

Book Reviews

Gloria, Heidi K. 2022. *Human fraternity for world peace and living together: In the context of Mindanao history*. Davao City: University Publication Office, Ateneo de Davao University. 228 pages; 15.24 x 22.86 cm. ISBN 978-971-0392-45-2.

One of the most demanding challenges of the academia is to cultivate a more accurate picture of Islam and Christianity in Mindanao and how these two world religions evolved through time.

Connecting this to the Document “Human Fraternity for World Peace and Living Together,” is a well thought initiative of the Ateneo de Davao University. The recent book of Dr. Heidi Gloria—*Human fraternity for world peace and living together: In the context of Mindanao history* is a “response to the call to make the contents of Human Fraternity a subject matter for academic research and study for the benefit and instruction of the young, the uninformed, and the misinformed. It also “hopes to present the document in a way that is relevant to the local context, anchored in the historical events that ground the relationship between the Muslims of Mindanao-Sulu and the Christian Filipinos.”

Our work in the Al Qalam Institute, where Dr. Heidi Gloria is one of our advisers, could attest that the Al Qalam was here since 2011, because Fr. Joel Tabora SJ and I believed in our common humanity and our pursuit of peace, justice, and goodness that are expected from all of us as Muslims and Christians.

While many of the communities in Mindanao in the past have tried to wall themselves off from the bloody history of colonialism, post colonialism, and the current challenges of internal colonialism, Dr. Heidi’s book sought to remind us all of the true nature of our religions—which is peace!

This book is another milestone of the university. I can still remember way back in 2011 and the early years of Al Qalam, Dr. Heidi worked with us in a number of engagements, not only in publishing books, but also in conducting seminars and workshops in partnership with different institutions like the Davao Association of Catholic Schools (DACS) and the Catholic Educational Association of the Philippines (CEAP).

The main focus of the book is to contextualize the contents of Human Fraternity in the history of Muslim-Christian conflict in Mindanao, particularly the various bloody massacres and armed conflict, in an attempt to show how different these are from the basic teachings of Islam and Christianity, from the outbreak of the Moro Wars in 1578 to the present time.

In a matter of time, I am sure there will be another book to further describe the realities now that we have the Bangsamoro Organic Law.

For us Muslims in Mindanao, knowing our history has radicalized many of our brothers and sisters. In search of our identity, we have looked at Islam and the sultanates as our pride and honor. Connecting this to our Islamic belief, it gave us a sense of purpose—a historical mission. Thus, the Bangsamoro struggle for right to self-determination became our mantra, our duty. In the early struggles of the Moro Islamic Liberation Front (MILF), their main goal was to build an Islamic State. But as the years of peaceful negotiations go by, they have settled for an “autonomy.” An autonomy having more powers compared to the defunct Autonomous Region in Muslim Mindanao.

Dr. Heidi's book is divided into four thematic sections. Each of these themes is clustered around the relevant historical events that can be related and contextualized to the Document of Human Fraternity. Her goal is to allow each theme to open dialogues on the issues of belief in God, freedom of religion, justice, and Muslim-Christian relationship. Along the way, the reader may actually find that the book may contribute valuable insights to a range of comparative fields of knowledge, including state formation, comparative colonialism, state-society relations, the politics of identity, and local politics and influence of the different families.

In p.159, she quoted the Document on Human Fraternity that says,

[R]eligions invite us to remain rooted in the values of peace; to defend the values of mutual understanding, human fraternity and harmonious coexistence, to re-establish wisdom, justice and love; and to reawaken religious awareness among young people... Dialogue, understanding and the widespread promotion of a culture of tolerance, acceptance of others and of living together peacefully would contribute significantly to reducing many economic, social, political and environmental problems... Dialogue among believers means coming together in the vast space of spiritual, human and shared social values.

In this chapter, it further described the point in our time of the further move to Filipinization of the colonial state in Manila wherein control over Mindanao became a clear example of Muslim-Christian relationship. The goal was to integrate the Muslim Filipino into Manila's conceptions of the Philippine nation.

