



TAMBARA

ATENEO DE DAVAO UNIVERSITY JOURNAL

ISSN 0117-6323

Volume 29, Issue No.1 (2012)

Text, Tension and Territory:
The Field of Academic Journal Publishing in Mindanao, 1968-2005
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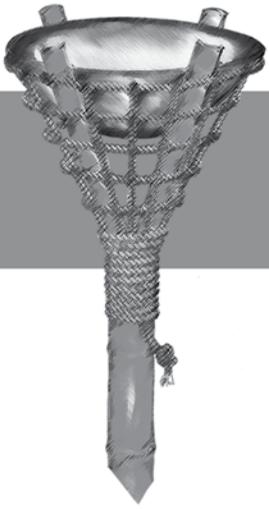
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Tambara is a bi-annual peer-reviewed journal of the Ateneo de Davao University released every June and December. It aims to provide a forum for a vibrant and informed public discourse on various pertinent issues—theoretical and practical—affecting Mindanao and beyond among established as well as aspiring scholars. It publishes original articles, editorials, and review essays in the areas of humanities, social sciences, philosophy, theology, natural sciences, mathematics, engineering, business, and governance. Replies to articles are also welcome.

Statements and opinions expressed in the articles and reviews are the authors' own and do not necessarily reflect the opinion of the editors, the University, or the Society of Jesus.



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Editor's Preface

After twenty-nine years of publishing scholarly articles on issues—both theoretical and practical—concerning Mindanao and beyond, *Tambara: The Ateneo de Davao University Journal* embarks again on another exciting journey. The new board of editors has initiated a number of changes in response to the current trends and demands of academic journal publishing and the overall thrust of *Tambara*. Immediately, one can notice that the present issue has a new look. The cover has been substantially redesigned and the dimensions have been made a bit larger. The format of the articles—the layout and the font size—has also been altered. Specifically, the first page of each article now outlines a short abstract and some keywords. All these changes are done in view of making the appearance of *Tambara* more scientific.

Notwithstanding the importance of these “physical” modifications, the editorial board takes the bold step of transforming *Tambara* into a semi-annual journal beginning this academic year 2012-2013. The two issues will be released every June and December, respectively. This significant move departs from the publishing practice of *Tambara*, which, for many years, only publishes one issue a year. Previous editors held on to this scheme not so much because of ideological reasons but of practical considerations. Other than budget constraints (most academic journals of universities are subsidized and non-earning) there was always a dearth of submissions every time a call for papers was made. Editors were confronted with a lack of good publishable scholarly articles that satisfactorily meet the criteria of *Tambara* as an academic journal. It was always difficult to encourage scholars from Mindanao, particularly from the Ateneo de Davao University, to write and submit articles for possible publication in the journal. However, without denying this real difficulty, the current editors are not deterred from our plan of a bi-annual release, as we believe that these concerns can be adequately addressed. The issue of submissions shortage, for example, can be dealt with by expanding the network of the editors. Additionally, to encourage people

from the Ateneo to write, perhaps, what can be done is to cultivate the culture of “research *and* publish” within the Ateneo de Davao academic community. Fortunately, the latter concern is now being taken care of through the existing structures within the university, namely, the University Research Council (URC) and the University Publication Office (UPO).

What motivated the editors to change *Tambara* into a semi-annual journal? Without prejudice to the previous editors, we want the journal to be taken *seriously*, not only by our avid readers—both here and abroad—but also by our peers. *Tambara* is but one of the many academic journals based in Mindanao, most of which, if not all, publish annually. Although there has been no study conducted to look into the level of competition among Mindanao journals, data on the extent of their readership remain scarce. In the case of *Tambara*, what we particularly desire is to improve its readership, that is, its visibility. The aim is not only to increase the number of its subscribers but more importantly to improve its impact factor, that is, its citations rate in other refereed journals. Ultimately, the hope is that *Tambara* will become at par with other respected journals in the National Capital Region. We admit that the current readership of *Tambara* is quite limited. Yet, through aggressive marketing as well as unceasing publication of excellent scholarly articles whether on Mindanao or beyond, this hurdle can be successfully overcome. It is worth noting that, through the initiative of the previous editor Dr. Gail Tan-Ilagan, some of *Tambara's* issues, at least in the last three years, are now accessible online for a fee. This is a positive step but a lot more needs to be done.

Given the new direction of *Tambara*, the refereeing system will be strongly maintained. Our scheme, however, is unique. Compared to more specialized journals, the profile of *Tambara* is that it is multidisciplinary. It publishes papers coming from diverse disciplines, namely, humanities, philosophy, theology, and social sciences (and for this issue and the second volume, natural sciences and engineering). Because of this diversity of disciplines *Tambara* does not have a fixed set of reviewers. Instead, reviewers—either from the Philippines or abroad and who are experts of their own fields—are normally invited on the basis of the subject matter of the submitted article.

EDITOR'S PREFACE

As a result, it is very likely that a different set of experts is asked to review the submissions per issue.

The current issue of *Tambara* has four research articles, three of which are written by faculty members of Ateneo de Davao University. Publishing more articles written by our own faculty is in line with *Tambara's* thrust to promote scholarship within the academic community and to disseminate to the greater society the research outputs of the university. The said articles tackle varied topics such as a philosophical-political analysis of environmental movements in the Philippines (Ian Clark R. Parcon), a sociohistorical account of academic journal publishing in Mindanao (Pamela Del Rosario-Castrillo), and a scientific analysis of galvanized iron (Tender Pangilinan-Ferolin and Reynaldo M. Vequizo). On a happy note, this is the first time that *Tambara* accommodates an article from the natural sciences and engineering as *Agham Mindanao*, the science journal of the university, has been put on hold. In addition to these three articles, there is one contributor from outside the Ateneo, Fr. Reynaldo D. Raluto, DCM, who writes on the issue of the church's struggle to become a church of the poor on the occasion of the fiftieth year celebration of Vatican II. Included in the current issue as well is the regular section on Jesuit Notes. There is a reprint of the article of Fr. Joel E. Tabora, SJ, president of the Ateneo de Davao University, on social justice and mining presented during the caucus on mining upon the release of the Executive Order 79, a document that attempts to synchronize existing mining laws in the Philippines.

To the avid readers and subscribers of *Tambara*, we would like to thank you for your unfailing support through these years. We hope that with the newly formed board of editors along with our noble plans for the journal, you continue to be our partner in the propagation of scholarly works, all for the sake of the advancement of knowledge and the creation of an intelligent human society.

Renante D. Pilapil, PhD
Editor-in-Chief

Text, Tension, and Territory: The Field of Academic Journal Publishing in Mindanao, 1968-2005

Pamela Del Rosario-Castrillo

Ateneo de Davao University

ABSTRACT: Contenders in the field of academic journal publishing in Mindanao—the state, the Catholic religious, and the nonsectarian sector—generally produce journals once a year only because of the dearth of articles, the protracted processes, and rather modest resources. Thus, print run and reach are limited even as networked technology is expanding journal access. Within Mindanao academic journals are research abstracts, notes and comments, book reviews, and research articles that illuminate aspects of Mindanao: Educational capital and agents; indigenous, Islamized, and settler communities and their evolving cultures; variegated histories; and aspirations for peace and development. Top disciplines are education, history, political science, literature, and anthropology. Journal distinction or excellence is asserted through editors' linguistic and cultural habitus as well as quality criteria, including advancement of knowledge, new knowledge or data, level of scholarship, appropriate methodology and analysis, relevance to Mindanao realities, theoretical soundness, and acceptable research design.

KEYWORDS: Mindanao, academic journal, Bourdieu, cultural product, cultural capital

Introduction

The academic journal embodies all three interlocking roles of the university: Research, instruction, and extension. Yet, it is largely unanalyzed as a cultural product that advances knowledge through scholarly articles. Its nature partakes of the esoteric especially in Mindanao, even as universities have been publishing journals for more than forty years.

This paper then inquired into the field of academic journal publishing in Mindanao from 1968 through 2005 (1968 being the year the first academic journal in Mindanao was published). Research methods employed were surveys, interviews with journal editors, and library and internet research. Articles from journals were reviewed to map the types, disciplines, and key subjects of articles. Further, blind reviews of articles ascertained and validated ideas on journal quality and distinction.

Special emphasis was given to a) the nature of academic journals in Mindanao as cultural products of universities; b) the knowledge capital contained in the journals; and c) the editorial practice that upholds journal quality. The theoretical toolkit of French social theorist Pierre Bourdieu (1930-2002) involving *field-habitus-capital* was appropriated to shed light on the field of academic journal publishing in Mindanao.

Bourdieu's Conceptual Triad: Field, Capital, and Habitus

Academic journals are produced in the context of education, which is a field among many fields in society, according to Bourdieu. A field is a semi-autonomous social space that has its own logic and possesses its own regulative principles (Bourdieu and Wacquant 1992, 17). Like the fields of religion or art and culture, education has its own laws of functioning and its own relations of force relatively independent of those in politics and the economy (Johnson in Bourdieu 1993, 6). While the field of education operates on its own, it still exists in relation to the field of power, that is, politics and the economy, which exerts domination over all other fields.

The field of education is both “a field of forces and a field of struggles” (Bourdieu 1993). It is populated by agents, forces that contend with one another, employing strategies to compete better for resources specific to the educational field. Agents in this knowledge field include writers and researchers, editors, reviewer-scholars, and publishers, among others. These agents challenge or sustain hierarchies and definitions. When writers write and publish, they build up both cultural and symbolic capital. Among the forms of cultural capital are a) books and journal articles and b) academic

degrees, skills, and qualifications (Pilario 2002, 135). Symbolic capital, although intangible, takes the form of status, distinction, prestige, and recognition (Gaspar 2006).

Further, the symbolic capital of editors and peer reviewers yields symbolic power—“a worldmaking power involving the capacity to impose the legitimate vision of the social world and of its divisions” (Formosa ca. 2002). Editors and peer reviewers exercise symbolic power by virtue of their authority to shape the journal and their brand of editorial practice. To some degree, the character and contents of a journal depend on the editors’ habitus, a system of dispositions, an “agency within limits,” that interacts with both the field and valued capital to produce practice (Bourdieu 1977, 96). Habitus refers to

[D]urable, transposable dispositions, structured structures predisposed to function as structuring structures, that is, as principles which generate and organize practices and representations that can be objectively adapted to their outcomes without presupposing a conscious aiming at ends or an express mastery of the operations necessary in order to attain them (Bourdieu 1977, 72).

Habitus is a system of “structured structures predisposed to function as structuring structures” in the way that it is adopted through upbringing and education and it is brought to bear upon other structures that it in turn shapes. It refers to inclinations both prefabricated and invented at a particular moment, mechanical and creative at the same time. It is not the mere carrying out of a rule or obedience to rules (Bourdieu 1990, 8). In *The logic of practice*, Bourdieu uses a game metaphor to improve on his rather involved definition of habitus (Bourdieu 1980). Habitus is “a feel for the game,” “a practical sense,” the way a basketball player can execute any move imaginable within the white lines of the basketball court and without breaking the rules of the game. The editor (who has cultural and symbolic capital to her name) has space to exercise her agency in her practice even as she is constrained by rather stringent rules that govern academic journals.

Because academic journals are cultural products, academic journal publishing can also be identified as a field of cultural production, much

like art and literature. Bourdieu analyzes the field of cultural production as an ‘economic world reversed,’ an arena in which agents, mostly academics and intellectuals, produce cultural goods on recognition of “symbolic, long-term profits” (Bourdieu 1993, 54). Writers and researchers whose works are deemed worthy of publication in peer-reviewed academic journals benefit by way of incentives and sometimes promotions, which result in a little more financial remuneration or even the acquisition of grants, with additional financial benefits to the authors.

Further, within the field of cultural production, academic publishing belongs to the field of restricted production as against the field of large-scale cultural production the products of which are meant for the general public. Large-scale cultural products include popular art, film, paperback novels, journalistic work, among others. On the other hand, the field of restricted production is “a system of producing cultural goods objectively destined for a public of producers of cultural goods” (Bourdieu 1993, 115). Considered restricted cultural products are those aligned with such “high art” as classical music, “serious literature” and the plastic arts (Johnson in Bourdieu 1993, 15). The field of restricted production tends to develop its own criteria for the evaluation of its products, thus achieving the truly cultural recognition accorded by the peer group whose members are both privileged clients and competitors (Bourdieu 1993, 115). Simply, its producers are also its consumers. Academic journals are structured and made accessible for intellectuals, agents who are characterized as “specialists of cultural production and creators of symbolic power” (Bourdieu 1993).

In Mindanao, agents who provide and seek knowledge are: The state through ten state universities, religious congregations through an equal number of Catholic schools, and private business through five nonsectarian universities. Private universities outnumber state universities by three to two, at fifteen private universities and ten state universities in 2005. As cultural producers, these twenty-five universities publish an official university journal as well as other journals not necessarily unofficial or minor.

Profile of Academic Journals in Mindanao

A short history

The oldest official university journal is *CMU Journal of Science*, which first came out in 1968. The forty-four-year-old journal is published by Central Mindanao University (CMU), which began as a state agricultural school in University Town, Musuan, Maramag, Bukidnon. The second oldest at forty-three years, having been published in 1969, is the *Notre Dame Journal* from Notre Dame University (NDU) in Cotabato City, a Catholic school run by the Oblates of Mary Immaculate (OMI), whose daring spirit impressed Pope Pius XI enough to call their brothers and priests “Specialists in the Most Difficult Missions of the Church” (OMI 2009).

Five journals were started in the 1970s. Those published in 1974 were *Mindanao Journal* by the Mindanao State University (MSU)–Marawi, *WMSU Research Journal* by the Western Mindanao State University (WMSU) in Zamboanga City, and the *Northwestern Mindanao Research Journal* (later known as *ICC-La Salle Journal* and then *Lasallian Research Forum*) by the La Salle University (LSU, but then known as Immaculate Conception College) in Ozamiz City. Two years later in 1976, the University of Southern Mindanao (USM) in Kabacan, North Cotabato, produced the *USM R&D Journal*. Xavier University (XU) first published *Kinaadman* in 1979 with the famed Fr. Miguel A. Bernad SJ at the helm. MSU-Marawi, WMSU, and USM are state universities. LSU is a Catholic school that belongs to the De La Salle Philippines, a network of seventeen De La Salle schools all over the country run by the De La Salle Brothers, while XU is one of the three Catholic schools operated by the Society of Jesus, or the Jesuits, in Mindanao.

The 1980s saw the publication of four journals: *The Technician* (now *Mindanao Forum*) by MSU-Iligan Institute of Technology (IIT) in 1982 in Iligan City, Lanao del Norte; *The Fruit Bowl* (now *Southeastern Philippines Journal of Research and Development*) by the University of Southeastern Philippines (USEP) in 1983; *Tambara* by the Ateneo de Davao University (ADDU) in 1984; and the *UIC Research Journal* by the University of the Immaculate Conception (UIC) in 1989. Of these, two are state-owned

(MSU-IIT and USEP). The other two are apostolates of the Jesuits and of the Religious of the Virgin Mary (RVM). The last three journals—*The Fruit Bowl*, *Tambara*, and *UIC Research Journal*—were published out of Davao City.

Five journals were first released in the 1990s. Of these, four are from private universities: *The Misamis University Journal* in Ozamiz City around 1993 and *The Light* by the Fr. Saturnino Urios University in 1994-1995 in Butuan City. The lone state university publisher of the 1990s is MSU-General Santos City, which produced *MSU Research Journal* in 1995. The other journals are the *Notre Dame of Marbel University (NDMU) Journal* in Koronadal City in 1996 and *Offprint* (then named *Journal of Research*) from St. Paul University–Surigao (SPU-S) in 1998. The SPU-S belongs to the Saint Paul University System, a network of seven higher education institutions in the Philippines managed by the Sisters of St. Paul of Chartres.

The turn of the century witnessed the birth of the rest of the Mindanao university journals. In 2001, the *Ateneo de Zamboanga Journal of Multidisciplinary Studies* was published by the Ateneo de Zamboanga University (ADZU). The two journals born in 2003 are Liceo de Cagayan University's (LDCU) *The Licean Research Journal* (now *Liceo Journal of Higher Education Research*) and Philippine Normal University (PNU)–Agusan's *Trailblazer*. The first two universities are privately-owned—ADZU by the Jesuits and the nonsectarian LDCU by the Pelaezes of Cagayan de Oro City. PNU-Agusan is a branch of PNU, “the country's national center for teacher education by virtue of RA 9647” (PNU 2009).

Those first published in 2004 are: The University of the Philippines in Mindanao's (UP Min) *Banwa* and the *University of Mindanao (UM) Research Journal*, both out of Davao City; Capitol University's (CU) *Mindayawan Journal of Culture and Society* in Cagayan de Oro City; Universidad de Zamboanga's (UZ) *Universidad de Zamboanga Journal*; and the Bukidnon State University's *BSC Research Journal* (now *BSU Research Journal*) in Malaybalay, Bukidnon. To date, the youngest Mindanao journal is the *Notre Dame of Dadiangas University (NDDU) Research Journal* at five years old. Two of these publishers are state universities—UP Min and BSU. Nonsectarian university publishers are UM,

CU, and UZ. A Catholic Church religious order, the Marist Brothers, or FMS for *Fratres Maristae a Scholis*, owns NDDU.

Of the twenty-five official university journals in Mindanao, the oldest is *CMU Journal of Science* at forty-four years old, and the youngest at six years is the *NDDU Research Journal*. A good thirty-eight years separate the two journals. For the most part, journal age directly translates into the number of issues released, most of the journals being annuals.

Frequency, print run, and unit price

Journals in Mindanao are most often annual publications largely because of the dearth of articles, the time it takes to process these articles for publication, financial resources provided for to sustain journal operations and publication, and the limited human resources working on the journal. Many publication offices are staffed by editors who are most naturally also teachers with responsibilities other than putting out a journal.

More often than not, the university offices that produce the journals are not considered profit centers. These offices would more properly be classified under cost centers because the university subsidizes office operations, staff salaries, and publishing costs. If the offices are research and publication centers, they earn from research projects with approved grants, and not much or almost nothing from publication projects, especially journals. For the most part, publishing a journal entails cost and not much financial profit.

Print runs in Mindanao are just into the hundreds at 100-350 copies per issue, which unfortunately result in bigger unit costs. Journal prices then range from a low of Php 150 to a high of Php 700. Some universities subsidize the journal and charge only the printing cost and not the other attendant costs. Others subsidize operations and printing and give away their journal for free.

Journal subscription, reach, and presence

Subscription and reach are for the most part as limited as a journal print run. There is not one university library in Mindanao (and it is safe to say, in the Philippines) that has a complete collection of Mindanao university

journals in the traditional paper format. This general unavailability, which condemns the knowledge embedded in the journals to near oblivion, also bodes dark days ahead for knowledge utilization.

What helps to brighten prospects is openness to digital formats. Some journals are now also e-journals that are being made available for free or for a fee in the virtual world of the internet. This paperless publishing environment is revolutionizing and democratizing knowledge sharing (and hopefully knowledge utilization, as well). Then, only three out of twenty-five journals made this digital move. In 2011, eleven Mindanao journals are already available online, but paper journals—in limited editions—are the norm rather than the exception in Mindanao.

Language

No matter what the journal format is—digital or paper—the language of academic journals in Mindanao is indisputably English. All twenty-five journals surveyed use the English language, the language of knowledge dissemination in universities, also the language of the colonizers.

Jurilla (2008, 13) gives a historical context for this colonial boon and bane.

English has been an official language of the Philippines since the establishment of the American colonial administration in 1901 throughout the twentieth century. English was the language of government, law, finance, and high culture. It was also the language of instruction in all schools and universities for the most part of the century. English is the primary language used in books published in the Philippines.

Jurilla confirms what Bourdieu (2000, 468) says about official language being “bound up with the state, both in its genesis and in its social uses.”

It is in the process of state formation that the conditions are created for the constitution of a unified linguistic market, dominated by the official language. Obligatory on official occasions and in official places (schools, public administrations, political institutions, etc.) this state language becomes the theoretical norm against which all linguistic practices are objectively measured.

The hold of an official language, Bourdieu says, is strong, owing to the institutional conditions that imposed it and without letup recognizes it. He identifies grammarians and teachers as reinforcing the authority of the language.

[T]his linguistic law has its body of jurists—the grammarians—and its agents of regulation and imposition—the teachers—who are empowered *universally* to subject the linguistic performance of speaking subjects to examination and to the legal sanction of academic qualification (Bourdieu 1982, 469).

Authors, especially those in the academe, who have the “authority to write” and the editors, who help regulate linguistic practice in their journals, submit to a symbolic domination by ensuring that the English language reigns supreme in the educational field. Discourse, even the type that is resistant to colonialism, is still conducted in English. English is clearly the language of power in the Mindanao scholarly arena. Not the garden variety, but English that is academic and scholarly, structured and formal.

Through the years, however, some of these authors and editors have challenged the notion of English as the only legitimate and correct language, recognizing that Mindanao is decidedly multilingual. Mindanao editors have been so bold as to publish in languages other than the language deemed official.

Bernad set out to make what he later called “native text” an integral section in *Kinaadman*. In six volumes spread out across twenty-six years, he published “the text of some item of Philippine literature, or alternatively, Philippine documentation,” specifically, epics of Mindanao hill-tribes in their indigenous languages (three Subanon, two Binukid, and one Manobo) (Bernad 1979, 5). Each of these lengthy literary texts is accompanied by a translation into English, which Bernad characterizes as the “normal language” of articles.

In the pages of *Notre Dame Journal* are a story about Jesus in Maguindanaon (Wein and Gyam [trans.], 1979); and a Maguindanaon folktale (Ampatuan 1994). Both, too, have translations in English. Other folkloric titles in *Notre Dame Journal* are in English, including a legend about Muslim-Chinese relations in Mindanao (ICC-NDU 1982) as well as a Tausug folktale (NDJC 1982).

Macario D. Tiu of *Tambara* who is unabashedly anticolonial takes the issue of journal language by the horns. Without so much as a by your leave, he published eight articles in Bisaya and Filipino from 2001 to 2005, only two of which have English translations. The articles in Bisaya talk about philosophizing in Bisaya (Pilapil 2005), the ethnokinship theory of literature (Tiu 2003), sustainable management of ancestral domain (Hugpong Kinaiyahan, Inc. 2002), and the ethics, aesthetics and epistemology of cockfighting (Alejo, Gillesania, Labor and Quillope 2002). One Bisaya article on cultural alienation ridicules Filipinos who are “imprisoned by foreign culture, foreign language, and foreign elitist standards” (Pagusara 2001). Its translation is in Filipino, not English.

The articles in Filipino are on the Bangsamoro ancestral domain (Abreu 2005) and a particular strain of philosophy of religion (Eliab 2002). On the use of Filipino in academic journals, historian and editor Rudy Rodil (2009) has this to say:

Filipino editors should make it their patriotic responsibility to consciously develop Filipino as an intellectual language. I have heard many editors justify the use of English by saying that the journal is for an international audience. I do not buy this. I think our and their primary responsibility is to develop our own language and readership first and foremost.

