Augusto Sumangil Rebecca Sumangil Narrators

> Sarah Mason Interviewer

December 8, 1978 Sumangil Home

SM: I'm talking to Augusto and Rebecca Sumangil on December 8, 1978. This is an interview conducted under the auspices of the Minnesota Historical Society. The interviewer is Sarah Mason. When did you come to Minnesota? Maybe we could start with that.

AS: Yes. We came on September 30, 1969. And we came on . . . we were just passing through the Twin Cities, by the way. We were supposed to go to Cleveland, Ohio. However, my brother wrote to us when we were in San Francisco and said that this is a very nice place to raise a family, very conservative people. He didn't mention the weather though. And we decided to drop by and we wrote to some companies here ahead of time and luckily we landed a job immediately. We were . . . we came at a time when the economy was still in high gear, and was lucky enough to land a job immediately. My wife was a registered nurse in the Philippines at the time. She's now registered in Minnesota. Had two job offers. One in University of Minnesota Hospitals and another one in Metropolitan Medical Center, which is still Saint Barnabas and Swedish. [Saint Barnabas Hospital and Swedish Hospital merged to form Metropolitan Medical Center in the early 1970s.]

However, I would like to say that . . . hmmm. We thought that the University Hospital personnel was very unfair, because when we wrote to them, even back in the Philippines, when we were considering passing through here, they offered my wife a job as a nurse. However, they never mentioned the fact that she has to be a nursing aide.

SM: Oh.

AS: Well, we applied for a registered position, they answered, "Yes, we have a position for you." It's offered to us. And they said, "We'll pick you up from the airport, we'll set you up here. Come to Minnesota." And then when we came and talked to the personnel department, they said, "No, we can't employ you as a registered nurse," because of a lack of reciprocity or lack of recognition by the state of Minnesota on her education, and they have their own requirements. Okay. But then they said, "We'll take you at three hundred dollars a month," which . . .

SM: As an aide?

AS: As an aide. And the normal starting position at the time was six hundred and fifty.

SM: [Clucks]

AS: And then Saint Barnabas offered my wife six hundred dollars and called her a graduate nurse. The only thing that I would like to say is that the personnel department *never* mentioned the fact that she cannot work as a registered nurse for any kind of label that she was hoping for.

SM: I see. Well, did that mean that she had to take licensing exams or something?

AS: Oh, yes. She eventually took classes in the requirements and examinations and eventually had the . . . registered in the state of Minnesota. So she's now . . . she's now registered.

SM: I see. Did she ever work for the university then?

AS: No. Never. No.

SM: Oh, she just worked at Saint Barnabas then.

AS: Yes, and well, she has the same job but she had two job offers the same day, so . . .

SM: Oh, I see.

AS: Obviously, we opted to go with Saint Barnabas.

SM: Obviously, yes. And you, yourself, what was the job that you took when you got here?

AS: Well, I was the head of a department in the Philippines in accounting and when we came I looked at the classified ads and found a position open at Northrup King and Company, a seed company. An international one, I suppose I should add. And I was lucky enough to be hired almost on the spot.

SM: I see.

AS: Now they . . . however, I felt, even looking back, that I was overqualified for the position. The position was very low, low paying. However, as an immigrant, you have no choice, you want to get employed immediately and get settled. And so we . . . under this kind of disadvantage, I took the job offered. But I would think at less than what an American individual will get, but that is very subjective, so . . . I would say I . . . I accepted the offer, and so that's it.

SM: Has . . . has it . . . have you moved up since . . .?

AS: Well, there was probably, I'll say, around twenty accountants in the company at this point in time. And I'm one level below controller, and enjoying quite a bit of promotions since I joined the company.

SM: I see.

AS: I would say I have been promoted six times. And I'm the head of a lot of Americans in the staff.

SM: I see.

AS: And I'm the number two man in the accounting department, and in charge of all international companies. And I would venture to say that I have done very well. [Chuckles]

SM: I would say so, too. [Chuckles]

AS: Considering.

SM: [Chuckles] Yes. I see. Well, when did you start thinking about coming to the United States and what brought it up or what . . .?

AS: Oh. Well, again, the reason why we came to the United States is purely economics. When I met my wife, she was planning to go to the United States. And I'm . . .

SM: So she was already planning to come.

AS: Oh, she was.

RS: Yes. I was . . .

AS: See, because she's medical, remember. She's a medical individual, and they've been encouraging—they being the United States Government—has been encouraging medical people to come over. And so most of our medical people graduating, they said, well, let's go to the United States. I must tell you also that in the Philippines, anything American is valued. And this is a . . .

SM: Yes. What's the background of that? I'm very interested. Is it the American teachers that went there or . . .?

AS: Yes, well, the teaching and everything is, of course, you read the history books and you see the . . . that everything they say here in the . . . everybody in the United States is rich, you know. They have all the conveniences, they see it on television, they see it in movies, everything that you have, we have the cars, and the economic conveniences has been always . . . obviously shown in the Philippines, written in newspapers and magazines, but the key point though is that the United States' workmanship has always been classified as top notch. So everything American is always lauded as something great, even the American people.

SM: I see.

AS: They are seven feet tall and can do everything.

SM: [Chuckles] Well, that's interesting. Because the early immigrants, the old timers say exactly the same thing.

AS: Sure.

SM: And it hasn't changed, I guess.

AS: And it just . . . even now, even now you go to the Philippines and they'll say, boy . . . people will look to you and see you are a rich person regardless of our status here in the United States.

SM: Yes.

AS: They think that we're picking up greenbacks off a tree.

SM: [Chuckles]

AS: It's a . . . you know, it's a . . . it's been brought up as this and built through the years. I don't think it happened overnight.

SM: Yes. Well, I heard the old timers then were pretty disillusioned often when they came. Is that also the case now with the new immigrants or [unclear]?

AS: Well, we knew more or less what we were up against. And though we expected to have rewards, and so we know we have to work hard though.

SM: I see.

AS: And so we came here with open eyes, my wife and I, we know there are no maids and there are . . . which we have in the Philippines, by the way. And that you're going to be starting out competing with Americans, and we are very confident at the time and it still is that we can compete.

SM: Yes. Well, I'm interested, too, in what the form of American encouragement of medical personnel to come over here was? Was this notices in the colleges or . . .?

RS: Ah, economic reasons, really. And then a lot of . . .

AS: No, no. What type, where did you find it or where did you . . .?

RS: Oh, in school, yes, you have lots of friends that are ahead of you.

SM: Oh, you . . .

RS: You know, your schoolmates are ahead of you and they encourage you to come over.

AS: The American journals also will show . . .

SM: American journals?

RS: Yes.

AS: American . . .

RS: Nurses Journal. [Unclear].

AS: Nurses. Nursing journal. And . . .

SM: This is a Filipino nursing journal?

AS: No, no. This is American. And they always . . .

RS: It's American, Americans are . . . yes.

story Project AS: They always send it over to Philippines universities and so all you do is pick up the journal and write to these people and they say, "Come!" [Chuckles]

SM: I see.

AS: [Chuckles] That's what Becky did

RS: Yes.

AS: And we wrote to Mount Sinai . . . Mount Sinai of Cleveland, Ohio, and she was offered a iob.

SM: Oh.

AS: She wrote to University of Minnesota Hospitals and she was offered a job, though as I've mentioned to you, it's nothing . . .

SM: It sounds very easy. [Chuckles]

RS: Yes, it is. [Chuckles]

AS: Yes, it sounds very, very easy. But then you have to go to immigration in the Philippines and prove to the U.S. Embassy.

SM: Oh.

RS: By the time we got a job . . .

AS: It took us three years or so.

RS: Two years.

AS: Three years.

RS: Two years to process.

AS: About two years to process the papers.

SM: Ah.

AS: At the time that the United States needed all these . . .

RS: Medical people.

AS: Medical people.

RS: Pretty much so, yes.

Al History Project **AS:** Now I think they'll be closing down the door pretty much. Slowly.

SM: Well, is there a lack of opportunity in the Philippines for medical personnel?

RS: Not . . . not that there's a lot of opportunity, I think, pay wise, they don't give you enough.

SM: I see.

AS: Yes. That's right.

RS: Yes.

SM: Not very good pay.

AS: Yes. As I have said, it's truly an economic reason and the glamour of being in the United States.

SM: And the glamour? [Chuckles]

AS: Yes, I said . . . I always said rich Americans.

SM: Yes.

AS: With all these cars and, you know, and nice clothes. You play tennis, you play golf, and all this, you know. They didn't know that we have to . . .

SM: Doesn't somebody ever tell the truth after? [Chuckles]

AS: Yes, well, we try to, but they don't want to believe us.

SM: [Chuckles] They don't want to listen.

AS: Yes. And they don't know you wash dishes and you wash clothes and, you know, do all these things. Mow the lawn.

SM: I see. Well, was this something from childhood, you thought of coming to the United States?

AS: Actually, in my case, looking back, unfortunately, it's sad to say, but we were trained to be Americans.

SM: Yes, I have heard that.

AS: We were trained to be Americans, we are made to think American, they make us think . . . and this is obviously on a propaganda basis, too, to some degree, that the Americans are the best and democracy is the institution to be in. And economic reasons will dictate that you should live in the United States. Everything was built up from childhood.

SM: I see.

AS: In fact, what did you learn, darling, when you were in first grade?

RS: Oh, god. Well . . . [Chuckles]

SM: [Chuckles] Tell us. [Chuckles]

RS: [Chuckles] Well, English, of course. And it was American . . .

AS: About the singing, remember? We . . .

RS: Oh, yes. When I was in grade four, you know, they were teaching us the national anthem. And I don't ever know that was the national anthem until I came here. Yes, and then . . .

AS: [Sings] Oh, say can you see . . . [unclear]

RS: Yes, and then we went out there and [unclear]. We were watching this baseball game. And everybody stood up, you know, and they sing. And I said, "Oh, I remember that song. I used to sing that when I was in grade four." [Chuckles]

SM: [Chuckles]

AS: So, as I said, at an early age, you know.

RS: And then I found out that was the national anthem here, and I didn't know.

AS: The American national anthem. Yes. But this is kind of the way it was, Sarah.

SM: But who is perpetuating that now? I mean, since independence and so on.

