

TEACHING AMERICAN HISTORY PROJECT

Lesson Title - Influencing the World: American Thomasites to the Peace Corps

From Joseph Lewerk

Grade – 9 - 12

Length of class period – 120 minutes

Inquiry – (What essential question are students answering, what problem are they solving, or what decision are they making?)

How have American efforts to peacefully influence the world changed over the past 100 years?

Objectives (What content and skills do you expect students to learn from this lesson?)

Work with a heterogeneous group to analyze 6 documents regarding the Thomasites: who were they, what did they do, how did they do it, and what is their legacy?

Compare and contrast the efforts of the Thomasites with the modern-day Peace Corps using the 6 documents analyzed and extracts from the Peace Corps web site.

Analyze the differences between American attempts at peacefully influencing the world over the past 100 years and determine whether the changes are positive or negative?

Materials (What primary sources or local resources are the basis for this lesson?) – (please attach)

A combination of primary and secondary sources:

Document 1: Philippines – Library of Congress, Federal Research Division (1991)

Extract

Document 2: Voyage of the Thomasites, Philippines National Heritage Commission

Document 3: Yankee Go Home and Take Me With You! Smithsonian, May 1999

Map 1: Central Luzon, Philippines and the Former Location of Major U.S. Military Bases

Map 2: Major Islands, Towns, Cities and Physical Features of the Philippines

Document 4: The Thomasites Remembered, Philippine Star, Sept 16, 2001

Document 5: Bittersweet Remembrance, Philippine Daily Inquirer, Dec 28, 2003

Document 6: The role and contribution of the Thomasites to language education;

Educators Speak, Manila Bulletin, Oct 21, 2001

Document 7: The Peace Corps, Extracts from peacecorps.gov

Worksheet 1: Graphic Organizer and Analysis Question

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Activities (What will you and your students do during the lesson to promote learning?)

1. Students in small groups (3-4 heterogeneously grouped) complete the analysis of the 6 documents using the provided worksheet. Groups will individually present specific examples to the class of their findings at teacher discretion.
2. Working in the same small groups students will examine the information on the Peace Corps and work together to compare and contrast the Peace Corps activities with those of the Thomasites. Following completion groups will compare notes with the other groups.
3. Based on notes taken during the two portions of the group activities, students will individually respond to the analysis questions.

Teacher monitors and assists students as necessary in completing the above tasks.

How will you assess what student learned during this lesson?

1. Student completion of the graphic organizer on the activities of the Thomasites.
2. Individual student completion of a writing prompt analyzing the similarities and differences of the work of the Thomasites and the modern-day Peace Corps.

Connecticut Social Studies Framework Grade Level Expectations (Draft July 2011)

- 1.1.1. Significant events and themes in United States history. Apply chronological thinking to examine relationships among events and explain causes and effects of events.
- 1.3.19. Significant events and themes in world history/international studies. Explain the significance of globalization on the world's nations and societies.
- 1.3.19. Significant events and themes in world history/international studies. Assess the causes and impacts of imperialism.
- 1.5.33. Interactions of humans and the environment. Analyze globalization's impact on peoples around the world.

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NAME _____ DATE _____ PERIOD _____

In his inaugural address in 1961 President John F. Kennedy said “Ask not what your country can do for you ask what you can do for your country.” His administration went on to establish the Peace Corps to promote world peace and friendship. The goals of the Peace Corps are met by 1) Helping the people of interested countries in meeting their need for trained men and women. 2) Helping promote a better understanding of Americans on the part of the peoples served. 3) Helping promote a better understanding of other peoples on the part of Americans.

Yet Americans, acting independently and working on behalf of the United States government, have been active on the global stage for much longer. One of the most concerted and earliest American government efforts to influence another part of the world was the dispatch of Americans to the Philippines in 1901 to establish public schools. The Philippines were taken over by the United States following the Spanish-American War of 1898 and were the largest of America’s colonial possessions.

To better understand the American government’s efforts as a colonial master and current work in promoting world peace and friendship you will be examining accounts of the “Thomasites”, the nickname for the American teachers who worked in the Philippines. Using these accounts you construct an account of what the Thomasites did, how they did it, and the legacy of their efforts. You will then examine the current efforts of the Peace Corps and compare and contrast it with the work of the Thomasites.

Documents to be examined:

Document 1: Philippines – Library of Congress, Federal Research Division (1991)

Extract

Document 2: Voyage of the Thomasites, Philippines National Heritage Commission

Document 3: Yankee Go Home and Take Me With You! Smithsonian, May 1999

Map 1: Central Luzon, Philippines and the Former Location of Major U.S. Military Bases

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Document 6: The role and contribution of the Thomasites to language education;

Educators Speak, Manila Bulletin, Oct 21, 2001

Document 7: The Peace Corps, Extracts from peacecorps.gov

Worksheet 1: Graphic Organizer and Analysis Question

DOCUMENT 1

Philippines – Library of Congress, Federal Research Division (1991)

Historical Background

Many of the Filipinos who led the revolution against Spain in the 1890s were *ilustrados*. *Ilustrados*, almost without exception, came from wealthy Filipino families that could afford to send them to the limited number of secondary schools (*colegios*) open to non-Spaniards. Some of them went on to the University of Santo Tomás in Manila or to Spain for higher education. Although these educational opportunities were not available to most Filipinos, the Spanish colonial government had initiated a system of free, compulsory primary education in 1863. By 1898 enrollment in schools at all levels exceeded 200,000 students.

Between 1901 and 1902, more than 1,000 American teachers, known as "Thomasites" for the S.S. *Thomas*, which transported the original groups to the Philippines, fanned out across the archipelago to open *barangay* schools. They taught in English and, although they did not completely succeed in Americanizing their wards, instilled in the Filipinos a deep faith in the general value of education. Almost immediately, enrollments began to mushroom from a total of only 150,000 in 1900-1901 to just under 1 million in elementary schools two decades later. After independence in 1946, the government picked up this emphasis on education and opened schools in even the remotest areas of the archipelago during the 1950s and the 1960s.

Data as of June 1991 Source: [http://lcweb2.loc.gov/cgi-bin/query2/r?frd/cstdy:@field\(DOCID+ph0076\)](http://lcweb2.loc.gov/cgi-bin/query2/r?frd/cstdy:@field(DOCID+ph0076))



DOCUMENT 2



The Voyage of the Thomasites

– National Heritage Commission of the Philippines

by Mona Lisa H. Quizon

The American intervention in the Philippines was a result of President McKinley's "Benevolent Assimilation Policy," the United States introduced in the Philippines a "mother-daughter" relationship; teaching her child to become civilized and obedient to her. In order to fulfill this agenda, Americans introduced a new system of education. Education will be the key factor to clean and transform the image of the Filipino from a copy cat Spaniards to a true blue American. According to some, public education was the greatest contribution of the Americans to us Filipinos. Beth Day Romulo once said "Filipinos, starved for education which had been denied them under Spanish rule, flocked to the schools". Education became very important for the Filipinos during that time. The spread of democracy and formation of good citizens, including the rights and responsibilities of the people, were the focus of American education in the country. Education allowed the Americans to spread or share their culture, particularly the English language, to the Filipinos. Directly opposite of the Spanish system of education, the American education was open to all, introduced their language and established formal learning institutions.

