

Chapter 1 : - Reinventing the Filipino Sense of Being & Becoming by Arnold M. Azurin

REINVENTING THE FILIPINO PEOPLE. Introduction Reported by Stefanie Noto Arnold Molina Azurin born on the 5th of November in the year he was born in the province of Vigan, Ilocos Norte a natural poet and essayist his early influences were his father, Modesto (a painter and guitar & violin maker); and his mother, Romana Molina. finished his secondary education at the Ilocos Sur School of.

Prehistory[edit] In , a metatarsal from " Callao Man ", discovered in , was dated through uranium-series dating as being 67, years old. Fox, an anthropologist from the National Museum. These include the Homo sapiens , as distinguished from the mid-Pleistocene Homo erectus species. The " Tabon Man " fossils are considered to have come from a third group of inhabitants, who worked the cave between 22, and 20, BCE. An earlier cave level lies so far below the level containing cooking fire assemblages that it must represent Upper Pleistocene dates like 45 or 50 thousand years ago. Gray at the University of California, Los Angeles published in the journal Science , suggests that the population expansion of Austronesian peoples was triggered by rising sea levels of the Sunda shelf at the end of the last ice age. This was a two-pronged expansion, which moved north through the Philippines and into Taiwan, while a second expansion prong spread east along the New Guinea coast and into Oceania and Polynesia. Today they comprise just 0. The ancient races became homogenized into the Malayo-Polynesians which colonized the majority of the Philippine, Malaysian and Indonesian archipelagos. Their abode is the torogan in the background Since at least the 3rd century, various ethnic groups established several communities. These were formed by the assimilation of various native Philippine kingdoms. Most of these people stayed in the Philippines where they were slowly absorbed into local societies. Many of the barangay tribal municipalities were, to a varying extent, under the de jure jurisprudence of one of several neighboring empires, among them the Malay Srivijaya , Javanese Majapahit , Brunei , Malacca , Indian Chola , Champa and Khmer empires, although de facto had established their own independent system of rule. A thalassocracy had thus emerged based on international trade. Even scattered barangays, through the development of inter-island and international trade, became more culturally homogeneous by the 4th century. Hindu - Buddhist culture and religion flourished among the noblemen in this era. In the period between the 7th to the beginning of the 15th centuries, numerous prosperous centers of trade had emerged, including the Kingdom of Namayan which flourished alongside Manila Bay, [48] [48] [49] Cebu , Iloilo , [50] Butuan , the Kingdom of Sanfotsi situated in Pangasinan , the Kingdom of Luzon now known as Pampanga which specialized in trade with most of what is now known as Southeast Asia, and with China, Japan and the Kingdom of Ryukyu in Okinawa. From the 9th century onwards, a large number of Arab traders from the Middle East settled in the Malay Archipelago and intermarried with the local Malay , Bruneian, Malaysian, Indonesian, and Luzon and Visayas indigenous populations. Instead, the region was dotted by numerous semi-autonomous barangays settlements ranging in size from villages to city-states under the sovereignty of competing thalassocracies ruled by datu , rajahs or sultans [52] or by upland agricultural societies ruled by "petty plutocrats". Among the Visayans, the tumao were further distinguished from the immediate royal families, the kadatuan or a ruling class. A Tagalog couple belonging to the Maharlika caste described in the Boxer codex. Maharlika " Members of the Tagalog warrior class known as maharlika had the same rights and responsibilities as the timawa, but in times of war they were bound to serve their datu in battle. They had to arm themselves at their own expense, but they did get to keep the loot they won " or stole, depending on which side of the transaction you want to look at. They were free to change their allegiance to another datu if they married into another community or if they decided to move. They were not bought and sold in markets with chains around their necks. A better description would be to call them debtors. However, it was also possible for them to buy their own freedom. A person in extreme poverty might even want to become an alipin voluntarily " preferably to relatives who saw this as a form of assistance rather than punishment. By the 15th century, Arab and Indian missionaries and traders from Malaysia and Indonesia brought Islam to the Philippines, where it both replaced and was practiced together with indigenous religions. Before that, indigenous tribes of the Philippines practiced a

