino-*
(continued on page 253)

Our congratulations to the Rizal Bridge & Park Preservation Society and the City of Seattle's Park Commission for their efforts to make the Rizal Park a historic landmark in the State of Washington. At the same time, Jumar Company, Inc. is proud to be a part of the construction program of the government, a massive building effort done through city projects such as the third Lake Washington Floating Bridge in Everett and the West Seattle Bridge.

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Tinig ng Pilipino

(VOICE OF FILIPINOS)

By Cornell Cebrian

In October 1973, **Tinig ng Pilipino** (**Tinig**) was an idea that promised much potential for the Filipino American community of Western Washington. A few committed Filipino-Americans took this idea to the KRAB radio station management and requested a program time slot. The program proposal was based on several unmet issues experienced by Filipino Americans in Western Washington and in other parts of the United States.

These issues included: 1) No radio program featured the recent and long-time Filipino Americans' experiences and contributions to the American society; 2) Minimal radio news broadcast of conditions in the Philippines and Filipino American communities; 3) No radio program played traditional or contemporary Filipino music; and 4) Limited public radio service announcements of Filipino American community scheduled activities. After some deliberations with the KRAB management, **Tinig's** proposal was accepted and was given a time slot for October 11, 1973, to air its first radio program.

Tinig's involvement in the Filipino American community have been made possible through voluntary efforts. Through its volunteers' commitments, **Tinig** has provided educational-cultural presentations to various local high schools, colleges, and community organizations. **Tinig** has also sponsored and held entertainment functions to several social clubs and community holidays. **Tinig's** other community activities have included exclusive interviews with educators, local residents, political organizers, writers, community leaders, and a video-taped story of a Filipino pioneer's life struggle in America.

In February 1979, **Tinig** obtained its formal status as an incorporated organization in the State of Washington. **Tinig** staff then began to write proposals to fund its activities. Two of its major fundings have come from the McKenzie River Gathering (MRG). Funds from the MRG were used to purchase production equipment and for the printing of **Tinig** brochures. **Tinig** also received a grant from the Archdiocese of Seattle Office of Catholic Charities to publish the **Tinig** newsletter.

October 1982 would have marked for the **Tinig ng Pilipino** a decade of community volunteer radio programming. However, during the early months of 1982, the current KRAB board of directors decided to abruptly discontinue the **Tinig** radio program. Several unclear reasons were expressed to the **Tinig** staff as grounds for the discontinuance of the program. One reason given was due to the station's financial problem. Another reason was the station's need to streamline its program format.

Tinig staff was also informed by a KRAB board member and by the station manager that according to their solicited written comments about **Tinig's** program content from three individuals in the Filipino American community mentioned unsatisfactory comments. Although both the KRAB board member and the station manager declined to clarify their action in soliciting from the three unnamed individuals, **Tinig** staff were never given the opportunity to sufficiently respond to the solicited comments. **Tinig** staff was directed to meet with an assigned foreign language-ethnic minority program liaison to work out possible reinstatement of the **Tinig** radio program.

Several meetings were held with the KRAB foreign language/ethnic minority liaison from March 1982 to July 1982. These

Tinig ng Pilipino's volunteers through the years are:

Andy Andrada, Chito Aviado, Cornell Cebrian, Tessie Cebrian, Ar Ceniza, Viqui Claravall, Diony Corsilles, Rita dela Cruz, Donna Dasalla, Greg Della, Josie San Diego, Mel Fernandez, Vilma Fernandez, Puri Gutierrez, Ray Garcia, Clemens Jimenez, Yolanda Luceno, Rosendo Luna, Vic Pineda, Manolo Rivera and Thelma Sibonga.

meetings later proved fruitless because the assigned liaison did not properly communicate to other KRAB board of directors the results of his meetings with the **Tinig** staff.

During the October 12, 1982 meeting with the KRAB board of directors, **Tinig** staff were made aware of biased and inconsistent practices by members of the KRAB board members. **Tinig** staff learned that no formal written criteria or standard policy governing foreign language/ethnic minority radio programs had been developed or implemented. However, other previous pre-empted foreign language/ethnic minority radio programs were selectively allowed to resume on scheduled time. No process of resuming these previously discontinued programs was shared with the **Tinig** staff.

Such unprofessional and undemocratic action prompted the **Tinig** staff to terminate its affiliation with the current KRAB station management. **Tinig** staff are presently supporting a lawsuit against the KRAB board of directors filed by some members of the KRAB Producers Association, which is an organization

Pinoys and the press: Solidaridad to Kapisanan. . . .

(continued from page 249)

American Cosmopolitan Courier.

D.V. Corsilles, co-founder and editor of the **Bayanihan Tribune**, stated that his newspaper, and this probably applies to the other community newspapers too, was in existence to advocate for the rights of Filipinos here and to serve as a "link between Stateside Pinoys and their homeland."

Seattle had other Pilipino community newspapers of note: Vic Velasco's **Pilipino Forum**, which was later published and edited by Marty and Dolores Sibonga; and newspaper and the others published in and around that period were predecessors of today's Pilipino community newspapers.

These community newspapers were founded not so much for profit, but as an idealistic venture to combat racism and to report "our" news which went unreported in the white press. They also functioned as a vocational outlet for those Pilipinos who aspired to be journalists and had journalism degrees, but were denied the equal opportunity to pursue that career.

Most of these publications were "shoestring" operations, barely subsisting on advertising solicited from the business community. What kept them going was

their sense of having a noble mission to serve our community.

In 1971, Nemesio Domingo, Jr., a Pilipino activist at the University of Washington, founded the **Kapisanan**. He realized the importance of the press in disseminating the sense of "Asian Awareness" among Seattle's diverse Asian community. "Kapisanan" means "brotherhood" and its staff was representative of Seattle's Asian community. This activist newspaper was short-lived, but it paved the way for two other progressive Asian community newspapers: the **Asian Family Affair** and **The International Examiner**.

Pilipinos are a freedom-loving people. The emotion for it we carry in our hearts, and it appears in our violent acts of revolution and in our writings. From Lapu-Lapu's victory over Magellan in 1521 to the less bloody but just as spirited Seattle Kingdome demonstrations of the '70s, and from the zealous writings in **La Solidaridad** to the short-lived **Ka pisanan**, Filipinos have shown in deed the symbiotic relationship between the "pen and the sword."

ABOUT THE AUTHOR:

Francisco "Frank" Irigon, born at Fort McKinley, Philippines, received a Bachelor of Arts and Master of Social Work degrees from the University of Washington. He is married to Felicita Franco; they have three children--John Mario, Paix Regino and Theresa.

Frank is co-founder of the Asian Family Affair, member of the National Association of Social Workers and Asian American Social Workers of Washington. He is the first Filipino elected to the board of Control--and later 2nd vice president--of the Associated Students of the University of Washington.

Tinig ng Pilipino. . .

(continued from page 252)

composed of former KRAB staff and volunteer program producers.

Tinig ng Pilipino staff's negative experience with the current KRAB radio station management has developed a valuable understanding of the Filipino Americans' continuing struggle within this society. Tinig's community involvements will not be deterred by this experience. Tinig will expand its activities to other communication media channels. Emphasis on developing means to enhance the Filipino American heritage and the establishment of a viable network system of Filipino American community organizations will continue to be the Tinig ng Pilipino's goal.

ABOUT THE AUTHOR:

Cornell R. Cebrian is a Master of Social Work graduate at the University of Washington and is a social worker at Harborview Community Mental Health Center. He is a volunteer project coordinator and co-founder of Tinig ng Pilipino multi-media project from 1973 to the present.

CAPRI

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Rizal Park
and the
Filipino
Community...



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130th & Aurora, Seattle, 364-8500



Jeanette Castillano Tiffany

Did media coverage of cannery murder bloody Filipino image?

CHALLENGE TO LEADERSHIP: HELP RESTORE THE GOOD NAME OF THE

I take this rare opportunity to share with you some disturbing thoughts and to present them to you as brothers and sisters of a large family, gathered tonight as one community.

I push aside silence, fear, indifference, anger. Hopefully, I can speak with determination, responsibility, commitment and respect.

I am disturbed over the consistently flagrant use by the news media of the word, "Filipino," in headlines, articles, broadcasts and telecasts, covering the triple murders, the trials, the convictions, the continued speculations.

We are not only in the state of tragedy, of sadness, of mourning, of agitation, of ambivalence, of ridicule, of mystery, of shame.

We are the unsuspecting targets of a growing social danger, which has begun to ulcerate the harmony of our personal lives and to threaten the fabric of our public lives as Filipino Americans, as Pinoyos.

This social danger comes in the pernicious forms of racist reports in newspapers and on radio and television. This cancerous reporting did not only come one year and eight months ago but remains to besmirch the good name of our Filipino community, after years of struggling to achieve respectability, to insult our unique ethnicity, that of proudly being Filipino, and to offend us, despite our being peaceful, law-abiding, hard-working individuals.

I am not only disturbed; I am not only upset. I am incensed; I am outraged. I am also infuriated because this social danger continues unchecked, unchallenged. More so, I am frustrated because the elected leaders of this community and other elected leaders of our organizations--some seventy clubs, associations and lodges in our midst, with the exception of one--either have failed to recognize this cancerous danger or have refused to challenge the poisonous coverages.

How can our responsible leaders ignore such blatant headlines when daily newspapers scream: "Gunfire near Filipino Union Hall"... "Murders Spotlight Rift Among Filipinos"... "Two Filipino Killings Linked to Gambling"... "Spotlight at Filipino Murder Trial Turns to Triggerman who Reportedly Did Killings"... "Surprise Witness Backs Up Alibis in Filipino Deaths"... "A Filipino Boy Growing Up in Seattle: From Murder to Murder"... "Filipino Gangs Deal in Terror"... "Filipino Gangs Deal in Fear and Death"... "Two Filipinos Charged in January 16 Slaying."

What does it take to awaken our social obligations? When we all have been branded as killers and gamblers? When we have no more self-respect, no more community pride? When our children are condemned to live with socially racist stigmas as my American-born generation were condemned to do so because of the sins of a few?

We must not only demand justice for the victims. We must also demand justice for the innocent.

I submit to you that we as a people are innocent. We are as innocent as whites, blacks, Chicanos, Asians, Jews, Catholics, Democrats, Republicans, whenever one among them is either arrested, charged, tried or convicted of a crime. Yet, why have we permitted the label, "Filipino," to be drummed consistently into the general public's consciousness, so far, for twenty consecutive months -- while during that same time span, other crimes more sensational and heinous also had been reported by our so-called responsible news media without mention of ethnic or racial identification of victims, perpetrators or communities?

I challenge, therefore, this newly-inaugurated leadership of our community to unite the leaders of all of our Pinoy organizations in purposeful solidarity to voice our concerns strongly, courageously, articulately to the white establishment, particularly the news media.

Last year, there was an attempt to sensitize news executives. But, the power of our united community effort was dissipated because of irrelevant priorities, indecisive action, a weak statement of protest and pettiness among some of our Pinoy organization heads.

Ethnic labels irrelevant

Letter section,
The Seattle Times

As a long-time subscriber to The Seattle Times, I have often applauded your sensitive reporting on racial and ethnic issues, particularly since the civil-rights unrest of the '60s and '70s. You have avoided indiscriminate ethnic labeling of persons in the news, so that descriptions of persons suspected of committing crimes, for example, are usually devoid of inappropriate labels such as "black, Hispanic, Asian" or even "white." This is as it should be, not only for moral reasons but on legal grounds as well.

Thus, I was greatly disappointed and appalled at the level of reporting which often characterized your coverage of the recent cannery-workers-union slayings and subsequent trial. The excessive and irrelevant references to "Filipino" gangs, "Filipino" union, "Filipino" cannery workers, in headlines and news stories, added little to an objective understanding (continued on page 257)

FILIPINO

Who gives a damn which organization is listed first? Who gives a damn which leader gets full credit? All we know is that a job has to be done and that job can only be done by ourselves. Certainly, no one else has come forth on our behalf to tell about our hurts, our anguish, our problems, our dreams. No one, not even Asian American activists.

If the Filipino Community of Seattle, Incorporated, is representative of all of us, then this body politic must assume the leadership to restore the good name and the valuable reputation so many of you have worked like hell to achieve--particularly the first-generation of the 1920s, 30s, 40s, and 50s -- as well as to resolve those pressing issues facing us as Pinoys in the 1980s and 1990s.

And so, as our competent human resources are gathered together into a single force, binding us as one people, let us pray to *Bathala* Almighty, to God the Father, the Son and the Holy Spirit for peace in our community.

My brothers and sisters, to all of you be peace. ☺

(Address delivered by Fred Cordova, guest speaker of the Filipino Community of Seattle, Inc. during the inauguration of its newly-elected officers.

FAPAGOW-initiated-- Letter to the media editors:

*'We decry the unfair treatment by
the media of Filipinos in the Northwest*

Dear Editor:

From the day Silme Domingo and Gene Viernes were murdered in their Seattle office of the Alaska Cannery Workers Union Local 37, ILWU, until the completion of the King County Superior Court trial of two Filipinos for the alleged murders, the media coverage of the case was very extensive. Given the nature of the crime, the circumstances surrounding it, and the complexity of the trial, it is obvious that this was not an ordinary case, thus deserving extraordinary attention by the media. We understand a follow-up of the murders is forthcoming and a suspect or two will be on trial.