AS: Oh, no. I don't think there is . . . we grew up after the independence was granted to the Philippines, so there was still vestiges of all this . . . I would say education program.

SM: Sure.

AS: However, right now I don't . . . I think they're changing a little bit. I do not know what the present situation is.

RS: [Unclear].

AS: But at the time we were raised and we went to school . . . And also the English is the medium of instruction in the Philippines. And you are supposed to speak English. So we learned, and once you learn a language, you always get the . . . you penetrate the mind of the people.

SM: That's true. Is that . . . that isn't still the main language in the schools, is it?

AS: That's a . . . I think it's still the main . . . however, I think they're trying to move towards Filipino language now. I haven't heard the latest on that one.

SM: But when you left in the 1960s, English was still . . .

AS: Oh, you've got to be . . . that's the only language you had to learn, because you could never even go to college without English. Everything is . . . everything is taught in English. In fact, we used American textbooks. Even my accounting subjects, we used American textbooks, though there are Filipino authors who are equally as competent or equally as good in writing all this, and we have local books and yet the American colonial . . . well, I'll say the Filipino colonial mentality of looking up to the Americans as the big brother, the best in everything, showed in that respect. That they always said, well, if it's an American author, it's got to be better than Filipino books.

SM: Hmmm. So it's just a leftover from the American occupation.

AS: Sure. We call it colonial mentality in the Philippines.

SM: So there is a kind of movement against it, I take it. [Chuckles]

AS: Yes, well, there's a kind of . . . I guess there is a counter [unclear] I would say even things out.

SM: Yes.

AS: I think it's rightly so if you are an independent country that you shouldn't look at another country being superior to you.

SM: So this has really hurt the Philippines in [unclear] would you say that . . .?

AS: I think even now, I think it will take a generation for them to just get back and get to be proud of being a Filipino. I'm proud to be an American of Filipino extraction, and that's the case it should always be. We're not taught to be . . . say to look at let's say the English that they are better than Americans. You know the thought of the Americans is this is the country.

SM: Right.

AS: And in the Philippines when I was a kid, Filipinos are great, okay, but the best is the Americans. That's the way we are taught.

SM: Yes.

AS: Maybe not directly, but that's the way everything was geared toward our young minds.

SM: [Unclear]. When did you begin to react to this, in adolescence or . . .?

AS: Oh, that's . . . well, once you're given a Hershey chocolate bar then you start.

SM: [Chuckles] No, I mean when did you react against it?

AS: [Unclear] well, then looking back as an adult, I was just really flabbergasted. I started to realize that we were taught to be Americans. I was in college, and the first thing, when President Kennedy was shot, I went to a movie house. And suddenly there was a fifteen minute clip on President Lyndon Johnson. And I... suddenly my adult mind told me, I paid to get into this theater, I shouldn't be subjected to propaganda. But there it was, purporting to be news. Purporting to be news. Who is President Lyndon B. Johnson? It's a propaganda film as far as I am concerned. It showed how he got started and what he did and all that. Maybe it's a newsreel here in the United States, but out there they have no business showing me that. And I paid for the ... to get in to see a movie. And that opened my eyes, but then I could not help myself anymore. I am more American than Filipino.

SM: Since you came here or since you were brought up . . .?

AS: Since we were brought up that way. I watch American movies, I watched *Popeye* when I was growing up. I watched *\$64,000 Question* when I was growing up, you know. We got . . . I watched NBA basketball every weekend. So . . .

SM: You're more American than I am. [Chuckles]

RS: Yes. [Chuckles]

AS: Yes, that's right. And this is still important, this is the key, we are . . . which is unfortunate to say, but I don't think any country should be subjected to that.

SM: I see.

AS: Now ours is past, but looking ahead and all that, I think it's unfair to have a country and then change them over. But that's part of, as I've said, when you dominate a country or acquire them and all that, then you [unclear]. And I'm not saying that it's all bad, I'm just saying that that's the way we have . . . we have been raised.

SM: Yes, I can certainly understand that it's a very . . .

AS: And also it's good in the respect that now when we came, now we are competitive.

SM: Yes.

AS: And we were able to find our slot in the United States and adjust to it, because we were [unclear] to be that way.

SM: Right.

AS: We were taught to be . . . to be competitive and all that.

RS: Yes. [Unclear].

SM: Well, I'm interested because Americans often think of the Filipinos as the most Westernized of Asian immigrants.

AS: Yes.

SM: And it seems to me as I talk to Filipinos that . . . it seems to me there's a lot of very important Asian values there, too.

AS: Oh, sure. We . . .

SM: And how do you see that balance or whatever?

AS: Well, we have a balance, and this is the key. We have our own cultural characteristics we brought over. And, for example, being in close family ties, which I'm sure was true of other immigrant families in other nations. We have a lot of still hospitable people, you know, and we always respect the elders and all of that. All the cultural values. And it has kind of found a meeting ground in the Philippines. However, when we came, of course, we have to adapt more to the United States, the way they are and all of that. But we still try to maintain it through our organizations, through trying to teach our children the values, but I don't think it will be . . . they will be growing up pure Americans as if they were never had Filipino parents. History Prol

SM: Do you think they will?

AS: I think so. I've seen it in some of our young people.

SM: Of the new immigrants?

AS: The new immigrants.

SM: Oh, yes.

AS: And it's also a quandary, just a very simple question, what do you teach your children, English or Filipino? Which one first?

SM: You mean the language?

AS: The language.

SM: Oh, yes.

AS: And we have opted to go American or . . . English. However, it's always a matter of a decision for the parents to do that. Well, we just don't want our child to be at a disadvantage when he or she goes to school. And that's the basis of our decision. We could always teach her, for example, Filipino later, but I don't think it will hold because of the acceptance of the peers concept. And once . . . they don't want to be considered an oddity in their group.

SM: Right. Do you and Becky speak the same dialect?

AS: Yes, we speak Filipino in the house generally because she knows how, but I wouldn't be able to speak her own dialect. In fact, she finds friends from the same province that she was raised, they could speak that dialect and I wouldn't even understand.

SM: Yes. Well, what is the dialect you grew up with?

AS: Filipino, which is Tagalog.

SM: Tagalog.

AS: Yes. And there's another, I know a little bit of Ilocano with this . . . the Northern part. And I think there is . . . they say there are sixty-seven ethnic groups in the Philippines and a similar number of languages.

SM: I see. Well, I suppose English is more or less the immigrant language here among Filipinos.

AS: That's right.

SM: Since it branches over the dialects.

AS: Yes.

SM: But are there certain parts of the Philippines that the new immigrants come from more than other parts?

AS: Well, the old timers, I think, came more from the Ilocano region.

SM: Yes.

AS: Yes, but the younger immigrants, I think it's pretty much spread around.

SM: I see. The new immigrants come from everywhere . . .

AS: Yes, I and my wife come from Antique, which is the word . . . the word is Antique, but we pronounce it 'an-tee-kay'.

SM: Oh, I see. That's the name of a town?

RS: And there's [unclear].

AS: That's the name of the province in the central Philippines.

SM: The province.

RS: The province.

[Sounds of baby Anne Sumangil hollering]

AS: Why don't we drink coffee first and I'll shut off the tape, okay?

SM: Okay. Fine.

[Recording interruption]

AS: Okay, Sarah, shoot.

SM: [Chuckles]

AS: What's next?

SM: Well, you mentioned that your brother suggested you come to Minnesota.

AS: Yes.

SM: What's been your impression of Minnesota in terms of Filipinos?

AS: Well, in terms of being compared to another state, I would say I have a very opinionated view on the matter. I always considered, now that I look back, Minnesotans as very warm and friendly people compared to the East and West Coasts, just because . . . just because we are more of the provincial type of state. And also the fact that you as a Minnesotan can always relate yet to being Swedish or Norwegian or Finnish or Polish, and they would then have an intangible kinship with a new immigrant.

RS: Yes.

AS: And so to this respect, they are more approachable, they accept you more as a person because they could see through in you and us for example the things that happened to their grandparents and father and mother, so in this respect, there is an invisible kinship.

SM: Yes.

AS: And this is what I thought and this is the primary reason we stayed on in Minnesota though we were only going to stay here for a couple of months to get American experience and move on, because of the weather.

SM: Oh, yes.

AS: Yes.

SM: Does the weather still bother you a lot?

AS: Oh, my god.

SM: [Chuckles]

AS: Everybody gets bother and . . .

SM: This is a bad day to ask that. [Chuckles]

AS: Yes, I think so. [Laughter] That is one of the main obstacles, I suppose, in Filipinos and probably immigrants that come from the warm climate other parts of the world. And I guess that it's a good and bad situation in Minnesota. If you like to be . . . if you like a cool weather, then you stay on and you have to enjoy it through sports like skiing and everything. If you don't, then there will be a mental block. And there is still is. I would like to still move on to another climate, but I like my friends here.

SM: Yes.

AS: I've developed my professional career and all that. You just hate to go to another state. And I've gone to some states, not as a resident but passing through, and it's quite different. They are more impersonal out there and everything.

SM: That's true. So you think in human terms it's . . . it's warm in a human way. [Chuckles]

AS: That's right.

SM: It's not in the weather. What do you think of Minnesota, Rebecca? Is your opinion the same or not?

RS: Very much so the same, yes.

SM: How have you been received in your work?

RS: Very well.

SM: Have you ever had any kind of discrimination?

RS: No. No, I didn't have any. No, I didn't have any problem. No, I didn't have any problem. Of course, at first, you know, you just don't know what you're doing yet, when they have to just . . . [Chuckles]

SM: [Chuckles]

RS: Put you through orientation and everything. And as soon as you get yourself with it, why, you know, it's a lot easier.

SM: Yes.

RS: I still have a lot of, lot of things to learn as I go. And as the day goes by with new cases, that I haven't taken care of [unclear]. So it's kind of a new learning process to me.

SM: So you wouldn't . . .

RS: But I really . . . I adjusted very well. I didn't have any problem.

AS: But I think that probably . . . the difficulty, in my own case, anyhow, is the fact that we speak with an accent.

SM: Oh.

AS: And as such . . .

SM: Are you feeling that it's a problem?

AS: I always thought it was a problem because people think that you don't understand, just because you speak an accent.

SM: Oh. [Chuckles]

AS: And they have a tendency to speak louder than they would normally do.

