

JULIET LEE UYTANLET

Pride and Prejudice

*Colonialism and Post-Colonialism in the Philippine Chinese
Context: How IBS Can be a Liberating Methodology to
Find the Truth to be Set Free*

Abstract

This paper aims to present the importance of disentangling the Philippine Chinese from a colonial mindset before they can truly be disentangled from their wrong beliefs and practices. It is crucial to first trace back the relationship of colonialism and the colonial mindset among the Philippine Chinese to understand how this affects their present attitude toward Scripture and Christian mission before we can introduce the Inductive Bible Study method and its benefits to Christian churches.

Keywords: Inductive Bible Study, Philippines, colonialism, post-colonialism, overseas Chinese

Juliet Uytanlet is a Ph.D. student in intercultural studies with a concentration in contextualization studies at Asbury Theological Seminary in Wilmore, Kentucky.

The Chinese in the Philippines Past (Colonialism) and Present (Post-Colonialism)

Our world's population has recently reached seven billion. In China alone, there are 1.3 billion Chinese; Taiwan has 23 million; and Hong Kong has seven million. There are also 50 million overseas Chinese scattered in countries worldwide. With an approximate number of 1.4 billion Chinese and overseas Chinese out of the seven billion, there is one Chinese person for every seven people in the world. No wonder that National Geographic presents the world's most typical face as a 28-year old Han Chinese male.¹ For centuries past, China had been conducting trade with Arab and Malay nations via the Silk Road—an ancient passage for trade and communications. The people from the southern coast of China conducted trade with nations in Southeast Asia as early as the 10th century CE.² There were exchanges of goods, ideas, and even religions. Migration becomes a novel idea as ships sail from place to place and establish trade centers.

Trade, famine, poverty, and political instability in China resulted in the migration of many Chinese to different parts of the world. Hence, these factors also led to the large population of Chinese in “Diaspora.” Ka-Che Yip points out that following the end of Qing Dynasty and the start of the Republic of China, the unequal treaties, Western exploitations, and ambitious local warlords led the nation into chaos.³ These socio-economic and political issues are the “push factors” that led the Chinese people to look for greener pastures. The attraction of finding a better life and future for themselves and their families are the “pull factors” to America and other Southeast Asian nations. Nevertheless, most of the Chinese consider themselves as sojourners, still looking back at China as their motherland. They only hope to earn money to bring home and help their families. During the Qing Dynasty, the queue is a sign of loyalty to China. As long as it is not cut off, a sojourner is welcomed to return to one's homeland.⁴ After the Communists took over China, many Chinese settled in their host countries and returning to China became simply a dream.

In the Philippines, the ethnic Chinese are a minority with a population of 1.24 million out of 92 million people. Based on Ang-See's report, 52% of Chinese-Filipinos live in Metro Manila. 90% no longer read a Chinese newspaper, 10% are over 51 years old, and 85% are Roman Catholics since they are born and raised in the Philippines.⁵ Only 2%, according to Enoch Wan, are evangelical Protestants.⁶

For centuries, their population and location have been controlled and contained by the Spaniards within the *Parián* (*Extramuros*) outside *Intramuros* or Walled City of the Spaniards. The Americans did the same with policies that contained them within Binondo and controlled their numbers with the Chinese Exclusion Act. In spite of this, they somehow managed to spread

out all over the archipelago, though most of them live in Manila Chinatown even today. For centuries, dating back to the pre-Spanish period, the Chinese people have been trading with the early Filipinos. They bartered and exchanged goods with them. When the Spaniards arrived, they called the Chinese *Sangleys* for they are chiefly merchants and traders.⁷ Their presence and valuable contribution to the Philippine economy continued during the American period, and even up to the present.

In an attempt to understand the etymology of the term *Sangley*, Benedict Anderson “imagined” the first contact between the Iberian colonizer and the slant-eyed trader. The colonizer asks the non-islander trader, “Who are you?” to which the trader replies, “We are *senglí*” (u/a) meaning merchants.⁸ But if based on *Kaisa Para Sa Kaunlaran*’s position, the word *Sangley* derives from the Hokkien term *xionglai* meaning “often come.”⁹ The reenactment will then go like this. “Who are you?” Ask the Spaniards. The irate Chinese who have been trading around the area for centuries long before the coming of these white sailors answered, “We often come.” I can imagine how these Hokkien speakers answered in their dialect, “*Gun* (we) *xionglai* (often come).”