The first public school teachers were the American soldiers; they taught English to the natives living in the Corregidor Islands. These soldiers were later replaced by the Thomasites. Answering to the call of U.S. President William McKinley to promote and improve the educational system in the Philippines, the appointed head of commission William Howard Taft passed Act. No. 34 on January 21, 1901 forming the Department of Public Instruction. This body was responsible for establishing the public school system in the country. The story of this group of American teachers or the so called Thomasites started on July 23, 1901 voyage to the Philippines. Five hundred and forty American teachers and some of their families boarded the U.S. Army Transport, Thomas, at Pier 12 in San Francisco's wharf; they arrived in the country on August 21, 1901. Thomasite became the designation of all pioneer American teachers simply because the USS Thomas

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had the largest contingent of these American educators brought to the Philippines. Later batches of American teachers were also dubbed as Thomasites.

These American teachers came from all over the U.S. and were all educated; graduates of America's top colleges and universities. However, U.S. Army Transport Thomas was not the first ship with American teachers sent over. The first group of American teachers numbering about 48 arrived in the Philippines onboard the SS Sheridan in July 1901. In 1902, the number of American teachers ballooned to 1,074.

The Thomasites were dispatched to different parts of the country. Twenty teaching posts were filled in Albay and Catanduanes, 32 in Camarines Norte and Camarines Sur, 13 in Sorsogon and Masbate. They introduced a curriculum for basic education which included English, grammar, reading, mathematics, geography, practical arts and athletics, manual trading, housekeeping and household arts (sewing, crocheting and cooking), and mechanical drawing and even gardening.

However, problems beset the new teachers. Some of their dilemma included lack of proper facilities like classrooms, blackboards and other teaching materials. Further, lack of adequate communications with Manila hampered their work and their salaries. There were also reports of health problems due to varied weather conditions. But the Filipinos were very anxious to keep their schools going that they made it possible for classes to operate even without financial assistance.

The public school system became effective which forced the private, especially the religious run institutions, to keep up with the pace. The number of enrollees increased every year which resulted to the need for more teachers. The solution was to train Filipino counterparts as soon as possible. On September 1, 1901, the Philippine Normal School, now Philippine Normal University was established to train teachers.



From 1903-1914, Filipino students who showed great potentials and skills were sent to the United States as pensionados. Upon their return, they either taught in school or worked in government offices. Thus the American system prepared the Filipino not only for teaching, but also for administrative service.

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At the end of their assignments many of the Thomasites returned home, however, some remained and adopted the Philippines as their second home. Some remained in education positions, others shifted to other government services or went into business.

The Thomasites transformed the Philippines into the third largest English-speaking nation in the world. These teachers also introduced the country to the notion that education is not only for the elite but for ordinary people as well. Education became the indelible social ink bestowed by the Americans to the Filipinos.

Sources:

Agoncillo, Teodoro. *History of the Filipino People*, Garotech Publishing, 1990.

Gleek, Lewis. *The American Half-Century (1898-1946)*, New Day Publishers, 1998.

Jose, Ricardo et al. *The Filipino Saga History as Social Change*, New Day Publishers, 2000.

To Islands Far Away The Story of the Thomasites and Their Journey to the Philippines, 2001.

Villareal, Corazon. *Back to the Future: Perspective on the Thomasite Legacy to Philippine Education*, American Studies Association of the Philippines and the Authors, 2003.

Source: http://www.nhcp.gov.ph/index.php?option=com_content&task=view&id=552&Itemid=3

Bernard Norton Moses was born on 28 Aug 1846 in Burlington, Connecticut. He is one of at least 6 children of farmer Richard Moses and Rachel Norton. He had been an educator at the University of California, was an original member of the Philippine Commission, serving from 16 March 1900 to 31 December 1902, drafted Act No. 74 or the "Education Act of 1901", which resulted in the revamp of the Philippine public school system. He served as the country's Secretary of Public Instruction, closely working with Fred Atkinson, his Superintendent-General. He moved to the islands with his wife, Edith Moses. The couple had one child, Aurea. He was 6 feet tall and had dark brown hair and grey eyes.

Mary E. Polley was born on 01 March 1871 in Fort Atkinson, Wisconsin to Hackley Polley, a farmer, originally of Warkworth, Canada and Amanda Polley, a nurse from Massachusetts. She had two siblings, Delilah and John. Mary came to the Philippines as a pioneering teacher aboard the Transport Thomas. She was first assigned to Santa Barbara, Iloilo where she, in support of Principal WE Lutz, began the Iloilo Normal School in 1902. This institution grew to become what is now the Iloilo National High School and the West Visayas State University. She also served the President of the Philippine Normal School (now a University) in Manila from May 1929 to December 1929. She wrote educational materials, like the reader "Rosa and her Friends", in a continuing effort to make books which reflected the Philippine experience. Mary never married. She died on 31 Jan 1953 in Pasay City, Philippines at the age of 81.

Carter Godwin Woodson was born in 19 December 1875 in New Canton, Virginia to former slaves, James and Elizae Woodson (both Virginia-born). He became a school supervisor in the Philippines between 1903 and 1907 — one of a handful of African American Thomasites. He wrote personal letters which allude to problems he had with Filipinos in the Bureau of Education, which contributed to his departure. Upon his return to the United States, he continued his studies at the University of Chicago and Harvard University. He was drafted in 1918 to take part in WWI. Carter was one of the first scholars to study African American history and in 1916, was the founder of the "Journal of Negro History". In 1926, he pioneered the celebration of what is now called "Black History Month".

Source: <http://anggangpilipino.com/2011/06/21/bios-of-notable-thomasites/>

DOCUMENT 3

Yankee Go Home and take me with you!

By Edwin Kiester Jr. and Sally Valente Kiester *Smithsonian*. 30.2 (May 1999)

More than 50 years after independence, Filipinos still chafe-and cheer-at the lingering legacies of U.S. colonialism

The thunk-thunk-thunk, followed by a sprung! of recoiling metal, was an unmistakably familiar sound. Outside the guest room window Shirts and Skins were tangling in a spirited, take-no-prisoners basketball game as we watched head fakes and no-look passes right out of the NBA play-offs. Except that we were not in Chicago but Cebu, the oldest Spanish city in the Philippines, and the players were all a good foot shorter than Michael Jordan. Size, though, means little in this hoops-mad country, an enduring postscript to the days with Uncle Sam.

The United States brought basketball and a new version of empire to the Philippines a century ago, and only reluctantly lowered the flag at its last military outposts here in 1992. Between times, an extraordinary relationship grew up between American colonists and colonized Filipinos, constantly veering between affection and irritation. This ambiguous attitude was best summed up by demonstrators' signs during the U.S. Navy's pullout from Subic Bay. "Yankee Go Home-And Take Me With You!"

In the Philippines, Spam is a breakfast treat; the basic form of mass transport is a hybrid called the "jeepney," originally crafted by Filipinos after World War II by mounting a passenger box on a surplus U.S. Army jeep. Jeepneys now come off an assembly line, but their paternity remains unmistakable.

Filipinos like to describe their colonial history, first under Spain, then the United States, as "300 years in a convent followed by 50 years in Hollywood." So here we are, Ed, an American journalist, and Sally, a Philippine-born, Stanford-educated researcher, to try to assess an enduring, often contentious, U.S. legacy.

It is not easy. The Philippine Islands, 7,107 of them, all different and many so small and low-lying that according to a local joke they are "underwater at high tide," are flung like a handful of pebbles into the South China Sea. The main island and northern anchor, Luzon-at about 41,000 square miles it's roughly the size of Kentucky-ranges from teeming Manila to barely explored, heavily forested mountain ranges. Mindanao, the southernmost big island, is home to cultured pearls and pineapples-as well as Muslim mosques. From a ferry slip at one of the relatively tiny Camotes Islands one can see only acres of coconut palms; west of Mindanao, the waters around Palawan offer some of the world's best scuba diving.

