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"We can use Philippine Studies, or the study of our culture, to understand the nature of Philippine economic institutions and the economic behavior of Filipinos as consumers and as businessmen."

—Dr. Orville Jose C. Solon, Dean, UP School of Economics (2015-2018)

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On the cover: A dance segment of Pilandok, a theatrical offering of the Sining Kambayoka of the Mindanao State University - Marawi City taken by Kevin Brandon E. Saure. Pilandok is a folk story about a young man's fascinating adventure from being thrown into a cage, rescuing a sultan's daughter, to almost inheriting a kingdom.



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PANIMULA

Isa sa palihan para sa pagpapalano ng programang Tri-College PhD Philippine Studies sa Antipolo noong Marso 2017, isa sa mga naging paksa ay ang pangangailangang palakasin at panatilihin ang programa ng Araling Pilipino sa UP Diliman.

Isa sa mga maraming haka-haka ay nakatuon sa kontekstong identidad: “tatak UP Diliman.” Kunsabagay, ang UP Baguio ay pinapagting ang Araling Cordillera. Sa UP Manila, meron silang Manila Studies; sa UPLB matatagpuan ang Southern Luzon Studies Center, sa UP Visayas ay West Visayas Studies Center; sa UP Mindanao naman ay ang Mindanao Studies Program. Kumbaga, ito ay isang pag-aangkin na ang Araling Pilipino ay usaping UP Diliman.

Nasa mandato ng unibersidad ang layuning mapaunlad ang isang makabuluhan at mapanuring edukasyon, pananaliksik at programang pang-ekstensiyon na sentro, paikot, palabas at pabalik sa bayan. Obligasyon ng unibersidad ang magsanay ng mga mag-aaral, magsagawa ng mga pananaliksik, malikhaing proyekto at programang pang-ekstensiyon na nakaangkla sa kaunlaran at kabihasnang mula at para sa bayan.

Ang isyung ito ay isang pagninilay-nilay sa konsepto ng Araling Pilipino ayon sa iba’t ibang cluster ng akademikong komunidad ng kampus. Sinimulan ito sa kontekstuwalisasyon sa sanaysay ni Tsanselor Michael L. Tan na nauna nang ibinahagi noon sa Lingayen, Pangasinan sa okasyong pagpapalano ng programang doktorado sa Araling Pilipino noong Enero 2016. Iminungkahi ng Tsanselor ang pagpapaunlad ng Araling Pilipino na hindi lamang nakatuon sa isang akademikong yunit. Isang pagdiin na kailangang mulat ang mga kurso at programa ng UP Diliman mula sa apat na cluster nito sa iba’t ibang diskurso at dalumat hinggil sa lipunang Pilipino at usaping-Pilipinas.

Ang mga susunod na tala ay mga serye ng panayam sa mga piling eksperto upang ibahagi ang kanilang mga kaalaman at kuro-kuro hinggil sa pagpapaunlad ng Araling Pilipino sa kani-kanilang mga disiplina: Dr. Percival F. Almoro (para sa agham at teknolohiya), Dekano Orville Jose C. Solon (para sa ekonomiks), Dr. Erik Paolo S. Capistrano (para sa negosyo), Dekana Macrina A. Morados (para sa araling Islam), Prop. Leo Antonio C. Abaya (para sa sining biswal), Dr. Galileo S. Zafra (para sa aralin sa wika), Dr. Enrico C. Paringit (para sa inhenyeriya) at Dr. Zosimo E. Lee (para sa araling panlipunan)◆

Sir Anril P. Tiatco
Jem R. Javier
Mga Patnugot

A NEW DIRECTION FOR PHILIPPINE STUDIES^o

MICHAEL L. TAN*

*Tan is Chancellor of UP Diliman. He is now on his second term as UPD head from 2017 to 2020. He is also a medical anthropologist and a veterinarian.

In December 2015, I was in Shanghai for a Confucius Institute global conference and there was an entire session on the “new Sinology.”

The term Sinology was coined by western scholars to refer to studies on China and the speakers in Shanghai explained how it took on negative meanings for the Chinese, representing the western imperialist gaze on China, with all kinds of distortions and misinterpretations that continue to be propagated today.

Yet, Chinese scholars today have decided the term can be retained with the adjective “new”. They consider it important for Chinese scholars to reappropriate Chinese studies and yet are very open to having non-Chinese coming in because they feel the views from the outside are important. Moreover, the new Sinology includes the Chinese looking out into the world to be better able to define themselves in an age of globalization.

I was so totally enthralled by the discussions, which were held in English and Chinese, and by Chinese and non-Chinese scholars,

and I thought of our own Philippine Studies, which we really should be problematizing and interrogating.

Like the Chinese, we have been studied to death by outsiders, mainly the Americans but also by some Europeans. In more recent years, we have become the focus as well of Filipino-Americans studying us. As with the Chinese, we have often been misread, misinterpreted, and even maligned, and it is interesting a new variant here is foreign scholars putting down local studies.

There has also been a backlash of sorts, of Philippine-based Filipino scholars criticizing Filipino-American scholars as lacking authenticity. Surprisingly, I have not seen critiques of contemporary western “Philippine experts.”

Then too, a source of dismay for me are the scholars who publish about us, but whose work are in such obscure or expensive journals that we never get to see them.

As we reexamine our vision, mission and goals. . . and more, we should be tackling these issues.

I see several important areas for discussions: First, deconstructing “Philippine,” especially given the growing questions of a monolithic “Philippine” culture. I hope we can agree to recognize Pangasinense, Kapampangan, Tagalog studies as part of Philippine Studies, maybe even to go to even more localized studies that are town- or city-based. Looking outwards, given

^oThis essay was originally delivered at the Strategic Planning of the PhD Tri-college Philippine Studies Program in January 2016 at Lingayen, Pangasinan.



the sheer numbers of Filipinos overseas, we should be looking at Filipino-American, Japinoy and other diasporic studies. But even as we do that, I hope we can examine the emergence of Philippine and Filipino institutions and "lifeways" (I am trying to balance structuralism and phenomenology.)

Let me say hyphenated groups can be domestic. "Taga-saan ka" has become elusive today, someone with a Tagalog mother and an Ilocano father being raised in Manila for example. Just this week one of my students spoke of "morotiyanos", Christians who grow up in Iligan or a Muslim area, totally acculturated to the dominant Muslim culture, yet remaining Christian. He is also looking into Bangsamoro identity, which is supposed to cover Muslims and Christians but he asks, too, as a Balik-Islam (convert to Islam), where people like himself will place themselves.

Second, deconstructing "studies" to go beyond the privileging of text and static space, to encourage multi-sensorial, multivocal studies. I think too of Auge's anthropology of hypermodernity, where culture and cultural experiences unfold in all kinds of spaces: corridors, airport and train waiting lounges and the Internet. Older themes remain important, the plaza complex studies for example, but just as important will be studies of malls (and our own UP Town Center). We need to "place" Filipinos as they do place-making.

I do appreciate the growing number of studies that review old studies. We went through a similar phase in global anthropology, younger ones interrogating the classic works but it reached the point where it became almost Freudian, of angst-filled new generations of anthropologists ruthlessly slaying their fathers (and mothers).

Our context is different, more of a former colony looking at how we were represented by our former colonizers (mainly Spain and the US), and it is important to work on

that because the representations in their textbooks and magazines (National Geographic in particular) returned to us, shaping our thinking about ourselves. Even today, there is room for looking at those representations, including current ones. (I notice there are some Internet discussions on how Filipinos are represented in American TV, usually negatively.)

Third, inter- and transdisciplinary perspectives. We have seen the value of multi-disciplinary approaches but we might need to be bolder and engage academic units in the sciences and engineering, in math, in law. (You can do an imaginary tour of Diliman to see which units we should engage.) Over in UP Manila we have a medical anthropology program that is doing Philippine Studies of its own. There are so many disciplinary areas for engagement.

Fourth, regional and global perspectives. We cannot define ourselves without looking outwards, toward the southeast Asian region foremost, and beyond. There is an active Philippine Studies program in Beijing University that sends students to Ateneo each year, even if Ateneo does not have a Philippine Studies program. They only recently contacted me asking for linkages, and were unaware of our Philippine Studies program.

In terms of our academic programs, I urge a reexamination of our requirements, which are excessively stringent but may not necessarily add to the rigor of the program. I will admit some ambivalence here, having just read two qualifying exams of very poor quality, including one retake. Was it good that we had a qualifying exam as a filter? Or is the problem with the way we conduct courses, the lecturers not necessarily being the examiners? Are we asking our students to cover too much ground, without a focus?

We need to look at our pedagogies, encourage more of team teaching, blended learning,



Tan

fieldwork (including cyber-work). The pedagogies should bring out more of the subaltern voices – the lumad kampuhan last year would have been a good opportunity – but we should challenge ourselves to dissect the views of the powerful and their entitlement processes (how do they justify so much of the perverse).