Vinoth Ramachandra raises two important issues in his books *Church and Mission in the New Asia* and *Subverting Global Myths*. First, he challenges the Eurocentric historical narrative on globalization and industrialization as his way of recovering “the other.” He contends that trade is taken away from the Arabs, Malays, and Chinese by the Portuguese and Dutch. Today, historians are challenging the Anglo-centric view that Britain was the first industrialized nation. He debunks the myth that globalization starts in the late-20th century through capitalism. He agrees that globalization has intensified in the past decades; however, a careful study of history will reveal that China has long been an industrialized country and had been engaging in globalization even before the European maritime exploration. He quotes that A. G. Hopkins observes Lipton tea has been around long before Starbucks and Coca-cola. Ramachandra lays out the contributions of China to the Western world and how these “great debts” have been rarely acknowledged by modern scholarship. Through the Jesuit missions, knowledge on science, agriculture, models, and machines have been transported to Europe that paved the way to Europe’s agricultural and industrial revolution. He reminds the readers how Europe accuses Japan of copying and improving the technology they have acquired from the West when they themselves fail to acknowledge the technology they have acquired from China. As to trade, Britain’s shameful opium trade is clear evidence that China needed nothing from the West. When silver ran out, the British resorted to using opium from India to trade for silk and tea with China. What’s even sadder is the fact that Africans and American Indians extracted that silver from countries in Africa and Americas.¹⁰

Secondly, Ramachandra notes the missionary enterprise and its role in colonialism. He starts by praising Irvin and Sunquist's retelling of the history of Christianity and mission. He moves to Walls' modern missionary movement and its transformation by contact with the "other." Ramachandra criticizes the Asian Christians living in the West who are too busy pursuing the "American Dream" to bother with critiquing their own culture and gospel. They simply are good at fund raising and copying American canned Christian programs. Incidentally, many non-Western churches have also fallen into the trap of adopting the American way of doing church. The Asian theologians persist in the colonial narrative of mission. This "Orientalist" view on Asian theology is part of our colonial legacy.¹¹ The problem is not adopting but failure to critically engage with the materials to aptly adapt them in different cultures and settings. In the Philippines, we call this the "colonial mentality." The colonizers may have left the country but the people's mindset is still holding on and living in the colonial past. The West is always the best, from goods, politics, entertainment, education, medicine, and mission. The colonizers have ingrained in the minds of the people that there is no good that can come out of them. Edward Said has defined Orientalism as a way of perceiving the other that is prejudiced and thereby justifies their domination over them.¹² Has not colonialism placed Christianizing and civilizing as the two primary goals? Hence, it is crucial that "the other" must be portrayed as barbaric, primitive, backward, uncivilized, pagan, foolish, and heathen to justify their domination. In postcolonial Philippines, the "colonial mentality" continues to influence many Filipinos and Chinese in thinking that the West has the best to offer, and they fail to appreciate what the locals can create and produce whether in areas of fashion, business, media, technology, and sadly, even in doing church and mission. Many of the products in Christian bookstores are from the United States which provides evidence for the evangelical churches' continued "colonial mentality," patronage and dependence.

During the Spanish colonization of the Philippines (1521-1889), the people were deprived of the opportunity to read and study the Bible for themselves. They did not even have it translated in their own languages. Only the catechisms and prayers were translated in vernacular languages. During mass, the priests preached in Latin or Spanish. Possessing copies of Bibles was considered seditious; this resulted in persecution, or even execution.¹³ During the American Period (1898-1946, with an interim period of Japanese Occupation from 1941-1945), reading and translation of the Bible in the local languages were allowed. This "new freedom" did not change the outlook and practice of the people regarding Bible reading and study. The 377-year influence of Spanish Catholicism remained stronger than the half-century influence of the Protestant Americans. Thus, the people did not see the need and importance of reading

the Scriptures for themselves, and they remained unequipped to interpret the Bible. This gives birth to what Jesuit priest Jaime Bulatao called “split-level Christianity” to describe the folk Roman Catholicism of the Filipinos, the Philippine Chinese included.¹⁴ They go to church on Sundays for mass but on regular days they seek fortunetellers, witch doctors, and rely on amulets to solve their problems. Ang-See recognizes that the Chinese-Filipinos have the tendency to be syncretistic by accepting all religions and practicing all beliefs to avoid bad luck. Moreover, she observes that during death and funerals, the Chinese-Filipinos will employ rituals in ancestral worship to ensure that the deceased will have a good afterlife.¹⁵ Dr. Jean Uayan calls this *chap chap lomi*, a mixture of many religions. She challenges the need to help these people disentangle themselves from unbiblical beliefs and practices in order to be able to be “authentic and effective evangelical Christians and Roman Catholics.”¹⁶