The 70 million Filipinos are a mix of Malay, Chinese and Indonesian, with a few Pygmy tribes thrown in, but due to the country's Spanish history, theirs is the only predominantly

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Christian nation in Asia. They speak eight basic languages of the Malayo-Polynesian family. There are more than 70 regional dialects, each often unintelligible to fellow citizens from other parts of the country.

For Americans, anticolonial rhetoric amply laid on both at home and abroad makes it hard to see the sweet with the bitter side of the colonial relationship. In the past 100 years there have been plenty of disputes, and even violent protests, but the odd Philippine mixture of anticolonialism and pro-Americanism has survived it all. As recently as September 1998, left-wing demonstrators stormed the American Embassy in Manila, throwing red paint representing blood on the embassy's seal. They were protesting a proposed agreement that would allow American warships to dock at Philippine ports. First though, they had to wade through crowds of countrymen in the embassy forecourt, where the line waiting for immigrant visas to the United States begins forming before daybreak.

"How can I tell you what I inherited from the Americans?" asked our friend Peachy Pelaez. "It's woven into every fiber of my being." Peachy's given name is Maria Elena, but like virtually every other Filipino, from President Joseph Ejercito "Erap" Estrada on down, she is known by a nickname.

America came to the Philippines in 1898 in the person of Commodore George Dewey, whose famous command at Manila Bay, "You may fire when you are ready, Gridley," demolished the antiquated Spanish fleet in a few hours (Smithsonian, March 1992). The battle was a sideshow to the war between the United States and Spain over Cuba. Like the Cubans, Filipinos had risen in revolt against Spain, and the Americans began negotiations with the local revolutionaries. An American ship brought revolutionary leader Emilio Aguinaldo back to the Philippines from exile in Hong Kong; the United States also sold him thousands of rifles for use against the Spanish. General Aguinaldo declared Philippine independence on June 12, 1898.

Gripped by an imperialist impulse, the United States dropped all pretense of support for the new indigenous government, signed the Treaty of Paris with Spain and took over the whole archipelago for a fire-sale price of \$20 million. Filipinos were outraged; a bloody conflict broke out early in 1899. American history calls it the Philippine Insurrection. It was not an insurrection, say Filipino patriots, but a war between an independent nation and invaders. The United States declared victory in July 1902, but guerrilla action lasted at least another year.

It was a war of atrocities, as we were repeatedly reminded while traveling around the Philippines. On the island of Samar, for instance, Company C of the 9th U.S. Infantry, sent to subdue guerrillas believed to be based in the town of Balangiga, was butchered one Sunday morning in 1901. At a signal from church bells, on the day of a mass ordered by the American commander for recently assassinated President William McKinley, Filipino guerrillas dressed as women in mourning grabbed bolos (large machete-like knives) hidden in coffins and fell upon the unsuspecting troops. Only 20 of 74 survived; most of the slain were literally hacked to pieces. In retaliation, Brig. Gen. Jacob W.

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"Hell-Roaring Jake" Smith sent in more troops, with orders permitting the killing of any islander over 10 years old and deemed "capable of bearing arms ... against the U.S." Many were killed.

Re-nicknamed "Howling Wilderness," for the condition in which he wanted to leave the region, Smith was later forced to retire after a congressional investigation. The incident is very much alive in Philippine memory. The avenging Americans burned the village church and seized the bells. The bells are kept today at F. E. Warren Air Force Base in Cheyenne, Wyoming, and as a let-by-gones-be-by-gones gesture the Philippines has asked for their return. Wyoming veterans' groups have resisted; it will take an act of Congress to send the bells back.

In America, once a colony itself, "anti-imperialists" raged at news of the seemingly endless bloodshed and brutality as the rebellion wore on. "I am opposed to having the eagle put its talons on any other land," declared Mark Twain, a vocal member of the Anti-Imperialist League. American "imperialists," on the other hand, cited America's God-given mission to bring Filipinos the benefits of freedom and democracy.

Despite barracks lyrics suggesting the United States "civilize 'em with a Krag" (from the U.S. Army's recently adopted .30-caliber Krag-Jorgensen service rifle), once annexation was completed the somewhat shamefaced imperialists were anything but harsh. Judge William Howard Taft, later President and Chief Justice, was named the colony's commissioner. The U.S. Bill of Rights was extended to the Filipino people. By 1916 the Philippines had a Filipino-dominated senate and house of representatives. In 1935 the Philippines received quasi-independent commonwealth status and elected Manuel Quezon as its president. Full independence was promised within ten years.

World War II delayed that. But ironically, the ordeal brought the Filipino people and Americans closer together, forging bonds in blood at places like Bataan and Corregidor. American and Filipino soldiers fought shoulder to shoulder against the Japanese invaders, presenting the Imperial Japanese Army with its first sustained resistance, and suffering together in bitter defeat. The memory of that sacrifice is still green. The Japanese were finally driven out in 1945, after savage battles that left Manila one of World War II's most devastated cities. Full independence came to the shattered country on July 4, 1946.

Or did it? Filipinos point out that Uncle Sam reserved special economic privileges for himself and, the critics say, went right on exploiting the country. As many see it, the Philippines' most popular president, Ramon Magsaysay, was simply a Cold War Yankee puppet. Right after World War II, the Communist-led Hukbalahap Rebellion, which had flared up periodically for years in protest against large landholders, inflamed the Luzon countryside. Magsaysay eventually put it down with help from the U.S. military and the Central Intelligence Agency, and a shrewd sense of popular appeal. Magsaysay had negotiated a peace with the Huk leader when the president was killed in a plane crash in 1957.

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The Vietnam War renewed irritation. The Philippines was used as a major U.S. military staging area, setting off anti-U.S. riots. Ferdinand Marcos was elected president in 1965, and reelected in 1969, and he declared martial law in 1972, partly as a response, he said, to the riots. He and his eccentric, shoe-collecting wife, Imelda, ruled the country for 14 more years. When Marcos was brought down by the "People Power" protest rallies in 1986-to Filipinos, the nation's finest hour-the First Couple refused to leave office until U.S. Senator Paul Laxalt, speaking for President Ronald Reagan, told Marcos it was time to go.

Every Filipino knows the history. But there is another side to the story. America's greatest and most lasting contribution was the Philippines' system of free, universal education. Americans founded and funded the nation's premier institution of higher learning, the University of the Philippines. "Unlike the Spanish," a 17-year-old high school senior, Kathy Laine Inso, told us, "the Americans wanted everybody to be educated."

That all started in 1898, when the U.S. military began to set up schools for the Filipinos. Civilian teachers began to arrive, and in 1901, decades before the Peace Corps was thought of, 540 idealistic young Americans boarded the U.S. Army transport Thomas in San Francisco bound for the Philippines. These "Thomasites" founded schools throughout the islands, many moving in with students' families. "The Spanish came carrying the Cross," says Filipino novelist, publisher and social critic Francisco "Frankie" Sionil Jose. "The Americans marched behind the symbol of their secular religion-the schoolbook."

Thomasites taught from the Baldwin Reader and other books used at home. Their students memorized Lincoln's Gettysburg Address and sang the "Battle Hymn of the Republic." The process still leads to facetious comment. "Thanks to my American education, I know the capitals of North and South Dakota," said Christian Monsod, former chairman of the Philippines election commission.

