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THREE GENERATIONS OF CHINESE AND THEIR ATTITUDES TOWARD FILIPINOS

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CHAPTER 5

CONCLUSION AND RECOMMENDATION

Based on Table 11 the various hypothesis may now be reviewed:

Hypothesis 1: There is more significant differences in the attitudes of the three generations of Chinese toward Filipinos.

The obtained value from the three-way analysis of variance is significant at 0.01. This is due to the fact that the 1st generation Chinese still retain most of the attitudes, habits, customs and traditions of Mainland China and Island (Taiwan) China. In contrast, 2nd and 3rd generation Chinese have been thrown into closer contact with Filipino neighbors, schoolmates and friends, and this has generated, in various degrees, assimilation through propinquity.

Hypothesis 2: There is no significant difference in the attitudes of Chinese males and Chinese females towards Filipinos.

Although there may be a few differences in the upbringing of Chinese youth (with relevance to sex), these have been considered to be very minor, and thus classified as of "no significance; based on the respondents" reactions.



Hypothesis 3: There is a significant difference in the attitudes of Chinese living in and out of Chinatown.

The obtained value for the three-way analysis of variance is significant, where $X^2 = 18.3485$ (at .05 significant level).

In brief, there is a significant difference. The place of residence of Chinese in the area surveyed affects the attitudes of the Chinese. Those who reside in places where there are more Chinese than Filipinos are more greatly influenced by the Chinese way of life and by traditional customs, habits, beliefs, etc., and these combine to affect personal and collective attitudes toward Filipinos. On the other hand, these Chinese who live outside of Chinatown, generally wind up studying in Filipino schools, attend parties hosted by and/or attended mostly by Filipinos and gradually become more Filipino than Chinese in their attitudes.

Hypothesis 4: The variable age, sex, and place of residence in combination, do not significantly affect the attitudes of the Chinese toward the Filipinos.

When age, sex, and place of residence are combined, the results fail to reveal any significant difference in the attitudes of Chinese toward Filipinos.



It has been noted that, while there is a certain amount of interaction affect as regards the age factor, this holds good only in so far as the 1st Generation Chinese are concerned. But this has been offset by the results in the other aspects of the factors involved in this hypothesis.

The reactions of the Chinese in the matter of their attitudes toward the Filipinos, taking into account all three factors (age, sex and place of residence) failed to show any significant interaction effects of any consequence.

An important point should be emphasized from the findings mentioned earlier. Although the old generation Chinese exhibited a less favorable attitude towards Filipinos, it is also evident that in general, the Chinese youth (second and third generation) in the City of Manila exhibit a favorable attitude towards Filipinos.

The 1st Generation Chinese are the relatively new immigrants from either Mainland China or Island (Taiwan) China. They arrived in the Philippines, brought over as immigrants by parents or relatives, fresh with the strong influence of their countrymen in their homeland. This bring with them centuries-old habits, customs, religion, traditions and beliefs. Their elders have pounded into their heads that the Chinese, as, a



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race are culturally superior to all other races. They thus arrive in the Philippines with an air of superiority, and they generally look down on the Filipinos in the host country.

The 2nd Generation Chinese are those who have lived in the Philippines for quite a number of years, and thus have gradually adjusted themselves to the people's way of life in the Philippines.

These 2nd Generation Chinese have learned to speak English, and one or more native dialects, principally Filipino. This has been found by them to be a necessity, in order to be able to mingle with the population, understand the people and be understood by them, and to do business in the country in their respective fields.

These 2nd Generation Chinese have likewise come to learn, respect, and even appreciate local customs, habits and traditions, many of them actually absorbing these local ways of life and thus becoming Filipinized to a certain extent.

In many instances, the fathers of these 2nd Generation Chinese have married Filipino women, and the latter have, to a certain extent, influenced their children (known as Chinese-Filipino mestizos) in many ways. These same Filipino women have become the wives of Chinese, have also been receiving native visitors in their homes,



and this type of environment and propinquity has contributed much to the Filipinization of their children, the Chinese mestizos. These offspring may have begun their schooling in Chinese-run institutions of learning, but many of them eventually take up higher education courses in Filipino colleges, and universities, government or privately-run. These educational contacts result in these Chinese young and adults being thrown into even closer contact with Filipinos, attending Filipino social affairs, etc. and the assimilation process continues to an even more marked degree.

