



## Filipino-Ness in Anna Felicia Sanchez's "Martínés"

KIER V. GARCIA

SOUTHERN CHRISTIAN COLLEGE

[kier.garcia@southernchristiancollege.edu.ph](mailto:kier.garcia@southernchristiancollege.edu.ph)

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<p><b>Received:</b> 29/01/2022</p> <hr/> <p><b>Accepted:</b> 14/03/2022</p> <hr/> <p><b>Keywords:</b> content analysis, cultures, Filipino-ness, Martínés, Philippines.</p>	<p><b>Abstract</b></p> <p><i>Filipino-ness in cultural beliefs, cultural practices, personality traits, cultural values, and perception of mythical creatures and supernatural phenomena were the main concepts of the study. The research aimed to extract and analyze Filipino-ness in the story "Martínés" by Anna Felicia Sanchez. Content analysis, extraction of passages in the story through frame of references such as; characters, settings, conflict, and sensory imagery were used in the analysis of the story "Martínés". Filipino-ness in cultural beliefs signifies that Filipinos are superstitious people for they tend to give attention and importance to some supernatural forces. Filipino ness in cultural practices reveals that Filipinos are traditional practitioners of offerings in the form of ritual activities. Filipinos are also practicing "Bayanihan", especially during crucial times in their lives. Filipino-ness in personality traits shows that the Filipinos despite the problems are experiencing, still are determined and optimistic to surpass all hardships. Filipino ness in cultural values exemplifies the hospitality of the Filipinos to their visitors. Filipino-ness in the perception of mythical creatures and supernatural phenomena displays how Filipinos perceived supernatural forces and entities as an influence of their culture. The portrayal of the Filipinos as strong believers in superstitions is dominant in the story "Martínés". This suggests that there are still Filipinos who give value to superstitions in this present time. Thus, the story "Martínés" is a vital reference in teaching aspects of Filipino culture in a literature class, which can be also a way to promote and preserve Filipino culture and literature.</i></p>
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### 1. INTRODUCTION

There is a vital relationship of culture and society of a certain nation to literature. As literature is proof of great manifestations and vehicles of the nation's race, it defines the wholeness and being of a people and every component of a society. Also, literature is a textual form that mirrors life in terms of nationality, societal factors, and morality. Gibson (2009). In line with this, Mabanglo (2000) pointed out that the firm foundations of Philippine literature lie under its rich and growing history and culture as it embodies the essence of Filipino-ness. This involves the societal aspect, which deals with the culture, beliefs, values or morality, and the consciousness of being a Filipino. One of the literary pieces is the story "Martines" by Anna Felicia Sanchez. "Martines is a story about Richard, a 25-year-old corporate speech trainer suffering from a quarter-life crisis. The story tackles how Richard's relatives and his hometown are eager to remind him of their cultural identity and beliefs.

The highlight of the story is a mysterious dream that led the narrative plot into a fantasy and horror type of fiction. The author of this story, Anna Felicia Sanchez was a Palanca awardee for a full-length play and Philippines Free Press prizes for her short stories. She is also an alumna of the UP, Silliman, and MSU-Iligan National Writers Workshops. The

story "Martines" is the chosen piece to be the subject of this literary scrutiny, for aside from this being an example of a contemporary Philippine literary piece, this literary piece also does not hold any status of popularity. Its newness brings an interesting factor to this study. It could give curiosity and excitement to the exploration process and the readers. In terms of the author, Anna Felicia Sanchez is also a contemporary Filipino writer, although she won an award her presence does not reveal any fame internationally. These also give an interesting aspect to the exploration of the study.

On the other side, the main reason for exploring this study is the age-old issue in the Philippines which focused on its culture and literature. Lanuza (2002), emphasized the country's efforts to preserve the interest in its literature. Even though Philippine literature is an important subject and one of the hoarded abundances that were given by our ancestors; however, it seems that its popularity to Filipinos, young and old, remains adverse. Also, the Filipino youth of this generation is gradually losing their interest and intentness in their cultural roots. In addition, according to De Leon (2011), there is an underlying concept of Filipino culture and values in the unity of morality and socio-cultural context. For him, these concepts could be manifestations in a literary piece, which can awaken the essence of being a Filipino.

