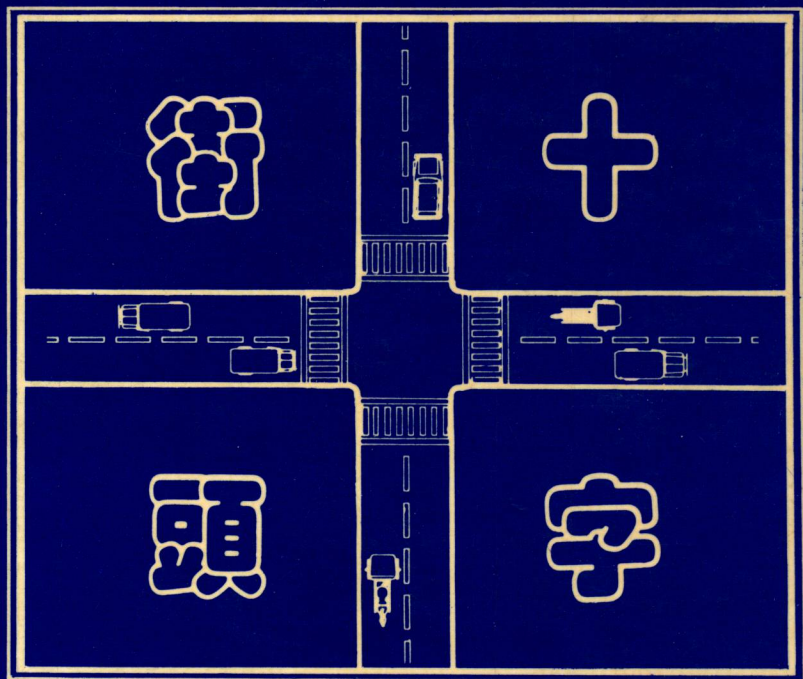


CROSSROADS

SHORT ESSAYS ON THE CHINESE FILIPINOS



菲華社會文集

Edited by:

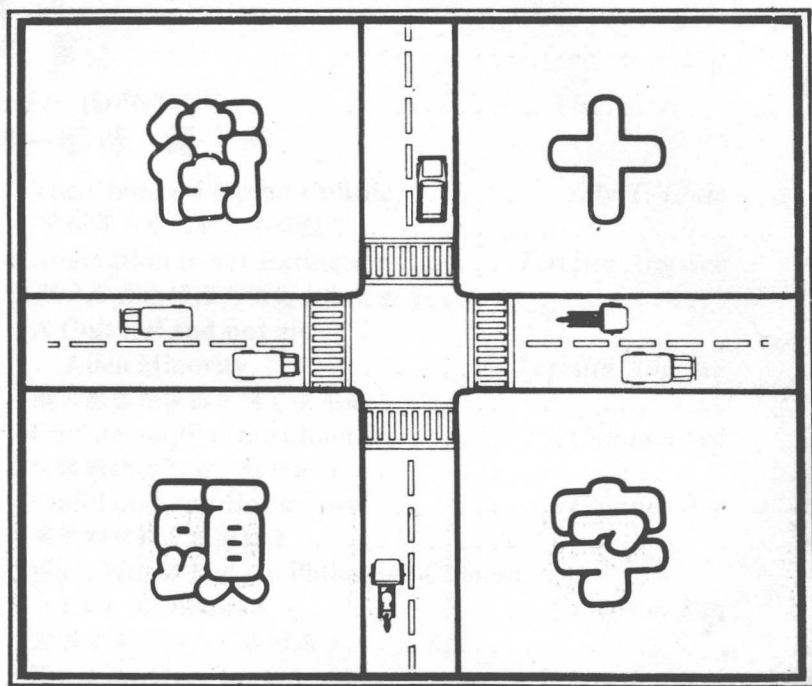
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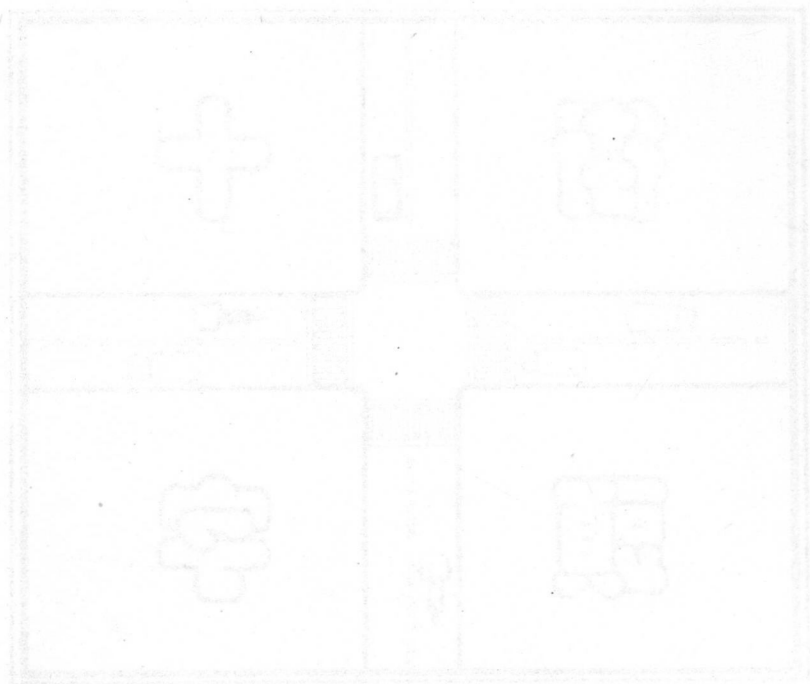
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Published By