At this juncture, we feel that the media coverage deserves some critique.

We decry various instances wherein especially differing opinions by Filipinos were mentioned where there may not be any. We take exception to references made where one particular town in the Philippines was branded murder capital of the world, an affront to Filipinos especially the residents of that town who are now citizens and residents of Washington. We are hurt at the constant reference to Filipinos in the negative, an insult to our ethnic origin.

We are also hurt when the media painted a picture of death, violence, corruption and terror in the Filipino community. While it could be argued that such were true in the context of "gangs" involved, it certainly is not true when one looks at the Filipino community as a whole.

What was never mentioned in the whole affair was that there are approximately 17,000 Filipinos in King County alone, or some 24,000 in the State of Washington. Out of that number, less than 30 are involved in questionable activities. The Filipino community would undoubtedly fare favorably if a comparison was made between the percentage of criminal activity in our community versus the same in the Seattle area overall.

Filipinos are decent, upstanding members of our society. We are proud of our roots just as most people are proud of their heritage. Such inflammatory articles not only insult our pride as a people but also tend to propagate attitudes of suspicion, fear and distrust towards Filipinos.

Because of the impact of a sustained media blitz, a distorted view of the Filipino has now crept in. In our own local communities in the Pacific Northwest, we are now getting what pass as innocent jokes subtle but just as deadly references about the "Filipino" killings. The media would not dare print or broadcast "Caucasian" or "White" killings, "Norwegian," or "Italian" killings, "Japanese," "Chinese" or "Black" killings.

We fear that this stereotype of the Filipino in the 1920s and 30s has been dramatized to the point that every segment of our population--our farmers, laborers, technicians, professionals, our elders, parents, members of our family, our youth and those yet unborn--has become suspect in the eyes of the public.

Being a major Asian group and one of the fastest-growing Asian minority in the United States, Filipinos have and continue to make substantial contributions to the growth and progress of this country. The gains we have made since the anti-Filipino riots of the 1930s suffered a setback because of these inflammatory articles, broadcasts and telecasts.

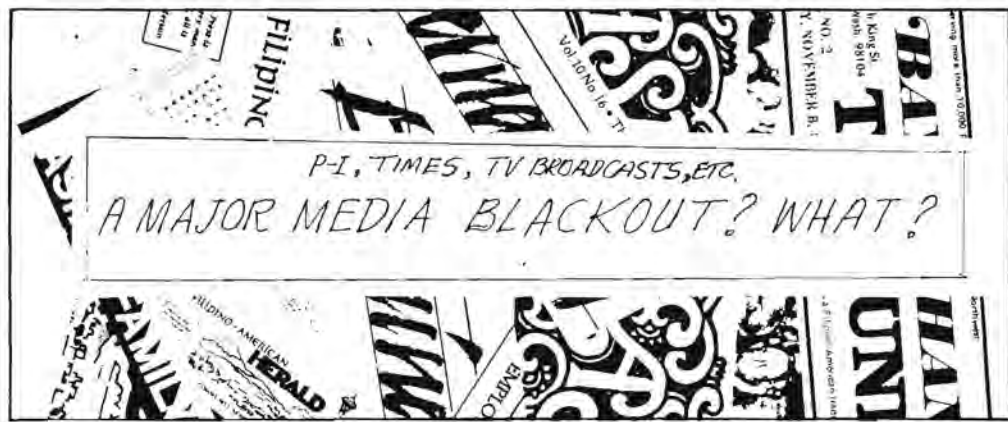
Every "fact," whether substantial or trivial, every statement printed or uttered has an effect on the attitude of the reader, listener or viewer. The media, print and broadcast, play a substantial role in the molding of public opinion. They are responsible for what they print and broadcast. Unfortunately, despite real attempts at getting at the truth, much of what has been published and broadcasted has been trivial, bordering on racism and sensationalism. (More)

Because of the articles and telecasts, many Filipinos now carry a stigma that may take a long time to erase. Now we not only must overcome the obstacles that racial minorities face, but we must also deal with the attitude that Filipinos are gang members, gamblers and killers.

In ignoring these responsibilities, a newspaper, radio or television station can only do harm and has the burden of undoing the harm done if still possible.

Has the media ever considered writing or interviewing the Filipinos in their work, in their struggle to get or fight for decent jobs, how they feed and educate their children, how they revere their elders, and be good citizens and taxpayers in this country? These are subjects that have deeper meaning and value to the public because they portray a truer picture of a segment of our life, quite a contrast from the usual stereotype story of corruption and violence.

We have overcome adversity in the past and will continue to do so. But let it be said that we no longer will remain silent against racism especially that



which portrays us as suspects in newspapers, in radio broadcasts and television.

When the news media commit irresponsible and insensitive reports, they diminish the dignity of a people who are unique because of their ethnic and cultural background. Thus when the media fail in disseminating the truth, who ultimately loses?

Sincerely,

CONCERNED CITIZENS AND RESIDENTS OF
FILIPINO AMERICAN COMMUNITIES IN THE
PACIFIC NORTHWEST:

Edwin Bacho

E.V. Vic Bacho, Chairman
Jose Rizal Bridge & Park
Preservation Society, Inc.

Ted Arreola, Jr.

Ted Arreola, Jr., President
Filipino-American Community of
Yakima Valley, Inc.

Antonio Cube

Antonio Cube, President
Filipino Community of Renton, Inc.

Ricardo Beltran

Ricardo Beltran, President
Filipino Catholic Ministry,
Archdiocese of Seattle

J. Allan Ocampo

J. Allan Ocampo, Associate Minister
United Methodist Church
Everett, Washington 98201

D.V. Corsilles

D.V. Corsilles, Board Chairman
International Drop-In Center and
Editor, Philippine Bayanihan Tribune

Lescum dela Cruz

Lescum dela Cruz, President
Filipino-American Community
in Magnolia, Inc.

Rodolfo Lopez

Rodolfo Lopez, President
Filipino-American Community
of Kitsap County, Inc.

Rodrigo dela Vega Magat

Rodrigo dela Vega Magat, P. President
Filipino-American Educators
of Washington, Inc.

Fr. Manuel Ocana

Manuel G. Ocana, Chaplain
Harborview Medical Center

Ernie L. Umali

Ernie L. Umali, President
Filipino-American Political Action
Group of Washington, Inc.

Silvestre Tangalan, Jr.

Silvestre Tangalan, President
Filipino Community of Seattle, Inc.

Pristilla H. Doniego

Pristilla Doniego, President
Filipino-American Community
of Puget Sound, Inc.

Felipe Lugtu, V.

Felipe Lugtu, V. Commander
Bataan-Corregidor Survivors Assn.

Suprimo Manabat

Suprimo Manabat, President
The Tagalog Circle, Inc.

Miguel de Guzman

Miguel de Guzman, Minister
Beacon United Methodist Church
Seattle

Ethnic labels irrelevant

(continued from page 255)

of the complex issues involved in this tragedy. Such indiscriminate references only served to draw unnecessary attention to the ethnic derivation of those involved who happened to be Filipino. I recall no references in your news stories to "white" or "black" witnesses, for example, nor did your stories describe the prosecuting attorney as an "Asian" woman.

Obviously, I do not advocate a return to ethnic labels since they contribute nothing to healthy community relationships. I am particularly concerned about the cumulative impact of such labeling on Seattle's Filipino community. In the aftermath of the slayings and subsequent trial, many Filipino Americans have experienced an increased level of stereotypical reactions regarding their Filipino-ness, including some improper ones in the course of seeking employment. Others, by virtue of being of Filipino background, are expected by the wider community to have an intimate knowledge of the complex worlds of the cannery industry and big-time gambling.

I wish I could say these are isolated incidents. They are not. They arise out of fear, ignorance and misconceptions by the general public of the real issues and the real Filipino community. In a few weeks there will be another trial involving a Filipino. I would like to believe The Times will return to its former level of reporting and avoid the irrelevant ethnic labeling which was so characteristic in the coverage of the cannery-union slayings and subsequent trial.

--Peter M. Jamero, Sr.,
5221 S. Holly St., Seattle

(Mr. Jamero is the newly-appointed (by King County Executive Randy Revelle) director of the King County Department of Human Resources. His appointment makes him the highest-ranking county official of Filipino descent in any county government in the Continental United States).

Got a dead battery?

Know plus & minus for safe jump-start!

Is the old "positive-to-positive and negative-to-negative" advice sufficient for safely jumping a dead car battery?

Many people get by with that approach to jumping a battery--and many of them don't. Improper jumping can result in a powerful explosion and serious injury.

As cold weather approaches, dead car battery problems become more common. Here are a few tips on safely starting a car that has a rundown battery:

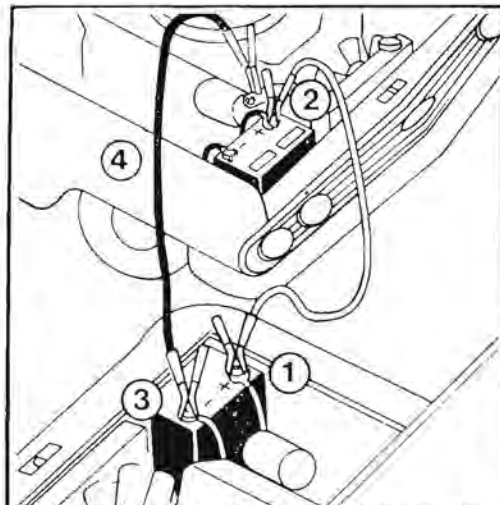
1. Determine the voltages of the two batteries--they must be the same. Most late model cars are made with 12 volt systems, but double-check older and foreign cars. Check your owner's manual. Do not connect 12 volt and 6 volt systems together.

2. Turn off all accessory switches on both cars and the ignition switch on the car with the rundown battery. Place the cars in neutral or park. Set the hand brake. Allow the booster car to run at fast idle. Do NOT let any part of the two vehicles touch. Arcing can result if you try to attach the cables when the cars are touching. And don't smoke when working near the battery.

3. Check your car battery's polarity (plus and minus points) in the owner's manual before attaching booster cables. The clamp the red end of the jumper cable to the undergrounded terminal--usually marked positive (plus)--of the good battery. Connect the other red end of the cable to the rundown battery terminal with the same (plus) polarity, resulting in a positive (plus) to positive (plus) connection.

4. Next attach the black jumper cable to the remaining grounded terminal--usually marked negative (minus)--of the booster battery, and then to the engine block of the car being jumped. Improper connections can result in sparks and an explosion of the battery gas.

5. Turn on the ignition in the disabled car and then attempt to start it for no more than 10 seconds. If the engine doesn't run, allow the cables to cool for 25 seconds before trying again. If the rundown car doesn't start after three tries, something else is wrong,



ALWAYS follow the recommended sequence for booster cable hookup. Connect (1) the positive (+) terminal of the good battery to (2) the positive (+) terminal of the rundown battery. Then connect (3) the negative (-) terminal of the good battery to (4) the engine block of the stalled car to insure a good ground.

and you should seek professional mechanical assistance.

6. Once the car has started, run the engine at a fast idle to recharge the battery.

7. In removing the cables, simply reverse the hookup sequence. Avoid touching the cable clamps together or to other metal while the cables are attached to the terminals.

Courtesy of Philippine Bayanihan Tribune.

Greetings
from

Cecilia V. Corsilles
Encinitas, California



Marisol Borrromeo
Community queen

Seattle beauty queen, or Hawaii popular TV reporter?

Beautiful Marisol was a beauty queen (Miss Filipino Community and Miss Seattle Seafair) in the State of Washington. The O'AHU Magazine describes her as "a very modest person, a very multi-faceted and interesting lady."

Although she would not confirm or deny holding those two crowns, she probably would admit to being a consistent scholar in high school and college. She is the daughter of Dahlia and Tony Borrromeo.



Marisol as staff reporter
of KGMB TV in Hawaii

Broadcast journalism:

Marisol: youngest & newest TV personality (news staff, that is)

How does it take for a 23-year-old Filipina from Seattle to get into broadcast journalism and on top of the news in Hawaii?

Simple. Be good-looking, intelligent and popular.

It may not be as easy and as simplistic as this "brain and beauty" answer.

To Marisol Vargas Borrromeo, the youngest and newest reporter on the news staff of KGMB television in Hawaii, it means, among other things, an innate curiosity about life and a sincere desire to meet people, all kinds of people.

And what does it take to be a good journalist?

Staff writer Norman Lee of Hawaii newspaper *Ka Nuhou Kau Wela* interviewed the University of Washington communications graduate and came up with some nice perspective and "how to's" on the subject.

So, to the question how to be a good journalist, the answer is "compassion and curiosity."

'People' is key

"You don't have to have a tough exterior or tough interior to go into the business," she said in an interview. "If you can get along with people, and if you can listen and make people talk to you, that's what's important--that's handling people."

At 23, Borrromeo is the youngest and newest reporter on the KGMB staff. She came to Hawaii following graduation from the University of Washington in Seattle and started working at the station in November 1981.

She got interested in the broadcasting field after she won the Miss Seattle title in 1979, she said. The exposure to television and radio publicity and promotions helped her to decide to study communications.