Knowing no Philippine languages or dialects, the Americans taught in English, beginning in the first grade. Colonial policy maintained that mandatory English instruction would provide a common language, unifying the widely diverse country and providing English speakers for the burgeoning civil service.

After independence, nationalist fervor rejected compulsory English instruction in favor of the national language, Pilipino, which is based on Tagalog, a tongue spoken by the population around Manila. A leading exponent of this policy, political scientist and former University of the Philippines president Jose "Pepe" Abueva, claims English is a mixed legacy. "Making us think and express ourselves in a language other than our own," Abueva explained, "stunted our development. It is one reason we are still struggling as a nation." Today more than half of all Filipinos speak English, and even when not doing so, drop English words into a patois nicknamed "Taglish."

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If you want to spend a lively evening in the Philippines, just bring up the question of English. One night we had dinner at an elegant Manila home. Over brandy and coffee, we quoted a scholar's comment that "if English is phased out, we will become less dependent as a people."

"Absolute rot!" Winnie Monsod, our hostess, an economist, hooted. "Less dependent? Less dependent on what? In this day of globalization, English is becoming the world language. The Indonesians are scrambling to learn English. The Thais are scrambling to learn English. They are even recruiting Filipinos to teach English. We have this advantage and we're going to give it up?"

But, we said, others argue that teaching English indoctrinates Filipinos with American values and ideas. "Well, what's wrong with that?" our hostess said. "They helped build the country."

It remained for pro-American senior statesman Emmanuel Pelaez, former Philippines vice president and ambassador to the United States, to pronounce the final word on the English-language question. "English was the means through which we internalized the idea of constitutional government and democratic rights," he said. "How would you translate 'due process of law' into Tagalog?"

American public sanitation virtually conquered the periodic cholera epidemics, one of which had killed Sally's grandparents in their early 20s. We asked Eufronio Pungayan, a faculty member at Saint Louis University in Baguio and a descendant of head-hunting mountain tribes, to name the greatest gift America had bestowed on the mountain areas. Without hesitation he replied, "The pit privy."

One night we drifted into a Manila karaoke bar. A young Filipino, reed-slim like Ol' Blue Eyes himself, was warbling "My Way." In the Philippines, it is said, children learn to dance before they can walk and to sing before they can talk, but their performances have a distinctly American beat. Filipino novelists who for decades wrote in English are beginning to write in Pilipino, but the American influence is obvious. Indeed, a Filipino artist of whatever kind still hasn't made it until he or she is recognized in the United States. "Lea Salonga was a nobody until she hit Broadway," a friend told us, mentioning the Filipina star of Miss Saigon.

On June 30, 1998, Joseph Ejercito Estrada was inaugurated as the Philippines' 13th president, amid what Filipinos love best—a fiesta. We watched floats, marching bands, and dancers and actors depicting moments from Philippine history parade down the sweltering boulevards of Malolos, where Emilio Aguinaldo had organized the first Philippine republic nearly a century earlier. More impressive, though, was the presence of Estrada's predecessors, Fidel Ramos and Corazon "Cory" Aquino, testifying to the triumph of democracy and the peaceful transfer of power.

General Ramos served as armed forces chief of staff under Aquino and succeeded her in 1992. He quickly pushed through policies that increased export and national growth rates

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more than 6 percent. The average Filipino knows him better as the president who did away with electrical brownouts and made the phone system work.

A West Pointer with a master's degree in civil engineering from the University of Illinois, Ramos greeted us in his new post-presidential office. "The legacy of America?" he repeated. "We were the first republic in Asia. And you taught us that everyone can join the mainstream of civil society." Almost alone in Asia, Ramos has been a staunch champion of Western-style democracy. Lee Kuan Yew, the Singapore strongman, publicly lectured him about it, maintaining that too much individual freedom had prevented the Philippines from prospering like other Asian "tigers." Referring to the Marcos years, Ramos responded, "With all due respect, Sir, we tried it your way."

Over our morning mango in our Manila hotel, we had a choice of eight daily English-language newspapers-each more strident than the last. Americans also bequeathed to the country freedom of the press, producing what may be the shrillest newspapers in the world. They serve up a daily diet of expose, gossip, scandal-mongering and accusatory political comment.

"Our models were American journalists, with their confrontational style," said Gil Santos, a former Time correspondent and more recently publisher of the Philippine Journal. "They weren't afraid to stand up and question government leaders. In the Philippine-American War, the American journalists disclosed the atrocities against Filipinos, and brought on the congressional investigations."

In the prewar days, American social life centered around the Army and Navy Club and the Manila Polo Club-both off-limits to Filipinos. Gen. Douglas MacArthur, when he retired as U.S. Chief of Staff in 1935 to become field marshal in charge of organizing the Philippine Army, occupied a seven-room penthouse in the majestic Manila Hotel. After a few steamy summers in Manila, the perspiring American imperialists sought refuge in mile-high Baguio, set among fragrant pine forests, with a military recreation center and golf course called Camp John Hay.

Came December 1941, and swift disaster. By January 1942 Japanese troops had taken Manila. Americans and Filipinos fell back into the Bataan Peninsula and the island fortress of Corregidor, but on April 9 the American Maj. Gen. Edward King surrendered to the Japanese, his bottled-up force already decimated by hunger, malaria, dysentery and beriberi. In early May, Corregidor and the rest of the American and Philippine army gave up, too.

Filipino bitterness against the Japanese still bubbles to the surface. One morning Alfred Xerez-Burgos, a 76-year-old retired colonel and Bataan veteran, took me by hydrofoil to Corregidor. The tadpole-shaped "Rock" in Manila Bay has become a leading tourist attraction, featuring a sound-and-light show depicting the 1942 siege. Japanese tourists make up a large percentage of visitors.

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Our English-speaking guide began by describing the 30 days and nights of fighting that devastated Manila in 1945. "More than 100,000 Filipino men, women and children were killed by the Japanese during those 30 days," he declared, fixing the Japanese with a steely gaze.

In the infamous "Death March," the Japanese captors drove 70,000 ragged, sickly prisoners at bayonet point 55 miles from the southern end of Bataan to San Fernando in 100-degree heat, without clean water, food or stops to rest. Thousands were then jammed into boxcars. More than 2,000 Americans and uncounted Filipinos died of such treatment. Not only the military suffered. The Japanese herded thousands of American civilians into squalid internment camps such as the one at Manila's University of Santo Tomas. Others fled to the hills to join a highly effective guerrilla campaign composed of Filipino and American soldiers who had refused to surrender. Still other civilians, including 4-year-old Sally and her mother, simply hid out, nurtured by friends.

On October 20, 1944, General MacArthur triumphantly waded ashore on Leyte, at Red Beach. "I have returned!" he declared, and thus fulfilled the promise he had made when he escaped to Australia in 1942. For ten months, Americans and Filipinos liberated the archipelago, island by island, from Japan's 300,000-man army of occupation.

MacArthur's arrival is still regarded as a great moment in Philippine history. The classic photograph showing him in the surf with Philippine president Sergio Osmeña has been reproduced in a larger-than-life bronze sculpture on Leyte, the MacArthur Landing Memorial. MacArthur's reputation is greatly diminished in America. But in the Philippines, a nation whose people tend to focus on personalities, he is the ultimate hero.