His advocacy, although admirable and truly worthy of support, seems a long and lonely battle in the face of the decisive role of the overarching educational system. Those in the ascendant in our system that “construct, legitimize, and impose” the official language are bent on promoting the colonial language. The state, through the Congress, is contributing its two-cents’ worth, discussing bills on the medium of instruction. Although English is still at the top of the language chain, the mother tongue-based multilingual education (MTB-MLE) is gaining ground, at least in the basic education sector. Advocates of MTB-MLE promote the use of two or more languages in literacy and education, starting from where the learners are and from what they already know (Nolasco 2009). In fact, the Department of Education (DepEd) issued Order 74, series of 2009, institutionalizing the use of MTB-

MLE in all schools, both private and public. Others include DepEd Orders 16 and 31, series of 2012. In the tertiary and graduate levels, however, from where academic journals emanate, English still rules.

Knowledge Capital in Academic Journals

Academic English is used to convey constructions of knowledge that represent the cultural capital not only of university publishers but also of editors and writers, intellectuals from inside and outside the educational institutions.

Types of articles

Because the simplest form of article is the thesis or dissertation abstract, some journals publish just this and nothing else. While abstracts are clearly not full-blown research articles, these are helpful indices to the research tracks of the university. At least six universities in Mindanao are in truth research abstract journals.

At the other end of the spectrum is the research article. The most complex form, the research article's findings are expected to add to the store of knowledge in the discipline to which it swears allegiance. This type of article is the result of a "systematic investigation into and study of materials and sources in order to establish facts and reach new conclusions" (*New Oxford American dictionary* 2005). It is also the flagship product of the journal.

Other article forms are the shorter notes and comment, some of which consist of papers delivered in seminars or conferences; and university chronicle of speeches and addresses of university officials on the occasion of anniversaries, installation of a president, groundbreaking and blessing of some school structure, among others.

Some articles are historical or contemporary documents that are seen as forms of knowledge having relevance for present needs. Historical documents are republished because they are out of print, rare, or generally inaccessible to many. More current documentary articles consist of papers that come out of contemporary national events, such as peace talks conducted between

the Government of the Republic of the Philippines (GRP) and some liberation forces, such as the Moro National Liberation Front (MNLF), the Moro Islamic Liberation Front (MILF), or the National Democratic Front (NDF). These documents are published to popularize issues and inform the intellectual community about developments in these landmark events.

The last type is the book review, an article that is made possible by publishers (who send review copies of their books to journals) and by writers—whether faculty of the university or not—who have the wherewithal to read the book and write about it. For the most part, only one journal in Mindanao is strong in this respect—XU’s *Kinaadman*—and this is because the first editor himself (Bernad) wrote about a quarter of the total number of reviews.

Disciplines of the articles

While there are purely hard science journals (which are outside the scope of this paper) and at least two journals that give equal time and space to both natural/physical sciences and social sciences, most official journals of Mindanao universities are oriented more toward the social sciences and education than the natural and physical sciences. Some sectarian universities also focus on the humanities (philosophy, literature, and other arts), and theology. The academic disciplines that are most privileged are education, history and politics, literature and anthropology (culture and religion).

Subjects of articles

Key subjects in Mindanao academic journals are illuminations of aspects of Mindanao—her educational capital and agents; her peoples (indigenous, Islamized, and settler communities) and their rich and evolving cultures; her variegated histories; and her aspirations for peace in highly conflicted political arena. Articles look to the past for answers. Others proffer dialogue and constitutional accommodation. Some see hope in technological advancements. Yet others offer utopias. But, nearly all reflect an abiding concern for the lived present and its complexities. These constructions of

knowledge, which do not give the sense of academics as armchair adventurers, somehow belie the image of the ivory tower of academia.

Education. Analytical lenses are brought to bear on the field of education, which is a field of cultural production as well. Individual university concerns are examined in rather tightly focused studies of student competencies and attitudes, teaching strategies, and laboratory structures and manuals.

Studies that pull back from such limited but essential concerns examine the history of the school, the issue of educational quality and accreditation, and research production. None, however, study publications—their own or others.’ Some educational notes and comments are words spoken from on high by university presidents (Ramon Ma. Bernabe, OMI, Mother Assumpta David, RVM) and other agents with invested privilege and distinction such as commencement speakers who have undisputed cultural capital, for example, film director Marilou Diaz Abaya.

Peace and development. In these journals are articles that show the faces of Mindanao as a land of people in consensus and in conflict, in search of knowledge that traces the roots of conflict, explains the existing state of affairs, and points the way to a negotiated peace. Peace issues are most urgently discussed not only by universities in highly conflicted areas, such as in Cotabato City (NDU), Marawi City (MSU-Marawi), and Zamboanga City (ADZU), but also in less agitated cities, such as Cagayan de Oro City (CU) and Davao City (ADDU).

Articles are rife with references to landmark sociopolitical events, such as the Jabidah massacre; the onset, progress or breakdown of peace negotiations; the Tripoli Agreement (and violations thereof); the 1996 Final Peace Agreement; and erstwhile President Estrada’s all-out war policy in 2000, among others.

Peoples and cultures. Indigenous and Islamized peoples have a marked presence in these journals. Investigated are their rituals and dances, faiths and languages, visual and literary arts, politics and governance.

Culture is a favorite topic in areas that have the most concentration of indigenous and Islamized peoples, such as Cagayan de Oro (XU) and Davao

(ADDU). Cagayan de Oro journals study the peoples in nearby Bukidnon, such as the Binukids and Talaandigs. Davao journals investigate the cosmos of the Bagobos, Mandayas, Manobos, among others. In like manner, Marawi (MSU-Marawi) specializes in Maranao history and culture while Cotabato (NDU) trains its attention on the Maguindanaons who lord it over the Empire of Cotabato.

In Mindanao journals, one gets glimpses, but long, penetrating glimpses, of precolonial communities' literature. Ethnoepics are printed in full, with parallel translations. Folktales and legends are likewise honored. As novelist Linda Ty-Casper puts it, "literature is [a country's] ... autobiography" (quoted in Hau 2004, 107). In poems, stories, essays, and plays, whether precolonial or postcolonial, are our worlds in our own words, in metaphors and images worldly or otherworldly.

In some journals are studies about women as entities distinct from men and deserving of attention. Women's reproductive health, the women's role in managing peace, and women's literature are some of the strains of knowledge in this area. Reproductive health was one of the areas of study with considerable foreign funding in the early 2000s, thus some journals reflect on this topic.

History. The other part of the Ty-Casper quotation is "a country's history is its biograph." The writing of this biography, according to Conley, can only begin "when a present is divided from a past" (Conley in De Certeau 1988, viii). He says that current time has to be delineated from past time, that a division between the living and the dead has to be established. It is only when this "other" time is established that "interpretation is legitimized, speculation develops, and writing is set in motion" (Conley in De Certeau 1988, viii). Of all journals in Mindanao, Bernad's *Kinaadman* privileges historical writing. It is the most historically grounded in terms of the sheer number of articles in which "historians succeed in fragmenting, isolating, dividing, but also in creating their fields of knowledge" devoted to Mindanao missions, of battles both past and events gone but enduring, even in obituaries of Mindanao greats, Jesuit or not.

Other knowledge areas that have been given due research and publication attention in Mindanao academic journals are agriculture (plant pathology, agricultural technology, animal husbandry), aspects of which are related to development; engineering (mechanical, computer, ceramic), and information technology; as well as biology, zoology, chemistry and physics.

Editorial Practice in Academic Journals

Knowledge reproduced in journal articles is mediated by editors who serve as gatekeepers and quality arbiters. Editors surveyed either have extraordinary cultural capital in the literary-linguistic discipline or in social science and education, which is clearly in line with the character of the Mindanao journal they edit. All but two editors in 2005 have PhDs in social sciences or humanities. While the editors' disciplines are by some token also definitive of the articles that get published in the journals that they head, this disciplinary expertise is not all that defines these Mindanao editors.

Editorial habitus

While the editorial habitus of Mindanao journal editors is primarily linguistic, these academics have a life, so to speak. Many are engaged not only in the educational field but also in cultural and political arenas.

The multidisciplinary mix. Even as they are considered experts in the field they have owned, some editors have ventured into other academic disciplines. Their cultural capital therefore is not confined to their avowed discipline. These editors also write texts in other disciplines. As editors, they bring more to the journal they edit, having amassed capital in different cultural fields.

The great Bernad whose training was in literature also had solid accomplishments in the field of history. He wrote “close to 30 books containing essays in literature and culture, literary criticism, insightful and reflective personal essays, biographies, historical accounts, homilies, lectures, and many others” (Anon. 2009), including *The inverted pyramid and other “political” reflections* and *The February revolution, and other reflections*. Among

the latest are: *The great island: Studies in the exploration and evangelization of Mindanao* (2004); *The native sky: Studies in the life and writings of Jose Rizal* (2004); and *The golden world and the darkness: Shakespeare plays and their performance* (2003).

Yet another editor who has successfully conquered other fields is Tiu, who is a “storyteller, scholar,” according to Sanz-Zarate (2006). A professor of language, literature and the arts, he is a fictionist in Bisaya and a historian in English, with national awards for stories and books in both fields. His *Davao: Reconstructing history from text and memory* (2007) was accorded a National Book Award, one of the highest recognitions a book and its writer can get in the country. His other history book, *Davao 1890-1910: Conquest and resistance in the garden of the gods* (2005) earned a National Book Award nomination.

As editor of *Tambara* for six years, Tiu is particularly proud of making *Tambara* multilingual, as it was during his watch that he accepted and published articles in Bisaya. Experienced in grassroots organizing, research, and media production, he is also involved in a good number of nongovernment organizations (NGOS) in Davao, including the Mindanawon Initiatives for Cultural Dialogue.

Mindanao historian Rodil (2009) combines in his written work “history with anthropology with philosophy with social reform with literature.” He writes in both English and Filipino. He is also adept at translations from and to English and Bisaya. Rodil also served as vice chair of the GRP Panel in the peace talks with the MILF which was beset with difficulties owing to the Memorandum of Agreement–Ancestral Domain (MOA-AD) debacle. Rodil is a staunch advocate of peace who does the lecture circuit on Mindanao issues, including the complexities of a tripeople Mindanao, ancestral domain, among others.

Media involvement. Another curious aspect of the habitus of Mindanao journal editors is media involvement. These editors are also media practitioners, writing as they do either for newspapers, newsmagazines, or for news bureaus and media networks which articles and columns are carried by newspapers or posted online.

For years, Bernad had been writing a column “At random” for *The Philippine Star* up until December 2006. Multi-awarded creative writer and current editor of *The Mindanao Forum*, Christine Godinez-Ortega, also writes features for culture magazines, such as the National Commission for Culture and the Arts (NCCA) glossy, *Araw*, and a number of web publications. She is a journalist as well, serving as she does as a Mindanao correspondent for the *Philippine Daily Inquirer*. Her friend, Antonio Montalvan, erstwhile editor of *Mindayawan* shares the column “Kris-crossing Mindanao” with Atty. Carlos Zarate and Samira Gutoc, also in the *Philippine Daily Inquirer*. *Star* and *Inquirer* are the biggest national dailies in the country.

Both column writers and both associated with *Tambara* in the past, Tiu writes “Bisag unsa” and Gail Tan-Ilagan has “Wayward and fanciful,” in *MindaNews*, a news bureau cooperative based in Mindanao and headed by Carolyn Arguillas who received a Peace Award from the ADZU in 2010. *MindaNews* is online, and is therefore accessible to whomsoever has a computer and internet connection. In addition to this worldwide reach, Tan-Ilagan’s column is carried by the *Mindanao Times*, a Davao tabloid. The online ABS-CBN news.com hosts the opinion articles of Fr. Eliseo Mercado OMI, a former *Notre Dame Journal* editor.

While it may be argued that journalism and literature are kindred spirits both involving the world of words, these two are still different fields with dissimilar orientations. It is therefore not an exaggeration to say that Mindanao editors are a storied lot whose considerable cultural capital makes them forces to contend with. These Mindanao multidisciplinary intellectuals do not stay within the borders of their own disciplines but fearlessly stray into, and stay and succeed within, other scientific or artistic fields. If we speak of distinction, a quality of competence and excellence, then these editors indeed can be counted as belonging to the more dominant sector in the cultural field.

Key editorial skills

The editors of university journals in Mindanao point to the following editorial skills as key: A good sense of language and style and a keen eye

for detail. Also seen as helpful are good networking skills and the ability to manage and relate with people. Other skills are: Knowledge of and respect for disciplines, as well as the virtues of patience and consistency, even as the latter—when taken to extremes—is sometimes considered the “hobgoblin of little minds.”

A way with words. Because journals are a linguistic form of communication in academic communities, it makes sense for editors to consider language skills requisite in the making of a good editor. Nino de Veyra (2009) requires editors to have a good ear for language. Arlene Yandug (2009) calls it grasp of language. Jaime An Lim (2009) and Rebecca Fernandez (2009) say an editor must have an excellent command of the language. Norma Gomez (2009) narrows it down when she says the editor must be an English major.

Which aspects of the language are seen as crucial? For De Veyra (2009), an editor must have excellent writing skills. Rodil (2009) zeroes in on grammar, organization, and style, which are essential toward making manuscripts accessible to target readers.

Tiu’s (2009) battlecry, which Ilagan says she goes along with, is that a good editor has the ability to make things readable and understandable. A good editor is one who has “the gift to mediate” to make others understand the way that writers say the things they want to say (Ilagan 2009). This is done, according to Yandug (2009), through the valuing of brevity, clarity, and accuracy. For De Veyra (2009), the readability of articles can be equated with clarity, simplicity, and succinctness.

A broad perspective. An editor is someone who, according to Yandug (2009), is “expansive in terms of outlook.” This is related to what De Veyra (2009) calls “familiarity with different disciplines” or in Rodil’s (2009) words, “good grasp of the content, background materials, and so on.” This breadth of knowledge can be acquired by “wide reading” (An Lim 2009). Rodil (2009) echoes this idea when he says an editor should be well-read.

Looking at it from another perspective, a good editor has respect for expertise and intellectual honesty (Ilagan 2009), and humility (Cabanlit 2009). Fernandez (2009) contributes “good critical thinking” skills to the mix.

The patience of Job. Although expected to be expansive in terms of disciplines, an editor is also seen as being attentive to detail (An Lim 2009) or having what De Veyra (2009) refers to as a keen eye for detail. Gomez says, a quick eye for finding errors is a good editorial skill. An Lim and Gomez both say “patience” is needed in editing manuscripts. Ilagan says it, together with consistency, is a virtue needed in ensuring the manuscripts abide by the house style or format.

A good network. Timothy Montes of *Banwa* who also identifies “language/editing skills” as requisites for the making of a good editor, says that an editor is a manager who networks and communicates with four types of people: Contributors and referees collectively, experts in different fields, school administration, and printing press personnel. Yandug agrees with this, saying that a good editor “maintains tact and cordiality especially in communication” and is “expansive in terms of networking” (Yandug 2009).

Although a lone voice in this, Yandug thinks an editor should know the history and legacy of the journal one is working on. This is especially so when the journal has a venerable past, such as *Kinaadman*, which Yandug has inherited from the master Bernad, who built it from the ground up.

Editorial practice

The editors’ habitus and editorial skills impinge on the quality criteria of the journal being managed, which can be gleaned from the guide for authors, the criteria for article selection, and the editorial processes (particularly the peer review system). These structures are used to select and process articles that are accepted for publication. According to Bernad (2004), these articles are the journal, thus, the quality of the journal depends on the quality of the articles.

Guide for authors. In general, the *Guide for authors* serves as a venue for specifying a) computer formatting requirements, such as file type and paragraph spacing; b) length of manuscript; c) parts of the manuscript; and d) information on illustrations. Rarely is there any indication of criteria for selection of articles or review process, except for younger journals, such as the *ADZ Journal of Multidisciplinary Studies* and UP Mindanao’s *Banwa*.

Banwa requires original articles to have undergone “preliminary review and revision and language editing.” For the *Ateneo de Zamboanga Journal of Multidisciplinary Studies*, preferred articles have “a freshness of vision and a vitality that may be informed by, but certainly go beyond, methodological qualities, and that are congruent with our published goals and directions.”

Criteria for article selection. Yet another publication that specifies journal quality criteria is *WMSU Research Journal* but only for a couple of issues: These are “relevance, representativeness, uniqueness of the technology, and immediate applicability,” which may, however, not be applicable to historical, literary, and sociological articles.

Generally, however, criteria for article selection are generally unwritten within the Mindanao journals themselves. Criteria were surfaced from interviews and surveys, so these are largely unarticulated: Advancement of knowledge, new knowledge or data, level of scholarship, appropriate methodology and analysis, relevance to Mindanao realities, theoretical soundness, and acceptable research design. Assuming that the editors actually gauge articles using these criteria, there may be a gap between what the writers and the editors perceive to be a good article.

Editorial processes. The third structure that ensures journal quality consists of editorial processes that usually begin with a call for papers. Papers are reviewed by the editor, associate editors, or peer reviewers. Editors coordinate with authors. Upon acceptance, papers are edited, proofread, and prepared for printing.

In Mindanao, the review system depends largely on the inclination of the editor or the editorial board. Peer review—the evaluation of scientific, academic, or professional work by others working in the same field—is the ideal that some journals claim to be accomplishing. Peer review, however, can be undertaken wholeheartedly or not, systematically or not.

When systematic, peer review is certain to take a lot of time and effort—peer reviewers take time and effort to read through and return the manuscript, for one. The matter of choosing peer reviewers, of reaching them, of requesting them to review articles and of returning the articles promptly are time- and labor-intensive. So are the steps of going over the

comments and suggestions of the reviewers, of reconciling and processing these for the editor and for the authors who will then be requested to make revisions based on the reviewers' comments. Time and effort are also needed for the authors to revise as requested. Further, the wait time in between these processes is considerable. All these journals have to contend with, along with copy editing and layouting, proofreading before final printing. Others who have tried peer review gave up on it when they found that the system makes it virtually impossible to publish on time. Because the implementation of a peer review system is fraught with inherent difficulties and contingencies, journals may reflect some unevenness in terms of quality.

The Commission on Higher Education (CHED) began to address this issue just three years ago or about forty years after the publication of the first Mindanao university journal. Entitled "Guidelines for CHED Accreditation of Research Journals and Providing Incentives Therefor," CHED Memorandum Order (CMO) 13, series of 2009, sets up a Journal Accreditation Service (JAS), a "mechanism through which a national standard for peer review and journal refereeing system can be implemented uniformly for all research journals published by the Philippine Higher Education Institutions."

CHED (2009a) rationalizes the service by pointing to the "huge variance in the quality of journals of research published by colleges and universities in the country" as the result of the uneven implementation of the "practice of peer review and/or refereeing." The CMO is anchored in the principles of "high quality, credibility and integrity" for peer-reviewed journals.

Other CHED CMOs provide details of the JAS and the evaluation system (CMO 42, series of 2009) as well as the list of the first three batches of CHED-accredited Philippine research journals for 2009-2012 (CMO 9, series of 2010 and CMO 25, series of 2011) (CHED, 2009b, 2010, 2011). Of the forty-one duly recognized journals, only one is published out of Mindanao, the *Liceo Journal of Higher Education Research*. This does not mean, however, that it is in a class all its own. It may mean that the other Mindanao journals are still working toward completing the required documents or that they may not have the interest or inclination to be pressured to take that step. Non-accreditation at this stage does

not categorically mean that the other Mindanao journals lack the much-vaunted “high quality, credibility and integrity.”

Text, Tension, and Territory in the *Notre Dame Journal*

To illustrate how one Mindanao journal is a text reflecting tension and territory as themes, attention is trained on the *Notre Dame Journal*. The journal is published out of Cotabato City, the heartland of the Islamized Maguindanaons and Iranuns and the indigenous Tedurays. Settlers in the area include Ilocano and Ilonggo migrants and others who responded to the call to make a new life in what was then known as the Koronadal Valley Resettlement Project in 1939.

In thirty years, things changed for the worse. The Cotabato area of the 1970s was the center of a storm involving the *Ilagas* and the *Barracudas*. Then and now, it is one of the more conflicted areas in the country, being one of the seats of power of the MNLF with whom the government signed a peace agreement in 1996. International aid poured in for relief and rehabilitation, for integrating former MNLF combatants into mainstream society, for empowering peace and development advocates, and for building what the United Nations–Multi-donor Programme called peace and development communities, among other priorities.

The government and another resistance force, MILF, began peace talks in 1997. This year, one of the banner news is the framework agreement the parties have arrived at, which somehow brings some measure of hope for peace. More than ten years ago, however, the violent encounters between the government’s and the MILF’s armed forces created ghost towns in many notorious parts of Central Mindanao. On 28 April 2000, then President Estrada declared an “all-out war” policy against the MILF.

Editor Mercado of OMI responds to this in the editorial of the April 2000 issue of the *Notre Dame Journal*. He prefaces the papers that had come out of the then ongoing GRP-MILF Peace Talks with a regretful “The April 27th ... Aide Memoire agreed [upon] by the GRP and MILF Peace Panels ... could have averted the catastrophic war had the militarist views on the ... issues NOT [been] given dominance” (Editorial 2000, vii).

In the next issue in October 2000, he mentions the ravages of war, apart from “actual displacement of peoples and loss of private and public investments:”

One big casualty of the war is the peace process that began in 2007. The war has polarized the communities not only along ethnic lines but also along faith lines. Once again, the deep social and religious cleavages in Mindanao society have been exposed. The ugly faces of separatism and extremism have surfaced as peoples get involved in both sides of the divide that war continues to create (Mercado, 2000b, vii).

It is not only Mercado but also Ramon Ma. Bernabe, OMI (2002, 3), former NDU president and OMI provincial who uses text to comment on tensions in their territory, on the sociopolitical landscape of the university:

Our context is one that remains characterized by misery and poverty, by underdevelopment, by a lack of the rule of law and order, by ingrained biases and prejudices, by a culture of silence and passivity, by ignorance, by selfishness and greed among leaders and led, and by blatant disregard for human life and the rest of the created world.

But NDU—a university that has identified peace and development as both inspiration and direction—does not stop at reflecting and commenting on what is going on in its backyard. In fact, NDU harnesses university programs and resources toward this direction as well. Its commitment is stated thus:

Faced with challenges of the times in this part of Southern Philippines, Notre Dame University aims to be an educational institution for peace and development in Region XII and the Autonomous Region in Muslim Mindanao [ARMM]. The University has then aligned all its formation, academic, research and extension program goals and plans with such direction for peace and development.

True to its word, the university also sets its sights on peace and development in *Notre Dame Journal*. Peace and development is a clear and constant theme in *Notre Dame Journal*, regardless of the type of article. Many research articles, notes and comments (sometimes referred to as special

reports or special features), abstracts, and reprints, and documentations carry this theme.

Most of the peace articles were published in the 1990s to the mid-2000s, which coincided with the editorship of Mercado, a peace and development advocate. In fact, the 1993-1994 issue is almost entirely focused on peace. The editorial, which gives an overview of the issue contents, dares say that “the ingredients in peace-making” can be found in the *Notre Dame Journal* (Mercado 1993-1994). Eleven articles are organized around the following themes: Peace and human rights, peace and pluralism, peace and education, peace and lay empowerment. Four thesis abstracts are included as well as documentation on the negotiations between the GRP and the MNLF, the Catholic Bishops’ Conference of the Philippines’ (CBCP) pastoral letter on peace, and the Hague Declaration of the GRP and NDF. There is documentation as well on the root causes of armed conflicts and situations of unpeace in Region XII and the ARMM.

