



Technology Integration Division

April 2011



DEFENSE LANGUAGE INSTITUTE FOREIGN LANGUAGE CENTER

---

**CHAPTER 1: PROFILE** **4**

---

<b>INTRODUCTION</b>	<b>4</b>
<b>GEOGRAPHY</b>	<b>5</b>
<b>CLIMATE</b>	<b>6</b>
<b>BODIES OF WATER</b>	<b>7</b>
<b>MORO GULF</b>	<b>7</b>
<b>MAJOR CITIES</b>	<b>8</b>
<b>HISTORY</b>	<b>9</b>
<b>MARCOS AND HIS LEGACY</b>	<b>12</b>
<b>LOCAL GOVERNMENT</b>	<b>13</b>
<b>ECONOMY</b>	<b>13</b>
<b>ETHNIC/LANGUAGE GROUPS</b>	<b>14</b>

**CHAPTER 1: ASSESSMENTS** **16**

---

**CHAPTER 2: RELIGION** **17**

---

<b>OVERVIEW AND BACKGROUND</b>	<b>17</b>
<b>THE ROLE OF RELIGION IN THE GOVERNMENT</b>	<b>18</b>
<b>INFLUENCE OF RELIGION ON DAILY LIFE</b>	<b>19</b>
<b>RELIGIOUS HOLIDAYS AND FESTIVALS</b>	<b>20</b>
<b>BUILDINGS OF WORSHIP</b>	<b>22</b>
<b>BEHAVIOR IN PLACES OF WORSHIP</b>	<b>23</b>

**CHAPTER 2: ASSESSMENTS** **25**

---

**CHAPTER 3: TRADITIONS** **26**

---

<b>TRADITIONAL HONOR AND VALUES</b>	<b>26</b>
<b>NON-RELIGIOUS HOLIDAYS AND FESTIVALS</b>	<b>34</b>
<b>DO'S AND DON'TS</b>	<b>37</b>

**CHAPTER 3: ASSESSMENTS** **38**

---

**CHAPTER 4: URBAN LIFE** **39**

---

<b>URBANIZATION</b>	<b>39</b>
<b>URBAN JOBS AND WORKFORCE</b>	<b>40</b>
<b>DAILY URBAN LIFE</b>	<b>42</b>
<b>EDUCATION</b>	<b>43</b>
<b>HEALTH CARE</b>	<b>44</b>
<b>TRANSPORTATION AND TRAFFIC</b>	<b>45</b>
<b>RESTAURANTS AND MARKETPLACE</b>	<b>47</b>
<b>CRIME AND SOLICITATIONS</b>	<b>50</b>

<b>CHAPTER 4: ASSESSMENTS</b>	<b>51</b>
<b>CHAPTER 5: RURAL LIFE</b>	<b>52</b>
TYPICAL SOURCES OF RURAL INCOME	52
SETTLEMENT PATTERNS AND LAND DISTRIBUTION	52
RURAL TRANSPORTATION	54
RURAL HEALTH	55
RURAL EDUCATION	56
DAILY VILLAGE LIFE	57
WHO'S IN CHARGE?	58
CHECKPOINTS	59
LANDMINES	61
<b>CHAPTER 5: ASSESSMENTS</b>	<b>62</b>
<b>CHAPTER 6: FAMILY LIFE</b>	<b>63</b>
TYPICAL FAMILY STRUCTURE AND HOUSEHOLD	63
ROLES AND RESPONSIBILITIES IN THE FAMILY	64
STATUS OF WOMEN, ELDERLY, AND CHILDREN	65
TRADITIONS OF MARRIAGE AND BIRTH	67
DIVORCE	70
FUNERALS	71
<b>CHAPTER 6: ASSESSMENTS</b>	<b>73</b>
<b>FINAL ASSESSMENTS</b>	<b>74</b>
<b>FURTHER READING</b>	<b>76</b>

## Chapter 1: Profile

### Introduction

Approximately 600,000 or more speakers of Chavacano live in the Philippines, mainly around Zamboanga City and surrounding areas.<sup>1</sup> Their language (also called Chabacano or Zamboangueno) began as a spoken Creole language; it now has several dialects and a written form.<sup>2, 3</sup> In the past, Chavacano has mistakenly been dismissed as a Spanish dialect but is now considered “truly a Philippine language.”<sup>4,5</sup>

Chavacano speakers are among approximately 100 groups in the Philippines that are all distinguished by language and ethnicity yet descended primarily from the Malay people.<sup>6</sup> Chavacano speakers, although associated with a language that “has remained at the margins of the country’s linguistic repertoire,” constitute a thriving business and agricultural community.<sup>7,8</sup> Zamboanga City is also the site of important Philippine military bases, including Col. Edwin Andrews Air Base and the Western Mindanao Command.<sup>9,10</sup>



---

<sup>1</sup> Omniglot, “Chavacano,” 1998–2011, <http://www.omniglot.com/writing/chavacano.php>

<sup>2</sup> John M. Lipski, “Chabacano/Spanish and the Philippine Linguistic Identity,” (paper, 2001), <http://www.personal.psu.edu/faculty/j/m/jml34/chabacano.pdf>

<sup>3</sup> Paul Morrow, “Chabacano,” *Pilipino Express*, 2011, <http://www.pilipino-express.com/history-a-culture/in-other-words/69-chabacano.html>

<sup>4</sup> Rommel M. Miravite, et al., “Grammar Overview,” in *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), ix

<sup>5</sup> John M. Lipski, “Chabacano/Spanish and the Philippine Linguistic Identity,” (paper, 2001), <http://www.personal.psu.edu/faculty/j/m/jml34/chabacano.pdf>

<sup>6</sup> “Philippines: People: Ethnic Groups,” History.com, 2010, <http://www.history.com/topics/philippines>

<sup>7</sup> John M. Lipski, “Chabacano/Spanish and the Philippine Linguistic Identity,” (paper, 2001), <http://www.personal.psu.edu/faculty/j/m/jml34/chabacano.pdf>

<sup>8</sup> “The Philippines: Daily Life: Zamboanga City” in *Malaysia, Singapore, Brunei, and the Philippines*, World and Its Peoples: Eastern and Southern Asia, vol. 9 (Tarrytown, NY: Marshall Cavendish Corporation, 2008), 1265

<sup>9</sup> Global Security, “Philippines: Armed Forces of the Philippines: Philippines Air Force: Philippines Air Force Bases: Edwin Andrews Air Base,” 2009, <http://www.globalsecurity.org/military/world/philippines/andrews.htm>

<sup>10</sup> “Western Mindanao Command Replies to Media Profiling Issues,” *The Mindanao Examiner*, 12 November 2008, <http://zamboangajournal.blogspot.com/2008/11/western-mindanao-command-replies-to.html>

## Geography

### *Language Area*

Most Chavacano speakers live on the island of Mindanao in the southern Philippines. Although some are found in pockets across Mindanao and further south on Basilan Island, they mainly inhabit Mindanao's Zamboanga Peninsula. This peninsula connects to western Mindanao by an isthmus and then juts south, covering an area of approximately 14,500 sq km (5,600 sq mi).<sup>11,12,13</sup>

In Zamboanga City, at the peninsula's southern tip, Chavacano speakers refer to themselves as Zamboanguenos.<sup>14, 15, 16</sup> Zamboanga City is 850 km (528 mi) south of Manila, the capital of the Philippines, and is surrounded by water—the Sulu Sea on its west, the Moro Gulf on its east, and the Basilan Strait and the Celebes Sea to its south.<sup>17</sup> Chavacano is also spoken in Malaysia, outside the Philippines.<sup>18</sup>



DoD image  
Language area map

### *Mindanao and the Philippines*

Mindanao is the second-largest island in the Philippine archipelago, which includes over 7,100 islands and islets and covers 300,000 sq km (115,830 sq mi).<sup>19</sup> Mindanao lies northeast of Borneo and spreads across 94,631 sq km (36,537 sq mi).<sup>20, 21</sup> The closest neighboring countries of the Philippines are Borneo to the south and Malaysia to the south and southwest. Vietnam lies west of the northern and central Philippines.



DoD image  
Satellite image of Mindanao

---

<sup>14</sup> R.J. Rosalado, "Zamboanguenos Join Hands for Cory," ABS CBNnews.com, 2009, <http://www.abs-cbnnews.com/nation/regions/08/04/09/zamboangueno%20los-join-hands-cory>

<sup>15</sup> Omniglot, "Chavacano," 1998–2011, <http://www.omniglot.com/writing/chavacano.php>

<sup>16</sup> M. Paul Lewis, ed., "Languages of Philippines," in *Ethnologue: Languages of the World*, 16th ed. (Dallas: SIL International, 2009), online version, [http://www.ethnologue.com/show\\_map.asp?name=PH&seq=20](http://www.ethnologue.com/show_map.asp?name=PH&seq=20)

<sup>17</sup> Zamboanga.net, "City of Zamboanga: Chapter IV, The Physical Environment: 2.4.6—City Ecological Profile: 2.4.6.1—Terrestrial Environment: Geography," 2007, <http://www.zamboanga.net/sepv012chap4.htm>

<sup>18</sup> Susan Huebert, "The Chavacano or Zamboanga Language," Suite101.com, 24 February 2010.

<http://www.suite101.com/content/the-chavacano-or-zamboanga-language-a191470>

<sup>19</sup> British Foreign & Commonwealth Office, "Asia and Oceania: Philippines: Geography," 2011, <http://www.fco.gov.uk/en/travel-and-living-abroad/travel-advice-by-country/country-profile/asia-oceania/philippines?profile=geography>

<sup>20</sup> "Borneo, Island in the Clouds—An Awesome Island," Public Broadcasting Service, accessed February 09, 2011, <http://www.pbs.org/edens/borneo/awesome.html>.

<sup>21</sup> The Columbia Encyclopedia, 6th ed., "Mindanao," Encyclopedia.com, 2008, <http://www.encyclopedia.com/topic/Mindanao.aspx#1-1E1:Mindanao-full>

### *Geographic Divisions and Topographic Features*

Sandy and rocky coastal lowlands surround Zamboanga City on its southwestern and eastern sides, and much of the peninsula to the north. Rivers in the peninsula form small valleys, and alluvial materials have collected near the estuaries to form coastal plains. The coastline and plains slope, forming hills and forested mountains (the Zamboanga Cordilleras) in the interior of the peninsula. Running most of the island's length, the Zamboanga Cordilleras comprise a chain of mountain ranges.<sup>22, 23, 24</sup> At their northeastern edge lies Mount Malindang, an extinct volcano that stands 2,425 m (7,956 ft).<sup>25</sup> With an even greater elevation of 2,617 m (8,586 ft), Mount Dapia is the highest point of the Zamboanga Cordilleras.<sup>26</sup>

Sibugay Valley, in the province adjoining Zamboanga City to its north, consists of a large plain crisscrossed by several rivers.<sup>27</sup> Farther south, Batorampon Point rises 1,335 m (4,380 ft) on the edge of Zamboanga City.<sup>28</sup> It is the highest peak on the southern peninsula.

### **Climate**

The climate of the Zamboanga Peninsula is relatively dry between November and April. A considerable amount of rain falls during the rest of the year, and in the eastern peninsula, rain occurs all year.<sup>29</sup> In Zamboanga City, the dry, hot season falls between March and May, followed by rainfall from June to October. The weather cools between November and February, with average temperatures of 22–28°C (71.6–82.4°F). The city lies outside the typhoon belt that runs through much of the Philippines.<sup>30,31</sup>



© MGMJ / Wikipedia.org  
Zamboanga International Seaport

---

<sup>22</sup> Zamboanga.net, "City of Zamboanga: Chapter IV, The Physical Environment: 2.4.6—City Ecological Profile: 2.4.6.1—Terrestrial Environment," 2007, <http://www.zamboanga.net/sepvol2chap4.htm>

<sup>23</sup> How Stuff Works, "Geography of Zamboanga," 2011, <http://geography.howstuffworks.com/asia/geography-of-zamboanga.htm>

<sup>24</sup> Museum of Learning, "Geography of the Philippines: Terrain: Zamboanga Peninsula," 2011, [http://www.museumstuff.com/learn/topics/Geography\\_of\\_the\\_Philippines::sub::Terrain](http://www.museumstuff.com/learn/topics/Geography_of_the_Philippines::sub::Terrain)

<sup>25</sup> ENotes, "Mindanao: Geography: Mountains and Plateaus," 2011, <http://www.enotes.com/topic/Mindanao>

<sup>26</sup> Museum of Learning, "Geography of the Philippines: Terrain: Zamboanga Peninsula," 2011, [http://www.museumstuff.com/learn/topics/Geography\\_of\\_the\\_Philippines::sub::Terrain](http://www.museumstuff.com/learn/topics/Geography_of_the_Philippines::sub::Terrain)

<sup>27</sup> Living in the Philippines, "List of Region in the Philippines (Region IX Zamboanga Peninsula): Zamboanga Sibugay: Topography," 2011, <http://www.livinginthephilippines.com/region9.html>

<sup>28</sup> Zamboanga.com, "Satellite Map of Zamboanga City and Its Islands," [http://www.zamboanga.com/html/area\\_map\\_Zamboanga\\_satellite1.htm](http://www.zamboanga.com/html/area_map_Zamboanga_satellite1.htm)

<sup>29</sup> Geotayo Philippines, "Region 9—Zamboanga Peninsula," 2009, <http://geotayo.com/reg9.php>

<sup>30</sup> Local Philippines, "Zamboanga City: Climate," 2007, [http://www.localphilippines.com/destinations/mindanao/zamboanga\\_city](http://www.localphilippines.com/destinations/mindanao/zamboanga_city)

<sup>31</sup> Ronald E. Dolan, ed., "Philippines: Climate," in *Philippines: A Country Study*, Federal Research Division, Library of Congress, 1991, <http://countrystudies.us/philippines/32.htm>

## Bodies of Water

### *Sulu Sea*

A western section of the North Pacific Ocean, the Sulu Sea lies northwest of the Zamboanga Peninsula. It has a surface area of 260,000 sq km (100,000 sq mi) and is bounded by the Malaysian side of Borneo to its southwest and the Philippine island of Palawan to its west and northwest. The chain of islands known as the Sulu Archipelago lies to the south and southeast.<sup>32</sup>



© Tian Yake  
Sulu Sea

The Sulu Sea is famous as the former stronghold of the Moro pirates, who for many years raided ships in the Sulu Archipelago. Spanish resistance in the mid-19th century and U.S. opposition in the early 20th century eventually defeated the pirates, and the Sulu Sea is now a crossing for inter-island trade.<sup>33</sup>

### *Moro Gulf*

The Moro Gulf extends south of Zamboanga Sibugay Province, which is immediately north of Zamboanga City, the region's largest and busiest port. The Moro Gulf is the northern part of the Celebes Sea, which extends south to Indonesia. The Moro Gulf lies on several fault zones, and tectonic activity is common here. Several large earthquakes and tsunamis have occurred over the years. An earthquake in 1976 resulted in the deaths of over 5,000 people along the Mindanao coast, and more than 90,000 were left homeless.<sup>34</sup>

---

<sup>32</sup> Encyclopædia Britannica Online, "Sulu Sea," 2011, <http://www.britannica.com/EBchecked/topic/573066/Sulu-Sea>

<sup>33</sup> Encyclopædia Britannica Online, "Sulu Sea," 2011, <http://www.britannica.com/EBchecked/topic/573066/Sulu-Sea#>

<sup>34</sup> Museum of Learning, "Moro Gulf," 2011, [http://www.museumstuff.com/learn/topics/Moro\\_Gulf](http://www.museumstuff.com/learn/topics/Moro_Gulf)

### *Sibuguey Bay*

Sibuguey Bay, a northern extension of the Moro Gulf, lies immediately south of Zamboanga Sibugay Province on the Zamboanga Peninsula. Sibuguey Bay is a popular diving site for tourists because of its coral formations and natural fish sanctuaries.<sup>35, 36</sup>

### *Basilan Strait*

The Basilan Strait separates the southern tip of Zamboanga Peninsula from the island of Basilan, which lies to its south. The Basilan Strait is 16 km (10 mi) wide. On its eastern side, it connects to Moro Gulf, and on its western side, it merges into the Sulu Sea.<sup>37</sup>

## Major Cities

### *Zamboanga City*

Zamboanga City is the most concentrated site of Chavacano speakers in the Philippines.<sup>38</sup> On the southern tip of the Zamboanga Peninsula, the city encompasses an area of 1,420 sq km (548 sq mi), including 25 or more islands off its coast, and comprises 98 *barangays* (administrative divisions).<sup>39,40,41</sup>



This international seaport is a highly urbanized center of business on Mindanao. It is also home to some of the most important police and military bases in the Philippines. The nation's navy, marines, army, and air force have headquarters there. The city is a national entry point for people traveling to other places in Southeast Asia.<sup>42</sup>

---

<sup>35</sup> Metro360.info, "Sibuguey Bay," 2011, <http://www.metro360.info/home/places-of-interest/sibuguey-bay.html>

<sup>36</sup> Living in the Philippines, "List of Region in the Philippines (Region IX Zamboanga Peninsula): Topography," 2011, <http://www.livinginthephilippines.com/region9.html>

<sup>37</sup> The Columbia Encyclopedia, 6th ed., "Basilan," Encyclopedia.com, 2008, <http://www.encyclopedia.com/doc/1E1-Basilan.html>

<sup>38</sup> Encyclopædia Britannica Online, "Zamboanga City," 2011, <http://www.britannica.com/EBchecked/topic/655638/Zamboanga-City>

<sup>39</sup> Local Philippines, "Zamboanga City: Geography," 2007, [http://www.localphilippines.com/destinations/mindanao/zamboanga\\_city](http://www.localphilippines.com/destinations/mindanao/zamboanga_city)

<sup>40</sup> The Columbia Encyclopedia, 6th ed., "Zamboanga," Encyclopedia.com, 2008, <http://www.encyclopedia.com/topic/Zamboanga.aspx#1-1E1:Zamboang-full>

<sup>41</sup> Philippines Travel and Hotel Guide, "Zamboanga City," 2000–2010, <http://www.philtravelcenter.com/philippines/travelinfo/zamboangacity-info1.php>

<sup>42</sup> Museum of Learning, "Zamboanga City," 2011, [http://www.museumstuff.com/learn/topics/Zamboanga\\_City](http://www.museumstuff.com/learn/topics/Zamboanga_City)

### *Isabela City*

Isabela City, capital of Basilan Province, was an important Spanish outpost in the southern Philippines. It remained a Spanish naval base until American occupation in 1899.<sup>43</sup> Now it is the center of trade for the island of Basilan. Isabela City is the southernmost predominantly Christian region of the Philippines, despite its location in a Muslim majority province.<sup>44</sup> Though it lies within the Autonomous Region on Mindanao (ARMM), Isabela City is administratively part of the Zamboanga Peninsula Region.<sup>45</sup>

### *Dapitan*

The port of Dapitan on the northern end of the Zamboanga Peninsula is not a primary site of Chavacano speakers, although some live in the area. The city is of historical interest because José Rizal, a Filipino patriot credited for inspiring the nationalist movement, was exiled to Dapitan from 1892 to 1896.<sup>46</sup>

## **History**

### *Pre-Colonial Era*

The Philippines is populated primarily by people of the Malay culture. For centuries they settled throughout the islands, and their languages developed in isolation from each other.

Portuguese sailor Ferdinand Magellan landed on one of the central islands and claimed the territory for Spain in 1521. Two powerful sultanates representing several barangays (the smallest administrative units) already held considerable power in the south.<sup>47</sup> The Spanish established a competing sphere of power in the Philippines and spread Christianity through most of the islands. They were never able to subdue the Muslims of the Sulu Archipelago and Mindanao (whom they referred to as Moros).<sup>48,49</sup>



Courtesy of Wikipedia.org  
Ferdinand Magellan

---

<sup>43</sup> Peter Gordon Gowing, *Mandate in Moroland: The American Government of Muslim Filipinos, 1899–1920* (Quezon City, Philippines: New Day Publishers, 1983), 22–24, Accessed February 9, 2011, <http://books.google.com/books?id=DLRwAAAAMAAJ&q>

<sup>44</sup> MedLibrary.org, “Zamboanga Peninsula: Geography: Cities: Isabela,” n.d., [http://medlibrary.org/medwiki/Zamboanga\\_Peninsula](http://medlibrary.org/medwiki/Zamboanga_Peninsula)

<sup>45</sup> Absolute Astronomy, “Basilan: Overview,” 2011, <http://www.absoluteastronomy.com/topics/Basilan>

<sup>46</sup> Encyclopædia Britannica Online, “Dapitan,” 2011, <http://www.britannica.com/EBchecked/topic/151386/Dapitan>

<sup>47</sup> History.com. Encyclopædia Britannica. “Philippines: History: Pre-Spanish History.” 2011.

