

**BEYOND LIBERTY OF EXPRESSIONS:
LISTENING TO THE VOICE OF TUGUEGARAO
CITY DISTRICT CITY JAIL LINGO PHILIPPINES**

Ruth M. Narag-Maguddayao,

Instructor III,
College of Engineering
Cagayan State University Tuguegarao
City, Cagayan, Philippines

Boyet L. Batang, Ph.D.

Associate Professor IV,
College of Teacher Education,
Isabela State University, Cabagan,
Isabela, Philippines

ABSTRACT

This study is a responsible scrutiny of the jargons used in Tuguegarao City District Jail called the Jail Lingo. Significantly, these terminologies and its meaning believed to be social constructs as means of survival of the Female Inmates being away from their families were highlighted. This Jail Lingo concentrated on the Cultural Edifice, Social Structure and Social Jargon of the detainees benchmarking its changes through the Therapeutic Community Modality Program (TC), the Philippine Government innovation program for inmates' rehabilitation.

Three classifications had been investigated in this empirical study. These three classifications are under the umbrella called the Social Coping Strategies of the Female Inmates in Tuguegarao City District Jail.

Keywords: Jail Lingo, Cultural Edifice, Social Structure and Social Jargon, Therapeutic Community Modality Program (TC), Inmates, Inmates Rehabilitation.

INTRODUCTION:

This study is a responsible scrutiny of the jargons used in Tuguegarao City District Jail called the Jail Lingo. Significantly, these terminologies and its meaning believed to be social constructs as means of survival of the Female Inmates being away from their families were highlighted. This Jail Lingo concentrated on the Cultural Edifice, Social Structure and Social Jargon of the detainees benchmarking its changes through the Therapeutic Community Modality Program (TC), the Philippine Government innovation program for inmates' rehabilitation. Considering the absence of the components of the ideal penal structure and its operations as cited by Narag (2005) in his thesis study *Freedom and Death Inside the Jail: A Look Into the Condition of the Quezon City Jail*, jails could have collapsed by now. Or, at least it could be plagued by daily disturbances such as riots among inmates and violent confrontations between inmates and jail officers. An African-American inmate ponder: "If this condition existed in Western country, there would be massive restlessness among the inmates. As a ponderance to the idea on the absence of an ideal penal structure, this empirical research lodged on the City Jail's Female Dormitory where female inmates/ detainees are sheltered. A home away from home, the Tuguegarao City District Jail Management is giving their best to make this community what it feels like to be a community outside. It remains in operation and is not plagued by such disturbances or restlessness. In truth, it continues to accommodate an increasing number of inmates. How is this possible? Inmates have learned to acculturate themselves to cope in the inadequacies of the system and have put structures to help them address their concerns. Three classifications had been investigated in this empirical study. This is called the Social Coping Strategies of the Female Inmates in Tuguegarao City District Jail.

CULTURAL EDIFICE:

Prior to the birth of TC, inmates have accepted it upon themselves to initiate the creation of alternative programs that specifically cater to their needs. One of these is the Pangkat System which defines the social edifice in the jail. In aid of the TC which is a self-help social learning treatment model, one component called anti-social tendencies may be relished by the inmate-participant. TC emphasizes the behaviour management, emotional and psychological and survival aspects as part of the treatment. With this, slowly the Pangkat System is deconstructed and the inmates chose to build one Pangkat called (family) *pamilya* as they call their fellow inmates *kapatid*. The management have formed an organizational structure for these inmates as a political structure devising a political hierarchy to help address the inadequacy of jail personnel. They call it *panunungkulan* system. This is a means to imbibe trust within the members and officers of the organization likewise the jail management.

SOCIAL STRUCTURE:

Inmates are effectively deterred from committing offenses by the penalty and the swift process of the *panunungkulan* system. Aside from the written rules (*patakaran*), inmates also observe unspoken ones (a code of conduct). The newly committed inmate must shake off the *ugalinglabas* or the attitude of a freeman to be able to imbibe these social jargons.

SOCIAL JARGON/ GOBBLEDYGOOK:

Like any human being, inmates have their own way of articulating their thoughts, feelings, needs, attitudes and beliefs. They create their own language to be heard. Three categories were investigated. Expressions that refer to things, communication that refers to activities and attitudes and idioms or aphorisms or *kasabihan* that would let them move on to jail life or *buhaykulungan*.