Much of the Philippines can still be caricatured as a backward land with more than half the population living in small villages. Yet a great deal of the country is urbanizing. Manila and Cebu lead the way with predictable woes about horrendous traffic, garbage heaps and unbreathable air. The gleaming skyline of Makati, Manila's financial district, has the look of a Houston or Phoenix. Giant, bustling megamalls sell Guess jeans and Nike sneakers. Shoppers carrying cellular phones sip Starbucks coffee or hang out at the Hard Rock Cafe. The stifling humidity has been overcome by pervasive air-conditioning. Once the country's primary products were sugar, coconuts and timber. Today 51 percent of export income derives from electronic equipment and components.

Prosperity is predictably uneven. In 1994 the number of Filipino families living in poverty was 35.5 percent; in 1997 it was down to 32.1 percent. That is still not an inconsiderable percentage, especially given the extreme contrast between rich and poor. "When the Americans came, the country was ruled by an elite," Frankie Jose says. "When they left it was governed by that same elite and it is still."

Political corruption, Filipinos grant, is endemic, and Yankee influence gets blamed for it. By creating a civil service and arranging for its "Filipinization," the rather tortured logic goes, Americans opened the way for bribery and nepotism. With their strong family ties, and no civil service tradition, Filipino administrators handed out jobs to the folks they

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knew best. "Americans taught us the idea of honesty and integrity in civil service," political scientist Abueva says with remarkable candor, "but our local culture conflicts with the democratic model."

A four-hour drive from Manila, overlooking the South China Sea, lies the former American naval base at Subic Bay. During the Vietnam War, Subic was the major logistical support center in the Western Pacific. Today nine Federal Express planes a day arrive and depart from what is now the free port of Subic, making it the firm's main transshipment point in Asia. New buildings are occupied by computer firms like the Taiwanese Acer International.

American military bases have always been a hot issue. During the Cold War, Subic Bay and Clark Air Base were crucial to the U.S. position in the far Pacific-and an important part of the Philippine economy. Including the bar girls in Subic's neighbor Olongapo, a.k.a. "Sin City," more than 40,000 Filipinos were provided with jobs, directly or indirectly, by the bases. Nationalists hotly denounced U.S. bases as violations of Philippine sovereignty. When the renewal of the Subic Bay lease came up during the Aquino administration (the United States had abandoned Clark Air Base when Mount Pinatubo buried it), it was denied in the Philippine senate by a vote of 12-11.

Subic's post-American success can be largely credited to Richard Gordon, the mayor, when the bases closed, of Olongapo City, adjoining Subic. Until then he had been pro-base, because base employees made up most of his electoral support. Now he popularized a "free port" proposal that allowed foreign firms to import unfinished materials tax and duty free, then assemble and export them. The World Bank loaned \$100 million. The U.S. Navy left behind more than \$1.3 billion in equipment and facilities.

Some 100,000 Americans remain in the Philippines, many of them retired servicemen who stayed on. The American Embassy in Manila is the only U.S. diplomatic post overseas that houses a Veterans Affairs office.

On July 4, 1998, the American colony celebrated U.S. Independence Day (once also Philippine Independence Day, now renamed Philippine-American Friendship Day) in the embassy residential compound, its facilities a throwback to more glamorous days.

The festivities, with plenty of sodas and hamburgers, could have occurred in any town in America. Children, their faces painted red, white and blue, waved miniature American flags and tramped along behind a Philippine Marine band blasting out "This Land Is Your Land." As a finale, fireworks created an American flag against the backdrop of Manila Bay, one of the few times we saw the Stars and Stripes in a land where it once waved everywhere.

The next evening at dusk, outside the Manila Hotel we watched the hotel staff lower the Philippine flag. One at each end, they folded it in lengthwise fourths, then into triangles. It was a ritual familiar to every American Boy Scout who ever passed the Tenderfoot American flag requirements. Unknown perhaps to the young men folding it half a world

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away, the triangles, of course, represent the tricorn hat, symbol of the American Revolution. One more American touch adopted without question into the lasting fabric of the Philippines.

Edwin Kiester, Jr., wrote about air traffic management in the October 1998 *Smithsonian*. Sally Valente Kiester, Philippine-born, is an educator and writer based in California.

Abstract:

The people of the Philippines have an ambivalent relationship to their former colonizers, the US. On the one hand, they recognize many American influences on their culture, yet they also resent the US for exploiting their country. The colonial legacy left behind by the US is explored in detail.

Source Citation

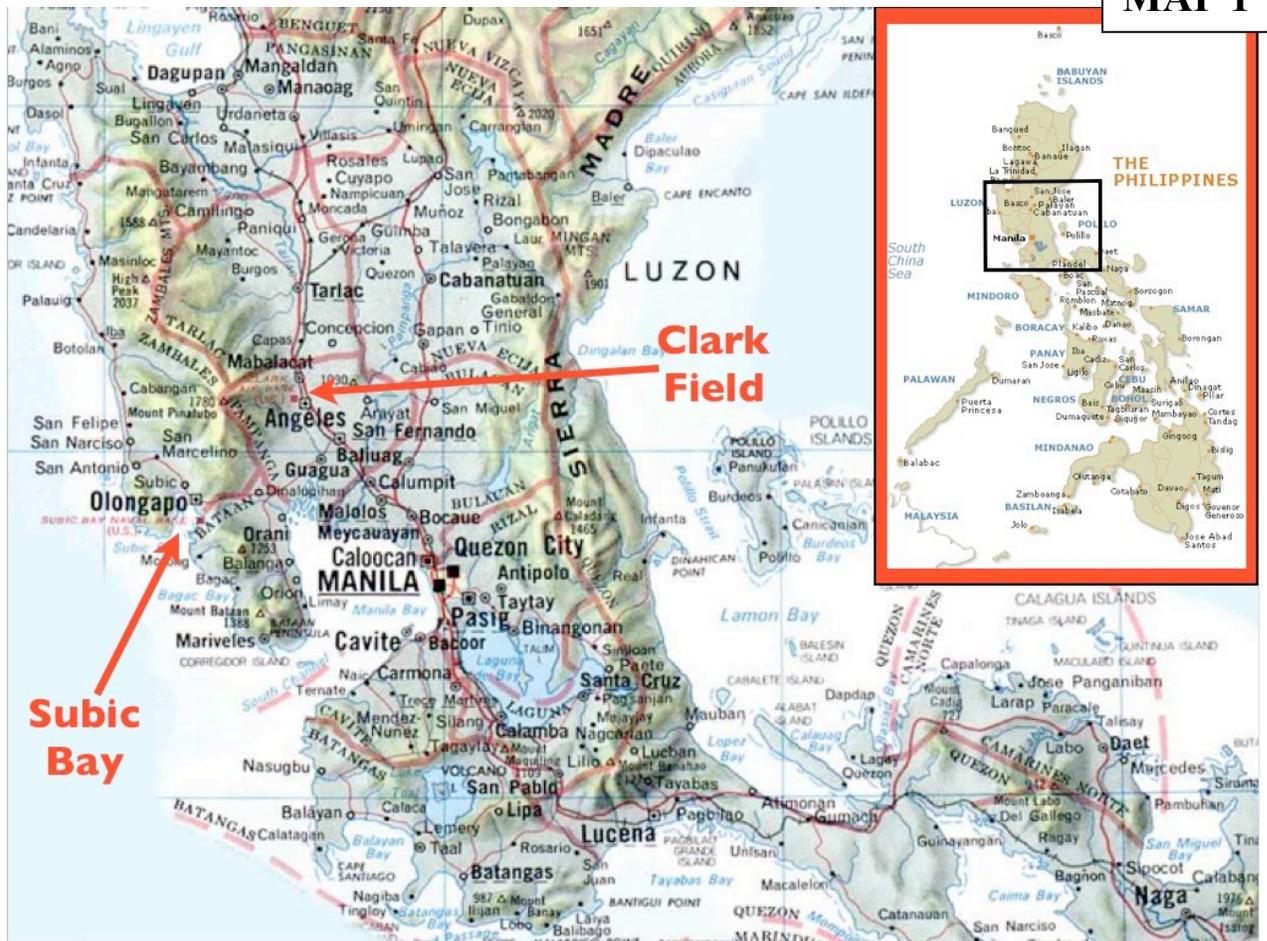
Kiester Jr., Edwin, and Sally Valente Kiester. "Yankee Go Home and take me with you!" *Smithsonian* May 1999: 40. *General OneFile*. Web. 31 May 2012.

