

# Madalas Itanong Hinggil sa Wikang Pambansa

*Frequently Asked Questions on the National Language*



## Madalas Itanong Hinggil sa Wikang Pambansa

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at Salin sa Ingles ni Marne L. Kilates

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# 1 Ano ang tinawag na “mga wika ng Filipinas”?

Ang tinatawag na “mga wika ng Filipinas” ay ang iba’t ibang wikang katutubo na sinasalita sa buong kapuluan. Hindi tiyak ang bilang ng mga ito, ngunit may nagsasabing 86 at may nagsasabing 170. Itinuturing ang bawat isa na **wika** (*language* sa Ingles) dahil hindi magkakaintindihan ang dalawang tagapagsalita nitó na may magkaibang katutubong wika. Halimbawa, hindi maiintindihan ng tagapagsalita ng Ilokano ang tagapagsalita ng Bicol at vise-versa. Bawat isa sa mga wika ay may mga sanga at tinatawag na mga **diyalekto** na maaaring magkaiba sa isa’t isa sa ilang katangian. Ngunit nagkakaintindihan ang dalawang tagapagsalita na may magkaibang diyalekto. Halimbawa, may mga diyalektong Bulakenyo at Tayabasin ang Tagalog—may pagkakaiba sa puntó at sa bokabularyo—ngunit maaaring mag-usap at magkaintindihan ang isang taga-Malolos at isang taga-Tayabas.

Dapat tandaan, ang itinuturing na “wikang katutubo” ay alinman sa mga wika na sinúso ng isang tao na ang mga magulang ay may angkang katutubo sa Filipinas. Kabilang sa wikang katutubo ang pangunahing gaya ng Tagalog o Waray o ang maliit na gaya ng Higaonon o Ivatan. Kahit maraming nagsasalita ngayong mamamayan ng Filipinas ay hindi maituturing na wikang katutubo ang Tsino o kahit ang Ingles.

Maganda ring isaalang-alang ang depinisyon sa “Philippines languages” (na maaaring ituring na salin sa Ingles ng “mga wika ng Filipinas”) sa Republic Act No. 7104 na lumilikha sa Komisyon sa Wikang Filipino. Ang nakasaad sa Seksiyon 3 ng naturang batas, “(d) *Philippine languages—refer to the indigenous languages of the Philippines including the national language and the regional and local languages.*” Ibinibilang ng batas sa “mga katutubong wika” (*indigenous languages*) ang Wikang Pambansa (*the national language*). Marahil dahil kayâ sa pangyayaring ibinatay ang Wikang Pambansa sa isang katutubong wika—ang Tagalog—alinsunod sa atas ng 1935 Konstitusyon? Anupa’t umunlad man ang Filipino bilang Wikang Pambansa ay hindi nawawala ang katangian nitó bilang isang wikang katutubo.

# 1 What are the so-called “Philippine languages”?

The so-called “Philippines languages” are the different native languages spoken in the archipelago. There is no definite number as to how many these languages are, but some say there are 86 and others 170. Each is considered a **language** because its two speakers who speak different native languages are unable to understand each other. For example, the Ilocano speaker will not understand the Bikol speaker and vice-versa. Each of the languages has its own branches called **dialects** which can be different from each other in terms of certain properties. But the two speakers who speak different dialects are able to understand each other. For example, Tagalog has the Bulakeño and Tayabasin dialects—with differences in accent and vocabulary—but the Malolos native and the Tayabas native can converse and understand each other.

It must be noted that what is considered a “native language” is any of the languages that has been “suckled from birth” by the individual whose parents and kinship are natives of the Philippines. Included in the category of native language are the major ones like Tagalog or Waray and the minor ones like Higaonon or Ivatan. Even if there are now numerous Filipino citizens speaking Chinese or even English, none of these languages can be considered native.

It would also be sensible to consider the definition of “Philippine languages” in Republic Act No. 7104 which created the Komisyon sa Wikang Filipino (KWF). The said law states, “(d) Philippine languages—refer to the indigenous languages of the Philippines including the national language and the regional and local languages.” The law includes in “indigenous languages” the National Language. Is it probably because the National Language was based on a native language—Tagalog—in accordance with the mandate of the 1935 Constitution? Such that, even if Filipino develops as the National Language, it won’t lose its quality as a native language.

## 2 Bakit sinasabing “magkakamag-anak” ang mga wikang katutubo ng Filipinas?

Ang mga wika sa Filipinas ay bahagi ng malaking pamilya ng mga wikang **Awstronesyo**. Sinasaklaw ng pamilyang ito ang mga wika mulang Formosa sa hilaga hanggang New Zealand sa timog, mulang isla ng Madagascar sa may baybáyin ng Aprika hanggang Easter Islands sa gitnang Pasipiko. Tinatantiyang umaabot sa 500 wika ang miyembro ng pamilyang Awstronesyo at sangwalo (1/8) ito ng mga wika ng mundo.

Ang totoo, ang pagiging magkakamag-anak ang isang malakas na batayan ng pagbigkis sa mga itinuturing na wikang katutubo ng Filipinas. Kahit mga nagsasariling wika, may mga nagkakaisang katangian ang mga wikang katutubo sa gramatika, sa estruktura ng pangungusap, sa leksikon, atbp. Ito rin ang dahilan kung bakit napakadali para sa sinumang Filipino na mag-aral ng ikalawang wika na katutubo sa Filipinas. Sa napakaikling panahon ng pagtirá sa Iloilo ay maaaring matuto ng Ilonggo ang isang Kapampangan. Ito rin ang isang saligan sa pagpili ng isang wikang katutubo bílang batayan ng wikang pambansa. Higit na mabilis na magkakaunawaan ang mga Filipino sa buong kapuluan kung isa sa mga wikang katutubo ang magiging wikang pambansa, at kahit may mahigit 100 wikang katutubo ay higit na mabilis ding mabibigkis ng damdaming makabansa.

Ang pangyayaring magkakamag-anak ang mga wika sa Filipinas at mga wika sa paligid ng Karagatang Pasipiko ay ginagamit din ngayong saligan ng teorya hinggil sa naging migrasyon ng mga tao sa dakong ito ng mundo. May nagpapalagay na mali ang teorya noon hinggil sa “mga alon ng migrasyon” ng mga unang táong tumawid ng dagat mulang Indonesia at Malaysia patungo sa Filipinas. Sa binagong haka, ang paglalakbay dagat ng ating mga ninuno (sakay ng balangay) ay pasuling-suling, pabalik-balik, at walang tiyak na direksiyon. Sa gayon, maaari pa ngang ang nangyari ay mula sa kontinenteng Asyano ang mga unang dumaong sa Batanes at Hilagang Luzon, may nanirahan doon, may gumalugad sa kabundukan at kapatagan hanggang Gitnang Luzon, upang muling magtawid dagat patimog, dumaan sa Kabisayaan at Mindanaw, hanggang makarating sa Indonesia o Malaysia.



## 2 Why is it said that the native Philippine languages are “related”?

The languages of the Philippines are part of the big family of **Austronesian** languages. This family includes the languages from Formosa in the north to New Zealand in the south, from the island of Madagascar at the African coast to Easter Islands in mid-Pacific. Up to 500 languages are estimated to be members of the Austronesian family which makes up one-eighth (1/8) of the world’s languages.

In fact, this relatedness or kinship is one strong basis for grouping together these languages deemed native to the Philippines. Even as they are independent languages, they have common qualities and properties in terms of grammar, sentence structure, lexicon, etc. This is also the reason why it is quite easy for any Filipino to learn a second language when it is a native Filipino language. In one short stay in Iloilo, a Kapampangan may learn Ilonggo. This is also the principle for choosing a native language as basis for the national language. Filipinos around the islands can more quickly understand each other if one of the native languages becomes the national language, and even if there are more than 100 native languages it will also be faster and easier to bind and unite the people under one nationalist spirit.

The kinship of Philippine languages as well as that of languages around the Pacific is also used as basis for human migration theory in this part of the world. Previous theories about “waves of migration” of early humans crossing the waters from Indonesia and Malaysia to the Philippines are now considered erroneous. In the current hypothesis, sea travel among our ancestors (in *balangay* boats) was continuous and back-and-forth, without definite directions or destinations. Thus, it is even possible that from the Asian continental mainland, the first migration landfalls were in Batanes and Northern Luzon, and some groups settled there, others explored the highlands and plains of Central Luzon, until another ocean-crossing southward, passing the Visayas and Mindanao, and finally making landfall in Indonesia or Malaysia.

Samantala, nása iba at hiwalay na pamilya ng mga wika ang Ingles. Kayâ may naiiba itong anyo ng mga salita, pagbigkas, at balangkas ng pangungusap kaysa mga wikang katutubo ng Filipinas. Sa gayon ding paraan, kung madaling matuto ng ibang wikang katutubo sa Filipinas ang isang karaniwang Filipino, tripleng mas mahirap niyang pag-aralan ang wikang Ingles.

### 3 Bakit may tinatawag na mga “pangunahing wika” ng Filipinas?

Tradisyonal na tinatawag na walong **pangunahing wika** ng bansa ang Bikol, Ilokano, Hiligaynon, Pampanggo, Pangasinan, Sebwano, Tagalog, at Waray (Samar-Leyte). Malimit ding tawagin ang mga ito na **wikang rehiyonal**. May pagkakataóng isinasáma sa pangkat ang Mëranaw, Tausug, at Magindanaw. Ang karaniwang katwiran sa “pangunahing wika” ay dahil (1) may malaking bílang ito ng tagapagsalita, karaniwang umaabot sa isang milyon ang tagapagsalita, o (2) may mahalagang tungkulin ito sa bansa bílang wika ng pagtuturo, bílang wikang opisyal, o bílang wikang pambansa.

Sa 1934 Kumbensiyong Konstitusyonal ay mga tagapagtaguyod ng naturang mga pangunahing wika o wikang rehiyonal ang nagpaligsahan sa loob at labas ng bulwagang konstitusyonal para sa pagpili ng magiging batayan ng wikang pambansa. Bagaman sa dulo ay Sebwano at Ilokano ang naging mahigpit na karibal ng Tagalog, ang nagwaging pagboto laban sa Tagalog ay bunga ng tagumpay ng mga maka-Sebwano at maka-Ilokano na makuha ang boto ng mga delegadong may ibang wikang rehiyonal. Ang pagsasaalang-alang at paggálang sa mga wikang rehiyonal ay mahihiwatigan kahit sa pagbuo ng kalupunan ng Surian ng Wikang Pambansa. Isa lámang ang kinatawan ng Tagalog kahanay ng mga kinatawan ng mga pangunahing wika ng Filipinas sa paghirang ng Tagalog bílang batayan ng Wikang Pambansa.

Meanwhile, the English language family is situated elsewhere and altogether separate. That's why it has different word forms, pronunciation, and sentence structure compared to native Philippine languages. In the same manner, as the ordinary Filipino easily learns other native Philippine languages, it would be triple difficult for him or her to learn English.

### 3 Why are there so-called “major languages” of the Philippines?

Traditionally, the eight termed as **major languages** of the country are Bikol, Ilokano, Hiligaynon, Pampango, Pangasinan, Sebwano, Tagalog, and Waray (Samar-Leyte). They are also often referred to as **regional languages**. There are times when Meranaw, Tausug, and Magindanaw are included in the group. The usual rationale for being a “major language” are (1) it has a relatively large number of speakers, usually more than a million, or (2) it plays an important national role as language of instruction, as official language, or as national language.

In the 1934 Constitutional Convention, the advocates and sponsors of the said languages engaged in a contest in and out of the convention halls in the process of choosing the language that would become the basis for the national language. Although Sebwano and Ilokano became in the end the strong rivals of Tagalog, the winning vote against Tagalog was the result of the pro-Sebwano and pro-Ilokano succeeding to win the votes of the delegates speaking regional languages. The special consideration and respect for regional languages maybe noted even in the composition of the board of the Surian ng Wikang Pambansa (Institute of National Language). The Tagalog representative is only one among the group of representatives of the major languages of the country in the selection of Tagalog as the basis for the National Language.

Sa bagong *Mother Tongue Based Multilingual Education* (MTB-MLE) ng Kagawaran ng Edukasyon (DepEd) ay tiyak na kasali ang mga pangunahing wika sa unang hinirang na pangkat ng mga wikang panturo. Sa kasalukuyang 19 wikang panturo o mother tongue ay kasáma na ang Ibanag, Ivatan, Zambal, Chabacano, Akeanon, Yakan, Kiniray-a, at Surigaonon.

## 4 Ano ang tinatawag na “wikang opisyal”?

Ang **wikang opisyal** ang itinadhana ng batas na maging wika sa opisyal na talastasan ng pamahalaan. Ibig sabihin, ito ang wika na maaaring gamitin sa anumang uri ng komunikasyon, lalò na sa anyong nakasulat, sa loob at labas ng alinmang sangay o ahensiya ng gobyerno.

Sa atas ng 1899 Konstitusyon ang opisyal na wika ng Republikang Malolos ay Espanyol bagaman itinadhana ding “opsiyonal” ang gamit sa mga wikang sinasalita sa kapuluan. Sa 1935 Konstitusyon, itinadhana na Ingles at Espanyol ang wikang opisyal hábang hinihintay ang pagkabuo ng isang wikang pambansa na batay sa isa sa mga umiiral na wikang katutubo.

Noong 7 Hunyo 1940, sa bisà ng Batas Komonwelt Blg. 570 ay ipinahayag na wikang opisyal ang Wikang Pambansa mulang 4 Hulyo 1946. Iniatas din ng naturang batas na ihanda ang lahat ng teksbuk sa Wikang Pambansa na gagamitin sa pagtuturo sa lahat ng paaralan at sa pagpapalaganap nitó sa ilalim ng pangangasiwa ng Bureau of Education at may pagpapatibay ng Institute of National Language. Mula noon ay patuloy ang mga hakbang upang pasiglahin ang paggamit sa Wikang Pambansa—na ipinahayag noong 1959 na “Pilipino” ang opisyal na pangalan—bilang wika ng komunikasyon sa gobyerno at wika ng pagtuturo.

In the new *Mother Tongue Based Multilingual Education* (MTB-MLE) of the Department of Education (DepEd), the major languages were certain to be chosen for the first group of languages of instruction. Among the present 19 languages of instruction or mother tongues are Ibanag, Ivatan, Zambal, Chabacano, Akeanon, Yakan, Kiniray-a, and Surigaonon.

## 4 What is the so-called “official language”?

The **official language** is that proclaimed by law to be the language of communication or discourse of the government. Meaning, it is the language that can be used in any correspondence, especially the written kind, inside and outside of any of the branches, departments, or agencies of the government.

As decreed by the 1899 Constitution, the official language of the Malolos Republic was Spanish, although the other languages used in the archipelago were also declared “optional.” In the 1935 Constitution, English and Spanish were proclaimed as official languages while a national language was being evolved based on one prevailing native language.

On 7 June 1940, by virtue of Commonwealth Act No. 570, the National Language was proclaimed as the official language starting 4 July 1946. The said law also decreed the preparation of all textbooks in the National Language which were to be used in all schools and their dissemination under the supervision of the Bureau of Education as affirmed or supported by the Institute of National Language. Since then, steps were continued to be taken to invigorate the use of the National Language—whose official name was declared as “Pilipino” in 1959—as the language of communication in government and as language of instruction.

