

# **Philippine Studies Conference in Japan 2014**

## **Emerging Philippines: New Frontiers, Directions, Contributions**

### **PAPER ABSTRACTS**

#### **Keynote Abstracts**

##### **Economic Development in Post- WWII Philippines**

**Cayetano W. Paderanga, Jr.**

In the early 1950's, a World Bank report predicted that the Philippines would be the next country to develop (next to Japan). Now almost 60 years later, the Philippine income per person is the least of the ASEAN 5 (Singapore, Malaysia, Thailand, Indonesia and the Philippines). What happened? What went wrong? In contrast, Singapore experienced a robust relatively rapid growth rate over 3 ½ decades and has now joined other countries like the United States and Japan as developed nations, enjoying a higher income per person level than some developed countries. The other original ASEAN countries while having less spectacular growth nevertheless have also had impressive records.

I plan to explore the main macroeconomic trends and the key bifurcation points that caused the country to fall behind because of policies, programs and even external events. This is in line with my current work on the macroeconomic history of the Philippines. However, in the keynote address, there will be an attempt to delve behind the key decisions made and, in the process, aim to challenge scholars of Philippine Studies and other social scientists to analyze the possible reasons behind those key decisions and events that determined the country's development during that period. While not conclusive or even attempting to do so, the address will try to frame the important questions and studies that may help explain the directions that eventually unfolded.

## **The Mirage of the Post- National**

**Resil B. Mojares**

If we are to imagine the history of scholarship in terms of phases, shifts, and turns, the beginning of the twenty-first century in the Philippines marks a transition that, while lacking in definition, can be more immediately grasped in generational terms. Here I would like to reflect on the work of the generation of scholars (particularly in the humanities and the social sciences) who first emerged at the close of the 1960s and in the three decades that followed became one of the most productive and vibrant generations in the country's intellectual history. Placing this generation in historical context - what it inherited and built on, what it aspired to achieve, what the opportunities and constraints were - I shall consider (if provisionally) what has been gained or left unfulfilled, and what the implications are for new directions in Philippine Studies and for a new generation of scholars.

PROVISIONAL

# **Friday 28 February 2014**

## **First Sessions**

**LARGE ROOM 9:30- 11:30**

### **PANEL 1 MOVEMENT**

#### **(1) Filipino Migration and the Rethinking of the Family in the Long Twentieth Century**

*Mina Roces*

The University of New South Wales

##### **Abstract**

Migration has been justified in the public and private discourses with the view that it must be done for the preservation of 'the family'. Official discourses produced by the Philippine government and NGOs were reluctant to problematize "the Filipino family" except to identify this traditional institution as one of the 'social costs' of migration. The view from the long twentieth century (1906-2010) seen from the perspective of the migrant 'archives' (primary sources produced by Filipino migrants themselves) unpacks the concept of 'the Filipino family' and illustrates how migrants have suggested alternative ways of imagining the Filipino family.

This paper argues that Filipino migrants have begun the process of rethinking the institution of the family from afar. Filipina/o Americans in the first half of the twentieth century invented a new type of family consisting of father, mother, children, hundreds of uncles and no elders, post-1970s overseas contract workers coping with the new transnational families reproduced dual families (one in the Philippines, one overseas), and embraced the new matriarchal family of 'single moms'; a practice unacknowledged in the home country (where divorce is illegal). Migrants' stellar track record in sending remittances gave them the courage to critique the Filipino family as an exploitative institution (considered taboo in the home country). Finally, despite their ambivalent attitude towards it, 'the family' becomes entangled with their identity as overseas Filipinos.

#### **(2) The Interaction of Geopolitics and Migration: Focusing on the case of the Philippines**

*John Lambino*

Kyoto University

##### **Abstract**

The paper is a discussion of the interaction of the two components of the nation-state, i.e. the territory that is non-mobile and the people who are mobile. To understand the interaction of geopolitics and migration, the paper discusses the case of the Philippines from the perspective of the dynamics of this interaction.

Modernity has seen the ascendance of the nation-state as the basis for the geographical arrangement of political power through the establishment of an inter-state order that was based on the mutual recognition of each sovereign's freedom in governing its territory and the people within the territory. In other words, the international order was based on the unity of the dual components of the nation-state.

However, the turn of the millennium has especially seen the rapid increase of people working outside the country of their permanent residence. As people move, the unity of territory and the people is increasingly degraded in concept in a way that migration has more and more geopolitical consequences.

Why is the Philippines the focus of the study? The Philippines continues to be a major labor exporting country. It is assumed in geopolitics that migration as a transnational interaction wanes with distance. However, major destination countries for Filipinos are very distant from the Philippines. The paper further shows that migration along with the geopolitical location of the Philippines is an important factor in guiding Philippine foreign and security policies.

### **(3) Bagong Bayani (New Heroes): Discursive Origins and the Legitimation of Philippine Labor Export**

*Jean Encinas-Franco*

University of the Philippines Diliman

#### **Abstract**

Literature on Philippine labor export argue that bagong bayani or 'new heroes' is a discourse instrumentally appropriated by the state to incorporate migrants and promote labor out-migration for remittances. However, while they are insightful in as far as their contribution to the literature is concerned, they fail to account for the manner in which the state is able to do so. This is primarily because the studies do not make problematic the historical specificity of the discourse and hardly provide focused explanations on how the discourse emerged or developed in the way it is currently understood. In other words, even as the authors critique the discourse, they do not make problematic or focus their inquiry on its discursive origins, its development and the specific context in which it emerged. In particular, they do not ask: What are the discourses associated with the bagong bayani and why did it emerge at a particular historical juncture? Using critical discourse analysis (CDA) of official documents during the administration of President Corazon Aquino (who first used the term in 1988) and selected newspaper accounts, the paper explores the discursive origins of bagong bayani by examining how the discourse is manifested linguistically and to what extent it justifies or legitimates labor export. The paper aims to: (i) discuss the context in which the discourse of bagong bayani emerged; (ii) identify the linguistic elements of the discourse; and, (iii) provide insights into how such discourses resonate with bagong bayani and how they justify labor export.

**PANEL 2 CONFLICT, VIOLENCE AND SECURITY**

**(1) Media Killings and Block-Time Journalism in the Philippines**

*Meynardo de la Paz Mendoza*

Ateneo de Manila University

**Abstract**

Even before the Maguindanao massacre, the Philippines was already considered the most dangerous place for journalists in the world after Iraq. Even if this massacre did not occur, the Philippines remains to be a dangerous place for journalists as killings continue unabated. If the killings of media personnel previously resulted from the conflict between rebel forces and state security agents, the current trend points to the fact that this phenomenon is now an outcome of local conflicts. Journalists are slain after reporting about corruption, extractive industries, illegal drugs and gaming that usually involves politicians at the municipal, city or provincial levels. Media killings then become enforcement mechanisms in wrapping up corrupt transactions.

On the other hand however, what differentiates this investigative-style of broadcast journalism or expose's from previous practices or those of other countries is a unique type of media practice - block time journalism. Most of the journalists killed since 2001 are part time radio broadcasters whose programs are more commentary than news and delivered in an unusually bombastic style. Most are still neophytes in media practice and did not go through formal training. A number are connected with NGOs who see broadcasting as an extension of their advocacies. Others however are aspiring broadcasters who happen to work in a radio station owned by a local politician, or buy air time with a politician as financier, and whose commentaries happen to target other local officials. So that crusades against corruption are seen not as such but as an extension of the rivalry between local officials, making the broadcaster fair game.

This practice supports the assertion that Philippine media is not at all free and is captive to elite interests. The proposed paper would like to situate the Philippine record in a global context to understand its uniqueness, contextualize and analyze the practice of block time journalism and provide a few case studies.

**(2) The Road to Peace: The Role of Natural Resources in a Post-Conflict Bangsamoro**

*Ana Rhia T. Muhi*

Queen Mary University of London,

**Abstract**

Much has been written about the GRP-MILF peace process as a political exercise. Interestingly enough, the issue of economic development remains in the fringes of these analyses, even less so that of the role of natural resources in economic development in a post-conflict situation. The relationship of natural resource governance in peace-building has not been sufficiently discussed, and while many authors have discussed the different forms or expressions of autonomy that Filipino Muslims may enjoy, little has been said on how the region intends to

maintain or achieve economic autonomy or self-sufficiency that would serve as fuel for political autonomy.

This time around, the peace panel is very much aware that the exploration, development and utilization of natural resources found within the *Bangsamoro* territory play an important role in ensuring that political autonomy is achievable. As an indicator, identified contentious issues include jurisdiction over natural resources, the extent of territorial waters, and taxation. This paper therefore will seek to identify the role of natural resources in a post-conflict *Bangsamoro*. It will then further discuss possible systems of governance over natural resources consistent with the *Bangsamoro* framework, deriving lessons from the wisdom of the past and the experiences of other jurisdictions, in the hopes that such recommendations could contribute to the whole process of peace-building.

### **(3) Quo vadis? Mapping and Imaging the Philippine Military's Future after its Exit from Internal Security Role**

*Rosalie Arcala Hall*

University of the Philippines Visayas

#### **Abstract**

Since 2010, the Philippine military has been slowly making an “exit” from its internal security role. In 24 provinces, it has turned over this job to local government units. This is pathbreaking given its historic involvement in counterinsurgency operations and checkered record of engagements with civil society actors/local communities in the course of performing such role. Its latest campaign plan (the Internal Peace and Security Plan or IPSP) previews this future exit as it commits the military to “new” working relationships with civil society organizations.

The paper maps the military's domestic non-kinetic activities (actions that do not involve the use of force) and its patterns of engagements with civil society actors (NGOs, people's organizations and academe) across three functional lines: civil affairs, peace and development, and construction in Panay island and Campostela Valley from 2009 to present. Unlike traditional civil-military operations (CMO), these non-kinetic activities require partnership with non-military actors and have no direct operational value towards combat operations. These array of non-traditional tasks are seen as practice runs for how might the military imagine an alternate internal role post-2016. The paper also explores the gaps and contextual factors (institutional mechanisms; organizational culture) that affect military-civil society engagements. It is based on two projects: (1) UP Visayas-funded qualitative research on non-kinetic activities undertaken by 301st Brigade; and (2) 4-country project funded by the Asian Public Intellectual (API) Community Grant. which examines civil-military cooperation in legally accepted mission areas involving domestic deployment.

#### **(4) Women and Armed Conflict in the Philippines**

*Ma. Lourdes Veneracion-Rallonza*

Ateneo de Manila University

##### **Abstract**

During war and armed conflict situations, most of those affected are civilian populations or unarmed groups. Within the context of this reality, women become victims as part of the civilian population and as simply (or unfortunately) because they are women. As part of the civilian population, they are victimized along with men; but as being women, they are particularly targeted because of their gender and in this regard, they suffer more than men. This latter form of victimization pertains to gender-based violence such as using rape as a weapon of war, implementing sexual slavery and sexual assault as a form of torture, dehumanizing of 'enemy' women to demoralize 'enemy' men, and increasing the vulnerability of women to threaten the cultural fabric of the society or community. Within the frame of a universal atrocities regime, violence against women during armed conflict situations have already been recognized through various mechanisms such as the ad hoc criminal tribunals of the former Yugoslavia and Rwanda, the International Criminal Court (ICC), and several United Nations Security Council Resolutions (UNSCRs) such as 1325, 1820, 1888, 1889 and 1960. However, much is to be done in so far as implementing these mechanisms at the ground level.

In the Philippines, armed conflict of ideological and right to self-determination nature have been waged for decades. Although several peace tables have substantively been concluded (or nearing to be concluded), the effects of armed conflict continue to plague various communities, especially the women. It is in this light that I conducted a study last year which sought to find out the effects of the armed conflicts on women as victims of the conflict, participants in the conflict, and agents against the conflict and I have unraveled the lived narratives of women who were caught in the cross-fire, who lived through (and continue to do so) internal displacements, who experienced violations of human rights in the hands of both state and non-state armed groups, the stories of women who chose to be combatants and why they continue with their personal and revolutionary struggles, the tales of women who have sustained their work in women's human rights and peace work for other women who cannot do the same. Currently, through the assistance of some local and international civil society organizations, I am about to conclude a research-based response program for women in several conflict-affected areas in the country.

#### **(5) Contested Sovereignties and the Meaning of Violence in the Hinterland of the Philippine- American war**

*Nicole Del Rosario CuUnjieng*

Yale University

##### **Abstract:**

The Western discourse of sovereignty provided meaning to the transfer of imperial power over the Philippines from Spain to the U.S. following the Spanish-American War. The destabilizing, multivocal Filipino claims of legitimate authority over the Philippine Islands—which contest, appropriate, and are illegible to the Western epistemology—cut through this discourse. I analyze the cross-section of such claims at the imperial hinterland of Samar during the Philippine-American War to

understand the role that violence and power played in the concepts of sovereignty and legitimate authority that animate this history.

The battling Philippine and American conceptions of sovereignty rested upon invalidations of each others' theoretical sovereignty. Due to the differing bases upon which the competing claims rested their validity, violence became the crucial actualizing language through which illegible sovereignties on Samar related, competed, and cried aloud for recognition. Yet, sovereignty does not only authorize the use of violence, but also constrains it, and I see violence on Samar not as communicative, but expressive of alternative potential sources of power.

To the *ilustrados* and the American government, the quality of violence employed—civilized or uncivilized—was also important due to the discourse on civilization that justified imperialism and self-rule. The U.S. government interpreted the Filipinos through lenses of resistance and submission to US sovereignty and varying degrees of civilization. In both lenses, the use of violence was an important indexical mark. “Uncivilized” violence made the Filipinos legible to the U.S. as imperial subjects and also illegible as citizens deserving of self-rule.

#### **SMALL-SIZED ROOM 1 9:30- 11:30**

### ***PANEL 3 ADVANCING INDIGENOUS PEOPLES RIGHTS: LESSONS AND PROSPECTS***

Panel Organizer: Alejandro Ciencia Jr.  
University of the Philippines Baguio

#### Panel Abstract

The panel will assess the current state of indigenous peoples' rights in the Philippines and the prospect of their advancement in a post-Benigno Aquino III scenario. The panel will combine two sets of scholars. The first set, consisting of University of the Philippines-Baguio faculty, will mostly discuss the findings of a study completed in 2011 which assessed the National Commission on Indigenous People's (NCIP) implementation of the Indigenous Peoples Rights Act (IPRA). Included in this set of paper presentations are those which problematize (a) customary Laws, ancestral land titling and the NCIP's quasi-judicial powers; (b) the free and prior informed consent (FPIC) process vis-a-vis state-sanctioned resource extraction activities; (c) indigenous education programs and cultural revitalization; and (d) official development assistance (ODA) and indigenous communities. The second set, comprised of non-UP Baguio scholars, will tackle community-based efforts aimed at improving the conditions of specific indigenous peoples groups in certain parts of the country. Included here is a paper assessing a national inter-governmental agency “reintegration” policy for the Sama-Bajau. Also included is a case study which analyzes the viability of the “corridor approach” in protecting the forests and sacred places of the Subanen. The final paper in the proposed panel will look into the prospect of advancing indigenous peoples' rights in a post-Aquino scenario in light of recent developments in the country and the region. As proposed, the panel offers macro and micro-level assessments and institution-centered and



community-centered appraisals of the current state of indigenous peoples rights in the country.

### **(1) Customary Laws, Ancestral Land Titling and NCIP's Quasi- Judicial Powers**

*Nimreh L. Calde*

University of the Philippines Baguio

#### **Abstract**

The IPRA recognizes the customary laws and practices of the indigenous peoples as the basis for their judicial and political structures and institutions within their respective domains. Nonetheless the implementation of titling as well as the performance of the quasi-judicial functions of the NCIP resulted in the strengthening of state powers within indigenous communities, through the NCIP, by consciously or unconsciously incorporating indigenous peoples within the framework of state legal system. This essay discusses how customary laws are incorporated or not into the two critical tasks of the NCIP namely, ancestral domain titling and quasi-judicial functions. It argues that while ancestral domain titling and the NCIP's performance of quasi-judicial functions provide some benefits to the indigenous peoples, especially in granting a clear written evidence for their ownership and making legal services available to the indigenous peoples, both of these developments likewise manifest the increasing state penetration into the lives of the indigenous peoples.

### **(2) Indigenous Peoples versus the State: FPIC and Resource Extraction in the Cordillera Region, Philippines**

*Maileenita Peñalba*

University of the Philippines Baguio

#### **Abstract**

The discourse on indigeneity has been primarily framed within the context of identity politics - on the notion that being indigenous has a political meaning that needs articulation, recognition and representation. Indigeneness is also a matter of *positioning*. Given this, the political identity of the indigenous peoples is said to be forged in situations of strife and resistance. The indigenous peoples in the Philippines, commonly branded as among the "marginalized", however, have found ways to strengthen their position within the decision-making arenas set-up by the state such as the Free and Prior Informed Consent (FPIC) process. This paper explores the 'uneasy' relationship between the indigenous peoples and the state when resource extraction is concerned. The paper particularly unpacks the power relations between the state, which strongly promoted mining during the administration of President Gloria Macapagal-Arroyo, and the indigenous peoples whose resource-rich lands have become the primary target of an aggressive mining industry. The indigenous peoples' *positioning* on the issue of mining in the Cordillera Region, Philippines will be discussed along with the counter position of the state in order to illustrate how identity politics plays a crucial role in resource access, use and management in the region. The study adopts critical discourse analysis which provides the lens that facilitates the discovery of possible convergence between the state and the indigenous peoples' rendering of concepts like FPIC and resource extraction so that a peaceful and productive engagement between these two contending parties may be established.

### **(3) Official Development Assistance and Indigenous Peoples**

*Raymundo D. Rovillos*

University of the Philippines Baguio

#### **Abstract**

The past decade (1999-2010) saw an increase in Official Development Assistance (ODA) toward programs and projects that aim to reduce poverty in indigenous peoples' communities. Asset reform has been the center-piece of ODA, along with the crafting of the Ancestral Domain Sustainable Development and Protection Plan (ADSDPP). A post-developmental reading of documents pertinent to these programs and projects reveals that overall, ODA aims to integrate or mainstream indigenous peoples into the neo-liberal development framework. This situation has led to state, capital and elite capture of the indigenous peoples movement's agenda of empowerment. As an illustrative example, the notion of individual and collective land rights has inevitably pushed indigenous peoples in a game where the more powerful players end up the winners. It is true that elements of indigenous peoples' agenda for development, such as customary law, indigenous knowledge, traditional livelihoods and schools of living tradition are now given more attention. However, these articulations of a "good life" by and for indigenous peoples are still tackled within the same discursive space of modernist discourse, which domesticates alternative social imaginaries to growth-oriented development discourse.

### **(4) Interrogating (Re-)Integration: The Philippine Sama-Bajau Case**

*Rolando Talampas*

University of the Philippines Diliman

#### **Abstract**

Efforts of the National (inter-agency) Task Force on the Sama-Bajau (TFSB) following a 2011 national conference have surfaced a number of views on the nature of Sama-Bajau mobility and settlement in the margins of some urban centers and some recommendations on how to address the issue "Relocation" and "resettlement" have been put forward as end-state of possible broader programs which place housing agencies and local governments at the lead. These two approaches have had arguably dire consequences for target groups, notably, the urban poor, and inhabitants of ancestral lands affected by "development" projects. Thus, a mode of "social preparation" via research beginning in late 2012 has been suggested and carried out.

Under the auspices of the Department of Social Welfare and Development (DSWD) and the National Council on Indigenous Peoples (NCIP), "reintegration" as the more nuanced and humane, if culturally sensitive, approach has taken precedence over the conventional manner of uprooting of the unwelcome new city dwellers. DSWD, NCIP and the participating agencies in the TFSB have commissioned a study that updates the knowledge and understanding of the conditions of the Sama-Bajau.

This paper seeks to shed light on how "reintegration" sets out to be operationalized basing on better informed assessment of the Sama-Bajau conditions and options. It basically argues that reintegration could be a participatory process and a more promising venture than previous ones deployed in similar or comparable cases.

In brief, this paper: (1) describes the participatory process of the latest Sama-Bajau research undertaken by the TFSB; (2) compares the concept of reintegration with existing views and actual experiences, and; (3) draws lessons from questions and

answers raised in the course of developing an approach meant for the Sama-Bajau reintegration.

### **(5) Advancing Indigenous Peoples Rights after the Benigno Aquino III Presidency**

*Alejandro Ciencia Jr.*

#### **Abstract**

The paper examines the prospects of advancing indigenous peoples (IP) rights in a post-President Benigno Aquino III scenario, particularly in light of developments emerging during his presidency. Unlike his predecessor, Gloria Macapagal Arroyo who actively pushed for Philippine mining industry's revitalization to the great dismay of indigenous peoples rights advocates, Aquino seemed ambivalent to Philippine mining. While hardly regarded as a champion of IP rights, Aquino has nonetheless exhibited a more IP-friendly position compared with Arroyo, pursuing most notably the imposition of a mining moratorium in July 2012 while supporting efforts by congressional allies to amend the country's mining law. A host of factors provided justification for Gloria Macapagal Arroyo's all-out support for Philippine mining's revival during her presidency and, consequently, her neglect of Philippine indigenous peoples - among them (a) the rapidly growing Chinese economy's strong demand for metals, and (b) the Philippines' acknowledgment of a fiscal crisis in 2004. A different set of factors meanwhile seem conducive to Pres. Aquino's more IP-friendly policy position - among them: (a) the Philippines' "better-than-expected" economic performance under his presidency despite the non-completion of mining's revitalization; (b) the souring of Philippines-China relations; (c) his political allies' (and family members') support for IP-friendly policies; and, (d) periodic news reports of mining-related environmental disasters and tragedies. Still, other developments, including his impending departure from office and the seeming unpopularity of "sub-national" demands like those of the Sabah claimants, raise concerns about the short and long term prospects of advancing IP rights in the Philippines.

**SMALL-SIZED ROOM 2 9:30- 11:30**

### **PANEL 4 NECESSARY CONDITIONS FOR RURAL DEVELOPMENT: PUBLIC SECTOR INVESTMENT AND INSTITUTIONS**

Panel Organizer: Satoru Nishimura  
Kagoshima University

#### **Panel Abstract**

This panel is composed by the panelists both from universities and a government institution who have devoted themselves to figure out the issues of social economic development theoretically and empirically for a long period time. The panel aims to clarify the necessary conditions for the development from the viewpoints of public sector investment and institutions. Firstly, it focuses on the role of Local Government Units under decentralization. And it also highlights the importance of

public investment and institutional settings regarding science- technology, education and cooperatives of farmers. Capuno discusses the performance of LGUs on public services under decentralization. Aquino emphasizes the importance of the public sector investment on science and technology for innovation from the standpoint of a policy maker. Orquiza approaches the panel theme historically. He examines the relationship between Philippine public schools and agricultural commodities between 1898 and 1941. Finally, Nozawa discusses how the self-reliance of the Farmer Growers under Agrarian Reform focusing on the banana production. Thus, the panel seeks how the genuine social economic development could be brought around by public sectors and institutions from various topics and approaches. The fruitful interaction of the speakers with the audience may well lead to a vision for the new era of public sector in the Philippines.