<http://www.history.com/topics/philippines> <sup>48</sup> Encyclopædia Britannica, “Philippines: History: The Spanish Period,” History.com, 2011, <http://www.history.com/topics/philippines>

<sup>48</sup> Encyclopædia Britannica, “Philippines: History: The Spanish Period,” History.com, 2011, <http://www.history.com/topics/philippines>

<sup>49</sup> Worldmark Encyclopedia of the Nations, “The Philippines: History,” Encyclopedia.com, 2007, [http://www.encyclopedia.com/topic/The\\_Philippines.aspx](http://www.encyclopedia.com/topic/The_Philippines.aspx)

### *Spanish Colonialism*

By 1635, the Spanish had established a major settlement on Zamboanga, and the Chavacano language began to develop.<sup>50</sup> Through their presence in the region, the Spanish cleared the way for Christian settlements as they warded off Moro pirates.<sup>51</sup> Faced not only with Muslim-governed territories of the Philippines, the Spaniards also were competing with the Dutch, Portuguese, Chinese, and English settlers who tried to establish spheres of control. Although the Chinese successfully created a dominant commercial and retail trade network, the Spanish controlled the region politically until the 19th century. Spanish rule was characterized by the *encomienda* system, demanding tribute from local farmers and ruling indirectly through local leaders. The Spanish helped to create a Filipino upper class by granting them access to tax exemptions, ownership of land, governing authority (subject to Spanish approval), and other privileges. One legacy of Spanish rule (besides the spread of Christianity) was the replacement of the indigenous people's communal land-use policies with private ownership instead.<sup>52,53</sup>

The majority of Chavacano-speaking Filipinos on Mindanao and the Zamboanga Peninsula adopted Christianity during the Spanish colonial period. Yet the Moros of that region and the area to the south resisted not only conquest by the Spanish but also the period of American rule that followed.<sup>54</sup> Most Filipinos opposed the Spanish government for inflicting forced labor and government policies that favored the Spanish upper class.<sup>55</sup> They also opposed the Church's rigid control over local culture and its accumulation of private property and wealth.<sup>56</sup> In response to these grievances, the Spanish lessened their grip on the country, opening Manila to foreign trade in 1834 and granting the same access in Zamboanga City and ports on other islands soon after. Trade with the U.S. and Europe grew dramatically, but revolt against the Spanish government continued.<sup>57</sup>

---

<sup>50</sup> Omniglot, "Chavacano," 1998–2011, <http://www.omniglot.com/writing/chavacano.php>

<sup>51</sup> Absolute Astronomy, "Zamboanga City: History," [http://www.absoluteastronomy.com/topics/Zamboanga\\_City](http://www.absoluteastronomy.com/topics/Zamboanga_City)

<sup>52</sup> Ronald E. Dolan, ed., "Philippines: The Early Spanish Period," in *Philippines: A Country Study*, Federal Research Division, Library of Congress, 1991, <http://countrystudies.us/philippines/4.htm>

<sup>53</sup> Encyclopædia Britannica, "Philippines: History: The Spanish Period," History.com, 2011, <http://www.history.com/topics/philippines>

<sup>54</sup> The Columbia Encyclopedia, 6th ed., "Mindanao: History," Encyclopedia.com, 2008, <http://www.encyclopedia.com/topic/Mindanao.aspx#1-1E1:Mindanao-full>

<sup>55</sup> Worldmark Encyclopedia of the Nations, "The Philippines: History," Encyclopedia.com, 2007, [http://www.encyclopedia.com/topic/The\\_Philippines.aspx](http://www.encyclopedia.com/topic/The_Philippines.aspx)

<sup>56</sup> Ronald E. Dolan, ed., "Philippines: The Friarocracy," in *Philippines: A Country Study*, Federal Research Division, Library of Congress, 1991, <http://countrystudies.us/philippines/8.htm>

<sup>57</sup> Ronald E. Dolan, ed., "Philippines: Trade with Europe and America," in *Philippines: A Country Study*, Federal Research Division, Library of Congress, 1991, <http://countrystudies.us/philippines/6.htm>

### *Nationalism, the 20th Century, and U.S. Rule*

In the 19th century, public education was introduced in the Philippines, ultimately leading to a desire for independence. As education and knowledge of the world spread among the local population, liberal ideas and a sense of national identity developed. Nationalist views that were critical of Spanish rule began to emerge, articulated by leaders such as the “Chinese Filipino national hero Jose Rizal.”<sup>58,59</sup> Led by



Courtesy of Wikipedia.org  
Depiction of the Philippine–American War

another Chinese-Filipino nationalist leader, Emilio Aguinaldo, Filipinos revolted against Spain in 1896. After the United States intervened and defeated the Spanish fleet to win the Spanish-American War in 1898, Aguinaldo declared independence for the Philippine Republic and became president.

In 1898 the Treaty of Paris with Spain gave the United States possession of the Philippines (along with Guam and Puerto Rico)—a condition not welcomed in the islands. The United States claimed its presence was necessary to help the Philippines develop stable democratic institutions and prepare for self-rule. Refusing to recognize American sovereignty over them, Filipinos began fighting the U.S. forces. The Philippine–American War (the now-common term that the U.S. Library of Congress adopted in 1999) lasted from 1899 until 1902. After peace was established, a resistance movement continued against the U.S. presence until 1913. During these years, a legal system and public infrastructure were formed and public education was extended. By the end of World War I, Filipinos had taken control of their civil service; in 1935, “the Philippines became a self-governing commonwealth” in anticipation of a decade-long transition to independence.<sup>60, 61</sup> Zamboanga City became the island of Mindanao’s center of government, trade, and commerce.<sup>62</sup>

---

<sup>58</sup> Bureau of East Asian and Pacific Affairs, U.S. Department of State, “Background Note: Philippines,” October 2010, <http://www.state.gov/r/pa/ei/bgn/2794.htm>

<sup>59</sup> Camperspoint, “The Heroic Filipinos,” ca. 2004–2005. [http://www.camperspoint.com/article.php3?id\\_article=95](http://www.camperspoint.com/article.php3?id_article=95)

<sup>60</sup> Bureau of East Asian and Pacific Affairs, U.S. Department of State, “Background Note: Philippines,” October 2010, <http://www.state.gov/r/pa/ei/bgn/2794.htm>

<sup>61</sup> “Historical Background,” in *Country Profile: Philippines*, Federal Research Division, Library of Congress, 2006, <http://lcweb2.loc.gov/frd/cs/profiles/Philippines.pdf>

<sup>62</sup> Absolute Astronomy, “Zamboanga City: History,” [http://www.absoluteastronomy.com/topics/Zamboanga\\_City](http://www.absoluteastronomy.com/topics/Zamboanga_City)

### *World War II and After: External and Internal Strife*

During World War II, Japanese forces invaded the Philippines. Filipino forces fought alongside American forces to defeat the occupiers, and in 1946 the Republic of the Philippines became independent.<sup>63</sup>

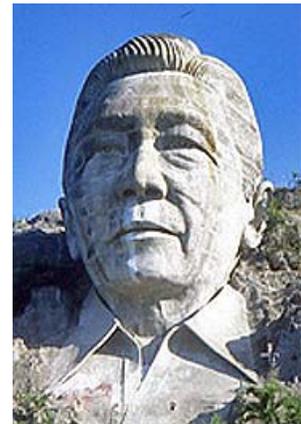
The following decades saw a pattern of rebellion and land reform leading to resettlement programs on the southern islands, then leading to more upheaval. For example, in 1945, as tension increased nationally between the rural poor and landowners, an insurgency associated with the Communist Party of the Philippines began. Known as the Huk Rebellion, it was composed mainly of landless peasants who demanded an end to the economic oppression of the tenant farming system. The rebellion was suppressed in 1953 and followed in the 1960s by land reforms and programs to diversify the economy. One program involved purchasing land on Mindanao and encouraging landless peasants from Luzon to move there. The resettling of Christians on the southern island had a second effect of making the Muslims there a minority, which led to competition for resources. The Moros (Muslims) often felt pushed off their lands, and fought back.<sup>64,65,66</sup>



Library of Congress  
Japanese prisoners of war  
being guarded

### **Marcos and His Legacy**

Ferdinand Marcos ruled from 1965 until he was exiled in 1986 because of political corruption and an inability to stabilize the nation. During the Marcos era, an insurgency began in Muslim areas of the southern Philippines when the Moro National Liberation Front was founded in 1969. This and other problems led Marcos to declare martial law between 1972 and 1981, yet the U.S. continued to supply economic and military aid. Marcos' government left the country in political disarray marked by corruption, even while he had maintained strong military and economic ties with the U.S. During the Ramos government (and later, Aquino) that followed, Muslim separatists and other insurgents received amnesty in exchange for ending their armed opposition. But the struggle has been carried on intermittently by a number of separatist groups.<sup>67, 68</sup>



© angust / flickr.com  
Bust of Ferdinand Marcos

---

<sup>63</sup> Central Intelligence Agency, "Philippines: Introduction," in *The World Factbook*, 13 January 2011, <https://www.cia.gov/library/publications/the-world-factbook/geos/rp.html>

<sup>64</sup> Donald M. Seekins, "Chapter 1—Historical Setting: Independence and Constitutional Government 1945–72: The Huk Rebellion," in *Philippines: A Country Study*, Ronald E. Dolan, ed., Federal Research Division,

<sup>65</sup> Patricio N. Abinales, "Ch. 5: Demographic Change and Social Stability on the Postwar Frontier" in *Making Mindanao: Cotabato and Davao in the Formation of the Philippine Nation-State* (Manila, Philippines: Ateneo de Manila University Press, 2000), 97–101,

<sup>66</sup> Reference.com, "Mindanao: History," 2004, <http://www.reference.com/browse/Mindanao>

<sup>67</sup> Bureau of East Asian and Pacific Affairs, U.S. Department of State, "Background Note: Philippines," October 2010, <http://www.state.gov/r/pa/ei/bgn/2794.htm>

### Recent Events

Some of the provinces in southern Mindanao and the Sulu Archipelago received limited independence from the Philippine government in 1990, and became the Autonomous Region in Muslim Mindanao.<sup>69</sup> In May 2010, Benigno Aquino III was elected president in the Philippines and the new government has struggled to achieve stability, but insurgencies in the south have continued. The most recent cease-fire (2009) between the Moro Islamic Liberation Front (MILF) and the Philippine government is being monitored.<sup>70</sup>

### Local Government

Within its islands, the Philippines is divided into 17 regions and then into provinces—the basic units for local government.

Provinces (each led by a governor) include cities, which consist of smaller units known as barangays (the smallest governing units). The leader of a barangay is a “barangay captain,” in charge of a council including participants who organize community activities.<sup>71</sup>

### Economy

Zamboanga City is presently the Zamboanga Peninsula’s main hub of foreign investment, financial institutions, education, and infrastructural projects.<sup>72</sup> It is a modern, international seaport and transshipment point, and one of the nation’s wealthiest cities.<sup>73, 74</sup>

The local economy is primarily based on agriculture and fisheries.<sup>75</sup> Seaweed, a leading industry, is commercially farmed along the coast. Sardine fishing and processing is a major industry, making Zamboanga City famous as the Philippines’ sardine capital.<sup>76, 77, 78</sup> Tourism is a thriving industry, because Zamboanga City is an entry point to destinations in the Philippines and countries to the south, east, and northeast.<sup>79</sup>



© U.S. Embassy Manila  
Mayor Celso Lobregat

---

<sup>68</sup> “Historical Background” in *Country Profile: Philippines*, Federal Research Division, Library of Congress, 2006, <http://lcweb2.loc.gov/frd/cs/profiles/Philippines.pdf>

<sup>69</sup> The Columbia Encyclopedia, 6th ed., “Mindanao: History,” Encyclopedia.com, 2008, <http://www.encyclopedia.com/topic/Mindanao.aspx>

<sup>70</sup> Bureau of East Asian and Pacific Affairs, U.S. Department of State, “Background Note: Philippines,” October 2010, <http://www.state.gov/r/pa/ei/bgn/2794.htm>

<sup>71</sup> Rommel M. Miravite et al., “Selection Thirty-six: Local Government in the Philippines,” in *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 267–68.

<sup>72</sup> Absolute Astronomy, “Zamboanga City: History,” 2011, [http://www.absoluteastronomy.com/topics/Zamboanga\\_City](http://www.absoluteastronomy.com/topics/Zamboanga_City)

<sup>73</sup> Absolute Astronomy, “Zamboanga City: Economy and Industry,” 2011, [http://www.absoluteastronomy.com/topics/Zamboanga\\_City](http://www.absoluteastronomy.com/topics/Zamboanga_City)

<sup>74</sup> Museum of Learning, “Zamboanga City,” 2011, [http://www.museumstuff.com/learn/topics/Zamboanga\\_City](http://www.museumstuff.com/learn/topics/Zamboanga_City)

<sup>75</sup> Rommel M. Miravite et al., “Selection Thirty-four: Economic Activities in Zamboanga,” in *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 264–65.

<sup>76</sup> Absolute Astronomy, “Zamboanga City: Economy and Industry,” 2011, [http://www.absoluteastronomy.com/topics/Zamboanga\\_City](http://www.absoluteastronomy.com/topics/Zamboanga_City)

## Ethnic/Language Groups

In addition to the Chavacano-speaking Filipinos, several other ethnic groups live on and around the Zamboanga Peninsula. Most of these share elements of the Malay culture from which they descended, and they speak a variety of languages.

### *Cebuano*

The Cebuano people are spread throughout much of Mindanao and the Zamboanga Peninsula. Their core area is the Visayas, the island group north of Mindanao, but their culture has spread to the south. They are the “second largest cultural-linguistic group” in the Philippines and their language (Cebuano) is among its dominant languages.<sup>80</sup> Although many Cebuano follow indigenous spiritual practices, the more westernized among them follow Catholic traditions, which are reflected in many of their arts and crafts.<sup>81</sup>



© Jek Bacarisas  
Cebuano girls

### *Yakan*

The Yakan people, the original settlers of Basilan Island, form the island’s majority Islamic group. They speak a language known as Bahasa Yakan. Along with other Muslims of the south, the Yakan resisted Spanish attempts to convert them and have maintained their traditional way of life. Their religion combines indigenous beliefs into a more formal practice. The Yakan are acclaimed for their weaving arts and their “rich musical tradition” that utilizes different types of vocal and instrumental music.<sup>82, 83</sup> Many Yakan moved to Zamboanga City in 1971 during the war between the Moro National Liberation Front and the government. They established a weaving center, now a famous tourist attraction in Zamboanga City.<sup>84</sup>

### *Tausug*

The Tausug live primarily in Malaysia and the Sulu Archipelago, including Basilan. Many have migrated to the southern Zamboanga Peninsula. Part of the Philippines’ Muslim south, the Tausug follow their traditional way of life, which incorporates

---

<sup>77</sup> City of Zamboanga, “Investment: Industries: Products for Export,” 2007, <http://www.zamboanga.net/ZCIndustries.htm>

<sup>78</sup> Local Philippines, “Zamboanga City: Industries,” 2007, [http://www.localphilippines.com/destinations/mindanao/zamboanga\\_city](http://www.localphilippines.com/destinations/mindanao/zamboanga_city)

<sup>79</sup> Museum of Learning, “Zamboanga City,” 2011, [http://www.museumstuff.com/learn/topics/Zamboanga\\_City](http://www.museumstuff.com/learn/topics/Zamboanga_City)

<sup>80</sup> Encyclopædia Britannica Online, “Cebuano,” 2011, <http://www.britannica.com/EBchecked/topic/100994/Cebuano>

<sup>81</sup> Gwendalene Ting, “Cebuano,” Tripod.com, n.d., [http://literalno4.tripod.com/cebuano\\_frame.html](http://literalno4.tripod.com/cebuano_frame.html)

<sup>82</sup> Museum of Learning, “Yakan,” 2011, <http://www.museumstuff.com/learn/topics/Yakan>

<sup>83</sup> Gwendalene Ting, “Yakan,” Tripod.com, n.d., [http://literalno4.tripod.com/yakan\\_frame.html](http://literalno4.tripod.com/yakan_frame.html)

<sup>84</sup> Rommel M. Miravite, et al., “Selection Fourteen: The Yakans of Zamboanga,” in *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 240–41.

indigenous beliefs into the broader Islamic religion. They are known for their woodwork, tapestry, visual arts, and metalworking, including a variety of bladed weapons.<sup>85, 86</sup>

### *Subanon*

The Subanon were formerly a seafaring people who now occupy interior forested areas of Zamboanga del Norte Province. Their agricultural practice is to burn forest land or vegetation, and plant crops in the cleared area. They often live in thatched-roof houses built on stilts, and they move frequently in order to clear more fields. Men and women work alongside in the fields, and share domestic and child-rearing responsibilities.<sup>87,88</sup>

---

<sup>85</sup> Museum of Learning, "Tausug," 2011, <http://www.museumstuff.com/learn/topics/Tausug>

<sup>86</sup> Faye Valasco, "Tausug," Tripod.com, n.d., [http://literalno4.tripod.com/tausug\\_frame.html](http://literalno4.tripod.com/tausug_frame.html)

<sup>87</sup> Paco Velayo, "Subanon" Tripod.com, n.d., [http://literalno4.tripod.com/subanon\\_frame.html](http://literalno4.tripod.com/subanon_frame.html)

<sup>88</sup> World News, "Subanon Language: Mindanao Examiner Special," 2011, [http://wn.com/Subanon\\_language](http://wn.com/Subanon_language)

## Chapter 1: Assessments

1. The Chavacano language originated from the French language.

**False**

Chavacano is of Creole (mixed) origin. It uses some Spanish vocabulary, but its grammar is primarily Tagalog and Cebuano (of Philippine origin).

2. Chavacano is a main language in Isabela City.

**True**

Besides their primary residence in the southern Zamboanga Peninsula, Chavacano speakers also dominate Isabela City on the island of Basilan, just south of Zamboanga City.

3. Zamboanga City is home to important military bases for the Philippines.

**True**

The nation's navy, marines, army, and air force have headquarters here.

4. Ferdinand Magellan was successful in establishing the first permanent Spanish settlement in the Philippines in 1521.

**False**

Although Magellan headed the first Spanish expedition to the Philippines in 1521, he died shortly after he arrived there. It was not until 1565 that Miguel López Legazpi successfully established a permanent Spanish settlement in the Philippines.

5. Mindanao was the site of resettlement programs for landless peasants.

**True**

To ease tensions between the rural poor and large landowners, land reforms were carried out after World War II. This led to resettling large numbers of landless peasants from Luzon to Mindanao.

## Chapter 2: Religion

### Overview and Background

The main religion of Chavacano-speaking Filipinos is Christianity. In Zamboanga City, approximately 57% of the people are Catholic, 10% are Protestant, and 24% are Muslim.<sup>89</sup> An even greater percentage of Filipinos are Christian throughout the nation: almost 93% are Christian and 80 to 85% are Roman Catholic. A small number of people (fewer than 5%) are members of other Christian denominations, such as Methodist, Episcopalian, Mormon, Assembly of God, and Baptist.



© Andy Maluche  
Muslim girls

Although Catholicism is the predominant influence, membership in Protestant churches has been growing. According to opinion surveys, one of the main reasons that many Filipinos are leaving the Catholic Church to join Protestant denominations is dissatisfaction with Catholic policies on birth control. The Philippines has one of Asia's fastest-growing birthrates, yet the Catholic Church has opposed family planning, including government-issued, free contraception to the poor. Such opposition is seen as creating a burden on those in poverty. Poor households typically are carrying five or six children.<sup>90</sup>

### *Islam and the Southern Islands*

Islam, primarily the Sunni branch, is the largest minority religion in the Philippines. A few Shi'a Muslims live in Zamboanga del Sur Province on the peninsula's eastern end.<sup>91</sup>

Parts of Mindanao and also the Sulu Islands to the southwest were not converted to Christianity, which dominated the rest of the Philippines. In the south, Islam was introduced during the 14th century by settlers and traders from Borneo and Malaya, and it became the established religion. The Sulu Sultanate, a state-like organization centered on Jolo Island, included the area now known as Zamboanga City.<sup>92</sup> During the next two centuries, Islam extended its reach into small enclaves in other parts of the islands, including the northern areas. However, no political or religious entity gained broad, unified regional power until the Spanish colonized the islands in the 15th and 16th centuries. In Mindanao and other areas, Muslims (referred to as Moros by the Spaniards) resisted Catholic rule for well over 300 years, into the current era.<sup>93,94</sup>

---

<sup>89</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 89.