I've rambled on what Philippine Studies might be, but want to urge some time into what we do not want to be. Offhand, we can agree we do not want to produce graduates who are dilettantes, who continue older traditions of exoticising and othering Filipinos and the Philippines. I am still shocked at occasional lapses when our own students refer to the Filipino urban poor, or indigenous communities, as "these people".

"These people" spills over into our anxieties over popular culture. Might we be bold enough to look at Aldub and its imitations? We do have rich studies in our dissertations that accepted both "highbrow" and "popular" cultures. It is time we do an inventory and analysis of those dissertations, to help us set our directions for the future ♦

Sciences and Philippine Studies

An interview with Dr. Percival F. Almoró, UP College of Science*

BENITO V. SANVICTORES JR.



Almoró

What is Philippine Studies in the sciences?

Almoró: Philippine Studies in the sciences are studies about people's indigenous knowledge towards understanding nature and man. In the natural sciences, an important example of Philippine Studies is the ethno-astronomy

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book “Balatik” (Orion constellation) by UP Diliman Prof. Dante L. Ambrosio of the Department of History. The book describes how the annual motion of celestial bodies was used by our forefathers as a precise time table for clearing fields and planting crops, despite having no access to the modern Gregorian calendar. “Balatik” demonstrated the Philippine ethnic groups’ depth of knowledge in negotiating with the environment and their various engagements with neighbouring regions; it merged indigenous knowledge with formal science education.

Philippine Studies in scientific research, on the other hand, are studies that promote techniques and strategies highlighting home-grown innovations. Scientific research permeates not only the natural and social sciences but also the applied disciplines such as engineering, medicine and law; and, the creative fields like the arts and music. These include various methods, ideas and products that work especially well with local physical conditions and constraints, people and culture. Philippine Studies in scientific research helps in the dissemination of the various syntheses of local and foreign methodologies and viewpoints that advances the discipline for the benefit of humanity.

Is it integrated in Physics?

Whenever possible, I always try to integrate Philippine Studies in teaching physics. Philippine Studies, particularly “Balatik,” fits nicely as introductory lessons in Physics 10 and in the Optics course. Ethno-astronomy is a complement to the main topics in Physics 10 which cover western astronomy (i.e., contributions from the Greeks, Copernicus, Galileo and Newton). The Optical Physics course, on the other hand, includes imaging systems and processing of optical signals. Here, “Balatik” provides practical examples for the study and processing of optical signals and in harnessing the benefits from our natural environment. Integrating into

the course instruction some concepts based on ethno-astronomy and other examples found uniquely in the Philippines, to which students can connect to, makes teaching of astronomy and optics easier and more fun.

Engagements of students with home-grown scientists, though short in duration, not only impart specialized knowledge but could inspire students to become future researchers in their respective disciplines.

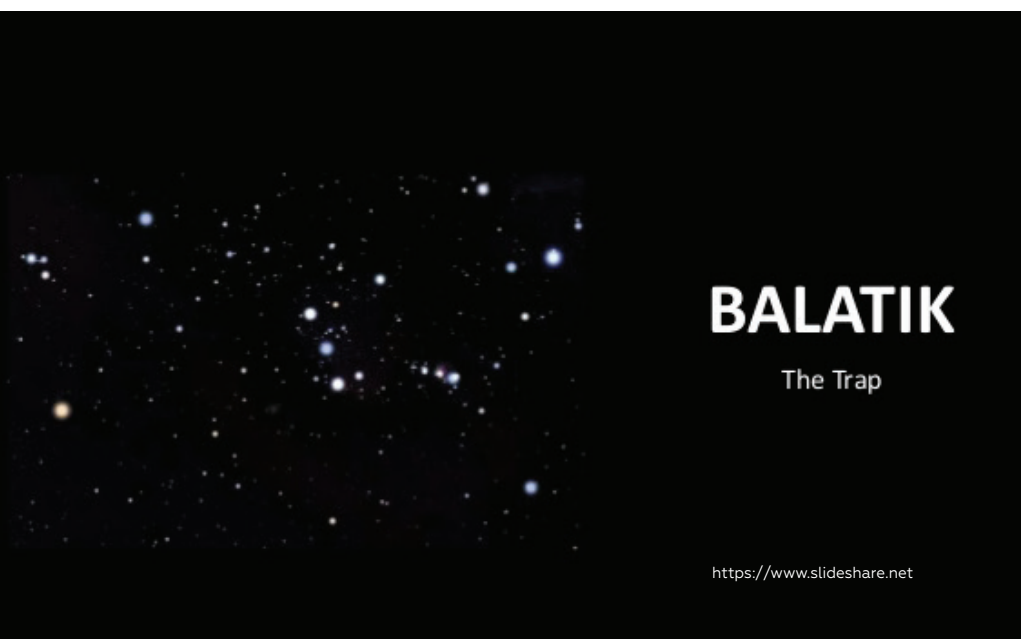
Is there a need to integrate Philippine Studies in enriching the discipline?

Integrating Philippine Studies in a given discipline, if conscientiously done, may have profound benefits. Here, the caveat is any discipline or specialized knowledge is always universal in nature and applicability, i.e., disciplinal knowledge transcends nationality. Nevertheless, Philippine Studies provides a deep reservoir of local knowledge and practices of our people.

There are factors that enrich a discipline and a factor that is considered a necessity is the openness to diverse perspectives. In a western-dominated research environment, Philippine Studies will always be a constant source of creative ideas and techniques that work. Whenever applicable, integrating sound local knowledge in solving scientific problems is already an indication to the right path. Merger of local knowledge with foreign-developed ideas often leads to new unpredictable research directions, effects of which are profound not only on the identified end-users but towards advancing the field.

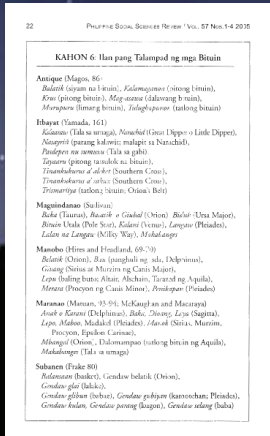
What will be the benefit of integrating Philippine Studies into the discipline?

Philippine Studies offers viewpoints and strategies that worked for so long given our local settings. A



BALATIK

The Trap



Armed with ideas and techniques rarely or never heard of in other countries, local researchers are motivated to contribute to the discipline through publications and to share their work to the wider science community. Foreign colleagues, in turn, would be enthusiastic to learn

Perhaps a big challenge for Philippine Studies in the sciences would be to document these various disciplinary local knowledge. Once documented, published and made accessible through the internet, such systematic local knowledge may provide an illuminating approach to solving otherwise intractable problems in the discipline.

In collaboration with the UPD Sentrong Wikang Filipino, we attempted to document and translate local terms related to light. The initial compilation demonstrated the cultural and historical contexts of some concepts in optics. It explained how light is used in daily life in a certain region leading to a more scientific understanding of the generation, detection and control of light. An outlook for the study was to expand the translation to include more technical terms in optics and for them to take root in indigenous knowledge fit with our rich culture and history ◆



SunStar Davao

ECONOMICS AND PHILIPPINE STUDIES

BENITO V. SANVICTORES JR.

*An interview
with Dr.
Orville Jose C.
Solon,*Dean,
UP School of
Economics*

In your view, what is Philippine Studies?

Solon: From the vantage point of a foreigner or outsider, like a researcher from Kyoto University or the National University of Singapore, Philippine Studies may be simply defined as those that concern specific interests on the Philippines like culture, economy or government. Perhaps, their objective is to get a better understanding of the Philippines to advance their own interest in business and politics. It may be in this context that foreign universities receive visitors from the Philippines as experts or resource persons from different fields like economics, sociology or political science to gather insights



Solon

concerning problems, drivers and developments in Philippine society, including economic growth, employment and poverty.

*Prof. Orville Jose C. Solon, PhD is the eighth dean of the UP School of Economics (UPSE). He currently teaches Health Economics, Public Economics, Economics of Regulation, Econometrics and Mathematical Economics. Prior to his appointment as dean, he led the Health Policy Development Program (HPDP) in 2012, a multi-year effort based at the UPSE that supports the formulation of Philippine health policies. His collaboration with both Filipino and foreign scholars yielded a significant number of publications in journals that include Health Economics, Economics Letters, Social Science and Medicine, Journal of Pediatrics and Medical Care.

However, the question is a bit difficult to figure out if taken from the vantage point of a Filipino professor or researcher practicing in the Philippines. When the economics of conditional cash transfers is discussed in class using Pantawid Pamilyang Pilipino Program (4Ps) as an example, is that Philippine Studies? Would research on the effects of 4Ps on job seeking behaviour among poor families be considered Philippine Studies? The danger is that, with a broad enough definition, we might end up classifying everything about us as Philippine Studies.