FILIPINO CULTURE WITHIN JAIL COMMUNITY:

The three tenets of Social Coping Strategies is cognizant to the Filipino culture. Two facets of Filipino culture had the most bearing on this field experience. Maxwell and Narag (2013) reiterated Filipinos' sense of *collective identity* that is also a characteristic of many of their Asian neighbors. Cross-cultural psychologists and cultural anthropologists have noted that Filipinos largely want to keep a smooth interpersonal relationships where individual self-motives are kept back in order to adapt to a collective good (Church, 1987; Enriquez, 1986; Lynch and Makil, 2004). Views that may hurt others' feelings, according to this cultural code are kept to oneself, or at the very least, are not widely disclosed. Family and community members, for example, are encouraged to be careful in sharing any information to outsiders that may put the family or community in a

shameful situation (Pe-Pua and Protacio-Marcelino, 2000; Watkins, 1982; Watkins and Gutierrez, 1989). This collective identity is captured in the Filipino adage: *Ang sakitngkalingkingan ay damang buong katawan*, which roughly translates as ‘the pain of the little finger is felt by the whole body’. This adage suggests that the identity and reputation of an individual member of a family or a community is shared by all. It also follows that if a reputable member endorses a new member to the community, other members will welcome the new member usually without reservations (Pe-Pua and Protacio-Marcelino, 2000; Watkins, 1982; Watkins and Gutierrez, 1989). The new member usually benefits from the reputation of the endorsee. This collective identity is depicted as a horizontal relationship that keeps community members together (Church, 1987; Enriquez, 1986; Lynch and Makil, 2004).

Evidently this second factor of a Filipino culture is shown in Maxwell and Narag (2013). As stated, second is a Filipino attitude that historians and academics have referred to as the Filipino *colonial mentality* (Constantino, 1976; David and Okazaki, 2006; Rimonte, 1997). Four centuries of governance under Spain followed by 50 years under the United States have had significant impact on the way contemporary Filipinos view social relationships between the rich and the poor, the educated and not-so educated, and the Westernized and the not-so Westernized (David and Okazaki, 2006; Pomeroy, 1992; Rimonte, 1997). While the Philippines has been an independent country for almost 70 years, a vertical social relationship that privileges one social class over the other still permeates every aspect of the Philippine society. Researchers, for example, are usually viewed to come from the elite class: they are typically richer, more educated, and by their physical appearance, more Westernized than the participants of the research. On account of internalized inferiority (Constantino, 1976; Rimonte, 1997), research participants usually accord deferential treatment to their university-affiliated visitors. There is an unstated, albeit false assumption, that the researchers ‘know more’ than the participants. In the process, there is an inherent power-differential between the researchers and the participants. Additionally, even within the lower social classes, there is a vertical relationship that privileges the poor over the very poor. Leaders in jail community, for example, enjoy considerable esteem from their less affluent inmate in a certain manner. An example of this is the political hierarchy that is evident in the organizational chart – Mayora as the highest position and trustees, being the assistants in aid of jail chores and the Jail Management as the head of the house.

The Social Coping Strategies as an instrument to elicit information did not materialized fully as nuances were still experienced by the researcher specifically in the final part of the observation – TC Meeting. When the researcher sought permission from the Jail Management as approved, the activity didn’t commence until the time the researcher arrived. When the activity was administered, participants were apprehensive and careful with the way they communicate. It was as if guarded with trepidations – they words were limited. As the receding ceremony ended, the author tried to reach out when they gave the floor to her.

Then, it was concluded that these two facets of Filipino culture (sense of collective identity and colonial mentality) were particularly evident in this data collection effort and affected how participants accepted the researcher into their community, how they responded to requests for interviews, and how they treated the researcher as she went about the community. The fact that the researcher is familiar with the Jail culture provided a more nuanced understanding of the attitudes and tenor of the community. However, this did not exempt the researcher from the pitfalls of using standard protocols that backfired, or assuming, at least initially, that some standard practices would be acceptable in this community. The article illustrates how some commonly held Western practices fared in this field experience, specifically, how these practices were received by the Filipino jail community, the challenges these posed for the researcher, and the innovations that were then introduced by the researcher to address problems in the field of Sociolinguistics. Vygotsky (1978) claimed that as educators it is important to know where the learners should be heading but it is also important to note where they come from. This means that educators must learn and realize that the learning they impart from these learners must be cognizant to the inmate-learner antecedent characteristics.

