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**Costly Wars, Elusive Peace:
Collected Articles on the Peace Processes in the Philippines,
1990–2007 by Miriam Coronel Ferrer**

Book Notes

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on five “negative insights” (165), namely, Blumentritt’s Orientalism, his “proclivity to overestimate the Filipino character and strength” (174), his “overly politicized” scholarship (174), his “linguistic shortcomings” (175), and his “tendency to essentialize and overemphasize the differences among the Philippine ethnolinguistic groups” (175).

MIRIAM CORONEL FERRER

Costly Wars, Elusive Peace: Collected Articles on the Peace Processes in the Philippines, 1990–2007

Quezon City: University of the Philippines Press, 2013. 359 pages.

In 2012 Pres. Benigno Aquino III appointed UP professor Miriam Coronel Ferrer as head of the Philippine government peace panel in its talks with the Moro Islamic Liberation Front (MILF). One of the reasons for her appointment is her deep familiarity with the Moro rebellion and the history of negotiations between the armed rebels and the state. Attesting to this expertise is her book *Costly Wars, Elusive Peace: Collected Articles on the Peace Processes in the Philippines, 1990–2007*, which provides a unique point of view for analyzing the intricacies of armed insurgencies and the quest for peace. The book is Ferrer’s collection of articles on the peace process, written and published before her 2012 appointment. The earliest of these essays dates back to 1990, when she was still a graduate student at the University of Kent at Canterbury. The book focuses on the two major insurgencies of the past three decades: the Communist armed struggle, led by the Communist Party of the Philippines, and the Moro rebellion, which has seen two major groups leading it: the Moro National Liberation Front (MNLF) and the MILF, which established itself as a separate group from the MNLF in 1977. The book consists of fourteen essays, divided into four parts. The first part looks at the general contours of the armed conflicts and shows the current state of the two insurgencies, as well as the measures the Philippine government has taken to address these conflicts. The second part analyzes the status of the peace process on the Communist front, while the third focuses on the institutionalization of regional autonomy in Muslim Mindanao. The last part dissects the crucial elements in building peace on

both fronts and includes other important actors, such as nongovernmental organizations (NGOs) and even other nation-states like Japan, which has given assistance to the peace-building process. Other important issues that are raised in the book are the integration of combatants, promotion of human rights, and even debates within the ranks of the government or among the insurgent groups themselves.

MICHAEL C. HAWKINS

Making Moros: Imperial Historicism and American Military Rule in the Philippines' Muslim South

DeKalb: Northern Illinois University Press, 2012. 185 pages.

Michael C. Hawkins, who is assistant professor of Asian history at Creighton University in Nebraska, probes the connections between US colonialism and the image of the Moro in *Making Moros: Imperial Historicism and American Military Rule in the Philippines' Muslim South*. Hawkins tackles the Americans' perceptions of the Moro as well as the Moro warrior's self-perception and argues that simplistic ideas about race are inadequate in explaining American perceptions of the Moro during this period; the then burgeoning discipline of ethnology and American colonial engineering were highly influential in this regard, contingent as they were on developing notions of time, history, and evolution. However, Hawkins also looks at the other side of the colonial divide by pointing to the high degree of collaboration between Moros and the American colonial state, a process that contributed to the development of a modern Moro subjectivity. The book has four chapters, aside from the introduction and the conclusion. Chapter 1 analyzes the processes involved in categorizing Filipino Muslims using modern "scientific" tools in the social sciences, especially ethnology. The second chapter looks at the different aspects of Moro culture, such as its rich Islamic heritage in the arts and literature, which posed problems for the American colonial project, especially in its attempt to depict Moros as uncivilized. The issue of slavery among the Moros forms an integral part of this section. Chapter 3 deals with the impact of capitalism. Americans believed that capitalism could hasten the process of civilizing Moros through their participation in profitable business endeavors. The impact