However, one might identify studies regarding economic concepts, institutions and behaviors as being truly part of Philippine studies. Researchers leading to the 1995 National Health Insurance Law pointed out that many families did not have a concept of insurance or did not want to talk about insurance believing that doing so was a way of courting misfortune or illness. Families also had different responses when asked about their monthly incomes; responses varied depending if income was being understood as “sweldo,” “kita,” “sahod,” “delihensiya” and others. But these research interests on economics concepts of Filipinos are best handled by sociology, not economics.

Is it integrated in your discipline? If yes, how and if not, why not?

If we employ the loose definition of Philippine Studies where all things pertaining to Philippines and Filipinos are considered under it, one might say that it is integrated in our discipline. In our daily classes, we use examples and case studies based on the Philippine economy and economic institutions.

But if we limit Philippine Studies to concepts, behavior and institutions unique to the Philippines, we might observe very little integration. It would be challenging to determine how much of our courses and references on Philippine economic

history can be classified as Philippine Studies. Here, we have to distinguish between an analysis of how the Philippine economy responded to internal and external shocks versus an analysis of how such responses were influenced by uniquely Philippine institutions and behaviors.

Is there a need to integrate Philippine Studies in enriching the discipline? If yes, how? If no, why not?

I am not sure why Philippine Studies needs to be integrated with economics. Having a solid foundation on first principles and clear understanding of the methods of generating empirical evidence should be sufficient for our graduates to be able to debate the nature of Philippine economic problems and effectively participate in the formulation of better economic policies. The sociology of Philippine economic concepts, institutions and behaviors may be better left to the experts.

I do not know that Philippine Studies integrated with economics will make our students better Filipinos or more nationalistic. If we fail to teach how to compose a testable hypothesis, how to properly collect data and effectively conduct analysis,



no amount of Philippine Studies integrated within economics courses would be able to rescue our students from incompetence.

If our goal is to push forward the national interest, I am not certain if Philippine Studies is the right vehicle. A better understanding of policy levers and its intended and unintended effects is how someone with solid economics training can contribute to national interest. For example, economic methods in impact evaluation might lead us to a better understanding of the effect of 4Ps on poverty reduction.

What will be the benefit of integrating Philippine Studies into the discipline?

Maybe the question should be how can economics benefit from Philippine Studies?

We can use Philippine Studies, or the study of our culture, to understand the nature of Philippine economic institutions and the economics behavior of Filipinos as consumers and as businessmen. We need to understand, for example, why Filipinos have no one word for income; instead, we have “sahod” (wage), “tubo” (profit) or “suweldo” (salary). We can learn that the concept of “kita” for an employee is different from that of a farmer or scavenger. That most Filipinos have no ready conception of “opportunity cost” might be useful in understanding economic decision making. We can use these studies to better understand how proposed economic policies might affect economic well-being.

Students of economics can benefit from Philippine Studies. But the nature of Philippine Studies requires a different skill set than what we have in economics. I do not even think that economics can be one of the core disciplines underlying Philippine Studies. Perhaps, sociologists or anthropologists are in a better position to do Philippine Studies ♦

BUSINESS AND PHILIPPINE STUDIES

*An interview
with Dr. Erik
Paolo S.
Capistrano,*
UP Cesar E. A.
Virata School
of Business*

CHI A. IBAY

*Do you have
a course on
Philippine Studies
at the College?*

Capistrano: We do not have a specific course on Philippine Studies (PS) but in courses like finance or marketing, we always put some Filipino flavor the way we teach our courses.



Capistrano

Is putting a Filipino perspective a directive from the college?

Not really. For example, courses in finance, when it comes to applications, will be more on the Philippine stock market. Or, when students are made to calculate financial ratios or stock market performances, examples are usually based on our local markets. In courses on cross-cultural management or marketing or strategy, there is always a comparison: this is what Filipinos do and this is what internationals do. Then, we extend it to what Filipinos abroad do and what foreigners in the Philippines are doing. So we try to inject a mix of different flavors and cultures, but still of course the baseline or foundation is always the Philippine context.

Does VSB have its own definition of Philippine Studies?

Right now, we do not have a formal definition that is accepted by the college. I have observed that when you talk about PS in UP, it is more about anthropology, or sociology or mostly College of Social Sciences and Philosophy (CSSP) disciplines. As far as our understanding of PS is concerned, nobody is looking to us or the School of Economics to inject the business and economics angles to it.

I am also involved with CSSP's Department of Linguistics because of Korean Studies. While studies on Korea are more on the

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"Spirit of Business" by Napoleon V. Abueva.

culture, sociology, politics and anthropology, I bring in the business and economics angles.

Your specialization is?

My specialization is in operations and information technology (IT). It is studying the pertinent business practices unique to the Philippines that can be aligned with whatever we teach them in terms of management theory. Before, my course was about production operations, basically manufacturing. But because the Philippines is more service than manufacturing-oriented, we shifted the content and changed the course's name to Operations Management to encompass the service sector. What I do is ask my students to examine Philippine companies and see how they apply certain practices that we teach them in class. I tell them to think about the Filipino's ingenuity, their being "madiskarte" or their way of doing things, to improve the quality of service at the staff level.

Do they need a certain background like sociology to be able to put that across?

I would image they already have the background because I teach students

in their third year and most will be done with their General Education (GE) courses. It is the same with my IT course, where I teach the managerial aspects, for example, how does IT boost our Business Process Outsourcing (BPO) industry? Or, what is the general attitude of Filipinos toward any technology-based issues? Or, how can we exploit the fact that the Philippines is the social media capital of the world? How do we harness all these different behaviors of Filipinos? The thing is, Filipinos always find new uses for existing things that nobody even thought about. I told my students to look at last year's presidential campaign, where we were actually more active in social media compared to the United States. Between Clinton vs Trump and Duterte vs Binay and everyone else, we were more dynamic. So I said, how do we harness the Filipinos being so active in social media for business use?

Are you the only faculty teaching these courses?

Our college secretary, Prof. Manuel is also injecting a lot of Filipino context into the same courses. In finance, the theory is always basic, it is always universal. When it comes to

application, it is more on Philippine companies, the stock market or political situation. In marketing classes, it is how to come up with marketing materials that cater to Filipino audiences, which are more on the "hugot," or "touching the heart," rather than the intellect. Up to now, why is song-and-dance advertising more effective? It is always in the Philippine context that we ask them to apply their learnings.

Again, since we do not have a universal context of what PS is in the college, we are on our own.

Because of the nature of the subject, it is the current situations that are integrated in the teaching of the course, and not the historical perspectives, which are provided by the GE courses. The synthesis is the current situation.

For the record, is PS integrated into the discipline?

It is, but I would say it is informally integrated. There is no mandate from our administration to have a Philippine angle into it. It is more like an unwritten, implied, informal thing. In my case, I got my PhD in Taiwan so I reoriented myself that it is not going to be exclusively in the Philippine context but Philippines vs East Asia, Philippines vs Southeast Asia but the baseline will always be the Philippines.

Can you say many of the VSB faculty think that way?

Right now, we are changing. While most of them will have as the priority the American model, the application is in the Philippine context. All of our textbooks are by western authors anyway, and even the Asian authors would borrow from western models but the application would always be in the Philippine context.

Is there a need to formalize PS in VSB?

I would like to think that we do not need to, especially since a lot of our

students end up working abroad. We have an increase in the number of students who are on international exchange programs or when they graduate, they end up working abroad. Let us face it: VSB is the multinational capitalist center at UP. If you look at our students, we have a bigger number of Filipino-Chinese whose parents have business interests in Hong Kong, Taiwan or Shanghai so we cannot force them to think exclusively for Filipinos.

Is PS a new thing?

Even here, when we say PS, we ask: is that a new thing? As far as the Philippine context was concerned, all I had was SocSci 1 and 2 and Kas 1, which was more on ancient Philippine history and Humanities. But the professors did not explicitly call it PS. It was more like Humanities in the Philippine context, or Social Sciences in the Philippine context. I am actually curious about the PS offered by the tri-college. From what I understand, it is a relatively new program.

That is our dilemma. With all this talk about globalization, especially in business, and with the ASEAN integration, how do we balance a Philippine view vis-a vis

an international view? We do not want our students to be isolated in the Philippine context, but we don't want them to also lose their Philippine roots.

Do you think the GE subjects in PS are enough?

That's what we are expecting: that is what the GE program is about. My expectation is that once they come to my class, because they have already taken GE, they are supposed to have some basic knowledge and appreciation on how the Filipino culture can work into management so that I do not start from scratch.