THE ESSENCE OF SELF-LEARNING FOR THE INMATE-LEARNERS:

Bedijerano and Dai (2005) warranted that Bandura's (1986) socio-cognitive theory of human functioning. An underlying assumption of Bandura's theory is that people are proactive, self-regulating agents, rather than passively shaped by their surroundings (Pajares&Valiante, 2002). Research conducted by Zimmerman and colleagues (Zimmerman, 1995; Zimmerman & Schunk, 2001, 2004) has found that self-regulating learners set proximal, attainable goals; are learning- rather than achievement-oriented; have an understanding that different learning tasks require different strategies and tend to use the most appropriate strategies effectively; possess high self-efficacy; control their achievement through strategies such as imaginary, self-instruction, and attention

focusing; are mindful of the intermediate outcomes of their learning process and able to make accurate causal attributions for the learning outcomes; and finally, are open to adapt their learning strategies to the immediate requirements of each particular learning situation. Pintrich (1995) characterizes self-regulated learning as constant adjustment of one's cognitive activities and processes to the demands of a particular learning situation (Pintrich & De Groot, 1990). The idea stated above is a basis that inmates may have different means to acquire learning in the language as evidenced when the researcher offered a hand for language education. Claiming that a lot of the detainees are "no read, no write", the researchers offered to teach them but the Wardress informed for a Commission on Higher Education request for it.

METHODOLOGY:

The present study used a Qualitative type of statistical tool to elicit the information needed in this study. Prior to gathering the data, the researchers prepared a correspondence noted by the Dean of the Cagayan State University Graduate School, Tuguegarao City, Cagayan, Philippines addressed to the Regional Director of Bureau of Jail Management and Penology (BJMP), Atty Rex Delarmente. The communication contained includes the title of the study, the intent of the bearer in conducting the study and asking his office approval in the conduct of the discourse with the named TC Focal Person, Jail Management and the main subject, the inmates. Upon signing of the dean, the letter was delivered the letter to BJMP and the communication received by Officer Tallungan. Immediately, Officer Tallungan communicated with the TC Focal Person *J/SInsp. Juliet Miranda, Tuguegarao City District J/Chief Insp. Noli Jagto, Jail Warden Angelito De Laza and his Jail Male Officers and Jail Wardress Jane Pamittan and her Jail Female Officers.*

DATA GATHERING:

The researchers prepared an interview guide as the primary data gathering instrument, to assure the respondents and the management of the elements that will be elicited. This is to establish trust and confidence of the management and detainees to the researchers. Thus, the interview guide was divided into four parts initially applying the method of triangulation and strengthening it by means of observation. The questionnaire was classified into two parts - a questionnaire for the inmates and a questionnaire for the TC Focal Person. The inmate questionnaire comprises of three categories: Cultural Edifice which emphasized their way of living the Jail-Life challenges; Social Structure which pointed-out the organization created by the inmates otherwise known as Political Structure; and Social Jargons/ Gobbledygook otherwise known as the Jail Lingowhich concentrated on the terms that refer to things, expressions that refer to activities and attitudes used in by the inmates in their day-to-day interaction. Another questionnaire was given to the TC Focal Person which elicited nine (9) questions about Therapeutic Community Modality Program. It included the importance, impact to inmate-participants and TC's comments and suggestions in the applicability of the treatment to rehabilitate the stakeholders. Additional type of instrument that was used was the Focus-Group Discussion (FGD). This was to oversee the camaraderie/ rapport among the inmates and jail officers and their treatment to a visitor they have just known the researchers. Likewise, the researchers could validate that indeed the information that have taken out of the questionnaire are really the ones they use in their exchange of communication. Individual informal interview was also utilized to extend the veracity of the FGD. To record the data as consented, the Jail Management allowed the researchers to take pictures and videotape the FGD.

DATA INTERPRETATION:

Descriptive type of analysis was used to interpret the data. The collected data were classified as to the matrixed questionnaire. Put their conversation in place. Discrete and careful listening was efforted in the recording of the communication. While it may be acceptable to ask the inmates individually and in group the intended data, listening intently in the usual communication was properly observed.

RESULTS AND DISCUSSION:

Under the heat of the summer sun, the researchers entered the shelter of Tuguegarao City District Jail, one past ten o'clock in the morning of April 19, 2013 the time when the Jail Management gave their approval of the visit inside. It even became sizzling hot as they welcomed with warm greetings. All of the female inmates wearing smiles on their faces. The researchers smiled back and they all seated right in front. It was so near that the table where the researchers placed the interview paraphernalia was the only thing that spaced me away from them.