KAISA PARA SA KAUNLARAN, INC.

菲律賓華裔青年聯合會

Manila, November, 1988

PREFACE

The essays contained in this book may have invited controversy in their time. In a candid way, the essays express what seem to be unconventional views about basic issues and concerns of the Chinese community in the Philippines.

The older generation of Chinese Filipino may have regarded the views of the writers as too modern, if not too radical, but the future generation will probably just dismiss these same insights as insignificant.

A second reading of these essays which were first published between September 1979 and May 1980 in the Chinese newspaper *Orient News* is now made possible through this compilation. Written in a span of two years by sensitive writers from different walks of life, these essays echo the sentiments of a national minority trying to discover, preserve, define and transform its unique identity in a foreign land.

The present collection has been grouped into four sections, namely: "Identity," "Chinese Language Education," "Awareness," and "Directions."

The first section which is on "Identity" briefly traces the cultural integration of the Chinese into the Filipino community. The writers affirm the importance of upholding their own Chinese heritage even as they adopt Filipino ways and values. Assimilation into the Filipino community does not impose a denial of one's Chineseness. Rather, a new identity is nurtured into existence by this process of culture contact: the unique identity of the Chinese Filipinos.

The second section, "Chinese Language Education," presents a thorough assessment of the situation of Chinese language instruction in the Philippines. Problems and issues affecting the schools offering Chinese language instruction are discussed but not without corresponding suggestions on how to solve these problems in order to make these schools effective venues for preserving and promoting outstanding Chinese values and beliefs. For the Chinese language carries with it the culture and ideas of the people who invented it and who continue to use it as their medium of communication.

Essays focusing on beliefs, values and traits form the third

section, "Awareness." While traditional Chinese virtues are lauded, new attitudes as well as patterns of behavior, especially among the younger generation of Chinese Filipinos, need to be reexamined and seriously evaluated. In the process of establishing their own distinct identity, this new generation may tend to overlook significant positive traits of their ancestors. Recognition or awareness of one's weaknesses is the first step towards genuine improvement. Conscious effort to overcome them is the next.

The last section is aptly entitled "Directions" for the essays included here set the perspectives for the present and future generations of Chinese Filipinos. And no one can better define these directions than this present generation of Chinese Filipinos whose views are strongly stated in this volume of essays.

