

COMUSTA NE ING BALEN: THE RELATIONSHIP OF LANGUAGE AND
COMMUNITY NEWSPAPERS IN PAMPANGA

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Pampanga

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COMUSTA NE ING BALEN: THE RELATIONSHIP OF LANGUAGE AND
COMMUNITY NEWSPAPERS IN PAMPANGA

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ABSTRACT

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Community newspapers generally suffer from several factors that contribute to their deaths. In provinces located near the country's capital, Metro Manila, however, one of the issues that stand out is the increasing disuse of the vernacular language in literature in lieu of either English or Filipino (Tagalog). This phenomenon has led to the decline of many languages.

The Kapampangan language has been one of its victims. Efforts to preserve it have been undertaken in recent years, particularly through publishing and promoting Kapampangan literature. However, these efforts are concentrated on creative writing; little attention has been given to journalistic writing.

The present study assumes that, aside from their information function, newspapers can help preserve a society's culture, and employs the Systems Theory to portray this relationship. It aims to identify the reasons why community newspapers in Pampanga today are no longer published in the vernacular language and whether steps can be taken to change this.

Interviews with journalists and experts in Kapampangan culture were conducted to identify these reasons. A survey among residents of Angeles City, Porac, and the City of San Fernando was also done to find out whether it is feasible to publish a Kapampangan newspaper today.

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INTRODUCTION

A. Background of the Study

“Part of the rich heritage that Pampanga, that sprawling province at the heart of Central Luzon, can boast of is a well-developed literature. This is not a surprise, considering that Kapampangan ranks seventh among eight major languages of the Philippines, and that a million people speak the language.

“What is surprising is the fact that Kapampangan literature, rich as it is, has been neglected by scholars of Philippine literature.” (Manlapaz, 1981)

The foremost reason for this, according to Manlapaz, is the lack of access to primary materials.

“Many Kapampangan literary works, especially those that were circulated mainly in manuscript form, have been destroyed by various causes: the eroding effects of time, the destructiveness of the elements, the ravages of war, and – not to a small degree – the indifference of people. Even those works that have somehow managed to remain extant are, for all practical purposes, unavailable because their exact locations cannot be established.”

Inevitably, studies concerning Kapampangan newspaper and magazine history also suffered from the lack of research. In her *Kapampangan Literature: A Historical Survey and Anthology*, Manlapaz wrote that the first official Kapampangan newspaper, *El Imparcial/Ing Emangabiran* (The Non-Partisan) was published in 1905. It stopped publishing in 1916.

Since then, a lot of newspapers using the vernacular tongue opened but then stopped publishing after a while because of either financial constraints or lack of

readership. Currently, at least eleven community newspapers are circulated in Pampanga: *Angeles Observer*, *Pampanga NewsWeek*, *Monday Mail*, *Centro*, *Punto! Central Luzon*, *Central Luzon Times*, *Central Luzon Business Week*, *Central Luzon Daily*, *The Voice* (which used to be *The Voice of Central Luzon*), *Headline Gitnang Luzon*, and *Sun.Star Pampanga*, a branch of the highly successful *Sun.Star* franchise which began in Cebu. A lifestyle magazine called *Pampanga Pep* also comes out monthly. All of these, however, are published in English and only a small amount of the articles are written in Kapampangan.

Dr. Julieta Mallari, vice chairman of the National Commission for Culture and the Arts, said that there are several factors that contribute to this. The most obvious reason would be the province's proximity to Metro Manila. This issue was also faced by community newspapers in Bulacan (Boongaling, Laosantos, & Santos, 2001).

The Manila-centric culture is also influenced by the Philippine bilingual educational policy. Enacted in 1974 and in keeping with the Philippine Constitution, the Department of Education, Culture and Sports (DECS) released its language policy:

“Bilingual education in the Philippines is defined operationally as the separate use of Filipino and English as the media of instruction in specific subject areas. As embodied in the DECS Order No. 25, Pilipino (changed to Filipino in 1987) shall be used as medium of instruction in social studies/social sciences, music, arts, physical education, home economics, practical arts and character education. English, on the other hand is allocated to science, mathematics and technology subjects. The same subject allocation is provided in the 1987 Policy

on Bilingual Education which is disseminated through Department Order No. 52, s. 1987.” (Espiritu, n.d.)

The bilingual policy on education, along with the province’s proximity to the country’s capital, may have adversely affected the language’s survival as the medium used in popular media like newspapers. Since the educated are commonly the ones who have formed the habit of newspaper reading (Maslog, 1993) and businessmen are the ones who can pay for advertising in newspapers (Ingles & Maceda, 1981), English would have been the better alternative to assure the salability of their newspapers.

A similar trend was found in the United States concerning the status of immigrants’ respective languages: “Each new wave of immigrants has brought with it its own language and then witnessed the erosion of that language in the face of the implicitly acknowledged public language, English.” (Hakuta, 1986)

Martin Conboy (2007) wrote: “Just as the normative influences of the news can reinforce feelings of belonging to a community they can also contribute symmetrically to the exclusion of certain characters from the mainstream.” In this case, the native language is excluded from the mainstream by the more widely used English and Filipino languages. “Without outsiders there could be no core audience.”

The relationship of the use of the native language on Kapampangan community newspapers is what this study aims to discover.

B. Research Problem and Objectives

Publications and language go hand-in-hand; one cannot survive without the other. This study aims to identify the reasons behind the decreased usage of Kapampangan in the province's community newspapers.

Research Statement

Why are community newspapers in Pampanga no longer published in Kapampangan?

Objectives

- To identify the reasons why there are no newspapers written in Kapampangan today
- To find out if the language used in newspapers can affect their saleability
- To determine if it is still feasible for a newspaper to publish in Kapampangan today
- To find out if readers would welcome the idea of a community newspaper written in Kapampangan

C. Significance of the Study

Kapampangan literature has, for a long time, been neglected as an area of research. The proficiency of the natives in the language itself had also suffered a steep decline, leading some researchers to believe that Kapampangan might be a dying language.

It was only in the 1970s that significant interest in the field drove Edna Manlapaz to embark in a study of her native province's literary history (Manlapaz, 1981). In her work, she narrated how life-changing her research turned out to be: "Seeing how vital a part of the Kapampangan's life these zarzuelas were, I began to see how literature constituted a rich heritage I had come so close to refusing." (Manlapaz, 1981)

Literature is rooted in society, and the opposite is also true. A society's history is embedded in its writings and if these are not given sufficient attention, important cultural aspects – such as one's native language – might be lost.

REVIEW OF RELATED LITERATURE

The chapter is divided into two, “On Literature” and “On Language,” to properly facilitate the discussions for each topic. Since the present study deals with both language and community newspapers, the researcher felt the need to arrange it as such.

A. On Literature

Numerous theses about the status of community newspapers in the country have been done before. However, these researches were conducted in the 1970s to 1990s; only one thesis about community newspapers was written about in the early 2000s. The trend in thesis writing seems to have shifted to the relatively new technological phenomenon: the Internet. Nevertheless, the findings of these researches still hold true today.

The most common methods used were case studies, content analyses of newspaper articles, and readership surveys. Interviews with editors and other staff members were also conducted.

Most of the researches touched upon the factors that affect the survival of community newspapers and, in spite of the differences in location, results of the researchers hold several things in common, which can be summarized as such: “Among the major problems that handicap its operations are: high costs of printing supplies, lack of printing equipment, scarcity of commercial advertising and shortage of trained journalists.” (Ingles & Maceda, 1981)

Many of the community newspapers tend to depend on local advertising and legal notices. This is also why most of them are published in the provincial capital: “the little

commercial advertising there is can be found only in the cities” (Ingles & Maceda, 1981). Even then, financial support is lacking (Daguman, 1999).

In a 2001 study, Boongaling, Laosantos, and Santos sought to determine the state of community newspapers in Bulacan from 1995-2001 and found that a stable source of income is very vital to the survival of a newspaper: “The financial stability of the paper determines its longevity.”

The need for financial backing also reflects on the kinds of articles the publication prints. The *Pampanga Times*, for instance, tends to avoid stories which might prevent businessmen from investing in Pampanga and instead publishes good news (Paldeng, 1993). Community newspapers also have the tendency to be lenient when criticizing their local governments because legal notices which are also sources of income are distributed by their LGUs (Boongaling, Laosantos, & Santos, 2001).

Many of the newspapers are also family-run enterprises. As a result, the survival of newspapers also depends on the lifespan of their owners (Maslog, 1993). The *Sulu Star* (Sobreviñas, 1974) and Vigan’s *Timek ti Amianan* (Angala, 1990), meanwhile, are run by parish priests.

The lack and competency of local journalists is also a problem faced by many community newspapers (Ingles & Maceda, 1981). *Bolalong*, for example, publishes editorials and columns to make up for their lack of reporters (Imperial, 1990).

The language used in the publication, which will be the focus of the proposed study, also played an important role. While most of the newspapers studied were printed in English, *Timek ti Amianan*’s readership increased when they switched to the local language, Ilocano (Angala, 1990). Bicol’s *Bolalong*, on the other hand, was bilingually

printed, with three to four pages in English and the remaining two in Bicolano (Imperial, 1990). Daguman's feasibility study for a community newspaper in Calbayog City, meanwhile, revealed that residents prefer a publication that uses the Waray language.

In his book *The Rise and Fall of Philippine Community Newspapers*, Crispin Maslog wrote that the use of English in the ten newspapers he studied indicated a class basis of news readership because they can only be read by the educated middle and elite classes. Consequently, they are also the residents who can purchase the newspapers. "The masses," he wrote, "listen to radio." (Maslog, 1993)

A study was also conducted in the United States of America in the 1970s that is concerned with how newspapers in New York – both those in American and Spanish – portrayed the Puerto Rican immigrants. It was found that language as a cultural symbol was not inculcated in the articles of both American and Spanish newspapers and that Puerto Ricans were "not yet language conscious" (Fishman & Casiano, 1971).

They also wrote:

"Spanish language maintenance – i.e., the continued use of Spanish – and language loyalty – i.e., feeling of pride and devotion toward the language – are not frequently mentioned, and Spanish language purity (e.g. the avoidance of Anglicisms) is mentioned hardly at all. However, relative to the English press the Spanish press fosters and reinforces a view of the Spanish language as being the normal and entirely desirable vehicle of communication of Hispanic New Yorkers. In addition, it relates Puerto Ricans to other Hispanic residents of the Greater New York Area and implies the need for Spanish as an inter-Hispanic

bond, in addition to its functions within the Puerto Rican community alone.”
(Fishman & Casiano, 1971)

The location of the province also affects its survival: “In provinces that are far from Manila such as Davao and Cebu, community papers in that area are more patronized than Manila-based national dailies because the former reaches the newsstands faster than the latter.” (Boongaling, Laosantos, Santos, 2001)

The bilinguality of most provinces can also adversely affect their newspapers’ survival.

In spite of the threats to survival, however, all the researches stressed on the importance of community newspapers. The developmental role of these newspapers in their community is one of the top reasons why their survival should be protected (Boongaling, Laosantos, & Santos, 2001).

“The increasing clamor of the people in their communities for more information about the country as well as their immediate environment may have been the primary reason which led to the establishment of community newspapers in the provinces... unlike the national dailies, community newspapers have the advantages of being closer to people.” (Rubio, 1993)

It has also been shown, in other studies, that the production of literature in a given region is connected to the preservation of its culture. In discussing the situation of publishing in Ilocos, Cebu, Pampanga, and Bicol, Ricardo de Ungria noted that few, if any, literary publications are produced in those regions’ languages. More often than not, works are published in either Filipino or English. Furthermore, circulation becomes a problem, especially when they are published locally. Manila-published works are slightly

better off, although they do not guarantee a readership in the provinces where the stories come from. He ascribes the dilemma to two issues: the lack of publishing in the regions, the lack of critical thought and valuation, and the lack of interest of the citizens in their own language. On the last issue, he wrote:

“...even if we do get more writers to write better, even if we have more and better books to publish, and even if there were more critics to discriminate the literary gold from the dross, but if the people or the audience of the art fail to see the worth and significance of the work in their lives and possibly too in the life of the country, we would have achieved a milestone of monumentally wasted efforts... Art might save the language, but if the people care not for the language, the language might not even be able to save the art.” (De Ungria, 2009)

B. On Language

In a 2001 study concerning Bible translation and endangered languages in the Philippines, Dr. Anicia del Corro listed three reasons why languages become endangered: colonization, standardization, and loss of speakers. Signs, she wrote, of a language being endangered include the following: loss of functional value, decrease in number of native speakers, loss of prestige, neglect by not passing the knowledge of the language to the next generation, and lack of institutional support.

“Looking at the process from the other end, it starts with language contact with a dominant language, then moves through various stages of people speaking two languages (bilingualism) until the weaker language is not even understood completely.” (Del Corro, 2001)

She wrote that Kapampangan is one of the endangered languages in the Philippines. The province's location to the nation's capital, Manila, is one of the main reasons why this is so:

“The influence of Tagalog is further strengthened by the closeness of Pampanga to Manila, which encourages a high degree of mobility of the people, and gives them access to mass media which mainly uses Tagalog. For many years Tagalog has been a dominant language in Pampanga, being identified with higher socio-economic status. In short, the trend shows that in all the regions where Tagalog and Kapampangan are spoken, the tendency is for the percentage of Tagalog speakers to increase whereas the opposite is true for Kapampangan.”
(Del Corro, 2001)

A comparison between dominant and inferior languages in eight regions was also included in the study. These included the Ilocano, Pangasinan, Ibanag, Tagalog, Kapampangan, Bikol, Hiligaynon, Cebuano, and Waray languages. Spanning the years 1975, 1980, 1990, and 1995, it revealed that Tagalog alone showed a pronounced increase in its number of speakers.

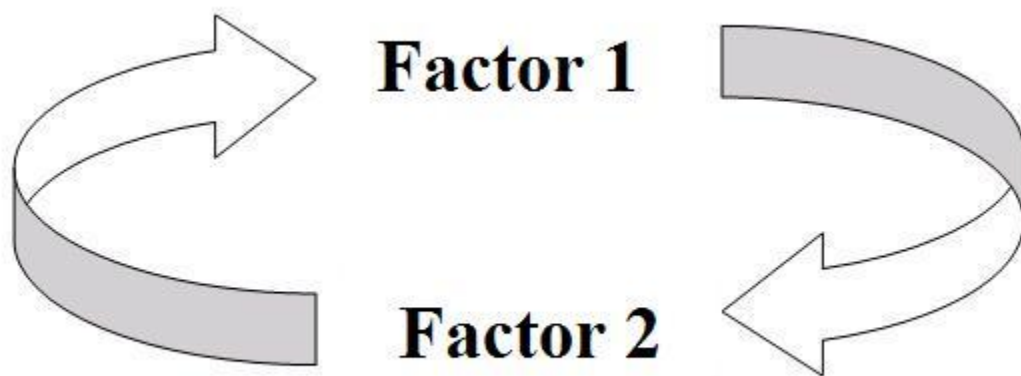
STUDY FRAMEWORK

A. Theoretical Framework

The researcher used the Systems Theory as the framework for the study. The same was employed by Paldeng in her 1993 thesis, *A case study and content analysis of the Pampanga Times*.

Stephen Littlejohn and Karen Foss wrote that “all systems are unique wholes characterized by a pattern of relationships. Any part of the system is always constrained by its dependence on other parts, and this pattern of interdependence organizes the system itself” (Littlejohn and Foss, 2008).

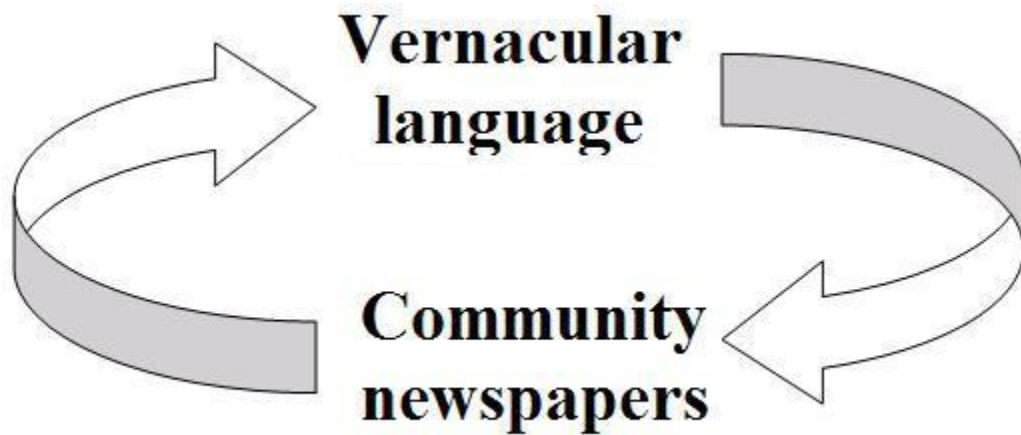
Figure 1: Theoretical Framework



B. Conceptual Framework

The study is anchored on the idea that publications like newspapers keep the language alive and vice versa: one cannot exist without the other.

Figure 2. Conceptual Framework



C. Operational Framework

Figure 3. Operational Framework



RESEARCH DESIGN AND METHODOLOGY

A. Research Design and Method

The researcher used both qualitative and quantitative approaches to the study.

For the former, in-depth interviews with editors-in-chief, journalists, and cultural workers were conducted from December 2012 to February 2013. In the realm of the media, Peter Alagos of *Central Luzon Business Week*, Bong Lacson of *Punto! Gitnang Luzon*, Minerva Arceo of *Angeles Observer*, Noel Tulabut and Ria de Fiesta of *Sun.Star Pampanga*, Rogie Pangilinan of *The Voice*, and Rolando Zapata of *Ing Mayap a Balita* were tapped as sources. Researchers and experts in Kapampangan culture were also interviewed. The list includes Dr. Julieta Mallari of the National Commission for Culture and the Arts (NCCA), Robby Tangingco and Francis Musni of the Juan D. Nepomuceno Kapampangan Center in Holy Angel University, and Romeo Rodriguez, proponent of Pampanga Provincial Resolution No. 1296¹.

A survey, on the other hand, was conducted for the quantitative part of this study. Four hundred residents from Angeles City, Porac, and the City of San Fernando were the respondents.

¹ This is also known as “A resolution requesting all newspapers, radio, and television stations based in the province of Pampanga to allot at least a weekly column or one (1) hour weekly broadcast, respectively, using the Capampangan language as medium of expression to preserve, strengthen, and propagate the Capampangan culture.”

B. Concepts and Indicators

Table 1. *Concepts and Indicators*

Concepts	Indicators
<p><u>Community newspapers</u></p> <p>These are newspapers published in a region or province whose circulation is confined only in that area and deals with mostly local news.</p>	<p>This refers to the local newspapers circulating in the province of Pampanga.</p>
<p><u>Vernacular language</u></p> <p>This is the native language or dialect spoken in a region or province.</p>	<p>This refers to the Kapampangan language.</p>
<p><u>The speakers</u></p> <p>This group of people speaks the native (or vernacular) language in their area.</p>	<p>This refers to the Kapampangan people.</p>

C. Research Instruments

The interviewees were asked of their opinion on the relationship of language and community newspapers in Pampanga. The questionnaire for the researchers and experts in Kapampangan culture is as follows:

1. In your opinion, what is the status of community newspapers in Pampanga?
2. In your opinion, what is the status of the Kapampangan language?
3. Why do you think are the reasons why there are no newspapers published in Kapampangan today?
4. What are the factors that led to this?
5. How do you think can we best remedy this situation?

On the other hand, the questionnaire for the editors-in-chief and journalists of the community newspapers included the following:

1. From an editor's point of view, what is the state of community newspapers in Pampanga?
2. What are the problems or issues faced by community newspapers?
3. Why does your publication choose to publish in English and not in Kapampangan?
4. Does your publication accept contributions written in Kapampangan?
5. Do you think newspapers can still switch to Kapampangan today? Is it still feasible? Why?

For the quantitative part of the study, a survey was conducted, with the aim to determine whether using the Kapampangan language in community newspapers is a viable option or not by using the one-shot descriptive survey method patterned after

Daguman's questionnaire (1999). It was distributed in two languages, English and Filipino, for the convenience of the respondents. Pre-testing was done from November to December 2012. The actual survey was conducted from January to February 2013.

D. Sampling

For the quantitative part of the study, 400 residents from Angeles City, Porac, and the City of San Fernando were the respondents. These locations were chosen for several reasons, one being that they are convenient for the researcher. Second, according to the National Statistical Coordination Board, for the year 2010, Angeles City and the City of San Fernando placed first and second, respectively, on the Pampango towns and cities with the largest population. Porac, on the other hand, placed seventh. Additionally, it has the largest land area, as of NSCB's 2007 statistics, with 31,400 hectares.

The survey was conducted from January to February 2013. Forms were distributed among the researcher's friends and relatives. Aside from these, students from Holy Angel University, teachers from Chevalier School and Christian Charismatic Ecumenical Ministries International (CCEMI) Academy, and relatives' co-workers were also tapped.

The journalist interviewees were contacted via the information printed in their respective newspapers' staff boxes. The researcher made sure to request interviews from the editors, but some were not able to reply.

The cultural workers interviewed for this study were chosen for their contributions to the field. Contact information was derived from either institutional websites or referrals.

E. Data Analysis

Data gathered from the survey was coded, tallied, and analyzed by the researcher using the IBM SPSS Statistics program. The media consumption of respondents were recorded and compared with each other, along with the specific types of media they use. Only one coder – the researcher – was employed during the analysis of data to ensure accuracy.

F. Scope and Limitations

The study will focus on the relationship of the Kapampangan language and the province's community newspapers. It will strive to identify the reasons why there are no longer any newspapers published in Kapampangan today. Other problems faced by community newspapers, such as financial issues, will be touched but not elaborated.

RESULTS AND DISCUSSION

A. In-depth Interviews

A total of six journalists and four cultural workers were interviewed for this study. The discussion of their answers is arranged in two sections – Journalists and Cultural Workers – with an alphabetical listing of names.

Out of the ten interviews, nine were conducted personally while one was done via e-mail. Some interviews were conducted in Filipino and/or Kapampangan. Quotes from such interviews appear on this part in English, except for some words which the researcher thought necessary to preserve in its original language. Transcripts of the interviews in their pure, non-translated form are provided in the Appendices section of this study.

1. Journalists

a. Peter Alagos²

Peter Alagos is the editor-in-chief of *Central Luzon Business Week*, which has been publishing since November 2005. The newspaper is published weekly. Its circulation is region-wide and read primarily by businessmen, which is, Alagos said, why they chose to publish in English.

“As a business paper, the paper is most effective if it uses the English language considering that the bulk of its readership is the business sector which is comprised of local and international companies. Among business week's readers are the expatriate community and foreign businesses located at the Clark Freeport. However, to support the

² This interview was conducted via e-mail due to scheduling conflicts.

Kapampangan language and culture, business week publishes a regular column written in Kapampangan.”

Alagos described the community newspaper scene in the province as “vibrant” and “active.” He also underscored the importance of these local publications.

“Community journalism plays a vital role in nation-building through the dissemination of factual and accurate [*sic*] information. Newspapers are also important in molding public opinion; hence, they set the tone or tenor of the public's analyses of local and national politics, economics, and other issues affecting the community.”

However, it cannot also be denied that there are important issues that it faces. Of these, Alagos gave three points: “low remuneration [*sic*], lack of basic benefits like health insurance, and weak sense of ethics.”

Nevertheless, he did not dismiss the possibility of publishing a Kapampangan newspaper, although the feasibility of such an endeavor is under question.

“There would be no problem coming up with a newspaper written entirely in Kapampangan. However, it would have limited readership and target audience since the verbal use of the Kapampangan language is slowly diminishing. Moreso, not many people, most Kapampangans included, are well versed in reading in Kapampangan. These limitations have prevented publishers from coming up with a paper written entirely in Kapampangan because it is not financially viable.”

b. Minerva Arceo

Currently the editor-in-chief of the second oldest newspaper in Pampanga, the *Angles Observer*, Minerva Arceo began her career as a junior reporter in May 1998 for

what was then known as *Sun.Star Clark*. She left in 2004 and became a Provincial Information Officer for then Pampanga governor Mark Lapid. She did not, however, stop writing journalistic pieces and contributed to several newspapers like *Central Luzon Business Week* and *Punto! Gitnang Luzon*. In 2010, she became the editor-in-chief of the *Angeles Observer*, the second oldest newspaper in Pampanga.

The *Observer* today is in a news magazine format and publishes features and press releases about events happening in and around Pampanga.

Arceo described the community newspaper scene in the province as “vibrant” and “strong.” However, she also acknowledged that they are also facing numerous issues. She related three, the foremost being the organizational structure of newspapers.

“Community newspapers are not well-structured. You only have the editor, desktop artist for the layout, then you have a few marketing people – [in the *Observer*] we have two and they are only freelancers. This means we don’t pay them regular salaries. Then I have several correspondents for photos and news.”

In terms of organization, *Sun.Star Pampanga* has the best in the province, being the leading newspaper, Arceo said.

Another problem that they face is the lack of editorial independence.

“I won’t say that I don’t have any [editorial independence] because I can publish stories that have to be [in the paper], but there are stories that I can’t put in the paper.”

Many news publications, she said, are owned by powerful people, such as the Lazatins and the Laus Group of Companies. This conflict of interest causes editors to be cautious with the articles they release for publishing.

“Usually everyone has a sacred cow... This is one of the dilemmas which perhaps is not isolated in Pampanga. Perhaps in the whole country, every community newspaper experiences this. Because of the small area of operation, everyone knows everyone... There is a mayor you can’t criticize. There’s a governor you can’t criticize... You can’t really do your thing. You can’t really write, like, straight stories; there are always considerations. Then there are also stories that get killed. There are stories that get censored. There are stories that get cut, you know? [They want to] make it subtle so that it’s impact wouldn’t be as strong. So we screen, if you may say, or censor. So that’s one of the problems that we face because, sometimes, there are stories that we want to push but, unfortunately, the publishers, the owners of the paper have too many sacred cows so we can’t do that.”

Lastly, Arceo said media, in general, in the community have difficulties securing finances and marketing revenues “because the market is too small.”

“If newspapers have a hard time marketing to get advertisements, TV has a bigger problem... We have several big TV stations here. We broadcast around Central Luzon, but the problem with them is people aren’t used to paying a lot of money to advertise... The market is not mature enough. So that’s always the dilemma that we have when we market around. There’s always an ex-deal.”

On the topic of why newspapers choose to publish in English, Arceo attributed this to the Filipinos’ exposure to that language, both in school and in media.

“For one, we Filipinos, especially Kapampangans and Ilocanos, are very fluent in English... Since elementary, we study it. In Grade 1, we study English...

But, like us who have been exposed to television shows in English, except for *Batibot* and *Kulit Bulilit* (which you may not have been able to watch), we are *Sesame Street* kids... We are all exposed to media shows, television shows, a lot of media materials that use English... There are, like, a lot of people who read well or better in English, right? Not necessarily they talk well in English, but they read better in English. Ask anyone, except perhaps for those who were not able to go to school, but in every household there's definitely someone who knows how to read in English.”

The other reason, she said, is that when they entered the journalism scene, the use of English in newspapers had been the norm: “I don't know the reason before, but I think... the general reason is that [English] is easier to read. Tagalog, on the other hand, is more associated with tabloids.”

As for the *Observer*, Arceo said they publish in English because the nature of their publication as a news magazine calls for it.

“I maintain the medium in English because the Kapampangan language wouldn't be suitable [for publishing stories] like tourism, right? It's difficult. The number one consideration is that, if you put the news in Kapampangan, the people would have a hard time reading it... It does not mean that there is no hope – of course, me, I can read Kapampangan – but a lot of people will have difficulty.”

She added that they could, like other newspapers, include a Kapampangan section in the *Observer* but it would not be executable because of their limited budget.

“I can't afford to give them one page. The number of pages we have right now is not even enough.”

In terms of feasibility of releasing a Kapampangan newspaper, she said it would be feasible, but it would have a limited readership, at first.

“In the beginning, perhaps you won’t have a large readership but eventually, eventually they will learn, of course.”

But the learning is perhaps the hardest part of such an endeavor. Because many Kapampangans today no longer speak, even understand, their native tongue, the idea of a Kapampangan newspaper may not be received well.

“Here in Angeles City and San Fernando, the urbanized places, [parents] teach their children Tagalog. They talk to their children in Tagalog. What will be the end result of that? They can’t speak Kapampangan.”

Additionally, the private school system, which exposes children to the English language more, further reduces the possibility for children to learn Kapampangan.

“So how can children read a Kapampangan newspaper? The basic rule in journalism is that at least a Grade Six student should be able to read your paper, right?... The basic rule of communication is that the message from the sender to the receiver should be clear. If the message is not clear to him... then that is not communication because there is a barrier, there is noise, right?... So you can’t send your message. So, for example, if my newspaper is in Kapampangan but the children do not know how to read, how to understand Kapampangan, how will they receive the message? How can they read my paper, right?”

Arceo proposed that, for such a venture to be successful, the strengthening of the local culture should also be undertaken.

“It means that if you establish a Kapampanga newspaper, as of now, many of the young people wouldn’t be able to read it. They would not understand it. So, maybe it’s better if while you’re establishing it, you should also start strengthening the other side, and there will come a time, at a certain point, maybe if the paper reaches ten years, that they will be able to understand.”

Aside from the readership problem, Kapampangan orthography has also been debated for a long time.

“So, writing is problematic. Reading is another problem. So the message gets lost in, you know, gets lost in the process, right?”

Another issue to be faced, she said, is the translation of documents from English into Kapampangan. Just as the Department of Education today is having a difficult time producing textbooks in the vernacular, journalists have a similar problem with documents, such as court records and police blotters, which are normally written in English.

“How easy or how difficult would it be for a reporter to translate everything in Kapampangan?... All the materials, from your news source to your documents, in writing your story... are all written in English... As journalists, we can’t guess. You have to be accurate, accurate, accurate, accurate to maintain the integrity of your news, the integrity or credibility of your paper... So, how can you translate [the information] quickly?... I mean, how hard is it for a report or a news writer to write in Kapampangan? So it’s a process. Perhaps it isn’t limited only to newspapers. It’s not limited to the community. Perhaps it should also involve institutions, one way or another, because you are battling against a whole system

– a whole system of institutions using the English language... I mean, you can put up a Kapampangan paper anytime but the challenges that you will be facing will be enormous, right?”

Nevertheless, Arceo said she supports the idea of publishing a Kapampangan newspaper.

“Perhaps the most basic, most important thing you should keep in mind is that, one, there has to be a crazy, brave person who’s willing to risk his money... to put up a paper – a Kapampangan paper. Number two, there’s another crazy editor who will accommodate such a request and take the challenge, and lots of crazy writers, people who want to advocate for something... You need to have these people, these people believing in the advocacy, these people believing that something can be done no matter how big the challenges are. You need crazy people like that to put up a paper that is a true blue Kapampangan paper.”

c. Ria De Fiesta

Ria De Fiesta is the editor-in-chief of *Sun.Star Pampanga*, an affiliate of *Sun.Star Cebu*.

Community newspapers, she said, are important because they are relatively closer to the people they serve, as compared to the national dailies.

“When national newspapers carry news from Pampanga, there is actually a lot of wrong information. Just looking at the names will show you that. Community newspapers, however, make sure they have everything right.”

De Fiesta acknowledged that it would be hard for a newspaper to switch to Kapampangan, especially when one is also publishing online.

“Our audience in the ‘net is not only Kapampangan. There are also other people who are interested in events happening in Pampanga who are not Kapampangan. We have to cater [sic] them, especially when we upload the stories that we have. We make sure to translate the Kapampangan quotes to English.”

She, however, mentioned that there were efforts before, on the part of the *Sun.Star* administration, to release a Kapampangan newspaper, but certain drawbacks made them think twice about it.

“Kids nowadays, sadly, are no longer pure Kapampangan. When they speak, it’s a mix of Tagalog, English, and Kapampangan. It’s not even the pure, old Kapampangan that they use.”

If such an attempt had been made before, De Fiesta said she thought it might be a worthwhile enterprise. “But, nowadays... I don’t know.”

d. Bong Lacson

Since it was first released in 2007, Bong Lacson has served as the editor-in-chief of *Punto! Gitnang Luzon*. He started his journalistic career, however, as a part-time writer in 1974, back when he was still in college. He related how, back then, they considered writing as merely a hobby and not a profession. Even during the wane of the Martial Law period in the 1980s, regularly paid journalists were rare in Pampanga.

“I was writing for a column then for *The Voice*. The publisher usually paid us with one sack of rice for Christmas. That’s all. Our other publisher, on the other hand, paid us when there was money. If there was none, we don’t get anything.”