Also, Culler (1997) pointed out that literature is analyzed and interpreted side by side by culture. This is because the Philippines according to him, is one of the most culturally fascinating countries in Southeast Asia which possesses rich, and amazing diverse folk narrative since time immemorial. Furthermore, this study is different from other studies in such a way that its main aim is to fully extract the manifestation of Filipino-ness in a certain story, which is "Martines". Filipino-ness in this study is not a single concept but it covers a variety of aspects, such as beliefs, traits, values, and practices. Other related studies also emphasize a certain manifestation of concepts or themes. Garzón-Duarte E. (2020) in his study, extracted the emergence of the latent depiction of love in a story. Poorghorban (2020) tackles the themes such as slavery and power in a new historicist reading. Also, the grotesque theme was being examined by Khoury (2021) in the short stories of Palestinian Female Writers. Jamgbadi, E. (2021) give justice to gender Issues and space as manifested in Esan Festivals and Ceremonies.

Additionally, this study also emphasizes the different aspects of Filipino-ness in the said story. The act of valuing those tales is one way of showing respect and giving importance to our beliefs as Filipinos (Abad, 2012). Those stories involved the life of the Filipino ancestors in a particular place, events, and places that are significant in their culture (Barragan, 2011). Molster (2009) elaborates the concept of destiny which he considered as one of the Filipino beliefs which are culturally rooted in Filipino ancestors. Felisa (2005) posited the concept of myths and folklore. This idea was also supported by Reyes (2008) as he claimed the involvement of believing in some gods in the form of animals, plants, or even mythical creatures such as "engkantos"

The practice of "Bayanihan" is a remarkable cultural practice that is visible to Filipinos (De Guzman, 2016). The trait of being optimistic means that despite the hardships in life still Filipino's view life in a positive way looking forward to the coming of another day full of hope (Estuar, 2001). Also, the lack of idea or interest regarding the customs of a certain place example is the culture in an urban area of the city versus in rural areas or the province (Bizumic, 2015).

Another aspect under Filipino-ness is being appreciative means you are a person that can notice things even in their simplistic forms and knows how to value simple things in life

(Cezario 2000). In Filipino culture, some actions are typically exhibited harshly or offensively in such a way that the person being judged is emotionally penetrated by words or remarks (Espejo, 2000). Jacob (2002) supports the idea about Filipinos as naturally fond of drinking alcoholic beverages both in happy and sad events of their lives. This notion is also similar to the idea of Labajo (2004) that Filipinos being innately alcoholic is traditionally associated with victory, joy, thrill, and sadness in the lives of the Filipinos.

On the other hand, the value of caring for someone in a way of attending to their needs or ensuring their comfortability is a simple yet special act of treating others as fused in Filipino culture (Gargarita, 2001). According to the concept of Villanueva (2017), caring is an act of giving care and it is seen through history as a vital part of being a live individual. He also pointed out that Filipino society is generally known to be a caring place. Filipino cultural value also means an act of undertaking despite the counter influences, opposition insufficiency of ability (Galindo, 2000). Also, the value of hospitality is learned in childhood and passed from generation to generation as the concept of hospitality is deeply rooted in our culture (Rodriguez, 2012).

There is also a strange concept of Filipino-ness as one of the subjects of the study to be extracted in the story. This is the perception carried out from Filipino ancestors during the pre-colonial period and became triggered during and after the series of invasions (Licauco, 2000). Maniego (2002) pointed out that Philippine culture lets the Filipinos nurture a firm belief and disposition in the existence of powerful forces, not of this world. The unfolding of mystery is in line with the notion of Garces (2000). A mystery that triggers an individual with fear. It seems that these creatures could bring negativity to him. This gives a perception that mythical creatures and supernatural phenomena are the cultural influence that was significant in the everyday living of the Filipinos.