Document URL

<http://go.galegroup.com/ps/i.do?id=GALE%7CA54285312&v=2.1&u=21252&it=r&p=GPS&sw=w>

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MAP 1



DOCUMENT 4

The Thomasites Remembered

TABLE TALK by Rosalinda L. Orosa (The Philippine Star) Updated September 16, 2001

On Aug. 21, 1901, five hundred forty American teachers from all over the US, with varying educational backgrounds, arrived in the Philippines on board the US Army Transport Thomas, from which ship the teachers derived their name Thomasites.

Shortly before then, President William McKinley had decided to colonize the Philippines—contrary to Gen. George Dewey’s promise to Aguinaldo to help him free the country from the Spanish yoke. Subsequently, McKinley sent the Thomasites to the Philippines to establish the public school system. Earlier, a number of American teachers had already arrived on the Sheridan and other ships.

The teachers had come for various reasons: some from a sense of mission; others, from a sense of adventure; still others, to seek employment. Teaching in Luzon, Visayas and Mindanao, the Thomasites introduced long-lasting changes in our educational, social, religious and political systems; after these changes, life was never the same again.

A full-scale, year-long centennial celebration honoring the Thomasites has been organized by the US Embassy, the American Studies Association and the Phil-Am Educational Foundation. Events have included a commemorative ceremony at the Manila North Cemetery (honoring the Thomasites buried here), an international conference at Ateneo U, an art exhibition by playwright-artist Tony Perez; a Thomasites Descendants’ Association Dinner at which well-known personalities—e.g. tenor Frankie Aseniero, film director-actor Behn Cervantes, UP Prof. Judy Ick—were discovered to be direct descendants of certain Thomasites.

Among the continuing activities was the publication of a log book which records the Thomasites’ long journey to the Philippines. The logbook recounts that during the trip, questions were passed around for the teachers to answer.

Here is a sample card filled out: Name? C.J. Russel. When and by whom appointed? Satan. Married or single? Twice. Have you any relatives on the Islands? Natives.

Another card reads in part: Grammar? None. High? None. Normal? None. Post Graduate Course? None. Special Training: Sewing? Wild oats. Cooking? Hot Tamales. Drawing? Wagons. Music? Hot Time. Agricultural School Work? Working a Pony.

Doubtless, the Thomasites also brought to the Philippines the American sense of humor.

<http://www.philstar.com/Article.aspx?articleId=133927>

DOCUMENT 5

Bittersweet Remembrance

Source: *Asia Africa Intelligence Wire*. (Dec. 28, 2003) From Philippine Daily Inquirer

Byline: Belinda A. Aquino

SAN FERNANDO, La Union-What is so important that you are willing to travel almost a day by air and land just to be able to attend it? Could anything be that compelling?

It could be a death in the family or a loved one. A golden anniversary. The wedding of your best friend. A court case involving a ton of money.

In my case, it was none of the above. It was an invitation to a centennial-100 years of my old high school, which was born in December 1903, older than the University of the **Philippines** 200 miles away, where I would eventually go to college.

You come running because it's like being jolted. You can only attend a centennial once in your lifetime, perhaps not even.

Because the semester has not ended yet in Hawaii, and I have a bundle of papers to correct, I was hesitant. And because it's the Christmas season, air fares are sky high and the comfortable, non-stop flights are already taken. It's the worst time to travel.

I ended up taking a 16-hour flight from Hawaii, including six hours on stopovers, and another six hours by car from Manila to my old hometown, now the City of San Fernando, La Union. That's how important a centennial of the major institution that shaped your young life can be.

I'm glad I came because just attending the celebrations has given me a richer perspective of this stage in my life that I have always taken for granted. A rare picture obtained by Virgilio Bautista of Class '53 from the National Archives in Washington, D.C. shows an American woman in a carriage surrounded by a group of girls taken on the high school grounds in 1903, possibly the first photo taken of the freshman class. Obviously, the American teacher was one of the first **Thomasites** sent to the **Philippines** after it was annexed by the United States in 1898. There was no indication of who she was and who the members of the first class were. The other curious thought articulated by Virgilio was, were there any boys in this first class?

It got me thinking about how much we missed learning about the history of our own school during the American colonial period. We had courses in Philippine and American history all through high school but hardly any information about how the public school system was established in the early 1900s.

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I recall my mother saying in those early years, once you finished the equivalent of seventh grade under the "kartilla" system introduced by the Spanish, you could already teach or go to college. She and my father had gone through this system and I understood that they skipped high school and went straight to Manila. She took nursing at the Philippine General Hospital, which would later become part of UP, and my father took law at the Liceo de Manila. They would get married eventually and return to San Fernando to raise a family of eight, with me coming at the tail end.

One of my father's cousins had become acting principal of the La Union High School in the 1930s. This was a cause for celebration because the Filipinization of the public schools was under way. Fewer and fewer **Thomasites** were coming as principals and teachers and more and more Filipinos were being trained to take on leadership positions. A prominent La Union citizen, Camilo Osias, would eventually become Philippine resident commissioner in the United States and first Filipino superintendent of schools. He would become famous not only in politics but also as the author of the "Osias Reader," which would be used as instructional material in the public schools. It was a book of prose and poetry, our first exposure to Philippine literature in English. We had to read the "Osias Reader" by heart.

Because the high school was the only game in town in its early stages, just everyone in the province was a public school product. Several generations of my older siblings and relatives attended the high school. It became a family tradition.

My whole world as the youngest in the family line was shaped mostly by their experiences and stories as students of the high school. I would later say that I was born an "instant adult" because I was surrounded by adults, either siblings or extended family members, who would dote on me because I was the only child around. In turn I was so awed by the friends and classmates of my brothers and sisters, who would come around the house to "talk story." I did everybody's errands. I would identify people in the community in terms of the years they attended the high school: "You were the classmate of my eldest sister in high school," or "You went to school with my brother."

When it came time for me to attend the school, it was somehow the end of an era. I had no younger brother or sister to pass on the mantle. Most of my nieces and nephews would later attend private schools that were giving the only public high school in town great competition. Meanwhile, public school education began to decline as more and more state colleges or universities were being established mainly for political reasons. Government resources were being spread out too thinly. My old high school became a "national" institution. But it has lost much of its mystique, as with everything else that passes with time.

It is a bit painful to see many of the facilities we had used in our youth deteriorating, and it is a challenge to the alumni to help revive the old atmosphere. I tried to look for my garden plot that we were asked to "cultivate" as part of our "extracurricular" activities in the '50s. It was no longer there, of course.

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So, as I sit here on the old hallowed grounds several decades later, contemplating my mortality while looking at the icon of my youth, I smile at those bittersweet years at the high school which prepared me for a more rigorous routine at UP and in later life.

