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Dialogue For Development

Review Author: Frank Lynch

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forthright probing into the intrigues which surrounded its subject. The diligence of research cannot be challenged, and it will be useful to those who can evaluate its interpretations against a wider background of the nationalist movement and the Revolution. Unfortunately the author has been poorly served by his publisher, since the book abounds in misprints, only some of which have been later corrected in pen and ink.

John N. Schumacher

DIALOGUE FOR DEVELOPMENT: Papers from the First National Congress of Philippine Folklore and Other Scholars. Edited by Francisco R. Demetrio, S.J. Cagayan de Oro City: Xavier University, 1975. xi, 806 pages.

Except for two items that were contributed after the event, the 22 papers in this substantial volume were presented at the First National Folklore Congress held at Xavier University in December 1972. If one wished to categorize the articles found in the book, three considerations would take him a long way; namely, language group discussed, content, and central relevance to folklore. A further criterion, how long the author has been involved in folklore or a related field, will interest those concerned with the *future* of folklore studies in the Philippines.

Language groups about which at least one paper was contributed are the following (in order of appearance): Tagalog, Iloko, Bukidnon, Tausog, Maranao, Mansaka, Dibabaon-Mandaya, Palawan, and T'boli. Most of these articles are bibliographic in content, or categorize and illustrate the folklore of the group, or both. There is in no case an attempt, needless to say, to assemble an exhaustive folklore corpus.

Cutting across language boundaries, but still presenting inventories of what we currently have in the literature or in the archives, are the papers of E. A. Manuel, E. Constantino, and J. Maceda. Reflections on selected folklore items, with more or less control of the analysis employed, and with varying relevance for folklore studies, are another series of papers, of which the most tightly ordered is that of C. Luzares and L. Bautista. The last mentioned authors are relative newcomers to the field, as are, I believe, N. T. Madale, A. S. Magaña, and A. J. Chupungco. Among the more experienced practitioners are E. A. Manuel, D. Eugenio, M. Foronda, C. O. Resurreccion, E. Constantino, J. Maceda, M. Ramos, F. Demetrio (of course), E. Casiño, and J. Francisco. Somewhere in the middle I place a third group: L. Opeña, G. Rixhon, A.T. Tiamzon, N. R. Macdonald, D. Coronel, and G. Casal. J. Bulatao and V. Gorospe, visitors from psychology and philosophy, are in a class of their own.

Reflecting on the volume's contents, I see it as an important contribution, a storehouse of information, a significant reference book. But I do get this feeling, perhaps not well founded, that many authors are long on descriptive detail and speculation, short on analytic rigor. Right or wrong, I hope that

that more scholars, especially the younger ones (who are precious few, it seems), might lean toward the scientific and the replicable in their approaches to Philippine folklore. This need not be at the expense of further collecting, nor at the cost of their regard for tradition. On the contrary, it will be a concrete sign of respect for both their heritage and their scholarly discipline. Father Demetrio deserved a better printer. But he has made the reading considerably easier than it might have been by furnishing abstracts at the head of each paper, an index and a long (but incomplete) list of errors. The book should be in all Philippine general and school libraries, and in the collections of Philippinists everywhere.

Frank Lynch