Moreover, each aspect has its essential deepness to contribute to the totality of the concept of Filipino-ness. Also, this study is the result of the fusion of literature and sociology. Also, aside from the lack of studies regarding the extraction of the manifestation of Filipino-ness in the story "Martines", the gap that this study will also explore is how will the socio-cultural context reveal the concept of Filipino-ness in the sad story. And also, how the concept of sociology and literature emerges in this study to enliven awareness regarding Filipino-ness. The necessity of this study lies behind the intention of uplifting the status of our literature. The process of preserving its essence and emphasizing the need for this research output is both a compelling act of revealing the concept of Filipino-ness. Thus, in teaching literature, the analysis of Filipino-ness in the story "Martines" will serve as an important reference for English teachers in tackling the manifestations of literary and philosophical values in a short story.

## **2. METHODS**

### **2.1.Design**

This literary study used a qualitative descriptive research design. Specifically, close reading analysis and text analysis were the methods used in extracting the manifestation of Filipino-ness which governs the aspect of the socio-cultural context in Ana Felicia Sanchez's "Martines". Specifically, the researcher used one type of text analysis which is Content Analysis. In this study, there were no respondents and settings involved. This is a pure in-depth analysis and interpretation of the text in line with the sociological theory in literature and with the use of the formalistic approach which is done through critiquing a literary piece using some of its basic elements.

### **2.2.Measures**

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There were no instruments utilized in this study. A hard copy of the full-blown literary piece was utilized in the process of close reading and extraction of the passage. To have an in-depth analysis and interpretation of data, the formalistic approach was applied. In line with this, the frames of reference were utilized in the text interpretation. Inclusion of criteria in extracting passages according to the following frame of reference; character, setting, conflict, and sensory imagery.

#### 2.3.Procedures

In pursuit of this study, the following were the steps that were included in the conduct of the study.

2. The researcher used the hard and e-copy of the full-blown text and some related literature about the literary piece.

3. The researcher started the first step of analysis in the form of Close Reading Analysis. This is where passages that relate to the topic or research question of the study were extracted. Extraction of dialogues in a short story as passages for literary text analysis is very vital for it creates a stimulating and interesting validity of actions or ideas in a story. Also, the narration is indeed helpful in giving appropriate fluidity of ideas and concepts. (Czerniawski, 2004).

To have a thorough scrutiny of the literary piece for the extraction of the passages, the researcher read the literary piece in a form of a soft copy five times including its summary with proper comprehension. Also using the full-text hard copy of the literary piece the researcher read it four times with understanding. After those comprehensive readings, the researcher use a yellow highlighter pen to highlight every passage that conforms to the criteria.

Every frame of reference should have extracted passage/s in response to the research question with corresponding answers.

## 4. RESULTS AND DISCUSSIONS

### 4.1 Filipino-ness in Cultural Beliefs

The Filipino cultural beliefs embedded in the story "Martínés" revolve around the belief in the importance of valuing ancestral tales, belief about the concept of "destiny", belief about incantation or magic, belief in the concept of sacrifice, and belief in eternal life or immortality.

**Valuing of ancestral tales.** Ancestral tales are those stories that contain historical traces of a certain clan, their lives during the historical times, events that had impacted the present days, and some strange story of a place that is significant in a family or clan. These tales were rooted in our grandparents and other ancestors. The act of valuing those tales is one way of showing respect and giving importance to our beliefs as Filipinos (Abad, 2012).

The following are the extracted passages that are pieces of evidence of the manifestation of cultural belief about valuing ancestral tales:

*"there would be life, Richard's father had told him. As the story went: there would be life. " (p.1)*

*"And here was the stranger's condition:*

*Remember.*

*Remember? Echoed the village head.*

*Remember, and your village shall continue to flourish. " p.3*

*“They were the oldest family in the village, and Richard had heard tell that the rice fields would perish without them, and yet it was not as if they were earning more than the other farmers “p. 2*

*“The village head asked: But what if we forget? For our memories die sooner than our bodies”. p.3*

*“With this knowledge, the rest of the land could be saved from the drowning in the color of blood ...” p. 1*

*“...Echoed the village head.” p.3*

*“Only the voice lingers in the memory - a voice that whispered like bamboo leaves, sweet as woman's p.3*

*“The land on which the village lay sprawled was mainly rocky and sand and the only trees that would survive were coconuts”. p.3*

The above passages are implying on how the character is eager to enliven awareness and memories about the belief told strangely by Richard's father. This belief was also emphasized by Abad (2012) as he gave that certain notion regarding respect and showing the importance of valuing ancestral tales. Those tales involved the life of the Filipino ancestors in a particular place, events, and places that are significant in their culture (Barragan, 2011). This belief was expressed several times in the story. The said belief encompasses the emphasis of reminding Richard of the belief regarding the village saved by an interloper. These passages are implying that valuing ancestral tales is an act of giving importance to the belief that our ancestors had been treasured since time immemorial.