Do you think insights into the Filipino way of thinking will make for more nationalistic graduate? I would not say nationalistic, at least not right away. At the very least, it will make for a more sensitive person when it comes to Filipino needs. Being nationalistic does not mean a good bottom line. At the very least, it makes one more sensitive about our own people without sacrificing the bottom line. In other words, it means finding better means to make doing business in the Philippines easier, finding ways to make producing things easier, without resorting to the Chinese model ♦

Makati business district skyline



Islam and Philippine Studies

*An interview with Prof. Macrina A.
Morados,* Dean, UP Institute
of Islamic Studies*

MARIAMME D. JADLOC

*Prof. Macrina A. Morados is dean of the UP Institute of Islamic Studies and a Shari'ah counselor. She teaches Adat and Muslim Personal Law on Family Relations, Introduction to Islamic Law and Jurisprudence, History of Muslims in the Philippines and History of Islamic Civilization. Her research areas are Islamic Law and Jurisprudence, Women and Children's Rights in Islam, Muslim Divorce Law in the Philippines, Muslim Personal Laws in the Philippines, Islamic Values Formation and Islam and Peace Building. She is a member of various organizations, including the Shari'ah Bar of the Philippines of the Supreme Court of the Philippines and the Research Association of Islamic Social Sciences of UP.

*What is your
interpretation of
Philippine Studies?*

Morados: As a student of Philippine Studies, I subscribe to the general view that it is a discipline that looks at issues affecting the Philippines using a Philippine or Filipino perspective or point of view.

Then as an academic discipline, it must adopt an all-encompassing approach in investigating the nuances of Filipino society and culture. No matter how general, it must be able to include other ethno-linguistic groups in the country. With this inclusiveness, there would be broader





Morados

aspects or areas to consider in problematizing the distinct identities of the Filipinos. One possible way to do it is to adopt a holistic approach in highlighting the realities of Philippine culture *i.e.* which is made up of traditions, practices and beliefs that are so diverse.

Using the above premise, we cannot therefore discount the reality that before Philippines came into being, we already have Muslims and indigenous people in and outside Mindanao. There may be mainstream culture but we have to recognize the marginal culture in the periphery. We should give justice to the marginal

narratives to complete the mosaic of the mainstream culture—the kind of culture that we want to call Filipino culture. For instance, the eating of Balut is truly Filipino, the same as eating “*tyula itum*” for the Tausugs or Muslim Filipinos. In other words, I can say Moro culture is part and parcel of the mainstream Filipino culture.

Therefore, Philippine Studies without highlighting the contributions of Islam and the indigenous practices and knowledge system is not complete. It affirmed the need to study Philippine Studies using the multi and interdisciplinary approaches and methodologies. It is because

students and experts in this field must be able to appreciate different disciplinary perspectives.

Is it integrated in your discipline?

Here in the Institute of Islamic Studies (IIS), we have a course on Muslim Culture and Society in the Philippines. When we talk about Muslim culture and society, we have to inculcate in our students the appreciation that Muslims in the Philippines are Filipinos and that we belong to the larger society, the mainstream society. However, we remain distinct when it comes to our Moro identity. To my mind, this is close to the Dr. Cesar Majul’s framework in his book “Muslims in the Philippines.” Then we have Dr. Samuel Tan who highlighted the Saleeby-Majul historical framework in understanding the Muslims in the Philippines and debunking the Spanish-American historical framework. While the Spanish-American framework stressed the need of the Moros to be civilized, Saleeby and Majul debunked said notions.

Moreover, the approach in teaching Philippine Studies should go beyond the periodization of historical events and must also go beyond the conventional approach of looking at the beginning of our history from the discovery of the Philippines in 1521.

I don’t have problems in teaching Philippine studies based on our colonial experiences, maybe as one period of time in our history. Like asking the questions what happened to the Philippines during the coming of the Spaniards? During the American and the Japanese period? Our past history in relation to our contemporary time is another good subject. But another question need to be asked is what happened before 1521.

The period before 1521 referred to the Islamic era or it can go beyond to the pre-Islamic era. This is very important in reconstructing our place and identity as part of the NUSANTARA** region. Understanding Islam in our history is the gateway in understanding

our place in this Nusantara region. The inclusion of the history of Islam, the history of the Moros and the Lumads is very important. Because while the conventional teachings of Philippine Studies connect us with the western world, and understand what happened when the western came, the study of Islamic history would connect us to the Malay world. Along this line, we have to give importance to regional history and local history. Philippine Studies can be likened to a jigsaw puzzle where very small components are needed to complete the whole picture. In other words, Philippine Studies is the bigger picture and the small components are the stories of the Lumads, Moros and other indigenous people in the country.

Our Philippine history is not only the history of the people of Luzon and the Katagalugans.

We do not want a Philippine Studies that is only celebrating the culture of the majority but less are said about the periphery. But these narratives in sidelight are important in understanding our identity as a people.

Philippine Studies should be able to appreciate other indigenous sources or Islamic sources on how we define our identity. In constructing the Moro identity, it is important to factor in religion (rituals), experiences (pre to post-colonial experiences), ethnicity (being Maranaw or Tausug, etc), maratabbat (pride).

There is something that the Philippine Studies can do and that is to teach history as a vehicle to promote nation-building, love of country. The moment the Spaniards came to the country and Moros fought against colonization — that should be taught and marked as the first expression of Filipino sense of nationalism and patriotism. The Moro early sense of nationalism was very evident in the concept of “Ummah” and “kawman” or community.

In the mainstream history books, we are looked at like savages because of the divide and rule tactic of the colonizers. They had to make the Moro images bad because the

majority of the people of Luzon converted into Christianity, and here is a group of people down south who refused to become Christians.

Philippine Studies can do a more challenging work by redefining or offering a different perspective and that includes correcting historical injustices committed to the minority. Historical injustices like the marginalization of the regional people, the minority in our academic literature. In fact, *kulang ang pagkaintindi* that’s why we have this alienation which Philippine Studies should be able to provide a bridge. A Moro is a Filipino and part of the Philippine nation, of Filipino identity. But we lack bridging mechanisms because we continue the western perspective. *Susugan natin yung local perspective, indigenous perspective. Dito rin ang Philippine Studies ay makakatulong sa pagdiskubre ng indigenous knowledge dahil kung sa mainstream ang pinag-aaralan ay western perspective sa Philippine studies we have to dig deeper.*

Is there a need to integrate Philippine studies in enriching the discipline?

Yes, we’ve been doing this. When we teach Muslim culture and society, we connect to the mainstream Philippine society because we use

that as a vehicle to promote cultural understanding to promote tolerance and to bridge the gap. If we teach in a context that promotes tolerance, understanding, at the end of the day we will be embracing each other. So we will be talking of a Philippine nation component of the Christians, the Muslims, the indigenous.

Walang Philippine Studies kung walang Islamic at Moro components sa narrative na iyon. Ito ang role ng Philippine studies. To project a new perspective embracing the contribution enriching the making of the Philippine Studies.

What will be the benefit of integrating Philippine Studies into the discipline?

We have to recognize the role of the academic institution in promoting the kind of Philippine Studies I am talking about because to change the perception of the people against the Muslims regarding the Philippine Studies, we have to change the mind and the only way to change the mind is through literature. If we have to change the culture, we have to change the narratives in the books. More role for IIS ♦

***NUSANTARA is a contemporary Indonesian term meaning archipelago. It has been adopted to mean the “Malay world.”*



<http://www.rappler.com>

The Arts and Philippine Studies

*An interview with
Prof. Leo Antonio
C. Abaya,*
UP College
of Fine Arts*

HAIDEE C. PINEDA

What is Philippine Studies?

Abaya: My understanding of Philippine Studies is that it is a certain orientation. It is also a framework for the design and implementation of courses that put to focus Philippine matters, for example the use of Philippine languages as medium of instruction. Even if the subject

matter is not about the Philippines, as long as one actually discusses in a Filipino language, then it can be Philippine Studies. The medium of communication in itself is a way for students to learn, apply or appreciate better 'yung katutubo nating mga lengguwahe.

Philippine Studies would also mean a kind of learning in the areas of history, sociology, psychology, or the humanities in the Philippine context: our people, our culture, our history, our customs, our way of life, anything Filipino. It does not have to be, for instance, situated in the Philippines, for it to qualify as Philippine Studies. Para sa akin, the novels, the works and the academic, artistic, literary outputs of Filipinos working outside the Philippines, mapa-OFW ka, mapa-expat ka in another country, or emigrant ka, I think that still qualifies as Philippine Studies, not limited to place. Kasi in the present time, iyung concepts and notions natin ng space or place ay expanded na. Porous na ang borders natin even if some of our leaders or world leaders insist on building walls.

Is it integrated into your discipline?