<sup>90</sup> My Sinchew.com, "Philippines: Church Losing Manila's Birth Control Battle," 3 October 2008, <http://www.mysinchew.com/node/16917>

<sup>91</sup> Bureau of Democracy, Human Rights, and Labor, U.S. Department of State, "Philippines: International Religious Freedom Report 2008," <http://www.state.gov/g/drl/rls/irf/2008/108421.htm>

<sup>92</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 100.

<sup>93</sup> Ask.com, "Mindanao," Reference.com, 2004, <http://www.reference.com/browse/Mindanao>

### *Indigenous Religion*

Indigenous religion in the Philippines was based on ancestor worship and animism (belief in nature deities and other invisible forces). Such spiritual beings could range from harmless to malevolent; some were believed to cause a great deal of destruction when provoked.<sup>95</sup> The establishment of Christianity did not break cleanly with this animistic religious past, for Christianity incorporated local beliefs from different ethnic groups. Roman Catholicism in particular has blended its teachings and rituals with traditional animistic customs, including belief in spirits of the land and in the souls of ancestors, who are thought to influence the living.<sup>96</sup> Although Catholicism replaced some pre-Christian beliefs, it coexisted with others, such as communing with the unknown through mystical practices. People developed rituals to mediate the uncertainties of the natural environment, which included catastrophic storms, earthquakes, volcanic eruptions, and social unrest.<sup>97</sup>



© Joe Coyle  
San Augustin Church in Manila

### **The Role of Religion in the Government**

From the beginning of the Spanish colonial period, the government actively attempted to spread Christianity. As the Spanish settled the area around Mindanao and the Zamboanga Peninsula, they converted the local people to Catholicism. The Spanish government subsidized missionary activity in exchange for the right to name church officials, and so chose priests and friars who were politically favorable to the Spanish crown. Catholicism spread further through the government and church working together. The clergy possessed broad knowledge of local languages and used that to spy on the local people and acquire information on their beliefs and activities. They passed this information to Spanish government officials, who used it to control the population. Working with the government, the Catholic Church suppressed local religions, although never entirely. Traditional beliefs remained embodied in the new Catholic beliefs that local people adopted.<sup>98</sup>



© Cealwyn / flickr.com  
Altar in Baptist church, Jimenez

After the Philippines gained independence in 1946, the Church remained active and influential in political and social affairs.<sup>99</sup> It could not, however, sustain the power it had

---

<sup>94</sup> *The Columbia Encyclopedia*, 6th ed., "Moros," Encyclopedia.com, 2008, <http://www.encyclopedia.com/doc/1E1-Moros.html>

<sup>95</sup> Rommel M. Miravite, et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 24.

<sup>96</sup> Everyculture.com, "Countries and their Cultures: Filipino," n.d., <http://www.everyculture.com/East-Southeast-Asia/Filipino.html>

<sup>97</sup> Everyculture.com, "Tagalog: Religion and Expressive Culture," n.d., <http://www.everyculture.com/East-Southeast-Asia/Tagalog-Religion-and-Expressive-Culture.html>

<sup>98</sup> Encyclopædia Britannica, "Philippines: History," History.com, 2009, <http://www.history.com/topics/philippines>

formerly enjoyed in the colonial state. According to the 1987 Constitution of the Philippines, church and state are separate and freedom of religion is protected. Organized religions are required to establish tax-exempt status by registering with the Bureau of Internal Revenue and the Securities and Exchange Commission.<sup>100</sup>

Most public schools are secular, although the government allows a limited level of privately-funded religious education, such as teaching moral values. If parents request this service in writing, their children are allowed to attend classes that promote religion. Children whose parents do not want them to participate in religious education are not required to.<sup>101</sup>

### **Influence of Religion on Daily Life**

Chavacano-speaking Filipinos actively practice the Catholic faith and are customarily quite involved in religious activities. They regularly attend church and depend on services or participate in activities sponsored by the church. They celebrate Catholic saints, who are believed to have great influence over people's lives, yet they also rely on alternative spiritual practitioners or faith healers."<sup>102, 103</sup>

Chavacanos express their spiritual beliefs in a variety of festivals that honor religious figures. For annual celebrations (such as Easter or a particular saint day), people volunteer to help organize processions or events that honor patron saints or other representatives of their faith.<sup>104</sup> Each *barangay* has its own saint, and religious celebrations may connect a patron saint to the success of agricultural or other local work. For example, by honoring the saint who protects and influences agriculture, people seek a good harvest, which is the foundation of their economic survival. Thus, they lavishly decorate their homes, display fruits and vegetables, and celebrate together, enriching their lives socially while hoping to enrich them economically as well.<sup>105</sup>



© Fayeza Dans  
Roman Catholic Shrine

<sup>99</sup> Encyclopædia Britannica, "Philippines: Religion," History.com, 2009, <http://www.history.com/topics/philippines>

<sup>100</sup> Bureau of Democracy, Human Rights, and Labor, U.S. Department of State, "Philippines: International Religious Freedom Report 2008," <http://www.state.gov/g/drl/rls/irf/2008/108421.htm>

<sup>101</sup> Bureau of Democracy, Human Rights, and Labor, U.S. Department of State, "Philippines: International Religious Freedom Report 2008," <http://www.state.gov/g/drl/rls/irf/2008/108421.htm>

<sup>102</sup> Everyculture.com, "Countries and their Cultures: The Philippines: Religion," n.d., <http://www.everyculture.com/No-Sa/The-Philippines.html>

<sup>103</sup> Camperspoint.com, "Filipinos as Christians," 2004–2009, [http://www.camperspoint.com/article.php3?id\\_article=61](http://www.camperspoint.com/article.php3?id_article=61)

<sup>104</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 92.

<sup>105</sup> Camperspoint.com, "Filipinos as Christians," 2004–2009, [http://www.camperspoint.com/article.php3?id\\_article=61](http://www.camperspoint.com/article.php3?id_article=61)

Local people also regularly attend weddings, baptisms, and religious confirmations, and in so doing reinforce their networks of family and friends.

**Exchange 1: When do you attend Mass?**

Visitor:	When do you attend Mass?	kwaando too taan aatehndey meesaa?
Local:	On Sunday.	naa domeengo

**Religious Holidays and Festivals**

Religious Christian public holidays in the Philippines include Holy Thursday, Good Friday, Easter, All Saints’ Day, and Christmas Day.<sup>106</sup> The nationwide Muslim public holiday of *Eid al-Fitr* is observed much more widely in the southern islands than in the rest of the country, where Christianity predominates. Still, Muslims live and practice their religion throughout the Philippines. *Eid al-Fitr* was declared a national holiday in order to promote “cultural understanding between Filipino Muslims and Christians.”<sup>107</sup>



© Fayeza Dans  
Fort Pillar Cross

*Holy Thursday*

Holy Thursday (also called Maundy Thursday) is part of the Easter holidays. It commemorates Christ’s last supper during which he shared bread and wine with his disciples, shortly before his crucifixion. On this solemn day in the Philippines, Filipino Christians refrain from eating meat and drinking alcohol. They attend church services, often visiting different churches throughout the day.<sup>108, 109</sup>

<sup>106</sup> Bureau of Democracy, Human Rights, and Labor, U.S. Department of State, “Philippines: International Religious Freedom Report 2008,” <http://www.state.gov/g/drl/rls/irf/2008/108421.htm>

<sup>107</sup> Joel Guinto, “Palace Declares Eid al-Fitr Holiday,” Inquirer.net, 1 October 2007, [http://newsinfo.inquirer.net/topstories/topstories/view\\_article.php?article\\_id=91873](http://newsinfo.inquirer.net/topstories/topstories/view_article.php?article_id=91873)

<sup>108</sup> Time and Date.com, “Maundy Thursday in Philippines,” 1995–2011, <http://www.timeanddate.com/holidays/philippines/maundy-thursday>

<sup>109</sup> Brenda P. Tuazon, “Maundy Thursday Rites Today,” *Manila Bulletin*, 16 April 2003, <http://www.highbeam.com/doc/1G1-100129432.html>

### *Good Friday and Easter*

Good Friday, commemorating the death of Jesus, is followed by Holy Saturday, when Christ was entombed. The next day, Easter Sunday, celebrates Christ's rising from the dead. These holidays fall in March or April.<sup>110,111</sup>

A number of events incorporating Christian and pagan rituals mark this important Christian holiday period. People in one town on the Zamboanga Peninsula practice an old custom known as "Capilya," erecting 14 altars to represent different stages of Christ's journey as he carried the cross to his crucifixion. The event is accompanied by group singing. In some rural areas (against the approval of church leaders), a small number of Catholics have adopted the practice of volunteering to be nailed to a cross on Good Friday, to emulate Christ's crucifixion. This and other acts of penance, such as self-flagellation, have been turning into tourist attractions in some parts of the countryside. Such practices are widely condemned by church officials.<sup>112,113</sup>

### *All Saints' Day*

This national holiday, also called Day of the Dead, is a time for remembering those who have died. Families gather together and visit cemeteries, cleaning the gravesites and spending time honoring their deceased family members. Different cultural groups follow their own traditions on this day. A celebratory air surrounds the gatherings.<sup>114</sup>

### *Christmas*

Christmas, on 25 December, marks the birth of Christ. It is considered a special time of year and is celebrated throughout the nation. On Christmas Day families assemble, sharing food and exchanging gifts, if they have the means. (Many poor people on Mindanao and in the Zamboanga region do not have enough food to sponsor a family feast on Christmas Day.) People decorate their homes with unique, colorful adornments, including star lanterns that represent the star of Bethlehem. They hang Christmas cards and display candles, colored lights, and wreaths. It is customary for families to attend mass on Christmas Eve and Christmas Day.<sup>115,116</sup>



© Fayeza Dans  
Christmas Decorations

---

<sup>110</sup> Time and Date.com, "Good Friday in Philippines," 1995–2011,

<http://www.timeanddate.com/holidays/philippines/good-friday>

<sup>111</sup> Time and Date.com, "Holy Saturday in Philippines," 1995–2011,

<http://www.timeanddate.com/holidays/philippines/easter-saturday>

<sup>112</sup> Quiling Secusana, "Holy Week in the Philippines," The News Today Online, 12 April 2006,

<http://www.thenewstoday.info/2006/04/12/holy.week.in.the.philippines.html>

<sup>113</sup> Associated Press, "Philippines: Devotees Crucified in Good Friday Rites," *USA Today*, 21 March 2008,

[http://www.usatoday.com/news/religion/2008-03-21-philippines-good-friday\\_N.htm](http://www.usatoday.com/news/religion/2008-03-21-philippines-good-friday_N.htm)

<sup>114</sup> eHow, "How to Celebrate the Philippines' Day of the Dead," 1999–2011,

[http://www.ehow.com/how\\_2061602\\_celebrate-philippines-day-dead.html](http://www.ehow.com/how_2061602_celebrate-philippines-day-dead.html)

<sup>115</sup> *Mindanao Examiner*, "Christmas in Mindanao," 25 December 2006,

<http://zamboangajournal.blogspot.com/2006/12/christmas-in-mindanao.html>

## *Eid al-Fitr*

*Eid al-Fitr* marks the end of the month-long fasting of Ramadan (which falls at different dates on the Western calendar each year).<sup>117</sup> On this day, Muslims visit homes, exchange gifts, ask for forgiveness of wrongdoing, give alms to the poor, and share a special meal. To reflect the spirit of the celebration, adults and children wear bright colors and special clothing.<sup>118</sup>

## **Buildings of Worship**

Several Catholic and Protestant churches are found in and around Zamboanga City and throughout the Chavacano-speaking region. One of Zamboanga City's oldest Catholic churches is St. Ignatius of Loyola, in the barangay of Tetuan. Originally named Tetuan Church, it was built by Jesuits in the mid-19th century and later renovated.<sup>119,120</sup> Another famous Catholic church in Zamboanga City is the Metropolitan Cathedral of the Immaculate Conception, constructed in 1998–2001 (its parish was founded in 1810). One of Mindanao's most modern churches, it is the headquarters of the Roman Catholic Archdiocese of Zamboanga.<sup>121, 122</sup>



© Storm Crypt  
Inside Lourdes Parish, Tagaytay City

The colorful Taluksangay Mosque is in Zamboanga City, outside the city center. It was built in 1885 by Hadji Abdullah Maas Nuno. Muslim scholars visit this site from all over the world, including Saudi Arabia, Indonesia, Malaysia, Borneo, and India.<sup>123, 124</sup> It is Western Mindanao's oldest mosque and a center for early Islamic missionary activity on the Zamboanga Peninsula.<sup>125</sup>

---

<sup>116</sup> Jessy Boga, "UP-Min Celebrates Christmas," *Mindanao Times*, 27 December 2010, <http://www.mindanaotimes.net/?p=16212>

<sup>117</sup> During the holy month of Ramadan, Muslims in the region fast daily from morning till night. This abstinence from food, drink, and worldly desires is an act of spiritual discipline and faith. It may be preceded by a cleansing ceremony to prepare for fasting. Typically, Muslims get up at sunrise to eat a daily meal. They then fast until sunset, when they eat a small meal. Ramadan is based on the Islamic lunar calendar of 354–355 days, and so occurs 11 or 12 days earlier each year on the 365-day Western (Gregorian) calendar.

<sup>118</sup> GMA News, "Malacañang Greets Muslims on Eid al-Fitr," 30 September 2008,

<http://www.gmanews.tv/story/123954/Malacañang-greets-Muslims-on-Eid-al-Fitr>

<sup>119</sup> Zamboanga.com, "St. Ignatius Parish," n.d., <http://www.zamboanga.com/tetuan/church.htm>

<sup>120</sup> Zamboanga.com, "Tetuan, Zamboanga City, Philippines," n.d., [http://www.zamboanga.com/z/index.php?title=Tetuan\\_Zamboanga\\_City\\_Philippines#Tourists\\_Attractions\\_of\\_Tetuan\\_2C\\_Zamboanga\\_City](http://www.zamboanga.com/z/index.php?title=Tetuan_Zamboanga_City_Philippines#Tourists_Attractions_of_Tetuan_2C_Zamboanga_City)

<sup>121</sup> iGuide, "Zamboanga City Sights," n.d., [http://iguide.travel/Zamboanga\\_City/Sights](http://iguide.travel/Zamboanga_City/Sights)

<sup>122</sup> Wikipedia, "Metropolitan Cathedral of the Immaculate Conception in Zamboanga City," Local Philippines, n.d., <http://www.localphilippines.com/attractions/8118/metropolitan-cathedral-of-the-immaculate-conception>

<sup>123</sup> Wikipedia, "Taluksangay Mosque in Zamboanga City," Local Philippines, n.d., <http://www.localphilippines.com/attractions/8124/taluksangay-mosque>

<sup>124</sup> Panoramio, "Taluksangay Mosque," <http://www.panoramio.com/photo/20903371>

<sup>125</sup> Museum of Learning, "Taluksangay Mosque," 2011, [http://www.museumstuff.com/learn/topics/Taluksangay\\_Mosque](http://www.museumstuff.com/learn/topics/Taluksangay_Mosque)

## Behavior in Places of Worship

### *Churches*

Statues and images of Christ are sacred to Filipinos and should be approached quietly and with a respectful attitude. Although Catholic churches in particular represent much of the Philippines' religious and cultural background, Filipinos show reverence toward their faith regardless of their denomination.



© Fatima The Pilgrim Statue  
Our Lady of Fatima Statue

### Exchange 2: May I enter the church?

Visitor:	May I enter the church?	pwehdeh baa yoo ehntRaa naa eegleisyaa?
Local:	Yes.	see

Visitors should dress modestly and avoid wearing revealing or threadbare clothing. Reasonable attire includes clean shirts and long pants for men, and skirts or pants along with blouses or sweaters for women. Inside a church, visitors should refrain from touching paintings or statues.

If visiting a mosque, visitors should likewise observe polite conduct and modest appearance. Women's clothing should fit loosely, and skirts should not be shorter than knee length. Men should wear loose-fitting pants and a shirt. All clothing should be clean and neat. If others are doing so, women should cover their head with a scarf. (In a Catholic church, it could be more appropriate to wear a veil.)

**Exchange 3: Do I need to wear a veil?**

Visitor (Female):	Do I need to wear a veil?	nehsehseetaa baa yoo oosaa behlo?
Local:	No.	no

In general, visitors to any church, mosque, or building of worship should follow any protocols that are posted. Once inside, visitors should remain silent if people are praying or meditating, because talking can interrupt prayers or be interpreted as rude behavior. Do not bring food or drink into a church or mosque, and do not take photographs inside or outside places of worship without permission.

**Exchange 4: May I take photographs inside the church?**

Visitor:	May I take photographs inside the church?	pwehdeh baa yoo saakaa maangaa lehtRaato naa dehntRo dehl eegleysyaa?
Local:	Yes, but not during Mass.	see, pehRo no maa see cheeyehneh meysa

## Chapter 2: Assessments

1. Islam is the main religion of Chavacano-speaking Filipinos.

**False**

Christianity is the main religion of Chavacano-speaking Filipinos. In Zamboanga City, the majority is Christian. Approximately 57% of the people there are Catholic and 10% are Protestant.

2. Some islands of the southern Philippines escaped Christian conversion.

**True**

Parts of Mindanao and also the Sulu Islands were never fully converted to Christianity. The Spanish, who colonized the islands, referred to the Muslims in this area as Moros.

3. Indigenous religions in the Philippines were destroyed when Christianity was established.

**False**

Catholicism blended its teachings and rituals with traditional animistic customs, including belief in spirits of the land and in the souls of ancestors, who are thought to influence the living.

4. The Spanish government and Catholic hierarchy were opposing forces on Mindanao.

**False**

Throughout the Philippines, the Spanish government and Catholic Church worked together to rule the islands. In fact, the government subsidized missionary activity in exchange for the right to name church officials who were favorable to Spanish crown.

5. Chavacano-speaking Filipinos often celebrate Catholic saints.

**True**

Each *barangay* (regional administrative unit) has its own saint, and religious celebrations may connect a patron saint to the success of agricultural or other local work.

## Chapter 3: Traditions

### Traditional Honor and Values

For the Zamboagueño people, honor is embodied in the family, the primary source of community.<sup>126, 127</sup> Filipinos have strong communal family traditions, historically sharing their land and resources. Although their custom of shared land usage was disrupted by the Spanish government, which established private ownership, communal values have remained strong. The culture has assimilated cultural values from the West and blended them with its own Asian heritage.<sup>128</sup>

Filipinos are motivated to conduct themselves according to “societal norms of behavior.”<sup>129</sup> Such standards include showing the appropriate respect to a family member or refraining from publicly embarrassing others. It is paramount in the Philippines to avoid behavior that would cause shame in another person or oneself.<sup>130</sup> Following social norms within the family and society at large becomes an important means of cultivating family honor.<sup>131</sup>



© jeyp. / flickr.com  
Young Philippine girl

### *Formulaic Codes of Politeness*

Chavacano-speaking Filipinos have maintained independent traditions in the Philippines. They supported cooperation with both the Spanish and Philippine independence. They selected what was useful and meaningful from the Spanish and, in a manner consistent with the larger Philippines culture, adapted that to their Indonesian and Malayan social patterns. In this way, they blended traditional and modern customs.<sup>132, 133</sup>

---

<sup>126</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 233.

<sup>127</sup> CultureGrams, “Republic of the Philippines: General Attitudes,” 2011, [http://online.culturegrams.com/world/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=General\\_Attitudes&snid=6](http://online.culturegrams.com/world/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=General_Attitudes&snid=6)

<sup>128</sup> Encyclopædia Britannica, “Philippines: Cultural Life,” History.com, 2011, <http://www.history.com/topics/philippines>

<sup>129</sup> Kwintessential, “Philippines—Language, Culture, Customs and Etiquette,” n.d., accessed 11 February 2011, <http://www.kwintessential.co.uk/resources/global-etiquette/philippines-country-profile.html>

<sup>130</sup> Travel Etiquette, “The Philippines and Travel Etiquette: Hiya,” 2001–2011, <http://www.traveletiquette.co.uk/philippines-and-travel-etiquette.html>

<sup>131</sup> CultureGrams, “Republic of the Philippines: General Attitudes,” 2011, [http://online.culturegrams.com/world/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=General\\_Attitudes&snid=6](http://online.culturegrams.com/world/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=General_Attitudes&snid=6)

<sup>132</sup> Paul Morrow, “Chabacano,” *Pilipino Express*, 1 November 2007, <http://www.pilipino-express.com/history-a-culture/in-other-words/69-chabacano.html>

<sup>133</sup> Absolute Astronomy, “Zamboanga City: History,” 2011, [http://www.absoluteastronomy.com/topics/Zamboanga\\_City](http://www.absoluteastronomy.com/topics/Zamboanga_City)

### Greetings

When greeting a local person, it is important to speak in a friendly and polite way, communicating respect for the culture. Conveying polite friendliness when you interact with others is the best way to gain cooperation.