**Concept of destiny.** The term destiny commonly suggests events or situations that will necessarily happen to a particular person in the future. It is also considered as a hidden power that controls what will happen in the future. The concept of destiny is one of the Filipino beliefs which is culturally rooted in Filipino ancestors (Molster, 2009).

Below is the extracted passage that is evidence of the manifestation of cultural belief on the concept of destiny.

*“You know “Insan”, as in, it was destiny's ga-a-aa-me when you finally c-a-a-a-a-aa-mmme...a-lllonngg...only to find-” Totoy said.p.2.*

The above passage is implying that believing in destiny has this idea of letting the natural flow of our respective life control us as what Moslter (2009) emphasized that the concept of “destiny” has this meaningful impact on the lives of the Filipinos that governs the notion that everything should be based on the natural flow of life. The belief in destiny is somewhat very superficial but still, it was recognized as part of Filipino culture.

**Incantation and magic.** Incantation and magic are concepts beyond the phase of reality. This both involved the presence of mythical creatures and other supernatural phenomena. The belief regarding these concepts is considered peculiar but perceived as vital in our cultural identity as Filipino (Barragan, 2011).

The following are the extracted passages that are pieces of evidence of the manifestation of cultural belief about incantation:

*“It is said that seedlings bloomed like miracles on the places where she walked”. p.3*

*“A cloud overhead stretched across the village, and the people looked up to see the shape shatter...” p.4*

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*"And so they asked the stranger to stay. She could not, of course, for she had other villages to visit, but still, they pleaded", p. 3*

*"A minute later, when Richard could no longer stand not talking, he said, "What's a Musang?" p.5*

*"Plenty of things you don't know. Totoy shook his shaggy head." p.*

*"If the contract is broken once again, she whispered, her voice the rustle of leaves in the trees, I will visit a third time, to drain the land after your demise" p.8*

*"And so the pain is borne because it is a language unto itself". p.8*

The passages are implying how the people in the village according to the story told by Richard's father gave importance and attention to the female stranger who transformed the dying village into a bountiful land. The passages are exhibiting that certain manifestation of magic and incantation that is both a clarity of actions of "engkantos" or "diwata" which is rooted in our cultural belief (Barragan, 2011).

This general belief about incantation and magic is rooted in our Filipino folklore, about "engkantos" who are nature spirits known for their either extreme malignant effects, or a surprising influence of luck. Based on myths and folklore, as posited by Felisa (2005) "engkantos" serve as spirit guardians of certain areas in the forests. Sometimes they dwell on large and eminent trees like the acacia and the balete which serve as a portal to another dimension. The "engkantos" tend to curse humans through magic and other spells or incantations who dare to disturb or destroy the place where they guard.

***Concept of sacrifice.*** The concept of sacrifice in the Philippine setting has something to do with the act of ritual, sacrificing a certain entity, object, or even person in return for goodwill or grace. The belief regarding the concept of sacrifice has been traced from the pre-colonial religion in our culture. This involved believing in some gods in the form of animals, plants, or even mythical creatures such as "engkantos" (Reyes, 2008).

Below is extracted passage that is evidence of the manifestation of cultural belief on the concept of sacrifice:

*"The leader of the village kept all these things until his death. When he died, the villagers turned to the youngest members of the family" p.6*

The passage is implying the idea of Abad (2012) that sacrifice is through strange rituals as part of Filipino culture. This notion can be linked to Reyes (2008) as he pointed out the idea of considering sacrifice as part of the pre-colonial religion that talks

about Filipinos believing in some gods appearing in different forms. This act of sacrifice through offering is due to Filipinos' act of expecting some good grace in return if they perform the ritual and present a sacrificial lamb to avoid consequences.