It was only in the 1990s, when the number of newspapers increased, causing competition to arise, that publishers started paying journalists regularly.

Still, for a community newspaper, it remains difficult to find financial support. He considers the coming of commercial establishments, like malls, a blessing because, at least, they had additional sources of revenue.

“Before, newspapers in Pampanga competed for legal notices in the courts. They used to raffle them out. Because there were a lot of newspapers, sometimes you wouldn’t get any and you’ll be sorry for a week.”

Another problem, Lacson said, is that some journalists are paid on a piecemeal basis. They are given no regular salary, allowances, or insurance and health benefits. They receive money only when they churn out articles for publishing.

Still, community newspapers are important in Pampanga because of the quality of the information they provide, compared to national ones. However, he said that Pampanga’s proximity to Metro Manila had also affected the people’s initial reception to local newspapers.

“The community did not readily accept the first newspapers here, [because] they read the national newspapers. Even the reporters and writers had difficulties... There used to be a time when writers for local publications were like second-class citizens. You were a second-class journalist.”

On the topic of language use in community newspapers in Pampanga, Lacson attributed the lack of Kapampangan usage to the regionalization scheme established in 1972 (“P.D. No. 1 1972”, n.d.).

“Before the regionalization scheme, here in Pampanga, if you hear someone speak in Tagalog, you’ll be surprised because everyone spoke Kapampangan. When regionalization happened and San Fernando became the center of Region Three, some of the government workers were assigned here. This is why from Kapampangan, there was a switch to Tagalog. Today, it really is Tagalog and not Kapampangan. Kapampangan was relegated to the barrios.”

Asked about the feasibility of releasing a Kapampangan newspaper, Lacson was doubtful about it.

“The writers and readers of Kapampangan are specialized. I’m a Kapampangan but I find it hard to write in Kapampangan, because in our educational system, we were made to think in English. So when you think, you think in English first and translate it in Kapampangan, instead of the other way around... I don’t know how it would be feasible.”

e. Rogie Pangilinan

Rogie Pangilinan is the editor-in-chief of *The Voice*, considered to be the oldest newspaper in Pampanga. First published in 1954, it was originally owned by his grandfather, Armando P. Baluyot.

Aside from *The Voice*, he also worked for the *Angeles City Inquirer*, *Central Luzon Advocate*, *Luzon Balita*, and the local radio station GV FM.

On the state of community newspapers in Pampanga, Pangilinan said that it was in critical condition. The problem is rooted, he said, in the lack of finances. As the newspapers' main source of income is the court notices, some people took advantage of this and would release publications with 50 to 100 copies only. According to Pangilinan, the primary aim of these newspapers is to profit and not to inform the public.

“When the number of newspapers increases, our income decreases because the numbers of court notices do not increase. It’s always the same. This is why a lot of newspapers today want to close. Pampanga News, for example, operated for three years but it did not survive. There are also other newspapers who want to do the same. There are many of them.”

Aside from its purpose to inform the public, Pangilinan said it is also an obligation of newspapers to preserve the local culture. He said that the Kapampangans' appreciation for their own culture has diminished, but one way to save it is through newspapers.

“In the newspaper, we are allotting at least 10 percent of our paper for the Kapampangan language and we allow [the writers] to do this for free. In fact, we are giving them incentives so they’ll keep on writing in Kapampangan. That is one of the ways we think will help to preserve Kapampangan... The media has a large obligation. Like I said, it’s not only for profit, not only for informing others of the news, or for use in politics, but also to preserve the Kapampangan culture. Preserve the dialect so that we can bequeath something to the next generation.”

He commented on how Kapampangans today seem to be ashamed of their identity.

“If two Kapampangans go to Baguio, they’ll both speak Tagalog. It’s like we adapt. But our way of thinking should be, ‘I am proud to be Kapampangan,’ wherever we are... In Manila, sometimes if you speak Tagalog, you have a better standing, right? But it shouldn’t be like that. Kapampangan has a better class compared to other dialects because Kapampangan is more profound, more artistic, and more meaningful. We should preserve that.”

He acknowledged, however, that there are difficulties to be faced when talking about writing in the vernacular.

“It’s really hard [to write] in Kapampangan because not all Kapampangans are fluent in [the language]. I’ll admit that even I, a pure-blooded Kapampangan – I was raised in Porac, Pampanga – do not know the meaning of a lot of words. It’s hard to understand, unless you really make an effort to do so.”

He told of how his grandfather once set up, in 1972, a Kapampangan newspaper called *Ing Emangabiran (The Non-Partisan)*. The staff was primarily composed of writers from Bacolor, Pampanga, whose residents are known to be fluent in the vernacular. The newspaper did not survive.

“The reason is that people were not keen about Kapampangan,” Pangilinan said. “Maybe they were not adept in the Kapampangan language... It’s because it’s hard to market a newspaper that does not have English sections and is completely in Kapampangan. Besides, commercial establishments would not be willing to advertise if it’s in Kapampangan, because the first question an advertiser will ask you will be about your audience... So, from there, you can see,

well, we have to admit that we were invaded by these people who are really rich and elite. So, it's hard to produce a newspaper purely in Kapampangan.”

f. Noel Tulabut

Having written for both local and national newspapers since 1995, Noel Tulabut has had considerable experience in the journalism profession. He has worked for *Central Luzon Advocate*, *The Voice*, *Sun.Star Pampanga*, *Pep Magazine*, *Today*, *People's Tonite*, and the radio station DZMM. Currently, he writes a weekly column for *Sun.Star Pampanga* entitled “My Palm Notes.”

Like the majority of the journalists interviewed above, Tulabut also shares the sentiment that community newspapers in Pampanga are thriving. He based this observation on the frequency of publication and the improving design of newspapers, having been a layout artist.

He acknowledged, however, that, though it is thriving, the industry is also facing problems. As with the national newspapers, the community press is also limited in reach because not everyone, especially important advertisers, can be criticized. He also cited the lack of professional growth among community reporters.

“Like in individual newspapers, local reporters are not salaried. It's only on a piecemeal basis. So, in order to professionalize, to institutionalize... I think there has to be something like that.”

Similar to other journalists interviewed, Tulabut also writes his weekly column in English. When asked about this, he said

that it could be attributed to the influence of Americans when they still resided in Clark Air Base. He also said that it would be difficult to write in Filipino.

“I’m not saying we’re not nationalistic, that we’re not using Filipino as language, but it’s more effective to be communicating in the English language. Aside from the difficulty of using Tagalog, you’ll need a wider space in using articles written in the vernacular.”

He did not, however, completely dismiss the feasibility of publishing a Kapampangan newspaper, but he said that the time was not yet ripe for such a venture.

“Perhaps eventually when the call to be more local dialect-loving is spread among the people,” Tulabut said. “Plus, maybe, if in the future, we have more literary writers in Kapampangan. So, that would signal, that would pave the way for the establishment of more media – meaning, newspapers – to accommodate their literary pieces, right? Like, it’s still possible although not in the near future.”

He said that there is also a need to re-learn the language, primarily its orthography, as time had caused it to become corrupted.

“Because it’s kinda confusing, like in Kapampangan, which ones do we use? Letter C? Letter K? Whereas, in vintage Kapampangan, like when you say *kaku*, some write it k-a-k-u – *kaku* which means mine. Some write c-a-c-u. In the vintage form, c-a-q-u. So, like, there has to be a re-learning.”

g. Rolando Zapata³

Rolando Zapata has served as the editor-in-chief of *Ing Mayap a Balita* (The Good News), a monthly newsletter published by the archdiocese of Pampanga. IMAB was first published in October 1977. According to Zapata, it was a “group of lay persons and church workers in the archdiocese composed of medical doctors, lawyers, [and] businessmen” who met together to publish the first issue. Aside from the Catholic community, IMAB is also distributed to non-government organizations (NGOs) and government offices. It is 36 pages long and sold for 11 pesos.

Aside from its use as a vehicle of information, IMAB is also being used by its readers for “various apostolic and pastoral activities like [B]ible studies, Couples for Christ, Charismatic Prayer Meetings, etc.”

IMAB is currently the only publication in the province that is written in Kapampangan. Zapata said it is so because their readers prefer to read in that language. “It is easier to read it in Kapampangan because of the folks’ resilient culture of loving and preserving their mother tongue/dialect.”

Asked whether or not it was feasible to publish in Kapampangan today, Zapata cited IMAB’s history and current circulation:

“IMAB publication has released, at most, 420 issues all written in the Kapampangan medium since its existence way back in 1977. Its circulation ranges from 9,000 to 10,000 copies monthly. Its distribution comprises at least 75 parishes of the 21 towns and cities of the province.”

³ This interview was conducted via e-mail due to scheduling conflicts.

He also mentioned that even the Tagalog-speaking residents of Candaba, Pampanga subscribe to IMAB, as they often receive comments about articles in the newsletter.

2.Cultural Workers

a. Dr. Julieta Mallari

Dr. Julieta Mallari is a faculty member and former Directress of the University of the Philippines Diliman Extension Program in Pampanga (UPDEPP). She is also the NCCA Coordinator for Central Luzon on Literary Arts. Every now and then, along with the NCCA, she conducts workshops among Kapampangan writers to enliven the province's literature.

Dr. Mallari says that there is a cultural awakening happening in Pampanga today. A sign of this is the renewed interest of schools in Kapampangan studies.

“All the schools are excited to have studies in Kapampangan, not just U.P. where we have Araling Kapampangan. Then, Holy Angel, AUF, and other schools here are also interested in Kapampangan which is why even... [in the newspapers], the writers themselves take the time to write in Kapampangan.”

She pointed out that local writers like Kragi Garcia and Romeo Rodriguez are finding outlets for their literary works in newspapers today.

However, in spite of these, the language's status remains endangered.

“Kapampangan is dying because it is not used regularly. Children today use Tagalog instead of Kapampangan.”

She attributed this to three reasons: Pampanga's proximity to Metro Manila, the perceived usefulness of English and Tagalog over Kapampangan, and the lack of interest in the local language.

“Because we are near Manila, the tendency of children and parents is to speak Tagalog or English. Additionally, the focus today is on call centers which use English. So children are talked to in English. Many private schools go back to the colonial method of fining children who speak their native language, which is why DepEd's K-12 initiative is good... Second, parents see English and Tagalog as more useful than Kapampangan. Third, maybe it's also because children do not feel like talking in Kapampangan. They think they are second-class if they come from the provinces, so the tendency is to use English or Filipino.”

However, Dr. Mallari remains hopeful that the cultural reawakening will help revive both the language and the literature. She noted that the number of competitions among schools on Kapampangan artistic traditions is increasing. The publication of textbooks in Kapampangan by the Department of Education is also a good sign, she said, because children would now be able to learn Kapampangan even in school.

However, book publishing is not enough to revive the language.

“[Literature] should also be read. The readership of literary works should grow and be used in schools.”

The importance of a cultural reawakening cannot be denied, she said.

“This is the identity of a Kapampangan... Before, we were so proud of being Kapampangan. In fact, even if our previous writers were good writers in Spanish or English, they took time to write in Kapampangan... Perhaps it's in the

idea of realizing the importance of our own identity. Because the pride of a Kapampangan lies in his being Kapampangan, perhaps that is where we should focus: that if you are a Kapampangan, make sure that you love your language.”

Consequently, the feasibility of publishing a Kapampangan newspaper is low today, she said, because the readership is “very limited” because some Kapampangans are “Manila-centric.” She did not, however, deny the possibility of it being a success should the younger generation embrace it.

“If the youth accept Kapampangan, then maybe there’s a possibility... because of this cultural reawakening... In fact, that is one of the project we want to do – a Kapampangan newspaper and a magazine – so that Kapampangan writers will have an outlet. Maybe once that is established, maybe there’s a chance, although of course, you can’t expect it [to be successful at first].”

Dr. Mallari said she is thinking of writing a Kapampangan telenovela in order to help promote the language more. Additionally, for the youth to embrace the local culture, she suggested making modern, hip-hop versions of old Kapampangan songs.

b. Lord Francis Musni

Lord Francis Musni, or Fray Francis Musni, OSA, is a historian and consultant of The Juan D. Nepomuceno Center for Kapampangan Studies in Holy Angel University (HAU), Angeles City, Pampanga. He has written research papers and books about Kapampangan culture such as *Padre Pinong: first Filipino cardinal, 1908-1973* (2008) and others.

In the interview, Musni said that the absence of a Kapampangan newspaper to the decline of the status of the language. This decline he attributed to six factors: the discouragement of the use of the vernacular in schools, the sanctioning of bilingualism (English and Filipino) by the government, issues on Kapampangan orthography, mass media's use of English and Filipino, the effect of migration patterns, and the non-profitability of publishing in Kapampangan.

“For the longest time the use of the vernacular or the use of what they call the mother tongue was discouraged in schools. There was a time when students were penalized for using their native language. There were ‘speak English only’ policies, and there were even English zones in schools so that if you spoke a language other than English, you are penalized not only by deductions or demerits from your grade but to the point of being fined. Well, they say the fines would ultimately go to class funds and would even be used by the students in the long run so it just goes back to them, but the point is it has discouraged students from using the vernacular in schools.

“Second, government intervention in the educational system has sanctioned bilingualism for the longest time, meaning, teachers, administrators, and students were required to use only two languages: English and Filipino.”

As was mentioned above, the issue of changing orthography in Kapampangan also led to the discouragement of young people to write. Musni told of how, before the Spanish came to the Philippines, the people of Pampanga had their own syllabary called kulitan. When the Spaniards came, the priests found it easier to preach to the natives

using the vernacular language. However, they introduced their own orthography, leading to the disuse of kulitan.

Resistance appeared towards the end of the 19th century when a group of writers sought to establish their own orthography, inspired by the works of Jose Rizal and Pedro Serrano Laktaw.

“Jose Rizal wrote a very interesting essay entitled *La Nueva Ortografia de Tagala*, meaning *The New Orthography for Tagalog*, which simply says they will now be using the k. They will be avoiding diphthongs, and in place of the diphthongs they will be using the w and the y. So, this is the second orthography, the k orthography. So instead of writing, for instance, keka as, in the classical orthography, q-u-e-c-a, in the modern or reactionist or k orthography, it is k-e-k-a... Well, way into the 80s, one of our local translators here, a certain Fr. Venancio Samson, advocated the use of what they called the hybrid orthography. Well it is not too farfetched from the k orthography but only wanted to keep the c. Whenever the k sound appeared at the beginning of the word, he said you have to keep it with a c, save only when it is followed by an i or an e, in which case you have to use a k to erase the confusion that may result in the minds of the young writers.”

This confusion and debate on which orthography to use, Musni said, discouraged the youth from trying to write in Kapampangan.

Additionally, the prevalence of the use of English and Filipino in mass media also had an effect on the vernacular. In 2008, however, Provincial Board Resolution 1264 was

issued, requesting mass media organizations in Pampanga to allot at least one column for newspapers and one hour for TV and radio for Kapampangan.

The fifth reason given by Musni is the effect of migration patterns.

“We have been very mobile in the last thirty years. Improvement [*sic*] in transportation, technology, etc. have made travelling by all means easy, cheaper, and more convenient. So this affects us because unlike before, you go to Pampanga, you go to Cebu, or you go to Baguio, or you go to Tarlac, they will only be speaking their native language but now it’s very easy... People are very eager to, to communicate in the most convenient medium which is Filipino, Manila Tagalog.”

Lastly, Musni also cited the non-profitability of publishing in the vernacular: “It will sell, but it will not make enough money to turn around the business and make sure that you can republish and continue in existence. So Kapampangan publications now, or even ten years ago, you are only as good as your last issue.”

Nevertheless, Musni entertained the feasibility of publishing a newspaper in Kapampangan, but gave two considerations.

“It is feasible under two set-ups: if it is made free or at least subsidized under private partnerships, donations, joint ventures, or through public subsidy. But the way I look at the spending patterns and the reading behavior of the Kapampangan public, they will not be willing to spend for what a publication is worth, even half of what it’s worth, if it is in Kapampangan because, well, I don’t know. I cannot explain, but I think it’s a bias... For instance, the popular novel... of J.K. Rowling’s, this Harry Potter phenomenon, has been translated in as many

as 60 languages. It has been translated in Russian, in Chinese, etc. and as most novels and classics have been translated in several major languages, but you do not see this happening in Filipino. You do not see this happening in any of the major Philippine languages. What else in Kapampangan when we have only about – how many speakers? – I think we only comprise about 4 to 6 percent of the... volume of the speakers of the national languages. So this is a measure that if you see popular classics and works, novels, they are not translated into a language which is popular in a place or a region, you can see that the people are not yet ready to, you know, read the material in that language.”

Additionally, he said that the Kapampangan language is dying, and though efforts are being made to save it, the best they can do is delay its death.

“Ultimately it will die, but what we are doing now is to delay the death. Well, ultimately it will die because the Kapampangan population is not growing. Our land area is confined to Pampanga, and we don’t expect to grow outside the province. Well, we have speakers of Kapampangan in three towns in Tarlac: that’s Capas, Bamban, Concepcion. We have speakers in Gapan. We have speakers in Calumpit. We have speakers in Bataan. We have speakers in Nueva Ecija, Zambales, but eventually those numbers will dwindle and they will go to a point of decimation... So I don’t see any expansion in the future, and many of our people here are already migrating outside. Demands for employment, greener pasture, forces them, constrains them to travel and live – and permanently live by that – outside the province, in Manila and elsewhere, and a considerable number are going abroad. We have greater incidence of migration in the last 20 years... So

what is left is efforts on the home front, efforts such as promoting the language within the province, trying to make different sectors of the community understand the importance of using the language like the media, the politicians, business sectors, etc. But it's a very difficult thing to do.”

c. Romeo Rodriguez⁴

Considered the Prince of Parnassus⁵, Romeo Rodriguez is a playwright, columnist, and poet. He was also crowned poet laureate in 2009 (“Camalig Capampangan”, 2010). He was also the proponent of Provincial Board Resolution No. 1264. He is also an advocate of reviving nearly-forgotten Kapampangan cultural traditions, even as early as three decades ago.

“In the 1980s, I had a radio program in San Fernando called *Diwang Kapampangan*. I recited poems and played Kapampangan songs. I was alone then.”

But now, he said, especially with the establishment of Holy Angel University's Center for Kapampangan Studies, more attention is being given to reviving old customs and traditions such as crissotan⁶. On the other hand, zarzuela, he said, is floundering. He surmised that, currently, he is the only one who writes zarzuela. From 2011 to 2012, he has written at least three: *Nicolasa Dayrit*, *Sinukuan*, and *Daclat ning Milabas* (Path of the Past). *Nicolasa* was performed last February 9, 2012 during Taboan 2012; it was sponsored by the NCCA.

⁴ This interview was conducted in Kapampangan. See Appendix A for the original transcription.

⁵ Parnassus is a mountain in Greece believed to be the home of the Muses. In contemporary times, it came to mean any center of poetry, music, and learning.

⁶ Named after Kapampangan writer Juan Crisostomo Soto, crissotan is a verbal joust between two individuals in poetry form. (Tantingco, 2007)

“Other than that, I don’t know of anyone else who produced a zarzuela because the production is expensive.”

He said that the government should step in and sponsor more performances because, otherwise, the art of zarzuela would die.

His *Sinukuan* is planned to be performed on September 2013 by the group Kapampangan Pride but Rodriguez said he was not yet sure if it would continue because of financial reasons.

Many of the Kapampangan writers have lost their passion to produce works, Rodriguez said, because they are not financially rewarded.

“At least the writers of old were intellectuals and ilustrados. They had their own source of living. But today, how are you going to live if you have no income?”

Rodriguez also attributed the loss of Kapampangan literature to the preference of writers to write in other languages, namely English and Filipino.

“This started after [World War II]. For example, [Diosdado] Macapagal started his career writing in Kapampangan. Silvestre Punsalan also wrote in Kapampangan. But eventually Macapagal became a politician so his medium switch to English. The same thing happened to Silvestre Punsalan. He became a politician too. He became a governor of Pampanga. He started writing in English too. Others, like [Jose] Gallardo, because after World War II they hunted down Hukbalahap members, he fled to another area. He came to Manila. There, Tino Lapus hired him and he wrote for radio in Tagalog and not in Kapampangan. He only wrote [in the vernacular] again when he returned to Pampanga.”

The prevalence of the use of English and Tagalog in mass media and the province's proximity to the country's capital also contributed to the decline.

“In media, like TV, radio, and also newspapers, they're mostly in Tagalog-English. We are near Metro Manila. We are surrounded by Tagalog-speaking areas, like Bulacan, Nueva Ecija, Tarlac, and Bataan. This is why Kapampangan is being smothered. So what happens is that children always hear Tagalog in radio and in TV. If you go to public schools, it's like you're in Manila. They speak Tagalog. They don't speak Kapampangan... It's like Kapampangan was not given a chance.”

But there are movements now, he said, that aim to revive the Kapampangan culture. One of these is the passing of two important resolutions: Provincial Board Resolution 1193, establishing the Pampanga Provincial Language Council and the celebration of the *Aldo ning Amanung Sisuan*⁷ every last Friday of August, and Provincial Board Resolution No. 1264.

But, even then, Rodriguez has a bone to pick with both resolutions. He said that if the Filipino language (i.e. Tagalog) has the *Buwan ng Wika*, why can't the same be done for Kapampangan?

“We are being invaded by Tagalog,” he said, laughing.

“[Kapampangan] is not yet dead,” he added later into the interview. “But some Tagalog words have been mixed into it... So if we don't watch for that, [Tagalog] will get mixed in with Kapampangan and, eventually, you wouldn't recognize Kapampangan. You wouldn't be able to understand it and it will be

⁷ Roughly translated, it means “Day of the Mother Tongue” (i.e. Kapampangan).

very different from the old Kapampangan. So that is how Kapampangan is dying: if Tagalog dominates it, it will die.”

National government measures have also added to the brunt of the language’s looming death. Rodriguez said that Manuel L. Quezon’s declaration in the 1930s that Filipino is the Philippines’ national language signaled the beginning of Tagalog’s eventual dominance on the province.

“[Other than that], eventually... [Ferdinand] Marcos in the 1970s released ‘*isang bansa, isang wika, isang diwa.*’ So he was advocating for Tagalog with that. So there was a gap. From 1970s until now, young people think that because they use it a lot, Tagalog is our mother tongue.”

The migration of different people into the province has also not helped the situation.

“In San Fernando, Angeles, and Mabalacat, there are already many Tagalog-speaking people. Of course if a Visayan, a Bicolano, and a Muslim come here, they speak in Tagalog so they can communicate with each other... If there are domestic helps from Visayas, they will speak to the children in Tagalog because they can’t speak Kapampangan.”

The fascination with the Tagalog language led to the eventual decline of Kapampangan. By the 1950s, Rodriguez said, there were hardly any newspapers published in the vernacular. Today, weekly columns are set aside for Kapampangan writers, but many of them are “seasonal.”

“[Kapampangan writings] are only confined in columns now. Newspapers aren’t wholly published in Kapampangan, unlike before, during the time of Juan

Crisostomo Soto, when newspapers were in Kapampangan. It was all in Kapampangan... But now that doesn't happen anymore.”

There was one time, he said, when the Provincial Capitol of Pampanga released an all-Kapampangan newspaper called *Diario Capitolio*. It was published October 2010. Rodriguez was hired as the Kapampangan translator. They would write the articles in English and submit them to him for translation. However, it only lasted for one issue.

Another example he gave was Luzon Prime News, a newspaper which lasted from August to December 2010 only. During its run, Rodriguez served as the editor of its Kapampangan page, which contained both news and opinion articles written in the vernacular. The paper closed because it lacked support, primarily in the form of funding. This, he said, is one of the main reasons why nobody bothers to publish in Kapampangan.

“First of all, like what Sonia Sotto said, nobody would watch CLTV, or maybe it won't be read, like what Apung Felix [Garcia] said... They wouldn't be able to profit if they did that. So that is why I think that the provincial government should take the initiative, but sometimes you see that they don't care about our language and our literature so nothing changes. No businessman would finance [that kind of newspaper] just for the sake of the language. None. It may be possible with writers, like myself, but I don't get paid for it. I don't earn anything. Of course, printing is expensive, which is why no one would throw away their money for that.”

The idea of profit over cultural valuation, he said, is a hindrance to the feasibility of publishing a newspaper in Kapampangan.

“Of course you have to consider the earnings. If the newspaper doesn’t earn money, it can’t be sustained and it will die... Unless there is one who really cares about the language and the culture and will patronize [the newspaper] even if he loses all his money. But I really think the government should take the initiative in this. The provincial government should fund it because it’s the money of the state anyway, so if it doesn’t earn, then it’s okay. Also if the government steps in, they wouldn’t do it for profit, but for the propagation of our culture.”

He lamented, however, the disuse of local government officials of the local language in their speeches. He said it is a sign that “they don’t love the language.”

Most times, he said, those living abroad hold local traditions more dearly than those who live in the province. He told of how he joined several groups on the Internet whose members missed the Kapampangan language. Members of the Yahoo! Group *Amanung Sisuan*⁸, for example, communicate to each other using the vernacular. They share stories and insights with each other about the province’s culture and traditions. Rodriguez described the members as “active,” eager to mingle with other Kapampangans.

“But the problem is that they are confined to the Internet,” he said. “They don’t promote their advocacy here (in the province). I hope that they can connect with the youth so that the youth can get used to Kapampangan.”

Still, Rodriguez remains hopeful that the language, and the rest of Pampanga’s cultural traditions, can still be saved.

“It can still be done. We just need a lot of people to move it forward. First of all, the authorities in the provincial down to the barangay levels should take the

⁸ amanungsisuan@yahoogroups.com

initiative. In school and barangay programs, instead of Tagalog, they would use Kapampangan. In radio and TV, I wish they would give even just an hour, once a week, for Kapampangan.”

d. Robert Tangingco

Robert Tangingco is currently the Director of Center for Kapampangan Studies and the HAU's AVP for Student Services and Affairs. He is also the editor of *Singsing*, a magazine about Kapampangan studies published by the Center, and writes a column for *Sun.Star Pampanga*.

Because of his involvement in the Center, Tangingco has produced works about the Kapampangan culture, such as Singsing's feature on Fray Diego Bergaño's 1732 dictionary entitled *Bocabulario de Pampango en Romance, y Diccionario de Romance en Pampango*.

Aside from churning out *Singsing*, the Center has also taken to helping Kapampangan writers get their works published. In recent times, they have also been thinking of producing textbooks in Kapampangan, in support of the Department of Education's Mother Tongue Based Multilingual Education program. Tangingco said that the implementation of the MTBME has also added some much needed fuel to the cultural renaissance the Center wants to see in Pampanga. He acknowledged that education has had a part in lowering, so to speak, the status of the Kapampangan language.

“Before, a hundred years ago, of course everybody was speaking Kapampangan. It was the lingua franca. It was the street language. Everyone was speaking it in the absence of education. And of course when the Americans came,

they introduced the universal language and we adapted to it and so it became our second language.”

He said that, because of this educational gap, the number of readers and writers of the language has dwindled considerably, and this would make it hard for a Kapampangan newspaper to gain prominence in the province.

“Why would a newspaper be in Kapampangan when they know that their readers are not going to look for Kapampangan language newspapers, and that they cannot understand Kapampangan language newspapers? Right? That’s just supply and demand.”

The Center, he said, is not really bent on asking newspapers to switch to Kapampangan because “that’s just asking too much.” Rather, they were content if the editors allotted at least one column that used the vernacular language.

“Our immediate and general advocacy is to propagate, to revive the use of the Kapampangan language because it is our language. Because we’re not aiming to propagate it to its past status... We just don’t want it to die.”

The importance of language, however, cannot be denied. It is a vital ingredient in a society, Tangingco said. If the Kapampangan language dies, the people of Pampanga also stand to lose their identities.

“Our being Kapampangan is defined by our language,” he said. “You’re not Kapampangan if you don’t speak the language... That’s how important our *amanung sisuan* is to us. So, how important is it? It’s important because it is the essence of being a Kapampangan. If we lose our language, we will lose our

culture. It's as simple as that. We lose our identities as Kapampangan. We are no longer a Kapampangan people if we, as a people, do not speak our language.

“So, on a personal level, when a Kapampangan speaks the language, he can better express his thoughts, his emotions, his aspirations through that language... It's the language of his birth. It's the language of his surroundings. It resonates with your spirit. That's our language. I can speak English, I can speak Filipino, but it doesn't resonate with my spirit. It's a borrowed language. It's not our home language.”

B. Survey

Aside from in-depth interviews, a survey was also conducted to determine the feasibility of publishing a community newspaper in Kapampangan. It is not enough to gather data from experts; the voices of the residents of Pampanga must also be heard.

This section is divided into four parts: Demographics, Media consumption, Event Awareness, and Support for Local Paper. A total of 400 people from Angeles City, the City of San Fernando, and Porac served as the respondents. Pre-testing was done from November to December 2012, while the actual survey was conducted from January to February 2013.

The survey questionnaires were distributed in two languages – English and Filipino – and in two methods – online and offline. They were patterned after Daguman's questionnaire (1999)

1. Demographics

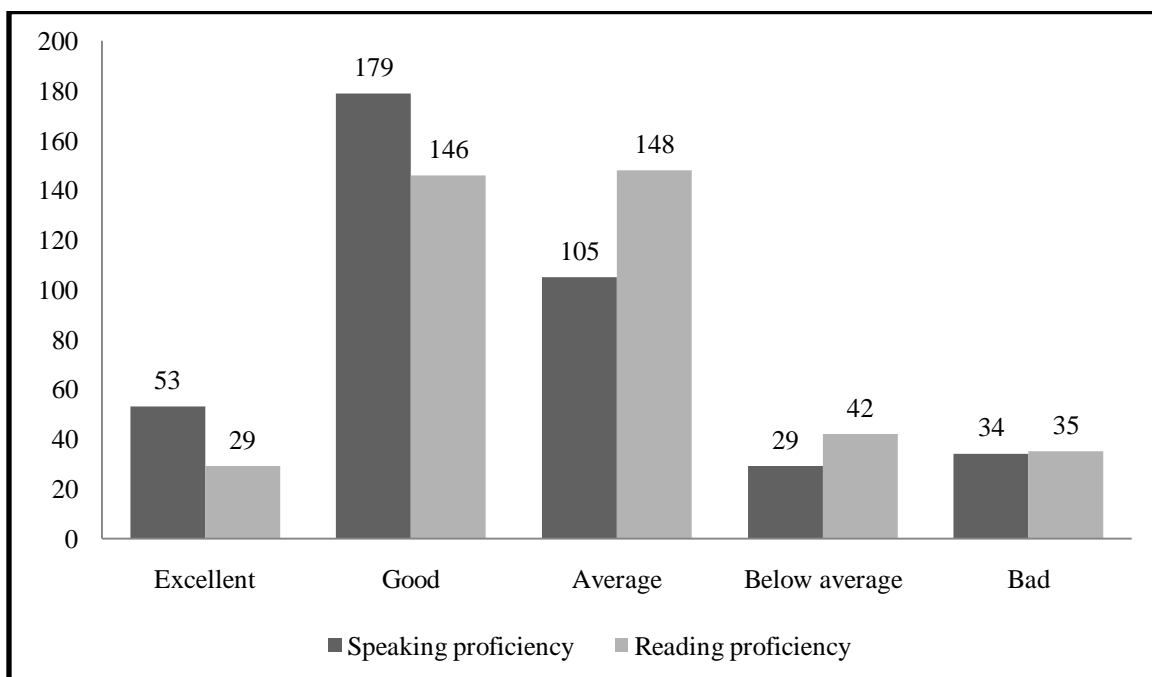
Majority of the 400 survey respondents are females. The mean age of respondents is 26.5925, with the youngest respondent aged 15 while the eldest aged 74. Angeleneans also comprised the majority of the respondents, with Porac and San Fernando residents coming second and third, respectively. Taking into consideration the mean age, the mean number of years of residency is 23.7192.

Table 2. *Profile of respondents* (N=400)

Sex	Frequency (N=400)	Percentage
Male	111	27.75%
Female	289	72.25%
Age		
15-19	185	46.25%
20-24	65	16.25%
25-29	25	6.25%
30-34	29	7.25%
35-39	20	5%
40-44	23	5.75%
45-49	20	5%
50-54	16	4%
55-59	6	1.5%
60-64	5	1.25%
65-69	4	1%
70-74	2	0.5%
Place of residence		
Angeles City	184	46%
City of San Fernando	95	23.75%
Porac	121	30.25%
Years of residency		
Less than 1 year	4	1%
1-15 year/s	49	12.25%
16-30 years	247	61.75%
31-45 years	63	15.75%
46-60 years	33	8.25%
61-74 years	4	1%

Respondents were asked to rate their speaking and reading proficiency with the Kapampangan language. Only 53 tagged themselves as ‘Excellent’ in speaking and majority rated themselves as ‘Good.’ On the other hand, for the reading proficiency rating, 29 tagged themselves as ‘Excellent’ while 148 opted for ‘Average.’