Ngunit waring nauntol ang naturang simbuyo dahil sa isyu ng “purismo” laban sa Pilipino. Kinampihan ito ng mayoryang di-Tagalog na mga delegado sa itinawag na bagong kumbensiyong konstitusyonal. Sa nabuong 1973 Konstitusyon, bagaman ipinahayag na Ingles at Pilipino na mga wikang opisyal ay ipinakilála ang pagbuo ng Filipino bílang Wikang Pambansa. Sa isang dekreto, ang Presidential Decree No. 1, ng Pangulong Ferdinand E. Marcos noong 15 Marso 1973 ay kinilála naman ang patuloy na pag-iral ng Espanyol bílang isang wikang opisyal ng Filipinas.

Sa 1987 Konstitusyon, nakasaad na wikang opisyal ang Filipino, at hanggang ipinahihintulot ng batas, ang Ingles. Pinalakas pa ng Pangulong Corazon C. Aquino ang kaso ng Filipino sa pamamagitan ng Executive Order No. 335 noong 25 Agosto 1988 na nag-aatas sa lahat ng kagawaran, kawanihan, ahensiya, at instrumentali ng pamahalaan na gumamit ng wikang Filipino sa lahat ng uri ng komunikasyon. Espesipikong iniutos sa EO 335 ang pagsasalin sa Filipino ng “Panunumpa sa Katungkulan” ng lahat ng pinunò at tauhan ng pamahalaan at ang pagsasalin sa Filipino ng mga pangalan ng opisina, gusali, at mga karatula sa lahat ng opisina at pook publiko.

## 5 Ano ang tinatawag na “wikang panturo”?

Ang **wikang panturo** ang wikang opisyal na ginagamit sa pormal na edukasyon. Ito ang wikang ginagamit sa pagtuturo at pag-aaral sa mga eskuwelahan at ang wika sa pagsulat ng mga aklat at kagamitan sa pagtuturo sa silid-aralan. Ang itinatag na pambansang sistema ng edukasyon ng mga Amerikano sa umpisa ng ika-20 siglo ay monolingguwal. Ang ibig sabihin, may iisang wikang panturo—ang wikang Ingles. Nagsimulang ipagamit ang Wikang Pambansa bílang wikang panturo sa panahong Komonwelt at para sa edukasyon ng mga magiging guro ng Wikang Pambansa. Bago sumiklab ang Ikalawang

But the enthusiasm seemed to be doused by issues of “purism” against Pilipino. The non-Tagalog majority delegates in the newly convened constitutional convention took up the issue. In the resulting 1973 Constitution, although English and Pilipino were declared as official languages, the formation of Filipino as National Language was introduced. But in one of his decrees, Presidential Decree No. 1, President Ferdinand E. Marcos, on 15 March 1973, recognized the continued use of Spanish as one official language of the Philippines.

In the 1987 Constitution, it is stated the Filipino is the official language, and unless changed by law, English. President Corazon C. Aquino further strengthened the case for Filipino by way of Executive Order No. 335 issued on 25 August 1988 instructing all government departments, bureaus, agencies, and instrumentalities to use the Filipino language in all forms of communication. EO 335 specifically ordered the translation into Filipino of the “Oath of Office” of all officials and personnel of government and the translation into Filipino of the names of offices, buildings, and signages in all offices and public places.

## 5 What is the so-called “language of instruction”?

The **language of instruction** is the official language used in formal education. It is the language used in teaching and learning in schools and the language for writing textbooks and instructional materials in classrooms. The national educational system established by the Americans at the start of the 20th century is monolingual. Meaning, there is only one language of instruction—the English language. The use of the National Language as language of instruction started during the Commonwealth and for the education and training of those who will teach the National Language. Before the outbreak of the Second

Digmaang Pandaigdig ay may mga guro nang nagtuturo ng Wikang Pambansa. Sa isang sirkular noong 3 Mayo 1940, iniatas ni Direktor Celedonio Salvador ng Kawanihan ng Edukasyon ang pagtuturo ng Wikang Pambansa bilang regular na asignatura sa Ikaapat na Taon sa paaralang sekundarya. Pagkaraan ng digma, unti-unting binuksan ang mga asignatura sa elementarya at sekundarya na nagtuturo ng wika at panitikan at gumagamit ng Wikang Pambansa bilang wikang panturo.

Sa ilalim ng **Patakarang Bilingguwal**, ang mga asignatura sa elementarya at sekundarya ay hinati upang ang isang pangkat ay ituro sa Pilipino at ang isang pangkat ay ituro sa Ingles. Bukod sa asignaturang wika at panitikang Filipino, ang mga klase sa Araling Panlipunan ay gumagamit ng Pilipino bilang wikang panturo. Bukod naman sa asignaturang wika at panitikan sa Ingles, ang mga klase sa Matematika at Agham ay Ingles ang wikang panturo.

[Mahalagang pansinin ang pagtukoy sa Wikang Pambansa bilang “Pilipino” mulang 1959 hanggang sa panahon ng pag-iral ng 1973 Konstitusyon. Bagaman binanggit na sa 1973 Konstitusyon ang pagbuo sa wikang “Filipino,” patuloy na kinilála hanggang 1987 ang pag-iral ng “Pilipino” bilang wikang opisyal at Wikang Pambansa.]

Ang patakarang bilingguwal ay isang pagtupad sa mga Artikulo XV, Seksiyon 2–3 ng 1973 Konstitusyon hinggil sa Pilipino at Ingles bilang mga opisyal na wika ng komunikasyon at instruksiyon. Ang pangyayaring ito ay ipinagpatuloy sa Artikulo XIV, Seksiyon 6 ng 1987 Konstitusyon. Gayunman, nakasaad din sa ikalawang talata ng Artikulo XIV, Seksiyon 6 ng kasalukuyang saligang-batas na: *“Subject to the provisions of law and as the Congress may deem appropriate, the Government shall take steps to initiate and sustain the use of Filipino as a medium of official communication and as language of instruction in the educational system.”* Itinaguyod ng Pangulong Corazon C. Aquino ang diwa ng probisyong ito ng 1987 Konstitusyon sa pamamagitan ng **Executive Order No. 335** na “Nag-aatas sa Lahat ng mga Kagawaran/Kawanihan/Opisina/ Instruemntaliti ng Pamahalaan na Magsagawa ng mga Hakbang na Kailangan para sa Layuning Magamit ang Filipino sa Opisyal na mga Transaksiyon, Komunikasyon, at Korespondensiya.”



World War, there were already teachers teaching the National Language. In a circular on 3 May 1940, Director Celedonio Salvador of the Bureau of Education ordered the teaching of the National Language as a regular subject in the Fourth Year of secondary schools. After the war, language and literature subjects in elementary and secondary schools using the National Language as language of instruction were gradually introduced.

Under the **Bilingual Policy**, the subjects in elementary and high school were divided into two groups, one to be taught in Pilipino and the other in English. Apart from the subjects in Filipino language and literature, the classes in Social Studies used Pilipino as language of instruction. On the other hand, apart from English language and literature, the classes in Mathematics and Science used English as language of instruction.

[It is important to note the reference to the National Language as “Pilipino” from 1959 until the time the 1973 Constitution was in effect. Although it was mentioned in the 1973 Constitution that the “Filipino” language was to be developed, the use and prevalence of “Pilipino” as official and National Language continued to be recognized until 1987.]

The bilingual policy is an implementation of Article XV, Sections 2–3 of the 1973 Constitution regarding Pilipino and English as official languages of communication and instruction. This fact is sustained in Article XIV, Section 6 of the 1987 Constitution. However, it is stated as well in the second paragraph of Article XIV, Section 6 of the present constitution that: “Subject to the provisions of law and as the Congress may deem appropriate, the Government shall take steps to initiate and sustain the use of Filipino as a medium of official communication and as language of instruction in the educational system.” President Corazon C. Aquino pursued the spirit of this provision of the 1987 Constitution by way of **Executive Order No. 335** “Ordering All Departments/Bureaus/Offices/Insttumentalities of Government to Take Necessary Steps for the Purpose of Using Filipino in Official Transactions, Communication, and Correspondence.”

Sa ilalim ng programang MTB-MLE, naging dagdag na wikang panturo sa antas na K-3 ang ibang mga wikang katutubo (19 sa kasalukuyan, kasáma ang Tagalog).

## 6 Ano ang tinatawag na “wikang pantulong”?

Karaniwang salin ang **wikang pantulong** ng *auxiliary language* sa Ingles. Ang *auxiliary* ay may pakahulugang “dagdag na tulong o suporta.” Ang wikang pantulong, samakatwid, ay wika na ginagamit para sa higit na pagkakaintindihan ng dalawa o mahigit pang nag-uusap. Sa edukasyon, tumutukoy ito sa wika na higit na alam ng mga mag-aaral sa loob ng silid-aralan kaysa opisyal na wikang panturo kayâ maaaring gamitin ng guro upang higit siyang maintindihan ng kaniyang mga tinuturuan.

Dahil multilingguwal ang Filipinas, napakahalaga ang paggamit ng wikang pantulong para sa higit na epektibong pagtuturo sa mga pook na ikalawang wika lámang ang wikang panturo. Bagaman walang opisyal na atas, ginagawa ito noon pa ng mga guro sa mga pook na di-Tagalog. Sa Cebu halimbawa ay ginagamit na wikang pantulong sa pagtuturo ang Sebwnano; sa Vigan, ang Ilokano; sa Benguet, ang Ibaloy; at sa Marawi, ang Mëranaw.

Ang paggamit ng wikang pantulong, lalò na sa antas elementarya, ay ipinahihintulot mismo ng 1987 Konstitusyon. Alinsunod sa ikalawang pangungusap ng Artikulo XIV, Seksiyon 7: “Ang mga wikang rehiyonal ay ang mga opisyal na wikang pantulong sa mga rehiyon at magsisilbing mga wikang pantulong sa pagtuturo sa naturang mga pook.” Kung tutuusin, ang kasalukuyang MTB-MLE ay maaaring ituring na pagtupad sa isinasaad ng siniping probisyon mula sa 1987 Konstitusyon. Pinalawak lamang ng MTB-MLE ang aplikasyon. Unang-una, dahil hindi lámang mga wikang rehiyonal ang ipinagagamit sa mga klaseng K-3 kundi ang lahat ng mga wikang katutubo ng bansa. Ikalawa, binigyan ng panahon ang mga bagong mag-aaral na danasin ang pag-aaral gamit ang kanilang unang wika sa tahanan.

Under the MTB-MLE program, other native languages were added as language of instruction (now numbering 19, including Tagalog) in the K-3 level.

## 6 What is the so-called “auxiliary language”?

The word *auxiliary* means “additional help or support.” An **auxiliary language**, therefore, is the one used so that two or more speakers can further understand each other. In education, this refers to the language that the pupils or students in a classroom know much better than the official language of instruction so that the teacher can use it to be better understood by the pupils or students.

Since the Philippines is multilingual, the use of an auxiliary language is very important in teaching effectively in places where the language of instruction is only a second language. Even without official orders, this was the practice of teachers in non-Tagalog places. In Cebu, for example, Sebwano is used as auxiliary language; in Vigan, Ilokano; in Benguet, Ibaloy; and in Marawi, Mëranaw.

The use of an auxiliary language, especially in the elementary level, is permitted by the 1987 Constitution itself. According to the second sentence of Article XIV, Section 7: “The regional languages are the auxiliary official languages in the regions and shall serve as auxiliary media of instruction therein.” In fact, the present MTB-MLE maybe considered as fulfilment of the cited provision of the 1987 Constitution. The MTB-MLE simply broadened the application. Firstly, because not only regional languages are allowed for use in K-3 classes but all of the country’s native languages. Secondly, the new students are given time to experience learning while using their first language, the one they use at home.

## 7 Bakit may “wikang pambansa”?

Ang Filipinas ay katulad ng karamihan sa mga bansa ngayon sa mundo na binubuo ng sambayanang may iba-ibang nasyon at iba-ibang wikang katutubo. Itinuturing ang wika na isang mabisang bigkis sa pagkakaisa at pagkakaunawaan. Ang pagkakaroon ng isang **wikang pambansa**, sa gayon, ay nagmimithing mabilis magkaunawaan at sibulan ng damdamin ng pagkakaisa ang mga mamamayan na may iba-ibang wikang katutubo. Katulong ito ng isang pambansang watawat, pambansang awit, at iba pang **pambansang sagisag** sa pagtatatag ng isang pambansang pamahalaan.

Malimit na hinihirang na wikang pambansa ang sinasalita ng dominante at/o pinakamaraming pangkat. Maaaring maging dominante ang wika ng isang pangkat na gumanap ng pangunahing tungkulin sa kasaysayan ng paglaya ng bansa. Maaari ding maging dominante ang wika sa pook na sentro ng komersiyo, edukasyon, kultura, at gawaing pampolitika. Sa ganitong paraan lumitaw na wikang pambansa ng Pransiya ang wika ng Paris, ng Great Britain ang wika ng London, ng Tsina ang wika ng Beijing, ng Espanya ang wika ng Castilla, ng Rusya ang wika ng Moskba, at ng marami pang bansa.

Maraming bansa sa Aprika at Timog Amerika ang nagpanatili sa wika ng kanilang mananakop bilang wikang pambansa. Espanyol ang wikang pambansa ng Mexico, Cuba, Bolivia, Argentina, Chile, at iba pang bansa kahit nagrebolusyon ang mga ito laban sa sumakop na Espanya. Portuges ang wikang pambansa ng Brazil pagkatapos palayain ng Portugal. Pranses ang wikang pambansa sa Algeria. Ingles ang wikang pambansa ng South Africa. Portuges ang wika ng Angola. Sa kabilang dako, hindi pinanatili ng Indonesia ang Dutch, katulad ng hindi pagpapanatili ng Malaysia sa Ingles, at tulad ng Filipinas ay pinili ang pagbuo ng katutubong wikang pambansa.

# 7 Why is there a “national language”?

The Philippines is similar to most countries in the world today which is composed of people of different nations and different native languages. Language is considered as a powerful unifier and bond of understanding. With a **national language**, therefore, is the aspiration that all citizens or groups of citizens may understand each other faster and among them shall spring the spirit of unity even if they have different native languages. It is with the help of a national language, together with a national flag, national anthem, and other **national symbols**, that a national government is established.

Often, the language spoken by the dominant group or that with the biggest number of speakers is designated as the national language. A group’s language may become dominant if that group performed a major role in history of a country’s independence. A language may also become dominant if it is spoken in the commercial, educational, cultural, and political center of the nation. In this manner the language spoken in Paris became the national language of France, the one in London that of Great Britain, in Beijing that of China, in Castille that of Spain, in Moscow that of Russia, and may other countries.

Many countries in Africa and South America retained the language of their colonizers as national language. Spanish is the national language of Mexico, Cuba, Bolivia, Argentina, Chile, and other countries even if these countries revolted against Spain. Portuguese is the national language of Brazil after it was given freedom by Portugal. French is the national language of Algeria. English is the national language of South Africa. Portuguese is the language of Angola. On the other hand, Indonesia did not retain Dutch, Malaysia did not retain English, the way the Philippines chose to create a native national language.