***Concept of immortality.*** The concept of immortality in Filipino culture refers to an everlasting life that is a supernatural will from gods that our ancestors believed to have existed. The belief in immortality is perceived as a lavish request from gods which may result in negative consequences (Baraggan, 2011).

The following are extracted passages that are pieces of evidence of the manifestation of cultural beliefs about the concept of immortality:

*“It was said that the oldest among them held the secret to immortality and that it was this secret that kept the land from drying, from crumbling under the weather of a world that had lost its axis. “p.1*

In this passage, the belief in immortality dominates the previous life of the Filipinos. This notion can be linked to the idea of Barragan, (2011) regarding the concept of immortality which is in our belief a sign of supernatural manifestation. That notion of eternal youth is indeed beyond reality ‘s concept but Filipinos tend to cling to that belief.

For Barragan (2011) the belief in immortality is a manifestation of the Filipino’s firm conviction in supernatural aspects.

## **4.2 Filipino-ness in cultural practices**

The Filipino cultural practices embedded in the story “Martínés” revolve around the practice of “Bayanihan” and the practice of responding to superstitions.

**Practice of “bayanihan”.** The concept of “Bayanihan” involved a spirit of communal unity, work, and cooperation to achieve a particular goal. The practice of “Bayanihan” is a remarkable cultural practice that is visible to Filipinos (De Guzman, 2016).

The following are extracted passages that are pieces of evidence of the manifestation of cultural belief on “Bayanihan”:

*“They were the oldest family in the village, and Richard had heard tell that the rice fields would perish without them.” p.2*

*“the land was always green and golden in the seasons of ripeness. “p. 6*

The passages are implying that the practice of “Bayanihan” can be perceived in different situations such as in coming up with a unified decision and working together in a rice field. The passages also imply that the concept of “Bayanihan” is a remarkable practice in our culture, especially amid a crisis or extreme situations (De Guzman, 2016). For Barragan (2012) the practice of “Bayanihan” is a manifestation that Filipinos are socially interactive for they tend to seek help and create unity and camaraderie to attain a desirable goal.

**Superstitions.** Superstitions are practices that are considered illogical or mystical. Those are practices that cannot be explained by the scientific field and seemed to have a lack of bearing in the lives of the Filipinos. Superstitions are still rooted in our ancestors that’s why until now the traces can be found in some places in the Philippines (Molster, 2009).

The following are extracted passages that are pieces of evidence of the manifestation of cultural beliefs on superstitions:

*“Totoy caught him gaping, and asked him if he was superstitious....” p.9*

*“Richard looked to the heavens. The sunlight blinded him, but not before he saw or thought he saw- a small blackbird”. p 5*

*“Me, superstitious? said Richard” p.9*

The passages are implying that the actions and perceptions of the characters in the short story are triggered by superstitions. This notion can be linked to the idea that superstitions affect how Filipinos deal with their daily living, as Molster (2009) pointed out. These superstitions are part and parcel of the existence of Totoy and the rest of their clan, in such a

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way that these superstitions are rooted to their ancestral customs, somewhat can be linked to what the father of Richard had told about the story of the stranger and the people in the village. Also, the passage implies how Richard refused the idea of superstitions.

#### 4.3 Filipino-ness in personality traits

The Filipino personality traits embedded in the story "Martínés" revolve around being optimistic, ethnocentric, appreciative, judgmental, and alcoholic.

**Being Optimistic.** Optimism is one of the positive traits of the Filipinos that is remarkable to other nations. The trait of being optimistic means that despite the hardships in life still Filipino's view life in a positive way looking forward to the coming of another day full of hope (Estuar, 2001).

The following are extracted passages that are pieces of evidence of the manifestation of personality trait which is being optimistic:

*"...It bewildered Richard that his cousin had been going around smiling stupidly at him, bright eyes winking from under the shaggy hair. And that whistling p.2*

The above passage shows the trait of being optimistic, as the main protagonist noticed the positive vibe of his cousin. According to Estuar (2001), the traits of being optimistic have something to do with the firm faith and positive outlook of the Filipinos in life despite the varied impediments they are encountering. That certain element of positivity is uplifting the spirit and will of survival of the Filipinos no matter what trials they are battling still they can plaster a smile on their faces.

