

agreement are bad or that "fine writing" is to be shunned like the plague. Examples are bound to seem invidious but it must suffice to say that she can speak of "the boy from Mindoro whom the dragons of time had made a writer" and is as capable of asking her interlocutor "who did you think were good?" as she is of referring to "the UP, where he never went to school". To opine that this is Filipino English is no defence: the only distinction (as comparison with her editorial colleague will reveal) is between clear and muddled expression. For the muddle, remoteness from metropolitan stimuli, resulting in an uncritical acceptance of a particularly unsatisfactory register of American English, is, in Miss Fernandez's case, probably to blame. But this is to explain inexperience, not to excuse it.

University of Papua New Guinea, Port Moresby

D.M. Roskies

Considering Filipinos. By THEODORE GOCHENOUR. Yarmouth, ME: Intercultural Press, Inc., 1990. Pp. xvi, 102. Maps, Glossary, Bibliography.

Considering Filipinos is part of a series, which sets out "to illuminate the intercultural side of transnational interactions by exploring differences in perception, ways of thinking, styles of communication, and customary behaviors" (p. xiii). Its author, Theodore Gochenour, seeks to explain the cultural dynamics that drive face-to-face Philippine-American interactions.

Chapter One describes the seeming similarities between American and Filipino lifestyles, but quickly points out their underlying differences. Chapter Two sketches a history of Philippine-American relations. Chapter Three defines the "essential Filipino" in terms of his dominant values. These relate to individualism, the family, authority, harmonious relationships, and other cultural traits. Chapter Four continues to define the essence of being a Filipino as it manifests itself through the physical characteristics of the country, religion, regionalism, language, and other diversities. Chapter Five describes how cultural differences lead to communication difficulties between Filipinos and Americans. Chapter Six focuses on communication difficulties between Filipinos and Americans in work settings. Chapter Seven offers ways of bridging the culture gap between the two. To "test" the readers, Appendix 1 presents difficult/perplexing situations which an American in the Philippines could face and asks the reader to choose the most appropriate response from a set of possible responses. Appendix 2 provides a list of some Filipino words and brief explanations of some peculiar uses of English words in the Philippines. The last section of the book gives a list of some resources for further reading.

Because Gochenour avoids "scholarly exactness and refinement" (p. 4), *Considering Filipinos* may only be of limited professional interest to Philippine scholars. But the book provides a lucid description of how Americans and Filipinos perceive and behave towards each other, and is relevant to both Americans and Filipinos who have to deal with each other on a long-term basis and are concerned with smooth interpersonal relationships.

Gochenour's account casts Filipinos and Americans into relationships in which Filipinos perceive Americans as having greater power because of assumed racial and

Considering Filipinos The Interact Series

**Mary Racelis Hollnsteiner, Marie S.
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