## 8 Bakit isang wikang katutubo ang naging wikang pambansa ng Filipinas?

Dahil ito ang napagkasunduan sa 1934 Kumbensiyong Konstitusyonal—ang kapulungang binuo upang bumalangkas sa nagsasariling pamahalaan ng Filipinas kapag binigyan ng kasarinlan ng Estados Unidos. Ngunit kung iisipin ang realidad ng politika sa panahong iyon ay hindi inaasahan ang naturang pasiyang pangwika. Nása ilalim pa ng mga Amerikano ang Filipinas, matagumpay na nailatag ng mga Amerikano ang isang sistema ng edukasyong publiko na Ingles ang wikang panturo, edukado at nagsasalita sa Ingles at/o Espanyol ang mga delegado sa kumbensiyon. Kayâ higit na dapat asahang Ingles ang ihahalal na wikang pambansa sa kumbensiyon.

Ngunit noong 16 Agosto 1934 ay tumindig si Delegado Felipe R. Jose, isa sa 12 delegado mulang Mountain Province, at nagpahayag na *“Antes de comenzar, yo quisiera anunciar a la Mesa que el discurso preparado por mi no esta en ingles, ni en castellano, esta en tagalo.”* (“Bago ako magsimula, nais kong ipaalam sa hapag na ang inihanda kong talumpati ay hindi nása Ingles ni nása Espanyol, kundi nása Tagalog.”) Nagulantang ang mga delegado, lalò na nang magpatuloy si F.R. Jose at magdeklarang:

Kailangan natin ngayong ipakilala sa daigdig na tayo’y hindi na ang mga mamamayan sa silong ng Bandila ng Espanya, sa lilim ng Bandilang Amerikano. Kailangan natin na ngayon pa’y mahalín ang kalayaan at kaluluwa ng bayan—ang wikang sarili. Kaya lamang tayo maging marapat sa kalayaan ay kung maipagsasanggalang natin ang banal na kaluluwa ng bayan, ang wikang sarili. Sapagka’t ang wika, ang wika ng alin mang bansa sa sangsinukob ay siyang ginagamit na mabisang kasangkapan sa pagpapahayag ng kanilang damdamin, sa pagtuklas ng karunungan at pagtatanggol ng mga karapatan.

## 8 Why did a native language become the national language of the Philippines?

Because it was so decided in the 1934 Constitutional Convention—the group convened to draw up the structure of an independent Philippine government if and when it was granted independence by the United States. Although considering the political reality of the time such a decision on language was quite unexpected. The Philippines was under American rule, the Americans had successfully established a public educational system with English as language of instruction, the convention delegates were educated and speaking in English and/or Spanish. Thus English would have been expected to be selected as the national language in the convention.

But on 16 August 1934, Delegate Felipe R. Jose, one of the 12 delegates from the Mountain Province, stood up and declared, “*Antes de comenzar, yo quisiera anunciar a la Mesa que el discurso preparado por mi no esta en ingles, ni en castellano, esta en tagalo.*” (“Before I begin, I would like to inform the table that the speech I prepared is neither in English nor Spanish, but in Tagalog.”) The delegates were stunned, especially when F.R. Jose continued and declared:

We have to let the world know today that we are a people no longer under the Flag of Spain, nor under the shadow of the American Flag. It is necessary that as early as now we must love the freedom and the soul of the nation—our own language. We will only deserve freedom if we can defend the sacred soul of the nation, our own language. Because language, the language of any country in the world, is used as a powerful tool for expressing the people’s sentiments, for gaining knowledge and for defending their rights.

Ang talumpati ni F.R. Jose ay mataimtim na artikulasyon sa nasyonalismong pangwika at maliwanag na anak ng diwaing makabayan sa Himagsikang 1896. Natauhan ang mayorya sa kumbensiyon at bumuo ng Committee on Official Language na nagsagawa ng mga pagdinig pambayan at tumanggap ng mga petisyon. Nag-ulat ang lupon noong 28 Setyembre 1934 at ipinaliwanag ang pagkiling sa isang wikang katutubo bilang wikang pambansa dahil: “(a) *All the vernaculars are outgrowths or branches of the Malay*, (b) *The vernaculars have very many terms in common and are almost similar in inflection and variation*, (c) *Ease and rapidity with which one tribe learns and uses another vernacular*, (d) *Wide diffusion of Tagalog in provinces not speaking it, notwithstanding the absence of encouragement for its use.*” Ito ang sinundan sa pasiyang “ibatay sa isa sa mga katutubong wika” ang wikang pambansa sa 1935 Konstitusyon.

## 9 Bakit hindi Ingles ang naging wikang pambansa natin?

Dahil hindi isinulong ang Ingles ng mga eksperto at pinunong Amerikano. Maaari sanang “binraso” ng mga Amerikano ang mga delegado sa 1934 Kumbensiyong Konstitusyonal. Ngunit salungat dito ang mga ekspertong, gaya ni Najeeb Mitry Saleeby na naglabas ng librong *The Language of Education of the Philippine Islands* noong 1924 at nagpahayag ng tutul sa patuloy na paggamit ng Ingles bilang nag-iisang wikang panturo:

It aims at something unknown before in human affairs. It is attempting to do what ancient Persia, Rome, Alexander the Great and Napoleon failed to accomplish. It aims at nothing less than the obliteration of the tribal differences of the Filipinos, the substitution of English for the vernacular dialects as a home language, and making English the national, common language of the Archipelago.



F.R. Jose's speech is an impassioned articulation of nationalism in language and an evident offshoot of the nationalistic spirit of the Revolution of 1896. The convention majority was roused from sleep and it formed a Committee on Official Language which conducted public hearings and received petitions. The committee reported on 28 September 1934 and explained its leaning towards a native language as a possible national language because: "(a) All the vernaculars are outgrowths or branches of the Malay, (b) The vernaculars have very many terms in common and are almost similar in inflection and variation, (c) Ease and rapidity with which one tribe learns and uses another vernacular, (d) Wide diffusion of Tagalog in provinces not speaking it, notwithstanding the absence of encouragement for its use." From this proceeded the decision to "make the native languages the basis" for a national language in the 1935 Constitution.

## 9 Why didn't English become our national language?

Because the American experts and officials did not push for it. They could have muscled the delegates at the 1934 Constitutional Convention into submission. But the experts were opposed to it, such as Najeeb Mitry Saleeby who put out the book *The Language of Education of the Philippine Islands* in 1924 and declared his opposition to the continued use of English as the sole language of instruction:

It aims at something unknown before in human affairs. It is attempting to do what ancient Persia, Rome, Alexander the Great and Napoleon failed to accomplish. It aims at nothing less than the obliteration of the tribal differences of the Filipinos, the substitution of English for the vernacular dialects as a home language, and making English the national, common language of the Archipelago.

Pinag-aralan din ni Saleeby ang malaking gastos sa kasalukuyan noong sistema para sa panig ng Estados Unidos, lalo na dahil kailangang magpadalá ng mga gurong Amerikano para sa higit na episyenteng pagtuturo ng Ingles at dahil lumilitaw na hindi mapantayan ang bagay na ito ng mga tinuruang gurong Filipino. Sa gayon, iginiit niya ang pangmatagalang benepisyo ng pagbuo ng isang wikang pambansa mula sa isang katutubong wika at ang paglinang nitó upang makapagdulot ng isang higit na demokratiko't epektibong edukasyon sa buong bansa.

Ang mga duda ni Saleeby hinggil sa edukasyong gamit ang Ingles ay mahihiwatigan mismo sa report ng 1925 Monroe Survey Commission. Dahil diumano sa pangyayari na maraming batà ang humihinto ng pag-aaral sa loob ng limang taón, *“the present huge expenditure for primary education is largely wasted, unless children can either be kept in school longer or be taught by methods efficient enough to compensate for the shorter stay.”* Suportado ni Joseph Ralston Hayden, bise gobernador ng Filipinas noong 1933–35, ang sistemang Amerikano ng edukasyon, ngunit tinanggap din niyang:

If the actual use of English is the test the answer is more emphatically no. Even among those Filipinos who use English most constantly and who have been educated in American colleges and universities, it is not a home language. . . [I]n the great or intimate moments of his life even the most completely Americanized Filipino would never use English if he were speaking to a person who understood his native tongue. As for the masses of the people, they speak in English infrequently for the most part when they have to.

Patuloy na ginagamit ang Ingles sa pagtuturo hanggang sa kasalukuyan, at dumami na ang mga Filipinong nakapagsasalita ng Ingles, ngunit totoo pa rin ang opinyon ni J.R. Hayden na wikang katutubo ang ginagamit ng karaniwang Filipino kapag hindi kailangang mag-Ingles.

Saleeby also studied the huge expense under the present system then on the part of the United States, especially because it was necessary to send in American teachers for a more efficient teaching of English and because it showed that their teaching could not be equalled by the trained Filipino teachers. Accordingly, he insisted on the long-term benefits of forming a national language based on one native language and its development in order to bring about a more democratic and effective manner of education for the entire country.

Saleeby's doubts about education using English can be observed precisely in the report of the 1925 Monroe Survey Commission. Apparently because of the fact that many children stopped schooling within five years, "the present huge expenditure for primary education is largely wasted, unless children can either be kept in school longer or be taught by methods efficient enough to compensate for the shorter stay." Joseph Ralston Hayden, vice governor for the Philippines in 1933-35, supported the American system of education, but he also admitted that:

If the actual use of English is the test the answer is more emphatically no. Even among those Filipinos who use English most constantly and who have been educated in American colleges and universities, it is not a home language. . . [I]n the great or intimate moments of his life even the most completely Americanized Filipino would never use English if he were speaking to a person who understood his native tongue. As for the masses of the people, they speak in English infrequently for the most part when they have to.

English continues to be used as a language of instruction up to the present, and the number of Filipinos that can speak English has increased, but J.R. Hayden's opinion that the ordinary Filipino speaks in the native language when he does not need to speak in English still holds true.

# 10 Bakit Tagalog ang nahirang na batayan ng Wikang Pambansa ng Filipinas?

Dahil ito ang rekomendado agad kahit ng Committee on Official Language ng Kumbensiyong Konstitusyonal. Tiyak ding ibinatay ito sa mungkahi ng mga ekspertong gaya ni Najib Mitry Saleeby na nagsabi noong 1924 na nakahihigit ang Tagalog sa ibang wikang katutubo:

On theoretic and scientific grounds, no one hesitates to give preference to Tagalog as the best developed and fittest dialect to be selected as a common national language for the whole Philippine Archipelago. Its linguistic pre-eminence and its relation to the national capital, and to the Philippine heroes, supports this claim. Had the American government, or the former Philippine Commission declared Tagalog as an official language of the Islands before 1907, the whole nation would have acquiesced in the selection long before now, and the question of a common national dialect would have been solved at the same time.

Ang totoo, naging mahigpit ang debate hinggil sa wikang pambansa. Nagkaisa ang mga delegado na dapat itong wikang katutubo ngunit sinalungat ng mga delegadong mula sa mga rehiyon ang dagliang paghirang sa Tagalog. Sa botohan, natálo ang mga maka-Tagalog kayâ ang pangwakas na tadhanang pangwika sa Artikulo XIV, Seksiyon 3 ng 1935 Konstitusyon alinsunod sa kompromisong panukala ni Delegado Wenceslao Vinzons ay:

Congress shall take steps toward the development and adoption of a common national language based on one of the existing native languages. Until otherwise provided by law, English and Spanish shall continue as official languages.

# 10 Why was Tagalog chosen as the basis of the National Language of the Philippines?

Because it was immediately recommended even by the Committee on Official Language of the Constitutional Convention. Certainly this was in turn based on the suggestion of experts such as Najib Mitry Saleeby who said in 1924 that Tagalog has an advantage over other native languages:

On theoretic and scientific grounds, no one hesitates to give preference to Tagalog as the best developed and fittest dialect to be selected as a common national language for the whole Philippine Archipelago. Its linguistic pre-eminence and its relation to the national capital, and to the Philippine heroes, supports this claim. Had the American government, or the former Philippine Commission declared Tagalog as an official language of the Islands before 1907, the whole nation would have acquiesced in the selection long before now, and the question of a common national dialect would have been solved at the same time.

In truth, the debate on the national language was intense. The delegates agreed that it should be a native language but the delegates from the regions opposed the quick choice of Tagalog. In the voting, the pro-Tagalogs lost so that the final language provision under Article XIV, Section 3 of the 1935 Constitution according to the compromise proposed by Delegate Wenceslao Vinzons went thus:

Congress shall take steps toward the development and adoption of a common national language based on one of the existing native languages. Until otherwise provided by law, English and Spanish shall continue as official languages.

Pinagtibay ng National Assembly noong Nobyembre 1936 ang **Commowelt Act No. 184** na lumilikha sa National Language Institute (na naging Institute of National Language o **Surian ng Wikang Pambansa** ang pangalan noong 1938) at ito ang pumili sa Tagalog na maging batayan ng wikang pambansa, gaya ng ipinroklama ni Pangulong Manuel L. Quezon noong 30 Disyembre 1937.

## 11 Totoo ba o hindi na “niluto” ni Pangulong Quezon ang paghirang sa Tagalog?

Walang dokumento hinggil sa pakikialam ni Pangulong Manuel L. Quezon, na isang Tagalog, para magwagi ang Tagalog bílang wikang pambansa. Napakalakas ng personalidad ni Pangulong Quezon at ito lamang kung sakali ang batayan ng gayong akusasyon. Ang kabaligtaran ang pinatutunayan ng dokumentadong pangkasaysayan. Ang lumikha ng batas para sa pagtatatag ng Surian ng Wikang Pambansa (SWP) ay isang dakilang Waray, si Norberto L. Romualdez. Ang unang kalupunan ng SWP ay pinangungunahan ng isa ring bantog na Waray, si Jaime C. de Veyra, at kasáma niyang unang hinirang na mga miyembro sina Santiago A. Fonacier (Ilokano), Filemon Sotto (Sebwano), Casimiro F. Perfecto (Bikolano), Felix S. Salas Rodriguez (Ilonggo), Hadji Butu (Tausug), at Cecilio Lopez (Tagalog). Hindi umupò si H. Butu, at napalitan ni Isidro Abad si F. Sotto, bukod sa nadagdag bílang mga miyembro sina Zoilo Hilario (Kapampangan), Jose I. Zulueta (Pangasinan), at Lope K. Santos (Tagalog), at nahirang na kalihim at tagapamahala si C. Lopez.

Bukod sa aktibong mga manunulat sa Espanyol at Ingles, sina Romualdez at de Veyra ay kapuwa masugid na tagapagtaguyod ng kilusan para sa pag-unlad ng wika at panitikan ng Leyte-Samar. Mga kilalá ring tagapagtaguyod ng kani-kanilang wikang rehiyonal sina S.A. Fonacier, F. Sotto, C.F. Perfecto, at F.S. Salas Rodriguez samantalang isang akademistang dalubhasa sa lingguwistika ang kinatawan ng Tagalog na si C. Lopez.

The National Assembly approved on November 1936 **Commowalth Act No. 184** which created the National Language Institute (which became the Institute of National Language or **Surian ng Wikang Pambansa** in 1938) and this institution chose Tagalog as the basis for the national language, as was proclaimed by President Manuel L. Quezon on 30 December 1937.

