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Amado V. Hernandez, by Torres-Yu

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this collection might complain that she is prophetic but not pedagogical, that she preaches, but offers few concrete suggestions beyond her sermon, either as to the specific values to be reflected in Philippine education or as to how they are to be implemented in the teaching process. The process is a particularly slippery problem, for Fernandez would be the first to admit that values education cannot be indoctrination. As John Gardner says, "Morality by compulsion is a fool's morality." How then are values, human beliefs, moral choice, to be transmitted in an educational system? If they are the values that are inherent in the humanity of man, universalist in both time and culture, how are they to be made applicable in a concrete time and culture?

Yet, perhaps, a reviewer should not quarrel with another's vision, especially a vision that is articulated with as much conviction as Fernandez brings to the task. Fernandez feels deeply about her vision. She has enunciated it with conviction and with style. In Philippine education at the moment we need more prophets like her and more visions like hers

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AMADO V. HERNANDEZ: TUDLA AT TUDLING. Edited by Rosario Torres-Yu. Quezon City: University of the Philippines Press, 1986. 532 pages.

Ambitious or unassuming, an anthology is always regarded as a research facilitator. It is, however, the logic behind the collection that could keep or kill the reader's interest. This book under review is offered as a documentation of a well-known Tagalog poet's development — from idealist to ideologue. Dr. Rosario Torres-Yu has assumed the exacting responsibility of accompanying her reader on a journey to witness Amado V. Hernandez's evolution into a poet with a cause.

Dr. Yu has adopted a conventional format for this documentation, which she presents in four parts, namely: prefatory notes (*Samutsaring Paliwanag*) on her own difficulties and final triumph in collecting the poems for this book; a digest (*katas*), suggesting a larger previous work, of her own study of the development of Hernandez' ideology; the collection of poems from 1921 to 1970; and a list of critical studies on Hernandez.

The anthologist has suggested that the digest, entitled "Ang Pakikibaka ng Manunulat na Pilipino para sa Lipunang Makatao" (The Filipino Writer's

Struggle for a Humane Society) serve as a guide to the reading of the poems in this book. This reviewer, however, finds the suggestion on the left inside flap provocative as it says, among other things, that the poems in this book document the long process not only of the poet's own enlightenment (*kamulan*) but that of his times as well.

The prefatory notes provide a time frame for the anthology that could well have been a premise of its logic. While one lauds Dr. Yu for including in this book Hernandez's least known poems, it seems disconcerting that the narrative poem "Bayang Malaya" has been excluded without an explanation. One gathers from the prefatory notes — "Matutunghayan sa kabuuan ng mga tula sa koleksiyong ito ang pinagdaanang proseso ng manunulat — mula sa paghahanap, pagtuklas, pagpapasya at paninindigan" (p. xx) — a motivation for the reader to share the poet's creative, even ideological, experience. This reviewer thus takes up the anthologist's invitation to use her digest as the launching pad.

In the digest, Dr. Yu has sought to prove that in his writings, Hernandez has propounded an ideology of democracy, Filipinism, and social justice. Understandably, she dwells lengthily on the poet's career as politico-labor leader during which time Hernandez defined his commitment. One would wish, however, that Dr. Yu had shown the evolution of the poet's commitment through his poems in this collection. This reviewer believes that one cannot treat Hernandez's convictions without studying the works that are essentially socially-committed, particularly the novels *Mga Ibong Mandaragit* and *Luha ng Buwaya*, the books *Isang Dipang Langit* and *Bayang Malaya*, and also his speeches, editorials and opinion columns.

To trace the development of Hernandez as a poet of Filipinism, democracy, and social justice, Dr. Yu divides the collection into five parts, namely: *Mga Unang Pag-usbong ng Panulaan*, *Tudla at Tudling sa "Kalendaryo ng Panahon," Balagtas sa Lumang Usapin ni Jose Corazon de Jesus at Amado V. Hernandez*, *Sa Gilid ng Doktrina at Katotohanan*, and *Mga Huling Pahimakas*. One misses, however, the rationale for such a classification.

What this book needs, if it indeed is to be a documentation of Hernandez's development as a poet with a cause, is to show through his poetry, including *Bayang Malaya*, how in grappling with his realities, the poet inspired a generation of freedom seekers. The digest in this book could serve better as an Hernandez Reader of selected prose and poetry by the National Artist.

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