© Dennison Uy / flickr.com  
Philippine grandmother and grandson

### Exchange 5: Good morning!

Visitor:	Good morning!	bweynaas deeyaas!
Local:	Good morning to you!	bweynaas deeyas konteego!

Visitors who are introduced to family members should greet the eldest first. Basic manners also require asking about the health of family members.

Filipinos often have multiple names that combine their mother's and father's last names. When speaking to them, it is best to err on the side of formality, addressing people by their formal title (such as "Doctor"), or using "Mr.," "Mrs.," or "Miss," followed by the last name.<sup>134</sup> Do not use first names unless invited to do so.

### Exchange 6: Hi, Mr. Álvarez! (Informal)

Visitor:	Hi, Mr. Álvarez!	haay,sehnyoR aalbaaRehz
Local:	Hello!	keh taal!
Visitor:	Are you doing well?	too baa bweyno taa mehn?
Local:	Yes.	see

To show their respect, children in the Philippines typically address adults by a title such as "Auntie" (*tita*) or "Uncle" (*tito*).<sup>135</sup>

When greeting someone, it is customary to shake hands. Sometimes a person will show enthusiasm or extra respect by covering the handshake with their free hand.<sup>136</sup> When a

---

<sup>134</sup> Emma Salk, "Business Etiquette for Philippine Travelers: Proper Behavior When in the Philippines," Associated Content, 3 September 2005,

[http://www.associatedcontent.com/article/7979/business\\_etiquette\\_for\\_philippine\\_travelers.html](http://www.associatedcontent.com/article/7979/business_etiquette_for_philippine_travelers.html)

<sup>135</sup> CultureGrams, "Republic of the Philippines: General Greetings," 2011,

[http://online.culturegrams.com/world/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Greetings&snid=8](http://online.culturegrams.com/world/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Greetings&snid=8)

stranger greets a woman, however, shaking hands is not always appropriate. Let her offer her hand first to indicate that she wishes to shake hands.<sup>137</sup> If a group being greeted includes women, be sure to acknowledge them at least verbally. In the Philippines, women are treated with deference and respect.



© Marc Benton  
Young Philippine boys

### Exchange 7: How are you?

Visitor:	How are you?	keh taal maan too?
Local:	Fine, very well.	bweyno, biyehn bweyno

### *Cultural Expressiveness*

Muslim men who are relatives or close friends sometimes hold hands while walking. This should not be interpreted through the lens of American culture, which might wrongly assume a romantic relationship. In Filipino Muslim tradition, such gestures of closeness between men signify kinship or friendship, nothing more. Filipino women (Muslim or Christian) are also emotionally expressive, holding hands or kissing on the cheek. Again, this is a sign of friendship or kinship. Such gestures are reserved for close friends and relatives, and are not to be used as forms of greeting by visitors.<sup>138</sup>



© Percy Sledge Agbunag Carballo  
Philippine girls giving thumbs up

<sup>136</sup> CultureGrams, “Republic of the Philippines: General Greetings,” 2011, [http://online.culturegrams.com/world/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Greetings&snid=8](http://online.culturegrams.com/world/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Greetings&snid=8)

<sup>137</sup> Emma Salk, “Business Etiquette for Philippine Travelers: Proper Behavior When in the Philippines,” Associated Content, 3 September, 2005, [http://www.associatedcontent.com/article/7979/business\\_etiquette\\_for\\_philippine\\_travelers\\_pg2.html?cat=46](http://www.associatedcontent.com/article/7979/business_etiquette_for_philippine_travelers_pg2.html?cat=46)

<sup>138</sup> CultureGrams, “Republic of the Philippines: General Greetings,” 2011, [http://online.culturegrams.com/world/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Greetings&snid=8](http://online.culturegrams.com/world/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Greetings&snid=8)

### *Cultural Directness*

People in all areas of the Philippines are non-confrontational and typically do not respond “no” to a direct question. Instead, they tend to give a more subtle response. They speak in a low, calm tone of voice and avoid public expressions of anger.

Conversational exchanges with local people should not be overly direct, but simply friendly and polite. If it is necessary to criticize, one should do so privately and tactfully. Because relations between people are so important, people tend to take things personally. Speaking in an insensitive way could cause the recipient to “lose face,” or suffer a loss of status. Making someone lose face is a social insult in the Philippines and within the wider Asian culture.<sup>139,140,141</sup>



© Cristian Bortes

Close friends in the Philippines

Although Americans consider eye contact an indication of good character, this custom does not apply in other parts of the world. In Philippine culture (including Chavacano-speaking areas), it is considered rude to stare directly into somebody’s eyes for sustained periods of time. During an introduction, visitors should briefly hold eye contact, then break it. Also when conversing, visitors should avoid being overly direct with their eye contact, as well as with their comments.<sup>142</sup>

---

<sup>139</sup> Emma Salk, “Business Etiquette for Philippine Travelers: Proper Behavior When in the Philippines,” Associated Content, 3 September 2005,

[http://www.associatedcontent.com/article/7979/business\\_etiquette\\_for\\_philippine\\_travelers\\_pg2.html?cat=46](http://www.associatedcontent.com/article/7979/business_etiquette_for_philippine_travelers_pg2.html?cat=46)

<sup>140</sup> CultureGrams, “Republic of the Philippines: General Attitudes,” 2011,

[http://online.culturegrams.com/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=General\\_Attitudes&snid=6](http://online.culturegrams.com/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=General_Attitudes&snid=6)

<sup>141</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 144.

<sup>142</sup> Emma Salk, “Business Etiquette for Philippine Travelers: Proper Behavior When in the Philippines,” Associated Content, 3 September 2005,

[http://www.associatedcontent.com/article/7979/business\\_etiquette\\_for\\_philippine\\_travelers.html](http://www.associatedcontent.com/article/7979/business_etiquette_for_philippine_travelers.html)

### *Hospitality and Gift-Giving*

When entering a Filipino's home, visitors should be attentive to the customs and behavior of the host and other guests. It is helpful to know certain customs in advance. For instance, in cities, visits should be planned ahead of time. In contrast, visits in rural areas are usually more spontaneous. Also, being a few minutes late is considered preferable to being on time, which could convey anxiety. Guests should be aware of some language connotations. For instance, they should



© IRIN Photos  
Evacuees from Mindanao

not refer to the host's wife as "the hostess," which in the Philippines is the same as calling her a "prostitute."<sup>143,144</sup> Unless invited to use her first name, address the wife of the host by her title or her surname, preceded by "Mrs."<sup>145</sup>

Visitors should not forget to acknowledge the hospitality of their host.

#### **Exchange 8: I really appreciate your hospitality.**

Guest:	I really appreciate your hospitality.	gRaaseeyaas naa deetooyoo bwehn koostoombRey
Host:	It's my pleasure.	gRaaseeyaas taam biyehn

---

<sup>143</sup> CultureGrams, "Republic of the Philippines: Visiting," 2011, [http://online.culturegrams.com/world/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Visiting&snid=26](http://online.culturegrams.com/world/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Visiting&snid=26)

<sup>144</sup> Emma Salk, "Business Etiquette for Philippine Travelers: Proper Behavior When in the Philippines," Associated Content, 3 September 2005, [http://www.associatedcontent.com/article/7979/business\\_etiquette\\_for\\_philippine\\_travelers.html](http://www.associatedcontent.com/article/7979/business_etiquette_for_philippine_travelers.html)

<sup>145</sup> Travel Etiquette, "The Philippines and Travel Etiquette: Meeting and Greeting," 2000–2011, <http://www.traveletiquette.co.uk/philippines-and-travel-etiquette.html>

Gift-giving is optional. A visitor does not need to bring a gift when invited into a local's home unless the occasion is formal. People who have not seen each other in a long time might bring a gift.<sup>146,147</sup> Flowers are well received, but avoid giving white lilies or chrysanthemums, both usually used at funerals. Candy or wine is also an acceptable gift.<sup>148</sup> Guests should be aware that Muslims do not consume either alcohol or pork. Neither should be taken as gifts or dinner contributions if dining in the homes of Filipino Muslims.



© Frank Farm  
Pancit

When a host offers drinks, guests should politely accept. This is true even if one does not prefer the drink being offered. Rejecting hospitality conveys poor manners and could be seen as a personal rejection, causing the host to feel uncomfortable.

When dinner begins, wait to be seated. Guests should not begin eating until after the host begins and invites others to start. While eating, it is a Filipino custom to hold a spoon in the right hand, and a fork in the left, using the fork to manipulate food onto the spoon, from which one eats.<sup>149</sup> Finally, leaving a small amount of food on the plate at the end of the meal indicates that the food was satisfying.<sup>150</sup>

**Exchange 9: The food tastes so good.**

Guest:	The food tastes so good.	ehl koomeedaa biyehn saabRoso
Host:	Thanks for the compliment.	gRaaseeyaas naa deetooyoo komplimehntey

<sup>146</sup> CultureGrams. "Republic of the Philippines: Visiting," 2011, [http://online.culturegrams.com/world/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Visiting&snid=26](http://online.culturegrams.com/world/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Visiting&snid=26)

<sup>147</sup> Emma Salk, "Business Etiquette for Philippine Travelers: Proper Behavior When in the Philippines," Associated Content, 3 September 2005,

[http://www.associatedcontent.com/article/7979/business\\_etiquette\\_for\\_philippine\\_travelers.html](http://www.associatedcontent.com/article/7979/business_etiquette_for_philippine_travelers.html)

<sup>148</sup> Kwintessential, "Philippines—Language, Culture, Customs and Etiquette: Etiquette and Customs," n.d., <http://www.kwintessential.co.uk/resources/global-etiquette/philippines-country-profile.html>

<sup>149</sup> Kwintessential, "Philippines—Language, Culture, Customs and Etiquette: Etiquette and Customs," n.d., <http://www.kwintessential.co.uk/resources/global-etiquette/philippines-country-profile.html>

<sup>150</sup> Emma Salk, "Business Etiquette for Philippine Travelers: Proper Behavior When in the Philippines," Associated Content, 3 September 2005,

[http://www.associatedcontent.com/article/7979/business\\_etiquette\\_for\\_philippine\\_travelers\\_pg3.html?cat=46](http://www.associatedcontent.com/article/7979/business_etiquette_for_philippine_travelers_pg3.html?cat=46)

*Dress Codes*

In the southern Philippines, local people dress for the humid, tropical climate and wear casual clothes for everyday activities. Women wear loose-fitting, western-style skirts and brightly colored blouses, or dresses with the hem reaching the knee or below. Shorts also are loosely fitted and knee-length, rather than too short. But visitors should avoid wearing jeans and shorts. Even if Filipinos wear them, visitors are expected to follow a higher standard. Low necklines for women are not considered to be in good taste. Women who visit should avoid wearing clothing that is sheer, provocative, or tight. Dress for women is conservative and casual.<sup>151</sup>



© Marc Benton  
Walking downtown

If a visitor needs to know whether their clothing is acceptable to wear in public, it is recommended to ask.

**Exchange 10: Is this acceptable to wear?**

Visitor:	Is this acceptable to wear?	ehstey baa bweyno paaRa oosaa?
Local:	Yes [No].	see

If attending a formal or business event, being overdressed will be better received than appearing too casual. This is especially true for foreign visitors.

*Types of Food and Eating Customs*

Spanish, Chinese, and indigenous Malay influences are present in Filipino food in Zamboanga today. Here (and in most of the Philippines), the Spanish influence is considered the strongest. It has contributed to a cuisine adopted by all social classes and to dishes with Spanish names such as *paella* (a mixture of rice, meat, seafood, and saffron), *adobo* (meat stewed in vinegar and spices), and *arroz caldo* (rice and chicken porridge). In the Chavacano-speaking region and throughout the islands, prepared foods have milder flavors than those of surrounding Asian countries. Popular dishes in the Philippines are rice (a staple at meals)



© World to table / flickr.com  
Dish of arroz caldo

<sup>151</sup> Emma Salk, “Business Etiquette for Philippine Travelers: Proper Behavior When in the Philippines,” Associated Content, 3 September 2005, [http://www.associatedcontent.com/article/7979/business\\_etiquette\\_for\\_philippine\\_travelers.html](http://www.associatedcontent.com/article/7979/business_etiquette_for_philippine_travelers.html)

and fresh seafood cooked many different ways.<sup>152, 153</sup> Sometimes the fish is marinated in a vinegar mixture and served uncooked.

**Exchange 11: The roasted pork is delicious.**

Visitor:	The roasted pork is delicious.	ehl aasaado puwehRko biyehn saabRoso gaayot
Local:	It's lechon.	ehstey lehchon

Many local ingredients are used in Filipino cooking. Favorite spices and flavoring agents include garlic, vinegar, herbs, and peanut sauce. Some main dishes are made with coconut, originating from Malay traditions. The flesh and liquid from coconuts are used to prepare everything from vegetables and meat to rich desserts.<sup>154</sup>

Inquiring about the name of a dish or how it is made compliments the cook.

**Exchange 12: What is the name of this dish?**

Guest:	What is the name of this dish?	kosaa ehl nombRey dehl ehstey potaahey?
Host:	This is pancit.	ehstey paanseet

Filipinos typically eat frequently because it is an important part of their communal life. They may eat as many as five small meals or simply snack between meals. In rural areas, family members may sit down together to eat as a group. This custom is less likely in the cities, where family members lead a faster-paced lifestyle.<sup>155</sup>

---

<sup>152</sup> AsiaRecipe.com, "Philippines: Spanish Influence on Filipino Food," 23 August 2010, <http://asiarecipe.com/phispansh.html>

<sup>153</sup> Doreen Fernandez, "Philippine Culture: What is Filipino Food?" AsiaRecipe.com, 23 August 2010, <http://asiarecipe.com/phifood.html>

<sup>154</sup> MariMari.com, "Filipino Food," 23 September 2009, <http://www.marimari.com/content/philippines/food/main.html>

<sup>155</sup> MariMari.com, "Restaurants," 23 September 2009, <http://www.marimari.com/content/philippines/restaurants/main.html>

## Non-Religious Holidays and Festivals

### *Zamboanga Hermosa Festival*

Held in October, this festival in Zamboanga City celebrates locally cultivated flowers and other colorful aspects of the region. The 2-day event features flower displays, boat races, trade fairs, and art shows.<sup>156</sup>



DoD image  
Zamboanga Hermosa Festival

### *EDSA Revolution Day*

This public holiday in late February is also referred to as People Power Revolution.<sup>157</sup> It celebrates President Marcos' forced resignation in 1986. The acronym EDSA stands for a highway, Epifanio de los Santos Avenue, that encircles Manila and was where many of the anti-Marcos demonstrations took place.<sup>158</sup>

### *Bataan Day*

Also called *Araw ng Kagitingan* or Day of Valor, Bataan Day is a national holiday that takes place on 9 April or the closest Monday.<sup>159</sup> It honors the soldiers taken prisoner on 9 April 1942, when Allied forces on Bataan Peninsula surrendered to the Japanese after running out of food and supplies. Along with thousands of Filipinos, American soldiers were forced on the grueling "Bataan Death March," walking approximately 100 km (62 mi) to a Japanese prison camp.<sup>160</sup>

### *Labor Day*

Celebrated internationally, Labor Day is a holiday on 1 May in the Philippines that honors the country's workers.<sup>161</sup> The Philippines' first labor federation, Union Obrera Democratica (UOD), was founded in 1902. Subsequent labor organizations sought to abolish child labor, to establish an 8-hour workday, and to improve working conditions for women.<sup>162</sup>

---

<sup>156</sup> AsiaRecipe.com, "Philippines: Philippine Fiestas and Holidays," 2000, <http://asiarecipe.com/phifestival.html>

<sup>157</sup> World Travel Guide, "Philippines Public Holidays," 2010, <http://www.worldtravelguide.net/philippines/public-holidays>

<sup>158</sup> Word IQ, "EDSA Revolution—Definition," 2010, [http://www.wordiq.com/definition/EDSA\\_Revolution](http://www.wordiq.com/definition/EDSA_Revolution)

<sup>159</sup> World Travel Guide, "Philippines Public Holidays," 2010, <http://www.worldtravelguide.net/philippines/public-holidays>

<sup>160</sup> Nationmaster.com, "Bataan Day," 2003–2005, <http://www.nationmaster.com/encyclopedia/Bataan-Day>

<sup>161</sup> World Travel Guide, "Philippines Public Holidays," 2010, <http://www.worldtravelguide.net/philippines/public-holidays>

<sup>162</sup> En.Wikipilipinas.org, "Labor Day in the Philippines," Coolbuster.net, 2011, <http://www.coolbuster.net/2009/05/labor-day-in-philippines.html>

### *Independence Day*

This national holiday celebrates 12 June 1898, when General Emilio Aguinaldo proclaimed independence from foreign rule. Philippines independence was originally recognized on 4 July, the date in 1946 when the Philippines became independent of U.S. rule. However, the date to celebrate independence was changed to 12 June by then-President Macapagal in 1962 (signed into law in 1964) to inspire greater national pride. The 4 July date is still



© Storm Crypt  
Philippines flag

acknowledged as a historic day, with its name changed to Republic Day.<sup>163, 164</sup>

### *Ninoy Aquino Day*

This national holiday on 18 August recalls the date that former Senator Benigno “Ninoy” Aquino, Jr. was assassinated. A committed opponent of President Marcos, Aquino had just returned from exile when he was shot and killed on 21 August 1983. His death provoked widespread rebellion against Marcos and fomented the EDSA Revolution that took place in 1986.<sup>165, 166</sup>

### *National Heroes Day*

This holiday falls at the end of August.<sup>167</sup> It officially recognizes the national heroes who worked to promote independence in the Philippines, first fighting against Spain.<sup>168</sup>

### *Bonifacio Day*

Bonifacio Day at the end of November honors the birthday of Andres Bonifacio, one of the Philippines’ most revered national leaders. He led the revolutionary group Katipunan, whose members fought against Spanish rule. Bonifacio was captured by the Spanish and executed in 1897, shortly before his country won independence.<sup>169, 170</sup>

---

<sup>163</sup> Diosdado Macapagal, Philippine History Group of Los Angeles, “June 12 as Independence Day,” 30 April 1997, <http://www.bibingka.com/phg/documents/whyjun12.htm>

<sup>164</sup> World Travel Guide, “Philippines Public Holidays,” 2010, <http://www.worldtravelguide.net/philippines/public-holidays>

<sup>165</sup> Dates for non-religious holidays in most cases are moved to the nearest Monday, if they were scheduled for a different day.—Glitchline, “Ninoy Aquino Day,” 4 August 2008, <http://www.glitchline.com/?s=Ninoy+Aquino+Day>

<sup>166</sup> Pinomoneytalk.com, “Malacanang: Official List of Philippine Holidays—2011, 2010, 2009,” 16 January 2008, <http://www.pinomoneytalk.com/philippine-holidays-2008/>

<sup>167</sup> World Travel Guide, “Philippines Public Holidays,” 2010, <http://www.worldtravelguide.net/philippines/public-holidays>

<sup>168</sup> Marivicmalinao, “Sunday, August 29, Philippine National Heroes Day—August 30, is Non-Working Holiday,” AllVoices, 2011, <http://www.allvoices.com/contributed-news/6627499-sunday-august-29-philippine-national-heroes-day-august-30-is-nonworking-holiday>

<sup>169</sup> World Travel Guide, “Philippines Public Holidays,” 2010, <http://www.worldtravelguide.net/philippines/public-holidays>

<sup>170</sup> Aglobalworld, “Philippines Marks Bonifacio Day,” n.d., <http://aglobalworld.com/holidays-around-the-world/philippines-bonifacio-day/>

*Rizal Day*

Rizal Day on 30 December commemorates the martyrdom of the national hero of the Philippines, Dr. Jose Rizal, who fought for independence from Spain.<sup>171</sup> In his youth, he left the Philippines for Spain, where he completed his medical degree. Dr. Rizal then traveled throughout the world, mastered several languages, and became educated in business, education, and agriculture. His pro-reform writings gained a large following in the Philippines, causing Spanish rulers to fear his influence. On 30 December 1896, Spanish officials executed Dr. Rizal for “rebellion, sedition, and... forming illegal association.”<sup>172</sup>



© ATRS / flickr.com  
Statue of Jose Rizal

**Exchange 13: Happy Rizal Day!**

Visitor:	Happy Rizal Day!	pehlees Reezaal deeyaa!
Local:	Same to you, too!	pehlees taam biyehn konteego!