## 11 Is it true or not that President Quezon “manipulated” the selection of Tagalog?

There is no document indicating that President Manuel L. Quezon, who was a Tagalog, intervened so that Tagalog became the national language. Quezon had a very strong personality and this would, if ever, provide the only basis for the accusation. The contrary is proven by historical documents. The writer of the law creating the Surian ng Wikang Pambansa (SWP), or the Institute for National Language was a great Waray, Norberto L. Romualdez. The first board of the SWP was headed by another leading Waray, Jaime C. de Veyra, and with him were the first appointed board members, who were Santiago A. Fonacier (Ilokano), Filemon Sotto (Sebwano), Casimiro F. Perfecto (Bikolano), Felix S. Salas Rodriguez (Ilonggo), Hadji Butu (Tausug), and Cecilio Lopez (Tagalog). H. Butu did not sit at the board, and Isidro Abad replaced F. Sotto, apart from the addition, as members, of Zoilo Hilario (Kapampangan), Jose I. Zulueta (Pangasinan), and Lope K. Santos (Tagalog), and appointed as secretary and executive director was C. Lopez.

Apart from being active writers in Spanish and English, Romualdez and de Veyra were both dedicated supporters of the language and literary movement of Leyte-Samar. S.A. Fonacier, F. Sotto, C.F. Perfecto, at F.S. Salas Rodriguez were also well-known advocates of their respective regional languages while C. Lopez, who represented Tagalog, was an academician and linguistics expert.

Pinag-aralang mabuti ng kalupunan ang mga wikang katutubo bago nagpasiya, at ito ang isinaad ng **Executive Order No. 134** ni Pangulong Quezon sa pagsasabing:

Whereas, in the light of these studies the members of the Institute have come to the conclusion that among the Philippine languages, the Tagalog is the one that most nearly fulfills the requirements of Commonwealth Act No. 184.

Ang proklamasyon ay pagpapatibay lámang noon pa sa mga katangian ng Tagalog bílang potensiyal na wika ng komunikasyon at edukasyon ng Filipinas at nakahihigit kaysa ibang mga wikang katutubo.

## 12 Suportado ba ng mga saliksik ang rekomendasyon ng Surian ng Wikang Pambansa?

Oo. Kayâ idiniin ni Pangulong Quezon sa kaniyang proklamasyon na:

Whereas, this conclusion represents not only the conviction of the members of the institute but also the opinion of Filipino scholars and patriots of divergent origin and varied education and tendencies who are unanimously in favor of the selection of Tagalog as the basis of the national language as it has been bound to be used and accepted by the greatest number of the Filipinos not to mention the categorical views expressed by newspapers, publications, and individual writers.

Isang makabuluhang saliksik ang pinangunahan ni **Trinidad A. Rojo**, isang Ilokanong nagtapos sa University of Washington noong 1930 hábang nagtatrabaho kung saan-saan hanggang maging lider ng unyon



The board studied closely the native languages before deciding, and here's what President Quezon's **Executive Order No. 134** said:

Whereas, in the light of these studies the members of the Institute have come to the conclusion that among the Philippine languages, the Tagalog is the one that most nearly fulfills the requirements of Commonwealth Act No. 184.

The proclamation simply affirmed the qualities of Tagalog as a potential language of communication and education of the Philippines with an edge over the other native languages.

## 12 Is the recommendation of the Institute of National Language supported by research?

Yes. That's why President Quezon emphasized in his proclamation that:

Whereas, this conclusion represents not only the conviction of the members of the institute but also the opinion of Filipino scholars and patriots of divergent origin and varied education and tendencies who are unanimously in favor of the selection of Tagalog as the basis of the national language as it has been bound to be used and accepted by the greatest number of the Filipinos not to mention the categorical views expressed by newspapers, publications, and individual writers.

One significant research was that conducted by **Trinidad A. Rojo**, an Ilocano graduate of the University of Washington in 1930 while working in various places until he became a union leader for

ng mga manggagawa sa *cannery*. Gumawa siya ng pag-aaral sa problema ng wikang pambansa at naging konsultant sina Leonard Bloomfield, Edward Sapir, Frank Blake, Henry Pratt Fairchild, Harold H. Bender, at Carleton Brown na pawang makaranasan at dalubhasa sa pag-aaral pangwika.

Ang kaniyang saliksik na *The Language Problem in the Philippines* ay inilathala noong 1937 ng Philippine Research Bureau sa New York. Ganap na pumapanig ang ulat ni T.A. Rojo sa paghirang sa Tagalog bilang batayan ng wikang pambansa, dahil sa sumusunod na saliksik: (a) “*Surveys show that Tagalog enjoys advantages, like in number of books and periodicals, over its two principal rivals Iloko and Bisaya*”; (b) “*Tagalog has the most highly developed literature of all the dialects*”; (c) “*Linguistically, as well as geographically, Tagalog occupies an intermediate position among the dialects of the Islands*”; at (d) “*Tagalog combines all the factors enumerated by Otto Jespersen which are conducive to the unification of dialects, like, efficient communication which promote mobility of population and ideas, religious festivals and games which occasion great gatherings, well developed literature of nationwide fame, conscription of soldiers, strong national government, and the rise of great towns for centralized industrial and commercial activities.*”

### **13** Bakit hindi bumuo ng wikang pambansa sa pamamagitan ng halò-halòng mga wikang katutubo sa Filipinas?

Magandang panukala ngunit hindi posible. Ito ang mungkahi noong panahon ng Amerikano ni Trinidad Pardo de Tavera ngunit sinalungat ng maraming gaya ni Trinidad A. Rojo. Wika ni T.A. Rojo: “*We do not believe that anyone has any idea of how such a fusion is to be accomplished. We have never seen a single concrete suggestion. It would be possible for a linguist familiar with Philippine languagees to evolve such a fused dialect, but we doubt if anyone would ever use it.*”

workers in canneries. He made a study of the problem of national language together with consultants like Leonard Bloomfield, Edward Sapir, Frank Blake, Henry Pratt Fairchild, Harold H. Bender, and Carleton Brown who were all experienced and experts in language studies.

His study titled *The Language Problem in the Philippines* was published in 1937 by the Philippine Research Bureau in New York. T.A. Rojo's report completely sided with the selection of Tagalog as basis for the national language, due to the following research: (a) "Surveys show that Tagalog enjoys advantages, like in number of books and periodicals, over its two principal rivals Iloko and Bisaya"; (b) "Tagalog has the most highly developed literature of all the dialects"; (c) "Linguistically, as well as geographically, Tagalog occupies an intermediate position among the dialects of the Islands"; and (d) "Tagalog combines all the factors enumerated by Otto Jespersen which are conducive to the unification of dialects, like, efficient communication which promote mobility of population and ideas, religious festivals and games which occasion great gatherings, well developed literature of nationwide fame, conscription of soldiers, strong national government, and the rise of great towns for centralized industrial and commercial activities."

## **13 Why not create a national language by way of an amalgamation of the native languages of the Philippines?**

An attractive proposal but not possible. This was the suggestion during the American period by Trinidad Pardo de Tavera but it was opposed by many, such as Trinidad A. Rojo. According to T.A. Rojo: "We do not believe that anyone has any idea of how such a fusion is to be accomplished. We have never seen a single concrete suggestion. It would be possible for a linguist familiar with Philippine languages to evolve such a fused dialect, but we doubt if anyone would ever use it."

Sinalungat din ito noon ng 1925 Educational Survey Board sa pahayag na, “*As a matter of fact, no such language now exists, nor does there seem to be a tendency toward its formation. If such a language were created, it would be an artificial product. Its use in the schools would be far more artificial procedure than is the present use of English.*”

Binuhay ni **Geruncio Lacuesta** ang proyektong ganito sa panahon ng mga atakeng “purismo” laban sa uri ng Pilipino na pinalalaganap ng Surian ng Wikang Pambansa. Ang tinawag niyang “Filipino” o “*Manila lingua franca*” ay may halò-halòng salita mula sa iba’t ibang wika, lalo na sa Ingles, Espanyol, Ilokano, at kolokyal na Tagalog Maynila. Nag-organisa si G. Lacuesta ng unang Anti-Purist Conference noong 22–26 Oktubre 1966 at humatak ito ng mga kapanalig na kaaway ng SWP. Ang ikalawang kumperensiya ay idinaos noong 13 Enero 1968 sa UP. Sa loob ng taóng iyon ay naitatag ang Modernizing the Language Approach Movement (MOLAM). Dinalá din ni G. Lacuesta ang usapin sa Kongreso at nakakuha siyá ng siyam na kongresista na naghain ng House Bill No. 11367 noong 1966 na nagnanais tanggalin ang SWP at palitán ng *Akademia ng Wikang Filipino*, palitán ang balarila ng isang *Gramatica ng Wikang Filipino*, palitán ang abakada ng isang alpabetong may 32 titik, at ipagbawal ang paglikha ng bagong salita at ang reispeling ng hiram na salita.

Nang mamatay si G. Lacuesta, naglahò ang MOLAM at wala nang nagpatuloy sa eksperimento niyang Manila lingua franca. Marahil, napagtanto mismo ng kaniyang mga tagatangkilik na isang impraktikal na proyekto ang fusyon ng mga wika, kahit ng mga katutubong wika ng Filipinas. Lilitaw itong isang artipisyal na lengguwahe at walang katutubong nagsasalita. Sa kasaysayan ng mundo ay may mga nagtangka nang bumúhay ng artipisyal na wika, gaya ng Esperanto, Orbis, Frater, Universalia, atbp. Medyo umaani ang ganitong proyekto ng maikling panahon ng masigabong tangkilik—malimit samantalang nabubúhay ang lumikha—ngunit upang manghinà at mamatay.

It was also opposed in 1925 by the Educational Survey Board through the statement that, “As a matter of fact, no such language now exists, nor does there seem to be a tendency toward its formation. If such a language were created, it would be an artificial product. Its use in the schools would be a far more artificial procedure than is the present use of English.”

**Geruncio Lacuesta** revived this project during the time of the attacks of “purism” against the kind of Filipino that was being promoted by the Institute of National Language. What he called “Filipino” or “Manila lingua franca” was a hodgepodge of words from different languages, especially from English, Spanish, Ilocano, and colloquial Manila Tagalog. G. Lacuesta called the first Anti-Purist Conference on 22–26 October 1966 and it gathered together sympathetic enemies of SWP. The second conference was held on 13 January 1968 at UP. Within that year the Modernizing the Language Approach Movement (MOLAM) was created. G. Lacuesta brought the issue to Congress and he was able to enroll nine congressmen who proposed House Bill No. 11367 in 1966 which aimed to abolish SWP and replace it with an *Akademia ng Wikang Filipino*, replace the *balarila* with a *Gramatica ng Wikang Filipino*, replace the *abakada* with an alphabet of 32 letters, and prohibit the coining of new words and the respelling of borrowed words.

When G. Lacuesta died, MOLAM faded and nobody took up his experimental Manila lingua franca. His supporters apparently found that the fusion of languages was an impractical project, even of the native Philippine languages. This would turn out as an artificial language that no native speaks. In global history there had been attempts to propagate an artificial language, like Esperanto, Orbis, Frater, Universalia, etc. A project like this reaped some brief enthusiastic patronage—usually when the creator was alive—but only to weaken and die.

# 14 Bakit itinatag ang Surian ng Wikang Pambansa?

Kailangang-kailangan ang isang ahensiya noon upang tupdin ang hindi natapos na tungkulin ng 1934 Kumbensiyong Konstitusyonal—upang magsaliksik, mag-aral, at magpasiya kung aling wikang katutubo ng Filipinas ang dapat maging batayan ng wikang pambansa. Upang maging makatarungan, itinakda rin ng **Commonwealth Act No. 184** na pamunuan ito ng isang kalupunan na may mga miyembrong kinatawan ng mga pangunahing wikang katutubo. Sa ganoong layunin itinatag ang National Language Institute, na noong 1938 ay binago ang pangalan tungo sa Institute of National Language o **Surian ng Wikang Pambansa** (SWP).

Ngunit idinagdag din ng Commonwealth Act No. 184 ang mga tungkulin ng SWP na ihanda ang mga pangangailangan para sa pagbuo at pagpapalaganap ng Wikang Pambansa (na kung minsan ay tinatawag na Tagalog dahil wala pang opisyal na pangalan). Tinakdaan ang SWP na magbuo ng isang diksiyonaryo at gramatika at iba pang patnubay para sa paggamit at pagtuturo ng wikang pambansa. Kapag natupad ito, itinakda ding maglabas ang Pangulo ng mga atas sa Department of Public Instruction na magtatakda ng petsa upang simulan ang pagtuturo ng Wikang Pambansa sa mga paaralan. Ang naitakdang petsa ay 19 Hunyo 1940.

Pinagtibay ng SWP ang *Balarila* ni Lope K. Santos at inilathala noong 1941 para gamitin sa pag-aaral ng Wikang Pambansa. Pagkaraan ng Ikalawang Digmaang Pandaigdig, nakapaglathala ang SWP ng isang maliit na talatinigan. Higit na maagang lumabas noong 1946 ang nakamimeograp na kopya ng mga panimulang gabay ng SWP sa ortograpiya. Samantala, sa reorganisasyong iniatas ng Executive Order No. 84 ng Pangulong Manuel Roxas noong 4 Oktubre 1947 ay napailalim ang SWP sa Department of Education kasáma ng mga kawanihan sa publiko at pribadong paaralan, ng Bureau of Public Libraries, ng Board of Textbooks, at ng Philippine Historical Committee.

# 14 Why was the Surian ng Wikang Pambansa established?

An agency was extremely necessary then in order to realize the unfinished business of the 1934 Constitutional Convention—to research, study, and decide which native language of the Philippines was appropriate as basis for the national language. In the interest of fairness, **Commonwealth Act No. 184** also provided for its board as being composed of representatives of the major native languages. To this end the National Language Institute was created, which in 1938 was changed in name as the Institute of National Language or the **Surian ng Wikang Pambansa** (SWP).

But Commonwealth Act No. 184 also increased the functions of SWP to include the preparation of the necessary elements in creating and propagating the National Language (which was sometimes called Tagalog for want of an official name then). The SWP was mandated to produce a dictionary and grammar and other aids to the use and teaching of the national language. When these were complete, it was provided that the President would issue orders to the Department of Public Instruction to set a date to start the teaching of the National Language in schools. The designated date was 19 June 1940.

SWP approved the *Balarila* of Lope K. Santos and published it in 1941 for use in the study of the National Language. After the Second World War the SWP was able to produce a small dictionary. Much earlier in 1946 the mimeographed copies of the SWP initial guidelines on orthography came out. Meanwhile, in the reorganization decreed under Executive Order No. 84 of President Manuel Roxas on 4 October 1947 SWP was placed under the Department of Education together with the bureaus for public and private schools, Bureau of Public Libraries, Board of Textbooks, and the Philippine Historical Committee.

Nadagdag na tungkulin ng SWP ang pangunguna sa pagdiriwang ng **Araw ni Balagtas** at ng **Linggo ng Wika**. Sa bisà ng Executive Order No. 304 ng Pangulong Ferdinand E. Marcos noong 16 Marso 1971, nagkaroon ng “*reconstitution*” ang SWP at naging pangwakas na mga miyembro ng kalupunan nitó sina Ponciano B.P. Pineda (Tagalog, tagapangulo), Lino Q. Arquiza (Sebwano), Nelia G. Casambre (Hiligaynon), Lorenzo Ga. Cesar (Samar-Leyte), Ernesto Constantino (Ilokano), Clodoaldo H. Leocadio (Bikol), Juan Manuel (Pangasinan), Alejandrino Q. Perez (Pampanggo), Mauyag M. Tamano (Tausug), Fe Aldave Yap (kalihim at pinunong tagapamahala).