There were 32 female inmates inside. The researchers saw conundrum in their faces but managed to feel every inmate's actions and to let them feel that the researchers are with them. The researchers started asking them about the sayings/ adage that would make them grow strong and move on with the challenging life in the jail. They speak different languages – YBANAG, ILOKANO, ITAWES and FILIPINO – the native language of the folks in the Northern Luzon, Philippines. Two newcomers come from Kalinga. Since they have their own native language, the inmates chose to communicate in FILIPINO as their meeting point or medium of understanding.

CULTURALEDFICE:

Inmates are effectively deterred from committing offenses by the pull-ups or punishment relative to their crime and exertedly set the swift process of the Jail System. Newcomers may take a lot of acculturation before they fully understand how things are managed inside the jail. Aside from the documented rules, there are unwritten rules that an inmate must put in mind and heart to survive in jail. One must shake-off the *ugalinglaya* or the attitude of a freeman to be able to imbibe these social codes (Narag 2005). How would these things come in place? The sound of the bell with its corresponding number of times signalled the inmates in the female dorm that there is a *meeting* or convening all detainees in the assembly place. Jail Warden De Laza greeted them "Good morning, family/ *kapamilya*." or good morning family. They all greeted back. Friendliness deep within was the best weapon in winning their trust. From the exchange of thoughts the researchers learned that they have a cooperative inside which allows them to borrow an amount or goods from the *tienda/tindahan* or store managed by the group. "Kapag wala kayong pera, saan kayo kumukuha?" or when you don't have money, where do you get? Grace raised her hand, she said "Ma'am eh, kapagumuutang, SAYA-SAYA. Kapagbayaran IWAS-IWAS." or when you borrow a certain amount, it is enjoyable and fulfilling but when it is time to pay, you avoid or keep away from your debtor. Nonverbally, she signalled her, arm-cajole. That client communication was a hint that there would prefer to be choosy in their actions and words as they might be misinterpreted or they might offend the visitor thus a show of sensitive on the side. They were all in SMILES – their way of escaping the realities of life. At this juncture, the detainees reflected the other side of the cultural connectivity as in the case of a new individual-visitor who was welcomed due to the endorser – BJMP Head. Behind innate respect, extra reverence was shared. With their being jocose, we excitedly asked, "Ano pa?" or what else? One inmate said, "Ang mapagpasensya ay pinagpapala." as Patience is a virtue. This is apparent of their hope that sooner or later they will leave the jail as a freeman, "Lahatngbagay may hangganan.", or everything has an end. "Ari kamawawanan ta nono. Egga y tsansa nakadatadday nga makalawan." or don't lose hope. Everything will come to an end.