She said journalists have long been portrayed in movies, books and plays and on television as being "tough cookies" who can pour out yards of awe-inspiring copy at a moment's notice. But Borrromeo said students shouldn't allow that image to intimidate them.

What advice does she have for students interested in a career in broadcast journalism?

First, she said, they must have an innate curiosity about life.

"To be sure they want to go into the field of journalism, they have to have a natural curiosity for things going on around them. If they are naturally curious and they want to find out things far beyond what's given, then maybe they're in the right field," she said.

She said the writing she does is not the kind that requires long hours of sweat to produce one paragraph.

It's not colorful writing like writing a novel, it's writing the way you talk to people. When I type, I talk out loud to myself...I ask myself, how would I give the information to you? You know, how would I say it to you if you were in the conversation?"



Another suggestion Borromeo has for journalism students is to get a taste of it in the classroom. "Take the classes, see if you like it and see if you can write. Once you've done this, just go out and get as much information (about journalism) as you can. Do volunteer work in radio or television or something in the media field," she said.

Writer Lee continues his interview with Ms. Borromeo:

Volunteer work in the field that interest you gives you valuable experience and shows prospective employers you are willing to work, she said. It will also expose you to different aspects of broadcasting so that you can decide which one interest you the most.

Borromeo said one disadvantage to a repeat:

But is kind of job all glamour?

"Borromeo said one disadvantage to a job in broadcast journalism is that the reporter must constantly meet deadlines. She said this pressure "makes journalism exciting--it's something new every day."

Borromeo said the thing she likes best about her job is the opportunity for new experiences. She said reporters are able to "meet people, go places and attend functions that you would never be able to if you weren't a reporter."

Good grades are not a prerequisite to landing a job in the journalism field, Borromeo said, but getting a sound education is necessary. Talent may come in the form of initiative, desire, a positive attitude or an open mind--and with these traits in hand, everything else will fall into place. □

**A newspaper
editorial says:**

The union killings are more than 'routine' homicides

**By the Committee for Justice
for Domingo and Viernes**

Gene Viernes and Silme Domingo, dispatcher and secretary-treasurer of Local 37, International Longshoremen's and Warehousemen's Union, were gunned down on June 1, 1981 while working in their union office in Seattle, Washington.

While both only 29 years old, Domingo and Viernes had become well known in the Filipino community for their organizing and education efforts although their activist roles were oftentimes termed very controversial affecting Filipinos.

It was seen as significant by certain quarters that just prior to their deaths, they had launched plans to aid the plight of workers in the Philippines by establishing international ties with the progressive labor movement in the United States.

Immediately after the killings, the Committee for Justice for Domingo and Viernes (CJDV) was formed to pursue full justice in the murders of Domingo and Viernes. Because of their political involvement, family and concerned community members knew it would take an organized city-wide effort to get full justice and uncover the real facts behind these murders.

To date, the CJDV has brought forth numerous witnesses and uncovered valuable evidence to help convict three men in their roles in the murders. Through massive education efforts and media work, the murders have become the "cause celebre" of the city. However, the justice efforts have not ended here but continue to uncover evidence confirming the complex "murder conspiracy" behind the murders.



Lala as a featured announcer of DZFM

SI RIZAL AT IBA PANG MAGIGITING NA BAYANI: NAKALIMOT NA BA?

Hindi natin maubos maisip ang nagdaang kasaysayan ng ating bansa lalo na't paguusapan ang pinagdaanang hirap ng sambayanang uhaw sa kaunlaran ng buhay.

Ang masinop na pagpupunyagi sa pagtuklas ng karunungan ng ating mga ninuno ay napigtas sa tangkay at di nakuhang bumukadkad--ito'y nahadlangan ng mahigpit na pagpipigil o "kontrol" ng mga Kastila sa Pilipinas.

Buhat nang imulat ni Gat Jose Rizal ang mata ng bayan upang ituwid ang patakarang Kastilang Militar sa Pilipinas, ang "Bagong Buhay" ng Pilipinong nagdusa ng apat na daang taon ay naganap. Nangangahulugan ito ng pagdaloy ng dugong Pilipino at pagbubuwis ng di mabilang na buhay, bilang tubos sa pag-unlad ng Pilipinas at ng kabuhayang tinatamasa ng buong Pilipino sa kasalukuyan.

Tangi si Rizal sa ilang pambihirang tagapagturo sa ating mga ninuno noong kanilang kabataan. Walang hihigit pa sa isang halimbawa na wala siyang hiling kundi ang itinuro niya sa sambayanan at isang maka-Kristiyanong aral: ialay ang sariling buhay upang masagip sa pagkaapi ang susunod pang tagapagmana ng kanyang lahi sa susunod na siglo. Sino pa nga ba kundi si Rizal ang kikilalaning kaluluwa ng ating lahi at sandigan ng ating pag-asa sa kinabukasan?

Payo sa nakalilimot

Bago yumao si Rizal, isa sa mga maraming payo niya ay ito:

--Huwag subukang sumikat ang araw sa pagsasauli ng hiniram na mahalagang bagay.

--Kung natutuhan ninyo ang iba't-ibang wika upang makisama sa mga ibang tao, huwag ninyong kalimutang alagaan ang tunay ninyong wika na tunay na inyo.

Isawika o sabihin ang nilalaman ng inyong pagiisip at ang damdamin ng

inyong puso. Alalahanin na ang taong nagmamahal sa sariling wika ay nag-iingat ng tatak ng kalayaan habang nag-aalaga at pinayayabong ang sariling pag-iisip.

Hindi maaalis sa ating puso at isipan ang kasaysayan ng ating bayang Pilipinas. Habang tayo'y tumatagal maglagi sa iba't-ibang dako ng daigdig, lalong sumisiklab ang pagkasabik na magbalik sa tinubuang lupa. Ang panahong nagdaan ay nagsisilbing tagapagturo at payo ng ating mga bayani, mga payong nagpapayaman at nagpapalawak ng ating kaalaman sa iba't-ibang karunungan at sining.

"Dugong Bughaw?"

Ang Pilipino, ang ating lahi, ay masasabing malawak ang pinagbuhayan. Kung tayo ma'y sumilang sa Katagalugan, Kabisayaan, Kailokohan, Kapampangan, Kabikulan, Kaboholan, Kamindanawan, at iba pa -- o saan mang dako ng Pilipinas, kahi't saan mang lupalop -- alamin nating lahat ng tao sa mata ng Maykapal ay pantay-pantay.

Kailangan pa bang sabihin sa mga nakalilimot na ang bawat isang Pilipino ay hindi "iisang dugo"? Kung tayo man ay lumitaw sa daigdig na may "dugong bughaw," nabibilang sa "kalalakhan" o "kaliliitan," o kung anu't-ano pang taguring ibinigay ng mapagkunwaring lipunan, huwag sana nating kalilimutan, una sa lahat, na tayo'y malaya at Maka-Diyos na Pilipino. Kung tutuusin, may dugo tayong "Malay," Muslim, Kastila, Intsik, Itim, Puti, at iba't-iba pang lahi.

Kung pagmamasdan ninyo ang larawan ng lupon ni Ali Mudin, iba't-iba ang tipo ng mga mukha nila. Si Ali Mudin ay naging Sultan ng Sulu noong panahong nagkakaibigan ang mga Muslim at Kastila. Ang ika-limang Haring Philip ng Espanya ang nag-utos kay Ali Mudin na magpunyaging ikalat sa kanyang sakop ang Kristiyanismo noong taong 1744.

Hindi rin natin makakalimutan si Lapu-Lapu, ang mabunying tagapagligtas ng Mactan at kauna-unahang Pilipinong



Jeanette Castillano Tiffany

Si Rizal kasama ang dalawang kaibigang Pilipino: nanatiling nagmamahal sa tinubuang lupa kahi't nagtagal sa ibang bayan.

nagtanggol ng kanyang kasakupan laban sa manlulupig na dayuhan. Ang magiting na si Lapu-Lapu rin ang nanguna sa pakikibaka laban sa Reynong Kastila na pinangungunahan nang napatay na si Magellan noong 1521.

Ilan sa ating mga bayani ng lahi

Isang malaking karangalan sa ating lahat na ipagdiwang, kahi't sa ating guniting at ala-ala, ang mga magiting na gawa ng ating mga ninuno. Ilan sa kanila ang sumusunod:

Melchora Aquino (Tandang Sora)--1812-1919.

Alalahanin natin ang mga tumulong sa kani-kanilang bayan. Marahil hindi nating kayang mabilang ang mga bayani natin kung isasama ang mga "ordinariyong tao" na gumawa ng katulad ng ginawa ng ating mga bayani, lamang ay hindi nagkamit ng nararapat na pahayag at karangalan.

Sa kasaysayan ng Pilipinas, isa sa mga yumaong bayani ay si Melchora Aquino.

Siya ay lumaki sa hirap at hindi nakapag-aral. Nagsimula ang kahirap-hirapang kabuhayan ng kanyang mga magulang sa Banilad, Caloocan. Walumpu't-apat na taong gulang si "Tandang Sora" noong panahon ng "Himagsikan ng Pilipinas," 1896. Ang munting tindahan niya sa Balintawak ay naging "ospital" ng mga Katipunero. Isa na doon si Andres Bonifacio.

Kasalukuyang lumalala ang unang 'iyak ng Balintawak,' si Tandang Sora ay walang pahinga at tuloy niyang ginagamot, inaalagaan at ipinagdadasal ang mga sundalong Pilipino. Ito ang dahilan kaya tinawag siyang "Ina ng Katipunan."

Nang matuklasan ng mga Kastila ang mga gawain ni Tandang Sora, dinakip siya at dinala sa "Marianas Islands." Pagkalipas ng dalawang taon, sinakop ng mga Amerikano ang Pilipinas. Si Tandang Sora ay bumalik sa kanyang bayang pinakamamahal. Ang kapatid niyang si Saturnina ang nag-alaga sa kanya.

Isandaan at pitong taong gulang nang yumao si Tandang Sora na walang sakit noong Marso 2, 1919.

Jose Burgos (1837-1872).

Ang bayaning si Jose Burgos ay taga Vigan, Ilocos Sur. Noong kabataan ni Jose, ang ina niya ang nagturo sa kanya ng pagbasa at pagsulat. Matapos ng ika-pitong baitang ng paaralan sa Vigan, si Jose ay tumira sa Maynila at nag-aral sa Kolehiyo ng San Juan de Letran. Nakatapos siya ng "Bachiller en Artes." May likas na talino, si Jose ay nag-aral ng pagpapare sa Unibersidad ng Santo Tomas at agad nagmisa sa "Parroquia del Sagrario de Intramuros." Sa katapangan

ni Jose na ipagtanggol ang sanhi ng pagpapare, siya ay tinawag na "Kampeon ng Dahilan ng Pareng Pilipino," nguni't nilabanan niya ang taas at galit ng mga pareng Kastila. Noong nagkaroon ng labanan sa Cavite, 1872, si Jose ay dinakip at pinagbintangan na siya ang nagsimula ng himagsikan sa Cavite. Pagkatapos parusahan si Jose sa Cuartel Santiago, noong ika-labing-lima ng Pebrero, 1872, siya ay pinatay ng mga Kastila sa Bagumbayan (Luneta na ngayon), labing-pito ng Pebrero, 1872.

Marcelo H. Del Pilar (1850-1896).

Igalang natin ang ating bayaning si Marcelo H. del Pilar sa kaarawan niya nitong ika-tatlumpo ng Agosto. Ang pinag-aralan at katungkulan ng bayaning ito ay mahalaga sa kasaysayan ng ating bayan.

Siya ay isang dakilang manananggol at malaking tulong ang naidulot niya sa kalayaan ng Pilipinas. Pangulo ng pahayagang Tagalog noong 1882, si del Pilar ay naging dahilan ng galit ng mga pareng Kastila. Ang mga sinulat niyang "Dasalan at Tuksuhan" at "Ka-iingat Kayo" tungkol sa masasamang ugali at kabagsikan ng mga Kastila sa taong-bayan natin. Noon bago yumao si del Pilar, siya ay naging patnugot ng pahayagang "La Solidaridad" ni Graciano Lopez Jaena. Ito ay malaking tulong sa pagbabago at kabutihan ng ating bayan. Si del Pilar ay taga Kupang, San Nicolas, Bulacan. Ang mga magulang niya ay sina Julian H. del Pilar at Blasa Gatmaitan.

Gregorio del Pilar (1875-1899).

Sa ikalabing-apat ng Nobyembre ay kaarawan ng isa sa ating mga

Ang ating mga bayani ay nagsisilbing halimbawa sa ating mga kabataan at ng sambayanan na ang mabuting gawa ay nakatutulong sa kaunlaran ng bayan.

"romantikong" bayani--si Gregorio del Pilar. Ipinanganak siya sa baryo San Jose, Bulacan, at doon nagsimula ang hilig niyang makapagsilbi sa kanyang bayang minamahal. Natuturang pinakabatang "Heneral" ng Mapanghimagik Hubong-Dalatan (Revolutionary Army), si Gregorio ay nagbigay ng malaking tulong sa labanan ng "Tirad Pass," ang makasaysayang kabanata ng himagsikan.

Emilio Jacinto (1875-1899).