Crossroads serves as a landmark in the cultural history of the contemporary Chinese Filipino community since it is one of the few attempts, at least in English, to formally express the thoughts and feelings of the new breed of articulate Chinese Filipinos, a generation which has at last struck its root deep in the only soil that it has ever known, born of and nourished by this soil, drinking deep and drawing sustenance from the rich reservoirs of its ancestors' heritage while basking and prospering in the sun of its adopted home.

— Professor Milagros C. Laurel
Assistant Professor
Division of Humanities
University of the Philippines
in Manila

INTRODUCTION

The short essays in this book are selected and reprinted from a column entitled “**Crossroads**”, published in the Chinese newspaper *Orient News* in Manila from September 1979 to May 1980. “**Crossroads**” appeared three times a week under the byline Chiu Ting.

Mr. Chiu is in reality a collective of three main writers and many other contributors — all members of **Pagkakaisa sa Pag-unlad, Inc.**, an organization of Filipinos of Chinese descent formed in 1970 to accelerate the integration of the Chinese minority into Philippine society. The main impetus for the formation of the organization was the convening of the 1971 Constitutional Convention which was seen as a rare opportunity to introduce the *jus soli* principle of citizenship. It was then keenly felt that the main impediment to the assimilation and integration of Chinese permanent residents (most of them born in the Philippines) into the mainstream of Philippine society was the extreme difficulty of obtaining Filipino citizenship.

The *jus soli* principle was not adopted but the group succeeded in amply ventilating the issue. In 1975, in preparation for the establishment of full diplomatic relations with China, President Ferdinand E. Marcos signed Letter of Instruction 270 facilitating the acquisition of Filipino citizenship by permanent residents. The mass naturalization which followed solved the thorny issue of citizenship.

“**Crossroads**” thus came into existence at a time when most of the Chinese permanent residents had obtained citizenship. The viewpoint was that of a cultural minority, fully conscious and proud of their heritage and, at the same time, aware of their responsibility to the larger society.

During the time when **"Crossroads"** appeared, the Chinese community could be said to be in transition. Our choice of the term to call ourselves reflects this. As you will read in these essays, sometimes we refer to the "Philippine Chinese," the "Chinese-Filipinos," the "Native-born Chinese," etc. We actually adopted the term **"Sinpino"**, coined by Bernard C. Go (a founder of *Pagkakaisa sa Pag-unlad, Inc.*) as the English byline. The most appropriate term appears to be "Chinese-Filipinos," i.e., Filipinos of Chinese descent, in the same way that we commonly refer to the Muslim Filipinos, the Tausog Filipinos, etc.

This was also the period when the local Chinese schools became the "ex-Chinese schools" by virtue of Presidential Decree 176 which banned the Chinese schools and limited Chinese education to Chinese language instruction. Thus, in these essays, we used the terms "Chinese schools," Chinese language education," and "ex-Chinese schools" to refer to the same thing.

"Crossroads" was written as a pastime for all of us. Though not time-consuming, it had a tendency to get emotion-draining. Nobody was a writer by profession and only one was an ex-journalist. We had among us an anthropologist, a professor, a factory manager, a corporate lawyer, an exporter, a banker, an insurance agent, an office manager. If other people had their regular Wednesday night bowling, we had our regular Sunday morning arguments. We got together to read each other's output, to criticize, rewrite, discuss, argue, scream, and occasionally, sulk. But altogether, it was a great way to spend a Sunday morning.

While published in Chinese, many columns actually originated in English, reflecting the generation gap within the group. Chinben See was 47 in 1979, Victor Go was 37, both of them graduated from Chinese universities in Taiwan. Lily T. Chua, then 29, graduated from a Philippine university. In other words, See and Go expressed themselves in writing more easily and faster in Chinese, Chua in English. The other contributors namely Rosita Tan, Teresita Ang See, Robert Tsai, and Nancy Co Herrin all wrote in English. Although there was this difference in medium, we all espoused the same ideas. This collection shows a Chinese-Filipino community which was quickly losing its reading and writing ability in the Chinese language while at the same time, still having spoken Hokkien as a binding force.