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Thus, Dr. Heidi was correct in saying, “History as hindsight offers a broad, bird’s eye-view of the problem within the ambit of about 500 years. To begin with, encounters between Muslims and Christians in Mindanao started off on the wrong foot; the first contacts were made in the context of the Spanish war of conquest in which the first Christians of Mindanao, the Dapitanons, fought on the side of the Spaniards. The next context, slavery was a consequence of the first; captive Christians of the Moro Wars were enslaved and many were integrated into the Muslim communities by converting to Islam.”

The crucial role of dialogue is presented to us all. Understanding Islamic and Christian cultures is the key in moving forward.

I also strongly agree when she wrote, “...peace cannot be imposed from above. Neither international agreements nor national conferences, or high-profile organizations with a network of agencies established nation-wide can make peace advocacy a reality.” But right now, it is clearly being imposed to us by the national government. I guess this topic alone can be another book to be published by the University.

Dialogue through education done by the Oblates of Mary Immaculate (OMI) and the work of Cardinal Orlando Quevedo were also mentioned. These are specific examples of how dialogue works at the community level.

I do hope that this book will open more opportunities in looking at how to bring the Document on Human Fraternity at the community level in Mindanao and Bangsamoro. The next step, as I think she would agree, is to continue the intra dialogue among the families and leaders of Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) in order to move further in conducting the necessary reforms. As we now have the BARMM, the goal must be not merely doing dialogue as a lip service, but to be true to ourselves and the message of our faith—abiding by the principle of Moral Governance in the interest of the Bangsamoro and Filipino people. The book of Dr. Heidi is a masterful portrait of what we can and must do for Mindanao.

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Quijano, Elizabeth Joy Serrano. 2022. *Dili pwede mogawas ug uban pang sugilanon*. Davao City: University Publication Office, Ateneo de Davao University. 166 pages; 15.24 x 22.86 cm. ISBN 978-971-0392-44-5.

Nakasulay na ba mo to be in two places at once?

Ako, oo, ala *A Walk to Remember*.

Katong pelikula where Mandy Moore's character, Jamie Sullivan, was in two states at once— with her one foot in Virginia and the other one in North Carolina.

Nasulayan nako na 'tung niadto ko sa Sitio Timurok—my one foot was in Sarangani, and the other in Davao del Sur, and only a sementadong muhon marked that boundary, and for the rest of the line, it was up to my imagination.

Pero intawn, parehas ra nga bukid akong gitumban. Usa ra nga bungtod.

Mao ni akong mahinumdoman pagbasa nako sa mga sugilanon sa "*Dili pwede mogawas ug ubang mga sugilanon*" ni Elizabeth Joy Serrano-Quijano.

Kung maminaw ka sa mga asoy sa mga elders ug chanters sa usa ka indigenous community, labi na kung hugot pa ilang pagtuo sa customary law, ma-amaze ka, ug pwede pud ma-mino, sa kalawom ug kamisteryoso sa relasyon nila sa ilang kalibotan. Maoy akong nabati sa mga Blaan sa Sitio Timurok.

Ang kada lihok naay pagpananghid sa mga espirito. Naay ritwal.

Ang away husayon pinaagi sa paglublob sa mga kamot sa nagbukal-bukal nga tubig. Ang mapaso, sad-an.

Ug maibog pud ka sa ilang mga metaphors, mga sumbingay.

Sama sa "kita nalang ta 'pag muduko na ang palay." Kita na lang ta sa harvest, "pag bug-at na ang mga ulohan sa palay tungod sa ilang bunga."

Sa mga sumbingay na sama ani makita ang ilang wisdom, ug kani makita pod sa mga characters nga nasuwat sa libro, sama nalang sa relasyon ni Adela sa mga maya nga iyang gina-abog adlaw-adlaw sa "Abogmaya."

Sa mga asoy o sugilanon nga parehas ani mapakita gyud sa mubasa o maminaw nga ang kalibotan nga imong gilihokan sa patag, sa syudad, lahi ra gyud sa kaagi sa nagpuyo sa bukid.

Pero ang kalibotan na akong pasabot, dili lang sa sanina o sa panulti, kon dili sa pagtuo, sa way of life, ug sa manag-lahing konsepto ug aspeto sa kinabuhi sa tawo, sama sa hustisya, sa loyalty, sa kalinaw, ug sa paglambo o progress.