---

<sup>171</sup> World Travel Guide, “Philippines Public Holidays,” 2010, <http://www.worldtravelguide.net/philippines/public-holidays>

<sup>172</sup> Teofilo H. Montemayor, “Jose Rizal: A Biographical Sketch,” Jose Rizal University, 2004, <http://www.joserizal.ph/bg01.html>

**Do's and Don'ts**

**Do** remove your shoes before you enter a mosque.

**Do not** stare at or make advances to women in public or private.

**Do not** engage in overt expressions of affection with the opposite sex.

**Do not** point to anybody with an index or middle finger. Use the entire *right* hand instead.

**Do not** criticize or express anger publicly, or cause a person to lose face in public.

**Do not** blow your nose in public or at a dinner table.

**Do not** point upward with the middle finger. It is obscene in the U.S. and equally so in the Philippines.

**Do not** use obscene or indecent language within earshot of Filipino citizens. Many are familiar with American slang.

## Chapter 3: Assessments

1. Spanish rule permanently disrupted shared land usage among Chavacano-speaking people.

**True**

Although the Filipino custom of shared land usage was disrupted by the Spanish government, which established private ownership, communal values have remained strong.

2. In a patriarchal society such as the Philippines, people's names reflect only the father's side of the family.

**False**

Filipinos often have multiple names that combine their mother's and father's last names.

3. Chavacano-speaking people have an indirect style of verbal communication.

**True**

People in all areas of the Philippines are non-confrontational and typically do not respond "no" to a direct question. Instead, they tend to give a more subtle response.

4. A guest in a Filipino's home should never refer to the host's wife as the "hostess."

**True**

In the Philippines, this would be the same as calling her a "prostitute." Unless invited to use her first name, address the wife of the host by her title or her surname, preceded by "Mrs."

5. The public holiday known as EDSA Revolution Day celebrates independence from Spanish rule.

**False**

It celebrates the forced resignation of Marcos in 1986. The acronym EDSA stands for a highway, Epifanio de los Santos Avenue, that encircles Manila and was the site of anti-Marcos demonstrations.

## Chapter 4: Urban Life

### Urbanization

In the 1970s and 1980s, thousands of Filipinos migrated from densely settled areas to Mindanao to claim and farm the land. They settled mainly in the island's southern, northern, and western (Zamboanga Peninsula) regions. Many ended up in the cities seeking employment. In the late 1970s, Zamboanga City was one of the nation's fastest growing cities, with a growth rate of 5.4 % annually.<sup>173</sup> Currently, it has the sixth-highest population of all cities in the Philippines.<sup>174</sup>



© Dominic Meily  
Zamboanga streets

As a result of the heavy migration of people searching for jobs in the cities, shantytowns (squatter communities) developed alongside wealthy and middle-income neighborhoods. Zamboanga City is typical of many large cities in the Philippines in which population grew rapidly yet construction to accommodate the population lagged. Residents in the slum or squatter areas still live in flimsy structures that lack water, sewage connections, and other city services.<sup>175</sup> *Barangays* (urban administrative units) operate independently of each other, each implementing its own projects and acquiring funding from various sources.<sup>176</sup> While this structure has the advantage of providing greater local control, it also contributes to uneven urban growth.

---

<sup>173</sup> Chester L. Hunt, "Chapter 2—The Society and Its Environment: Population: Migration," in *Philippines: A Country Study*, Ronald E. Dolan, ed., Federal Research Division, Library of Congress, 1991, <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ph0054%29>

<sup>174</sup> "Zamboanga City," Museum of Learning, accessed March 18, 2011, [http://www.museumstuff.com/learn/topics/Zamboanga\\_City](http://www.museumstuff.com/learn/topics/Zamboanga_City)

<sup>175</sup> Chester L. Hunt, "Chapter 2—The Society and Its Environment: Urban Social Patterns," in *Philippines: A Country Study*, Ronald E. Dolan, ed., Federal Research Division, Library of Congress, 1991, <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ph0064%29>

<sup>176</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 254–55.

## Urban Jobs and Workforce

Those who have money, university degrees, and connections are more likely to find lucrative jobs or career paths with upward mobility and secure working conditions. Many people in Zamboanga City hold government jobs, often in the region's numerous military installations. The city is also a highly developed commercial and cultural center, and many hold private-sector jobs in retail and services. Men and women find employment in schools, health facilities, banks, supermarkets, department stores, and transportation companies.<sup>177,178,179</sup>



© Francesco Veronesi  
Loading ice blocks

Even though Zamboanga City is one of the nation's wealthiest cities, poverty is common in the Chavacano region and urban areas in general.<sup>180</sup> People who lack job skills, capital, or connections often end up working in the informal sector, where working conditions are unregulated. Many earn a subsistence living by salvaging goods from garbage dumps and peddling repaired items to customers.<sup>181</sup> Some people in the unregulated sector are able to find temporary, unskilled day-labor jobs.<sup>182</sup>

Many Filipinos migrate overseas for jobs and send part of their income (remittances) to their family in the Philippines.<sup>183</sup> Policies that promote the export of labor have been in place since former President Marcos established them in the early 1970s. Through the years, this has led to heavy reliance on remittances to keep the economy strong or to revive it.<sup>184</sup>

---

<sup>177</sup> "Zamboanga City," Museum of Learning, accessed March 18, 2011, n.d.,

[http://www.museumstuff.com/learn/topics/Zamboanga\\_City](http://www.museumstuff.com/learn/topics/Zamboanga_City)

<sup>178</sup> "Legend: Republic of Zamboanga," City of Zamboanga, last modified September 14, 2007,

<http://www.zamboanga.net/Arts&CultureZamboangaHistory2.htm>

<sup>179</sup> "Republic of the Philippines: Family," CultureGrams, accessed March 18, 2011, n.d.,

[http://online.culturegrams.com/world/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Family&snid=11](http://online.culturegrams.com/world/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Family&snid=11)

<sup>180</sup> "Zamboanga City: Economy and Industry," Museum of Learning, accessed March 18, 2011,

[http://www.museumstuff.com/learn/topics/Zamboanga\\_City::sub::Economy\\_And\\_Industry](http://www.museumstuff.com/learn/topics/Zamboanga_City::sub::Economy_And_Industry)

<sup>181</sup> Chester L. Hunt, "Chapter 2—The Society and Its Environment: Urban Social Patterns," in *Philippines: A Country Study*, Ronald E. Dolan, ed., Federal Research Division, Library of Congress, 1991, <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ph0064%29>

<sup>182</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 265.

<sup>183</sup> "Republic of the Philippines: Economy," CultureGrams, accessed March 18, 2011,

[http://online.culturegrams.com/world/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Economy&snid=19](http://online.culturegrams.com/world/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Economy&snid=19)

<sup>184</sup> Blaine Harden, "In Rural Philippines, a Dearth of Doctors," *Washington Post*, September 20, 2008,

<http://www.washingtonpost.com/wp-dyn/content/article/2008/09/19/AR2008091903678.html>

### *Bribery and Paternalism*

Interdependence is highly valued among Filipinos. All classes rely upon an exchange of favors to acquire jobs and make their lives function more smoothly. Through connections with others, Filipinos create both community and upward mobility.<sup>185,186</sup> Among the middle and upper classes, interdependence means extending patronage and loyalty to constituents in exchange for services. For people of lower income, having connections with wealthy friends or government officials may be considered essential to gaining jobs and influence. “Patron-client bonds” are an inherent part of relational networks found not only in rural areas but also in large cities.<sup>187</sup>



© Richard Parker  
Street market

At an institutional level, bribery exists within all of Philippine society. At the top, an elite ruling class that descended from Spanish colonizers dominates the region and its bureaucracy. Below this, various levels of government exist, extending through the middle class and below. If a poorly paid government bureaucrat controls residential or business permits, for instance, that official is likely to accept bribes in exchange for access. Bribery is fundamental to the operation of police departments, the judiciary, and powerful commercial interests. Corruption in general “has penetrated every level of government” in the Philippines.<sup>188,189</sup>

### *Urban Badjao Community (Sea Gypsies)*

Indigenous people known as Badjao have been leaving their nomadic lifestyle and settling in Zamboanga City, trying to generate income for their survival. Also called Sea Gypsies, the Badjao traditionally lived near Basilan Island on boats or houses on stilts along the shoreline, supporting themselves from fishing and diving for pearls. Now, however, they are migrating to the cities because of difficult economic conditions or threats from sea pirates. The government has tried to relocate them into permanent



© Jan Carlo Tuclaud  
Young Sea Gypsy

---

<sup>185</sup> “Republic of the Philippines: General Attitudes,” CultureGrams, accessed March 18, 2011, [http://online.culturegrams.com/world/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=General\\_Attitudes&snid=6](http://online.culturegrams.com/world/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=General_Attitudes&snid=6)

<sup>186</sup> “The Philippines: Social Stratification,” Everyculture.com, n.d., <http://www.everyculture.com/No-Sa/The-Philippines.html>

<sup>187</sup> Chester L. Hunt, “Chapter 2—The Society and Its Environment: Urban Social Patterns,” in *Philippines: A Country Study*, Ronald E. Dolan, ed., Federal Research Division, Library of Congress, 1991, <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ph0064%29>

<sup>188</sup> Carlos H. Conde, “Philippines Most Corrupt, Survey Says,” *International Herald Tribune*, March 13, 2007, <http://www.iht.com/articles/2007/03/13/business/peso.php>

<sup>189</sup> Lewis M. Simons, “Will Philippines’ Cycle of Corruption Ever End?” *USA Today*, May 11, 2010, [http://www.usatoday.com/news/opinion/forum/2010-05-12-simons12\\_st\\_N.htm](http://www.usatoday.com/news/opinion/forum/2010-05-12-simons12_st_N.htm)

settlements and provide them with education. Many Badjao have been unable to manage their changing circumstances or find and hold jobs, and so have ended up begging on the streets of Zamboanga City.<sup>190,191,192</sup>

### Daily Urban Life

People in the cities get involved in community activities, socializing with family and friends in their free time.<sup>193,194</sup> Visiting tends to be less frequent and more formal in urban areas, mainly because the pace of life is busier and faster. People typically work long hours every day of the week.<sup>195</sup>

Besides socializing, urban dwellers have many other pastimes. Zamboanguenos spend time after work watching TV, reading newspapers, and listening to the radio.<sup>196</sup> The Philippines is one of the world's largest film producers, and both local and American films are popular. Young urbanites go to gyms, shopping malls, and bars. On weekends, sports fans attend baseball, basketball, and soccer games. There are museums and art galleries in Zamboanga City, including an ethnological museum and the Zamboanga National Museum.<sup>197</sup>



© Nigel Goodman  
Street traffic

Gambling is popular throughout the Philippines. Locals gamble at public events such as horse races and cockfights. A popular competition that involves gambling is the Chinese board game known as *mah-jongg*.<sup>198</sup>

Communication is easy in Zamboanga City because there is an extensive telephone, telegraph, and computer network (internet).<sup>199</sup>

---

<sup>190</sup> Dyborrae Jewel Mendoza-Reyes, "Badjao: A Vanishing Tribe," ABS-CBN News.com, July 15, 2008, <http://rp1.abs-cbnnews.com/nation/regions/07/15/08/badjao-vanishing-tribe>

<sup>191</sup> Kari Pearls, "Badjaos and Samals of Philippines," June 2009, <http://www.karipearls.com/badjaos.html>

<sup>192</sup> "Basilan Badjaos Now Beggars in Zamboanga Sibugay?" on Zamboanga.org, last modified August 3, 2010, <http://zamboanga.org/html/?p=108>

<sup>193</sup> Chester L. Hunt, "Chapter 2—The Society and Its Environment: Urban Social Patterns," in *Philippines: A Country Study*, Ronald E. Dolan, ed., Federal Research Division, Library of Congress, 1991, <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ph0064%29>

<sup>194</sup> Carolina G. Hernandez and Gregorio C. Borlaza, "Philippines: Cultural Life: Daily Life and Social Customs," History.com, accessed March 18, 2011, <http://www.history.com/topics/philippines>

<sup>195</sup> "The Philippines: Food and Economy: Basic Economy," Everyculture.com, n.d., <http://www.everyculture.com/No-Sa/The-Philippines.html>

<sup>196</sup> "Zamboanga City: Communication," Museum of Learning, accessed March 18, 2011, [http://www.museumstuff.com/learn/topics/Zamboanga\\_City::sub::Communication](http://www.museumstuff.com/learn/topics/Zamboanga_City::sub::Communication)

<sup>197</sup> "Zamboanga City: Arts and Culture," Museum of Knowledge, accessed March 18, 2011, [http://www.museumstuff.com/learn/topics/Zamboanga\\_City::sub::Arts\\_And\\_Culture](http://www.museumstuff.com/learn/topics/Zamboanga_City::sub::Arts_And_Culture)

<sup>198</sup> "The Philippines: Social Stratification," Everyculture.com, n.d., <http://www.everyculture.com/No-Sa/The-Philippines.html>

<sup>199</sup> "Zamboanga City: Communication," Museum of Learning, accessed March 18, 2011, [http://www.museumstuff.com/learn/topics/Zamboanga\\_City::sub::Communication](http://www.museumstuff.com/learn/topics/Zamboanga_City::sub::Communication)

### Exchange 14: May I use your phone?

Visitor:	May I use your phone?	pwehdeh baa yoo oosaa ehl deetooyoo pon?
Local:	Sure.	pwehdeh

### Education

Education in public and private schools in the Philippines models the United States educational system. Until the end of the Spanish colonial era in 1898, only rich, privileged students attended school. This changed during the American occupation, when free public education was introduced. It quickly became appreciated in the Philippines as a way to create social mobility and a more democratic society.<sup>200</sup>



U.S. Navy photo / MCS 2nd Class Aaron Burden  
Elementary school girls

Education in the Philippines is regulated by the Department of Education, which mandates 6 years of education beginning at age 7. Public elementary school is free; the next 4 years of secondary school are optional. After secondary school, children may choose vocational school or college. Private and state schools are available at all levels.<sup>201, 202</sup> Many families in the Zamboanga Peninsula region prefer private education, particularly the Catholic school system, which is believed to offer education of higher quality.<sup>203</sup>

The extensive system of Catholic elementary schools and colleges includes some of the nation's oldest schools.<sup>204</sup> Catholic universities include Ateneo de Zamboanga University and Pilar College. Western Mindanao State University is Zamboanga City's only state university and Mindanao's oldest school.<sup>205</sup>

<sup>200</sup> Chester L. Hunt, "Chapter 2—The Society and Its Environment: Education: Historical Background," in *Philippines: A Country Study*, Ronald E. Dolan, ed., Federal Research Division, Library of Congress, 1991,

<http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ph0076%29>

<sup>201</sup> Carolina G. Hernandez and Gregorio C. Borlaza, "Philippines: Government and Society: Education," History.com, accessed March 18, 2011, <http://www.history.com/topics/philippines>

<sup>202</sup> Bureau of East Asian and Pacific Affairs, U.S. Department of State, "Background Note: Philippines," 29 October 2010, <http://www.state.gov/r/pa/ei/bgn/2794.htm>

<sup>203</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 127, 266.

<sup>204</sup> "Schools, Colleges and Universities in the Philippines," PinoyMix, last modified January 26, 2010, <http://www.pinoymix.com/schools/>

<sup>205</sup> "Zamboanga City: Economy and Industry: Universities and Colleges," Museum of Learning, accessed March 18, 2011, [http://www.museumstuff.com/learn/topics/Zamboanga City::sub:Economy And Industry](http://www.museumstuff.com/learn/topics/Zamboanga%20City::sub:Economy%20And%20Industry)

The national rate of literacy (reading and writing) for people over 15 was 92.6% as of the 2000 census, and was nearly the same for males and females.<sup>206</sup>

**Health Care**

Nationwide, a shortage of health professionals exists due to the continued emigration of health care professionals to other countries. Many Filipino physicians have emigrated to the United States, where they often retrain as nurses and earn more than they did as physicians in the Philippines. Nurses have joined the exodus, finding more lucrative jobs overseas. The impact in the Philippines has been more severe in rural areas, where the shortage of medical professionals is extreme. Even in the cities, which have the nation’s modern health facilities, some hospitals are understaffed.<sup>207</sup>



© Glen McBethlaw  
Nurse in San Pedro

**Exchange 15: Is Dr. Rodriguez in, sir?**

Visitor:	Is Dr. Rodriguez in, sir?	see doktoR RodReegehs baa taakee, sehnyoR?
Local:	No.	nowaay

In the last three decades of the 20th century, the mortality rate declined among mothers, infants, and children under age 5. The change is accredited to improved prenatal care and increased availability of some social services, such as social security benefits. Still, Filipinos who need medical help often cannot afford it. Many rely instead on alternative cures or unlicensed practitioners.<sup>208</sup>

<sup>206</sup> Central Intelligence Agency, “Philippines,” in *The World Factbook*, 14 February 2011, <https://www.cia.gov/library/publications/the-world-factbook/geos/rp.html>

<sup>207</sup> Blaine Harden, “In Rural Philippines, a Dearth of Doctors,” *Washington Post*, September 20, 2008, <http://www.washingtonpost.com/wp-dyn/content/article/2008/09/19/AR2008091903678.html>

<sup>208</sup> Carolina G. Hernandez and Gregorio C. Borlaza, “Philippines: Government and Society: Health and Welfare,” History.com, accessed March 18, 2011, <http://www.history.com/topics/philippines>

**Exchange 16: I have pain, Doctor. Can you help me?**

Patient:	I have pain, Doctor. Can you help me?	cheeyehneh yoo doloR, doktoR, pwehdeh baa too aayoodaa komeego?
Doctor:	Yes, I can help you.	see yoo pwehdeh aayoodaa konteego

The majority of hospitals in the country are privately owned and operated.<sup>209</sup> Public and private hospitals require payment when patients are admitted, and they are known to withhold services if they don't receive money.<sup>210</sup> The quality of services in hospitals may be substandard because many lack modern equipment and adequate sanitation practices.<sup>211</sup> The better hospitals are found in urban areas. In Zamboanga City, hospitals and medical centers have modern equipment and provide quality services for those who can afford them.<sup>212, 213</sup>

**Exchange 17: Is there a hospital nearby?**

Visitor:	Is there a hospital nearby?	cheeyehneh baa hospeetaal sehRkaa kee?
Local:	Yes, in the center of town.	see cheeyehneh naa sehntRo dee puwehblo

**Transportation and Traffic**

Jeepneys and tricycles are the main forms of public transportation in Zamboanga City. Used throughout the Philippines, jeepneys were originally adapted from World War II military jeeps used by the U.S.<sup>214</sup> The design has been modified as people began building the vehicles in their backyards or manufacturing them locally,



© Stefan Munder  
Riding in tricycle

<sup>209</sup> "Health: Philippines," World Travel Guide, accessed March 18, 2011,

<http://www.worldtravelguide.net/country/225/health/South-East-Asia/Philippines.html>

<sup>210</sup> Bureau of Consular Affairs, U.S. Department of State, "Philippines—Country Specific Information: Medical Facilities and Health Information," 2011, [http://travel.state.gov/travel/cis\\_pa\\_tw/cis/cis\\_999.html#medical](http://travel.state.gov/travel/cis_pa_tw/cis/cis_999.html#medical)

<sup>211</sup> Bureau of Consular Affairs, U.S. Department of State, "Philippines—Country Specific Information: Medical Facilities and Health Information," 2011, [http://travel.state.gov/travel/cis\\_pa\\_tw/cis/cis\\_999.html#medical](http://travel.state.gov/travel/cis_pa_tw/cis/cis_999.html#medical)

<sup>212</sup> "Zamboanga City: Health Care," Museum of Learning, accessed March 18, 2011,

[http://www.museumstuff.com/learn/topics/Zamboanga\\_City::sub::Health](http://www.museumstuff.com/learn/topics/Zamboanga_City::sub::Health)

<sup>213</sup> "Hospitals and Clinics," City of Zamboanga, accessed March 18, 2011,

<http://www.zamboanga.net/HealthServices.htm>

<sup>214</sup> "Jeepney," Museum of Learning, accessed March 18, 2011, <http://www.museumstuff.com/learn/topics/Jeepney>

using them to transport passengers and haul goods.<sup>215</sup> A crowded jeepney can seat up to 30 passengers. Typically, the vehicles are decorated with colorful artwork, often including advertisements or political messages.<sup>216</sup> Tricycles are also popular for making deliveries or as transportation; most are motorized.<sup>217, 218</sup>

Taxi service is sparse in Zamboanga City. Any available cabs are operated independently, and the service is not particularly reliable.<sup>219</sup> Anywhere in the Philippines, it is safer to call a cab from a hotel rather than hailing one on the street.<sup>220</sup> Bus service is available mainly for long-distance destinations (travel between cities). Local governments are developing projects to expand local bus service.<sup>221</sup>

**Exchange 18: Will the bus be here soon?**

Visitor:	Will the bus be here soon?	ehl baas baa lyehga yaa aakee aawRaa oonRaateeto?
Local:	Yes.	see

Roads in the Philippines are used by vehicles and by pedestrians, food carts, and other non-vehicular traffic. There are few driving lanes or street signs, and drivers regularly violate the law. There is a continual, crowded mix of vehicles, speeds, and unpredictable activity on the roadways. In addition, travel can be dangerous on the Zamboanga Peninsula because of possible terrorist attacks or counterterrorism operations by the military or the police. Armed clashes can occur with no warning.<sup>222, 223</sup>

<sup>215</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 192, 270–71.