Si Emilio Jacinto ay taga Trozo, Maynila. Maagang naulila sa ama si Emilio. Nang yumao si Mariano Jacinto, ama ni Emilio, ang ina niyang si Josefa Dizon ang nagtiis magpaaral kay Emilio. Si Emilio ay napilitang tumira sa bahay ng kanyang tiyo, si Don Jose Dizon, pagkalaon. Pinapagaral si Emilio ng kanyang tiyo sa Kolehiyo ng San Juan de Letran. Pagkalaon, si Emilio ay lumipat sa Unibersidad ng Santo Tomas para mag-aral na maging manananggol (abogado). Hindi ipinagpatuloy ni Emilio ang pag-aaral dahil sa pagsama niya sa "Katipunan" nang magsimula na ang himagsikan.

Si Emilio ay labing-siyam na taong gulang lamang noong siya ay naging



Apolinario Mabini



Gregorio del Pilar



Emilio Aguinaldo

Wikang Pilipino . . .

puno ng Katipunan. Kay Bonifacio, si Emilio ay taga-turo, kalihim at piskal. Siya ang patnugot ng pahayagang "Kalayaan ng Katipunan." Si Emilio rin ang sumulat ng "Kartilla" na nagbigay lakas sa Katipunan.

Bukod sa katapangan ni Emilio sa larangan, isa siya sa pinakamalaking tulong sa lahat ng kaanib, kaya tinawag siyang "Utak ng Katipunan." Sa isang labahan sa Majayjay, Laguna, si Emilio ay biglang natamaan ng punglo. Siya ay dalawampu't-apat na taong gulang lamang nang siya'y yumao, Abril 16, 1899. ☐

ABOUT THE AUTHOR:

Mrs. Lala Belamide-Anderson, dubbed by the Seattle Post-Intelligencer "Ann Landers of the Philippines," completed her Bachelor of Science in Business Administration degree from the Philippine Women's University in 1960. She was featured announcer and "guest artist" of DZFM, Philippine Broadcasting Service, for two radio programs, "Your Destiny with Lala" and "Letters to Lala" from 1955 to 1962.

Lala is a columnist of Bayanihan Tribune of Seattle (Tinig ng Pilipino). Among her other accomplishments include:

Secretary and chief telephone operator for the late three U.S. Generals Douglas MacArthur, Jonathan Wainwright and Ike Eisenhower (then a major), from 1938 to 1941; writer and secretary, Manila Engineer's District, U.S. Army (1945-47); promotions manager for Dana Perfumes, Paranaque, Rizal (1953-56); freelance writer for The Manila Times, Manila Chronicle and Evening News, and columnist for Modes Magazine, Kislap Graphic, Liwayway, Filipino Home Companion Magazine, Social Whirl, and Philippine Variety Magazine.



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One vote may make a big difference

In 1645, one vote gave Oliver Cromwell control of England.

In 1649, one vote caused Charles I of England to be executed.

In 1776, one vote gave America the English language instead of German.

In 1839, one vote elected Marcus Morton governor of Massachusetts.

In 1845, one vote brought Texas into the Union.

In 1868, one vote saved President Andrew Johnson from impeachment.

In 1876, one vote gave Rutherford B. Hayes the Presidency of the United States.

In 1876, one vote changed France from a Monarchy to a Republic.

In 1923, one vote gave Adolph Hitler leadership of the Nazi Party.

In November members of the House of Representatives, members of the United States Senate, local and national, the Presidency of the United States, and all other elected positions are decided by the people by means of the ballot.

Your ONE VOTE may make the difference. Use your right. Make it a habit to register and vote!



A history of Asian community media

by Mayumi Tsutakawa

The *International Examiner*, like many other alternative and homespun community media (our comrades of the pasteup tables), have thanklessly persisted. While some have gone under (temporarily ceased publication), others have weathered the storms, even matured and improved. Some have transformed themselves from print to electronic media or vice versa.

Gone are the *Filipino Forum*, *Bayanihan Tribune* (temporarily ceased publication according to the editor) and *Northwest Indian News*. New Seattle *Chinese Post* and *Kingstreet Mediaworks*.

And still chugging along with us are the *Asian Family Affair*, *Filipino Herald* and *North American Post*.

Community media has been with us since the early immigrants arrived at these golden shores. The foreign language press quickly followed the path of immigrant settlement. Not only the Swedish, Russian and German communities, but virtually every ethnic group had its press, working tirelessly to cover events and meet the expectations of their readers. The early Afro-American communities also had what whites termed "the race press," offering literature and news written by Black America's greatest writers.

The ethnic press usually printed

**Maligayan Bati
sa
Jose Rizal Bridge & Park
Preservation Society!**

**Valeriana Estioco
Seattle, Washington**

practical information for immigrants. But sentimental vignettes, community social and sports news, as well as news of the old country always made their way into its pages.

At the turn of the century, the Japanese community in the Northwest supported, at times, five Japanese language dailies. In fact, all the Asian American communities here featured active presses, reflecting the high level of literacy among immigrants. In the early Japanese community, besides newspapers, publications of every type flourished. Leftist political diatribes, literary journals and women's/home magazines were written and printed with fervor.

James Sakamoto's *Japanese American Courier*, the first English language paper published in the Northwest, helped to develop the fledgling Japanese American Citizens League and aided in the Americanization process for the second generation Nisei.

Here is a review of the current community media:

The *North American Post*, our surviving Japanese language newspaper, began after the war's end as a weekly and later became a daily. The current editor, Takami Hibiya, has been with its under several publishers, having joined the staff in 1956. Now published three times a week, the paper is making the transition from hand-picked type and letter press printing (both very slow and painstaking operations) to photographically typeset and offset printed methods. H.T. Kubota is now the publisher.

The Filipino community has had a proud heritage of newspaper publication, drawing upon the democratic desires and fight for independence the country underwent. In the 70's at least three Filipino newspapers vied for attention in Seattle. Martin and Dolores Sibonga published the *Filipino Forum* from 1977 to 1978. A monthly paper, it urged others to take part in "united minority action" and the often militant, civil rights movement of the time.

The *Bayanihan Tribune*, edited by D.V. Corsilles from about 1974 to 1981, was a bi-weekly newspaper which many of the young activists of the early Asian American movement called the most progressive newspaper. It offered opinions often running counter to the Marcos regime which was beginning to strangle civil rights in the Philippines. Publisher was Ely U. Orias.

Emiliano "Frank" Francisco's *Filipino American Herald* has been the longest lasting of these newspapers and has been

"The community needs to see its community media workers as professional journalists, as people who need to work for a living and not just volunteers."

published monthly since 1968. His has been called the most conservative Filipino community newspaper, often featuring pro-American and pro-Philippine government news prominently in the newspaper, although the publication had its roots in the early Cannery Workers Union, founded in 1934.

In 1970, in the early days of the Asian American movement, Nemesio Domingo and Sabino Cabildo published *Kapisanan*. After about a year, the newspaper was changed to *Asian Family Affair (AFA)*, a monthly which still continues to publish. The founders of AFA were Diane Wong, Norman Mar, Al Sugiyama and Frankie Irigon, the latter two still involved with the newspaper. The paper continues to present news of the Asian community and the paper is distributed free and is supported by ads, subscriptions and donations.

As outlined in another article in this issue, the *International Examiner* was founded in 1974 to publish monthly news of the International District. Since then, however, under editor Ron Chew's steady editing pen, the newspaper has become a biweekly, and covers wider issues of importance to Asian Americans in the entire region.

Dat Moi (New Land) Newspaper, in the Vietnamese language, has been published since 1975. A biweekly publication, now under the leadership of Giang Van Nguyen, it is sold for \$1.25 a copy and sponsored by a nonprofit corporation. According to Nguyen, there are other publications in the growing Southeast Asian community here, but none which have established regular publication schedules.

The *Kingstreet Mediaworks* is mentioned here not because it is a regular media publication or program, but, as an organization, it has provided training and backup media work for many community agencies. Begun in 1978 by Dean Wong, John Harada, Jeff Hanada and Mark Mano, the group has provided workshops in photography and video. Through a

benefit presentation of the film "Hito Hata" by *Visual Communications* in Los Angeles, the group raised enough money to buy video equipment with which the current group is producing video programs for the community.

Our news neighbor, *The Seattle Chinese Post*, is a Chinese language weekly, the first in that language since before the war. Prior to the *Post's* founding by publisher Assunta Ng a year and a half ago, the Chinese community was served by radio programs, principally on KRAB-FM. The Chinese programs, produced by two different groups, are still presented on alternate weeks. Vietnamese and Filipino programs, however, have suffered a worse fate and have been cut off the air of that community access station. There seems to have been a lack of support and perhaps understanding of the programs by the station's board and staff.

Why does the community press continue to play an important role while community members, individually and collectively, are making steady and sure inroads to representation, jobs and political clout in established government, education and business circles? I think four factors can be pointed out:

--Self Determination -- We can make it on our own.

--Truth and Accuracy -- We know best what happens and how it happens in our community.

--Realistic Outlook -- We present picture of ourselves that is neither all crime and violence, nor all sugar-coated kimono-clad dolls.

--Communication Network -- Community cohesion and a sense of pride is boosted by the community media.

It is unfortunate that the majority of community members seem to take advantage of the community media by using them, but not actively supporting them. Too many Asians, like the general population, have been lured into the mindset that the major media have the market on glamor and excitement. Just seeing the ripple of excitement that passes

A history of Asian community media

through a community meeting when television cameras are present or an Asian television news person agrees to participate in some community event is an example of this unfortunate thinking.

The community media representatives need to be included when sending out press releases, announcing press conferences and handing out complimentary tickets; and their presence should be thankfully acknowledged, for the community media people are the most hardworking and loyal supporters of the community.

Moreover, the community needs to see its community media workers as professional journalists, as people who need to work for a living and who are not just volunteering their time for the community. We don't ask dentists to work for free, yet this often happens with photographers, designers and writers in the community.

At the same time, journalists need to ascribe to the accepted canons of journalism as much as anyone. Accuracy is paramount. Timeliness is nice, as is interesting presentation of the news. But fairness and ethical reporting are two factors by which we are ultimately judged. We need to write stories about more than just our friends and business associates. It's usually faster and easier to write about someone we know, but does it serve the reader? We don't need to be completely unbiased to the point that there is no advocacy, after all. *We are the alternative to the establishment media.* However, if in the course of covering a community issue we find there is more than one point of view within the community, don't we have the responsibility and obligation to seek out representatives of all sides of the argument?

For that matter, single-source stories (only interviewing one person on a particular topic) are never as interesting or compelling to a reader as multi-source stories. Sure, the interview with a single, fascinating individual is something you can't pass up, but when a general topic such as dance or social services or business crops up, it's worth it to the reader to see more than one "expert's" opinion.

In my opinion, Asian community newspapers have always had the corner on high quality design and production. Perhaps the Asian graphic and technical



pendant shows up here. But these characteristics should never take the place of dynamic and well edited writing on the week's important subjects.

In the editorial department, I notice some Asian community papers are hesitant to take advantage of the editor's privilege of spouting off on various topics in editorials. But by the same token we don't see many letters to the editor from readers. Are we still too shy to air our opinions? Many in the community welcome a biased interpretation of a complicated issue or recommendations on who to vote for.

The community media movement (thank goodness) has taken on new dimensions. There was once the feeling that community journalists were not bona fide writers, as defined by the Asian American literary crowd. Now I'm happy to see such outstanding Asian writers as Lonny Kaneko and Alan Chong Lau contributing stories (usually arts related) to our pages. And local and national Asian community media are including much more cultural and literary material in their pages, as in *East Wind* or *Bridge Magazine*.

Some forms of community media have served as effective training grounds for those who have found good positions in the major radio and television and newspapers in this region or have formed successful graphic arts businesses. Some have gone on to legal or political work. Mark Mano is in production at KING-TV, Terri Nakamura and Victor Kubo are successful graphic artists, D.V. Corsilles

has a printing company and, of course, Dolores Sibonga is a City Council member.

As we community members become more sophisticated in political lobbying, grantwriting, social service delivery and publishing, let our community media continue to improve and to help improve the community, but let's not outgrow our need for each other.

(Published in the *International Examiner* June 15, 1983).

ABOUT THE AUTHOR:

Mayumi Tsutakawa is a University of Washington graduate in communications, staff member of the *International Examiner* and a copy editor of *The Seattle Times*.

Balik sa lupa: a requiem

"Sa mga naunang nagparito at sa lahat ng magsasakang Pilipino, maraming salamat po!" To our beloved elderly trailblazers and to all Filipino workers and farmers: You made America what it is today. We salute you!"

By Rev. Fr. Manuel Ocana

At the side of the Church of the Immaculate is a Filipino garden. The idea of a "Filipino Garden" is a challenge to every Filipino household to create a garden model that will symbolize a touch of home complete with our vaunted Filipino hospitality and our Filipino values.

Since the Filipinos have contributed greatly and continues to do so to the activities of the Church of the Immaculate, the "Quiapo of the Northwest," the simple *bahay kubo* touch with the extended family concept must always be part of the vegetable-and-flower-filled garden.

But the symbol of the Pinoy household does not end here. In the middle of the miniaturized Immaculate garden, there is a sign tied to the trunk of a slender tree, "Bayan Kong Mahal."