Daghang higayon sa akong pagbasa nga nanindog akong balahibo because of this truth—nga kung magtagbo ang duha ka kalibotan, naa gyuy tensions nga mugawas: Sa panahon karon, unsa na ang tama? Unsa na ang mali? Kinsang mata ang palabihon—sa kinaiyahan, o sa balaod sa tawo? Kung ikaw ang engineer sa "Ang babaye nga gikan sa Zamboanga," o di ba kaha ang mama ni Wud sa "Gambalas

ago,” kung ikaw ang Papa sa batang babaye sa “Dili pwede mogawas,” unsa ang imong himuon? Lisud tubagon ang mga pangutana nga matagboan pag mubasa sa mga sugilanon sa libro, pero ang pinaka tuod gyud, multuhon ta sa atong mga desisyon, hantud sa hantud.

Pinaagi sa mga sugilanon ni Ma’am Joy nga gikan sa mga perspectives sa bata, sa tiguwang, sa professional, sa edukado, mga mag uuma, mga tao nga naa sa tunga—makit-an sa usa ka reader ang iyang lugar sa kalibotan.

Kini nga libro maoy muhon sa managlahing realities portrayed sa mga sugilanon nga sinuwat ni Ma’am Joy, mga sugilanon nga inherited gikan sa iyang mga apohan, mga sugilanon nga maoy tulay aron hugot pa nato nga masabtan ang mga struggle sa mga na-marginalize, mga tao nga in one way or another, dili pwede mogawas.

Akong gina imbitar ang tanan nga mubasa ini, one foot in this world, and one in yours, and realize nga usa ra ka yuta ang atong ginatumban.

Have you ever tried to be in two places at once?

Me, yes ala *A Walk to Remember*.

That movie where Mandy Moore’s character, Jamie Sullivan, was in two states at once— with her one foot in Virginia and the other one in North Carolina.

I have tried that when I went to *Sitio Timurok* - my one foot was in Sarangani, and the other in Davao del Sur, and only a cemented *muhon* marked that boundary, and for the rest of the line, it was up to my imagination.

But actually, it was the same mountain that I stepped on. Just one hill.

This was what I remembered when I read the stories in *Dili pwede mogawas ug ubang mga sugilanon* by Elizabeth Joy Serrano-Quijano.

If you listen to the stories of the elders and chanters of an indigenous community, especially if they still have a profound belief in customary laws, you will be amazed at how deep and mysterious their relationship is with the world. This is what I feel about the Blaan of *Sitio Timurok*.

Every act entails asking for permission from the spirits. There are rituals. Conflicts are resolved by immersing the hand in boiling water. The one who gets burned is the culprit.

And you will envy their metaphors, their proverbs. Like: “let’s see each other when the rice stalks bow down. Let’s see each other during the harvest, when the heads of the rice are heavy with grain. (*Kita nalang ta ‘pag muduko na ang palay. Kita na lang ta sa harvest, ‘pag bug-at na ang mga ulohan sa palay tungod sa ilang bunga.*)

We can see their wisdom in these proverbs, and we can also see these in the characters of the stories in the book, like the relationship of Adela with the *maya* which she drives away in “Abogmaya.”

Other stories like this show the readers or listeners that the world that surrounds you in the city is very different from the experiences of those living in the farm.

But the world that I mean, is not only in terms of dress or language, but in worldviews, way of life, and the different concepts or aspects in a person’s life, such as justice, loyalty, peace, and progress.

There are many moments while I was reading that I had goosebumps because of this truth, that when the two worlds meet, tensions would arise: In the present times, which is right? Which is wrong? Which perspective should be prioritized – nature or the laws of man? If you were the engineer in “Ang babaye nga gikan sa Zamboanga,” or Wud’s mother in “Gambalas ago,” or the father of the little girl in “Dili pwede mogawas,” what would you do? It is difficult to find answers to the questions you can encounter when reading the stories from the book but ultimately, our decisions would haunt us forever.

Through the stories of Ma’am Joy which are narrated through the perspectives of children, old people, professionals, the educated, farmers, people in the middle – the readers can see his/her place in the universe.