Despite the fact that Roman Catholics and evangelical Christians in the country acknowledge the Bible as the word of God does not necessarily mean they acknowledge its authority over them. Therefore, it is important to help them know how to study the Scriptures themselves. They need to cultivate and experience the joy of reading, interpreting, and appropriating the Scriptures in their lives and faith. This is where IBS can be a useful tool for it is liberating. Uayan correctly notes that the Filipinos and Chinese in the Philippines must be disentangled from their unbiblical beliefs and practices to become authentic and dynamic evangelical Christians and Roman Catholics. However, I believe that it is necessary to first disentangle the common people from a colonial mindset that has plagued them and paralyzed them from the greatest adventure of discovering the truths in the Scriptures for themselves. Moreover, we must recognize the role of the Holy Spirit in the process.

Presuppositions acknowledged and Openness attained

How can one be disentangled from a colonial mindset? First, one must acknowledge the problem. Admit your own prejudices. The very thing that stands out in the book *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics* as I read it is its honesty and transparency in acknowledging the very nature of human beings to have his/her own presuppositions even in approaching the reading of the Word. David Bauer acknowledges, “All of us have presuppositions” that affect the way we read the Bible. This reminds me of Eugene Nida’s words: “Prejudice is universal.”¹⁷ Nida points out that the very word prejudice may not necessarily mean or have the same weight of understanding as the racial prejudice we know and understand today. The term racial prejudice is an invention of the past two hundred years to affirm one’s racial superiority over the other.¹⁸ The word prejudice is at present often associated with racism when it simply means

prejudgments. Jane Austen's prejudice in her novel *Pride and Prejudice* pertains to prejudgment or "first impressions"—which is the original title of the book.

Second, it is important to disseminate information concerning the present socio-cultural, political, and economic realities. Knowledge is Power. The people need to be empowered with the knowledge of history and the present reality. Wrong information must be corrected. For instance, Stephen Neill writes: "[T]he Americans drove the Spaniards out of the Philippine islands and occupied the country."¹⁹ The truth is, the Spaniards were already losing their grip when the Americans arrived to the Philippines following the uprising of many Filipino leaders such as Andres Bonifacio and Emilio Aguinaldo in 1892. On June 12, 1898, the Filipinos had already declared their independence at Kawit, Cavite. Yet Spain sold the Philippines along with Guam and Puerto Rico to the United States for \$20 million. This is known as the Treaty of Paris, which was signed in December that same year. Renato Constantino believes there is no question that the Americans acted with duplicity. They were using the Filipinos to fight the Spaniards until the American troops arrived. It was therefore expedient to appear to favor their ally's aspirations... The U.S. Army was now equipped to implement the developing plans of Washington. Now ready to show their hand, the American generals began to treat their supposed allies arrogantly, demanding that Filipino troops vacate certain areas. Although Aguinaldo and other Filipino officers had become apprehensive over the great influx of U.S. troops and resented the generals' orders, they accommodated the Americans. Subsequent events would demonstrate that their good will would not count for much.²⁰

The "subsequent events" refers to the Philippine-American War. The National Historic Institute Chairman Ambeth Ocampo considers the Philippine-American War as a historic event that should be imparted to young Filipinos. He adds, "It had been glossed over in our textbooks but school children should know that the Spaniards and the Japanese were not only our aggressors but the Americans as well." Many Filipinos and Americans were not informed of such events. In most history books, Ocampo notes, the Filipinos' fight for freedom against the Spaniards and the Japanese is very clear, but the war against the Americans is disregarded. When the US Library of Congress changed the subject heading "Philippine Insurrection" on its catalogues to "Philippine-American War" in 1998, it indicated that the American government recognized the sovereignty of the Philippines prior to the start of the conflict between the US troops and that of Gen. Emilio Aguinaldo. Aguinaldo tried to stop the revolution by sending emissaries to the American forces. He was allegedly snubbed by Gen. Elwell Otis, who replied: "Fighting having begun, must go on to the grim end." US President William McKinley later told reporters "that the insurgents had attacked Manila" to justify the war. The McKinley administration subsequently declared Aguinaldo a bandit,

although no formal declaration of war was issued. The war lasted for three years, but clashes went on until 1913.²¹ There were brutal atrocities committed on both camps during the war. Arthur Tuggy reasons that the war could have been prevented had the US government took the Filipino leaders more seriously and treated them with respect. After the capture of Aguinaldo on March 23, 1901 by US General Frederick Funston the First Republic ended and the American colonization began.²² Historians need to revisit the past and consider the present implications as they write histories. Half-truth is not truth. History is not simply a record of events and dates. History is a lesson for us to learn so as to avoid repeating the same mistakes.