Another sign, the "Limasawa Cross," may not turn the heads of curious passersby. For Filipinos and those who follow Philippine history, however, it recalls to mind Limasawa Island where the first Catholic Mass in the Far East was said. The date: March 31, 1521. This island has a lot of significance to many people. To me, it has a warm spot and lots of fond memories for this was where I spent five years of missionary life before coming to Seattle to accept my Immaculate Church assignment some 15 years ago.

Recollections

It was one summer evening as I was watering the greens that an active parishioner, Fred Cordova, passed by and remarked, "Balik sa lupa!" It dawned on me quickly that the remark connoted the life of the farmer.

As I rested at the picnic table, I began to reflect that every Filipino in the United States should think and be proud of the great contribution of the Filipino farmers in America, from the sunny fields of Hawaii through the wind-swept farmlands

of California up the rain-soaked valleys of Washington. Just imagine--years of hard labor, tons of harvests, and millions of profits for the owners from the early turn of the century to the present day! I was truly lost in thought and I could only visualize, verbalize and exclaim in Filipino, "*Sa mga naunang nagparito at sa lahat ng magsasakang Pilipino, maraming salamat po!*" To our beloved elderly trailblazers and to all Filipino farmers: You made America what it is today. We salute you!

'The thinning brown line'

The more I got carried away by the late evening reverie, the more intense I became, thinking of the many Filipino elderly being buried from the Church of the Immaculate. The long brown line is thinning out, to borrow a remark from one Filipino elderly. Their average age is now 65. It is always a great privilege and a singular honor for me to officiate at funeral masses for the Filipino pioneers.

On such occasions I get the opportunity to thank and congratulate the living for their "worthy achievements." Ashes to ashes, dust to dust, one by one returns to God after a hard day's work. They have braved the scorching heat of the sun and the rain of life.

'What have the manongs done?'

Will we forget them very quickly?
Never!

We, who have come after them, would not be where we are today, happy to have found America a little kinder, humbled by the sacrifices of people who quietly contributed to make the "American Dream" somewhat of a reality.

There is a sad remark which irritates me whenever I hear this: "What have the manongs done?" I really got mad especially when the question comes from a professional. It is true that after the amendment of the immigration law in

1965, professionals have come in waves to "change the picture" in the Filipino American scene. Proud of their achievements, some forget the hard times when a degreed Filipino could only land a menial job, for it was practically impossible to get a job commensurate with one's qualification or profession during those times.

'Balik sa lupa'

Yes, it is painful to recall these things, but I would prefer to accentuate the positive and to bring up a worn-out cliché. "Balik sa lupa!" Before the end of the day let us pass a kind word for our brown sires. Let it be known from the community halls, the lodges, and our homes--hopefully with our "Balik sa lupa" gardens--that when the church bells toll, a *manong* or *atang*, a *lolo* or *apo*, has passed away. In a "Requiem," let me borrow a few lines from a great poet with a paraphrase at the end:

*"Sunset and evening star and
one clear call for me;
Let there be no moaning
of the bar, when
the Pinoy pioneer sets sail to sea,
For he has earned a name in
American history."*

ABOUT THE AUTHOR:

Father Manuel Ocana graduated from Leyte Seminary with a BA in Philosophy, and from Cebu Major Seminary with an MA in Theology. He served as the first missionary to Limasawa Island in the Philippines where the first mass in Asia was said.

In the Seattle Archdiocese, he has been assigned as chaplain of Harborview Medical Center for nine years now. He is presently a member of the Advisory Council on Aging to Seattle and King County.



Are our spiritual values still operative?

Filipinos have come to Unclesamville in search of higher education and greener pastures. This is the motivating force for all of us who have migrated to this "land of the free."

There is something we brought with us to this country--our religion. Filipinos are, basically, religious people. We claim that we believe in God. We have a deep respect for the Church. This is confirmed by the fact that, we want to be married in the church; we see to it that our children

receive Christian baptism; and when a loved one dies, again, we turn to the Church for the "final rites."

Where have all our spiritual values gone? Are spiritual values still operative in our society? What is our destiny in this "new land" as a people, always seen and treated as foreigners? Where are you in your life?

Many of us profess to be Christians, but our life style does not reflect this!

Somehow in our almost fanatical

pursuit of accumulation of wealth and prestige, we have neglected a basic element in our life as a people--our spiritual life. I am afraid that we have replaced the "Almighty God" with the "Almighty Dollar."

(Reprinted with permission from *Bayanihan Tribune, Seattle, Washington*. This guest editorial, issued in October 1974, is still relevant today).



BEACON UNITED METHODIST CHURCH



A "merger" church may be regarded as one whose two integrated congregation are such that singly they can no longer survive and are "left to pasture." On the other hand, it can be one suddenly made stronger by the fusion of a multi-racial congregation that has transformed from "a situation whose time has come" into one of hope and emergence.

Beacon UMC traces historic roots:

Multi-racial church-- beacon of hope to Filipino hopefuls

The Beacon United Methodist Church as it is known today is such a "merger" destined, it now appears, for greater things. In fact, today's congregation feels confident it is ready to continue its fundraising and building crusade and "finish that major portion of the church that has remained a dream almost realized but for one big push by church members working with a single purpose and as a single unit."

BEACON'S ROOTS: A GLIMPSE

By Ike Caps

Beacon UMC has actually emerged from a small fellowship group dominated by Filipinos and a smaller group composed of Blacks and a sprinkling of Anglos. A glimpse of Beacon's information file chronicles thus:

"The present Beacon United Methodist Church is a multi-racial congregation formed by the merger of two small Methodist churches. One was the former Beacon Hill Methodist Church composed of Blacks and a few Anglos, and the other the Fellowship Methodist Church, a predominantly Filipino congregation with some Caucasian members."

The Fellowship Methodist Church was organized as a small fellowship group of Filipinos in the Seattle area in the early 1920s. Most

were students, but there were some who have come to settle in the area. Aliens in a strange land, they found solace and comfort among their peers within this group.

During the depression years in the 1930s, social issues such as jobs, housing and discrimination began to adversely affect the lives of Filipinos in the Seattle area as

elsewhere. This Fellowship group was thrust into an advocacy role, a role that was low key and tempered only by their faith in the invitation to "come unto me all ye who are heavy laden... In the early part of 1924, a former missionary couple to the Philippines, the Reverend and Mrs. T. Walter Bundy, took the group under their wing. Through Bundy's efforts, a regular meeting place was secured at the basement of the First Methodist Church at Fifth Avenue and Marion Street in Seattle.

In 1940, a group of about 20 started a modest campaign to build a church. The campaign was given a boost with a grant of \$5,000 from the Seattle District Methodist Union, the predecessor of the present Seattle District Methodist Builder's Club. Funds raised were used to remodel an abandoned former Japanese athletic house. This was to become their first church building.

In 1945, the Rev. Bundy left the group and was succeeded by Mr. Grandino Baaca, a licensed lay preacher. The first ordained Methodist minister, the Rev. Pastor Julian Daba, was appointed in June 1947. Under pastor Daba, the congregation was officially organized as the Filipino



Rev. Daba

Rev. Gonzalo

Rev. De Pano

Rev. Bundy

Rev. Ocampo

Rev. De Guzman

Community Methodist Church, an ethnic church in name and in constituency. On January 18, 1948, they moved to their own building at 1107 E. Terrace Street, one block south of the present Seattle University on Eleventh Avenue. Rev. Daba served until 1953, when he was appointed to serve a church in Berkeley, California. He was succeeded by the Rev. D. F. Gonzalo.

SEGREGATION AND THE 'MELTING POT'

The mid-1950's cry was for integration and the "melting pot" theory seemed to be the goal of society, including churches. Up to 1952, even the churches had segregated structures. The Filipino Community Methodist Church was part of the Oriental Provisional Conference of California, a segregated annual conference serving Oriental churches only. In June 1952, however, the segregated annual conferences within Methodism started to break up. Ethnic churches were assimilated in the regular White annual conferences. The Filipino Community Methodist Church became part of the Pacific Northwest Annual Conference. This Conference has jurisdiction over all Methodist Churches in the State of Washington and Northern Idaho. It was not until June 1955, however, that the Filipino Community Methodist Church dropped its ethnic name and became simply the Fellowship Methodist Church. Pastor Gonzalo served until June 1966 when he retired from active ministry and was succeeded by the Rev. Stanley De Pano.

RIDING THE UPHEAVALS OF THE 60s

The church was in the middle of the upheavals of the 1960s. The "melting pot" theory began to fade as the civil rights movement gained momentum under the leadership of Black churchmen throughout the United States. Our second generation Filipinos, now in their teens, started a search for their own identity--they began to show a keen interest in the cultural heritage of their parents and grandparents. De Pano's presence and youthfulness served as a catalyst in the identity movement. The De Panos served the church as a husband-and-wife

team. Under their leadership, the Sunday School was strengthened, a choir was established, and a yearly Christmas cantata was presented. The church became more visible in the community.

CHURCH GROWTH AND SOCIAL ISSUES

Every successful organization has a nucleus group of dedicated and committed persons. The Fellowship Methodist Church has more than a few who played dual roles as leaders in the service of the church and also leaders in the service of the Filipino community. To list the names would be to list the membership of the church. They were not the "chosen few." They were the host of volunteers, for the church worked as a team. The most revered name is that of Fernando Ferrera who is often referred to as the spiritual founding father of this church. His service to the church and community spans three generations of members.

Church growth started in the late 1960s as the church became deeper and deeper involved in the social issues confronting the community. Backed by the Pacific Northwest Annual Conference, Fellowship Methodist Church brought its entire resources and its organizations to bear upon the entire spectrum of the social issues affecting the Filipino community. The congregation was very active in the establishment and initial maintenance of the International Drop-In Center.

MERGER

In 1967, faced with a deteriorating building structure and a rising attendance at worship services, the church started a building fund campaign. A catering group was organized, advertised their services in church newsletter, and served Filipino dishes to church groups within the greater Seattle area.

Other churches responded generously to the building fund. Our intense door-to-door campaign among our members yielded pledges far above our modest goal.

During this campaign, we discovered another small ethnic church on Beacon Hill, struggling for survival, and also in the middle of a building fund campaign. After several dialogues, we decided to



merge our resources and build a new and bigger church at Beacon Hill.

In a joint service held at the University of Puget Sound on June 23, 1968, both churches were officially merged and received their charter from Bishop Everett W. Palmer, as the Beacon United Methodist Church. It was not until September 8, 1968, however, that the uniting service was held with both the Rev. Stanley De Pano and Rev. John Burleson participating. From this day on, the congregation from Beacon Hill and Fellowship Methodist Church became as one both in service and in structure, with the Rev. De Pano as the pastor.

CONSTRUCTION OF THE NEW CHURCH

A church activity is incomplete without Filipino food. Shown is a group with the first Asian Bishop ever in the United Methodist Church, Wilbur Y. Choy (2nd from left) with Rev. Allan



Ocampo (right).

Multi-racial church--beacon of hope to hopefuls

Construction of the new church at 7301 Beacon Avenue South began in July 1972. A substantial volunteer labor from the members was used. It was completed and dedicated on July 15, 1973 with Bishop Wilbur W. Choy, newly-elected resident bishop of the Seattle area of the United Methodist Church officiating. Rev. De Pano served until June 1976 when he was appointed as superintendent of the Tacoma District of the United Methodist Church. He was succeeded by the Rev. J. Allan Ocampo.

The congregation continued to grow in numbers as new immigrants

and their families arrived. To accommodate the growing number of school age children, the Sunday School spaces expanded to the basement area. It was necessary to move the minister and his family from the basement parsonage to a new parsonage that was built about two blocks south of the church. A new position of Parish Associate was authorized and funded by the Annual Conference to assist the pastor in the administration and evangelism areas.

Rev. Ocampo served until June 1980 when he was appointed to serve the Mason United Methodist

Church in Tacoma as associate pastor for a 1000-member congregation. He was succeeded by the Rev. Miguel De Guzman.

At the time of his appointment, the Rev. De Guzman was completing his studies at the Chicago Theological Seminary as a Doctor of Ministry Fellow from the Middle Philippines Annual Conference.

ABOUT THE AUTHOR: Ike Caps, chairman of the board of Beacon United Methodist Church, is employed with Navy Shipbuilding Office (SUPSHIP) at Sand Point. He was born in Bauang, La Union. He is active on the local church, annual conference and national levels of the United Methodist Church.

Church growth in pictures

Members of this congregation are not only active in the social concerns of the community but in physical activities as well. Beacon UMC has fielded a volleyball team that won the 1982 championship in the 22-member Asian inter-church volleyball league.

Church growth is seen from the choir of the past (below) compared with a small portion of the present young adults in a fund-raising performance (middle left photo), and the young children (left bottom photo). At left photo is a special Sunday visitor, Bishop Talbert with current pastor Rev. Miguel de Guzman (right).



Local minority churches are the embodiment of the living Christ

"Many of our forefathers belonged to the Roman Catholic Church in the Philippines, a handful were converts to Protestantism. They were men of faith. This strong faith in God helped them survive in a foreign, and at times, hostile land!"

By Rev. Stan De Pano

Filipinos have looked at America as a Promised Land. From the barrios of San Nicolas, Asingan, Tayug and from the far corners of the Ilocos regions, our forefathers came to America in search of better education, good fortune and good life.