If you mean being an artist o sa visual art, yes, integrated siya in two ways. One, we have courses, for example, na Philippine art talaga ang content ng course so, nandoon 'yun. But at the same time, I also teach courses where I demand that papers, research citations would include at most man lang—kalahati—Philippine titles or examples. Sometimes the idea would be to study certain foreign artists who have made very important contributions to the discipline of the visual arts and then, as a way to see how that actually works in a cultural context, we try to study, compare and contrast with Filipino artists who are practicing here or abroad, basta Filipino.

For some courses, I don't even think there is a need to force the idea or concept of Philippine Studies because it's already ingrained in the nature of the course. For example, I teach graduate (students), and sa undergrad senior year. I mentor students towards the creation of their respective theses. I emphasize to them that they use their own experience as a primary resource for their works. Iyon ang instances na I don't need to force the issue. I do have or there were actually instances where I had to be a bit more conscious because we did have foreign students and it's when one needed to articulate certain things.

How do you deal with that especially with foreign students? What is your approach?

When they do their research, I ask them to do projects wherein they are able to integrate or immerse themselves in Filipino communities or in our Filipino culture, whether they are going to a museum or they're going to watch activities that involve other Filipinos or Filipino institutions. You have to understand that in all probability, the reason why they're here in the first place is because they're predisposed to it. I think there is a conditioning that they are here

also to study or to learn more about the Philippines so it's not actually very difficult. You don't need to exert effort or force it.

Is there a need to integrate Philippine studies in enriching the discipline?

Maybe, yes, I think there is. There are many ways of going about it. Pwedeng i-articulate 'yan, for example, sa syllabi or course design by requiring not one or two or more Philippine titles as a kind of a reference, kasi the downside, for example, when you're teaching art



Abaya

Prof. Leo Antonio C. Abaya is a faculty at the UP College of Fine Arts (CFA) Department of Studio Arts. He is an expert in using various media including painting, collage, paper, sculpture and installation. In 2013, his first full-length film "Instant Mommy" was shown at the prestigious film festivals that include the 9th Cinemalaya Philippine Independent Film Festival as finalist, 33rd Hawaii International Film Festival (Spotlight on the Philippines) and 50th Taipei Golden Horse Film Festival (Asian Window).

tapos practice-based naman iyung teaching mo (hindi 'yung history or theory), it becomes artificial when you try to force people that it has to be Filipino; that there has to be Philippine ethnic motifs in the works, for instance. I think that's a superficial way of integrating. It should not stop at iconographies, rather, mas importante kung ano iyung naisasalooob, nai-internalize. We need to give them opportunities to be sensitive to what is going on around them, to be empathetic sa kapwa nila rather than the tokens of what it is to be Filipino.

Doon sa Department of Studio Arts, doon sa research and development agenda namin, kasama

Ang Kahanginan (below) is created by Abaya based on the concept of flying as a way of narrating the Bagobo mythology on Lumabat's journey to heaven, the work's visual framework are movement and rhythm, similar to that of the wind in the universe.

ang exploration of traditional Filipino art to see how one can use it in a contemporary sense. Not only doon sa teaching, but even doon sa faculty development namin.

What are benefits of integrating Philippine Studies into the discipline? Ano po 'yung positive benefits, or negative kung meron man?

I don't feel there's anything wrong with the idea of integrating it into the courses. I think if something could be wrong, it is the way it is integrated. When it becomes superficial, that's where things become parochial; things become narrow. I think even the idea of questioning or problematizing the notion of nationalism is actually very Philippine Studies kasi it's part of our questioning who we are. It ought to be part of it rather than just showcasing what we think we


are. It's hard to be too certain of what is Filipino and what is not Filipino. I think it should be a process of inquiry, a process of questioning, of exploration because these things cannot be forced.

I think tama 'yung nag e-explore, nagtatanong, nagpo-problematize tayo. In the process, that makes us very much aware—our place and who we are in connection to our neighbors, for instance, our Malaysian heritage, our being part of South East Asia, our cultural and historical connections with them. By being with our neighbors, the chances of understanding who we are are also high if not higher, if we operate by difference.

How were you able to integrate your Filipino identity while studying abroad? How about in your discipline?

When I was pursuing graduate





Lual is a clay sculpture incorporating a kiln in the shape of a birthing woman created by UPCEFA professor and ceramicist Rita Gudiño drawing inspiration from her experience in giving birth and its equivalence to the clay firing process.

Rita Gudiño

school in the U.K., iyung feeling ko of being an 'other' was very strong. It was heightened. So much so that I became interested in what England had of the Philippines. Of course, they had plenty, in terms of resources and materials that I can read on and study. Hindi forced e. It just came naturally. Being different, being an 'other,' made me more aware that I'm a Filipino and then, it was in this kind of being alone that I started to look for Filipino things. I was the only Filipino in my college (although I met some Filipinos socially there). When I was studying, iyon ang hinahanap ko sa libraries, galleries, museums nila, pati na rin sa everyday life.

Malaking lessons sa akin iyon. Iyung idea that actually napaka-rich ng ating heritage, ng ating kultura, that even in a distant country like England, there's so much material on the Philippines if you just bother looking.

If there is anything that I realized having studied abroad is that a lot of the literature I read here, dito sa undergrad especially on art, napaka-Americanized. It was in England where I got to know names of very exciting, very interesting artists who were of other nationalities. It kind of put me in a certain perspective. I think the attitude is to be more open,

not to rely too much on what's just prescribed. I studied undergrad at the time of the internet's infancy. There were not as many resources then as there are now. I guess iyung hinahanap nating openness, dapat mas meron niyan ngayon kesa noon. Though puwede nating masabi na because of this, we start to lose the idea of being local. Because of this kind of globalized orientation, we tend to internationalize ourselves too much. I think rather than focus on idea of nationalism, iyung appreciation of what is local is a more concrete way of embracing the idea of being a Filipino. Iyan ang ine-encourage ko sa mga estudyante ko.

What are the other benefits of integrating Philippine Studies to your discipline?

I think sometimes forcing ourselves to confront certain things is good. Why? Sometimes you need to face or answer certain questions that are difficult. Another benefit pag i-integrate mo ang Philippine Studies sa pagtuturo, especially sa visual arts, I think it reinforces our identity as a college, as a premier institution of teaching art in the Philippines. I think kasama iyun sa brand ng College of

Fine Arts. But having said that, hindi rin naman parochial; malawak din naman ang pananaw ng College pagdating sa ganyan.

Ang advantage ng pag-incorporate ng Philippine Studies sa pag-aaral is when something is done over and over and over again, it becomes second nature.

Also, there's so much to learn. It's not like by saying we are incorporating Philippine Studies into the curriculum or into the teaching of visual art, we already know the entirety of Philippine Studies. No. Because with that kind of awareness, rich na ground siya to discover certain things we don't know or we don't know yet.

The essence of Philippine Studies is not just studying the Philippines na parang disembodied ka. When you study, for example, Philippine languages, hindi ka disembodied, you're living it, you're speaking it.

It's a kind of Philippine Studies na binubuhay, isinasabuhay. If we integrate Philippine Studies into our courses, bibigyan natin ng chance iyung estudyante na isabuhay kung ano ang pagiging Filipino sa kaniyang pag-aaral rather than just putting Philippine motifs in their works, for instance ♦

Ang Wikang Filipino at ang Philippine Studies

Panayam kay Dr. Galileo S. Zafra,
UP Kolehiyo ng Arte at Literatura*

HAIDEE C. PINEDA

Ano ang Philippine Studies?

Zafra: Ang Philippine Studies ay isang akademikong larang, dominyo ng pananaliksik at isang paninindigang intelektuwal.

Ang Philippine Studies ay itinuturo bilang ganap na programang akademiko. Sa kasalukuyan, may programang Philippine Studies sa tatlong kolehiyo: Kolehiyo ng Arte at Literatura (BA, MA, PhD), Kolehiyo ng Agham Panlipunan at Pilosopiya (MA, PhD), at Asian Center (PhD). May ganap na akademikong programang Philippine Studies din sa ibang bansa tulad sa Japan, US, Russia, China, France at Korea.

Ang Philippine Studies ay isa ring dominyo ng pananaliksik. Pinag-aaralan ang iba't ibang aspekto ng lipunan, kultura at kasaysayang Filipino upang magtampok ng mga bagong kaalaman, dalumat at pananaw tungkol sa Pilipinas at sa mga Filipino. Sa ganitong pagturing, ang iba't ibang kolehiyo (lampas sa tatlong nabanggit na kolehiyo) o disiplina ay maaaring mag-ambag sa pagpapayaman ng mga bagong tuklas sa larang ng Philippine Studies.

