

:35th anniversary 1940-1975:

"FLIP-INGS"



FILIPINO COMMUNITY CENTER

THE FILIPINO COMMUNITY ORGANIZATION OF THE MONTEREY PENINSULA
El Estero Hall, 629 Pearl Street, Monterey, California 93940

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NEWS "Flip-ings"

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"ANNIVERSARY ISSUE"

Table of Contents

The Staff	1
Schedule of Events	3
Some History	5
Messages	8
Lively Arts & Crafts	11
End of a Dream	13
Where we Met	16
A Place to Be	17
Glimpses	18
Oral Folk History	21
Filipino Dishes	23
Filipino Dances	25
Youth Speaks	27
Generation of Memories	28
Education - Social Problems	33
Momentoes	35
About the Authors	39
Acknowledgements	41

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Editor's Note: "Filipino" vs. "Pilipino" . . .

Doubtless some of our readers will note the two different spellings, "Filipino" and "Pilipino." This may cause some confusions.

In recent years, there has been an interest among our youths to get back to our cultural roots. This has involved a study of our national and tribal languages. There is no "F" sound in the native dialects. Rather than "F" or "Ph" sounds, the pronunciation is that of a "P".

This choice of "Filipino" or "Pilipino" has been left entirely to the preferences of the writers.

"Some men see what is and ask why.
I see what could be and ask why not."
Robert F. Kennedy

A Place to Be . . .



By Felicisimo Requirio, BA, MA
University of California, Berkeley
San Francisco State University

"In the old days," the Maestro recounted, "the only place where we could go and relax was the pool hall."

"We had been in America a long time — since the twenties and the early thirties — but we still did not feel at home. We constantly felt the eyes of the *puti* (Whites) — especially at work. We could never relax — even during our breaks — that's why we went to the pool hall."

In that pool hall on lower Alvarado, the Maestro found other Filipinos, *Kababayans* (countrymen), who would greet him in Tagalog, Visaya, or Ilocano. The seemingly curt, explosive "Hai" of the *Aklanons* resonated deep in his ribs. In that pool hall, he could shoot a friendly game of eight-ball or call-shot.

Sometimes he would sit in on a few hands of low ball or draw. In that pool hall, they could speak whatever dialect suited them without worrying about *puti* listening and wondering what they were up to. They could needle each other and tell dirty jokes and swear all they wanted because they were very much by themselves in their hangout on lower Alvarado.

"Back in 1939, George Aquino and I and about ten other guys got together and founded the club. We were tired of the pool hall. We just rented a house in Monterey. We didn't bother with by-laws or a name. We just wanted a place of our own."

In that rented house in Monterey, the Maestro could sit down, take off his shoes, and flap around in his *abacachinelas* (slippers). He could take a nap or sit in on a game of rummy before going back to work his evening shift.

In that rented house, he could cook rice and *adobo* (Filipino meat delicacy) and eat with his fingers. The taste of whole pepper, vinegar, and garlic would dispel the smell of eggs and bacon from his breakfast and lunch shift. In that rented house, the Maestro could pretty much do as he pleased for he was with his people.

"Sometimes, somebody would bring *bico* (native sweet rice cake). It was such a treat," he said with delight, "that we did not care even if the coconut got stuck between our teeth!"

The war scattered the members and they had to let the house go. However, a labor shortage funneled other Filipinos into the peninsula's hotels and restaurants and even into Cannery Row. Carmel's Pine Inn, La Playa, Mission Ranch, and

the Normandy Inn especially recruited Filipinos and even provided dormitories for the bachelors.

The scattered gathered once more after the war and found a much bigger Filipino community on the Monterey Peninsula. The men founded the Filipino Athletic Club, formed a volleyball team, and rented a cottage in Carmel for a clubhouse. The women founded the Filipino Women's Club and coordinated many of their activities with the men's.

"Oh, we played some volleyball," my dad admitted, "but the real action was in the cottage."

The "boys" would drop by that cottage behind Joe and Rosie's place between shifts and after work. Not much would go on in the afternoon. A few of the boys would fool around with the volleyball outside, and some would have a game of rummy going. Most of the action came after work. Everybody crowded around the green felt table and the excitement that hung in the air with the cigarette smoke was more intense than the light from the shaded lamp that hung from the ceiling. The muted clicks of the Hi-Q dominoes usually did not last too far into the evening. Everybody had to go home and get ready for work the next morning.

By that time, Filipinos were at last allowed to own their homes. They were to buy houses in Carmel, Monterey, Pacific Grove, and Seaside. Along with ownership came the sense of pride and belonging. Civic pride soon followed when the Filipino community was invited to enter a float in the U.S. Flag Centennial of 1946.

"We won First Prize," my dad recalled proudly. "You would not believe how many flowers we used to decorate that float."

"The volleyball court barely had enough room for it," he added. "We had some trouble towing it out."

"We displayed the trophy at the Carmel Restaurant for everybody to see. Mr. Berquist had no reason to be sorry he invited us to enter that float."

They may not have known it at the time, but by entering that float in the parade, the Filipinos had taken a significant step toward the larger community. Once the step had been taken, others soon followed, especially since the float had been expensive and they needed to raise money to pay for it.

"We gave a benefit dance to raise money," my dad recalled. "I think Bian was the president of the Athletic Club at the time and he convinced both clubs that they should finance such activities."

The early dances were at first marked by the smooth, carefully rehearsed steps of the graduates of the taxi dances of Watsonville and Oakland, but social boxes, queen contests, and just plain youth-

ful exuberance soon asserted themselves.

The flash of two-tone shoes and pegged trousers paled before the stomp of saddle-shoes and loafers, bobby sox, and denims. Swing and jitterbug gave way to rhythm and blues and rock, but Latin music continued to touch responsive chords among three generations. Grandfather could chacha with granddaughter and show her a step or two. The benefit dances got bigger and bigger and the treasury continued to grow.

Filipinos from Salinas, San Francisco, and even Santa Maria bought tickets and came to know the American Legion Hall in Carmel. Most of the dancers felt the bemused gaze of 8x10 "glossies" of past and present commanders of the local post hanging on the wall. To rent such a hall for the benefit dances and to insure proper handling of the growing treasury, a formal organization had to be established.

The Filipino Community of the Monterey Peninsula was founded on the bricks laid by the Filipino Athletic Club and the Filipino Women's Club.