**(1) The Effects of Term Limits and Yardstick Competition on Local Government Provision of Health Insurance and other Public Services: The Philippine Case**

*Joseph Capuno*

University of the Philippines Diliman

**Abstract**

We investigate the effects of two accountability measures on the decisions of the local governments under decentralization. Using a panel of Philippine municipalities and cities in three election years, we find that term limits have negative but weak effects on the provision of health insurance coverage to poor families and on expenditures on local services. However, yardstick competition (i.e., more subsidized insurance coverage for the poor in neighboring local governments) induces them to cover more poor families, but also reduce other public expenditures. To respond to critiques of health decentralization, our results suggest that the objectives of local politicians can be aligned with those of the health sector. The key insight is the incumbent may extend health insurance coverage like a redistributive transfer to pursue reelection objectives. However, the resulting tradeoff between subsidized insurance coverage and other public services must be considered.

**(2) Public Sector Investments in Science, Technology and Innovation for an Inclusive and Competitive Philippines**

*Albert Perez Aquino*

Department of Science and Technology

**Abstract**

The paper discusses the current state of investment in science and technology (S&T), with particular focus on the agriculture sector, in order to highlight the pivotal role of major public sector driven research and development programs in improving the competitiveness of Philippine agriculture. It also analyzes S&T investment in terms of priorities, allocations and portfolios to determine its ability to promote inclusive development across agriculture's numerous stakeholders. It concludes by providing key recommendations for a more results-based S&T investment and program in Philippine agriculture.

### **(3) Philippine Public Schools and Agricultural Commodities, 1898- 1941: A Digital Humanities Approach**

*R. Alexander Orquiza*

Wellesley College

#### Abstract

This paper uses digital humanities GIS mapping to plot how agricultural schools affected Philippine exports over time during the American Period. Economic and political historians have connected national exports from the Philippines to tariffs, protectionism, and trade quotas. But this paper takes a more nuanced view: it attempts to quantify how instruction in public schools directly contributed to the production of sugar, tobacco, and copra in different provinces over time. Historically mapping public school construction will help show that investments in education mattered as much as spending on ports or agreements on trade. Moreover, the use of digital humanities will provide a new way to examine the thousands of tables in American annual reports on Philippine exports.

### **(4) Banana Production and Cooperatives in the Philippines: Structure for the Self-reliance of the Farmer Growers by the Agrarian Reform**

*Katsumi Nozawa*

Asia University

#### Abstract

The socio-economic situation of small-scale banana growers in the Philippines generated a lot of issues among researchers. A common view about the production of bananas for export is that many small-scale growers remain impoverished due to exploitation by the multinational corporations (MNCs). Poverty is exacerbated by high prices of inputs and low buying prices of bananas, causing the growers to borrow and to get buried in debt. And besides, more importantly, the real situations surrounding the banana production system in the Philippines are absolutely controversial as the bananas are produced by the agricultural workers hired in the plantations which are owned and managed by MNCs who control the global market. The author focuses the attention upon the latter part of the view more in details.

However, the situation drastically changed because land distribution became possible through the Collective Certificate of Land Ownership (CLOA) issuance under the Comprehensive Agrarian Reform Program (CARP). CLOA is issued to cooperatives composed of Agrarian Reform Beneficiaries (ARBs). The contract growing scheme was simultaneously introduced as one of the schemes in the Agribusiness Venture Arrangement (AVA) as formulated in the Department of Agrarian Reform (DAR) Administrative Order (AO) to support CARP's implementation. It shows how land distribution under the ongoing land reform program and participation of ARBs in cooperatives had made these farmers self-reliant.

Under this framework, the Individual Farming System (IFS) is introduced wherein the growers owns all bananas he produced in his lot which was assigned by the cooperative, not by DAR, giving him high incentives in his lot's production. Thus the IFS, designed and recommended by one of the local based NGOs, is the initial steps in generation self-reliant growers.

This empirical study conducted interviews of the cooperatives in Mindanao that produced bananas for export, and clarified how the AVA was applied to banana plantation cooperatives and what kind of the scheme of AVA were developed and implemented to overcome the challenges and bondages the cooperatives faced. The author concludes that strengthening the cooperative's governability is essential in attaining the sustainability of the IFS.

**SMALL- SIZED ROOM (East Building) 9:30- 11:30**

**PANEL 5 REGIONAL TRANSFORMATIONS**

**(1) Oh, Oh Mario! Mario Maurer and the ASEAN Integration of the Philippines**

*Miguel Antonio N. Lizada*

Ateneo de Manila University

**Abstract**

This study examines the love affair between the Thai pop icon Mario Maurer and the Filipino audience. Maurer was noticed first by the Filipino gay community when he played the role of a gay teenager in the coming-of-age family drama *Love of Siam* (2007). He later on gained more fans after starring in a Thai romantic comedy *Crazy Thing Called Love* (2011). Since then, he has been invited to the Philippines to be a celebrity endorser and model for Penshoppe, appear in talk shows, and eventually star in the Filipino romantic comedy, *Suddenly It's Magic* (2012) opposite Erich Gonzales.

In this study, I trace the trajectory of Maurer's transformation from being a gay icon in a film that depicts Bangkok as a utopian space for Filipino gay fantasy-production, to the boy-next-door figure who has since arrived at our shores and whom anybody can love. I argue that his transformation and burgeoning popularity are intrinsically to the imminent and historic ASEAN integration. The fantasy associated with Maurer romanticizes the Philippines' relationship with its ASEAN neighbors by domesticating the Filipino cosmopolitan dream of eclecticism and mobility within the region. Because Maurer's facial features erase all forms of racial specificity, the gaze directed towards him is a contradictory one: one of identification and of difference; he thus functions as the ideal icon for a localized enactment of a geopolitical fantasy-production consumed by many and whose logic is intelligible to almost all.

## **(2) Sharing Best Practices in Development Assistance from China: A New Form of South-South Development Cooperation (SSDC) between the Philippines and its Neighboring Southeast Asian Countries**

*Lermie Shayne S. Garcia*

University of the Philippines Diliman

### **Abstract**

The “best practices” in foreign aid have always been viewed from the lens of donor countries, institutions and even academics. This trend underestimates the capability of recipient countries to also provide lessons on the best practices of each to be shared to its fellow recipient countries in the developing world. This study wants to find out the best practices that the Philippines presents to other aid recipients in Southeast Asia particularly Burma, Cambodia and Laos, which are far from the Philippines in terms of economic development. Notably, these are four countries which receive aid from China, especially today that the latter has become the world’s second largest economy and a provider of SSDC. However, these countries have also been plagued by problems of human rights violations, corruption and extreme aid dependence which even exacerbated when China’s aid money comes in. The nature of these countries and the nature of China’s aid which is premised on non-interference serve as an interesting subject to study.

First and foremost, this study looks at the elements of best practices in each country. Secondly, it looks on how the Philippines could share its best practices with other countries while learning from the best practices of other developing countries. This study will purely rely on secondary materials using a qualitative approach. The researcher herself will strive to cultivate a perspective in SSDC by using experiences on best practices as a form of aid instead of the usual technical and financial assistance.

## **(3) Philippines- China Relations: The Linkage of Economic and Security Interests**

*Charles Joseph Garcia De Guzman*

Ateneo De Manila University

### **Abstract**

The study looks into the relationship between China's economic and security interests, and specifically at how China uses ODA to promote its strategic interests in the Philippines during the GMA administration. It (a) presented the economic interests that the two countries pursue in their bilateral relations; (b) identified the responses of the Philippine government to China’s ODA; (c) analyzed how China advanced its security interests through its use of ODA in the Philippines, using the Joint Marine Seismic Undertaking (JMSU) as case study; and (d) presented how the domestic politics in and the decision making process of the Philippine government affect its foreign policy towards China using the NBN-ZTE Deal and Northrail Project.

Using the security and the interplay of economic and security considerations of both countries in their foreign policy making as framework, this study explored significant documents compiled by government agencies, leading media – the newspaper, television and online articles, and government officials’ speeches and academic journals. Case studies were explored systematically through the process tracing method.

The study found out that the Philippines and China's heightened economic relations during the GMA administration are grounded by their economic interests that are based on their competitive advantages. Also, the Philippine government under the GMA administration generally responded to Chinese ODA in a very accommodating manner. The Philippine government views these financial endowments as an opportunity to pursue different projects that will further develop its economy.

Both the Philippines and China were able to advance their interests, while China is more interested in the cooperation of the Southeast Asian region, the Philippines under GMA is more interested in improving its economic development rather than its territorial integrity. The Philippines was able to get more ODA from China while China was able to get the Philippines' cooperation through the JMSU.

The case of NBN-ZTE Deal illustrated how the presidential system aggravated the differences among the preferences in the decision makers in the Philippines - leading to bending of ODA and modification of ODA approval process, and worsening of the Philippines' credibility before Southeast Asia and China.

#### **(4) Anxieties in Defining Philippines (Trans)National Cinema**

*Patrick Campos*

University of the Philippines Diliman

##### **Abstract**

In 2004, Cannes Film Festival was mapped as the premier Western showcase of Asian films - "Asia West," it was tagged. It selected films, like *Tropical Malady*, *2046*, and *Old Boy*, from the booming national cinemas of Thailand, China, and South Korea. This programming of Asian films and the string of wins by Asian artists in the same festival have continued unabated, climaxing in 2013 for Southeast Asia, with Singapore and Cambodia receiving top prizes. Philippine cinema itself - represented by its films and film artists - has likewise consistently exerted its presence in what is arguably the most prestigious "A1" international film festival today, garnering top awards for Raymond Red and Brillante Mendoza. Filipinos have, moreover, appeared in the festival as subjects in non-Filipino and award-winning films by Asians.

Taking Cannes Film Festival as a figure for the previously European-defined "world cinema"; the extolling of Asian films as symptom of the geopolitical and economic "rise of Asia"; the bodies of actors Mercedes Cabral and Angeli Bayani as nationally-racially marked figures in non-Filipino festival films; the "Asian extreme" as a genre that debuts in Cannes before it circulates in Europe and North America; and the "extreme" works of Korean director, Park Chan-wook, and Filipino director, Brillante Mendoza, as emblems of the urgency of and anxieties attendant in defining "national" cinema - - the present paper historicizes and revisions Philippine (transnational) cinema in light of these developments.



## Second Sessions

**LARGE ROOM 13:00 – 15:00**

### **PANEL 6 NEW PERSPECTIVES ON PHILIPPINE HISTORY (1): IN THE SHADOW OF SPANISH AND AMERICAN EMPIRES**

Organizer & Chairperson: Yoshiko Nagano  
Kanagawa University

#### Panel Abstract

This panel will consist of four speakers and one discussant who seek to depict the multi-faced pictures of the colonialism and nationalism in the shadow two empires of Spain and the United States. In Southeast Asian studies, the Philippines has been rather treated as exception. This is particularly due to the shift of its colonial master from Spain to the United States at the turn of the 20<sup>th</sup> century. Yet through the past two decades of researches more common features have been found in the Philippines with other Southeast Asian countries in term of colonialism and nationalism under various empires of European countries, the United States and Japan.

Nariko Sugaya's presentation examines the transition of Spanish colonial Manila at turn of the 19<sup>th</sup> century. Miyako Uemo's paper examines the articles of semi-monthly newspaper: *Filipinas ante Europa* in order to depict the intellectual scene of the Philippine Revolution. Yoshiko Chiba looks at the public health policies in the early American period. In different ways, each paper takes as its point of the departure or arrival the paradox that we conveniently label "colonial society." This panel will seek to present the common and peculiar natures of colonial state in the Philippines and how the colonial masters dealt with the crisis and change in the institutions for trade or public health at the two turns of the 19<sup>th</sup> and 20<sup>th</sup> centuries and how the intellectuals reacted to the critical time in the transition of colonial masters from Spain to the United States.

#### **(1) Colonial Lives in Spanish Manila at the Turn of the Nineteenth Century**

*Nariko Sugaya*  
Ehime University

#### Abstract

Spanish colonial Manila at the turn of the nineteenth century was in transition. The Spanish colonial government, as part of the Bourbon reforms of the day, took a step to develop the colony's natural resources for exportation and to diversify its foreign trade. Colonial lives in Spanish Manila had revolved around the Manila-Acapulco galleon trade and its supply line, Chinese junks from Fujian, for about two hundred years since Manila was established in 1571 as the Spanish colonial capital. This picture started to change as a result of trade diversification in Spanish capital, particularly after the 1780's. A decree of 1789 made Manila open to all foreign shipping for a three-year period starting 1790. This made Manila virtually an open port. As the foreign trade expanded, Spanish Manila became increasingly cosmopolitan. The Spanish colonial government had to adjust its system to the new environment. So did the colonial people adjust themselves to the changing situation.

This paper is to depict colonial lives in Spanish Manila in transition by looking into the notarial deeds and other relevant Spanish documents which reflected the changes of the day.

## **(2) Articles, Statements, and Activities of *Filipinas ante Europa* and Isabelo de los Reyes**

*Miyako Ueno*

University of Tokyo

### **Abstract**

*Filipinas ante Europa* was a semi-monthly newspaper published in Madrid during Philippine-American War by Isabelo de los Reyes, who was deported by Spanish authority as a radical revolutionist. He published its initial number on 25 October 1899, to insist on Filipino independence and American abuse of human rights in this newspaper, because he wanted to show miserable situations in the Philippines toward the civilized world. In addition, he depicted his ideal education, Filipino nationals, and so on in order to change the Philippines into more civilized country that he thought. However this newspaper lived only a year and eight months because Isabelo de los Reyes was under severe financial condition and American oppression. In my presentation, I would like to analyze all of the articles in *Filipinas ante Europa*, classify them into some topics, and explain their statements briefly. And also I will clear the reason why this newspaper suspended its publication and reveal the procedure of the split among intellectuals which occurred in Filipino independent movements because the articles tell us the fact that occurred in that period.

## **(3) Public Health Policies in the Early American Colonial Philippines: Cholera Prevention and Governance**

*Yoshihiro Chiba*

Health Sciences University of Hokkaido

### **Abstract**

The public health policies deeply intervened in the early American colonial Philippines, compared to the policies of economic developmental spheres. America executed the violent measures against cholera epidemics in the period of 1902-04, in relation to pacification of the Philippines, making the Philippine Revolution and the Filipino-American War as their background. Although, after 1905, cholera measures became moderate, emphasizing the educational campaigns, they didn't change the centralized and the intervening characters. American conviction of the science based on bacteriology had those policies continued and Filipinos' social customs were simultaneously neglected.

In 1898, President W. McKinley proclaimed the 'Benevolent Assimilation,' so that Filipinos were taught the self-discipline and the liberal democracy. The public health was a means to change their social customs and infiltrate the self-discipline. As a result, the public health policies of 1900s were intervening more into the Philippine society than Spanish policies. Because the Philippines had no such the segregated residential areas for a white as British India, it also prompted American medical officers strongly to change the Philippine society. Further, the defects both of water supply and of sewage systems intensified the education on personal and home hygiene by American.

#### **(4) Juan Luna's España y Filipinas: A Documentary History**

*Ambeth R. Ocampo*

Ateneo de Manila University

##### **Abstract**

España y Filipinas (Spain and the Philippines) by the 19<sup>th</sup> century Philippine painter Juan Luna y Novicio, presently conserved in the Lopez Memorial Museum in Manila, is signed but undated, but the date supplied for its completion, 1886, was a fact that went unchallenged until 2013 when an earlier version of the painting was sold at auction in Hong Kong for USD\$3.3 million. The documentation for this newly discovered painting resulted in bringing to light not one but five versions of the same painting, requiring a revision in our knowledge of Luna's work. The paper also explore the different ways in which Filipino propagandists in Spain, like Jose Rizal and Graciano Lopez Jaena, read their interpretations into this work that influences the way Filipinos in the 21<sup>st</sup> century see and understand the way in which Luna represented the Philippines of his time.

#### **MIDDLE-SIZED ROOM 13:00 - 15:00**

#### ***PANEL 7 ARTICULATING AND ANALYZING CURRENT ISSUES OF POLITICS AND GOVERNANCE IN THE PHILIPPINES***

Organizer and Chair: Shingo Mikamo  
Shinshu University,

##### **Panel Abstract**

This panel aims to articulate and analyze issues of politics and governance in the Philippines by examining in depth four topics that are currently being debated intensely in the country: a) the continuing Mindanao crisis; b) the persistent dominance of political dynasties; c) the role of social movements in shaping or influencing the direction of politics and governance; and d) "reformism" and the "good governance" regime. The panel will explore and analyze these issues along these four points of departure to get a clearer sense of the future of Philippine society in terms of economic development and political stability. Why has the Mindanao situation become more challenging with the Sabah issue complicating the current peace talks with the Moro Islamic Liberation Front? Why and how do ruling political dynasties remain a permanent pattern of Philippine politics despite efforts to undermine its dominance? What are the challenges and prospects for current social movements and other forces designed to resolve some of the continuing major issues of governance? What does "reformism" mean and does it lead to "good governance", particularly in light of the recent pork barrel scam?

### **(1) Moro Autonomy and the Sabah Issue: Problems and Challenges in Mindanao**

*Federico Magdalena*

University of Hawaii at Manoa

#### **Abstract**

The Moros (Muslims) have struggled since the 1970s to chart their own political future. In 1996, the Moro National Liberation Front (MNLF) entered into a peace agreement with the Philippines to grant autonomy in Muslim Mindanao according to an earlier deal brokered by Libya. However, its implementation suffered setbacks. Meanwhile, rival faction Moro Islamic Liberation Front (MILF) has engaged the government in a peace talks. Both parties agreed to a preliminary framework. Power-sharing arrangements and a transitional mechanism are now tackled by both parties to cut a final deal, then craft a Basic Law as basis for the new Bangsamoro autonomy by 2016. Meanwhile, an old issue came up when the Sulu Sultan's forces (including MNLF fighters) intruded into Sabah in February 2013 to reclaim it since it was only "leased" to the British North Borneo Company in 1878. In 1963, Sabah became a federal state of Malaysia under protest from the Philippines. Now the Sulu sultanate wanted it back, sensing that they were sidelined by the current peace process. The MNLF also felt left out, leading Nur Misuari to declare an independent Bangsamoro Republik. He included Sabah as a territory in that declaration. Moreover, the MNLF had a deadly standoff with the Philippine military last September when Misuari's loyal troops entered Zamboanga City, causing deaths and destruction. As the Philippines walks into tightrope diplomacy with Malaysia, it must also put into delicate balance the MILF-MNLF tangle. The paper analyzes these challenges and draws implications on Bangsamoro autonomy in Mindanao.

### **(2) Dynamics of Dynasty Politics in the Philippines**

*Belinda A. Aquino*

University of Hawaii at Manoa

#### **Abstract**

The results of the 2013 Philippine midterm elections reflect once again the continuing dominance of traditional family dynasties in the nation's political area despite an existing constitutional anti-dynasty mandate. Old and new dynasties continue to "rule the roost."

This paper will analyze the dynamics of the dynasty factor in Philippine politics for a deeper understanding of its roots, resiliency and impact on the country's institutions and attempts to become a stronger and more viable democracy. It will further explore and discuss various measures, which have been proposed over time, to weaken, if at all possible, the control and influence of entrenched and new family dynastic formations in Philippine politics and society.

### **(3) Philippine Social Movements: Confronting the Challenge of Elite Politics (2001-2013)**

*Teresa S. Encarnacion Tadem*

University of the Philippines

#### **Abstract**

The overthrow of President Joseph E. Estrada in 2001 seemed to be another defining moment in the history of social movements in the Philippines as these

continued to play a key role in what was billed as EDSA 2. But the bigger challenge which emerged, however, seemed to be the role of social movements in pushing for the democratization process under the Gloria Macapagal-Arroyo Administration from 2001 to 2010 which was characterized by political instability due to the question legitimacy and the politics of transaction among others. Although such concerns have been stymied by the “reformist” Administration of Benigno Simeon S. Aquino (2010-present), the major challenge for social movements remain the same, i.e., the monopoly of political and economic power by the elites. This paper, therefore, looks into the successes and failures of social movements in challenging oligarchic rule in the country, under these two administrations, by discussing the factors which have facilitated as well as hindered this. These include internal factors such as the nature of the leadership and social movement strategies of confrontation, engagement and collaboration with the Philippine elite as well as external factors, e.g., the global economic crisis and support for social movements’ advocacy from transnational social movements among others. The paper argues that although inroads have been made, much still has to be done in the attainment of a just and humane Philippine society.

#### **(4) Reformism without End? The “Good Governance” Regime in the Philippines**

*Mark R. Thompson*

City University of Hong Kong

##### **Abstract**

Reformism has been the dominant narrative of the presidential-type electoral regime in the Philippines for over a quarter of a century. Promising improved governance while enshrining civil liberties and electoral participation, it is a “bourgeois” discourse that avoids questions of inequality, much less redistribution, and is largely oblivious to everyday oligarchical predation. The roots of reformism can be traced back to the ilustrados’ campaign against the abuses of Spanish colonialism, Juan Sumulong’s attacks on state corruption during the Commonwealth era, and Ramon Magsaysay’s CIA-prompted anti-communist/good governance presidential script. But this narrative only became hegemonic when Marcos’ authoritarian-developmentalism collapsed after a high profile political assassination (seen as typical of his tyrannical rule) and a severe economic crisis (blamed on cronyism). With power thrust upon her as the “weeping widow” of an opposition martyr, Corazon C. Aquino became a “foundationalist” president. Her “orthodox innovator” successor Fidel V. Ramos was also discursively committed to “good governance” as is Cory’s son and current president Benigno “Nonoy” Aquino, III. Alongside elected politicians, extra-electoral “strategic” elite groups shape the current political-institutional dispensation, particularly big business (and its administrative arm, the technocrats), the Catholic Church hierarchy, civil society activists, and the military. The accomplishments of ongoing reform efforts appear obvious: high growth (given the slowdown in China and India, among the highest in Asia), fiscal consolidation (remarkable considering the Greek-like financial mismanagement of the mid-1980s), a booming service sector (the world’s leader in call centers), and a major initiative to combat poverty (largely through the Pantawid Pamilya, a conditional cash transfer scheme modeled loosely on the Brazilian experience). But with poverty levels stagnating and growth largely jobless, the reformist regime has been an unstable political order. Joseph Estrada, whose populist discourse and everyman habitus was seen as a grave threat to reformism, was deposed by a “yellow mob” in an anti-democratic “people power” coup. His successor, Gloria Macapagal-Arroyo became an “apostate” of reformism after

rigging her re-election against an even more popular actor politician, triggering civilian protest and military intervention (which she survived only due to elite division). The landslide election of Benigno “Noynoy” Aquino as president seemed to usher in a revival of reformism and the first half his presidency successful, at least in terms of opinion surveys. Recently, however, the Napoles pork barrel scam has raised larger questions about corruption in the distribution of legislative and executive patronage which has not just discredited Aquino’s enemies but cast doubts on the sincerity of his administration’s reformism, as mass protest against his handling of the scandal indicates.