Ang Philippine Studies ay isa

ring paninindigang intelektuwal. Sa konteksto ng kolonyal na kasaysayan ng edukasyon sa Pilipinas, kinakatawan ng Philippine Studies ang pagbalikwas sa makakanluraning oryentasyon ng pagtuturo at pagkatuto sa akademya, sa isang banda, at ang pagsisikhay na gawing makabuluhan ang edukasyon sa lipunang Filipino, sa kabilang banda. Sa karanasan ng UP, ang pagbalikwas na ito ay umigting bandang dekada 1960-1970—panahon ng makabayang pagkilos at pakikisangkot. Dahil ramdam noon ang epekto ng lumalalang krisis panlipunan, naudyukan ang mga nasa akademya na higit na umugnay sa sambayanan at ihanap ng koneksiyon ang kanilang gawaing akademiko sa paglutas ng mga suliraning panlipunan at pagpapabuti ng buhay ng higit na nakararaming Filipino. Ilan sa mga kongkretong manipestasyon ng pag-ugnay na ito ang pagtuon sa paksang Filipino, ang paggamit ng wikang Filipino sa pagtuturo at pananaliksik, ang pag-angkop ng

mga balangkas ng pag-iisip mula sa labas upang maging mas lapat sa pagsusuri ng paksang Filipino, ang pagtuklas ng mga metodo at teoryang magpapatingkad sa katangian at kabuluhan ng sariling kultura, at pagbuo ng mga dalumat na halaw o nakabatay sa kultura at karanasang Filipino. Nag-ibayo pa ang pagsusulong ng maka-Filipinong edukasyon noong dekada 1980 nang itatag ang Pilipinolohiya (1989), isang konstrak at kalipunan ng mga kaisipan na kumakatawan sa ganap na paghiwalay ng “Philippine Studies” mula sa kanluraning konstrak nito bilang area studies lamang.

Ang Philippine Studies bilang paninindigang intelektuwal ay isang masigasig na pagkilos, pagpoposisyon, pagtataya upang ang pagtuturo, pag-aaral, pananaliksik at iba pang gawaing akademiko ay mailagay sa konteksto o maipook sa lipunan at kalinangang Filipino at gawing higit na makabuluhan sa buhay ng sambayanang Filipino.

Nakapaloob ba ito sa iyong disiplina? Kung oo, paano? Kung hindi, bakit?

Ang Philippine Studies ay hindi lamang nakapaloob sa disiplina kundi isa na nga sa mga programang akademikong nililnang ng Departamento ng Filipino at Panitikan ng Pilipinas (DFPP) sa simula’t simula. Sa katunayan, nang itatag ang DFPP noong 1966, inatasan itong magturo ng Philippine Institutions 100 (PI100) at mga kursong Philippine Studies.

*Si Dr. Galileo S. Zafra ay isang propesor sa Departamento ng Filipino at Panitikan ng Pilipinas ng Kolehiyo ng Arte at Literatura sa Unibersidad ng Pilipinas Diliman (UPD). Dalawang beses siyang nanungkulan bilang direktor ng Sentro ng Wikang Filipino sa UPD, mula 2000 hanggang 2003 at 2008 hanggang 2011. Siya ay naging Visiting Professor sa Research Institute of World Languages ng Osaka University sa Japan noong Abril 2009. Kabilang sa kanyang mga natamong gawad at parangal ang “Pinakamahusay na Nailathalang Pananaliksik” at “Gintong Aklat Award” para sa UP Gawad Tsanselor at Balagtas: Kasaysayan at Antolohiya; at ang National Book Award mula sa Manila Critics Circle.



Zafra

Sa unang semestre ng akademikong taon 1966-1967, nagbukas ang Departamento ng 14 seksiyon ng PI100, Philippine Studies 101 (Philippine Traditions in the Drama) at Philippine Studies 112 (The Nationalist and Independence Movements). Noong 1969, nakapagpatapos ng 29 mag-aaral sa AB Philippines Studies. Noon namang 1974, unang naigawad ang digring MA Philippine Studies kay Nicanor Tiongson. Maituturing na ang DFPP ang tanging yunit sa buong UP Diliman, kundi man sa buong UP System, na buong-buong lumilnang sa Philippine Studies, dahil nananahan

dito ang batsilyer na programang interdisiplinaryo ang dulong at nakatuon sa mga paksain at realidad sa Pilipinas.

Ang iba pang disiplina ng DFPP—ang wika at panitikan ng Pilipinas at malikhaing pagsulat sa Filipino—ay maituturing na buod at ubod ng Philippine Studies o mga pag-aaral hinggil sa Pilipinas.

Ang wikang Filipino na itinakda at kinikilalang wikang pambansa at nililnang batay sa iba’t ibang wika sa Pilipinas ay tagapagpahayag ng realidad ng mga Filipino. Sa gayon, sa halip na tingnan ang wikang Filipino

bilang daluyan lamang ng kaalaman, tinitingnan ito bilang karunungan mismo. Sabi nga ni Lumbera: "Produkto ng lipunang Filipino ang wikang pambansa. Nakalangkap dito ang kultura ng mga taong gumamit noon at gumagamit ngayon nito sa kanilang pakikipamahay sa ibang tao at sa mga institusyon ng ating lipunan.... Kapag sinasabing may 'henyo' ang wika, hindi talinghaga lamang ang kasabihan. Kapag binungkal ang wikang ngayo'y kinagawian na nating ituring na isa lamang instrumento, isang dulang ng kaalamang hindi pa natin naaarak ang mabubuksan sa atin."

Bumanggit din si Lumbera ng mga mapangahas at matagumpay na proyekto ng pagtuklas ng karunungan nakapaloob sa sariling wika. Kabilang dito ang proyekto ng sumusunod: P. Roque Ferriols, S.J., sa larang ng pilosopiya, na bumungkal sa kalooban ng Filipino; P. Alberto Alejo, sa larang ng teolohiya, na naglahad ng pagpapahalagang relihiyoso sa punto-de-bista ng mga Filipino; Prospero Covar, sa larang ng antropolohiya, na sumiyasat sa pagkataong Filipino; Zeus Salazar, sa larang ng kasaysayan, na luminang ng Pantayong Pananaw bilang lente sa pagtatampok ng isang kabuuang pangkalinangan; Virgilio Enriquez, sa larang ng sikolohiya, na bumalangkas ng Sikolohiyang Pilipino bilang sikolohiyang nakabatay sa karanasan, kaisipan at oryentasyong Filipino; at Virgilio S. Almario, sa larang ng teorya at panunuring pampanitikan, na bumalangkas ng Bagong Pormalismong Filipino, isang sistema ng pagsipat sa kasaysayan at estetika ng panulaan. Ang magkakatulad sa lahat ng nabanggit na mga proyekto ay ang pananangan sa wikang Filipino bilang sentral na materyal sa pagbuo ng mga dalumat, pananaw at teorya na magagamit sa pagpapatingkad sa katangian at kahalagahan ng karanasan at kalinangang Filipino.

Ang panitikan ng Pilipinas naman ay hindi lamang anyo ng sining kundi produktong kultural. Dumaan ito sa proseso ng produksiyon at resepsiyon.

May mga aspekto itong inilalantad at ipinahihiwatig tungkol sa kasaysayan, heograpiya at modernidad ng lipunang nagluwal ng panitikang ito. Kaya sentral pa rin ang pag-aaral ng panitikan sa pangkalahatang larang ng mga pag-aaral hinggil sa Pilipinas. Bukod sa kaalamang puwedeng ipahayag o ipahiwatig ng panitikan, mahalaga rin ang larang ng panitikan sa pagpanday ng malikhain at mapanuring kakayahan ng mga mag-aaral na mapakikinabangan nila sa pagpapahayag at pagsusuri sa iba't ibang aspekto ng lipunan at kulturang Filipino.

May pangangailangan bang ipaloob ang Philippine Studies para mapayaman ang disiplina? Kung oo, paano? Kung hindi, bakit?

Dahil ang Philippine Studies ay nililintang na nga ng DFPP, ang kailangan ngayon ay palakasin at isulong pa ang larang na ito sa Departamento, sa UP at sa buong bansa. Isang kongkretong hakbang para maisapraktika ang pagtataguyod sa larang na ito ang pagtatatag ng isang Philippine Studies Institute o Surian ng mga Pag-aaral Hinggil sa Pilipinas sa antas ng DFPP at maging sa antas ng Unibersidad.

Ang Departamento ay puwedeng maging Surian. Bukod sa pagtuturo, at pagiging malaon nang tahanan ng programang batsilyer, magiging pangunahing tungkulin at tunguhin nito ang pananaliksik, malikhaing gawa, paglalathala, pagsasalin at iba pang gawaing nag-aambag sa produksiyon ng kaalaman tungkol sa Filipino at para sa Filipino. Ang ubod ng mga gawaing ito ay ang wika at panitikan ng Pilipinas, at mananatiling interdisiplinaryo ang dulong.