Figure 4. *Speaking and reading proficiency of respondents*

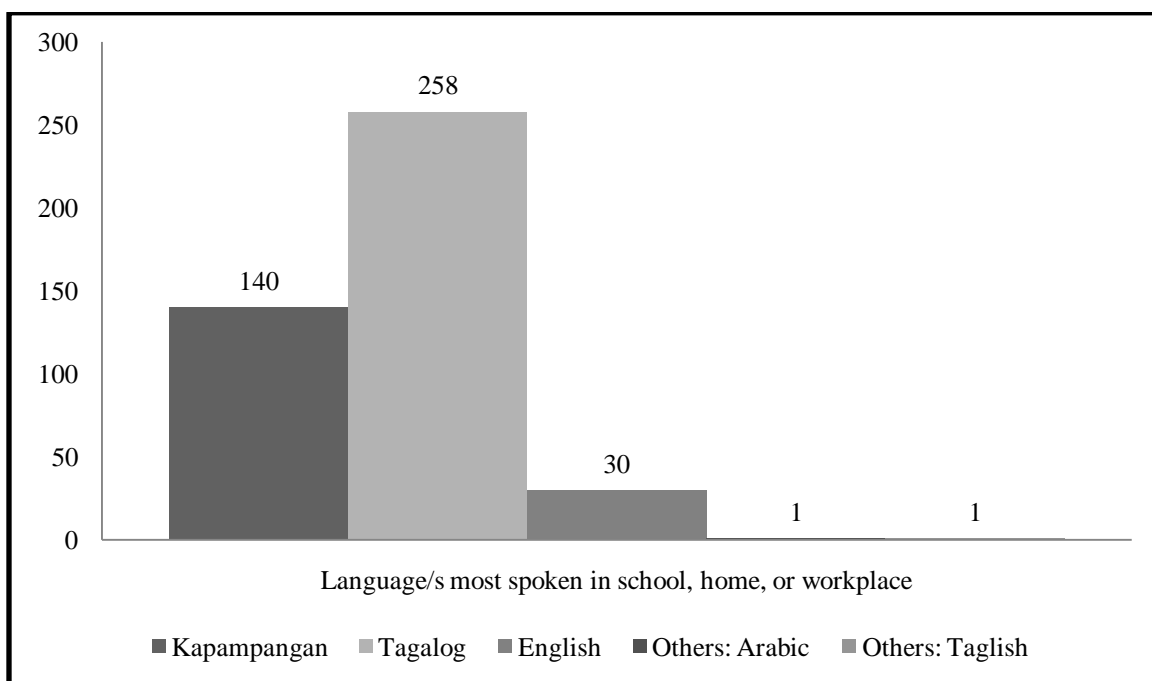


Respondents also chose the language/s they use the most in schools, homes, or workplaces, in order to confirm the information provided by the interviewees and to determine the viability of using the vernacular as the language of mass media.

It revealed that 258 respondents used Filipino (Tagalog), while 140 used Kapampangan. Thirty respondents used English while Arabic and Taglish, a pidgin of Filipino (Tagalog) and English.

Although 179 of the respondents rated themselves as ‘Good’ in speaking Kapampangan, only 140 actually speak the language on a daily basis in schools, homes, and workplaces. The English language does not appear to be a threat, with only 30 respondents admitting to using it in those places. On the contrary, Filipino (Tagalog) has the most number of speakers, a detail that was discussed by the interviewees in the first section of this chapter.

Figure 5. *Language/s most spoken in school, home, or workplace*

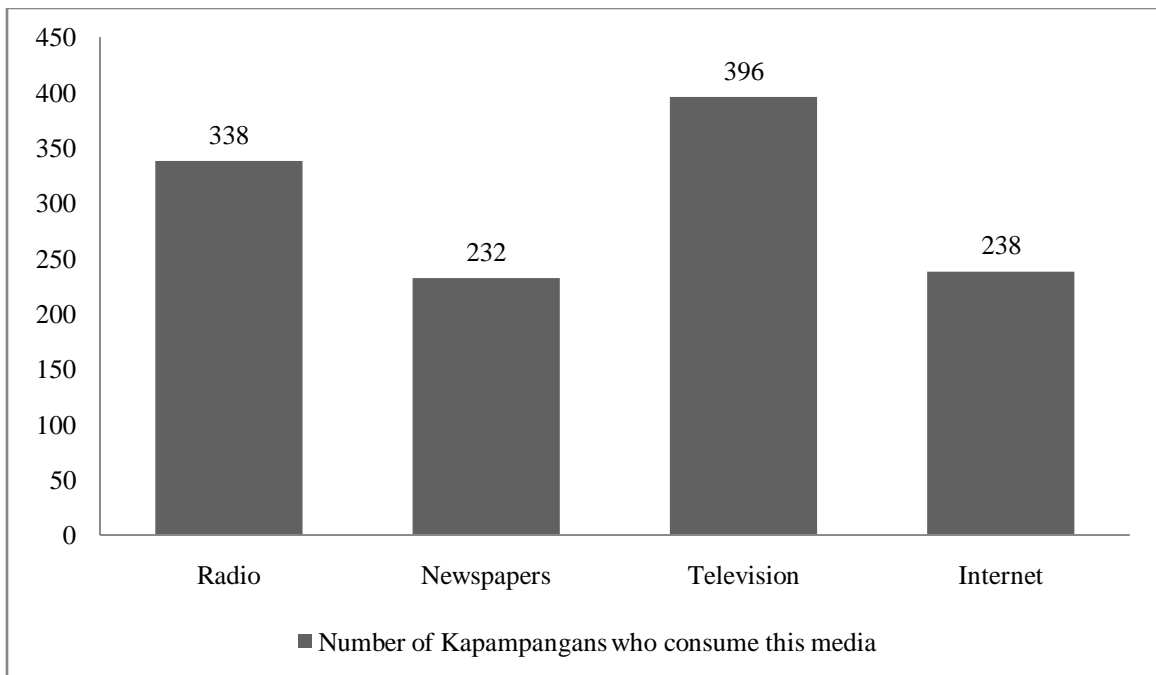


2. Media Consumption

The measurement of the respondents' media consumption was done to determine which mass medium will be more convenient should a project to release one that uses the vernacular language be undertaken. This section is sub-divided into four parts: Radio, Newspaper, Television, and Internet.

The overall result reveals that 396 respondents owned television while 338 owned radios. Newspapers, on the other hand, are read by 232 while Internet news is sought after by 238.

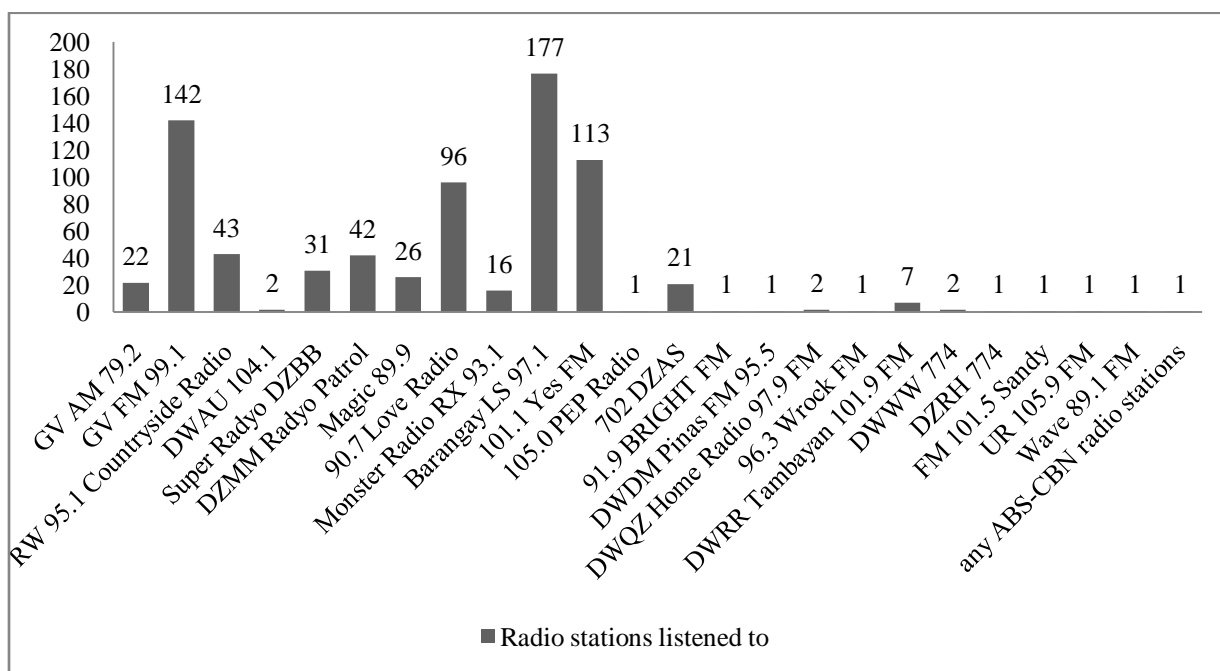
Figure 6. *Overall media consumption*



a. Radio

For the 338 radio owners, 177 listen to Barangay LS 97.1. This is followed by 142 for GV FM 99.1, 113 for 101.1 Yes FM, 96 for 90.7 Love Radio, and 43 for RW 95.1 Countryside Radio. From these top five, only two (GV FM 99.1 and RW 95.1 Countryside Radio) are produced within the province. The other three are Metro Manila-based radio stations.

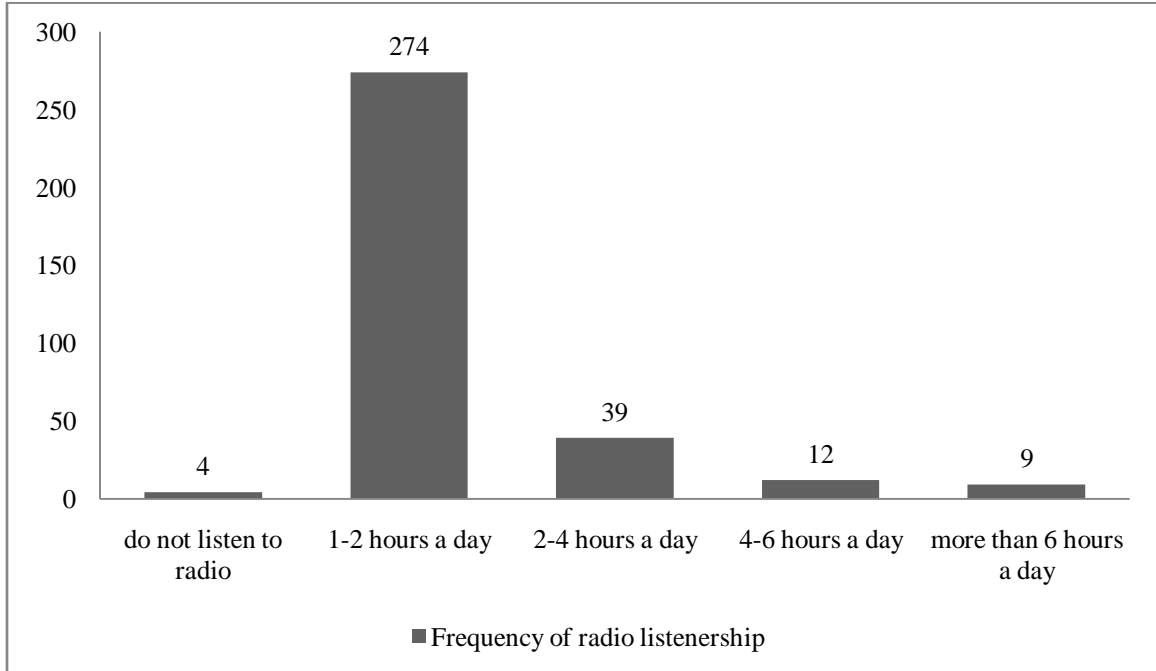
Figure 7. *Radio stations listened to*



Roughly 81% (274) of radio owners listen for at least one to two hours a day.

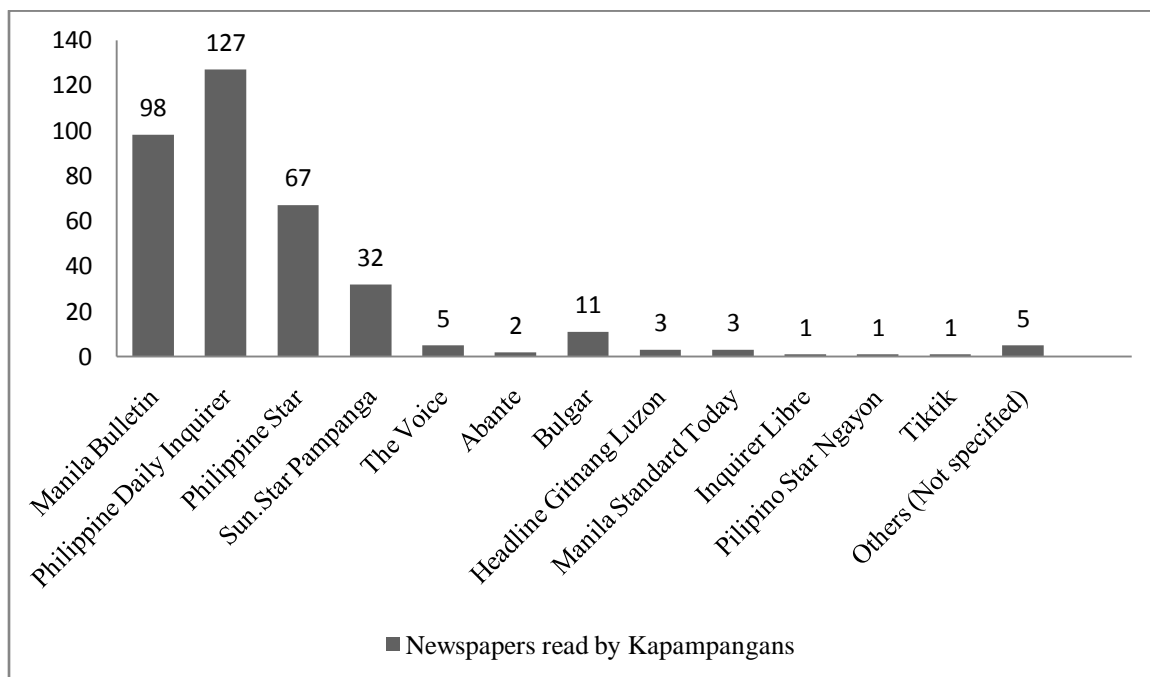
Four, on the other hand, do not tune in, in spite of radio ownership.

Figure 8. *Frequency of radio listenership* (N=338)



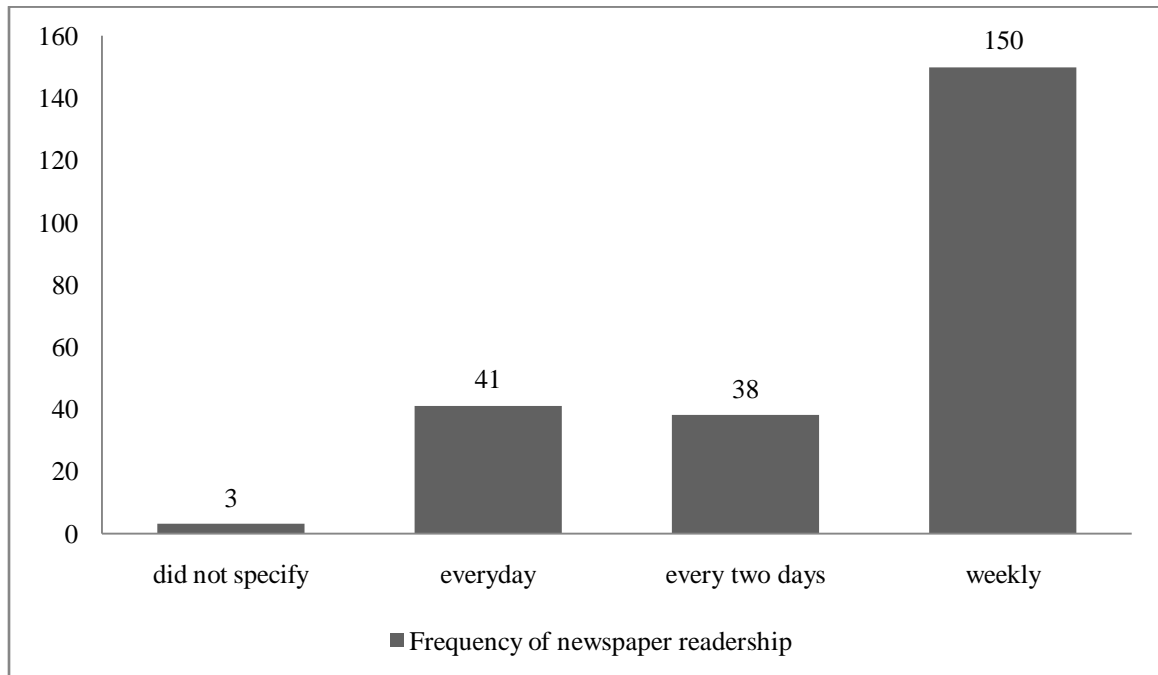
b. Newspapers

Similar to the situation with radios, all, save one, of the top five newspapers read by the respondents are Metro Manila-based. These are the *Philippine Daily Inquirer* (127), *Manila Bulletin* (98), *Philippine Star* (67), *Sun.Star Pampanga* (32), and *Bulgar* (11).

Figure 9. *Newspaper readership*

One hundred fifty of the 232 newspaper readers only get their copies weekly. Only 41 strictly follow the news daily. Thirty eight read the newspapers every two days, while three people did not specify the frequency by which they read.

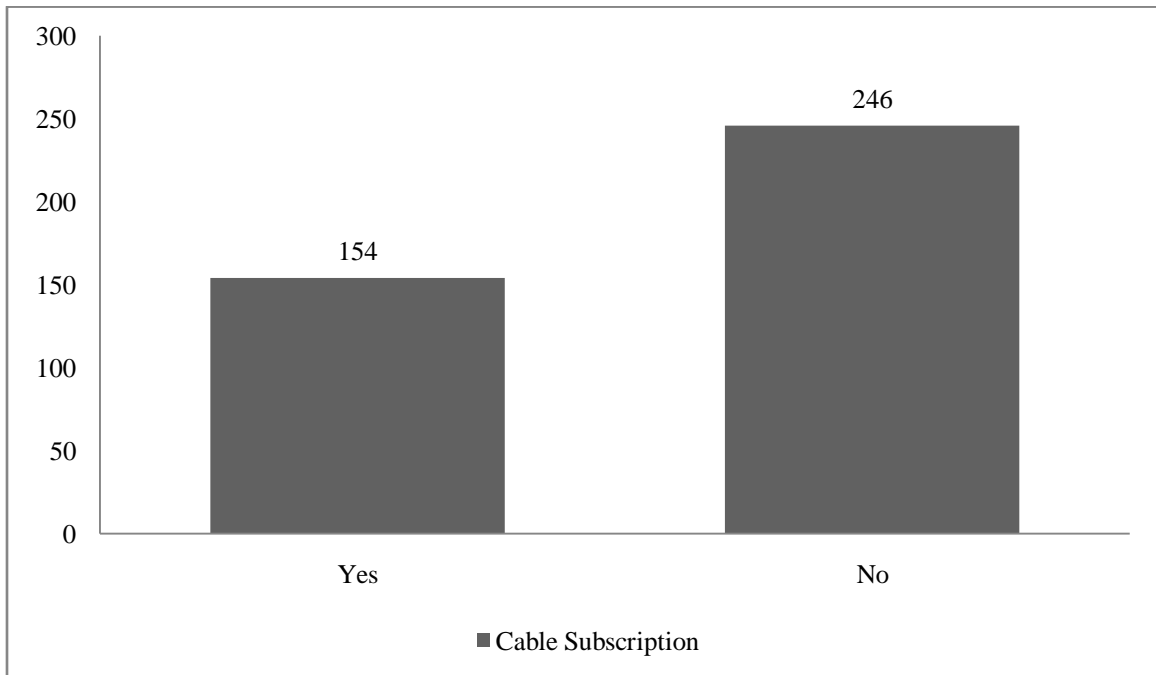
Figure 10. *Frequency of newspaper readership* (N=232)



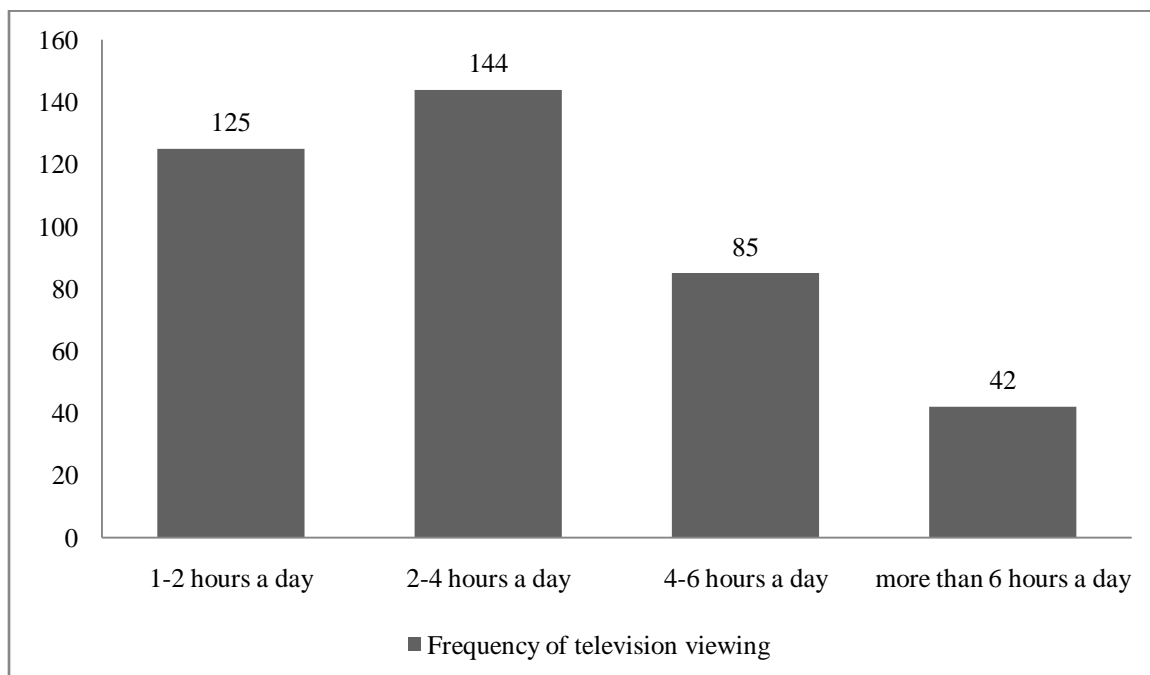
c. Television

Of the 396 television owners, 154 subscribe to cable services. The remaining 246 make do without it.

Figure 11. *Cable subscription* (N=396)

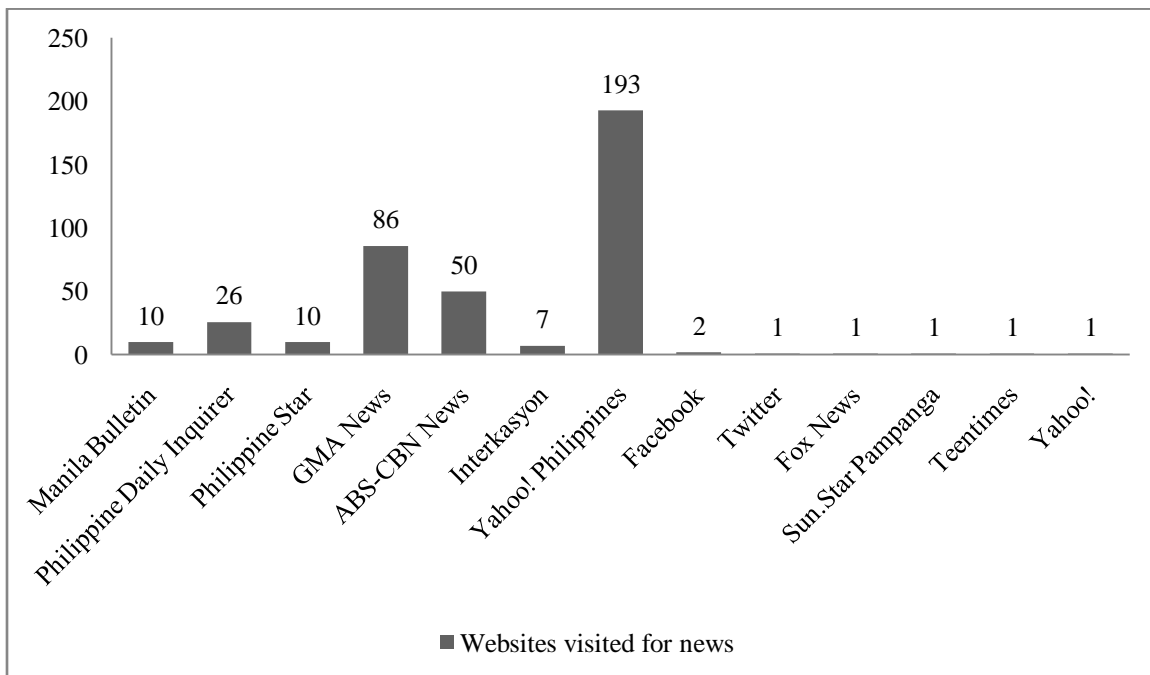


Most of the viewers spend two to four hours watching TV, while 42 – the least out of the four possible frequencies – spend more than six hours in a day.

Figure 12. *Frequency of television viewing* (N=396)

d. Internet

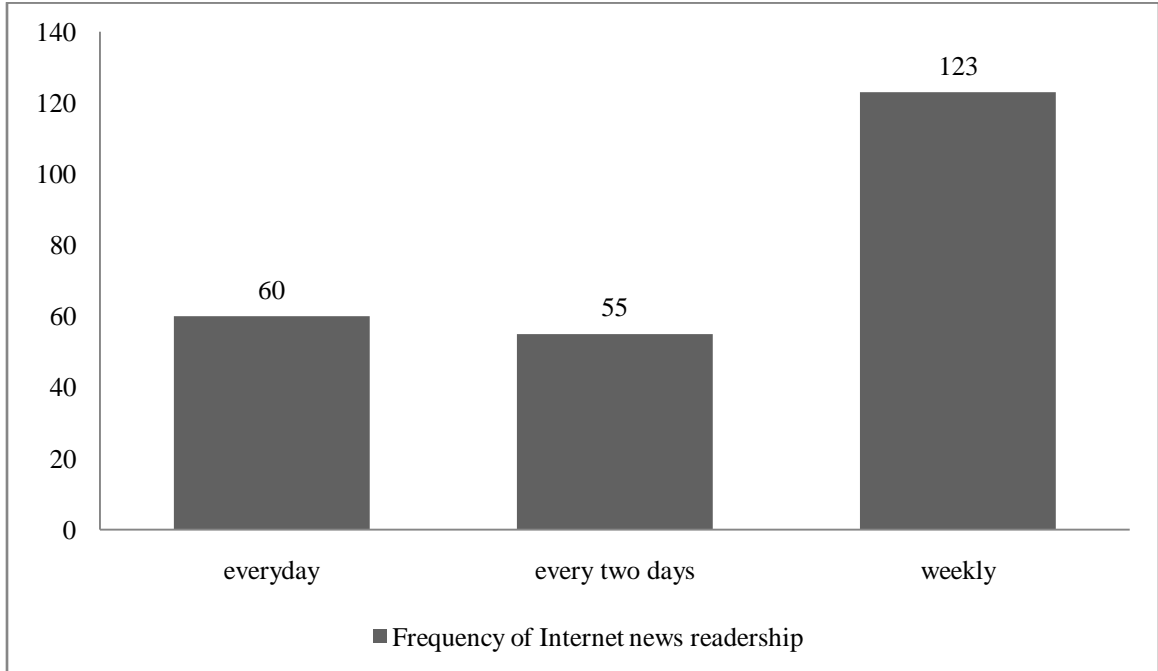
As was mentioned above, Internet news readership is the second to the last form of media consumed by the 400 respondents of this survey. Out of the 238 Internet news readers, 193 visit *Yahoo! Philippines* (ph.yahoo.com) for their information needs. This is followed by *GMA News* (www.gmanetwork.com/news) with 86 readers and *ABS-CBN News* (www.abs-cbnnews.com) with 50 readers. Only one provincial news website, *Sun.Star Pampanga* (www.sunstar.com.ph/pampanga), made it to the list, but only one respondent acknowledged as much. Social networking websites Facebook (www.facebook.com) and Twitter (www.twitter.com) were also recognized by some respondents as news sources.

Figure 13. *Websites visited for news*

As with newspapers, readership of Internet news is mostly conducted weekly.

Only 60 respondents said they read news on the Internet daily and only 55 read every two days.

Figure 14. *Frequency of Internet news readership* (N=238)



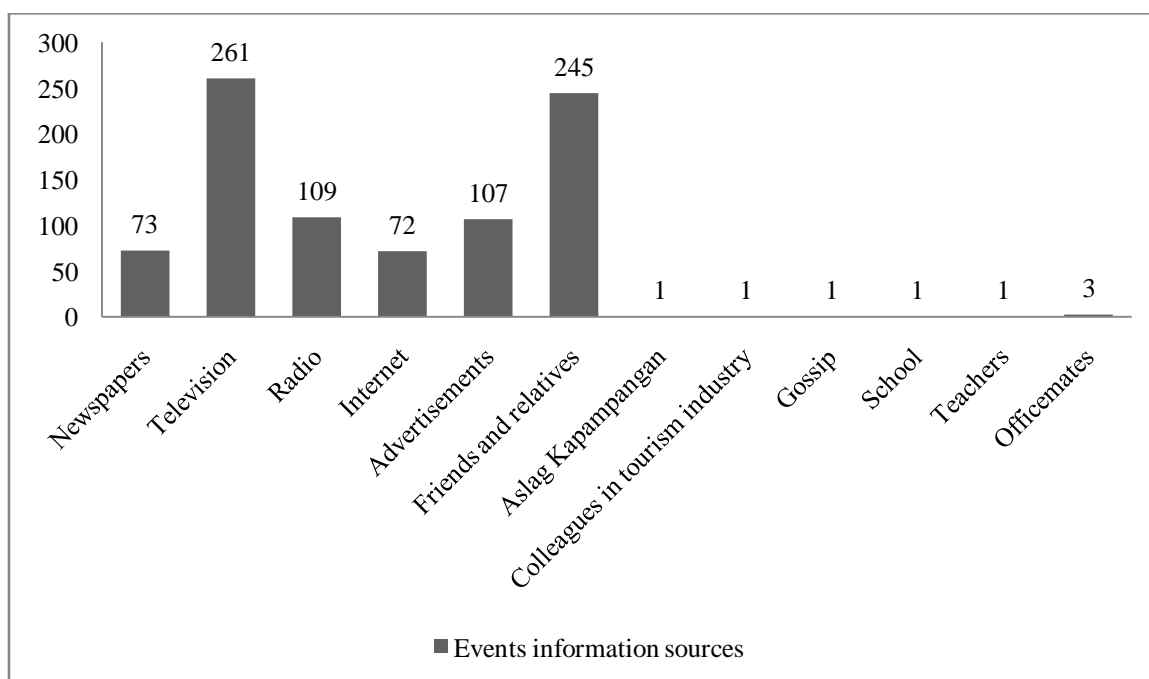
3. Event Awareness

Respondents were also asked if they were aware of the events happening in and around Pampanga. Out of 400, 295 said they were aware of what was happening, but only six rated their knowledge as “Very aware.” A hundred and five respondents said they were not aware. Almost half of the sample size rated themselves as “Somewhat aware” of the events in the province, while 40 said they were “Not aware.”