**SMALL-SIZED ROOM 1 13:00 – 15:00**

**PANEL 8 RESILIENCE AND DISASTER**

**(1) Knowledge, Attitudes and Willingness to Pay for Water Quality and Health Improvements in Metro Manila: The Case of Household Sanitation and Sewerage**

*Rosalina Palanca- Tan*

Ateneo de Manila University

**Abstract**

This study uses contingent valuation to elicit Metro Manila households’ willingness to pay (WTP) for improved sewerage and sanitation services that can bring about a reduction in the incidence of waterborne diseases and in the pollution load in Metro Manila waterways. The study yields a mean WTP of PhP7.13-11.98 (US\$0.17-0.29) per m<sup>3</sup> of water use, just about a third of the average water price. The limited knowledge and appreciation of households on the contribution of their wastewater to pollution of waterways and on the appropriate wastewater treatment facilities may have resulted in this low WTP. Thus, an extensive information campaign may be necessary to raise awareness and gain support for wastewater treatment programs.

**(2) Shifting Role of Security Forces in Disaster Management: The Town of New Bataan in the Aftermath of Typhoon Pablo**

*Neil Ryan P. Pancho*

Ateneo de Davao University

**Abstract**

The AFP and the NPA were at loggerheads in Southern Philippines, particularly in the town of New Bataan. But the armed confrontations were placed on hold when a devastating typhoon “Pablo” struck Southern Philippines in December 4, 2012.

Moments after the typhoon passed, security forces performed an impromptu rescue operation converting combat vehicles into mobile rescue units and helicopters as workhorses for relief goods and medicines. Soldiers acted as first responders against the pile of mud, trees, and raging water taking civilians out from danger. Internal security operations (ISO) momentarily disappeared because military units concentrated on responding to emergency situations.

The situation in New Bataan offers an opportunity to see the changing role of security forces as it appropriates new mission in disaster areas. This particular shift of role confirms the growing literature of the military in disaster areas. The military provided the semblance of order when civilian government in the local level appeared to be wobbling. The military filled the vacuum of authority to keep things running in government until civilian agencies and international nongovernment organizations (INGOs) arrived to conduct rehabilitation projects.

The disaster silenced the guns, too. There were no records of violence between the security forces and rebel units. This made the security forces concentrate on disaster management without being molested by the rebels.

Above all, security forces delivered the primordial role in disaster management and appeared to be cognizant of its limit. Long term rehabilitation belongs to the civilian government and civil society organization.

### **(3) Transformation from Industrial Agriculture to Sustainable One in the Philippines**

*Bao Maohong*

Peking University

#### **Abstract**

The Philippines is predominantly an agricultural country with the dual structure in subsistence agriculture and industrial plantation. Oriented toward the international agricultural market, the growth of industrial plantation intensified the investment of capital and technique, however, meanwhile resulted in the environmental deterioration in rural area. For instance, overusing of fertilizer and pesticide brought about the soil degradation and the overflow of pest and weeds. In 1980's, some of farmers, NGOs, and peasant organizations began to be in pursuit of organic agriculture to respond the challenge from the growing world market for organic agricultural items and the improvement of environmental consciousness in the Philippines. In 2010, President Arroyo signed the Republic Act No.10068 to comprehensively develop and implement the practice of organic agriculture in the Philippines that would enrich the fertility of the soil, reduce pollution and destruction of the environment, prevent the depletion of natural resources, further protect the health of farmers, consumers, and the general public. In this program, the farmers, indigenous people and other stakeholders at the grassroots played the central role. This symbolized the transformation from industrial agriculture to sustainable agriculture in the Philippines.

In the Philippines, Prof. Percey E. Sajise and Nicomedes D. Briones had already studied the sustainable agricultural development from the strategic perspective. In this paper, I will explore the factors that pushed this significant agricultural transformation and their interaction from the perspective of agroecological history. My analysis will focus on some case studies, such as Salvador "Buddy" Chan's Golden Acres Farm, Inc., Henry Lim Bon Liong's SL Agritech Corporation, and so on. Furthermore, using the agricultural experience of the Philippines, this paper will revisit the agroecological history perspective invented by the leading environmental historian, Prof. Donald Worster based on American capitalist agriculture in his Bancroft Prize winning book entitled "Dust Bowl: The Southern Plains in the 1930s".

**SMALL-SIZED ROOM 2 13:00 – 15:00**

**PANEL 9 NEW APPROACHES TO AESTHETICS AND POLITICS IN PHILIPPINE POETRY IN ENGLISH**

Organizer: Vincenz Serrano  
Ateneo de Manila University

Panel Abstract

The three papers in this panel are concerned with examining from the vantage point of aesthetics various texts in Philippine poetry in English. The first paper evaluates, by examining Carlomar Arcangel Daona's *Clairvoyance* (2011) and Allan Justo Pastrana's *Body Haul* (2011), recent developments in queer poetry: an endeavor among younger poets to interrogate the dominant New Critical mode in the Philippines. The second paper explores how Jose Garcia Villa's *ars poetica* texts—with their emphasis on metaphysics and materiality—participate in discourses on national identity, regardless of the conventionally-held view that such texts are de-historicized. The third paper examines Cirilo F. Bautista's *The Trilogry of Saint Lazarus* (2001) with regard to intersections of transnational form and national content, as well as how such confluences and conflicts simultaneously interrogate and are complicit with nationalist discourses in the 1970s. In the main, the papers aim to articulate links between contemporary aesthetics and the social and political context in which it is embedded, underscoring the difficult yet generative possibilities such entanglements offer to Philippine poetry.

**(1) Metaphysics, Materiality, and the Question of National Identity in the *Ars Poetica* of José Garcia Villa**

*Conchitina Cruz*

State University of New York (Albany)

Abstract

The work of the expatriate poet José Garcia Villa, whose lifelong bi-located artistic practice commenced when he left the Philippines for the United States in 1930, is often read through the lens of his national identity. On the one hand, as a Filipino poet in America, Villa marks, for the colonizer, the presence of what would otherwise be invisible, and serves, for the colonized, as a catalyst for agency, of which visibility is an instance. On the other hand, by writing within the confines of a visionary cosmology and eschewing markers of ethnicity and nationality, combined with an engagement with formal experimentation which affiliates him with Western modernist praxis, Villa is said to suppress Filipino identity in his work, a decision read as driven by his desire to gain entry into the American modernist canon. Consequently, his work is typically viewed as insignificant to the cause of Filipino nationalism, a perception he fortified through his staunch advocacy of art for art's sake.

This paper aims to explore how metaphysics and materiality, the key features of Villa's purportedly de-historicized poetics, contribute to the discourse on national identity. It asserts that Villa's *ars poetica*, which creates itself as it narrates its creation, functions as an aesthetic analog of identity in the realm of the social. By superimposing being with becoming, the examples of his *ars poetica* forge identity from the intertwined processes of textual and thematic embodiment, and, out of



this flux of relations, oscillate between epistemological certainty and ontological provisionality. In this context, the lack of identitarian specificity in Villa's poetry becomes a means to interrogate nativist-nationalist discourse, which tends to essentialize Filipino identity.

**(2) The Aesthetics of Post-Ladlad Queer Poetry in Carlomar Arcangel Daoana's Clairvoyance and Allan Justo Pastrana's Body Haul**

*Mark Anthony Cayanan*

Ateneo de Manila University

**Abstract**

Published in 1994, *Ladlad: An Anthology of Philippine Gay Writing* (Anvil) has proved to be influential not only for its extended articulation of the contemporary homosexual lifestyle in the country but also for its institutionalization of queer writing as both a practice and a niche in Philippine literature. The considerable success of the anthology can be gauged by its having spawned two additional volumes, which, similar to the original, aim to “[demonstrate]... the creative and wonderful ways in which homosexuality can be lived and enjoyed” (from the Introduction to the second volume in 1996). Sexually candid and ostensibly autobiographical, the poetry selected by editors J. Neil Garcia and Danton Remoto for the three *Ladlad* volumes has established and perpetuated a template for queer poetry in the Philippines: the poems found in *Ladlad* generally adhere to the confessional mode, subscribing to a tradition of lyricism associated with Romanticism, that seemingly dominated American poetry in the 1960s. This study aims to discuss the development of queer poetry in the Philippines since the publication of the most recent volume of *Ladlad* in 2007 through an examination of two books of poetry: *Clairvoyance* (UST Publishing House, 2011) by Carlomar Arcangel Doana and *Body Haul* (UST Publishing House, 2011) by Allan Justo Pastrana. In particular, this study aims to determine the currency of the aesthetics propagated in *Ladlad* vis-à-vis the impact of the recent efforts undertaken by a burgeoning number of young writers to break away from the dominant New Critical paradigm in Philippine poetry.

**(3) National Content and Transnational Form in Cirilo F. Bautista's *The Trilogy of Saint Lazarus***

*Vincenz Serrano*

Ateneo de Manila University

**Abstract**

*The Trilogy of Saint Lazarus* (2001) by Filipino poet Cirilo F. Bautista (1941-) is a long poem that renders in various forms a number of crucial junctures in Philippine history. Bautista's historical epic—which portrays periods such as the colonisation of the Philippines by Spain, Rizal's exile to Dapitan, the revolution against Spain, and the EDSA revolution—is regarded as the premier example of English-language epic in Philippine literature. *Sunlight on Broken Stones*, the third part of the *Trilogy*, for instance, won the 1998 Centennial Literary Contest, while *The Archipelago* (first part of the *Trilogy*) and *Telex Moon* (second part of the *Trilogy*) won Palanca Awards in 1970 and 1975 respectively. For Bautista, the *Trilogy* endeavours to be a “passionate retrieval of national memories,” and aims to articulate the “history of the Filipino consciousness.”

Regardless of the Trilogy's nationalist orientation, the long poem's formal aspect is characterised by strategies whose provenance is transnational. The episodes—and the personages involved in them—are rendered using strategies such as collage, documentary poetics, and lyric stanzas with disjointed lineation: devices associated with Anglo-American modernism, a tradition by which Bautista was influenced. For American critic Jahan Ramazani, the employment of hybrid forms is an indication of the text's embedment in "multiple cultural worlds forcibly conjoined by empire": the multiplicity of aesthetic strategies "resists local and imperial monisms," resulting in a text that is "more plural and polyphonic than Western modernism." Taking my theoretical and methodological cue from Ramazani, my paper aims to explore the collisions and confluences of nationalist content and transnational form in the Trilogy, and demonstrates the ways in which the Bautista's long poem simultaneously interrogates, and is complicit with, the nationalist disposition during the 1970s.

**SMALL- SIZED ROOM (East Building) 13:00 - 15:00**

**PANEL 10 RELIGION AND WELLBEING**

**(1) The Devotional Self in Contemporary Marian Piety: Modern Transitions and the Maintenance of Popular Religion in the Philippines**

*Manuel Victor J. Sapitula*

University of the Philippines Diliman

**Abstract**

The continuing relevance of popular religious practices in the Philippines occasions the need to rethink the ways by which selfhood and religion are reconfigured in the light of modern transitions. Among forms of Catholic popular religion, the devotion to Our Mother of Perpetual Help is an exemplary case of how popular religious practices are configured into modern transitions that characterize metropolitan Manila as an urban center. Since 1948, the National Shrine of Our Mother of Perpetual Help in Baclaran district is popular among devotees; at present it attracts an average of 100,000 visitors and receives around 5,000 letters of petition and thanksgiving weekly. Using ethnographic data I generated in the shrine in 2009 to 2010, and a close reading of thanksgiving letters from 1948 to 2008, I assess the ways by which devotees craft notions of intimacy, morality and "ethics of obedience" to divine figures in the context of urban and modern influences. In this paper, I argue that devotees craft notions of moral commitment to self, near others and the world at large using resources afforded by their position within broader social and political relationships. In crafting these notions, devotees resort to a reflexive assessment of their life trajectories in the light of their relationship with the divine figure (i.e. the Virgin Mary). The attention to devotees' notions of intimacy, moral obligation and responsiveness occasions a nuanced articulation of "modern religious lives", which is pivotal to understanding how religion is configured into modern life in the Philippines.

## **(2) “It’s Like Idol Worship”: The Agency of Things and the Allure of Modernity among the Bugkalot (Ilongot) of Northern Philippines**

*Shu- Yuan Yang*

Academia Sinica

### **Abstract**

Commenting on the intense desire and fascination the Bugkalot demonstrate about modern things such as televisions and cell phones in an area where electricity current and cellular signals are lacking, the missionaries of the New Tribes Mission does not only condemn it as economic irrationality but also regard it as a form of “idol worship”. The Protestant missionaries find the power modern things seems to exercise on the Bugkalot disturbing because it challenges their attempt at removing fetishes and inserting iconoclasm among the Bugkalot through their proselytizing efforts. In their opinions, modern things motivate “backsliding” and lead to corruption of faith by enticing the Bugkalot to indulge in worldly pleasures and dangerous fantasies. This article aims to understand why things came to assert such power over the Bugkalot and how the agencies of things unsettle the Protestant configuration of the relationship between religiosity and materiality. It suggests that we need to go beyond the rational and the utilitarian to grasp the messianic promise of transcending existing social surroundings these modern things hold for the Bugkalot.

## **(3) Resignifying Isinay Culture and Reclaiming Identity under the Philippine Nation-State: An Emerging Social Practice**

*Analyn Salvador-Amores*

University of the Philippines Baguio

### **Abstract**

Based on the scarce literature, the Isinay is the least studied ethno-linguistic group found in Dupax, Bayombong and Aritao in Nueva Vizcaya, north of Luzon, Philippines. Recently, the Isinay is labeled as an “endangered culture and language” because they have been largely acculturated to lowland population, migration and modernity. As such, it now poses threat to their way of life, and more importantly to the ancestral land that they inhabit. Despite these however, the Isinay is currently undergoing a cultural revival under the influences of the Philippine nation-state’s Indigenous Peoples Rights Act (IPRA) in relation to their claim for ancestral domain. IPRA stipulates that indigenous peoples’ claim to ancestral domain must have a distinct language, a territory occupied in time immemorial, material evidence of culture and identity. To maintain and reclaim their ancestral land, the Isinay have strongly returned to their traditional cultural practices. The Isinay’s revitalization strategies include research on their history and culture, language retrieval, and more importantly, relearning of their only evidence of material culture, the renowned funerary blanket (aladdang) that had translocal connections and ritual use among the different ethnolinguistic groups in the Cordillera region (“Igorots”) in the past, and in the contemporary period. As such, the Isinay have invoked the IPRA to resignify their culture and reclaim their collective ethnic identity as a people. I argue that the IPRA as a modality of understanding the peculiarities of the indigenous people have become an enabling instrument for the Isinay to a renewed appreciation of their culture, and a strategy to re-signify their identity. At the same time, the IPRA have become a transformative power for the Philippine nation-state to recognize and reintegrate

indigenous peoples in national development. This emerging social practice reflects the changing relationship of the ethnic groups to the Philippine nation-state.

**(4) Musings from the Royal Blood: Experiences of Discrimination Among People Living with HIV (PLHIV) in Davao City**

*Paolo Cansino*

Ateneo de Davao University

**Abstract**

The study sought to describe the experiences of discrimination among people living with HIV (PLHIV) in Davao City. It also aimed to document their concept of discrimination, responses to their experiences of discrimination and suggestions in addressing discrimination against PLHIV. Using the Rights-Based Approach, respondents, herein right-holders, provide inputs and demand for their rights from duty bearers. The data would improve how duty-bearers fulfill their obligations. The study was descriptive and qualitative in nature and used focus group discussion (FGD) in gathering data.

Findings show that the respondents had diverse conceptions of discrimination categorized according to actor, source, form and effect, and experienced both in general public and PLHIV communities. They were discriminated by their families, at work, in health institutions as well as in law. Their experiences suggest that discrimination is dependent to one's level and quality of knowledge about HIV.

The study recommended a revisit of the RA 8504 by the Congress including the Public Attorney's Office as duty-bearer. There is also a need to strengthen education and information campaigns through the Health Office as well as NGOs working on HIV. Finally the City Government of Davao needs to establish a Grievance Committee, amending City Ordinance No. 041-02, to help those discriminated deal with discrimination as well as to improve legal aid afforded to PLHIV. The need to strengthen psychosocial services to PLHIV, both by the government and NGOs particularly in the PLHIV community, was also recognized.

## Third Sessions

LARGE ROOM 15:15 – 17:15

### **PANEL 11 NEW PERSPECTIVES ON PHILIPPINE HISTORY (2): COLONIALISM AND NATIONALISM TOWARD INDEPENDENCE AND ITS AFTERMATH**

Organizer: Yoshiko Nagano  
Kanagawa University  
Chair: Yoko Yoshikawa  
formerly Nanzan University

#### Panel Abstract

This panel will consist of four paper presenters and one discussant who seek to expand a dialogue on colonialism and nationalism of the 20th century's Philippines. The colonialism and nationalism are such old topics that have been discussed over a century in the terrain of Asian Studies. It is particularly so in the sphere of the Southeast Asian Studies that has flourished in the United States from the 1960s during the Cold War period. In Philippine studies, the "compadre colonialism" and "colonial democracy" have been placed as key words to depict the distinctive features of Philippine politics during the American colonial period, while the peculiar natures of "collaboration" and "resistance" have been the major topic on the Japanese occupation period. This panel aims to critically review the previous literatures on the above topics and try to demonstrate new perspectives on Philippine history.

Taihei Okada's presentation examines the role of Manuel Quezon from a cultural perspective by paying close attention to symbols, images and rhetorics. Yusuke Takagi's paper discusses the politics of ideas in the 1930, focusing on the rising economic nationalism toward the independence. Motoe Terami-Wada looks at the potential alliance between Jose Laurel and Artemio Ricarte during the Japanese occupation. Reynaldo Iletto presents a paper to map out the 20th-century Philippine history in a broad context. In different ways, each paper takes as its point of departure or arrival the paradox that we conveniently label "compadre colonialism," "colonial democracy," "collaboration" and "resistance." In order to go beyond these frameworks, this panel will possibly get along with theoretical discussions on postcolonialism or the critiques on Orientalism critique, while involving in some possible interventions into "colonial modernity" or the paradoxical relations between colonialism and modernization.

#### **(1) Manuel L. Quezon and the Masses: A Cultural Perspective**

*Taihei Okada*  
Seikei University

#### Abstract

In biographies and secondary studies, Manuel L. Quezon is regarded either as a national hero and masterful politician who won independence from the United States and became first President of Philippine Commonwealth, most notably in the writings of Sol H. Gwekoh and Carlos Quirino, or as a prototype of the succeeding

Filipino strongmen as in Alfred W. McCoy's assessment. What lacks in these writings is a persuasive argument on how Quezon was able to garner the support of the masses. Elite-masses relationship has traditionally been described as a patronage system or bossism in the studies of Philippine politics. Contrary to these structural approaches, I would like to take into account the historical circumstances of Quezon's time, namely colonial politics under the United States as well as political transition from formal U.S. colonialism to Commonwealth. By paying close attention to symbols and cultural practices in Quezon's political tours, mass meetings and election campaigns, I will describe what connected Quezon and the masses, which was absent between American colonial administrators and ordinary Filipinos. My analysis will also include Quezon's family members, most notably his wife Aurora Quezon, who was dubbed "Mother of the Masses." This paper will hopefully help redirect the studies of Philippine politics from arguments primarily focused on civil society and political system to a more culturally oriented and historically sensitive approach.

## **(2) The Politics of Ideas in the Colonial Philippines: Changing Nationalism in the 1930s**

*Yusuke Takagi*

De La Salle University

### **Abstract**

The Philippines witnessed new type of nationalism in the 1930s. Manuel L. Quezon and Sergio Osmena, leaders of the ruling Nacionalista Party, seemingly consolidated their power at the center of the colonial politics as well as marginalized radical oppositions. Meanwhile, Manuel Roxas and Elpidio Quirino, younger than Quezon and Osmena, began to advocate economic nationalism in cooperation with colonial bureaucrats even without sympathy or supports from Quezon and Osmena; Roxas organized Ang Bagong Katipunan, while Quirino set up the Philippine Economic Association. In addition, Vicente Singson Encarnacion, a long-time leader of the opposition party, asserted that the Philippines should establish its own central bank despite opposition from the American colonial authority. Rise of economic nationalism reflected an emergence of new players of the politics of independence in the Philippines, which cannot be reduced the patronage politics or the politics of the vested interests. By arguing that this type of nationalism was embedded in the network of politicians, bureaucrats, and private business who would lead the politics of independence in the 1940s, this paper aims to revise our conventional view on the politics of independence in the Philippines, which we have often understood within the logic of the patronage politics or neo-colonialism.

## **(3) A Laurel- Ricarte Alliance, 1944?**

*Motoe Terami- Wada*

Sophia University

### **Abstract**

We study history, scrutinizing certain events in the past, in order to gain insight into the present, which in turn guides us to, one hopes, a better, more meaningful future. I believe it is equally important to examine what did not take place and why. In this light, I would like to examine a potential alliance, one which did not take place, between Jose P. Laurel and Artemio Ricarte. Laurel was the president of the second Republic (1943-45) and Ricarte, an anti-Spanish and anti-American war

veteran who returned to the Philippines with invading Japanese forces, believing he would be president. Eventually they stood on opposite ends of the spectrum of “collaboration.” When one closely observes their lives, one wonders why the alliance did not take place between them, especially when one sees how certain other groups with fundamentally different ideologies tried to forge an alliance when faced with crisis. For instance, against Quezon’s Nacionalista party dictatorship, an alliance of opposition political parties was forged in 1937; in view of the encroachment of Japanese fascism, Jesus Lava, a communist, tried to include the Ganap party ticket when he ran for an Assembly seat during the national election in 1941; and with the return of U.S. forces imminent, the Huks and the Makapili members attempted a coalition at the end of the Japanese occupation in 1944.

This paper focuses on the similarities of two men’s aspirations, political philosophies, and ideologies, which could have been the basis for an alliance, and examines why the alliance did not happen.

#### **(4) In Search of a New Emplotment of Philippine History**

*Reynaldo C. Ilet*

Australian National University

##### **Abstract**

This paper reviews various ways in which the Philippine historical narrative has been shaped since David Barrows introduced the first Philippine history textbook for high school use shortly after the US occupation of the islands. I will focus more, however, on histories written since formal independence from the US in 1946. What are the common events and shared discourses in all these texts, and at what points do they diverge from each other? How do the Spanish, American, and Japanese empires figure in them. And how did major political upheavals--domestic as well as global-- influence the way the national narrative was revised and reproduced? The impetus for these reflections is my own search for a history of the nation that would be relevant and meaningful to a contemporary readership. The paper will not strive to be comprehensive, but instead will interrogate selected texts and historians in order to raise questions without necessarily providing the answers.

**MIDDLE- SIZED ROOM 15:15 – 17:15**

#### **PANEL 12 FRIENDS OR FOES: REVISITING THE JAPANESE OCCUPATION PERIOD IN THE PHILIPPINES**

Organizer: Karl Ian Cheng Chua  
*Hitotsubashi University*

##### **Panel Abstract**

Folk memory and popular perception of Japan’s wartime actions in the Philippines is predominantly negative, with most memoirs of the period focusing on negative themes such as comfort women and the atrocities committed by Japanese. Setsuho mentions that ‘the victimization of the Philippines during this time in its history,

however, extends far beyond the battlefield. The Filipino people were forced to suffer loss of jobs, starvation, lack of the basic necessities of life, forced labor, torture, insult, plunder, violence, and deprivation of human rights.' (Setsuho and Jose 1999: 1-2) Memories of Filipinos who experienced the war naturally reflect these painful experiences.