Third, provide reflections with objectivity and caution. One must be honest with the fact that there is a tendency for people to react from one extreme to the other extreme. Therefore, we must be cautious in disseminating truth without causing possible and unintentional consequences like ethnocentrism, racism, and atrocities. Proper guidance is crucial to avoid the reverse oppression. E.J.R. David shares his ultimate purpose for his book *Filipino/American Postcolonial Psychology: Oppression, Colonial Mentality, and Decolonization*. He writes:

The change I want to see happen is not a complete rejection of anything American or Western. I believe it will not be practical nor adaptive for Filipinos or any colonized peoples to make such a change. In our highly globalized and diverse world, I believe it is necessary for us to understand that there both good and bad things about our heritage culture and those cultures that may be having influence on us. We need to integrate them. Besides, for many of us (especially Filipino Americans and those who are of mixed race), the new or other culture (most times, it is the Western or American culture) is an important part of our identity, an essential part of who we are. Thus, the change I want to see is not the kind where we only love our heritage culture — we cannot be ethnocentric or in the case of Filipinos, *Filcentric*. This is because we will still be hating or ignoring the other important part of our selves. Instead, what I want to see happen is for us to be Bicultural (or perhaps to be multicultural) – love both cultures, appreciate both cultures, respect both cultures, know both cultures, be competent in both cultures...EQUALLY.²³

In reading or studying the Word of God, similarly, we all come with our own presuppositions. We come with our own contexts, theological frameworks, problems, situations, questions, and sadly, we also come with our pride and prejudices. We may insist our interpretation is the best or our methodology is the only way. Thankfully, this book did not claim to be the only “right” way to do IBS. Further, the book proposes that the litmus test for a genuine Inductive Bible Study is “the willingness to gather evidence fully

and openly for and against the premises stated and to accept them as conditional, along with the acknowledgment that the inferences drawn are hypothetical and changeable.”²⁴

The book offers two critical principles of IBS that are crucial in helping the post-colonial Chinese in the Philippines be liberated from the fear of doing their own local theologies and studying the Word for themselves. The first is the principle of probability over against the principle of absolute certainty. We need to be open to new insights, yet this does not necessarily mean to fall into a sense of interpretive agnosticism, which is not being able to talk confidently about the meaning of any biblical passage. “Indeed, in some passages the evidence is inconclusive, with the result that the students must suspend judgment regarding their meaning.” The book reminds us again and again to suspend judgment as one studies the Word to avoid imposing our views onto the meaning of the text. This leads us to the second principle, the principle of reality. This principle acknowledges that there is no “pure or absolute inductive study.” We all have our presuppositions. Bauer quotes Schlatter as saying that we can be free from our presuppositions only when we are “keenly conscious of them.” The inductive spirit is to have a radical openness to the evidence wherever it leads. Subjective presuppositions or pre-understandings are realities that need to be acknowledged since they are inevitable yet they are not necessarily correct. To be able to critically engage in the interpretation, one has to be constantly aware of one’s presuppositions.²⁵

IBS and the Philippines

In retrospect, the evangelical churches in the Philippines have been bombarded for decades with many canned American Christian materials such as books, music, movies, Bible study methods, seminars, evangelism and discipleship tools, church growth programs, materials for cell groups, care groups, and counseling. We even patronize American Christian personalities and celebrities. It seems that the Philippines has turned into a laboratory to test the “feasibility” and effectiveness of many American Christian materials. The Philippines has been a solid market for these products and theologies. For instance, we have the Campus Crusade for Christ, IVCF and the Navigators operating and serving in colleges and universities throughout the country. The Four Spiritual Laws, the Jesus Film, and the transferable concepts Bible study materials are used extensively to evangelize and disciple not only in school settings but also in churches. Some of the trainings and seminars that are widely accepted by evangelical churches are the Child Evangelism Fellowship’s *Wordless Book* and Sunday school trainings, Gospel Light VBS, James Kennedy’s *Evangelism Explosion*, Bruce Wilkinson’s *Walk Thru the Bible*, Kay Arthur’s *Precepts Upon Precepts*, Rick Warren’s *Purpose Driven Church*, and Willow Creek’s *Global Leadership Summit*. I am truly grateful for all these

wonderful and enriching materials for the evangelical churches have benefited much from them. Nevertheless, there is a need to critically engage with the materials to properly apply them in the Philippine context or the Philippine Chinese context.