SM: And more slowly. [Chuckles]

AS: And they are a little bit condescending in their attitudes, I think, towards you, and say, hey, they tried to explain, and I'm not saying this in a derogatory manner, but they are trying to be sure that you understand. And this is something that I guess every Filipino would have to overcome. And once they have . . . once you have shown them that you should be treated professionally just like any other individual, then it goes away. But other than that, initially, the first couple three months, it's tough.

And also, there's a legitimate point of view that they don't understand you because of your accent. They really don't. The Americans don't. And so I don't blame them some in that respect. But they are not as patient as people you find in more cosmopolitan cities like New York or San Francisco, where there are a lot of immigrants. Here they hardly meet people of different national origin like us, who speak "funny" and so I have experienced this where the terminologies are quite different in the way we speak and the way we say things. Though I've done the research in what is the right way of pronouncing words, and according to, I think, Mr. Webster...

SM: [Chuckles]

AS: Or I think it is *Reader's Digest*, though I do not know which one. But they say it's the way a word is pronounced by the educated population of that municipality or state or whatever and in this respect then you might say that we are not pronouncing the word properly in some respects, but in respect to the Philippines, we are. So that's [unclear] a fine line.

SM: Oh, there's a particular pronunciation for English words in the Philippines?

AS: That's right.

SM: So that's accepted. I see.

AS: And the reason is because of our Spanish background, the way we pronounce [unclear] we pronounce our words, which is basically the way Spaniards would pronounce theirs, which is the way it's spelled.

SM: Oh, yes. Spanish is very phonetic.

AS: But here it's not the same.

SM: Right.

AS: What is . . . the A is pronounced differently in so many words and so you don't have a consistent pronouncing application.

SM: Yes.

AS: So this is a tough [unclear]. Once we overcame this . . . and we were very strong in grammar. The Filipinos are very, very strong in grammar because you really have to learn it to be able to have a command of anything. By the way, I'd like to say that when I speak English, I think in English.

SM: Oh.

AS: When I speak in Filipino, I think in Filipino.

SM: So you're really bicultural. [Chuckles]

AS: Bilingual.

SM: Bilingual. Well, they go together, I guess. [Chuckles]

AS: Yes, right.

SM: Yes. What are some of the other legacies of the Spanish culture that lasts?

AS: Well, I think pride. The Spanish . . .

SM: You think that's part of it?

AS: Yes, and being class conscious.

SM: Yes.

AS: Dressing up well.

SM: Oh yes, the dressing.

AS: And the . . . well, the outlook on the family. Okay. Respect for parents.

SM: Well, a lot of that could be Asians, too. They overlap.

AS: That's right. Oh, they overlap. But . . .

SM: Yes, the Chinese culture would be some of that, too.

AS: That's right and also the Spanish . . . I do not know. It's probably the thing that sticks in my ng the mind is being proud of being class conscious but I'm sure there are more of . . . and of course the fact that we got Christianized by them.

SM: Yes. That was . . .

AS: And that's a very, very major impact.

SM: Yes.

AS: Being Catholics.

SM: Well, I've noticed that at least among the old timers who are mainly the people I've interviewed so far, they seem to be a very religious people and I wondered if this the Catholic church or whether this is a Filipino cultural thing.

AS: I think it's more of a Catholic, I think, I've seen that also in my trips to Mexico.

SM: I see.

AS: And so anything that's Spanish or mainly tied with the Cross.

SM: Yes.

AS: Now, unfortunately, you didn't see our show and you could have seen . . .

SM: Yes.

AS: You know, that would have illustrated that. We have some scenes how it was . . . how the Filipinos were colonized by the Cross.

SM: I see. So everyone . . . everyone was required to be baptized, is that the way it worked?

AS: That's right.

RS: Yes.

AS: And right now I think there is . . . there are a lot of percents, but I think they say that eighty istory project percent of the Filipinos are Catholic still.

SM: Oh.

AS: So that's out of forty-two million.

SM: So it's gone down a little then.

AS: Oh, yes. Quite a bit.

SM: [Chuckles]

AS: Inroads in the Americans, too, the Protestant church has been very strong.

SM: Oh, yes. Right.

AS: Seventh Day Adventists, name it, you know, Lutherans.

SM: Yes. So that's just been in the last sixty or seventy years then, I suppose.

AS: That's right. The last fifty years have changed the mix of religion in the Philippines. And of course we have . . . we still have some people who are what you would say are Mohammedans which are Arabic in origin in religion. And there are probably around three to four million of them. And then in the . . . before the turn of the century, there was a new church, a very nationalistic church that was started in the Philippines, which is the Aglipayan Church.

SM: Oh, yes.

AS: And that's a very, very nationalistic . . . a splinter group to the Catholic hierarchy.

SM: I see.

AS: Similar to the Greek Orthodox Church.

SM: Oh, it is?

AS: In that respect, anyhow.

SM: I see. Is that a strong group?

AS: No, I think it's . . . losing its popularity.

RS: I think Catholic is still strong.

AS: Oh, yes. But my point is the Aglipayan Church, this splinter group is losing its glamour.

SM: Oh.

AS: But there are new ones that are similar to the Jim Jones church, you know

grants SM: Oh. Yes. Well, does the church play much of a role for the immigrants coming here? Does it make an effort to help people feel welcome or . . . or not?

RS: No.

AS: No. No. not at all.

SM: Not at all. [Chuckles]

RS: No, not at all. No.

AS: Not at all, that's . . . you know, you start . . . you try to look for the Catholic church, that's all. First thing you do.

SM: Yes.

AS: First Sunday you are around, you say, "Where is the church?"

SM: I see. Well, but I mean, do they make you feel pretty at home there or do they . . . care? [Chuckles]

AS: Well, in the respect that they are identical to our rites, yes. I mean the religious . . .

SM: They don't go out of their way to . . .

AS: Oh, no, no, no. We don't even try to identify ourselves that we are immigrants or anything, no. We just attend the church and, you know, and then later on we just get settled. The church has got nothing to do with our day-to-day living except for religious purposes.

SM: I see. Some of the older immigrants felt it was a big help, especially the Protestants. Several mentioned that they were very warmly welcomed.

AS: Well, if you come over, you know, if you come over and join just a, you know, this smaller . . . well, I shouldn't say smaller, but this religion or sect or whatever, but if you are connected with them before and you came over, yes. I know a couple Filipinos that came over and they were . . . they came over as immigrants and then they were introduced by a Catholic nun to a family and that's where they stayed for, I don't know, five years.

RS: Yes.

AS: And to this . . . in this case, there will be an impact of the religion in the way they are settled down.

SM: Right.

AS: And it proved to be a very, very positive impact on them.

SM: So it really isn't a very big factor for the new immigrants.

AS: No, it's not a factor, but it's something that if it's available has been very helpful.

SM: Yes. Do most of the new immigrants participate in church [unclear] or . . .?

AS: I would say . . .

RS: Very much so.

AS: I would venture that it's [unclear] percent.

SM: Oh, that's pretty much [unclear]

RS: [Unclear].

AS: Maybe more than that, because I always see everybody in church.

SM: Oh, I see.

AS: Except those people that wouldn't say anything, maybe they don't come from a . . .

SM: [Chuckles] But there never have been any ethnically Filipino churches in Minnesota have there?

AS: There is one.

SM: Oh, there is?

AS: There is. There's this . . . what I said, a Jim Jones type sect. Is we have an Iglesia ni Cristo [founded by Felix Manalo], which is translated Church of Manalo. Manalo means they say it's a family name.

SM: Oh.

AS: That's spelled M-A-N-A-L-O. And if you look at our directory, on the backside, the advertised services.

SM: Oh, yes. What is that? Is that a Catholic . . .?

AS: Oh, I do not know what . . . how you could explain it, but it's just, I would say similar to . . .

SM: To Jim Jones? [Chuckles] [Referring to Jim Jones who was the head of the People's Temple.]

AS: Jim Jones, the [Reverend Sun Myung] Moon Church.

SM: Oh. I see.

AS: Similar, but I shouldn't . . . don't quote me, because that is . . . that might be . . . out in way field, left field.

SM: [Chuckles] But it is a Filipino church then.

AS: It says Filipino church.

SM: Oh. I didn't know there was one.

AS: Yes.

SM: Well, I think with the older immigrants, what I understood from them is that in many parts of American society, they *didn't* feel accepted at all.

AS: Yes.

SM: And the church was one place where they did.

AS: That's right.

SM: But probably the situation is so different now.

AS: That's right.

SM: That you feel accepted most places or all places.

AS: Yes, most places anyhow.

SM: Yes.

AS: Oh, not in all places. I just think that . . .

SM: Not in all places?

AS: Well, I just feel that they are still ignorant of Filipinos. And I don't think it's more out of discrimination as ignorance of what we could do. When I came to my company, they said, so . . . it was inferred, so you're an accountant, so you're head of the . . . Oh, what does it mean to us? Nothing. So we'll just take this job and we'll try you out, you know.

SM: Yes.

AS: And they were very gracious about it, they were . . . I think they were fair in saying this. But nevertheless, they don't know we educated under the American system and all that.

SM: Oh, I see. So they doubted your credentials because you were Filipino.

AS: That's right. Yes. And this is true across the board, I think. Except in the medical field, I do not know how it is, but you could check with some doctors. But it's not the credentials being that they just don't know what the professional standards are.

SM: Right.

AS: And I do not know, maybe they have pre-experience, they have seen other nationality group that came over and that they are not the same. However, they fail to understand the fact that we are raised . . .

[Baby Anne Sumangil hollers]

SM: [Chuckles] Just the same.

AS: Just almost the same.

SM: Yes.

AS: I mean, on an educational level.

SM: Did anybody doubt your nursing credentials at all?

RS: I don't . . . I don't feel any feeling, really.

SM: Yes. Did they put you through an orientation program?

RS: Oh, yes. They put you through an orientation program.

SM: Does everybody get that?

RS: Everybody does it.

SM: Everybody does it.

RS: [Unclear] you know, an immigrant or you're an Oriental, everybody does.

SM: Yes.

AS: Sometimes I don't think they want to be obvious about it. They kind of . . . you know. They would like to figure out first and see what you could do. And in some respect, this is their responsibility.

SM: Right. And in some respects they'd do that with anyone, I suppose.

AS: That's right. And they might . . . suppose they have experience in one, and every time they look at people who come from another country, they'll always retain that.