<sup>216</sup> “Jeepney,” Stuartxchange, accessed March 18, 2011, <http://www.stuartxchange.org/Jeepney.html>

<sup>217</sup> “Tricycles,” Museum of Learning, accessed March 18, 2011, <http://www.museumstuff.com/learn/topics/Tricycle>

<sup>218</sup> “Zamboanga City: Transportation: Land Transportation,” Museum of Learning, accessed March 18, 2011, [http://www.museumstuff.com/learn/topics/Zamboanga\\_City::sub::Transportation](http://www.museumstuff.com/learn/topics/Zamboanga_City::sub::Transportation)

<sup>219</sup> “How to Get to Zamboanga: Land Transportation,” Zamboanga Board, accessed March 18, 2011, <http://www.zamboangaboard.com/how-to-get-to-zamboanga.php>

<sup>220</sup> “Travel Advice: Philippines: Safety and Security: Terrorism,” Smartraveller.gov.au, accessed January 28, 2011, <http://www.smartraveller.gov.au/zw-cgi/view/Advice/Philippines>

<sup>221</sup> “Zamboanga City: Transportation: Land Transportation,” Museum of Learning, accessed March 18, 2011, [http://www.museumstuff.com/learn/topics/Zamboanga\\_City::sub::Transportation](http://www.museumstuff.com/learn/topics/Zamboanga_City::sub::Transportation)

<sup>222</sup> “Travel Advice Philippines: Summary,” Smartraveller.gov.au, accessed March 18, 2011, <http://www.smartraveller.gov.au/zw-cgi/view/Advice/Philippines>

<sup>223</sup> Bureau of Consular Affairs, U.S. Department of State, “Philippines—Country Specific Information: Traffic Safety and Road Conditions,” 18 March 2011, [http://travel.state.gov/travel/cis\\_pa\\_tw/cis/cis\\_999.html#traffic\\_safety](http://travel.state.gov/travel/cis_pa_tw/cis/cis_999.html#traffic_safety)

## Restaurants and Marketplace

### *Restaurants*

Because Zamboanga City is a financial, transportation, and educational hub for Mindanao, people of many backgrounds either live in the city or pass through. Trying to appeal to both tourists and business guests from around the world, restaurants offer a wide array of local and international fare. The service and environment are often casual, but many upscale restaurants are found in Zamboanga City.



© Richard Parker  
Restaurant in Mindanao

National drinks include beer that is locally brewed, and Philippine rum. Nonalcoholic drinks such as soda, coffee, and tea are offered in most restaurants.

### **Exchange 19: I would like coffee or tea.**

Customer:	I would like coffee or tea.	yoo kehReh oon kaafeh o chaa
Waiter:	Sure.	bwehno

At home or in restaurants, Filipinos usually eat communally: they gather in a large group and socialize while eating. Whether an occasion is formal or informal, it often takes on an air of celebration when food is involved.<sup>224</sup> If visitors to the country receive an invitation to dine out with friends or business associates, they should not refuse it. The host ordinarily will pay.<sup>225, 226</sup>

A group of people dining at a restaurant may wish to pay separate bills, or put the meal on one tab and split the costs. They should find out in advance which payment methods are accepted. At many restaurants in Zamboanga City and other large cities, diners can pay by using credit cards.

---

<sup>224</sup> "Restaurants," MariMari.com, last modified September 23, 2009,

<http://www.marimari.com/content/philippines/restaurants/main.html>

<sup>225</sup> "Philippines Etiquette," AsiaRooms.com, accessed March 18, 2011, <http://www.asiarooms.com/travel-guide/philippines/culture-of-philippines/philippines-etiquette.html>

<sup>226</sup> "Philippines: Prosperous Entertaining," Executive Planet, last modified February 6, 2008, <http://www.executiveplanet.com/index.php?title=Philippines: Prosperous Entertaining>

**Exchange 20: Please bring the bill to me.**

Customer:	Please bring the bill to me.	poR paaboR lyeebaa ehl Reeseebo koomeego paaRa paagaa
Waiter:	Okay.	okey.

In the Philippines, a service charge may already be included in the bill. Still, leaving a small tip is customary as a gesture of appreciation for service.<sup>227</sup> This can also leave a favorable impression on the people you are dining with, helping to “build a strong presence.”<sup>228</sup>

*Marketplace*

Open-air bazaars and flea markets in the cities sell a myriad of handicrafts, cloth, wood carvings, brassware, jewelry, and other goods. When buying such items from vendors, bargaining is customary, especially in the flea markets. Advertised prices are usually more than the seller expects to receive for the product. Vendors expect customers to bargain for an agreed-upon price.<sup>229</sup>



© Marc Benton  
Market in Mindanao

When bargaining, be friendly and sociable. In the Philippines, bargaining can create or build a relationship with the seller. It is advisable to gain some understanding of the local economy, thus helping you achieve the know-how with which to bargain more effectively.<sup>230, 231</sup>

**Exchange 21: Can I buy a wooden mat with this much money?**

Buyer:	Can I buy a wooden mat with this much money?	pwehdeh baa yoo koompRaa aaRbolaado maatay kon ehstey klaaseh sehn?
Seller:	Yes.	see

<sup>227</sup> Emma Salk, “Business Etiquette for Philippine Travelers,” Associated Content, last modified September 3, 2005, [http://www.associatedcontent.com/article/7979/business\\_etiquette\\_for\\_philippine\\_travelers\\_pg3.html?cat=46](http://www.associatedcontent.com/article/7979/business_etiquette_for_philippine_travelers_pg3.html?cat=46)

<sup>228</sup> “Philippines: Prosperous Entertaining,” Executive Planet, last modified February 6, 2008, <http://www.executiveplanet.com/index.php?title=Philippines: Prosperous Entertaining>

<sup>229</sup> “Shopping in Philippines,” World Travel Guide, accessed March 18, 2011, <http://www.worldtravelguide.net/philippines/shopping>

<sup>230</sup> “Hitchhiking Vietnam: Letters from the Trail: Travel Tips,” PBS.org, accessed March 18, 2011, <http://www.pbs.org/hitchhikingvietnam/travel/bargain.html>

<sup>231</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 51.

Examine an item closely to be sure that the quality matches the price you are willing to pay.

**Exchange 22: May I examine this close up?**

Buyer:	May I examine this close up?	pwehdeh baa yoo maan eeksaameen ehstey sehRkaa?
Seller:	Sure.	pwehdeh

Food is available at street stalls and from food carts in Zamboanga City and other cities. Customers can buy snacks, tea, coffee, iced drinks, and complete meals from these outdoor eateries. The price is generally fixed. Cash is required; credit cards are generally not accepted as payment in such informal establishments.

It is a good rule of thumb to establish in advance the kind of currency a seller will accept.

**Exchange 23: Do you accept U.S. currency?**

Buyer:	Do you accept U.S. currency?	too baa pwehdeh Reeseebiee yoo-ehs dolaaR?
Seller:	No, we only accept pesos.	no, taa Reeseebiee laang kaamee pehsos

Also, a buyer may have a currency denomination that is too large for the cost of the item being purchased. In large cities, ATMs and banks are available to change money for purchases. Retail outlets and hotels in the cities can also be also a source for changing money.<sup>232, 233</sup>



© Milo Yung  
Paying with Pesos

<sup>232</sup> “About the Philippines: Travel Formalities,” Philippine Department of Tourism, accessed March 18, 2011, <http://www.experiencephilippines.ph/LM/destination~articles/Articles.html>

<sup>233</sup> “Philippines: Practical Information: Money and Costs,” The Lonely Planet, accessed March 18, 2011, <http://www.lonelyplanet.com/philippines/practical-information/money-costs>

**Exchange 24: Can you give me change for this?**

Buyer:	Can you give me change for this?	pwehdeh baa too daaleh kaambeeyo kon ehstey?
Seller:	[Yes] No.	see

**Crime and Solicitations**

In most urban areas of the Philippines, random crime such as pick pocketing and credit card fraud is common. Theft frequently takes place on the public transportation system, including buses. Kidnapping and violent crimes (including political violence) are more prevalent on the island of Mindanao, including the Zamboanga Peninsula.<sup>234, 235</sup>



© Fayeza Dans  
Homeless person

Poverty is widespread in Zamboanga City and other cities, and many people live on the streets and earn money from begging. They often gather around restaurants and clubs frequented by foreigners, forming groups to follow tourists and solicit money. They can be quite aggressive, and it is best to ignore them. Otherwise, giving money to a large group of beggars may cause them to quickly gather around you.<sup>236</sup>

<sup>234</sup> “Travel Advice: Philippines: Safety and Security: Crime,” Smartraveller.gov.au, accessed January 28, 2011, <http://www.smartraveller.gov.au/zw-cgi/view/Advice/Philippines>

<sup>235</sup> “Travel Advice: Philippines: Safety and Security: Terrorism,” Smartraveller.gov.au, accessed January 28, 2011, <http://www.smartraveller.gov.au/zw-cgi/view/Advice/Philippines>

<sup>236</sup> Claire Delfin, “Life on the Streets of Ermita Still Beats Life Back Home,” Philippine Human Rights Reporting Project, September 24, 2008, [http://www.rightsreporting.net/index.php?option=com\\_content&task=view&id=1458&Itemid=130](http://www.rightsreporting.net/index.php?option=com_content&task=view&id=1458&Itemid=130)

## Chapter 4: Assessments

1. Due to migration from densely settled areas, the island of Mindanao urbanized rapidly.

**True**

In the 1970s and 1980s, Filipinos relocated to Mindanao to claim and farm the land. They settled mainly in the island's southern, northern, and western (Zamboanga Peninsula) regions.

2. Public education in the Philippines models the Spanish educational system.

**False**

It models the U.S. system. Until the Spanish colonial era ended, only rich, privileged students attended school. This changed after the Americans introduced free public education.

3. Emigration from the Philippines has led to labor shortages in the medical profession.

**True**

A shortage of health professionals exists, due to the continued emigration of health care professionals seeking job opportunities in other countries. Such policies began in the 1970s under then-President Marcos.

4. Exchanging social favors may be considered essential for upward mobility in the Philippines.

**True**

Among the middle and upper class, Filipinos extend patronage and loyalty to constituents in exchange for services. People of lower classes also use social networks to achieve upward mobility.

5. Buses are the main form of transportation in Zamboanga City.

**False**

Although bus service is prominent in other areas of the Philippines, it is minimal in Zamboanga City, where jeepneys and tricycles provide most of the public transportation.

## Chapter 5: Rural Life

### Typical Sources of Rural Income

For centuries, fishing and subsistence farming have been the traditional livelihoods for people in the Chavacano-speaking region. Both activities are linked to the island’s plentiful natural resources, including its abundant rainfall and the rich soil of Mindanao’s coastal and interior plains.



© Isabel Esterman  
Fishing village in Zamboanga

### Exchange 25: What crops do you grow?

Official:	What crops do you grow?	kosaa koolteebo too taa kRehsee?
Local:	I grow coconuts and rice.	yoo taa kRehsee koko ee aaRos

Many people living in rural areas of the Zamboanga Peninsula work on small farms or are employed in farm-related jobs. Those living in the interior of the peninsula sometimes work in forestry by logging or harvesting forest products.<sup>237, 238</sup>

### Settlement Patterns and Land Distribution

In most of the Philippines, many people left the countryside for the cities after World War II. Over 80% of the population was rural in the early 1900s, but that declined to approximately 40% by the early 21st century.<sup>239</sup>



© Isabel Esterman  
Home in the Philippines

The island of Mindanao was settled differently because of government-backed colonization projects in the post-war years. Filipino Christians flooded the island in the 1960s, pushing many of the Moros (Filipino Muslims) off their lands. The resulting political tensions have often led to fighting between Moros and the settlers.<sup>240</sup>

<sup>237</sup> Ronald E. Dolan, ed., “Rural Social Patterns,” in *Philippines: A Country Study*, Federal Research Division, Library of Congress, last modified 1991, <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ph0063%29>

<sup>238</sup> “City Socio Economic Profile: Population and Land Use: The Local Economy,” City of Zamboanga, last modified 2007, <http://www.zamboanga.net/sepvol2chap2c.htm>

<sup>239</sup> Encyclopædia Britannica, s.v. “Philippines: Demographic Trends,” by Carolina G. Hernandez and Gregorio C. Borlaza, History.com, accessed 2011, <http://www.history.com/topics/philippines>

<sup>240</sup> Columbia Encyclopedia, s.v. “Mindanao: History,” accessed 2011, <http://www.answers.com/topic/mindanao>

Rural settlements throughout the country have traditionally been isolated, each organized around at least one *barangay*, the smallest unit of local government in the Philippines. Communities were cohesive, linked by networks of kin and those with whom they were linked (such as in patron-client relationships). By the 1980s, these reciprocal ties weakened because of failed land reforms, and have been further fractured by the southern insurgency.<sup>241</sup>

### *Land Ownership and Poverty*

In the early- and mid-20th century, the land tenancy system was still in effect. Farmers traded their labor and equipment for supplies, seeds, and tenancy rights from landowners. The farmers then planted and cultivated crops, dividing the harvest between farmers and owners. Under this system, tenants had to pay high interest rates and were perpetually indebted to the landowners. Children inherited their fathers' debts, and the bondage continued from generation to generation.<sup>242</sup>



© Dianne Labora  
Home in Rio Hondo Port

The tenancy system continued in modified forms under the U.S. occupation and beyond. Revolts against the systems' bondage eventually led to a series of land reforms that continued in the 20th century. Such reforms were sometimes helpful, but more often they were ineffective, often undermined by practices that favored wealthy landowners.<sup>243</sup> In the 1980s and 1990s, thousands of landless agricultural workers migrated to the cities, trying to find jobs that would support them. Poverty has remained "acute and widespread" in rural areas.<sup>244</sup>

Some farmers own their land, but most do not and work on large farms or plantations. Tenant farming remains a common practice.

---

<sup>241</sup> Ronald E. Dolan, ed., "Rural Social Patterns," in *Philippines: A Country Study*, Federal Research Division, Library of Congress, last modified 1991, <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ph0063%29>

<sup>242</sup> Ronald E. Dolan, ed., "Philippines: The Tenancy Problem," in *Philippines: A Country Study*, Federal Research Division, Library of Congress, last modified 1991, <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ph0030%29>

<sup>243</sup> Ronald E. Dolan, ed., "Philippines: Rice and the Green Revolution," in *Philippines: A Country Study*, Federal Research Division, Library of Congress, last modified 1991, <http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field%28DOCID+ph0090%29>

<sup>244</sup> Clarence Henderson, "Notes on Poverty in the Philippines," *Asia Pacific Management Forum*, 2002 Edition, last modified 20 August 2002, <http://www.apmforum.com/columns/orientseas49.htm>

### Exchange 26: Do you own this land?

Official:	Do you own this land?	too baa ehl doowehnyo dee ehstey cheyehRaa?
Local:	Yes.	see

### Rural Transportation

To travel between towns in the countryside, people use private buses, motorized tricycles (a motorbike with a small sidecar sometimes fixed above a third wheel), bicycles, and jeepneys that seat just a few people. Farmers use motorbikes that they own or rent to transport small crops to market. The jeepneys follow standard routes, stopping where requested to let people off.<sup>245, 246</sup>



© Francesco Veronesi  
Riding a motor bike

Many of the roads connecting rural areas to the cities are only two lanes and are often in disrepair. Roads in remote areas are marked by potholes, narrow lanes, and few road signs. Cars, people walking or leading animals, and bicycles or other vehicles fill the roads. Horse-drawn carts use the roads, and animals frequently cross in front of traffic. People can hire a taxi to drive them to rural areas from large- and medium-size towns on Mindanao, but few taxis are available to drive to the cities from the countryside.

### Exchange 27: Where can I rent a car?

Visitor:	Where can I rent a car?	dondey yoo pwehdeh pRehstaa oto?
Local:	By the square.	aalyeh naa ehskolaado

<sup>245</sup> “Zamboanga City: Transportation,” Museum of Learning, accessed 1 April 2011, [http://www.museumstuff.com/learn/topics/Zamboanga\\_City::sub::Transportation](http://www.museumstuff.com/learn/topics/Zamboanga_City::sub::Transportation)

<sup>246</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 123.

**Rural Health**

Rural areas of the country receive a lower level of investment in medical services than urban areas. There are fewer well-equipped hospitals and clinics in rural Mindanao (compared to Zamboanga City, which has several medical facilities).<sup>247</sup>



U.S. Navy photo/MCS Daniel R. Mennuto  
Young girls

**Exchange 28: Is there a medical clinic nearby?**

Official:	Is there a medical clinic nearby?	ehstey cheeyehneh baa oon kleeneekaa dee mehdeeko sehRkaa aakee?
Local:	Yes, over there.	see aalyaa gaayot

Further, fewer doctors and nurses are available in the countryside, leading to higher mortality rates. The rural poor who cannot afford to travel to the city for specialized care when they are sick often go untreated. They may rely on traditional healers, midwives, and herbal medicines. They may not even be able to count on professional medical and preventive services for maternal and baby visits, inoculations, or family planning.

The exodus of doctors and nurses from the Philippines has taken an especially high toll in the countryside. Because professional nurses can command much higher salaries in Europe or the United States, thousands have emigrated to those places for jobs. Filipino doctors have also turned to nursing as a profession because of international demand and lucrative salaries. In 2006, approximately 12,000 medical practitioners relocated from the Philippines to find jobs overseas, causing many rural clinics in the Philippines to close.<sup>248</sup> People in the countryside remain underserved because the need for health care is greater than the resources available.

<sup>247</sup> “Zamboanga City: Health Care,” Museum of Learning, accessed 2011, [http://www.museumstuff.com/learn/topics/Zamboanga\\_City::sub::Health](http://www.museumstuff.com/learn/topics/Zamboanga_City::sub::Health)

<sup>248</sup> Barnaby Lo, “Philippines: Have Degree, Will Travel. Where Have All the Nurses Gone?” Frontline, 18 December 2007, [http://www.pbs.org/frontlineworld/rough/2007/12/philippines\\_hav.html](http://www.pbs.org/frontlineworld/rough/2007/12/philippines_hav.html)

## Rural Education

Education, which under Spanish rule was the privilege of the elite, became publicly available to all Filipinos after introduction of the U.S. system of schooling. After the Philippines achieved independence in 1946, the government built schools throughout the country, including remote, rural areas.



U.S. Navy photo/MCS Daniel R. Mennuto  
Young girl

### Exchange 29: Is there a school nearby?

Official:	Is there a school nearby?	ehstey baa cheeyehneh ehskuwehlaa seeRkaa aakee?
Local:	Yes.	see

Public schools follow a similar curriculum in rural and urban areas. The Department of Education regulates the educational system and mandates 6 years of education beginning at age 7. After completing elementary school, children attend secondary school. During their senior year in high school, they must participate in some kind of military training.<sup>249</sup>

Rural schools in the Philippines suffer from many problems. There are not enough schools for the number of children. Children may have to get up quite early to walk a considerable distance to school. Although overcrowded classrooms are the norm in urban schools, rural school attendance is sparse because children stay home to help their parents with farm chores or housework. Children often work in jobs that require them to do dangerous agricultural work. To meet their work schedules, young children are pressured to drop out of school.<sup>250</sup>

<sup>249</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 86.