In October 2000, the editorial states: “In this publication, we confront the urgent issues confronting us as we continue to live amid war realities” (Mercado 2000b, vii). The articles in this issue represent what Mercado (2000b viii) calls “continuing debates on the possible framework of peace and development for both the Bangsamoro and other peoples of Mindanao—settlers and lumad alike.” Santos (2000b) proposes constitutional accommodation. Borasing and Lacar (2000b) suggest that the holding of a referendum for independence or autonomy may make for a peaceful and permanent solution to the “Moro problem.” Sadain (2000b) pushes for the implementation of the *Shari’ah* law in Muslim communities. Mercado (2000b) himself comes up with a list of the five urgent issues confronting Mindanao, namely, 1) the internally displaced persons (IDPs); 2) the peace process; 3) development and empowerment; 4) governance and accountability; and 5) dialogue and culture of peace.

One of the more palpable changes, however, has to do with the perceived actors. In the past, the journal focused on having Christians and Muslims dialogue with one another, on finding parallels and convergences to encourage peace to prosper among them. The trend in the 1990s to the 2000s has been

toward a more overt recognition of the indigenous peoples (IPs) as actors in what scholar Rodil calls “Tri-People Mindanao.” Mercado (October 2000, viii) clearly subscribes to this idea. His editorial concludes with, “History has brought these three peoples together and through times, they all have become ‘natives’ of the land. *Notre Dame Journal* contributes in the search for formula and framework for our Tri-People Mindanao.”

Quite apart from the articles that already speak of the peace imperative, editor Mercado set pages aside for a reprints section. The Philippine Commission Reports (PCR) of the early 1900s reveal much of what Mindanao was like in the early years of the American colonial period and in some ways account for the way things are today. Excerpts from the PCRs of 1904, 1905, 1907, as well as 1909 were published in the April and October 2002 issues of *Notre Dame Journal*.

In October 2002, space was given to two historical documents written by erstwhile governor generals in the early part of the American colonial period. Nicknamed “Philippine Commission Reports: 1907 and 1909,” the reports were written by Tasker H. Bliss (who was also a US Army Brigadier General) and R.W. Hoyt (then a Colonel of the 25th Infantry of the US Army), respectively. The “Annual report of the Governor of the Moro Province for the Fiscal Year Ended June 30, 1907” is not only a detailed accounting of fund disbursements and revenue collections but also a description of public works, education, operation of existing laws and new legislation, forestry and forest products, and general conditions in the Moro Province. The Moro Province includes Zamboanga, Sulu, Cotabato, Lanao, and Davao.

Hoyt’s “Annual report of the Governor of the Moro Province for the Fiscal Year Ended June 30, 1909” sets down his characterizations of the so-called Moro and non-Christian tribes. The “Subanos, Malanaos, Maguindanaons, Tirurayas, Sulu Moros, Yacans, Samales” are described in much greater detail than the Bagobos, Tagacaolos, Atas, Mandayas, Monobos [sic], etc.” around the Davao Gulf, which collectively merit just a paragraph. Hoyt’s report gives a rundown of “native industries,” such as boat-building, cloth weaving, brass-casting, blacksmithing and weaving of mats, baskets, etc.

The historical documents in this section are aimed at bringing back to people's consciousness what Mercado sees as relevant discourse and tools from the past for people of today to enrich, interpret, and possibly even create knowledge toward a richer understanding of Mindanao's complex realities, "so that readers and scholars can better situate the Mindanao issues in the greater scheme of things" (Mercado 2002, vii-viii).

Mercado also sees as being worthwhile the work of keeping people in the know regarding the progress being made in the peace process. In 1997, he published "Existing formal agreements between the GRP and the MILF" in the ongoing peace talks. In 2000, the journal included a "Matrix of GRP and MILF Agreements (1997-2000)."

All these, coupled with the more contemporary journal articles that advocate peace and development, are likely intended to equip proactive readers for meaningful action. As the editorial in April 2000 states, "More than ever, here is the urgent need to educate our people that in war, there are no victors, only casualties. In this light, we all have to get involved in the peace process and discuss the issues and the agreements so far arrived at by the GRP and MILF Peace Panels" (vii).

What sets *Notre Dame Journal* apart from the other journals in Mindanao is its passionate patience in dealing with the issue of peace. It stems from its being located in the center of a conflicted area, such as the predominantly Maguindanaon Cotabato, and from its being shepherded by a peace advocate Mercado whose habitus shapes the journal's knowledge focus.

Mercado is one of the more distinguished presidents of NDU and influential editors of the *Notre Dame Journal*. Apart from the OMI congregational concern for peace, his habitus accounts in large measure for the preponderance of peace articles in the *Notre Dame Journal*. The journal, particularly during his ten-year watch, exhibits his passion and commitment for peace and his fidelity to the university mission that aims to "foster a culture of peace and dialogue of faiths and cultures." Mercado the editor was university president from 1992 through 2002. A Bulakeño by birth but a Mindanawon by avocation, he is an "advocate of peace, development, and education," according to his biographical notes. He is described by confrere

Bernabe (2002) as “a big man with a big heart.” Bernabe (2002, 1) goes on to say of Mercado: “His ideas are powerful, his commitment is solid, his faith is unwavering, and his love is overwhelming.”

Mercado did not only edit the *Notre Dame Journal* for ten years, he also wrote a number of articles that brought to the fore what he calls “urgent issues confronting Mindanao,” namely, displacement resulting from war; the undermining of the peace process in Southern Philippines; underdevelopment and poverty; dismal governance and lack of public accountability; and bigotry and biases (Mercado 2000, 1-5). In answer to the issue of bigotry, Mercado proposes “a path of dialogue” and the engendering of “a culture of peace” in plural Mindanao.

Conclusion

University journals are, on the one hand, “structured structures.” They are structured by universities, which power them and exert control over them. University functions of research, instruction, and community involvement are evident in the journal, along with the intellectual capital of the university faculty and knowledge workers whose research outputs find their way into the journals. Academic courses taught at the university by faculty whose expertise is in these courses also determine the dominant disciplines of the articles in the journals. These journals are structured as well by editors and their cultural capital, whether consciously or not, through their gatekeeping function.

Journals are structured in the sense that they necessarily have to imbibe the nature of academic journals, which is to be scholarly and to be involved in learning or knowledge of a level considered higher than other publications. Most journal article topics are too specialized to appeal to general readership. Journals, therefore, are regarded as “products of restricted cultural production,” and it is not only because the knowledge that journals privilege is the product of serious academic study of interest only to a select society. Print run, and corollarily, readership are all too finite. The limited number of copies reaches an even smaller segment of the select society. Readership is

thus mostly confined to members of the intellectual community and those who have access to libraries or internet. While the maturing of the networked environment has expanded journal reach, not many journals have embraced technology tightly enough to provide unlimited access to the knowledge within. These cultural products are restricted as well by way of language and style. In some cases, these journals read as though they were produced only for cultural producers themselves using formal academic English. At its best, it can be engaging, and at its worst, it can be dry and unappealing as dust.

Journals are structured, too, in the way that they have to be released periodically, at regular intervals. These journals are not one-off productions, like most books are. They are continuing resources that are published at least once a year. The serial regularity is somehow an indication of the solid and sustained scholarship in universities that publish them.

Even as journals are structured thus, they are also “structuring structures” that lend credence to particular forms of knowledge capital in the field and authorize changes in the configuration of this capital. Journals legitimize some forms of knowledge as well as exclude others deemed unworthy or unacademic. Some topics and disciplines are more privileged than others, which is evident even in a simple article classification exercise.

These journals structure other forms of knowledge. Journal articles even in their relative brevity can offer a grain of truth, some inspiration, a lead that other researchers can follow through, allowing more constructions of knowledge in specific disciplines. Thus, journals shape other journal articles, research in the form of theses and dissertations, and books, indicating the directions knowledge should take as it expands.

Further, journals structure the idea of “scholarliness” in the field. This they do as they define what is “scholarly” in the quality criteria they uphold, and in the unwritten editorial processes they undertake. This they also do as they reflect the type of articles considered befitting of publication. Articles that are published give an idea of what is “scholarly” and acceptable, and thus, mold other future articles in their image and likeness.

Lastly, journals structure institutionalized capital or the academic qualifications of knowledge agents, in this case, the faculty of the university.

When the faculty’s research work is published as a journal article (objectified cultural capital), the faculty earns points in the university rank and promotion system. The faculty thus boosts her academic qualifications, meriting symbolic capital (in form of prestige) and economic capital (cash incentive). Sufficient merit points result in advancement to a higher rank or level in the hierarchy, and more distinction.

Thus, journals and their articles even as they are structured “products of restricted cultural production,” and obedient to the rules of the academic game, also hold power as they determine capital configuration in the academic field which has a generally tolerant publishing climate. These journals, including the ones published in Mindanao universities, produce authorized constructions of knowledge about themselves and their world.

Even as editors work toward promoting a critical understanding of issues in their journals and in their articles, there is as yet no sense of a collective intellectual in the field of Mindanao academic journal publishing. Editors work on their own advocacies along their own disciplinal lines. Probably still yet to come is an interdisciplinary “coming together, sharing of resources, and working towards the public’s critical understanding of sociopolitical issues” for the public good and for social transformation.

All told, Mindanao academic journals are reflective of aspects of Mindanao that Mindanao intellectuals are concerned enough to write about. These journals are produced in universities and by editorial people whose habitus leave their imprint on journal content. Journal quality may be uneven at best, but more focused attention on this issue, including state institutional assistance via CHED, may augur well for the field of academic journal publishing in Mindanao.

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The Constant Struggle to Become a Church of the Poor: Fifty Years after Vatican II¹

Reynaldo D. Raluto, DCM
St. John Vianney Theological Seminary

ABSTRACT: The notion of the “Church of the Poor” is oftentimes assumed to be simply based on the Vatican II ecclesiology. To clarify this presumption, this paper attempts to revisit the expression “Church of the Poor” in the context of its conciliar and postconciliar developments, especially in the Philippine Church. This paper also clarifies the conciliar meaning of the church of the poor in contrast with the Third World perspective on the preferential option for the poor. Furthermore, this paper attempts to expand the meaning of “the poor” in light of the new insights offered by social and ecological sciences. Doing so opens the way for the idea that *the poor* is an analogous notion which may refer to the economically poor, the racially oppressed, the sexually discriminated, and the ecologically poor. This paper argues that these human and ecological faces of poverty have to be creatively included in understanding the meaning of the church of the poor.

KEYWORDS: Vatican II, church of the poor, PCP II, poverty, struggle, women

Introduction

The Second Plenary Council of the Philippines (PCP II) was convened in 1991 to officially articulate the teaching of the Second Vatican Council (Vatican II) and its implications for the Philippine Catholic Church. In the “Message of the Council to the People of the Philippines,” the delegates remarkably declared: “Christ bids this community—ourselves, the laity, religious and clergy of the Catholic Church in the Philippines—to be a Church of the Poor” (PCP II 1992, xcvi). There is no doubt that the expression church of the poor has become the core message of PCP II. Did

this ecclesiological vision really originate from the final documents of Vatican II? How does one become a church of the poor in the Philippine context? Who are the poor to which the church herself must identify with? These are the main questions that this paper attempts to answer.

This paper has three main parts: The first part tries to do a critical remembering of the Vatican II event; the second part attempts to give a brief account of the contextualization of the church of the poor agenda in the Philippines; and the third part proposes an expanded meaning of the poor in the light of emerging insights from the social and ecological sciences.

A Critical Remembering of Vatican II

The concerns of poor countries are “not totally absent” in the final documents of Vatican II. However, far from stating the obvious, it is important to emphasize that the Third World perspective of the poor is not well developed in the overall framework of the Vatican II documents. In this light, revisiting, if only in a brief way, the odyssey of the church of the poor at the council might be beneficial for the purpose of this paper.

A call for renewal

On 28 October 1958, the conclave of cardinals met to elect a successor to Pius XII and chose the seventy-six-year-old Patriarch of Venice, Angelo Roncalli (1881-1963), son of a humble working-class family of Bergamo, who took on the name John XXIII. Considering his old age, it was expected that this septuagenarian pope would not live very long. Presumably, he was elected as a sort of an interim pope.

This pope, however, surprised the whole church on 25 January 1959 when he suddenly announced his intention to call for an ecumenical council which was to be known as the Second Vatican Council (1962-1965). Many people could not see why he had to call for a council, as there seemed to be no outstanding heresy to be refuted. At any rate, according to the prevailing ecclesiology at the time, the pope can practically do everything by himself. So what was his point of bringing together bishops from all over the world?

The pope's decision to gather the bishops from all corners of the world was very revealing of his new style of taking on the papacy. At least two important gestures are worth noting here. First, the very choice of the name John XXIII—and not another name in line with Pius—implied that this pope wanted to be different from his predecessors. As his chosen name suggests, he did not simply want to be an apostle of love—like John the Evangelist—but also wished to be a humble prophet—like John the Baptist—who had to decrease so that Christ might increase (Pieris 2010, 3). Indeed, contrary to the triumphalist posture of his predecessors, John XXIII wanted “to shake off the dust of the empire that has gathered since Constantine’s day on the throne of St. Peter” (Congar 1964, 168). This is very revealing of his programmatic vision of the church and the papacy.

Second, John XXIII explicitly called this ecumenical council as Vatican II to signal that he was not just re-convoking the First Vatican Council (Vatican I) which had been interrupted in 1870 due to the Franco-Prussian war. He made it clear that he was convoking a new council and not simply intending to continue Vatican I. As Joseph Komonchak (2000, 72) recounted, Vatican II was called in order “to meet the demands of the day” in a pastorally effective way.

This council has been described as “the greatest event in the last four centuries of Catholicism” which caused a sort of a “Copernican shift” in ecclesiological thinking (Cleary 1985, 168). In Vatican II, the magisterium rediscovered the church as people of God, developed the theology of the local church, and emphasized the praxis of collegiality in church leadership (Forte 1990, 43-104). With John XXIII’s new style of papacy, the church deliberately opened its window to the modern world and allowed fresh air to enter into it.

An encounter of “worlds”

The historic gathering of prelates from practically every corner of the world at Vatican II has been described as an earth-shaking “event” in the history of the church. As the Jesuit theologian Karl Rahner (1979, 717) asserted, the council was “the Church’s first official self-actualization *as a*

world Church.” This awareness of the “world Church,” according to David Hollenbach (2005, 266-291, 285), would “avoid viewing Christianity as a European religion to be exported to the rest of the world along with European culture.” According to the official report, out of the 2,904 expected participants coming from 116 different countries, about 2,449 or 89.34 percent showed up in the first session of the council (Raguer 1997, 171). In terms of demographic identity and economic background, unofficial statistics revealed that the council fathers coming from poor countries comprised the majority of the participants. The composition of participants according to continents are as follows: thirty-one percent of the council fathers came from Western Europe, twenty-two percent from Latin America, twelve percent from North America, twelve percent from Asia and Oceania, nine percent from Africa, and three percent from the Arab world (Raguer 1997, 171-72).

Given the diverse background of the participants at the council, it would not be sufficient to simply polarize them between liberals and conservatives. For this reason, I propose to see the Vatican II event as an encounter of “worlds.” Many people today conveniently speak of three different worlds within one world. The First World comprises of Western Europe, North America, Australia, and Japan; the Second World consists of the former Soviet Union, its several Eastern European satellites, and Communist China; and the Third World (also sometimes called “Two-Thirds World” due to its relative population weight of the global inequalities) includes the so-called developing nations of Africa, Asia, and Latin America. Nevertheless, some writers even speak of the existence of a “Fourth World.” In his writings, John Paul II describes it as “the bands of great or extreme poverty in countries of medium and high income” (John Paul II, no. 31). The existence of a Fourth World simply shows that poverty is a global phenomenon and that it crosses beyond geographical boundaries.

Some people, however, tend to polarize the world in terms of “developed” and “developing” countries. Others use the terms “North” and “South” due to the fact that most of the rich countries are in the North and most poor countries are in the South. Still others have begun using the terms “Majority” and “Minority” worlds simply because, as Seán McDonagh (2006, 8-9, note

8) explains, “[m]ost of the poor people on the planet live in the Majority World. Most of the rich live in the Minority World.”

In any case, all these worlds—both rich and poor—were represented at Vatican II. The participants of the poor world in the council outnumbered significantly those who came from the rich world. But being the majority in numbers did not necessarily ensure dominance at the council. On the contrary, the perspective of the minority rich prevailed over the perspective of the majority poor.

The disappearance of the church of the poor

Pope John XXIII, who played a significant role in the genesis and preparation of the council, expressed his vision of an inclusive church that would identify herself with the poor. This was explicitly revealed in his radio message on 11 September 1962 when he declared:

Confronted with the undeveloped countries, the Church presents itself as it is and wishes to be, as the Church of all, and particularly as the Church of the poor; ... the miseries of social life which cry for vengeance in the sight of God: [A]ll this must be recalled and deplored (quoted in Wittstadt 1995, 438).

Accordingly, this message was very much in the air, opening up a different perspective for the council. As a matter of fact, there was an informal working group called *The Church of the Poor*, which had been meeting regularly at the Belgian College in Rome.² Its main desire was to overcome the gap between the church and the poor which, according to its analysis, was caused by the church’s inordinate attachment to wealth. Lyons Cardinal Pierre Gerlier particularly made this point when he spoke to this group on 26 October 1962. Gerlier said: “It is indispensable that the Church, which has no desire to be rich, be freed from the appearance of wealth. The Church must be seen for what it is: the Mother of the poor, whose first concern is to give her children bread for both body and soul” (Raguer 1997, 202).

In the unfolding of the council, it was reported that the Cardinal of Bologna, Giacomo Lercaro, intervened during the 35th General Congregation on 6 December 1962 and made a daring request to make the church of the

poor the fundamental topic of the council (Alberigo 1991, 116-32; Raguer 1997, 200). Along this line, there was also a motion by that same group, together with the then bishop of Laghuat (Africa) Georges Mercier, to draft a document on poverty. It was reported that Cardinal Lercaro submitted this motion to the Vatican Secretary of State for a review. Unfortunately, all these efforts to advance the perspective of the poor “have disappeared into the sands of time,” as there is no single discussion solely devoted to the topic church of the poor in the final document (Tanner 2003, 85). Norman Tanner (2003, 383) reported that the content of the second motion is supposedly most significant since it would have given “priority to an apostolate among the most needy, those often farthest from the church and yet the most favorably disposed toward the gospel, including those of the Third World; it also recommended a revival of the worker-priest movement.”

Retrieving the Christian option for the poor

It has to be reaffirmed that “the concern for the poor is not totally absent” in the final document (Lamberigts 2007, 17-40). The council fathers were certainly aware of the fact that the vast majority of humankind “are deprived of the bare necessities” and “have to live and work in conditions unworthy of human beings” (*Gaudium et spes*, no. 63). At least four important passages explicitly show the council fathers’ concern for the poor.

First, in *Gaudium et spes*, the council fathers expressed the church’s desire to share the situation and struggles of the poor by claiming them as her own:

The joy and hope, the grief and anguish of the men [and women] of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well (no. 1).

It has been argued that the subsequent Catholic social teaching on “preferential option for the poor” may be taken to mean as an articulation of this powerful statement.

Second, there is the important passage from *Lumen gentium* which offers an excellent summary of the christological basis of the church’s commitment to the poor:

Just as Christ himself carried out the work of redemption in poverty and oppression, so the Church is called to follow the same path if she is to communicate the fruits of salvation to men. Christ Jesus, ‘though he was by nature God...emptied himself, taking the nature of the slave’ (Phil. 2:6, 7), and ‘being rich, became poor’ (2 Cor. 8:9) for our sake. Likewise, the Church...is not set up to seek earthly glory, but to proclaim, and this by her own example, humility and self-denial. Christ was sent by the Father “to bring good news to the poor...to heal the contrite heart” (Lk. 4:18), “to seek and to save what was lost” (Lk. 19:10). Similarly, the Church encompasses with her love all those who are afflicted by human misery and she recognizes in those who are poor and who suffer, the image of her poor and suffering founder. She does all in her power to relieve their need and in them she strives to serve Christ (no. 8).

This passage reveals that the church believes that her knowledge and vocation to follow Jesus Christ cannot be real without bringing justice to the poor whom she preferentially loves. The vision of the church of the poor is based on Jesus’ praxis of preferential option for the poor, and not the Marxist ideology of class struggle.

Third, in *Gaudium et spes*, the council fathers issued a politically explosive statement on social inequality based on the ethical position of Thomas Aquinas:

God destined the earth and all that it contains for the use of all men and all peoples so that all created things would be shared fairly by all mankind under the guidance of justice tempered by charity. Therefore every man has *the right to possess a sufficient amount of the earth’s goods* for himself and his family... When a person is in extreme necessity he has *the right to supply himself with what he needs out of the riches of others*. Faced with a world today where so many people are suffering from want, the [c]ouncil asks individuals and governments to remember the saying of the Fathers: ‘Feed the man dying of hunger, because if you do not feed him you are killing him,’ and it urges them according to their ability to share and dispose aid which will enable them to help and develop themselves (no. 69; cf. Hünermann 2006, 400).

Here, the council fathers made a correct judgment when they declared that an excessive accumulation of property and means of production by the few is deeply linked with the inequitable distribution of the goods of

the earth. Responding to the needs of the poorest, as well as the Christian obligation to help them are challenges for the rich to limit their right to private property.

And fourth, also in *Gaudium et spes*, the council fathers expressed the church's desire to be on the side of the poor as they witnessed the life of evangelical poverty. They challenged the church to be the model of her own appeals. As the document declares,

[The church] never places its hopes in any privileges accorded to it by civil authority; indeed, it will give up the exercise of certain legitimate rights whenever it becomes clear that their use will compromise the sincerity of its witness, or whenever new circumstances call for a revised approach (no. 76).

The wisdom behind this renunciation of church privileges and detachment from the patronage offered by rich people is to maintain a posture of freedom in taking a prophetic stance on social issues involving wealth and power.

Limited perspective on poverty

Many of the Third World delegates were not satisfied with the council's prevailing perspective on poverty. This was the feeling particularly of those who looked for an explicit appropriation of the Third World perspective on poverty. To them, the final documents have failed to adequately appropriate the perspective of the poor. Cardinal Laurean Rugambwa (the first African cardinal in history) critically remarked that the problems of the poor countries were "sometimes examined with Western eye" (Routhier 2006, 135). The Indian Cardinal Duraisamy Simon Lourdusamy also noticed that the Third World problems had not been given sufficient attention during the council deliberations. The council, according to him, mainly focused on the human condition of the First World countries "that already enjoy the benefits of economic and technical progress and are excessively influenced by the effects of 'socialization,' 'industrialization,' and 'urbanization'" (quoted in Routhier 2006, 135). Aware of this limitation, a Belgian commentator concluded that Vatican II needs "a fair analysis of the problems of this world" in order to improve its theological perspective on poverty (Lamberigts 2007, 30).

Moreover, many theologians from Latin America, where the majority of the people were impoverished by the oppressive ideology of liberal capitalism, criticized the council's analysis on poverty as inappropriate for the Third World context. Recall that Vatican II tends to view poverty mainly as a lack of development—a view which is unacceptable to the majority of Latin American theologians (Gutiérrez 1988, 16-25). Segundo Galilea (1987, 62) concluded that Vatican II “was still very European in regard to Third World concerns.” Gustavo Gutiérrez (1983, 193) further clarified that the main problem in the Third World countries is the fact that the poor are being treated as “non-person(s).” He argued that the poor need more liberation than development. Faced with various forms of oppression, the main problem in the Third World, according to him, is how to tell the oppressed people “that God is love” (Gutiérrez 1978, 241).