SM: Yes.

AS: They retain negative things about somebody easily, okay, as opposed to the normal things you could do.

SM: Right.

AS: But it works our way though, in a sense, because if I was accepted—as I was. Okay, that anything that I do, they would say, well, that's why we hired him, [unclear] like this. Now, because I was expected to do something a little bit less than ordinary, everything I do is super. You know, they say, gee, you know, that kid is super, you know.

SM: [Chuckles]

AS: And you've got to play the role, too. And I am not adverse to this and you've got to put cosmetics. A beautiful lady, as I always say, you could enhance the beauty by putting on cosmetics and you do that, you're selling a product, yourself.

SM: Yes.

AS: And I do not know if other Filipinos feel the same way, but I felt that way and I've been able to overcome this and use it to my advantage. So I'd say it balances out, but I still think and

if there are new Filipinos around that are coming over, some of them have difficulties in landing good jobs. Jobs that they are qualified for.

SM: Is that increasingly true or . . .?

AS: I think it's still true. I don't know if it's increasing. I just think that I've heard from some people. Now, I'm not . . . I'm talking about non-medical jobs.

SM: Yes.

AS: Okay. And because the medical profession is somewhat different and I couldn't speak on that. But I've . . . a couple of young friends that just came over two years ago. And they have difficulty in . . .

SM: In getting a job.

AS: In getting the good job that they had in the Philippines. And some of them turn negative, and I know one that's bitter. But I don't think he should be. He should just prove them out and I always say to beat an American, you have to be one step ahead of them. Because if you are the same, they'll pick the American in most cases. In most cases, however, the pendulum has swung since Title Seven, and now with the . . . with the U.S. government requiring companies to have the . . . what's it called this thing now? The equal employment opportunity . . .

SM: [Unclear].

AS: They have a program that I forgot the name, but now it's swung . . . the pendulum has swung a little bit. They say if you are a minority, you've got it made if you're good. Okay.

SM: Oh, I see. They're trying to hire more minorities.

AS: Minority. In fact, I know that they are even keeping tabs of how many Asians applied, how many blacks, you know, how many American Indians. However, I don't believe in this. I think they just treat you the way everybody should be treated on how you perform. And that should be just the extent. But I think some people say they are trying to balance the inequity that has occurred before and until you reach that balance you just cannot do that. I'm not one to say not to go that way because it's now to my advantage, but I still don't believe in it and I . . . if I have the choice or I could dictate these things, I wouldn't tell them to be . . . to go the other way and hire because they are minority. Hire because they are *good*, hire because they are qualified. But don't pre-judge people. And I think . . . I guess this the key thing that happens.

SM: That's the key. [Chuckles] Yes.

AS: They pre-judge you, they speak louder. They, you know, as if you are hard of hearing.

SM: [Chuckles]

AS: And they try to explain to you because they think you don't understand. But now people that ... we are actually representative of our group, regardless of what we say, because, you, for example, who have never met a Filipino before, would always relate to me as an individual if we worked together. And to that degree, it's true. And everybody being different or even Filipinos, obviously, we will have different opinions about Filipinos.

SM: Well, what about housing? Is there . . . was there any problem in buying a house in Golden Orall History Project Valley or something?

AS: Oh, no.

RS: No.

SM: That's completely gone now?

AS: That's right. Now.

RS: As long as you have money, they don't care.

AS: As long as you have money, yes.

SM: [Chuckles] Money speaks [unclear].

RS: Yes. Yes [unclear].

SM: But in the past that has been true amongst [unclear].

AS: Oh, yes.

RS: Yes.

AS: Well, I think though that there is still . . . even shopping, we have difficulty sometimes. If you go to the more expensive shops, you know, they look at you and it's, well, these are . . . they primarily the reason probably is we look young to the American eyes. It's that we probably couldn't afford it and we probably are browsing, okay.

SM: What kind of trouble do you mean? Look at you suspiciously or . . .? [Chuckles]

AS: Yes. Well. I am not that sensitive.

SM: Yes.

AS: I'm not an individual that's sensitive but and yet I could feel that, you know.

SM: Oh.

AS: That I don't get waited on immediately when I look for the expensive suits. And yet when I go to the jeans and to, you know . . .

SM: [Chuckles]

AS: I get attention just like anybody else. So in my own mind okay, it's an opinion, it's very subjective, but I always say, gee whiz, you know, how come whenever I go to look at expensive suits, you know, I don't get attention? Here's a guy next to me and they talk to him. And then I go to the jeans shop . . .

SM: [Chuckles] That's terrible.

AS: Or the, you know, polyester suits, and they come to you and say, "Can we help?" And so I just concluded that in some cases now, I'm not saying it's in all cases. In some cases that there is not a discrimination but maybe a thinking that we are less than the normal or we look young and we are probably students.

SM: Oh, yes. And they're always suspicious of students.

AS: That's right.

SM: [Chuckles]

AS: And this is the case, and I don't think I'll call it discrimination. I think it's, again, their own subjective mind working and there's . . . they're working on a commission, they would like to have, you know, the most chances of selling. If they see a small, 5'6" Filipino beside the 6'3" American, okay, and the American looks prosperous, the Filipino would look . . . just any ordinary Filipino, then they will say, "Hey, I bet I have a better chance of selling this to this neat guy."

SM: [Chuckles] What about . . .

RS: Might [unclear] more. [Chuckles]

SM: What was that?

RS: A big guy might buy more.

AS: [Chuckles]

SM: [Chuckles] Well, is there any problem getting credit or anything like that?

AS: Oh, no. No.

SM: As you say, money speaks. [Chuckles]

AS: That's right. As long as you pay them, they'll give you all the money you want.

SM: That's true. So do you take trips back to the Philippines?

AS: We'll take [unclear]. But my wife . . .

RS: Yes. I've been to the Philippines twice.

AS: I've been there once.

ve d at seems RS: Yes. It's a lot different now when I go back there, you know. You live differently now, you know, adjusting to American way of living is a lot . . . I don't know, it seems to me like it's . . . it's a different . . .

AS: I call it emotional entry shock.

RS: Emotional shock.

SM: I suppose that's true, yes.

AS: It's a shock coming over and it's a shock going back

SM: Yes. Now you're caught in between. [Chuckles]

AS: That's right.

RS: Yes.

SM: What about your mother? How does she like staying here? Does she . . .?

AS: Oh, initially she didn't . . .

RS: She's cold all the time.

SM: Oh.

AS: [Chuckles] Initially, she didn't want to come, but the children, we are . . . our family is made up of four kids and three of us with our own families are staying in the United States, so we prevailed upon her to stay.

SM: Yes.

AS: She doesn't really want to stay in the United States.

SM: I see.

AS: Because of difficulty here. It's a different, totally different culture when you're old, older individual you are . . . your adjustment is more difficult than young people like us.

SM: Right. But she wants to be here with her children, I suppose.

AS: That's right. Yes. Oh, she had to [unclear] too, she learned how to drive at age sixty-three. History Proje

SM: She did? That's very good.

AS: With a car and all this, you know.

SM: Oh, that's amazing.

AS: My sister bought a car for her and so just [unclear].

SM: Where does your sister live?

AS: Oh, she's down in San Diego.

SM: Oh, so you're spread all across the country though, aren't you. [Chuckles]

AS: That's right. I've got another brother in Minnesota. So he's just one third of a mile away.

SM: Oh, another brother. Oh, yes. That's right. So family relationships did play part in coming.

AS: That's right.

SM: Just as it did in the older immigrants. Well, do you think of something we should have talked about that we didn't?

AS: Well, in what respect? Anything relating to Minnesota?

SM: Yes. [Chuckles]

AS: Well, I always considered probably more of my . . . our opinion on Minnesota that it's more provincial and we are surprised, for example, when I first came, that we have only one newspaper for . . . one company owned newspaper in the Twin Cities. While in Manila, for example, we had quite a bit before the martial law. And that's then when we came. So in this respect it would be . . . And we have difficulty in getting the same price for Oriental food that you could get in Chicago or New York. They are two or three dollars cheaper every time, and I

couldn't understand it, though we have a smaller Filipino population here. Food is one of the things that is most difficult to adjust to.

SM: That's what several have said.

AS: Yes, but nevertheless, we still . . . I think Minnesota has . . . or the Midwest, in general, has the best beef in the United States or in the world. So in that respect . . .

SM: Do Filipinos eat a lot of beef?

oral History Rociety

Oral Calsociety **AS:** Well, they do . . . if they could, yes. But we . . . our diet in the Philippines is more . . . our meat and potatoes is converted into rice and fish.

SM: Yes.

AS: However, here, you've got to be rich person to buy fish.

SM: [Chuckles]

AS: So in that respect we eat more meats.

SM: I see. So your diet has changed.

AS: A little bit. It has changed.

SM: Not too much though.

AS: And we don't like . . . I don't like, personally, Becky doesn't like it because of the cholesterol.

SM: Right.

AS: But that's the reason why Americans in general, including us now, will be subject to heart ailment because of that.

SM: Right. Well, that's a peril of living in a rich country. [Chuckles]

AS: That's right.

RS: Yes. Every day is rich.

SM: Do you think of any particular aspects of bringing up children in another culture that you've come across? Or I know . . . I mean, the problem of whether you want her to know Filipino history but you want her to be a part of the neighborhood gang. [Chuckles]

AS: That's right. That's true.

SM: You know, it's a difficult situation.

RS: I think both. I would teach her more Filipino culture, too. And of course . . .

SM: [Laughing] She knows we're talking about her.

AS: [Chuckles]

RS: American culture, there is no problem in there because when she goes to school she'll adopt that and, you know . . .

SM: That's true.

AS: Will just be in . . . I always . . .

RS: Yes, I think I'd like her to learn a little bit more about Filipino and be able to speak Filipino sometimes someday.

SM: Yes. Sure.

AS: Well, the thing is, I remember when we first . . . when Anne was born and we have to give her a name. And probably the question is why Anne.

RS: Yes, why Anne. That's right.

AS: And probably it would give us an insight of our thinking, is because we want . . . it's A-N-N-E by the way—not without the E—but the insight there is that we want her to be . . . easy, well, our names are difficult to pronounce, we want her to have an American name, a traditional American name, short, three or four letter, so that it's easy to understand with our family name being Sumangil, you know.

