

Abstract

Folk Catholicism and Democratization in the Philippines

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This thesis is focused on the Folk Catholicism's effect to Democratization process. It describes the political role of Folk Catholicism focusing on EDSA1 and EDSA2 Revolution and how it has effected to the political changes in the Philippines.

Although there are various perspectives to politics in Philippines, a lot of scholars have mostly described politics in Philippines as static. Previous theories which could not show the possibilities of cultural, structural changes could not explain the dynamic aspects of politics in Philippines(for examples, EDSA1 and EDSA2) and failed to evaluate the role of "People", who took a crucial part through the whole processes. Furthermore, researches on Catholicism which took an important part in political changes have ignored other aspects, which deserve high valuation, because of the emphasis on the political roles of superior churchmen such as Jaime Cardinal Sin. I would like to insist that the dynamic aspects of Politics in Philippines and the power of the People can be explained from the understanding of in Folk Catholicism.

Introduction of Catholicism by Spanish colonial government was not just 'transplantation' of the Catholicism but the combination with the Philippine culture, which can be called 'indigenization'. The indigenization of Catholicism was led in two ways. The one was the indigenization of Catholic organization of the philippines, and the other was the indigenization of Catholic faith. The indigenization of Catholic churches

means the growth of realistic and nationalistic organizations against institutionalized Catholic which has been led by Roman Catholic, and in the middle of 20th century encouraged social movement, was succeeded to anti-dictatorship movement, and was basic motive of the resistance to the ruling class. The indigenization of Catholic religion means the modified ritual and value combined with the primitive religion which had existed before the introduction of Catholicism, and provides the motive of mass resistance in the civil movement or the revolutionary stage.

Ileto explained how Folk Catholicism had influenced on the independent movement of Katipunan. The value and images internalized through the special rituals in 'the holy week' strongly penetrated into Filipinos' memories and became the internal motive for the revolution. The recognition of irrational reality, the legitimacy of the breaking through this reality and the brevity for breakthrough come true in imitating Jesus of the Passion. Filipinos felt the crisis and the pain like Jesus, and overcome the fear with Anting-Anting(the divine amulet given in Holy Week). Through the experience, Katipunan was achieved by the participation of people, and the power of dynamics still remains.

This power appeared again in EDSA1. In EDSA1, the Catholic church played the important role. After the death of Aquino, ex-senior, the corruption and the absurdity of Marcos's authoritarian government were worse. Clergymen and laymen with the Catholic authority criticized the government. Though the 'critical cooperation' relationship between the government and the Catholic church was helpful to their resistance, indigenized Catholic organizations resisted the abuse of power by military and trampling upon human right, often confronting institutional Catholic churches and accepting the communism. They encouraged the growth of civil organization and led the anti-government movement in as well as outside the institutional Catholic church. EDSA1 Revolution owed a lot the organization and ideology of such social and communist movement.

The irrational reality and the absurdity of Marcos government invoked the

resistance emotion with the help of indigenized Catholic organizations, and led the explosive participation of people joined with the martyr image by Aquino and Cori. The belief on the power of 'Anting-Anting' made people stand against tanks and finally accomplished the civil revolution. The indigenized Catholic organizations and religion led the dynamic revolution. This thesis is focused on the factor of dynamic of the Philippine politics which was not explained before, and the role of People in Philippines. Folk Catholicism was in the center of the Philippine politics and it's function is still important as far as People remain here. The Philippine, therefore, is not the changeless land, but reserves it.

Key Words:

Folk Catholicism, Indigenization of Catholic organization, Indigenization of Catholic Faith