Presumably, the foregoing critiques have been brought to the attention of the ecclesial magisterium. This is discernible in the subsequent postconciliar Catholic social teaching which, to a certain extent, tries to take up many of the unfinished agenda pertaining to the church of the poor and the liberative perspective of the Third world theologians (Dorr 1992; Dorr 2007). Note here that the goals of the church of the poor movement at the council and the pro-poor perspective of the Third World are not contextually the same. As Gutiérrez (1978, 241) has clarified: “Liberation theology’s first question cannot be the same one that progressivist theology has asked since Bonhoeffer.” The former originated in the First World context; the latter emerged in the Third World. Nevertheless, it can be argued that both movements have significantly contributed to the magisterium’s appropriation of the celebrated phrase, preferential option for the poor.

The Postconciliar Struggle

Despite its contextual limitations, Vatican II made a strong theological impact on Third World countries. In Latin America, for instance, Vatican II has strengthened the local church magisterium (*Consejo Episcopal Latino*

Americano or CELAM) which provides theologians “the courage to think for themselves about pastoral problems affecting their countries” (Boff and Boff 1987, 68-69). In Asia, Vatican II has also served as an impetus for the inception of the Federation of Asian Bishops’ Conferences (FABC) during the first meeting of Asian Bishops in Manila in 1970. It was during this historic meeting that the Asian bishops committed themselves significantly to building up the church of the poor (Arevalo and Rosales 1992, 5-6).

Meanwhile, Vatican II has become the watershed of renewal in the Philippine church. It was in the spirit of the council that the Philippine church decided to “go to the barrios” in 1967 (Fabros 1988, 99). This revolutionary pastoral practice to reach out to the rural poor was the fruit of the National Congress for Rural Development held in Cagayan de Oro City in the same year. Such congress was intended “to awaken everyone in the country to the crying needs of the rural population...so that [the local magisterium] may come to concerted action to alleviate these needs and to arrive at immediate solutions (CBCP 1967; 2007). Francisco Claver (1988, 23) claimed that, on the side of the Philippine hierarchy, “the go-to-the-barrios decision in 1967 was in effect the Church’s ‘preferential option for the poor.’” This goes without saying that, for Claver, the pro-poor movements in the Philippines had predated that of the CELAM’s Medellín Conference, which coined the phrase *preferential option for the poor* only in 1968. Elsewhere, Claver (1983, 75-81) argues that the Vatican II “germinal ideas” on dialogue, participation, and co-responsibility were responsible for the birth of Basic Christian/Ecclesial Communities (BCCs/BECs) in Mindanao and the formation of the Mindanao Sulu Pastoral Conference (MSPC). Both ecclesial movements may be seen as manifestations of the church of the poor.

Perhaps the most significant magisterial appropriation of the church of the poor agenda in the Philippines occurred during PCP II in 1991. In this historic event, the delegates asked themselves: “What kind of a church must we be to meet the challenge of our society as we turn into the third millennium?” (PCP II, no. 87). In response, they boldly declared: “In the Philippines today, God calls us most urgently to serve the poor and the needy,”

and so “we need to become the ‘church of the poor’” (PCP II, nos. 122-124). Thus, to advance this less developed ecclesiological theme in Vatican II, the PCP II has substantially devoted one section on the Church of the Poor in its final document (nos. 122-136). Luis Antonio Tagle (1993, 54) commented that “the discussion on the ‘Church of the Poor’ [is] the most original and powerful contribution of PCP II to ecclesiology.” He, however, lamented that the perspective on the “Church of the Poor” has not been utilized “as the main interpretative key for understanding the church” (Tagle 1993, 54). It can then be said that PCP II’s appropriation of this particular agendum was a timely attempt by the Philippine church to realize John XXIII’s ecclesiological vision which Vatican II had failed to develop.

Recently, the Philippine church renewed its commitment to dialogue with the poor by sponsoring the Second National Rural Congress in 2007. The focus on the rural poor is quite understandable since according to Asian Development Bank Report (ADB 2005) poverty in the Philippines remains a rural phenomenon. Why is this so? As Antonio Ledesma (2009, xii) has explained, the rural poor “are trapped in a vicious cycle of slavery, dependence and hopelessness mainly due to lack of access to resources.” It is a sad reality that landlessness still dominates the rural landscape in the Philippines even after the decades of agrarian reform. This alarming issue cannot be ignored in the church’s ongoing dialogue with the rural poor.

Having done a cursory review of the struggles to be a church of the poor, we are now going to highlight three important liberative attitudes toward the poor. Firstly, if we wish to understand the reality of poverty, we have “to sit at the feet of the poor,” as the poor “know best from their lot and experience” the existential meaning of poverty and oppression (Labayen 1995, 159-60). The church has to learn from the poor and enable the poor to participate in the process of evangelization. Secondly, we have to liberate the poor by taking up their cause according to the standard of Christian praxis. And thirdly, the poor should not be treated as mere passive objects of charity of the rich; on the contrary, they should be empowered as active subjects of their own liberation and social transformation (PCP II, no. 130).

Expanding the Notion of “Poor”

In Third World countries like the Philippines the poor may be categorized into four: The economically poor, the racially discriminated, the sexually oppressed and the ecologically poor. These faces of poverty are produced by the corresponding forms of oppression that perpetuate them. Seeing these different faces of poverty is imperative to our inclusive understanding of the church of the poor.

The economically poor

When John XXIII announced in 1962 that the church wished to be the church of the poor he most probably had in mind the socioeconomically poor: Those who have been deprived of the basic human necessities and the conditions to live a dignified human life. They are poor because of oppressive economic system. As a dominated “class,” the poor occupy the lowest level in the pyramidal structure of the neoliberal capitalist society (Boff and Pixley 1989, 6). Today, we see them in the faces of the migrants, rural and urban poor, landless peasants, fisher folks, disabled people, unemployed, underemployed, uneducated, technologically illiterate, and many more.

In our present globalized society, the poor are no longer simply on the bottom or on the margins of society; they are *excluded* or being forced to live outside the society. In the Aparecida Conference (2007), it is stated that “[t]he excluded are not simply ‘exploited’ but ‘surplus’ and ‘disposable.’” Since they are not useful in the economic system, the dominant class disposes them like “waste” outside the society (Bauman 2004, 24-62). How can the church of the poor be able to reach out to the excluded and to discern the suffering face of Jesus Christ in them?

The racially discriminated

If the socioeconomically poor belong to an indigenous tribe, they are doubly poor. In the words of Virgilio Elizondo (2007, 159), the poor indigenous people (IP) are at once economically oppressed and existentially poor in that their cultural poverty “has more to do with the very reality of who [they] are,

where they were born, the color of their skin, the shape of their body, the language they speak, the ethnicity that radiates through every fiber of their being.” Perhaps this is the painful experience of the poor *Lumad* and Muslim Filipinos in Mindanao. The dominant and powerful ethnicities label them as inferior, uncivilized, backward, unworthy, and undignified. Consequently, many of the IPs have very low self-esteem. It seems that the injurious racial attitude toward the IPs has deeply penetrated their collective psyche to the effect that many of them tend to fatalistically accept any form of oppression, as though being a “dominated culture” is naturally part of the social reality.

The negative residues of our colonial approaches are still operating in the present dominant cultures that force the IPs to abandon their colorful pre-Christian praxis and animistic religions. On this issue, one theologian argues that it would be seriously inconsistent for the church not to recognize the authenticity of indigenous religions, considering that the church magisterium itself understands religion as the wellspring and heart of local cultures (De Schrijver 2002, 318). If it is true that “no one culture is superior or inferior to other cultures,” as Elizondo (2007, 161) has insisted, then it is not right to accept only the positive aspects of the ancestral cultures and uncritically reject the indigenous religions from which their rich cultures originate. Given this sad reality, how are the IPs to be empowered so that they may also actualize their charisma of leadership both in the church and in their own cultural communities?

The sexually oppressed

In our present mindset, a poor indigenous person who happens to be a woman suffers the highest degree of poverty. This is true in our patriarchal culture where a poor indigenous woman painfully embodies three layers of marginalization: 1) She belongs to the lowest class; 2) She suffers racial discrimination from both non-indigenous men and women; and 3) She is being viewed as sexually inferior by both indigenous and non-indigenous men. Needless to say, the poor indigenous women may rightly be considered as the “poorest of the poor” (Gebara 1987, 110-117). This reality leads to the “feminization of poverty,” as though “poverty has a woman’s face” (Tamez 2007, 102).

The globalized culture alarmingly promotes different distorted “ideological currents” (for example, male chauvinism) that subject women to “new slaveries,” as well as oppressive ideologies of gender (patriarchal and androcentric ideologies) that falsely deny the full humanity of women. The Latin American bishops have condemned these oppressive gender ideologies as these are not based on authentic Christian anthropology that affirms the equal dignity of man and woman who are equally created in God’s image and likeness. The vision of the church of the poor, therefore, should promote gender sensitivity and mutual partnership in a way that, as the Aparecida Conference (2007) declares, forms “a community of equals in difference.” Are women ready to participate *fully* in ecclesial, family, cultural, social, and economic life?

The ecologically poor

Without being anachronistic, today’s ecological awareness is practically absent in Vatican II documents, which focuses more on human beings rather than on creation in its full reality. Perhaps this is understandable considering that the ecological concerns were not yet urgent global problems in the 1960s. Nevertheless, *Gaudium et spes* reminds the reader that the “conciliar program...will have to be pursued further and amplified because it often deals with matters which are subject to continual development.” This posture of openness has led to the eventual recognition of the ecological crisis as an urgent issue in the subsequent Catholic social teaching.³

Why do we have to care for God’s creation? Let me propose three theological reasons which correspond to three ecological perspectives. To begin with, there is the perspective endorsed by the magisterium that sees the human being as “a steward and administrator with responsibility over creation” (Benedict XVI 2009). This theology of stewardship flows from the biblical view of the human being as the image of God. The Catholic Bishops’ Conference of the Philippines (CBCP) reaffirms this perspective by emphasizing that God “charged the human beings to be *stewards of his creation*, to care for it, to protect its fruitfulness and not to allow it to be devastated” (quoted in McDonagh 1990, 209). In my view, the problem

with the magisterium’s stewardship perspective lies in its anthropocentric treatment of ecological issues. As some commentators have critically pointed out, the Catholic magisterium is “ecologically conscious” but its perspective on addressing the ecological crisis remains anthropocentric (Smith 1995, 79).

Moreover, there is the ecological perspective proposed by liberation theologians who consider the care for God’s creation as part of the preferential option for the poor. Perhaps the best representative of this perspective is the Brazilian theologian Leonardo Boff. His preferential option for the poor includes “all the poor with all their many faces, and the great poor one, the Earth” (Boff 2001, 86). Boff does not only listen to the cry of the oppressed human beings but also to the groaning of “Mother Earth,” who grossly suffers due to global warming, poisoned waters, devastated forests, mineral extraction, endangered species, and destroyed ecosystems. Boff rightly argues that with these ecological crises, our option for the poor has to become an option for the earth—an option for *all* creatures threatened by anthropogenic calamities.

It is good to know that the Filipino bishops have rightly included the liberationist concern for the oppressed creation in their quest for justice. In its most celebrated pastoral letter on ecology, the CBCP declared: “The commitment to work for justice and [the task] to preserve the integrity of creation are two inseparable dimensions of our Christian vocation to work for the coming of the kingdom of God in our times” (McDonagh 1990, 213). Here, we need to emphasize the perspective that, like social domination (that is, domination of human by human), ecological domination (that is, domination of nature by human) is also contrary to God’s kingdom.

Finally, there is a less dominant ecological perspective inspired by St. Francis of Assisi whose religious experience has made us realize that “our sister, mother earth” is also our “common home.” The Franciscan ecological perspective proposes that the sense of communion enjoyed by human beings has to be extended to the whole of creation. The “mere existence” of creation gives glory to the Creator and calls for human beings to contemplate and to make use of them with care and sensitivity. This perspective blends well with the animistic beliefs of the IPs who spontaneously recognize their oneness with nature and the sacred presence of God in the environment.

John Paul II has rightly recognized St. Francis as a model of bearing witness to a “sort of kinship of man with his creaturely environment, fostering in him an attitude of respect for every reality of the surrounding world” (John Paul II 1997). For him, St. Francis offers an example *par excellence* of “a sense of ‘fraternity’ with all those good and beautiful things which Almighty God has created” (John Paul II 1997). The care for God’s creation that this “celestial patron of ecologists” exemplifies is based on his mystical experience of a universal kinship with all creatures: The realization that everything, including the most insignificant creatures, “had the same source as himself” (Boff 1997, 214). St. Francis cared for God’s creatures because *all* creatures, and not only human creatures, are literally his brothers and sisters in God. Today, in the light of the emerging earth sciences, we can certainly claim that all creatures are brothers and sisters of one another *not in a metaphorical sense*, for we know that “we have all evolved from a common ancestry in ways that are increasingly well-understood” (Feehan 2010, 55).

Conclusion

In this paper, the dramatic event of Vatican II using the notion of the church of the poor as a heuristic devise has been revisited. John XXIII initially proposed this ecclesiological vision but Vatican II failed to develop it in its final documents. This lacuna, however, did not prevent the Third World ecclesiastical regions (for example, CELAM and FABC) from contextualizing it. As has been pointed out, in the Philippines, the PCP II officially appropriated it as its core magisterial message.

The meaning of the church of the poor as creatively appropriated in the Third World context has also been clarified. To advance this perspective, the meaning of “poor” has been broadened in order to include the economically poor, the racially discriminated, the sexually oppressed, and the ecologically poor. In this ecclesiological vision, the church is not only the church of the economically poor but also the church of the racially discriminated, the church of the sexually oppressed, and the church of the ecologically poor.

In sum, it has been shown that the term “poor” is analogous as it applies to the poor in terms of class, race, gender, and ecology. Our expanded notion of the poor has significantly broadened our understanding of the church of the poor. This realization allows us to dream of a church that includes *all* the poor; a church that welcomes all the poor, both the saintly and sinful ones. This ecclesiological vision challenges us to transcend our tendency to build exclusive Christian communities. It calls us to form inclusive human communities. Thus, an inclusive church of the poor is not only a *Christian* community within the larger human community but also as a *human* community within the whole *ecological* community of creation. After all, God’s kingdom, as well as God’s gift of community, is not only for human beings but also for the whole community of creation.

Notes

- ¹ This paper was delivered in the gathering of the Association of Women Religious of the Archdiocese of Cagayan de Oro (AWRACO) on 4 August 2012.
- ² The group of the “Church of the Poor” was inspired by Fr. Paul Gauthier’s book *Les pauvres, Jésus et l’Église* (1962) and the Palestinian movement *Les compagnons de Jésus charpentier*. On this account, see Desmond O’Grady, *Eat from God’s hand: Paul Gauthier and the church of the poor* (Derby: St. Paul Publications, 1967).
- ³ I have done a substantial study on the Catholic social teaching on ecology in Reynaldo Raluto’s, *To struggle for human and ecological liberation: Towards an ecological theology of liberation in the Philippine context* (Unpublished doctoral dissertation, Faculty of Theology, Katholieke Universiteit Leuven, 2010), 171-196.

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Effect of Simulated Acid Rain on the Morphology of Galvanized Iron and its Elemental Analysis¹

Tender Pangilinan-Ferolin
Ateneo de Davao University

Reynaldo M. Vequizo
Iligan Institute of Technology – Mindanao State University

ABSTRACT: The evolution of the corrosion process has been investigated on the surface of galvanized iron (GI) strips subjected to acid rain simulation. Scanning electron microscopy, electron dispersive x-ray and mapping prove that corrosion has occurred in all GI strips samples immersed at sulfuric acid solution having pH of 3.0, 3.5, 4.0 and 5.6 respectively. The pH measurements done on all sulfuric acid solution show that corrosion process terminated seven days after the samples are immersed in acid solution. This is the first time that growth of corrosion on GI strips subjected to simulated acid using sulfuric acid solution has been explored.

KEYWORDS: galvanized iron, acid rain, corrosion, sulfuric acid, elemental analysis

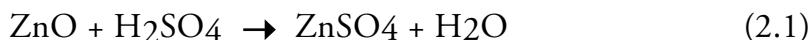
Introduction

Studies have shown that acid rain has contributed to the deterioration of many structures made of steel, concrete and natural materials like marble, limestone and clay (Bailey 1999). Steel, in particular, is mainly used as a roofing material and framing in modern structures (Singh and Agrawal 2008). To optimize the use of steel materials in buildings, protective coatings such as zinc-rich paints have been developed. Corroding elements such as oxygen and water, and an acidic environment, hasten the process of corrosion. Hence, protective coatings are used on steel materials to reduce the oxidation reaction influenced by oxygen when the element comes in contact with a metal surface. An example of coated steel material

is galvanized iron (GI), which is steel coated with zinc. Zinc particles act as sacrificial material to protect steel from cathodic corrosion. The reaction of zinc with water forms zinc hydroxide that serves as protective layer to prevent corroding mechanisms from escalating the corrosion process. Thus, a high alkalinity environment delays the progress of corrosion and extends the service life of metals (Schweitzer 1988, 6). This paper investigates the effect of simulated acid on the surface morphology of GI strips and the elemental distribution across its surface.

Methodology

Corrosion tests using acid rain conditions were utilized to test the ability of the metal to withstand the destructive effect of acid rain. Based on the study by Magaino et al. (1999), corrosion reaction mechanism for GI sheet in simulated acid rain using sulfuric acid is



Galvanized plain sheet gauge 20 was cut into 1 in. x 3 in. strips. Simulated rain conditions required different sulfuric acid solutions of varying pH levels. The metal strips were therefore submerged in sulfuric acid solutions simulating the condition of acid rain using pH of 3.0, 3.5 and 4.0 respectively (Lee et al., 1981). A metal strip was also submerged in sulfuric acid solution of pH 5.6, representing the acidity of natural rain, and was used for comparison. The GI strips were immersed in solutions having the respective pH for 13.5 days.

The pH of the simulated acid solution was obtained using a pH meter, and pH readings were made every 12 hours for 13.5 days. In addition, the analytical methods scanning electron microscopy (SEM) and energy dispersive x-ray (EDX) spectroscopy, which determined the morphology and performed elemental analysis on the surface of GI strips at different pH conditions, respectively, were utilized.

The scanning electron microscope scanned the surface of a sample material with an electron beam and produced images of its shape, size and

topography. Micrographs were obtained with voltage operating condition of 20 kilovolts (kV). The samples were magnified to 150x, 500x and 2000x with scales corresponding to 50 micrometers (μm) and 10 μm , respectively. Secondary electron imaging was used for the topographical images (Egerton 2005, 131, 138).

The EDX emission worked by having a solid state x-ray detector inside the SEM to detect x-rays emitted by the material under the electron beam. The detector resolved the energies of the x-rays, leading to identification of the elements present (Egerton 2005; Hawkes 2007; Hornback 2006). Operating conditions in obtaining elemental analysis using EDX were 10 kiloelectronvolts (keV) at 500x magnification. The analysis was presented in graphical form counts versus keV. One millimeter square samples were cut from the immersed GI strips for SEM, EDX and mapping analyses.

Results and Discussion

Different analytical techniques were used to determine the effect of simulated acid rain on GI strips. The pH of each of the prepared sulfuric acid solutions was used to establish the number of days at which the corroding property of the prepared sulfuric acid solution decreased. For each prepared sulfuric acid solution, a control solution was set aside to compare the change in pH on the acid solutions on which GI strips were immersed. The SEM micrographs showed the extent of corrosion on the surface of the GI strips immersed in sulfuric acid solutions having different pH.

The EDX spectroscopy was used to determine the presence of oxygen and iron. The presence of oxygen was an indication that oxidation had occurred, while the presence of iron suggested that the corrosive property of acid was able to penetrate the protective coating revealing the iron underneath.

The pH of prepared sulfuric acid solution simulating acid rain

Uniformly sized GI strips were immersed in four different acid solutions having pH of 3.0, 3.5, 4.0 and 5.6 for 13.5 days. It was found that the pH

of the acid solution stabilized on the seventh day of the immersion of the GI strips in sulfuric acid solution for pH 3.0, 3.5 and 4.0, as shown in Figures 3.1 and 3.2, respectively. It was for this reason that the immersion of the GI strips in sulfuric acid solution was terminated.

Normal rain was reported to have a pH of 5.6 (Maloney 2008). The reading for pH 5.6 was inconsistent with the pH reading of the other three solutions. This behavior needs to be investigated further.

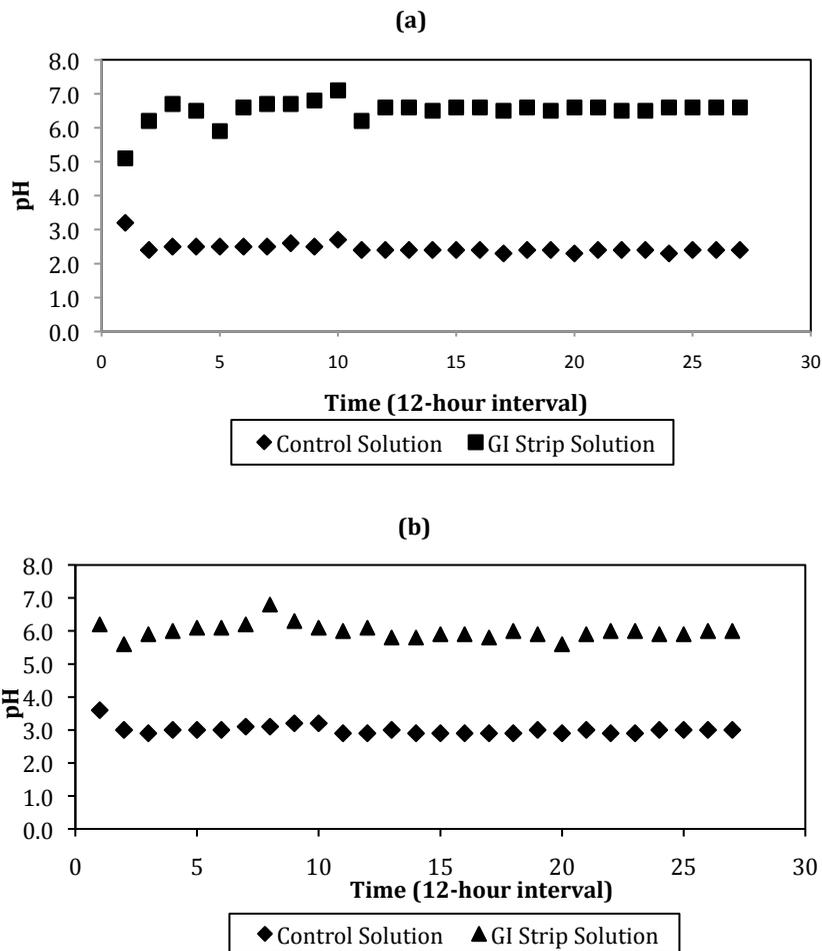


FIGURE 3.1: The pH of sulfuric acid solution used in the investigation of corrosion measured every twelve hours (a) pH 3.0 (b) pH 3.5.