**Ethnocentric.** The term ethnocentric refers to the act of judging the culture of other people in a certain society based on the culture, norms, and ways of living they were oriented with as based on the type of society they lived in a period or were exposed to. Being ethnocentric also means the act of looking down or refusing the concept of other cultures because of the disposition that the culture and tradition you got to use with is both superior to the other. This personality manifested if the person shows a lack of idea or interest regarding the customs of a certain place example is the culture in an urban area of the city versus in a rural area or a province (Bizumic, 2015).

The following are extracted passages as pieces of evidence of the manifestation of personality traits on being ethnocentric:

*"A minute later, when Richard could no longer stand not talking, he said, "What's a Musang?" p.5*

*"Plenty of things you don't know. Totoy shook his shaggy head." p.5*

*"He always hated the country -the humidity, the gigantic falls, the stench of the animal dung that never seemed to go away..." p.3*

*"That way to "Martínés"' hut, he said, tilting his head towards the glowering sun, past the red rock into the coconut, let's go. He turned, and then looked back at him. "Unless you want to go home by yourself ". p.8*

*"He'd ask Totoy who "Martínés" was, and all Toto would say was that "Martínés" would change Richard's life forever". p 2*



The above passages are entailing the act of the character exhibiting a lack of knowledge regarding the culture of his provinces, such as some mythical creatures that were part of their provincial beliefs, the unpleasant view of the character to the rural setting, and his gestures of refusal to the strange concept of the rural customs. These observed actions boil down to the concept of being ethnocentric.

According to Bizumic (2015), the personality trait of being ethnocentric is due to the influence of exposure to a certain society that an individual finds it very engaging and captivating to the extent that the new norms and standards he tends to live with are his basis of judging or looking down the culture of other places. This idea can be linked to the situation of the character where the city life has been his way of living to the point that when he came back to the province, he tends to view things differently, new and something strange as his mind was set in a modern and urbanized kind of living.

**Appreciative.** This term contains the idea that Filipinos are especially seeing things. The plan views of a typical place invigorate certain goodness on them. The personality trait of being appreciative denotes an act of accepting things or other entities on a positive or good note. This also refers to the act of noticing the presence of an object, place, or someone (Cezario 2000).

Below is the extracted passage that is the evidence of the manifestation of the personality trait of being appreciative:

*“He had come here looking for a bucolic view of the countryside and warm afternoons on the beach- notion of paradise”. p1*

The above passage is implying on how the character views the setting as a place with positive ambiance, goodness, and a feeling of relaxation. The passage is also entailing the personality trait of being appreciative despite the typical appearance of the setting. According to Cezario (2000) being appreciative means, you are a person that can notice things even in their simplistic forms and knows how to value simple things in life.

**Judgmental.** The concept of being judgmental denotes a negative implication to others and the rest of society. Being judgmental is a general act of giving feedback, commonly negative remarks to others. This action is typically exhibited harshly or offensively in such a way that the person being judged is emotionally penetrated by words or remarks (Espejo, 2000).

Below is the extracted passage that is the evidence of the manifestation of the personality trait of being judgmental:

*“Richard should have been facilitating corporate seminars in Makati, but two weeks ago his boss had showed him a pile of evaluation sheets that revealed, in no uncertain term, that Richard was a lousy motivational speaker.”*

The above passage shows the exact conflict the character had experienced in his job in Manila. This passage is implying that the action taken by the boss is an example of a personality trait of being judgmental. The boss marked Richard as a lousy motivational speaker despite the hardships and sacrifices he went through. The remark of his boss brought so much pain to Richard. This scenario is linked to the idea of Espejo (2000) that being judgmental is one of the negative personality traits of Filipinos. The act of being judgmental is an act of giving negative comments or remarks without considering the feeling of the target person. This causes a certain traumatic experience or emotional anxiety to the victim.