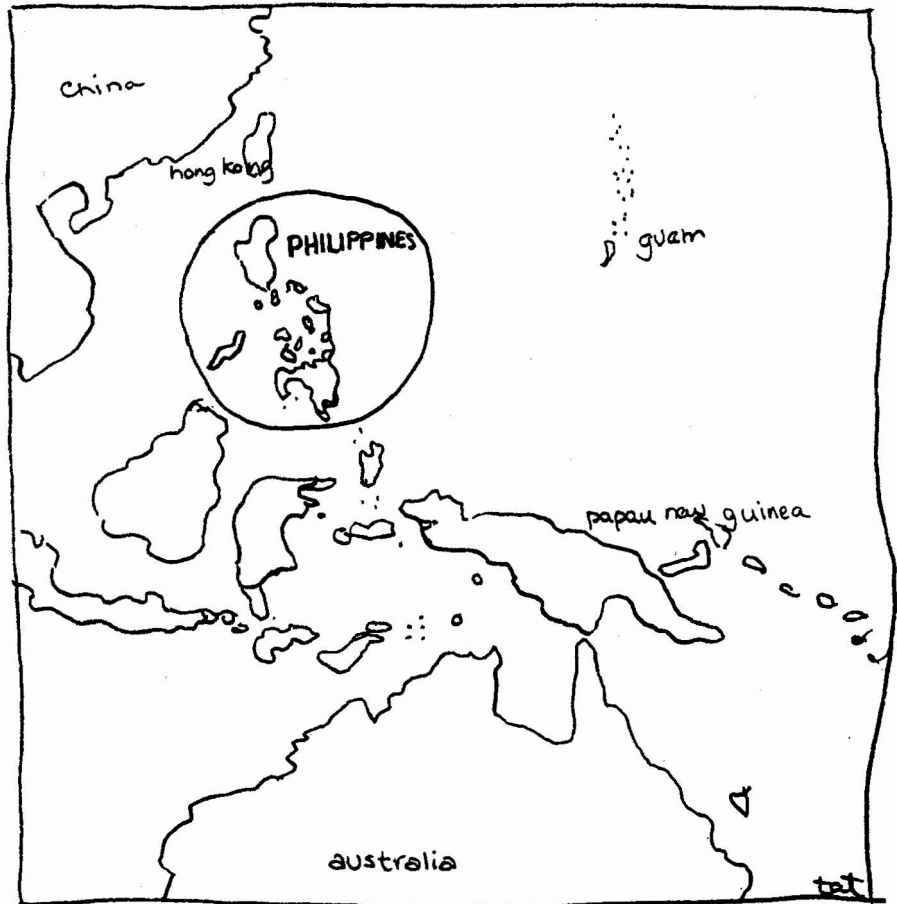
By laws were written and adopted. Officers were elected and regular meetings were held. Minutes of each meeting were published and a calendar of activities was set up. Not surprisingly, non-profit status was soon acquired and then it became only a matter of time for the next step. A fund was established for the express purpose of buying a building.

The Community bought El Estero Hall in 1961. At last we had a place — our own, but the move drained much of the energy and resources of the club. Young Filipinos were going away to school or just starting fresh so that the old guard really had to struggle just to keep the community together. They followed steadfast leadership and found themselves equal to the challenge. It took them over a decade of careful nurture, but the sense of community and pride is alive and well and living in El Estero Hall.

Our recently remodeled building is a far cry from the pool hall of lower Alvarado. Look at the plush cocktail lounge, the neat, modern kitchen, the spacious main hall, and the cozy club activity room: a clean, well-lighted place to be. We have come a long way from that pool hall of lower Alvarado.

Distance, however, does not necessarily mean an empty gap. Between that pool hall and the present magnificent building stretches a chain of Filipinos seeking a place to be: Aquino, Israel, Macahilig, Imperial, Tan Era, Menez, and of course, the present link to the past and the future, our most energetic president, Pete Tersol.

Some History . . .



Racially and linguistically, Filipinos are of Malayo-Polynesian origin. In terms of environment and cultural folkways, however, the Philippines belongs to the wider world of Southeast Asia, with which it was linked in ancient times by land bridges. By the Late Neolithic Age, some 10,000 years ago, the Philippines had already been formed to its present shape and characteristics: some 7,000 islands forming a jewel of symmetrical beauty between the Pacific Ocean and the South China Sea.

Because of its marginal location, the Philippines was only slowly drawn into the political and economic life of Southeast Asia at the start of the sixteenth century. A succession of empires in Sumatra and Java, most notably the Shri-Vijaya and the Majapahit, barely touched the rim of the archipelago. Arab traders brought Islam to the southern islands during the fifteenth century. In 1521 the Portuguese navigator Ferdinand Magellan, sailing for the King of Spain, reached the islands; he was slain in Cebu, but the survivors of his expedition became the first men to circumnavigate the globe. In 1574 Spain returned to the Philippines in the person of Miguel Lopez de Legazpi, who captured Manila after a fierce battle. Thus began three centuries of Spanish dominion, which almost completely cut off the Philippines from the rest of Southeast Asia.

The Spanish colonial administrators set up a highly centralized government revolving around the governor and captain-general. The precolonial *datus* and *rajahs* and their descendants were co-opted as middlemen between colonizers and colonized. The town, consisting of several *barrios*

(villages), was administered by the native *gobernadorcillo* (petty governor), today the equivalent of town mayor, while the village was run by the *cabeza de barangay*, or village headman. The *barangay*, or community of the precolonial times, revolved around the extended, bilateral family. Relationship in society or community was based on kin groups. Consequently, collective responsibility devolved on the external family.

The first assertion of Filipino national will was expressed in the Cavite Mutiny, which heralded the Philippine Revolution against Spain. The latter, led by Andres Bonifacio, a warehouseman who was also a poet, was the first successful national revolution against a foreign ruler in Asia. The revolution led to the proclamation by General Emilio Aguinaldo of the Philippine Republic, in Kawit, Cavite, on June 12, 1898.

The first Philippine Republic was shortlived. Shortly thereafter, the Filipino-American War broke out on February 4, 1899, lasting until March 1901, when Aguinaldo was captured in Palanan, Isabela, by the American forces with the help of Filipino auxiliaries. Guerrilla resistance against the United States continued up to 1907.

The struggle for independence now shifted from armed revolution to lawful political agitation through the Nacionalista Party led by Manuel L. Quezon and Sergio Osmeña. The American occupation soon mellowed into a policy of benevolent tutelage, marked by great expansion of public education and public health facilities. Unfortunately, the Payne-Aldrich Act of 1909 effectively annexed the Philippine economy to the United States as a source of raw materials and a market for

finished goods. Moreover, the Americans left untouched the land system inherited from Spain.

By 1935 the Philippines had become self-governing. A Commonwealth government, headed by Quezon, was established with the promise of ultimate independence by July 4, 1946, embodied in its Constitution.

Since World War II the Philippine population has doubled to nearly 42 million. The post war years also found the Philippines struggling against a chronic political and economic stalemate brought about by intense factional politics. Economic oligarchs clamped a tight vise on the political and economic life of the country. Social reforms were sabotaged in a Congress they dominated. The forces of alienation and rebellion rapidly grew. The Philippines stood on the verge of chaos and disintegration when President Marcos, on September 21, 1972, declared martial law and inaugurated the New Society.