This book is our *muho*n of the different realities portrayed in the stories written by Ma’am Joy, stories inherited from the elders, stories that are bridges that enable us to better understand the struggles of the marginalized, the people who in one way or another, *dili pwede mogawas* (cannot go out.)

I am inviting everyone to read this book, one foot in this world, and one in yours, and realize that we are all stepping on the same land.

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Tiu, Macario D. 2021. *Davao: Reconstructing history from text and memory*. 2nd edition. Davao City: University Publication Office, Ateneo de Davao University. 571 pages; 15.24 x 22.86 cm. ISBN 978-971-0392-41-4.

Postcolonial feminist scholar Saidiya Hartman's revelatory essay titled "Venus in two acts" (2008) probes the politics and limits of the archives: How they can distort and silence narratives of African girls in a slave ship. The archives have been cruel in erasing and muting the personal histories and memories of the African girls. In a cogent analysis, Hartman offers a new way of looking into the archives by "straining against the limits...to write a cultural history of the captive, and... enacting the impossibility of representing the lives of the captives precisely through the process of narration... [T]his writing practice is best described as *critical fabulation*" (11). The fraught imagination of Hartman's method, therefore, demands dissecting the gaps and filling in the closures to the wounds left by the colonial and state orders. One should partake in making and remaking the archives that will interrogate, challenge, and in Hartman's utterance, *critically fabulate*. The outcome of the fabulation is deemed to be a "recombinant narrative," which would converse with the lifeworlds enmeshed in the conjugating tenses of the past, present, and future.

Hartman's critical fabulation resonates with Macario D. Tiu's concept of "reconstructed history," which makes use of local narratives and speculations in framing and reframing, presenting and representing, and constructing and reconstructing history by using the sources that can be culled in the communities such as oral traditions, folk stories, legends, Muslim *tarsila* (genealogies), gossips, testimonies, and other forms of folk lores and pieces of knowledge. This method already has its traces evident in Tiu's early work *Davao 1890-1910: Conquest and resistance in the garden of the gods*, first published by the UP Center for Integrative and Development Studies in 2003, but is fully exhausted in the first edition of *Davao: Reconstructing history from text and memory* published by the Research and Publication Office of the Ateneo de Davao University in 2005 and winner of the Manila Critics Circle's National Book Award. In the two books, Tiu uses the people's stories and memory documents to fabulate and engage with history and archives.

In 2021, Tiu embarked on the effort to rework the knowledge, values, and quality of discourse by expanding, revising, and reprinting the second edition of *Davao*. At the heart of the new edition is the opportunity to rectify certain errors, contribute further information in the production of knowledge, and search for alternative critical locus and locution in updating Davao history. The new, revised, and second edition has additional 180 pages with interesting details that Tiu has continuously gathered

from the communities fifteen years after the first edition. The heft of the anthology still resides in Tiu's objective to "theorize" in *Mindanao Studies* by speculating the roots and tracks of conquest and state formation using our own folkloric materials and sometimes borrowing from the influences of Louis Althusser, Edward Said, Homi Bhabha, and other Marxist theorists. What the book tries to pose in this theorizing is the imperative need to decolonize Filipino nationalist historiography, and one way to do it is by mapping out the connections of Davao and its adjacent regions to the various events in Philippine colonial narratology. One may also infer that Tiu is encouraging researchers and scholars to accord Davao and its nearby regions the same way the mainstream discourses pay attention to the events and details in the national capital.

The introduction to the book implicitly sets a direction that is coordinated with the entire structure of the project. It suggests historiography that "deconstruct the pernicious biases of a colonially-motivated history and reconstruct it based on our people's point of view" (xviii). The design of the anthology is to listen closely and search for the kernel of historical facts and truths in the so-called "naive stories" othured by traditional historical sources. Tiu is of the mind that the stories in the Indigenous and settler cultural communities should be decoded, evaluated, and interpreted not against but along the grain as they can supplement clues needed for a fuller and clearer understanding of history amidst its convoluted syntax and erroneous construction.