Sa antas naman ng UP, puwedeng pag-isipan ang pagtatatag ng isa pang estruktura na magsisilbing sentro ng mga gawaing may kaugnayan sa pag-aaral hinggil sa Pilipinas sa UP Diliman o sa buong sistema ng UP. Dito naman maaaring isakatuparan ang mga kahalintulad na pananaliksik, malikhaing gawa,

paglalathala at pagsasalin na may diin sa katangian at oryentasyong interdisiplinaryo at multi-disiplinaryo. Maaari itong magsimula sa mga guro at mananaliksik mula sa Kolehiyo ng Arte at Literatura, Kolehiyo ng Agham Panlipunan at Pilosopiya, at Asian Center ngunit dapat na mahikayat din ang iba pang kolehiyo tulad ng Inhenyeriya, Agham, Ekonomiks, Negosyo, at iba pa. Puwede ring hikayatin ang iba't ibang yunit ng UP System na mag-ambag sa produksiyon ng kaalaman upang magkaroon ng demokratiko't pambansang karakter ang itatatag na estruktura sa antas ng Unibersidad.

Puwede nang magsimula sa ilang hakbang tulad ng mga sumusunod: imbentaryo ng mga pananaliksik sa larang ng Philippine Studies; paglalaan ng isang pisikal na espasyo na magsisilbing repositoryo ng mga aklat, journal, tesis at disertasyon, at di-limbag na materyal na may kinalaman sa Philippine Studies; pagbalangkas ng adyenda ng pananaliksik at pagsasalin; pagdaraos ng regular at tuloy-tuloy na talakayan hinggil sa iba't ibang paksa sa larang ng Philippine Studies; pag-iisa-isa sa mga nalinang nang dalumat at nasubukang metodo ng pananaliksik; paglilista ng mga eksperto sa iba't ibang larang na may nagawa nang saliksik tungkol sa Pilipinas; paglilimbag ng journal na maglalathala ng mga bagong saliksik na may paksain at oryentasyong Philippine Studies.

Ano ang benepisyo ng pagpapaloob ng Philippine Studies sa disiplina?

Sadyang mahalaga na maipaloob ang Philippine Studies sa lahat ng disiplina, maging iyong mga larang ng agham, teknolohiya, inhenyeriya at matematika. Maaaring ang pagpapaloob na ito ng Philippine Studies sa mga disiplina ay mangahulugang pagbibigay-diin sa mga tiyak na paksain at suliraning may kinalaman sa Pilipinas. Kaalinsabay nito, kailangan din ng

pagpopook ng mga teorya, metodo at pananaw mula sa labas, upang maging mas lapat sa karanasan ng mga Filipino. Ang mas malaking hamon ay ang tumuklas ng mga dalumat na hinango sa kalinangang Filipino, mga karununganang magiging tunay na ambag sa tradisyon ng kapantasan sa bansa at sa daigdig. Samantalang nililina ang mga espesyalisasyon, ang interdisiplinaryong Philippine Studies ang magsisilbing tudla at talim upang magamit ang mga nalinang sa mga disiplina sa kapakanan ng sambayanang Filipino ♦

Tattoo na gamit ang mga titik ng Baybayin, sinaunang sistema na pagsulat ng mga ninuno ng mga Filipino.

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Engineering and Philippine Studies

ANNA E. REGIDOR

*An interview with Dr. Enrico C.
Paringit,* UP College of Engineering*



DIWATA microsatellite

What is Philippine Studies for you?

Paringit: I would define Philippine Studies to be that body of knowledge concerning the societal and cultural identity of Filipinos and understanding of the Philippines —its role and relationship to the world.

*Dr. Enrico C. Paringit is an Associate Professor at the College of Engineering Department of Geodetic Engineering and Training Center for Applied Geodesy and Photogrammetry. He has spearheaded high-impact research in the fields of land surveying, remote sensing and geographic information system, environmental monitoring and disaster risk assessment and management, including micro mapping project Disaster Risk Exposure Assessment for Mitigation (DREAM). He has authored and co-authored over 100 publications including book chapters, papers published in international peer-reviewed journals and papers presented in local and international conferences.



Paringit

It is to my view a broad, dynamic and interdisciplinary field which is highly experiential and interactive.

How is it integrated in your discipline?

Engineering is actually a very technical and rigid study, often subscribing to universally accepted theories and places high regard for standards in a broad community of practice – imagine machine parts that are not compatible across countries and you have an engineering disaster!

While subscribing to international norms, it is inevitable that Philippine engineering education and professional practice as delivered to students would also touch on subjects like conventions, standards and conditions being used in, and appropriate for the Philippines and Filipinos. Aside from meeting hard, geographical aspects like climate and physiography, conventions and specifications are also rooted on historical or cultural grounds. Even what seemingly inane features like naming or labeling, sizing, coloring -what I call “soft” features, have

cultural significance. While industrial designers sometimes strive to be culturally neutral, it is necessary for practice of profession as well as for design of technologies or innovations to also observe and adapt to local norms or customs. Design of buildings and structures are heavily founded on norms and traditions of Filipino families and dwelling practices. Home spaces uniquely Filipino are not just there for purely aesthetic reasons. Surveying protocols and other land tenure instruments are based deeply on customary rights as practiced by Filipinos.

Sometimes, the acceptance and use of technology may be dependent on cultural sensitivity and supposedly reflect the aspirations of its target audience. Look at *Diwata-1*, the first Philippine microsatellite. Instead of using some dull letter-number series like "R2D2" you wonder why Filipino engineers and scientists, despite their highly specialized background, still named it after a

Filipino mythical deity? And why not a bird or a star or a real figure like a Filipino hero instead?

The social media phenomenon is another good example. The social network sites succeeded in Filipinos because we highly value our family and natural knack for social interaction. It might as well have been built with Filipinos in mind. But this also has a universal appeal and so this aspect must be investigated for its social engineering or decision science value.

Is there a need to integrate Philippine Studies in enriching the discipline?

We may not have been conscious about this before but it is becoming more apparent that any technological milestone, in order to be relevant, will have to be viewed into context of prevailing cultural or social milieu during that period. These are not mere marketing ploys but rather puts great emphasis on expressions of

identity, sense of belongingness and even ownership. While putting these perspectives in context, these need to be presented in a systematic and logical manner.

What will be the benefit of integrating Philippine Studies into the discipline?

Integrating national cultural, linguistic and social dimensions will go a long way in ensuring success of technological interventions and roll out of science-based solutions. This will attract greater participation and public involvement necessary to amass support. Study of Filipino identity and culture will develop an ability to relate and eventually engage in any initiative that will in turn maximize benefits for people, and at the very least avoid technological aversion. And this can only be made possible if the understanding of underlying historical, cultural, religious, societal and even political nuances are considered ♦

Siglo, an electric vehicle made by students and graduates of the UP College of Engineering Electrical and Electronics Engineering Institute.



<http://www.pinyotechnology.com>

PHILIPPINE STUDIES/PILIPINOLOHIYA: PAGTINGIN MULA SA LOOB, PARA SA LOOB

Panayam kay Dr. Zosimo E. Lee,
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Nagsilbing dekan ng College of Social Sciences and Philosophy (CSSP) si Dr. Zosimo K. Lee mula 2004 hanggang 2010. Siya ay Professor 12 sa Departamento ng Pilosopiya.

Lee

Sa inyong pananaw, ano ang *Philippines Studies*?

Lee: Ang focal point ng Philippine Studies (PS) ay Philippine concerns. They necessarily have something to do with the Philippines. Basically, it is an approach that helps Filipinos to understand themselves better. From the perspective of CSSP, ang iba't ibang departamento ay merong kaniya-kaniyang pagtingin sa ibig sabihin ng PS. For example, even the word "culture" o kabihasanan, iba ang tingin ng anthropology, iba ang tingin ng sociology, iba rin ang tingin ng psychology, political science at linguistics.

Meron bang masasabing metodolohiya that can bring together the different academic disciplines so that one can say that he or she is enrolled in the PS?

Dito pumapasok yung Pantayong Pananaw. Andiyan din sina Virgilio Enriquez ng psychology at si Zeus Salazar ng history. Malaki ang kanilang nai-ambag in terms of bringing what can be called the *emic perspective*. May tinatawag na *emic* at *etic perspectives*.

Sa *etic* perspective, medyo nakalabas ka and you look at something objectively. Kapag *emic*, you look at it from within.

Malaki na talaga 'yung pag-evolve ng Pantayong Pananaw in terms of really proposing a perspective that is from within, lalo na ang paggamit ng wika. Kung ang lapit mo ay pantayong pagtingin, mas mayroong resonance. Si Salazar, ipinaglaban niya ang paggamit ng wika sa akademikong diskurso.