mixture of Animism , Hinduism and Buddhism. They were ruled by Rajahs , Datus and Sultans , a class called Maginoo royals and defended by the Maharlika Lesser nobles, royal warriors and aristocrats. This tradition continued among the Spanish and Portuguese traders who also intermarried with the local populations. The arrival of Portuguese explorer Ferdinand Magellan Portuguese: During the period of Spanish colonialism the Philippines was part of the Viceroyalty of New Spain , which was governed and controlled from Mexico City. Early Spanish settlers were mostly explorers, soldiers, government officials and religious missionaries born in Spain and Mexico. Most Spaniards who settled were of Andalusian ancestry but there were also Catalan , Moorish and Basque settlers. The Peninsulares governors born in Spain , mostly of Castilian ancestry, settled in the islands to govern their territory. Most settlers married the daughters of rajahs , datus and sultans to reinforce the colonization of the islands. In the 16th and 17th centuries, thousands of Japanese traders also migrated to the Philippines and assimilated into the local population. However, the only part of the Philippines which the British held was the Spanish colonial capital of Manila and the principal naval port of Cavite , both of which are located on Manila Bay. The war was ended by the Treaty of Paris At the end of the war the treaty signatories were not aware that Manila had been taken by the British and was being administered as a British colony. Consequently, no specific provision was made for the Philippines. Instead they fell under the general provision that all other lands not otherwise provided for be returned to the Spanish Empire. The ones in Manila settled at Cainta, Rizal and the ones in the north settled in Isabela. Most were assimilated into the local population. The arrival of the Spaniards to the Philippines attracted new waves of immigrants from China , and maritime trade flourished during the Spanish period. The Spanish recruited thousands of Chinese migrant workers called sangleys to build the colonial infrastructure in the islands. Many Chinese immigrants converted to Christianity, intermarried with the locals, and adopted Hispanized names and customs and became assimilated, although the children of unions between Filipinos and Chinese that became assimilated continued to be designated in official records as mestizos de sangley. The Chinese mestizos were largely confined to the Binondo area until the 19th century. However, they eventually spread all over the islands, and became traders, landowners, and moneylenders. A total of Manila-Acapulco galleons set sail between and , during the Philippines trade with Mexico. Until , three or more ships would set sail annually from each port bringing with them the riches of the archipelago to Spain. European criollos, mestizos and Portuguese, French and Mexican descent from the Americas, mostly from Latin America came in contact with the Filipinos. Japanese , Indian and Cambodian Christians who fled from religious persecutions and killing fields also settled in the Philippines during the 17th until the 19th centuries. With the inauguration of the Suez Canal in , Spain opened the Philippines for international trade. European investors such as British, Dutch, German, Portuguese, Russian, Italian and French were among those who settled in the islands as business increased. More Spaniards arrived during the next century. Many of these European migrants intermarried with local mestizos and assimilated with the indigenous population. Due to the strategic location of the Philippines, as many as 21 bases and , military personnel were stationed there since the United States first colonized the islands in These bases were decommissioned in after the end of the Cold War , but left behind thousands of Amerasian children. Buck International Foundation estimates there are 52, Amerasians scattered throughout the Philippines. In addition, numerous Filipino men enlisted in the US Navy and made careers in it, often settling with their families in the United States. Some of their second or third generation-families returned to the country. Following its independence, the Philippines has seen both small and large-scale immigration into the country, mostly involving American, European, Chinese and Japanese peoples. Centuries of migration , diaspora , assimilation , and cultural diversity made most Filipinos accepting of interracial marriage and multiculturalism. Philippine nationality law is currently based upon the principle of jus sanguinis and, therefore, descent from a parent who is a citizen of the Republic of the Philippines is the primary method of acquiring national citizenship. Birth in the Philippines to foreign parents does not in itself confer Philippine citizenship, although RA, the Administrative Naturalization Law of , does provide a path for administrative naturalization of certain aliens born in the Philippines. Filipinos of mixed ethnic origins are still referred to today as mestizos. However, in common parlance, mestizos are only used to refer to Filipinos mixed with Spanish or any other European ancestry. Filipinos mixed with any other foreign ethnicities are named

depending on the non-Filipino part. Hispanized caste system[edit] This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. January Learn how and when to remove this template message The history of racial mixture in the Philippines occurred on a smaller scale than other Spanish territories in the Latin America during the Spanish colonial period from the 16th to the 19th century. A caste system, like that used in the Americas Spanish America , existed in the Philippines, with some major differences. The indigenous peoples of the Philippines were referred to as Indios and Negritos.