Metosalem Castillo believes that IBS can have valuable contributions for the Philippine Bible schools. He gives seven values, but for our purposes I will note only three.

1. **The development of skills in Bible study.** Writing in the early 70s, Castillo points out the limitation of the personal library of many pastors in the Philippines at that time, which led to an exhaustion of whatever materials, tools, and knowledge he/she has available. Today, many pastors still have limitations in terms of acquiring books or even gaining access to big libraries, especially in rural areas. With globalization and the Internet, there are also too many materials and tools available so that many pastors or seminary students may find it hard to choose what is appropriate for their context. Hence, this book can be a good tool and can be recommended for study and application. However, the technical terms and nature of the book limit its usefulness to seminary students and pastors. Lay people will have to resort to other IBS books that can help them learn the principles of hermeneutics without the complex and comprehensive terminologies and concepts.
2. **A scientific approach to truth.** Castillo acknowledges the importance of approaching the Word of God with objectivity. He finds IBS as both objective and impartial and therefore if students will use the IBS method, they will less likely become dogmatic. They will instead be flexible. I agree with Castillo that developing a scientific approach with objectivity and flexibility is very important in training students of the Bible. I will add that the community of faith is responsible to set out or lay down principles as boundaries to keep interpretation in check and to avoid heresies.
3. **The exaltation of the Scriptures.** IBS “seeks to exalt the Scriptures as the primary source of Christian beliefs.” As students come “face to face” in studying the Word for themselves, Castillo believes that they will acquire reverence and an appreciation for it. They will “regard the Bible as (their) authority in matters of faith and conduct.” They will construct “strong and authentic personal convictions because they are rooted in objective evidence which he himself has observed and discovered.”²⁶ Chinese evangelical Christians often give more weight and importance to interpretations and theologies from the West. This is largely due to their high regard for Western missionaries. It is high time for them to construct their own local theologies and appropriate

Scriptures in their own contexts and situations. In the post-colonial Philippine Chinese context, the children are now all grown up. I hope they will all soon wake up and realize that.

Endnotes

¹ Unknown author, “The Ranking of Ethnic Chinese Population” <http://www.ocac.gov.tw/english/public/public.asp?selno=1163&no=1163&level=>. Retrieved on June 24, 2011. See also http://www.chinadaily.com.cn/china/2012-04/09/content_15007664.htm and <http://ngm.nationalgeographic.com/2011/03/age-of-man/face-interactive>. Retrieved on August 3, 2012.

² Thousands of Chinese porcelains were discovered in Sta. Ana cemetery in Manila during the 1960s. These porcelains can be dated back the Sung Dynasty (960-1278C.E.). Chinese records show that there was extensive trade of Chinese porcelains throughout Southeast Asia during the Sung Dynasty (William Henry Scott, *Prehispanic Source Materials for the Study of Philippine History* [Manila: University of Santo Tomas Press, 1968], 13-14, 58, 66).

³ Ka-Che Yip, “China and Christianity: Perspectives on Missions, Nationalism, and the State in the Republic Period, 1912-1949,” in *Missions, Nationalism, and the End of Empire* (Brian Stanley, ed.; Grand Rapids, Michigan: Eerdmans, 2003), 132-135.

⁴ Edgar Wickberg, “Anti-Sinicism and Chinese Identity Options in the Philippines” in *Essential Outsiders: Chinese and Jews in the Modern Transformation of Southeast Asia and Central Europe* (Daniel Chirot and Anthony Reid eds.; USA: University of Washington Press, 1997), 158-159.

⁵ Teresita Ang-See, “The Case of the Chinese in the Philippines,” in *The State, Development and Identity in Multi-Ethnic Societies: Ethnicity, Equity and the Nation*, ed. Nicolas Tarling and Gomez, Terence (Routledge: London and New York, 2008), 155-156.

