

## SUMMATION

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To summarize ten papers which are roughly two hundred thirty-five pages, delivered in three days and covering three major areas involving the years 1899-1946 in a few minutes is too presumptuous. The three major areas include: (1) politico-military dimensions paper number 1, 2, 3 and 10; (2) educational-economic and religious dimensions paper number 5, 6, 7, 8, and (3) American research in Mindanao and Sulu papers number 9.

The topics are varied and the different speakers did their level best both in the preparation and deliberation given the time limitations. The speakers came from different institutions with different specializations and disciplines that truly enriched the conference.

The approaches are likewise varied: historical, descriptive and analytical. Other techniques used in the presentation include the use of visual aids, graphs and the like.

The conference mood could be characterized as cordial; there was some degree of radicalism and an atmosphere of intimacy and frankness. The audience composed of two distinct groupings: radicals and moderates reflecting one of the themes of the conference.

One special feature of the conference was a slide-lecture of the people of the Philippines from the north to the south. Likewise, cultural presentations were conducted by the MSU-IIT and the main campus cultural dance troupe.

The first venue of the conference was MSU-IIT; later the venue was moved to the MSU Science Lecture Hall where two papers were read and the culminating activities were held at the Summit Inn. Highlighting the closing ceremonies was *pagana Maranao* (dinner) where once more Acting President Governor Mohamad Ali Dimaporo reiterated the American influence upon the Filipinos, particularly the Maranaos.

The conference as a whole serves as a beginning of a series of conferences to discuss other aspects of the American impact in Mindanao and Sulu. Such topics, as suggested by some delegates, include the Filipino reactions to American rule; the traditional elites and the

counter elites and possibly Folk Islam and Folk Catholicism. The conference, indeed, was a flashback in history—1899-1946.

Professor Manaros Boransing started off the conference with a big bang by arguing that the *Bangsa Moro* as a concept should be re-examined in the light of the present era. The concept, *Bangsa Moro* and the conference as such provoke rethinking among scholars. A look into the past as it influences present policies is likewise in order.

The Moro concept connotes the idea of nationalism, sovereignty and territory. The conference on the Americans in Mindanao and Sulu 1899-1946 invites a lot of controversies among scholars—the varied topics representing several aspects of the American impact in Mindanao and Sulu.

Councilor Fred Busico representing the city government of Iligan welcomed the delegates, speakers, guests and participants in behalf of Mayor Camilo Cabili. Like an avid promoter of tourism, he talked about some important facts about the city—its history, population, peace and order conditions; budget, water supply and the scenic spots.

Professor Gonzalo Villa, member of the PAEF Board stressed the importance of the conference. Topics which certainly invite debate include the impact of Americans presence in Mindanao and Sulu and acculturation.

Dr. Juan R. Francisco, Philippine-American Educational Foundation Executive Director, introduced the guest. He expressed his thanks and gratitude in behalf of PAEF, to the different individuals and the sponsoring institutions for their support. He said that the conference can be the beginning of a series of conferences focusing on the influences the Americans have had on the peoples of Mindanao and Sulu.

Mr. Kenneth C. Wimmel, Cultural Affairs Officer, US Embassy stressed the fact that he “knows less about the subject,” but nevertheless, the conference can be an opportunity for him to learn about history, particularly the Americans in Mindanao and Sulu. He did mention a brief account of the American policies on education, and emphasized the fact that it was an “imperial itch” that brought the US to the Philippines in 1899. Furthermore, Mr. Wimmel underscored the nature of RP-US relations which is “solid, close, cordial and mutually beneficial.”

Governor Mohamad Ali Dimaporo, Acting MSU President, talked about the cordial relations between RP and US. He claimed that the

Americans came to "give us, train Filipinos the art of government and give us justice and equality." He recounted the heroic exploits of John J. Pershing, his campaigns in the lake area and the high esteem and respect the Maranaos bestowed on him.