RS: A long name and a short.

[Baby Anne Sumangil babble sings]

SM: [Chuckles]

AS: So that's the key and of course we'll keep on doing that so that they don't . . . we don't want them to be perceived as an oddity. And it's been known also that even schoolteachers give good grades on certain names.

SM: Oh. [Chuckles] Well, you can't win, can you? [Chuckles]

RS: [Chuckles]

AS: John and all the Marys. I think they get because they recognize them or for some odd reason.

SM: Oh, yes. Well, Anne should do very well. [Chuckles]

AS: Yes.

RS: Very good name.

SM: Well, maybe just one more question I could ask you, and that's about the cohesiveness of the Filipino community. It seems to me they have more collective activities than almost any group in this city.

AS: Well, I think cohesive and yet divisive in some ways.

SM: That's true. There could be tensions, too.

AS: Yes. I think Filipinos have a tendency to be very clique-ish.

SM: Oh.

AS: But once you belong to the clique then you are taken care of.

SM: I see. Well, are there some people that are left out in the cold entirely? [Chuckles]

AS: No, I don't think so. I think it depends on where . . . how you accept these groups and if you like them, then you could join them.

SM: I see.

AS: And I don't think it's discriminatory. And when I mean discriminatory it's that they cut off certain groups or certain provinces there or something. No, I think it's just that you've got to decide what group you belong.

SM: Yes.

AS: You have seen the difference in between the CSFA [Cultural Society of Filipino Americans] and the Fil-Minnesotans and the way we conduct our

[Recording interruption]

AS: . . . difference in concepts.

SM: Right.

AS: And again, it's the group behind the . . . the group of people behind the organization that dictates this. And again, you know . . .

SM: Yes. So there are different groups [unclear].

AS: Oh, yes. Even though our educational attainment is basically the same, the predominance of doctors still in our group, as you have seen probably . . .

SM: Yes.

AS: But that is gone past now, I think it's . . . we have more non-medical people in our group than most. But they started the organization, and so most of them are fluent.

SM: Oh, the doctors started the organization.

AS: That's right. I mean, they took over from the students and eventually it evolved to the present organization. But the thing is, I would like to say that Filipinos in Minnesota generally would have . . . I do not know what the average income is of Minnesotans, but I think we will beat that by a mile.

SM: Oh, I see.

AS: And the reason is . . . the primary reason is because of the high income of our medical people.

SM: Right.

AS: That will have a tendency to give a swing to the statistics. However, our non-medical people are not doing very badly either.

SM: Right.

AS: And so in that respect we are probably better off than some other nationality groups, because we are, again, this being trained to be American that works our way.

SM: Right. And it's almost entirely professions in the new immigrants, too.

AS: That's right. And we are probably ninety-eight percent, all of the adult ones that came over as immigrants, are ninety-eight, ninety-nine percent professionals.

SM: Right.

AS: Except those that are young and have not completed their schooling yet. So basically we are a very, very well-off group in terms of income. Now I don't think we will be considered as rich by any measure, but we are better off than the American . . . the typical American families.

SM: Yes.

AS: In spite of our . . . as I talked about, handicaps and all of this, in the mind of the local Americans.

SM: Yes. Right. Also, well, one more question for you, Becky. [Chuckles]

RS: Oh.

SM: I have noticed quite a few similarities in Chinese culture and in Filipino culture. I grew up in China, and so it sort of struck me. But a big difference, I think, is this . . . the role of women. You seem much more independent in the Filipino's than in the Chinese tradition – not Chinese now [unclear] or anything like that. But and I wondered if, you know, where does that come from? From the Indonesian or Malaysian or . . .?

RS: I think it's just all the mixture of all.

AS: Oh no, what she's trying to refer to is the fact that you are more independent compared to the Chinese traditional housewife.

RS: Oh, the Chinese.

AS: That you could work, you go to school. To me I thought it was brought about with the Americans. UNIVE E

RS: Do you think so?

AS: Yes.

RS: No.

SM: It certainly couldn't have been the Spanish. [Chuckles]

AS: No, not the Spanish [unclear].

RS: Not the Spanish.

[Unclear – everyone talking at once]

AS: [Unclear] oppress the women, the macho image still very, you know.

SM: [Chuckles] Right.

RS: Yes, that's true. Yes.

SM: Yes. Well, what about . . .?

AS: And you're not supposed to . . . you're just supposed to be mothers and that's it.

[Baby Anne Sumangil cries]

AS: To raise children . . .

SM: Right.

AS: You know.

SM: Right, and that's very hard to separate out different influences as it is quite mixed.

AS: That's right. I think it's . . . basically because it's a democracy and as you put rules or laws in the books and say you cannot discriminate and everything like that, in this respect, it would have . . . that this would be impact on the housewives.

SM: So it would be at least partly [unclear].

AS: I think it's because of these democratic institutions being the way it was. And that's way it's written in the law that you . . . you're equal so then once you say that then suddenly there is still traditional thinking in the old country.

SM: Yes.

AS: They still consider women should stay home and all that, some of them, but the mood is changing. The thing is changing, and I think this is brought about by the democratic ideals brought by the United States.

SM: I see. Well, is there anything else either of you would want to add to this?

AS: Well, I... unless you give us what the [unclear] you are [chuckles] [unclear] book would be.

SM: [Chuckles] Well, I think I've covered most of the things I had thought of. The problem for me is as soon as I go home I think of something I should have asked you. [Chuckles]

AS: That's right.

RS: Yes.

SM: But if you think of something . . .

RS: Well, give us a call or something if there's anything you need to know.

SM: Yes, I will.

AS: Well, basically, for example, being accepted in the neighborhood with things like this, we are accepted in the group, and accepted in . . . we have a suburban club. In fact, we put up a . . . put out a [unclear]. Now, I'm the outgoing type and Becky is the outgoing type, so I do not know if our personalities have something to do with this. We know there's another Filipino family that doesn't go to this, and we feel that's because they are just not their way.

ganizatio SM: There are some Filipino families that don't take part in these organizations at all?

AS: No, not . . . with the Americans.

RS: No, that's . . .

SM: Oh.

AS: With the American group.

SM: Oh, with the Americans. I see.

AS: Yes, so they are not comfortable with them and all that.

SM: [Unclear] took part in both.

AS: That's right.

SM: Americans and Filipinos.

AS: And we also have difficulty and I guess maybe as a conclusion is our main difficulty if there is anything is to make a happy balance between the two cultures.

SM: Oh, yes. It is [unclear].

AS: We are both Americans and both Filipino. Americans by choice, Filipino by birth. And it's always difficult for us, raising kids, teaching them the . . . what do you teach them?

SM: Yes.

AS: The American ideals or the Filipino cultural background that you grew up with. So in this respect there is a quandary in our minds and in balancing the fact. Just going to a party, let's put it this way. I go to a party, and you invited me over. Then I have to say, hey, this is an American party.

SM: [Chuckles]

AS: Okay. And I have to say, you said seven o'clock, oh, it's after dinner, I should eat and go there because it will be just hors d'oeuvres. If it's an American family, I mean, a Filipino family, then it says come at seven o'clock, we're about to have a get together, then I said, oh, this is a Filipino family, I'd better ask what I should bring.

SM: It will be a huge meal. [Chuckles]

AS: And okay, huge meal or whatever, snack. So I should check, but nevertheless, I should not eat before I go.

SM: Yes. Right.

AS: So this . . . you've got to do this every time, and every time you ask, if I invite you over and say, hey . . . In the Philippines there's a courtesy. If I say, Sarah Mason, let's go have a drink of . . . a cup of coffee. I just invited you for a free cup, you don't . . . you're not expected to buy.

SM: [Chuckles]

AS: Here though, it's not. You're more independent

SM: Right.

AS: And there's good and the bad and you've got to make a happy balance.

SM: Yes.

AS: And this is probably the hardest thing that we encounter, you know, in our day-to-day living is how to adapt. And once you adapt then everything goes . . . goes easy now with their American way. It's . . . the difficulty is for those people who don't adapt.

SM: Yes.

AS: And I guess when you come over and you decide to stay and be an American citizen, you adapt [unclear].

SM: I see. So by now you feel pretty adapted?

AS: Yes. I think it took us six months, basically.

SM: Yes. I mean, it isn't a source of anxiety or something.

AS: No. Not anything like that. In fact . . .

RS: Was that six months to [unclear].

AS: Oh, it took around six months we were adapted to a degree after the winter.

SM: [Chuckles]

RS: Yes, that's true.

AS: After the first winter.

RS: It was the worst winter. I was adapted. Adapted and [unclear].

SM: [Laughing] That was a shock.

RS: Yes.

orypright AS: Yes, after the worst winter we were kind of settled down and . . . yes. In the Philippines we don't go the parks as often as the Americans would and we were wondering why they would go but then we found out there are not many days that is good weather, you know, and you have the sun.

SM: Oh.

AS: And so it's just . . . it's really crazy because in the Philippines you try to be light skinned. You try to protect your skin. Here, you're just . . .

SM: [Chuckles] Here everyone's getting a suntan.

AS: Trying to get a suntan. So it's just an oddity of the world that when you don't have it, you like it.

RS: Right.

SM: [Chuckles] Right. I just thought of one thing I should have asked you. And what your office is in these different organizations are. I mean, I think you're both pretty active.

RS: Yes. Yes.

AS: Oh, I'm pretty active. I'm public relations officer of Fil-Minnesotan and a member of the board at the same time, due to this office. And I'm also a member of the board of the council with this . . . trying to put the . . .

SM: Oh, yes. The advisory council.

AS: Yes, we're trying to put the organizations together. So I'm the vice chairman and that's what they call it. Maybe chairperson is the right word.

SM: And what are you then?

RS: Oh, I'm co-chairman, you know, of the dance troupe.

RS: Yes, dance troupe for the organization. Makeup artist, supposedly.

SM: Oh, is that a separate organization?

SS: Oh no, it's ...

SS: No, it's in our ^A

SM: I see.

AS: It's one segment of . . . well, it's a group within the Association, which is part of the entertainment committee.

SM: Of the Fil-Minnesotan?

 \mathbf{AS} : Fil-Minnesotan. We have different groups and we have somebody that should take care of . . . everyone's donations and somebody takes care of archives and somebody takes care of with meeting new people, you know.