There are many cases of 2nd Generation Chinese males falling in love with Filipino ladies and marrying them eventually. Likewise, there are also many young Chinese ladies who fall in love with Filipino suitors, and getting married to these men. Because the predominant religion in the Philippines is Christian, these marriages are usually life-time unions. The resultant effect is that a great number of the Chinese take to the Filipino way of life, and the assimilation process takes a giant step forward. The language spoken at home is usually English or one of the native dialects.

The 3rd Generation Chinese are those mostly born in the Philippines and reared as Filipinos. They give up their Chinese names and are baptized with Filipino



names. A great number of 2nd and 3rd Generation Chinese take steps and eventually succeed in acquiring Filipino citizenship. Only a very few of them are able to retain their mastery of the Chinese languages, and most Chinese belonging to these brackets remember or retain past Chinese influences.

The 3rd Generation Chinese are those who have stayed in the Philippines most of their lives, or who have been born in the Philippines and have never been to China. For all practical purposes, these particular Chinese are more Filipino than Chinese.

Another point to consider is the place of residence. It has already been stated in this paper that the Chinese population of Chinatown is predominantly Chinese, with Filipinos forming a small minority. It is obvious, therefore that the Chinese way of life prevails very strongly in Chinatown, whereas the opposite is true in areas outside of Chinatown. In the case of the latter, the population is mostly made up of Filipinos, and it is the Filipino way of life that prevails. And the Chinese minority by dint of population circumstances, are more easily assimilated in practically all community affairs.

One thing is particular has impressed the researchers, and that is, that time (future) will greatly speed up the assimilation process and will also effect



the attitude transition relative to how the Chinese look upon, and behave toward Filipinos. As more Chinese become Filipinized the shorter the time that will have to pass for the metamorphosis to take place. Still and all, this will not be an "overnight" metamorphosis. Just as Rome was not built in a day, people will have to allow long years to pass before the transition becomes a routine happening. This is following ethnic evolution patterns that have taken place in a world history.

Recommendations

In many aspects, this study is of such importance that the researchers recommend that other researchers, analysts and scholars pursue additional surveys and studies.

Since this study was confined to the fourteen districts of Manila, it is recommended that more or less similar studies and surveys be made in other areas. For instance, it is felt that it would be interesting to investigate how the Chinese attitude toward Filipinos in the suburbs of Manila.

The researchers have set as one of the objectives of the study, coming up with generalization concerning the Chinese youth in Metro Manila, which generalization will provide valuable insights into the role they assume



as a minority group, in terms of their goals and aspirations.

Sociocultural accommodation or even assimilation is the ultimate goal of heterogenous states or nations, but before reaching that stage, there has to be a transition period during which cultural pluralism is viewed as not incompatible with political unity.

The Chinese, the researcher believe, want assimilation, but also want pluralism, that is, a toleration on the part of the dominant group of the minorities difference.

They want to keep and use their language, as a component of the Chinese culture and as a symbol of the Chinese identity.

However, it is also quite evident that they have intend to stay in the Philippines and make a living in the country.

"Unity in diversity" is a more logical approach rather than forced assimilation, a term which carries a connotation of a loss of separating group identities. Residents of the Philippines ought not to be made deaf, dumb, and blind to one of the world's most used languages.

Assimilation is not a sure-all for the problems. There is a need too for the Filipinos to learn more about the culture of China and the rest of Asia, to understand



and appreciate their great oriental heritage.

With new trade ties with China, Philippine competence in Chinese will be required from many. Filipinos with hopes of dispelling doubt and suspicious about their being threats to the national security.

In view of the limitations encountered by the researchers in the present study, several lines of further study are suggested. In a similar study, it is suggested the Chinese in the provinces like Visayas and Mindanao areas be included as a means of comparing the attitude of Chinese towards Filipinos. Other suggested topics include:

1. The researchers have reason to achieve that differences in socio-economic classes could be another factor which would belong in higher income bracket would have more favorable attitudes toward Filipinos because they associate mostly with Filipinos educated, socialites, professionals and businessmen. While Chinese who belong to the lower income bracket would have less favorable attitudes towards Filipinos because their possible chances of associations are with the men on the streets like laborers, stand-bys, ill mannered persons and vendors.

2. The effects of degree of "Chineseness", or Sinocity not merely in terms of blood, but in terms of adherence to Chinese values, beliefs, customs and traditions



may also be investigated.