**First Papers: Dr. Peter G. Gowing, "Politico-Military Administration in Mindanao and Sulu"**

Dr. Peter G. Gowing offered a new dimension in Philippine history by providing the scholars the biographical backgrounds of the different American administrators and the impact they made on policies. The essay continued: (1) the efforts of the US government to impose its rule upon the Muslim-Filipinos population of Mindanao and Sulu in the period 1899-1913; (2) brief description of the Moros at the time of the American arrival in Mindanao and Sulu in 1899; (3) characterization of each of the US army generals, who shaped and implemented policy towards the Muslim population; (4) judgment on the achievements and shortcomings of the American proconsuls of that area; and (5) contemporary situation in the Muslim regions of Mindanao and Sulu.

Towards the end of the essay, he stressed the fact that the situation now prevailing in the area is comparable to the past. The MNLF is a "reincarnation of the Maranaos in the battle of Bayang." Indeed, one finds similar patterns at different periods of the Philippine history. Finally, he pointed out that the "Filipinos and the Muslims are cousins, the latter reared under different families."

**Second Paper: Datu Michael O. Mastura, "Cotabato Under American Rule"**

The essay's theme is two-fold: (1) the Spanish government in the Philippines created a complex dilemma for the Moros which was defined by the religious and politico-military conduct of the affairs that the Americans inherited from Spain; and (2) the Moros absorbed that "Moro image" but the Americans institutionalized that state of affairs in the reality of the "Moro problem,"— this image was best qualified by two corresponding faces of American presence in Mindanao and Sulu.

Mastura outlined the evolution of the administration of Moro affairs and the characteristics and distinctive features of these administrations. The administration is characterized as military and the authorities role was merely the "role of counselors and arbitrators." Later the

policy shifted with the aim of "admitting the Moros as qualified members of a republican national organization."

The clash of interests, one item which was also discussed by Peter G. Gowing was likewise discussed by Mastura specially with respect to the economic potentials that Moro province had to offer. Thus, the movement of new settlers and new economic ventures in Mindanao and the planned colonization in Cotabato took shape.

To summarize: (1) American Moro policy took over from the Spanish Moro policy by providing practical solutions to the problem of placing Mindanao and its inhabitants under government control but at the same time bringing its non-Christian elements into contact with western civilization and culture; (2) the colonization of Mindanao was an experiment in colonial administration technique to achieve law, order and development; (3) in large measure, comparability of the degree of shifting patterns of leadership became an index of Moro responses to structural rearrangement in Mindanao; and (4) Moro sub-nationalism may have reached the same level of intensity as the nationalist aspiration had the Americans continued to control Moro affairs independent of the Filipino politicians.

### **Third Paper: Dr. Samuel K. Tan, "Sulu Under the Eagle's Shadow, 1899-1946"**

Dr. Samuel Tan's theme in this essay stressed the contradictions between theory and practice of colonialism. "American policies were declared in a language so ambiguously benevolent and so profoundly misleading." There were also changes in the policies from military rule to civil authority. Nevertheless, American military involvement continued in spite of the changes in the policies.

Another shift of policy which is colonization gained opposition among US administrators. Related to this policy was integration—the process of bringing the Muslim south within the effective range of American colonial control. Thus, Muslim leaders (datus) were allowed some degree of participation in colonial rule. Local governments were organized, law enforcement and other activities were initiated to bring the Moros into Western civilization.

Discussing the colonial impact and the local response, Tan points out two contrasting factors: (1) one group cooperating with the colonials simply for reasons of political expediency, and (2) anti-colonials

struggle. Tan also notes that the popular uprisings which started in Jolo and spread to the different islands were laid first by the upper class and, later, by men below the datu class. These popular uprisings were immortalized and glorified in the *parang sabil*.

Another policy which the Americans adopted which had more lasting effects was the socio-cultural approach aimed at changing the traditional values and orientations of the people.

