

philippine studies

Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

Editor's Preface

Philippine Studies vol. 29, no. 1 (1981) 3–4

Copyright © Ateneo de Manila University

Philippine Studies is published by the Ateneo de Manila University. Contents may not be copied or sent via email or other means to multiple sites and posted to a listserv without the copyright holder's written permission. Users may download and print articles for individual, noncommercial use only. However, unless prior permission has been obtained, you may not download an entire issue of a journal, or download multiple copies of articles.

Please contact the publisher for any further use of this work at philstudies@admu.edu.ph.

<http://www.philippinestudies.net>
Fri June 27 13:30:20 2008

Editor's Preface

Not so many years ago a Catholic college or university was characterized by its straight-forward, traditional neo-scholastic philosophy. The philosophic core of this tradition was its metaphysics of being. More recently, existential phenomenology, personalism, and linguistic analysis (to mention but a few) combined to crack this monolithic facade of traditional scholasticism. The further step of inculturation brought forth new, creative philosophizing in the local languages; with this effort came the inevitable lack of adequate vocabulary. In our first article, Leonardo Silos goes far beyond bemoaning Tagalog's lack of a verb to-be, and offers a first class philosophic interpretation of this absence. He works from the basic conviction that "Tagalog as a language is not only a linguistic tradition, but a tradition of the spirit as well." One does not have to be a metaphysician to appreciate how a study as painstakingly researched as this, and yet which touches the ordinary Filipino in his daily thought-patterns and speech, can deepen the sense of "being Filipino."

A second and new area of study in Filipino colleges these days is the subject of Dr. Fernandez' survey article on the state of research dealing with Philippine Popular Culture. As in any new area of research, the difficulty is one of clearly delineating its proper limits: just what is to be included in "pop culture" and what excluded? In a growing Third World country such as the Philippines, it would be hard to overemphasize the crucial importance of film, radio, TV and comics. The recent death of Marshall McLuhan reminds us forcefully of the tremendous growth in interest and importance of communications in the past twenty years. If Socrates' adage on the uselessness of the unreflected life can inspire philosophic reflections on our native language and thought

patterns, so too it must incite determined, ordered study of that dimension of "being Filipino" which pop culture alone reveals.

A third area of traditional study of any culture is law, and G. Carter Bentley offers a well-researched interpretation of "The Politics of Establishing Shari-a Courts in the Philippines" —an account of the process of setting up Islamic Law in the Philippines. The article brings home the fact that it is one thing to ascribe to justice and human rights for all; it is quite another to effectively work for them "at home." One's feeling of self-righteous commitment to a cause while reading of labor strikes in Poland, or political trials in Communist China, can suffer an abrupt jolt when the question turns to the local scene. Not everyone will agree with every detail in the author's account, but no one can deny that "being Filipino" in the '80's includes facing squarely the problem of justice for the Muslims.

Three shorter essays follow. Robert J. Morais presents an interesting description of "Friendship in the Rural Philippines." Given the Filipinos' well-deserved reputation for warm personal relations, it is surprising, as the author notes, that no systematic studies of friendship in the Philippines have been carried out to date. His essay on data from Tanay makes a good beginning. As a follow-up on Dr. Fernandez' general survey of Philippine theater in our last issue (See *PS* 28 [1980]: 389-419), Motoe Terami-Wada gives us a look at "Philippine Stage Performances During the Japanese Occupation." For anyone who lived through the war years of WW II in Manila, the article is sure to bring back many memories of stage groups and of individual artists —a page from the past, with memories, bitter and sweet. From an earlier war, Glenn May brings us a chilling account of the other side of "war years," namely the terrible cost in human lives, and in this case, of non-combatants. "The 'Zones' of Batangas" also strikingly demonstrates the value which parish records have in the hands of a trained historian practicing his craft. Two notes on recent educational conventions add to the two preceding historical vignettes a present dimension of "being-Filipino" in college life today.

Joseph L. Roche, S.J.