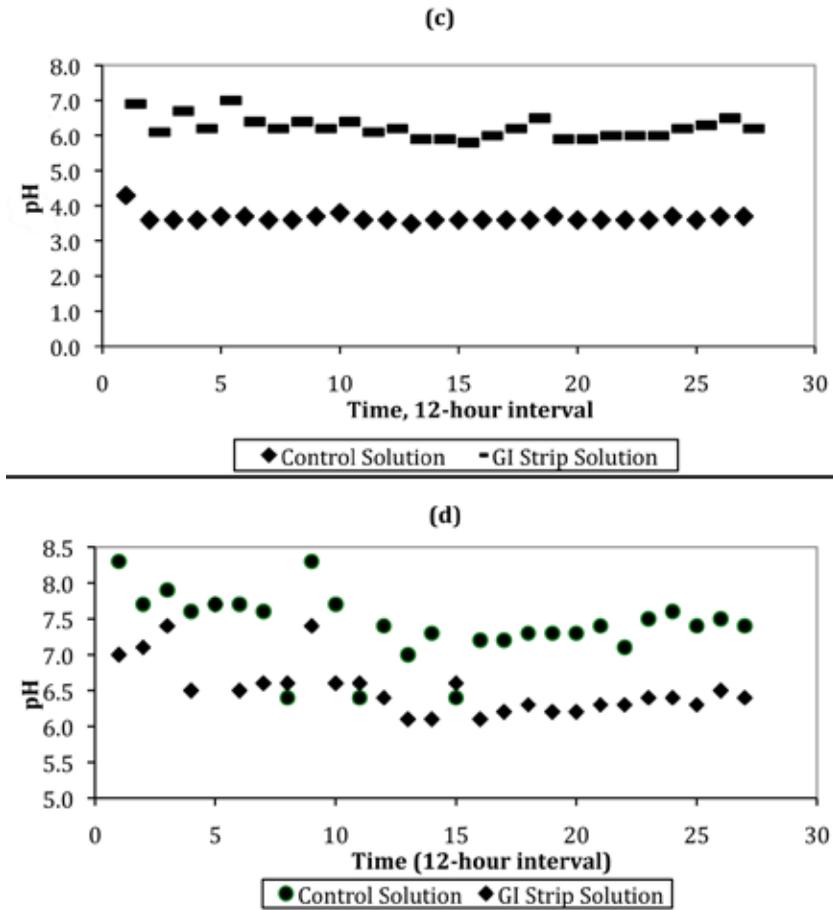


FIGURE 3.2: The pH of sulfuric acid solution used in the investigation of corrosion measured every twelve hours (c) pH 4.0 (d) pH 5.6.

Morphology

Commercially available GI sheets have existing lacerations that are possible confinement spaces for corrosive components. Thus, anticorrosive materials are important for the extension of the service life of the GI. The GI strips immersed in pH 5.6 failed to show any remarkable change on its surface when magnified x150, as seen on Figure 3.3.

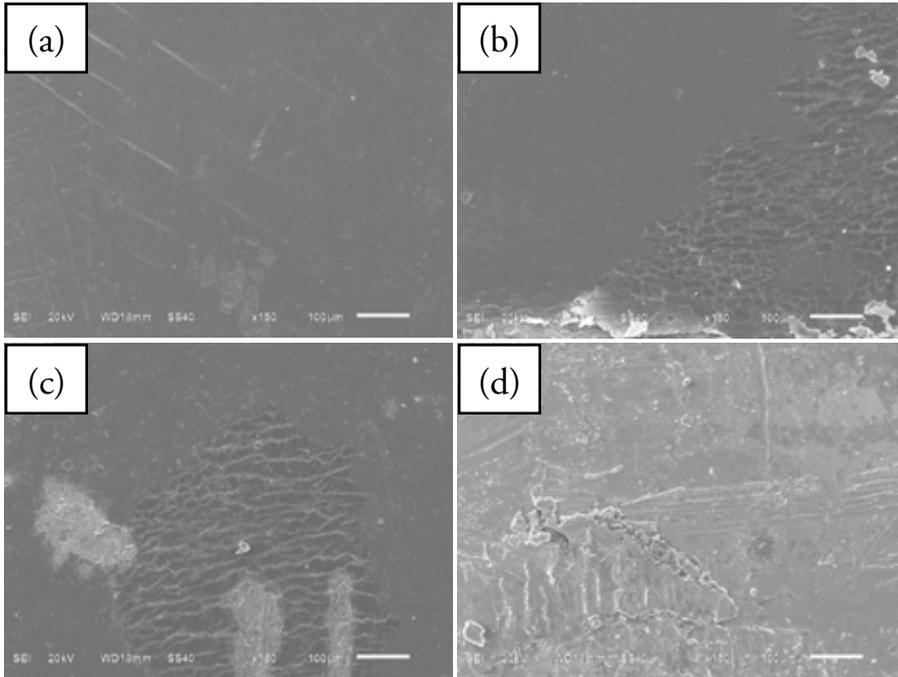


FIGURE 3.3: SEM image of GI chip immersed in sulfuric acid magnified 150x showing the evolution of the corrosion process (a) pH 5.6, (b) pH 4.0, (c) pH 3.5 and (d) pH 3.0.

The zinc coating placed during the galvanization process served as the only protective layer against corrosion from the simulated acid rain. The elemental analysis, discussed in the latter part of this paper, showed the same results for all GI strips immersed in different pH. The analysis further showed the presence of significant amounts of oxygen and iron, in addition to zinc. This was an indication that oxidation had occurred on the surface of the GI strip and had revealed the iron beneath the zinc coating. The presence of iron was an indicator that the zinc coating was unable to prevent the penetration of sulfuric acid. Even at low pH, such as pH 5.6, the zinc had ineffectively protected the GI from corrosion.

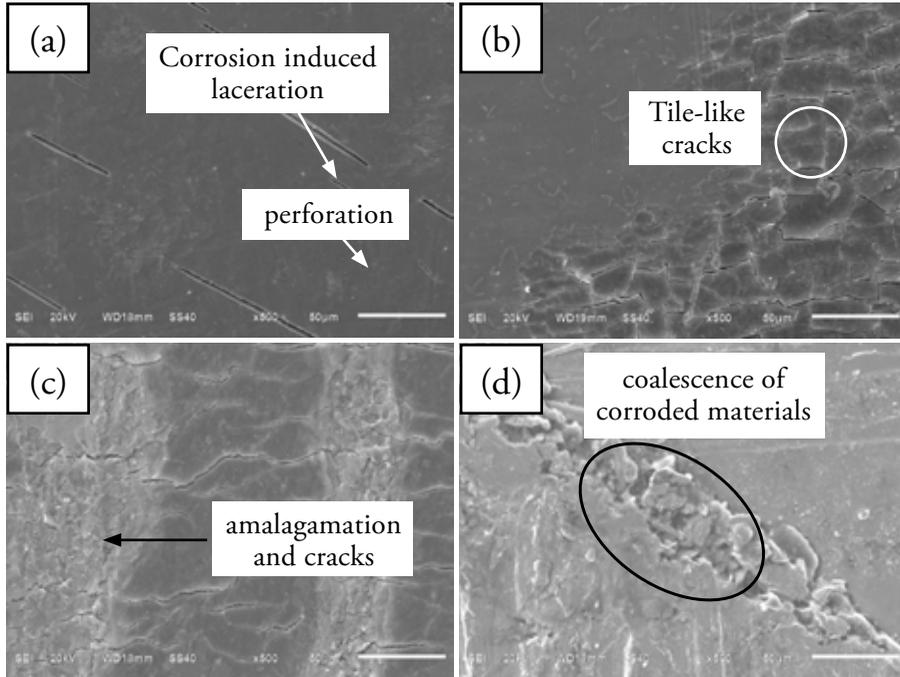


FIGURE 3.4: SEM image of GI strip immersed in sulfuric acid magnified 500x showing the evolution of the corrosion process (a) pH 5.6, (b) pH 4.0, (c) pH 3.5 and (d) pH 3.0.

The SEM micrograph images of the GI strip immersed in different sulfuric acid solutions, shown in Figures 3.4 and 3.5, demonstrated the evolution of corrosion as the concentration of acid increased. However, increasing the magnification to 500x showed that perforations had started to develop. Lacerations which can be attributed to nonmanufacturing process because of the direction of the tear, visible in Figure 3.5(b), were also observed to have started. These cuts measured between 4.5 to 13.4 μm . The SEM micrographs of GI showed that the manufacture-related lacerations had an opening of about 3.4 μm , as seen in Figure 3.5(a). These openings were possible entry points for sulfuric acid. The crevices were expected to retain acid solution hastening the corrosion process.

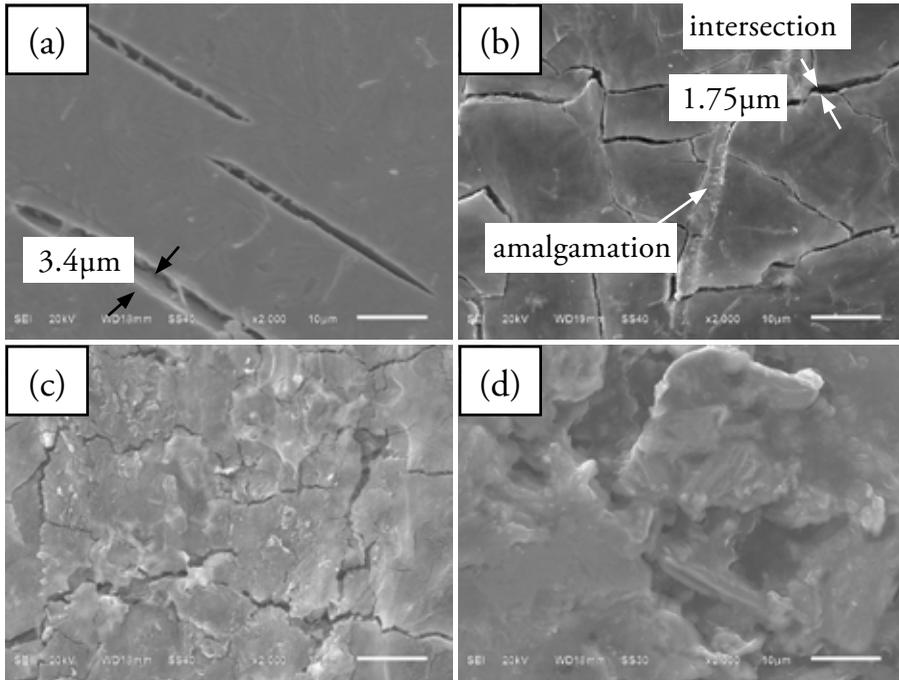


Figure 3.5: SEM image of GI strip immersed in sulfuric acid magnified 2000x showing the evolution of the corrosion process (a) pH 5.6, (b) pH 4.0, (c) pH 3.5 and (d) pH 3.0.

Distinct differences can be observed between the GI strips immersed in pH 5.6 and 4.0. The SEM micrograph of the GI sheet immersed in pH 4.0 showed that the surface was distorted by tile-like cracks. It was also observed that amalgamation ran through the perimeter of each tile-like rip forms. The largest tearing had an aperture of $1.75\ \mu\text{m}$ and was observed at the intersection of the tile-like cracks. The amalgamated region showed smaller lacerations that may indicate that ripping and amalgamation of the surface occurred simultaneously.

The GI strip immersed in pH 3.5, shown in Figure 3.5(c), displayed a more severe corrosion condition than the one immersed in pH 4.0, shown in Figure 3.5(b). Lacerations were less visible which can be attributed to the coalescence of the tile-like rip forms. In addition to the cracks that were observed in the less acidic sulfuric acid solution, it was also seen that the fusion of amalgamated surface had occurred. It was shown that smaller

mounds merged to form larger ones. The presence of mounds showed the potency of acid to change the surface structure of a metal.

The GI strip shown in Figure 3.5(d) in pH 3.0 sulfuric acid solution revealed that acid had extremely distorted its surface finish. The micrograph showed that the surface mostly contained amalgamation and mounds. Unlike the GI strip immersed in pH 5.6, 4.0 and 3.5, the surface failed to show any smooth regions. The acid had drastically changed the contour of the GI strip, and the absence of lumps was observed. Similar to the GI strip immersed in pH 3.5, it was noted that the mounds formed on top of another mound. These mounds coalesced and created a larger heap of corroded material. The solidified surface, with a cloud-like appearance, occupied almost the entire surface of the largest mound. The presence of iron in the elemental analysis of GI strips, to be discussed in the next section, indicated that corrosion had indeed occurred.

Elemental analysis and mapping

Elemental analysis on the surface of each GI strip immersed in sulfuric acid solution with pH 3.0, 3.5, 4.0 and 5.6 were done to determine the presence of iron. Despite the absence of visible surface tearing as shown in Figure 3.5(a), elemental analysis showed that oxidation had occurred which was an indication that corrosion had taken place, as shown in Figure 3.6(b).

The EDX spectra shown in Figure 3.6 verified the presence of iron in GI strips immersed in sulfuric acid of pH 3.0 and pH 5.6. The presence of iron suggested that the sulfuric acid solution was able to rip the zinc coating of the GI strip. This was the first time that the evolution of the corrosion process had been explored, especially for GI strips subjected to acid rain simulation. It can be observed that zinc was present on the GI surface despite the fact that corrosion had taken place. One of the probable reasons for this was the non-uniform coating of zinc onto the surface the iron sheet, which allowed corrosive elements to infiltrate the thinner zinc-coated surface faster.

The presence of oxygen in the EDX spectra indicated the possible formation of zinc oxide. Elemental mapping of GI strips immersed in sulfuric solution with pH 3.0 and 5.6 showed the concentration of iron and zinc. This reiterated that corrosion can occur even at normal rain pH of 5.6. Sulfur and calcium traces were also detected.

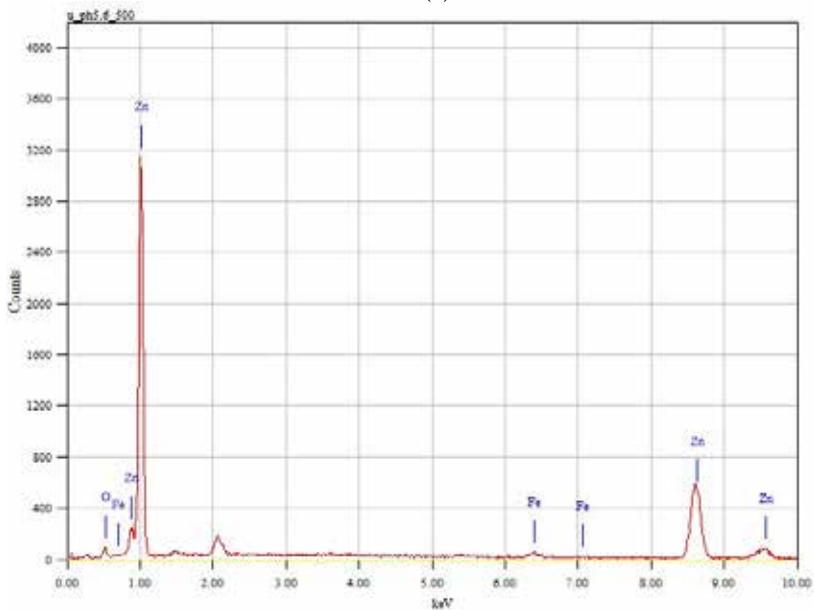
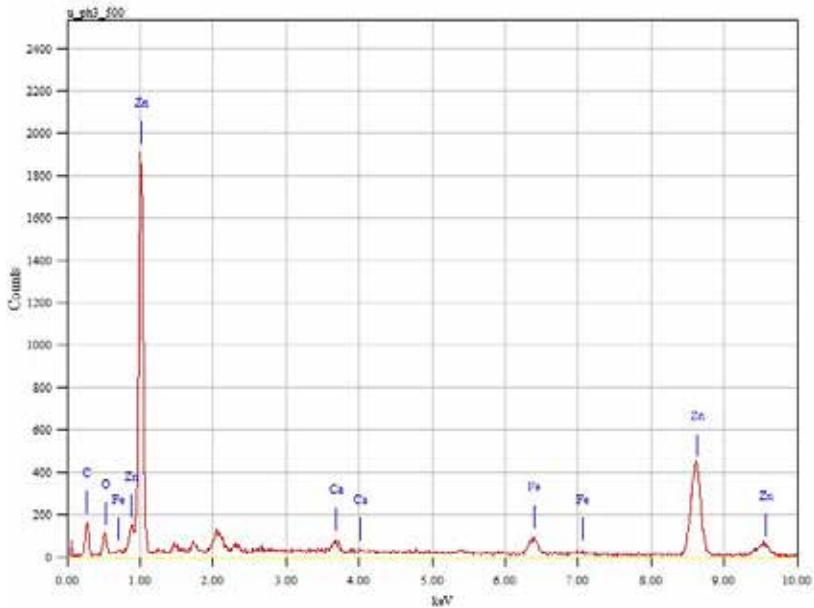


FIGURE 3.6: EDX spectra of the elemental analysis of the surface of GI strips immersed in sulfuric acid (a) pH 3.0 (b) pH 5.6

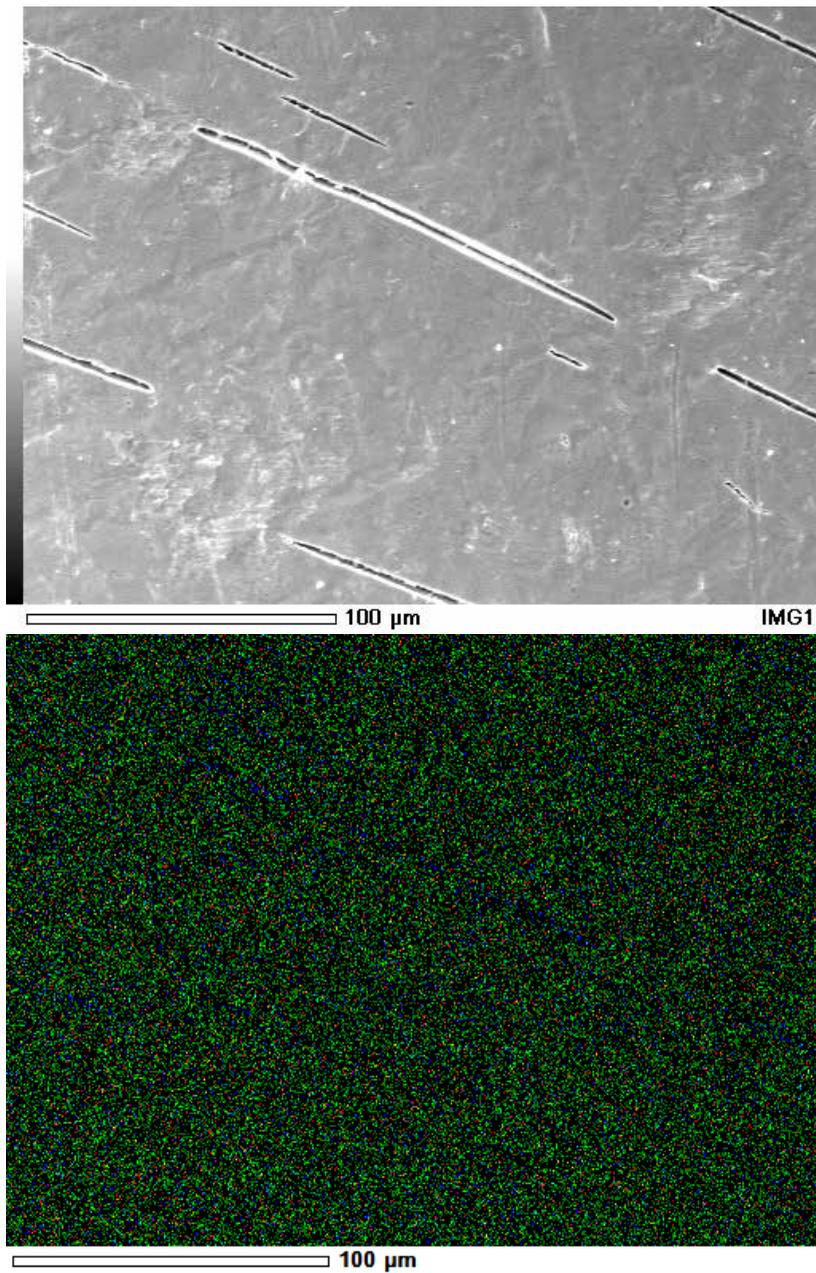


FIGURE 3.7: Micrograph (top) and elemental mapping (bottom) of the GI strip surface immersed in sulfuric acid of pH 5.6 (Legend: Zinc – green, oxygen – red, iron – blue).

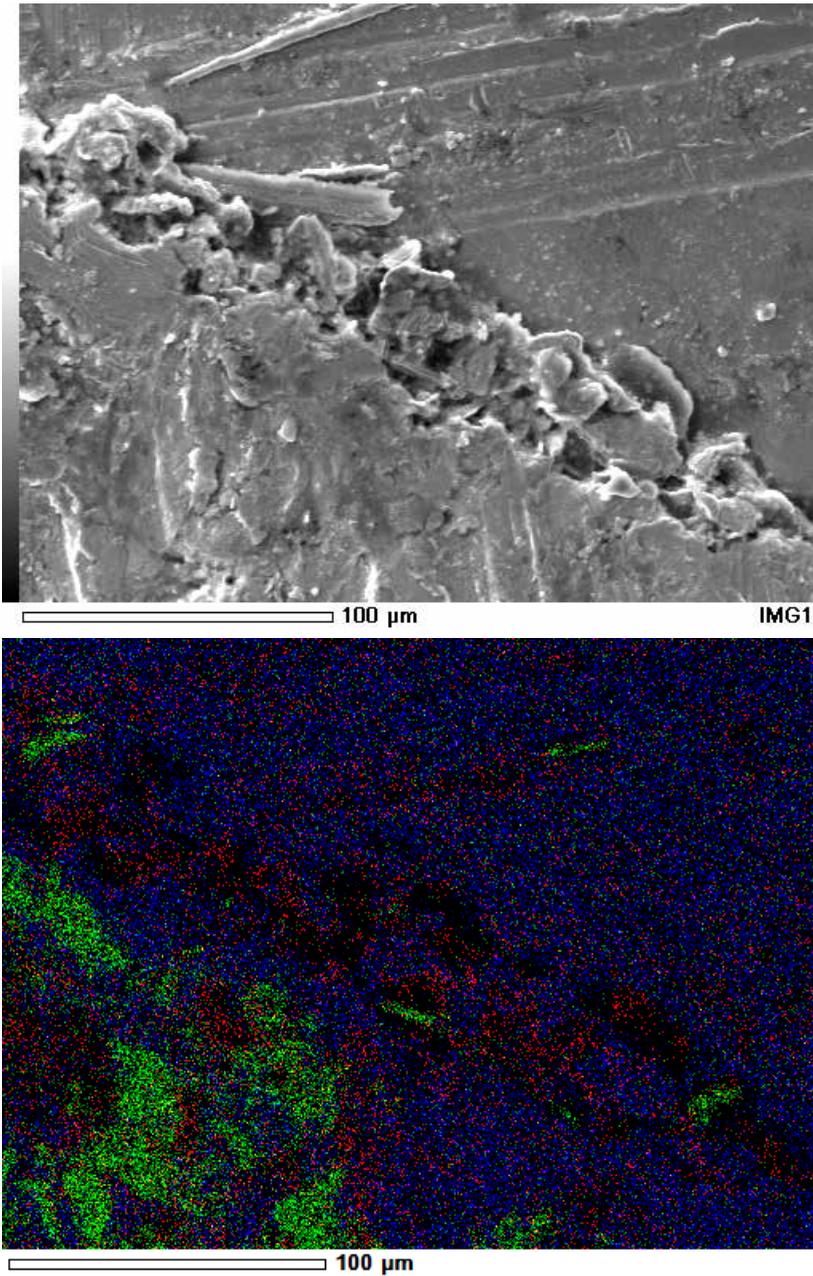


FIGURE 3.8: Micrograph (top) and elemental mapping (bottom) of the GI strip surface immersed in sulfuric acid of pH 3.0 (Legend: Zinc – blue, oxygen – red, iron – green).