Table 3. *Self-ranked event awareness of respondents (N=400)*

Awareness of events	Frequency (N=400)	Percentage
Yes	295	73.75%
No	105	26.25%
Level of awareness		
Very aware	6	1.5%
Aware	102	25.5%
Somewhat aware	182	45.5%
Hardly aware	70	17.5%
Not aware	40	10%

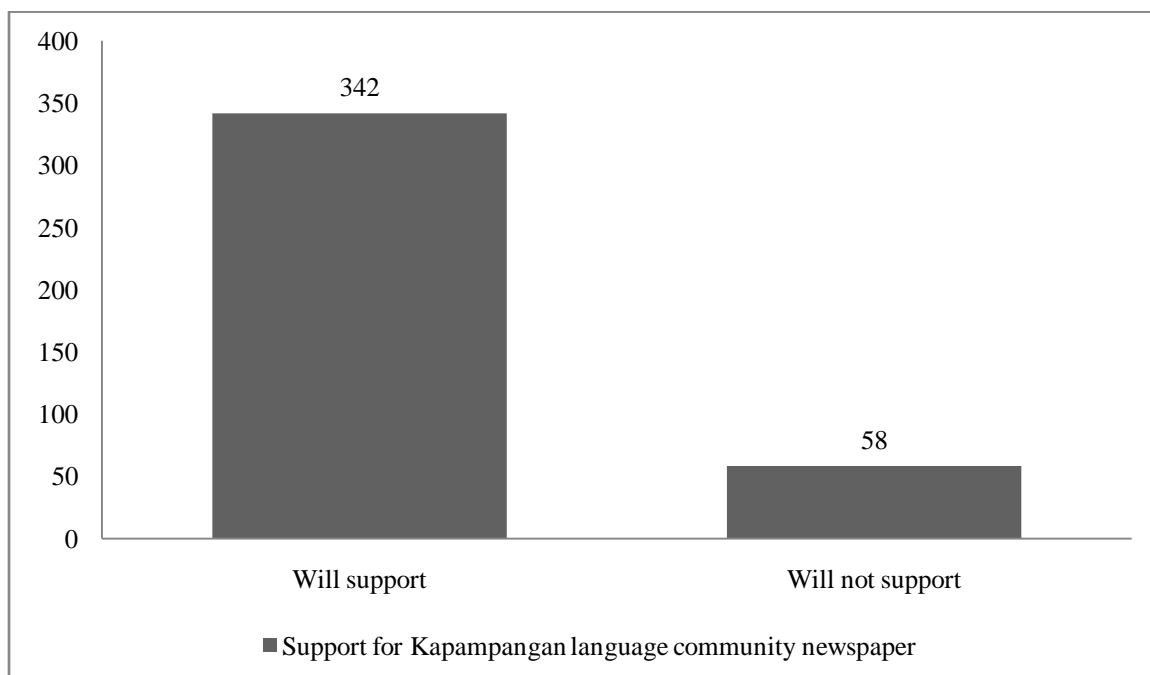
As for the respondents' sources of information, television (261) and friends and relatives (245) rank the highest. This is understandable in view of the number of people who watch television (see Chart 3). The word of mouth method of news dissemination also seems to remain an effective way of informing people of events.

Figure 15. *Events information sources*

4. Support for Local Paper

For the last part of the survey, respondents were asked whether they would support a community newspaper that uses the Kapampangan language. Majority of the respondents said they would do so, and only 58 individuals said they would not.

Figure 16. *Support for Kapampangan-language community newspaper (n=400)*



The most cited reason why they would be willing to support the proposed newspaper is that it would help preserve the province's culture.

A 17-year old female from the City of San Fernando, wrote that such an endeavor would serve "to elevate the value of the language."

A male college student from Angeles City wrote, "I heard that the Kapampangan language is dying. It is sad to think that we will lose the language."

A 19-year old female from the same city also wrote that many foreigners have come and “are slowly influencing the people to use Tagalog.”

A 25-year old female from the City of San Fernando noted that she would support such a newspaper “to institutionalize the Kapampangan language and support our cultural growth.”

“Nowadays we are overtaken by different languages and dialects,” wrote a 40-year old man from Angeles City. “In order for us to retain our culture and traditions as Kapampangans, we should use it [*sic*] more often.”

Another college student from Angeles City said, “It’s because Kapampangan is our mother tongue and it reflects our culture. If we don’t use it, it’s possible that even our culture will die and disappear.”

Some said they would show support because it would help them to be more familiar with the language.

“So that I can further enhance my abilities in reading and understanding Kapampangan language through reading newspapers written in Kapampangan,” wrote a 52-year old male from Angeles City.

An 18-year old female from Angeles City reasoned that not everyone in Pampanga can understand other languages.

“I support a community newspaper that uses Kapampangan language because some Pampangos can’t understand English,” she wrote. “It would be easier for them to be updated in the happenings in the community if the newspaper uses Kapampangan language.”

On the contrary, others who chose not to support the newspaper attributed it not everyone in Pampanga being able to understand Kapampangan. A 16-year old female from Angeles City related how English was her first language and Tagalog the second.

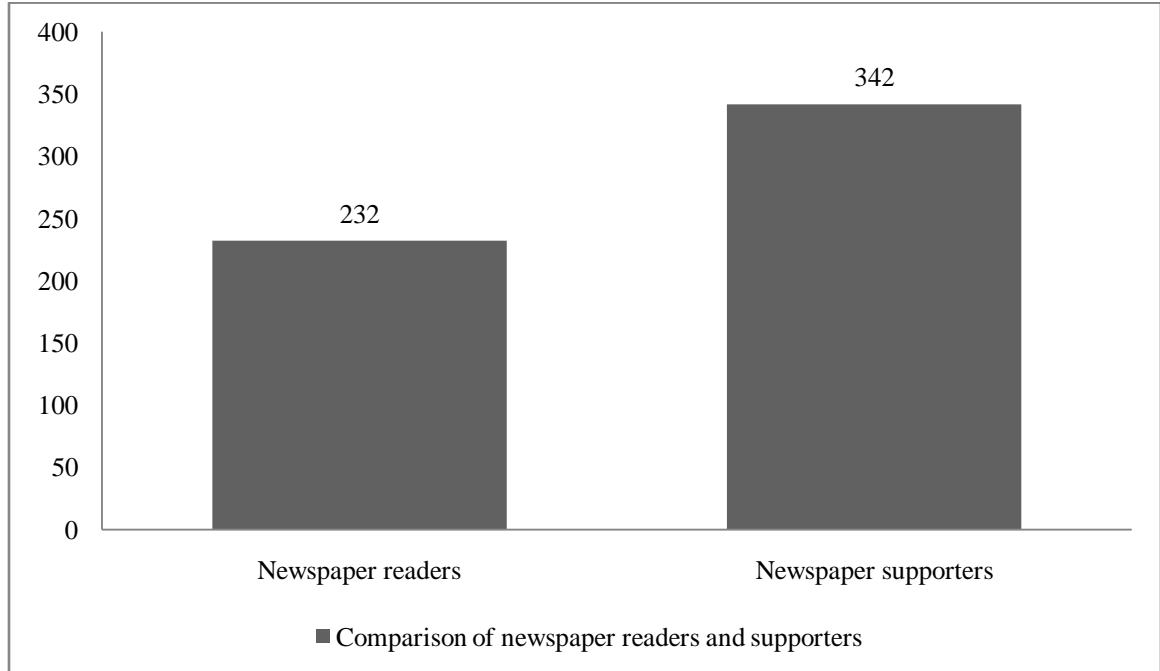
A 17-year old female from the same city wrote that, “not everyone in Pampanga can understand the Kapampangan language and it is more worthwhile to use Tagalog so everyone can understand.” A 17-year old male, also from the same city, wrote that he thinks it still better to use English for newspapers because the readers learn from it. “For me, Kapampangan is only good for speaking.”

On the other hand, there are also outsiders – those who were not born in Pampanga – who chose to support the newspaper.

A 17-year old male from Angeles City, who has spent five months in the province, wrote, “As a foreigner in Pampanga, I can see how much the people love the dialect they grew up with. As a foreigner, I need to adapt to the language/dialect that the locals use by reading the newspaper.”

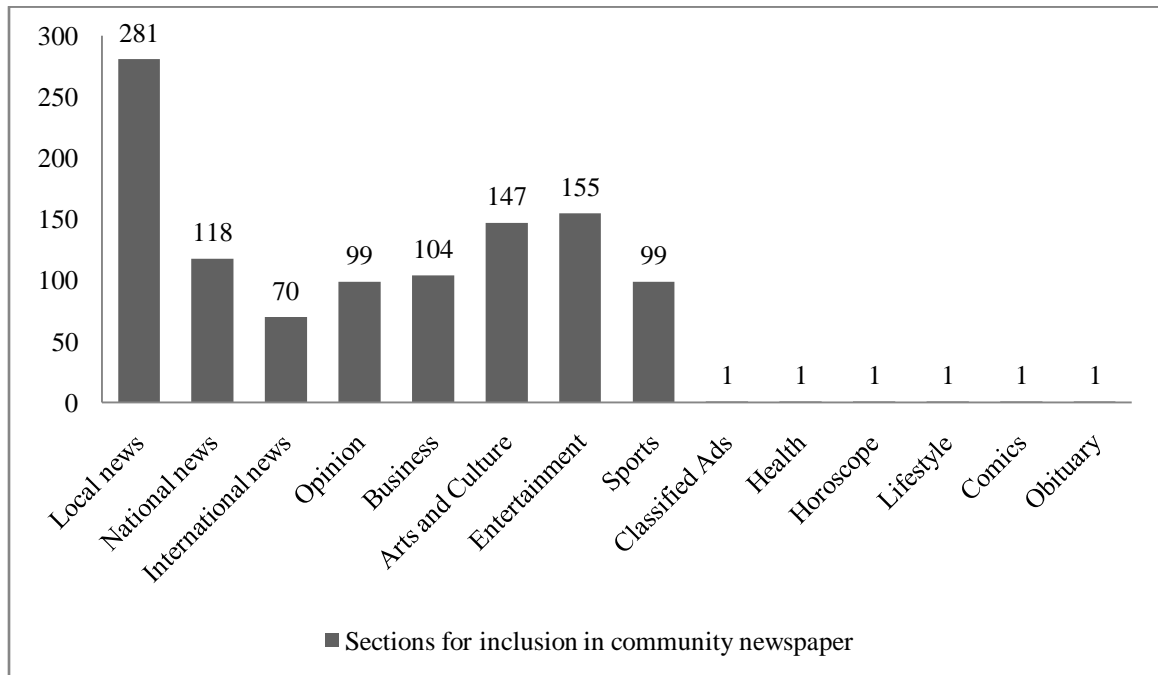
However, what seems to be a relatively positive reaction to the question of whether or not to support such a paper, the fact remains that newspaper readership is the lowest in the province compared to the other forms of mass media available (see Chart 3). While 342 said they were ready to support a community newspaper written in Kapampangan, 232 of the 400 respondents read the newspapers. The question of what kind of support they would give the paper remains, and should be an avenue for future researchers to look into.

Figure 17. *Comparison of newspaper readers and supporters*



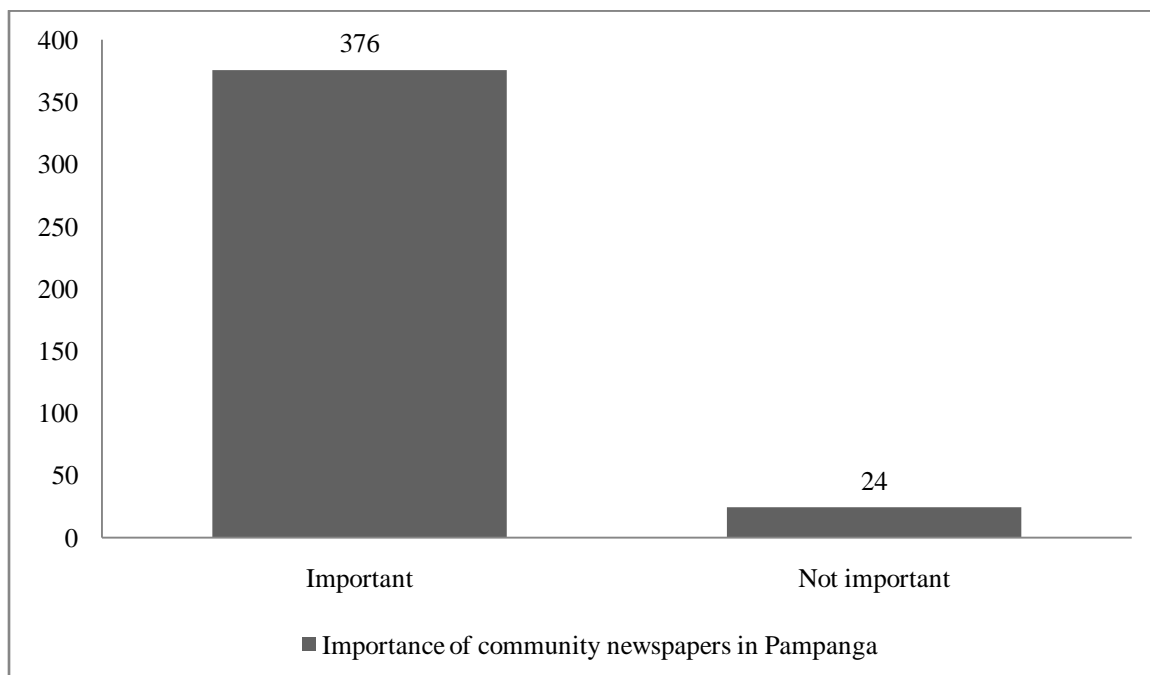
Additionally, the respondents were also asked which sections they would prefer to see in such a newspaper. Local news, with a frequency of 281, tops the list. It is followed by entertainment (155), arts and culture (147), national news (118), and business (104).

Figure 18. *Sections for inclusion in community newspaper*



For the last set of questions, the respondents were asked if community newspapers were important in Pampanga. Out of 400, 376, or 94% of the sample, acknowledged that they are important.

Figure 19. *Importance of community newspapers in Pampanga (n=400)*



A 32-year old female from Porac wrote, “Not all newspapers like *Philippine Daily Inquirer* report adequately about the events in Pampanga.”

The same sentiment was shared by a 39-year old female from the same municipality: “Not everything that we need to know about Pampanga get published in the national newspapers.”

On the other hand, a 30-year old male from Angeles City gave four points as to why they are important to the province: “It will emphasize and set focus into matters that will mostly concern Kapampangans. It will be a source of pride among locals. It will be a good venue for budding journalists to exercise their writing skills before leaping to national/international exposures. It will help in developing the Kapampangans learn [*sic*] more about our own culture and be able to learn and enhance their Capampangan vocabulary.”

A 17-year old female from the City of San Fernando pointed out that community newspapers are important because they serve “to make people realize the true sense of freedom in terms of information.”

A 48-year old male from Porac looked at it in a cultural view: “The Media like (local) newspapers, magazines and TV programs can be a catalyst for the revival of the love and use of the Kapampangan language as a proud Kapampangan myself.”

On the other hand, those who said community newspapers were not important wrote that, “Kapampangans also know how to speak Tagalog, and many people watch television or go to the Internet for news.”

Still another called the idea “biased” and wrote that it would “be hard to maintain the quality of a newspaper as it requires some accurate yet instant information.”

On neutral ground, however, an 18-year old female from Angeles City wrote, “It is not important if the newspaper is in Tagalog or Kapampangan because the content is more important. So it does not matter if it is in Tagalog or Kapampangan as long as it is understood.”

SUMMARY AND CONCLUSION

From the information gleaned from both qualitative and quantitative methods and keeping in mind the objectives of the study, the main points can be summarized as such: the Kapampangan language, and other aspects of Pampanga's culture, needs revitalization in the face of modernization; newspapers can be effective vessels for cultural preservation; language has had an effect on the stability of newspapers in Pampanga; because of the decline of Kapampangan culture in recent years, it is not financially feasible to publish a newspaper in that language today; and Kapampangans, especially those who belong to the younger generations, recognize the need for a cultural renaissance.

In the context of the Kapampangans' media consumption, it would appear that television broadcasts are the most effective way of communicating and reaching the people. However, if the same people are not ready to accept a culture-specific (i.e. a program in Kapampangan) product, it would be in vain. Promotion of one requires the strengthening of the other.

Journalism is not just about providing information to the masses; it can also serve to preserve a culture. At the same time, the preservation of a culture, especially that of a language, can help ensure the stability of newspapers. These aspects go hand in hand and one cannot survive without the other. Therefore, if one seeks to publish, as in olden days, a Kapampangan newspaper, efforts must first be made to ensure that the people will embrace such an endeavor by revitalizing the culture.

IMPLICATIONS AND RECOMMENDATIONS

The results of the study imply that the choice of language to be used in a publication does affect its financial stability. It means that journalism is not removed from culture and the other arts. As much as it informs society of pertinent information, it is also, at the same time, a part of that society. A journalist is no longer just a reporter, but also a preserver of culture.

As with any other research study, there are gaps and walls that were, unfortunately, not addressed as thoroughly. As was mentioned before, an in-depth approach to the people's responses to the suggestion of a community newspaper published in the local language should be done in order to glean more information on this topic. The researcher suggests a focus group discussion with several of the respondents, along with a survey that will cover all of Pampanga. The province has a land mass of 206,292 hectares and a population of 2,014,019 (as of May 2010). The geographical space occupied by the three cities identified in the survey part of this study is only 44,201 hectares, roughly 21% of the province's territory. In order to fully realize the objectives of this study, there is a need to get a sample population that will span the whole of Pampanga. Places like Bacolor, for instance, are said to have more Kapampangan speakers compared to those who speak Tagalog or English. Such a statistic would affect Figure 5.

Further specification of media consumption of the residents may also be undertaken in order to find the best medium to propagate ideas for the preservation of the culture.

As the researcher recognizes that Kapampangan is not the only language in need of revitalization and conservation, a comparative study with the situation of other provincial newspapers can also be done to understand more the interconnectedness of culture and journalism in today's society.

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APPENDIX A

The interview transcriptions are arranged chronologically. All, except two, were done personally. One interview was conducted in Kapampangan. The researcher's words are in parenthesis.

Interviewee: Robert Tangingco

Date of interview: December 28, 2012

Researcher: Sa tingin niyo po, ano yung state ng community newspapers sa Pampanga?

Robert Tangingco: Sa tingin ko very vibrant naman kasi ang daming community papers dito, noh. Some are dailies. Some are weeklies. I think there's even a monthly or a bi-monthly. But considering how [unintelligible] the province is I think I can describe the journalism scene as thriving dito sa Pampanga.

R: E yung sa language po?

RT: Yung sa language of course the official language of the newspapers is English. But if it's any consolation, some of these newspapers feature Kapampangan columns, or columns using the Kapampangan language. Usually, when it's in Kapampangan, it is usually about history, about culture ang theme ng column na yon. [Unintelligible] regular columns

R: Bakit po kaya wala nang newspapers na Kapampangan ang language na ginagamit?

RT: Well, siguro two ways yan. One is there are no Kapampangan writers anymore. Then, two, there are no Kapampangan readers anymore, noh. Of course you can trace that

back to the [unintelligible] development ng language dito sa province. Hindi lang sa journalism, even in education and all the other institutions. Before, a hundred years ago, of course everybody was speaking Kapampangan. It was the lingua franca. It was the street language. Everyone was speaking it in the absence of education, noh. And of course when the Americans came, they introduced the universal language and we adapted to it and so it became our second language. [Unintelligible] first language. Ngayon, sadly, [unintelligible] the first language is Filipino for many people. Meaning before they got to school, before they enter Grade 1, some of our cabalen are already speaking Filipino, even in households, even in parents and children. Kapampangan parents and Kapampangan children speak Tagalog, would you believe? So, that's one of the reasons, noh. Why would a newspaper be in Kapampangan when they know that their readers are not going to look for Kapampangan language newspapers and that they cannot understand Kapampangan language newspapers? Di ba? Supply and demand lang yan.

R: Okay. So, ano po yung mga programs ng Kapampangan Center na makakatulong doon?

RT: Our immediate and general advocacy is to propagate, to revive the use of the Kapampangan language because it is our language. Because we're not aiming to propagate it to its past status, noh, na you speak [unintelligible] the Kapampangan language. We just don't want it to die. So parang it's not part of our advocacy to convince newspapers, local newspapers to switch to Kapampangan. We are already taking it as a big favor of course if they set aside at least one column using Kapampangan. Okay na sa amin yon. Ngayon, to ask them to switch to all Kapampangan, that's just asking too

much. And, by the way, there's also a local channel, noh, which [unintelligible] Kapampangan. ABS-CBN and CLTV, I think yata.

R: So, yung education po talaga yung [unintelligible]?

RT: Oo, so yung sinasabi ko yung parang ano muna, prevent it from dying. So, in general, yun yung sinasabi namin. First of all, we are capturing the language by writing books about it, by supporting those who still use it like our local poets, local writers, publishing their books and then pushing for the implementation of the MTBME program sa Grade 1, Grade 2, Grade 3. That's already a law, a big boost to our advocacy. So it's important we help make reading materials in Kapampangan to be used by teachers in classrooms, and many other [unintelligible].

R: May general feedback na po ba sa, sa mother tongue program?

RT: Well, from what I hear, our initial problem was we found out that public schools require their teachers to speak in Kapampangan in Grade 1; private schools do not. So, ang gusto namin kung ano yung inimplement ng DepEd sa public schools, iimplement din sa private schools. Mas [unintelligible] nasa private schools, di ba? So nagtataka ako bakit hindi sinusundan ng mga private schools ang utos ng DepEd when they are under DepEd. So we have held several meetings with the officers of an association of private schools in Central Luzon, mainly Pampanga and Tarlac, para iimplement nila yung MTBME. Dun naman sa public schools, ang feedback don ay mukhang okay, noh. Dito sa Holy Angel of course kahit na private school ang Holy Angel, noh, we implemented it. Ang sabi sa akin nung teachers dito ay ang mga bata daw ay quick to learn the language

that they thought they already forgot. Pero it's because of the, it's really the mother tongue [unintelligible] madaling matutunan, noh, so konting trigger lang bumabalik sila sa pagkaKapampangan. Wala namang confusion sa dati na nilang alam na Tagalog tsaka English. In fact, yan ang initial worry ng iba e. Kala nila by learning Kapampangan, they'll unlearn English and Filipino. On the contrary, they will be equipping themselves with three languages. Kaya naman ng human being na maging multilinguist, noh. [Unintelligible].

R: Para po sa inyo, gaano ka-importante yung pag-revitalize nung paggamit ng Kapampangan?

RT: It's very important. It's not just about the language. Language is the essence of a culture. Sa ating Kapampangan, we are defined, our being Kapampangan is defined by our language. You're not Kapampangan if you don't speak the language, ganon. [unintelligible] That's how important our amanung sisuan is to us. So, how important is it? It's important because it is the essence of being a Kapampangan. If we lose our language, we will lose our culture. It's as simple as that. We lose our identities as Kapampangan. We are no longer a Kapampangan people if we, as a people, do not speak our language. So, on a personal level, when a Kapampangan speaks the language, he can better express his thoughts, his emotions, his aspirations through that language. [unintelligible] It's the language of his birth. It's the language of his surroundings. It resonates with your spirit. That's our language. I can speak English, I can speak Filipino, but it doesn't resonate with my spirit. It's a borrowed language. It's not our home language.

Interviewee: Ria De Fiesta

Date of interview: January 6, 2013

Ria De Fiesta: Are you from, where?

Researcher: Porac po. Taga-Porac po ako.

RDF: Ah, I see.

R: So, yung una po, ano po sa tingin niyo yung state ng community newspapers sa Pampanga?

RDF: The community newspapers in Pampanga actually I think are a lot more stable than the national newspapers. You know why? 'Cause you know it's supposed, ah mas compressed, mas malaman actually yung news stories ng community newspapers dahil mas connected ang media and the people with their officials and the events happening in the province. You know what I mean? Ang national newspapers when they carry news from Pampanga actually ang daming maling info. Sa names lang makikita mo, other details. Pero community newspapers they make sure they have everything right.

R: Ano po yung mga problemang hinaharap ng community newspapers?

RDF: Actually, overall, the problem of newspapers, overall, not just in the Philippines but worldwide, that in like 15 years or so mawawala na yung print industry because of the Web. So, we are trying to adapt actually to the change of the times. Kasi dun talaga pumupunta yung ano e, wala na tayong magagawa don. We have to adapt. We have to change, but in changing, we're changing for the better. Actually we're changing para ma-sustain natin na wag munang matanggal yung print industry, especially sa community

kasi nga the people in the community made the newspaper. Kasi not everyone naman can have access to the Internet, right? Not everyone has smartphones. Not everyone has tablets. Not everyone can rent, di ba, computers. [Unintelligible] preferable pa rin na meron silang nababasa, especially the C and D classes.

R: Sa tingin niyo po, bakit English ang ginagamit na medium ng publication niyo?

RDF: Actually, because *Sun.Star Pampanga* is an affiliate of *Sun.Star Cebu*, walang hold kung ano ano talaga yung language na gagamitin namin, although we have a columnist who appears weekly using the Kapampangan language. Are you aware of the ordinance? We have actually, actually I think you research about it. There is actually an ordinance which encourages local papers to at least adopt one writer to write in the vernacular. We have to abide by that.

R: So nag-accept po kayo ng contributions in Kapampangan?

RDF: For news stories? No. Columns lang. Kase our audience in the 'net is not only Kapampangan. There are also other people who are interested in events happening in Pampanga who are not Kapampangan. We have to cater them, especially when we upload the stories that we have. We make sure to translate the Kapampangan quotes to English.

R: So, do you think na sa panahon po na ito, feasible pa pong maglabas ng newspaper na puro Kapampangan?

RDF: I think, yes, kasi in Cebu they have it. It's also an affiliate of *Sun.Star*.

[Unintelligible], walang English, [unintelligible]. Here actually we are trying, actually the

management, matagal na, are trying to come up with a paper that is purely Kapampangan but dahil nga due to the changing ano actually kids nowadays sadly hindi na sila pure Kapampangan. Yung pag may sinasabi halong Tagalog, English, Kapampangan. Hindi pure, malalim na lumang Kapampangan. So yun yung iniisip din nila na [unintelligible] or other people na, other Kapampangans na nasanay na na hindi na Kapampangan yung language nila. Di ba we have Kapampangans living in Manila [unintelligible].

R: So setback po talaga yung [unintelligible]?

RDF: Oo, it's very hard. Kung noon, pwede pa. Pero nowadays [unintelligible] ewan ko lang kung [unintelligible].

R: What about po yung mga journalists? May nagsusulat naman po in Kapampangan?

RDF: Yes, meron. Yung stories wala akong masyadong nakikita pero yung columns marami.

Interviewee: Rogie Pangilinan

Date of interview: January 20, 2013

Researcher: Gaano na po kayo katagal nagpupublish?

Rogie Pangilinan: I handled several papers. The first newspaper that I had was the *Angeles City Inquirer*; that was in 1992. Actually I'm not really a publisher but I'm the editor-in-chief. After a while, the publisher refused to publish the paper so I continued publishing it for at least two years. So that was 1992, right after the eruption of Mt. Pinatubo. And then after 1992, I had another paper which is owned by my brother. I am

the co-publisher. The title is *Central Luzon Advocate*. So. And then the other one was *Luzon Balita*, a Tagalog and Kapampangan newspaper. And then *The Voice*. *The Voice* is the oldest, considered the oldest newspaper in Central Luzon because it was conceptualized in 1953 and it was first published in 1954. It is owned by my grandfather, Armando P. Baluyot, who is now already dead.

R: Ano po sa tingin niyo yung state ng community newspapers?

RP: Ang mga community newspapers ay naghihingalo. Naghihingalo in the sense na yung income namin nakadepende sa mga court notices. Meaning yung mga publications emanating from the courts e yun ang kinabubuhay namin. So aside from the fact na merong other newspapers na talagang hindi naman dyaryo, na hindi legitimate, na hindi naggicirculate, pinapatay yung industry namin. Meron kaming mga kakompetensya na nagpapalabas ng copies, siguro mga 50 copies to 100 copies, pero kami yung minimum copies namin ay 1500 at ang circulation namin is region-wide. So, kung 50 copies yung piniprint mo di mo nakukuha yung purpose e. Yung purpose of publishing a newspaper is to inform the public pero yung mga ibang dyaryo ang purpose nila is to earn money from the courts. Yun ang problema namin. Syempre pag dumadami yung newspaper kumokonti yung aming mga income dahil hindi naman nadadagdagan yung mga court notices e. Yun at yun din e. Kaya maraming mga dyaryo ngayon ang mga gustong magsara. May merong mga, yung Pampanga News nag-operate siya for three years e hindi nagsurvive. And then other newspapers na gustong magsara - marami e. Marami. So ang nangyari parang, ah, we are really namamatay kami dun sa mga [unintelligible] na dyaryo. Yun ang problema namin.

R: Yung *The Voice* po ay English ang ginagamit?

RP: 70% English, 10% Kapampangan, 20% Tagalog.

R: Bakit po ganoon yung pinili niyong magpublish na language?

RP: Well, kasi, normally ang dyaryo talaga, gusto ng mga readers English, noh. But meron din kaming mga readers na gusto ng Tagalog and, ah, meron din kaming mga readers na gusto Kapampangan. More on poetry yung sa Kapampangan, noh. Actually, yung aking writer dalawa. One is Querubin Fernandez. Siya ang hari ng [unintelligible] in 1997, 1998, I don't remember the year. And then another one is Romeo Rodriguez. So, isa ring poetang Kapampangan. Ayon. Pero pagdating sa news, English ang ginagamit namin and Tagalog. Pagdating sa opinion writing, hinahayaan ko silang gumamit ng Kapampangan.

R: Bakit po kayo hindi pwedeng i-Kapampangan yung news?

RP: It's really hard to Kapampangan dahil hindi lahat ng Kapampangan bihasa sa mga Kapampangan words natin. Kahit na ako, aaminin ko, pure-blooded Kapampangan ako - I was raised in Porac, Pampanga - pero maraming mga salita na hindi, napakalalim, napakahirap intindihin, maliban na lang kung talagang sisiyasatin mo. So, mabuti na lang meron tayong Center for Kapampangan Studies diyan sa Holy Angel. So yun ang nagiging venue natin to learn more about Kapampangan.

R: Sa tingin niyo po ba yung mga dyaryo sa Pampanga makakapag-switch pa sa Kapampangan?

RP: Makakapag? (Makakapagswitch.) Makakapagswitch pa sa Kapampangan? I remember only one Kapampangan newspaper which was published in 1972 after the declaration of Martial Law. The name of the newspaper is *Ing E Mangabiran*. That newspaper is published by Don Armando P. Baluyot, also the publisher of *The Voice*, so lolo ko yon. Pero yung *Ing E Mangabiran* ang mga staff niya from Bacolor area kasi ang Bacolor diyan nagmula yung mga poeta natin. Yung mga talagang malalim magKapampangan galing yan sa Bacolor. Hindi nagsurvive. The reason is hindi ganon katanggap tanggap sa tao yung Kapampangan. Hindi pa siguro bihasa yung mga Kapampangan sa wikang, sa salitang Kapampangan. So, medyo mahirap, noh. Ang ginagawa naming mga newspaper, nag-aallot kami ng espasyo para sa mga Kapampangan articles. Nahihirapan kasing i-market ang dyaryo kung walang English, kung puro Kapampangan. Atsaka ang mga commercial establishments hindi magpapaadvertise kung puro Kapampangan, dahil ang unang itatanong ng advertiser sa yo ano yung mga readers mo. Pati yung age bracket nga inaano e. Anong classification nila. So, from there, makikita mo na, well tayo talagang aminin natin we were invaded by these people na talagang mayayaman at elitista, noh. So mahirap, mahirap gawing purong Kapampangan ang isang pahayagan.

R: Gaano, sa tingin niyo po, gaano ka-importante sa Pampanga yung mga community newspapers?

RP: Importante yan kasi unang-una, noh, publishing a newspaper, it entails obligation. Hindi lang para kumita. Hindi lang para to inform the public, but to preserve our culture. Yung kultura natin na Kapampangan it's actually worldwide na, noh. Meron tayong website mga poetang Kapampangan, meron tayong libro na nasa Kapampangan pero hindi yun tinatangkilik. Gumagasta sila, hindi mo narerecover yung cost of publication ng mga books, noh. However merong mga other ways to really propagate Kapampangan. Yun na nga sa newspaper, because we are allotting at least 10 percent of our ano paper for Kapampangan na wika e yun e free namin binibigay sa kanila. In fact we are giving incentives naman para maganahan yung sumusulat ng Kapampangan. So, yun ang aming nakikitang magandang paraan to preserve Kapampangan. Pangalawa, siguro, actually naging news desk ako ng isang radio station malapit sa Sta. Cruz, yung GV. When I was the program editor don, talagang binigyan namin ng magandang panahon yung Kapampangan. Hindi lang mga kantang Kapampangan. Hindi lang yung istorya ni Raffy kung, siguro di mo pa alam yun, si Daddy mo alam niya. Hindi lang yung mga ganyan but nagkakaroon ng ano ng magandang pagdedeliver ng Kapampangan ano natin dialect. So ang midya per se napakalaki ng obligasyon. Sabi ko nga kanina, hindi lang para kumita, hindi lang para mag-inform ng mga balita, o hindi lang para gamitin sa pulitika, kung hindi to preserve the culture ng Kapampangan. Preserve the dialect para sa susunod na generation meron tayong mga maiiwan. Kasi hindi natin talaga pwedeng tanggalin yon dahil ang mga pamilyang Kapampangan ngayon kung minsan pare-parehong Kapampangan nagtaTagalog sila, di ba? Napakasakit parang ikinakahiya na Kapampangan ka, di ba? Pareho kayong Kapampangan, pupunta kayo ng Baguio. Pagdating niyo ng Baguio, Tagalog kayong pareho. Parang sumusunod ka e, noh? Pero

dapat sana kahit saan ka makarating, I'm proud to be Kapampangan. Yun dapat ang maging thinking nating Kapampangan. Hindi yung minsan kinahihiya mo kasi, di ba? Sa Maynila kung minsan pag Tagalog ka parang medyo taas ka ng konti, di ba? Pero hindi ganun e. Mas mataas ang uri ng Kapampangan compared sa ibang dialect dahil ang Kapampangan mas malalim, mas artistic, at mas makahulugan. Yan ang dapat nating ipreserve.