Chapter 2 : Reinventing Filipino Time ~ Wazzup Pilipinas News and Events

Reinventing the Filipino Sense of Being & Becoming has 6 ratings and 1 review. Ria said: Natangsit nga Ilokano. Bara-baraen na da Nick Joaquin, Carlos Bu.

According to Julie C. Ma and Wonsuk Ma , a Korean couple who spent the 13 years working as missionaries in the Philippines, argue that such daily struggle has made Filipino people turn to religions which promise divine answers, and Pentecostal-Charismatic Christianity has presented the most attractive message. For instance, they both describe that the nine-million strong El Shaddai Catholic Charismatic group in the Philippines exemplifies the flight of poverty-stricken masses to the miracle-performing God p. Although some Filipino social scientist demands these survey to be update. There are no accurate estimates for the number of Pentecostals in Southeast Asia but the percentage of Christians including Catholics in Malaysia, Indonesia, Philippines and Singapore are The exact number of Pentecostals are difficult to pin down because most country censuses do not differentiate Pentecostals from the larger Christian community. In addition, Pentecostalism does not have strict doctrines or hierarchy, and may manifest as standalone churches or as fringe congregations in mainline denominations. What is certain, however, it is difficult to ignore this phenomenon, particularly in the Philippine religious landscape. But, the ongoing problems poverty, human rights violations, natural disasters, corruptions, etc. Simply put, they see prayer and evangelism in a distinctive way that leads to social transformation. The Challenges of Reinventing Pentecostal Prophetic Ministry in the Philippines One of the ongoing challenges, however, face by Filipino Pentecostals to reconstruct contemporary pentecostal public ministry in the Philippines. There are, of course, those who do Pentecostal political theologies and contextual theologies, who are often more aware to these challenges. For instance, Joel A. Tejedro and Doreen A. Benavidez, recently attempt to reinvent the pentecostal prophetic ministry in the Philippines. Although such reconstructing or reinventing contemporary pentecostal prophetic ministry is always theologically challenging and often messy. Nevertheless, both Tejedro and Benavidez take up the call. Tejedro is one of the emerging Filipino pentecostal theologians. His areas of specialization are in research method, public theology, and moral economics. Tejedro has published numerous international and local articles. This book is a collection of Tejedro research and conference papers. He arranged the book into six chapters. In keeping with the theme of the book, namely arguing that Pentecostal theology have a strong biblical foundation for civic engagement, potential religious non-state actor to combat human trafficking, poverty reduction, and economic problems. According to Tejedro , The wealth of theological evidence supporting the theology of civic engagement should encourage believers in their Christian witness in society. God is at work in all of creation, and by virtue of creation and redemption, he has empowered us to be witnesses in word and action. While the Holy Spirit is increasingly making the church as a charismatic community, it is the task of every believer to creatively engage in his or her community through empowered ministry, and address the complex issues found there. Take for example, Exodus Pentecostal local churches, as Tejedro insists, can be a powerful social force for social and economic developments. Also, Tejedro challenges the popular view about Pentecostals that frequently labelled as less concerned over public life due to their preoccupation to other-worldly p. Using empirical research, Tejedro proves that Pentecostal churches work and partner with other organizations to produce a just and loving society. For instance, Pentecostals provides livelihood program among poor communities to create financial literacy, to combat addictive vices, and to achieve desirable lifestyle changes pp. But, Tejedro is aware that Filipino Pentecostals need to realise their unique gifts and capacities as a social catalyst. In , Doreen A. Aside from social services, Benavidez Furthermore, Benavidez insists that evangelism and social concern should be a unified effort among Filipino Pentecostals. For Benavidez, they have to overcome the dualistic view between evangelism and social concern. She proposes that evangelism must go hand in hand with social concern. Nevertheless, Benavidez argues that pentecostals need to distinguish these two concepts. Apart from evangelism, she further claims, social action is part of the Pentecostal spiritual mandate and has a pivotal role in the global mission. Because of this poverty, together with other social problems such as prostitution, drug addiction and corruption, the