SM: I see.

AS: So it's a very complex organization. And the only binding force that holds us together is being Filipino.

SM: I see.

AS: And yet it's open to everybody. You could be a member.

SM: Oh.

AS: In fact, there is a joke that if you are running for a position, all you do is bring two hundred Swedish folks and sign up as members and you've got yourself elected.

SM: [Chuckles] Well, that's good.

AS: Yes.

SM: It's not exclusive in any way.

AS: No, no, no. It's just that the purpose is to promote . . . one of them is to promote Filipino culture, but it's also to help each other out. So in a way we are helping the . . . we're helping . . .

SM: Oh, I see.

RS: Yes, we're . . .

SM: It's naturally kind of supportive.

AS: Something similar. I don't have the exact wording of the constitution but one of them is to help other Filipinos in the area.

SM: Yes.

AS: So in a way, if you don't get them going to the government for help, so much the better. I think we're doing a good job in that respect. And also getting you acquainted to the Filipino culture, the good points of our culture.

SM: Yes.

AS: And our cultural shows, we don't even get paid, we don't get a dime, we even spend money. I broke my foot, as you know, dancing.

SM: [Chuckles]

AS: And so in that respect, we really donate quite a bit of our time.

SM: Yes. Well, the Filipinos seem very active in these organizations.

AS: Not really. I... well, when I say, there are probably, in my own estimation, there are probably more than five hundred names in that directory and I would say that we probably missed quite a bit of Filipinos married to Americans.

SM: Oh, they don't tend to come quite as much?

AS: They do, but not . . . not everybody will be as close.

RS: Participating [unclear].

SM: Yes.

RS: There's just few that's . . .

AS: In fact, I'm . . . once in a while I'll get a letter that says we don't want to receive the Filipino newsletter [unclear].

SM: We *don't* want to receive?

AS: Yes. One. One time, there is one. And that's unusual.

SM: Oh. That's strange. [Chuckles]

AS: That's unusual then because we don't charge anything, even if you are not a member, we'll send you one, just because we want to share with you what we have.

SM: Right.

AS: And yet I received one it said, please don't send me a newsletter.

SM: Oh, that's really strange.

AS: That's really strange, but . . . and then, also, we have met Filipinos that we don't have in the directory. I believe there's around six hundred Filipinos or single individuals, many families in the Twin Cities area.

SM: Yes.

AS: And I would say that the active families would be . . . you have thirty, forty active families in that group. So when you say . . .

SM: Oh. Yes. So there is a nucleus there.

AS: There's a nucleus.

SM: Yes.

AS: But the [unclear] is the others would join in something, they'll watch the Filipino show and attend our parties and all of that.

RS: [Unclear].

SM: Yes. So there are different degrees of . . .

RS: Different degrees.

AS: Yes, and there's a diversity . . .

[Rustling noises]

SM: [Chuckles] That's not so valuable, but . . .

AS: There's a diversity of people in our groups, too, because of our different origins in the Philippines.

SM: Oh, sure.

AS: And also we have, as I've said, a tendency to be clique-ish when they come from a specific . . .

RS: Region.

AS: A specific area in the Philippines.

SM: I see. Right. But is the culture very different or it's just a loyalty to an area?

AS: It's loyalty, more or less.

SM: Yes.

AS: The culture is somewhat different, too. There are a lot of customs and . . .

SM: Languages are.

AS: Language is different. Once the language is different, then a lot of things are different. And the ways . . . the way you cook and the way you entertain people.

SM: Oh, yes.

AS: But generally, there are certain characteristics that transcend all these regional characteristics.

SM: Yes.

AS: So . . . [Referring to the baby, Anne Sumangil] Uh oh, what's that [unclear] thing?

SM: I think it's brick.

RS: It's brick, yes.

AS: [Unclear].

SM: [Chuckles]

RS: [Sighs] She puts everything in her mouth. Yes.

SM: Well, we got her on the tape, too. [Chuckles]

AS: That's right.

SM: [Chuckles]

AS: And even here, as you see, we are very regionalistic, we've got our groups . . . or maybe we've got three Filipino groups and there should be just one, in my own mind. But again, this . . . they have different interests and they have different outlooks, different purposes. So I guess there is room for these organizations.

SM: Yes.

AS: Though primarily our group and the CSFA have also they have two independent dance troupes.

SM: Oh.

AS: They have two newsletters.

SM: It's a duplication, and that impacts on . . .

AS: Yes, in some respects, but of course we were the first ones to come out with our newsletters.

SM: Oh, was yours the first?

AS: That's right.

SM: Yes.

AS: And so we are kind of the . . . pioneer in this respect and they followed suit. But we could have claimed to be . . . that because we are first that we should stay the only one. In fact, there is [unclear] possibility of printing only one, but it has not worked out.

SM: Oh, do they sometimes print the same news over again?

AS: Ah, maybe in some respects. But not highly . . .

SM: Oh. But then your articles would be different.

AS: Yes. Very, very different, because we will of course promote our activities and they wouldn't and vice versa. But we would put their activities in our newsletter.

SM: [Chuckles] I see.

AS: Because we always . . . we want them to read our newsletter. They are . . . by being narrow minded they don't know that they are cutting down the readership.

SM: Yes.

AS: If you are allied to a specific group and you know that you aren't going to be printed then you aren't going to read it. But now when you see something, hey, you know, maybe my name will be here, too.

SM: [Chuckles] Yes, which is always that possibility. Well, you certainly seem to have done a lot of research in your articles and so on.

AS: Oh, yes. Just the mere fact that we want to give a very diverse look in our newsletter talking about the history of the Philippines in relation to the United States and to Minnesotans. We even wrote a gardening article section, we write something about Article Seven of . . . that gives you the right to speak in Filipino at work.

SM: I see.

AS: And all this. So we do a lot of research now, and in the latest one we have written about this, and it's about what opportunities our Filipino group, the younger Filipino group have in terms of education.

RS: [Unclear]

[Baby Anne Sumangil babbles]

SM: [Chuckles] She's a little tease.

AS: Because now [unclear] wrote an article and now it's going to be . . . they will be surprised at a lot of opportunities in grants, educational aid to ethnic groups.

SM: Oh, yes.

AS: I still would like to say that I don't subscribe to us being called a minority, a minority in number, probably, but I never felt that way.

SM: Yes.

AS: I never acted that way. And I've told you . . . although I'm critical sometimes of ignorance, I'm not . . . I would say I'm not looking behind me every time.

SM: [Chuckles] Yes.

AS: And I just think I could hold my own against anybody as long as I'm treated fairly.

SM: Yes.

AS: And in this respect, you've got to keep positive thinking, or else you'll have . . . you'll blame all your failures or whatever it doesn't work out to other people, which is not correct also.

SM: Yes.

AS: And the basic difference from us and some local minority group that is homegrown, okay, is the fact that we have pride in being Filipinos and we are proud of our culture. And so . . . and we are proud . . . our work ethics are already set and we're proud to be this way. And that's a basic difference. When you are proud of something, you work harder then. You don't want to be identified as say, I don't want it to be said that a Filipino is sloppy and all this, and I don't want to be, you know, because we are not. And we would like to be looked at as a very tidy, industrious people, okay. Just like anybody else. We just want to be treated like anybody else, but we are proud of where we came from, we are proud of what we do, we want to show them to other people that we are just like any other group of people except we have a little different way sometimes.

SM: Right.

AS: That should not detract from us being treated fairly.

SM: Yes.

AS: This is the basic essence and our group in this respect, too, doesn't want to, as Filipinos, in our case, would rather work on our own rather than get aid from the government, which is another impact of being proud of where you came from and what you could do. And again, it helps that . . . again, you've got to have an insight though of what an immigrant is. An immigrant has to be adventuresome.

SM: Yes. Definitely.

AS: You know, he's got to take a chance, we have been uprooted in the Philippines, our friends, our family, everything. And you have to take a chance on thousands of miles away. We have never seen the snow in our whole life, we have to adapt to this and all that. But you've got to realize that you probably have, if not the cream of the crop, people that are willing to venture out to this . . . to this country. And people of less intensity, okay, might not do it. So you probably have people that are adventuresome, as I've said, and would be willing to take a chance for the economic benefits of living in the United States. And most of us have now been . . . are now American citizens and so it just shows you how it is. And we are . . . the group that we have are very [unclear]. You should have seen our show. Once . . . we might show it this spring yet.

SM: Oh, that would be nice.

RS: Yes, we're planning to . . . [unclear].

AS: Yes. We might, we might still do it.

SM: Yes, you should do it again.

RS: [Unclear].

ile cocieta AS: [Unclear] repeat performance, but we have the talent. Our . . . once you have seen our show, you will see the impact of these talents in that specific application. Because not only the [unclear] all the props were made by us, all the costumes were made by us, the story was written by a local screenplay artist in our group.

SM: Yes.

AS: And we have everything. Costume, everything. Research, costumes, the whole [unclear] done by Filipinos.

SM: That's remarkable.

AS: Providing their own time and effort. Not being paid. We've been practicing four days a week.

SM: That's a lot of time.

AS: Yes, but just to attain that level of expertise that . . . for the people to enjoy coming to our show.

SM: Yes.

AS: And I would say that there are probably one thousand two hundred that came to our show, which is [unclear].

SM: That's remarkable.

AS: And especially in our kind of a group.

SM: Yes.

AS: So this is the key that have to be . . . you've got to find out . . . look at the people. Now, I'm sure that this is also true of other nationality origin like the Japanese, the Chinese. But you must remember, compared to Vietnamese who are refugees, when you get a cross-section of their community . . .

SM: That's true.

AS: We are coming . . . if not the elite, we are the impatient middle class.

SM: [Chuckles]

AS: If you'll pardon the expression. We want to enjoy the thing that is offered to us by way of economic benefits and we are willing to work for it. And this is a typical . . .

SM: Yes. So this is mainly a middle class group coming now from there?

AS: That's right.

SM: Yes.

AS: Because you could never enter here without a skill, you see.

SM: Right.

AS: We're all . . . always controlled by the American government. So you're talking about if not the elite as I've said it's the . . . impatient class.

SM: Well, probably the middle class would be more apt to have a skill than the upper class, would they? The really rich. [Chuckles] They don't a skill.