However, generations of postwar Filipinos are slowly distancing themselves from the memory and experience of the war, and the writing nationalistic historical narratives no longer envogue. This panel will attempt to reevaluate the Japanese occupation period with a focus on the roles played by the various actors and the reality of the complex relationships developed through the circumstance of World War II. Ara's paper opens the panel with not only redefining the concept of violence, introducing the idea of Filipino "villains" by looking at their reasons for collaboration. Giron looks at propaganda, by evaluating "counter-propaganda" produced by guerrillas, and evaluate their influence towards postwar memories of the war. Nagai deals with the question of why should then Philippine President Quirino pardon established war criminals who have caused the suffering of his countrymen. Finally, Cheng Chua will end with the issues of war memory and inconsistencies through children's educational media. (250 words)

### **(1) Business by Violence: Economic Collaboration in Leyte during the Japanese Occupation**

*Satoshi Ara*

Fukushima University

#### **Abstract**

Violence can take several forms, which cannot only be categorized under the concept of physical violence. Rather, it can sometimes take the form of a threat or the blackmail of others. Despite the fact that previous scholarly works discuss the nature of violence, these don't thoroughly analyze the violence committed, not only by the Japanese but also by Filipinos during the Japanese occupation. Such violence might have paved the way for the political and economic hegemony of leading Filipino businessmen after the war.

The paper will study two economic collaborators in the Leyte province, Manuel Abesamis and Alfonso Peñalosa. These case studies will examine how leading businessmen utilized violence to sustain their vested interests until the end of the war. Both Abesamis and Peñalosa collaborated with the Japanese to provide the necessary war supplies fulfilling their military demands. Their collaboration involved threats, blackmail or torture to the Filipinos who refused to do business with them.

Despite their incarceration by US Counterintelligence Corps agents for alleged treason, very few testified against them. The newly established Philippine Government also filed treason charges against them in 1946. The two cases could not be established due to insufficient and noncorroborating evidence.

As the case studies show, there were "opportunistic" Filipinos who not only collaborated with the Japanese, but also collaborated with guerrilla groups, whom were involved in inflicting a form of violence, from which these businessmen gained plenty profits from. Thus, creating an economic hegemony which will sustain them until after the war.



## **(2) Propaganda as Memory: Guerrilla Newspapers and the “Counter-propaganda” Effort During the Second World War in the Philippines**

*Brian Paul A. Giron*

Ateneo de Manila University

### **Abstract**

The aggressive propaganda campaign by the Japanese during their occupation of the Philippines gave rise to what has been codified in Filipino memories of the war as “counter-propaganda.” At the forefront of this effort was the Allied Intelligence Bureau and elements of resistance against Japanese rule that sought to promote an adherence to the American-sponsored Filipino Commonwealth government. A prevalent medium used in the “counter-propaganda” effort is the guerrilla newspaper which were mostly bulletins circulated by the different guerrilla groups that represented the resistance against Japanese rule. The most prominent among these newspapers were Colonel Guillermo Nakar’s Matang Lawin in Nueva Vizcaya, Pedro Llana’s Flash, and the Hunters’ Thunderclap (as well as The Commentator in Bicol, the Kalibo War Bulletin, The Unknown Soldiers and Ang Tigbatas in Panay, and Patnubay in Central Luzon); some of which attaining circulation numbers in the thousands from their respective locales all over the archipelago. This paper seeks to illuminate the very concept of “counter-propaganda” and will assert that, despite its supposed goal of merely “neutralizing” Japanese “disinformation,” guerrilla newspapers were just the opposing end of the same purposeful war apparatus being used by the Japanese. It will also investigate the possible normative and homogenizing effect this brand of propaganda had on Filipinos’ recollection of the war and the events that transpired during the years of Japanese occupation.

## **(3) The Dilemma between “Anger” and “Forgiveness”: The Decision to Pardon Japanese War Criminals by President Quirino**

*Hitoshi Nagai*

Hiroshima City University

### **Abstract**

This year marks the 60th anniversary of Philippine President Elpidio Quirino’s decision to pardon a hundred Japanese war criminals, with half of them was on death row, and allowed them to return to Japan. This paper would like to focus on the historical context influencing the decision making process of President Quirino. First, the paper will introduce the process of the Japanese war crimes trials in the Philippines (August 1947-December 1949) and its aftermath, which included the imprisonment and the execution of some of the convicts. This will be followed by looking at the role played by President Quirino, whose wife and children were killed by Japanese soldiers during the battle of Manila in 1945. More specifically, the paper would like to explore the reasons concerning the implementation of a policy which resulted in the executive clemency of Japanese war criminals despite the absence of diplomatic relations between the two countries.

## **(4) Remembering World War II: Tales for Children**

*Karl Ian U. Cheng Chua*

### **Abstract**

The Japanese have suffered a terrible reputation with regards to how they are represented in Philippine history textbooks. Despite the fact that they occupied the

Philippines for only three years, they would often be represented as terrible colonial masters, as opposed to the Spaniards, who were in the Philippines for almost 400 years, and the Americans, who have colonized the Philippines for 40 years.

However, upon looking at recent material concerning the Japanese occupation period, one is given a far different view of the Japanese from that of textbooks. Instead of demonizing them, oral accounts of survivors would tell of Korean or Taiwanese soldiers, fighting with the Japanese, being undisciplined and brutal as opposed to the Japanese. Furthermore, there are accounts which separate "good and kind" Japanese from the "brutal and evil" ones. Thus, there seems to be inconsistencies on how the Japanese are represented.

This paper aims to present how the Japanese were represented in post-war Philippine print media catering to children. The study will analyze how the representations change within the Philippine context which problematized the issues concerning war reparations, and when Japanese Popular Culture and other soft power tools have permeated in the Philippines. Through the findings, one can then trace the evolution of how Japanese were represented and what were the influences affecting these representations.

**SMALL-SIZED ROOM 1 15:15 - 17:15**

***PANEL 13 COASTAL AREA CAPABILITY IN THE VISAYAS.***

Organizer: Makito Kawada  
Chukyo University

Panel Abstract

This panel is consisted of the members of the Philippine social research branch of "Coastal Area Capability Enhancement in Southeastern Asia", one of Diversity Programs in Research Institute for Humanities and Nature. Started since 2012, this full research project investigates the complexity of coastal ecosystem health in relation to human use in tropical coastal resources, mainly in Panay Island in the Philippines, Rayong area in Thailand, and Ishigaki Island in Japan, from the point of view of "Area Capability". The concept of Capability itself is originated from economist Amartya Sen, and in this project, this concept will be extended to ecosystem capability, social and human capability, and relationship between ecosystem and human. As a part of this project, this panel tries to shed light on the socio-ecological and cultural aspect of Coastal Area Capability in the Visayas. With referring to the methodology of survey by interview schedule, Dr. Miyata argues the importance of co-management of aquatic resources or community based fisheries management. Mr. Kamiyama's presentation will clarify the social capital of coastal resource management, especially mutual trust will be highlighted by Structural Equation Modeling of questionnaire survey. Dr. Salayo will consider the socioeconomic effect of stock enhancement based on the data of interview and group discussion of local government and peoples' organization. Through these three presentations, adaptive management of coastal resource and well-being of

fishing communities, possibility of the interactions between locality and externality will be discussed.

### **(1) Analyzing People and Society Aspect in Coastal Area Capability in Southeast Asia**

*Tsutomu Miyata*

Fisheries Research Agency

Authors: Tsutomu Miyata, Satoshi Ishikawa, Makito Kawada, Takahiro Kobayashi, Ryutaro Kamiyama, Alice Ferrer

#### **Abstract**

Essentials of Amartya Sen's Capability approach are equal freedom, ability to transform resources, multivariate nature, equal opportunity and so on. Our project focuses on a coastal area because a coastal area generally has multivariate nature in comparison with an inland area. Especially, a fish and shellfish provide a good quality protein to local people. Furthermore, they provide money to local people, too. Basically, everyone living in the local coastal area can access aquatic resources in the sea in front of their village. This gives the people equal opportunity catching fishes, but this probably causes overexploitation under the condition without a control such as co-management of aquatic resources or community based fisheries management. For these reasons, our social research team made question items regarding a livelihood, a mobility of family/house, an outline of fisheries and aquaculture, a values and beliefs, a perceived problems of fishing ground, a knowledge of fishery rules, a consciousness for fisheries managements, a social capital, general public views of life, a religion, a health, an education and so on. After that, we conducted the first survey to collect information about them in and around Batan bay in Panay Island in the Visayas in fiscal 2012, which the method of the survey was interview schedule. The collected data was approximately 400(households) and the A4 size papers of the questions for a respondent were 22 pages and a huge number of question items. We will present the result analysis regarding the above items.

### **(2) Empirical Analysis of the Impact of Social Capital on Coastal Resource Management in New Washington, Aklan, Philippines**

*Ryutaro Kamiyama*

University of Tokyo

Authors: Ryutaro Kamiyama, Tsutomu Miyata, Alice Ferrer, Hisashi Kurokura, and Satoshi Ishikawa

#### **Abstract**

Co-management is now broadly known as the useful tool for coastal resource management in South-east Asia (Kuperan and Nik Mustapha, 1994). In recent studies, co-management is regarded as a process involving social learning and problem solving, and social network, trust and norms are considered to be keys of this process (Berkes, 2009). These social characteristics are often called as social capital, which is defined as "features of social organization such as networks, norms and social trust that facilitate coordination and cooperation for mutual benefit" (Putnam, 1995). A meta-analysis of case studies clarified that successful cases of co-management tend to have high level of social capital (Gutiérrez et al.,

2011). However, most of those case studies are qualitative researches and the relationship between social capital and success in co-management has not been examined. In this study, we empirically examined the impact of social capital on coastal resource management in the context of the Batan bay, Aklan, Philippines. Data for analysis was obtained by questionnaire survey that was performed in three representative fishing villages in New Washington, Aklan in 2012. Results showed that social capital has positive impact on people's consciousness of participating in management. Among the factors in social capital mutual trust was highlighted as most important factor despite network is tend to be focused in previous researches. It is considered that this is a prominent characteristic of this area, and that the societies in this area have capability of collaborative works because of their own history and culture.

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### **(3) Economics of Stock Enhancement in New Washington, Aklan, Philippines: Baseline Information for Coastal Area Capability Development**

*Nerissa D. Salayo*

Southeast Asian Fisheries Development Center

Authors: Nerissa D. Salayo\*, Didi B. Baticados, Jon P. Altamirano, Jee Grace B. Suyo

#### Abstract

Stock enhancement is a fisheries management option that has the potential to contribute towards coastal area capability development. Re-stocking of juveniles produced from aquaculture in over-harvested fishing environment in the Philippines is being challenged by the factors that likewise caused the deterioration of these resources. These include increasing human population, low fishing income, limited skills aside from fishing, higher fish food demand in local and international markets, need for livelihood, resource use conflicts and weak implementation of fisheries regulations. This paper aims to analyze the economics of stock enhancement covering, on the cost side, estimates of stock enhancement trial, social preparation, community participation, and transactional and management expenditures. Among the benefits, an indicative and contingent valuation of the economic incentives and other expected outcomes that motivate peoples' participation will be identified from a baseline survey. The survey include questions on: socioeconomic condition of households, estuary resources and utilization, marketing of catch, resource use conflicts, awareness of stock enhancement, cost of stock enhancement initiatives, perceived benefits from stock enhancement, and expected compensation in stock enhancement. The project began in September 2012 with networking, orientation, focus group discussions and key informant interviews with direct stakeholders, i.e. the local government of New Washington and the peoples' organization called Pinamuk-an Small Fisherfolks' Association. The

efficiency of stock enhancement as a fisheries management tool will guide governance and policy recommendations to support stock enhancement initiatives that eventually aim to contribute to coastal area capability development in the Philippines and other countries.

**SMALL-SIZED ROOM 2 15:15 - 17:15**

***PANEL 14 INTERNATIONAL DIMENSIONS IN PHILIPPINE BOOK HISTORY***

Organizer: Patricia May Bantug Jurilla  
University of the Philippines Diliman

Panel Abstract

In the essay “What is the History of Books?”, Robert Darnton remarked that “books do not respect limits, either linguistic or national. They have often been written by authors who belonged to an international republic of letters, composed by printers who did not work in their native tongue, sold by booksellers who operated across national boundaries, and read in one language by readers who spoke another.” Thus, he declared, “the history of books must be international in scale and interdisciplinary in method.”

Darnton’s essay, which was published in 1982, became a seminal text in the discipline that came to be known as the History of the Book, and his proposed model for studying books a fundamental framework of the field. However, the direction he mapped out, across the boundaries of languages and countries, was not so much pursued, as it was the nation-state that emerged as the primary focus of investigation among most book historians. Only in recent years, more than two decades after Darnton’s essay was issued, has the international dimension of book history been considered more closely and widely, with calls made for the discipline to move beyond the national, to engage in comparative histories and transnational studies.

This panel responds to such calls. Formed originally for the International Conference on the Philippines in 2008, where it introduced the History of the Book to Philippine Studies, the panel comes together again now to extend its groundbreaking work by exploring international connections and transactions in Philippine book history, with some special attention on Philippine-Japanese relations. The panel features presentations on a seventeenth-century Philippine book with Spanish, Filipino, Mexican, and Japanese aspects in its publishing history by Patricia May B. Jurilla; on the fabulous library of Jose E. Marco, forger of the Code of Kalantiaw, by Ambeth R. Ocampo; on the effects of the Japanese Occupation on the publication and distribution of books in the Philippines by Vernon R. Totanes; and on memory politics in non-fiction books on World War II published in the Philippines from 2002 to 2012 by Karina A. Bolasco.

### **(1) Philippine Book History in a Time of Globalisation**

*Patricia May B. Jurilla*

#### **Abstract**

The call for international or transnational scholarship in the History of the Book began to reverberate in the early twenty-first century when the discipline was already well established in the academe, when publications were appearing at an increasing rate, when national book projects were completed or nearing completion. “What next?” was the question book historians were asking themselves, with the nation-state seemingly no longer suitable, relevant, or productive as the investigative point of departure as it had been in the past.

But these developments occurred mainly in the West, the question raised mainly by Western scholars. For book historians in/of the East—particularly South East Asia, more specifically the Philippines—where the discipline has hardly if at all gained a foothold, the question might still well be “What now?”

This paper is a preliminary attempt at exploring the issue of internationalisation or transnationalisation of the History of the Book in relation to Philippine book history.

How can Philippine book history, which is still practically in its infancy, catch up with the Western world? Or should it? Is a national book history project in the mode and mould of Western models necessary? What does it mean for Philippine book history to go global?

To answer these questions that point to future directions of Philippine book history, this paper looks at a telling case from the past: *Relacion verdadera, y breve de la persecucion, y Martyrios, que padecieron por la confession de nuestra sancta Fee catholica en Japon quince Religiosos de la Provincia de S. Gregorio de las Islas Philippinas* by Diego de San Francisco Pardo de la Membrilla, published in Manila in 1625.

### **(2) Jose E. Marco: A Bibliography of Books Real, False and Imaginary**

*Ambeth R. Ocampo*

Ateneo de Manila University

#### **Abstract**

Exorcising the bibliographic ghosts in the list of Pedro Alejandro Paterno’s books is one of the challenges faced by Filipino historians, librarians and bibliographers. A more difficult task, however, lies ahead in the case of Jose E. Marco who created two great necessary fictions in Philippine history: the Code of Kalantiaw and the novel *La Loba Negra* once attributed to the martyred Fr. Jose A. Burgos. Though Marco’s handiwork has been discredited, the long list of his other titles reveals an imaginary library that filled in the gaps in Philippine history resulting and fooled the country’s leading scholars and academics. Marco’s library exposes the underside of the Filipino search for identity and the emergence of nation.

### **(3) Papel de Hapon: Philippine Book History and the Japanese Occupation**

*Vernon R. Totanes*  
Ateneo de Manila University

Abstract

During the Japanese Occupation of the Philippines from 1942 to 1945, the publication and distribution of newspapers and books was heavily regulated. Publishers were ordered to stop printing, with the exception of a few periodicals, and existing printed material had to be submitted for inspection. School textbooks were censored or, if they were deemed pro-American in their entirety, banned completely. Bookstores and libraries were not spared, and most were eventually destroyed, along with their holdings, during the Battle of Manila in 1945. This paper attempts to recreate the field of cultural production, as articulated by Pierre Bourdieu, based on official documents, contemporary accounts, and other sources, as a first step toward assessing the negative and, perhaps surprisingly, positive effects of the Japanese Occupation on Philippine book history.

**(4) WW2 Books: The Personal in Mourning and Memorializing**

*Karina A. Bolasco*

Anvil Publishing

Abstract

Almost six decades after World War II, those who survived it still, and for the first time, write about their experiences of this war. It makes us wonder about the "life of war memories or how memories of war would live, die, resurrect and be haunting in the course of time in either collective, individual or intellectual ways" (Satoshi Nakano, *Philippines and Japan: America's Informal Empires*). Through a textual study of four books published in the last decade—*Living with the Enemy* by Pacita Pestano (2002), *Jungle of No Mercy* by Hiroyuki Mizuguchi (2010), *Honor, Courage, Faith* by Steve Kwiecinski (2012), and *Bride of War* by Teresita Gimenez Maceda (2012)— and interviews of their authors, this paper will show how personal individual accounts of loss, mourning and memorializing or enshrinement shape and cast memory politics. It will explore the relationship between people's stories of their lives during the war and the political frameworks which serve as context for these stories. How do people choose the facts and recollections that will represent them? What is it that makes them interpret in a certain way, and not in another, what happened to them? How do history, biography and war narratives intersect?

**SMALL- SIZED ROOM (East Building) 15:15 – 17:15**

## **PANEL 15 HISTORY: FROM THE PAST TO THE PRESENT**

### **(1) Social Justice as Urban Space: The Socioeconomic Context of the Establishment of Quezon City**

*Michael D. Pante*

Ateneo de Manila University

#### **Abstract**

“Social Justice” was Manuel Quezon’s main slogan during his term as president of the prewar Commonwealth government. This slogan, operationalized through different projects, was a clear response to the major problems faced by the Philippines at that time, most especially peasant unrest due to a highly unequal distribution of land. Though clearly rural in perspective, “social justice” also had an urban dimension, an aspect quite understudied in the literature dealing with the Commonwealth period. In this paper, I argue that the establishment of Quezon City was the most apparent manifestation of this urban dimension present in Quezon’s social justice program. Quezon City was founded in 1939 as a future capital city. To a very large extent, it embodied Quezon’s ideal Filipino “imagined community,” especially for the ordinary people, the common “tao.” Its establishment was tied to the woes of the incumbent capital city of Manila: high population density; shortage of low-cost housing; and, poor sanitary and health conditions. Though Quezon City was envisioned in terms of a postcolonial future, in practical terms it served as a safety valve to alleviate Manila’s urban problems. Viewed in relation to the growth of urban history in Southeast Asia, this paper’s original contribution to this literature is its analysis of a non-sovereign political force, the Commonwealth government, creating its own urban center to serve as a symbol of a nation that had yet to shed its colonial yoke.

### **(2) Re-examining and Understanding the Japanese Occupation Period in the Social History of Medicine in the Philippines**

*Arnel E. Joven*

University of Asia and the Pacific

#### **Abstract**

This paper seeks to assess the significance of the Japanese occupation period in re-examining the social history of medicine in the Philippines. As more and more narratives of wartime experiences are added into the historiography of the period, there is thus the urgency to look into texts and interviews and examine the trends that go beyond the period in question. The need to re-assess people’s health during the occupation period comes within a social framework that looks into the disparities in the supposed developmental trend in the history of medicine in the Philippines. The period from late 1941 to early 1945 is unique in the social history of Philippine medicine, yet a closer look into the epidemics and shortages points to a strong indigenous culture-bound system that was hidden by decades of westernisation in health and medicine, from the late nineteenth century to the early twentieth century. For a brief period in Philippine social history, the significance of an indigenous medical tradition was valued by a westernised mainstream society. Wartime realities revealed a well-entrenched medical tradition that proved its strength in the face of epidemic diseases and widespread malnutrition. This paper looks into developing the significance of the period in revealing a much deeper and stronger medical tradition, often ignored due to the lack of a unifying framework in



understanding the people's health-seeking behaviour and the cultural orientations in present-day Philippine medical systems.

### **(3) Beyond Bilibid: Race, Body Size, and the Native in Early American Colonial Philippines**

*Francis A. Gealogo*

Ateneo de Manila University

#### **Abstract**

The American occupation of the Philippines ushered in a new period of development for the advancement and application of colonial academic/scientific studies of the colonized colored peoples thru the application of contemporaneous inquiries that were reflective of the racial science pervading in a number of fields. Utilizing biomedical studies, researches in criminology and penology, laboratory experimentations, and anthropometric assessments of the Filipinos, colonial studies on the new insular possessions and their peoples took an extremely racialized perspective. The paper will focus on the academic, medical statistical and criminological studies about the Filipinos published in the early years of American occupation to interrogate, critique and analyze the prevailing modes of representing the natives and their reduction to a state of 'otherness'. Most of these studies utilized the prisoners of the Bilibid prison as subjects of documentation, experimentation and classification of Filipino sample types. By focusing on these studies, the body size, brain weight, skin color and facial features of the Filipinos became classic cases for the exhibition of the racial profile of the newly colonized native, and had often been interrelated with studies on their cultural achievements, civilizational state, and political maturity as a people.

### **(4) Searching For Babaylan and Catalonan in Sacrifice Valley**

*Ann Louise C. De Leon*

Bataan Peninsula State University

#### **Abstract**

The Babaylan/Catalonan is a well-known figure of woman or "transvestite" priest, healer, channeler, healer and visionary figure in the pre-colonial Philippine society. Spanish missionaries used Catholicism to impose the "male centered worship" construction and also these Spanish colonizers constructed the 'Virgin Mary' devotion to suppress the threat of the pre-colonial religious belief and that is the Babaylan/catalonan consciousness. When the Babaylan creatively survived it resulted into the persistence of the "female centered worship" contrary to the Spanish colonial hegemonic suppression. The Babaylan/catalonan tradition is still dwelling in some places specifically in female centered religious churches. This paper presents the Catalonan tradition of the Apostolic Catholic Church of barangay Sacrifice Valley, Hermosa Bataan. This church is established by the late Maria Virginia Turuel (1922-2005) who claim to be the Most Holy Covenant and the channeler of Ingkong (Supreme God) of the ACC believers. Using ethnographic research, this paper tries to examine the belief system of ACC particularly their views about their "Apong Viring" or "Mama Virginia". By using ethnography, this paper highlights the perspective of the old and new members of the Apostolic Catholic Church. This paper examines the appropriation of babaylan/catalonan in a syncretic religious sodality in Sacrifice Valley. This paper also compares the Maria

Virginia as the priestess with Suprema Isabela of Ciudad Mistica De Dios. It attempts to discuss the link of this “Mama Virginia” veneration to the persistence of the catalonan tradition which is a collective consciousness of the pre-colonial Philippine culture and society.