Many of our forefathers were actually a bunch of adventurous men in their teens who could barely speak English. Most of them were bachelors. Those who were married and had families left their wives back home. A few of these men who landed in Seattle finished high school and were fortunate enough to further their studies at the University of Washington. Many of these men belonged to the Roman Catholic Church in the Philippines, a handful were converts to Protestantism. They were men of faith. This strong faith in God helped these men survive in a foreign, and at times, hostile land!

Let me cite an example here as to how our Filipino foreparents kept their faith.

Keeping the faith

Around 1926, a small group of Filipino men, mostly students at the University of Washington, started meeting at the First Methodist Church of Seattle on 5th and Marion. They started with a Bible Study group and this was followed by a time of socializing or fellowship. This was a very cohesive group which later on included women and children. An American couple (the man was a former missionary to the Philippines) nurtured this faithful group until they purchased a building of their own on 11th and East Terrace.



Filipino children performing a number during a family night in church. "New arrivals" from the Philippines are drawn to churches with Filipino congregation with its extended family system intact.

While our Catholic brothers and sisters began to affiliate with the churches in their parishes, those who belonged to the Protestant Church began to organize their own church following their denominational affiliations. And so we began to see the emergence of several "Filipino" churches.

The Fellowship (Filipino) Methodist Church was officially organized in 1946. It was located on 11th and East Terrace in the Central Area, two blocks south of Seattle University. It merged with another small Methodist Church in 1968 and built a new church facility on Beacon Hill. The congregation moved to Beacon in July 1973.

In 1976, the Baptists established their own Filipino Church in the University District. A Filipino Pentecostal congregation has been meeting in the Rainier District for about eight years. The

most recent Filipino Protestant Church was organized in 1981 on Beacon Hill. It is called United Followers of Christ. Another Filipino fellowship group has been meeting at the Ronald United Methodist Church in the north end of Seattle.

The Beacon United Methodist Church belongs to the Pacific Northwest Conference of the United Methodist Church. It is a "Connectional Church" which means that it is related to the other United Methodist Churches in the region, in the U.S.A. and around the world. The nature (being) and Ministry (doing) of Beacon UMC is both local and global at the same time. This church has maintained a wholesome balance between its spiritual ministry (inner self) and its social ministry (outreach-witness). The Social Gospel has been a proud trademark of this church.

The congregation as a supportive community

Although Beacon UMC is a predominantly Filipino congregation, it is a fellowship of people of colors—there are Blacks, Whites as well as other Asians in its membership. It is a congregational (conglomeration is more accurate!) of people from all walks of life and from various Protestant Communion, including Roman Catholics. The Church is an embodiment of the Body of Christ, experiencing sufferings and celebrating the Resurrection. Let me illustrate.

As a fellowship of believers drawn together by their common faith and culture, the congregation serves as a supportive community. Especially for the

new immigrants the church becomes a place for them to find and experience immediate welcome and friendship.

For many newly-arrived Filipino immigrants who have been fairly active members of the Church, one of the first places they look for is a church. And many of them are just happy and thankful to find a church where they feel comfortable right away. Some of these immigrants come to the United States without their family. They become homesick and lonely. The church becomes the family for these persons. Thus, Beacon United Methodist Church serves as a haven for the homesick and lonely. It becomes a supportive community, a loving, caring and nurturing fellowship for those who are temporarily "cut off" from their loved ones back home. This is an important ministry of this church.

It is also true of many ethnic churches that the church serves not only as a place of worship, of Christian nurture and fellowship. The church becomes also a "social agency," a resource center. The pastor does not only function as a spiritual leader, he or she becomes a counselor, a resource person and an advocate for those who don't know their way around--dealing with the "System," for example. I actually went with families to speak on their behalf at the Immigration Office, at the Employment agencies, the Social Security Office and in schools to help the children get enrolled.

The "spiritual duties" of the pastor at Beacon UMC is not confined to the four walls of the local church. The pastor is also regarded as a spiritual leader in the community at large. When I served Beacon as a pastor, I also performed many

baptisms (Christenings), weddings and funeral services in the community. This is a very fulfilling part of the ministry. It is really a satisfying experience to be able to minister to people who come from different faiths of communions. To be able to bring and share God's gracious love and healing, especially to my own people, is a privilege. I cherish this experience and I am thankful to God for using me as a servant-pastor!

Beacon UMC ministry extends also to the community. For example, the church, through its pastors, lay leaders and through financial gifts, have actively supported the International Drop-In Center in the International District. As a matter of fact, the pastor and a couple of members from Beacon UMC organized and established the IDIC. And the church helped in securing funds for the IDIC from the denominations national agency.

Historically, the pastors and the congregation have been active in the Civil Rights Movement and in the struggle for equal opportunities and treatment of Filipinos and other ethnic minority people.

It is a very gratifying and exhilarating experience to see Filipinos, because of their faith in God and cohesive *Bayanihan* spirit struggle, work and accomplish something that will have a lasting influence on the lives of many people. The different minority churches will continue to be a vital and alive congregation in the Emerald City of Seattle. They are and they will be sanctuaries for the Filipinos in Seattle and vicinities. These local, ethnic minority churches, including others with a majority of Filipinos in their fold, as long as they stand, will always be a symbol, a shrine a

cornerstone and a living reminder to all of the Filipino people's abiding faith in God and determined vision for the future generations.

ABOUT THE AUTHOR:

Rev. Stan de Pano is a third generation Methodist preacher, a district superintendent of the United Methodist Church's Tacoma District supervising work of 47 Methodist churches from 1976 to 1982, and the present pastor of Woodland Park United Methodist Church in Seattle.

He has a BA in English Literature from the University of the East in Manila, and a Master of Divinity from Garrett Theological Seminary in Evanston, Illinois.

Rev. de Pano is actively involved in the national boards of the United Methodist Church including present membership in the Coordinating Committee, Western Jurisdictional Asian American as well as the Council Ministries. He was born in Hagunoy, Bulacan, Philippines and a father of four children. He was pastor of Beacon United Methodist Church from 1966 to 1976, board member of the International Drop-In Center in 1972-75, and co-chairman of Asian Coalition for Equality in 1971-72.

Greetings from

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THE CHURCH OF CHRIST (IGLESIA NI CRISTO) HOUSE OF WORSHIP IS LOCATED AT 6020 RAINIER AVENUE SOUTH AT THE CORNER OF SPENCER STREET IN SEATTLE, WASHINGTON.

Iglesia Ni Cristo (Church of Christ):

THE SEATTLE, WASHINGTON CONGREGATION

Being the Emerald City of the Pacific Northwest, Seattle, Washington is one of the major ports of entry in the United States. It is not surprising, therefore, that most of the immigrants coming from all over the world to the United States find it the most likely place to settle and establish a livelihood.

Filipino immigrants are no exception. Most of these immigrants find Seattle as the answer to the fulfillment of their dreams and aspirations. Indeed, it is a land of opportunity and challenge.

Among those thousands of Filipinos migrating to the Emerald City are members of the Iglesia ni Cristo or Church of Christ. During the earlier part of adjusting and establishing one's self in a foreign country, problems in life seem almost unbearable and require endless patience and hard work. Coupled with the unquenched thirst to rightfully serve God as they were taught in the church, life was not complete without the chapel and worship services.

As years went by, so did the number of members of the Iglesia Ni Cristo increase.

Without knowing where to begin or how to assemble the members under one roof and one organization, some old brethren in the fold were moved by the Lord to do something about it. They became the instruments, once again, of the Lord to effect the establishment of a locale. The experiences of these brethren find parallelism to that of brethren who were also utilized by God in what are now familiar "locales" outside the Philippines -- in Honolulu, Hawaii, in Guam, in San Francisco, California, in London, England.

The history of Seattle Congregation would not be complete without mentioning the name of Sister Lourdes Ancheta, nee Zamora. For sometime, she had convinced her husband Brother Nick Ancheta to find members who might be living within the city.

Word spread around Seattle about the plan and on July 1969, the first Committee (prayer-meeting) was held in the house of Brother Nick Ancheta at 7108 45th Ave. So. in Seattle. The Committee brought spiritual comfort and solace to the

church members. With subsequent Committees, the brethren felt the outpouring of the Holy Spirit. Thus, they decided to request for a minister from San Francisco, California, to visit Seattle. They accompanied their request with earnest prayers.

On July 29, 1969, their prayers were granted. The first worship service in years was held. It was officiated by Brother Aniceto Bunag who travelled all the way from California to Seattle. Twenty-three members came. These were old members of the Church who emigrated from the Philippines. However, 13 months later, in August of 1970, the first official worship service was held with Brother Isidro San Gabriel officiating. This was the beginning of many more visits from the ministers assigned in California. Although most often worship services were held without a minister, the brethren regularly held Committees during Thursdays and Sundays.

By this time, more members of the Church heard about the ongoing services, and it was time to look for a spacious hall

Iglesia Ni Cristo's Seattle, Washington congregation

to hold worship services. On March 1971, the worship service site was transferred to the Empire Way Community Club Building. Worship services were officiated then by Brothers Paulino Membrere and Joel Rosario. Arrangements were later made with the ministers assigned in California for a regular visit to Seattle.

Once every two weeks, the minister would come to officiate the worship services. Mostly it was held on Saturdays so as not to interfere with the San Francisco regular worship services. During the interval of these periods, a tape of the worship sermon in San Francisco would be sent to Seattle. The tape-recorded sermon would then be played back during worship services when the minister could not make the trip. It was rather an inconvenient arrangement but brethren were just too thankful to hear the words of God even only through a tape recorder.

On April 24, 1972, the Iglesia ni Cristo was registered with the Washington State Authority by Brother Joven Rosquites, the Church's corporate counsel for foreign missions. This was a preparatory step for the church administration to send a resident minister from the Philippines.

On October 13, 1972, Brother Mariano M. Gorgonio and his family arrived. His arrival meant the beginning of regular worship services on Thursdays and Sundays. His arrival also meant the

gathering of scattered brethren under one spiritual administration.

With the arrival of more Iglesia ni Cristo immigrants and new converts, the church administration thought it was time to look around for a House of Worship. Meanwhile, two months after his arrival, Brother Mariano M. Gorgonio conducted the first baptism in Seattle on December 16, 1972, with five new converts into the fold.

On March 6, 1973, a House of Worship at 6020 Rainier Ave. So. at the corner of Spencer Street in Seattle was purchased for \$45,000. That was the answer to the brethren's supplication to the Almighty Father to provide them their own House of Worship. Renovations of the newly-bought chapel started immediately. An amount of \$12,500 was spent for the purpose.

On May 6, 1973, the first worship service was held at the new House of Worship. Things were put in proper perspective and the time fittingly came to dedicate the House of Worship to God. On June 3, 1973, Brother Cipriano P. Sandoval, who was sent by Brother Erano G. Manalo on a four-month inspection trip of the Western congregations, officiated the dedication of Seattle's new House of Worship.

In just a matter of years, this chapel's capacity was outpaced by the growth of membership. So it was transformed into a pastoral house of the resident minister.

In its place rose a \$400,000 edifice which was dedicated last December 1980.

In those same years, this "mother" locale of Seattle gave birth to other locales which by now are well-established too on their own. They are: Vancouver, British Columbia; Tacoma and Yakima, Washington; Portland and Salem, Oregon.

Succession of Resident Minister is another thing. Brother Mariano Gorgonio, now in Philadelphia, was succeeded by four other ministers. Brother Jessie Macaspac is now in Vallejo, California; Clemente Garcia Jr. is now in West Virginia; Isidro San Gabriel is now in San Francisco, California. Brother Richard J. Rodas is the current minister-overseer for all the locales in the states of Washington, Oregon and Alaska.

The Almighty God has been very kind to His children in Seattle. Thus, the brethren acknowledge God's continued guidance and abiding assistance. Their trust in Him ever since the first Committee prayer to the present has not been in vain. To strengthen them in their daily undertakings as they are far from their loved ones and the church administration in the Philippines, they often quote God's promise to His Last Messenger:

"...I am with thee; yea, for I am thy God, I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness..." (Is. 41:10, KJV).



THE CHURCH OF CHRIST SEATTLE CONGREGATION HAS CONTINUED ITS RISE IN MEMBERSHIP AND ITS ONGOING ACTIVITIES PROPAGATING A DYNAMIC CHRISTIAN FAITH.



A Catholic group involving the Filipino Catholic ministries include, standing from left, Roger del Rosario, Florida Flor, Dolly Castillo, Ding Gavino, Elsa Benitez, an unidentified member, Mr. Arevalo, and Ric Beltran; seated, from left, an unidentified member, Rufino Cacabelos, Aurelia del Fierro, Father Jose Aspiras, Julie Tangalan, Silvestre Tangalan and Carmen Sabado.



The Filipino family's faith remains steadfast and in tune with its upbringing uprooted in Roman Catholicism in the home country, the Philippines as exemplified by church devotees in this picture.

Filipino Catholics:

Columbians, Columbianas' service, commitments

By Rufino Cacabelos

In the late 1920s and early 1930s, Maryknoll Church was the center of activities for the Filipino Catholics in Seattle. This was where they attended mass, held baptismal and Christmas parties, performed weddings, burials and parties, and performed weddings, and Easter lunches.

Maryknoll Church was "a Japanese mission" in Seattle managed by American priests headed by Rev. Fr. Leopold Tibizar. Two masses were held each Sunday morning. Somehow, the industrious Japanese attended the 9 o'clock mass while the Filipinos, with a sprinkling of Japanese, preferred the 10 o'clock service.