Interviewee: Dr. Julieta Mallari

Date of interview: January 26, 2013

Researcher: So, para po sa inyo, ano yung state ng community newspapers sa Pampanga?

Dr. Julieta Mallari: Ibig sabihin kung may future ba? Parang ganon? (Opo.) Oo, kase marami nang merong cultural awakening ngayon e. Lahat ng eskwelahan excited nga na magkaroon ng mga pag-aaral sa Kapampangan, ano, di lang ang UP. Sa atin, yung Araling Kapampangan. Tapos, yan Holy Angel, AUF, halos yung mga schools dito may interest sa Kapampangan kaya pati yung sa newspaper itself - yung literature ah given na yon kase maraming mga contest contest sa poetry writing tsaka nagwoworkshop ako - pero yung newspaper, yung mga writers mismo nagtetake time para sumulat ng Kapampangan at ah yun na nga gusto nila mapropagate pa yung ideya like our best writers, for example, yung contemporary writers like Kragi Garcia, who's writing for which which one [unintelligible] hindi yata *The Voice*, parang *Sun.Star* I'm not sure pero he's one of our best literary writers although nagfilm siya ngayon. Yung mga iba pa,

nagsusulat din like si Mang Felix, si Romeo Rodriguez, itong mga literary writers nag-essay rin sila para sa newspapers. So may column sila.

R: Sa mga newspapers po, possible pa po kaya na mag-switch sila sa Kapampangan na pure? Ganon?

DJM: Ah, I think, hindi siguro at this point kasi nga yung readership very limited dahil syempre Manila-centric na rin tayo, ano, so ang nangyayari. Ewan ko. Kung siguro tatanggapin ng kabataan iyong Kapampangan baka may possibility naman. Kasi yung *The Voice* dati ano yan e purong Kapampangan yan e kaya lang nga siguro dahil hindi nagkiclick yon, nag-English tapos may column column na lang na Kapampangan.

Pero dahil nga dito sa cultural awakening na 'to, reawakening, baka naman may possibility. In fact, isa yun sa gusto naming maging project - isang Kapampangan newspaper at isang magazine - para may outlet itong mga Kapampangan writers. Once siguro na-establish yon, baka naman meron chance although syempre hindi mo maano yan, hindi mo maeexpect agad yan kasi like kami na cultural workers ni wala akong time e. Like, gusto ko mang magfocus ang daming ginagawa hindi ako makafocus. Kaya nagfofocus nga ako ngayon sa literary writing. So yung mga Kapampangan writers, doon kami nagcoconcentrate sa workshop doon. Pero maganda rin sigurong i-consider yan. Sa susunod na workshop titignan ko kung pwedeng ihalo yung essay writing or parang feature writing in Kapampangan. Baka pwedeng gawin yon.

R: Iyong sa language naman po kase sabi po dati endangered na po yung Kapampangan. Ngayon po, ano po yung masasabi niyong status niya?

DJM: Oo, totoo yon. In fact ako merong mga sinulat ako tungkol dyan. Namamatay talaga ang Kapampangan kasi nga hindi masyadong ginagamit. Ngayon nagtaTagalog ang mga bata sa bahay instead na magKapampangan, so. Pero ngayon nga dahil sa, dito sa effort ng marami, sa tingin ko magkakaroon ng revival at maganda yung nangyayari ngayon. Merong parang competition atsaka yung mga schools nagcocompete compete kung sino ang makapagproduce ng ganito. In fact may bagong lumalabas na libro e na Kapampangan na atsaka yung aking book na *Tuglong* may second volume na ako, may third volume na, so sa tingin ko may pag-asa na mabuhay uli yung Kapampangan noh kase tinuturo na yan kahit sa school. Atsaka yung K+12 na ano magandang simula yan na gumagawa na ngayon ng mga libro sa Kapampangan. Mga teachers, meron nang association ng teachers na magtuturo ng Kapampangan. Meron nang, maraming mga association ngayon na ang ano nila e puro Kapampangan ang focus.

R: Bukod pa po doon, ano pa po yung iba pang mga factors kung bakit noon nagdi-die out yung paggamit ng Kapampangan?

DJM: Kasi nga yung malapit tayo sa Manila, so ang tendency ng bata, ang tendency ng magulang ay yon, mag-Tagalog or mag-English. Tapos nga, yung focus ay yung call center so English English, noh. So, kinakausap yung mga bata na English. Maraming mga private schools nagbabalik doon sa colonial na nagfine pa pagka nagsspeak ng sariling language yung bata. Kaya maganda yung ginawa ng DepEd na magkK+12. Isang factor yon kasi hindi ginagamit sa school. Pangalawa, nakikita ng mga magulang na mas

useful ang English at Tagalog kaysa sa Kapampangan. Pangatlo, siguro yung mga bata mismo hindi nila type magKapampangan pag iba ang kaharap nila, noh. Tingin nila second class sila pag probinsyano, probinsyana, di ba? So yun ang tendency nila na gumamit ng English or Filipino.

R: Ngayon po gaano ka-importante yung ma-revitalize yung Kapampangan?

DJM: Oh, very important kasi sa atin yan e. Yan ang identity ng mga Kapampangan.

[Unintelligible] before, we were so proud of being Kapampangan. In fact kahit yung nauna nating manunulat mga kwan yan magagaling na writers sa Spanish or English pero binigyan nila ng pansin ang Kapampangan. Like yung mga unang tao, sina [unintelligible] Hilario, magagaling yan sa Kastila, sa English, and yet ginamit nila ang Kapampangan. Kahit nga sina Tolentino, yung mga great writers natin, pinahalagahan. Siguro nasa ideya ng pagpapahalaga sa sariling ano, sariling identity noh kase yun ang atin. At dahil nga pride ng Kapampangan na Kapampangan siya, siguro doon dapat hatakin din na if you are a Kapampangan, make sure that you love your language.

R: Sa tingin niyo po kung kunwari yung Kapampangan mas gagamitin sa literature, mas mabibilis po kaya yung pag-revitalize nito?

DJM: Oo naman, kase. Pero yung paggamit sa literature, isa lang yon. Dapat binabasa din. Dapat lalawak ang readership ng ating mga literary works at gagamitin yan sa mga school, noh. Kamukha sa case ng Pampanga, ako, yung mga literary pieces na winoworkshop ginagawa ko ngang book tapos pinapaaral ko sa mga estudyante ko so bahagi yun ng pagpapalawak ng language.

R: Ano pa po yung pwede pang gawin?

DJM: Para lumawak? (Opo.) Ang iniisip namin like sa radio, sa TV, noh, like wala pang gumawa ng telenovelang Kapampangan. Ako nga nag-iisip na gumawa e. Wala lang akong time. Tapos sa radio programs, kokonti-konti lang yung radio programs na Kapampangan e. Although mat TV na, may TV na, sa news. Tapos yung *Mayap a Balita* ng mga pari nandiyan din. So, maraming ways. Ayan, radio, TV, tapos nga sa newspaper. Tapos gawing hip-hop, noh, gawing modern. Yung mga kantang Kapampangan na ngayon ginagawa maganda rin na, maganda rin na anuhin yon na pagkaabalahan ng mga kabataan. Maganda yong ginagawang pop songs ng mga kabataan ngayon. Iba-iba na ang mga grupo, noh. Sa ano nga e, sa March 7 and 8 magkakaroon kami ng [unintelligible] parang satellite nung writer's conference sa SM. So, yan mga kantang Kapampangan, crissotan, yung mga cultural ano. Every now and then ginagawa ko yon. Tapos dito nagpopoetry reading kami na Kapampangan. Isa yon sa mga ginagawa ko na ineencourage ko din yung ibang mga school. Tapos, yun na nga, association ng mga teachers sa Kapampangan, ineencourage ko rin na magturo ng mga literary pieces na Kapampangan, so maganda naman ang reception, at this point. In fact I think ngayon ang time ng revival ng Kapampangan language tsaka literature. It's a very good indication.

R: Sa NCCA po, ano po yung ginagawang programs para makatulong?

DJM: Madami, like ako nagwoworkshop, noh. Every year, meron kaming workshop sa pagsulat, parang training. Tapos, ah, nag-aano rin sila, nagssponsor rin ng like mga Kapampangan play siguro. Nagssponsor rin sila. Tapos mga pagsusulat din. May mga, every now and then may contest sila. Halimbawa, two years ago, Kapampangan essay

writing contest. Baka ngayon, di ko na matandaan, Kapampangan drama yata or something. Basta may mga pacontest. It is good kase napipilitan yung mga writers na magtry at least sa pagsulat, ano.

Interviewee: Bong Lacson

Date of interview: January 28, 2013

Researcher: Gaano na po kayo katagal nagsusulat para sa Pampanga?

Bong Lacson: Nagstart akong magsulat sa local, 197- 1978.

R: Dito po sa *Punto!*?

BL: Sa *Punto!*, nung pagtayo ng *Punto!* Ah, ano ba ang *Punto!*? 2007. Mula sa Manila, tapos dinala dito.

R: Sa tingin niyo po, ano po yung state ng community newspapers sa Pampanga?

BL: I was lucky, ano. Mapalad ako nakita ko ang paglaki ng dyaryo dito, noh.

[Unintelligible]. Nagstart ako 1974 pala e. College pa ako, nagpaparttime na akong correspondent ako nun sa [unintelligible]. So ang nakita ko nun by leaps and bounds, ano, remember, 1970s, martial law yan e. There were only two newspapers in Pampanga then - two [unintelligible] newspapers: *The Voice* and *Pampanga Newsweek*. And then two radio stations, DZAP and DZYA noon. Tapos nung nagrelax, usually noon ang mga dyaryo pati mga radyo, noh, ang usually pinapublish nila yung mga galing sa Department of Public Information. Marcos e. [Unintelligible]. Kung nagkaka-ibahan lang, dun sa mga kolumnista. [Unintelligible]. Practically, lahat ng news nila pare-pareho, manufactured by

the Department of Public Information and the Philippine News Agency. May mga naggather ng news nyan, pinapadalhan sila, at yun ang pinapublish nila. Nung 1981, nagrelax ang Martial Law. Dun, nagstart nang dumami yung mga dyaryo sa ano noh, sa Pampanga. Pati yung radyo dumami na rin. Pero usually non, hindi binabayaran yung mga sumusulat sa dyaryo. I was writing for a column then for *The Voice*, ang usually bayad sa amin ng ano ng publisher namin, isang sakong bigas pagdating ng Pasko. Yun lang. Yun namang isang publisher namin, pag meron aabutan ka pag meron, pag wala, wala. Pag meron, meron. Yun lang ang e kasi at that time parang hobby lang ang pagsusulat sa dyaryo e, may kanya-kanya kaming ibang trabaho e. Nung 1990s, dumami na nga, nagkaroon na ng competition. Syempre, gusto nila mahawakan na yung mga writers nila, dun na nagstart yung magsweldo-sweldo.

Ngayon after the revolution, 1990s na, nagkaroon na ng daily dito 1995, yung *Sun.Star Pampanga*. *Sun.Star Clark* muna, tapos after ilang years naging *Sun.Star Pampanga*. Yun na, talagang naglatag na ng mga staff ang dyaryo. [Unintelligible]. Nang magkaroon ng mga staff, e talagang nagcocover na. Talagang full coverage na yung mga ano dito, news.

R: Ano po yung mga problemang hinaharap ng mga newspapers sa Pampanga?

BL: Usually, yun nga yung mahirap magpublish ng dyaryo sa Pampanga. Unang-una, gagastos ka ng husto kahit magkano noh. Tapos yung although naging blessing din sa mga newspapers dito yung mga commercial advertisements: yung pagpasok ng SM, mga mall dito, e nakakuha sila ng mga revenues. Dati, ang pinag-aawayan lang ng mga dyaryo sa Pampanga, yung mga legal notices sa mga courts, ano. E niraffle-affle lang yan. Sa

dami nila, pag minsan di ka makakuha, sorry ka for a week. Kasi weekly yung mga dyaryo dito e. Ngayon yun nga dumami yung revenues. The growth of revenue resulted e dun lumawak at lumalim kaya maraming pinagsuswelduhan ngayon. Yun ang isang problema.

Tapos, sa pag-aano naman, sa pagdating naman sa mga sumusulat, sa reporters, correspondents, para ring sa Manila. Parang katulad din sa Manila. Yung pag correspondent ka, o wala kang regular salary, base lang sa napublish na sinulat mo ang bayad sa'yo. Tapos wala kang, ang PhilHealth mo at your own expense. Walang allowances. Wala din naman. Ganoon ang problema. Yun ang problema. Walang gasoline allowance. Marami. Pag nagsulat ka, babayaran ka sa kung anong lumabas sa dyaryo.

R: Sa tingin niyo po bakit dominant language ang English na ginagamit sa mga dyaryo?

BL: Alam mo hindi ko alam. Yan na ang nakagisnan namin e. Although may rule dito, noh, dapat at least - di ko alam ang exact na ano e - at least dapat may Kapampangan, may Kapampangan portion ka. Usually ang mga Kapampangan dito, ang Kapampangan ay yung sa mga columns. Literary halos ang Kapampangan. Kami naman, bilingual kami, ang *Punto!* Halong, ano, Tagalog tsaka English. Kahit sa front page pinaghalo-halo namin yan. Yung, ewan ko, nakasanayan na lang siguro.

R: Bakit po sa tingin niyo hindi nagkaKapampangan ang mga dyaryo?

BL: NagkaKapampangan sa mga literary. Alam mo kung bakit? Eto noh, kasaysayan na naman syempre. Matanda na ako, I always refer to the past e. Dati, before the

regionalization scheme, dito sa Pampanga, pag narinig mong magTagalog yung isang tao, mabibigla ka kasi Kapampangan lahat e. Tapos nung nagkaroon ng regionalization noh, ang San Fernando naging center ng Region 3, yung mga taga-iba-ibang nagtatrabaho sa gobyerno, dito inassign. Kaya from Kapampangan, naging Tagalog na ngayon. Talagang ngayon sa ano, Tagalog na hindi Kapampangan. Ang Kapampangan sa mga baryo-baryo na lang e. Yun, sa amin lang, sa bahay lang namin e. I have six kids. Tatlo lang ang marunong magKapampangan e. Nakaka-intindi lahat, pero yung magsalita ng Kapampangan, tatlo lang. Kasi ang usapan sa bahay namin, Tagalog tsaka English. Ang misis ko kasi hindi Kapampangan. Yun ang common denominator namin, mag [unintelligible] ng Tagalog. Ganoon ang nangyari dito.

R: Sa tingin niyo po ngayon, feasible pang maglabas ng dyaryo na Kapampangan?

BL: Specialized lang ang tagasulat, ah tagabasa ng Kapampangan. Ako, Kapampangan ako pero nahihirapan akong magsulat ng Kapampangan. Kasi yun nga, again, sa education system natin, we were made to think in English. Kaya pag nag-iisip ka, English muna e, tapos itatranslate mo lang sa Kapampangan imbes na the other way around. Ewan ko kung. There used to be a Kapampangan publication here, magazine, monthly: Campupot Magazine. May mga news yan pero mostly literary yan. Nagsara lang. Kaya hinahalo na lang yung Kapampangan ngayon sa Opinion page. I don't know how it would be feasible.

R: Para sa inyo po, gaano kaimportante yung community newspapers sa Pampanga?

BL: Importanteng-importante kasi nga hindi naman lahat ng balita mula sa Pampanga makukuha sa mga newspaper. Although naging bane yun ng ano e, yung proximity ng Pampanga sa Manila e. Kasi kaya nahirapan yung mga unang dyaryo na ma-accept ng community dahil dun e. Binabasa nila e. Pati na yung mga reporter tsaka mga writer. Pag writer ka sa ano there used to be that time na pag writer ka sa local publication parang second-class citizen ka e. Second-class journalist ka. Yung first-class journalist yung mga correspondent ng Metro Manila newspapers. [unintelligible] balitang Kapampangan ang [unintelligible] ng mga dyaryo at radyong nakabase sa Pampanga.

Interviewee: Noel Tulabut

Date of interview: January 28, 2013

Researcher: Gaano na po kayo katagal nagsusulat para sa Pampanga?

Noel Tulabut: Mga newspapers? Mga local papers? Ah, ibubuking mo edad ko. Since, ah, 95. 1995. So ilang years yon? You do the math. I'm sure you're in Mass Com because you're also bad in math.

R: Ano na po yung mga newspapers na hinandle niyo?

NT: I've writte for? (Opo.) Um, like local and national? (Opo.) Ah, I wrote for *Central Luzon Advocate*. Eto yung mga local: *The Voice*, uh, *Sun.Star Pampanga* - mga local yan ah. *Pep Magazine*, tapos may mga maliliit na iba e. I also wrote for *Today* - yung *Today* newspaper, yung pumalit sa, di ba pinag-isa yung *Manila Standard* and *Today? People's Tonight*, and konte I was a stringer for DZMM.

R: Ngayon po kayo po ay nasa?

NT: *Sun.Star*. I'm a columnist.

R: Ano po sa tingin niyo yung state ng community newspapers sa Pampanga?

NT: Here it's thriving. Before isa lang talaga yung daily na newspaper. Now we have mga. There are three others like yan, *Central Luzon Daily*, who claims to be a daily pero Saturday and Sunday wala siya. Yung *Punto!* it used to be daily like five times a week, ngayon three times a week. Yung *Headline Gitnang Luzon* I think daily na rin sila, Monday to Friday din. *SunStar*, yun lang talaga yung Monday to Sunday. Anyway, nevertheless, I think it's really thriving because aside from those that have, ah, increased their frequencies, uh, dumami pa yung ibang mga newspapers din, yung mga weeklies. And the sign that it's thriving is that they're striving to come out with more, uh, better designs, newspaper design. Full colors na sila ngayon. I'm a layout artist so tinitignan ko lahat ng mga ano nila. I would know from an aesthetic point of view, there's also a sign, there's also a positive, uh, growth in terms of aesthetics.

R: Ano po yung mga problemang hinaharap ng mga newspapers?

NT: Ang problema dito, of course even in national papers, sometimes may mga holy cows. May mga kumbaga you cannot write negatively about some people na connected sa finances ng paper, or yung those that serve as lifeblood ng circulation, ng existence mo, mga ads. And that's a given even in national front. Uh, ano pa kase? Ano yung question mo? (Problems?) Problems? In terms of professional growth, like yung individual

newspapers, wala namang salary, hindi naman salaried ang mga local reporters e. So, piecemeal basis. So, in order to professionalize, to institutionalize talaga yung professional growth, I think there has to be something like that.

R: Sa mga columns niyo po, ano po yung language na ginagamit ninyo?

NT: Ako? English.

R: Sa tingin niyo po, bakit English usually yung mga newspapers dito sa Pampanga?

NT: Mm. What's that?

R: Sa tingin niyo po, bakit usually English ang language na ginagamit?

NT: Sa Pampanga? (Opo.) Well, I would say yung like Pampanga being the province that used to host Clark Air Base, so yung influence nung presence ng mga American troops before plus yung. I'm not saying na we're not nationalistic, that we're not using Filipino as language, but it's more effective to be communicating in the English language. Aside from mahirap sa Tagalog, ah, you'll need a wider space in using articles written in the vernacular.

R: Sa tingin niyo po ba, posible pang magswitch to Kapampangan ang mga newspapers ngayon?

NT: Hm. Ah, yah, it's still possible pero not in the near future, ano. Eventually siguro pag lumaki na yung, yung call to be more kumbaga local dialect loving ang mga tao dito, yon. Plus, siguro if there's, in the future pag dumami din yung literary writers in

Kapampangan. So, that would signal, that would pave the way for the establishment of more media - meaning, newspapers - to accomodate their literary pieces, di ba? Kumbaga it's still possible although not in the near future. Tas, ah, depending on the advocacy, depending on the professional growth of Kapampangan writers. Depende rin yan sa, when you say growth, training din. Kase it's kinda confusing, like in Kapampangan kase, which ones do we use? Letter C? Letter K? Whereas, ang vintage Kapampangan, like when you say cacu, uh, may magsusulat na k-a-k-u - kaku meaning sa akin. May magsusulat na c-a-c-u. In the vintage form, c-a-q-u. So, parang, there has to be a re-learning - kumbaga, which one to really use. Kase parang corrupted na rin. Parang sa text din, di ba? Corrupted din yung formal way of using Kapampangan dialect. Yon.

R: Sa tingin niyo po gaano ka-importante yung newspapers sa Pampanga?

NT: Oh, they're very important kasi like kahit malapit ang Pampanga sa Metro Manila marami pa rin kasing naghahanap ng kumbaga local developments through local papers. Like yung battle between Mayor Ed Pamintuan and his opponent na si Congressman Lazatin, syempre hindi mo makikita yan sa national papers in full, ah. So makikita mo siya sa local. So, it's very important in order to really relay at full length what's really happening locally, meaning, in the province.

Interviewee: Lord Francis Musni

Date of interview: February 4, 2013

Researcher: So, sir, why do you think are there no community newspapers today in Kapampangan?

Lord Francis Musni: I would attribute this matter to what I call the, the, the vicious cycle, vicious cycle of a lack of living literature. By that we mean it is a vicious cycle where nobody reads in Kapampangan because nobody bothers to write. Nobody bothers to write because nobody bothers to publish. This cycle goes on and on and practically endangers the language to the point of extinction. As linguists would always say that one way of keeping a language is making sure that there's living literature. Living literature, we mean, we refer, by living literature we refer not only to books, journals, and, ah, mainstream publications but we are talking of grassroots level publications such as newspapers, magazines, pamphlets, um, basic reading materials, even comics so that, ah. If I may add, nobody bothers to read because nobody writes, nobody publishes so it just keeps going.

What led to the lack of interest in reading Kapampangan? There are several issues that has to be discussed. First, for the longest time the use of the vernacular or the use of what they call the mother tongue was discouraged in schools. There was a time when, ah, students were penalized for using their native language. There were "speak English only" policies and there were even English zones in schools so that if you spoke a language other than English, you are penalized not only by deductions or demerits from your grade but to the point of being fined. Well, they say the fines would ultimately go to class funds and would even, would, ah, would, ah, be used by the students in the long run so it just

goes back to them, but the point is it has discouraged students from using the vernacular in schools.

Second, government intervention in the educational system has sanctioned bilingualism for the longest time, meaning, ah, teachers, administrators, and students were required to use only two languages: English and Filipino. Well, of course I have issues with Filipino but this is not your, ah, this is not your topic.

Third, the Kapampangan language is unique in that it has issues on orthography, and this protracted, chronic issue of orthography has, ah, left dramatic, ah, and ill consequences on the use of the language. As a briefer, this is how it goes: well, originally we had our own syllabary called the kulitan. The kulitan is a syllabary which is, which uses symbols similar or akin to the baybayin of the Visaya, the alibata of the Tagalogs, and the Hanunuo of the Mangyans. When the Spaniards came in 1571, they, instead of teaching us Spanish as instructed through the royal decrees of King Philip II, we were, the Spaniards thought it more expedient for, ah, them to learn the Philippine languages more than them teaching us Spanish. So, in the long run it had, ah, it resulted into a good consequence in that we were able to keep our languages, one of which is Kapampangan. Now, when the Spaniards came they introduced their own system of writing which is the Romanized alphabet. Naturally, they would be using their orthography. Their orthography meaning naturally sounding words with k sound would be using c or q. Ah, diphthongs would be present. Um, unique letters like [enye], double l will be used so that this is what you call classical Spanish orthography. Ah, towards the end of the, towards the end of the 19th century, a group of writers reacted to this system and inspired perhaps by the writings of Jose Rizal and Pedro Serrano Laktaw. Jose Rizal wrote a, wrote a very

interesting essay entitled *La Nueva Ortografia de Tagala*, meaning *The New Orthography for Tagalog*, which simply says they will now be using the *k*. They will be avoiding diphthongs, and in place of the diphthongs they will be using the *w* and the *y*. Ah, so, this is the second orthography, the *k* orthography. So instead of writing, for instance, *keka* as, in the classical orthography, *q-u-e-c-a*, in the modern or reactionist or *k* orthography, it is *k-e-k-a*, *k-e-k-a*, yes. Well it is easier because you don't have to ... the diphthongs. Ah, well, way into the 80s, one of our local translators here, a certain Fr. Venancio Samson, advocated the use of what they called the hybrid orthography. Well it is not too farfetched from the *k* orthography but only wanted to keep the *c*. Whenever the *k* sound appeared at the beginning of the word, he said you have to keep it with a *c*, save only when it is followed by an *i* or an *e*, in which case you have to use a *k* to erase the confusion that may result in the minds of the young writers. What is my point? What am I driving at? Many of the students and young people were discouraged from using Kapampangan because of the, what appeared to be variations, technicalities in the, in the inconsistencies in the orthography. That is one issue, okay.

Fourth is I blame mass media for this. Mass media's overreaching, ah, overreaching impact has been using only two major languages: Filipino and, ah, English. And for the longest time you would barely see or hear television shows, movies, or programs in Kapampangan, or songs being played on the radio in Kapampangan, unlike nowadays where there's a government regulation to that effect. There's a provincial ordinance requiring radio stations to devote at least an hour, accumulated hour within a day where they should be playing Kapampangan music.

And, number five, I would like to emphasize the effect of migration patterns. Migrations patterns have been, ah - how do we describe that? - we have been very mobile in the last thirty years. Improvement in transportation, technology, etcetera have made, ah, travelling by all means easy, cheaper, and more convenient. So this affects us because, ah, unlike before, you go to Pampanga, you go to Cebu, or you go to Baguio, or you go to Tarlac, they will only be speaking their native language but now it's very easy. You can, you know, you can, people are very eager to, to communicate in the most convenient medium which is Filipino, Manila Tagalog.

So all of these factors I think should be considered in understanding why - Ah, of course, do not forget the last and the most important reason is because newspapers, magazines, or anything printed in Kapampangan does not sell. Meaning, it will sell, but it will not make enough money to turn around the business and make sure that you can, you can republish and continue in existence. So Kapampangan publications now, or even ten years ago, you are only as good as your last issue. So, I think that is a very important factor to consider.

Next?

R: So you think po hindi na talaga feasible na ngayon maglabas ng publication?

LFM: It is feasible under two setups: if it is made free or at least subsidized under, ah, private partnerships, donations, joint ventures, or through public subsidy. But the way I look at the spending patterns and the reading behavior of the Kapampangan public, they will not be willing to spend for what a publication is worth, even half of what it's worth, if it is in Kapampangan because, well, I don't know. I cannot explain, but I think it's a

bias. It's a bias. For instance, the popular novel, the popular noveletta of, ah, J.K. Rowling's, this Harry Potter phenomenon, has been translated in as many as 60 languages. It has been translated in Russian, in Chinese, etcetera, and as most novels and classics have been translated in several major languages, but you do not see this happening in Filipino. You do not see this happening in any of the major Philippine languages. What else in Kapampangan when we have only about - how many speakers? - I think we only comprise about 4 to 6 percent of the national speaking, the, the volume of the speakers of the national languages. So 6% is a very small, almost negligible [Unintelligible] average so they will. So yan ay sukat na yan kapag ang mga ano, mga popular classics tsaka works, novels, they are not translated into a language which is popular in a place or a region, you can see that the people are not yet ready to, you know, read the material in that language.

R: Ah, sir, ano po sa tingin niyo yung status ng Kapampangan ngayon?

LFM: Well, we, we are, ah, we gauge a situation like this, the Kapampangan language is almost dead. It is dying, but what we can only do is we cannot avoid the death. Ultimately it will die. Well, I will quote to you one study later. Ultimately it will die, but what we are doing now is to delay the death. Well, ultimately it will die because the Kapampangan population is not growing. Our land area is confined to Pampanga, and we don't expect to grow outside the province. Well, we have speakers of Kapampangan in three towns in Tarlac: that's Capas, Bamban, Concepcion. We have speakers in Gapan. We have speakers in Calumpit. We have speakers in Bataan. We have speakers in Nueva Ecija, Zambales, but eventually those numbers will dwindle and they will go to a point of

decimation. By decimation I mean zero, nothing. So we are left with speakers within Pampanga which is comprised of 22 towns, 20 towns and two cities, and three towns in Tarlac, three southernmost towns: Capas, Bamban, and Concepcion. So I don't see any expansion in the future, and many of our people here are already migrating outside. Demands for employment, greener pasture, forces them, constrains them to travel and live - and permanently live by that - outside the province, in Manila and elsewhere, and a considerable number are going abroad. We have greater incidence of, ah, migration in the last 20 years. You will now see Kapampangan communities almost everywhere in the world, so I don't expect. And there the more they will not be speaking and reading the language.

So what is left is, ah, efforts on the home front, efforts such as promoting the language within the province, trying to make different sectors of the community understand the importance of using the language like the media, the politicians, business sectors, etcetera. But it's a very difficult thing to do.

R: Bakit po importanteng ma-revitalize yung Kapampangan?

LFM: Well, it is simple. Ah, by the way, let me add, there is a study I forgot, I don't know if it's Dr. Brown, it does not occur to me right now, but there is a study which was done like ten years ago, a noted international linguist. And he predicted - she, I think, predicted that in 50 years, 50 years, only 15% of the major languages will remain. By major languages, Kapampangan is not even considered. So 50 years is a very, well they are predicting that in 50 years' time the language will be dead. I think we'll only enjoy the use by a very limited number.

To your last question, well I believe language is, preserving languages, preserving a language is very important because language is the medium for preserving and promoting culture. For example, you cannot understand, you cannot preserve and you cannot promote a particular culture without having its own language. For how can you understand, ah, the elements of one's culture without language? It is a source of identity. There are terms, concepts, ideas which cannot be expressed in another language if speaking and thinking within the context of a particular culture. For example, the French culture, or Spanish culture - this is a closer example - Spanish culture cannot be expressed and thus understood outside the context of the Spanish language because language is cultural and culture is linguistic. So they enjoy a symbiotic relationship. Ah, the concept of the word siesta, the concept of the word siesta cannot be explained in the American context or the Japanese context simply because they don't have a siesta. The word siesta exists only in the Spanish language precisely because after lunch they could rest, sleep, and it is legal to sleep until 2:30 in the afternoon. And you can only understand that within the context of that culture and you need a word to capture and to express that concept; you work in another language and you cannot do that. That's how simply important it is. And in the Kapampangan language we have what we call, we call the Kapampangan language "amanung sisuan." Literally translated, it means mother tongue. It is the very language that we suck from our mother's breast and it is the language that we grew up with. And we cannot imagine preserving culture and preserving our traditions without the language, so it's very important.

It is also a, it is also, ah, the only medium through which we can express our thoughts, our emotions, our sentiments, and our belief, so that's how important language is. But we are going to the pit. It is dying. So, what else can we do?

Interviewee: Minerva Arceo

Date of interview: February 5, 2013

Part 1

Minerva Arceo: Deta mung agyu kung sagutan, ne?

Researcher: Opu.

R: Gaano na po kayo katagal nagtatrabaho sa newspapers?

MA: I started in 1998, May of 1998, as a parang junior reporter ng *Sun.Star Clark* pa non, hindi *Pampanga, Sun.Star Clark*. And then I stayed with *Sun.Star Pampanga*, in year 2000 naging *Sun.Star Pampanga* yon kase inabsorb siya ng Laus Group of Companies. Dati kase owned by, kasi yan ang *Sun.Star Pampanga*, 55% is owned by the Garcias of Cebu, 45% is owned by a local partner. Laging ganyan sila around the Philippines. So it was until 2000 andun pa rin ako, until 2004. And then after that, when I joined the government as Provincial Information Officer for then governor Mark Lapid, um, I maintained my grounds with the media by writing columns for several newspapers like *Business Week Central Luzon*, and then ah *Punto! Gitnang Luzon*, until the *Angeles Observer* hired me, noh, in if I'm not mistaken January of 2010. January 2010.