Elemental mapping of the surface showed that even in the GI strip immersed in sulfuric acid with pH 5.6, oxidation enabled the exposure of iron initially coated by zinc as shown in Figure 3.7. Figure 3.8 shows the surface of the GI strip immersed in sulfuric acid of pH 3.0 that illustrated a more distorted image. It demonstrates that the mounds primarily contain iron, indicating that the acid has penetrated the zinc coating. In addition, the micrograph shows that oxygen was nestled in regions where zinc was absent. Moreover, the morphological alterations can be attributed to oxygen. Oxygen-dominated regions were areas in which mounds, lacerations and perforations can be found. This was true for all GI strips immersed in predetermined pH simulating acid rain.

A summary of the elemental analysis of the GI strip immersed in various pH is shown in Table 3.1. The reduction in the amount of oxygen for GI strip immersed in pH 3.0 suggested that the oxygen from the sulfuric acid solution, where the GI strip was immersed, was already consumed through its reaction with the zinc coating. It can be observed in Figures 3.1 and 3.2 that the pH of the sulfuric acid solution where GI strip was immersed became basic with time. Thus, it was possible that at the time of sampling for SEM/EDX, oxidation of the surface of the GI strip had ended for GI strip immersed in sulfuric acid solution of pH 3.0. In pH 5.6, it was observed that it had the lowest value compared to other GI strips. It was possible that the lower acidity level of the sulfuric acid solution oxidation process resulted in lower oxidation rate on the surface of the GI strip. On the other hand, the GI strip immersed in sulfuric acid solution of pH 3.5 had shown a higher percentage of oxygen. This can be associated with the possibility that oxidation was still ongoing at the time of sampling.

TABLE 3.1: Elemental analysis of galvanized iron chip immersed in various pH.

Element	pH 5.6	pH 4.0	pH 3.5	pH 3.0
	Atom%			
O K	15.79	39.75	64.13	35.38
Fe K	2.23	4.48	3.20	4.58
Zn K	81.98	55.77	32.67	60.14

Conclusion and Recommendation

This was the first time that the evolution of the corrosion process on the surface of GI strips subjected to acid rain simulation had been explored. The results of the study showed that even at normal rain acidity oxidation of the surface of GI strip occurred. The SEM micrographs, EDX elemental analyses and mapping proved that corrosion had occurred in all GI sheets immersed in various sulfuric acid solutions.

Micrographs of GI strips showed the evolution of the corrosion process due to acid rain. The pH measurements done on all sulfuric acid solution showed that the corrosion process terminated seven days after the GI strips were immersed in the sulfuric acid solution. It was recommended that a more intensive study be conducted to determine the daily rate of corrosion using the standard of the American Society for Testing and Materials (ASTM). In addition, thorough analysis of the sulfuric acid solution in which the GI was immersed to determine the elements removed during the corrosion should be conducted.

Note

¹ The proponents would like to thank the Department of Science and Technology-Philippine Council for Industry, Energy, Emerging Technology, Research and Development (DOST-PCIEERD) for the equipment and financial support for the laboratory materials and chemicals used in this research. They would also like to thank the Ceramics Engineering Laboratory and the Materials Science Laboratory of the Physics Department of Mindanao State University-Iligan Institute of Technology (MSU-IIT) for the use of their equipment and facilities.

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John Dryzek's Discursive Democracy and Environmentalism in the Philippines

Ian Clark R. Parcon
Ateneo de Davao University

ABSTRACT: The heightened consciousness for environmental concern has become one of the defining facets of both the past and current decades. It has elicited discussions not only among experts from the domain of the scientifically and technologically oriented sciences, but even among social theorists especially those primarily involved in political theorizing. One of the key areas being studied here is the contribution of environmental movements in democratic theory. It is in this context that this article will analyze the environmental movement in the Philippines and the various strategies that it employs in contributing toward greater democratization of Philippine society. To accomplish this task, John Dryzek's notion of discursive democracy will be used as a conceptual framework. This type of democracy justifies the presence of an oppositional public sphere that operates both outside and against the state to facilitate better democratization.

KEYWORDS: Dryzek, environmentalism, capitalism, democracy, Philippines, civil society

Introduction

The past decade and the present have witnessed the growing and evolving environmental consciousness both in the global and national arena. While traditional environmental issues, namely, pollution-causing industrial activities, destruction of forest covers, siltation and water pollution, and the use of highly fertilized crops, continue to pervade public discourse, the devastating effects of global warming due to climate change have started to dominate the global discourse on the environment. On the national level, there is also the heated discussion on the issue of mining involving various sectors that include national and local stakeholders,

grassroots and elite, nongovernment organizations (NGOs), business, and government sectors. On the local level, issues such as aerial spraying, the plan of putting up coal-fired power plants, and the cutting of trees for commercial purposes have also embraced headlines, therefore eliciting heated debates.

These debates and discourses have exposed the potential harms and actual effects of environmental problems, paving the way for various actions undertaken both by the government and the civil society. At the executive level, quick response mechanisms and long-term disaster risk reduction and mitigation have been setup to respond to both human-made and natural calamities. There is also the renewed vigor toward pushing for programs that include reforestation, use of renewable energy, and pollution control. At the legislative level, various policies, laws and ordinances have been initiated to strengthen responses in mitigating the effects of climate change and other environmental problems. Meanwhile, at the civil society level, activities such as lobbying, conducting dialogue with various stakeholders, holding sit-down strikes, street protests, civil disobedience, and in extreme cases, monkey wrenching, have been undertaken in order to bring the issue of environmentalism at the forefront of policy agenda and reform.

While the collective response from the government always falls short of expectation and is often considered inefficient, ineffective, and controversial, the actions carried out by civil society groups are considered rather radical, excessive, and out of bounds. A significant portion of Philippine society considers environmental movement as mainly, if not only, constituted by the elite. However, there are other groups in the movement which are characterized as insurgents, and the means they employ as terroristic, because of their use of extra legal, extra constitutional and paragonmental strategies. There are also those who are considered as nuisance because their way of proceeding lacks substance. Given the varied sentiments and expressions that have provided a concrete face to the environmental movement in the Philippines, and given the various strategies employed by different proponents, there is a pertinent *problematique* that begs to ask the question whether environmentalism in the Philippine context still contributes to democratization, or that it only impedes the democratic process.

This paper argues that the environmental movement in the Philippines, except those that involve terrorism, contributes to greater democratization. Specifically, this greater possibility for democratization lies on the oppositional character typical of new social movements, one of which is the environmental movement. It is, therefore, argued that democratization is best achieved if it is located outside of the state, that is, within the domain of civil society and the public sphere. To defend this position, John Dryzek’s notion of discursive democracy will be used as the overall framework. I will further support this framework by taking into account empirical researches undertaken by social scientists that look specifically at the environmental movement in the Philippines. The discussion will proceed in four parts. The first part will discuss Dryzek’s critique of capitalist states founded on economic rationality and ideology. The second part will discuss the idea of democratization and how it can flourish better with the presence of oppositional public sphere within civil society. The third part will apply Dryzek’s discursive democracy in the context of the Philippines’ growing environmental movement. The last part will present a brief conclusion.

Limits of Capitalist Democracy

Dryzek’s defense of environmentalism as contributory to greater democracy can be better grasped by discussing the primary constraints to this greater democratization. One of these constraints is the presence of a capitalist state with its underpinning principles that include economic rationality and ideology, made operational through the corporatist, constitutional democratic models. The inability of the dominant capitalist state to accommodate the concerns of environmental advocacies, classified as part of the new social movements, shows its lack of openness toward greater democratization. By describing how the capitalist state operates, including its internal relation to economic rationality and ideology, a better understanding of its limits in the face of contemporary environmental challenges can perhaps be achieved.

The capitalist state has previously been effective in incorporating different sectoral concerns to facilitate greater democratization. Political developments

show that the capitalist state has assimilated various external demands and transformed them as state imperatives. Dryzek contends that in the historical development of the modern state, it was able to expand its imperatives to incorporate pressing sociopolitical demands. The incorporation of the bourgeois concerns facilitated the breaking away from feudalism, while the accommodation of the proletariat concerns facilitated the development of welfare-type systems. In both of these developments, the capitalist state was effective in facilitating the movement from parochial and authoritarian considerations to better democratic structures. Yet, together with this development, and partly brought about by the need to meet internal demands, is the emergence of state imperative necessary to increase revenue commonly referred to as economic growth (Dryzek 1996; Dryzek et al., 2003). Such economic growth is needed not only by the elite, now represented by the business sectors, to finance their industries, but also by the working class to respond to their growing demands.

Dryzek (1996) argues that while the emphasis on economic growth is taken as a positive step to some extent, it unfortunately renders the liberal capitalistic state stagnant in pushing for greater democratization. Since public discourse focuses on the market and how business investments can help expand the economic pie, other discourses including environmental concerns are constrained, curtailed, or marginalized. Environmental concerns are hardly taken as part of the state imperative, since bringing up environmental issues often threatens the market and leads to the pullout of investors. Such a scenario could result in recession, loss of revenue, and eventually failure of the state. What makes matters worse is that environmental issues are seen as problems which need to be eliminated. It is no wonder that these are relegated to the periphery in relation to state imperatives.

According to Dryzek (1996, 92-115), the structural problems in the capitalist state manifest a deeper problem besetting modern industrial societies. This is the problem of economic rationality that has pervaded modern and contemporary societies, affecting citizens' attitudes and their very understanding of political reality. The economic rationality that Dryzek particularly criticizes is capitalism's promotion of and preference for individualism. Individualism has

been cited as being responsible for the lack of common and shared understanding in responding to collective problems primarily about environmental hazards. Dryzek (1996, 145) succinctly expresses this characterization of the individual that typifies the capitalistic rationality:

Democracy under capitalism is hard to sustain because of the grave-digging individuals that capitalism increasingly produces...Public choice theorists have demonstrated that a politics of unconstrained strategy in pursuit of individual desires is an incoherent mess in which policy outcomes are arbitrarily connected to public preferences, responding instead to the narrow self-interest of politicians, bureaucrats and concentrated interests.

Dryzek (1996, 116-144) further argues that economic rationality has unfortunately become an ideology, if not “the” ideology that has triumphed over other ideologies. Consequently, people are no longer keen to look for and provide other alternatives. Most have accepted that this economic ideology anchored in individualism is the only alternative and, therefore, should be readily adopted. In this condition, the reflexive attitude among citizens is lost, a condition which could unnecessarily put at stake the potential for citizens’ greater participation in public discourse. Applied to environmental issues, democratization in dealing specifically with environmental problems is diminished.

The capitalist state also finds a problematic partner in liberalism, the basic tenets of which are human autonomy and the capacity for reason. These two tenets that help rationalize the market-based and economic rationality have served as foundations of the capitalist state also popularly known as liberal capitalist democracy. This particular democracy functions through a constitutional setup. Although Dryzek (2000, 8-30) recognizes the importance of liberal democracy given the various liberal principles it promotes, he finds the constitutional setup through which it operates as problematic. The liberal democratic model expressed in constitutionalism is flawed because of its adherence to the capitalist rationality of individualism.

Furthermore, constitutionalism is found to be problematic because it cannot account for the various forms of deliberations within the context of the state. Conventionally, constitutionalism operates by way of aggregation

in which oftentimes minority and alternative voices are superseded. One example which typifies this is the election where voters are given no access to extensive and varied discourses prior to making choices during the actual exercise of their right of suffrage. This situation is contrary to democracy's need to account for other forces that include alternative discursive arenas other than the formal ones.

Meanwhile, liberal capitalist democracy promotes corporatism. Only a select and core apparatus of the central government, mostly on the executive level with minimal assistance from the legislative side, run the government. Obviously, similar to constitutionalism, corporatism is unable to promote greater democratization mainly due to its exclusive and secretive procedures as opposed to more inclusive and transparent ones (Bantas 2010a).

Civil Society and Democratization

Owing to problems that beset the liberal capitalist state, Dryzek locates the opportunity for greater democratization in the public sphere specifically in the domain of civil society. It is in this domain where adopting a critical attitude is maintained especially in relation to the main apparatus of the state. It is also in this sphere where individualism is countered by focusing on the common good through republicanism. Finally, it is in this domain where the oppositional character of civil society is revealed, serving as a catalyst for fostering greater democracy. It is in civil society where Dryzek (2000, 81-114) sees the potential for reflexive modernity to be fully realized, where the critical method is recognized and greater democratization achieved. Dryzek refers to this as discursive democracy because of its greater openness for variety of discourses. In defense of his position, Dryzek (1996, 15) writes:

I shall make arguments about the kinds of democracy worth pursuing, on behalf of a democracy that is deliberative, rather than aggregative, republican rather than liberal, communicative rather than strategic, disrespectful of the boundaries of political units, pursued in civil society rather than the state, and consistent with broad rather than narrow definitions of politics.

Dryzek (2000, 81-114) understands civil society as a set of voluntary associations arranged against the state, that is, apart from the state but not designed to takeover state power. It is important to clarify here that Dryzek is not keen in replacing the existing liberal capitalist democracy with another system of governance. Instead, he seeks to locate avenues within the existing liberal capitalist state where greater democratization can be made possible.

At first sight, understanding politics on the basis of how active civil society is appears to be limited. A myopic understanding of politics regards the state as traditionally made up of those bodies or entities that are constitutional in nature. These include judges in the courts of law, political candidates, or government officials in the executive and legislative departments (Bantas 2010b). The traditional definition of the state is inclusive only of the constitutional component that excludes the civil society, relegating the latter to the private domain. This is a dominant view in most liberal democratic literature primarily championed by John Rawls (1995). But Dryzek’s view on politics runs counter to the traditional definition. By privileging the domain of civil society, he believes that greater democratization can be opened. In which case, civil society operates as an alternative venue that is located outside of the periphery of the state, but still political in its character.

Dryzek sees hope in civil society’s being less prone to inclusion, which he uniquely characterizes as being part of the constitutional core of the state. The concept of being less prone to inclusion is self-limiting. It means that it does not seek to share in state power, unlike political parties whose engagement with the state is geared toward taking over power from those that control it. A clear example of inclusion is the role played by labor parties. They started as a social movement carrying the concerns of the working class but later took over the reign of governance from the bourgeois after it gained entry into parliament, thus forming the welfare state. It has to be understood that the role of civil society then was to expose power especially that of the state which sought to control mechanisms that supplanted alternative views and voices. Another democratic character of civil society is exemplified by its being less concerned with a static understanding of itself. In fact, it continues to redefine and recreate its identity, thus making it less hierarchical and more fluid. Finally,

it has also positioned itself as a third force in the historical development of the capitalist state, seeking to address the limits of a welfare state model that has mixed liberal capitalism with socialist concerns (Dryzek 1996, 50).

Dryzek (2000, 87) also characterizes this public sphere that is civil society as oppositional which, he says, is important since historically “democratization indicates that pressures for greater democracy almost always emanate from insurgency in oppositional civil society or never from the state itself.” The bourgeois and the working class oppositions are typical examples of this. Their successful struggle against the state leads to the successful integration of their concerns into state imperative, thus creating the capitalist state and the welfare state, respectively.

However, Dryzek acknowledges that because civil society is a heterogeneous place wherein various forms of association outside of the state converge, not everyone in civil society promotes democratization. There are those who would resort to extremist means, while others are still very hierarchical. Thus, Dryzek clarifies that the social movements in civil society that are relevant toward the fulfillment of modernity’s potential are those that can really contribute to greater democratization. In other words, these are social movements that meet the democratic criteria: Self-limiting, fluid in defining its identity, and using democratic means that pursue discourse rather than violence (Dryzek 2000, 100).

In asserting the significant role of civil society, Dryzek narrows down the venue of democratization into the domain of the public sphere. Although he admits that civil society is a heterogeneous association which may or may not promote greater democratization, he believes that the public sphere provides the venue in which discourse promotes alternative discussion of key issues. For purposes of distinction, he classifies further the private domains of civil society that do not seek to participate in public discourse as separate from the domain of the public sphere. These private domains include neighborhood associations, spontaneous groupings, workplaces and other pockets of private associations (Dryzek 1996, 47 -61). With this distinction, Dryzek asserts that it is in the public sphere where the growth of democracy is made possible.

However, it is important to note that while social movements in civil society are defined as self-limiting, it does not mean that civil society is powerless. Dryzek illustrates civil society’s power by characterizing its oppositional strategy. Firstly, political action in civil society cannot only change the terms of political discourse, it can also influence the content of public policy. Secondly, the power of public protest can produce lasting effects by legitimating collective actions as permanent mechanism that responds to issues in the public agenda. This is contrary to the view that public protests produce only burnt-out and co-opted activists. Thirdly, policy-oriented deliberative fora that include conferences and public consultation can be constituted within the civil society itself. Finally, protest in civil society can sow fear of political instability and so draw forth a governmental response (Dryzek 2000, 101).

Dryzek’s theoretical position on the oppositional character of the social movements actually challenges other contemporary theories of democracy. Pluralist theorists like Iris Marion Young and Anne Phillips, both representing the difference democratic position, welcome the inclusion of minority voices into the state imperative to make the state more expansive. Dryzek, however, finds the difference democratic position as counter-intuitive. In his research, he provides concrete evidences of this involving leading countries in environmental discourse, most of which practice corporatist, liberal, capitalist democracies (Dryzek et. al, 2003).

Perhaps a good example of the limits of inclusion can be observed in Norway, where active corporatism is applied as a system of governance. In this scheme, the central government provides extensive support and even funded social movements and groups. Those involved in environmental advocacy in particular received government funding. The result, however, as validated by Dryzek’s research, shows that Norway has the least active environmental groups in civil society, and has less environmental advocacies that challenge state policies. Thus, while Norway presents a good statist model in responding to environmental problems, it is limited in terms of promoting and giving venue for nonstate actors to participate in public policy. It is glaring to note that public protests in Norway have been nonexistent, except in the 1980 protests against the creation of a hydropower plant. It is also notable that

issues involving whaling, which has been the target of various environmental groups, remain largely unaddressed in Norway (Dryzek et al., 2003).

On the contrary, Germany is a case where its corporatism promotes passive exclusion. Its benign refusal to involve environmental groups in its policy formulation, until after recently, has led to the proliferation of various green groups that include the Green Peace, and eventually, the Green Party. However, despite the creation of a green party, a flourishing civil society does exist and continue to expand, challenging continuously the state apparatus and even its Green Party ally. In fact, at the policy level the presence of civil society is influential in making Germany a leading proponent of environmental modernization and risk society, the two models which are responsible in responding to environmental hazards and threats (Dryzek et al., 2003).

Dryzek, of course, acknowledges that for social movements in civil society to be successful, they also have to become part of state imperatives. This trajectory would eventually lead to the creation of a green state, parallel to that of a bourgeois capitalist state and a welfare state. However, in cases where inclusion becomes benign, or even active to the point that participants in the social movement are co-opted, or that their discursive capacity are depleted or compromised, then the strategies that define the oppositional character must be pursued.

More so, Dryzek notes that inclusion, as well as the desire for that which characterizes social movements, can make the environmental groups lose their democratic character. Their persistence to be included and legitimized can lead to the creation of hierarchies among the members of the social movement itself, thus sacrificing the democratic setup that has sustained it. This is typified, for example, by groups like the Green Peace and the Green Party in Germany which, in acting as political parties, have also elected officials to represent the green movement. In the process, however, these elected officials have ceased to listen and address the voice of their constituents as they were already co-opted by virtue of their membership in the parliament.

Dryzek does not discount the dual strategy which includes both inclusion in the state and maintenance of the oppositional character in civil society. This is the ideal setup. However, there are cases like that of Norway where

inclusion presents a greater peril for environmental social movements in civil society. This dual strategy will be further tested in the Philippine context which will be discussed in the next section.

The Philippine Experience of Environmentalism

The understanding of democracy proposed by Dryzek and his view on how it can be broadened and deepened through the social movements in civil society are helpful in grasping environmentalism and its influence in greater democratization. In several of his projects involving green politics, Dryzek outlines a few relevant insights that can also help us appreciate better the environmental movement here in the Philippines (Dryzek 1998, 2005). These insights include, among others, the pursuit of greater ecological modernization where some environmental concerns are incorporated in state imperative, thus creating a green state. Germany is the leading proponent of this model. But we have to take note that even Germany is still characterized by the presence of oppositional environmental groups that are responsible in making the country’s environmental policies democratically oriented. This insight, coupled with the earlier arguments on the limits of capitalist state, and the need for oppositional environmental groups, will be carefully weaved together using the context of the environmental movement in the Philippines.

At the outset, it has to be stressed that the Philippines has one of the most vibrant civil societies in the world, including groups that push for greater environmental movement (Holden and Jacobson 2007, 149). Moreover, it is interesting to note that while the Philippines is a developing country where democratic institutions are not yet stable, and where its environmental movement has to take into consideration equal if not greater concerns of poverty and access to resources, it has manifested some parallelism with developed democracies especially the role and impact of its environmental movement.

Parallel to the critique raised by Dryzek on the capitalist state, the environmental movement in the Philippines has also exposed the existing Philippine nation-state as limited in responding to environmental issues

and concerns. While it is understandable that the government has to give importance to economic growth to respond to the problem of poverty, it has also failed to take into consideration issues on environmental threats which, if not properly managed, will have devastating effects. Its attitude is characterized as highly supportive of economic concerns, and tentatively if not almost benignly supportive of environmental issues. This is very much observable in the various environmental issues that have confronted the country, both nationally and locally. The Philippine government then typifies the problems that beset the liberal capitalist state for its lack of open attitude toward democratization.

A case in point is the issue on mining which, at the national level, has rendered the government hostage to the business industry long perceived as the pipeline of the country's economy. Businessmen and corporations behind the mining industry have used the discourse on poverty alleviation and economic growth to legitimize the existence of mining even in key biodiversity areas. And yet mining has generated minimal revenue for the state. It has also caused a lot of environmental damage at the immediate and long term levels (Monsod 2012). The government's priority on economic growth as a means to address poverty has been held captive by the dominant discourse of the mining industry that promotes mining as a response to the problem of poverty. This is manifested by the hesitant move of the present government to issue an Executive Order (EO) governing the mining industry, despite voluminous inputs from various civil society organizations and consultants, experts included (Villanueva 2012). After the issuance of EO 79 that attempts to synchronize mining activities in the Philippines, it was criticized mostly from the ranks of environmentalists not only because of its palliative measures but more so because it has privileged business and economic concerns over environmental impact. We can also add here the insistence of the previous government to stick to the Mining Act of 1995 (RA 7942) and the present government's EO's framing that is still anchored in that same problematic mining act (Tabora 2012).