It was at Maryknoll Church where one couple, truly pioneers in the city--Mary and Santiago Beltran, were married on November 7, 1931 by Rev. John Morrett. Many weddings followed, such as Bibiana Laigo and Mike Castellano's wedding on February 18, 1938. In much later years, in the waning months of Maryknoll, two memorable nuptials took place--those of Dorothy Laigo and Fred Cordova on April 11, 1953, as well as Bienvenida Silvestre and Frank Ortega on May 23, 1953.

The closing of Maryknoll did not deter Filipino religious and family events; it only shifted the Filipinos' activities from Maryknoll to the Cathedral, particularly, the Church of the Immaculate Conception located on Marion and 18th So.

The early Filipinos of the city organized themselves into a Catholic Club in 1931. The Filipino Catholic Club was simply a social group of people most of them speaking the same dialect (Ilocano) and bounded by common bonds--their customs and Christian traditions. A common sharing of hardships borne perhaps by isolation from the majority society engendered stronger ties among the members.

Indeed, the richest treasure of their Filipino heritage which they brought with them to America is their Christian faith. Deep within this heritage lies the bond that kept them intimately intact. Although they often disagreed among themselves, they nevertheless dominated the Seattle Filipino community and were responsible for a policy of maintaining order within, and dealing with the white community without.

As Asians, the Filipinos have learned from the Chinese and Japanese who came to America before them. "Knowing one's place in the scheme of things" was emphasized for survival. Although the Filipinos were American nationals, they were still "Orientals," Asians nowadays, and the American "prejudice" towards the Chinese and Japanese, particularly after the Japanese Exclusion Act was passed by the U.S. Congress in 1924, was rampant. The Filipinos, being Asians, were also included in the Anti-Asian movement. This was particularly so in the Pacific Coast.

To ward off the American prejudice toward the Filipinos, they proudly

Filipino Columbians 1983-1984

Rick Q. Beltran, president; Domingo Pagulayan, vice-president; Rufino Cacabelos, recording secretary; Louis Taclay, corresponding secretary; Sergio Acena, treasurer; Silvestre Tangalan, trustee; Ponce Torres, trustee; Tommy Santos, peace officer; Victor Vicente, peace officer.

and bravely participated in two projects as a way of conveying to the public their culture and their Christianity. The first one was the formation of the Catholic Club in 1931 out of which grew social and cultural activities involving families of members. Atty. Louis Easternman, who served as their adviser, later on became a priest after his wife died. The second annual activity was the Rizal Day affair, the highlight in many Filipino programs. It usually takes months to prepare for this kind of program since there are usually many participants therein. Rizal's varied and numerous unequalled accomplishments are usually proudly enumerated which usually fill the American audience with awe. Then the "Farewell" poem, the main thrust of the program, was delivered by a student selected by the Rizal Day program committee from several aspirants for the honor. In every Rizal Day program, the American guests, comprising 50 percent of the audience with two or three dignitaries from the city, were usually reminded lest they forget, that the Philippines is the only Christian country in Asia, uttered with great emphasis and utmost pride.

The nucleus of the Filipino Catholic Club included:

Felicidad and Ladio Acena, Lucio Barazona, Mary and Santiago Beltran, Placida de Cano, Feliciano Cacedac, Aurelia and Leo Domingo, Paul Bigornia,

QUESTION: "Why were Filipino Catholic gentlemen admitted as Knights in Chehalis Council 1550 Knights of Columbus, but they were not admitted in Seattle Council 676?"

THE ANSWER:

After World War II, in early 1946, Mauro Obien had earned the distinction for being an outstanding member of Chehalis Council 1550. By dint of his exemplary demeanor and example as excellent member (and that of Sergio Acena who was also a member of the same Council), both were urged to recommend Filipinos to become "Knights." This ushered in knighthood to qualified Filipinos in the Chehalis Council 1550.

In Seattle, the many adverse publicities in the city, such as the 1934 Marcelino Thanksgiving "RUN AMUCK KILLINGS" had somehow discouraged the hierarchy of the Seattle Council 676 to admit Filipinos as Knights. As far as the officers and members of the Council were concerned, Filipinos are unworthy of membership.

Dougherty, Chancellor of the Diocese of Seattle at the time and later to become the first Bishop of the Diocese of Yakima (installed on October 11, 1951), had urged the officers of Council 676 to admit minorities as Knights.

It took World War II to convince the majority Americans that Filipinos are good Christians and "loyal to America." "The brave deeds of our countrymen during WWII when they fought side by side with the American soldiers particularly in Bataan and Corregidor made the American people aware of us Filipinos." They found them trustworthy, and were thus dubbed "our little brown brothers." The majority Americans at least for a time accepted the Filipinos not only as comrades-in-arms but truly as brothers. The accolade the American people offered to their new brothers was American citizenship. At last Filipinos could vote, buy real estate, and were accorded the rights of U.S. citizenship, previously denied them.

Likewise, the Fraternal Order of the Knights of Columbus everywhere admitted Filipinos with open arms to their ranks.

Society in order to expand their work of the St. Vincent de Paul Society's ministering to the needs of the Filipinos in Chinatown. Pedro Filarca became the first president of the Holy Names group. Their work continued until the outbreak of World War II. The war efforts had priority over the Holy Names mission and the group, as a result of this emergency situation, stopped its missionary functions.

After WWII, Mauro Obien, who had been a member of the Knights of Columbus of Chehalis Council 1550 for many years, with the help of Sergio Acena of the same Council, started to recruit men of integrity to become "Knights." Those that were earlier selected included Paul Bigornia, Fred Floresca, Remegio Pascual and Silvestre Tangalan. Later, Santiago Beltran, Feliciano Cacdac, Pedro Filarca, Florencio Madarang, Robert Osoteo, Victor Osoteo, Rafael Panis, Mike Castellano, and Jose Acena, among others, joined as the campaign for knighthood continued.

After World War II in early 1946, Mauro Obien had earned the distinction for being an outstanding member of Chehalis Council 1550. Through his example and that of Sergio Acena, who was also a member of the same Council,

Mauro Obien was the leader of the Knights and he became the first president of the group that later in 1948 became the Filipino Columbian Club. Fred Floresca took over as president after Obien's death.

In 1931, the members of the Catholic Club felt that they should celebrate Easter in a festive mood. They agreed to hold a potluck after mass. Each family brought food. After mass they gathered downstairs in the hall and arranged the food so that everyone shared. Thus was started Easter breakfast, a happening with a happy, thanksgiving note that came to be a tradition that has continued up to this day. Easter breakfast became very popular especially to the bachelors working in the farms of Kent, Auburn, Puyallup and Sumner as well as those in Seattle. Fred Floresca, being a member of St. Vincent de Paul and the Holy Names, started to cook more food to accommodate those who came to mass. Easter breakfast went on until WWII as a function of the Catholic Club.

In 1948, the newly-organized Filipino Columbians continued the Easter breakfast tradition since the key members of the Catholic Club had become Knights and members of the Chehalis Council 1550 Knights of Columbus. The Columbians served Easter breakfast--later to be called Easter Brunch--to the public, free of charge. Easter was a joyous affair and a big treat for everyone. Filipinos came to mass. They enjoyed meeting old friends and getting acquainted with new ones. Easter brunch was held in different places, such as the Maryknoll Hall, Casa Italiana, Roosevelt Hotel, and finally in the hall of the Knights of Columbus Council 676 at 722 East Union, Seattle up to the present.

ABOUT THE AUTHOR:

Rufino Cacabelos is a BA in English Literature graduate and a life member of the University of Washington Alumni Association, the Northern League, the Seattle Post 6599 VFW and the Fraternal Order of the Knights of Columbus. He is a World War II veteran.

Mr. Cacabelos served as president of the Filipino Seattle Postal Employees Association, the U.W. Filipino Alumni Association and the Filipino Columbian Club.

Belen de Guzman, Mr. & Mrs. Virgilio Duyungan, Sotero Estepa, Pedro Filarca, Auda and Fred Floresca, Bibiana and Valeriano Laigo, Pio Laigo, Pilar and Calixto Mendoza, Juliana and Saturiano Mendoza, Silvestre Mendoza, Sinfroso Ordon, Remigio Pascual, Silvestre Tangalan, Albina Zamora and Lorenzo Zamora.

During the Catholic Club's active days, four of its members joined the St. Vincent de Paul Society in 1936. These dedicated men were Paul Bigornia, Feliciano Cacdac, Fred Floresca and Silvestre Tangalan. They took care of the sick Filipinos in Chinatown as best they could. Later, they requested the help of the Catholic Club members to alleviate the condition of fellow Filipinos living in Chinatown through their special mission there. Though embarrassed by illness and varied economic hardships, they endured their plight silently but welcomed the help offered them by their countrymen.

Later, in 1939, some members of the Catholic Club joined the Holy Names

Pasyon:

The best known Filipino book

By Nicanor G. Tiongson

The *Pasyon*, a verse narrative on the life and passion of Jesus Christ, towers in popularity and significance over all other folk literary forms found in Christianized regions of the Philippines.

In the 18th, 19th and 20th centuries, versions of the *pasyon* sprung and flourished among the nine major linguistic groups in Luzon and the Visayas.

There are two known versions in Ilocano—the first, a translation of the *Pasyong Genesis* (1889, 7th ed.); the second, a life of the Holy Family (1892). The *pasyon* in Ibanag dialect focuses on the life of Christ and Mary (1948), while one *pasyon* in the Pangasinan dialect is based on the four Gospels (1855) and another version, incorporated into the *gozos* to the Holy Cross and other saints (1861, 2nd ed.).

Dionisio Macapinlac based the first *pasyon* in Pampango dialect on the Gospels (1876) while Juan Martinez published the latest anonymous version in 1927. Translations of the *Genesis* were also done in the Pampango and Bicol dialects (1868, 2nd ed.), the latter under the guidance of Francisco Gainza.

In the Visayas, the popular *Pasyong Genesis* was translated into Hiligaynon dialect by Mariano Perfecto (1894) and into Waray dialect by Diaz M. Picardal (ca. 1938). Three of the published versions in Cebuano dialect are uniformly titled *Pasion sa Atong Guinoong Jesucristo* (1929, 1955, and 1962, respectively). Unpublished *pasyon* in Cebuano dialect include a private version entitled *La Pasion de Jesucristo ni Lutera de los Reyes* (1887) and two others dated 1912 and 1970, the last being a translation of the *Argao Pasyon* of 1884.

Writer Bienvenido Lumbera believes that the Tagalog *pasyon* followed the external form of its Spanish antecedents, in the use of the octosyllabic quintilla (five-line stanzas with eight-syllable lines) and the "Aral" or moral lesson stanzas appended to the more important episodes to crystallize for the Christian the lessons he must derive from these episodes, e.g. obedience to parents is counselled after the Christ-child is lost in Jerusalem.

Four sources were definitely used by both clergy and laity in weaving the different versions of the *pasyon*: first, the Old and New Testaments, but especially the four Gospels which are the traditional well-springs of information the life of Christ; second, the apocryphal stories of early Christian legends which were either fished out of *awits* which were medieval. Spanish metrical romances or, more likely, heard from the folk on long evenings; third, other *pasyon*, published or unpublished, from which lay *pasyon* writers "borrowed" whole passages to use as principal narrative or as embroidery on the narrative of their own *pasyons*; fourth, the unbridled imagination of folk writers who were prone, for lack of scientific education, to spice their *pasyon* with fantasies like those encountered in *awits* and *koridos*, both metrical romances of Spanish origins.

These various sources then spawned both the legitimate *pasyon* baptized into existence by Church imprimatur (e.g. *Genesis* and *Kandaba*) and the innumerable private versions which were created for use of special families or "colorum" sects, and which were often "plagued with errors" which the Church authorities tried, unsuccessfully, to purge or condemn.

In previous centuries, the *pasyon* was read in private all year round—perhaps on genteel mornings or slothful afternoons—by *ilustrado* and farmer alike. But then, as now, the *pasyon* surfaces in the Filipino's consciousness during the *cuaresma*, the season of Lent, the most revered of all liturgical seasons in the country. There are four ways in which the *pasyon* is used during Lent.

The *pabasa* is the most elementary way of reading the *pasyon*. In front of altars crowded with figures of Christ (scourged, crowned with thorns, carrying the cross) and favorite saints, all asphyxiated by a wilderness of flowers and candles, professional singers or giggly youth with nothing to do, chant the *pasyon* to visitors crammed into a sala. The reading takes place on the six Sundays of Lent: Domingo de Ceniza, Primera Estacion, Segunda Estacion, Domingo Panis, Domingo Lazaro and Domingo de Ramos. The *pabasa* is not distinguished for its religious atmosphere and can degenerate into a contest among singers in flaunting 40 to 50 types of chants.

In time, as singers memorized the *pasyon*, they began to make crude reenactments of the story, popularly known as *Kalbaryuhan* in Marinduque. In Boac, on Holy Thursday and Good Friday, toothless men and grey-haired women act out the *pasyon* episodes in large gardens or in public squares fenced off for this purpose, to a footloose audience of docile farmers, disputatious old men and bored adolescents. In the temptation of Eve, an old man in everyday clothes chants the lines of the devil while holding on to a caimito branch (the tree of Paradise) with his left hand, and brandishing a bamboo snake with his right. Three old men, "crowned" with *balanggo*s or leaf hats

casually approach and kneel in front of a woman cuddling a doll wrapped in a shawl, in reenactment of the adoration of the Magi.

