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Editor's Preface

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Editor's Preface

The three articles of this opening issue of *PS* for 1983 take the reader from the present condition of Philippine theater, to the early Manongs or Filipino immigrant workers in the U.S. (1909-1934), and back to the *Escuela pia*, Manila's school for Spanish and immigrant youth in the last century (1817-1859). In the process we are led from drama and the impact of vernacular languages on the Philippine living theater, to protectionist immigration policies influenced by political and racist currents, and finally to the perennial financial crises of academic institutions and the particular authority/discipline perspectives of nineteenth century Manila. When to this are added essays on the impact of modernization on Philippine minorities, "mindscape" in two Filipino literary figures, the inaugural international conference of Muslim Women, and the agonizing process of risking a new educational venture in business management — together with an extended review of *Revolutionary Clergy* (of 1850-1903, we hasten to add) — it is not hard to predict that this issue has something for everyone, no matter what his individual interests are.

In "Contemporary Philippine Drama: The Liveliest Voice" Doreen G. Fernandez offers a remarkable survey which not only puts the reader in touch with an extraordinary number of authors and plays, but at the same time provides a documented history of the change to the Philippine vernaculars and its consequences on Philippine theater. Describing in great detail the present focus of Philippine theater as critical social comment, the author does not hesitate to call contemporary Philippine theater — a Third World type of national theater — the "premier literary form of our time." Susan Evangelista presents in her "California's Third Oriental Wave: A Sociohistorical Analysis" an interesting, researched account of the experience of Filipino immigrant workers in the U.S. Noteworthy is the author's method of developing

her topic in terms of both the "vertical" historical-political relationship between the Philippines and the U.S., as well as the "horizontal" relation of the Filipinos' U.S. experience with that of the two preceding Oriental migrations, the Chinese and the Japanese.

Fr. Jose S. Arcilla, S.J., offers us a companion piece to the article of Fr. James J. Meany, S.J., on the "Escuela Normal de Maestros" [see *PS* 30 (Fourth Quarter 1982):493-511] in his "The Escuela Pia, Forerunner of Ateneo de Manila." Reading through the ups and downs of this struggling institution, one is tempted to reflect on the sharp contrast between the almost overwhelming development of school curricula, programs, pedagogy, and educational theories with the questionable advance in the end-result: the educated man/woman.

Our "Notes and Comments" section opens with Ben Wallace's "Modernization and the Pagan Gaddang" — a case study of the changes in economy and society among the Ngileb Gaddang that mirrors the situation of so many tribal and minority groups throughout the Philippines, and the slow erosion of their traditional cultural identity. (See Florentino H. Hornedo's review of Harold C. Conklin's *Ethnographic Atlas of Ifugao* in this issue.) Leonard Casper follows with his difficult but rewarding essay on mindscape and its subterranean caverns, and "spatialized time," in Nick Joaquin and Gilda Cordero-Fernando. Fr. Thomas J. O'Shaughnessy, S.J., provides us with an interesting account of the "First International Conference of Muslim Women" held at the Philippine International Convention Center in Manila. The clash between the traditionalist Islamic position on women and the recent professional and business groups of Muslim women is sketched, with a modest suggestion for reconciling the two. Bro. Raymond F. Bronowicz, FSC, adds his report on the "Ateneo Debate over AIM," recounting the harassed process of creating the Asian Institute of Management — another case study in such ventures, as many educational administrators can ruefully confirm. Finally, Fr. Arcilla reviews the illuminating book of Fr. John N. Schumacher, S.J., on the role of the Filipino clergy in the nationalist movement, 1850-1903 — a topic that could scarcely be more relevant in these days of the Church's thrust for social justice and solidarity with the poor and oppressed.

Joseph L. Roche, S.J.