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Philippine Localities, by Pertierra

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regarding the type of resistance waged in the province to block land-conversion activities today. McAndrew, in this regard, did not succeed in fully threshing out the reasons why the Cavite tenants and farm workers, together with their allies, failed to cultivate enough "social capital" to forge strong networks of cooperation and solidarity in defending their claims to land and livelihood.

Finally, a community-centered strategy of sustainable development has been offered in the author's concluding remarks. Adopting most of the ideas laid down in the white paper on alternative development released by Green Forum-Philippines in 1991, McAndrew argues for a development approach that pushes for a decentralized and self-reliant economy constituted by ecological zones of dynamic communities. In paper, such a green agenda is certainly sensitive to food and environmental security issues, but the more interesting question with regard to the present study is how the "promise" of this alternative framework can be realized and strategically applied in Cavite.

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Philippine Localities and Global Perspectives: Essays on Society and Culture. By Raul Pertierra Quezon City: Ateneo de Manila University Press, 1995.

Throughout this collection of disparate essays, Raul Pertierra's focus remains on the question of the "production of knowledge," both as carried on by the human objects of social science as well as by social science itself. In the introduction (p. 3), he attributes the Philippines' economic dependency to a "conceptual dependency," one manifestation of which is the Filipino social scientists' uncritical application of sociological models derived from Western historical experience to Filipino realities, which these alien frameworks cannot adequately encompass. This habit of "'self'-misinterpretation" or "'self'-misrepresentation" prevents our social scientists from "enhancing our understanding of civil society." Instead, they only serve "the administrative needs of the Philippine state or the accumulative imperatives of global capitalism" (p. 200). Rejecting the argument that the country's pressing material problems demand scholarship of clearly "practical" relevance alone, Pertierra enjoins Filipino social scientists not to leave the production of critical theory to an intellectually hegemonic West but also deconstruct such Western paradigms and construct ones of a more truly "universal" validity.

The three essays in the first part of the book focus on Zamora, the Ilocos community where Pertierra has been doing fieldwork since 1975. In the first essay, "Political Consciousness vs. Cultural Ideal," he argues that the tendency for ostensibly democratic political institutions in the Philippines to

represent not a "popular will" but rather, the private interests of office holders—anomalous by Western norms—becomes comprehensible once we recognize that our politics is subordinated to a "generalized sphere of values" that emphasize "kinship, locality, and association." The second essay, "Conflict and Authority in Zamora," is a case study in the exercise of power. Here, a mayor tries to block the performance of a *comedia* folk drama through the "mystificatory" potency of his office, an act that can give the mayor's personal opinion the force of "fact." The case studies of female overseas workers in the third essay, "Zamora and the Overseas Connection," locates the impetus for emigration not only in "purely" economic considerations but also in one sphere of knowledge production, Philippine higher education. This sphere "devalorizes aspects of native life [such as manual labor] in favor of those of the West" and "generates unrealistic expectations and desires concerning the definitions of an acceptable lifestyle."

The second part of the book brings together two essays that attempt to constitute the Philippines as an ethnological "field of study" by examining the "structural continuities" among diverse local societies united by no common tradition other than that imposed by colonialism. "The Philippine Aswang and Female Sociality" asserts that the pan-Philippine figure of the predatory viscera-sucker represents a uniquely radical inversion of the value of reciprocity so central to Filipino societies. Ironically, the creature's imaging as a female expresses anxiety over a woman's dedication to the private sphere of the family often at the expense of wider social obligations. "Religion as the Idiom of Political Struggle," on the other hand, analyzes two Filipino traditions of resistance. It roughly includes a "Luzon" one, which seeks to displace secular but not religious authorities, and a "Visayan" one, derived as much from indigenous as from Catholic notions, which rejected the religion along with the secular hierarchy. Petierra asserts the continuing use of religion as a force for political change (rather than merely legitimizing the status quo) as seen in the 1986 EDSA Revolution.

The general reader who has followed Petierra through the first five essays may lose him in the final three which address theoretical issues and fully engage only readers with a prior grasp of the debates he so concisely summarizes.

In "Kant and Social Anthropology" and "Levy-Bruhl and Modes of Thought," he draws attention to the largely unrecognized legacy of these two figures to a contemporary social science that cannot escape realizing that its own "objectivism" is very much subjective and socially conditioned. However, these essays disappoint in so far as Petierra fails to relate his theoretical discussions to ethnographic material in any compelling way. This deficiency is particularly felt in "Ritual and the Constitution of Social Structure" where he no more than alludes to Zamoran rituals in the most general terms. Still, these last three essays in tandem with the conclusion should provide the interested reader with a "star chart" for further readings in critical theory.

In his conclusion, Pertierra maintains that the conditions of postmodernity undermine the possibility of a sovereign Filipino perspective (the foundation of a genuinely Filipino social science) such as Jose Rizal's generation might have negotiated if not for the irruption of American imperialism. He also asserts that national boundaries are no longer the principal conditions of collective consciousness. However, we would do well to recall that integral to the formation of national consciousness has been the very act of crossing borders (witness the case of Rizal himself) and that "transnationality" underlines, as much as undermines, the primacy of "nation" (if not the nation-state) in an individual's imagination.

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Trade Union Behavior in the Philippines, 1946-1990. By Leopoldo J. Dejjillas. Quezon City: Ateneo de Manila University Press, 1995.

Using the three largest trade union federation as case studies, Prof. Dejjillas examines the context in which these federations operate, the variations in their behavior when confronted with different issues, and the internal factors that influence their actions. He focuses his attention on the origins, the ideological orientation, the leadership and types of membership of these federations. He describes the Kilusang Mayo Uno (KMU) as fitting the behavior of a "revolutionary type of unionism" where the workers' economic and related demands are often linked to a larger critique of Philippine political economy. The Trade Union Congress of the Philippines (TUCP), on the other hand, hews closer to the "economist or business type" of unionism, where the issues are strictly economic and the organization of workers is aimed at developing "a responsible and productive labor force" (124). The third group, the Federation of Free Workers (FFW), is categorized by Dejjillas as shaped by a "moralist character," mainly because of its sectarian origins.

The findings are informative and revealing. In terms of composition, the TUCP appears to have the broader membership (it includes the rural proletariat), while the KMU and the FFW limit themselves only to the wage earners. This broader character of TUCP, however, is offset by its limited reach. KMU could claim to have a more national constituency than its conservative rivals, which have had difficulties developing or sustaining a nationwide network. KMU's organizational preeminence over TUCP and FFW was also clearly the result of the positive correlation between Left-wing politics and high degree of participation, militancy and variations in autonomy and centralism.