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Editor's Preface

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There has been an increasing realization in recent years, in the Philippines as well as elsewhere in the non-Western world, of the need to examine the validity or suitability in many intellectual disciplines of both methods and content derived originally from the West. Not only have there been conscious efforts to adopt new ways of looking at history or literature, but especially in philosophy and theology there has been a growing felt need to Filipinize these academic disciplines, particularly through the exploration of indigenous values and forms of thought. Vitaliano R. Gorospe makes use of both anthropological findings on pre-Christian Filipino values, and of historical research into the Filipino heritage of the Spanish period in search of indigenous values which can serve as sources for the ongoing task of creating a Filipino philosophy and theology relevant to the Filipino of today.

Applying the methods of social geography to the study of religious identification, Daniel F. Doeppers studies the changing patterns in the churches stemming from the Aglipayan movement of the beginning of the century. With a methodology useful for other denominations as well, he traces the regional variations within general trends and offers explanations for the differences in patterns.

Literary criticism and theories of literature are still developing fields in the Philippines. One of the more prolific literary critics in recent years, particularly in Tagalog, has been Epifanio San Juan, Jr. Soledad S. Reyes analyzes the dominant trends exhibited in the two major periods of his critical writing and evaluates their respective strengths and weaknesses. Joseph A. Galdon in a review article on the most recent book of Gemino Abad, gives appreciative critique of Abad's poetry as well as of the poetics expounded by Abad in his essays.

In another area of literary scholarship, Edna Zapanta-Manlapaz reports on the seminar held last year by the Philippine-American Educational Foundation on literature and society. What emerged from the seminar, she notes, are indications of changing directions of interest in recent Philippine literary scholarship. Among them are the shift toward vernacular literature (including the regional vernaculars), and the increased concern with the social function of literature.

In our efforts to review as far as possible all significant books on the Philippines, this issue presents a large number of reviews of scholarly books in a great variety of disciplines.

John N. Schumacher