society is affected. We are living amidst of fear and social decay. What does our pentecostal belief offer to solve this problem? How can our faith be relevant to the people in the world? The church cannot afford to be apathetic when the world is suffering. The ministry of the Spirit is to control how the churches address the present socio-political and economic issues and Scripture must be recognized to provide the key principles and framework for this task p. Conclusion Being colonized by Spain for years, Philippines is known as a multi-faceted society with a long struggle for independence. Acknowledging socio-historical context, Filipino Pentecostals have hardly remained static. The complexity of Pentecostal theologies and various forms of ministry with colonial experiences have thus shaped such facets of the wider society as identity, class, gender roles, ministry, and public discourse. Ignoring the inherent diversity of Filipino Pentecostalism fails to do justice toward its complex worldviews, theologies, and practices. Giovanni Maltese and Sarah Essel, for example, argue that Filipino pentecostals perceives themselves differently. Moreover, Philippines is one of the countries that openly embraces the economic globalization liberalization, deregulation, and privatization. With in-depth social analysis, however, Walden Bello , a prominent Filipino sociologist, describes that globalization process in the Philippines has also generated peripheralization and social exclusion. For example, the gap between poor and rich Filipinos is broadening. These social problems have continued to challenge many Filipino pentecostal theologians to undertake constructive or reinvent Pentecostal prophetic theologies from a political-social-economic spectrum. Evidently, Tejedo and Benavidez put forward a bold proposal for pentecostal political and public theologies informed by the particular experiences and perspectives of Asian, particularly Filipinos. Therefore, Tejedo and Benavidez see contemporary Philippine social problems as inevitable locus theologicus or new source of doing Filipino pentecostal theologies. But, it clearly shows that Filipino pentecostal political and public theologies are ongoing projects among contemporary Filipino Pentecostal theologians. If you like what we do, please join our Facebook forum , and sign up for our newsletter! Sources Benavidez, Doreen A. Retrieved July 13, , http: Maltese, Giovanni and Essel, Sarah. Global Renewal Christianity vol. Suico, Joseph Rommel L. The Church in the Public Square:

Chapter 3 : Reinventing Pentecostal Prophetic Ministry in the Philippines | PCPJ

Reinventing the Filipino sense of being and becoming by Arnold Molina Azurin. Published by CSSP Publications and University of the Philippines Press, University of the Philippines in Diliman, Quezon City.

Jose posted on Mon, 14 Jan Getting to the restaurant is already an adventure in itself. I went further South than I usually do and even made a few wrong turns along the way. However, family members and close friends who enjoyed the delicious meals he would prepare for them urged him to hold private dinners in his home. Eventually, he accepted an invitation to put up a larger-scale restaurant in the heart of Taguig City. There are times when he handles a full house because people do come by the hundreds. Despite its simplistic appearance, Sarthou told us that quite a bit of preparation goes into making this dish. It is well worth the money and the labor, though; the chicken is absolutely divine and grilled to perfection—the mango sauce just adds to the magic. This dish is a more city-savvy version of the local Ilocos dish—eggplant mixed with Vigan longganisa, egg, tomatoes and slathered with carabao mozzarella. I love how the various ingredients blended so well together to create a flavor that would remind some people of home. Pokipoki Gratin We were then served the Palabok Negra P , a modern take on the traditional palabok dish. Rice noodles are tossed in squid ink sauce and topped with fish flakes, tofu, squid rings and shrimp and garnished with spring onions and quail eggs. If you order this dish, be careful when you decide to smile! Palabok Negra We had the Honey Glazed Slow-Roasted Lechon P , a lechon dish that consists of tender pork belly slices that are slow-roasted for six hours before being served with garlic and lemongrass. I was relieved by this dish because I finally discovered a form of lechon that I could actually picture myself eating—depressing videos from grade school have dissuaded me from eating lechon in its typical whole pig appearance. Also, honey goes really well with pork dishes, so this is something that I can see many people enjoying. It is ox tongue cooked in the Filipino way with vinegar, soy sauce and roasted garlic. I cannot get over how perfect this dish is—the beef is perfectly soft and flavourful without being too overwhelming. Chef Tatung offers three other adobo dishes, which can be enjoyed platter-style alongside the delicious lengua for P1, Lengua Adobo What makes Chef Tatung stand out from other Filipino restaurants is that they are also pushing their desserts as part of their must-eat food items. Fans of chocolate cake will easily fall in love with this dish because it is soft, moist and not that sweet. Pichi-Pichi with Quezo de Bola.