Due to this peculiarity of columns written in Chinese and in English, the writing style is uneven. In the translations, be it from the original English to Chinese, or original Chinese to English, we

have made very rough translations as we are more interested in ideas than in style, in substance than in form. Readers can quickly tell which language the essay was originally written in. It is only in the Chinese language that one writes of the "unreasonable textbooks, the unreasonable curriculum and the unreasonable compensation;" the English language would not be so polite. Similarly, "married out" is a Chinese concept which does not read so well in English.

We have loosely grouped the selections into four main headings, namely, Identity, Directions, Awareness, and Chinese Language Education.

We identify ourselves as Filipinos of Chinese descent. We are not interested in China politics and feel strongly that the conflict between Beijing and Taipei should not be played out in the Chinese-Filipino community. We acknowledge the precarious condition we are in as we are identified as an alien minority. Thus, Chinben See asks China to "Be a good Chinese Mother-in-law", one who does not butt into the affairs of her daughter who has been married off. On the other hand, Victor Go calls on the new citizens to "resolve their own destiny" and not to allow themselves to become bit players in the China political drama.

We affirm our loyalty to the land of our birth and our sustenance. As Chinben See points out in "Childhood and Hometown," our childhood memories are those of a Filipino childhood and not one lived in Southern China. In other words, the immigrant generation born in China are the alien Chinese but we who are born in the Philippines are Filipinos. We see ourselves as a cultural minority and not an alien minority.

While we strongly affirm our Filipinoness we are also proud of our Chinese heritage. Chinben See sees no conflict in this position as he distinguishes our political identity as Filipinos and our cultural identity as Chinese-Filipinos in "Cultural and Political Identity." Teresita Ang See points out in "Integration is not Extinction" that the integration of the local Chinese minority into Philippine society need not lead to the extinction of Chinese language and culture. Yet, no one culture can withstand another's influence when they meet, clash and co-exist. Lily T. Chua demonstrates in "The Chinese-Filipino Culture" how the local Chinese culture and language have been influenced by its Philippine environment.

We realized at that time that even after the acquisition of the Philippine citizenship, many of the new Filipinos still wavered and were still in a state of flux. The options before them had narrowed

and pragmatists that they were, they grabbed the opportunity to become citizens. Yet many were hardly ready for the unconditional demands of citizenship. While their hesitation is understandable, we pointed out that total acceptance by the host people has to be worked for and does not come as a bonus with a grant of citizenship. The host has made the decisive move to welcome us "home," it is now our turn to prove our worth. Lily T. Chua admonishes the new citizens to go beyond "tikoy friendship" and to nurture individual relationships.

We called on the Chinese community to be more sensitive to the condition and needs of the bigger society. We condemn the instances of extravagance we see in the community and lament the erosion of the moral values which are the essence of Chinese culture. The Chinese community is a strong force in the Philippine economy and we feel that the Chinese businessmen have an important role to play in the building of the Philippine economy.

The issue of the Chinese schools in the Philippines is one we had raised in a number of columns. In this collection, we reprint six short essays dealing with the problems besetting the ex-Chinese schools. We feel strongly that the survival of the Chinese community as well as Chinese language and culture depends on the success and viability of Chinese language instruction in these schools. We lament the loss of the community's *lingua franca* among the younger generation and advocate the teaching of the Hokkien language as the basis of early Chinese language instruction.