## **Keynote**

**LARGE ROOM 17:30-18:15**

### **“Economic Development in Post- WWII Philippines”**

*Cayetano W. Paderanga, Jr.*

In the early 1950's, a World Bank report predicted that the Philippines would be the next country to develop (next to Japan). Now almost 60 years later, the Philippine income per person is the least of the ASEAN 5 (Singapore, Malaysia, Thailand, Indonesia and the Philippines). What happened? What went wrong? In contrast, Singapore experienced a robust relatively rapid growth rate over 3 ½ decades and has now joined other countries like the United States and Japan as developed nations, enjoying a higher income per person level than some developed countries. The other original ASEAN countries while having less spectacular growth nevertheless have also had impressive records.

I plan to explore the main macroeconomic trends and the key bifurcation points that caused the country to fall behind because of policies, programs and even external events. This is in line with my current work on the macroeconomic history of the Philippines. However, in the keynote address, there will be an attempt to delve behind the key decisions made and, in the process, aim to challenge scholars of Philippine Studies and other social scientists to analyze the possible reasons behind those key decisions and events that determined the country's development during that period. While not conclusive or even attempting to do so, the address will try to frame the important questions and studies that may help explain the directions that eventually unfolded.

**Saturday 1 March 2014**

## **First Sessions**

**LARGE ROOM 9:30 – 11:30**

### **PANEL 16 THE PHILIPPINE SOCIAL SCIENCES CRITIQUED**

Organizer: Lisandro E. Claudio  
Ateneo de Manila University

The social sciences are implicated in broader institutional and political contexts. This panel seeks to examine trends in the individual social sciences from the late 20th century to recent times, attending to the historical conditions that produce modes of thinking and knowing. It also seeks to provide critiques of dominant epistemologies in the social sciences, while being cognizant of the traditions that emerged within the context of academic research in the Global South. In doing so, it sketches an intellectual history of the present that interrogates how categories such as nation, class, and gender are constructed through academic disciplines such as political science, economics, history, anthropology, sociology, and psychology.

#### **(1) Politics as Science in 20th Century Philippines**

*Patricio N. Abinales*

University of Hawaii at Manoa

##### Abstract

The 2011 publication of the edited volume *Chasing the Wind: Assessing Philippine Democracy*, strikes one as odd as it appears to be the first time that Filipino political scientists have recognized that the country is a “non-democracy and, probably a non-democratic oligarchy.” When compared to the judgment made by historians, activists and journalists, political scientists are notable for being late in coming to terms with the fundamental flaws of the system. This paper explores this temporal laggardness in the discipline’s ability to provide normative evaluations. It does so by mapping out the development of the discipline in the post-war period, giving special attention to the various threads that emerged as the socio-political context shifted and the interaction between “ It also explores how “theory” has enriched as well as impeded the growth of political science, thereby enabling us to better understand this tardiness.

#### **(2) Tragic Trajectory: Neoliberal Economics in the Philippines**

*Walden Bello*

Representative, Akbayan (Citizens’ Action Party)

##### Abstract

This paper will examine various dimensions of neoliberal economics in the Philippines. It will show how the neoliberal narrative served as a thinly disguised justification for structural adjustment policies that were mainly aimed at servicing the Philippine debt. It will reveal how the neoliberal narrative rested on a

fundamental misinterpretation of the process of development among our East and Southeast Asian neighbors, where the state played a leading role. It will examine how doctrinaire neoliberal policies during the Corazon Aquino and Fidel Ramos presidencies played a key role in creating an even more vulnerable Philippine economy, being responsible for the Philippines being sucked into Asian financial crisis as well as the destruction of the Philippine manufacturing sector. There is among Philippine economists a growing realization of the need for industrial policy, but the paper will show that there is extreme reluctance in being seen as endorsing it. With the global economic crisis that broke out in 2008, neoliberal hegemony in economic policy has been eroded, but in the absence of a convincing alternative paradigm, neoliberal policies continue to be the default mode among technocrats.

**(3) Has Sikolohiyang Pilipino (Filipino Psychology) Become Just Another Subspeciality of Sikolohiya sa Pilipinas (Psychology in the Philippines)?**

*Sylvia Estrada Claudio*

University of the Philippines Diliman

**Abstract**

This paper examines whether Sikolohiyang Pilipino, conceived initially as an anti-colonialist and nationalist project has become co-opted to become merely a special area of study within Philippine psychology. It attempts to understand the inherent weaknesses of its initial conceptions that contributed to its loss of force as a transformational movement within the discipline of psychology (e.g. its essentialism and its lack of a gender power analysis), the encrusting of psychological practice in the Philippines along lines of “subspecialities” which are mostly Western-based and the general decline of critical movements within the Philippine academe.

**(4) The Twin Parochialisms of Philippine History**

*Lisandro E. Claudio*

**Abstract**

Because of its narrow interpretation of national scholarship, the indigenization movement in Philippine history has isolated itself from global scholarship. By contrast, many historians of the Philippines—largely based in the U.S.—have promoted an ostensibly transnational history, situating the Philippines within the context of American empire. I contend that the latter approach is as parochial as the former. Both indigenous history and what I term “Americanized Philippine historiography” operate within narrow discursive constraints that privilege a priori categories such as “nation” and “empire” over grounded socio-historical analysis. Indigenous history belies an anxiety concerning the fissures of the Philippine nation, while Americanized Philippine history belies an anxiety concerning the place of Filipinos within multi-cultural America. In this paper, I examine the intellectual and institutional contexts that inform these parochialisms, while sketching alternative Philippine historiographies unencumbered by fixed categories.

**(5) Anthropologists and Anthropologetics**

*Oona Thommes Paredes*

Abstract

Colonial-era ethnographic representations of upland minorities in the Philippines have encouraged an exoticizing gaze that serves to remove such peoples from regional and world history. They also draw an arbitrary line dividing “traditional” and “modern” culture, often using religious markers as emblems (i.e., Christian=modern; ancestral practices=traditional) of cultural purity and contamination, informing some of our core ideas about who we were and are. This dated framework cannot reflect the realities of human social interaction and the dynamism of culture, yet the Filipino anthropologist – and anthropological work on the Philippines in general – still struggles to work within its constraints. As a result, Philippine Anthropology, broadly speaking, remains presentist, pointedly ahistorical, and surprisingly disciplinary, despite the global evolution of interdisciplinarity in the social sciences. This is partly due to problems inherent to the discipline itself, which originated as a Western tool to ease the administration and control of colonial subjects. Another layer of divergence is due to key differences in positionality and academic formation between locally-trained and foreign-trained anthropologists, with deep parochialisms that parallel those outlined for History by Claudio. Local anxieties about nation and identity constrain fundamentally the evolution of the social sciences within the Philippines. That said, I argue that it is only within such deep-seated “localism” that the most meaningful ethnography and anthropology can truly emerge.

**(6) Theory is Always for Someone and for Some Purpose: Interrogating the Status of Classical Sociological Theory in the Philippines**

*Nicole Curato*

Australian National University

Abstract

This paper examines the role of classical sociological theory in the construction of sociology as an academic discipline in the Philippines. For most academic communities, mastery of the work of Marx, Weber and Durkheim is a badge of membership in a community of professional sociologists – a rite of passage to become a sociology scholar. The classics provide disciplinary unity to a broad academic field by grounding its theoretical and methodological foundations to theories of European modernity.

However, theory, as Robert Cox argues, is always for someone and for some purpose. By examining epistemologies and standpoints privileged by teaching “the classics” in the Philippines, the paper aims to identify their implications to knowledge production. It argues for the need to pluralize sociology by “provincializing” European theories and making the classics more cognizant of non-Western and non-masculine accounts of multiple modernities. The aim is not to come up with a “nationalist” or Filipino-centric accounts of sociology but to promote a framework that allows sociologists to make connections between social worlds without using European modernity as a necessary referent for analysis.

**MIDDLE-SIZED ROOM 9:30 – 11:30**

**PANEL 17 MIGRATION, EDUCATION AND THE FAMILY: EXPERIENCES OF FILIPINO MIGRANTS' CHILDREN IN ITALY, FRANCE, AUSTRALIA AND JAPAN**

Organizers:

Itaru Nagasaka, Hiroshima University

Asuncion Fresnoza-Flot, Catholic University of Louvain

Chair:

Nobue Suzuki, Chiba University

Panel Abstract

Childhood migration from the Philippines has been an increasingly frequent phenomenon during the past decades. According to the Commission on Filipinos Overseas, from 1981 to 2009 more than 340,000 Filipinos aged 14 or younger emigrated abroad, and this number has been steadily growing especially since the 2000s. Furthermore, the diversification of the destinations of immigrating Filipinos since the 1980s has led to a subsequent diversification in the destinations for the Filipino migrant children as well.

During the last two decades, lots of impressive studies on Filipino transnational migration have been conducted across the disciplinary and geographical range. This body of literature has provided significant insights into the emotional impacts of transnational migration both on parents and children. However, partly due to its strong emphasis on physical separation, the migratory experiences of children remain largely understudied.

This panel introduces a collaborative work on Filipino children's experiences of family-related migration to different countries. Papers in this panel base themselves on research conducted in Italy, France, Australia and Japan as well as in the Philippines to explore Filipino children's construction and reconstruction of relatedness, self-making and place-making in different contexts. Special attentions will be given to the narratives regarding common and significant issues among Filipino migrants' children, namely schooling and "family." By describing and comparing these aspects, this panel as a whole hopes to offer a more nuanced picture of the social lives of these children.

**(1) Experience of (Im)mobilities: Lived Transnationalism among Filipino 1.5 Generations in Italy**

*Itaru Nagasaka*

Abstract

Based on author's fieldwork in villages in Ilocos, Philippines as well as that among Filipino migrant families in Rome, Italy, this paper describes and analyzes how mobilities and immobilities in transnational social fields were experienced by Filipino 1.5 generations in Italy. Since the 1980s, thanks to a growing need of domestic workers in urban Italy and supports by their relatives, a considerable number of people migrated to Italy from the villages. Many of them worked as domestic workers with their spouses, and they usually sent their children back to their homeland or left them behind during the 1980s and 1990s. It was during the 2000s that many of their children (re)joined their parents working in Italy. This

paper focuses on those who were left behind in rural villages by both parents working in Italy under the care of their close relatives and then joined their parents during school age. Particular attention will be given to their narratives regarding the “family” and schooling before and after their actual relocation to Italy. It argues how their physical and social mobilities and immobilities in transnational social field that were significantly affected by mobilities of their parents and relatives have shaped their distinctive socialities and subjectivities.

**(2) Migration, Familial Challenges and Scholastic Success: The Case of 1.5-Generation Filipinos in France**

*Asuncion Fresnoza- Flot*

**Abstract**

Parental migration from the Philippines results from the globalization of Third World economies. This phenomenon engenders a separation between parents and children that generally last during until reunification occurs, either in the Philippines or in the immigration country of the migrant parents. In the latter case, children who were formerly “left-behind” become immigrant themselves, forming the so-called “1.5-generation”. This situation entails challenges, particularly in terms of familial and social adaptation. Examining the case of 1.5-generation Filipinos in France, this presentation focuses on exploring their familial relationships and schooling experiences. Results of ethnographic fieldwork conducted in France and in the Philippines show that these migrants came to manage the pain of family reunification while adjusting to the French school system and environment. Scholastic success has subjective significations for these immigrants who envision their future professional lives in France while maintaining multiple ties to the Philippines.

**(3) Children on the Move: 1.5 Generation Filipinos in Australia Across the Generations**

*Raul Pertierra*

Ateneo de Manila University

**Abstract**

Members of the 1.5 generation have not been adequately studied in the literature on migration. This paper discusses the problems of adjustment and settlement of Filipino children who migrated to Australia during their schooling period and who continued their studies in Australia. Three groups were compared. The first group migrated during the 1970’s, the second during the late 1980’s while the third group migrated in 2005. During this time interval, Australia underwent significant changes in the composition of its population and cultural orientation. Hence Filipinos encountered different challenges in the process of assimilation. Despite these changes, their experiences as children are remarkably similar. But there are also significant differences when class, gender and generation are considered. The earliest Filipino migrants arrived in an Australia where people openly discriminated against Asians, while the latest arrivals found themselves among a settled group of Filipinos and other Asians. Attitudes regarding ethnicity had undergone a major transformation once Australia became a truly multicultural society. These and other differences will be discussed in more detail during the presentation.

**(4) Dutiful Daughters: 1.5 Generation Filipino Youths Negotiating Filipino Family Values in Japan**

*Sachi Takahata*  
University of Shizuoka

Abstract

The paper aims to explore how 1.5G Filipino women are maintaining/negotiating the Filipino family values in Japan. As Parrenas (2005) called "dutiful daughters", in immigrant families, girls, especially the eldest daughters, play far more roles than boys: doing daily chores, rearing younger siblings and sometimes working part-time to financially support the household. A dutiful 1.5G daughter who was socialized in the Philippines needs to be the best friend at the same time helper to the mother as they speak their native language too. Based on the analysis of the narratives of the Filipinos who came to Japan as child migrants, adopted by the mother who re/married Japanese men, and now in their early 20's, the paper discusses (1) how they understand the reasons why the mothers left them in the Philippines; (2) how they become "dutiful" in the new family environment in Japan; (3) how they maintain/negotiate the Filipino family values which impose much burden on daughters; and (4) how they manage to balance their family duties while attending schools in Japan. Finally the study will illustrate the trans-generational internalization of female values in Filipino-Japanese families.

**SMALL-SIZED ROOM 1 9:30 – 11:30**

***PANEL 18 PURSUING SECURITY WITH THE PHILIPPINE URBAN POOR***

Organizer: Wataru Kusaka  
Nagoya University

Panel Abstract

Security, as a condition the urban poor seek, the Philippine state charter provides, and international organizations ally to construct, is a powerful vector and discourse in shaping urban poor subjectivities and identities, their connections to national society, and their participation in national and international projects. Because pursuit of security demands imagining safer futures, it invokes sociocultural maps and new constructions that synchronize boundaries to demarcate sites of safety and danger. This panel interrogates security in urban poor lives by considering the community initiatives for security (like Barangay Tanod system) as link between the poor and national security reform and corruption; the gaze of state and private institutions in a criminalization of the poor that circumscribes their social and spatial mobility as "suspect citizens"; intermediary NGO and PO networks that can police private property against the reproduction of poverty; and construction of security on the street through marketplace exchanges.

**(1) Securing the Philippine Legal Private Property Title: Innovations of the Urban Poor**



*Philip C. Parnell*  
Indiana University

Abstract

This paper considers forms of policing that arise at the limits of official policing among urban poor squatters of Metropolitan Manila as they transform their settlement into the Philippines' largest socialized housing project. By locating property rights in practices of local organizations then moving them into law, the urban poor have created democratic policing practices that secure the individual legal property title as economic capital while also creating social and political capital that the title holder can use to challenge poverty. These policing practices that organize individual/group relations to create title security also protect the title from "criminal" land syndicates. Security strategies the urban poor have constructed have been much more effective than official state policing in eliminating regional syndicate operations. This paper also asks how trans-local urban policing can complement and sustain local policing practices that secure pathways out of poverty.

**(2) Policing Poverty and the Criminalization of the Poor**

*Chris Magno*

Gannon University

Abstract

This paper examines the criminalization of poverty and the poor in Metropolitan Manila. It discusses how urban apparatuses (police, media, traditional political parties, development policies, ordinances and agencies) are systematically turning neighborhoods into bounded urban penal regions. Using GIS (Geographic Information System) this paper illustrates how the lives of Metropolitan Manila's informal settlers are being recycled across carceral urban spaces and dangerous relocation zones.

**(3) Security Sector Reform vs. the Urban Poor**

*Saya Kiba*

Kobe University

Abstract

Which is more "insecure," the squatters or the police? Are they enemies or machinator? This paper argues how the sense of security of the urban poor residence in Manila differs from the one of those who design security policies, particularly police reform in the Philippines. Having been discussed, standing in with police is a strategy of survival of the poor whose land tenure is not secured. Collusion of squatters and policemen can lead both improvement of community security and serious corruption and peoples' distrust to security sector. Analyzing the interest and perspective of the poor to the police and their bargaining mechanism is important to discuss participation and involvement of civil society to security sector reform.

**(4) Everyday Mutuality of the Urban Poor for Security**

*Wataru Kusaka*

#### Abstract

This paper explores how the urban poor in Metro Manila have created voluntary mutuality to secure their security amidst various risks such as contingent events (sickness, sudden death of family members), natural disasters (fire, typhoon and flood), the state's assaults (demolition of shanties and stalls), and private sectors' development projects. In this neo-liberal economy, we are expected to secure our lives without depending on states. One result of such economy is "the war of all against all" in the ruthless market competition. Another possibility is creation of horizontal mutuality to secure our lives. In this context, the urban poor in Manila can be considered to be pioneers in seeking security to survive in the oppressive world without welfare state. This paper tries to present a mode of lives to survive the world of both "pre-welfare state" and "post-welfare state" through learning from the experiences and perspective of the urban poor.

#### **SMALL-SIZED ROOM 2 9:30 - 11:30**

#### ***PANEL 19 EMERGING ISSUES IN PHILIPPINE WATER GOVERNANCE***

Panel Organizer: Agnes C. Rola  
University of the Philippines Diliman

#### Panel Abstract

The panel draws from the findings of the University of the Philippines System-supported on-going project entitled "Toward Good Water Governance for Development: A Multi-Case Analysis" which looks into macro practices of governance in rural, urbanizing and urban settings, and micro (community-based) dynamics in three watershed environments in the Philippines. The project entails a survey of 301 water managers across water use types (water districts, communal-based irrigation, LGU or cooperative-based water systems) in 10 provinces; and 54 focus group discussions with water users (households, farmers, businesses); ethnographic study; and geo and biophysical analysis of water quality and quantity in three watersheds. The study provides empirical characterization of water governance across institutional and geographic spaces. The panel interrogates dimensions of contestations between water users, between state and local agents, and the plural contextual understanding of water (religious, rational economic and socio-cultural) that inform how these contestations are negotiated. It hopes to produce an adaptive and collaborative form of water governance that is equitable, sustainable and inclusive across types of environments and time horizons.

#### Authors

Agnes C. Rola, University of the Philippines Los Banos

*Ida M. Siason*, University of the Philippines Visayas

*Juan S. Pulhin*, University of the Philippines Los Banos

*Ma. Helen Dayo*, University of the Philippines Los Banos

*Rosalie Arcala Hall*, University of the Philippines Visayas

*Joy C. Lizada*, University of the Philippines Visayas

*Corazon Abansi*, University of the Philippines Baguio

*Myra David*, University of the Philippines Los Banos

*Edwin A. Combalicer*, University of the Philippines Los Banos

*Arnold R. Salvacion*, University of the Philippines Los Banos

*Juan Fidel Rodriguez*, University of the Philippines Los Banos

*Teresita Espinosa*, University of the Philippines Visayas

*Ma. Consuelo C. Doble*, University of the Philippines Baguio

*Arnold Salvacion*, University of the Philippines Los Banos

*Mayo Grace C. Amit*, University of the Philippines Los Banos

*Rhodelia Ibabao*, University of the Philippines Visayas

**(1) Characterization of Water Governance in the Philippines**

*Rola, Hall, Lizada, Abansi, David, Pulhin and Salvacion*

**Abstract**

This paper aims to describe the history of water governance in the Philippines, characterize water governance in the country and identify issues concerning the current governance in the country. Evolution of water governance and drivers of its reform with information from the secondary data will be described. The historical analysis showed that water governance is shaped by the economic and political pathways of the country. This path dependent trajectory of water governance resulted to the multiplicity of laws and institutions, both formal and informal, with overlapping mandates. However, water issues in terms of water quality and quantity speaks about the seeming weakness of water governance in the country. Using the survey data from 301 water managers, this paper will characterize water governance across formal and informal institutions in the Philippines. The elements of water governance that were considered were water laws, water policies, water institutions and water administration. Issues and contestations that are discussed are water rights, harmonizing customary and state rules; multiplicity of institutions; inter-agency dynamics, disconnect between water and other related laws; popular resistance to valorization (is water a free good or commodity) and trans-boundary water transfers.

**(2) To the Last Drop: The Political Economy of Philippine Water Policy**

*Hall, Pulhin, Lizada, Rola, Abansi, David, Espinosa, Doble, Rodriguez*

## Abstract

The paper examines the contestations arising from the layered legal treatment of water and the multiplicity of institutions (national, local, public, private, collective) tasked to carry out mandates of sourcing, distributing and protecting the resource. Through a comprehensive analysis of national and select local legislation, the paper traces the political flash points arising from contested water rights (state versus ancestral domain claim); community versus local government water source-use discordance; incongruent watershed-based frameworks; economic competition between water district and private water providers; and trans-boundary water transfers involving water districts and local government units. The paper also draws from the survey of 301 water managers which catalogues the types of conflicts, mechanisms for addressing such conflict and the political dynamics generated.

Five in-depth case studies of water conflicts (from Benguet, Laguna, Iloilo) are provided. Each case study discusses the actors, position, agency, venue/mechanism for settling the conflict and the political outcome. A comparative treatment across the five case studies will draw insights on how state power (or its weakness) and its dispersion across many formal institutions is challenged by civil society and collective push in this policy area (water). Shifting mindsets from hydrological/engineering to economic calculation to conservation/protection provide the contexts in which these policy fights transpire. The paper concludes that unpacking the various forms of contestations and conflicts among different actors is key in finding solutions to the multi-layered problems confronting water governance in the Philippines.

### **(3) Actor-based Assessment of Water Governance in Select Three Philippine Watersheds**

*Siason, Dayo, Pulhin, Lizada, Abansi, Hall, David and Rola*

## Abstract

The study takes off from the framework of Cleaver and Franks (2005), which proposes that water governance is shaped by stakeholders who draw on resources available to them, using context-specific mechanisms. Resources include institutional and social resources, rights and entitlements, natural environment, technology. Mechanisms are arrangements for accessing water, such as formal institutions, socially embedded norms of accepted use, specific technology. The interaction between resources and mechanisms produce outcomes for actors and the environment.

Using focus group discussions (FGDs), this study examines the resources, mechanisms, and outcomes of water access by various actors (households, farmers, local government representatives, business enterprises) in three watersheds in the Philippines. It further distinguishes the location of these actors in relation to the watershed: upstream, midstream and downstream. The analysis of the data will show in what way the elements of the framework influence the emerging water governance in the different study sites.

### **(4) When Water Becomes an Economic Good**

*Dayo, Hall, Pulhin, Abansi, Lizada, Rola, Siason, David*

## Abstract

This paper describes the changing access of and multiple uses of water from being managed through local norms towards more formal mechanisms. The changing water use and access shifted to a wider net of political relations, produced new forms of regulations in the community, and helped create new environmental subjectivity. In view of the imputed spiritual and healing characteristics of water from Mt. Banahaw (locally known as “Vulcan de Agua”/mountain of water) this paper explores how water has become a source of conflict. Mt. Banahaw water concerns are illustrative of how gender, institutions and identity-related struggles unfolded in its rich environmental history.

The paper discusses water governance in terms of gendered outcomes of addressing scarcity problem, recognizing the roles of actors and agents as they intervene in the group’s interests. It charts pathways towards adaptive governance that incorporates the plurality of meanings of water (as sacred and as a commodity).

**Tonan Tei 9:30 – 11:30**

## ***PANEL 20 RISING TIDES IN VISAYAN AND MINDANAO LITERATURES***

Organizer: Hope Sabanpan-Yu  
University of San Carlos

### Panel Abstract

The innumerable changes in the arts and humanities in the Philippines have called for a sea change in addressing the crises and anxieties besieging its gates. Technological advancements and paradigm shifts have pushed the boundaries in the re-invention and re-imagination of the shape and function of literature outside the Philippine metropolitan center.