In our senior year, the school administration decided to go "co-ed," ending three years of "segregation," which we girls had endured from first to junior years. We girls had always been annoyed to be relegated to Section 2. During our senior year, we had our sweet revenge, and proved to everybody that we were equally deserving to be in Section 1.

I would like to end with a note on our distinguished and talented alumni. Manuel Arguilla, one of the early Filipino writers in English of "How My Brother Leon Brought Home a Wife" fame, was a member of Class 1929. The setting of many of his stories was his hometown of Bauang. So was Consorcio Borje, not as well-known, but equally gifted as a short story writer. Perhaps the most famous alumnus in the literary field was Alejandrino Hufana, poet-painter and writer, who was in Class 1948.

There are many more distinguished alumni of our school, but space limitations prevent me from mentioning them all. We will no longer be around in the next centennial, but this institution of our early education will still be there because it has stood the test of time and has become part of everybody's "unconscious." It will live on.

Belinda Aquino is based at the University of Hawaii as professor of political science and director of the Center for Philippine Studies.

Belinda A. Aquino

Source Citation

"Bittersweet remembrance." *Asia Africa Intelligence Wire* 28 Dec. 2003. *General Reference Center GOLD*. Web. 31 May 2012.

Document URL

<http://go.galegroup.com/ps/i.do?id=GALE%7CA111678282&v=2.1&u=21252&it=r&p=GPS&sw=w>

DOCUMENT 6

**The role and contribution of the Thomasites to language education;
Educators Speak**

Fsc and Andrew Gonzalez (Oct. 21, 2001)



THE Centennial of the Thomasites' arrival in the Philippines on August 23, 1901 is an occasion for us to examine the methodology used for teaching the English language, which was designated by Elihu Root, the Secretary of War and over-all supervisor of the colonial government, as the language instruction for the schools, without prohibiting the use of the local vernaculars. In fact, in the initial instructions of President McKinley, specific mention is made of the use of the 'dialects' (actually, vernaculars or separate languages, not dialects of the same language, where mutual intelligibility is still possible) in addition to the English language, considered then as a powerful tool for instructing Filipinos in the ways of democracy.

As the system established itself, no use was made of the vernaculars except informally by the local teachers, and teaching was conducted totally in English as the medium of instruction. Not only was English prescribed in the classrooms but the use of English outside of the classroom was likewise specifically enjoined. Later, as Filipinos took over the system, the use of a language other than English outside of the classroom was proscribed and financial penalties imposed in some private schools when a student was "caught" using the local "dialect," an unenlightened and linguistically unrealistic policy that the nationalists of the 1960s and 1970s decried.

The educational system thus, at least in ideals, totally immersed the Filipino student in the English language; later linguists of the Ontario School in Canada, called this system one of "total immersion," an arrangement found in the bilingual schools of Canada especially in Quebec.

In the English language classes, themselves, however, the actual teaching of English as a subject was done using the model of the American schools and the methods of English language instruction then prevalent in the United States. This consisted of the study of the parts of speech of English, using a Latinate grammatical model of analysis, which were defined and their correct use exemplified, then exercises prescribed on the application of these rules embodied in examples of correct usage. Later, this method was called the "grammar analysis" method and was used universally in American grammar schools and high schools based on the English grammar (using a Latinate model) of Lindley Murray. Definitions and rules were memorized, then exemplified, subsequently applied to exercises consisting of multiple or dual choice (either/or), underlining of subject and predicate, declension of nouns (a much attenuated declension system in English), even conjugations, ending up in diagramming sentences and in the upper years, including college, the parsing of sentences (including literary pieces such as Shakespeare's).

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Actually, the method was ill advised, even for native speakers or first language speakers of the language, and certainly for second language speakers such as the Filipino child in the barrio.

Critics of the grammar analysis method even for first language speakers rightly point out that these activities were not language learning activities but grammatical analysis exercises which analyzed the language but did not use it. They were theoretical and did not lead to mastery but to sharpening the analytical skills of students, the same kinds of skills needed for a formally trained linguist in the investigation of languages. Moreover, they were based on a wrong analysis of the language, imposing the Procrustean bed of Latin grammar on the English language, an Anglo-Saxon based language that had deviated from the Latin (its cousin in the genetic tree of the Indo-European languages) in substantial ways. The exercises were jejune exercises in analysis (if one's objective was language use for communication), using a misguided (because wrong) grammatical model for analysis, and tested rather than taught the language.

Teachers of English in the United States found that there was little correlation between mastery of grammatical analysis and the ability to write language well. Understanding and speaking the English language could be taken for granted even before the American child went to school; the focus had to be on reading and writing at an advanced level especially as the child advanced in grade.

For the Filipino, listening to and speaking the second language or foreign language is necessary (but little practiced in the English classroom then), since more effort is needed as the language is not a native one for the learner. Reading and writing should be taught after the child has learned to listen to and speak the language.

It would be true to say that Filipinos really never did learn to speak and to write English properly through their English classes; if they did learn to speak the language (and eventually to read it and write it), it was not really due to the English language class (which tested, more than taught; analyzed more than practiced) but to the immersion of the whole school in English, especially its use as a medium of instruction for other subjects.

The Thomasites and later generations of Filipino teachers taught by the Thomasites were not to blame, for the grammar analysis method was the prevailing model of language teaching not only in the United States but even in Europe. This method was transferred to the learning of foreign languages which consisted of grammar analysis and then translation line by line. This was when Latin and Greek were taught in Europe and in the high schools of the United States. They developed logical analysis and deductive reasoning more than taught language use.

The amazing thing, however, is that in spite of this less than efficient or effective way of teaching English in the Philippines, Filipinos in school did manage to learn English, advance in its skills of listening, speaking (albeit with an accented form of English), read it well even at the graduate level, and write it well (so much so that in writing classes

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comparing native Americans with well educated Filipinos in writing skills, based on a comparison of writing skills between students of the American school and a private Philippine school completed in the 1970s, Filipinos were found to write better than native speakers, albeit in a rather monostylistic academic mode, since this was the kind of register in which they were trained, a register that served them well when they went to graduate school in the United States).

This matter has intrigued me; I attempted to account for it in a study in 1982. So did Wilfredo L. Alberca, who spent a year's post-doctoral research stint in the United States looking at the documents of the period to try to determine the secret of the success of Filipinos in learning English during the early decades of the century. I have data on the competence of Filipinos graduating in the 1920s, hence the direct students of the Thomasites, in terms of their writing skills. So successful were Filipinos in learning to read and write in English that the first literary journals in English (hence, the beginnings of Philippine Literature in English) were marked by the publication of the first collegiate literary journal, *College Folio*, at the University of the Philippines, in 1910, and the first short story writer emerged in the person of Paz Marquez Benitez with her published short story 'Dead Stars.'

Alberca attributed the success not to the classroom methods used but to the love and concern and interest manifested by the Thomasites towards their pupils. Undoubtedly, this was a factor; Alberca's contention and the data he adduces calls attention to the all-important ingredients of proper motivation and reinforcement and the positive attitude of the first generation of Filipinos towards the Americans and the Thomasites and the school system for successful language learning. The favorable attitude was also a reaction to the reactionary response of some Spaniards to the nationalistic movement and revolution of the last quarter of the 19th century and the fact that the Spaniards did not establish a system of public education until the reforms of 1863. Moreover, they established only parish schools which taught literacy in Spanish and the catechism.