Since then social, cultural and economic development has become the priority of the government. New forms of participatory democracy center on modern *barangays*, which have become the smallest unit of local government. Incentives offered to foreign investors have caught the attention of the international business community. Although the worldwide inflation, oil crisis and persistent recessionary trends of 1974 affected the national economy, the Philippines managed an impressive 5.9 percent GNP growth. Filipinos today are animated by the belief that their nation stands on the verge of achievements worthy of the country that founded the first democratic republic in colonial Asia.

Lively Art and Culture

The Tiny Clay Sculpture — a masterpiece of Neolithic Philippine art — decorates the lid of a 2,000-year-old burial jar found in a limestone cave in Palawan Island in the southwestern Philippines. It depicts two dead souls sailing to the afterlife in spirit-boats very much like the little canoes that the peoples of Southeast Asia still use.

Scientific excavations in different parts of the country are pushing back the known frontiers of Philippine pre-history. Archaeological records show that long before Ferdinand Magellan's landfall in the western Philippines in 1521, a vigorous culture of intermingled Southeast Asian, Indian and Chinese influences was thriving in many parts of the country. The overlay of Spanish and American influences — so visible to the casual visitor to cosmopolitan Manila — has created the familiar image of the Philippines as the most Westernized of Asian countries. But underneath there remains a rich underlay of the early Malay culture. Philippine life is a happy marriage of disparate influences, as the indigenous Malay culture assimilated and adjusted to different strains, in a practice typi-



cal of the eclectic Malay temperament.

The continuing progress of Philippine arts and letters follows the same essential line of development — open to foreign influences, yet remaining uniquely Filipino. The upsurge of Filipino nationalism may have stimulated a desire to conserve the ancient heritage. But it has never restrained Philippine culture from becoming attuned to the finest international influences in arts.

Filipino painting and sculpture have an even older history than Filipino architecture; they date back to the early tapestries, decorations, carvings and metalwork made by the early Malay settlers. Spanish colonial painting and sculpture were very largely religious and yielded a colorful and exquisite array of religious art, some of which have survived as collector's items in the images called *santos*, left.

Contemporary Filipino painting and sculpture finely blends the old with the modern, drawing both from the luxuriant natural forms of the tropical archipelago and the complex abstract signature of international art.

End of the Dream ...?



By Teresa A. Tersol, BA
University of California, Santa Cruz

The first Pilipinos that came to the United States came virtually unnoticed. When Hawaii was annexed to the U.S. in 1898 many Pilipinos were employed in the Hawaiian sugar plantations.

There were various factors contributing to Pilipino immigration. As of 1898, the majority of Orientals in Hawaii were Japanese, there were approximately 20,000 more Japanese than Chinese so that in 1900, the Chinese Exclusion Act did little to effect the sugar plantations labor force. But, in 1907, with the Gentlemen's Agreement, the exclusion of Japanese created a drastic upheaval in the labor forces.

The Hawaiian sugar planters were forced to find another source of cheap labor. There were only two large potential reservoirs of labor, Puerto Rico and the Philippines. Because of the occupation and control by America these two countries seemed naturally free from danger of being abruptly closed by restrictive immigration legislation.

The Pilipinos, introduced in 1907, became the most available of all potential labor forces. Between 1907 and 1919 only about 2,000 of the 25,000 Pilipinos in Hawaii came over to the mainland.

According to the 1920 census only 5,603 Pilipinos were residing in the United States, and many of these were students that had come over to complete their education. Needless to say these were so few in number that fear of mass immigration had not yet occurred to the American public.

In the early 1920's, because of a labor shortage in California and because of Japanese labor strikes, the Hawaiian labor force was drawn upon. In 1924 a large plantation strike in Hawaii drew Pilipinos to Hawaii's sugar fields and then on to the continental United States. By 1930 there were an estimated 56,000 Pilipinos in the United States and

the white American public began to panic.

Another cause of the Pilipino influx to America was the number of World War I Filipino navy recruits who enlisted in Manila and then secured discharges in various U.S. ports. Most took jobs in the mercantile marine, or with the railroads and settled, for the most part, on the West Coast. By 1930, an estimated 25,000 of the nearly 60,000 Pilipinos in the United States were navy enlistees. It was in 1923 when 2,426 Pilipinos were admitted to California and the "Filipino invasion" was said to have begun.

The little that has been written about the Pilipinos in California has dealt mostly with those that became agricultural workers. The Pilipinos that originally settled on the Monterey Peninsula came to work as domestic help or to work in the restaurants and hotels. Some started farming in Marina until the Depression forced them into working in the tourists hotels.

Many employers preferred Pilipino workers to whites because they were more dependable and more "tractable." The Pilipino was willing to put up with longer hours, poorer board, and worse lodging conditions; white workers were not as willing to put up with such conditions. White workers often had other alternatives that were not available to Pilipinos. The description of the Pilipino as being "satisfied" with such conditions is erroneous. Like most minority groups, the Pilipinos were not offered anything else but these conditions. They just had no choice.

Often Pilipinos protested such conditions by calling organized strikes. Some of the first organized strikes in the agricultural fields of California were called by Pilipinos.

Because Pilipinos were considered good workers on the Monterey Peninsula, employers often would ask the Pilipino or Pilipinos employed by them if they knew of any other Pilipinos that would care to work for them. Often the Pilipinos that were here on the Peninsula would then send for their friends, relatives, and townsmen to come and join them. Sometimes, they would take trips

to Manilatown in San Francisco (then right on the edge of Chinatown) and recruit other Pilipinos "right out of the poolhalls."

While the Monterey Peninsula cities Pilipinos were fairly free from overt racial conflict those Pilipinos in the northern agricultural area of Monterey County were not so lucky.

The 1930's racial riots throughout farming communities were not uncommon. In Watsonville, anti-Pilipino riots reached large proportions. In January of 1930 a Pilipino lettuce picker was found murdered. Other Pilipinos were attacked and badly beaten by mobs. This riot lasted for days. In the Watsonville case, the immediate cause of the riots was not because of Pilipino employment in the fields, but the employment by Pilipinos of white female entertainment at the Palm Beach Club in Watsonville.

By late 1940's, most Peninsula's Pilipinos, having demonstrated their excellence in the culinary arts became head chefs in most of the local's finest hotels and restaurants.

Others opened their own restaurants; still others with exceptional organizational skills and leadership helped start the Culinary Worker's Union. Pilipino graduates from the midwestern and eastern colleges were scattered professionally throughout the California's Pilipino communities.

Today our club is celebrating its 35th anniversary. The Filipino Community Organization of the Monterey Peninsula began as a social organization and has since grown into a service group. Dedicated to preserving our cultural heritage and creating an awareness of our strong history and contributions, not only among the general public but also the younger members of the organization.

Pilipinos in the 70's are certainly not faced with the overt racism ignorance of the 1930's and 40's but still face the subtleties of the American system's lack of including the Pilipino-American in many facets of the educational system. America is based on the masim of "liberty and justice for all" but at times, needs a prodding from concerned groups not yet included.