⁶ Enoch Wan, “Mission Among the Chinese Diaspora: A Case Study of Migration and Mission,” January 2003 (*Missiology: An International Review*, Vol. XXXI, No. 1), 40.

⁷ Sangley is said to derive from *seng di* in Hokkien meaning business. Abinales and Amoroso recorded Sangley as “travelling merchant” or *xang lai*. See *State and Society in the Philippines* (New York: Rowan and Littlefield, 2005), 65.

⁸ Benedict Anderson, *Imagined Communities* (New York: Verso, 1991), 168.

⁹ *Kaisa Para Sa Kaunlaran*, Inc. was created on August 28, 1987 as a cause-oriented nongovernment organization. It aims to promote the integration of the Chinese-Filipinos or *Tsinoy*s into mainstream Philippine society. Unknown Author, “Tsinoy National Conventions and Local Conferences,” <http://www.kaisa.org.ph/conventions.html>. Retrieved on April 3, 2012. See also Bahay Tsinoy: Museum of Chinese in Philippine Life, <http://www.bahaytsinoy.org/people.php>, October 8, 2012.

¹⁰ Vinoth Ramachandra, *Subverting Global Myths: Theology and the Public Issues Shaping Our World* (USA: InterVarsity Press, 2008), 217-226. See also Vinoth Ramachandra, *Church and Mission in the New Asia: New Gods, New Identities* (Singapore: Trinity Theological College Publications, 2009), 2-11.

¹¹ Ramachandra, *Church and Mission*, 6-15.

¹² Edward Said, *Orientalism* (New York: Vintage Books, 1994), 340.

¹³ Osias and Lorenzana, *Evangelical Christianity* (Dayton, Ohio: The United Brethren Publishing House, 1931), 82-83.

¹⁴ Jaime C. Bulatao, *Split-Level Christianity* (Manila: Ateneo de Manila, 1966), 7.

¹⁵ Teresita Ang See, *Chinese in the Philippines: Problems and Perspectives* (3 vols.; Kaisa Para sa Kaunlaran Inc.: Manila, 2005), 3:181-186.

¹⁶ Jean Uayan, "Chap Chay Lo Mi: Disentangling the Chinese-Filipino Worldview," in *Doing Theology in the Philippines* (E. Acoba et al; Manila, Philippines: OMF Literature Inc., 2005), 77. *Chap chay lomi* is a popular Chinese dish made of *chap chay* or mixed vegetables and *lomi* or thick round noodles. It usually has pork, chicken and other ingredients as well.

¹⁷ David R. Bauer and Robert A. Traina, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics* (Grand Rapids, Michigan: Baker Academics, 2011), 26.

¹⁸ Eugene Nida, *Customs and Cultures: Anthropology for Christian Missions* (South Pasadena, California: Harper and Brothers, 1954), 55.

¹⁹ Stephen Neill, *A History in Christian Mission* (London, England: Penguin Books, 1964), 292.

²⁰ Renato Constantino, *The Philippines: A Past Revisited* (Quezon City: Tala Publishing Services, 1975), 208.

²¹ Nancy C. Carvajal, "RP-US war actually began in Manila, not San Juan" By Philippine Daily Inquirer, First Posted 06:19:00 02/04/2008. No Pages. Cited 5 Dec 2009. Online: http://newsinfo.inquirer.net/inquirerheadlines/nation/view/20080204-116603/RP-US_war_actually_began_in_Manila%2C_not_San_Juan

²² Arthur Tuggy, *The Philippine Church: Growth in Changing Society* (Grand Rapids: Eerdmans, 1971), 84.

²³ E.J.R. David, *Filipino/American Postcolonial Psychology: Oppression, Colonial Mentality, and Decolonization* (Author House: Bloomingdale, Ind.: 2011), 20-21.

²⁴ Bauer and Traina, *Inductive Bible Study*, 23.

²⁵ Bauer, *Inductive Bible Study*, 26-37.

²⁶ Metosalem Castillo was a student of Dr. Robert Traina, back in the early 1970s. As a M.Th. graduate of Asbury Theological Seminary in 1972, his master thesis is all about IBS and Ebenezer Bible College curriculum. Metosalem Quillupras Castillo, 1972, "Inductive Bible study and its place in the curriculum of Ebenezer Bible College" (M.Th Thesis, Asbury Theological Seminary), 113-121.

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