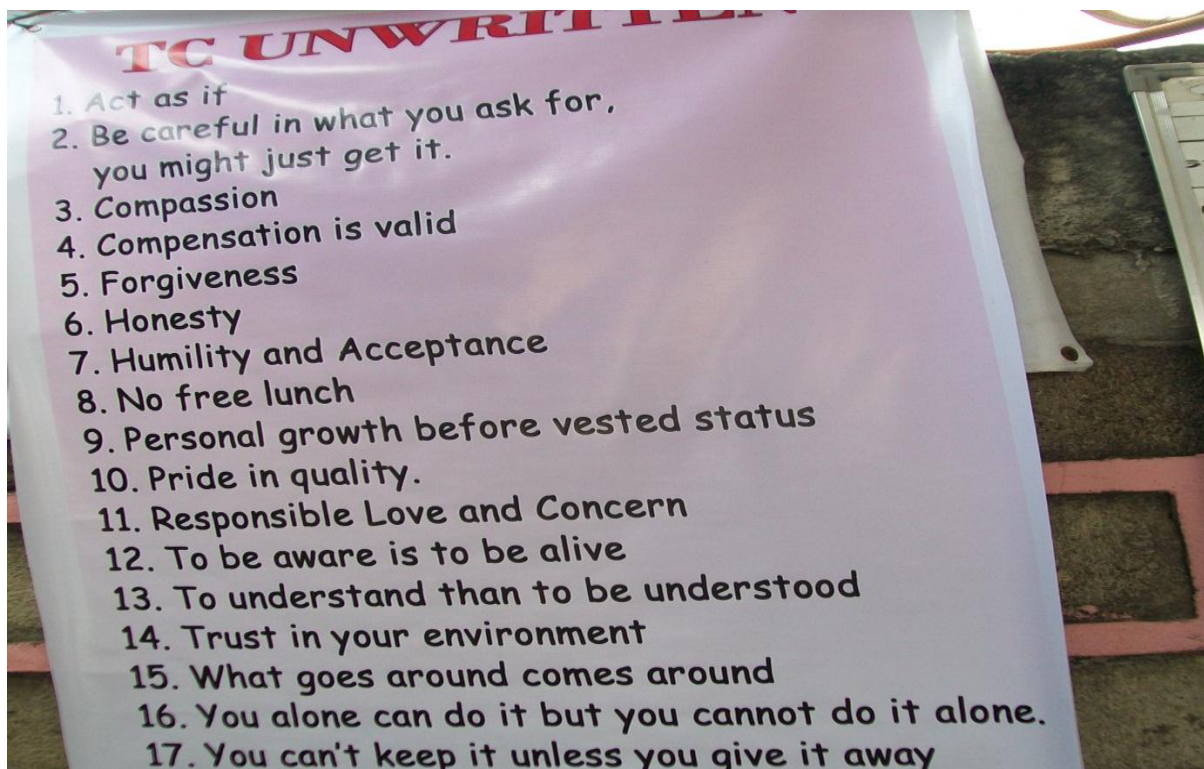
"Bawal mag-away" or do not pick a fight. Inmates are advised not to spark fire that would create trouble in the prison cell called *dorm*. Failure to abide by it shall experience pull-up or a fair punishment for detainees committing a crime. Moreover, "Huwag maging mayabang" or don't be a braggard as this might start a fight. When asked, "Nag-aaway din poba kayo dito?" or "Do you fight with your kapatid?" They replied to me in chorus, "Hindi po!!!" "Tampuhan lang." *Po* in Filipino culture is a way of respect to people in communication. They answered altogether, "We don't fight." "We have anguish but it is just plain sulking."

Grace, being so interactive told me "Minsanponagtatampuhan lalona kapag bilog ang buwan. Nagkakatililing ang mgatao." or Sometimes we do sulking especially when the moon is full. People seem to experience their lucid intervals. This is a common antic among Filipinos. It means that when the moon is seen during night time people would be in their lucid interval. Again, their antics went on naturally and smoothly. Others replied, "Uy, hindinaman." or "Hey, it is not like that." This reply made by the inmates is a manifestation of the preservation of some thoughts of the family. I told them, "Kunsabay kahitsinonamannabiruinmonamasamaang pakiramdam talagang magtatampo di ba? Halimbawa, bagong gising katapos biglang hinilaung buhok mo at pasigaw nasasabihinsaiyo HOY, GISING KA NA..." or Anyway, you have a point there. If you annoy someone with a joke, especially when the person is not feeling well, he'll probably be thwarted. To illustrate, when someone just woke-up and pull the person's hair shouting HEY, WAKE UP NOW!, that person will probably freak-out. This was my way of putting the conversation back on track.

Above all, "Takotsa Diyos" or fear of God. This adage gave these ladies strength to face life as it should be and not lose hope. Moreover, this reminds them to live a decent life inside the jail and to stop sinning or committing trouble inside the jail. Jail officers as heads of the family are giving their best to support the needs of these people to the best that they can.

SOCIAL STRUCTURE:

Apart from the unspoken rules reiterated above, here are the TC unwritten rules posted on the wall of the City Jail.



During the TC Meeting, the female inmates who conceptualized the Unwritten TC and one of them said, “*Kami po base sa TC Manual.*” or We did it based on TC Manual. The Jail Management told me that these unwritten social codes were encrypted from the TC Manual. The inmates to interpret the unwritten jargons posted on the wall and so this was their reply: “*Pumipilipo kami ngisasamganakalapatsa TC Unwritten.*” Or We choose from the TC Unwritten. “*Tpos, ineexplainponaminangibigsabihinnito.*” or And then, we explain what they mean. The following TC unwritten was explained by the inmate-participants and in the absence of voice, jail management is on the sentinel.

A collective idea taken from different individuals from the jail apart from the original plan, below was the result.