Noong 30 Enero 1987, sa bisà ng Executive Order No. 112 ng Pangulong Corazon C. Aquino, ang SWP ay ipinailalim sa reorganisadong Department of Education, Culture, and Sports at binago ang pangalan sa Institute of Philippine Languages (na isinaling **Linangan ng mga Wika ng Pilipinas**). Noong 14 Agosto 1991, pinirmahan ng Pangulong Corazon C. Aquino ang Republic Act No. 7104 na lumilikha sa Commission on the Filipino Language (na isinaling **Komisyon sa Wikang Filipino**) bilang pagsunod sa itinadhana ng **Artikulo XIX, Seksiyon 9** ng 1987 Konstitusyon na:

The Congress shall establish a national language commission composed of representatives of various regions and disciplines which shall undertake, coordinate, and promote researches for the development, propagation, and preservation of Filipino and other languages.

Binuwag ng naturang batas ang SWP at ipinaloob ang mga tauhan at ari-arian sa Komisyon sa Wikang Filipino na ipinailalim sa Tanggapan ng Pangulo ng bansa.



Added to the functions of SWP were its being lead agency in the celebration of **Balagtas Day** and **National Language Week**. By virtue of President Ferdinand E. Marcos' Executive Order No. 304 on 16 March 1971, a "reconstitution" of the SWP was effected, and its final members of the board were Ponciano B.P. Pineda (Tagalog, chairman), Lino Q. Arquiza (Sebwano), Nelia G. Casambre (Hiligaynon), Lorenzo Ga. Cesar (Samar-Leyte), Ernesto Constantino (Ilokano), Clodoaldo H. Leocadio (Bikol), Juan Manuel (Pangasinan), Alejandrino Q. Perez (Pampanggo), Mauyag M. Tamano (Tausug), Fe Aldave Yap (secretary and director general).

On 30 January 1987, by virtue of Executive Order No. 112 of President Corazon C. Aquino, the SWP was placed under the reorganized Department of Education, Culture, and Sports and its name was changed to Institute of Philippine Languages (translated as **Linangan ng mga Wika ng Pilipinas**). On 14 Agosto 1991, President Corazon C. Aquino signed Republic Act No. 7104 which created the Commission on the Filipino Language (translated as **Komisyon sa Wikang Filipino**) to implement the provision under Article XIX, Section 9 of the 1987 Constitution, which stated that:

The Congress shall establish a national language commission composed of representatives of various regions and disciplines which shall undertake, coordinate, and promote researches for the development, propagation, and preservation of Filipino and other languages.

The said law superseded the SWP and its personnel and properties were placed under the Komisyon sa Wikang Filipino which in turn was placed under the Office of the President of the country.

# 15 Totoo ba ang akusasyon na naging “purista” ang Surian ng Wikang Pambansa?

Ang kaso ng “**purismo**” ay nakapahiwatig sa manaka-nakang oposisyon sa Kongreso ng mga kongresistang di-Tagalog na ayaw kumilála sa paggamit ng wikang Pilipino kahit ito ay ipinahayag nang wikang opisyal noong 4 Hulyo 1946. Sa kanilang palagay, ang Pilipino ay hindi Wikang Pambansa dahil nanatili itong Tagalog. Ito ang nilalaman ng habla ni Kongresista Innocencio V. Ferrer ng Negros Occidental noong 8 Pebrero 1963 kay Direktor Jose Villa Panganiban ng SWP, atbp. Higit itong ipinahayag ni Geruncio Lacuesta sa kaniyang magasin mulang 1964 at sa inorganisa niyang mga Anti-Purist Conference na naging kilusan sa pangalang Modernizing Language Approach Movement (MOLAM) noong 1968.

Ngunit sa pagsusuri ni Andrew B. Gonzalez, FSC (1980), ang “purismo” ay isang “*pseudoissue*.” Ginamit lámang itong kasangkapan upang pagtawanan at maliitin ang SWP at hindi nakabatay sa naging gawain ng SWP mulang 1938. Kahit na tinangkilik ng SWP ang abakadang may 20 titik at ang *Balarila* ni Lope K. Santos ay naging liberal ito sa panghihiram ng mga salita mulang Espanyol (at kahit mulang Ingles) at hindi pinakialaman ng ortograpiya ang mga baybay sa Espanyol ng mga pangngalang pantangi.

Ang totoo, ang bawat wikang pambansa ay maituturing na isang uri ng paghahalò-halò ng mga wika, gaya rin ng pangyayaring ang bawat nasyon ngayon ay binubuo ng mga pinaghalòng lahi.

Maaari pang ang nais ireklamo noong dekada 60, wika ni A.B. Gonzalez, ay ang uri ng nakasulat na prosang naiiba sa wikang kolokyal. Gayunman, ang naturang kakaibang rehistro sa prosa ay maaari namang bunga ng kailangang neolohismo at paggamit ng wikang akademiko na siyempre pa’y naiiba at mahirap maintindihan ng ordinaryong mamamayan. Ang ganitong pagsasanga ng wika ay nagaganap hábang umuunlad ang paggamit ng wika sa iba’t ibang larang ng karunungan. Noong 1960,

# 15 Was the accusation that the Surian ng Wikang Pambansa was “purist” true?

The case of “**purism**” is implied in the occasional opposition in Congress by the non-Tagalog congressmen who refuse to recognize or accept the use of Pilipino even if it had been declared as the official language on 4 July 1946. In their view, Pilipino is not the National Language because it has remained Tagalog. This was the content of the case filed by Congressman Innocencio V. Ferrer of Negros Occidental on 8 February 1963 against Director Jose Villa Panganiban of SWP, etc. This was further publicized by Geruncio Lacuesta in his magazine starting 1964 and in the Anti-Purist Conferences he organized which became the movement with the name of Modernizing Language Approach Movement (MOLAM) in 1968.

But according to the research and analysis of Andrew B. Gonzalez, FSC (1980), “purism” was a “pseudoissue.” It was used as a tool for mocking and belittling the SWP and was not based on the performance of SWP from 1938. Even if the SWP supported the *abakada* with 20 letters and the *Balarila* of Lope K. Santos, it was liberal in borrowing words from the Spanish (and even from English) and its orthography did not interfere with the Spanish spelling of proper nouns.

In truth, every national language can be considered as a kind of mixture of languages, like the fact that every nation today is composed of a mixture of races.

It could even be that one subject of complaint during the 60s, according to A.B. Gonzalez, was the type of written prose that was different from that in the colloquial language. Nonetheless, the said unlikely register in prose could be the result of necessary neologisms and the use of academic language which was inevitably varying and difficult to digest by the ordinary citizen. Such a divergence of language happens as it develops and is used in different areas of knowledge. In 1960,

humiram man ng “telegrama” o umimbento ng “dalub-agham” o bumuhay ng isang sinaunang “dagitab” ang wikang Tagalog ay hindi maiintindihan ng isang Tagalog na tagabundok at walang muwang sa bagong teknolohiya.

Natálo si Kongresista I.V. Ferrer sa kaniyang kaso hanggang sa Korte Suprema. Sa kabilâ ng lahat, ang akusasyong “purista” ay nakapagpababà sa imahen ng SWP at gayundin sa paggalang sa Pilipino bílang Wikang Pambansa. Naapektuhan ng mga sigalot sa wika ang mga delegado sa 1972 Kumbensiyong Konstitusyonal. Mababanaag ito sa naging tadhanang pangwika sa 1973 Konstitusyon na bagaman pinanatili ang Pilipino bílang wikang opisyal ay nagtatadhana hinggil sa pagbuo ng bagong Wikang Pambansa sa pangalang “Filipino.”

## 16 Naiiba nga ba ang Pilipino sa Tagalog?

Sa isang bandá, naiiba. Ang Tagalog ay ang wikang katutubo ng mga Tagalog at hinirang noong 1939 na maging batayan ng wikang pambansa alinsunod sa atas ng 1935 Konstitusyon. Ang Pilipino ay pangalang itinawag sa nabuong wikang pambansa sa bisà ng atas pangkagawaran ni Kalihim Jose E. Romero noong 13 Agosto 1959. Ipinalabas ang atas, kaugnay ng pagdiriwang sa nalalapit noong Linggo ng Wika at upang maitanim ang kabuluhan ng isang nagkakaisang midyum ng komunikasyon.

Sa ikalawang talata ng atas ni J.E. Romero, idiniin pa na “*in order to impress upon the National Language the indelible character of our nationhood, the term PILIPINO shall henceforth be used in referring to that language.*” Bago lumabas ang atas, ang wikang pambansa ay karaniwang tawaging Tagalog o Wikang Pambansa. Ang atas, sa gayon, ay isang paraan ng pagbibinyag sa Wikang Pambansa at upang maihiwalay ito sa tatak na Tagalog.

Sa kabilâng bandá, hindi naiiba. Kung iisipin na hindi naman namatay ang Tagalog hábang nagaganap ang pagbuo sa Wikang Pambansa,

if the Tagalog language borrowed “telegrama,” or invented “dalub-  
agham,” or revived an ancient “dagitab,” such words would still be way  
over the head of the Tagalog country bumpkin and the technology-  
challenged.

Congressman I.V. Ferrer lost his case up to the Supreme Court. In spite of everything, however, the accusation of “purism” undermined the image of SWP and lowered the public respect for Pilipino as National Language. The language conflicts affected the delegates to the 1972 Constitutional Convention. This is evident in the eventual language provision in the 1973 Constitution which, while retaining Pilipino as the official language, provided for the development of the National Language under the name of “Filipino.”

## **16 Is Pilipino different from Tagalog?**

On one hand, it is different. Tagalog is the native language of the Tagalogs and which was selected in 1939 to be the basis for the national language as decreed by the 1935 Constitution. Pilipino is the name given to the national language given form by virtue of the departmental order of Secretary Jose E. Romero on 13 August 1959. The order was issued in connection with the coming National Language Week celebrations and in order to impress upon the public the importance of a unified medium of communication.

In the second paragraph of J.E. Romero’s order it was further emphasized that “in order to impress upon the National Language the indelible character of our nationhood, the term PILIPINO shall henceforth be used in referring to that language.” Before the issuance of the order, the national language was usually called Tagalog or Wikang Pambansa. The order, therefore, was one way of baptizing the National Language for it to be separated from the identity or brand of Tagalog.

On the other hand, it is not different. If it is considered that Tagalog did not really die while the National Language was developing,

ang wikang tinawag na Pilipino noong 1959 ay nagtataglay pa rin ng mga katangian ng Tagalog. Ang bagay na ito ang katwiran nina Kongresista Innocencio V. Ferrer at Geruncio Lacuesta upang akusahan ng “purismo” ang SWP at ipagpilitang Tagalog at hindi wikang pambansa ang Pilipino. Hindi isinaalang-alang ng mga kaaway ng Pilipino na hindi maaaring ganap na maiba ang isang wika sa naging batayang wika nitó. Ito ang nangyari sa Ingles na hindi nalalayô sa Ingles ng London, ng Pranses sa wika ng Paris, at ng Espanyol sa wika ng Castilla. Ngunit kung susuriin halimbawa ang Tagalog sa *Diccionario Tagalog-Hispano* ni Pedro Serrano Laktaw at mga diksiyonyong nalathala noong panahon ng Amerikano at ikokompara ito sa nilalaman ng diksiyonyong Pilipino na pinamatnugutan ni Jose Villa Panganiban noong 1972 ay malinaw na makikita ang malaking pagkakaiba ng bokabularyo ng Tagalog nang maging batayan ito ng wikang pambansa noong 1938 at noong tawagin itong Pilipino bago ang 1972 Kumbensiyong Konstitusyonal.

## 17 Bakit tinawag na wikang Filipino ang wikang Pilipino?

Malalim ang naging batik ng akusasyong “purismo” noong dekada 60 laban sa Wikang Pambansa na tinawag na Pilipino. Ang pangalan mismo ay patunay na Tagalog pa rin ito. Bakit? Dahil ang “Pilipino” ay nakabatay sa naging bigkas at baybay sa “Pilipinas” alinsunod sa abakadang Tagalog na may 20 titik. Walang titik F ang abakada dahil walang tunog na F sa Tagalog. Kayâ ang lahat ng salitang hiniram na Espanyol na may tunog na F ay tinapatan ng tunog at titik P. Ang *forma* ay naging “porma,” ang *fino* ay “pino,” ang *farol* ay “parol.” At kayâ ang orihinal na pangalan ng ating bansa na *Filipinas* ay naging “Pilipinas.” At kayâ ang “Pilipino” ay maituturing na anak ng naganap na transpormasyong “Pilipinas” sa Tagalog.

Ang pagtawag na “**Filipino**” sa Wikang Pambansa ng 1987 Konstitusyon ay may mahihiwatigang bagong mithiin. Una, nais nitóng ihiwalay ang Wikang Pambansa sa batik na Tagalog ng “Pilipino.”

the language referred to as Pilipino in 1959 still bore the qualities of Tagalog. This fact was the reason cited by Congressmen Innocencio V. Ferrer and Geruncio Lacuesta in accusing SWP of “purism” and insist that Pilipino was nothing but Tagalog and not the National Language. The enemies of Pilipino did not take into consideration that a language cannot be so different from its basal language. This is what happened to English which could not be so far from the English of London, to French from the language of Paris, and to Spanish from the language of Castille. But if, for example, we examine the Tagalog in the *Diccionario Tagalog-Hispano* of Pedro Serrano Laktaw and the dictionaries published during the American era and compare their contents to those of the Pilipino dictionaries edited by Jose Villa Panganiban in 1972, it is very clear that there was a huge difference between the Tagalog vocabulary when it became the basis for the national language in 1938 and when it was called Pilipino before the 1972 Constitutional Convention.

## 17 Why was the Pilipino language called the Filipino language?

The taint of “purism” from the 1960s on the National Language called Pilipino was deep. The name itself is proof that it is still Tagalog. Why? Because “Pilipino” is based on the pronunciation and spelling then of “Pilipinas” according to the Tagalog *abakada* with 20 letters. There is no letter F in the *abakada* because there is no F sound in Tagalog. That’s why all words borrowed from the Spanish with the F sound was substituted with the sound of the letter P. *Forma* became “porma,” *fino* became “pino,” *farol* “parol.” And that’s why the original name of our country which was *Filipinas* became “Pilipinas.” And that’s why “Pilipino” may be considered the offspring of the transformation of “Pilipinas” in Tagalog.

The manner of calling the National Language “**Filipino**” in the 1987 Constitution implies a new purpose and aspiration. First, it intends to separate the National Language from the Tagalog “taint” of “Pilipino.”