This panel will explore the new ways of communicating and narrating instabilities in Visayan and Mindanao literatures and the core ideas that inform it. Our title *Rising Tides* aims to discuss the new directions made in the field to ensure its relevance and viability in a rapidly changing world.

### **(1) *The State of Multiethnic Literature in Northern Mindanao***

*Fatimah Joy Almarez.*

Mindanao State University-Iligan Institute of Technology

### Abstract

This paper discusses existing bibliographies and completed and on-going studies on the multiethnic literature of Northern Mindanao, and describes initiatives taken on its behalf. It also offers a comprehensive look at the current plight of the region’s writers and their craft.

Northern Mindanao, one of the six regions in Mindanao, is composed of five provinces; namely, Bukidnon, Camiguin, Lanao del Norte, Misamis Oriental and Misamis Occidental. In Bukidnon alone, several lumads like Higaonons, Manobos and Talaandigs live alongside Cebuanos, Hiligaynons and Boholonanos, enriching the region with diverse culture, dialects and literature. Furthermore, in Iligan City, Lanao del Norte, one of the five national workshops in the country, the only one which publishes its proceedings in book form and encourages the writing of poems, fiction and drama in regional dialects has been hosted successfully for 19 years now. Clearly, the multiethnic literature such a setting spawns merit a body of research, which this study forms part of, geared towards stronger government and mainstream support for its promotion and preservation.

## **(2) New Directions in Waray Literature**

*Christine Godinez Ortega*

Mindanao State University-Iligan Institute of Technology

### **Abstract**

The period between the 60s and the late 80s was a period when writing Philippine literature in Waray was at a halt. No significant writing emerged during this time primarily because this was the height of English as a prestige language. Everybody was trying to learn English and study English and American literature. Waray writing had no avenues for publication. In the 90s when writers workshops were organized in City of Tacloban, Leyte and later in the City of Calbayog, Western Samar, Waray literary production was initially slow, but this gathered momentum in the subsequent decade. This paper surveys the writing of Waray literature resulting from the university-based workshops from 1990s to the present. It will also look into Waray writing produced outside the academe. Both streams of literature will be examined in terms of evolving forms, content and language. They will likewise be studied in terms of the social, economic and cultural forces that have shaped them. Literature from the academe will be taken from the recent publications while that outside the university will be gathered from writers living in the cities of Leyte and Samar.

## **(3) New Ways in the Storytelling of the Ulahingan's Kepu'unpu'un (the Creation)**

*Victorio N. Sugbo*

University of the Philippines Visayas

### **Abstract**

This paper discusses the new directions in the narrativization of the Ulahingan's kepu'unpu'un (Creation story) of the Livunganen-Arumanen Manobo of North Cotabato.

From the Ulahingan, (from the word "ulahing" meaning "to chant"), the kepu'unpu'un is likened to a clump of bamboo that consists of numerous individual bamboo or shoots called sengedurug - new episodes that chanters continue to create from the main clump hence, the Ulahingan is a never-ending story.

Because oral, the kepu'unpu'un has several versions depending on the creativity of the singers but this paper will tackle the fourth volume in the Six Series Ulahingan exploring the Judaeo-Christian influences in the epic by only one chanter. The main storyline of 17,653 lines has three sections: "the Creation", "Care for Humankind"

and the “Establishment of the Human Community” by tala’ulahingan (epic chanter) Gobalia Silay.

Recorded 25 years after the first recordings were made by Elena G. Maquiso in 1963, the kepu’unpu’un was chanted first in prose published in Series 1 then recited in verse published in Series 4 recorded by Jose Humabad, Jr., and transliterated by tala-ulahingan Abraham Saliling whose command of English helped finish the creation story for publication. It is believed that the tala-ulahingan is first “possessed” by the diwatas. After “feeling warm” he chants spontaneously as if driven by the need to share his people’s kinship with the diwatas, and taking pride of his group’s cultural identity.

#### **(4) The Social Media Revolution in Cebuano Poetry**

*Hope Sabanpan Yu*

University of the San Carlos

##### **Abstract**

The paper will focus on KABISDAK, the site of social media revolution in Cebuano poetry, which is designed as an online literary lighthouse that provides a compass or a portable point of reference against the shifting landscape of the borderless world in the age of Facebook and Twitter. The cybersite attracts not only Bisayang Dako poets from the Philippines but those moving across and around the world due to the crosscurrents of socio-economic forces. Since 2007 an average of over 30 poems or one poem a day have been contributed and posted to the site.

Against the more traditional form of media and communication, the paper aims to present how KABISDAK has evolved less to “tell” and more to “share” in the key role of bring together Cebuano voices and creative efforts.

## **Second Sessions**

**LARGE ROOM 13:00 – 15:00**

### ***PANEL 21 FILIPINO "ELITES" REVISITED***

Organizer: Caroline S. Hau  
Kyoto University

##### **Panel Abstract**

In the Philippines, the word "elite" is often synonymous with "upper classes," "haves"/"the rich"/mayaman/maykaya, "ilustrados"/may pinag-aralan, "principalia," and even "middle classes"--a descriptive term denoting various degrees of correlation and convertibility among wealth, power and influence, status and prestige, talent and ability, and culture and way of life. Such a blanket generalization, however, belies the heterogeneity of the groups it encompasses; the extent of their sense of solidarity as well as differentiation through cooperation, conflict and competition; their relations with each other and with the rest of the

population; and their positions not only in relation to the Philippine state, and within Philippine society, economy, politics, and culture, but also vis-a-vis the region and the world. This panel revisits the concept of the "Filipino elite" with a view to offering historically, empirically, and critically grounded analyses of Filipino "elites" across different fields of inquiry.

**(1) Times of Decision: Filipino Cultural Elites during the Japanese Occupation of the Philippines**

*Ricardo T. Jose*

University of the Philippines Diliman

**Abstract**

This paper will examine the various reactions of Filipino cultural elites - specifically recognized writers, painters and composers - to the period of Japanese rule in the Philippines. The reaction was anything but homogenous, reflecting the variety of thoughts and orientations of these elites. While some came to appreciate Japan's Asian orientation, others used the Japanese interregnum to further explore the Filipino identity. Still others chose to resist Japanese rule directly or indirectly, through their own skills. The paper will further examine which of the elites remained constant to their ideals, and who experienced change as a result of the Japanese occupation and eventual return of the Americans.

**(2) Political Dynasties: The Philippine Case**

*Eduardo C. Tadem*

University of the Philippines Diliman

**Abstract**

The 2013 Philippine national elections once again highlights the dominance of political dynasties in the country. Although there seems to be an overwhelming agreement of its adverse effects i.e., it breeds patronage politics and corruption, no substantive steps have been taken to address this. This is despite the fact that the Philippine Constitution outlaws political dynasties but no enabling law has yet been implemented to see this through. This paper examines the general nature of current Philippine political dynasties, the reasons for its continuing existence and its impact on the country's politics. It will argue that the resiliency of political dynasties mainly emanates from the nature of the economic policies of the country which has failed to address the problem of poverty and socio-economic inequalities in the country. This generally characterized Philippine society during the pre-martial law period (before 1972) and was further aggravated during the martial law period (1972-1986). The current political dispensation under an "elite democracy" continues to perpetuate such an adverse situation. A major impact of this is the emergence of weak institutions and moreover, a weak state hampering the democratization and development process in the country.

**(3) Changing Configuration of Philippine Capitalism**

*Antoinette R. Raquiza*

University of the Philippines Diliman



#### Abstract

Much analysis of the Philippine political economy takes place without a precise understanding of the shifting contours of the Philippine capitalist class. Yet to better understand the country's pattern of economic development requires a more finely-grained portrait of Philippine business. The paper presents a sectoral analysis of the country's economic elites to ascertain the changing configuration of domestic capitalism over time, and argues that Philippine development reflects the rise of commercial interests as the dominant constituency of political elites and hence development policies. The paper will seek to explain the rise of these interests in relation to the state and other business interests.

#### **(4) Literary Representations of the Filipino Elite**

*Caroline S. Hau*

#### Abstract

This paper explores the ways in which the Filipino "elite" are represented in the Philippine novel in English. Often deemed "elitist" for the language in which it is written and for its depiction of (some say preoccupation with) the middle- and upper-classes of Philippine society, Philippine literature in English has offered a number of memorable portraits of the "elite," ranging from Jose Rizal's *Noli me tangere* (in translation), Nick Joaquin's *The Woman Who Had Two Navels*, Ninotchka Rosca's *State of War*, and F. Sionil Jose's *Sins* to Vicente Groyon's *The Sky Over Dimas* and Gina Apostol's *Gun Dealers' Daughter*. These novels foreground issues of elite definition and characterization and the historical, social, cultural, political and economic contexts in which words like "principalia," "ilustrado," "mayaman," "cacique", and "elite" acquire meaning in overlapping, as well as potentially nonequivalent, ways. The paper shows how wealth, education, occupation, race, sexuality, regional (both subnational and supranational) location, mobility, status, access, and power shape the very terms by which the "elite" are imagined as mestizo, cosmopolitan, self-interested, predatory, and divided.

**MIDDLE- SIZED ROOM 13:00 – 15:00**

#### **PANEL 22 FILIPINO NURSES AND CAREGIVING WORKERS TRANSCENDING THE NATIONAL BOUNDARIES**

Organizer: Ohno Shun

#### Panel Abstract

In 2007, Japan became a "super-aging society." In the following year, she began to receive Indonesian and Filipino nurses and caregiving workers in its labor market. From 2014, Japan will also begin to accept Vietnamese nurses and care workers. This new bilateral government to government (G-G) project has progressed in accordance with Japan's Economic Partnership Agreements (EPAs) with the above-mentioned Southeast Asian countries having large young populations.

Between 2009 and 2013, a total of 670 Filipino nurses and certified care worker (*kaigo-fukushishi*) ‘candidates’ have entered Japan. They have been trained as ‘candidates’ and work as registered nurses or professional care workers across the country. They have faced a number of problems at nurses or hospitals and elderly-care facilities that were not open to foreign workers until relatively recently.

This panel mainly focuses on these controversial human-mobility projects, and the panelists explore various problems based on qualitative and quantitative research in the Philippines, Japan and the other aging countries which have introduced a number of Filipino nurses and care workers. Each panelist discusses the limitations and potentialities of border-crossing nursing and elderly-care from different perspectives. They will present their views and recommendations towards the establishment of projects that can be of benefit to all parties that can ultimately lead to the improvement of relations between Japan and the Philippines.

**(1) Evaluation of Migration Policies of Japan for Filipino and the Other Southeast Asian Nurses and Care Workers**

*Ohno Shun*

Seisen University

**Abstract**

This paper presents an overview of the past progress of Movement of Natural Persons (MNP) under the Japan-Philippine Economic Partnership Agreement (JPEAP), and attempts to identify several factors behind Filipino nursing/elderly-care workers’ difficulties in adapting to their workplaces as well as passing the national examination for registered nurses (RN) or certified care workers (*kaigo-fukushishi*).

It also presents critical evaluations made by Japan’s hospitals and facilities employing Filipino and/or Indonesian ‘candidates’ for RN and *kaigo-fukushishi*, based on a recent nationwide survey in Japan.

Finally, it points out substantial faults of the MNP provision, and suggests better governmental policies and employers’ attitudes after reviewing more established policies in the other aging countries in both Asia-Pacific and Europe.

**(2) Implementation of the EPA Program for Migrant Nurses: A Perspective of Medical Sociology**

*Yuko Ohara-Hirano*

Nagasaki University

**Abstract**

Despite its vulnerability in terms of natural and man-made disasters, Japan has attracted many migrant nurses who have entered to work in Japan under the Economic Partnership Agreement (EPA). More migrant nurses are expecting to enter to Japan in the future, therefore, it is inevitable that Japan has to provide a better orientation program so that nurses can maintain good mental health.

The target populations of this study are the Filipino and Indonesian nurses under the EPA Program, who entered Japan after the Great East Japan Earthquake. A questionnaire was developed and distributed to nurses at the venue of the pre-departure orientations of each country of origin. A multivariate analysis was

performed to develop a suitable model to indicate the mental health status of the EPA nurses. The indicators of mental health status differed by country of origin of nurses.

Initial results show that Filipino nurses are affected by the expectation to earn instantly, and this affects their decisions to longer in destination countries. Interestingly, neither Filipino nor Indonesian nurses were affected by concerns about the aftermath of the Great East Japan Earthquake including the incidents that occurred at the Fukushima Nuclear Power Plant. The results of this study highlight the importance of the content of the pre-departure training for the candidates. Discussion for implementation of the EPA program will be made through indicating empirical data of the above surveys.

### **(3) Prospects and Dilemmas of the Japan- Philippine Economic Partnership Agreement (JPEPA) from the Voices of Filipino Nurses Who Passed the Japanese Licensure Examination**

*Cora A. Anonuevo*

University of the Philippines Manila

#### **Abstract**

This paper is an exploration of the perceptions of Filipino nurses on their current status and work conditions after passing the Japanese Licensure Examination for nurses, their plans in light of their conditions, and their views on the implementation of the Japan-Philippine Economic Partnership Agreement or JPEPA. Six nurses working in five Japanese hospitals were interviewed individually. Their narratives revealed that preparation for the Japanese licensure examination was a difficult challenge that required personal effort and institutional support. Passing the national examination has brought encouraging changes in their nursing functions, salaries and benefits, interpersonal relationships, and professional image. However, language barrier and communication problems persist. Most of them were uncertain whether to stay long or not in Japan.

In pursuit of international cooperation particularly on the movement of natural persons, JPEPA can have a bright prospect if both countries address difficulties arising from language and cultural barriers. Further, regulatory measures need to be strengthened to ensure the quality and protection of nurses and care workers.

### **(4) Japanese Language Education for the JPEPA**

*Michiyo Yoneno-Reyes*

University of the Philippines Diliman

#### **Abstract**

This paper asks how Japanese language education for Filipino nurse candidates under the JPEPA can be located in the Philippine socio-cultural settings, in order to provide an academic grounding toward more meaningful policy making for both governments.

Foreign nurses' entry to Japan presents a unique pattern of migration from the point of view of language learning. It pertains to adults who learn a foreign language from the beginning, yet are required to reach a high level of proficiency. Historically speaking, adult migrants often meant either unskilled workers who are

not required high level of language skills; or skilled workers who know the language of the host country. In any cases, the movement often took place from a former colony to a former sovereignty. As for Japan and the Philippines, although Japan occupied Philippines during World War II, linguistically speaking, there is little colonial legacy among the young generation of Filipinos today. Also, due to the eligibility constrains, it is unlikely possible to find an EPA candidate who has received higher education in Japan.

The paper illustrates the socio-cultural situation in language practice in the Philippines at large and points to the both governments' weakness in systematic understanding and addressing it — a) multi-lingual-ness with ambivalent relation with English as both colonial and global language; b) prominence of orality over literacy; c) weaker establishment of Japanese language education than other Southeast Asian countries in quantity and quality; and d) motivation and needs of Japanese language learning differ significantly by socio-economic class.

#### **(5) Eyes to the East: the Challenges to the Integration of E.U. and non E.U. nursing workforces**

*Mario Ivan Lopez*  
Kyoto University

#### Abstract

In recent years, Japan's need to deal with a rising aged population has seen policy makers form Economic Partnership Agreements (EPAs) with surrounding nations. This has been in response to supposed labor shortages in Japan's "care" market and the acceptance of both Filipino and Indonesian nurses, has had varying levels of impact both within hospitals and elderly care facilities, and within the public sphere. However, what lessons could Japan, through its engagement with Southeast Asian nations, learn from other regions' experiences of managing qualified nursing immigrants?

This paper presents fieldwork data from Europe's experience of accepting foreign trained nurses and certified carers within an established trans-regional framework. It presents comparative data from the U.K., Germany, and Norway to offer an assessment of how nations, within and outside the E.U., procure and foster overseas nurses, and how local/regional demographics influence labor market forces and political decision making. Ultimately, it will present policy suggestions as to how nations in Southeast Asia, which currently have EPA agreements with Japan, could potentially interact to assure mutual benefits for both those who require care and those who provide it as professionally trained carers.

**SMALL- SIZED ROOM 1 13:00 – 15:00**

**PANEL 23 FIGURING “THE SOCIAL”: RECONFIGURATIONS OF THE STATE, CIVIL SOCIETY, AND COMMUNITY IN THE PHILIPPINES**

Organizer: Koki Seki  
Hiroshima University

Panel Abstract

This panel uses present-day social policy in the Philippines as a lens through which to interrogate emerging configuration(s) of the state, civil society, and community. It examines the constitutive elements of “the social,” and also how “the social” functions as a tool in policy-making endeavors to both include and exclude particular populations. Social policies in the Philippines today, aimed at poverty alleviation and the provision of various goods and services, increasingly rely on the mobilization of civil society, community, family, and the individual. Within a neoliberal economic context these actors are transformed into efficient and appropriate partners of the state. Such process further encourages the “autonomization of society” wherein the individual is expected to become activated and entrepreneurial citizenry subject. The situation corresponds with James Ferguson’s contention that for countries with a weak state and huge informal sector, paradoxically it is a neoliberal logic that informs welfare and redistributive social policies.

Through an examination of heterogeneous discourses and practices carried out under the rubric of a neoliberal social policy, the presenters focus on various modes of inclusion and non-inclusion, and the interplay between these modes in specific communities. Finally, the panelists explore how conceptions of “the social” generate self-regulating subjects, and thereby call attention to burgeoning forms of governmentality in the Philippines.

**(1) Buyer Beware: Higher Education and the Flexible Production of Migrant Labor**

*Yasmin Y. Ortiga*  
Syracuse University

Abstract

There is a vast migration literature on how the Philippine state mobilizes its citizens for overseas work, where state agencies facilitate the migration process as a means of maximizing monetary remittances for national development. Less researched are questions of how these future migrant workers are actually produced, and who are the individuals and institutions involved in this process. This paper discusses how private higher education institutions dominate the skilling and production of future Filipino migrant workers, altering academic programs and curriculum in an attempt to address the needs of foreign employers. School owners and administrators justify this process as a mere response to the wants of their students, many of whom are aspiring migrants hoping to raise their family’s socioeconomic status. Contrary to the image of an efficient labor-brokering state, this paper argues that Philippine government agencies lack the ability to regulate this market-driven process, jeopardizing the quality of higher education and creating an oversupply of graduates in particular fields. Students then bear the biggest risks and costs of this system, having to finance their own education amidst changing labor demands and the proliferation of substandard schools. This paper emphasizes that when it comes to the production of migrant labor, scholars need to look beyond the state policies and institutions. Rather, the production of migrant

labor is maintained by the interaction of state agencies, private educational institutions, and aspiring migrants and their families.

**(2) The Government of Urban Poverty and Rearrangement of “the Social”: A Case of Conditional Cash Transfer (Pantawid Pamilyang Pilipino Program, 4Ps) under the Aquino Administration**

*Koki Seki*

**Abstract**

This paper focuses on a poverty alleviation policy, particularly a Conditional Cash Transfer (CCT), which is enthusiastically promoted by the current Aquino government in the Philippines. It discusses the implication of the program as an art of government of urban poverty, and tries to delineate the kind of power working behind the current regime of social policy in the Philippines. Based on the fieldwork conducted in Marikina City of Metro Manila, the study argues that, under the current regime of CCT in the Philippines, a mode of inclusion through poverty alleviation is not sought to be realized through the cash grant itself. The amount of cash grant is actually too small to bring about any substantial enhancements in the beneficiaries' lives. Rather, the cash grant should be considered an incentive for the beneficiaries to engage in various practices of investing in human capital - in themselves and their children -through education, enhancement of health and hygiene, and self-development. It further maintains that the very logic of “investment in human capital” leads to various cases of non-inclusion among the beneficiaries. The study concludes that, in order to formulate an art of government needed today, it is essential to focus on the various modes of inclusion and non-inclusion, and how they feed off each other, observed in heterogeneous discourses and practices carried out under the rubric of neoliberal social policy, such as CCT in the Philippines.

**(3) “Practicing ‘Enlightened Capitalism:’ The Filipino Diaspora, Affect, and NGO Activism in Neoliberal Globalization”**

*Faith Kares*

Northwestern University

**Abstract**

Many scholars from a wide range of disciplines have highlighted not only the changing and growing functions of non-governmental organizations (NGOs) in neoliberal globalization but also the ways in which these shifts reflect a new form of governmentality. This paper provides a case study to further interrogate the implications of the growing authority of NGOs, examining how Philippines-based NGO Gawad Kalinga encourages diasporic Filipino volunteerism for its housing development efforts through reworking the nationalist discourse of heroism. I call attention more broadly to the manner in which idioms of love and care supplant a critique of structural inequalities, obfuscating the historical and political economic realities from which present-day Philippine poverty has emerged. Here I explore volunteer reception to Gawad Kalinga's recruitment strategies and its rendering of impoverished Filipinos. In so doing, I bring to the fore the underclass ideology buttressing and neoliberal logic framing the organization's development efforts, as well as analyze emergent configurations of citizenship, nationalism, and notions of belonging.

**(4) Class, Governance and Civil Society: The Case of Housing Assistance in Tatalon, Manila**

*Michael Pinches*

University of Western Australia

**Abstract**

Tatalon is a well-known urban poor suburb in Manila that has experienced various programmes of intervention from more powerful, privileged outside bodies in the name of development, poverty alleviation and social upliftment. Such intervention has come principally from various state instrumentalities and oppositionist political groups, as well as bodies representing the Catholic Church and other Christian missionary groups. In this paper I examine and compare two of these; the state's National Housing Authority, from the 1970s, and the middle class Catholic movement Gawad Kalinga from the 1990s, the first under the authoritarian Marcos regime, the second during the more liberal-democratic period that followed. Both bodies have advocated guided 'self-help' and the development of private propertied housing in place of what had previously been a settlement largely occupied by squatters, many of them rural migrants. Despite these and other similarities, the two bodies differ significantly in terms of development ideologies, social engagement and practical impact. This paper explores these likenesses and differences, as well as the varied responses of Tatalon residents, drawing attention to the associated shifts in class relations, governance and civil society.

**SMALL-SIZED ROOM 2 13:00 – 15:00**

***PANEL 24 FILIPINO MIGRANT WORKERS IN THE ARAB GULF STATES: FORMING NEW IDENTITIES AND COMMUNITIES***

Organizer: Masako Ishii  
Osaka University

**Panel Abstract**

This panel aims to draw attention to the new identities and communities being formed among the Filipino migrant workers in the Arab Gulf States. Arab Gulf States have a large expatriate population including that of Filipinos due to the scarceness of their labor force. Studies dealing with migrant workers in the region have reported that national citizens have asymmetrical power over expatriates, who remain temporal contact workers regardless of their length of stay and economic status. They have further demonstrated that the labor market in the region is sharply stratified by nationalities, and that social activities of the migrant workers are strictly controlled by the government. However, because of the social constraints and the division of labor market, new forms of identities and communities have been emerged. The panel will discuss this phenomenon by looking into the cases new Muslims, born and 'balik" Islam, volunteer groups, and domestic workers.