AS: Yes, well . . . yes. Well, I guess, also in terms of living style, if you're rich, boy, you guys are off in the Philippines.

SM: Right. [Chuckles] Yes, they don't . . .

AS: And so it's . . . yes, these are the people, the middle class that have not been absorbed by our economic conditions in the Philippines. And so they say, hey, I could go to the United States and make a million. Obviously, not everybody does, but some come . . . some come close to it. They're very well off here. You haven't seen . . . have you got to the house of our president?

SM: Well, I've heard of it.

AS: Yes, it's a . . . you know, it's a . . . they live on Lake of the Isles and I think it's two hundred thousand dollars or a hundred fifty thousand.

SM: Oh. Oh, you mean the president of the organization.

AS: President of the organization. So . . .

SM: Who is it?

AS: [Unclear].

istory project **SM:** I thought you meant the president of the Philippines.

AS: No, no. No, the CSFA.

SM: Oh.

AS: So it's . . . I mean, in general we are doing very well

SM: What do the [unclear] do for a living?

AS: Oh, the [unclear] are the medical people.

SM: Oh, they're both medical?

AS: Yes. Dr. [unclear] is a very eminent doctor, a proctologist, I think. And [unclear] is a nurse.

SM: I see.

AS: But this is . . . of course that you're looking at the higher scale, the up . . . the higher scale of our community, but nevertheless, our group is primarily well off in terms of the American standards.

SM: Well, is there a marked class structure in the Philippines?

AS: In the sense of rich and poor, yes. But that's basically what . . .

SM: It's mainly two . . . but there is . . .

AS: Well, the thing is, they say their wealth is in the hands of three percent of the population.

SM: Right.

AS: That's what they say, so you've got ninety . . . probably I do not know what the middle class would be, but I will say that maybe eighty percent is poor, so the middle class . . .

SM: So they would be the educated class.

AS: Yes, and they call it the brain drain in the Philippines.

SM: Yes. Right.

AS: But I think it's just that it's . . . it's not the question of us wanting to come over just because we would like the United States at first, but rather to . . . for the economic benefits.

SM: Yes.

AS: You want to own a car, you want to own a home. It's so difficult to do in the Philippines if you are not well off to start with.

SM: So there isn't enough employment of the professionals there [unclear] is that it?

AS: Yes, we . . . we don't have the opportunities that we have here. Yes.

SM: I see. So I don't know what to call that class that comes. You don't think there really is a middle class?

AS: It is a middle.

SM: Or it is a middle class.

AS: It is the middle class. But . . .

SM: Yes. But that's a small class there.

AS: It's a small class but nevertheless there's only twenty-five thousand [unclear] every year. So you get forty-two million and let's say that ten percent of that could be legitimately described as middle class, you've got four million. And I don't think we have that number here in the United States, so these people that I think are looking for economic advancement and looking to the United States to provide that.

SM: Well, what would the parents' occupations be of most of these people? Officials or teachers or . . .?

AS: Oh, yes. Something like that.

SM: Yes, that would be . . . yes.

RS: Teachers.

AS: [Unclear] teachers, and they're basically the same. The middle class, probably.

SM: Yes.

AS: My father, for example, is a graduate in journalism.

SM: I see.

AS: Okay. And my mother is a businesswoman.

SM: I see.

AS: And Becky's father is a schoolteacher. So and we are basically, legitimately called middle class.

SM: Yes.

AS: But then this . . . you've got to be a certain type of person to come over, but with the promise of economic benefits, invariably you encourage Filipinos to come over.

SM: Yes. Well, it seemed to me of the old immigrants, quite a few of those were also children of officials and teachers.

RS: Yes.

SM: But then also many were farmers.

RS: Yes.

AS: That's right.

SM: But I suppose farmers can be richer or poorer, too. [Chuckles]

AS: That's the key is . . . That's right.

RS: Yes.

AS: Well, the key is, you've got to realize, is education.

SM: Yes, right. Yes.

AS: The person that takes the education is [unclear].

[Baby Anne Sumangil babbles and sings directly into the recorder]

SM: Yes. Well, some of them have, you know, at least high school.

AS: That's right.

SM: But they probably might have gone on if things had worked out [unclear].

AS: That's right. But you have got to realize, if you look at our community here, as I've said, it's around ninety-five, ninety-eight, ninety-nine percent professionals.

SM: Right.

AS: And so this is the key, this is, I guess, the [unclear] you know, everything here. Although we ... the United States also takes in the technocrats or skilled people that don't have their education, mainly most of us ... would as professionals.

SM: I see.

AS: So this is the main difference. Without it, I don't think the American government would have accepted us.

SM: Yes.

AS: So when they . . . when we came over, it's really also the benefit of the United States. We feel that way, anyhow.

SM: Yes. Sure. Right.

AS: It's a two-way street [unclear] I don't think it's one way.

SM: Oh, definitely. I mean, immigration laws are written by the United States government.

AS: Yes.

SM: Well, thank you both very much.

AS: Yes.

SM: Do you have anything more to say? [Chuckles]

AS: Yes, Becky?

RS: [Laughing] I'm just busy with Anne!

SM: You've been distracted. [Chuckles]

RS: [Chuckles] There's not much to say.

SM: But if you have anything that you have been wanting to say, here's your chance. [Chuckles]

RS: Yes. [Laughter] No.

AS: I'll get my cookie here and then you can . . . you can talk about something.

RS: Oh, I don't know. I don't know what to say. About what?

AS: How about your views about women here? Come on, let's hear it.

SM: Yes. Yes. That would be good.

RS: [Unclear].

AS: How about your views about women, what they think of American women or in relation to the American housewives?

SM: Sure, that would be very interesting.

AS: What are their preoccupations and then all that. Go ahead.

[Pause]

AS: Are they too independent? [Chuckles]

SM: [Chuckles]

RS: Well, I think Filipinos are, too, you know.

AS: Yes.

RS: Yes. I think they are the same, pretty much so here, you just . . . I think it's the culture here, you know.

SM: Yes.

RS: Women [unclear] their own way and do their own thing. And I think the Filipino people or women are still have some little inhibitions here and there, going out and doing a job.

SM: Well, are the Filipino women here different from in the Philippines? I mean, does being here make a difference?

RS: Yes.

AS: Oh, yes. It does.

RS: Yes, very much so. Now, yes. Very much so now. Yes.

AS: Our priorities are somewhat . . . are their priorities, the women then are somewhat different here now in . . .

RS: Although they said that Filipino women back home there in the Philippines are also liberated as here, but I think that won't be much. [Chuckles] Would be . . . it's a lot different here. First, you know, with more . . . oh, what would I say? Filipinos being exposed to American culture.

SM: Yes.

RS: Yes.

SM: Even there would be more jobs or they would be working more, the housewives, or . . .?

RS: Well, I think back in the Philippines there's a lot of housewives, too, that work.

SM: Yes.

[Baby Anne Sumangil babbles directly into the recorder]

AS: Because, and again, it [unclear] dictates economics, dictates this . . .

RS: [Unclear].

SM: Right,

RS: I think both, because of course back home, you know, [unclear] wife usually helps in supporting the family, too.

SM: I see.

RS: You know, they usually have big families and their sending kids to school, and of course they have to help, too.

SM: Yes. Yes, so are there any ways you can put your finger on that they would be different? Or maybe they aren't so different. I don't know.

RS: Very different in some way, I would think.

AS: Well, in our case though, I always think that the . . . the husband is still a more dominant role in the Filipino family, though they're almost equal.

RS: Yes.

AS: In the United States, I think it's shifted a little bit to the American housewife.

SM: I see.

AS: Don't quote me. [Chuckles] I'm [unclear] sure.

SM: [Chuckles]

AS: But, no. I think the American housewife has been . . . is somewhat . . . their role is somewhat . . . imposing in the marriage now.

SM: Oh.

AS: Boy, that's what my impression was. The first time I . . . I supervised American women I thought they were too independent.

SM: I see. Because I think that the husband is still dominant in American culture, too.

AS: Yes, maybe. But compared to the Filipino culture . . .

SM: But yes, depending on who you compare with.

RS: Yes.

AS: Yes. That's right.

SM: Yes.

AS: And in this respect though, the . . . the American housewife is still, to me, is still independent and they have more say in a lot of things.

SM: Yes, and making decisions and so on.

AS: That's right. And their priorities are somewhat different from us. In the Philippines, for example . . . oh, what do you call this thing? Divorce is . . . is illegal, so there are no divorces.

SM: It is illegal?

AS: It's still illegal.

SM: Oh.

AS: So you don't see a lot of breakups, though there . . . I'm sure it's occurring.

RS: Yes. Oh, yes.

AS: And interest of the family is still taken into consideration where here I think it's more you've got to lead your own life and if you are not happy you should go. And they think of . . . in the Philippines they think more of the children, what will happen to them in broken families [unclear] thinking.

SM: And that certainly would be an important difference.

AS: Yes, to make . . . kiss and make up, you know, maybe in certain cases, of course, that's not good, but in most cases it works out because if I don't consider divorce as an option, I will make the marriage work.

SM: Right.

AS: In this case, everything . . .

SM: Yes, I guess it's different in America from everywhere on that score, I think. [Chuckles]

AS: That's right. And so . . . in this respect. And also, I really think that the American housewife still retains quite a dominant role in some respects. In decision making.

SM: Yes.

AS: And being independent. That's the way you are . . . we are trained here.

SM: Yes.

RS: Yes. [unclear].

AS: That's the way you are supposed to . . . there should be no difference between a man and a woman and all this. And so . . .

SM: Yes, and it's changed very rapidly in the last ten years here.

AS: I think so. I think so in the last ten years.

SM: So that . . . You came at a time when it was really changing. [Chuckles]

RS: Yes. Yes.

AS: And also the fact that we have the mass communication that exists, is this is more speeding.

SM: Yes, they're pushing it. Right.

RS: Yes.

AS: More speed in the population of all these changes.

SM: Right.

AS: It doesn't mean the changes are good, but it just means that this is the cause and effect of all this.

SM: Right. Yes, I think it is a period of very fast change. Yes,

AS: Yes. I think also the priorities, for example, of the . . . I'll say our main concern, for example, is basically, we have a daughter . . . it's the preoccupation of the sex culture in the United States.

SM: Right. Yes.

AS: And in the Philippines girls are not taught about sex education until these later stages of life.