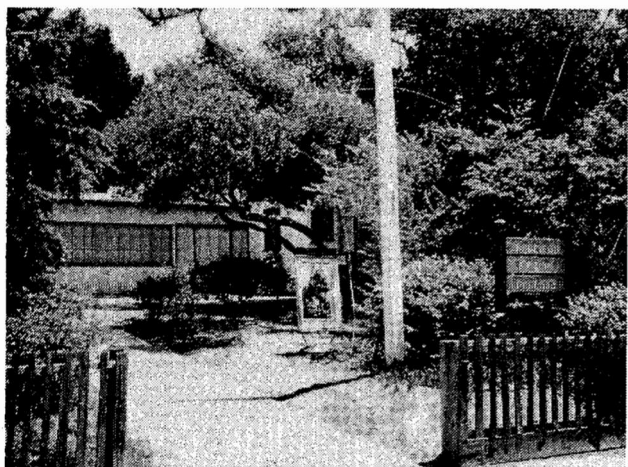
Where We Met . . .



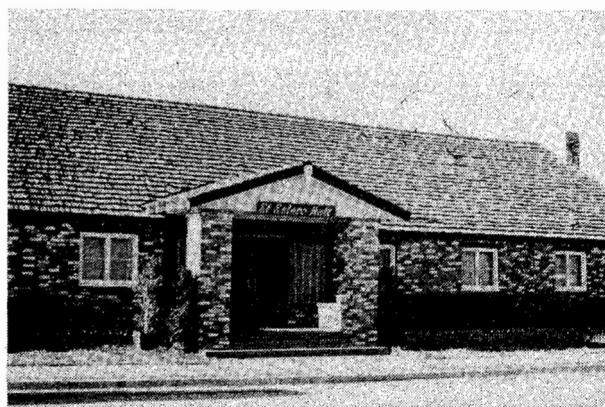
"Back House". Lincoln St., Carmel "Where we started . . ."



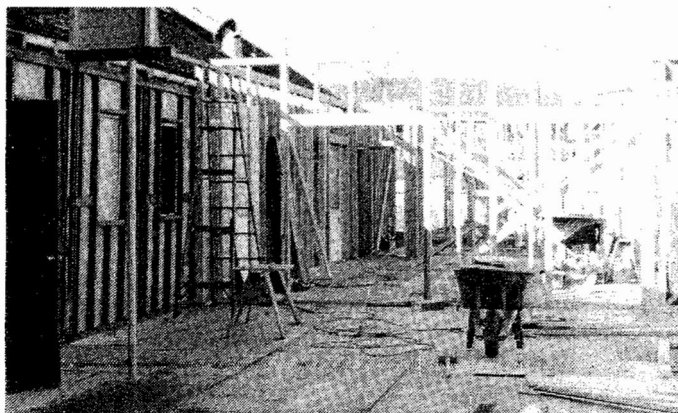
Carmel Girl Scout House. Fifth & Lincoln Streets. Late 40's and early 50's.



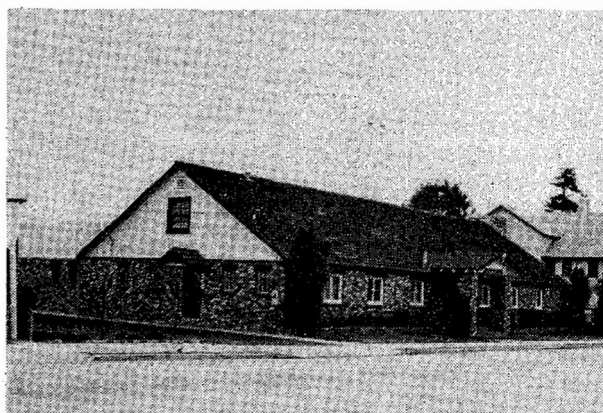
Carmel American Legion Hall. Dolores & 8th Streets. The 50's.



"El Estero Hall" Acquired 1962.



"Building Expansion Progress." January 1975.



Filipino Community Center, 1975.

A Place to Be . . .



By Felicísimo Requiró, BA, MA
University of California, Berkeley
San Francisco State University

"In the old days," the Maestro recounted, "the only place where we could go and relax was the pool hall."

"We had been in America a long time — since the twenties and the early thirties — but we still did not feel at home. We constantly felt the eyes of the *puti* (Whites) — especially at work. We could never relax — even during our breaks — that's why we went to the pool hall."

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"We won First Prize," my dad recalled proudly. "You would not believe how many flowers we used to decorate that float."

"The volleyball court barely had enough room for it," he added. "We had some trouble towing it out."

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They may not have known it at the time, but by entering that float in the parade, the Filipinos had taken a significant step toward the larger community. Once the step had been taken, others soon followed, especially since the float had been expensive and they needed to raise money to pay for it.

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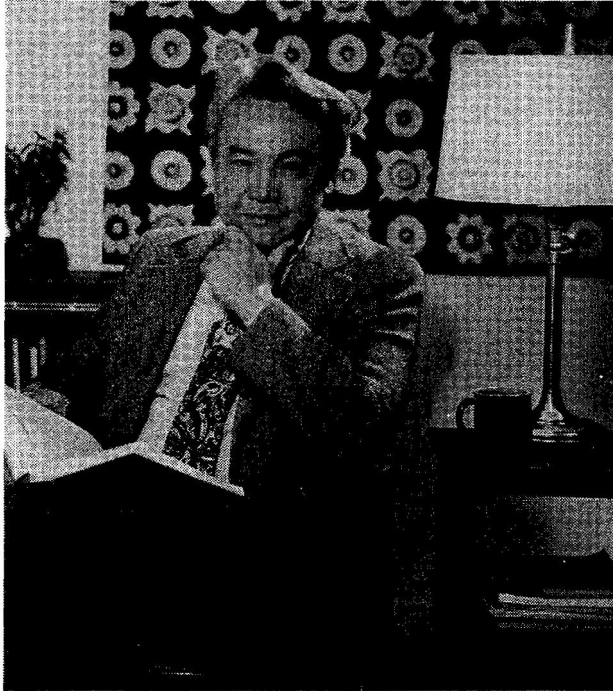
By laws were written and adopted. Officers were elected and regular meetings were held. Minutes of each meeting were published and a calendar of activities was set up. Not surprisingly, non-profit status was soon acquired and then it became only a matter of time for the next step. A fund was established for the express purpose of buying a building.

The Community bought El Estero Hall in 1961. At last we had a place — our own, but the move drained much of the energy and resources of the club. Young Filipinos were going away to school or just starting fresh so that the old guard really had to struggle just to keep the community together. They followed steadfast leadership and found themselves equal to the challenge. It took them over a decade of careful nurture, but the sense of community and pride is alive and well and living in El Estero Hall.

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Glimpses . . .



"...has had to respond..."

As a service as well as a fraternal club of the Monterey Peninsula for 35 years, the Filipino Community Organization has dedicated itself to the preservation of the Pilipino-American heritage and to the contribution of Pilipino-Americans to California, and to American history.