## **(1) Solidarities and Disjunctions among the New Muslims in the Arab Gulf States: The Cases in the UAE and Qatar**

*Akiko Watanabe*

Bunkyo University

### **Abstract**

In the Arab Gulf States, there is an emerging phenomenon of religious conversion to Islam among Filipino workers accelerated by efforts of dawah (Islamic propagation) supported by governmental institutions. These people come to study in the same Islamic center and start to practice new way of lives regardless of their previous socio-economic background. Yet this seemingly homogenous population may diversify by the context. Thus, the aims of this paper are to explore the way how the intimate spheres of Filipino workers in the United Arab Emirates (UAE) and Qatar transform by their converting to different faith; how this conversion lead the new Muslims to consolidate and part ways; and how they are incorporated into new power relations in the larger Muslim communities. It analyzes practices and narratives of Filipino converts to Islam living in these countries.

On the backdrop of these conversions, we can get glimpse of their strategic attempts to improve their condition against the adverse environment of the compartmentalized societies in the Gulf States. Indeed, Filipino workers had been pinning in the existing inequalities of nationality and class by converting their faith. Yet, changing their belief and joining a different religious group may bring them into new relations configured by hierarchy in the ummah (Islamic community). The distinction according to the connectedness to Arab society by conjugality, workplace relation, among others, may bring solidarities and disjunctions to the new Muslims.

## **(2) Filipino Workers in Volunteer Groups and their Diasporic Identity in the United Arab Emirates**

*Naomi Hosoda*

Kagawa University

### **Abstract**

This paper will look into how Filipino population in the United Arab Emirates (UAE) develop a sense of place in globalization, with special focus on the subjectivity and everyday practices of members in voluntary associations.

In the UAE, where foreign population occupies over 80% of the total population, foreign workers - despite the fact that they are the majority in terms of the volume - experience double isolation: geographic dislocation from their respective home country, and legal and social exclusion by the host country that systematically divides foreign population by nationality and class. Given such a contradictory social environment, some recent works has begun investigating various forms of belonging among foreign workers who have been long staying in the emirates without any prospect of acquiring citizenship.

This paper will shed light to Filipino workers participating in voluntary associations and other related groups, a phenomenon which have not yet paid much attention to. In the UAE, there exist over one hundred of Filipino associations registered at the Philippine Embassy and numerous other non-registered groups engaging in voluntary activities to assist their kababayan (compatriots) in distress. Both skilled



and unskilled workers are actively involved in such groups. By examining their activities and narratives, this paper will demonstrate how their subjective involvement in directly assisting other kababayan may give rise to a sense of belonging among them, which not only encompasses being part of broad “Imagined (Global) Community” of overseas Filipino workers, but also provides a localized nuance to it.

### **(3) The Activities of Filipino Migrant Workers to Protect Domestic Workers in the Gulf States**

*Masako Ishii*

#### **Abstract**

This paper discusses the possibilities and limitation of the activities of Filipino migrant workers to protect domestic workers in the Arab Gulf States. The Arab Gulf States have been drawing the worldly attention as hubs of global economy these days. However, their booming economy is supported by the enormous number of migrant workers, and thus, at the same time, they have drawn the criticism from the various international organizations for their poor labor conditions, especially those of the domestic workers, who are most prone to abuse and human rights violations.

Having been castigated by the international organizations for improper treatment of domestic workers, both receiving and sending countries have been pressured to come up with the measures to protect them. However, they could not implement policies to protect them substantially. Migrants in the Arab Gulf States are restrained from organizing activities to promote migrant workers’ right as engaging in such activism entails considerable risks. However, despite of the restriction, there are some NGO activities to protect domestic workers and promote the rights of migrant workers. At the same time, some informal safety nets are being form among the migrant workers from which domestic workers can seek help.

This paper first introduces the similarities and differences of the situation of migrant domestic workers between the Gulf States and other major receiving countries such as Singapore and Hong Kong. Second, it presents the activities of the states, NGOs, and informal safety net to protect domestic workers. Lastly, it describes the reality of domestic workers who resort to these help.

### **(4) Born and ‘Balik’ Islam in the Kingdom: Religious Submission, Spiritual Economies and National Belonging among Filipino Muslim Migrant Workers in Saudi Arabia**

*Mark Johnson*

University of Hull

#### **Abstract**

This paper brings together two bodies of research: that focused on changing Muslim identities and contested notions of Islamic belief and practice in the Philippines and that focused on migrant Filipinos and the experiences and consequences of their translocal (re)productive labour within a global market economy. In doing so, the paper resituates ongoing discussions and debates about Islam and Muslims in the Philippines in a translocal social field and cultural imaginary and to consider how and in what ways religious knowledge and practices

inform migrant lives and experiences. The paper draws on research in Saudi Arabia both with 'born' Muslims, those born into and identified ethnically with Islam, and those who are converts (or reverts) to Islam. The paper describes aspects of migrants' varied experiences in the kingdom and attends to their connections to the lives, concerns and conversations in their home place in order to foreground the ways that migrant encounters and stories of their travels and travails in other places are caught up in debates over what Islam is or ought to be among Muslim Filipinos at home. In doing so the paper engages theoretically with work on the politics of piety and spiritual economies that are deemed to characterize contemporary Islamic practice as well as draws on work that emphasizes the long running historical circuits of exchange that have shaped notions of religious belief and belonging among Muslims in South East Asia and the Philippines in particular.

**Tonan Tei 13:00 – 15:00**

***PANEL 25 FIGHTING THEIR OWN BATTLES: VETERINARIANS, SANITARY INSPECTORS AND THE WAR ON EPIDEMICS AND DISEASES IN AMERICAN COLONIAL PHILIPPINES, 1901- 1935***

Organizer: Celestina Boncan  
University of the Philippines Manila

Panel Abstract

A severe crisis confronted the Americans when they established civil government in the Philippines in 1901. On one hand, there were numerous diseases afflicting the people like smallpox, cholera, dysentery, bubonic plague, leprosy and typhoid fever resulting in a high mortality rate. On the other hand, infectious animal diseases like glanders, rinderpest, anthrax, foot-and-mouth disease and surra decimated thousands of domestic bovine and equine animals like carabao, cattle, horses and ponies.

Two new medical sciences, namely Veterinary Science and Public Health, played an important role in the campaign from 1901 to 1935 to eradicate these diseases wreaking havoc on the lives of people and animals. Today, Veterinary Science and Public Health remain at the forefront in the Philippines in its campaign against emerging infectious diseases like Avian Influenza (Bird Flu), Dengue, Leptospirosis, Hand, Foot and Mouth Disease, Severe Acute Respiratory Syndrome (SARS), Meningococemia, Middle East Respiratory Syndrome Coronavirus (MERS-CoV), among others.

The first paper gives an overview of health conditions in the Philippines at the start of American rule. The second paper presents the institutional framework laid down by the colonial government to implement the campaign against epidemics and diseases. The third paper presents the early beginnings of Veterinary Science in the Philippines and the work carried out by veterinarians to control and eventually eradicate tropical animal diseases. The fourth paper presents the pioneering work

conducted by sanitary inspectors to prevent the spread of communicable diseases through proper sanitation and hygiene.

**(1) Turn of the Century Philippines: Images and Narratives of the State of Health in the Early Years of American Rule**

*Edmund Christian S. Altuna*

University of the Philippines Manila

**Abstract**

When the Americans first came to the Philippines, they encountered a people who essentially lacked the amenities of modern health and sanitation facilities and programs. The scenario left the people vulnerable to many sorts of diseases. This was a matter of great concern to the new colonizers since even their own nationals faced the danger of being affected in the event of a disease outbreak. With this, they initiated various plans and programs to modernize the country's health and sanitation situation.

The paper discusses the three important components of America's social modernization program in the Philippines which includes education, infrastructure and health and sanitation reforms but mainly focuses on the latter. The paper also tackles the varied response of the Filipino people to these initiatives as well as their effects on Philippine society.

**(2) Challenging the Boundaries of Epidemics and Diseases: The Politics of the Board of Health of the Philippine Islands**

*Estrellita T. Muhi*

University of the East Manila (retired)

**Abstract**

When the Americans arrived in the Philippines in 1898, they encountered numerous cases of infectious diseases such as smallpox, cholera, bubonic plague, and leprosy, among others. These diseases often reached epidemic proportions and contributed to a high percentage of mortality every year. In 1903, the census showed the number of births to be 284,800 as against the number of deaths which was 329,671. This meant a modest birth rate of 37.3% while the death rate was a high of 43.2%. It was only in 1935 that the death rate went down to 17.44%. The population doubled from 7,635,000 in 1903 to 14,731,000 in 1935. The decline in the mortality rate may be attributed in large part to the disease eradication program that the United States implemented during the period.

The paper presents the policies, programs, and campaigns of the American colonial government against diseases through the Board of Health of the Philippine Islands. The paper also discusses the impact of these efforts on Filipino customs and traditions with regards health and sanitation.

**(3) Doctors of Carabaos: Veterinarians and the Early Beginnings of Veterinary Science in the Philippines**

*Arleigh Ross D. Dela Cruz*

De La Salle University Manila

#### Abstract

During the American period, infectious animal diseases decimated thousands of bovine and equine animals in the Philippines like carabao, cattle, horses and ponies. This situation created a crisis since the Philippines is an agricultural country that is highly dependent on the use of draft animals to cultivate farmlands and transport crops to the market. At the same time, there was an incipient cattle-grazing industry in the country which was in danger of being affected too. In the beginning, the colonial government relied only on a small number of well-trained American veterinarians. But due to the gravity of the problem, the College of Veterinary Science of the University of the Philippines was established to increase the number of the country's veterinary experts.

The paper discusses the various measures implemented by Filipino and American veterinarians in the campaign to prevent the spread of animal contagions and thereby eradicate animal diseases altogether in the Philippines.

#### **(4) Sanitary Inspectors of the Bureau of Health: Making Filipinos Safe from Mosquitoes, Flies and Rats**

*Celestina P. Boncan*

#### Abstract

At the start of American rule, the prevalence of diseases was traced to poor sanitary conditions in the country. The condition of Manila in 1900 best exemplified poor sanitation in the Philippines. Streets were littered with uncollected garbage. Dogs, pigs and other animals freely roamed around and rummaged through the scattered litter. Rainwater lay stagnant on the pavements. Drinking water was sprinkled with sediments. Streams were polluted because of garbage and other waste thrown indiscriminately by nearby residents. Drinking water was drawn from rivers where people also washed their clothes, bathed and washed utensils for cooking and eating. Drinking water was also sourced from wells, mostly located at the back of houses which were almost always near stables and cesspools. Many wells were mere excavations into the soil since they were not walled in nor provided with facilities for lifting the water. Many wells tended to be contaminated by surface washings.

The paper discusses the various measures conducted by the sanitary inspectors of the Bureau of Health to improve sanitation and hygiene in urban and rural areas as means to exterminate the causes of infection. The long-term goal of these measures was to teach the people of the importance of cleanliness as a means to prevent disease.

### **Third Sessions**

**LARGE ROOM 15:15 – 17:15**

## **PANEL 26 EMERGING ASIAN COMMUNITIES IN THE PHILIPPINES**

Organizer: Michiyo Yoneno-Reyes  
University of the Philippines Diliman

### Panel Abstract

While Filipino out-migration has traditionally received a lot of attention in research, the analytical texture in in-migration research needs more exploration. This panel ventures into alleviating that gap.

It shall enrich the discourse on Philippine diplomacy, foreign economic relations, Filipino-Asian connections, and emerging regional powers. By exploring the nexus among crosscutting particularities in Japanese, Indian, Middle Eastern and Chinese communities, the panel endeavors to provide valuable inputs in the following ways. First, the study shall contribute to foreign policy in the context of economic diplomacy by looking at the state of Asian communities in the Philippines in terms of themes on migration and labor, human capital development, economic implication, and community mobilization. Second, the study shall enrich the understanding of interconnectedness between Filipinos with fellow Asians within the dynamics of Philippine society. Finally, the study shall provide a fresh perspective on how regional powers—whether a forerunner or currently emerging—are represented in the localized setting of the Philippines, which is lately considered one of the rising countries to watch in Southeast Asia.

### **(1) The Exploration of Guanxi in Commerce among Chinese in the Philippines: Reflections from a Contemporary Frame**

*Tina S. Clemente*

University of the Philippines Diliman

#### Abstract

The way that contracts are forged in a commercial context provides many insights on institutional change. On one hand, scholars view that the inadequacies in formal property rights protection motivate the construction and utilization of informal means to reduce uncertainty. On the other hand, another view rejects the perspective that renders guanxi—defined as Chinese personalistic tie—as becoming obsolete when institutional constructs improve. This view argues that historical and socio-political cultural contexts should be weighed in more in the analysis.

In light of such a discourse, the study focuses on the use of ethnic particularization in business agreements among Chinese in the Philippines and explores features of informal contracting hinged on guanxi. Using a contemporary frame, the study employs desk reviews, a structured survey and key informant interviews. Analysis is based on desk reviews and results from a structured survey and key informant interviews carried out from April-June 2013. The study attempts to present a perspective on Chinese informal contracting and seeks to contribute to the analytics on institutional evolution. Finally, the study endeavors to present insights on how guanxi research in the Philippines can proceed.

### **(2) “New Wave” of Indian Movements in the Philippines Especially in the Context of a Knowledge-based Economy**

*Joefe B. Santarita*

University of the Philippines Diliman

## Abstract

The speedily transformation of India's creaky economy into a rising economic power in less than two decades proved to the world the ability of Indians to survive and thrive. This development also altered the world's perceptions about Indians and the Indians themselves also found a change in their worldview. This is evident by the trickling of new waves of Indian professionals particularly in the information and technology sector and the mushrooming of Indian enterprises in various parts of the world including the Philippines. Their ability also to maximize their inherent and acquired capitals also contributed to such transformation.

Through the years, unconsciously or otherwise, these Indians serve as good representatives of both countries. In the Philippines, Indians act on behalf of Indian government as reliable source in exploring and exploiting potential and existing economic opportunities in the country. In fact, they are efficient gatekeepers of new fields of partnerships. In India, they are effective liaison for the Philippines. At the same time, these migrants also serve as mediator to both Filipino and Indian businessmen who are on their initial stage of cooperation as well as best facilitator for both groups to penetrate those exclusive and/or elusive economic circles. These people if properly harnessed will best serve as reliable bridge to both countries in realizing their fullest potentials as they begin another sixty years of good relations. Such role has been in existence since early times and ancient Indians had the right term for this - Setubandhanam in Sanskrit.

### **(3) Persian, Arab and Turkish Communities in the Philippines: Economic, Socio-cultural, Political Challenges and Mobilization of Communities**

*Henelito A. Sevilla, Jr.*

University of the Philippines Diliman

## Abstract

The History of Middle Eastern migrants in the Philippines can be said to have started from the time Islam was introduced in the country between 12th to 14 century with the arrival of Muslim traders from the Persian Gulf to Sulu Archipelago in the Southern Philippines. In contemporary time, Arabs, Persians and Turkish continue to come to the Philippines. Some of them studied and eventually married to Filipinos. Some opted to stay in the Philippines and established businesses while others opted to go back to their countries of origin together with their wives and children, whereas, children of Arabs, Persians and Turkish who left the country have returned to the Philippines after many years to study and in some cases live with their own families.

Despite the deep rooted socio-cultural and economic contributions of Middle Eastern migrants in the making of the Filipino nation, no studies have been done to trace their whereabouts and to evaluate how the generations of Arabs, Persians and Turkish in the country lived, interacted and integrated into the mainstream of the Philippine society.

This exploratory research is aimed at answering the following questions: Who are the Middle Eastern migrants in the Philippines and when did they come?; What factors motivate them to come and stay in the country?; Which part of the country they are mostly concentrated?; How do they integrate in the Philippine Society? How do the generations of Middle Eastern migrants in the country considered they in terms of identity?; Do they still maintain connections with their country of origins?;

What problems do they encounter while residing in the Philippines?; What associations, groups or communities they established and how these communities, groups or associations contributed to lessening of problems in terms of economic, socio-cultural, legal (citizenships) and political challenges both in the Philippines and their country of origins.

This research argues that there are rich and untouched bodies' of unknown knowledge somewhere there that are needed to be addressed to take advantage of them to be able to draw a wider understanding of their cultures, contributions and aspirations while living in the Philippines and to generate responsive policies our government can draw up from this existing "undervalued" communities.

#### **(4) Shuttling Migration of Japanese-Filipino Children: Language Acquisition and Multiculturalism**

*Michiyo Yoneno-Reyes*

##### **Abstract**

Studies on migrant children in Canada/ English speaking migrant countries since the 1970s have produced and confirmed a so-called "Cummins' Theory". It includes the notion of distinction of bilingualism/ semi-lingualism (or double-limitedness), Conversation Fluency and Discrete Language Skill and Academic Language Proficiency (e.g. 2011), Additive bilingualism enrichment principle" (e.g.1996, 2010), and slower development of dementia (2011)

Changing immigration policies of Japan and the Philippines have caused the "shuttling" pattern of migration. Some "shuttling" children, mostly those have the mixed heritages, present signs of semi-lingualism (or "multiple-limitedness") — hardly having a mother tongue—which studies show tend to affect the development of cognitive ability, while some demonstrate balanced multi-lingualism.

This paper asks how Cummins' theory can be applied in the Philippine settings, among those "shuttling" children/youth, particularly those who experienced migration between the Philippines and Japan during the school-age, and residing in the Philippines.

The research among 33 Filipino-Japanese children/youth informs us of the significance of: a) the establishment of mother-tongue and its retention after migration for one's growth as balanced multi-lingual person; and b) the flexible adjustment to school system, and c) the various forms of support for the acquisition of the second (and third and more) language/s (in this case Philippine languages) and the retention of one's mother tongue (in this case Japanese), and so on.

It argues, based on the notion of "language as resource" (Ruiz 1984), that implementation of proper measures must be made as it leads to the empowerment of the society, both the Philippines and Japan.

**MIDDLE- SIZED ROOM 15:15 – 17:15**

**PANEL 27 RETHINKING MINDANAO'S TRAJECTORIES IN THE TWENTIETH CENTURY**

Organizer/Chair: Nobutaka Suzuki  
University of Tsukuba

#### Panel Abstract

The panel attempts to rethink Mindanao's trajectories in the twentieth century by placing it in a colonial and postcolonial space and time. Mindanao, located in the southern Philippines, has never been a part of the self-contained, seamless, and monolithic Philippine state system. On top of that, it has been shaped and reshaped within its fluid political sphere, where power relations on the local, regional, and national levels inevitably generated conflict and tension. Keeping these complexities in mind, this panel considers the nature of twentieth century Mindanao's trajectories from a new perspective. Particularly, the panel demonstrates how such historical entanglements, inherent in the colonial and postcolonial space and time, influenced the direction of Mindanao's development.

#### **(1) Enclosing Mobilities: The Incorporation of Sulu into the Colonial Sphere, 1851- 1941**

*Joshua Gedacht*

University of Wisconsin-Madison

#### Abstract

In his seminal work *The Sulu Zone*, James Warren transformed scholarly understandings of the nineteenth century Sulu Sultanate. In contrast to the view of the region as a decrepit and decaying den of piracy, Warren instead re-cast Sulu as a mobile kingdom deeply entwined with and connected to global trade networks. Combing the maritime world of Southeast Asia in nimble prahu ships, Sulu collected an assortment of valuable products for exchange with British merchants. In return, the Sulu Sultanate received perhaps the most valuable commodity of all—advanced weaponry. By satisfying the inexhaustible appetites of international markets, Sulu emerged as a formidable indigenous power.

This symbiosis between international trade and Sulu's nineteenth century florescence, in turn, posed unique challenges to would-be colonizers. Embedded in the global economy and endowed with an impressive arsenal, Sulu would not be easy to control. How could colonial invaders extricate the region from these wider networks, while simultaneously inscribing it in bounded colonial spaces? From 1851 through 1941, Spanish and American invaders deployed a variety of measures, including blockades, invasions, customs regulations, and land tenure rules, designed to do precisely that. Drawing from American, British, Dutch, and Spanish colonial sources, this paper will examine such campaigns of enclosure. Specifically, it will argue that despite the fact that these enclosure efforts failed to erase local forms of mobility, they did render them illicit, and in so doing, played a key role in the marginalization of Sulu within the emerging Philippine economy and polity.

#### **(2) The Dynamics of Conflict and Natural Resources in Mindanao**

*Yuri Oki*

Graduate Institute of International and Development Studies

#### Abstract



This study postulates that escalation of clan feuds pertaining to group competition over the access to ancestral land and natural resources provide the opportunity for Muslim rebellions and government forces to intervene the communal violence. As violence in the community burgeons, inter-clan disputes are interchanged into insurgency conflict because various modes of assistance –financial, human resource/private armies, and weaponry- from its ally groups provide opportunity for clan-feudings to escalate into a full-fledged civil war.

The study examines the role of natural resources on conflict dynamics, and how clan conflict dynamics contribute to the onset of insurgency violence by taking into account the ancestral land ownership and natural resource ownership as an intervening factor of the micro-meso violence mechanism in Mindanao. The study begins by mapping the geographical location of inter-clan and insurgency conflicts, Muslim ancestral domain, and the location of natural resources (metallic and non-metallic minerals) using GIS, which helps to examine the role of geography and space in the conflict literature.

This mapping tool helps unravel the micro-foundations of the Mindanao conflict, and sheds light on the reasoning behind the actors' engagement to conflict from a geo-political analysis providing further implications on how –and not just where-actors engage in political violence. The study concludes that communal cleavages pertaining to political rivalry between families and land ownership spillover to large-scale conflict by harnessing the social-capital of the clan and kinship family groups.

### **(3) Making Mindanao as Christian Territory under the American Colonial Governance**

*Nobutaka Suzuki*

#### **Abstract**

In his book *The Contemporary Muslim Movement in the Philippines*, Cesar Majul explained that Americans had promoted Christian Filipino migration to Muslim areas in Mindanao. He, however, oversimplifies the complex relationship between the Americans and the Christian Filipinos. Thorough and careful examination of the legislative process reveals an intriguing fact that the agricultural colony project, which started in Cotabato in 1913, was originally introduced to the Philippine Legislature as the Philippine Assembly Bill 399 by three Christian Filipino assemblymen. In addition, the exemplar of establishing the agricultural colony could already be found in the Assembly Bill 148 of 1910. Does this mean that the agricultural colony project was not only formulated, but was also put into operation by the Christian Filipinos as the principal designers ?

This paper, focusing on the motives and intensions in the drafting of the bills and on growing tensions over Mindanao affairs from 1907 to 1913, considers why they viewed Mindanao as an integral part of the Philippine nation from the viewpoint of the Christian Filipino elite. Particularly, it will illustrate to what extent the Assembly, as a lower house, was involved in policy making concerning Mindanao colonization. It finally concludes that the introduction of bills related to Mindanao colonization was meant to affirm Mindanao as Filipino territory, considered self-evident by the Filipino Christian elite on account of their political claim.