TC UNWRITTEN: ITS FORM AND MEANING

TC Unwritten	Explanation	Meaning
1. Act as if	Kumilosngnaayon (inmate)	Act accordingly
2. Be careful in what you ask for	Mag-ingatsahihilingin(inmate)	Be careful with what you wish you might just get it
3. Compassion	Maawainsakapwa	Learn how to show empathy
4. Compensation is valid	Reward is acceptable	Good deeds are rewarding
5. Forgiveness	Pagpapatawad	Learn how to forgive others
6. Honesty	Pagsasabingkatotohanan	Tell the truth
7. Humility & Acceptance	Pagigingmapagkumbaba at pagtanggapsapagkakamali	Be humble and accept mistakes
8. No Free Lunch	Bawalhinginghingi	Freeloader is prohibited
9. Personal growth before vested status	Pansarilingpagbabagobagoangposisyon	Think of your personal growth before gaining position
10.Pride in quality	Makahulugangpagmamalaki	Put pride in place
11.Responsible Love and Concern	Responsablengpagmamahal at pagmamalasakit	Give unconditional love and concern
12.To be aware is to be alive	Angkaalaman ay buhay	Awareness is for survival
13.To understand than to be understood	Angumintindikaysamaintindihan	It is better to understand others that to yearn for understanding

14. Trust in your environment	Tiwalasapaligid	Have faith in others
15. What goes around comes around	Kung anoangnaibigaysiyaangbalik (inmate)	Whatever you do shall come back to you
16. You alone can do it but you cannot do it alone	Ipakitangkayanggawin mag isangunithuwagisipingkayang mag-isa.	Prove that you can do it alone but you cannot live alone
17. You can't keep unless you give it away	Hindi mapapasaiyo kung di kamarunongmagparaya	You can't see the value of a thing unless you learn how to give

POLITICAL SYSTEM AS PART OF THE SOCIAL STRUCTURE:

Prior to the TC Program, the pangkat devised an organizational structure to address the lack of Jail’s Personnel which they call Panunungkulan System. This Panunungkulan System comprises of different functions. The female detainees have divisions of labor by rotation. The “Mayora”, female term for Mayor as the head of the female dorm explained to me, “Angmgakatiwala or trusteespo ay nagrerelyebosatrabaho.” Or the trustees have functions to do by rotation. This means that the “trustees” orrepresentatives have their designated functions in the jail system led by the “Mayora” or head of the system. Not everyone hold position, neither Mayora or trustees in the old political system. Now that they are integrating the TC Program as an official Rehabilitation Program of the Tuguegarao City District Jail, they had formulated an organizational structure to integrateit in the realization of the TC program.

TC SUGGESTED ORGANIZATIONAL:

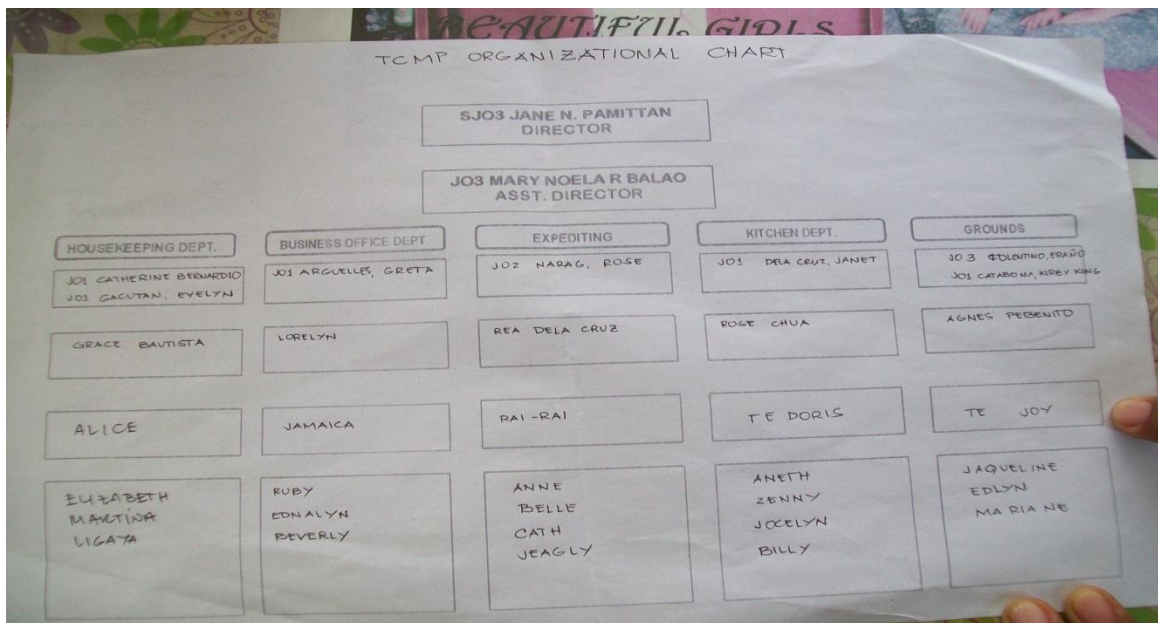


Chart: The TC Organizational shows a well-represented group. Likewise it is observed that everybody form part in the “panunungkulan system”.