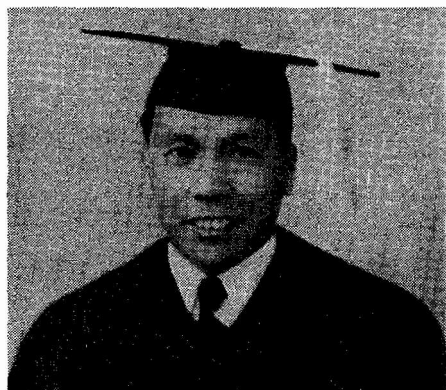
The Pilipino-American is the least known minority and as such the Organization is trying to create an awareness of our rich heritage and many contributions, not only to the American public but also to our own younger generation.

Looking back to my 25 years of personal association with the club, I am more than ever convinced that our society, in order to achieve the above goals, has had to respond to the needs of our Filipino Community as part of the greater Monterey Peninsula.

. . . of the Executive Board:

JULIUS DE VERA	Vice President
LYDIA ROSALES	Secretary
BETTY Y. MENEZ	Treasurer
BELEN I. DOMINGO	Ass't. Secretary
DAN G. CONCEPTION	Ass't. Treasurer
ART TURQUEZA	Business Manager
GLORIA PASTRANA	Auditor
HENRY AQUINO	Parliamentarian
RAY S. MENEZ - NICK IMPERIAL - FRED DOMINGO	
Directors	
ISSAC ISRAEL - JUSTIN BULAWAN	
Sergeant at Arms	

... 1940-1975: of past Presidents



Gregorio C. Aquino, Jr.
1940-1942



Plaridel Macahilig
1943-1946, 1949-1952, 1957-1959



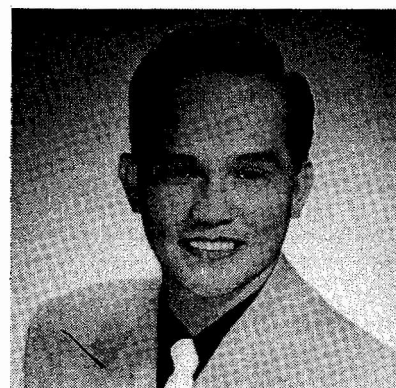
Nick Imperial
1947-1948, 1960-1964



Carlos Tan
1952-1956



Fabian Era
1964-1970



Ray S. Menez
1970-1974

... Scholarships - 1975 Recipients



Jerry Mayo

"...has chosen well for his major; with courtesy, fine insight and usefulness to personnel and community needs; and with competence to express ideas and perceptions..."* A graduate of Seaside High School where he played football, Jerry plans to attend Monterey Peninsula College with emphasis on Biological Science.



Josephine C. Lorenzo

JOSEPHINE C. LORENZO: "... She has a well defined goal and has chosen a career she seems strongly drawn to and one which can prove useful to both herself and to the Filipino and other communities..."* Josephine intends to enter Bryman School of Medical Assisting in San Jose. Among her hobbies are folk dancing, tennis and swimming.



Mary Jane Ventura

MARY JANE VENTURA: "...she has unusual interest in the Filipino Community and has a cooperative interest in affirmative realism..."* She and Josephine are members of the "Kababayan Dance Troupe" and both are graduates of the Seaside High School. Mary Jane plans to attend MPC to enter the field of Business Administration or be a Medical Assistant.

"...these three young people shows a feeling of compassion, all too rare at any age..."*

*Louis Balsam, Ph.D., Professor Emeritus, MPC.

Oral Folk History and the Pilipino-American

By Herminia Q. Meñez, Ph.D.
Professor, Sonoma State University

In various segments of our society today, there is an increasing awareness of the viability of a truly pluralistic society and the need for the ethnic perspective in defining our cultural diversity. However, while we assert that every cultural group be given the opportunity to study its history, language, literature, and art, and to communicate to others its rich cultural heritage, we have not seriously explored the ways by which the ethnic communities themselves can contribute to the realization of this objective. Traditionally, our procedure has been for scholars from various disciplines to go into these communities to record and study the ethnic cultures. However, it is evident from the critiques of the scholarship that the outsider's point of view needs to be re-examined in the light of the native or ethno-perspective.

If we are to gain a deeper insight into the history of ethnic communities, we need to hear the people themselves tell their own stories in their own words. Little is known about the lives and experiences of the Pilipino pioneers in California. Newly-arrived Pilipinos, especially in the East Coast, are quite removed from the historical significance of the early immigration, and those born after this period in California are just beginning to discover their cultural heritage. Furthermore, the literature, so far, which consists mostly of traditional academic explorations,¹ has not made use of the living informants who can tell us what it has been like to be a Pilipino in California. With a new methodology and approach, growing out of history and folklore studies, oral folk history seeks to document the common man's experience, and not necessarily those of "great men," by recording on audio tape, personal narratives dealing with significant events as viewed by specific individuals.² Those who have worked in Pilipino-American communities, or those who are fortunate enough to have one of these living sources in their own homes, have perhaps discovered the vitality of an oral tradition among the early immigrants. In Monterey and Delano, for instance, I have collected oral documents of the immigrant experience in various genres of oral literature — personal history, legend, tale, anecdote, joke, etc. At social parties, in the vineyards, stores, barber-shops, community clubhouses, etc., one can record from the Pilipino elderly all of these types of narratives which document the early history of Pilipinos in America.

Jokes dramatizing the acculturation process and intergroup relations are a favorite form of entertainment, but they also reveal areas of conflict in the immigrant experience. Dialect stories, for instance, reflect the immigrant's difficulties with English. (Example: A Pinoy was told to mop the kitchen floor. He sketched a *map* instead).³ Jokes based on intergroup tensions are especially relevant to an understanding of social history, for although they may not be factual, they reveal group attitudes. (A Pinoy and a *Puti* nearly came to blows in a downtown cafe. "You Monkey Go-go," the Anglo told the Pinoy. "Me — no monkey. You monkey!" replied the Pinoy as he bared his chest and proceeded to open the Anglo's shirt. "Look at your hair!")⁴

As narratives based on personal experiences,

personal histories, "honed and structured through periodic retellings,"⁵ have common themes and episodes. Informants themselves point out: "Once you've heard one, you've heard them all." In these stories, the narrator describes the saga of the immigrant from the time he leaves his hometown in the Philippines to his days in a nursing home in California. In a review of his life, he vividly remembers the dramatic separation from the arms of his weeping mother fifty years ago. He thinks about a friend who took the health examination with him, using only one man's specimen, for as they told each other: "We both make it to America, or we don't." He talks about suffering from diarrhea, boredom, homesickness and depression aboard the Dollar Lines, and the monotonous menu, spiced only by *bagoong* which someone had managed to include in his luggage, but which an immigration official threw away at the port on entry.

