

Editor's notes

I write this while it has been raining for days now and the forecast states that thunderstorms will continue next week. The Covid-19 pandemic is ongoing; the Delta variant is on the rise; floods are everywhere; the greatest sports event in the world is happening in Tokyo; there is civil unrest in different parts of the world due to the lockdowns, Covid-19 vaccines, human rights violations, bribery, and corruption, among others. There is a constant call for justice, peace, equality, and liberty.

The delayed and scaled-down Tokyo Olympics shows us that we should move on, and that we can move forward, despite the challenges of Covid-19. The opening ceremony of the Olympics had no audience in the arena: there were no fans applauding the performances and athletes, and no live cheering. But this did not dampen the spirit of the performers and athletes. Naomi Osaka and Rui Hachimura, biracial athletes who deliberately opted to represent Japan, sent a message of patriotism despite the racial abuse they received online from the conservative Japanese society (Fitzpatrick 2021; Yamaguchi 2021). There are purists who believe that to be 'fully' Japanese, one must have parents who are both Japanese (Yamaguchi 2021). Globalism has not only circulated ideas and products but also produced multiracial children with culturally diverse backgrounds. Unfortunately, for children from such families, tolerance is superficial. 'Hāfu' are idolised in the world of sports and entertainment, but not in daily life (Jones 2021). Tracy Jones (2021) notes the irony that Japanese like the culture associated with being Black but not Black People. It appears that speaking the language is crucial for many. Hachimura is more accepted than Osaka by the Japanese because the former speaks Japanese and the latter barely. Hachimura also grew up in Japan, unlike Osaka who grew up in America. Hence, Hachimura knows and lives Japanese culture.

In this volume, all three articles and one book review can be connected to ideas of nationalism, language, culture, and ethnicity. What makes one a nationalist and patriotic? By virtue of speaking the language, following cultural practices, or being born in a specific place? I remember a young Filipino American actress who declared she is Filipino because her father is a full-Filipino, brought up by Filipinos, and she eats sinigang (a tamarind-based soup dish) (Severo 2019). Consuming a specific dish perhaps is not a strong reason to argue for nationality or ethnicity.

Trade introduced cuisine that allowed us to savour foreign dishes without visiting the country. Simply put, one can eat tacos but will never consider oneself Mexican or eat pasta but will never be Italian.

Francisco Jayme Paolo A. Guiang explores selected works of Filipino historian Renato Constantino in the article titled “The genesis of partisan scholarship: Renato Constantino as a public intellectual and a nationalist historian, 1950s -1980s.” As a historian, Constantino “wrote for the public and not for the academe. His aim was to provoke a nationalist awakening among Filipinos” (Guiang, this volume). He accomplished this through his “social commentaries and historical expositions.” Constantino viewed colonialism as the source of the Philippine’s poor state both socio-politically and economic, and believed that a “biased form of scholarship” could help solve these problems. Guiang’s article demonstrates how a counter-ideology can develop nationalism.

Using methods in linguistics, Precious Sarah A. Añoño examined the Tagalog spoken in the town of Roxas in an island in the Philippines. Her article “Ang dayalekto ng Tagalog sa Roxas, Oriental Mindoro: Epekto ng language contact” (The dialect of Tagalog in Roxas, Oriental Mindoro: Effect of language contact) explores how language changes due to trade activities, including migration. Lexical analyses demonstrate a variation of Tagalog used in Roxas. Añoño recommends future works on this topic to include phonology and morphology. Since it is a port area, interaction is dynamic. Although not the focus of the paper, it would be interesting to know how small changes in the language consequently affect cultural practices in this area, and under what conditions migrants be considered members of the local community.

Media promotes stereotypes, leading to preconceived notions of what an individual belonging to a particular ethnolinguistic group might be. Ian Mark P. Nibalvos in his article “Ilob ngan isog: Pananalinghaga sa katutubong awiting ‘Lawiswis kawayan’ bilang dalumat sa pagkataong Waraynon” (*Ilob ngan isog: Metaphorizing the folk song “Lawiswis kawayan”*) as basis for the conceptualization of the ‘*kaloobang-bayan*’ of Waray) traces the origins of Waray stereotypes and uses a folk song to flesh out Waraynon qualities. Nibalvos cited historical circumstances that influenced the Waraynon’s endurance and courage. His article relies on values borne out of historical experience that bound Waraynon as an ethnolinguistic group.

Similarly, the Lumad of Mindanao shared struggles make them a cohesive group. In Arnold P. Alamon’s book review of *Scent of rain, sun, and soil: Stories of agroecology by Lumad youth in the Philippines* written by Sarah Wright (2020), the Lumad narratives underscore their struggles against the Duterte administration that views them as insurgents. As Alamon pointed out, the Lumad are “rebels’ against the present order” and not gun-toting rebels. Following Guiang (this volume), the curriculum at the agroecology schools can be considered a “biased form of scholarship” because it is different from the mainstream educational

system and divorced from the trappings of colonialism and religion. Its curriculum focuses on the “collective resistance” of the Lumad against state forces that began decades earlier. The unique approach permits Lumad students to learn their rights as members of IP communities, assert their culture and identity, and practice sustainable lifeways harmonious to their culture. To readers who are not sure what happens in agroecology schools, Alamon’s book review is a good primer on the Lumad plight.

What makes one a nationalist and patriotic? It is not about having both parents from the same cultural heritage. Multiracial athletes, actors, and personalities bring marginalized children (Jones 2021) to the spotlight, highlighting the need for ‘purist’ societies like Japan to redefine nationality and patriotism. They may not immediately change society’s perception of them, but their presence delivers a message of hope, inclusivity, diversity, and acceptance beyond national borders. How about language? Scholars have argued for the use of vernacular language to share ideas with people from the same cultural group (Peñalosa and Salazar 2018). Japanese acceptance of Hachimura because he speaks Japanese underscores that something is shared between them. The concept of ‘shared experiences’ in the context of a place or country binds the people in their fight for the interests of the nation. Constantino wrote in English but is viewed as a nationalist (Guiang, this volume) because he discussed shared fights against colonialism. Shared historical experiences unite the Waraynons as an ethnolinguistic group in the Philippines. Struggle against state oppression ties the Lumad to each other and to their land. One needs to be immersed in the experience to truly understand the associated emotions. In Tagalog, this is called *kadaupang palad*. You possess a shared experience, a cause, and an ideology with others, making you worthy to be accepted by the community, and hence, to be labeled as nationalist and patriotic.

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