R: Yung *Angeles Observer* po, gaano na po siya katagal?

MA: Ah, one of the oldest papers I think next, next to *The Voice*. *The Voice* is the oldest e. Twenty years? Plus? Parang ganun, more or less. Ah, much, much older than *Sun.Star Pampanga* and other papers.

R: Sa tingin niyo po, ano po yung state ng community newspapers sa Pampanga?

MA: Ah, for me it's very vibrant, very vibrant, very strong. Ah, you can compare it if you go around the region, noh. Hindi natin, syempre hindi tayo pupunta ng ibang region. Sa region natin, if you go around the provinces of like Aurora, Bataan, Tarlac, siguro, Nueva Ecija, siguro ang pinakamalapit sa atin is Bulacan because Bulacan meron din silang matitinong newspapers, noh. Kasi in other provinces they have no papers but they are fly by nights. I'm not, I'm not biased for Pampanga pero talagang ganon. So masasabi ko talaga very strong.

R: Ano po yung mga issues or problema na hinaharap ng mga papers dito?

MA: Ah, yes. Um, number one of course is, ah, yung structure, noh, yung organization ng papers. Buti nga ngayon ang *Sun.Star* dahil inadopt siya ng malaking kumpanya meron silang matinong structure, noh. When I say matinong structure like kumpleto lahat ng kailangang tao ng isang newspaper. For example, may editor-in-chief ka, may desk editor ka. Ah, sa mga national, sa broadsheets kase you have section editors pero dito syempre hindi na uso yon, noh. You have a desk editor, that's enough. May entertainment editor, medyo okay na rin yon, noh. But, ah, tignan natin ang set-up ng *Sun.Star* for example, sila kasi yung leading ngayon ah. They have four reporters, and then they have

two photographers, and then they have people for distribution, ah, circulation, and then they have people with parang sa marketing, noh. Ah, sa *Observer*, it's only me, Tatay Jim Pingul, and lots of correspondents because, ah, kase yun yung problem namin, noh. Hindi well-structured pag community paper. Ah, you only have the editor, desktop artist noh for the layout, then you have a few marketing people like two ganon sa amin, free lance pa yon, ibig sabihin hindi namin sila pinapaswelduhan ng regular, and then I have several correspondents for photos and, ah, news noh. Pero ito, I have naman regular columnists yun naman so far at least I have pero I have several photographers, ay sorry, reporters na we don't pay them regularly, on a regular basis, wala. We pay them by article. Hindi na uso yung column inch ngayon e, by article na lang.

R: Um, bakit po sa tingin niyo English yung ginagamit ng newspapers?

MA: Sandali, ha, bago tayo lumipat dyan, babalikan ko, that's only one issue pala noh. Another issue of course is yung autonomy, editorial independence ng mga local newspapers because communities are, I think this is very important noh sa gagawin mong paper, because unlike the national broadsheet they have um parang, the editors noh, they have editorial, parang, independence. Kahit sabihin mong hindi siya absolute, kahit sabihin mong hindi siya 100%, at least yung parang at least 80% di ba may independence sila. Sa local newspapers hinde, okay. Ah, hindi naman, this will not go into public noh? Thesis mo lang? (Opo.) Okay, kase, kase I want to be honest para mailagay mo dyan yung totoo noh. Lahat ng newspapers dito, ah, lahat lahat lahat kami wala kaming editorial independence. Siguro kung meron, sige, ayusin natin yon, noh. Hindi natin sasabihing wala kasi ako naman nalalagay ko naman yung istorya na dapat sa paper but

there are stories that I can't put in the paper. So, same with the case of *Business Week CL* which is owned by the Lazatins, ah with *Sun.Star Pampanga* owned by the Laus Group of Companies noh. Siguro kung meron mang may editorial independence, *The Voice*. The Voice, kase ang editor nila ngayon si Sir Rogie Pangilinan noh. And *The Voice* before was kay Dr. Fyodor Fabian, the late and the great Fyodor Fabian, noh. Ah, the only, I remember, the only local editor who imposed his own independence noh pagdating sa paper. Anyway usually kase lahat may sacred cow, noh. You know the term sacred cow, right? Lahat, dahil napakaliit ng community, yun ang isang dilemma ng hindi lang siguro isolated. Hindi isolated ang Pampanga. Siguro buong Pilipinas, lahat ng community newspapers, naexperience nila yon. Because of the small area of operation, everyone parang knows everyone to the point na kumpare ni ganito si ganito, kaibigan ni ganito si ganito. Merong mayor na hindi pwedeng banatan. Merong governor na hindi pwedeng banatan. Alam mo yung ganon? You can't really do your, your thing e. Parang ganon. You can't really write parang straight stories. Lagi yan may consideration. So tapos merong mga storya na pinapatay talaga noh. May mga storya na ah sinecensor talaga. May mga stories na ah binabawasan, alam mo yon? Yung parang yung parang, make it subtle parang yung impact niya hindi ganon kalakas. So we screen, if you may say, or censor. So isa yun sa hinaharap naming problems kasi minsan meron tayong mga issues na gustong you know i-push pero unfortunately the publishers, the owners of the paper marami silang masyadong sacred cows noh so hindi natin nagagawa yon. So that's one of the challenges.

And another siguro na challenge is of course yung finances noh. Marketing. Because the market is too small, let's admit it. Too small and not, ah, unlike Manila, ah,

open na sila, ito dilemma, tayo lipat na tayo sa newspapers? Pero ibobroaden ko lang noh. Kung malaki yung problema namin sa newspapers dito para magmarket to get advertisements, mas malaki ang problema ng mga nasa TV natin. Ang TV natin maganda rin, di ba. We have several stations here, tsaka big talaga. Nagbobroadcast tayo around Central Luzon. But the problem with them is hindi sanay yung mga tao na magbayad ng malalaki, malalaking halaga para mag-advertise, alam mo yon? Hindi kagaya sa Manila, your 30-seconder is how much? Like in broadsheets, magkano na ngayon yung two page spread? 180,000? I'm not sure noh pero the whole point is hindi pa ganon ka-mature yung market noh para mag-advertise sila. So always ang dilemma namin when we go, when we market ah around, laging may x deal. Palaging may x deal. Halimbawa Fontana, Holiday Inn, magbibigay sila ng x deal so yon. Kaya hindi talaga napapakinabangan naman ng paper yung binibigay nila for example overnight stay. Syempre gagamitin lang ng mga tao namin yon, di ba? Hindi talaga siya to run the paper as a business.

Okay, yung tinanong mo, bakit, bakit English? Bakit nga ba English? Um, for one sa atin kase, sa ating mga Pilipino noh hindi lang, especially Kapampangans noh and Ilocanos noh, we're very fluent in English noh. Magaling tayo sa English. Magmula elementary pinag-aaralan na natin yon. Grade 1 pa lang English na noh. Ngayon nga lang na-introduce yung native tongue, di ba? Sa Deped, noh. Pero, kagaya sa amin noh exposed din tayo sa television shows na English, maliban sa *Batibot* at *Kulit Bulilit*, di niyo na siguro naabutan yon noh, pero we are *Sesame Street* kids. We are, noh, lalo na kami from mga ganon. Yung mga matatanda ganon e. Yung lahat, we are exposed to a lot of media shows noh, television shows noh, a lot of um media materials na puro English so syempre ang community basically next to the native tongue and Tagalog, English.

Parang marami kasing taong they read well or better, better in English, di ba? Not necessarily they talk well in English, but they read better in English. Kahit sinong tanungin mo, kahit sino, kahit umikot ka pwera siguro sa mga hindi talaga nag-aral noh, pero for every household definitely there's someone, someone, definitely, na marunong magbasa ng English.

Another reason, nadatnan na namin yung mga papers dito English na yung medium so I don't know the reason before, but I think that's the general reason noh, na mas madaling basahin. Ah, Tagalog, ah, Tagalog kasi is more associated with tabloids but in Pampanga medyo sosyalin mga tao noh. So napansin mo wala tayong masyadong tabloid-type na paper dito. Gusto ko ngang magtayo e. Alam mo, pagdating ng araw magtatayo ako ng tabloid-type na newspaper dito. Yung talagang parang *Abante* yung dating noh. Wala tayo e. Unfortunately wala. Walang, walang, it's not naka-isip, I don't know what, what their reason pero walang nag-finance, walang namuhunan noh para magtayo ng isang ah tabloid na parang Tagalog or Kapampangan na paper. Pero ang *Punto!* ngayon, pag-aralan mo yung format nila, style nila. They are, ah, anong tawag mo don, bilingual noh. Meron silang news na English. Meron silang news na Tagalog.

In the case of *Observer*, I maintain the medium as English kase the newspaper when I started, when I came in, before kase mukhang school organ yung paper, so when I came in, I reformatted the paper buo pati image and everything. So I groomed the paper to become a news magazine, ganon siya, news magazine. Because we cannot, we cannot noh compete with *Sun.Star*, *Punto!* and other dailies kase sila may mga regular reporters sila na nasa beat. Day to day meron silang ipapalong storya sa desk. Unfortunately in my case, I rely only on press releases ganyan, di ba, mga feature stories na ako pang

gumagawa minsan, di ba. So it's really hard for me, or difficult for me noh to compete with them in terms of content kaya ang ginawa ko, what's our niche in the market? So what I can do is transform the paper from a straight na paper to news magazine. So we feature more education stories, lifestyle stories, tourism-related stories, developmental stories ganon. So hindi kakayanin ng paper talaga na maging straight true blue na parang your day to day paper, yon.

Okay, nawala ako. O yon, kaya I maintain the medium na English kase hindi babagay yung Kapampangan language sa mga ganong klaseng like sa tourism, di ba. Medyo mahirap. Ang number 1 na consideration yun nga, if you put the news in Kapampangan, mahihirapan magbasa yung mga tao. Mahihirapan, hindi ibig sabihin na walang pag-asa, of course me I can read Kapampangan e, pero mahihirapan yung karamihan. Yun siguro ang magandang term: mahihirapan ang karamihan. Pero sa *Punto!*, sa *Sun.Star*, sa *Sun.Star* may isa silang kolumnista, si kuya Kragi Garcia, he writes in Kapampangan. Sa *Punto!* rin si Tatang Felix Garcia, one of the columnists, Kapampangan ang kanyang column. And then meron rin silang page na parang mga poeta ganon. Meron silang ganon.

We can also introduce that with *Observer*. The problem is I have very, very limited page dahil sa budget namin, noh. Hindi ko kakayanin na yung isang page ko is, you know, to give it to them. Yung ngayon pa lang, kulang na kulang na yung pahina.

Go.

R: Based po sa AUF yung *Angeles Observer*?

MA: We are sister companies but we are not based there per se noh. We have our own office dun sa Angeles Publishing House. Meron kaming sariling opisina, and then hindi rin ako nagrereport sa mga taga-AU. I report directly to the owner of the paper, si Ea, and the publisher, si Sir Raffy Angeles. So separate operations pero sisters.

R: Sa tingin niyo po ngayon, feasible pang mag-release ng Kapampangan publication?

MA: Um, feasible magrelease? Oo naman, feasible. Halimbawa gusto mong magtayo ng dyaryo na Kapampangan? Yes, pero siguro sa simula hindi yan ganon kalaki yung readership but eventually, eventually they will learn, of course. For me, why not, di ba? Kung may pera tayo bakit hindi? Magtayo ka, bilingual siya. Pwedeng Kapampangan sa harap, Tagalog sa likod. Tapos tabloid siya di ba, tabloid-type. Ako, I'm all for that.

Part 2:

MA: Especially with the young people. Di ba ang problema tayo Kapampangan tayo tapos kalupa na yan misasabi ka ta Tagalog, ne? Kasi like I'm also guilty of that. My children they speak Tagalog king bale and you know tapos minsan English. Pero the whole point is why? Why do we do that? We are all Kapampangan. Especially Angeles City. Unlike keng Porac, people speak the language, di ba? In Tarlac, in Capas, makanyan mu naman, in Masantol, Macabebe. Pero here in Angeles City and San Fernando, detang urbanized ne, talagang they teach their children Tagalog. They talk to their children in Tagalog. Nanung maging end result na nita? Ela biyang magKapampangan. Tapos pag pepagaral mu la keng private school, kasi keng public

maswelu ka pa mabyasa lang magKapampangan, pero nung megaral la kareng private school, keraklan karen English ing language keng kilub na ning school ne. So makananu lang mamasang Kapampangan dyaryu deng anak di ba? Di ba ang basic rule natin sa journalism at least a Grade 6 student should be able to read your paper, right? Pero nanu ing pinaka, nanu ing pinaka basic na purpose nung bakit atin tamung makanyan a klaseng publication? Bakit may mass medium? Bakit may mass media? Because we want to communicate, right? Bali ing basic rule keng communication, the sender ampo ing receiver, dapat malino ya itang message kaya. Nung ali ya malino ing message kaya, mass comm theory di ba, nung e ya malino ing message kaya, ali ya communication ita ne kasi ating barrier, ating noise ne? O atin la pang problema. So eme asesend itang message mu. So nung halimbawa Kapampangan ya ing dyaryu ku pero reng anak ali la makabasa, ali la maka-intinding Kapampangan, how will they receive the message noh? How can they read my paper noh? So siguru hand-in-hand ing pamagobra. Something like that. Ah, while you're strengthening the, strengthening the language ne, the use, the use and study of the language and campaign it with children, promote it. Kaya pin atin mika Center for Kapampangan Studies tamu ne because this is their purpose. Um, and me, ika ming ali wa, we also advocate for that. Unfortunately I don't own the paper. If I own the paper I might be putting, di ba, some materials kareng makanyan. Pero ibig sabyan nung manalakad kang Kapampangan newspaper, ede talaga, as of now ne, marakal karaklan lalu na kareng kayanakan ali de balung basan. Ali de balung antindyan. So siguro better na kabang manalakad kang bayu, magstart kang magstrengthen keni, and then there will come a time, at a certain point, siguru nung miras yang ten years ing paper, a mika-intindi na la. Akwa mu ne itang ideal mu ne na when I say ideal, 80% na

ning population including youth ne na antindyan de talaga and appreciate de itang paper. Ah, tapus another thing is there's a continuing debate on how to write in Kapampangan ne. Ah, so others they use k-q. Others use c-q, di ba? Ikaming younger generation, kekatamung younger generation, we use k. Yaku, I write kase Kapampangan essays and Kapampangan, ah, I have several short stories in Kapampangan so these I posted before in, ah, san ko ba pinost yung iba? Sa [unintelligible] Well I'm with my Pangilinan anyway. So ing the whole point is misan yaku agyu kung sumulat and agyu kung mamasang Kapampangan, pero reng aliwa agyu da ba? Agyu da bang mamasa ampong sumulat Kapampangan? So, writing is problematic. Reading is another problem. So the message gets lost in, you know, gets lost in the process, di ba? So ita, metung a reason why talaga English ing medium ning publication pero it's not too late. It's not too late to put up a community paper na true blue na community paper, na when you say community paper, it's written in Kapampangan. Besides translations of, ah, ini meging problema taya king U.P. When they introduced the wikang Filipino in teaching, ne - U.P. ing megstart ken, di ba? - how do you translate geometry? Detang makanitang dilemma ne? You know, how do you translate, ah, calculus? Itang makanita. In your native tongue ne? So anyang akit da reng taga-U.P. ita, akit da reng ginawa ketang batas, karin la pa megstart writing materials. That's one. Ngeni because of the K-12 program and the native tongue program ne, balu mu nanung dilemma na ning DepEd ngene? Karen keng gewa dang batas a ita? We don't have enough textbooks and other materials, textbooks and other materials to support the program. Kalupa kening Kapampangan, ala mang libru. Atin la mung libru, wa, dictionary. Atin tamung libru gramatika. Pero textbooks for children to teach or instruct them in native tongue alang makasulat a libru. Magstart ya pa mu. Yapin

ing problema tamu'y ta. So for example nang karakal, like for example ing journalism, as a journalist you cover the courts for example. How easy or how difficult would it be for a reporter to translate everything in Kapampangan? Kunwari ika dininan da kang documents megcover ka. Menakit na kang documents regional trial courts? Or trial court documents? Megcover na kayu? Megpracticum? Pepalwalan da kayu keng Journ 101 yu, or Journ 100 ne? Regional trial court, everything is written in English, all your- A yun pala yung isang reason din: all the materials, from your news source to your documents, in writing your story, they are all written in English. So it will take you like for example kung makuha ko yung documents, normally for me as a writer to write one article in English, it will take me 30 minutes siguro at the most, sorry ne, at the most, 30 minutes. To review documents, buo na yun. Review, scan, write. In Kapampangan? Honestly? Ako, ngayon? Siguro it will take me 2 hours bago ko matapos yon. Why? Because I have to translate the details. I have to translate the facts, di ba? Ikatamu, as journalists, etamu pwedeng kabud na manula. You have to be accurate, accurate, accurate, accurate to maintain the integrity of your news, the integrity or credibility of your paper. To be accurate, accurate, accurate. O, makananu meng i-translate ngan tang mabilisan? Itang impormasyon? Kunwari ing metung a kasu, very specific example, kunwari a ating metung a kasu keng Ombudsman, metung a kasung graft and corruption, makanyan ya kakapal itang ruling? I mean, how hard is it for a reporter or a news writer to write in Kapampangan? So it's a process. Siguru ali mu limited karing gagawang dyaryu, kareng magdyaryu. Ali limited keng ah keng community ne. Ah siguru kayabe la rin deng institutions, one way or another, kase you are battling against a whole system - a whole system of institutions using English language. Akwa me itang point? I mean you can put

up a Kapampangan paper anytime but the challenges that you will be facing will be enormous, di ba? Maragul ne kasi yun na nga yung sinasabi ko from getting blotter, police blotters, simple, alang makasulat Kapampangan e. Try ku, siguro bibigyan ko ng gift yung makita mong may blotter Kapampangan. Either yan nakasulat sa Tagalog or English. Pumunta ka sa judge, sa korte, ganon din, English. Punta ka sa Sangguniang Panglalawigan, English. Sangguniang Bayan, English. Keng Porac ba atin kayung Sangguniang Bayan ruling o law o resolution, ordinance na makasulat keng Kapampangan? Ala, so buring sabyan i-translate ke pa mu ngan halimbawa kunwari migluwal kayung metunang ordinansa a i-strengthen ye ing overloading act banta deni e la mag-overload deng trak yu ken. Actually itang pinasa na nitang metung konsehal akung ginawa e, you know. So gewa ke puru yang English kasi magbase ka ketang batas ne? O, i-translate me pa mung Kapampangan ita nung sumulat kang storya. I-translate ke pa mung Kapampangan. I mean, I mean not the literally translated word for word, pero at least detang key, key components na nitang batas, nung nanu ya mang document itang babasan mu, at least I would be able to translate it into Kapampangan how I understood it in English. So yon medyo malaking challenge but I think it's doable. Siguro yung pinakabasic, yung pinaka-importanteng bagay na isaalang-alang noh ay one, ating matapang a murit, ne, crazy, crazy, and ah palaban na person na who's willing to risk his money, his money, last drop of money, to put up a paper - a Kapampangan paper.

Number two, there's another crazy editor who will, who will accomodate such a request, ne, and take the challenge, and lots of crazy writers, ne. People who want to advocate for something. Yun yun eh. Crazy means positive for me. You know, it's not the crazy negative, it's the crazy positive. Kasi balu mu nung baket? Kasi nung gewa mu ita sabyan

da reng tau, "ay murit ya ata ini" ara. Right? Kaya I call myself crazy ganon. Something like that. So you need to have these people, these people believing in the advocacy, these people believing that something can be done no matter how big the challenges are. You need crazy people like that to put up a paper na a true blue Kapampangan paper.

Interviewee: Romeo Rodriguez

Date of interview: February 16, 2013

Romeo Rodriguez: A, munang-muna deng talasulat uling ala nong dyaryo ping pipagkayan outlet so reng aliwa susulat la Tagalog, susulat la English. Ini megumpisa ini keta pang halus kayi e, halus bayu kaybat na ning giyerang Hapun. Ewari kalupa da ri kayi, di Macapagal. I Macapagal anyang minuna susulat la ren Kapampangan. I Silvestre Punsalan. Susulat la ren Kapampangan. Oneng eventually pin i Macapagal meging pulitiku ya so ing meging nang medium English. Makanyan ya naman i Silvestre Punsalan. Meging pulitiku ya naman. Meging gobernador ne ning Pampanga. English ya mu rin ing meging kayi na. So reng aliwa naman kalupa da ri Gallardo, uling kayba't na ning tiempung Hapon pamamanintunan da la uling meging Hukbalahap ya i Gallardo, milayi ya king alwang lugal. Miparas ya Menila. Karin kingwa neng Tino Lapus, susulat yang Tagalog keng radyu, ing Kapampangan halus e na. Anyamu mi kayi yang pasibayu anyang mibalik ne Pampanga. So makanyan ya ita.

Kadwa keta akit tamu reng midya, reng midya, reng TV, radio, ampo pa reng dyaryu, mostly Tagalog-English. Malapit tamu kening Metro Manila. Makapadurut tamu kareng Tagalog-speaking areas, kalupa mo ning Bulacan, Nueva Ecija, Tarlac, ampo ing Bataan. Anya ing Kapampangan halus makakayi ya, masasakal ya, masasakal ya. So ing

malilyari reng anak uling pane daramdaman da keng radyu, keng TV, Tagalog, halus ing kayi Tagalog. Deng aliwa ngeni munta ka keng elementary. Public? Balamu ati na ka Menila e. Magsalita la Tagalog. Ere kakayan ing Kapampangan e.

Oreta reng mapilan a sangkan obat makanyan. Ing Kapampangan balamu ene midinan pamikataun. Pero ngeni atin, ating kimutan a byayan taya. Byayan taya. Kalupa na pin nitang ketang amanwan mung Provincial Board Resolution Number 1193, ing pangatalakad na ning Pampanga Provincial Language Council ampong pagcelebrate ya ing Aldo ning Amanung Sisuan every last Friday of August. Oyta ing metung kareng masanting a development anya ing Kapampangan, anya - oyan ing kopya, basan me yan, ne? - anya every year since 2009 pagcelebrate yata ing Aldo ning Amanung Sisuan every last Friday of August. Mikakaaliwang activities antimo pacontest, pami [unintelligible] poesy, pamanyulat poesy kareng anak keng public schools. Angkay seminar para kareng teachers keng Kapampangan. Oyta anya potang kayi mabibiye ya ing kekatamung Kapampangan.

Ngeni iyan actually ininitiate ne ning Holy Angel University ketang 2008 bangkanita pin mika pamagcelebrate keng [unintelligible]. Obat mo atin tang awsan kanitang Linggo ng Wika keng Tagalog. Angkay meging yang Buwan ng Wika. Ikatamu pin mali ya pin yan e. Obat ing Aldo na ning Amanung Sisuan metung yang aldo? Dapat gawan da mu pabulan na e. Aldo ya mu. Bulan na ning Amanung Sisuan e. Oyta actually metung ya kareng babalakan ku ita. Banta ma-integrate ya ing kayi Provincial Board. Oyan ing meging kayi ot migka-Aldo ning Amanung Sisuan tamu.

Metung pang mekasaup ngeni ita ping metung a Board Resolution ining 1264. 1264. Actually akung meginitiate kanini. Ginawa kung metung a draft resolution kayi

pepadala ke kang Board Member kanita i Bagasina, i Catalina Bagasina yang migponsor kanini. Ngeni pin aldun tamu kareng miyaliwang newspapers, radio and television stations na makabase keti Pampanga anggag mamye lang weekly column ampong one hour, weekly one hour program keng TV ampo keng. Anya neng kayi at least ing GV daramdaman me atin yang every Saturday, ngeni atin la ngeni, ngeni every Saturday atin lang program a Kapampangan Pagmaragul Ku. Malapit ya kekayu itang GV, e? King Cutcut. Oyta. Kaybat ing RW, ing problema na ning RW, neng kayi atyu ya i Perry Pangan Talakayan keng Central Luzon, Tagalog-Kapampangan ing kayi da. Ala lang diretsung Kapampangan. Anggag keng CLTV, kalupa na mu nitang programang, nanu ita? Ing pamagat na Kapampangan ya, ing content na Kapampangan ya pero ing gagamitan dang amanu, Tagalog ya ampong English keng Holy Angel University. So dapat ita a [unintelligible]. Pero kareng aliwang dyaryu - oyne, basan me ini - reng aliwang dyaryu, andyang makananu makapagkayi tamu. Ating, ating susulat Kapampangan.

Father: Istung Board Resolution pu eya pa meapprove ne po?

RR: A?

F: Meyaapprove no pu kanita?

RR: Approve na la. Approve ne ing Board Resolution a yan. Anya akit mu kareng aliwang dyaryu mikaating kayi, mikaating, mikaating column keng Kapampangan. Ayan kalupa na ning *Prime News* a ini. Ini, ini ne? Kanita, akung meging Kapampangan editor na nini, ayan o. Ayan o? Oneng ngeni, sinaguli ya mu. E miras pabanwa, mete niya

naman. Manibat ketang (Bakit?), manibat ketang August 2010 hanggang December 2010 ya mu ini. (Opu.) Oyni mika-one page yang Kapampangan yan. Akung meging editor kanini, oy ne o. Lawen me.

Researcher: Bakit ya pu mekayi, mediscontinue?

RR: O, munang-muna, kulang ya suporta. Kulang kayi pondu. Emu kabud ing pamagkayi ra e. Ikami actually susulat kami ala kaming bayad ken e. Libre mu ing kayi mi ken. Ngeni atin ya mu naman ing *Sun.Star*, inyi. Weekly ya. Map na mu ing *Sun.Star*, iyan ing susulat keni i Kragi Garcia. Weekly, every sunday. Every Sunday ing column na. Len me, keng *Sun.Star*.

Kaybat ing kayi, ining *Punto!* ating susulat keni oneng angkayi taTagalog ya naman. I Apung Felix pero atin ya ini. Atin yang column a Kapampangan. Weekly ya naman itang Kapampangan na.

Oyni keng *CL Daily* akit me i, atin mu ring susulat, oynya i - ba, aliwa ya ini. Ikayi, i Joel Mallari sa Holy Angel University. Oynya o. Samula our ancestors[unintelligible]. Anyway susulat yang Kapampangan ini. Nung kayi news la. So oren den.

Ampo keng *The Voice*. Kanita akung susulat keng *The Voice*. Susulat ku pero ngeni pabulan na ku e. Kapampangan Ku. Weekly ya ini. Weekly ya ini oneng eke, pilan na kung, halus adwa na kung banwang susulat keni, oneng ing problema uling dakal ku gagawan ngeni, halus pabulan ku migkayi, migpaynawa.

Oyni naman ing *Centro* bayu yang dyaryu ini. Atin ku namang column keni, aynya. Bayu yang dyaryu, sisting Kapampangan. So oyni ing metung kareng kayi na.

Kaybat ini mu rin bayu ya rin naman: *Headline*. Pilan ya pang kayi ini. Halus 111th issue ya pa mu. Atin ya mu ring Kapampangan ini, oynya. Oneng bangkanita itang Board Resolution No. 1264 matuki ya anya makapagkayi la keni.

R: Marakal pu kareng kolum literary la pu?

RR: Wa, mostly literary. Pero itang metung i Apung Felix mostly political ing kaya. Aku neng kayi susulat keng *The Voice* political mu naman angkayi [unintelligible]. Oneng reng aliwa kalupa nang Apung Felix panakitan da ita e. Angkayi attack and collect, manira lang kayi pulitku angkayi [unintelligible]. Oneng aku ali ku buri ita e, anya mostly literary ing susulat ku. Oyta ing kayi na.

R: Buti pu ali pu makaying magpublish la pung news keng Kapampangan?

RR: Ala pin e. Munang-muna sasabyan da pin e kalupa na nitang sasabyan nang Sonia Sotto, pota ali re alben ing CLTV. O kaya pota e re basan kalupa na ning sasabyan nang Apung Felix. [Unintelligible]. Ala, pipilit ku pin e. Pipilit ku ping mikakolum sana o kaya mikabalitang Kapampangan andyang mapilan mu. Kanita ing, ini, ing *Diario Capitolio* yan purus ya sana Kapampangan oneng one kayi ya mu ini. One issue ya mu e. ---- Pero ing migpondu kanyan ing kapitolyu. So ing gewa ra kanita, kingwa ra ku, kinayi da kaku ing translator. Ipalwal de keng English angkayi aku ing translator. Mostly reng [unintelligible] oneng ing kayi da [unintelligible]. Oren deng ngeni, deng lulwal a, pero kolum-kolum la mu. Ali la kabuuan. Ali kalupa anyang minuna, panaun da di Juan Crisostomo Soto, talagang dyaryung Kapampangan ya. Keng kabuuan, Kapampangan ya. Ita ing kayi na, pero ngeni ala. Masakit.

Munang-muna kasi e la manakitan istung gewa de ita. So dapat sana ing muna keni ing gobyernu, ing provincial government, oneng kayi akit mu nung ala lang lugud keng kekatamung amanu, keng kekatamung literatura alang malyari kanita. Ala namang negosyanting magpondu ken bangkanita mu para malugud mu keng amanu. Ala. Kareng talasulat malyari. Kalupa ku susulat ku pero eku kayi, alang bayad. E ku manakitan. Malyari pero retang, syempre ing printing na niyan mal ya mu naman e. Anya alang mugseng pera para mu kanita.

R: Nung kayi pu ali pu itang ali pu maging stable nung magluwal pung Kapampangan a dyaryu ngene?

RR: Munang-muna syempre i-consider me itang panakitan. Nung e ya manakitan ing metung a dyaryu, e ya masustain, e ya magkayi, mate ya. Mate ya. Unless atin mung metung a talagang malugud keng amanu, malugud keng kayi tamu, keng kultura tamu, ponduan ne anggag malugi ya. Pero ing sukat kening malyari a kayi dapat ing goberynu e. Ing provincial government yang dapat magpondu kasi pera na noman ning balen dita reng migastus andyang malugi ya okay mu. Tsaka syempre istung ing gobyernu e naman para negosyu ing kaya para mu talaga ikalat ne talaga ing kultura. Oneng ita pin nung e la malugud keng kultura deng kekatamung manungulan, makananu la deng kayi? O akit mo pin ngeni magsalita la puro Tagalog e. Programa, Tagalog. Kapitolyu magsalita la keng [unintelligible] Tagalog. O, nanung agawa mu kareta? Buring sabyan e da ne kaluguran ing kekatamung amanu. Oyan ing metung a kayi obat mate ya ing kekatamung amanu eventually. Matnamu keng Porac e masyadu kasi malawut ko pa, malawut ko keng kayi kabyayan, keng, kareng Tagalog-speaking areas. Oneng ing San Fernando, ing Angeles,

ing Mabalacat halus keni dakal no reng Tagalug a kayi. O syempre dinatang ya ing metung a Bisaya, ing metung a taga-Bicol, ing metung a Muslim, balang mikaintindi keng Kapampangan, magsalita lang Tagalug. Atin nang kayi, ating kasaup keng bale, kasambale a menibat ya Bisaya, o syempre ing anak ituru ne potang magsalita la ene man biyasang Kapampangan ing kasaup keng bale, syempre pakisabyan ne Tagalug. Anya makanyan a reng anak potang kayi bala ra ing kekatamung amanung sisuan ya pin ing Tagalug. Oyan ing kayi na.

R: Keng literature pung Kapampangan, nanu pu sa tingin yu ing condition na ngeni?

RR: Keng literatura alang lulwal a kayi. A, atin potang atin mung ligligan, ating pacontest. Kalupa na ating pacontest pamanyulat Kapampangan, pamanyulat poesyia, pamanyulat short stories, although ing gagawan mi kareng, keng Pampanga Provincial Council keng Aldo ning Amanung Sisuan oneng e naman pane-pane yan. So ala, ala ta talagang kayi e. Although ating lulwal, ating lulwal a libru compilation da reng poesyia. Pero keng short story, keng drama, keng sarswela, keng nobela, ala. Aku mu siguru ing susulat mu keng kayi keng sarswela ampo keng drama. Anya reng keng kayi, reng estudyante keng DHTVSU mikatapilan da ung pibalikbalikan uling ing metung kareng proyekto ra ngeni mantun lang sarswelang Kapampangan i-translate do kanu keng kayi. Kaya aku akit mu ing mekasulat keni, kening sinulat ku, ini. Mekasulat na kung atlung sarswela ampong, ampong atlung dramang three-act play among mapilan a one-act play. Aku mu ing susulat keng kaying ayni ala nang aliwa. Retang matwang talasulat ala na, e no susulat anya ing sasabyan da ngeni mewala ya naman. O aku me [unintelligible] la ngeni istung magresearch la reng keng DHTVSU, akung pupuntalan da. Angkayai manyad

lang kopya kanaku, ako, 'eku, eku agyung dinang hard copy kasi magkasakit ku' uling bale syempre ing printing mal ya potang kayi syempre ilibru me, ilibru mepang makanyan o. Oren deng, oren deng kaye. Pero reng aliwang talasulat e no talaga sinulat. Poesya namu. Mostly poesya na ing susulat da.