Ganoon naman ang nangyari sa ibang kultura kagaya sa Pransiya—si Lyotard ay nagsulat sa Pranses; sa Germany, talagang Aleman ang ginagamit nila. Pero ang punto ay gamitin itong wika bilang pang-akademikong diskurso, saka rin ito uunlad bilang pananaw, bilang perspektiba. Sa umpisa, maraming lalabas na wikang banyaga dahil hindi naman, kumbaga, familiar. Pero kapag nakuha mo 'yung daloy ay mapapaloob ka na doon sa pagtingin. Kaya nagkaroon talaga ng productive period at intellectual production noon.

Halimbawa, sa Departamento ng Kasaysayan, talagang napakalalim ng kanilang pagtuturo sa Filipino. Ganoon din ideally sa Sikolohiya, Sosyolohiya at Antropolohiya. Pero, lumalabas na Kasaysayan ang pinaka-advanced, lalo na doon sa pagpapalitaw at pagpapalinaw ng mga konseptong ginagamit natin para maunawaan natin ang ating kasaysayan at kabihasanan.

Maraming tesis at disertasyon ang nasulat na gumagamit ng *emic*

na perspective; mula sa loob dahil iba rin talaga 'yung mga kategoriya na naipapalabas dahil napapaloob ka sa pag-unawa ng wika at saka kabihasanan—ang lente na ginagamit mo ay 'yung wika mismo. Kung ang pagsusulat ay sa Filipino, talagang iba 'yung dating ng diskurso at pagdalumat, kasi ang audience ay kapwa Pilipino.

'Yung pagsasaliksik na sinusulat sa Filipino, palagay ko ay nakakalikha ng categories. Ang paggamit natin ng Filipino bilang wikang pang-akademiko ang isang malaking role ng PS. Tayo lang ang pwedeng makagawa noon. Malaki ang nagawa ng ganoong klaseng perspective dahil kumbaga ay pumapaloob ka sa pananaw ng *Pilipinolohiya*.

Maski yung termino na *Philippine Studies*, parang medyo banyaga pa ng konti. Parang may pagka-*etic* pang perspective. Pero 'pag sinabi na *Pilipinolohiya*, tinitignan mula sa loob. Lumabas 'yan noong time ni Popping Covar (Prospero Covar). Siya talaga 'yung nagpasimuno dun sa paggamit ng terminong *Pilipinolohiya*.

Ideally ang nagagawa ng PS ay makapagbigay-salamin sa ating sarili. Pero sa totoo lang, mas nagagawa pa ito ng literature at humanities in terms of providing pictures of ourselves.

Medyo pupunahin ko ang science and technology na focus. Sa tingin ko, only a few people in the science and technology community will admit that the research problems they are working on are not dictated by Philippine concerns. Kumokpya, ginagaya yung uso na pinaguusapan sa ibang bansa. That's alright. Pero in so far as PS are concerned, tayo (CSSP) ang nauuna, tayo ang gumagawa at nakapagbibigay ng sariling pansin sa ating mga sariling problema. Although of course, pwede mong gawin yun sa Ingles pero iba pa rin ang dulong at epekto kung maririnig mo sa Filipino at ginagamit ang Filipino bilang wikang pang-akademya.

But, I would still believe, I



Isang komunidad sa Batanes na nagtutulong-tulong sa paghahanda ng ihahain para sa pistang darating.

mean yabang ko ito, that more than the sciences, sa humanities at social sciences mas pinagtututuan ng pansin ang mga concerns tungkol sa bayan. By the way, 'yung observation na 'yan tungkol sa science at technology was made by a scientist, not me.

Ano sa tingin ninyo ang mga hadlang o suliranin sa pagyabong ng PS?

Academic community tayo pero yung lengwaheng pang-akademiko ay accessible only to few. Hindi siya popular language. Hindi siya ganoon kalaganap. Hindi masayang nadi-disseminate.

Also, PS has not advanced much in terms of conceptualization dahil, sa tingin ko, wala nang masyadong theoretician pagkatapos nina Enriquez, Salazar at Covar. Sa palagay ko, there is a very sufficient body of work kaya lang parang wala pa ring

gumagawa muli ng paglalagom at pag-advance ng teorya.

Ano ang PS bilang isang doktoradong digri sa Unibersidad?

Sa pagkaalam ko, ang PS PhD program ang pinaka-multi-disciplinary sa lahat ng available na doctorate degrees. Sa kurso, you will take on two or three disciplines. Kung kasama ang sociology sa disciplines na gusto mong talakayin, you need to be as good as the PhD sociology majors.

Ang PS PhD ang most-challenging PhD degree dahil bawat department, they will require you the whole majors. Kaya kapag nakapasa ka rito, meron kang "K." The particular disciplines look down on PS PhD because it is a hybrid program and yet, bilib ako sa mga nakakatapos nito because they have proven

their worth in more than one academic discipline.

'Yung isa pang napapansin ko, at least kung titingnan ninyo yung mga dissertation sa Philippine Studies, by nature, multi-disciplinary or inter-disciplinary sila. For example, yung ginawa tungkol sa kasaysayan ng Philippine architecture, 'yung Edifice Complex (Gerard Lico). Necessarily ito ay historical, sociological, at tsaka architectural or multi-disciplinary kasi yung pagformulate ng kanyang research question is already societal.

Anu-ano ang mga hakbangin ng inyong disiplina na nauugnay sa PS?

Dati-rati meron mga nagtuturo ng Philosophy in Filipino. Hanggang sa ngayon meron isang nagtuturo ng pilosopiya sa Filipino pero hindi masyadong nagsusulat. Yung isa, sinulat niya ang kanyang tesis sa Filipino. Tesis ito sa pilosopiya.

Ang paggamit ng Filipino sa kultura ay hindi lang pang-translation, pero para rin sa paglikha ng kategorya mismo sa wika. Kasi kapag ginagamit ang wika sa pamimilosopiya, mas lalong nagiging mayabong ito. Kailangan yung energy and drive to decide and to prove.

Labas sa UPD, ano ang masasabi niyong kalagayan ng PS?

Yung interesting development actually sa ibang universities ay yung regional studies programs. Halimbawa, West Visayas Studies program sa UP Visayas at mayroong Kapampangan Studies Center sa Angeles University. Sa Pangasinan, ang alam ko ay mayroon din silang Pangasinan Studies Program. Actually, tayo ang nagpasimuno doon sa mother tongue-based learning. Yung Linguistics Department natin talaga ang nagsulong nun.

Napatunayan din nila sa (UP) Integrated School na ang early grades ay dapat sa mother tongue (itinuturo) kasi mas mabilis yung learning ng bata. Interestingly, that has really spawned the regional studies program kasi they have to develop the materials na mother tongue-based. That is good, in a way, kasi we now focus on the regional languages.

Although, nagkakaproblema dahil, halimbawa, 'yung Bicol sa Camarines Sur ay iba sa Bicol ng Albay. So they have to agree among themselves kung papaano ba 'yung homogenization ng iba't ibang dialects. Dahil kung meron nang printed material na ginawa, for example, sa Naga, hindi 'yun maiintindihan ng mga tao sa Albay. Pero, at least, yung regional languages are given focus, given attention.

By focusing on the regional languages, hopefully, that would lead to the preservation of the language,

literature and culture. On one hand, mayroon kang trend towards the nation o ang kabuuan, pero mayroon ding trend towards the regional cultures, and that's okay. Hindi naman kailangan one or the other. In fact, kung mas mayabong ang local culture, that's where you draw the national perspective.

Metodolohiya? Diin? Framework?

First, it is an attitude. Kung pag-aaralan mo ang lipunang Filipino, ano ba 'yung dulong, ano 'yung lapit na gagamitin: mula sa loob o mula sa labas? Ang kanyang challenge talaga ay tungkol sa pananaw.

Sa ibang kultura, the Japanese will talk about Japanese society in Japanese, in their own categories. Ganun din ang South Korea. Mahalaga ang sariling pag-unawa base sa iyong sariling kategorya kasi mas may dulong, mas may resonance. Yun ang sa palagay ko ang pinasisikat ng PS. Mas magbibigay ito ng isang larawan (ng lipunan) na masasabi natin sa ating sarili na mas tunay. Mas matutulungan natin ang ating sarili para maunawaan natin ang ating mga sarili.

Ang PS ba ay esensyalismo?

Continuing dialogue naman eh, sa palagay ko. I tend to look at it as dialogical, so it is going to be tested with what is really there. It is a process of iterations and reiterations. Again, to refer to what I said earlier, and as I know, wala nang masyadong gumagawa ng theoretical na pag-uulat o paglalagom tungkol sa ating kinalalagyan base doon sa mga pag-aaral na ginagawa sa Pilipinolohiya tungkol sa lipunang Pilipino. Where are we so far? Mahalaga yung iteration na yun para makita natin paano tayo mag-a-advance o susulong. Kailangan muna yung synthesis and integration para mabigyan tayo ng direksyon kung paano natin mas maaaring mapausbong o mapaunlad ang ating pang-unawa sa ating mga sarili ♦