It can be noted that the issue concerning mining—while most recently being highlighted in the media—has already been a long standing advocacy

among environmental groups. In fact, even the Catholic Bishops’ Conference of the Philippines (CBCP) has issued statements and has initiated actions both at the national and local level as early as 1996. Pastoral letters and mass mobilizations were strategies used by the church. The issuance of the EO 79 in 2012 can be considered as one of the major gains in the decades of resistance against state policies that are privileging the mining industry to the detriment of the environment. Parallel examples at the local level can be also cited. For one, there is a failure on the part of the Davao City government to significantly look into the potential effects of the coal-fired power plant proposed as solution to the threat of power crisis. Some of these effects would include, among others, air and water pollution, not to mention displacement of residents. The issue of power crisis is, of course, given more weight over the threat to life and environment because it can affect the business industry and, in the process, affect the local economy.

For another, there is the recent issue involving the Shrine Hills in Matina, still in Davao City. While the Mines and Geosciences Bureau (MGB) and other geological experts have classified the place as unfit for further development that will involve construction of industrial and residential infrastructure, no significant position is gleaned from the local government both at the executive and legislative levels (Lacorte 2010). The suspicion is that significant influence of various developers (representing the business sectors) has made the local government hostage and blind to the impending threat this development plan poses to the immediate residents of Shrine Hills in particular, and to Davao City in general.

These accounts affirm Dryzek’s frame that the existing liberal capitalist system anchored in economic rationality can curtail greater democratization and, in the process, relegate environmental concerns to the margins. The government’s attitude on the mining industry at the national level, and the coal-fired power plant and the Shrine Hills development issues at the local level, has clearly manifested this structural and systemic problem. It can, with reason be said here, that the government has privileged business and economic concerns over environmental concerns.

The oppositional character of environmental groups in the Philippines is manifested by the existence of various advocates as early as 1979. Groups like HARIBON and the Philippine Federation for Environmental Concerns (FPEC) plus other local movements are a few examples of these groups (Magno 1993, 6). More recently, the *Alyansta Tigil Mina* is at the forefront of the more ecologically sound policies related to mining. Of course, there are local groups that are involved against the creation of a coal-fired power plant and the industrialization and commercialization of Shrine Hills.

The issue on mining, in particular, has mobilized various groups that include the academe, church, NGOs, and people's organizations (POs) that are directly affected by it. What is more interesting though is that members of civil society groups have found allies even among several members of the business sector. The best example is Ms. Gina Lopez who represents ABS-CBN, a top media conglomerate in the Philippines.

The responses of these groups include formal strategies like conducting conferences on mining, such as the ones organized by Ateneo de Davao University (Actub and Pilapil 2012) and Ateneo de Manila University, to name a few. This is coupled by the use of various media campaign blitz, courtesy of ABS-CBN's anti-mining position as influenced by the high-profile advocacy of Lopez who heads the ABS-CBN Foundation. To be included as well are the various forms of lobbying done at the halls of congress for the passage of an Alternative Mining Bill or the Minerals Management Act to replace the problematic RA 7942. These are also ably supported by various protests both at the halls of congress and even at the headquarters of mining companies or the actual mining sites. We also have to include the pastoral letters released by the CBCP that condemn, in particular, the commercialization and materialism promoted by the mining industry (Holden and Jacobson 2007). All of these have exacted significant pressures on the government to issue an EO governing the mining industry. When it was finally released, it was however received with dismay by environmental groups and local communities, especially those directly affected by mining.

All the aforementioned responses of the various groups within civil society have typified the latter's oppositional character. Although it may not

be as radical as that of its counterparts’ in other countries, partly due to the Filipinos’s lesser inclination for direct confrontation, it is as equally vibrant as theirs. The feature and dynamism of this oppositional character affirm Dryzek’s position that indeed greater democratization is possible in the Philippines as evidenced by the convergence of various groups. The case of environmentalism here has also demonstrated that greater democratization can be achieved outside the peripheries of the state and into the domain of civil society. This supports further the understanding that the political arena should be extended beyond the state in order to broaden the democratic space. The environmental movement further concurs this point in that the response to the mining issue in particular has been wanting, and is in fact very limited within the apparatus of the state. Instead, it was pushed further by the pressure generated by civil society. It has to be affirmed as well that pressure is not only local and national; there is also a significant influence from among international groups like Green Peace that has aided in lobbying and broadening the discursive space and content.¹

The Philippine experience of environmentalism is quite unique. Because its democratic governance is weak as compared to its Western counterparts, and because corruption and lack of political consciousness among its citizens prevail, there is a greater challenge for collaborative effort to be forged between civil society and the government. This is in no way similar to inclusion referred to by Dryzek. Instead, it simply calls on the civil society groups especially those that are involved in environmental advocacy to also assist the government in strengthening its governance mechanism and in promoting greater democracy. Some of these strategies would include greater involvement among environmental groups in the crafting of laws and policies affecting the environment, as well as instituting some watchdog groups to check on the implementation of these laws, policies and projects at the local level. Lobbying for more environmentally oriented ministers to head environmentally related government agencies can also be suggested as one of the strategic courses of action here.

In view of this openness toward a collaborative strategy, it can be argued that the effectiveness of the environmental movement in the Philippines

toward green oriented policies is propelled by a dual strategy. On the one hand, the oppositional public sphere is supported by environmentally oriented executives and legislators who push for environmental policies. This is partially valid for without the support of consultants and experts from within the cabinet, the push for an EO on mining would not have been realized. More so, the passage of the Alternative Mining Bill or the Minerals Management Act will only be realized through the dedicated support of able legislators who possess heightened environmental consciousness and commitment. On the other hand, there is the strategy of an empowered participation of civil society groups. The significant push from the oppositional groups within civil society has also been crucial in propelling the government to act on environmentally related concerns.

However, this dual strategy has to take into account some crucial issues. While it is true that there are allies of the state like executives and legislators, they are small in number. Given the inefficiency and corruption in the government and its lack of commitment and political will in responding to environmental issues, there is the possibility that no significant progress can be expected from its ranks unless it is constantly challenged by members of the civil society. Inclusion in the state by way of incorporation of socially oriented party list groups and socially oriented individuals could render them ineffective by way of getting them accustomed to the inefficient and unjust culture within the government itself (Magno 1993, 12). Furthermore, it has to be stressed that most of the cross-cutting and frontier initiatives that serve as responses to environmental threats usually emanate from the democratic, discursively updated civil society groups that enjoy the support of international network. This is not the same as the actions done by the government which are all too often slow in responding to hazards and threats, and dependent upon its civil society counterparts for initiatives.

Thus, the frontier toward greater democratization still hinges upon the oppositional character of civil society itself. This is notwithstanding the less than promising prospect for greater democratization in the incumbent

Philippine government, coupled with the long process of making the state apparatus effective and efficient. Studies conducted on the relationship between civil society and the state have shown that the strength of the civil society in the Philippines, especially in pushing for policies ranging from labor issues to human rights violations, is one of the most vibrant (Ferrer 1997, 1-9). While there are strong suggestions for gaining greater familiarity with the mechanisms of governance governing civil society and in calling for further assistance to strengthen the national and local government (Lopez and Wui 1997, 1-20), we still cannot discount the fact that the oppositional role of civil society has been successful and has remained to be an effective strategy.

Conclusion

The capitalist state is embedded in a rationality that is liberal and individualistic made manifest in the liberal constitutional model. This system limits the achievement of more democratization, especially on issues related to the environment. As such, the potential for expanding the democratic space, as Dryzek suggests, has to be anchored instead in the oppositional public sphere of civil society as demonstrated by the social movements like environmentalism. As a social movement, environmentalism helps challenge the dominance of capitalism in our democratic systems. The greater push for policies involving responses to environmental problems are being championed by civil society groups that resist inclusion in the constitutional core of the state, without sacrificing their capacity for collaboration. The same situation is found in the Philippines. The environmental movement exerts pressures to create and re-create policies on mining and other issues concerning the environment. However, while a dual strategy might be an ideal way to proceed, there is still for the time being a need to capitalize on the power created by the oppositional character of the environmental movement and the pressure it exerts on the government.

Note

- ¹ The importance of international organizations on the success of environmentalism is also recognized by Dryzek (1996, 2000, 2006). The International Conference on Mining in Mindanao organized by Ateneo de Davao University (ADDU) and the Catholic Educational Association of the Philippines (CEAP) would typify this international collaboration. The proceedings of this conference was published by ADDU and CEAP (Actub and Pilapil, 2012).

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*Social Justice and Mining*¹

Joel E. Tabora, SJ
Ateneo de Davao University

Introduction

No one really talked much about mining when I was going to school. It was one of those activities engaged in by a relatively small number of people and its effects were not well understood. Things have changed. While no one will contest that in the modern world we need the products of mining for such things as mobile phones, computers, skyscrapers and the like, there are concerns about the cost of mining on the environment. The desire has been to understand what “responsible mining” is. Even as some Philippine activists’ positions have been characterized as “anti-mining,” the thrust is less to ban mining activities absolutely from the country, but to hold it in abeyance until a broader consensus is achieved as to what responsible mining policy might be, and until the country clearly has the structures and competent personnel to enforce responsible mining.

Because of the various interests involved, finding consensus on responsible mining is elusive. I believe that the more Philippine citizens and their friends participate in a competent discussion on mining and its effect, the better. Why? On the one hand, the Philippine Constitution declares that minerals belong to the State. This means that originally they do not belong to owners of land titles, nor are they the preserve of private interest groups, whether these are foreign capitalists or indigenous peoples (IPs). They belong to the State — to the Filipino people. Thus, the public policy that governs the use of minerals, including Executive Order (EO) 79 as well as Republic Act (RA) 7942 or the Philippine Mining Act of 1995, is the concern of all who are its owners.

The Call of the Common Good

There is another, arguably even more fundamental reason why people should participate in this discussion. This is a principle espoused by the social doctrine of the Catholic Church. It teaches that there is a social mortgage on private property. While the church has consistently recognized the validity of private property in the human being's fulfillment of personal and family needs, private property is encumbered by a "social mortgage" and must contribute to the common good (*Laborem exercens*, no. 14). Short of this the legitimacy of private property is lost: "The right to private property is subordinated to the right to common use, to the fact that goods are means for everyone" (*Laborem exercens*, no. 14). This is a powerful doctrine inviting reflection on the manner in which property in society in general is handled. It is embedded in a principle called the "universal destination of all created goods" (*Sollicitudo rei socialis*, no. 42)—the doctrine that all goods created by God are for the good of all. Where the constitution states that minerals belong to all, and the church teaches that even minerals are numbered among created goods with a "universal destination"—the good of all, the search for a rational policy on mining cannot exclude "the good of all," that is, *the common good*. In fact, the Philippine Constitution's acclaimed "centerpiece," its Article XIII on Social Justice, states: "The Congress shall give highest priority to the enactment of measures that protect and enhance the right of all the people to human dignity, reduce social, economic and political inequalities, and remove cultural inequalities by equitably diffusing wealth and political power for the common good" (Sec. 1). This is an ongoing mandate. It enacts laws in pursuit of the common good. It repeals, amends, and perpetually improves laws toward the greater pursuit of the common good. This greater pursuit of the common good is the pursuit of social justice.

No laws are perfect. Agreements and activities undertaken under laws are often imperfect and harmful to the common good, even if they are legal. The pursuit of social justice warrants the repeal and ongoing reform of laws, just as the pursuit of social justice warrants the cancellation of agreements that militate against the common good. If a law were to be enacted that would

cause harm to all women and children in a male chauvinistic society, it is ultimately in pursuit of social justice (and not just political advantage) that such law should be repealed. If a contract would deprive large numbers of babies from necessary nourishment, it is in pursuit of social justice that such contract should be repealed. Social justice provides the ultimate rationality for a law, or the compelling warrant for its repeal. Commutative justice, which compels the fulfillment of contracts, and distributive justice, which distributes benefits and burdens in the maintenance of society, find their legitimacy in social justice and are subordinated to it. When they harm social justice, in social justice they are to be overcome.

Law, Rationality, and Social Justice

The rationality of laws must be anchored in social justice. If a law is not socially just, activities and agreements under that law become socially unjust, and so can never be legitimated simply because they comply with the law. What is legal is not necessarily socially just, and therefore not necessarily moral. Human beings who take responsibility for society must be sensitive to this. Existing laws may advance the common good, or advance the common good merely partially, or may militate against the common good. Who makes this call? It is the people, yourselves and myself, weighing the various forces and constraints which affect us in our current society, asserting a certain shared wisdom achieved by and for whole of society in history, who make this call.

For instance, if a law were to give a group of people a monopoly over fresh air in exchange for large taxes paid to the state, but this law were to deprive poor people of the air they need to breathe, no matter how legitimately enacted, the people could declare this law socially unjust and act toward its repeal. Until it is repealed, in social justice, they could act to undermine it. Of course, enforcers of the law could defend the unjust law. But because it is defended does not mean it is just, and the stuff of heroism and martyrdom is when people undermine existing social structures in the pursuit of social justice.

Where our intention is to search for what responsible mining especially in the light of perceived sins against social justice of the laws currently

governing mining policy, it is thoroughly unsatisfying if it is argued that “responsible mining is achieved when the current laws governing mining are complied with.” Where especially RA 7942, first, notoriously allows a fiscal regime which does not give the Filipino people, who are the owners of the minerals, a fair share of the product and, second, fails today to effectively protect the environment, especially in the light of expected climate change impacts, a claim “to responsible mining” because of compliance to this law dodges the issues raised in social justice.

This is what I tried to point out in an earlier article. If responsible mining is to be based on a certain rationality, what is “rational” for the investor is quite irrational for the environmentalist; what is “rational” for the B’laans or the T’boli peoples is irrational for the military; what is “rational” and necessary for the government is “irrational” for the free private sectors. In the end, rationality must be decided on by the autonomous people in a given historical moment defining what is socially just.

Mining under RA 7942

In a powerpoint presentation entitled “To mine or not to mine: The case of the Tampakan copper gold project: Mindanao, Philippines” presented by Dr. Esteban C. Godilano of the University of the Philippines (UP), with contributions by Atty. Christian Monsod (referred to hereafter as: G.M.), they speak of four conditions for allowing mining in the Philippines. I believe it is their position on what “responsible mining” is. These conditions are:

- a. “the environmental, economic and social costs are accounted for in evaluating mining projects;
- b. “the country gets a full and fair share of the values of extracted resources;
- c. “the institutional capabilities of the government to evaluate and regulate mining activities are put in place; and
- d. “since mining uses up non-renewable natural capital, the money from mining are specifically used to create new capital such as more developed human resources and infrastructure, particularly in the rural areas” (G.M., Slide 22).

Where under RA 7942 and EO 270-A, providing for the aggressive development of Philippine mining, we still do not have the tools and disciplines to account for the full costs of mining projects, where we admit the people are not getting their full and fair share of mineral products, where the institutional capabilities of government to evaluate and regulate mining activities are not in place, where we have not devised a scheme to exploit the benefits of extracting these non-renewable resources in new capital and infrastructure projects, we have warrant for stating that mining continues to be irresponsible and socially unjust.

This brings me to a key problem with EO 79. Where the Catholic Bishops' Conference of the Philippines (CBCP) in "A Statement of Concern on the Mining Act of 1995" in 1998 called for the repeal of RA 7942, the EO continues to lean on it for its effectivity. Of course, the Executive can only rely on existing law for any EO. But the EO seems to show no sensitivity for the ills wrought by RA 7942 as pointed out by the bishops. "The adverse social impact on the affected communities, especially on our indigenous brothers and sisters, far outweighs the gains promised by large-scale mining operations. Our people living in the mountains and along the affected shorelines can no longer avail of the bounty of nature. Rice fields are devastated and bays rich with seafoods become health hazards." The bishops' call was reiterated in 2006: "We reaffirm our stand for the repeal of the Mining Act of 1995. We believe that the mining act destroys life. The right to life is inseparable from their right to sources of food and livelihood. Allowing the interests of big mining corporations to prevail over people's right to these sources amounts to violating their right to life."

EO 79 on Mining: A Mixed Bag

Leaning on RA 7942, EO 79 is a mixed bag.

Environmental consciousness and concern today is a powerful force. EO 79, reiterating the constitutional right of the Filipino to a balanced and healthy ecology, certainly asserts the need to protect the environment. This is demonstrated in the "areas closed to mining applications" of Section 1.

Beyond those already articulated in Section 19 of RA 7942 and in the National Integrated Protected Area System (NIPAS) or RA 7586, it also includes:

- a. Prime agricultural lands, in addition to lands covered by RA No. 6657, or the Comprehensive Agrarian Reform Law of 1988, as amended, including plantations and areas devoted to valuable crops, and strategic agriculture and fisheries development zones and fish refuge and sanctuaries declared as such by the Secretary of the Department of Agriculture (DA);
- b. Tourism development areas, as identified in the National Tourism Development Plan; and
- c. Other critical areas, island ecosystems, and impact areas of mining as determined by current and existing mapping technologies, that the Department of Environment and Natural Resources (DENR) may hereafter identify pursuant to existing laws, rules and regulations, such as but not limited to, the NIPAS Act.

But the EO also states:

Mining contracts, agreements and concessions approved before the effectivity of the Order shall continue to be valid, binding, and enforceable so long as they strictly comply with existing laws, rules and regulations and the terms and conditions of the grant thereof. For this purpose, review and monitoring of such compliance shall be undertaken periodically.

For the People, “Zero to Nil”

Section 4 of EO 79, however, makes the grant of new mineral agreements contingent on new legislation “rationalizing existing revenue sharing schemes and mechanisms.”

The existing revenue regime is irrational or socially unjust. This is because with RA 7942, foreign mining investments with 100 percent foreign equity were not possible, overtaking the previous policy of sixty percent Filipino and only forty percent foreign equity. The RA 7942 further *limited* the government share from Mineral Production Sharing Agreements (MPSA) to two percent: “The total government share in a mineral production sharing

agreement shall be excise tax of mineral products as provided in RA No. 7729” (RA 7729, Sec. 80), while the state is the owner of the product. The excise tax however is not a share in the product itself. The state gets, as Justice Carpio puts it, “Zero to Nil” of the product.

On the other hand, through the Foreign Technical Assistance Agreement (FTAA), the state enters into an agreement with a mining firm as a “contractor.” The state’s share again consists in taxes, fees and duties, which are not a direct share in the product. It gets an additional share “only if the contractor’s net income after tax amounts to more than forty percent share of gross output.” Historically, however, this is a practical impossibility. Again, therefore, in the FTAA the state’s share in the product is “Zero to Nil.”

Challenging the Validity of Existing Contracts

If the state so clearly sees that this is socially unjust, why would it not in its EO 79 more aggressively challenge the validity of existing contracts based on RA 7942 in the name of social justice? If the provisions of the law themselves are socially unjust, are not the contracts closed under these conditions voidable? Where there is so much poverty in the Philippines, should we allow these contracts to continue to rob the Filipino people of their patrimony? Through these contracts under RA 7942 the state is practically giving away the people’s mineral for free! Lamentably, EO 79 declares the contracts valid without having first worked out a program so that extracted minerals, which are non-renewable, can better contribute to the development of human capital and infrastructure that would uplift our poor rather than the profit margins of foreign investors and wealthy capitalists (cf. G.M.).

More Rational Environmental Regime Required

Furthermore, where the EO calls on congress to enact a more rational fiscal regime, why does it not also call on congress to legislate a more rational regime of environmental protection? What protects the people from repetitions of the Marcopper Mining disaster of 1996, which Marcopper walked away from

with practical impunity? Open-pit mining is no longer allowed in developed countries like the US and Canada. Why does the EO remain neutral to the law that allows it for our fragile island ecosystem, oblivious to the country's vulnerability to acid mine drainage through open-pit mining? Why does it seem even to support open-pit mining by its Section 12, where it challenges the local ordinances prohibiting open-pit mining in their jurisdiction? Secretary Ramon Paje of DENR actually stated that the apparent conflict between the ordinance of South Cotabato prohibiting open-pit mining and the national law RA 7942 was to be addressed by this provision. Does the national law RA 7942 which favors foreign miners outweigh the national law RA 7160 and Administrative Order 270 which is the Local Government Code (LGC) and its Implementing Rules and Regulations (IRR)? These mandate the local government units (LGUs) to enact measures that protect the local environment. So what does the EO intend when it says: "LGUs shall confine themselves only to the imposition of reasonable limitations on mining activities conducted within their respective territorial jurisdictions that are consistent with national laws and regulations" (EO 79, Sec. 12)? Is environmental protection not "reasonable"? Is it asking the Department of Interior and Local Government (DILG) to militate against the enforcement of the LGC?

These questions are raised parallel to the *laudable* declaration by the EO that existing contracts are valid conditionally, only "so long as they strictly comply with existing law, rules, and regulations and the terms and conditions of the grant thereof." This means that their validity is assailable when they violate existing laws, for example, through the devastation of old growth forests, the manipulation of the Free, Prior and Informed Consent (FPIC), and the like. The call for the review of existing contracts from this vantage point is therefore happy news. The review however should not be periodic, but ongoing.

Bring “Work in Progress” Forward in Social Justice

EO 79 is a mixed bag. It recognizes the imperative to protect the environment. But it is weak in its reliance on RA 7942. It has not brought about a consensus on “responsible mining.”

On the other hand, Atty. Christian Monsod has described it as “a work in progress.” This should be progress in and for social justice rather than just for the private benefit of the mining investors. While the administration continues to rely on RA 7942 for now, it should work proactively for better mining legislation not just for an improved fiscal regime but for improved environment protection. Considering the limited capacity of the government to oversee and evaluate the mining activities throughout the country, the Mining Industry Coordinating Council (MICC) referred to in EO 79, Section 9, needs the active participation of climate change specialists, environmental scientists and anthropologists, as well as representatives from religion and civil society for the oversight of mining projects that are open and not violently hostile to the scrutiny of the public. In the end, together, in a convergence of conscience, we must take responsibility for mining policy that is not just legal but socially just. After all, the minerals belong to all. On all minerals, there is a social mortgage.

Note

¹ Paper presented at the Roundtable Discussion on EO 79 at the Ateneo de Davao University on 18 July 2012.

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Book Reviews

Diaz, Patricio. 2011. *Troubled odyssey*. Davao City: Mindanao News and Information Cooperative Center (MNICC). 397 pages.

Troubled odyssey is a narrative of the Bangsamoro struggle. Patricio P. Diaz successfully chronicles the Bangsamoro's experiences of historical injustice. Reading his book is like listening to a friend who passionately narrates history from below, specifically the history of the minoritized Muslims. He underscores the travails of the Moro Islamic Liberation Front (MILF), the Moro National Liberation Front (MNLF) and other stakeholders in pursuit of political solutions to the Bangsamoro problem. There are four planks of inquiry the author sought to dissect.

The first part focused on the Memorandum of Agreement on Ancestral Domain (MOA-AD). In this section the author presented signs of hope through the birth of the MOA-AD as well as various negotiations and consultations employed for the crafting of such document. It met stiff opposition from various stakeholders—non-Muslims, constitutionalists, those supportive of the Westphalian conception of sovereignty, and others who looked at autonomy as the ultimate solution to the problem. The avalanche of protests on the new construction of sovereignty presented in the MOA-AD stopped when the Supreme Court declared the MOA-AD unconstitutional. Here, Diaz notes the constitution as a fundamental law that frames the parameters of negotiation and peace agreements, one of the perceived contradictions contributory to the Bangsamoro struggle.