R: Pero ing makanini pu meperform na la pu ba?

RR: Ayan ing kayi, ing, ing, ing, keng Angeles. Ing *Nicolasa* ayan o. Meperform ya last year yan, February, February 9, February 9, 2012. Meperform ya keng Systems Plus. Antimong kayi, antimong entertainment karetang delegates a writers menibat keng aliwang rehiyon. Keni ya megawa itang Taboan 2012 ara e. Balamu Philippine Writers' Congress keti keng Fontana. Kaybat mika entertainment, pepalage re pin ing kayi, sponsored ne ning National Commission for Culture and the Arts. Pero bukud kanita ala na kung balung mipalageng aliwang sarswela kasi mal ne kasi ing production na nyan e. Anya nung aliwa ing gobyernu yang magkayai ala mu rin e. Mate ya mu rin ing kayi. O ining Sinukwan ku balak de kanung ipalage keng, keng September nitang Kapampangan Pride, ing presidente na ning Kapampangan pride ya pin tang anak na nitang makibandi ketang Pampanga's Best. E ku balu nung malawus ya kasi abang kayi pondu mu rin ing maging problema. Maragul kasi ing production cost na ning sarswela ngeni e. Sana kareng eskwela umpisan de yan e bangkanita, kareng eswela malyari la ren e byayan dala. Kasi kareng estudyante mismu e naka mamayad e. Pero namu nung gawan meng commercial, palwal me keng kayi, e ya malyari.

R: Keng Holy Angel pu ali ka pu magkayi?

RR: Wa, papalwal la naman. Ketang milabas a banwa atin kung, atin kung apanalben karela itang Sakurut*. Sakurut. Sakurut ana e. Pero aliwa ya. A, ken lang luwal detang pepalage. Aliwa ing keng Holy Angel mismu. Nung kayi sana, tabalu nung peparam de, pepaupa ne ning Holy Angel itang karelang auditorium kasi maragul ya, masanting ya. So ita.

A, ing metung pa ing kayi, ing Angeles University Foundation. Papalage ra mostly kang Tony Mabesa la kayi la Tagalug noman e. Ela Kapampangan, Tagalug la so ala, ala mu rin. Iinvade na nakatamu ning Tagalug.

R: Kareng dyaryung Kapampangan pu nanu pu ing condition da ngeni?

RR: Well, ala na ping dyaryung Kapampangan ngeni. Ing dyaryung Kapampangan halus early 50s ala na kang akit. Mengawala na la. Ngeni ing akakit mu, nung atin man, kolum kolum na la mu. Oneng kayi la mu rin. Seasonal la mu naman. Ela talaga itang dirediretsung susulat keng Kapampangan. Oren, di Kragi Garcia, keng SunStar, balang duming. Uling ing SunStar naman agyu na, atin lang pera reng Laus Group of Companies, ilang makibandi ken, anya agyu dang palwal yan. Anya makasulat yang dirediretsu. Ing *Central Luzon Daily*, i Joel, Joel Mallari, makasulat ya naman uling ing *CL Daily* dirediretsu ya naman. Kalupa na naman ning *Punto! Central Luzon*. Oneng deng weekly - at least den babayaran da la ketang keng dailies, babayaran da la reng talasulat angga mu rugung tsa titlung dalan, tsa limang dalan ing per kolum - pero reng keng weekly, kalupa ning *The Voice*, *Centro*, ampo pa reng aliwa, ala e. Ala la. Alang mabiye e [unintelligible] ing pamanyulat ken e. Nung eka talagang milub keng

[unintelligible] Ninu mo kareng kekatamung talasulat ing sumulat pa? Mapnamu anyang unang panaun deng susulat Kapampangan, intelektwal la. Ilustrado la. Atin lang, atin lang kabiyaan. Oneng ngeni, makananu kong kumabiye nung sakaling ala kang panakitan? So ita metung yang dahilan nung bakit mate ya ing Kapampangan, mate la reng dyaryung Kapampangan. Anya makanyan.

R: A, gaano ya pu ka-importante ing, deng dyaryu, keng pagpreserve keng kultura?

RR: Ba, maragul ya. Syempre nung alang pamasan, nung alang pamasan, nanung malyari? Nung ala lang abasa deng anak, nanung akwa mu? Kadwa keta kalupa na ning kayi mu, 'sa tingin mo' amu e. Buring sabyan taTagalug na ka. E pa ustung ing panga-Kapampangan uli ping ere ababasa itang ustung Kapampangan. Ere tuturu itang ustung Kapampangan. Atin ngeni, atin pang mabiye kayi ngeni e, atin pang mabiye [unintelligible] mabiye, itang *Mayap a Balita*? Ating *Mayap a Balita* e. Aru, nukarin ya ita? A, oneng ing problema na'y ita itang ortograpiya ara, itang spelling a gagamitan. Medyu. Oyne, ini kasi pubikasyon ne ning Archdiocese of San Fernando. Oyan, iyan regular, monthly lulwal ya yan oneng ing kecater namu retang keng kayi, retang keng pisamban. Kadwa keta itang gagamitan dang anya mostly religious ing lulwal a kayi, lulwal a amanu. Kadwa keta ing gagamitan dang orthography o spelling atin ya pang c atsaka q. Ere abasa reng anak yan kasi ere antindyan. Tabalu nung ika antindyan me itang c tsaka q. Lawen me. Basan mo reng c. Alimbawa ing keng. Ana, keng. Imbes na k-e-n-g, queng ana e. (F: Queng.) Wa. Oreng anak a bayu-bayu era no antindyan kanita reta. King. Keng. Ginu, G-u-i-n-u ara. Gintu, G-u-i-n-t-u. Makanyan. Oren ing kayi e. Anya although ngeni atin ta nang, atin ta nang awsan a [unintelligible] orthography uling

mekapaluwal na keng bayung manual. Ing manual na nita [unintelligible] kasi anyang ating Wikang Pambansa pekapilitan nang mikabayu tang manual keng kayi, keng orthography. Sana pin magamit ya kabilugan oneng ating magresist, lalu na retang aliwang talasulat, rening a keni keng Baculud. Kasi ing Baculud buri da ipreserve ya itang c atsaka q e. Atsaka reng matwang talasulat. Oyta, eventually, siguru akit tamu nung makananu ya itang orthography a lumaganap, itang standardised a orthography.

R: Keta pung resolution nanu pu ing, itang kareng midya pu, nanu pu ing reaction da pu reng, deng tau, deng editor anyang minuna ya pung linwal?

RR: Well, actually, wa, dininan mi lang pamikatagun. Ing problema mu pin, ala mu namang talasulat a bisang, neng kayi magcontribute, neng kayi ali da na naman agyu detang aliwa e. Kasi angga na la ketang susulat poesy a e. O? Reng editor, bangkanita mu dinan dong chance a makayi ya itang kayi Provincial Resolution No. 1264 tungkul kareng kayi, didinan da no mang chansa e. Kalupa ku, aku, keng Centro ampo keng The Voice, atin kung kayi. Anytime bisa kung padala, okay mu. Papalwal da la. Oneng ing maging problema ku pin, oyta, lalu na nung ating dapat gawan, nung kayi e ku makapagpadala. Oneng deng aliwa tamung talasulat, ala kang akakit talagang kayi tang agyu da itang sumulat, a-sustain da itang pamanyulat da? Kasi poesy a mu ing karela e. Pero namu nung magdevelop tamung bayung kayi, bayung [unintelligible]. (Bakit?) Wa, mapnamu Kapampangan ing kakayan mu? Nanung kayi mu? (Kayi pu, Journalism pu.) A, Journalism? Balu me ing UP Aguman? (Opu.) E member ka? (Ali pu.) Makipagmember ka karin kasi yearly atin lang kayi, atin lang gagawan a kayi keti, keti Pampanga magpaligligan la. Neng kayi crissotan, poesy a, pamamoesya, pamanyulat poesy a.

Makyabe ka banta lumawak ing kayi mu keng Kapampangan. Sige nanu ya itang kutang mu?

R: Bakit pu kaya makanta a balamu akalingwan da na pu deng Kapampangan a susulat keng amanu da?

RR: Wa, munang-muna pin ala lang outlet. Ala lang outlet. So atsaka kanita mikagap. Mikagap a nung balu mu ketang, manibat ketang 1930s a palwal de ing, palwal neng Manuel L. Quezon a ing metung a balamu Executive Order, gawan dang ing Tagalug yang maging national language. Awsan de kanung Filipinu pero makabase ya keng Tagalug. So manibat kanita medyu syempre magumpisa nong lulub ing kayi, ing kayi na ning Tagalug keti kekatamu. Angkayi oyta mikakayi pin, mikagiyera, mikagiyerang Hapon, detang kekatamung dating papalwal dang pane keng sarswela, eno mekapagpapalage kasi pin maselan ing panaun. Makanyan mu rin ing malyari anyang siguru nung atindyan me brad itang awsan dang Reign of Terror of Central Luzon anyang panaun da reng Huk, reng Huk, i Alibasbas, i Kumander Sumulong nung nukarin ing peace and order keti Pampanga medyu problema ya. So ita. Kanita keng kekami alas sais na pa ning bengi mamatda na kang sulu, matudtud na ka e. Enaka tipa. So makananu la pang lumwal detang kekatamung sarswela ampo retang kekatamung ibang, aliwang cultural traditions, kalupa na mo ning bulaklakan? Balu me ing bulaklakan? Tabalu nung mekaramdam ka at least keng bandang Porac neng kayi atin pa ken e. Itang bulaklakan balamu piyalung de reng babai ampong lalaki istung atin mete. Third day na ning kematen balamu itang, balamu itang awsan da keng kayi, antimo ating hari, ating sampaga ampong bunga lang dutung dening lalaki. Pasulapon ne ning hari itang kayang

kayi, itang kayang mariposa o kaya itang hayup na kaybat digpa ya ana keng sampaga rosal [unintelligible]. Yapin ing piyalung kanita keng, kareng mete ita pero ngeni ala ne. Nanu, nanu ing memalit? Sugal, [Unintelligible]. Mete ya itang kultura tamung ayta, itang Bulaklakan o kaya itang [unintelligible] ara. Sapatya. Eku balu nung balu ye ing sapatya. Ing sapatya detang neng kayi balamu magpalimus la ren, deng matwa ating magpalimus, ating mag-accordion o kaya castanets. Neng piyesta, piyestang baryu, piyestang balen datang la keng baryu kakayi la ren, kakanta la, mag, a, teterak la. Apin ing sapatya ita. Potang kayi tapatan de ing bale mu, obat neng kayi lumwal ka idescribe na ka, extemporaneously, manibat keng isip na. Kakanta ya angkayi nung nanung akakit na keka, kakanyan ka, a kayi na lalu na nung ibat ka keng abroad balu na. Ngeni pala bayu na ka puntalan syempre, 'nanu ya pu ing makatuknang keni nung menibat ya abroad yan.' O ika namang makiramdam na kang katula, nang kaburi potang kayi dinan me. Magpalimus la reta. Sapatya ara keta. Pero ngeni ala na kang akit. Ala na kang akit sapatya.

Crissotan makanyan mu naman. Ala na namang mag-crissotan. Ala na namang palage sarswela. Meta nya naman, halus mamamate nya naman. So makanyan ing malilyari obat mamamate la deng kekatamung cultural traditions, obat ing amanung sisuan mamamate ya naman uling deng kekatamung cultural traditions mamamate la naman, e la magagamit. [Unintelligible].

R: Agyu taya pa pu kayang i, i-save ing kulturang Kapampangan?

RR: Agyu taya pa. Bakit ali? Actually nung lawen mu 1980s aku atin kung programa keng radyu keng San Fernando, Diwang Kapampangan, mamoesya ku kaybat patigtig

kung kantang Kapampangan. Kanita yakung dili ku. Eku balu ing Angeles University Foundation atin lang kayi e, oyta. Anggang yakung dili kanta, gagawan ku ita. Eventually ing Holy Angel University mekapatalakad yang Center for Kapampangan Studies ketang 2002 nung eku magkamali. Ayta ing umpisa na nitang revival ning kekatamung amanung sisuan, ning kekatamung kulturang Kapampangan. So oneng kayi mawawalan la namang balamu neng kayi reng poeta mu rin ilang, oneng deng poeta kasi nung ala la namang panakitan makananu mong ayaun keng makanyan a kimutan nung sakali. So keng kutang mung malyari, malyari ya pa e. Malyari ya pa, kailangan, kailangan mu dakal la reng kimut ken.

Munang-muna reng manungkulan manibat keng provincial angga keng barangay mismu. Kareng programa kareng, programa kareng eskwela, kareng barangay, imbes na Tagalog ing gamitan da, gumamit la Kapampangan. Kareng radyu ampong television sana mamye no mang anggang metung mung oras, 1 hour, andyang once a week mu. Ing Kapampangan Pagmaragul Ku keng GV talagang malawak ing kayi na e kasi itang Kapampangan istung damdaman taya ita, nakatang kaburing makiramdam e.

Oneng kayi mas malugud la pa reng keng abroad e nung balu mu reng keng Internet dakal lang grupong Kapampangan. Deng akit mu nung tatalukyan mu dakal la ren susulat Kapampangan. Ing amanungsisuan@yahoogroups.com, ing ampo keng Facebook dakal la reng organisasyon a Kapampangan. Aku mu miyembro, member ku kareng alus adwa lang pulung Facebook group retang kanakung ebayan. A, nung nukarin, Kapampangan ing gagamitan mi, mas aktibo la pa e. Oneng ing problema makakulong la pin keng Internet e, uling [unintelligible] ken lang abroad e. E la keti

magkayi e. Sana nung malyaring mismung kareng anak kareta la makapagkayi, okay mu sana banta reng anak misane la e.

Kadwa keta, oyta, ating ligligan gagawan na ning Provincial Language Council yearly ampo reng eskwela ampo reng, [unintelligible] ngeni atin yang telakad ing pamilya Quibuloy, nung kilala ye i poet laureate Delfin Quibuloy, mitalakad lang metung a family foundation bangkanita biyayan de itang memory na nitang karelang tata. Itang awsan dang [unintelligible] Quibuloy Memorial Award for Kapampangan poetry. So mikabanwa a ligligan kaybat kanita panintunan la retang poetang Kapampangan. Dinan da lang balamu dinan da lang dangal, dinan da lang dangalan bangkanita medyu manimbalik itang sigla da rening poetang Kapampangan bang sumulat. Sumulat poesya ampong aliwang genre o[unintelligible] na ning literatura tamu.

So nung dakal la sana reng kayi, reng makyabe keng kimutan okay ya sana. Oneng nung mapilan la mu ren, kadwa keta, ketang [unintelligible] kayi mumuna pa ing panakitan bayu itang lugud keng amanu ya itang karelang intindyan, ala, alang malyari. Pero at least ing kayi, ini, ing Holy Angel University, ing Angeles University Foundation, metung la kareng kikumut ken. Ing DHTVSU. Kapilan pa mu migkayi kung, onya ene onya, memutung kaming kayi, memutung kaming [unintelligible] memutung kaming bayung poeta laureado keng, oyni ako, ini ing bayung poeta laureado. Wa, oyta pa ing metung tradisyun nin DHTVSU ngeni anggung yearly mamutung bangkanita atin lang incentive bangkayi reng poeta sumulat lang pasibayu. Tabalu nung balu me ing buri nang sabyan ning poeta laureado. Potang meging laureado ka, buring sabyan dakal na ka asulat a poesya, magaling na ka keng pamamoesya. Eka basta-basta maging poeta laureado.

Oyan, metung ya kareng kayi tamu yan bangkanita abiyayan taya ing amanung Kapampangan. E, actually, eya pa naman mete. Oneng mihahaluan neng kayi Tagalug. Kalupa na nyan magsalita ka mu ngeni, 'tapus,' ana imbes na 'kaybat.' 'Tapus,' ngana, 'minta ya keng kayi,' ana. Oyta Tagalug ya ita. Anggang i [unintelligible] gagamitan de ita. O, kalupa na nitang 'di ba,' ngana. 'Di ba,' ngana, 'ibat ka keng kayi,' ana. Dapat yan, 'ewari.' 'Ewari,' ana, 'ibat ya king kayi,' ana. 'Di ba?' ana. Ewari keka tamu mu, karing mangatwa mu ngeni di ba na ing gagamitan da. Dakal a amanu ngening Tagalug a linub kening Kapampangan. So nung e tamu banten ita, lumub nang lumub keng amanung Kapampangan ta, eventually e mu ne antindyan ing Kapampangan. E mu ne antindyan, malaut ne kitang minunang Kapampangan. So makanyan yang mate ing Kapampangan kasi nung idominate na ne ning Tagalug ala ne. Mate ne talaga ing Kapampangan.

R: Ngeni pu nanu la pa pu deng programang gagawan kening Pampanga banta ma-save ya pin pu?

RR: Ayta, ayta pin keng pamagmasusi tamu keng Aldo ning Amanung Sisuan yearly. Kunwari gagawa tang miyaya liwaliwang programa para keng amanung sisuan. Ita ping pamigale, ligligan pamigale, ligligan pamanyulat poesya, neng kayi istoryang makuyad. Miyayaliwa. Metung ya ita ne keng Pampanga Provincial Language Council.

Ing keng Holy Angel University neng kayi ita pin gagawa lang metung seminar para keng amanung sisuan. Makanyan ya naman ing Angeles University Foundation.

Neng kayi ing siyudad ning San Fernando atin ya namang yearly lalu na potang Aldo da reng Bayani. I mayor Oca malugud ya keng kayi e king amanung sisuan e. Makanyan ya naman i Ed Pamintuan keng Angeles. Neng kayi magkayai lang crissotan

mu naman ken e. Ampong cultural, miyayaliwang cultural traditions tamu papalage ra naman keng Angeles.

Oyan deng miyayaliwang programa [unintelligible] Ngeni keng radyu atin mu naman pin ining Kapampangan Ku Pagmaragul Ku. Papakanta ya i Arnel Panganiban kantang Kapampangan. Basulto, karen lareng polosa nung balu yu la deng kang Totoy Bato. E ya malapit kekayu i Totoy Bato? Tigakayi ya yan e. Nanu yang kayi i Totoy Bato? Nanu yang barangay keng kaye? Ing tiga makayi ya i Totoy Bato, tiga-Porac ya. Akalingwan ku ne nung nanu yang kayi.

Kaybat ketang baryu, ketang balen neng kayi kalupa na nita nung i Ara Muna yang ayagkat da, ing problema na Tagalog-Kapampangan ya. Mapna mu di Boy Tikli ampo ing Pusoy Dos pag mag comedy skit la, Kapampangan ngan. Oyta ing santing na. Tsaka ngeni sigurado kareng kakandidato damdaman ta no naman deng mangapampangan na naman. At least keng darating ing halalan damdaman mong mangapampangan dening pulitiku. Oyta ing kasantingan na. Kaybat itang kayabeng mamolosa, Kapampangan. Oyta ing metung kareng kakayan na miyayaliwang malyari tang asabing makasagip king kekatamung amanung sisuan.

R: Bakit pu kaya - kasi detang resolution pu 2008 la pa mu po?

RR: Wa, wa.

R: Bakit pu kaya ngeni pa mu ing magka-awareness a makanyan?

RR: Oyta pin e uling ing kayi na ning Tagalug e. Sabi ku pin bukud ketang gewa tayang national language ing Tagalog ketang, ketang panaun nang Quezon, eventually, nung

balu yu ketang panaun nang Marcos, 1970s, atin yang palwal a kayi 'isang bansa, isang wika, isang diwa.' So ing kakayi na kanta ing Tagalug. So keraklang mikagap tamu. From 1970s angga ngeni, bala da rening anak uling Tagalug ya ing gagamitan dang kayi language, bala da ya rin ing amanung sisuan tamu. Anya anyang akakit dang keng aliwang Kapampangan kalupa mi, o rening keng eskwela, keng akademya, akita dang makanyan, kanita la pa magumpisa although kalupa na nitang sinabi ku 1980s pa mu talagang pagkayi ku ne ing Kapampangan e, pakipate ta ne ing Kapampangan e. Mikaprograma ke king radyu, keng DWSF e. Oneng nung ikang dili mu, ala mu eka mararamdam. So eventually pin ing Angeles University Foundation [unintelligible] i Evangelina Hilario-Lacson, a ketang akademyang Kapampangan, talagang kinayi ne angga keng ing Holy Angel University makanyan mu rin ing gagawan da: biyayan e ing amanu, ing literatura, ampo ing kulturang Kapampangan. So, oyta, ot ngeni pa mu mikaka, balamu mikakakimutan o mikakabayung interes banta biyayan taya ing Kapampangan uling, uling pin akakit dang nung ede biyayan mate ya.

Interviewee: Rolando Zapata

Date e-mail was received by the researcher: February 21, 2013

1. How many years has Ing Mayap a Balita been published?

Ing Mayap a Balita (IMAB) has been published since 1977 and still existing until now

2. Who publishes it and who are its readers? (Basically, a short profile of the publication)

Group of lay persons and church workers in the archdiocese composed of medical doctors, lawyers, businessmen and ordinary lay initially published the maisen issue of the

magazine in newsprint, cover printing is in black and white and Mary, the Queen of the Holy Rosary is the first cover. First issue was released in October of 1977. Some of the laity who pioneered this apostolate in print media are still in the active service acting as officers and members of the Editorial Board. The late former Pampanga Governor Rafael Lazatin was the first chairman of the Board and Provincial Fiscal Villamor Dizon of AnGELES city was the first Editor in Chief. Its avid readers are mostly Catholics and members of religious mandated organization in their respective parishes. IMAB is also distributed to NGOs and other govt offices.

3. What are the problems/issues faced by Ing Mayap a Balita?

Problems being met by IMAB is the inability of some of its distributors and coordinators to remit payments on time. IMAB is published monthly, it has 36 pages and being sold at eleven pesos (P11.00)

4. Why is it published in Kapampangan? What are the advantages and disadvantages of the language's use in the publication?

It is published in Kapampangan merely because majority of its readers are people of the new generations who found reading Kapampangan more interesting.. IMAB is patronized and reaching the farthest, remote even coastal regions of the province. Even those tagalog speaking areas like northern Candaba reach are reading the magazine because we often receive commentaries and praises from our write ups.. Its circulation is absolutely archdiocesan wide.. Its advantage is that, it is more easily to read it in Kapampangan because of the folks resilient culture of loving and preserving their mother tongue/dialect.

5. Do you think it will still be feasible to publish a community newspaper using the Kapampangan language? Why or why not?

IMAB publication had release at most 420 issues all in kapampangan medium since its existence way back in 1977 and its circulation ranges from 9,000 to 10,000 copies monthly. Its distribution is comprising at least 75 parishes of the 21 towns and cities of the province. The delivery spend almost 3 days to reach its subscribing parishes.

6. How important are these kinds of publications for a province like Pampanga?

IMAB is the only Kapampangan magazine in the province that is being published once a month and supported by its wide readership. Catholic readers learn more on their catholic catechesis. We have four active and brilliant writers from the clergy , lay writer contributors and regular columnists who are not being paid even a single dime. They write their manuscripts, news tidbits and articles all in kapampangan. Readers also use the magazine in various apostolic and pastoral activities like bible studies, Couples for Christ, Charismatic Prayer Meetings etc. Sunday readings and gospels, homilies and reflections, liturgical notes and parish news highlight the magazine.

Interviewee: Peter Alagos

Date e-mail was received by the researcher: February 27, 2013

1. A profile of the publication you work for (e.g. how long it has been publishing, readership, circulation, etc.).

name of publication: central luzon business week; circulation, region 3; frequency, weekly; established nov. 2005.

2. What do you think is the state of community newspapers in Pampanga?

the state of community newspapers is vibrant considering the number of publications existing todate: 3 daily newspapers (sun star pampanga, central luzon daily, headline gitnang luzon); 1 thrice weekly (punto gitnang luzon); 4 weeklies (business week, the voice, angeles observer, central luzon times), 1 lifestyle and leisure magazine (pampanga pep).

community journalism is also very active by way of the abundance of writers in the province of pampanga.

3. What do you think are the problems/issues faced by community newspapers in Pampanga?

problems faced by local journalists: low remuneration, lack of basic benefits like health insurance, and weak sense of ethics.

4. How important are community newspapers for a province like Pampanga? What roles do they play in Kapampangan society?

not only in your so-called "kapampangan society," but rather in all societies, community journalism plays a vital role in nation building through the dissemination of factual and accurate information.

newspapers are also important in molding public opinion hence, they set the tone or tenor of the public's analyses of local and national politics, economics, and other issues affecting the community.

5. Why does your publication publish most of its stories in English? Why can't articles be written in Kapampangan?

as a business paper, the paper is most effective if it uses the english language considering that the bulk of its readership is the business sector which is comprised of local and international companies.

among business week's readers are the expatriate community and foreign businesses located at the clark freeport.

however, to support the kapampangan language and culture, business week publishes a regular column written in kapampangan.

6. Do you think newspapers can still switch to Kapampangan today? Or, do you think it will be feasible to come out with a newspaper written fully in Kapampangan? Why?

there would be no problem coming up with a newspaper written entirely in kapampangan.

however, it would have limited readership and target audience since the verbal use of the kapampangan language is slowly diminishing. moreover, not many people, most

kapampangans included, are well versed in reading in kapampangan.

these limitations have prevented publishers from coming up with a paper written entirely in kapampangan because it is not financially viable.

APPENDIX B

Filipino Survey Form

Magandang araw! Ako si Igal Jada San Andres, estudyante ng BA Journalism mula sa Kolehiyo ng Pangmadlang Komunikasyon, Unibersidad ng Pilipinas - Diliman. Ang survey na ito ay para sa aking tesis na patungkol sa epekto ng paggamit ng wikang Kapampangan sa pagtagal ng mga dyaryong pangkomunidad. Ang survey ay hinati sa walong parte. Lahat ng impormasyong isusulat mo rito ay kompidensyal. Maaari lamang na sagutin ang lahat ng katanungan nang makatotohanan. Maraming salamat po.

UNA. DEMOGRAPIKO

1. Pangalan: _____

2. Edad: _____

3. Kasarian:

- Lalaki
- Babae

4. Civil Status:

- Walang asawa
- May asawa
- Biyudo/Biyuda

5. Lugar ng paninirahan:

- Angeles City
- City of San Fernando
- Porac

6. Bilang ng taon ng paninirahan sa Pampanga: _____

7. Pinakamataas na baitang ng edukasyon na nakamit:

- Elementarya
- Gradweyt ng elementarya
- Hayskul
- Gradweyt ng hayskul

- Kolehiyo
- Gradweyt ng kolehiyo
- Masteral na degree
- Doctorate na degree

8. Buwanang kita (kung mayroon):

- 1,000-10,000 pesos
- 10,001-20,000 pesos
- 20,001-50,000 pesos
- 50,001 pesos and above

IKALAWA. KASANAYAN SA WIKA

9. Gaano ka kagaling magsalita ng Kapampangan?

- Napakagaling
- Magaling
- Pangkaraniwan
- Mababa sa pangkaraniwan
- Hindi magaling

10. Gaano ka kagaling magbasa ng Kapampangan?

- Napakagaling
- Magaling
- Pangkaraniwan
- Mababa sa pangkaraniwan
- Hindi magaling

11. Sa eskwelahan o trabaho, anong wika ang lagi mong ginagamit? Pumili lamang ng isa.

- Kapampangan
- Filipino (Tagalog)
- English

- Iba pa: _____

IKATLO. EXPOSURE SA IBA'T IBANG MIDYA SA PAMPANGA

12. Mayroon ka bang AM/FM radio?

- Oo
 Wala

12a. Anu-anong estasyon ang pinakikinggan mo?

- GVAM 792
 GVFM 99.1
 RW 95.1 Countryside Radio
 DWAU 104.1
 Super Radyo DZBB
 DZMM Radyo Patrol
 Magic 89.9
 90.7 Love Radio
 Monster Radio RX 93.1
 Barangay LS 97.1
 101.1 Yes FM
 Iba pa: _____

12b. Gaano ka kadalas makinig ng radyo?

- 1-2 na oras bawat araw
 2-4 na oras bawat araw
 4-6 na oras bawat araw
 mahigit 6 na oras bawat araw

13. Mayroon ka bang TV?

- Oo
 Wala

13a. Naka-subscribe ka ba sa cable TV?

- Oo

- Hindi

13b. Gaano ka kadalal manood ng TV?

- 1-2 na oras bawat araw
- 2-4 na oras bawat araw
- 4-6 na oras bawat araw
- mahigit 6 na oras bawat araw

14. Nagbabasa ka ba ng dyaryo?

- Oo
- Hindi

14a. Anu-anong dyaryo ang binabasa mo?

- Manila Bulletin
- Philippine Daily Inquirer
- Philippine Star
- Sun.Star Pampanga
- The Voice
- Iba pa: _____

14b. Gaano ka kadalal magbasa ng dyaryo?

- araw-araw
- bawat dalawang araw
- linggu-linggo

15. Nagbabasa ka ba ng balita sa Internet?

- Oo
- Hindi

15a. Saan-saang website ka nagbabasa ng balita?

- Manila Bulletin
- Philippine Daily Inquirer
- Philippine Star
- GMA News

- ABS-CBN News
- Interaksyon
- Yahoo! Philippines
- Iba pa: _____

15b. Gaano ka kadalas magbasa ng balita sa Internet?

- araw-araw
- bawat dalawang araw
- linggo-linggo

IKAPAT. LEBEL NG KAMALAYAN SA MGA PANGYAYARI SA PAMPANGA

16. Alam mo ba ang mga kaganapan sa Pampanga?

- Oo
- Hindi

17. Gaano mo kaalam ang mga ito?

- Alam na alam
- Alam
- Medyo alam
- Hindi gaanong alam
- Hindi alam

IKALIMA. MGA PINAGKUKUNAN NG BALITA SA PAMPANGA

18. Saan-saan mo nababalitaan ang mga pangyayari sa Pampanga?

- Dyaryo
- Telebisyon
- Radyo
- Internet
- Mga advertisements (posters, billboards, brochures, atbp.)
- Kaibigan at kaanak
- Iba pa: _____

**IKAANIM. SALOOBIN SA PAGGAMIT NG WIKANG KAPAMPANGAN SA
DYARYONG PANGKOMUNIDAD**

19. Susuportahan mo ba ang isang dyaryong gumagamit ng wikang Kapampangan?

- Oo
- Hindi

20. Bakit?

21. Alin sa mga seksyon na ito ang nais mong makita sa dyaryong Kapampangan?

- Balitang lokal
- Balitang nasyonal
- Balita mula sa ibang bansa
- Opinyon
- Business
- Kultura
- Libangan (Entertainment)
- Sports
- Iba pa: _____

IKAPITO. PAPEL NA GINAGAMPANAN NG DYARYO SA PAMPANGA

22. Sa tingin mo ba'y importanteng magkaroon ng sariling dyaryo ang Pampanga?

- Oo
- Hindi

23. Bakit?

English Survey Form

Good day! I am Igal Jada San Andres, a 4th year BA Journalism student from the College of Mass Communication, University of the Philippines - Diliman. The survey you are about to answer is for my thesis which is about the effect of the Kapampangan language on the survival of community newspapers in Pampanga. The survey is divided in eight parts. All the information that you will write down will be considered confidential. Answer all questions carefully and truthfully.

PART A. DEMOGRAPHIC CHARACTERISTICS

1. Name: _____

2. Age: _____

3. Sex:

- Male
- Female

4. Civil Status:

- Single
- Married
- Widowed

5. Place of residence:

- Angeles City
- City of San Fernando
- Porac

6. Length of time resided in Pampanga (in years): _____

7. Highest educational attainment:

- Elementary
- Elementary graduate

- High school
- High school graduate
- College
- College graduate
- Masteral degree
- Doctorate degree

8. Monthly income (if any):

- 1,000-10,000 pesos
- 10,001-20,000 pesos
- 20,001-50,000 pesos
- 50,001 pesos and above

PART B. LANGUAGE PROFICIENCY

9. How proficient are you in speaking Kapampangan?

- Excellent
- Good
- Average
- Below average
- Bad

10. How proficient are you in reading Kapampangan?

- Excellent
- Good
- Average
- Below average
- Bad

11. In school or in the workplace, what is the language you use the most? Check only one.

- Kapampangan
- Filipino (Tagalog)
- English
- Others: _____

PART C. FREQUENCY OF EXPOSURE TO DIFFERENT MASS MEDIA IN PAMPANGA

12. Do you have an AM/FM radio?

- Yes
- No

12a. What stations do you listen to? Check all that apply.