Chapter 4 : Filipinos - Wikipedia

Lelis is a role model worthy of emulation for not letting obstacles such as physical danger stand on her way. She has demonstrated bravery, which is the fundamental trait of a hero.

Wednesday, 16 May Suggested Basic Reforms Here are some more suggested basic reforms: How and where to get the funds for the upgrading of the salary and fringe benefits of government employees? This writer has actually discussed as early as the mechanics of reinventing the budget of the government. An updated version will be posted in a coming installment of this series. Let these military engineers bid for international contracts in reconstruction efforts in Afghanistan, Iraq, in the Middle East, Africa and South America. Let the medical corps operate hospital ships and operate inland hospitals within and outside the Philippines. These development efforts can go a long way in winning the hearts and minds of the ordinary people. As stated in the preceding sub-paragraph, new graduates of the PNA and naval retirees can be fielded in operating the proposed cruise and cargo vessels and oil tankers. I obtained the support of several officers of the Philippine Navy. Lazo now retired and based in Chicago, IL and then Capt. Peran now also retired. He accompanied me in paying a visit to the superintendent of the Spanish Naval Academy. I lobbied for several years for the PNA but powers-that-be did not buy the idea. This means that the country will not accept hand-me-downs surplus and nearly-obsolete military equipment from the United States and other foreign donors. How to pay for the brand-new equipment may involve innovative financing that may draw international support. The oil companies that want to tap the vast oil reserves in the Spratley Islands may help obtain credits for the Philippines to obtain these vessels and other state-of-the-art equipment. The tourism-oriented multinational firms that want to develop tourism potentials of the Association of Southeast Asian Nations ASEAN may be persuaded to help the Philippines modernize its military. Because one use of these modern frigates and other brand-new military equipment is to combat international piracy in the China Sea. Perhaps the military can produce its own Filipino version of the combat boots. Yes, military-style shoes that would last more than the usual day use as found in the present procurement system. Export versions of the combat boots, safety shoes and other leather craft and other cottage-industry products may be sold to foreign buyers and even to the Overseas Filipinos. This may be the best way to turn the proverbial swords into plowshares, sewing machines, canning equipment and fishing rods. In this age of international terrorism, the whole world needs beefed-up security systems and dependable infrastructures. The AFP and the PNP may have to play bigger and more-responsible roles in securing the borders of the country and its thousands of inhabited islands. Professionalizing the Philippine military and keeping it economically viable will make the soldiers stay in the barracks and do their share in nation building. It is ideal of course to continue civilian supremacy in the local and national governments. Civilian officials have to be strict followers of the rule of law and order because the military can easily turn it into a rule of men. Yes, a rule of armed men in military uniforms.

Chapter 5 : Reinventing The Filipino : Arnold M. Azurin :

The Challenges of Reinventing Pentecostal Prophetic Ministry in the Philippines One of the ongoing challenges, however, face by Filipino Pentecostals to reconstruct contemporary pentecostal public ministry in the Philippines.

Chapter 6 : Reinventing the Filipino Palate With Chef Tatung | ClickTheCity Food & Drink

There is now a Filipino bishop in the American RCC. The highest-ranking Asian prelate of the American Episcopal Church is a Filipino monsignor. But there is the need to "reinvent" the Filipino Catholic, nay, Christian world.

Chapter 7 : FIGARO: Reinventing the Coffee Shop to a Filipino Caf   Concept? â€¢ Our Awesome Plan

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anthropology, history, folklore & letters.

Chapter 8 : Re-inventing the Filipino Dish - Review of Topsy Pig, Pasig, Philippines - TripAdvisor

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Chapter 9 : REINVENTING THE FILIPINO, REINVENTING THE PHILIPPINES

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