In acknowledging the roots of our forebears in China, we look at ourselves and the world around us. We see a Chinese community which is alive and thriving, one which has experienced unprecedented economic success. We want our younger generation to realize where we come from and what our historical roots are. We want them to know that the present wealth of the community came about literally from the blood, sweat, and tears of the first generations who braved the South Seas to establish their new home in the Philippines. In the history of the *sangleys* in the Philippines, they suffered persecution and massacres. For example, in 1606 and 1639, the Chinese community was practically wiped out twice through bloody massacres which saw the total destruction of the *parians*. Our forebears performed the backbreaking labors, being the vendors, the carpenters, the shoemakers, the ironsmiths, the bakers, the artisans, and the craftsmen who supported the Spanish colonial economy.

It has been eight years since these columns were written. In the meantime, a peaceful revolution took place, transforming the Philippines from a dictatorship to a democracy. After the deterioration of the economy in the last few years of the Marcos regime, the economy is now moving and registering positive growths. We will be part of the reconstruction of the new Philippines.

In the Chinese community, a significant change has also taken place. Thirteen years after former President Marcos granted easy access to citizenship through LOI 270 we now witness the encouraging results of an accelerated integration process. With the sense of security that the rights of citizenship brought about, the young Philippine-born Chinese now identify themselves as Filipinos, participating in the recent electoral process not just as voters but as candidates themselves. They are learning to stand up and speak for their rights, indicating strongly that a political identity, has at last, started to evolve. For many their political identity as Filipinos is an established fact.

While we note how much things have changed, we also note how little things have changed. In 1980, we wrote of the 40% increase in gasoline prices, leading to an 18% inflation rate. In 1987, there was a similar increase in gasoline prices which led to the same economic problems. At that time we urged the Chinese businessmen to do their share in minimizing the effects of the economic crisis on the fixed-salaried workers. Today, this call is still relevant. In 1979, we looked at the Chinese language education and Victor Go pointed out three main problems. Today the problems still exist.

Publishing this collection today in English and in Chinese, we hope to reach the older generation who read Chinese as well as the younger generation who read English. We want to provoke new discussions and elicit new ideas on the many problems facing the community.

The idea for this collection originated with Chinben See who made the initial selection of columns to be included and laid out the broad outlines for the groupings. His unfortunate demise in November of 1986 moved us to realize his plans.

Our hope is that soon the short essays in this selection will become irrelevant. When that occurs, it will mean that the Chinese-Filipino community which stood at the "crossroads" a decade ago, has now chosen the right direction and moved forward. The concerns aired in this book will then be relics of the past. When that happens, nobody will be happier than that person we named Chiu Ting.

序

吳文煥

由我來爲《十字街頭》這本文集寫序，可以說是再恰當不過的了。事實上，爲她寫序還是我「毛遂自荐」的呢！這種一反常情的做法，並不是因爲我有什麼過人之處，太過自負，而是因爲，我同《十字街頭》，特別她的作者們，合一協進會的朋友有着某種特殊的淵源。讀者們只要耐心地看下去就會明白。

記得我在九年前開始注意看《東方日報》的《十字街頭》專欄時，即獲得了一種十分強烈的印象，認爲她的觀點，代表着在本地土生土長的華人的觀點，是值得我們重視的。後來，又獲悉她的作者，原來是合一協進會的幾位主要負責人，是集體創作的結晶，遂下定決心要去找他們做朋友。可以說，我是通過「十字街頭」交上合一協進會的朋友們的，特別是不幸於年前過早逝世的施振民教授。這既是我一生中的一件快事，也是我耿耿於懷的一件憾事。這話怎說呢？

原來，對於合一協進會，早在它於一九七〇年成立的時候我就有意思同它接觸，可是，由於初時對它還不大了解，甚至可以說有一定的誤解，也就不敢貿然這樣做了。沒想到這一錯失交臂，竟使我同這些朋友的友誼整整推遲了九個年頭。因此，我說通過「十字街頭」認識了合一協進會的朋友，實際上還包含着更深一層的意思，我是通過「十字街頭」了解了合一，才決定同合一的朋友們交朋友的。這一點，也許是合一的朋友們始終沒有料想到的。要是《十字街頭》早面世幾年，我同合一的朋友們的友誼肯定要提前幾年的。當年合一的朋友們在華報以至菲華社會的宣傳工作顯然做得太不夠了，以至引起了人們許多不必要的誤解和加誣，這不能不是一件極大的憾事。