These primitive reenactments soon turned into a sort of folk theater and came to be known as the *sinakulo*.

On a makeshift stage equipped with various painted backdrops and props, the *sinakulo* is acted out by farmers and country girls. Their costumes are patterned after those worn by the statues of Christ and the saints in the parish church. In the *sinakulo*, the good and holy men speak in a distinctive mellow sing-song, a chant called *tagulaylay*, and they walk lockstepped to a solemn beat called *punebre*. The villains and bad men flaunt a crisp chant and walk to a *pasadoble* beat played by a three-man band. The *sinakulo* is played before an audience of the town and country people from Palm Sunday to Easter Sunday, each presentation taking at least three hours.

The pasyon was not only popular among the masses of Luzon and Visayas who saw it presented in various ways. More important, the pasyon was significant in Philippine history because it performed specific functions in Spanish colonial society of the 18th and 19th centuries.

The pasyon, like Catholicism, was used by the regime, wittingly or unwittingly, to mold the Filipinos into perfect colonials. This process had three distinct stages: 1) indigenization 2) standardization, and 3) erudition. Each stage is reflected by one of the three legitimate pasyon in Tagalog.

Indigenization not only of the pasyon but of Catholicism as a whole was an obvious necessity in the 18th century since Christianity was foreign to the Filipino experience. If religion was to be an effective tool in the colonization of the country, Christ's story had to be made real to the "indio."

Gaspar Aquino de Belen, a lay printer in the Jesuit press in Manila, wrote the pasyon in 1704, narrating the episodes of the pasyon from the Last Supper and 15 moral lessons or *aral*. This pasyon is not content with merely repeating the content of the Gospels. Rather, it breathes life into characters and equips them with motivations that are human and Filipinos. Peter, Mary, Judas, Pilate and Caiphas are the Filipino types one meets on the streets.

Judas' betrayal of Christ, for example, is not portrayed as an abstract mortal sin but as a crime committed against cherished Filipino values--of *utang na loob* and *galang sa ina*, values of reciprocity and respect for one's mother.

Judas is chided for turning his back on privileges bestowed by Christ on him.

Then Judas is shamed for not respecting the concern shown him by the Virgin. Judas sinned not against God but against men--a friend and a mother who have shown him concern.

By the beginning of the nineteenth century, however, Catholicism had been accepted and the problem had shifted from mere indigenization to urbanization. As "indios" flocked to towns, they had to be taught to live together in a manner that would be acceptable to their Spanish colonizers.

Since it was a layman who wrote the original pasyon, it was subjected to the scrutiny of the Church. Mariano Pilapil thus "cleaned" the pasyon and Archbishop Segui ordered its further correction in 1870.

The result is a pasyon that is as bloodless as catechism and as emasculated as the priests who corrected it.

Aniceto de la Merced attacked even the Pasyong Genesis for its errors in doctrine and for its naivete of style and language, both of which he presumes to have avoided in his own Pasyong Kandaba (so named because he was cura of Kandaba when he wrote the pasyon). De la Merced's pasyon gives a coherent interpretation of the history of sin from the fall of Adam and Eve to the coming of Christ to the destruction of the world in the Second Coming.

Of the three pasyons, Kandaba is both the most erudite and the driest because it has killed off all the characters that made de Belen and Genesis interesting and merely focused on lengthy explanations of doctrine, like the need for "atricion" for valid confession, the mystery of Christ as God-man, the use of the seven sacraments. And like the theologian that he was, de la Merced quoted scripture to validate all his contentions.

Later on, the *ilustrado* tightened the Spaniards' hold on the masses, by streamlining the pasyon according to the orthodox theology of the Spanish Church and State.

This movement toward hispanization and erudition was buttressed by the "colonial ethics" prescribed by the texts of the three pasyon.

Most important virtue in this colonial ethics is humility--the humbling of oneself to the degradation of one's intellectual abilities. De Belen counsels the native not to walk on the road as though he owned it. Genesis tells the reader to imitate Christ's humility as he enters Jerusalem.

Concomitant with humility is blind obedience and tame docility. Thus de

Belen admonishes the readers to imitate Christ's feet nailed to the cross by staying at home. Genesis tells husbands and wives to obey each other and stay from quarrels which drive away grace.

De la Merced on the other hand, orders all his readers to follow the commandments of the Church and scolds parents who do not exact obedience from their children in the performance of the Christian's duties. Such parents do not protect their children from harm.

Genesis reasons that suffering is to be accepted because all the things of this world will pass anyway.

Marcelo H. del Pilar was the first propagandist to harness the pasyon's potentials in politicizing the masses. In the 1880s, Del Pilar created a pasyon titled after the manner of Genesis, "*Pasyong Dapat Ipag-alab nang Puso nang Tauong Baba sa Kalupitan nang Fraile*."

The pasyon was likewise used to buttress "colorum" churches which seceded from the establishment church. Pascual Poblete published his pasyon for the Iglesia Filipina Independiente, to establish its anti-friar stance. Poblete lifted stanzas from the pasyong Kandaba and then added his own pro-Filipino statements to these stanzas.

(Philippine Digest).

General information on the Philippines

(continued from page 67)

landscapes. The land varies from the mountainous regions of the north to the flat vistas of the great central plains to the lakes and volcanoes of the southern peninsula to the coves and beaches of the islands that dot its coastline.

The Luzon experience should start in Manila, gateway to the islands and the nation's capital. From Manila, going to other points in Luzon or any point in the islands for that matter is easy enough.

But Manila is only the beginning. The Luzon experience is many things.

The Luzon group includes the biggest island, Luzon, the northernmost islands called Batanes, the islands of Romblon, Mondoro, Marinduque and Masbate which lie in the inner seas, Catanduanes off the coast of Bicol, Corregidor at the mouth of Manila Bay, and the long, narrow island of Palawan, which lies between the South China Sea and the Sulu sea at the southwestern corner of the archipelago.

It is divided into five regions and comprises 36 provinces, including Metro Manila of which Manila is part.

The people who inhabit these islands speak a variety of dialects, the dominant one being those spoken in areas where the people share a common tongue and culture. These are the **Tagalogs**, concentrated around the Metro Manila areas, some parts of Central Luzon, and the Southern Tagalog provinces; the **Ilocanos**, who inhabit much of the northern provinces; the **Pampangos and Pangasinenses** in Central Luzon; the **Bicolanos**, who live in the southeastern end of Luzon; and the ethnic minorities who still speak their own dialects and carry on with their traditional ways of life.

Note to readers:

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Household heat: Forgotten places waste dollars

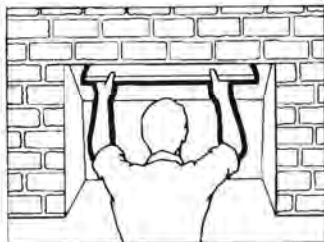
Even if you have insulated attics and walls and have caulked and weatherstripped around doors and windows, gaps you may have overlooked will continue to cost you dollars and heat.

Some of these gaps can be closed at small expense and for a substantial return. Here are two areas that are commonly ignored:

Escape up the chimney

It is not unusual to find a gap of an inch or wider in a fireplace whose damper is closed. This can create a major air leak when the fireplace is not in use, because the chimney itself encourages a strong flow of air.

One way to stop the leak is to stuff the gap with insulation, or, if it is too large to insulate, to cover it with a board. The stuffing or covering obviously *must be removed before the fireplace is used*. In a cold climate, you can plug the damper



and save \$45 a year with electric resistance heat, \$20 with gas heat, and \$30 with oil heat, depending on where you set the thermostat and the size of the gap.

Holes in the attic are like holes in your pocket

Step into your attic some winter night. Even if it is insulated at floor level, you may be surprised to find the attic is much warmer than the outside air. That means that some of the expensive heat you need downstairs has escaped up to where it won't do you any good.

It is common to find large openings where pipes, ducts, or exhaust fans are cut through the attic floor. But they can be stuffed with foil-backed insulation or scrap plastic such as dry cleaner bags taped in place. Stopping attic bypasses can save from \$25 to \$80 a year in heating costs.

All the obvious holes and gaps can be plugged with the exception of the gaps around recessed light fixtures and the vents in the attic. *Do not cover light fixtures directly with insulation as this may cause a fire*. Also, the vents must be able to breathe so that they can



prevent moisture accumulation in the attic.

Another major attic bypass is the gap where the furnace stack or chimney meets the wood framing of the house. This gap is very important, because it often creates a kind of mini-chimney effect, carrying air all the way from the basement to the attic and making a river of heat loss. Fireproof insulation can be stuffed between the wood frame and the wall of the chimney. *Do not use cellulose here, as it may burn*.

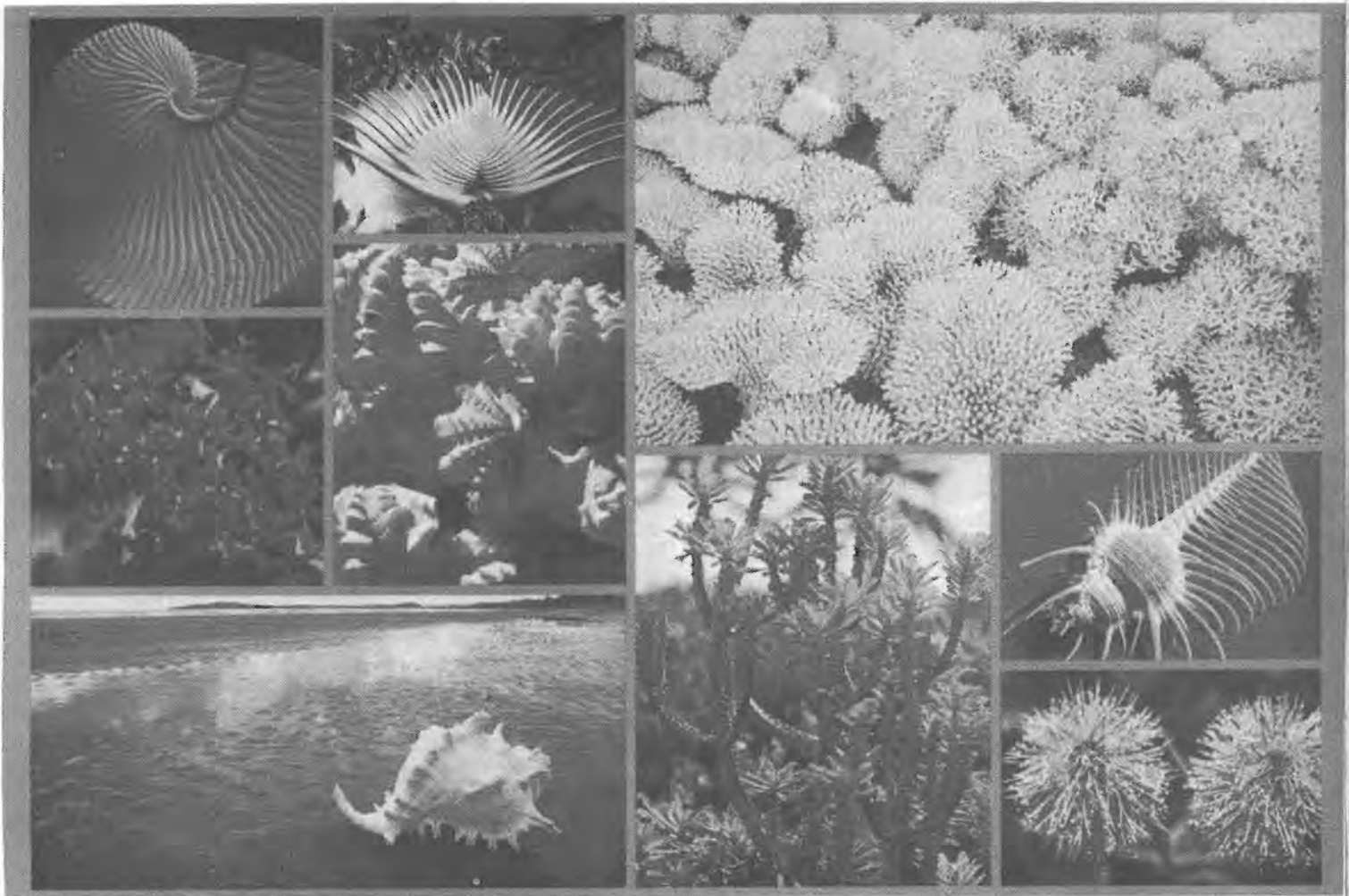
Another good candidate for a little insulation is the attic door. It should be covered with a batt of foil-backed insulation. The edges of the door should be weatherstripped so that air cannot escape around the sides. This measure alone can save \$20 if you have electric heat, \$8 for gas heat, and \$12 for oil heat. It will also save on air-conditioning costs.

CONGRATULATIONS!

to the Rizal Bridge & Park Preservation Society
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the Filipinos in the Pacific Northwest!

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It has been our pleasure to work with the Filipino-American community and Magiting Printing Corporation, one of the area's first minority-owned printing firms, in the production of this commemorative book. Congratulations on your accomplishments.

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