

FLL224 -- 2009.01.27

Benedict Anderson. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. 1983. Verso: London. [In reference to Chapter One, first paragraph of *Noli me tangere*]:

...It should suffice to note that right from the start the image (wholly new to Filipino writing) of a dinner-party being discussed by hundreds of unnamed people, who do not know each other, in quite different quarters of Manila, in a particular month of a particular decade, immediately conjures up the imagined community. And in the phrase 'a house on Anloague Street which may still be recognized...' the recognizers are the we-the-Filipino-readers. The casual progression of this house from the 'interior' time of the novel to the 'exterior' time of the [Manila] reader's everyday life gives a hypnotic confirmation of the solidity of a single community, embracing characters, author and readers, moving onward through calendrical time. Notice too the tone. While Rizal has not the faintest idea of his readers' individual identities, he writes to them with an ironical intimacy, as though their relationships with each other are not to the smallest degree problematic. [p32-33; italics not in original].

Paul Kramer. "The Water Cure." *The New Yorker* (2008.02.25) Note: the full article is posted on the New Yorker website. The context is the 1902 Congressional hearings on U.S. military use of torture in the Philippines in the course of the Spanish-American War, which with the retreat of Spanish forces was transformed into a war between the U.S. and the Philippines:

Confronted with the facts provided by the Waller, Smith, and Glenn courts-martial, and with the testimony of a dozen more soldier witnesses who had followed Riley, Administration officials, military officers, and pro-war journalists launched a vigorous campaign in defense of the Army and the war. Their arguments were passionate and wide-ranging, and sometimes contradictory. Some simply attacked the war's critics, those who sought political advantage by crying out that "our soldiers are barbarous savages," as one major general put it. Some contended that atrocities were the exclusive province of the Macabebe Scouts, collaborationist Filipino troops over whom, it was alleged, U.S. officers had little control. Some denied, on racial grounds, that Filipinos were owed the "protective" limits of "civilized warfare." When, during the committee hearings, Senator Joseph Rawlins had asked General Robert Hughes whether the burning of Filipino homes by advancing U.S. troops was "within the ordinary rules of civilized warfare," Hughes had replied succinctly, "These people are not civilized." More generally, some people, while conceding that American soldiers had engaged in "cruelties," insisted that the behavior reflected the barbaric sensibilities of the Filipinos. "I think I know why these things have happened," Lodge offered in a Senate speech in May. They had "grown out of the conditions of warfare, of the war that was waged by the Filipinos themselves, a semicivilized people, with all the tendencies and characteristics of Asiatics, with the Asiatic indifference to life, with the Asiatic treachery and the Asiatic cruelty, all tintured and increased by three hundred years of subjection to Spain." As the military physician Henry Rowland later phrased it, the American soldiers' "lust of slaughter" was "reflected from the faces of those around them."

For Thursday, Jan 29, please read chapters 48-58

2009.02.03 Chapters 59-63

2009.02.05 start reading Botchan