<sup>250</sup> "Feature Story from the Philippines: Making Future Harvests Without Child Labour," International Labour Organization, last modified 11 June 2007, [http://www.ilo.org/global/About the ILO/Media and public information/Press releases/lang--en/WCMS\\_082995/index.htm](http://www.ilo.org/global/About%20the%20ILO/Media%20and%20public%20information/Press%20releases/lang--en/WCMS_082995/index.htm)

### Exchange 30: Do your children go to school?

Official:	Do your children go to school?	ehl deetooyoo maangaa aanaak taa aandaa naa ehskuwehlaa?
Local:	Yes.	see

In addition to problems in student attendance, it is difficult to recruit teachers for rural areas. The standards of education may be low compared to urban schools. Rural classrooms often lack books, equipment, and basic supplies.<sup>251</sup>

#### Daily Village Life

Daily life in the countryside revolves around the crowded markets where people come to socialize as well as conduct business. They sell fish and fish products, vegetables, fruits and fruit drinks, spices, other consumables, and regular household items. Market customers may also include tourists or other foreign visitors.<sup>252</sup>



© eA Ledesma  
Morning socializing

People in rural Mindanao often live in older, traditional homes built of bamboo with roofs of corrugated metal or palm leaves. Many homes are constructed above ground with large poles for the foundation. The most common construction material is either wood or cinder blocks, sometimes covered with plaster and painted. Older homes had outdoor kitchen areas for preparing food, but newer homes have indoor kitchens. Indoor plumbing and electrical infrastructure are built into rural homes unless they are in quite remote areas.<sup>253</sup>

<sup>251</sup> “Feature Story from the Philippines: Making Future Harvests Without Child Labour,” International Labour Organization, last modified 11 June 2007, [http://www.ilo.org/global/About\\_the\\_ILO/Media\\_and\\_public\\_information/Press\\_releases/lang--en/WCMS\\_082995/index.htm](http://www.ilo.org/global/About_the_ILO/Media_and_public_information/Press_releases/lang--en/WCMS_082995/index.htm)

<sup>252</sup> “The Philippines: The ‘Daily Life’ on Local Markets and Other Outlets,” The Utrecht Faculty of Education, n.d., <http://www.philippines.hvu.nl/markets1.htm>

<sup>253</sup> “Culture of the Philippines: Urbanism, Architecture, and the Use of Space,” Everyculture.com, n.d., <http://www.everyculture.com/No-Sa/The-Philippines.html>

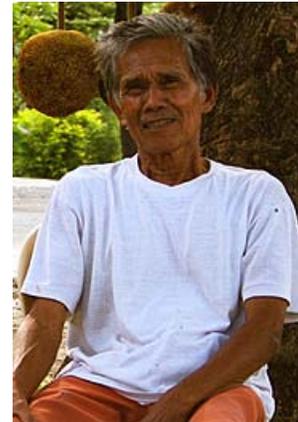
### Who's in Charge?

*Barangay* leaders are in charge of villages or small governing units in the Philippines.

#### Exchange 31: Does your barangay leader live here?

Official:	Does your barangay leader live here?	ehl dee eenyoo baaRaangaay leedahR taa kehdaa baa aakee?
Local:	Yes.	see

Named after *batangays*, the sailboats that carried early Malay settlers from Borneo to the Philippines, *barangays* are the “smallest units of local government in the Philippines.”<sup>254</sup> They are recognized in the constitution as governing village units, each consisting of “fewer than 1,000 residents that fall within the boundaries of a larger municipality or city.”<sup>255</sup> Each *barangay* has an official leader who organizes community events, signs payments, and approves contracts. He oversees village life and assumes responsibility for the exercise of government power in the village.<sup>256</sup>



© Angelo Juan Ramos  
Elderly man

#### Exchange 32: Respected barangay leader, we need your help.

Official:	Respected barangay leader, we need your help / advice / opinion.	Rehspehtaado baaRangaay leedahR, kaamee maan nehsehseeta aayooda/konseyyho / opeenyon
Local leader:	Okay.	okey

In tribal areas on Mindanao (or on the Zamboanga Peninsula), the person in charge could also be a tribal elder, depending on the organization or hierarchy of a particular group. (Visitors can distinguish members of different tribes according to the indigenous

<sup>254</sup> “Philippines – Local Government: Barangays,” PHNet, 1997, <http://expo.edu.ph/government/phil/loc-gov/index.html>

<sup>255</sup> Encyclopædia Britannica, s.v. “Philippines: Government and Society: Local Government,” History.com, accessed 2011, <http://www.history.com/topics/philippines>

<sup>256</sup> Encyclopædia Britannica, s.v. “Philippines: Government and Society: Local Government,” History.com, accessed 2011, <http://www.history.com/topics/philippines>

language they speak.)<sup>257</sup> But military officials and local police, if they are present, would in most cases supersede the authority of tribal elders, even though some groups or *barangays* function quite independently.

### Checkpoints

Military checkpoints are sometimes established in areas of the southern Philippines on short notice, particularly in Muslim areas of Mindanao, where a separatist movement exists. The movement has coalesced into several groups, including the Moro Islamic Liberation Front (MILF), which operates in central Mindanao. Several attacks occurred on civilian and military targets in Mindanao in 2008, 2009, and 2010. Some attacks have taken place in Zamboanga City and other sites on the Zamboanga Peninsula, rural as well as urban.<sup>258,259</sup> In addition, violence involving armed gangs committing crimes of extortion, kidnapping, and armed robbery occurs on Mindanao.<sup>260</sup> Without exception, these situations can lead without warning to the establishment of police and military checkpoints in all areas of the Chavacano-speaking region on Mindanao.



© Frank1890 / flickr.com  
Pascor Police Manila Airport

### Exchange 33: Where is the nearest checkpoint?

Official:	Where is the nearest checkpoint?	dondey ehl maas sehRkaa puwehsto?
Local:	Two kilometers from here.	dos keelomehtRos dee aakee

Some suspects in attacks are believed to have disguised themselves by wearing police and military uniforms.<sup>261</sup>

<sup>257</sup> “The Philippines: History and Ethnic Relations: Ethnic Relations,” Everyculture.com, n.d.,

<http://www.everyculture.com/No-Sa/The-Philippines.html>

<sup>258</sup> “Travel Advice Philippines: Safety and Security: Terrorism,” Smartraveller.gov.au, last modified 11 March 2011,

<http://www.smartraveller.gov.au/zw-cgi/view/Advice/Philippines>

<sup>259</sup> Bureau of Consular Affairs, U.S. Department of State, “Philippines Country Specific Information: Safety and Security,” last modified 11 May 2010, [http://travel.state.gov/travel/cis\\_pa\\_tw/cis/cis\\_999.html#traffic\\_safety](http://travel.state.gov/travel/cis_pa_tw/cis/cis_999.html#traffic_safety)

<sup>260</sup> Foreign & Commonwealth Office, United Kingdom, “Asia and Oceania: Philippines: Safety and Security – Local Travel – Mindanao,” last modified 25 March 2011, <http://www.fco.gov.uk/en/travel-and-living-abroad/travel-advice-by-country/asia-oceania/philippines>

<sup>261</sup> “Cops Ordered to Check Uniformed People,” *Sun Star Zamboanga*, 13 April 2010,

<http://www.sunstar.com.ph/zamboanga/cops-ordered-check-uniformed-people>

**Exchange 34: Are you carrying any guns?**

Guard:	Are you carrying any guns?	too baa taa kaaRgaa kosaa kosaa pooseel?
Driver:	No.	no

Checkpoints are set up not only as a result of clashes between insurgent troops and government forces but for other reasons, such as elections. Of the more than 1,000 checkpoints set up in anticipation of *barangay* elections in October 2010, 60 were set up in Zamboanga Peninsula. Their purpose was “to further intensify the enforcement of the nationwide gun ban and contain the movement of partisan armed groups.”<sup>262</sup>



© twinkletuason / flickr.com  
Traffic police

Foreigners who come across checkpoints need to comply fully with requests made by police or military authorities.

**Exchange 35: Show us the car registration.**

Guard:	Show us the car registration.	maaandaa meeRaa kaanaamon ehl ReyheestRo dee oto
Driver:	Okay.	okey

<sup>262</sup> “Over 1,000 Checkpoints Set Up for Barangay, SK Polls,” GMA News, 26 September 2010, <http://www.gmanews.tv/story/201972/over-1000-checkpoints-set-up-for-barangay-sk-polls>

## Landmines

The Republic of the Philippines signed the Mine Ban Treaty on 3 December 1997 and ratified it in 2000 to become a legally-bound country (“State Party”) to the treaty.<sup>263</sup> Domestic legislation has yet to be enacted that would implement the Mine Ban Treaty between all parties that have been using the landmines.<sup>264,265</sup>

Members of insurgent groups and non-state armed forces have used mines for several years in their struggle against the government. Unexploded ordnance (UXO) and explosive remnants of war (ERW) that have been found on the island of Mindanao date as far as World War II. Most of the affected areas are on Mindanao.<sup>266, 267</sup>

In late 2009, two agencies started a training program in the Philippines to promote awareness of the risks that mines or unexploded ordnance present. The Philippines Campaign to Ban Landmines (PCBL) and the Swiss Foundation for Mine Action trained educators to “deliver safety messages and give advice and assistance to internally displaced persons and other communities affected by unexploded ordnance (UXO) in Mindanao.”<sup>268</sup>



DoD image  
UXO poster

---

<sup>263</sup> “Philippines: Mine Ban Policy,” Landmine & Cluster Munition Monitor, last modified 29 September 2010, [http://www.the-monitor.org/custom/index.php/region\\_profiles/print\\_theme/316](http://www.the-monitor.org/custom/index.php/region_profiles/print_theme/316)

<sup>264</sup> “Use of Landmines: Globally Prohibited,” Samar News.com, last modified 16 December 2010, <http://www.samarnews.com/news2010/dec/a751.htm>

<sup>265</sup> “Public Discussion on Fact-Finding during Armed Conflict: The 2009 Verification Mission to the Philippines to Investigate Allegations of Anti-Personnel Landmine Use by the Moro Islamic Liberation Front,” Geneva Centre for Security Policy (GCSP), last modified 26 October 2010, <http://gcsppdev.ethz.ch/Security-and-Law/Events/Past-Events/Public-Discussion-on-Fact-finding-during-Armed-Conflict-The-2009-Verification-Mission-to-the-Philippines-to-investigate-allegations-of-Anti-Personnel-landmine-use-by-the-Moro-Islamic-Liberation-Front>

<sup>266</sup> “Philippines: Mine Action,” Landmine & Cluster Munition Monitor, last modified 21 June 2010, [http://www.the-monitor.org/custom/index.php/region\\_profiles/print\\_theme/288](http://www.the-monitor.org/custom/index.php/region_profiles/print_theme/288)

<sup>267</sup> Department of Defence, Australian Government, “What is UXO?” last modified 2008, [http://www.defence.gov.au/uxo/what\\_is\\_uxo.asp](http://www.defence.gov.au/uxo/what_is_uxo.asp)

<sup>268</sup> “Campaign News: Philippines: Mine Risk Education Providers Ready to Hit the Ground Running,” International Campaign to Ban Landmines, last modified March 2010, [http://www.icbl.org/index.php/icbl/Library/News-Articles/08\\_Content/ICBL-NEWS/ICBL-News-March-10/campaign](http://www.icbl.org/index.php/icbl/Library/News-Articles/08_Content/ICBL-NEWS/ICBL-News-March-10/campaign)

## Chapter 5: Assessments

1. In the 20th century, Mindanao's rural settlement pattern differed from that of the rest of the country.

**True**

Due to government settlement projects, Filipino Christians flooded rural Mindanao in the 1960s. Nationally, over 80% of the population was rural in the early 1900s but that dropped to 40% by the early 2000s.

2. Landless people benefited from the land reform policies of the 20th century.

**False**

The intended reforms often favored wealthy landowners and so were ineffective rather than helpful. Thousands of landless agricultural workers migrated to the cities, trying to find jobs that would support them.

3. Rural transportation in the Philippines is dominated by public bus service.

**False**

To travel between towns in the countryside, people mainly use private buses, motorbikes, bicycles, and small jeepneys.

4. Filipino students in their senior year of high school must participate in military training.

**True**

Although the amount of training has decreased during the 21st century, students still must participate in some kind of military training.

5. Separatist attacks against the government have been confined to the islands south of Mindanao.

**False**

Several attacks by separatist groups have occurred on Mindanao, directed at military and civilian targets both rural and urban.

## Chapter 6: Family Life

### Typical Family Structure and Household

Kinship ties are very strong in the Philippines, and extended families often live in one household.<sup>269</sup> Alternatively, they may live in houses near one another in a neighborhood. Families organize their work as a group in order to use all the resources the family provides. In the countryside, it is common for most family members to contribute to farm labor, especially when harvesting and planting crops. Although the entire family pitches in to assist with chores, men traditionally cultivate the fields, while women manage the household and care for the children. Women also tend the gardens and take care of farm animals.<sup>270, 271</sup>



© Richard Parker  
Family making bread

Although traditional homes are small with just a few rooms, Filipinos are taught to value a collective lifestyle over an individualistic one, so lack of privacy is not usually a problem.

### Exchange 36: How many people live in this house?

Official:	How many people live in this house?	kwaanto hehntey taa kehdaa naa ehstey kaasaa?
Local:	20.	beheentey

In the countryside, families live in homes built of bamboo, with roofs of corrugated metal or palm leaves. Houses are sometimes elevated above the ground in areas where the ground is wet. In such buildings, poles provide the foundation, and farm animals and household supplies are often kept below the houses. In urban areas, wood and concrete may be used as building materials. Indoor plumbing and electricity may not be available in either rural or urban homes, depending on the income level of the neighborhood.<sup>272, 273</sup>

<sup>269</sup> CultureGrams, “Republic of the Philippines: Family,” 2011, [http://online.culturegrams.com/world/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&sname=Family&snid=11](http://online.culturegrams.com/world/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&sname=Family&snid=11)

<sup>270</sup> Everyculture.com, “Culture of the Philippines: Gender Roles and Statuses,” 2011, <http://www.everyculture.com/No-Sa/The-Philippines.html>

<sup>271</sup> Everyculture.com, “Republic of the Philippines: Marriage, Family and Kinship,” 2011, <http://www.everyculture.com/No-Sa/The-Philippines.html>

<sup>272</sup> Everyculture.com, “Culture of the Philippines: Urbanism, Architecture, and the Use of Space,” 2011, <http://www.everyculture.com/No-Sa/The-Philippines.html>

<sup>273</sup> Carolina G. Hernandez and Gregorio Borlaza, “Philippines: People: Settlement Patterns,” Encyclopaedia Britannica, 2011, <http://www.history.com/topics/philippines>

Urban families are more likely to have television and modern appliances, or live in townhomes and condominiums.<sup>274</sup>

### Roles and Responsibilities in the Family

Interdependence between kin has endured for centuries as the bedrock of Philippine culture.<sup>275,276</sup> Within the extended family, it is a “social imperative” that family members extend their loyalty and support to each other.<sup>277, 278</sup>

An extended family in the Philippines includes those who are godparents or sponsors, as well as those who share kinship ties. Extended family members are expected to help each other, perhaps by providing the connections that will help someone in the family get a job or settle in a new region. Family bonds are continually reinforced through social networking and ceremonial events such as marriages, baptisms, and confirmations.<sup>279</sup>

Parents, children (including unmarried adult sons and daughters), grandparents, uncles, aunts, and in-laws often live together in the same household. They provide care and companionship for each other.



© Isabel Esterman  
Woman collecting rainwater

---

<sup>274</sup> CultureGrams, “Republic of the Philippines: Housing,” 2011, [http://online.culturegrams.com/world/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Housing&snid=27](http://online.culturegrams.com/world/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Housing&snid=27)

<sup>275</sup> Living in the Philippines, “Introduction to Philippine Culture: The Elemental Filipino Family,” 2001–2011, [http://www.livinginthephilippines.com/philculture/philippine\\_articles/elemental\\_family.html](http://www.livinginthephilippines.com/philculture/philippine_articles/elemental_family.html)

<sup>276</sup> Ronald E. Dolan, ed., “Philippines: “Urban Social Patterns,” in *Philippines: A Country Study*, Federal Research Division, Library of Congress, 1991, <http://countrystudies.us/philippines/43.htm>

<sup>277</sup> Ronald E. Dolan, ed., “Philippines: Social Values and Organization,” in *Philippines: A Country Study*, Federal Research Division, Library of Congress, 1991, <http://countrystudies.us/philippines/41.htm>

<sup>278</sup> Camperspoint, “Philippine Family Culture: Common Family Traits,” 2004–2009, [http://www.camperspoint.com/article.php?id\\_article=235](http://www.camperspoint.com/article.php?id_article=235)

<sup>279</sup> Living in the Philippines, “Introduction to Philippine Culture: The Elemental Filipino Family,” 2001–2011, [http://www.livinginthephilippines.com/philculture/philippine\\_articles/elemental\\_family.html](http://www.livinginthephilippines.com/philculture/philippine_articles/elemental_family.html)

**Exchange 37: Are these people [children] part of your family?**

Official:	Are these people [children] part of your family?	ehstey maangaa hehntey (neenyo ee neenyaa) paaRteh deetooyoo paameelyaa?
Local:	[Yes] No.	see

Even when Filipino families are separated by the pressure of financial circumstance, their families remain strongly linked. The head of a family may often move to a different region or overseas to find a job to support his family. Thousands of Filipino migrant laborers, separated for years from their families, continue to send their earned income home to the Philippines.<sup>280,281</sup>

**Status of Women, Elderly, and Children**

*Women*

Although Filipino families are patriarchal, women have considerable social power and typically make independent decisions concerning the household.<sup>282</sup> It is not necessary for them to seek permission from men in the family. Women usually manage the finances and often hold fulltime jobs outside the home, even while raising children and running the household. Extended family members are often available to help the working mother with childcare. Familial authority is more a function of age than gender, and decisions that affect the family are typically based on a consensus of members.<sup>283,284,285</sup>



© Francesco Veronesi  
Young couple

Women in the Philippines generally hold a relatively high status. Compared to other nations in the region, Filipino women have enjoyed longstanding equal rights with men under the law, including the right to inherit property. They have often held important

<sup>280</sup> Living in the Philippines, “Introduction to Philippine Culture: The Elemental Filipino Family,” 2001–2011, [http://www.livinginthephilippines.com/philculture/philippine\\_articles/elemental\\_family.html](http://www.livinginthephilippines.com/philculture/philippine_articles/elemental_family.html)

<sup>281</sup> Camperspoint, “Philippine Family Culture: Common Family Traits,” 2004–2009, [http://www.camperspoint.com/article.php3?id\\_article=235](http://www.camperspoint.com/article.php3?id_article=235)

<sup>282</sup> CultureGrams, “Republic of the Philippines: Family,” 2011, [http://online.culturegrams.com/world/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Family&snid=11](http://online.culturegrams.com/world/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Family&snid=11)

<sup>283</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 223.

<sup>284</sup> Everyculture.com, “Republic of the Philippines: Marriage, Family and Kinship,” 2011, <http://www.everyculture.com/No-Sa/The-Philippines.html>

<sup>285</sup> Living in the Philippines, “Marital and Parental Roles/Expectations of Culture,” 2001–2011, <http://www.livinginthephilippines.com/philculture/marital.html>

professional positions within Philippine society. In government, they have been employed as cabinet members, senators, Supreme Court justices, and president of the nation. Even though men often hold high-level positions, women in the Philippines have many opportunities to pursue education and professional careers.<sup>286,287</sup>

### *Elderly*

The elderly in the Philippines traditionally live in households where younger family members are available to help care for them. Although some professional institutions are available to care for the aged, it is more common for them to live in their children's homes.<sup>288</sup>



© Percy Sledge Agbunag Carballo  
Varying generations

Grandparents are respected for their age and the wisdom that they can pass on to young children, such as teaching them how to conduct themselves within society. In the home, parents also model appropriate conduct for children. Even after children marry, at least one of them (often a daughter) remains available to care for her aging parents. If there are young children in the household, grandparents look after them. This creates a mutually beneficial network in which working parents have family members to provide childcare, and aging parents remain integrated into family life rather than left alone.<sup>289,290</sup>

### *Children*

Children are indulged in Filipino families and are continually surrounded by family members. Extended families typically are quite close, and parents might send their child to stay for long periods of time with aunts, grandparents, or other relatives. Within the home, children are in the company of siblings, parents, aunts, uncles, or other members of the family. Babies are seldom left alone and are often held protectively by their mothers or another family member. Few demands, if any, are made on young children. They are expected to learn gradually, within an environment that is relatively free from anxiety or overly high expectations.<sup>291,292,293</sup> As children grow, they stay closely connected to other family members.