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**Alcoholic.** The personality trait of Filipinos being alcoholic is a common manifestation of their dependency on alcoholic beverages whatever life situations they are countering. For Filipinos being alcoholic is somewhat natural for them, especially for adult Filipinos. This personality trait exemplifies their utmost engagement and their innate craving for alcoholic beverages (Labajo, 2004).

Below is the extracted passage that is the evidence of the manifestation of the personality trait of being alcoholic:

*"After two weeks of getting wasted on various alcoholic drinks in his apartment."*

The above passage is an example of gustatory imagery of taste. That gives that image of tasting a certain alcoholic drink. In line with this, the passage is implying a personality trait of the Filipinos that are being alcoholic. This also actuates Jacob's (2002) idea about Filipinos are naturally fond of drinking alcoholic beverages both in happy and sad events of their lives. This notion is also similar to the idea of Labajo (2004) that Filipinos being innately alcoholic is traditionally associated with victory, joy, thrill, and sadness in the lives of the Filipinos.

#### 4.4 Filipino-ness in cultural values

The Filipino cultural values embedded in the story "Martínés" revolve around being caring, persevering, hospitable and family-oriented.

**Caring.** The term accentuates the idea of showing concern to others and showing kindness in simple ways. This Filipino cultural value is somehow essential in exhibiting the utmost attention of the Filipinos to their visitors. The value of caring for someone in a way of attending to their needs or ensuring their comfortability is a simple yet special act of treating others as fused in Filipino culture (Gargarita, 2001).

Below is the extracted passage that is evidence of the manifestation of the Filipino cultural value of being caring:

*"Ano ga, Insan, Totoy said, Are you okay, all right?". p1*

The above passage implies a Filipino cultural value which is an act of caring for someone just like how the cousin of Richard is checking if he feels okay or not, which exhibits concern and kindness. According to the concept of Villanueva (2017), caring is an act of giving care and it is seen through history as a vital part of being a live individual. He also pointed out that Filipino society is generally known to be a caring place. Caring is not just an action but a value embedded in the culture of the Filipinos which is why a lot of visitors from other places and nations find the Philippines to be a haven of good people.

**Persevere.** This term refers to a continued course of action despite the struggle, difficulty, or flaws that hinder an individual to a certain prospect of success. This Filipino cultural value also means an act of undertaking despite the counter influences, opposition insufficiency of ability (Galindo, 2000).

Below are the extracted passages that are pieces of evidence of the manifestation of the cultural value of persevering:

*"There was nothing like Totoy's English to push anyone over the edge." p1*

*“Richard knew that his own Tagalog wasn’t to die for, but Totoy’s speaking like this was no way to eat a cousin from Manila. “ p.1*

These passages are implying the concept of that cultural value of persevering as the character of Totoy is not used in speaking the English language and Tagalog, still he is trying his best to use that two mediums of communication. This proves the notion of Galindo (2000) that the act of persevering is the driving force that lies to a certain individual despite the lack of ability and the struggle he is encountering still there is that courage to continue and deliver.

***Family-oriented.*** This concept refers to the Filipino value of being well-oriented with a family relationship, considering the love, respect, compassion, and efforts of every family member, even the memories being shared. Being family-oriented means an awareness that even children who had their own lives or had settled down still feel free to go back or even emerge in the family no matter how expanded the family is. Also, the memories of the love of the parents are firmer imprints to be considered by the children forever (Gargarita, 2001).

Below is the extracted passage that is the evidence of the manifestation of the cultural value of being family-oriented:

*“He had loved his dad, as any son would...” p2.*

This passage shows a certain cultural value which is about family orientation. This passage implies the deepness of love of the protagonist in the story, who is Richard as he was very affected by the death of his father. As this passage goes, we can determine how strong is their family connection because there is that feeling of blood-relatedness as the idea of love for his father is evident. According to Gargarita, (2001) Strong family orientation is one of the wonders of Filipino culture, despite most of the family members being old enough still, there will be moments of getting together. Other extended families chose to live together despite financial challenges and other forms of impediments as long as they stuck together.

***Hospitable/Welcoming.*** Hospitality is one of the cultural values of the Filipinos characterized by heart-warming generosity and friendliness as shown to foreigners and locals alike. This term denotes the idea of a pleasant treatment of guests or warm welcome into the homes of every Filipino. This cultural value of the Filipinos is the reason why a large number of foreigners are flocking to our country (Rodriguez, 2012).

