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Editor Preface

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Editor's Preface

In an article on new approaches to the problem of low-cost housing appearing in this quarterly a year ago, William J. Keyes alluded to unrestricted urban land policies as one of the factors contributing to the denial to so many in our society of their human right to decent housing. In this issue he analyzes more closely the role of current free-enterprise policies on land use in causing the denial of this right. Not to speak of land speculators, privately-controlled realty corporations are rapidly developing the shrinking available urban land in such a way that they not only fail to meet the needs of the low-income majority, but for their own benefit and for that of the affluent minority, they are positively worsening the chances of the poor to obtain housing. In such a situation, the continuance of the current free-enterprise approach to urban land use can no longer be considered morally justifiable.

In an article based on a larger study of the influence of the Filipino clergy on the Revolution, the editor challenges some of the secular or antireligious interpretations of the origins of the revolt against Spain by analyzing the predominantly religious inspiration behind the revolutionary enthusiasm and tenacity in Cavite in 1896–97. Far from being antireligious, the movement is shown to have been permeated with religious enthusiasm and to have depended heavily on the Filipino clergy both for motivating the masses and for the planning of strategy.

Ma. Elena Lopez and Ana Marie R. Nemenzo describe the origins and evolution of Philippine government policy on population control, identifying the various foreign and domestic forces that have shaped that development. Concluding with a presentation of a more recent strategy, they indicate some factors which may influence its success or failure.

On the occasion of the publication in Australia of a collection

of Nick Joaquin's earlier stories, Joseph Galdon takes a comparative look at Joaquin's newer writing since he has once more broken literary silence. He finds in them certain new directions, but basic continuity with the Early Joaquin.

In the Notes and Comments section, Thomas J. O'Shaughnessy reports on two international congresses held under Islamic auspices during the past year. Christians took part in both of them as invited participants in wide-ranging discussions on religious and ethical questions of common interest. In another note, Andrew Gonzalez analyzes the evolving role of English as a Philippine language. Not only did American colonizers introduce it in part as a means of communicating to Filipinos American cultural values, but in the past, even Filipino teachers of, and Filipino writers in, English often did the same, consciously or not. Under the contemporary bilingual policy, a specific Philippine English is coming into its own, next to British, Australian, American, and other varieties of the language. Though now a language employed only for special purposes, it is achieving a truly Filipino identity, so that the bilingual education policy tends not to the continuation of linguistic imperialism, but to the development of linguistic emancipation from America.

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