TC MEETING:

The TC Meeting, where the inmates assemble for a rehabilitation session have five (5) major parts aside from the preliminaries – Opening song, Prayer, Patriotism, TC Philosophy, and Announcements. These five parts are:

1. Pull-ups – a form of punishment to a crime committed or gratuitous actions
2. Append – affirmation of good deeds
3. Up Ritual – the exchange of ideas taken from the TC Unwritten
4. Verse – Bible discussion
5. Tagapagbalita – News from Local, International, Entertainment, and Health

The recedingpart of this assembly is done with a choric singing of a local song entitled, “HawakKamay” by YengConstantino – a song of compassion and assurance to a friend who is lost in the dark and confused about

the challenges of life. Assurance that they will hold tight and never leave the friend behind. After the activity, the inmate-leader to the TC Meeting asked the observer for remarks. When suggested that there should be an interaction between the speaker and the audience specifically in the pull-ups like listening to the explanation of the culprit in the crime or fault committed. Listening to everyone’s voice was suggested but like any other community, a certain culture is imbedded that one visitor like me must imbibe moreover, respect.

TC CHARACTERISTICS:

According to TC Focal Person Miranda, the TC program in Cagayan Valley is on the process of assessment and evaluation as to benchmarking the identification of TC Model Jails. As with applicability, TC is practiced in 94% of BJMP manned Jails in Region 2. It is BJMP’s mandate to implement the program as it is programmable among all inmates. In the guise of Language, the Jail Management through the aid of TC Program are deconstructing the old Jail Lingo as a code for jail. It was claimed that TC Representatives are doing reformation on the construction of new words in lieu of the old codes most of it words used by people who are not in jail.

SOCIAL JARGONS/ GOBBLEDYGOOK:

Otherwise known as the Jail Lingo, this part concentrated on the terms that refer to things, people etc., expressions that refer to activities and attitudes used in by the inmates in their day-to-day interaction.

JARGONS/ GOBBLEDYGOOKS IN TUGUEGARAO CITY DISTRICT JAIL (Female Dorm)

JAIL LINGO	
A. EXPRESSIONS THAT REFER TO THINGS, PEOPLE, etc.	
Expression	Meaning(translated by the author)
<i>kapamilya or family</i>	family
<i>cooperative</i>	a project that may sustain the daily need of the inmate – may be paid in cash or credit (e.g. food, money)
<i>tienda/tindahan</i>	store managed by the group
<i>kapatid</i>	sibling corn
<i>mais</i>	prison cell
<i>Dorm</i> or prison cell	In Filipino culture, it is a way of respect to people in communication.
<i>Po</i>	An organizational structure to address the lack of Jail’s Personnel Female term for Mayor or the head of the female dorm
<i>pangkat</i> (archaic) <i>Panunungkulan System.</i>	Representatives or inmates who hold a position in the organization Small Bed
<i>Mayora</i> <i>Trustees</i>	CR Uniform with a detainee print at the back, Yellow t-shirt, used for activities e.g. headcount, meeting
<i>Tarima</i>	Food from the volunteers, visitors