SM: Yes.

AS: And here they are taught at an early age and all that. And this is one of the . . . I guess one of the concerns we have is how it will be when our daughter grows up and all of this.

SM: Yes.

AS: But it's something you have to accept. You've got to take the good and the bad. In the Philippines also we take care of our older folks. But now that's a lost tradition here. I know in the past it's been done, but now more of the nursing homes and everything.

SM: Right.

AS: So we are looking towards . . . I said, "Becky, when we get old, we will stuck [unclear] in a nursing home."

SM: [Chuckles] You have to train Anne now, so she won't!

AS: Right. Well . . . it's . . .

RS: It will be different in this case though.

AS: Then once they get married . . . oh, yes. Once they get married it's . . . you change your perspective drastically and you are now . . . have to make the marriage work and you've got to meet . . . have a happy medium. So you cannot just be . . . you can't . . . we could teach anybody anything, you know, but then when they grow up and have their own mind, you just can't . . .

SM: That's true.

AS: And so this is a . . .

SM: There's a limit to how much you can control.

AS: Yes, and also this is one of the things that we . . .

RS: [Referring to baby Anne Sumangil] *Again*?

AS: Again!?

SM: [Chuckles] I don't . . .

AS: And this is one of the things that I think . . . what you would be . . . us looking into our way of life here.

istory project

SM: Yes.

AS: We have accepted that now when we get older, we would probably end up in a nursing home [unclear] we always talk about in the Philippines.

SM: [Unclear] here. [Chuckles]

RS: Yes.

AS: Yes.

SM: I haven't accepted that yet. [Chuckles]

RS: You'll have [unclear].

AS: Yes. But of course we try not to think about it. But it's one of the facts of life. And also [unclear] your children will be American and all this in all respects. It's a choice we made, so that's it.

SM: [Chuckles]

AS: You can't keep the . . . have the cake and eat it, too, so . . .

RS: See, Anne, when you grow big, you have to take care of Mommy and Daddy.

SM: [Chuckles]

AS: Yes.

RS: See.

SM: [Unclear].

AS, Whi **AS:** And this is our culture, is that we always take care of our older folks, which is no longer.

SM: Yes, right.

AS: In the past, it used to be in the United States.

SM: Right.

AS: But now, because of the practical applications, I think, in some respects, Americans are extremely practical, maybe too practical. And also in one respect they are too frank.

SM: [Chuckles]

AS: Frank to the point of being brutal about it. And I think that has . . . these are the observations we have made, I guess, in our contact with Americans. And you have to stand your ground. The thing is, people always love the underdog, and you've got to be a fighter. Or else they'll stamp on you. Americans are . . . respect you for being a fighter even if they don't like you. But if you are very subservient, you would be stepped upon.

And I think that before I forget, it's the fact that when we tell our people when they come over that if you are going to apply for a job that they should be treated as a professional, not as an underling. Because in the Philippines you have to show respect to the interviewer and everything to the point they say, sir, I know this. And you say, no, here. When you go to a company, you are being . . . you are supposed to be treated just like an equal. And you are offering something and they need something. And so that's the primary point. And this is something that we have to overcome is this so that you don't get a bad job. And I would say that the pure economics again, I'm not saying it's wrong. It's that American firms will always take you on if you come cheap because that's the purpose of their existence is to make a profit. And so I feel that they would offer less money to you because they know that they might get away with it.

SM: Right.

AS: I think it's just natural. I don't think it's because of discrimination, but just the way the economics goes. And that's the reason why this . . . the American society is progressing because of our business community.

SM: You think they *are* progressing?

AS: Yes. Well . . .

SM: Economically or . . .?

AS: Economically. That's . . . well, the purpose of the company is profit, so that's the reason why. And that's the reason why I want to stress this, because I don't want to be saying that they are discriminatory. But I still think that they . . . they would pay me less than the next American, even with equal . . .

[Baby Anne Sumangil shouts loudly]

AS: If they know I was [unclear]. So why pay him more? Just like me, I would go to the esotta oralica company that will pay me the most, you know.

SM: Yes, naturally. [Chuckles]

RS: [Chuckles]

AS: Naturally.

SM: Yes.

AS: So this is the economics, yes. I don't think it's . . . But then being from the Philippines would also have a tendency that they don't give you the same pay and you have to prove yourself, which is always the case of an immigrant. I don't think it's the case of Filipinos. I think it's in Italian or whatever.

SM: Right,

AS: Swedish. In that respect, you have to prove yourself every time, which, I think, it's not needed, but nevertheless, it's the way things are.

SM: Yes. That's true. All the groups were exploited at one time.

AS: That's right. Yes.

SM: Unfortunately.

AS: Why, do you have everything now?

SM: I hope so. If not, I'll call you up. [Chuckles]

RS: [Chuckles] [Unclear].

AS: Well, it was a nice, interesting talk.

SM: Well, thank you very much.

AS: And also, if you remember anything, you know.

RS: [Unclear].

SM: Yes. I'll get in touch with you.

History Project **AS:** Yes, especially Becky's point of view about women.

SM: Right.

AS: I . . .

RS: I guess I don't pay that much attention. [Chuckles

SM: [Chuckles]

AS: We always . . . well, one of the items that probably we missed in talking about women is that the Filipino women are not very forward in their . . . showing their affection.

SM: Oh.

AS: It's very, very uncommon that you will find people hugging or kissing in public.

SM: In public they don't.

AS: Even in parks. Even in parks.

SM: Well, that would be the men and the women then.

AS: The men and the women.

SM: Yes.

AS: Not that . . . the show of affection is not publicly shown in the Philippines.

SM: That would be throughout Asia, probably.

AS: Probably throughout Asia.

RS: Yes, right.

AS: And here, you see men and women have no problems in kissing . . . and Filipino women, that's always . . . that wouldn't show it in public.

SM: Right.

AS: If they want to kiss and hug and show affection it's not . . . it's going to be always very private.

SM: Yes. Right.

AS: Well, here, it's not the case.

SM: What about all the mixed marriages? Now I've thought of something else! [Chuckles]

RS: Yes. [Chuckles]

AS: Yes, good. Go ahead.

[Baby Anne Sumangil shouts and babbles into the recorder]

SM: Are there many mixed marriages in the new immigrants, too? Or not so many?

AS: Not . . . well, there are some, yes. But I don't think predominantly. The new immigrant families came married like we did.

SM: I see.

AS: I think in my own case, all these things, I've met . . . oh, these ten years I have met I do not know . . . six . . .

RS: Couples.

AS: Couples that are, you know, mixed marriages.

SM: I see. So it's mainly the old timers then?

RS: Not really.

AS: No, no not old timers. We're talking about the young.

SM: Right. I mean it's mainly the old timers that married Caucasians, because there was no one else to marry.

AS: That's right. Because [unclear]. They don't have someone else.

SM: Yes.

AS: And if you read the newsletter about the new humdinger or something and they talk about the [unclear].

[Baby Anne Sumangil sings and shouts]

SM: Yes.

AS: The women that married Filipinos.

SM: Oh. Oh, that's . . . I guess that's what I was wondering. How say you get along with the Caucasian wives or . . .?

AS: [Unclear] that's right.

RS: It's . . .

AS: Oh, we . . . now there is no difference whatsoever except whenever they . . . the marriage is . . . because, well, they come from a different social strata. In the Philippines they have said if say some marriages are brought about by them visiting the Philippines and being servicemen.

SM: Yes.

AS: And they met Filipino girls of different social strata and education. And then suddenly she couldn't adapt to this and [unclear] times that you have difficulties with their marriage.

SM: She would be of a higher class?

AS: Lower.

SM: She would be of a lower class then?

AS: That's right. Suppose they met in a bar.

SM: Right. Of course, she might meet someone of a rather low class, too. [Chuckles]

AS: That's right.

SM: What happens then? [Chuckles]

AS: Yes, well, this is the point. The point is that because of the Filipino girl did not adapt . . .

SM: Oh, but she wouldn't be in the bar if she were of a higher class. Yes.

AS: No, she would be brought here and then she has to adapt and she has difficulty and we have heard difficulties and I suspect, but they don't understand it.

SM: Right.

AS: And also they get dominated by the strong American ways. I mean, the way of the American husband or the family.

SM: Yes.

AS: And they are not geared here to . . . they came . . . they really didn't . . . don't know what to expect.

SM: Yes. There must be a terrible shock. [Chuckles]

AS: There's been a shock, yes. And also the food will be different. They have to cook their own.

SM: Yes.

AS: But that's [unclear] but the people though that we have met who have good mixed marriages, they are very happy.

SM: Yes, some of the old timers seem to have very good marriages.

AS: That's right. Even the younger ones [unclear].

SM: Yes.

AS: And so it's . . . I guess it's the same all over. It depends on what kind of people that is involved.

SM: Right. That's true.

AS: And in that respect, I think we have met quite a bit of successful intermarriages.

SM: Yes.

AS: And a couple . . . we hear a couple or two of being bad, but again, it did not come from our group of professionals.

SM: Yes.

AS: It came from these mixed marriages that are always because of marrying somebody of different social strata that could not adapt.

SM: Yes. So it could happen at any . . .

AS: It's tough, you know. Suppose you come to our country and that's totally different, totally alien to you.

SM: Right.

AS: And you like to listen to a type of music and then you don't care for . . . you don't know what it is.

SM: [Chuckles]

AS: Say you don't care about Bach and Beethoven and you haven't heard it and suddenly you married then an American who's got that background.

SM: [Chuckles]

AS: Well, even the punk rock or something.

SM: Yes, right.

AS: Suddenly everything that you touch is totally alien to you.

SM: That's very hard.

AS: And you're not raised that way.

SM: Even your husband is . .

AS: That's right. And suddenly it's a different, total being.

SM: Yes. Right. The [unclear] mentioned there was a Filipino wife there that is pretty lonely.

AS: That's right. And this is the organization trying to reach them and give them support and everything but . . .

SM: Right.

AS: Ours is not geared for this . . .

SM: She's so far away.

AS: Yes.

SM: Well, I mustn't keep you any longer. But thank you very much.

RS: [Unclear].

Asians in Minnesota Historical society **AS:** Well, hopefully you got all the information you need.

[End of Interview]

Transcription by Marilyn Olson-Treml June 2011