He recalls the various jobs he had: as a migrant farm worker in the Valley, a canner in Alaska, a waiter in Livermore, etc. Some of his friends had never left the farms in Watsonville; others had gone all over the world in oil tankers. He arrived in the San Joaquin Valley when Delano was just



stretches of vineyards, and not a house was in sight. He worked in the asparagus fields in Stockton, 'stooping' for "green gold." As a waiter in a hospital in Livermore, he joined his townmates in a strike for higher wages. Dismissed from the hospital, he changed his family name, so he could get another job. During the Depression, they all lived in one apartment, where other friends came to play the guitar and the mandolin. Only two of them could find work, so they bought the groceries.

He never married. Plumed in his Sunday best, he dared to walk down the street with a blonde, but to marry her was to risk a jail sentence. The rarity of a Pinay was such, that, in the words of one informant, "No matter how many pimples she had on her ugly face, she looked like an angel to the man waiting at the pier."

The hopes, the dreams, the frustrations, the successes, and the failures, all these are chronicled in the narratives still told today, some of the themes of which I have simply outlined above.⁶ Some of our narrators are still working in the fields, despite an arthritic foot, and living alone in a hotel room in what was once Manilatown. Many of them have passed away, but fortunately, there

are still others left to tell us their story.

History aims for objectivity and accuracy of factual data; oral folk history presents the subjective human factor. In the following account, a narrator gives his own version of the Watsonville riot in 1930 which has been documented in the literature about the early immigration. According to historical sources, it was precipitated by the hiring of white girls in the Palm Beach Filipino Club in Watsonville.⁷ The narrator, who experienced the event himself, reveals the complex forces behind the riot in his oral document:

That was the time when I got crazy. I was afraid. It was winter when they attacked us. The students, the Blacks, the Mexicans — everyone attacked us. ut we didn't take any action. They threw rocks at the house where we stayed. It was a two-story house. The first one who got up to the second floor was a white guy. He had a revolver. He broke the glass in the kitchen and they came through the window.

This is no joke, but they made us line up on the second floor, but I climbed up to the ceiling. I planned to get up on the roof and then jump down and run to the river nearby. I tore a hole in the ceiling and stuck my head out. I saw the white guys surrounding the houses. Jesus, there were so many of them, so I went back. The white guy who went up saw that I wasn't in my cot and he caught me up there. I was trembling because I was afraid. I was just new here in America, and it was winter time.

Collector: "What did they want?"

They were envious of the Pilipinos because Marcos M. put up a saloon in Watsonville. That was what I heard. Those white guys were envious of the Pilipinos working. They were envious because some of the women in the saloon were white.

Collector: Is it true that Pinoys could not mix with white women?

Yes, that's true. They couldn't be together. But you know white women. As long as you have money, they go with you.

Collector: Those are the kind of women ...

Sus, for twelve days, I wasn't able to eat rice. When it got dark, I was ready with my blankets. I slept in the blackberry patch.

The above document was taped verbatim from Martin P. in Delano, 1969, and translated from Aklan-Bisayan into English. Undoubtedly, there must be others throughout California who can provide us with similar first-hand accounts. They must be collected by Pilipinos themselves, with the greatest accuracy, if we are to preserve the oral sources of our early history.

NOTES

¹For example, see Bruno Lasker, *Filipino Immigration* (Chicago, 1931) and Jovina Navarro, *Diwang Pilipino* (U.C. Davis, 1974).

²Oral folk history is used here to refer to the history of the common man and to distinguish it from oral history which uses "great men" as the primary sources. Richard Dorson, *American Folklore and the Historian* (Chicago, 1971).

³Recorded from Ray M., Carmel, 1969.

⁴Recorded from Frank P., Carmel, 1972.

⁵Dorson, "Is There a Folk in the City?" in *The Urban Experience and Folk Tradition*, ed. Americo Paredes & Ellen Stekert (Austin, 1971).

⁶Carlos Bulosan, *America is in the Heart* (New York, 1943) is an excellent example of an early immigrant's autobiography.

⁷Louis Block, "Facts about Filipino Immigration to the U.S.," *Dept. of Industrial Relations Special Bulletin* No. 3, 1930, p. 73.

Filipino Dances . . .

The Filipino dance, in its entirety, is a composite of legend, history and tradition. An expression of an emotional state or of religious frenzy, it constituted the way of life of pre-Spanish Philippines. Where sacrificial offerings were done, whether in Mindanao, in the Visayas or the Tagalog region, dancing was performed.

Contact with western cultures, particularly the Spanish way of life fused new disciplines into Philippine dances, however, movements remained looser, freer and flowing in contrast with the rigid arm and foot positions of Spanish dances. Props used in dancing these "borrowed" movements were also characteristically Filipino.

Dancing also predated when the people attended to their daily chores such as tilling the fields or sailing. Their movements as they went about their toil gave form to the music of their instruments and singing.

"The Tinikling," the country's national dance, presents the performers dancing in and out of

bamboo poles beaten together rhythmically by fellow performers seated on the ground. The movements imitate the "tikling" or rice bird, as it hops and jumps to escape the farmer's traps. It is considered one of the most difficult of folk dances as well as one of the most exciting. This dance originated from the island of Leyte in the central Visayas.

Sakuting - This dance hails from the province of Abra, in northern Luzon, which was the scene of heavy trading with Chinese merchants early in the 13th century. The Chinese influence is noticeable in the music and the steps of this dance, which depicts a war between the inhabitants of rival villages.

Pandanggo sa Ilaw - Lovely as ever, the classic "dance of lights" hails from the island of Panay, in the central Visayas, and was first introduced by the Spaniards, who colonized the islands in the 1500's. In this dance, the girls must balance lighted candles on their hands and head while she and her

partner execute waltz-like steps.

Itik Itik - Originating from Tarlac province in central Luzon, this popular children's dance is often performed at the annual "Pista Sa Nayon," or town fiesta. In this dance, the children gayly depict the movements of ducks as they play and splash in the water.

Singkil - This dance originates from the exotic island of Mindanao, home of the Moslem Filipinos. Every young princess in the royal court of Lanao is expected to learn and perform this dance. In it, the princess, followed by her attendants, must weave in and out of an array of crossed bamboo poles, which are clapped in a staccato rhythm by other attendants. She does this in the presence of the prince of a neighboring house, in a show of skill and dexterity to prove herself worthy of marriage. If the prince finds her to his favor, then he will soon join her in the dance, as the poles are brought to a frashing finale.



Youth speaks . . .

. . . to parents!

By Belen F. Domingo
San Francisco State University

"...Yes, we are indeed growing towers of strength, but we still need your guidance and understanding..."

Being a young adult in this ever changing society, I can honestly say that it is not easy living in this world today. Although most of us are always eager for new experience; yearn to learn more about ourselves, and meet challenges to spark our interests, we constantly face problems and obstacles that prevent us from fulfilling goals that mean so much to us, but sometimes seem so unreachable. Yet, because you, our parents, have stayed by

us and always set us an example, we continue to strive and reach for our star, always knowing that someday, somehow, we would always accomplish something.