The moro struggle should be viewed as "part of the national resistance." This observation is based from the fact that Philippine communities shared a common heritage and directions. The struggle is anti-colonial, a continuation of the Spanish rationale.

To conclude, Tan points out that "the vanguard of this colonial heritage is Christianity, the third factor in the socio-cultural development of the Filipino people, the first two being Islam and the indigenous religions. The presence of these three elements can either lead to the dis-integration of the Filipino state or its metamorphosis into a unified structure, contingent on how these elements of culture are finally integrated, unified or synthesized without meaningful loss to ethnicity."

#### **Fourth Paper: Dr. Angel L. Quimson, "Slide-Lecture"**

The slides were taken by Worcester in 1910, then Secretary of Interior which showed the varied cultures of the peoples of the islands. The groups included: Bagobo of Davao, Bukidnon, Bilaan of South Cotabato, Manobo, Subanun, Tiruray, Igorots, Kalinga. The slide subjects were varied: datu, women, children, school buildings, peace pact, natives in police uniforms, sports (baseball), and first aid showing American soldiers demonstrating methods on first aid. The slides were taken to educate and show the American administrators the diverse cultures of the peoples of the Philippines from north to south.

#### **Fifth Paper: Dr. Eleanor Elequin, "The Impact of American Educators in Mindanao and Sulu"**

Dr. Eleanor Elequin outlined the historical development of American educational policies in the Moro province. Related to the American policy of pacification, English was utilized as the medium of instruction.

The establishment of schools were seen as "partners in the American mission of training Filipinos for self-government." Elequin further

discussed the different American educators and their policies on Moro education. The personalities included N. Saleeby, J. Scott, McCormick, Edward M. Kuder, Frank Laubach, and Pearl F. Spencer.

Elequin concluded by discussing the impact of American education in Mindanao and Sulu. One issue is the relationship between educators and the political order. Quoting Massialas, she pointed out that "in developing countries, education selects and trains political leaders."

Looking into the future, she asked, "in recent years we have witnessed new mechanisms designed to increase the participation of Muslims in self-government in economic development packages and government schemes to relate regional goals to national government priorities. We need to look to the schools and their curriculum development efforts to provide a balance which would require that the Muslims veer from their isolationist position and accommodate to the national values. In accepting the regional diversity in school organization, religion, culture, ethnicity, language and the like we hope to attain unity."

#### **Sixth Paper: Ernesto Corcino, "Pioneer American Entrepreneurs in Mindanao"**

This essay attempted to (1) identify and describe the different entrepreneurial ventures of those little known pioneers, many of whom now fully forgotten; and (2) determine the impact of these pioneers as they changed the land, the characteristics of the inhabitants and their institutions, as well as the level of economic productivity and standard of living of the people of the region.

Mr. Corcino described the geographic characteristics of the region at the period when the Americans came: the virgin coastal forests, the major means of transportation, the scarcity of money for capital and the life in Mindanao which he characterized as "dormant and sluggish."

The American pioneers represented broad cross-section of their geographic origins, social, educational backgrounds and professional and technical experiences. They engaged in different economic activities: private contractors, shipping, plantation, mining, sawmills, railroad constructions, hacienda, etc. Others came merely to "find a place to settle and retire."

To conclude, Corcino stressed that "the subject is too complex to discuss in so short a time. The economic development and the improve-

ment in the quality of life in general bespeak of the far-reaching influence that those intrepid pioneers brought to bear upon us.”

**Seventh Paper: Miguel A. Bernad, SJ, “Early American Jesuit Missionaries in Mindanao: The Pioneer Period: 1905-1926”**

Fr. Bernad outlined in historical chronology the American Catholic missionary activities in Mindanao into: (1) pioneering period – 1926; (2) corporate systematic apostolate of American Missionary in northern Mindanao – 1926-41; (3) 1942-45 – the war years, and (4) end of the war – present period.