---

<sup>286</sup> Living in the Philippines, "Marital and Parental Roles/Expectations of Culture," 2001–2011, <http://www.livinginthephilippines.com/philculture/marital.html>

<sup>287</sup> Ronald E. Dolan, ed., "The Role and Status [of] Women," in *Philippines: A Country Study*, Federal Research Division, Library of Congress, 1991, <http://countryrystudies.us/philippines/44.htm>

<sup>288</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 20.

<sup>289</sup> Camperspoint, "Philippine Family Culture: Common Family Traits," 2004–2009, [http://www.camperspoint.com/article.php?id\\_article=235](http://www.camperspoint.com/article.php?id_article=235)

<sup>290</sup> Everyculture.com, "Republic of the Philippines: Marriage, Family and Kinship," 2011 <http://www.everyculture.com/No-Sa/The-Philippines.html>

<sup>291</sup> Everyculture.com, "Republic of the Philippines: Socialization," 2011, <http://www.everyculture.com/No-Sa/The-Philippines.html>

<sup>292</sup> Living in the Philippines, "Infancy/Toddlerhood and Harmony," 2001–2011, [http://www.livinginthephilippines.com/philculture/infancy\\_harmony.html](http://www.livinginthephilippines.com/philculture/infancy_harmony.html)

Throughout their lives, children learn to show deference and respect to older family members.<sup>294</sup> Parents expect them to respect older siblings and refrain from fighting or speaking arrogantly to them. Children also learn to ask for permission when they want something. Older siblings learn to care for younger ones and assume responsibility over their well-being in the parents' absence. As children grow up, close bonds with their family remain, and parents do not expect or require them to move out until they marry.<sup>295,296</sup> Sometimes, adult children continue to live with their parents even after they marry.<sup>297</sup>

## Traditions of Marriage and Birth

### *Marriage*

Marriage creates new family ties that extend for several generations and hold the social order together in the Philippines. Through marriage, the Filipino extended family becomes a much larger network. From this foundation, family members can rely on each other for help and support throughout their lifetimes.<sup>298</sup>

Filipinos generally marry while in their twenties. Many couples remain engaged for a few years before they marry in order to become financially stable, finish their educations, or build a foundation in their careers. This period also enables them to create a supportive base for their associated family members.

When partners decide to marry, the intended groom (perhaps accompanied by members of his family) asks the bride's parents if they will consent to the marriage. If they agree, both families begin to make plans for the wedding.<sup>299</sup>



© John Tewell  
Young couple

---

<sup>293</sup> Everyculture.com, "Republic of the Philippines: Marriage, Family and Kinship," 2011

<http://www.everyculture.com/No-Sa/The-Philippines.html>

<sup>294</sup> Living in the Philippines, "Marital and Parental Roles/Expectations of Culture," 2001–2011,

<http://www.livinginthephilippines.com/philculture/marital.html>

<sup>295</sup> Living in the Philippines, "Introduction to Philippine Culture: Infancy and Harmony," 2001–2011,

[http://www.livinginthephilippines.com/philculture/infancy\\_harmony.html](http://www.livinginthephilippines.com/philculture/infancy_harmony.html)

<sup>296</sup> Camperspoint, "Philippine Family Culture: Common Family Traits," 2004–2009,

[http://www.camperspoint.com/article.php3?id\\_article=235](http://www.camperspoint.com/article.php3?id_article=235)

<sup>297</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 229.

<sup>298</sup> Living in the Philippines, "The Elemental Philippine Family," 2001–2011,

[http://www.livinginthephilippines.com/philculture/philippine\\_articles/elemental\\_family.html](http://www.livinginthephilippines.com/philculture/philippine_articles/elemental_family.html)

<sup>299</sup> CultureGrams, "Republic of the Philippines: Dating and Marriage," 2011,

[http://online.culturegrams.com/world/world\\_country\\_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Dating\\_and\\_Marriage&snid=12](http://online.culturegrams.com/world/world_country_sections.php?contid=3&wmn=Asia&cid=126&cn=Philippines&name=Dating_and_Marriage&snid=12)

**Exchange 38: Congratulations on your marriage!**

Visitor:	Congratulations on your marriage!	pehleeseedaad naa too kaasamiyehnto!
Local:	We are honored to have you here.	biyehn aalehgRey gaayot kaamee naa taa kee too aa-oraa

According to pre-colonial Filipino tradition, an elaborate wedding ceremony took place over a 3-day period. Today, some traditions remain in the typical Catholic or Protestant ceremonies. For instance, many family members or friends participate as sponsors to both the bride and groom.<sup>300</sup> They take the role of witnesses and assume responsibility for specific parts of the wedding, such as lighting candles or placing a veil on the bride’s head.<sup>301,302</sup> An elaborate feast accompanied by music and dancing follows the wedding ceremony. Traditionally, guests give gifts of money to the newlyweds.

The Philippine Family Code, Article 1, defines marriage in the following way:

Marriage is a special contract of permanent union between a man and a woman entered into in accordance with law for the establishment of conjugal and family life. It is the foundation of the family and an inviolable social institution whose nature, consequences, and incidents are governed by law.<sup>303</sup>

Most Filipinos begin to start their own families around a year after they marry. The presence of children in the marriage represents good fortune and establishes stronger ties between the newly married couple and their families.<sup>304, 305</sup>

---

<sup>300</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 131.

<sup>301</sup> AsiaRecipe.com, “Philippine Wedding Culture and Superstitions,” 23 August 2010, <http://asiarecipe.com/phiwedding.html>

<sup>302</sup> World Wedding Traditions.com, “Wedding Traditions in the Philippine Islands,” 2002–2004, [http://www.worldweddingtraditions.com/locations/pacific\\_island\\_traditions/filipino\\_traditions.html](http://www.worldweddingtraditions.com/locations/pacific_island_traditions/filipino_traditions.html)

<sup>303</sup> Living in the Philippines, “Philippine Family Code,” 2001–2011, [http://www.livinginthephilippines.com/philippine\\_family\\_code1.html](http://www.livinginthephilippines.com/philippine_family_code1.html)

<sup>304</sup> Everyculture.com, “Culture of the Philippines: Marriage, Family and Kinship,” 2011, <http://www.everyculture.com/No-Sa/The-Philippines.html>

<sup>305</sup> Living in the Philippines, “Marital and Parental Roles/Expectations of Culture,” 2001–2011, <http://www.livinginthephilippines.com/philculture/marital.html>

### *Birth and Birth Ceremonies*

After a baby is born, the mother typically keeps it in the home and does not take it outside until 3 to 4 weeks have passed. The child's first outing is to the doctor's office, and the second is to see a priest, who will informally baptize or simply bless the child. A formal baptism may wait until the child is between 1 and 3 months old. At that time, the parents will throw a large baptism party. Before that happens, the parents choose the baby's godparents, who assist with the expenses for the baptism celebration. Godparents become part of the family, an extension of the social network that surrounds the child.<sup>306,307</sup>



© Glen McBethlaw  
New baby girl

For most Filipino families, whether a newborn child is male or female does not matter. Girls as well as boys are cherished and loved.

### *Naming Conventions*

In the ancient Malay culture, the lineage of both the father and mother were equally important. This cultural base influences the “extended bilateral kinship system” that exists in the Philippines today, and it is reflected in names.<sup>308</sup> Among Filipinos, a newborn child's name may include a family name from either the mother's or father's side of the family. Children at birth receive a first name, a middle name, and a last name (the family name). In the 20th century, it became a practice to use the mother's maiden name for the child's middle name. Children also usually have lifelong nicknames, used by family and friends.<sup>309</sup>

Past Spanish custom designated a specific way in which the family names of both the mother and the father became part of a combined four-part surname. Thus, in the name José Rizal y Mercado (the prominent national hero of the Philippines), “Rizal” is the father's last name, and “Mercado” is the mother's. It was not until after the United States colonized the Philippines that the family name of the mother commonly took the place of the child's middle name. After the 20th century began, the formal name of José Rizal y Mercado was changed in usage to José Mercado Rizal.<sup>310</sup>

Especially in the Chavacano region but also throughout the Philippines, names are derived from both the Malay and Spanish backgrounds. Many family names, such as Macapagal or Balansag, are indigenous, predating the Spanish. Other names are of Chinese or Spanish origin. One influence from Spanish Catholic culture is assigning saint

---

<sup>306</sup> Living in the Philippines, “Introduction to Philippine Culture: Infancy and Harmony,” 2001–2011,

[http://www.livinginthephilippines.com/philculture/infancy\\_harmony.html](http://www.livinginthephilippines.com/philculture/infancy_harmony.html)

<sup>307</sup> Rommel M. Miravite et al., *Chavacano Reader* (Hyattsville, MD: Dunwoody Press, 2009), 31.

<sup>308</sup> Living in the Philippines, “Family Structure,” 2001–2011,

<http://www.livinginthephilippines.com/philculture/family.html>

<sup>309</sup> Barbara Mercedes Posadas, *The Filipino Americans* (Westport, CT: Greenwood Publishing Group, 1999), 48, *Google Books*

<sup>310</sup> Barbara Mercedes Posadas, *The Filipino Americans* (Westport, CT: Greenwood Publishing Group, 1999), 48, *Google Books*

names as given names (first names). The same religious influence is commonly seen in last names, such as Santos (saints) or Cruz (cross). Nonreligious Spanish surnames (Lopez, Gonzalez, Sanchez) are also quite common.<sup>311</sup>

### Divorce

Over centuries, divorce laws have fluctuated in the Philippines. Before the Spanish arrived, local people could divorce and remarry. After Spanish colonization, the laws of Spain restricted divorce and remarriage. Although a marriage could be annulled on certain grounds, it became impossible to remarry. Since that time, divorce laws have changed depending on who governed the country. Under United States control, a legal absolute divorce was introduced and Philippine legislation in 1917 permitted divorce and remarriage on certain grounds. Divorce law was liberalized under Japanese occupation in World War II, but reverted to the 1917 law upon Japan's defeat. The right to divorce was repealed in 1950 under church influence. In the 1980s, members of the National Assembly tried to enact legislation that would allow divorce. It was opposed by representatives of the Catholic Church and defeated.<sup>312, 313</sup>



© Gregory Perez  
Married couple

Throughout most of the country and in the Chavacano-speaking region, Catholicism remains the majority religion. Its influence on marriage and divorce is strong, and the Church's prohibition on divorce is upheld by the Philippine government. Some changes were made in this area by the 1987 Family Code, which became effective in 1988. According to the code, divorce remains illegal in the Philippines between Filipinos (although annulment is legal). If a Filipino is married to a foreign person whose country allows divorce, however, the couple can get divorced abroad and their divorce is legal in the Philippines.<sup>314, 315</sup>

Attempts are still being made to liberalize divorce. In late July 2010, two congresswomen introduced legislation that proposed legalizing divorce.<sup>316</sup> Legislation is also under

---

<sup>311</sup> Barbara Mercedes Posadas, *The Filipino Americans* (Westport, CT: Greenwood Publishing Group, 1999), 48, *Google Books*

<sup>312</sup> Asiatour.com, "Philippines/Travel, Information/Travel, Formalities/Divorce," 8 May 2010, [http://www.asiatour.com/philippines/e-02trav/ep-tra10\\_e.htm](http://www.asiatour.com/philippines/e-02trav/ep-tra10_e.htm)

<sup>313</sup> Ronald E. Dolan, ed., "The Role and Status [of] Women," in *Philippines: A Country Study*, Federal Research Division, Library of Congress, 1991, <http://countrystudies.us/philippines/44.htm>

<sup>314</sup> Asiatour.com, "Philippines/Travel, Information/Travel, Formalities/Divorce," 8 May 2010, [http://www.asiatour.com/philippines/e-02trav/ep-tra10\\_e.htm](http://www.asiatour.com/philippines/e-02trav/ep-tra10_e.htm)

<sup>315</sup> Living in the Philippines, "Philippine Family Code," 2001–2011, [http://www.livinginthephilippines.com/philippine\\_family\\_code1.html](http://www.livinginthephilippines.com/philippine_family_code1.html)

<sup>316</sup> Lemery Reyes, "Proposed Divorce Bill Stirs Controversy in Philippines," *Newsdesk*, 13 August 2010, <http://newsdesk.org/2010/08/proposed-divorce-bill-stirs-controversy-in-philippines/>

consideration to simplify the process of granting an annulment, reducing the cost and length of the process to make it a more viable option for poor people.<sup>317</sup>

### Funerals

In the Chavacano region and the Philippines at large, most people follow Catholic religious traditions. Whether they attend church regularly or not, they are likely to “fall back on Catholic traditions at the time of a death.”<sup>318</sup> Family members will call on a priest to bless the dying person and ensure passage to Heaven and the afterlife. The priest also helps to comfort the survivors in their grief.

Death is seen as a family event and often occurs in the home, as opposed to a hospital or rest home. If they are able, younger family members care for the needs of a relative who is sick and dying. In a city or larger town, if the sick person is sent to the hospital for a serious illness, family members spend time at the dying relative’s side in the hospital room so that he or she will not be left alone. After death occurs, a funeral service is hired to prepare the body for burial. The coffin may be placed in the family home for a few days. During this period, many relatives and friends come to attend prayer vigils, pay their respects, and visit with the immediate family.<sup>319,320</sup>



© Richard Parker  
Elderly man

### Exchange 39: I offer my condolences to you and your family.

Visitor:	I offer my condolences to you and your family.	yoo taakee paaRa daaley konteego kondolehnsiyaa ee too yoo paameelyaa taa mehn
Local:	Thank you for being with us.	gRaaseeyaaas taa kee too kaanaamoon

<sup>317</sup> Caroline J. Howard, “Simplifying the Path to Annulment,” ABS CBN News, 19 January 2011, <http://www.abs-cbnnews.com/lifestyle/01/19/11/simplifying-path-annulment>

<sup>318</sup> Sandi Clark, “Death and Loss in the Philippines” (paper for course: Grief in a Family Context, Indiana University, Bloomington, 1998), <http://www.indiana.edu/~familygrf/culture/clark.html>

<sup>319</sup> Sandi Clark, “Death and Loss in the Philippines,” (paper for course: Grief in a Family Context, Indiana University, Bloomington, 1998), <http://www.indiana.edu/~familygrf/culture/clark.html>

<sup>320</sup> Renald Cacho, “Family Practices on Pre- and Post-Death Phenomenon: Unfolding of a Family Culture in Lopez, Quezon, Philippines,” Articlesbase.com, 2008, <http://www.articlesbase.com/college-and-university-articles/family-practices-on-preandpost-death-phenomenon-unfolding-of-a-family-culture-in-lopez-quezon-philippines-632892.html>

Burial takes place from 3 to 7 days after death. Grieving takes place publicly in groups and is expressive, rather than reserved, although men tend to be more private with their feelings. Family members often grieve for up to a year or more, wearing black clothing or a black ribbon to symbolize their feelings. The entire family is expected to take some part in this process of demonstrating their grief at the loss of a loved one.<sup>321</sup>

---

<sup>321</sup> Sandi Clark, "Death and Loss in the Philippines" (paper for course: Grief in a Family Context, Indiana University, Bloomington, 1998), <http://www.indiana.edu/~familygrf/culture/clark.html>

## Chapter 6: Assessments

1. Lack of individual privacy is a common complaint of Filipinos in large families.

**False**

Although traditional homes are small with just a few rooms, Filipinos learn to value a collective lifestyle over an individualistic one, so lack of privacy is not usually a problem.

2. The high rate of family separation due to labor migration has harmed families economically.

**False**

Thousands of Filipino migrant laborers who have been separated for years from their families in the Philippines have continued to send their earned income home to them.

3. Women in the Philippines have the legal right to inherit property.

**True**

In comparison with other nations in the region, women in the Philippines have enjoyed longstanding equal rights with men under the law, including the right to inherit property.

4. Divorce in the Philippines was legal before the Spanish arrived.

**True**

Before the Spanish arrived, local people could divorce and remarry. After colonization, the laws of Spain restricted divorce and remarriage.

5. In the Malay (pre-Spanish) culture, the mother's lineage was more important than the father's.

**False**

The lineage of the father and mother were equally important. This cultural legacy influences the "extended bilateral kinship system" that exists in the Philippines today, and it is reflected in people's names.

## Final Assessments

1. Zamboangueños are Chavacano-speaking Filipinos.
2. The island of Basilan is primarily populated by Christians.
3. The primary business center for the island of Mindanao is Zamboanga City.
4. During his rule, Ferdinand Marcos was successful in establishing political stability in the Philippines.
5. Land resettlement programs on Mindanao improved social and ethnic relations in the region.
6. Shi'a Islam is the largest minority religion in the Philippines.
7. In the southern Philippines, Islam was introduced by settlers and traders from Saudi Arabia.
8. Emulations of the crucifixion, where volunteers nail themselves to the cross, is encouraged by the Catholic church leaders in the Philippines.
9. The Catholic clergy directly helped to subdue and colonize the Filipino population.
10. The holiday known as *Eid al-Fitr* is no longer celebrated in the Chavacano-speaking region.
11. Publicly shaming someone is one of the most serious breaches of custom in the Philippines.
12. When greeting a Filipino person, informal forms of address are preferred over titles.
13. In Chavacano Filipino culture, maintaining eye contact while speaking indicates sincerity.
14. Eating protocol requires that a dinner guest hold a spoon in the right hand and a fork in the left.
15. Rizal Day honors a national hero who fought against the Japanese assault in World War II.
16. The land tenancy system in the rural Philippines continued under the United States occupation.
17. Mindanao's 20th-century colonization consisted of Moros pushing Filipino Christians off their land.

18. The exodus of doctors and nurses from the Philippines took an especially high toll in the countryside.
19. *Barangay* leaders are administrators of rural villages.
20. The Philippine government has refused to sign the international Mine Ban Treaty.
21. *Barangays* are urban administrative units that operate independently of one another.
22. Public education is considered superior to Catholic education in the Philippines.
23. The Badjao are farming people who migrated from Luzon to Mindanao.
24. Bargaining for lower prices in a Filipino market is a way to create interpersonal relationships.
25. Medical care in a public hospital is free for Filipino citizens.
26. Rural Filipino families strictly designate family work roles by gender.
27. Women traditionally make independent domestic decisions within the patriarchal family.
28. Childrearing is characterized by the strict, formal socializing methods that parents use.
29. After World War II, the right to divorce was repealed in the Philippines.
30. In naming a child, the mother's surname is often designated as the child's middle name.

## Further Reading

“Chavacano: A Language of Philippines.” *Ethnologue: Languages of the World*, 2011. [http://www.ethnologue.com/show\\_language.asp?code=cbk](http://www.ethnologue.com/show_language.asp?code=cbk)

“Chavacano.” *Omniglot*, 1998–2011. <http://www.omniglot.com/writing/chavacano.php>

Forman, Michael L. “Confidence in Chabacano: Counterbalance to a Western Ideology of Language.” *Estudios de Sociolingüística* 2, no. 2 (2001): 95–117. <http://filipinokastila.tripod.com/chaba10.html>

Huebert, Susan. “The Chavacano or Zamboanga Language: Spanish-Based Creole Tongue of the Philippines, a Part of Culture.” *Suite 101.com*, February 24 2010. <http://www.suite101.com/content/the-chavacano-or-zamboanga-language-a191470>

Lipski, John M. “Chabacano/Spanish and the Philippine Linguistic Identity.” Paper, 2001. <http://www.personal.psu.edu/faculty/j/m/jml34/chabacano.pdf>

Miravite, Rommel M., Ulysses Clint N. Sanchez, Day S. Tardo, Shirven John B. Vilorio, and Fr. David John M. Delos Reyes. *Chavacano Reader*. Hyattsville, MD: Dunwoody Press, 2009.

Steinkrüger, Patrick O. (ZAS: Centre for General Linguistics, Berlin). “The Puzzling Case of Chabacano: Creolization, Substrate, Mixing and Secondary Contact.” Paper presented at the Tenth International Conference on Austronesian Linguistics, Palawan, Philippines, Linguistic Society of the Philippines and SIL International, 17–20 January 2006. [http://www.sil.org/asia/philippines/ical/papers/Steinkrueger-The\\_Puzzling\\_Case\\_of\\_Chabacano.pdf](http://www.sil.org/asia/philippines/ical/papers/Steinkrueger-The_Puzzling_Case_of_Chabacano.pdf)