- GVAM 792
- GVFM 99.1
- RW 95.1 Countryside Radio
- DWAU 104.1
- Super Radyo DZBB
- DZMM Radyo Patrol
- Magic 89.9
- 90.7 Love Radio
- Monster Radio RX 93.1
- Barangay LS 97.1
- 101.1 Yes FM
- Others: _____

12b. How often do you listen to the radio?

- 1-2 hours a day
- 2-4 hours a day
- 4-6 hours a day
- more than 6 hours a day

13. Do you have a TV?

- Yes
- No

13a. Do you subscribe to cable TV?

- Yes
- No

13b. How often do you watch TV?

- 1-2 hours a day
- 2-4 hours a day
- 4-6 hours a day
- more than 6 hours a day

14. Do you read the newspaper?

- Yes
- No

14a. What newspapers do you read? Check all that apply.

- Manila Bulletin
- Philippine Daily Inquirer
- Philippine Star
- Sun.Star Pampanga
- The Voice
- Others: _____

14b. How often do you read the newspaper?

- everyday
- every two days
- weekly

15. Do you read news in the Internet?

- Yes
- No

15a. What news websites do you visit? Check all that apply.

- Manila Bulletin
- Philippine Daily Inquirer
- Philippine Star
- GMA News
- ABS-CBN News
- Interaksyon
- Yahoo! Philippines
- Others: _____

15b. How often do you read online news articles?

- everyday
- every two days
- weekly

PART D. LEVEL OF AWARENESS OF EVENTS IN PAMPANGA

16. Do you think you are aware of the events in Pampanga?

- Yes
- No

17. How aware are you?

- Very aware
- Aware
- Somewhat aware
- Hardly aware
- Not aware

PART E. SOURCES OF INFORMATION

18. How do you get information concerning events in Pampanga? Check all that apply.

- Newspapers
- Television

- Radio
- Internet
- Advertisements (posters, billboards, brochures, etc.)
- Friends and relatives
- Others: _____

**PART F. ATTITUDE TOWARDS A COMMUNITY NEWSPAPER THAT USES
KAPAMPANGAN LANGUAGE**

19. Would you support a community newspaper that uses the Kapampangan language?

- Yes
- No

20. Why?

21. Which of these sections would you like to see in a community newspaper that uses the Kapampangan language?

- Local news
- National news
- International news
- Opinion
- Business
- Arts and Culture
- Entertainment
- Sports

Others: _____

PART G. ROLE OF NEWSPAPERS IN PAMPANGA

22. Do you think a local newspaper for Pampanga is important?

Yes

No

23. Why?

APPENDIX C

Profile of survey respondents

Name	Age	Gender	Location	Years of Residency	Educational Attainment*	Monthly Income
Eugenio De Castro, Jr.	38	Male	Angeles City	11	C	P 10,001-20,000
Eden Gueco	24	Female	Angeles City	10	HG	P 1,000-10,000
Carmelina Seek	71	Female	Angeles City	44	C	P 50,001 and above
Filomena Madarang	46	Female	Angeles City	46	E	P 1,000-10,000
Jesusa De Jesus	37	Female	Angeles City	37	CG	
Alexander De Jesus	38	Male	Angeles City	38	HG	P 10,001-20,000
Herrelyn De Castro	34	Female	Angeles City	34	C	P 10,001-20,000
Roselia Porras	53	Female	Porac	30	C	
Carmine	19	Female	Angeles City	19	C	
	18	Female	Angeles City	18	C	
Kim Sarah Manso	18	Female	Angeles City	18	C	
	44	Female	City of San Fernando	44	C	
Noel Pangilinan	45	Male	City of San Fernando	45	C	P 50,001 and above
Regina Crabajales	19	Female	Angeles City	19	CG	P 10,001-20,000
Jocelyn Dealadon	33	Female	City of San Fernando	33	CG	P 1,000-10,000
Ricardo Dealagdon	39	Male	City of San Fernando	27	CG	P 20,001-50,000
Sonny Pangilinan	46	Male	City of San Fernando	46	CG	
Dina Banawan	40	Female	City of San	40	CG	P 1,000-10,000

			Fernando			
Nelia Nino	53	Female	City of San Fernando	30	HS	P 1,000-10,000
Micah Pangilinan	21	Female	City of San Fernando	21	C	P 10,001-20,000
	21	Female	City of San Fernando	21	CG	P 1,000-10,000
Annalyn Pangilinan	26	Female	City of San Fernando	26	HG	
Jocelyn Tolentino	41	Female	City of San Fernando	41	C	
Quincy Garcia	21	Female	City of San Fernando	21	CG	
Lailani Bonifaco	50	Female	City of San Fernando	40	CG	
Maritess Manalastas	30	Female	City of San Fernando	31	HS	P 1,000-10,000
Jenn Fajardo	20	Female	Angeles City	20	C	
James Besa	20	Male	City of San Fernando	20	C	
Frizza Antonio	20	Female	City of San Fernando	20	C	
	20	Female	Porac	20	C	
	19	Female	Angeles City	19	C	
	20	Female	City of San Fernando	20	C	
	20	Female	Angeles City	20	C	
Kim Cabig	20	Female	City of San Fernando	20	C	
	20	Female	Angeles	20	C	

			City			
	20	Female	City of San Fernando	20	C	
	20	Female	City of San Fernando	20	C	
Angela Congquico	19	Female	City of San Fernando	4	CG	
Lutgarda Ong	48	Female	City of San Fernando	48	CG	P 10,001-20,000
Jun Biag	42	Male	Porac	42	CG	P 20,001-50,000
	20	Male	Angeles City	20	C	
	19	Female	City of San Fernando	19	C	P 1,000-10,000
	20	Female	Angeles City	10	C	
SJPF	19	Female	City of San Fernando	19	C	
	20	Female	Angeles City	16	C	
Apolonio Suba	64	Male	Porac	31	HG	P 20,001-50,000
Edgardo Tolentino	46	Male	Porac	46	HS	P 10,001-20,000
Julius Manalo	37	Male	Porac	37	HS	P 1,000-10,000
Leana Martinez	34	Female	Porac	20	HG	N/A
Jojo Pelayo	39	Male	Porac	39	C	P 1,000-10,000
Milaflor Martinez	69	Female	Porac	69	MA	P 10,001-20,000
Annalissa Martinez	32	Female	Porac	30	HG	P 1,000-10,000
Marcela Jingco	40	Female	Angeles City	40	MA	P 20,001-50,000
Myra Manguera	37	Female	City of San Fernando	37	CG	

Maria Nina Hupida	29	Female	Angeles City	29	CG	
Simonette Tulud	40	Female	Angeles City	40	C	
Rowena Cunanan	34	Female	Porac	34	CG	
Marilyn Nefvida	54	Female	Angeles City	36	C	P 1,000-10,000
Yolanda Manuel	55	Female	Angeles City	1	C	
Midel Santos	38	Male	Angeles City	6	C	P 10,001-20,000
Joan Marasigan	40	Female	Angeles City	18	C	P 20,001-50,000
Yan-Yan Jose	34	Female	Angeles City	34	CG	
Marisol Manzano	24	Female	Angeles City	5	EG	P 1,000-10,000
Bernie Soto	45	Male	City of San Fernando	45	C	
Maggie Mae Gomez	19	Female	Angeles City	19	C	
Marinold Adona	18	Female	Angeles City	18	CG	P 1,000-10,000
Roxi Lacson	19	Female	Angeles City	19	CG	
Anna Leah Sampang	29	Female	Porac	29	PHD	P 1,000-10,000
Marilou Kirmaci	34	Female	Porac	34	CG	P 1,000-10,000
Chyrene Marcelo	20	Female	Porac	20	CG	P 1,000-10,000
Merisa David	40	Female	Porac	40	C	P 1,000-10,000
Klane Mandap	21	Female	Porac	21	CG	P 1,000-10,000
Eduardo Calma	42	Male	Porac	4	EG	P 1,000-10,000
Kathrina Arciga	22	Female	Porac	22	CG	P 1,000-10,000
Mark Ramirez	32	Male	Porac	32	CG	P 10,001-20,000
Marizel Pare	40	Female	Porac	40	CG	P 10,001-20,000

Francis Caligagan	24	Male	Porac	24	CG	P 1,000-10,000
Merian Basilio	47	Female	Porac	47	CG	P 20,001-50,000
Sherryl Pili	30	Female	Porac	5	HG	
Marlon Agapito Zaratan	35	Male	Porac	35	C	P 1,000-10,000
Remedios Agapito Verzosa	56	Female	Porac	56	HS	P 1,000-10,000
Edwin Cabansag Verzoso	54	Male	Porac	38	HS	
Jason Versoza	27	Male	Porac	27	HG	
Lolita Galang Lingad	46	Female	Porac	46	HG	
Matt de Castro	30	Male	Angeles City	30	CG	P 1,000-10,000
Angelica Gamboa	25	Female	Porac	25	CG	
Jeffrey Gamboa	28	Male	Porac	28	CG	P 10,001-20,000
Elisa Villena	29	Female	Porac	29	HG	P 1,000-10,000
Fabian Arceo	74	Male	Porac	74	C	
Esmিনada Asistio	60	Female	Porac	60	HS	
Kim Carpio	15	Male	Porac	15	HS	
Rosan Gabriel	50	Female	Angeles City	26	CG	P 1,000-10,000
Louie Dungca	23	Male	Porac	23	CG	P 1,000-10,000
Raquel L. Reyes	28	Female	Angeles City	16	CG	P 10,001-20,000
Mhars Cano	35	Female	Angeles City	35	CG	
Jennifer Guiao	36	Female	City of San Fernando	36	CG	P 20,001-50,000
Ronielle Antonio	23	Male	Angeles City	23	MA	P 1,000-10,000
Manuel Domequel	40	Male	Angeles City	40	CG	P 1,000-10,000
Joselita Baro	31	Female	Angeles City	10 months	CG	P 1,000-10,000
Rosana Cusipag	51	Female	Angeles City	51	CG	P 1,000-10,000

Lady Lyn Lim	30	Female	Angeles City	30	CG	P 10,001-20,000
Edelita Chavez	43	Female	Angeles City	43	MA	P 50,001 and above
Julieta Pineda	42	Female	Angeles City	42	CG	P 10,001-20,000
Cheryl Sanceja	37	Female	Angeles City	37	CG	P 10,001-20,000
Jorina Dayrit	32	Female	Angeles City	32	CG	P 10,001-20,000
Remigio Reyes	52	Male	Angeles City	52	C	P 10,001-20,000
Melissa Javier	46	Female	Angeles City	46	CG	
Agnes Rayta	53	Female	Angeles City	15	CG	P 50,001 and above
Lady Valerie Santos	22	Female	Porac	22	C	P 1,000-10,000
Art Balilu	22	Male	Porac	22	CG	P 1,000-10,000
Ronnell dela Cruz	46	Male	Porac	46	C	P 10,001-20,000
	39	Female	Porac	24	CG	P 50,001 and above
Ronaldo Escoto	46	Male	Angeles City	46	CG	P 10,001-20,000
Jason Balilu	24	Male	Porac	24	CG	P 1,000-10,000
JP Martinez	29	Male	Porac	29	MA	P 10,001-20,000
Joseph Lansangan	28	Male	Porac	28	CG	P 1,000-10,000
Marife Lansangan	31	Female	Porac	31	CG	P 10,001-20,000
	53	Female	Porac	53	C	P 10,001-20,000
Elvie Lumanlan	40	Female	Porac	40	CG	P 10,001-20,000
Jennifer Mingcal	41	Female	Porac	41	CG	
Josefina Gutierrez	51	Female	Porac	51	CG	P 10,001-20,000
Leandro Arciga Jr.	34	Male	Porac	34	CG	P 1,000-10,000
Joelizar Arciga	32	Male	Porac	32	CG	P 1,000-10,000

Jocelyn Naceno	23	Female	Porac	23	CG	P 1,000-10,000
Lowee Anne Mungcal	20	Female	Porac	20	CG	P 1,000-10,000
Ester Duya	65	Female	Porac	40	CG	P 1,000-10,000
Christopher Arciga	20	Male	Porac	20	C	P 1,000-10,000
Cynthia Cunanan	48	Female	Porac	48	CG	P 1,000-10,000
Ma. Shanell Galang	38	Female	Porac	38	CG	P 1,000-10,000
Gloria Morales	59	Female	Porac	59	C	P 20,001-50,000
Allen Gaile Marcelo	23	Female	Porac	23	CG	P 1,000-10,000
Laisa Castro	25	Female	Porac	25	CG	P 1,000-10,000
Remedios de Luna	23	Female	Porac	23	CG	P 1,000-10,000
Maricel Tolentino	36	Female	Porac	36	C	P 1,000-10,000
John Christopher Bagung	18	Male	Porac	16	C	
Joel Carlos	26	Male	Porac	26	CG	P 10,001-20,000
Divine Samuel Yusi	23	Male	Porac	23	C	
Jenilyn Carlos	25	Female	Porac	25	C	
Posyo Limum	24	Male	Porac	23	CG	P 1,000-10,000
Raquel Cayanan	31	Female	Porac	11	HS	P 1,000-10,000
Flordeluna Cayanan	32	Female	Porac	11	HG	P 1,000-10,000
Gayle Canlas Bondoc	43	Female	City of San Fernando	43	MA	P 20,001-50,000
Claire Reyes	31	Female	Angeles City	31	CG	P 10,001-20,000
Meynard Bagac	17	Male	Angeles City	5 months	C	
Charmaine Cayanan	19	Female	Angeles City	19	C	P 1,000-10,000
Alvin Aguilar	25	Male	City of	1 1/2	C	P 1,000-

			San Fernando			10,000
Fatima Kristel Manarang	18	Female	Angeles City	18	C	P 1,000-10,000
Paula Joy Supan	16	Female	Angeles City	16	C	
Imee Jean Regala	18	Female	Angeles City	18	C	
Mary Anne Avancena	25	Female	Angeles City	25	C	
Joana Manio	23	Female	Angeles City	20	MA	P 10,001-20,000
Eugene Quito	20	Female	Angeles City	20	CG	P 1,000-10,000
Lerma Tatlonghari	35	Female	Angeles City	10	CG	P 10,001-20,000
Maureen Rhea Atchico	32	Female	Angeles City	32	MA	P 10,001-20,000
Anthony	21	Male	Angeles City	21	HG	
Ann Patricia Icmat	17	Female	City of San Fernando	17	C	P 50,001 and above
Racquel Ezra David	17	Female	City of San Fernando	17	HG	P 10,001-20,000
Reeva Vhaine Alvaro	16	Female	City of San Fernando	16	C	P 1,000-10,000
Marinon Gatbonton	16	Female	Angeles City	16	C	P 10,001-20,000
Mylene Florence Esguerra	16	Female	City of San Fernando	16	C	P 20,001-50,000
Ariane Karl Noa	16	Female	Angeles City	16	C	P 1,000-10,000
Ann Clariss Amora	16	Female	City of San Fernando	1	C	P 1,000-10,000
Ellaine Ibe	17	Female	Porac	17	C	P 10,001-20,000
Rachelle Reyes	17	Female	Angeles City	17	C	P 10,001-20,000
Junica May Serrano	18	Female	Porac	18	C	P 1,000-10,000
Trisha Mondal	16	Female	Angeles	16	C	P 10,001-

			City			20,000
Camille Ira Mendoza	17	Female	City of San Fernando	13	C	P 20,001-50,000
Rita Santos	16	Female	Angeles City	13	C	P 1,000-10,000
Shirley Dizon	17	Female	City of San Fernando	17	C	P 10,001-20,000
Arianne Caparas	18	Female	Angeles City	1	C	P 1,000-10,000
Diana Martinez	16	Female	Porac	16	C	P 20,001-50,000
Maybell David	16	Female	City of San Fernando	16	C	P 10,001-20,000
Joan Montano	16	Female	Angeles City	16	C	P 10,001-20,000
Julie Ann Alagaban	17	Female	City of San Fernando	17	C	P 10,001-20,000
Chelsie Buan	16	Female	Porac	16	C	P 1,000-10,000
Janella Ann Chu	16	Female	Angeles City	16	C	P 10,001-20,000
Reyciah Balilo	17	Female	Angeles City	17	C	P 1,000-10,000
Baby Jun Diaz	21	Female	Angeles City	21	C	P 10,001-20,000
Diana Jean Laxamana	17	Female	Angeles City	17	C	P 10,001-20,000
Joanna Gaña	16	Female	Angeles City	16	C	P 20,001-50,000
Clarize Maye Salazar	17	Female	City of San Fernando	17	C	P 10,001-20,000
Adrian Abad	17	Male	Angeles City	17	C	
Christopher Reguindin	16	Male	Angeles City	16	C	
Ruby Ann Rodriguez	17	Female	Angeles City	17	HG	P 10,001-20,000
Rose Nunag	17	Female	City of San Fernando	17	C	

Chrystelle Nabong	16	Female	Angeles City	16	C	
	17	Male	Angeles City	17	C	
	17	Female	Angeles City	15	C	
	18	Male	Angeles City	18	C	
Inna Coleen Nulud	17	Female	Angeles City	16	C	
Joyce	16	Female	Angeles City	16	HG	
Kiana	25	Female	Porac	25	C	
Lories Pingul	16	Female	City of San Fernando	16	C	
John Paul Quito	16	Male	Angeles City	16	C	
TLC	17	Female	Angeles City	17	C	
	17	Female	City of San Fernando	17	C	
Patricia Patiu	16	Female	City of San Fernando	16	C	P 10,001-20,000
KYDL	17	Female	Angeles City	11	C	
R	17	Male	Porac	9	C	
Lyka Dizon	17	Female	Porac	17	C	
Abbigail Mandani	17	Female	Angeles City	1	C	P 1,000-10,000
	16	Female	City of San Fernando	16	C	P 1,000-10,000
	34	Female	City of San Fernando	34	C	P 10,001-20,000
	30	Female	Angeles City	30	C	
Jearmaluz Azarcon	17	Female	City of San Fernando	17	C	P 20,001-50,000
Diane Alleine Margio	17	Female	Angeles City	17	C	P 1,000-10,000

Shana Marie Orolfo	17	Female	Angeles City	17	C	P 1,000-10,000
Abegail Cadiang	17	Female	Angeles City	1	C	P 1,000-10,000
Leianne Buan	17	Female	Angeles City	17	C	P 1,000-10,000
Mariz	21	Female	Angeles City	5	C	
Celerina Galang	60	Female	Angeles City	60	CG	P 20,001-50,000
Marla Ferreras	35	Female	Angeles City	35	CG	P 10,001-20,000
Neil Lansangan	34	Male	Porac	34	CG	P 20,001-50,000
Stephanny Joy Aquino	17	Female	City of San Fernando	17	C	
Anne Pauline Ramos	16	Female	Porac	16	C	P 1,000-10,000
Reiron Cefiro Sun	16	Male	Porac	16	C	
Desserie Anne Garcia	16	Female	Angeles City	16	C	
	16	Female	City of San Fernando	16	C	
Moddine Jolina Ponce	17	Female	City of San Fernando	17	HG	
Abigail Lopez	16	Female	Angeles City	16	C	
Patjoy Pangilinan	17	Female	Angeles City	17	HG	P 20,001-50,000
Cherry Raymundo	17	Female	Angeles City	17	C	
Judz Michael Guinto	16	Male	Angeles City	16	C	P 1,000-10,000
Kristiana Camille Olan	17	Female	Angeles City	17	C	
Danica Moss	17	Female	Angeles City	17	C	
Kim Enriquez	17	Female	Angeles City	1	C	
Monica Camille Pamintuan	17	Female	Angeles City	17	C	

Donita Ann Dela Cruz	16	Female	Angeles City	16	C	
	17	Male	City of San Fernando	17	C	P 1,000-10,000
	20	Female	Angeles City	4	C	P 1,000-10,000
Chariza Mañalac	17	Female	Porac	17	C	
	21	Female	Angeles City	12	C	
	17	Female	City of San Fernando	15	C	
Aleli Baleing	17	Female	Angeles City	17	C	
	17	Female	Angeles City	13	C	P 50,001 and above
	16	Female	Porac	16	C	P 1,000-10,000
	17	Male	Angeles City	17	C	P 1,000-10,000
Obra	21	Female	City of San Fernando	21	C	P 10,001-20,000
	17	Female	Angeles City	17	C	
Roselle Ferrer	16	Female	Angeles City	16	C	P 10,001-20,000
Almira Amante	16	Female	Angeles City	16	C	P 10,001-20,000
Eyen Joel Medina	17	Female	Angeles City	17	C	P 10,001-20,000
Cloie Irish Martin	17	Female	Porac	17	HS	P 1,000-10,000
Ysabel Salunga	17	Female	Angeles City	17	C	P 10,001-20,000
Sophia Amor Galang	17	Female	Angeles City	17	C	P 10,001-20,000
Gracia Mae Pineda	17	Female	Angeles City	17	C	P 20,001-50,000
Jhuermie Bacani	16	Female	Angeles City	16	C	P 1,000-10,000
Gene Masog	17	Female	Angeles City	3	C	P 10,001-20,000
Kyra Licud	17	Female	Angeles	17	C	P 10,001-

			City			20,000
Shellcy Dizon	17	Female	City of San Fernando	16	C	
Allisa Mae Tolentino	16	Female	Porac	16	C	
Camille Tiglao	16	Female	Angeles City	16	C	
Ira Dayrit	16	Female	Angeles City	16	C	
	16	Female	Porac	16	C	P 1,000-10,000
Laiza Bundalian	17	Female	Angeles City	17	C	
Ermilyn Finez Ragaza	17	Female	Angeles City	17	C	
Julie-Ann Miranda	16	Female	Angeles City	16	C	P 1,000-10,000
Vina de Guzman	17	Female	Angeles City	17	C	
Danica Marie Cariño	16	Female	Angeles City	16	C	P 1,000-10,000
Charlene Estacio	17	Female	Angeles City	17	C	
Laurenz Wayne Ayson	17	Male	Porac	17	C	
Ralph Jayson Rivera	17	Male	Angeles City	16	C	
Bences Casiño	17	Male	Angeles City	6	HG	P 50,001 and above
Michael Lazaro	20	Male	Porac	13	C	
Eugene Quiambao	16	Male	City of San Fernando	16	C	
Renzie Aldvitz Pingol	19	Male	Angeles City	1 month	C	
Mark	19	Male	Angeles City	7	C	
Melvin Panta	20	Male	Angeles City	5	C	
Kenneth Rememina	17	Male	Angeles City	17	C	
Ean Siongco	17	Male	Angeles City	17	C	
Prince Escoto,	17	Male	Angeles	5	C	P 10,001-

Jr.			City			20,000
Aldrin Jan Tayag	16	Male	City of San Fernando	16	C	
Marco Alipio	17	Male	City of San Fernando	17	C	
Jose Juan Sama	17	Male	Angeles City	17	C	P 1,000-10,000
Ardel Joshua Guzman	17	Male	Angeles City	17	C	
Mark Lester Soriano	17	Male	City of San Fernando	17	CG	
Dexter Mastin	16	Male	City of San Fernando	16	HG	
Ronnel Flores	16	Male	Angeles City	16	HG	P 10,001-20,000
Mikee Jerlyn Mutuc	17	Female	City of San Fernando	17	C	P 10,001-20,000
Karl Duane Herrera	17	Male	Angeles City	17	C	
Nikko Aboy	17	Male	Angeles City	17	C	
Jairus Sinamban	17	Male	Angeles City	17	HG	
Carlito Duya, Jr.	17	Male	City of San Fernando	17	C	
Gwe Argao	16	Female	City of San Fernando	16	C	
Harrold Levsy Yturalde	17	Male	Angeles City	17	C	
Mitchie Pangilinan	18	Female	City of San Fernando	18	C	P 1,000-10,000
Regina Grace Calma	17	Female	City of San Fernando	17	HG	
Jenny Ramos	25	Female	City of San Fernando	20	HG	

Cristine Lopez	20	Female	City of San Fernando	20	HG	P 1,000-10,000
Bernadeth Pangilinan	27	Female	City of San Fernando	17	HG	P 1,000-10,000
Rochelle Calma	21	Female	City of San Fernando	21	CG	
Ernesto Lobo	68	Male	City of San Fernando	68	HG	
Reyna Miranda	28	Female	City of San Fernando	28	HG	P 1,000-10,000
Melissa Bondoc	23	Female	City of San Fernando	20	HG	P 1,000-10,000
Jennifer Lobo	21	Female	City of San Fernando	21	CG	P 1,000-10,000
Clarissa Paz Bondoc	21	Female	City of San Fernando	20	C	P 1,000-10,000
Nora Manalastas	40	Female	City of San Fernando	40	HG	P 10,001-20,000
Jessica Victoria	18	Female	Angeles City	18	HG	P 1,000-10,000
Reyner Bondoc	25	Male	City of San Fernando	25	E	P 1,000-10,000
Michelle Usop	21	Female	City of San Fernando	21	HS	P 1,000-10,000
Joyce Ann Singson	25	Female	City of San Fernando	25	MA	P 10,001-20,000
Jenifer Basilio	40	Male	Angeles City	40	MA	P 10,001-20,000
Myrna Lumanlan	53	Female	Porac	53	MA	P 20,001-50,000
Maridel Julao	49	Female	Porac	49	C	P 10,001-20,000
Norma	63	Female	Porac	63	CG	P 10,001-20,000

Joceline Buan	39	Female	Porac	39	CG	P 10,001-20,000
Arturo Delfin	51	Male	Porac	51	EG	P 1,000-10,000
Elsie Lansang	49	Female	Porac	49	CG	P 20,001-50,000
Sonny Santos	44	Male	Porac	44	CG	P 10,001-20,000
Trizia Baltazar	21	Female	Porac	21	CG	P 1,000-10,000
Ma. Teresita Valencia	54	Female	Porac	48	CG	P 1,000-10,000
	40	Female	Porac	40	CG	P 10,001-20,000
Eva Manalastas-Nucup	45	Female	Porac	45	MA	P 20,001-50,000
Jeaneth M. Abenoja	48	Female	Porac	48	CG	P 10,001-20,000
Alan Calma	55	Male	Porac	55	C	P 10,001-20,000
Josie Del Rosario	43	Female	Porac	43	CG	P 10,001-20,000
John Ayson	49	Male	Porac	49	HG	P 1,000-10,000
Belinda Davao	57	Female	Porac	57	HG	P 1,000-10,000
Arline Toledo	47	Female	Porac	47	CG	P 10,001-20,000
Alex Garcia	50	Male	Porac	50	C	P 10,001-20,000
Angelyn Santiago	32	Female	Porac	30	CG	P 10,001-20,000
Rommel Calma	54	Male	Porac	54	CG	P 1,000-10,000
Myron Lumanlan	28	Male	Angeles City	28	CG	P 10,001-20,000
Maria Luisa Vitug	49	Female	Porac	49	CG	P 10,001-20,000
Celia Ulala	36	Female	City of San Fernando	36	CG	P 10,001-20,000
Crishel Joy Umali	16	Female	City of San Fernando	16	C	
Jose Raymond Estacio	17	Male	Angeles City	17	HG	P 10,001-20,000

Michael Ian Feliciano	16	Male	Porac	16	C	
Krissha Kate Medina	16	Female	Angeles City	10	C	P 20,001-50,000
Yvette Zipagan	18	Female	City of San Fernando	12	C	
Hannah Manalili	16	Female	Angeles City	13	C	
Chrissie Sundiam	18	Female	City of San Fernando	18	C	P 50,001 and above
Joshua Zapata	17	Male	Angeles City	17	C	
Rafael Guevarra	17	Male	City of San Fernando	17	HS	
Faith Sonio	17	Female	Porac	17	C	P 20,001-50,000
Timothy Gueverra	16	Male	City of San Fernando	16	E	
Nathaniel Cruz	16	Male	City of San Fernando	16	HG	P 10,001-20,000
Peterson Perez	17	Male	Porac	13	HG	
Redeline Abarra	17	Female	Angeles City	17	HS	
Jelarie Mae Cruz	19	Female	Angeles City	19	C	P 1,000-10,000
Orkay Ocampo	18	Male	Angeles City	18	CG	P 50,001 and above
Aizcura	18	Female	Angeles City	18	C	
Gene Karl Miclat	20	Male	Porac	20	C	
Jason Abeleda	17	Male	Angeles City	17	C	
Sydney Marie Gilliam	26	Female	Angeles City	26	C	P 10,001-20,000
Beatrice Sicangco	17	Female	Angeles City	17	HG	
Hannah Grace Morales	18	Female	Angeles City	18	C	P 1,000-10,000
Claire Dizon	17	Female	Angeles City	17	C	

Irish Yvette Yusi	17	Female	Angeles City	17	C	
Christine Mary David	17	Female	Porac	17	C	
	17	Female	Angeles City	17	C	
Ricu	17	Male	Angeles City	17	C	
Erlinda Bernardino	67	Female	Porac	41	EG	P 1,000-10,000
Lucila Mandap	60	Female	Porac	51	HS	P 1,000-10,000
Madona Cruz	40	Female	Porac	40	CG	P 1,000-10,000
Neneta Mendoza	33	Female	City of San Fernando	8	HS	P 1,000-10,000
Jenelyn Leal	19	Female	City of San Fernando	19	HG	P 1,000-10,000
Alyssa Marie Lulu	20	Female	Angeles City	20	C	P 1,000-10,000
Paulene Criselle Minerva	17	Female	Angeles City	12	C	P 1,000-10,000
Paula Mhae Famanilay	16	Female	Angeles City	16	C	P 1,000-10,000
Hazel Tongol	16	Female	Porac	12	C	
	17	Female	Angeles City	2	C	
Rizelle Punzalan	18	Female	Angeles City	10 months	C	P 10,001-20,000
Renz Balajadia	16	Male	Angeles City	16	C	P 20,001-50,000
Rose Torres	32	Female	Angeles City	32	CG	P 10,001-20,000
Marvin Aloysius Sanchez	24	Male	Porac	24	CG	P 10,001-20,000
Angelyn Compio	23	Female	Angeles City	23	CG	P 10,001-20,000
Jonar Myron Espinosa	17	Male	Angeles City	17	HG	P 10,001-20,000
Arlene Teopaco	18	Female	Angeles City	10	C	P 20,001-50,000
Kristin Oyan Ayangco	20	Female	Angeles City	4	C	P 1,000-10,000

Alena Kay David	30	Female	Angeles City	30	C	P 1,000-10,000
Elcee Ringor	17	Female	Angeles City	17	C	P 10,001-20,000
Ma. Joanch A. Cabañero	28	Female	City of San Fernando	28	HG	P 1,000-10,000
Bu Nuque	19	Female	Angeles City	19	C	
	18	Male	Angeles City	7	HG	P 50,001 and above
Sherwin Funcion	36	Male	Angeles City	36	MA	P 20,001-50,000
	18	Male	City of San Fernando	13	C	
	18	Female	City of San Fernando	18	C	
	17	Female	Angeles City	17	C	
Cams	23	Female	Angeles City	23	CG	P 20,001-50,000
	17	Female	City of San Fernando	17	HG	
	19	Female	City of San Fernando	19	C	
Secret :P	20	Female	City of San Fernando	20	CG	
Kristianne Ciara San Andres	26	Female	Angeles City	26	CG	
Ron Fernandez	20	Male	City of San Fernando	20	C	P 1,000-10,000
	17	Female	City of San Fernando	17	C	
Rowena P. San Andres	43	Female	Porac	43	CG	P 10,001-20,000
Reuben G. San Andres	48	Male	Porac	47	C	P 10,001-20,000
Ena Rizia P. San Andres	18	Female	Porac	18	C	P 1,000-10,000

Pamela Grace D. Cabarriban	30	Female	Angeles City	23	C	
Joash Tibio	21	Male	City of San Fernando	21	C	P 1,000-10,000
Marjon Manguerra	20	Male	Angeles City	20	CG	P 1,000-10,000
Leticia L. Torres	56	Female	Porac	40	C	P 10,001-20,000
Rosalyn S. Oblea	21	Female	Porac	21	C	P 1,000-10,000
	21	Male	Angeles City	21	CG	
	22	Male	Angeles City	22	CG	
	20	Female	Porac	20	C	
	17	Female	City of San Fernando	17	C	P 50,001 and above
	16	Female	Angeles City	14	HG	
Love Amisola	16	Female	Angeles City	16	HS	

*Legend:

- E – Elementary
- EG – Elementary graduate
- HS – High school
- HG – High school graduate
- C – College
- CG – College graduate
- MA – Master’s degree
- PHD – Doctorate degree