Motivation and non-intellectual variables in language teaching are quite important, as Leon A. Jakobovits documented in a path-finding study in 1967. Success in language learning is multifactorial in nature and involves many other accompanying conditions. The success in the speedy learning of English in the Philippines is attested by the census data of the population which was reported to speak English:

1898 0%

1901 Census 4%

1918 Census 8.7%

1939 Census 26.6%

1948 Census 36.05%

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1960 Census 38.96%

1970 Census 44.8%

1980 Census 64.5%

1990 Census no data (a special LSP survey showed that 56% said they could speak English, 59% reported that they could write in English, 73% said they could read English, and 74% said they could understand English)

2000 Census no data in yet

It may be seen from the table that from practically 0% speakers of English in 1898, the number had grown to 4% in 1903 which increased in the last census before independence in 1946 to 26.6%, a tremendous achievement when one considers that after 333 (1565-1898) years of Spanish colonization, the number of Filipinos who were reported to speak Spanish ranged from a low of 2.46% to a high of 10%. (To be continued)

By Andrew Gonzalez, FSC

Source Citation

Fsc, and Andrew Gonzalez. "The role and contribution of the Thomasites to language education; Educators Speak." *Manila Bulletin* 21 Oct. 2001. *iCONN Custom Newspapers - International Newspapers*. Web. 31 May 2012.

Document URL

<http://go.galegroup.com/ps/i.do?id=GALE%7CA79322847&v=2.1&u=21252&it=r&p=GPS&sw=w>

PEACE CORPS

History

A Proud History, An Ever-Changing World

The Peace Corps traces its roots and mission to 1960, when then-Sen. John F. Kennedy challenged students at the University of Michigan to serve their country in the cause of peace by living and working in developing countries. From that inspiration grew a federal government agency devoted to world peace and friendship.

Throughout its history, the Peace Corps has adapted and responded to the issues of the times. In an ever-changing world, Peace Corps Volunteers have met new challenges with innovation, creativity, determination, and compassion. From AIDS education to emerging technologies to environmental preservation to new market economies, Peace Corps Volunteers have helped people build better lives for themselves. Their work in villages, towns, and cities around the globe represents a legacy of service that has become a significant part of America's history and positive image abroad.

This unique heritage continues to inspire and, since 1961, 200,000+ Americans have served in the Peace Corps, working in 139 countries and making a difference every day.



■ closed programs

<http://www.peacecorps.gov/index.cfm?shell=learn.whererepc>

Peace Corps Today

The world has changed since 1961, and the Peace Corps has changed with it. With 9,095 Volunteers serving 75 countries, today's Peace Corps is more relevant than ever.

While Volunteers continue to do important work like bringing clean water to communities and teaching children, today's Volunteers also work in areas like HIV/AIDS awareness, information technology, and business development.

The Peace Corps will continue to address global needs as they arise. Thousands of Volunteers, for instance, now work on HIV/AIDS-related activities. As access to information technology has grown in the developing world, the Peace Corps has increased its Volunteer efforts in this field.

Below is a brief listing of some of the Peace Corps' newest programs and projects.

HIV/AIDS in Africa and the Caribbean

The Peace Corps has intensified its role in the global effort to fight HIV/AIDS by training all Volunteers in Africa as educators and advocates of HIV/AIDS prevention and education. Regardless of their primary project, all Volunteers will be equipped to play a role in addressing the multiple health, social, and economic problems related to the HIV/AIDS epidemic. Peace Corps programs in Botswana and Swaziland are devoted entirely to fighting the disease.

In addition, efforts are expanding into the Caribbean, where more Volunteers are focusing efforts on combating HIV/AIDS.

Information Technology

Volunteers provide technical training and support to groups and organizations that want to make better use of information and communications technology. They introduce people to the computer as a tool to increase efficiency and communication and to "leap frog" stages of development. Volunteers teach basic computer literacy skills, (e.g., word-processing, spreadsheets, basic accounting software, Internet use, and webpage development) and they introduce host communities to e-commerce, distance learning, and geographic information systems.

Expanding Into New Countries

Africa Region

Since Ghana received the first Peace Corps Volunteers in 1961, more than 60,000 Americans have served in 46 African countries. The Peace Corps continues to enjoy

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strong cooperation and support from the people of Africa. At the end of fiscal year 2006, 2,801 Volunteers and trainees will be on board, working in 25 countries. In 2003, the re-opening of the Chad, Botswana, and Swaziland programs poised the Africa region for substantial growth in the coming years.

Europe, Mediterranean and Asia Region

More than 48,250 Volunteers have served in the Europe, Mediterranean, and Asia (EMA) region since 1961. At the end of fiscal year 2006, EMA will have 2,501 Volunteers and trainees working in 20 countries, most of which are undergoing rapid economic and social changes. Throughout the region, Volunteers work with governments, local organizations, and communities to provide needed technical expertise and promote cross-cultural understanding. Together, Volunteers and their counterparts work to address changing needs in agriculture, business, education, the environment, and health.

Inter-America and Pacific Region

Since the Peace Corps' inception in 1961, more than 73,000 Volunteers have served in the Inter-America and Pacific (IAP) region. They have served in more than 46 countries. At the end of fiscal year 2006, 2,501 Volunteers will be working in 24 posts in all six of the agency's sectors: agriculture, business development, education, the environment, health and HIV/AIDS, and youth. The Fiji program was re-opened in 2003 and a program in Mexico opened for the first time in 2004.

Last updated Jul 05 2011

<http://www.peacecorps.gov/index.cfm?shell=about.pctoday>

Peace Corps Interactive Timeline, 1961–2011

Learn about the history of Peace Corps over the last 50 years with our interactive Peace Corps 50th Anniversary Timeline! Explore the important dates, images and videos that tell our story from 1961 to the present.

Visit <http://www.peacecorps.gov/index.cfm?shell=about.history.timeline> for this supplemental activity.

Notable Returned Volunteers

Members of Congress. Diplomats. Educators. Business leaders. Researchers. Doctors. Writers. And the list goes on and on.

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Returned Peace Corps Volunteers use the skills and experiences they gained overseas to help build careers in virtually every sector of our society. They are leaders, problem-solvers, and creative voices. They can be found in every walk of life. And many say their Peace Corps service had a profound impact on their careers.

Returned Volunteers possess a high level of confidence, independent judgment, and cross-cultural resourcefulness that are recognized by employers in all professions.

Christopher Dodd, Former U.S. Senator, Connecticut (Dominican Republic, 1966-68)

Christopher Shays, Currently board of directors for the CIT Group, former U.S. Representative from Connecticut (Fiji 1968-70)

Gordon Radley, President of Lucasfilms Ltd. (Malawi 1968-70)

Reed Hastings, Founder and CEO of Netflix (Swaziland 1983-85)

Carl Pope, Executive director of Sierra Club (India 1967-69)

<http://www.peacecorps.gov/index.cfm?shell=about.notable>



THE THOMASITES – Reading Worksheet

DOCUMENT #	What did they do?	How did they do it?	What's the legacy?
1			
2			
3			
4			
5			
6			

INFLUENCING THE WORLD: AMERICAN THOMASITES TO THE PEACE CORPS

Individual Assessment Activity: 1) Compare and contrast what the Thomasites did, how they did it, and the legacy of their efforts with the modern day efforts of the Peace Corps. 2) Explain the similarities and differences using examples from your research. 3) How have American attempts to influence the world peacefully changed over the past 100 years? 4) Is this a positive or negative change? Explain your reasons. 5) Why is it that Filipinos know who the Thomasites are and you didn't up until today?