Ikalawa, nais nitóng ipanukala ang saloobin na totoong payamanin at linangin ang Filipino bílang isang Wikang Pambansa sa pamamagitan ng mga katutubong wika ng bansa. Ang saloobing ito ay nakapahiwatig na sa 1935 Konstitusyon ngunit hindi dibdibang tinupad ng SWP sa pagbuo ng wikang Pilipino. Kayâ kapag pinag-aralan kahit ang bokabularyo ng wikang Pilipino batay sa diksiyonaryong Pilipino noong 1972 ni J.V. Panganiban, higit lámang umunlad ang Wikang Pambansa sa pamamagitan ng patuloy na paghiram sa Espanyol at paghiram sa Ingles. Mabibilang sa daliri ang mga salita mula sa ibang katutubong wika.

Nitóng 5 Agosto 2013, sa pamamagitan ng Kapasiyahan Blg. 13-39 ay nagkasundo ang Kalupunan ng KWF sa sumusunod na depinisyon ng Filipino:

Ang Filipino ay ang katutubong wika na ginagamit sa buong Filipinas bílang wika ng komunikasyon, sa pagbigkas at sa pasulat na paraan, ng mga pangkating katutubo sa buong kapuluan. Sapagkat isang wikang buháy, mabilis itong pinaunlad ng araw-araw at iba't ibang uri ng paggamit sa iba't ibang pook at sitwasyon at nililintang sa iba't ibang antas ng saliksik at talakayang akademiko ngunit sa paraang maugnayin at mapagtampok sa mga lahok na nagtataglay ng mga malikhaing katangian at kailangang karunungan mula sa mga katutubong wika ng bansa.

Nása pangalang “Filipino” samakatwid ang panukala noon at ngayon na mula sa batayang Tagalog ay aktibong ilahok sa pag-unlad ng Wikang Pambansa ang mga wikang katutubo ng Filipinas. Tiyak na hindi ito mangyayari sa paraang nais ni Geruncio Lacuesta. Sa halip, maaaring sundin ang payo noong 1937 ni Trinidad A. Rojo:

In the process of its growth and diffusion, Tagalog will incorporate words from the other dialects, and as it becomes more and more the language of the nation, it will become less and less the dialect of Manila, dropping



Second, it intends to advocate the realization of the objective to truly enrich and develop Filipino as the National Language by way of or based on the native languages of the country. This objective is indicated in the 1935 Constitution but was not earnestly implemented by the SWP in developing the Pilipino language. So that when just the vocabulary of the Pilipino language is examined, based on the Pilipino dictionary of 1972 compiled by J.V. Panganiban, the National Language only develops further through the continued borrowing from Spanish and borrowing from English. The words coming from the native language can be counted on one's fingers.

Last 5 August 2013 through Resolution No. 13-39, the KWF Board of Commissioners agreed upon the following definition of Filipino:

Filipino is the native language being used all over the Philippines as the language of communication, orally as well as written, by native groups from all over the islands. Because it is a living language, it is rapidly being enriched through daily use and through other manners of usage in different places and situations and developed in different levels of research and academic discourse but in an integrative process that gives importance to entries bearing the creative qualities and necessary knowledge from the country's native languages.

Therefore, in the name "Filipino" may be found the intention then and now to actively involve the native languages of the Philippines in the development of the National Language by way of word entries other than Tagalog. Certainly it will not happen the way Geruncio Lacuesta imagined it. Instead, it may follow the advice of Trinidad A. Rojo in 1937:

In the process of its growth and diffusion, Tagalog will incorporate words from the other dialects, and as it becomes more and more the language of the nation, it

elements that are peculiarly local, and standardizing itself to meet national need and to express national life and culture.

Ang wikang ito, ayon kay T.A. Rojo, ay mananatiling Tagalog sa ubod ngunit may hindi na matatawarang halò mula sa mga wikang katutubo ng Filipino, at siyempre, pinalusog sa mga kailangang moderno at pandaigdigang wikang banyaga.

## 18 Higit bang itinaguyod ng 1987 Konstitusyon ang wikang Filipino?

Oo, kompara sa 1973 Konstitusyon. Hindi lámang itinaguyod, nilinaw pa ang kailangang mga gawain upang totoong maitaguyod ang wikang Filipino. May apat na seksiyon ang Artikulo XIV hinggil sa Wikang Pambansa. Lagi lámang nababanggit ang unang talata sa Seksiyon 6 na *“The national language of the Philippines is Filipino. As it evolves, it shall be further developed and enriched on the basis of existing Philippine and other languages.”* Hindi napag-uukulan ng pansin ang ikalawang talata dahil nagtatakda ito ng tungkulin ng Kongreso para itaguyod ang Filipino, at hindi nitó siyempre iniisip man lámang tupdin. Ganito ang atas ng konstitusyon sa Kongreso: *“Subject to provisions of law and as the Congress may deem appropriate, the Government shall take steps to initiate and sustain the use of Filipino as a medium of official communication and as language of instruction in the educational system.”* Tinupad ito ng Pangulong Corazon C. Aquino sa pamamagitan ng Executive Order No. 335, isang atas na matabáng na itinuloy ng ibang administrasyon at hindi pinansin ng Kongreso.

May tatlong talata ang Seksiyon 7. Una, *“For purposes of communication and instruction, the official language of the Philippines are Filipino and, unless otherwise provided by law, English.”* Ang kabaligtaran ang ginawa

will become less and less the dialect of Manila, dropping elements that are peculiarly local, and standardizing itself to meet national need and to express national life and culture.

This language, according to T.A. Rojo, will remain Tagalog at core but inclusive of inestimable mixes from the native languages of the Filipino, and certainly and necessarily made robust by modern and foreign languages.

## **18 Did the 1987 Constitution give more support to the Filipino language?**

Yes, compared to the 1973 Constitution. Not only did it give more support, it even clarified the needed tasks to be able to truly promote the Filipino language. There are four sections under Article XIV regarding the National Language. Only the first paragraph of Section 6 is often mentioned, that “The national language of the Philippines is Filipino. As it evolves, it shall be further developed and enriched on the basis of existing Philippine and other languages.” Less noticed is the second paragraph because it requires tasks for Congress in support of Filipino, and of course no one will put his or her mind to its implementation. Here is what the Constitution specifically requires of Congress: “Subject to provisions of law and as the Congress may deem appropriate, the Government shall take steps to initiate and sustain the use of Filipino as a medium of official communication and as language of instruction in the educational system.” President Corazon C. Aquino carried this out by way of Executive Order No. 335, a task that was continued willy-nilly by other administrations but completely ignored by Congress.

Section 7 has three paragraphs. First, “For purposes of communication and instruction, the official language of the Philippines are Filipino and,

ng Pangulong Gloria Macapagal-Arroyo sa pamamagitan ng Executive Order No. 210 noong Mayo 2003 na nag-aatas ng pagbabalik sa isang monolingguwal na wikang panturo—ang Ingles, sa halip na ang Filipino. Ikalawa, *“The regional languages are the auxiliary official languages in the regions and will serve as auxiliary media of instruction therein.”* Ikatlo, *“Spanish and Arabic shall be provided on a voluntary and optional basis.”*

Sa Seksiyon 8, isinaad namang *“This Constitution shall be promulgated in Filipino and English and shall be translated into major regional languages, Arabic, and Spanish.”* Hanggang sinusulat ito, nása Ingles lámang ang opisyal na bersiyon ng 1987 Konstitusyon. Ang salin sa Filipino na ginamit sa plebisito ay walang opisyal na imprimatur ng alinmang tanggapan ng pamahalaan at hindi pinagtitiwalaan upang sipiin ng mga bumabanggit sa probisyon ng 1987 Konstitusyon. Wala ring gumagarantiya hinggil sa awtoridad ng mga naging salin sa mga wikang rehiyonal, Arabe, at Espanyol.

Itinadhana sa Seksiyon 9 na *“The Congress shall establish a national language commission composed of representatives of various regions and disciplines which shall undertake, initiate, and promote researches for the development, propagation, and preservation of Filipino and other languages.”* Tinupad ng Kongreso ang tadhanang ito sa pamamagitan ng **Republic Act No. 7104** na pinagtibay noong 14 Agosto 1991 at lumilikha sa Commission on the Filipino Language (isinaling Komisyon sa Wikang Filipino). Pumalit ang KWF sa Linangan ng mga Wika ng Pilipinas at binigyan ng mabibigat na tungkulin upang maisakatuparan ang mithiing pangwika sa 1987 Konstitusyon.

unless otherwise provided by law, English.” Through Executive Order No. 210 issued on May 2003, President Gloria Macapagal Arroyo did the opposite: she ordered the return to a monolingual language of instruction, English, instead of Filipino. Second, “The regional languages are the auxiliary official languages in the regions and will serve as auxiliary media of instruction therein.” Third, “Spanish and Arabic shall be provided on a voluntary and optional basis.”

In Section 8, it is stated that “This Constitution shall be promulgated in Filipino and English and shall be translated into major regional languages, Arabic, and Spanish.” Up to the time that this is being written, the only official version of the 1987 Constitution is in English. The Filipino translation used in the plebiscite had no official imprimatur of any government office and is not trusted enough to be cited by those mentioning the provision of the 1987 Constitution. Neither is there any guarantee on the authority of the translations in the regional languages, Arabic, and Spanish.

Section 9 stipulates that “The Congress shall establish a national language commission composed of representatives of various regions and disciplines which shall undertake, initiate, and promote researches for the development, propagation, and preservation of Filipino and other languages.” Congress complied with this provision through **Republic Act No. 7104** which was approved on 14 August 1991 and created the Commission on the Filipino Language (translated as Komisyon sa Wikang Filipino). KWF replaced the Linangan ng mga Wika ng Pilipinas and was given the huge task of realizing the language objectives of the 1987 Constitution.

# 19 May bagong tungkulin ba ang Komisyon sa Wikang Filipino?

Oo at marami. Unang-una at alinsunod sa tadhana ng 1987 Konstitusyon, ang pangunahing tungkulin ng **Komisyon sa Wikang Filipino** (KWF) ay ipatupad ang nakasaad sa Seksiyon 2 ng RA No. 7104 na: *“it is hereby declared to be policy of the Government to ensure and promote the evolution, development and further enrichment of Filipino as the national language of the Philippines on the basis of the existing Philippine and other languages.”* Walang ganitong atas sa Surian ng Wikang Pambansa mula sa 1935 Konstitusyon hanggang sa 1973 Konstitusyon dahil nakatuon lámang ang mga gawain ng ahensiyang pangwika tungo sa pagpapayaman at pagpapalaganap ng Wikang Pambansa. Dahil nakabatay ngayon ang pagpapaunlad ng Wikang Pambansa sa mga umiiral na wika ng Filipinas, malinaw ang atas na dapat isabalikat ng KWF ang pag-aaral at pangangalaga sa mga wikang katutubo ng bansa.

Sa Seksiyon 14 ng RA No. 7104, inilista ang 12 espesipikong trabaho ng KWF at pangunahin ang mga sumusunod: *“(a) formulate policies, plans and programs to ensure the further development, enrichment, propagation and preservation of Filipino and other Philippine languages; (b) promulgate rules, regulations and guidelines to implement its policies, plans and programs; (c) undertake or contract research and other studies to promote the evolution, development, enrichment and eventual standardization of Filipino and other Philippines languages; (d) propose guidelines and standards for linguistic forms and expressions in all official communications, publications, textbooks and other reading and teaching materials; (e) encourage and promote, through a system of incentives, grants and awards, the writing and publication, in Filipino and other Philippine languages, of original works, including textbooks and reference materials in various disciplines; (f) create and maintain within the Commission a division of translation which shall encourage through incentives, undertake and vigorously support the translation into Filipino and other Philippine languages of important historical works and cultural traditions of ethnolinguistic groups, laws, resolutions and other legislative*

# 19 Does the Komisyon sa Wikang Filipino have new functions?

Yes and they are numerous. Foremost and according to the provision of the 1987 Constitution, the primary function of the **Komisyon sa Wikang Filipino** (KWF) is to implement what is stated in Section 2 of RA No. 7104, that “it is hereby declared to be the policy of the Government to ensure and promote the evolution, development and further enrichment of Filipino as the national language of the Philippines on the basis of the existing Philippine and other languages.” There is no such mandate for the Surian ng Wikang Pambansa from the 1935 Constitution to the 1973 Constitution since the functions of the language agency were focused on enriching and disseminating the National Language. Since the development of the National Language is now based on the existing languages of the Philippines, it is clear from the mandate that KWF must also undertake the study, care, and protection of the country’s native languages.

Section 14 of RA No. 7104 listed 12 specific functions of the KWF and primary are the following: “(a) formulate policies, plans and programs to ensure the further development, enrichment, propagation and preservation of Filipino and other Philippine languages; (b) promulgate rules, regulations and guidelines to implement its policies, plans and programs; (c) undertake or contract research and other studies to promote the evolution, development, enrichment and eventual standardization of Filipino and other Philippines languages; (d) propose guidelines and standards for linguistic forms and expressions in all official communications, publications, textbooks and other reading and teaching materials; (e) encourage and promote, through a system of incentives, grants and awards, the writing and publication, in Filipino and other Philippine languages, of original works, including textbooks and reference materials in various disciplines; (f) create and maintain within the Commission a division of translation which shall encourage through incentives, undertake and vigorously support the translation into Filipino and other Philippine languages of important historical works and cultural traditions of ethnolinguistic groups, laws, resolutions and other legislative

*enactments, executive issuances, government policy statements and official documents, textbooks and reference materials in various disciplines and other foreign materials which it may deem necessary for education and other purposes; (g) call on any department, bureau, office, agency or any instrumentality of government or any private entity, institution or organization for cooperation and assistance in the performance of its functions, duties, and responsibilities.”*

Nitóng 2013, isinaisip ng bagong pamunuan ng KWF ang mabigat na mga tungkuling ito sa pagbuo ng isang Medyo Matagalang Plano para sa pagpapalaganap at paglinang sa wikang Filipino at pangangalaga sa mga wikang katutubo ng bansa.

## 20 Sumulong ba ang pagpapalaganap sa Wikang Pambansa?

Kung ibabatay sa pagdami ng gumagamit ng wikang Filipino ay malaki ang isinulong ng pagpapalaganap sa Wikang Pambansa. Sa mga pambansang senso mulang 1939 hanggang 1980 ay dumami ang nagsasalita ng Wikang Pambansa mulang 4,068,565 hanggang 12,019,193, o mulang 25.4 % hanggang 44.4% ng kabuuang populasyon ng Filipinas. Noong 1989, lumitaw pa sa survey ng Ateneo de Manila University na 92% ang nakaiintindi ng Tagalog sa buong bansa, 83% ang nakapagsasalita nitó, 88% ang nakababása, at 81% ang nakasusulat gamit ito. Napakalaki ng agwat nitó sa sinasabing 51% nakaiintindi ng Ingles at 41% nakaiintindi ng Sebwano. (Pansinin na “Tagalog” at hindi “Filipino” ang ginagamit na tawag sa Wikang Pambansa.) Ang ganito kabilis na pagdami ng nagsasalita sa Filipino ay nangangahulugang isa na itong maituturing na **“wika ng bayan”** o lingua franca, at ginagamit na wika ng komunikasyon ng sinumang dalawang Filipino na may magkaibang wikang katutubo at nais mag-usap.

