

philippine studies: historical and ethnographic viewpoints

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

Editor's Introduction

Michael D. Pante

Philippine Studies: Historical and Ethnographic Viewpoints
vol. 63 nos. 2 (2015): 159–160

Copyright © Ateneo de Manila University

Philippine Studies: Historical and Ethnographic Viewpoints 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.soss@ateneo.edu.

<http://www.philippinestudies.net>

Editor's Introduction

The authors in this issue confront difficult questions about the Philippine nation. Satoshi Ara analyzes yet another controversial episode in the life of the nation's first president, Emilio Aguinaldo. Lisandro Claudio challenges nationalist pedagogy, and in so doing the nationalist historical narrative as well. Fr. Jose Mario Francisco dissects the official texts of the Philippine Catholic hierarchy about issues surrounding reproductive health (RH), which has become a battle between competing definitions of the contemporary Philippine nation. In a research note Isaac Donoso focuses on the marginalized Moros and their Islamic heritage. The works of these authors force us to view the nation from alternative vistas.

Emilio Aguinaldo's complicated position within the nationalist historical narrative gains another layer of complexity in Ara's article. Ara asks whether Aguinaldo's collaboration with the Americans and the Japanese was consistent with his public pronouncements regarding Philippine independence after the revolutionary period. On the one hand, Aguinaldo swore allegiance to the US, while maintaining a public life as president of the *Asociación de los Veteranos de la Revolución*. With the onset of Japanese occupation, Aguinaldo served the new colonial masters by delivering speeches that hailed Japan's leadership as protector of Asian peoples and by convincing guerilla leaders that resistance was futile. On the other hand, Ara maintains that Aguinaldo viewed his cooperation with the powers as part of a larger strategy to attain independence, especially in light of Aguinaldo's criticisms of the 1943 constitution. That Aguinaldo, during the Philippine Revolution, initially regarded Japan as a beacon of hope for anticolonial movements may help us understand his collaboration. Ara suggests, however, that opportunism may also have defined Aguinaldo's acts during this period, marked by his presidential ambitions and concern for financial matters.

Although less prominent than Aguinaldo, Camilo Osias and his writings nonetheless pose an equally hefty challenge to conventional nationalist history. The pensionado educator and legislator Osias, Claudio asserts, formed a pedagogy in the early twentieth century that was informed by gradualist Filipino

nationalism or Filipinism, nationalist internationalism, and John Dewey's philosophy. Osias influenced early-twentieth-century Philippine education as a result of the "nationalization" of educational reading materials from the 1920s onwards, thereby becoming the most effective popularizer of Filipinism. His view of nationalism, however, was neither nativist nor anticolonial, but one that he situated in an international system of independent nation-states and bore the influence of Dewey's philosophy. The author posits that Osias's ideas do not only rebuff Renato Constantino's colonial miseducation thesis but also offer antidotes to exclusionary forms of nationalism.

Father Francisco undertakes a "textual archaeology" of official CBCP discourse, based on thirty-two RH-related documents it has released after the Second Vatican Council. He argues that, although the CBCP has maintained its teachings on family- and RH-related issues, the manner of teaching has changed. For instance, after the year 2000 the intended audience in church documents became wider: from Filipino Catholics to the Filipino nation, evincing a more politically and socially involved CBCP. Francisco admits that, although it has the right and responsibility to participate in discussions of sociopolitical issues, the church needs to acknowledge that the same applies to other stakeholders who also take into account moral considerations. This article is a fitting follow-up to Francisco's critique of the church's notion of a "Catholic Philippine nation," which appeared in a special issue of this journal on Filipino Catholicism (vol. 62, nos. 3–4).

Isaac Donoso's research note presents the understudied history of Muslim Filipinos. Donoso contends that to historicize Islamicity in the country one needs to look beyond the nation and view it from a global perspective. The Philippines was a meeting place for the Western strand of Islamicity that came from al-Andalus and the Eastern strand that sprang forth from island Southeast Asia and Muslim China.

The passing of Fr. Jaime Bulatao last February was a great loss to Philippine psychology. The legacy of Fr. Bu, as colleagues and students fondly called him, is highlighted in the obituary written by his niece and colleague, Cristina Montiel.

Michael D. Pante
Ateneo de Manila University