The second edition is still divided into five chapters. The first chapter details the historical highlights in the Davao region from the precolonial period up to the presidency of Rodrigo Roa Duterte. The part reveals the archeological excavations in Talicud Island in Davao Gulf and Davao Occidental, and highlights how the Davao region extending to the Balut Island in the southeastern part of Mindanao could formerly be attributed as part of the Magindanaw Buayan sultanate. The succeeding chapter provides rich data and discourse on the various "tribes" that inhabit the Davao region. It is interesting to stress how Tiu retained the nomenclature "tribe" to refer to the Lumad (Indigenous peoples). On the one hand, the Latin origin and Roman Republic imagining of the word "tribe" has evolved into a derogatory term for non-European people as it now connotes "fossilization." On the other hand, one may deduce that Tiu's usage of the word "tribe" is a product of rigorous and careful research that is judicious in its assertions. Tiu veers away from using "ethnolinguistic group" because the data in the community say that some Indigenous groups may have different identifications and belief systems but still speak the same language, such as the Ata, Matigsalug, Langilanon, and Talaingod Manobo. That said, categorizing groups according to their "ethnicity" and "language" (ethnolinguistic) would be limiting and reductive; in addition, the Indigenous communities called themselves

“tribes.” The third chapter recounts the stories of the settlers who are imagined not in the traditional simplistic and summarized presumption of being the “culprits” of the “minoritization” of the Indigenous cultural communities but also as agents of how the Davao region has evolved and contoured its present shape. In the following chapter, the imagined real-life heroes of Davao are enumerated – from the Spanish conquest up to the Martial Law era. Tiu rescues the Lumad chieftains (Datu Bago, the old woman of Baganga, and Mangulayon), activists, and civic workers who fought against the different forms of colonization and dictatorship. Finally, the last chapter exemplifies the gargantuan amount of folk stories and narratives that are vital elements in filling in the gaps of history.

What is interesting about the second edition is the rectification of the previous errors, such as the details about the Maitum jar, in which Tiu picked the Blaan over the Tboli as the makers of the human-shaped pottery in the first edition. Here, Tiu corrects himself by tending over the Tboli as makers of the Maitum jar by referencing local lores and stories as compelling pieces of evidence to support his theory. There are also terminologies deemed to be summarized and depreciative that are reworked such as the usage of “banditry” to refer to the Blaan resistance against the settlers in the 1960s era. The conflict that transpired in Davao del Sur was an outright Blaan uprising and not “banditry” to protect their *yutang kabilin* (ancestral land). In the parlance of Tiu, “[M]y discussion of the Blaan in the first edition of this book was very inadequate” (106). Tiu has also rectified the date when the term “Lumad” was first used. Some interlocutors in Mindanao Studies point to the use of the terminology in the 1980s period, but Tiu’s own investigation led him to conclude that Lumad’s first usage can be traced back to the late 1970s when Francisco F. Claver, SJ, then bishop of the Bukidnon diocese in Mindanao, summoned a meeting under the Mindanao-Sulu Conference on Justice and Development (MSCJD) to conduct an all-Indigenous peoples consultation with representatives from various groups.

The crux of the matter in the second edition, however, is the interesting new additions about the political and cultural landscape of Davao. Tiu expanded the historical highlights of the region up to the mayoral and presidential post of Rodrigo Roa Duterte, to whom the peace and order in what was once tagged as the murder capital of the Philippines was attributed. The rumors have it that Duterte supported the Davao Death Squad in making extra-judicial killings (EJKs) to pacify the crimes in the city, which mostly victimized “suspected” criminals. This significant addition maps out that decoding Duterte’s rise to power and the current national affliction we are enduring entails a deep understanding of how the state has left Davao and its adjacent regions in the detritus of the nation’s dreams and aspirations.

Other important additions worth noting are the write-up on Bibiaon Ligkayan Bigkay, the first Ata woman to earn the distinction as chieftain because of her competence in handling “paghusay” concerns. Bai Bibiaon, as she is fondly called, has stood her ground to lead protests against the threats of mining companies in the remaining forests of the Pantaron Mountain Range. Tiu has also mentioned the plight and struggles of the Nagkahiusang Mamumuo sa Suyapa Farm (NAMASUFA) or the SUMIFRU farmers who complained about their harsh working conditions, in which the “pakyaw” or piece rate system replaced the previous hourly rate system. These narratives are vital in how the Indigenous and settler cultural communities assert the need for self-determination and the universal right to breathe.