但更令人遺憾和痛心的是，我們菲華社會普遍存在的這麼一種惡習，只憑片言隻語，道聽途說，即隨加臆測，妄下結論，任意加誣。從一九七〇年開始即為菲華社會的利益和前途辛勤勞累，為華人爭取菲律賓國籍而默默耕耘的合一協進會，就是這麼一種惡習的受害者！對於它的工作，菲華社會不但沒有給予重視和支持，反而給它扣上種種莫須有的紅的和黑的帽子。這實在是菲華社會一個極大的悲哀。我們這個菲華社會，簡直是容不得任何不同意見的。

好好地讀一下《十字街頭》這個文集，不但有助於我們對這個一度被菲華社會誤解的合一協進會的了解，而且有助於我們了解在本地土生土長的華人的觀點和看法。在本地土生土長的華人為什麼就不能有自己的觀點和看法呢？要求在本地土生土長的華人同老一輩的華人的觀點和看法都一個樣，就像要求老一輩的華人同本地土生土長的華人的觀點和看法一個樣，同樣的不現實和不可能也不應諺。須知道，在本地土生土長的華人，不但佔本地華人社會的大多數，而且代表華人社會的未來。他們的觀點和看法，他們的利益和要求都非常值得我們重視。我們應該面對這個現實而不是逃避這個現實或無視這個現實，更不能把自己的觀點和看法強加在他們身上，硬是要他們跟着老一輩華人的老路走。事實上，對這本文集中的個別觀點和提法，我個人也是有保留的，並不完全贊同，但這又有何妨呢？怎可能要求人人的看法都一致呢？

現在出版的這本《十字街頭》，在某種意義上來說，已是一些歷史的文獻了，因為她畢竟是七十年代後期那麼一個歷史時期的產物，雖然她談到許多現象和問題，至今仍不失有其現實意義。對待歷史，我們必須抱忠實的態度。正是在這個意義上，我深切認為，我不但有責任為《十字街頭》寫序，為合一協進會表白，也有必要就自己對合一協進會的朋友一度存在過的誤解作一番檢討和交代，讓它和《十字街頭》一起紀錄在菲華社會的歷史中。

前言

這本書的短文，是從一九七九年九月至一九八〇年五月《東方日報》的一個叫做《十字街頭》的專欄挑選出來及翻印的。《十字街頭》以「周鼎」的筆名每週發表三次。

周鼎實際上是三個主要作者和許多其他撰稿人的集體。他們都是合一協進會的會員。合一協進會是一個在一九七〇年組成的菲律賓華裔青年組織，旨在促進華人少數民族融合進菲律賓社會。其組織的主要推動力是一九七一年的修憲大會，合一的發起人認為這是引進國籍的地緣法原則的罕有機會。當時我們銳敏地感覺到，華人永久居民（他們多數在菲律賓出生）難於取得菲律賓國籍，是融合的主要障礙。

地緣法沒有被採納，但這個組織成功地充份公開討論了這個問題。一九七五年，在準備同中國建立全面的外交關係的時候，費迪蘭·馬可斯簽署了二七〇號指令書，簡化了永久居民取得菲律賓國籍的程序。隨後的集體歸化，解決了棘手的國籍問題。

《十字街頭》是在多數華人永久居民已取得國籍的時候出現的。其觀點是一個充份意識到並以其傳統而自豪，但又意識到他們對大社會的責任的少數民族的觀點。

在《十字街頭》出現的時候，華人社會可以說正處於過渡時期。我們用以稱呼自己的名稱反映了這一點。在你們讀這些文章的時候，有時我們稱為「菲律賓華人」、「華裔菲人」、「土生華人」等。我們實際上採納了吳仲曉（合一協進會的一個發起人