<p><i>Buyon</i></p> <p><i>Dilawna t-shirt</i></p> <p><i>Biyaya</i></p> <p><i>Patakaran</i></p> <p><i>Selda(archaic) / Dorm</i></p> <p><i>Responde(archaic)/ Sharing</i></p> <p><i>Parating(archaic)/ Abasto</i></p>	<p>Rules and regulations</p> <p>Prison cell</p> <p>Additional food from the inmates</p> <p>Food from family</p>
B. EXPRESSION THAT REFER TO ACTIVITIES AND ATTITUDES	
Activity/ Attitude	Meaning
<p><i>Meeting</i></p> <p><i>Pull-ups</i></p> <p><i>Append</i></p> <p><i>Up Ritual</i></p> <p><i>Verse</i></p> <p><i>Pagbabalita</i></p> <p><i>Angmgakatiwala or trusteespo ay nagrerelyebosatrabaho.</i></p> <p><i>Hinginghingi</i></p> <p><i>Formation/ Pwesto</i></p> <p><i>Buryong</i></p>	<p>convening all detainees in the assembly place</p> <p>a fair punishment for detainees committing a crime/ a form of punishment to a crime committed or gratuitous actions</p> <p>Affirmation of good deeds</p> <p>The exchange of ideas taken from the TC Unwritten</p> <p>Bible discussion</p> <p>Newscasting - Local, International, Entertainment, and Health</p> <p>The trustees have functions to do by rotation.</p> <p>Freeloader</p> <p>Assembly/ formation during headcount esp.social hall</p> <p>Extreme boredom</p>
C. IDIOMSIAPHORISMS	
Idioms	Meaning(translated by the author)
<p><i>Ugalinglaya</i></p> <p><i>Kapagumuutang, SAYA-SAYA. Kapagbayaran IWAS-IWAS.</i></p> <p><i>Angmapagpasensya ay pinagpapala.</i></p> <p><i>Lahatngbagay may hangganan.</i></p>	<p>The attitude of a freeman</p> <p>When you borrow a certain amount, it is enjoyable and fulfilling but when it is time to pay, you avoid or keep away from your debtor.</p> <p>Patience is a virtue. This is evident of their hope that sooner or later they will leave the jail as a freeman.</p>

<i>Ari kamawawanan ta nono. Egga y tsansanakadataddayngamakalawan.</i>	Everything has an end. Don't lose hope. Everything will come to an end.
<i>"Bawal mag-away"</i>	Do not pick a fight. Inmates are advised not to spark fire that would create trouble in the cell
<i>"Huwagmagingmayabang"</i>	Don't be a braggard as this might start a fight.
<i>"Tampuhan lang."</i>	We have anguish but it is just plain sulking."
<i>"TakotsaDiyos"</i>	Fear of God.

CONCLUSION:

Although there is a necessity to punish wrongdoers, it is also necessary to restore the moral, emotional, and psychomotor aspect of the person, hence the turnaround in the jail system. The female detainees from the Tuguegrao City District Jail are not yet proven guilty beyond reasonable doubt. And as so, they must not prejudged and must address their need for reformation.

SOCIAL STRUCTURE:

TC Program must continue to look for suggestive applicability and not programmable type by considering an evaluation and assessment tool to oversee its fitting.

INNOVATIONS IN THE FIELD:

Careful planning in the activities integrated in the TC Meeting must be in practicable to the learners' rehabilitation by knowing where they come from and planning where they head to.

JAIL LINGO AS SOCIAL JARGONS/ GOBBLEDYGOOK:

Their knowledge in translation and explanation specifically in the TC Unwritten was a hindrance as silence was what they preferred when asked to supplement the idea. The author reached out by virtue of asking in different forms how the TC Unwritten was formed.

INNOVATIONS IN THE FIELD:

Language Education is a way to address this issue. The concerned agencies must know the limitations of the inmate-participants in the field of language.

CULTURAL EDIFICE:

The idea of stratification must be reduced. Culture in its real sense is knowing the identity of one community to be understood.

INNOVATIONS IN THE FIELD:

There should be programs of the Government to create awareness of people to the jail culture. Communication after all is understanding.

ADVANCES IN THE FIELD OF JAIL EXPERIENCE:

Using the three tenets cognizant to the two types of mentioned about Filipino Culture by Maxwell and Narag (2013), researchers are often advised to know the language that participants use in the community, to be conscious of specific code words that are commonly thrown around by members of a community, to be familiar with peculiar symbols used (Dunlap et al., 1990), and to be able to distinguish messages conveyed in a 'wink and a twitch'. Ease of using the language and other means of communication enable researchers to be more readily admitted into the community they are studying (Cicourel, 1964; Dunlap et al., 1990). Additionally, researchers are also advised to be acculturated like those in the community they are studying to better blend into the community (Singleton et al., 1999). Blending through physical appearance will limit the potential that

researchers will draw attention to themselves or cause discomfort and unease among community members or letting them realize their status as inferior to the researcher. Moreover, Government agencies, partner linkages and other line agencies must make a move to address the issue on language education starting to address first the “no read, no write” revelation. The Jail Management are doing its job to look for programs on formal education but it could have been more fruitful if the government agencies, partner linkages and other line agencies address the dire need of it.

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