#### **(4) A Deadly Cocktail? Illicit Drugs, Politics and Violent Conflict in Lanao del Sur and Maguindanao**

*Rufa Cagoco-Guiam and Steven Schoofs*

Mindanao State University

##### **Abstract**

This is an exploratory study on illegal drugs and its connections with violent conflict and politics in two provinces in the Autonomous Region in Muslim Mindanao (ARMM). Findings of the study indicate that the various connections between the illicit drug market, the state, and violence, are far more intricate and complicated in the context of armed conflict, such as that existing in the ARMM. The presence of armed groups and militias in Muslim Mindanao and the long lasting nature of the armed conflict in the region warrant a closer look at the potential role of the illicit drug trade in sustaining the rebellion in it. Economic agendas represent a critical analytical connection between rebel groups and illicit drug markets. Moreover, shifts in the ideological motivations and economic behavior of rebels can lead to criminalization of the war economy, thus complicating efforts to resolve the conflict. The fragility of state institutions is another crucial element that needs to be factored in the analysis of the drug economy. Weak governance and ineffective law enforcement, as a result of armed conflict, constitute an “enabling environment” for the illicit drug market. On the other hand, actors within an entrenched drug economy can actively seek to incapacitate state institutions to avoid disruption of their illicit activities. These include bribery and activities associated with targeted corruption, bringing about the formation of state protection rackets from among regional and local law enforcement agents who are part of the incentive structure of the profitable illegal drug trade. Consequently the level of violence among those involved in the drug economy, from the lowly street peddlers to the local chief executives believed to be “drug lords” is relatively low. In this sense, the drug economy may have a negative impact on state building processes in the ARMM. Finally, the dynamics of drug-related violence, however minimal, can be accounted for by analyzing the nature of the relation between the state and criminal organizations.

**SMALL-SIZED ROOM 1 15:15 – 17:15**

#### **PANEL 28 DISCREPANT DISCOURSES ON PHILIPPINE MODERNITIES: AUTHORSHIP, ARTICULATIONS, AND ALLIANCES**

Organizer: Third World Studies Center  
University of the Philippines Diliman

##### **Panel Abstract**

In the arbitrary constitution of societies into a nation-state via imperial and colonial fiat, modernity has arrived in the Philippines. This modernity by conquest would soon be reworked into plural operations of power as different articulators of the knowledge about the Philippines--the state actors, the elite, the pedigreed (and often comprador intelligentsia per Constantino), the (armed) social movements that privileges the masses--have latched on to different discourses to put forward an ideological and intellectual vision of modernness, not of modernity per se, but a

semblance of it. By modernity we mean the programmatic deployment of change towards certain teleological goals exemplified by a democratic society, a market-based economy, and a secular nation-state that exacts allegiance from its citizens. In the Philippines, these modernist goals have been attempted with varying degrees of successful approximation. This panel thus looks at the different fields of modernist iteration in the Philippines: 1) the invention of the author and authorship in the Spanish colonial period and how this was then rearticulated into the emerging nationalist project in the nineteenth century Philippines; 2) the articulations of conspiracies and alliances of social and political movements that are supposed to fulfill certain democratic functions for the nation-state; 3) the discourses on risk productive of a biopolitics shaped by the market and the state; and 4) the filmic representation of these modernist contradictions. The insights are maybe from different fields and periods, yet they are all gestures towards an understanding of the discrepant discourses on Philippine modernities.

**(1) What is the Filipino Literary Author? Spanish Intellectual Property Law and the Emergence of Romantic Authorship in the Philippines, 1838- 1891**

*Miguel Paolo P. Reyes*

University of the Philippines Diliman

**Abstract**

Why did it become conventional only in the late nineteenth century (from 1880 onward) for literary writers in the Philippines to identify themselves as authors of their writings using their real names? Was the extension of Spanish intellectual property law to the Philippines in 1879 a factor in this shift? This paper serves as a preliminary attempt to answer these questions using a framework based on Michel Foucault's essay, "What is an Author?"—a seminal work in the theorization of the relationship between intellectual property law and literary authorship. Previous scholarship directly states or implies that the consciousness of "romantic" literary authorship developed among writers from the Philippines within the temporal space between the publication of Francisco Balagtas's *Florante at Laura* (1838) and Jose Rizal's two-part magnum opus, *Noli Me Tangere* (1887) and *El Filibusterismo* (1891). Through content analysis of the aforementioned texts and correspondences between their writers and their peers, as well as a preliminary survey of selected near-comprehensive bibliographies of Philippine publications, this paper will attempt to verify such claims, thereby identifying historical "markers" that tend to show whether or not the relationship between the introduction of intellectual property law in the Philippines and the rise of Philippine romantic literary authors was causal or coincidental. Besides helping to construct a history of authorship in the Philippines, the paper seeks to show if Spanish laws formally vesting the ownership of literary works to their authors in any way influenced the emergence of unabashed nationalism among literary writers from the Philippines.

**(2) Clouds of Conspiracies on Sites of Memory: The 1971 Plaza Miranda Bombing and the 1987 Mendiola Massacre**

*Joel F. Ariate Jr.*

University of the Philippines Diliman

**Abstract**

Who ordered the August 21, 1971 bombing of Plaza Miranda? Who is to blame for the 1987 Mendiola Massacre? This paper looks at the intersection between social memory and the narratives of conspiracies that attempt to explain two of the most brazen acts of political violence in recent Philippine history. The paper argues that these acts of violence and the consequent recollections and remembrances of these events have contributed to turning places like Mendiola and Plaza Miranda into “traditional” sites of urban protest in Metro Manila. The narratives of conspiracies that run through these sites of memory reinforced the network of memories that have maintained the significance of these places in the collective consciousness. To test these arguments, the paper looks at the formation of the narratives of conspiracies primarily within written accounts (recollections, memoirs, media accounts, and the likes) of the violent events that happened in Mendiola and Plaza Miranda. These accounts will be analyzed based on how, when, and for what purpose were they made public and circulated. As important is the understanding of how these narratives were replicated, recomposed, and refunctioned. A more rhizomatic and fragmented ordering of these narratives of conspiracies would mean a social memory that though contentious, it has the potential for a more sustained articulation of political moods and beliefs as they are embedded in memories of these violent events.

### **(3) Toxic Biopolitics: Tracing Risk Discourses in the Philippine Cosmetics Industry**

*Elinor May K. Cruz*

University of the Philippines Diliman

#### **Abstract**

In the Philippines, the cosmetics industry is valorized by the Department of Health as an industry that adds “new and refreshing dimensions in how we improve [our] health and well-being as well as. . .quality [of] life.” Yet advocacy groups abroad and in the country have recently begun painting an ugly portrait of cosmetics alluding to their toxic risks. The paradox of increasing supply of natural and organic cosmetic products and the intensifying debates on their potential toxic risks warrant a probe of how the Philippine cosmetics industry approaches risk and how this impacts on those culturally bound to use them—Filipino women. This study gives a pressing diagnosis by presenting a sociological understanding of risk in the Philippine cosmetics industry by tracing the creation, maintenance, and transformation of risk discourses by industry stakeholders from 2000 to the present. Through a bimodal discourse analysis, I aim to provide the initial bearings of unconcealing the systemic crisis of knowledge and legitimation in the Philippine cosmetics industry—a biopolitics whose ethico-political implications of which are potentially toxic to its consumers. In an industry where consumers have a personal and intimate relationship with the cosmetic products they use, discursive practices powerfully materialize as risk. I argue that toxic beauty might be what the neoliberal risk regime needs—its version of the beauty myth. Finally, Filipino women as bodily bearers of risk—models of toxic beauty— underscore the need for risk studies in the cosmetics industry.

### **(4) Cinemalaya and the Filmic Articulation of the “Filipino Experience”**

*Emerald O. Flaviano*

University of the Philippines Diliman

#### **Abstract**

The Cinemalaya Philippine Independent Film Festival started in 2005, with the twin goals of "[encouraging] the creation of new cinematic works by Filipino filmmakers--works that boldly articulate and freely interpret the Filipino experience with fresh insight and artistic integrity"--and "[invigorating] the Philippine filmmaking by developing a new breed of Filipino filmmakers." For the most part, Cinemalaya has succeeded in fulfilling these goals. Though discussions have been lively over the issue of Cinemalaya's role within the local independent filmmaking industry, attention has been sorely lacking as to the purported contest of Cinemalaya films--Cinemalaya films' depiction of a so-called "Filipino experience"--and the implications to the issue of audience that it entails. It has been taken for granted that Cinemalaya films (and Filipino independent films in general) typically present a picture of an impoverished and crime-ridden Filipino society--a presentation that is supposedly geared toward foreign consumption in international film festivals, if not for local audiences generally typified as young, educated, and of middle-class background. By critically reading select Cinemalaya films and surfacing these filmic articulations, this paper aims to contribute to this highly divisive, albeit rarely discussed, issue. The paper will also problematize the role of funding- and award-giving private institutions like Cinemalaya in the definition of a "national" cultural formation--in this case, Philippine cinema. The involvement of the state, via the Cultural Center of the Philippines, in Cinemalaya makes the project of examining Cinemalaya's role in the formation of a purportedly "national" cinema even more worthy of critical attention.

**SMALL-SIZED ROOM 2 15:15 – 17:15**

**PANEL 29 POLITICAL TRANSFORMATIONS**

**(1) Compromised Leftism(s): Tension Points in Contemporary Philippine "Democratic Left" Politics**

*Hansley A. Juliano*

Ateneo de Manila University

**Abstract**

This study is a critique of past narratives and analyses of possibilities for parliamentary Leftist groups in the Philippines, intending to provide a contemporary picture of political parties, social movements and their alternating/morphing roles into one or the other — and how their political activities are leaving them to overextend themselves, with counterproductive consequences. Looking at Akbayan Citizens' Action Party's alliance with the Liberal Party, leading to its role as "coalition partner" of the administration of President Benigno "Noynoy" Aquino III, exhibits the pitfalls of formalizing coalition networks into a uniform and standing political party. On the other hand, the persisting oppositionist politics of movements affiliated to the National Democratic Front (Bayan Muna, Anakbayan and the like), while still kept afloat by historical undercurrents and attempts to wars-of-position, remain woefully under-equipped, unfocused and fractured in addressing the changing terrains of governance in light of increasing liberalization, privatization and the onslaught of global capitalism's

creative destruction. The disjointed priorities given by the leaderships of these parties, their allied movements and their members to the importance of transformative tactics to address such issues explain their dissonances — and why, despite their seemingly-stabilized presence in national politics, Philippine leftist groups' capacity to effect change remains challenged in the context of a dynamically-evolving status quo of patronage politics in the country to date.

## **(2) Remembering the Tadhana Project 40 Years After: Towards Rethinking the Ethics of Doing Philippine Studies, or any Scholarship for that Matter**

*Rommel Curaming*

University of Brunei Darussalam

### **Abstract**

Forty years ago, the infamous Tadhana Project began. As a very ambitious history writing project directly funded or sponsored by Marcos, it stands in the history of Philippine scholarship as probably the most egregious partnership between politics and scholarship. Scholars who have participated in it have been the object of incessant, malicious gossips. They were derided and sometimes even openly castigated for 'prostituting themselves' or for 'selling their souls' to the devil-dictator.

As in many other instances where scholars have worked for unpopular political leadership such as the Nazis, or the communists, it has been easy to expel those who took part in the Tadhana Project from the moral community of scholars. They were called by various names: intellectual prostitutes, academic mercenaries, scholarly apostates, or *tuta ni Macoy*—terms that can only emphasize their supposed distance from the ideal, the scholar. By commemorating the Tadhana project four decades since it was conceived, this paper seeks NOT to defend the Tadhana scholars, but to identify what we—the scholarly community and the general public—have got to lose by clinging onto the widespread idea that the Tadhana scholars have reneged from their supposed ethical obligations and thus ought to be dismissed as unworthy of being scholars. I argue that this idea, popular as it is, seems to do more harm than good. Rather than dismissing Tadhana scholars as morally inept and aberrant, the public interest might be better served by taking them as exemplars of the day-to-day partnership between the scholarly and the political. It is in making such partnership so explicit that makes Tadhana scholars so useful in moral terms; at the same it makes them so despicable from the academic-political standpoints. There is a need to re-think the ethics of scholarly practice.

## **(3) The Role of Broadcast Media in 1986 and 2001 Philippine People Power Revolution**

*Jie Xian*

China Radio International

## Abstract

This paper discusses the role of broadcast media in 1986 and 2001 Philippine People Power Revolution. Radio, particularly Radio Veritas was in the forefront in news breaking, information dissemination as well as inspiring people during the February 22-25, 1986 revolution which toppled down President Ferdinand Marcos. January 16, 2001, immediately after the live telecast on the failure of opening an allegedly important evidence for the impeachment trial against President Joseph Estrada, people spontaneously walked out to the street for justice, launching the five-day revolution which expelled the 13<sup>th</sup> Philippine president.

Using literature and interviews with media practitioners, this paper reveals that the two Philippine revolutions indicated how broadcast media coverage helped prompt political crises to reach their climax where nonviolent popular movements were seen as the solution. Broadcast media have this function because of their distinctive features of immediacy and strengths in covering dramatic events and evoking emotions. The explosion of these two mass movements was the result of development of series of events and interaction of various factors. Media alone couldn't make it happen.

The 15 years between the two mass movements also witnessed the challenges media have been encountering since the creation of them. However rapidly media evolve, their very nature as communication channel and their role in political changes remains the same. The faster telecommunication technologies develop, the dearer media organizations need to hold the fundamental principles and rules of journalism. Otherwise, they might encounter pitfalls as shown in the two popular movements.

## **(4) Redefining, Reconfiguring: The Emergence of the Contemporary Filipino Diaspora Intellectual\***

*Janus Isaac V. Nolasco*

University of the Philippines Diliman

## Abstract

From E. San Juan and Vicente Rafael to Patricio Abinales and Nathan Quimpo, the Filipino Diaspora Intellectual (FDI) has figured prominently in and contributed substantially to theoretical and practical debates on Philippine society. Drawing on interviews with two\*\* contemporary FDI, exploring their work, and situating it vis-à-vis the politics of intellectual production, this paper hopes to (1) shed light on the conditions - political or otherwise - that help explain the emergence, if not prominence, of contemporary FDI in Philippine political and intellectual discourse; (2) discuss how and why their work has engaged with key concepts, issues, and actors affecting Philippine society; (3) and inquire whether and to what extent their status, education, and living conditions abroad as diaspora intellectuals shape their analysis of Philippine society. Using theories on and case studies of the politics of intellectual production, the paper specifically asks whether and to what extent these scholars' position grants them a unique, privileged or even hegemonic perspective vis-à-vis other players in Philippine political and theoretical discourse. Few studies, if any at all, discuss Filipino Diaspora Intellectuals as a group or class. This study hopes to help fill in the gap. And by collectively positing FDIs as a unit of analysis, the paper envisions them as a significant force in Philippine politics. Having projected them thus, the study aims to open further, more refined inquiries into their current and future roles in Philippine political and intellectual life.

\*The study defines Filipino Diaspora Intellectuals as scholars, activists, and/or practitioners who acquired higher (MA and/or PhD) education and live, work, and/or teach outside the Philippines. The nuances, rationales, and limitations of this definition will be fleshed out or even altered during the course of the study.

\*\* The number of interviews could be more depending on funding, schedules, etc.

**(5) Multiple Privatizations: The Uneven Geography of Public-Private Partnerships in the Philippines**

*Deborah Cheng*

University of California Los Angeles

**Abstract**

The Philippine state is currently experimenting with an unprecedented level of public-private partnerships, turning to the private sector for the development of key infrastructure and basic services. Such investments, the state argues, will help sustain economic growth, while concomitantly addressing issues of poverty and inequality. For example, the privatization of Manila's water supply has largely been deemed a success, capable of expanding services throughout the metropolitan region while steadily generating profits. This is despite lingering disparities in water service, particularly in low-income areas where insecure land tenure and nonpayment are issues of concern. Nevertheless, such projects have been labeled "win-win" and have served as the impetus for the neoliberal turn toward increased private sector participation.

This paper argues that rather than considering one type of privatization - where service and access are uniformly provided - we must rethink the ways in which there may be multiple, coexisting, and differentiated forms of privatization. Whereas the majority of Metro Manila has benefited from post-privatization improvements to the centralized water system, there remain ongoing sites of differentiation and contestation. Considering the coexistence of multiple privatizations allows for a more nuanced understanding of processes of uneven development, allowing us to better examine the ways in which public-private partnerships can benefit some, while marginalizing others. In so doing, it enables us to analyze the ways in which shifts in governance alter existing geographies of power, and to formulate policy that can better address remaining inequalities.

**Tonan Tei 15:15 - 17:15**

**PANEL 30 FILIPINO-JAPANESE CROSS-CULTURAL FAMILIES IN JAPAN**



Chair  
Masaaki Satake  
Nagoya Gakuin University

#### Panel Abstract

This panel aims to present the multiple dimensions of cross-cultural families—i.e. those between Filipino and Japanese. For more than two decades, cross-cultural marriages between Filipinos and Japanese have increased in Japan. These matrimonies are gendered as overwhelming majority—i.e. more than 90 percent are between Filipino women and Japanese men. This led to the predominance of female population that constitutes almost three-fourth of Filipino migrants in Japan. The biggest numbers belong to the cohorts of late thirties and forties. They are those who married in their 20s in the 1980s to the 1990s, and now settled in their respective community with their children.

The experiences of intermarried couples reveal the challenges as well as the realization of their aspirations for their families. Studies on Filipino-Japanese children also disclose another dimension in cross-cultural families. Altogether, the discussion would cover diasporic experiences of marriage emigrants, spousal relations, parent-child relations, and identity as well as sentiment of Japanese-Filipino children.

#### **(1) Re-orienting the Virgin's Home: Gender, Family, and Filipino Women's Migration to Japan**

*Nobue Suzuki*

Chiba University

#### Abstract

Although the fervor of cross-border marriages in East Asia in general has waned in recent years, it is still important to establish a solid and broader understanding of reasons for the formation of such unions beyond the common way of conceiving them. Much of the literature has not fully placed these liaisons and Japanese-Filipina marriages in particular in global forces greater than those seen in the space between the Philippines and Japan. Moreover, few have discussed the women's experiences other than poverty and (domestic) violence. In contradistinction to the existing work, this presentation situates Filipino women's subjectivities towards and desires for marriages to Japanese men during the past 30 years in the contexts of post-colonial global capitalism and of pre- departure experiences of gender and sexual oppressions in their homeland. My intention of doing this is twofold: One is to lay out a broader picture of cross-border marriages in concern; and the other is that drawing such a picture helps us gain insights into its ramifications and emerging intimate entanglements in recent years of the women's children's reunification with their mothers which is happening in the wake of the women's settlement and aging in Japan.

#### **(2) In a Quest for Dignity: the Experience of Some Japanese Filipino Children in Japanese Society**

*Taichi Uchio*

University of Tokyo

#### Abstract

In the era of global circulation, the diversification seen in Japan is not merely the increase in the number of foreign residents, but also the increase in the number of children born in international marriages between Japanese and non-Japanese nationals. Japanese Filipino Children (JFC) have been chosen as the example for this paper, which aims to discuss the micro-level politics of difference and representation concerning JFC in Japanese society where specific negative stereotypes of Filipinos have prevailed. JFC seem to learn from experience that the Japanese ethnic majority tends to have prejudice towards them, which stems from their roots in the Philippines. Therefore, they attempt to imagine and create a different and favorable impression on those who have prejudice by making use of their multiple cultural backgrounds that they inherit as a result of displacement. As part of their identity, some JFC make use of western features of the Philippines. They are proud of their own or their mother's European origins and command of English that derive from the Spanish and American colonial periods of the Philippines. In this case, these colonial heritages are taken out of the historical context of domination and used for a different function. At their core, these actions are aimed for what this study calls "dignity"; a sense of their own importance and value that they believe. Beyond time and space, JFC can be seen as making use of their heritage as a resource in the micro-politics of difference and representation in contemporary Japan.

### **(3) Shuttling between Two Countries and Searching for a Family: Experience of Transnational Japanese- Filipinos**

*Megumi Hara*

Osaka University

#### **Abstract**

It is estimated that approximately 200,000 children were born out of Japanese and Filipino unions since the 1980s. Also, there are nearly 45,000 Japanese-Filipino descendants of pre-WWII Japanese migrants to the Philippines. Since the 1990s, as Japanese policy has slightly augmented the boundary of "Japanese" (e.g. Immigration Control Act 1990, Nationality Law 2009) and as the Philippines came to recognize the dual citizenship in 2003, more people who have Japanese lineage and their family members have migrated from the Philippines to Japan. Moreover, due to the increase in number of Filipino-Japanese intermarriages, adopting the Filipino wife's child from the Philippines is a common practice for family reunification. Resultantly, an increasing number of minors have frequently migrated between Japan and the Philippines in recent years, which is referred as "shuttling migration." This paper focuses on children/youth's adjustment to their family as a result of family reunification and the consequences of shuttling migration during their childhood from the narratives of 15 informants aged 15-28. This paper argues: 1) they have conflicting emotions prior to their migration to Japan between excitement for family reunion and loneliness to leave their family members who raised them in the Philippines, thus whether children are convinced to migrate or not is crucial when the adjustment period comes; 2) their transnational struggle inside home are often consequence of the difference between their ideal family, especially their Filipino mothers and their reality; and 3) subsequently, children move back to the Philippines or back and forth between two countries due to lack of adjustment to family members, incompatibility in other cultural and structural factors or parents' financial situation.

**(4) A Quarter Century Later: Enduring Love in the Hamlet of Higashi Iya**  
*Masaaki Satake*

**Abstract**

More than a quarter century has passed since six couples, i.e., Japanese men Filipino women were married in a mountain village of Higashi Iya, Tokushima, in western Japan in 1987. The nuptials were arranged by the local municipal office in coordination with a marriage broker, and realized through a matching party in the Philippines. They copied the initiatives of local governments in northern Japan which had similarly arranged the matrimony between the local farmers and Filipino women in the mid-1980s. These “international marriages” in the rural communities were countermeasures to the shortage of brides and communal depopulations. These countryside cross-cultural marriages spurred the increment of intermarriages in the country.

Some of the couples divorced leading to the departure of Filipina divorcees from Higashi Iya. Others have remained. And new Filipina-Japanese couples were born in the years that followed.

This paper focuses on the cross-cultural family relations among the Filipina-Japanese couples in the geographically isolated community. It explicates the background of their liaison, i.e. the local government initiated marriages, and the process of how the couples have endured the marital up-and-downs. The paper also explores the spousal and parental-offspring relations, which have been deeply affected by the socio-economic, geographical and demographical condition they are situated.

**Closing Keynote Address**

**LARGE ROOM 17:15 - 18:00**

**The Mirage of the Post-National**

*Resil Mojares*

**Keynote Abstract**

If we are to imagine the history of scholarship in terms of phases, shifts, and turns, the beginning of the twenty-first century in the Philippines marks a transition that, while lacking in definition, can be more immediately grasped in generational terms. Here I would like to reflect on the work of the generation of scholars (particularly in the humanities and the social sciences) who first emerged at the close of the 1960s and in the three decades that followed became one of the most productive and vibrant generations in the country’s intellectual history. Placing this generation in historical context – what it inherited and built on, what it aspired to achieve, what the opportunities and constraints were – I shall consider (if provisionally) what has been gained or left unfulfilled, and what the implications are for new directions in Philippine Studies and for a new generation of scholars.

PROVISIONAL