The essay is an account of the pioneer American Catholic missionary activities in Mindanao and the southern islands. The earliest were Jesuits belonging to the province called Maryland, later renamed Maryland-New York.

The essay focused on the first period. Bernad discussed the need for an English-speaking clergyman: (1) the growing English-speaking community; (2) the need for teachers to teach English in Jesuits schools; (3) the need for an English-speaking personnel among the Jesuits at the Manila observatory.

Likewise, Bernad recounted the missionary activities of several Jesuits in the Philippines: Denis Lynch, SJ (1859-1934). William A. McDonough, SJ (1859-1920); and John J. Monahan, SJ (1875-1926).

Denis Lynch visited all the military camps of the US army to give the Catholic officers and men a chance to receive the sacraments. Also, he conducted outreach activities to non-Christian tribes.

W. McDonough taught English in the Ateneo schools. He was also assigned in the Sulu archipelago. His activities included working with students, parish work and working with non-Christian tribes.

J. Monahan worked with the students and teachers in the public schools. His main activities were the dissemination of Catholic literature, pamphlets and periodicals at no cost.

**Eight Paper: Dr. T. Valentino Sitoy, Jr., “American Protestant Missions in Mindanao (1898-1945)”**

Sitoy outlined the Protestant missionary activities in the Philippines. Initially the interest was an “offshot of the ‘Spanish work’ of British Evangelical societies in the wake of the Napoleonic wars and the advent of liberal ideas and constitutionalism in Spain.” Moreover, with

the victory of Dewey at Manila Bay this was interpreted as God's work and therefore the Americans prepared to send missionaries in the Philippines. Their purpose of evangelization was for the interest of unity, comity and cooperation. Sitoy recounted the different phases of missionary works in the Philippines and the important contributions of each missionary work.

To conclude, the American Protestant missionaries in Mindanao from 1899-45 should be seen as agents for change that made the lives of the people among whom they labored "more abundant." As the Filipinos were being prepared for self-government the church responded "to help educate the Filipinos for leadership in both their churches and the soon-to-be independent nation. In brief, their preaching and example did make a profound religious and ethical change in the lives of their converts. The American Protestant missionaries in Mindanao stimulated a desire for learning and helped raise Filipino aspirations for a new and hopefully better way of life.

#### **Ninth Paper: Dr. Cesar A. Hidalgo, "American Linguistic Studies in Mindanao and Sulu, 1899-1946"**

The paper is, to some degree, too technical for non-linguists. It begins with the definition of terms. The essay focused on the grammatical studies to include: lexical, studies on writing system, instructional materials and language policy. Specifically, the essay dealt with language policy, linguistic works and instructional materials.

The policy on language was to teach English, to use English. The question of English as the national language included pros and cons. Among the scholars, N. Saleeby proposed Tagalog (1924) as the national language instead of English.

Hidalgo summarized his points: (1) the American language policy exerted a tremendous thrust on the linguistic works of the period; (2) the thrust of American research was on language policy, language grouping and the lexicon of Philippine indigenous languages; (3) the emphasis on bringing English to the people resulted in wholesale importation of American textbooks and research on Philippine languages being viewed in terms of pedagogy, and (4) on the whole, American language policy and language experience were a success.

**Tenth Paper: Dr. Mamtua Saber, "Lanao Under American Rule: Its Impact Upon the People, Their Land and Traditions"**

Saber's paper and Hidalgo's were read at the Mindanao State University campus in Marawi City. Saber's paper dealt on the discernible impact of the American occupation of Lanao—the transformation of this area from traditional to the present-day changes which started lately during the American regime.

Saber recounted the history of the people preceding the American period—its traditional political state (*pangampong*), and the encounter with the Americans. Four aspects of Maranao society were greatly changed: economic, cultural, educational and religious orientations.

In brief, the essay illustrated an example of "American impact upon the Filipinos upon the land, people and its institution. That the Americanization of the Filipinos is a continuing process which encourages urbanism, modernism or cosmopolitanism upon the general populace."