In the list of local heroes, Tiu has also added more names who fought against the different forms and shapes of dictatorship during the Martial Law period, such as Soledad “Nanay Soling” Duterte who was one of the faces of the Yellow Friday Movement in Davao. The movement ushered weekly protests participated by various sectors that helped generate nationwide mobilizations leading to the EDSA People Power revolution in 1986. One poignant story in this section is that of Ricardo P. Filio, who made use of his privilege to forward the causes for sociopolitical changes. Ricky dedicated his life to the countryside by participating in the armed struggle. His death, however ill-fated, is not a failure but a step in the right direction. Ricky’s life and passion have been celebrated and used in various literary works, including the poem “Ricardo Filio, 21” and the highly-acclaimed short story, “Sky Rose.”

Tiu has also updated the list of folk narratives in Chapter 5 from sixty-four to eighty stories. One may surmise that Tiu was inspired by Uruguayan writer Eduardo Galeano by retelling lores and narratives in reconstructing the history of the Davao region, but Tiu’s collected narratives are also products of critical acumen and astute research. The inclusion of “Andarapit” is a significant addition to the lores as it limns on the mélange of sexuality, pleasure, life, and even life after life. Another interesting addition is “Why the Bats Hide in Caves,” which reminds us about the value of “shame” and the impediment of being neutral in times of distress.

Perhaps, the most riveting part of the second edition is the update on the Manurigaw or the White Mandaya at the Manurigaw River in the Davao Oriental-Davao de Oro border. Tiu, in a fashionable vignette, narrates the uncanny of how a community with grey-eyed and blond people is secluded in the forest of Davao. The book offers different possibilities about the White Mandaya community by continuously uncovering its origins through unearthing documents about the Santa Maria de Parral of the Loaisa expedition that got lost in Davao Oriental in 1526, and to borrow Saidiya Hartman’s words, by *critically fabulating*. It is in this fabulation that Tiu can persistently reconstruct and reclaim our histories.

Overall, the second edition of *Davao: Reconstructing history from text and memory* is a valuable text that reminds us about the importance of reconstructing the past, reckoning the present, and reimagining the future of the nation. Tiu reminds us that it is within reach of our arms to revise, rewrite, and reword a world anew—in the present progressive tense of writing and dreaming.

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Dr. Macario D Tiu's *Davao: Reconstructing history from text and memory* (2021) is the expanded edition of the book published in 2005. The original text has five clear-cut chapters, beginning with "Davao Historical Highlights," from prehistory to the Martial Law years. Chapter 2 discusses what Tiu calls the "Tribes of Davao" or the more politically correct First Peoples comprising fifteen major *Lumad* communities. Chapter 3 is on the "Settlers of Davao," the different foreign nationals and the waves upon waves of "Luzonian and Visayan" migrants who have made Davao their new home through the years from 1848 onwards. Chapter 4 tackles the concept of heroism and identifies "The Heroes of Davao." The final chapter focuses on "The Myths and Legends of Davao, an oral literature collection from Lumad and Moro communities.

Even as the first edition already had heft and substance that the Manila Critics Circle recognized with a National Book Award in 2005, Dr. Tiu proves that it is possible to improve on a good thing. Eight of the seventeen years in between editions gave Dr. Tiu time to investigate a bit more not only the comings and goings of peoples in Davao but also the whys and wherefores of events that piqued his interest. Dr. Tiu states that the 180 additional pages include more details about the Lumad communities, including photographs; more profiles of anti-Martial Law heroes; and the Yellow Friday movement in Davao. It also features two Dutertes: Former President Rodrigo Roa Duterte and his mother, Soledad Roa Duterte or Nanay Soling. From the Davao timeline that ended in the 1980s, Tiu extended his reach and "historicized until 2019." Further, he writes up a case study of Pantukan as it transformed from a plantation village that grew abaca, then coconut, then banana.

Like its author, the book straddles the worlds of local history and folk literature. The endnotes and the Bibliography point not only to written and digital materials but also to what Dr. Tiu calls memory documents, i.e., "myths, legends, genealogies, testimonies, and other oral histories." To reconstruct history, to weave everything

into a coherent whole, Tiu and his assistants interviewed a total of 106 informants—“Lumad, Moro, and settler stock.”