Like the Greek epic of Homer, Diaz narrates further the long journey of the Muslims' aspiration for ancestral domain and right to self-determination. This can be located in the second part of the book. The author did it objectively by presenting various historical events not historized in most history books. He traced the Bangsamoro problem which dates back from the American occupation period when the yearning for self-determination was highly evident. However, such dream ebbed due to political patronage and the Filipino leaders' support for the Filipinization program of the Americans. He also discussed important documents such as the

Tripoli Agreement of 1976, Jakarta Accord, Organic Act for the Autonomous Region in Muslim Mindanao (ARMM) and the 1996 Framework Peace Agreement.

The long struggle also mirrors the shifts of postures from independence to autonomy. This episode in the Bangsamoro troubled odyssey reflects the changing focus and configurations in the movement brought about by a constellation of problems. There was no denial of the troubled odyssey among the Bangsamoro groups. The burning desire to achieve the Bangsamoro dream was never bereft of issues, ironies and paradoxes. Ethnic conflicts, jealousies and insincerity posed tremendous challenges and made the journey turbulent. These were fully discussed in the third section of the book.

The fourth section of the book reiterated the continuing Bangsamoro journey. While the Bangsamoro hope dimmed in the past, there was a beacon of light expressed in the last chapters of the book. The aborted MOA-AD did not hinder the stakeholders to negotiate and revitalize discussions in order to come up with peace agreements. While more questions emerged from the MNLF, MILF and other stakeholders the author was still challenged to reimagine a vision of unity that is bound to come.

Troubled odyssey is the history of the Bangsamoro who are sojourners in time and space. Like travellers, they saw images of hope and despair but the journey continues and the desire for self-determination burns. The jolting saga of the Bangsamoro will lead the readers to reflect and rethink the Mindanao peace issue.

Christine S. Diaz, PhD is the current chair of the Political Science Department of the Ateneo de Davao University.

Stern, Tom. 2012. *Nur Misuari: An authorized biography*. Manila: Anvil Publishing, Inc. 229 pages.

For a book that claims to be an official biographical account of one of the most important and compelling figures in the struggle for Bangsamoro recognition, Tom Stern's *Nur Misuari: An authorized biography* presents an interesting portrayal of Misuari's life from a humble beginning in a small village in Sulu Archipelago, into the complex political stage traversing the regional politics in Muslim Mindanao, the national political arena of the Republic of the Philippines, and the international diplomatic stage typified by the Organization of Islamic Conference (OIC). Stern's prose combines straightforward and in-your-face depiction of events surrounding

the life of Misuari, which at times reads like a piece of journalism, and interspersed with some earnest thoughts and reflections on the human *persona* that is Misuari: The devout Muslim man; the student who turned professor and scholar; the ideologue; the son, lover and husband; the exile and political strategist; the chairman and rebel; the politician and governor; the peace awardee; and the embittered prisoner in a maximum security facility, among others. Some of Misuari's pronouncements in the form of excerpts from his early writings and speeches added a colorful mix to Stern's biographical sketch of the former, highlighting the role that he was destined to perform in the Bangsamoro's struggle for recognition and identity.

As a visiting fellow at Stanford University's Hoover Institution on War, Revolution and Peace, a think tank on public policy based in California, and who curiously listed *M.D.* as a suffix after his name (I suppose like a physician making precise incisions in exposing the tangled arteries and veins of the germinal root of Mindanao's age-old conflict), Stern's biographical narrative walks the readers through the early childhood of Misuari, his first taste of local politics until he was ushered into a far greater call of charting the course of events leading toward the creation of the Moro National Liberation Front (MNLF). The reader will appreciate the author's chapter by chapter depiction of Misuari's tenuous relationships with the different presidents of the Philippines while jockeying for support in pushing the Bangsamoro agenda, starting with Marcos, Aquino, Ramos, and Macapagal-Arroyo. These chapters provide some fresh accounts of how Misuari navigated the course in dealing with different presidential prerogatives, some compelling accounts of tensions created during and after the breakdown of these government-initiated talks, as well as their devastating aftermaths. What is also helpful in flipping through twenty three chapters of Stern's biographical and historical accounts are informative entries on the atrocities committed at the Jabidah Massacre, the Philippine government's botched up plan to invade Sabah in the northern part of Borneo (which the author likens to that of the failed American attempt to invade Cuba exemplified by the fiasco at the Bay of Pigs). This is supplemented by few revealing details on the participation of Sabah's local lords and *datu*s who assisted Misuari and his organization in fuelling destabilization of Mindanao territories through open rebellion. Important discussions on the role of the OIC and how it provided support for Misuari's cause, likewise, added a glimpse in filling in the details as to how this international body assisted in lobbying for the Bangsamoro recognition, especially the participation of the governments of Indonesia, Malaysia, Saudi Arabia, and Libya.

As a biography with an official nod from Misuari himself, Stern succeeds in depicting the former as a simple yet driven ideologue, a dyed-in-wool idealist with a soul of a Bangsamoro patriot, a man in the middle of so many political

storms battering the whole landscape of crafting a series of road maps for peace in this region of the Philippine, though these episodic peace initiatives eventually disintegrated long before they were even declared passable and workable. In both the complexity and subtlety of hammering long drawn out peace plans through a series of negotiations often brokered by a third-party nation, Stern's thoughtful discussions on the letter and the spirit of the Tripoli Agreement signed by the government of the Philippines and the Bangsamoro in 1976 provides some incisive analysis, peppered with oft-told and classic vignette of the role of Marcos' ace and charmer in the negotiating table, the former first lady Imelda Marcos. The book also offers some trenchant accounts on the schism in the MNLF caused by ideological differences between Misuari and Hashim Salamat with the latter's founding of the breakaway Moro Islamic Liberation Front (MILF). Likewise, the book proffers captivating glimpses of the rivalry between the two leaders, amidst the clannish and complex family ties governing the state of politics in Muslim Mindanao. In particular, worth taking a second reading is Stern's insightful presentation of the peace talks signed between the Ramos government and the MNLF in 1996, eventually paving the way for Misuari's taking on the governorship of the Autonomous Region in Muslim Mindanao (ARMM). These narratives which include Misuari's eventual removal from the levers of political power, culminating in his arrest, and arranged neatly in easy-to-read chapters are more than enough reasons for students of Bangsamoro history, and of Mindanao history in general, to take this tome seriously. For all intents and purposes, Stern's contribution in the literature of finding an honest rendering of such an enigmatic persona such as Misuari is certainly well accounted for in this piece of autographical sketch.

To complement Stern's portrayal of Misuari's public life, his attempts to provide curious readers an intimate look at the latter's private world, including his poverty-stricken childhood, are written with considerable sensitivity and humanity. The author's thoughtful narrative of Misuari's relationship with his father, and his long courtship and eventual marriage to a woman whose name is drawn out from a roster of unforgettable Shakespearean characters, Desdemona Tan—considered as his life's greatest love despite his numerous marriages—does humanize this rebel-ideologue who for good or ill helped shape the political landscape of both war and peace in Mindanao. For good measure, this book deserves a second, third, and fourth reading if one truly desires to relish the minutiae that Stern has so skilfully incorporated in his biography, the little details that succeed in presenting a candid, factual, matter-of-fact, and yet sensitive, perceptive, as well as analytical reading of the life of Prof. Misuari—a life that exemplifies war and peace, as if these two realities simultaneously breathe on two lungs.

For historical analysts of the Bangsamoro struggle, especially those who want to sink their teeth into the intricacies of hammering peace talks that have ultimately

sacrificed thousands of lives in the process, and for those who wish to understand the complex players that occupy the world stage in pursuit of peace as a life-long agenda, I strongly recommend this book. Misuari's life as a rebel, peace advocate and peace champion happens to be written by one who earnestly tries to understand—through this compelling biography—the dynamism of war and peace as two mirrors of one same reality. A must read, indeed!

M. Isabel S. Actub is the Program Coordinator of Communications and Advocacy of the Arrupe Office of Social Formation. She teaches leadership and theology at the Ateneo de Davao University.

Tan, Samuel K. 2010. *The Muslim south and beyond*. Quezon City: University of the Philippines Press. 185 pages.

The book is a compilation of selected essays written by Samuel K. Tan, an eminent historian inclusive of the years 1994-1999. During this period Tan was the Chair of the Department of History of the University of the Philippines (UP), Director of the UP Center for Integrative and Development Studies, Director of the Mindanao Studies Program, and Executive Director of the National Historical Institute. It may be said that this period was the most productive time of his life as one of the country's foremost historians.

Born a Tausug and a true son of the Philippine south, Tan may be presumed to speak or write with unquestioned authority in regard to the history of Mindanao and Sulu. His essays in this book reflect a kind of genesis of the ideas that had become the landmarks of his thoughts on the Muslim south.

In the essay, "Mindanao in Perspective" he discussed a retrospective account of Mindanao beginning with the element of ethnicity which he identified as an important social process, a factor that stirred the development of today's contemporary problems in the island. Cultural pluralism has yet to be addressed as one of the issues in the Mindanao problem. Alongside cultural pluralism or rather as an extension of the same problem is the existence of the Bangsamoro group. The term Bangsamoro denotes a different complex of ethnic groups composed of ethnolinguistic divisions among peoples who profess Islam. Later in history, the cultural problem would be further compounded by the arrival of Christians from the Visayas and Luzon.

So, is cultural pluralism the fundamental problem that must be dealt with? Tan seemed to be saying exactly this. Three different cultures means three different social, political, economic and religious systems that translate into three different perspectives of the past that need to be reconciled.

Unfortunately, this fundamental roadblock in the search for peace in Mindanao has been encrusted with layers of mutated issues in contemporary times all of which are political, for example “Is autonomy synonymous with independence?” The argument that the Muslim peoples will accept nothing short of absolute independence is somewhat trite and jaded especially after the Tripoli Agreement.

On the whole, all nineteen essays are very informative and replete with historical significance for understanding the Mindanao conflict.

Heidi K. Gloria, PhD was the editor of Tambara from 1983 to 1998. She is currently teaching at the History Department of the Ateneo de Davao University.

Esteban, Rolando C., Casanova, Arthur P., and Esteban, Ivie C. 2011. *Folktales of southern Philippines*. Manila: Anvil Publishing, Inc. 162 pages.

Folktales are repositories of cultural expressions. They embody the dynamic manifestations of a people’s living heritage, inasmuch as they carry the imprint of a people’s cultural identity. Folktales nevertheless exemplify the oral testimonies of a people’s collective memory of the past, expressed in a fascinating mythological medium where people and lesser gods, living creatures and inanimate objects form an intricate connectivity, traversing through time and space, conveying mystical stories that continue to fascinate people’s imagination across generations.

The power of myth and how it defines a people’s telling and retelling of their collective stories is what the book *Folktales of southern Philippines* attempts to convey. Authored by Rolando C. Esteban, Arthur P. Casanova and Ivie C. Esteban, it is a collection of oral traditions of the different ethnolinguistic groups in Mindanao, rendered timeless in a written medium that conveys intelligible tales which partake of both beauty and mystery of the sacred, the sublime and the secular.

A total of fifty eight folktales grace the pages of this book, some are said to have been previously published. Each tale is narrated and retold by anthropologists, raconteurs, and local story weavers and storytellers. What is interesting to note

is that the entire collection of original tales represents a motley of indigenous peoples and Muslim groups in Mindanao, such as the Bagobo, B'laan, Bukidnon, Chavacano, Iranun, Kalagan, Kamayo, Maguindanao, Manobo, Maranao, Samal, Subanen, Surigaonon, Talaandig, Tausug, Teduray/Tiruray and Visayan. Each story brings to the reader a unique appreciation of cultural heritage and dynamic tradition indigenous to where the original story springs from.

Fortunately for us, the authors present the English translation of each narrative by rendering it into pellucid prose, without losing its distinct flavor. But for the purpose of highlighting the indigenous character and origin of these stories, the reader might be better served if the text, written in its original dialect, is altogether printed alongside the English translation. This would add a powerful context to better understand the *air* and the *soul* that breathe in these folktales. And since these tales come from the bosom of Mindanao's cultural heritage, juxtaposing the original dialect and the English text in these pages would be greatly appreciated by those who are intent in preserving their intrinsic value in the midst of a globalized world (something which the authors themselves acknowledge in the introduction).

At any rate, this book is truly a good starter to the cultural diversity that is indigenous and Muslim Mindanao. For cultural purists, cultural philosophers, lovers of the written word, the anthropologically and sociologically inclined, myth-makers, literary tattlers, and raconteurs alike, this book is an appealing and scintillating companion to a whole world of indigenous literature told and retold by ancestors who inhabit the island of Mindanao, thus bringing us closer to the experience of the cosmological landscape of Mindanao right in our own backyard.

M. Isabel S. Actub

Cruz-Lucero, Rosario. 2007. *Ang bayan sa labas ng Maynila*. Quezon City: Ateneo de Manila University Press. 240 pages.

Ikaduha nako ning rebyu og libro sulod sa duha ka bulan. Pulos *request* ni Karl. Unsaon pagbalibad kang Karl? Unya, libro pa gyod ni Chari?! Si Chari! Moanhis Davao aron pag*launch* sa iyang libro sa Septiyembre 28. Na, hala sige, okay na lang bisag paskang bisaha.

Maayo gani kay mi-oo ko. Wala ko magmahay. Kay kining libro ni Chari *Ang bayan sa labas ng Maynila* lami. Mao nay paboritong ekspresyon sa akong silingang

si Carlo nga upat ka tuig. Lami, lami, lami mao nay iyang isulti kon ganahan siya sa iyang kaonon nga ma-reyd sa akong *refrigerator*. Kon si Marge Evasco pa tingaliy mosulti, kagumkom.

Mao nang nalipay kaayo ko sa libro ni Chari nga giundan og dose ka gumalaysay kun *essay*. Nalipay ko tungod kay una, nalingaw ko, ug ikaduha, daghan kog nakat-onan.

Kinsay dili malipay nga mora kag nagsuroy-suroy sa Pilipinas pinaagi sa klase-klaseng teksto sa literatura nga iyang gibutingting. Mora siyag *tour guide* nga moestorya nimo sa mga kasaysayan ug mga leyenda sa mga lugar, ug sa mga kinabuhi sa mga tawo sa lain-laing panahon ug sa lain-laing dapit sa nasod nga naay koneksyon sa iyang ginabasa nga teksto sa literatura o ginaimbestiga nga butang o selebrasyon.

Ang *opening essay The music of pestle-on-mortar* naghisgot sa mitos sa pagmugna sa langit segun sa mga Bagobo. Sumala sa mitos, kaniadto mubo pa kaayo ang langit, ug naglisod paglubok si Tuglibong kay mabunggo man ang iyang alho sa langit. Busa iyang gikasuk-an ang langit ug misaka kini hangtod nga dili na nato maabot karon. Sa maong paagi, mas hayahay na ang pagpuyo sa mga tawo.

Kining mitos iyang gikonek sa daghang hilisgotan sa literatura, gikan sa pagkawagtang sa daghan natong mga karaang sugilanon, lakip ang pagkawagtang sa pipila mismo ka tribu, sama sa nahitabo sa mga Carol-an sa Negros nga gipuo sa huwes de kutsilyo sa panahon sa mga Katsila.

Mora sab og si Tuglibong ni si Chari. Kay tanang butang nga iyang tun-an, iyang lubkon aron mohayahay ang pagbasa ug pagsabot sa mga magbabasa sa iyang punto. Mao na nga dili ka lang malingaw, daghan kag makat-onan. Dili lamang sa pagdugang og impormasyon, kondili hasta usab sa kasaysayan ug analisis luyo sa mga impormasyon. Mabrayt gyod ka.

Pananglit, sa uska lungsod sa Kabisay-an, naa siyay nakitang kampanaryo kun *bell tower*. Iya ning gisaka ug mora siyag *Singer on a mango tree* kansang awit miratsada sa uwagang mga prayle, ngadto kang Sharif Kabungsuwan, kang Pilanduk, ang *trickster hero*, ug kang Agyu, bayani sa mga Manobo diris Mindanao. Kulba, di ba?

Apan bisag taas, lapad, ug lalom ang maabot sa iyang analisis, dili ka mawala tungod kay *i-ground* ka kanunay ni Chari sa kasaysayan ug maayong teknik sa pag-eksplikar. Gawas nga rayter, kritiko, historian, ubpa, titser sab si Chari, ug daghang rayter, kritiko, ug historian ang makakat-on kaniya kon unsaon pagpabrayt sa iyang mga reader.

Pananglit na sab, brayt na ko karon unsay buot ipasabot sa *loa*. Nahinabo na nako ning pulonga nga tradisyonal *form* kuno sa atong *literature*. Pero wa gyod ko kasabot ug makakitag porma ani. Usahay tamad na magresearch ba. Dinhi sa libro ni Chari masayran nato nga ang loa uska *poem of praise* diay nga *originally* para kang Birheng Maria o sa mga santo, nga nanukad *originally* sa *courtly love* sa Europa,

nga *originally* ang porma uska dula; unya dihang miabot sa Pilipinas nanganak og daghang bersyon, lakip ang mga siaw ug malaw-ay nga loa o luwa sa binisaya pa. O, di ka ba mabrayt ana?

Kumbaga, *tip* sa mga rayter, kon naa kay imensyon nga termino, karaan man o bag-o, *idefine* dayon o ieksplikar gamay aron mabrayt ang imong *reader*. Aw lagi, kinahanglan magresearch pod ka.

Daghan pang gihisgotan si Chari nga makapataas, makapalad, ug makapalalom sa imong panghunahuna. Malingaw ka kang Mariang Makiling, mailhan nimo si Vicente Sotto, masabtan nimo ang paagi sa paghubad o *translation*, makigsimpatiya ka sa mga Ilocano ug Sebuano sa ilang makinasudnon ug makarebolusyong pagbati batok sa mga Katsila ug mga Amerikano.

Unya sa mga *literature teacher*, susiha ra god ang pagbasa ni Chari sa estoryang “Anabella,” ang sugilanon sa Ilonggang si Magdalena Jalandoni. Sa tinuod lang, paskang kaway lami ining estoryahana kay estoryotayp kaayo. Iapil nako nig tudlo isip usa ka *genre*, o tipo sa pagsulat sa uska panahon, o isip representasyon sa literaturang rehiyon. Pero human sa paglubok ni Chari sa “Anabella,” lami diay siya. Lami, lami, lami, *to quote my 4-year old neighbor*.

Sulti pa ni Chari mahitungod sa mga *creative writer*, they “are, or should be, speakers for our people’s daily lives, mediated by a historical consciousness, and rooted in our indigenous concept of our cosmos and its laws. This basic tenet of creative writing applies, whether we are reviving folk forms or writing in the modernist, realist vein, or engaging in postmodernist, multimedia experimentation.”

Asa kaha mahulog nga katagorya ang uska *essay* ni Chari nga nag-ulohag “*Judas and his phallus: The carnivalesque narratives of Holy Week*.” Nakabati si Chari nga didtos uska baryo sa probinsya sa Antique, adunay ritwal ang mga tawo sa panahon sa *Black Saturday* diin ilang iparada si Hudan kansang dako kaayong utin nanuyhakaw? Dihang miadto siya sa baryo aron mosaksi sa ritwal, *nadis-appoint* siya kay mikuyos na man ang utin ni Hudan.

Gusto mong mahibalo unsa ang *origin* sa maong ritwal ug nganong migamay ang utin ni Hudan? Palit mo sa libro. Dili mo magmahay. Malingaw mo, mabrayt pa mo.

Macario D. Tiu, PhD is a multi-awarded writer and editor of Tambara from 1999 to 2007. He is the current Research Director of the Philippine Women’s College of Davao.

Contributors

Pamela del Rosario-Castrillo teaches literature at the Ateneo de Davao University. She has an MA in Literature (English) from Ateneo de Manila University and a PhD in Educational Management from Ateneo de Davao University. A publishing professional, she has been working on the production of books, journals, and newsletters for academic presses, trade publishers, and nongovernment organizations for more than two decades now. Apart from print publications, her research interests include Mindanao museums and mother tongue-based multilingual education, with special emphasis on *lumad* (indigenous peoples) education.

Tender Pangilinan-Ferolin teaches engineering at the Ateneo de Davao University where she finished both her undergraduate and master's degrees in engineering. She has a PhD in Engineering from Mindanao State University-Iligan Institute of Technology. Her research experience focuses on the synthesis of zinc silicate using silicon dioxide from rice hulls ash and its applicability in corrosion inhibition applications.

Ian Clark R. Parcon is currently the Program Coordinator of the Service Learning Program of the Arrupe Office of Social Formation of the Ateneo de Davao University. He also teaches philosophy in the same university specializing in political philosophy particularly on areas such as democracy, multiculturalism, environmental politics, and feminism. He has an MA in Philosophy from the Ateneo de Manila University and Masters in Applied Ethics from Norwegian University in Science and Technology (Norway) and Linköping University (Sweden).

Reynaldo D. Raluto, DCM is a Roman Catholic Filipino priest from the Diocese of Malaybalay (Bukidnon, Philippines). He is currently assigned as assistant to the academic dean of the St. John Vianney Theological Seminary in Cagayan de Oro City. He has MA degrees in Philosophy and Theology from Ateneo de Manila University, and PhD and SThD degrees in Theology from Katholieke Universiteit Leuven (Belgium). His works have appeared in the *East Asian Pastoral Review* and *Hapag: Journal of Interdisciplinary Theological Research*.

Joel E. Tabora, SJ obtains his PhD in Philosophy from the Leopold-Franzens University, Innsbruck, Austria. His dissertation focused on the work of Karl Marx. He is the fourth President of the Ateneo de Davao University, assuming office in June of 2011. Before his appointment at the Ateneo de Davao, he served as President of the Ateneo de Naga University from 1999 to 2011. He taught at the Ateneo de Manila University, was Rector of the San Jose Seminary from 1989 to 1995, and President of the Loyola School of Theology from 1994 to 1999.

Reynaldo M. Vequizo is a professor of physics at Mindanao State University-Iligan Institute of Technology. He has a PhD in Advanced Materials Science and Technology from Niigata University in Japan, specializing in organic semiconducting materials synthesis and technology, radiation detection, bioceramics and advanced inorganic semiconductors (binary and I-III-VI ternaries) syntheses and optoelectronic device fabrication and characterization.

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2. Manuscripts should be in MS Word file and double-spaced. For house style, please refer to previous issues of the journal, or alternatively, follow the *Chicago Manual of Style*.
3. All submissions are to be subjected to anonymous review by at least two experts. As such, no references to authors in the manuscript should be made. The review process will normally take four to six weeks after which authors will be notified of the Editor's decision.
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The Editor
Tambara
Ateneo de Davao University
Jacinto Street, 8016 Davao City
Philippines
Email: **tambara@addu.edu.ph**



TAMBARA

When the *balatik* appears in the sky, it is time for the yearly sacrifice. All who are to prepare new fields or are to assist others in such work gather to take part in the ceremonies honoring the spirits. For three days the men abstain from work. No music and dancing are allowed.

With the ending of the period of taboo, the workers go the fields and in the center of each, they place a *tambara*, a white dish containing betel nut. This is an offering to Eugpamolak Manobo, besought to drive away evil spirits, keep the workers in good health, allow an abundant crop, and make the owners rich and happy.

Fay Cooper Cole

This journal has borrowed the Bagobo word *tambara* to emphasize the commitment of the Ateneo de Davao University to serve the Ateneo Community and the larger Mindanao region as a Filipino, Catholic and Jesuit University.