Totoo, bunga ito ng epektibong pagtuturo ng wikang Filipino sa mga paaralan. Ngunit bunga rin ito ng patuloy at dumadaming paglabas ng mga babasahín na nakasulat sa wikang Filipino, lalò



enactments, executive issuances, government policy statements and official documents, textbooks and reference materials in various disciplines and other foreign materials which it may deem necessary for education and other purposes; (g) call on any department, bureau, office, agency or any instrumentality of government or any private entity, institution or organization for cooperation and assistance in the performance of its functions, duties, and responsibilities.”

In 2013, the new board of the KWF took this huge functions into serious consideration in preparing a Medium-Term Plan for the propagation and enrichment of the Filipino language and the care and protection of the country’s native languages.

## 20 Is progress being made in the dissemination of the National Language?

If based on the numbers using the Filipino language, it can be said that much progress has been made in the dissemination of the National Language. In the national censuses made from 1939 to 1980, the speakers of the National Language increased from 4,068,565 to 12,019,139, or from 25.4% to 44.4% of the entire population of the Philippines. In 1989, a survey conducted by the Ateneo de Manila University further showed that 92% understood Tagalog in the whole country, 83% could speak it, 88% could read, and 81% could write in it. This is a huge advantage over the reported 51% that could understand English and 41% that could understand Cebuano. (Note that “Tagalog” and not “Filipino” is used to call the National Language.) This rapid growth in the number of speakers of Filipino means that it can now be considered a **“people’s language”** or *lingua franca*, and is being used as a language of communication by any two Filipinos with different native languages but wanting to talk to each other.

True, this is the result of effective teaching of the Filipino language in schools. But this is also the result of the continuing proliferation of publications and reading materials written in Filipino, especially

na ang komiks, ng patuloy na pambansang tangkilik sa pelikulang Filipino, at ng lumakas na paggamit ng Filipino sa radyo at telebisyon. Pagkatapos ng Ikalawang Digmaang Pandaigdig, dominado ng programang Ingles ang brodkast. Ngunit kabaligtaran ngayon na ang lahat ng balita at palabas sa primetime ay pawang nása Filipino. Samantala, ang naganap na popularidad ng romance novel ay itinuturing na palatandaan ng pagtaas ng literasi mulang komiks.

Sa larangan ng panitikan, napakalusog ng naganap na modernisasyon at pagsulong ng malikhaing pagsulat sa Filipino, na kung hindi nagpapamalas ng makabagong paggamit sa tradisyon ay umaagapay sa mga eksperimentasyon sa mga sentrong pangkultura ng mundo.

Sa edukasyon, lumalawak ang larang at disiplina ginagamitan ng Filipino sa pagtuturo at pagsulat ng tekstbuk at sangguniang akademiko. Ibig sabihin, bukod sa patakarang bilingguwal sa batayang antas, nagkakaroon na ng mga subjek sa mga kolehiyo at unibersidad na gumagamit ng Filipino, lalò na sa pilosopiya, sikolohiya, kasaysayan, at ibang larang sa agham panlipunan. May nag-eeksperimento din sa pagtuturo ng ekonomiks, matematika, at batayang agham gamit ang Wikang Pambansa.

## **21** Bakit may patuloy na tumututol sa pagpapatupad ng patakarang makawikang Filipino?

Dahil hindi nawawala ang umaasa na ibalik sa Ingles ang wika ng edukasyon. Isang palatandaan ito ng hindi pa ganap na nagkakaisang mithiin para sa bansa. Kakampi ng mga talamak na Inglesero ang mga rehiyonalista na ginagamit ang isyung gaya ng “Imperial Manila” upang kunwa’y ipagtanggol ang nanganganib na pagkamatay ng ibang wikang katutubo laban sa paglaganap ng Filipino.

the comics, and the continuous patronage of Filipino films, and the increasingly dominant use of Filipino on radio and television. After the Second World War, broadcast was dominated by English. But the opposite is true today—all the news programs and primetime shows are in Filipino. Meanwhile, the popularity of romance novels is considered an indication of the increase and elevation of literacy from the level of comics.

In literature, the modernization and advance of creative writing in Filipino has been robust, which when not demonstrating new or modern uses of tradition is up-do-date with the experimentation being done in the global centers of culture.

In education, the fields and disciplines using Filipino in teaching and the writing of textbooks and academic references continue to broaden and increase. Meaning, apart from the bilingual policy in the basic levels, there are now many subjects in colleges and universities using Filipino, especially in philosophy, psychology, history, and other areas of the social sciences. There are also experiments in teaching economics, mathematics, and basic science using the National Language.

## **21 Why is there continuing opposition to the implementation of a pro-Filipino language policy?**

Because there are those who continue to hope for the reversion to English of the language of education. This indicates that the unification of intents for the nation is not yet complete. In the camp of the rabid “Englishists” are the regionalists who use issues like “Imperial Manila” to pretend to defend the interest of other native languages and prevent their imminent death but only as ploy against the continuing spread of Filipino.

Ang isyu ng “Imperial Manila” ay isang masalimuot na usaping pampolitika sa bansa at malulutas lámang sa matagumpay na desentralisasyon ng gobyerno at komersiyo. Sa kabiláng dako, natural na maganap ito sa larangang pangwika dahil sa tagumpay ng pagpapalaganap sa wikang Filipino. Ito rin naman ang sanhi ng reklamo hinggil sa “dominasyon” ng Ilokano sa Hilagang Luzon at ng Sebwano sa Mindanaw.

Hinggil sa isyu ng nanganganib na pagkamatay ng ibang wikang katutubo, hindi ito konektado sa paglaganap ng isang Wikang Pambansa. Sa halip, bunga ito ng pagpapabaya mismo ng mga nagsasalita ng ibang wikang katutubo. Walang ginagawa ang mga nagkukunwang tagapagtanggol ng ibang wikang katutubo upang magkaroon ng kongkretong kilusan para isúlong, pangalagaan, at totoong gamitin ang kanilang mga wikang katutubo.

Kung babasáhin ding mabuti ang 1987 Konstitusyon, mahigpit na iniaatas nitó ang pangangalaga sa ibang mga wika ng Filipinas. Bahagi ngayon ng programa ng Komisyon sa Wikang Filipino, (1) ang pagpapayaman sa wikang Filipino sa pamamagitan ng mga wikang katutubo, at (2) ang agresibong paglikha ng mga paraan upang mapangalagaan ang mga wikang katutubo ng bansa. May tungkulin ngayon ang mga **Sentro ng Wika at Kultura** (SWK) ng Komisyon na itinatatag sa mga probinsiya at rehiyon upang manguna sa paghahanda ng programa hinggil sa pagsúlong ng mga wikang katutubo sa loob ng saklaw na pook ng mga ito.

Ang preserbasyon lámang ng mga wikang katutubo ay isa nang malaking gawain. Hindi ito magagawang mag-isa ng Komisyon sa Wikang Filipino, lalò na dahil sa maliit na badyet nitó at limitadong tauhan. Nangangailangan ito ng magkatulong na pagpaplano’t pagkilos ng Komisyon, ng mga opisina ng gobyerno, lalò na ng DILG, DepEd, NCIP, at ng mga organisasyong pribado. Kung maging mabagal ang edukasyon at saliksik, ang higit na kailangang palaganapin ay ang taal na pagmamahal sa iba’t ibang wika’t kulturang katutubo ng buong bansa. At higit na maipamamalas ang pagmamahal sa pamamagitan ng paggamit sa mga wikang katutubo sa araw-araw na gawain at sa pagsulat.

The issue of “Imperial Manila” is a complex one in national politics and can only be resolved with a successful decentralization of government and commerce. On the other hand, this is a natural outcome in the field of language due to the success of propagating the Filipino language. This is the same sort of complaint of, say, the “domination” by Ilocano in Northern Luzon and by Cebuano in Mindanao.

Regarding the issue of the imminent death of other native languages, this is not connected with the spread of the National Language. Instead, this is the result of neglect precisely by the speakers of other native languages. Those who pretend to defend the other native languages are doing nothing by way of a real movement to advance, care for and protect, and truly use their native languages.

If the 1987 Constitution is read more closely, it strongly stipulates the care and protection of the other Philippine languages. It is now part of the program of the Komisyon sa Wikang Filipino (1) to enrich the Filipino language through the native languages, and (2) to aggressively find ways for caring for and protecting the nation’s native languages. It is now the function of the **Sentro ng Wika at Kultura** (SWK), or Centers for Language and Culture of the Komisyon which were established in the provinces and regions in order to lead in the preparation of programs for the advancement of the native languages in their jurisdictions.

Just the preservation of native languages is already a huge job. It cannot be undertaken solely by the Komisyon sa Wikang Filipino, especially since it has a small budget allocation and limited personnel. It needs the cooperative planning and moves by the Komisyon, government offices, especially the DILG, DepEd, NCIP, and private organizations. If education and research prove to be slow-moving, what needs to be seriously propagated is the simple love and care for the various native cultures of the country. And this loving and caring can be best shown in the use of the native language in daily life and in writing.

Sinasáyang ng mga kontra-Filipino ang kanilang laway at panahon sa pag-away sa Komisyon sa Wikang Filipino hábang nagsasalita o nagsusulat sa Ingles. Higit na kapaki-pakinabang kung magiging modelo silá ng aktuwal na paggamit sa kanilang wikang katutubo sa mga saliksik pangkultura at pagtalakay sa mga makabagong suliranin ng bayan. Marami sa mga wikang katutubo ang ni walang ortograpiya. Ang mga wikang malaki ang bílang ng nagsasalita ay kulang naman sa mga babasahíng pang-edukasyon.

## 22 Bakit pinalitan ang abakada ng alpabetong Filipino?

Dahil napatunayan ng saliksik at mga pangyayari na hindi sapat ang **abakada** para sa pangangailangang nakasulat ng isang wikang pambansa. Ang abakada na ginamit sa *Balarila* ni Lope K. Santos ay hango sa pag-aaral ni Rizal na *Estudios sobre la lengua tagala* na nalathala noong 1898. Abakada ito ng mga Tagalog at may 20 titik. May mga tunog na hindi makatawan ng naturang mga titik. Dinagdagan samakatwid noong 1987 ang mga titik ng alpabeto upang maging higit na episyente ito sa pagtuturo at pagsulat ng mga tunog na wala sa mga titik ng abakada.

Maliwanag, dinagdagan ang mga titik ng alpabeto upang maisulat ang mga tunog na wala sa Tagalog ngunit binibigkas sa ibang mga wikang katutubo. May ganitong tungkulin ang F, J, V, at Z na kumakatawan sa mga tunog na ginagamit sa Ivatan, Ibanag, Ifugaw, Kiniray-a, Mëranaw, Bilaan, at iba pang wikang katutubo. Ang ganitong hakbang ay umaalinsunod sa mithiing ang Filipino ay yumabong mula sa Tagalog tungo sa pagiging Wikang Pambansa dahil nilalahukan ng ibang mga wikang katutubo ng bansa.

Dinagdagan din ng mga titik ang lumang abakada upang mabilis na maging modernisado ang wikang Filipino, lalò na upang mabilis na makahiram ng salita mula sa Ingles at ibang wikang internasyonal.

The anti-Filipino advocates are wasting their time and breath in disputing with the Komisyon sa Wikang Filipino while speaking or writing in English. It will be more beneficial if they become models in using their native languages in cultural research and in discoursing on the country's modern problems. Many of the native languages lack even a basic orthography. On the other hand, the languages with many speakers lack educational reading materials.

## 22 Why was the *abakada* replaced with the Filipino *alpabeto*?

Because research and experience showed that the *abakada* is inadequate for the writing requirements of a national language. The *abakada* Lope K. Santos used in the *Balarila* was derived from Rizal's study, *Estudios sobre la lengua tagala*, published in 1898. It was the *abakada* of the Tagalogs and it had 20 letters. There were sounds that couldn't be represented by the said letters. Thus in 1987 the letters of the *alpabeto* were increased for it to be even more efficient in teaching and writing of the sounds that are absent in the letters of the *abakada*.

Clearly, the letters of the *alpabeto* were increased so that the sounds that are absent in Tagalog can be written but which can be pronounced in the other native languages. The letters F, J, V, and Z have this kind of function which is to represent sounds used in Ivatan, Ibanag, Ifugaw, Kiniray-a, Meranaw, Bilaan, and other native languages. This move is in accordance with the intent for Filipino to thrive and develop from Tagalog towards becoming the National Language because enriched with entries from the country's other native languages.

The letters of the old *abakada* were also increased for the faster modernization of the Filipino language, especially for faster borrowing from English and other international languages.

Sa gayon, ang kabuuang walong dagdag na titik sa alpabetong Filipino ngayon—ang C, F, J, Ñ, Q, V, X, at Z—ay kasangkapan sa modernisasyon at **intelektuwalisasyon** ng ating wika.

Ang buong pangyayari ay isang patunay na nagbabago ang wika ng bayan at kailangang isunod sa pagbabago ng wika ang mga kagamitan sa pagtuturo at pagpapalaganap ng wika. Pagkaraan lámang ng 50 taon ay napatunayan na hadlang ang paggamit lámang ng abakadang Tagalog sa pagsúlong ng Wikang Pambansa. Bahagi ng diwang pambansa at makabago ng pangalang “Filipino”—na ipinalit sa tawag na “Pilipino”—ang pagpalit ng isang alpabetong may 28 titik sa lumang abakada. Nitóng 2013 ay dinagdag din ang **tuldik patuldok** (ë) dahil isang simbolo itong kailangan ng mga wikang katutubo bukod sa mga dáting tuldik na mabilis, malumi, at maragsa. Maging ang balarila ay kailangang mareporma upang maisáma sa isang bago at pambansang “**gramatikang Filipino**” ang ilang makabuluhang katangiang pangwika na wala sa Tagalog. At marahil, marami pang kailangang magamit na pagbabago hábang pinaunlad ang Filipino bílang Wikang Pambansa.

## 23 Bakit kailangan ang “Ortograpiyang Pambansa”?

Isang mahalagang kasangkapan ang **ortograpiya** para sa epektibong pagtuturo ng pagsulat at pagbása sa wikang Filipino. Mahalagang sangkap ng ortograpiya ang isang episyenteng alpabeto—ibig sabihin, may sapat na mga titik upang kumatawan sa mga tunog na ginagamit ng mga nagsasalita ng wika—at may matatag na mga tuntunin sa pagbaybay ng mga salita. Tinupad ng Surian ng Wikang Pambansa (SWP) ang pagbuo ng isang ortograpiya para sa pagpapalaganap ng 20 titik na abakada. Ngunit kinailangang palitan ang ortograpiya nang palitan ang abakada ng isang modernisadong alpabeto na may 28 titik noong 1987. Nagkaroon na ng tatlong ulit na reporma ang gabay sa ortograpiya para sa wikang Filipino, at ang pinakahulí ay ang “*Ortograpiyang Pambansa*” na inilathala ng Komisyon sa Wikang Filipino nitóng 2013.



Thus, the additional eight letters in the present Filipino *alpabeto*—C, F, J, Ñ, Q, V, X, and Z—are tools for the modernization and **intellectualization** of our language.

The whole phenomenon is one proof that the people’s language is changing and it is necessary to align the tools of teaching and disseminating language to such changes. After only 50 years it has been proven that the use of the Tagalog *abakada* was a hindrance to the advancement of the National Language. Part of the nationalistic and modernist spirit of the term “Filipino”—which replaced “Pilipino”—is the replacement of the old *abakada* with the *alpabeto* consisting of 28 letters. In 2013, the **tuldik patuldok** (ë) was added because it was a symbol needed by native languages apart from the existing *mabilis*, *malumi*, and *maragsa*. Even the *balarila* must be reformed in order to include in a new and national “**gramatikang Filipino**” (Filipino grammar) the significant linguistic qualities that are absent in Tagalog. And perhaps, many reforms have yet to be instituted while Filipino as the National Language is developing.