Some may take exception to Tiu’s stance or what he calls positionality—his unabashed and unequivocal siding with the Filipino people in his telling of history. This stance allowed him to view things from a perspective that privileges the common folk whom he credits with “shaping the city and the region” along with much-vaunted political leaders. He stays true to his mission, that of telling history from the people’s point of view.

Dr. Tiu’s idea of heroism is not complicated. To him, a hero is “someone who does a great deed for his country or community.” He introduces Datu Dabao and the Kalagan freedom fighters; he gives us a fuller picture of Datu Bago, the defender of Davao against Don Jose Oyanguren and his forces.

At a time when Martial Law is being depicted as a golden age, this book honors anti-Martial Law heroes and martyrs, real people who went underground to fight the dictatorship and paid for it with their lives—“they [who] sought to end the ‘dark days of Martial Law’ and restore the basic freedoms of the people” (Tiu 2021, 333). He presents profiles of nine of the twenty-five Davao heroes inscribed in the Wall of Remembrance of the Bantayog ng mga Bayani Memorial Foundation in Quezon City.*

*This section complements the anthology, *O Susana: Untold stories of martial law in Davao* (2016), an anthology of forty-five first-person accounts edited by Macario D Tiu. Dr. Tiu describes *O Susana* as being about the “arbitrariness and brutality of the Marcos Dictatorship (1972-1986), and the silent courage of church and ordinary folks in Mindanao in defying Martial Law.”

Tiu’s expanded 2021 edition joins a modest bookshelf of history books about Davao: his own *Davao 1890-1910: Conquest and resistance in the gardens of the gods* (2003) and others published in this century: P.I. Dacudao’s *Abaca frontier: The socio-economic and cultural transformation of Davao, 1898-1941* (2023); A.V. Figueroa’s *Datu Bago and the Kingdoms of Sarang-ine and Iyo* (2017) and *Davao: Origin of place-names* (2010); L.R. Lacuesta’s *The Davao we know* (2011) and K.M. Gaspar’s *Davao in the pre-conquest era and the age of colonization* (2015).

Other historical books that provide closeups rather than landscape views include: Figueroa’s *Brokenshire 1908-2018: 100 years & beyond* (2017) and *First 50 years: History of the Brothers of Sacred Heart 1959-2009* (2012), and *Confluence of two rivers: History of Monkayo* (2003); V.J. Garcia’s two-volume *The Leon and Milagros Garcia family of Davao: A history in photographs* (2019) and R.D.J. Garcia’s *Davao pioneers and public servants* (2005). Tiu edited *O Susana: Untold stories of Martial Law in Davao* (2016), and C. Villog edited *The Datu Bago awardees 1996-2014 Volume II* (2015). Still others are A.R. Ford’s *Oyanguren: Forgotten founder of Davao* (2010); M.V.Y. Morales’s *Diary of the war: WWII memories of Lt. Col.*

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Anastacio Campo (2006); and A.E. Alejo, SJ's *Generating energies in Mount Apo: Cultural politics in a contested environment* (2000).

The history books about Davao published in the 1980s and 1990s include E I. Corcino's *Davao history* and *Facets of Davao history* (both 1998); Josefina C. San Pedro's *The Datu Bago awardees 1969-1995* (1996); M. Suazo's *The love story of Don Jose Oyanguren* (1994); H.K. Gloria's *The Bagobos: Their ethnohistory and acculturation* (1987); and G.B. Dabbay's *Davao: Its history and progress* (1981, 1998).

Historian Tony Figueroa declares that the earliest publications about the history of Davao are D.M. Lomocso's *Davao culture and progress: A reference and guide book for social studies, travelers, teachers, instructors and professors* (1953) and S.L. Pacis's *Davao: Its progress and future* (1950).

Dr. Tiu's first edition has been hailed as a solid contribution to Davao historiography.

In its present expanded form, the book is richer and deeper as it illuminates places heretofore unexplored and brings into the light more details about people like Datu Bago whose life and times were shrouded in mystery.

It is an engaging and enlightening read, a literature teacher's nirvana, and a wonderful guide to Dabawenyos or Mindanawons in search of their identity.