I believe that because we are people with a genuine desire to succeed, the Pilipino youth of today deserve special attention. There are some things that perhaps you just have never been fully aware of.

Pilipino youths like other young adults have many things in common, but face additional pressures. We may feel obligated to conform to an American world; sometimes believing that the American ways and customs, ideals and standards are the only way to live. During this process, some of the most important aspects and facets of our heritage may be lost and forgotten. This, to me, is

unfortunate and indeed drastic to our identity, because, above all, although being an American, we are also Pilipinos. AMERICA NEEDS BOTH.

My answer is to make your children fully aware that they have an identity, and a rich cultural background that we can be proud of. Continue to expose them to all the beautiful concerns of the land you came from. From this, they can begin to fully appreciate and adapt these values along with the American values you have taught them. All adolescents struggle for strength and seek to maintain their identities and their search for security ... emotion and other.

Won't you give them more strength and guidance towards an identity that rightly deserves recognition?

"Mestiza"

Ethnicity ...

it's cool to be a minority today
what a switch from when I was a kid!
you were supposed to be
blond and have blue eyes
and your mom was Donna Reed
and your dad was Robert Young
Father Knows Best and Mrs. Stone
In health class while studying nutrition
how do you figure the caloric value of
lumpia, lechon or panzit
let alone trying to describe bago-ong?
So you invent good square meals of
meats and potatoes and bread
that you never could really stomach anyway.

When you're in school and filling out forms
what do you check for your background
white? — not really, maybe outside but
Pilipino? — your soul, but not quite
other ... who wants to be an "other"?
Mestiza — a new category just for
those of us who don't quite fit
in any slot except the one we make
just for ourselves.

T.A.T.



Generation of Memories . . .



Members of the Filipino Community entertained guests with the native folk dances during War Bond Rally Dance, February 1944.



The Filipino Community String Circle.



Reception given in honor of Congressman Godofredo Ramos of the Philippines, at the Carmel Girl Scout Hall in 1952. Hon. Ramos is now Associate Justice, Philippine Court of Appeals.



Installation of Officers at the American Legion Hall, Carmel. Incorporated as a non-profit organization in 1954.

Senator Fred S. Farr presenting the officers with a scroll of the history of the State of California Seal.



Senator Fred S. Farr presenting the officers with a scroll of the history of the State of California Seal.



The first social affair held at the El Estero Hall, Monterey was the Installation of the Officers of the club, in 1962.



Award winning float of the Filipino Community during the Constitutional Centennial parade in September 3, 1949. The float depicts the birth of the Philippine Republic. The first Filipino float also won the grand prize during the US Flag Centennial of 1946.



Mr. & Mrs. Benny Yeban bidding for an East Indian Sari during the War Bond Rally by the Filipino Community. The sari is the gift of Mrs. J.O. Greenan. February 14, 1944.



Mrs. Caridad Gonzales, a pioneer member, as a Red Cross Volunteer. The club was active in the various fund drives for both the American and Philippine Red Cross.

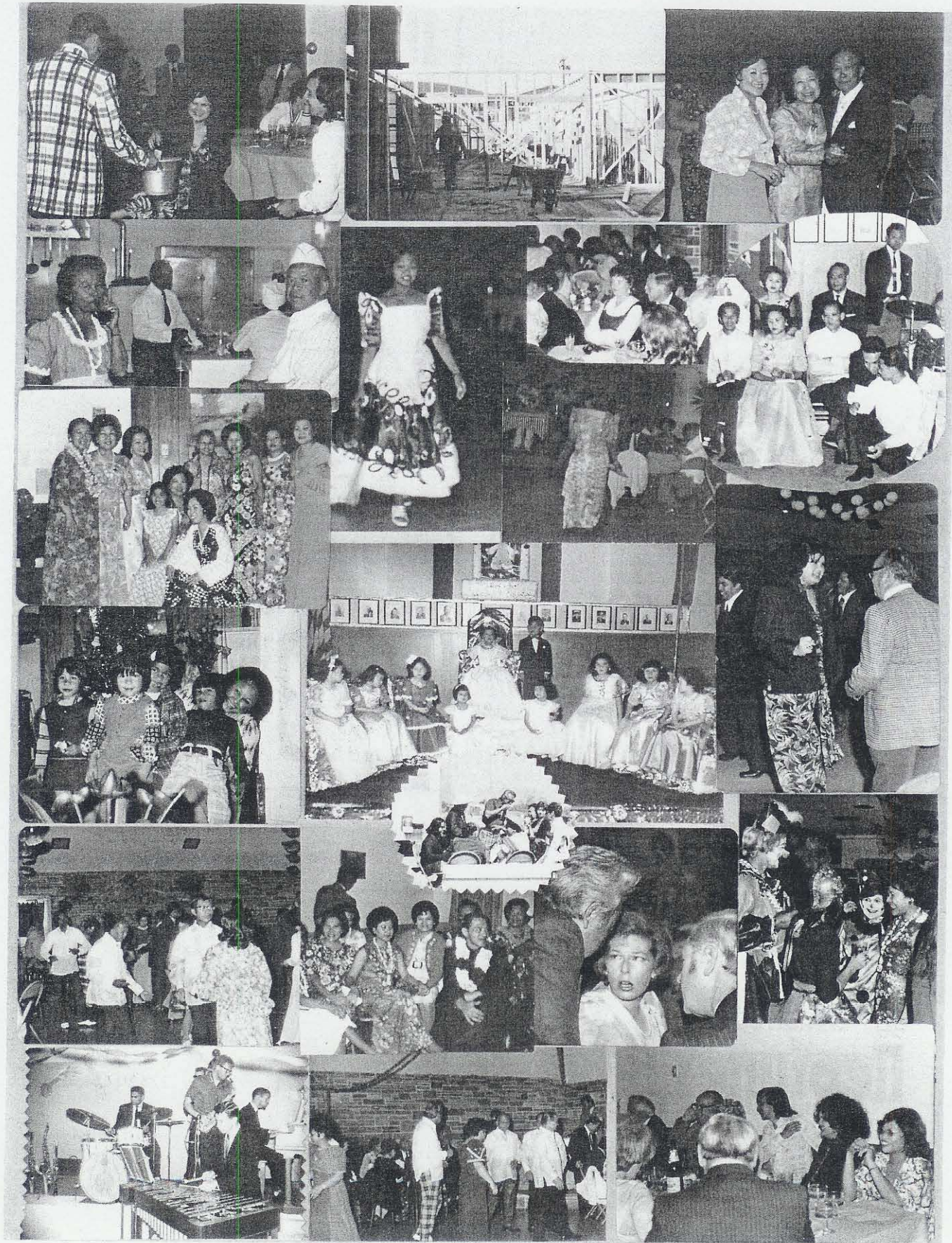


The Filipino Women's Club, an auxilliary of the Filipino Community Club.

Youth Activities . . .