Below is the extracted passage that is the evidence of the manifestation of the cultural value of being hospitable or welcoming:

*“There is no way to treat a cousin from “MANILA” ... p.1*

The above passage is implying the concept of the cultural value of being hospitable. The passage suggests the eagerness of the character of Totoy to really welcome and treat warmly his cousin from Manila. The cultural value of hospitality is the well-known identity of the Filipinos reason why other locals and foreigners love to stay in the Philippines. The value of hospitality is learned in childhood and passed from generation to generation as the concept of hospitality is deeply rooted in our culture (Rodriguez, 2012).

#### **4.4 Filipino-ness in the perception of mythical creatures and supernatural phenomena**

### Filipino-Ness in Anna Felicia Sanchez's "Martínés"

The Filipino perception of mythical creatures and supernatural phenomena embedded in the story "Martínés" revolves around the perception of mythical creatures and supernatural phenomena as part of the influence of their culture.

***Perception of mythical creatures and supernatural phenomena as influenced by their culture.*** Perception of mythical creatures and supernatural phenomena centers on the idea that those creatures and phenomena are influenced by the culture of the Filipinos. This influence affects their everyday living as they give importance and attention to the supernatural presence even though these were already channeled from the realm of fiction, not in a real-life scenario. This perception was carried out from Filipino ancestors during the pre-colonial period and became triggered during and after the series of invasions (Licauco, 2000).

The following are the extracted passages that are shreds of evidence of the manifestation of Filipino perception on mythical creatures and supernatural phenomena as influenced by their culture:

*"He'd ask Totoy who "Martínés" was, and all Toto would say was that "Martínés" would change Richard's life forever". p 2*

*"He squinted into the woods. Those Shadows again." p.3*

The passages above are implying that the characters are giving much attention and importance to the concept of mythical creatures and supernatural phenomena. The passages also entailing that giving attention to the strange presence of those creatures and phenomena is proof that those entities are part and parcel of the Filipino culture. Maniego (2002) pointed out that Philippine culture lets the Filipinos nurture a firm belief and disposition in the existence of powerful forces, not of this world.

The passages also entailing how the characters dwell on the presence of the mystery of the blackbirds called "Martínés". The unfolding of this mystery is in line with the notion of Garces (2000). A mystery that triggers an individual with fear. It seems that these creatures could bring negativity to him. This gives a perception that mythical creatures and supernatural phenomena are the cultural influence that was significant in the everyday living of the Filipinos.

## 5 Conclusion

The study revealed Filipino-ness in cultural beliefs, cultural practices, personality traits, cultural values, and perception of the mythical creatures and supernatural phenomena that were manifested in the short story "Martines". Being superstitious is the most dominant manifestation that emerged in the analysis. Filipinos are superstitious people for they believe in massive superstitions and apply those in their daily lives. Filipinos are illusory people for they are so engrossed in giving attention and importance to some supernatural forces and phenomena. This indicates that Filipinos are strongly influenced by superstitions that are rooted in Filipino culture. The firm belief of Filipinos in fictitious beings and practices significantly influences the way they view their everyday lives, in terms of how they interpret every happening and their decision-making. It can be concluded that Filipinos strongly cling to superstitions despite modernity and technological process. The concept of superstitions should be rationalized, that is guiding students to explain possible logical reasons and justification in clarifying the understanding of superstitions. Hence, the result of this literary scrutiny will be significant in increasing awareness to the students that the idea of superstitions is not just limited as content in a literary piece but they can rationalize it in varied perspectives to establish clarity with regards to its concept.

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**AUTHOR'S BIO**

**KIER V. GARCIA** has a Bachelor's degree in Secondary Education, Major in English at the First Notre Dame School in Asia, Notre Dame of Midsayap College. He also completed his Master's Degree in English at Notre Dame University, at Cotabato City, Mindanao, Philippines. He has taught, Language, Literature, and Research subject both in High School and College. He is currently taking his Doctorate Degree in Education, Major in Applied Linguistics at the University of Southern Mindanao, Philippines