）所創作的 SINKINO 作為英文的筆名。最適當的名稱看來是「華裔菲人」，即有華人血統的菲人，就像我們對穆斯林菲人、峇烏索菲人的通常稱呼。這也是本地華文學校根據一七六號總統法令成為「前僑校」的時期，該法令禁止僑校及把華文教育限於華語的教授。因此，在這些文章中，我們使用「僑校」、「華文教育」、「前僑校」來稱呼同一事物。

《十字街頭》對我們所有的人來說是作為一種消遣來寫作。雖然不消磨時間，它却花費了許多心神。沒有一個是專業作家，只有一個是前新聞工作者。我們之間有一位人類學家，一位教授，一位工廠經理，一位公司律師，一位出口商，一位銀行家，一位保險經紀，一位辦公室總理。如果別的人定期在週三晚打廊球，我們定期在週日上午進行辯論。我們聚集在一起，互相閱讀各人的作品，批評、改寫、討論、爭論、喊叫，有時甚至惱怒。但總之，這是渡過週日上午的一個好方式。

雖然是以華文發表的，許多文章實際上源自英文，反映了這群人之間的代溝。施振民在一九七九年是四十七歲，吳勝利三十七歲，他們兩人都畢業於台灣的大學。蔡麗麗當時二十九歲，畢業於菲律賓大學。換句話說，施和吳較習慣於以華文表達和寫作，蔡則以英文。其他的撰稿人有陳巧琦、洪玉華、蔡世衡和許蘭絲，皆以英文寫作。雖然存在着媒介方面的這一差別，我們皆擁護同樣的思想。這個文集顯示，華裔菲人正迅速喪失其閱讀和書寫華文的能力，然則皆還能講福建話，作為一種聯系的媒介。

由於這一以華文和英文撰寫的專欄的特點，寫作的方式是不平衡的。在翻譯中，不管是從英文譯成華文，或華文譯成英文，我們皆作了直譯，因為我們較注重思想而不是風格，內容而不是形式。讀者們能迅速說出，文章的原文是以什麼文書寫的。只有以華文，才會寫「不合理的教科書、不合理的課程和不合理的待遇」，用英文寫就不會這樣客氣。同樣地，「出嫁」是一種中國的概念，在英文就不大好理解。

我們粗略地把這些文章分為四組，即認同、方向、意識和華文教育。

我們把自己視為有華人血統的菲人。我們對中國政治不感興趣，強烈地感覺到，北京與台北之間的衝突，不應在非華社會上演。我們意識到我們作為一個外來少數人集團的不穩地位。因此，施振民要求中國「當一個好丈母娘」，不要介入其出嫁的女兒之事務。另一方面，吳勝利要求新的公民「決定他們自己的命運」，不要使自己成為中國政治的小卒。

我們重申我們對我們誕生和生息的土地的效忠。正如施振民在「童年的故鄉」中指出，我們童年的回憶是一種菲人的童年而不是生活在華南的童年。換句話說，在中國出生的移民一代是外來華僑，但我們却是在菲律賓出生的菲人。我們把自己看作是少數民族而不是外來的少數人集團。

雖然我們強烈地肯定我們的菲人特性，我們也對我們的中國傳統感到自豪。施振民在「文化與政治認同」中，認為這並沒有衝突，他這樣區別，我們的政治認同是菲人，而我們的文化認同則為華裔菲人。洪玉華在「融合並不是消滅」中指出，華人少數民族融合進菲律賓社會並不必導致華人的語言和文化的消滅。沒有一種文化在它們同其他文化接觸、衝突和共存的時候不受別人影響。蔡麗麗在「華裔菲人文化」中，說明了本地華人的文化和語言怎樣受其菲律賓的環境影響。