... and Gaieties



Education & Housing ... Social Problems

By Beth Rosales
San Francisco State University

While we hear that young Pilipinos have attained success, generally the youth have a tendency to be drop-outs because school does not give them a sense of achievement. About 80% of Pilipino born youth do not complete their education. General problems of the Pilipino youth can be summed up as such: "Non-social acceptance, low income, low education attainment, lack of positive self-image which may be traced to the lack of encouragement at either home or school, absence of proper teaching, counseling and preparation for higher education; lack of skill and understanding the Pilipino American experience; lack of cultural and historical identities the ghetto syndrome thinking to which the youth is exposed." The inability of the school system to provide a meaningful and comprehensive ethnic perspective is a strong factor to the youth failure to cope with their problems on education.

Education is a major factor of advancement for this country. The immigrant faces a language barrier thus becomes frustrated when he can't express

himself. And unable to articulate, the foreign born student participates very little in class thus causing failure or lower grades. Due to the large size classes, individual attention to the foreign born cannot be provided. California has developed a master plan called the tracing system. Students are counseled based on whether they are college material or vocation oriented. Pilipinos tend to be directed to the latter. The achievement test given, in order to determine a student's potential for college, are culturally biased and primarily geared for whites with middle class up bringing.

The lack of bi-lingual bi-cultural teachers and counselors has been found to be a major failure of the educational system. Teachers' non-awareness of our culture causes them not to understand behavioral patterns. To rectify this, bi-lingual bi-cultural programs are now flourishing in schools where there is a large Pilipino student population.

In the college level Pilipinos must face discriminatory practices in regards to "English as a second language program." In some junior colleges it has been made mandatory to take the ESL test on the sole basis that one's name looks Asian or Spanish. Students who do not pass this examination are required to take up to 30 units of ESL classes which are non-transferable to four year colleges. These English courses are tedious,

Things Enough

That man can thank his luck stars
Whose things to keep are few,
To which the rain and moth and rust
Find little harm to do.
A faith to make his handshake warm
And simple thing most wise,
A wife to make each morning fill
With morning-glory eyes.
A love to make him foot the roads
That others motor on,
A garden small and kind enough
To let him watch the dawn.
Pity for the hungry ones,
The rugged, and ill-shod,
A tree that's tall and straight enough,
To make him think of God. (R. P. C.)

boring and the riddence of one's accent is a primary concern.

The International Hotel on Kearney Street is one of the few buildings left of what used to be Manila town in San Francisco. Its owners have decided to demolish the building to build a parking lot to accommodate tourists. Approximately 30 to 40 "manongs" consider the hotel their homes and have nowhere else to go. Alternate housing offered to them is located on top of a hill and worse yet in midst of the tenderloin area. The struggle for the retainment for the International Hotel still continues and is strongly supported by the Pilipino community in San Francisco.

Agbayani Village in Delano, is a retirement home built by volunteers all over the country and 60% donated material. This project sprung out of United Farm Workers Union housing fund. This 59 unit housing is a dream fulfilled for many of the "manongs." The residents of Agbayani Village were the pioneer strikers in the early 60's who organized against unfair farm labor conditions. This was not funded for by the government nor are there any plans to build decent housing for the Pilipino aged who suffered and sweated for the progress of his country.

Above are only a few of the problems faced by Pilipinos in America today.

About the Authors . . .

BELEN F. DOMINGO

Belen was born in Carmel and attended Carmel Schools graduating from Monterey Peninsula College in 1973. She is currently a member of the senior class at San Francisco State University majoring in psychology. She is the daughter of Fred and Belen Domingo.

HERMINIA Q. MENEZ

Dr. Menez is the daughter of the Hon. and Mrs. Jose R. Menez, former Governor of the Province of Aklan, Philippines. She attended the public schools in Kalibo, Aklan and is a graduate of La Salle University in Manila. She received her Masters Degree at the Dominican College, San Rafael, California and earned her PhD from the University of Philadelphia. Dr. Menez is a member of the faculty of Sonoma State University.

FELISIMO REQUIRO

Ellis arrived in the United States in 1951 from the Philippines and attended Carmel Schools graduating with honors. He attended the University of California in Berkeley, School of Engineering before

entering military service for 3 years. On discharge from the US Army, Ellis studied at San Francisco State University graduating with a Masters Degree in English. He resides with his parents, Plaridel and Filipina Macahilig of Carmel.

BETH ROSALES

Beth was born in Manila, Philippines and immigrated to the United States in 1960. She is a graduate of Monterey High as well as Monterey Peninsula College. A current student at San Francisco State University where she is also employed. Beth is very active with the various Pilipino Bay Area Clubs. Her mother, Lydia Rosales resides on Toyon Drive, Monterey. Her major is Sociology.

TERESA A. TERSOL

Teresa graduated from the University of California in Santa Cruz majoring in Sociology. She is also a graduate of the Carmel Schools and Monterey Peninsula College. Teresa traveled extensively in the Philippines, Europe and Africa and was associated with Stanford University Hopkins Marine Station in Pacific Grove. Teresa is currently enrolled in Law School at the University of California in Davis. Her parents, Pete Tersol and Mrs. Joan Tersol are both residents of the Monterey Peninsula.



The Children's Xmas Party is an annual affair.



The annual BBQ-Picnic is held on the 4th Sunday of August.



Food and Kitchen Committee, of the June's Pilipino "Luau" Night.



The "Kababayans", junior members of the Filipino Community performing the "Tinigling", Philippine National Dance, during the Filipiniana Night, held annually during the month of October.

Mementoes . . .

UNITED STATES TREASURY DEPARTMENT

In appreciation of services rendered in behalf of the
War Finance Program, this relation is awarded to

CARIDAD GONZALES
FILIPINO COMMUNITY OF THE MONTEREY PENINSULA

Given under my hand and seal on April 13, 1946



Frederick J. Vinson
SECRETARY OF THE TREASURY
W. W. Crocher
STATE CHAIRMAN



Certificate of Appreciation



This Certificate as an Expression of Appreciation for Service and Courtesies
extended to this Youth Center during the year 1974

[Signature] SECRETARY *Jack Giles* DIRECTOR *[Signature]* PRESIDENT



YOUNG ADULTS FOR ACTION, Inc.

Awards This

Certificate of Appreciation

To

ALICE G. TERSON - FILIPINO COMMUNITY ORGANIZATION OF THE MONTEREY PENINSULA

Representing Outstanding Support
Of Community Programs

Given this 12th Day of AUGUST 1972



[Signature]
Executive Director

Acknowledgement

In appreciation to our many business friends, our heartfelt gratitude, not only for making this Anniversary Issue Program possible but also for the help and support they have extended our community throughout the years.

We therefore feel that our community should in return, support these businesses.

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* If we missed anyone, please accept our apology.

To: Monterey Savings and Loan
with deepest gratitude for the publicity given us via radio and TV spots for our open house.

*"Nothing can withstand the force
of an idea whose time has come."
Victor Hugo*