Further, in the context of the nineteenth Davao City Council's ordinance making the teaching of Davao history mandatory in all levels from grade school to college, Dr. Tiu's book should be one of the major references. Its engaging content as well as its lucid and accessible style will help basic education teachers prepare Davao history lesson guides, writers create local storybooks, and college students learn about our own history.

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Our local histories are deeply ensconced within a dominant, homogenized, and naturalized colonial discourse. This discourse rests on privileging documentary sources highlighting the exploits of the high and the mighty. Yet, there has been a sustained scholarly attempt to subvert this unjust relationship between historical knowledge and power. The second edition of Dr. Macario D. Tiu's well-acclaimed *Davao: Reconstructing history from text and memory* is an outstanding example of this attempt as it raises the validity of oral histories and refocuses on the subaltern's agency.

Contemporary historical research puts a premium on textual sources. Some have even declared that the absence of records is to have no history at all. This privileging of the written word underscores the narratives and achievements of societies with writing and record-keeping systems. The oral traditions of nonliterate cultures are thus inadvertently disfavored and silenced. Similarly, those within literate cultures who do not keep written records or simply store them differently are discredited and forgotten.

In *Davao*, nothing goes to waste. Mac Tiu adroitly brings together textual and various oral sources, ranging from family histories and local lore to myths and legends. He recognized their value as repositories of a people's collective memory. These oral sources were made to validate and fill numerous gaps left out of the archives. Instead of dismissing the fantastic elements of oral traditions, Mac Tiu was able to demonstrate how the kernels of historical truth they contain could provide a plausible trail of clues to reconstruct an event, trace origins and toponyms, or ascertain the identity of notable figures. For instance, Mac Tiu searched for evidence from the Tboli and Blaan creation myths to determine which ethnic group created the Maitum anthropomorphic secondary burial jars.

Another example was how the author supplemented the royal genealogies with the Sangil legend of Prince Gumansalangi to establish the extent of Buayan's sphere of influence. These oral traditions, however, only settled some historical loose ends and mysteries. With his titillating speculations and tentative conclusions, Mac Tiu opened up more doors for future researchers to follow through.

Mac Tiu's utilization of various oral sources has surfaced in the indigenous agency. Most archival sources in the Philippines come from Spanish and American colonizers and, as such, champion their views, policies, and causes. Exclusively reading them skews our understanding in favor of elite historical actors. Oral traditions are thus the antidote. More than nuance our views, orality emphasizes subaltern agency, thereby subverting the imperialist, racist, and West-centric ideologies deeply embedded in textual sources.

In *Davao*, Mac Tiu consistently highlighted the agency of Davao's indigenous peoples and settler populations. They were not merely passive takers of decisions emanating from the commanding heights of power. The ethnic groups and settler communities took hold of their destiny as they traveled, worked, loved, cooperated, and resisted. They have their own unique cultures and worldviews. They were not uncivilized and rebellious but heroes in their own right. In every chapter, Mac Tiu presented a pantheon of heroes, from the mythical to the social activist. The enigmatic Datu Magulayon, the fearless assassin of Davao's American District Governor, Edward Bolton, is worth recalling here. As much as Magulayon was a hero, the perpetual resistance of his followers and community was even more heroic.

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This community resistance was seen in the weaving of multiple, often contradicting, legends about his ultimate end to mislead the avenging Americans. In this instance, oral tradition functioned as both a weapon and shield. Heroism was also seen in the struggles of ordinary Filipino and foreign settler communities who actively braved the vicissitudes of Davao's frontier political economy. In Chapter 3, the accounts of settler families' struggles, joys, sorrows, tragedies, hopes, dreams, and victories brought history back to our very homes, where the heart is. History, after all, is an integral part of who we are.

Our stories, they be in the form of oral histories, songs, myths, legends, and the like, are vital sites of resistance to the unjust colonial structures perpetuated in the systematic forgetting of our distinctive heritage. Valuing our oral traditions by retelling and recording them could lead us to look at our past with esteem and dream of a better future. Mac Tiu, in *Davao*, has given me a sense of pride in our ancestors' courage and hope for our potential to continue their heroic legacy.

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