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Editor's Preface

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Editor's Preface

In the first article in this issue, Rita H. Mataragon reports on the many studies made of "Sex and the Filipino Adolescent." The studies give the statistics on the sexual attitudes of the adolescents, particularly of Manila, but to a lesser degree of the rural areas, and on their practices — though accurate information on the latter is much more difficult to gather than on the former. The author does not take an ethical or religious position on the subject, for the simple reason that neither do the studies on which she reports. To the reader who does have an ethical and religious position with regard to sexual attitudes and practices, the results of the studies reported will probably be very disturbing. The studies give widely differing statistics; for example, the incidence of pre-marital sex ranges from 14 percent among the respondents in one study to 45 percent in another. The author's assessment of the methodology used in the research into her subject should lead to the gathering of accurate data which will provide the basis for acting upon the problems "with wisdom and compassion."

Beginning with the discovery, a few years ago, of the remains of two ancient "plank-built boats" on the sea floor off Butuan, William Henry Scott presents a scholarly account of "Boat-Building and Seamanship in Classic Philippine Society." The Butuan boat was later developed into the graceful *caracoa* which sailed rings around the Spanish galleons. The author, extrapolating from the Butuan relics and with the help of Spanish writers of the sixteenth and seventeenth centuries, gives minute descriptions of the processes of the early Filipino boat-builders. In the course of this, he gives a wealth of information on the lumber, the carpentry and the vocabulary of the early Filipinos. The uses to which these boats were put were fishing, war and trade. The latter two uses were

combined in what the Spaniards called piracy but which the author prefers to call "trade-raiding." The principal lesson imparted by this article is that the early Filipinos were a sea-faring people; even the words used in everyday conversation on land were often in nautical terms.

The third of the articles, all of which are Philippine studies in the truest sense, is that of Ma. Lourdes S. Bautista on "Yaya English." In today's quest for "English for Special Purposes" (sometimes referred to as ESP) this article will play a part for it details the characteristics — not always what they should be but as they are — of the English spoken by the yayas (governesses) to the babies and other very young children in the homes of the more affluent Filipino English-speaking young people. Though this English for the special purpose of communicating with very young children is "baby talk," a reading of the article will give useful information to English-speaking teachers of English as a second language even on the first year high school level.

Our section on Texts and Documents contains a copy of the "The Last Will of Padre Mariano Gomes" with the article on it by Luciano P.R. Santiago. By happy chance ("serendipity"), Dr. Santiago recently discovered the will in the National Archives. Santiago vividly relates the circumstances in which the will had been made and witnessed on 16 February 1872, the day before the execution of Padre Gomes by the Spanish authorities together with his illustrious colleagues, Padres Burgos and Zamora. Fr. Gomes had been throughout the forty-eight years of his priesthood the pastor of the parish of Bacoor in Cavite. The Spanish authorities neglected the wish expressed in his will that he be buried in the cemetery of his beloved parish of Bacoor and instead buried him, together with Padres Burgos and Zamora, in an unmarked grave in Paco cemetery, Manila. The author movingly comments on the principal provisions of the last will of Padre Gomes, manifesting his priestliness, his solid hope for the joy of Heaven and his devotion to his family and to his people in Bacoor. Happily the Archbishop of Manila had refused the demand of the Governor-General to defrock the three priests.

In Notes and Comments, Sr. M. Soledad Hilado, O.S.B. reports on the "CEAP National Convention" held in Iloilo City on 11-13 December 1981. Its theme was "The Challenge of Quality Educa-

tion in Catholic Schools" discussed under the main topics of Moral Education, Language Instruction, Mathematics Education and Science Education. All the main speakers in the plenary sessions gave bleak pictures of the state of education in the four aforementioned areas. The smaller Commission Consultations endorsed the views of the plenary session speakers and made concrete resolutions for the solution of the many problems presented.

Fr. Jaime Bulatao, S.J. presents a very interesting, provocative and, we hope, beneficial account of "Local Possession and their Cure." The phenomenon of "possession" is very widespread in the Philippines. Fr. Bulatao describes seven cases and cites many more which he has personally encountered and treated. He distinguishes clearly between the view of the psychoanalyst who considers "possession" as being the predominance of a certain "thought-form" which psychotherapy can remedy by hypnotism and suggestion and the common belief of the people and the exorcist that there is actual possession of the person by a spirit, whether it be evil or good or indifferent. Fr. Bulatao gives his own theory on possession and explains his technique of therapy. The cardinal principle behind the technique is that the therapist must accept the client's belief that he is possessed by a spirit as a fact and treat him accordingly. He neither affirms nor denies the actual existence of possessive spirits but in his technique appears to provide for both possibilities.

James J. Meany, S.J.