我們認識到，甚至在取得菲律賓國籍後，許多這些新的菲律賓人仍然在動搖和處於流動的狀態。在他們面前的選擇已縮小了，像他們這樣的現實主義者，他們抓住了機會成為公民。然則，許多人還不能滿足國籍的無條件要求。雖然他們的猶豫是可理解的，我們指出，為地主國人民的總接受是得努力爭取的，不會作為給予國籍的花紅降臨。地主國已作了決定性的措施歡迎我們「進家」，現在輪到我們證明我們是受之無愧的。蔡麗麗勸告這些新的公民超出「甜樑友誼」，培養個人之間的關係。

我們號召華人社會對大社會的條件和需求要更敏感一些。我們譴責我們在社會中看到的鋪張事例，並為道德價值觀的腐蝕而哀嘆，這種道德價值觀是華人文化的實質。華人社會是菲律賓經濟中一支強大的力量，我們認為，華裔在建設菲律賓經濟中，應扮演重要的角色。

菲律賓華校的問題是我們在一些文章中提出的一個問題。在這個文集中，我們翻印了六篇有關困擾前僑校的問題之文章。我們強烈地感到，華人社會以及華人語文和文化的生存，有賴於這些學校華文教育的成功和活力。我們哀嘆年青一代喪失了社會的共同語言能力，鼓吹教授福建話作為初期華文教育的基礎。

意識到我們的祖先在中國的根源，我們自省及環顧四周。我們看到一個生氣勃勃和繁榮的華人社會，它經歷了空前的經濟成功。我們希望我們的年青一代認識到，我們是從什麼地方來的，我們歷史的根源在什麼地方。我們希望他們知道，華人社會目前的財富，確實是通過勇渡南海，在菲律賓建立他們新的家的第一代華人的血淚和汗水實現的。在菲律賓 SANGLEYS 的歷史中，他們受到迫害和屠殺。例如在一六〇三年和一六三九年，華人社區在兩次的血腥屠殺中實際上被消除了，它導致八連的全然毀滅。我們的祖先從事體力勞動，作為小販、木匠、鞋匠、鐵匠、麵包師、手工藝者和技工，他們支持了西班牙的殖民經濟。

這些文章發表至今已八年了。另一方面，一次和平革命發生了，使菲律賓從獨裁變為民主。在馬可斯政權的最後數年衰退後，經濟現在正在活動和取得了增長。我們將是建設新菲律賓的一部份。

在華人社會，亦發生了重大的變化。在前總統馬可斯通過二七〇號指令書簡化入籍的十三年後，我們現在看到了加速融合程序的令人鼓舞的結果。有了國籍的權利所帶來的安全感，在菲律賓出生的年青華人現在把自己視為菲律賓人，不僅作為選民，而且作為候選人參加最近的選舉程序。他們學會站起來維護自己的權利，強烈顯示，政治的認同終於開始發展了起來。對許多人來說，他們作為菲人的政治認同已是一種確定的事實。

雖然我們注意到許多事物已發生了變化，我們也發現，變化是多麼的小。在一九八〇年，我們寫道，汽油價格上漲百分之四十，導致百分十八的通貨膨脹率。在一九八七年，通脹率亦達百分之七至八。當時，我們敦促華商盡其所能把經濟危機對固定入息的工人的影響減至最低程度。現在，這一號召仍是適用的。在一九七九年，我們談到了華文教育的問題，吳勝利指出了三個主

要問題。今日，這些問題仍然存在。

以英文和華文在今日出版這本文集，我們希望使看華文的年老一代以及看英文的年青一代都能讀到。我們希望引起新的討論和引出對社會所面臨的許多問題的新看法。

出版這個文集的想法最初是由施振民提出的，他對將被包括進這本文集的文章作了初步的挑選及列出分組的大綱。他在一九八六年十一月的不幸逝世，促使我們來實現他的這個計劃。

我們希望，不久後這些文章將會成為不適時的。當出現這一情況時，它將意味，在十年前站在「十字街頭」的華裔菲人社會，經已選擇了正確的方向及前進了。這本書所提出的關心，到那個時候將成為歷史的陳跡。當這種情況發生時，沒有什麼人會比我們這個名為周鼎者更為高興的了。