## 23 Why is the “Ortograpiyang Pambansa” necessary?

**Orthography** is an important tool in the effective teaching of writing and reading the Filipino language. An important ingredient of orthography is an efficient alphabet—meaning, with an adequate number of letters to represent the sounds used by the speakers of the language—and with firm rules for spelling. The Surian ng Wikang Pambansa (SWP) performed its function of putting together an orthography for the dissemination of the 20 letters of the *abakada*. But the orthography had to be replaced when the *abakada* was replaced with a modernized *alpabeto* with 28 letters in 1987. There have been three reforms of orthographic guidelines for the Filipino language, and the latest is the “*Ortograpiyang Pambansa*” published by the Komisyon sa Wikang Filipino in 2013.

Sinundan ito ng masigasig na kampanya ng Komisyon upang lumaganap ang pagsunod sa mga tuntunin, lalò na sa hanay ng mga guro ng Filipino sa mga paaralan. Tinawag din itong “Ortograpiyang Pambansa” upang mahimok na isaalang-alang at sangguniin ito ng mga gumagawa ng mga ortograpiya para mga katutubong wikang ginagamit sa MTB-MLE, magkaroon ng pagkakaisa sa pangkalahatang mga tuntunin sa pagbaybay, at mabisàng maitulay ang pagtuturo mula sa mga katutubong wika tungo sa wikang Filipino.

Isang malaking hadlang sa intelektuwalisasyon o modernisasyon ng Filipino ang hindi pagkakaisa sa ispeleng. Malimit kasing nasisiyahan ang marami sa pabigkas o oral na paggamit ng wika. Samantala, kailangan ang estandardisadong pagbaybay ng mga salita upang higit na maging mabilis at ekonomiko ang pagtuturo ng pagsulat sa mga batà. Kailangan din ito upang maging magaan ang pagsulat lalò na ng mga akdang akademiko at siyentipiko at maakit ang mga siyentista at iskolar na gamitin ang wikang Filipino sa mga pormal na diskurso at usaping intelektuwal.

Mahirap na tungkulin ang **estandardisasyon** at nangangailangan ng kooperasyon ng mga gumagamit ng wika, lalò na sa akademya, gobyerno, at mga sektor na umiimpluwensiya sa mga mamamayan. Ang estandardisasyon ay susi sa paggamit ng Filipino bilang **wika ng karunungan**—bilang wika sa mga importanteng dominyo ng lipunan—sa agham at teknolohiya, pamahalaan, edukasyon, negosyo at industriya, hukuman at batas, atbp.

## 24 Bakit ipinagdiriwang ang “Linggo ng Wika”?

Pinasimulan ang pagdiriwang ng Linggo ng Wika ng Pangulong Sergio Osmeña sa pamamagitan ng isang proklamasyong nakasulat sa Ingles noong 26 Marso 1946 at may pamagat na “Designating the Period from March 27 to April 2 of Each Year ‘National Language Week.’” Ayon sa

The Komisyon followed this through with an intensive campaign to promote compliance with the rules, especially among teachers of Filipino. Also, it was called “Ortograpiyang Pambansa” to encourage its recognition as reference by those writing the orthographies for the native languages being used under MTB-MLE, to promote unification in the general rules of spelling, and effectively bridge the teaching from the native languages to Filipino.

Not being unified in spelling is a big hindrance to the intellectualization or modernization of Filipino. Many are often satisfied with speech or the oral use of language. Meanwhile, standardized spelling is necessary for the faster and more economic teaching of writing to children. It is also necessary to facilitate writing especially of academic and scientific texts and to encourage scientists and scholars to use Filipino in formal discourse and in intellectual issues.

**Standardization** is a difficult enterprise and would need the cooperation of the users of language, especially from the academe, government, and sectors that exert influence on citizens. Standardization is the key to using Filipino as the **language of knowledge**—as the language used in the important domains of society—in science and technology, government, education, commerce and industry, the courts and law, etc.

## 24 Why do we celebrate “Linggo ng Wika”?

President Sergio Osmeña started the celebration of Linggo ng Wika (National Language Week) through a proclamation written in English in 26 March 1946, with the title ““Designating the Period from March 27 to April 2 of Each Year ‘National Language Week.’” According to

naturang **Proclamation No. 25**, itinalaga ang panahon mulang Marso 27 hanggang Abril 2 taon-taon upang maging “Linggo ng Wika” bilang pagsunod sa Batas Komonwelt Blg. 570 na gumawa ang gobyerno ng mga nararapat na hakbang tungo sa development ng Wikang Pambansa.

Ang **Linggo ng Wika** ay isang paraan upang maidiin ang halaga ng Wikang Pambansa. Alinsunod sa proklamasyon, nais nitóng ang buong makinarya ng pamahalaan at ang sambayanan ay “maganyak na aktibong lumahok sa mga pagsisikap na matupad ang layunin” ng 1935 Konstitusyon at ng Batas Komonwelt Blg. 570. Itinapat pa ang wakas ng Linggo ng Wika sa pagdiriwang naman ng kaarawan ni Francisco Balagtas Baltazar at hinihiling na ang lahat ng paaralan, pribado man o publiko, hanggang mga kolehiyo at unibersidad, ay magsagawa ng kaukulang palatuntunan sa buong linggo, bukod sa “magpamalas ng kanilang sigla sa pamamagitan ng pagpapatupad ng higit na epektibong mga hakbang para sa pagpapalaganap ng wikang pambansa ng mga Filipino.”

Bakit nalipat ang Linggo ng Wika sa buwan ng Agosto?

Nalipat ang panahon ng pagdiriwang ng Linggo ng Wika dahil sa **Proklama Blg. 12** ng Pangulong Ramon Magsaysay noong 26 Marso 1954 at may pamagat na “Nagpapahayag na Linggo ng Wikang Pambansa ang Panahong Sapul sa Ika-29 ng Marso Hanggang Ika-4 ng Abril Bawa’t Taon.” Nakasulat ang proklamasyon sa wikang “Pilipino” at nakasaad sa ikalawang talata ng proklamasyon na ito na ang tawag sa wikang pambansa. Halos kinopya lámang ng proklamasyong ito ng Pangulong Magsaysay ang naunang proklamasyon ng Pangulong Osmeña bagaman ipinaloob sa gitna ng Linggo ng Wika ang kaarawan ni Balagtas.

Ngunit muling inilipat ng Pangulong Magsaysay ang panahon ng Linggo ng Wika sa bisà ng **Proklama Blg. 18** noong 23 Setyembre 1955 at may pamagat na “Na Nagsususog sa Proklama Blg. 12 na May Petsang Marso 26, 1954, sa Pamamagitan ng Paglilipat ng Pagdiriwang ng Linggo ng Wikang Pambansa Buhat sa Marso 29-Abril 4 sa Agosto 13-19 Bawat Taon.” Ang nakasaad na sanhi ng paglilipat ay dahil nása “labas ng taóng pampaaralan” ang dáting panahon ng pagdiriwang. Inaasahan

the said **Proclamation No. 25**, the period from March 27 to April 2 every year was designated “National Language Week” in pursuance of Commonwealth Act No. 570 that decreed government to take the proper steps towards the development of the National Language.

The **Linggo ng Wika** is one way of emphasizing the importance of the National Language. According to the proclamation, it intended to “encourage” the whole government machinery and the public to be “actively involve[d] in the efforts to achieve the objective” of the 1935 Constitution and Commonwealth Act No. 570. The end of the Linggo ng Wika was even timed with the celebration of the birthday of Francisco Balagtas Baltazar and all schools, private or public, up to the colleges and universities were enjoined to mount programs for the whole week, apart from “demonstrating their enthusiasm by undertaking more effective steps towards propagating the national language of Filipinos.”

Why was the Linggo ng Wika moved to the month of August?

The period for celebrating the National Language Week was moved due to **Proclamation Blg. 12** by President Ramon Magsaysay on 26 March 1954 under the title “Nagpapahayag na Linggo ng Wikang Pambansa ang Panahong Sapul sa Ika-29 ng Marso Hanggang Ika-4 ng Abril Bawat Taon.” The proclamation was written in the “Pilipino” language and it was stated in the second paragraph of the proclamation that this was the name of the national language. This proclamation by President Magsaysay practically copied the contents of the previous proclamation by President Osmeña although it placed the birthday of Balagtas right in the middle of the Linggo ng Wika.

But President Magsaysay once again moved the period of the Linggo ng Wika by virtue of **Proclamation No. 18** on 23 September 1955, with the title “Na Nagsususog sa Proklama Blg. 12 na May Petsang Marso 26, 1954, sa Pamamagitan ng Paglilipat ng Pagdiriwang ng Linggo ng Wikang Pambansa Buhat sa Marso 29-Abril 4 sa Agosto 13-19 Bawat Taon.” The stated reason for the transfer was that the previous celebration was “outside of the school year.” Not mentioned but was sure

sa gayon ang higit na partisipasyon ng mga paaralan dahil ang Agosto ay nása loob ng taóng pampaaralan. Hindi binanggit ngunit tiyak na nása isip ng nagmungkahi sa Pangulong Magsaysay na itapat ang wakas ng pagdiriwang sa Agosto 19—ang kaarawan ng Pangulong Manuel L. Quezon, ang “Ama ng Wikang Pambansa.”

## 25 Ano pa ang kailangan para ganap na magtagumpay ang wikang Filipino?

Napakarami pang dapat gawin. Hindi sapat kahit ang pagdedeklara ng **“Buwan ng Wikang Pambansa”** tuwing Agosto 1–31 sa pamamagitan ng **Proklamasyon Blg. 1041** noong 15 Hulyo 1997 ng Pangulong Fidel V. Ramos. Ang wikang Filipino ay totoong mabubúhay at yayaman sa pamamagitan ng patuloy na paggamit araw-araw ng mga mamamayan. Ngunit kung tutuusin, hindi sapat kahit ang pangyayaring siyento porsiyento na ng mga mamamayang Filipino ay nakapagsasalita at nakauunawa sa wikang Filipino.

Kailangan din ang sistematiko at nakaplanong pagpapalaganap at paglinang sa Filipino bílang wikang pambansa at wikang makabago. Halimbawa, kaugnay ng pagpapalaganap ay mahalagang matupad ang nakasaad na pagsasa-Filipino ng lahat ng paraan ng komunikasyon alinsunod sa EO 335 ng Pangulong Corazon C. Aquino. Kaugnay nitó ang lubusang pag-igpaw mula sa Patakarang Bilingguwal sa edukasyon tungo sa paggamit ng wikang Filipino sa lahat ng antas at lahat ng disiplina sa mga paaralan mulang elementarya hanggang katapusan sa kolehiyo. Kaugnay ng paglinang, kailangang hikayatin ang mga iskolar at dalubhasa upang gamitin ang Filipino bílang wika ng saliksik at talakayang akademiko, magkaroon ng malakihang pagsasalin at paglalathala sa lahat ng larang ng edukasyon, at maging wika ang Filipino sa hukuman, sa negosyo, sa industriya, at lahat ng makabuluhang mukha ng búhay ng sambayanan.

Ito ang pangwakas na bisyon tungo sa Filipino bílang **“wika ng karunungan.”**

to have been in the mind of the one who suggested it to President Magsaysay was to place the end of the celebrations on August 19—the birthday of President Manuel L. Quezon, the “Father of the National Language.”

## 25 What else is needed for the Filipino language to truly succeed?

So much needs to be done. Even the declaration of the “**Buwan ng Wikang Pambansa**” (National Language Month) every August 1–31 thru **Proclamation No. 1041** on 15 July 1997 by President Fidel V. Ramos is not enough. The Filipino language will be truly alive and enriched through daily use by the people. But even if true, it is not enough that even one hundred percent of Filipino citizens can speak and understand Filipino.

A systematic and planned propagation and development of Filipino as the national language and a modern language is still needed. Example, relative to the dissemination, it is important to carry out the Filipinization of all means of communication as stated in EO 335 of President Corazon C. Aquino. Connected to this is the full and ultimate leap from the Bilingual Policy in education into the use of the Filipino language in all the levels and all the disciplines in schools from elementary to college graduation. In relation to development, scholars and experts must be encouraged to use Filipino as language of research and academic discourse, undertake a general translation and publication effort in all areas of education, make Filipino the language of the courts, commerce, industry, all significant aspects of society.


This is the ultimate vision of Filipino as “**language of knowledge.**”

Tulad ng naipahayag na, magmula sa estandardisasyon, ang tungkuling ito ay hindi maaaring gawing mag-isa ng Komisyon sa Wikang Filipino. Nangangailangan ito ng mapagpasiyang bisyon at pagkakaisa ng pamahalaan at liderato ng makapangyarihang mga sektor ng lipunan. Tulad noong iatas ni Alfred the Great ang pagbuo ng isang aklatan sa Ingles. Tulad noong ibuhos ng mga intelektuwal at akademya ang talino't panahon sa paglinang ng Aleman.

Pagdating ng panahong iyon, sinumang nais mag-aral pa ay maaaring magbasá sa isang aklatang tigib sa mga aklat at sanggunian na nakalimbag sa Filipino. Ang lahat ng balikbayan at bisita ay sinasalubong sa *airport* ng mga karatula sa wikang Filipino. Sapilitang nag-aaral ng wikang Filipino ang banyagang nais magtagal sa Filipinas. May tatak at paliwanag sa Filipino ang mga ibinebentang de-lata at nakapaketeng produkto. Idinadaos ang mga kumperensiya sa wikang Filipino, at kung kailangan, may mga tagasalin sa Ingles at ibang wikang global. Nagtutulong-tulong ang mga eskperto at guro sa mga wikang katutubo upang mag-ambag ang kanilang wikang katutubo sa Wikang Pambansa. Nagsasalita sa Filipino ang mga mambabatas kahit hindi sila nakaharap sa telebisyon para maintindihan ng bayan. At hindi nag-iisa ang Pangulong Benigno C. Aquino III sa pagtatalumpati sa wikang Filipino. 🇵🇭



As stated earlier, starting with standardization, this task cannot be undertaken solely by the Komisyon sa Wikang Filipino. It needs the decisive vision and unified action of the government and the leadership of the powerful sectors of society. This is similar to how Alfred the Great decreed the creation of a library in English. This is similar to how the intellectuals and academicians poured their intelligence and time to develop German.

When that time comes, anyone wanting to do further studies will be able to read in a library full of books and references printed in Filipino. All the *balikbayan* and visitors will be welcomed at the airport with signs in Filipino. The foreigner wanting to stay long in the Philippines will force himself or herself to learn Filipino. Canned goods and packaged products will have brands, labels, and information in Filipino. Conferences will be conducted in Filipino, and if needed, there will be translators into English and other global languages. Experts and teachers in the native languages will work together to contribute entries from their languages to the National Language. Legislators will speak in Filipino even if they are not on television so that the whole country understands what they are saying. And President Benigno C. Aquino III will not be all alone in delivering his speeches in Filipino. 



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