

# Oro Plata Mata Means

IKSOON KIM

**Encyclopedia of Philippine Folk Beliefs and Customs** Francisco R. Demetrio, 1991

Dictionary of Philippine Folk Beliefs and Customs Francisco R. Demetrio, 1970

Oro, Plata, Mata! , 2000

**The Beasts, Beams, and Beauty of Abra, Philippines** Melchora A. Damian Bilgera, 2017-10-31 Likewise, her fifteen years of training as a mental health counselor at several hospitals in the Chicago area and her past work as a certified Chicago public school teacher has enriched her perspective on life's problems and how these affect one's behaviors and attitudes. These and her direct and vicarious experiences as a native of Bangued helped her immensely in dissecting and in peeling the many layers of her beloved province Abra.

**Dictionary of Philippine Folk Beliefs and Customs** , 1970

**Pinoy Lore: A short insight into the Filipino mystical belief** Ryan N. Vilorio, This is a short essay on some of the Filipino mystical beliefs, it explores some of the unknown knowledge that passed through generations, among Pinoy or Filipinos. These beliefs may be the truth and may even have a scientific basis or entirely baloney, but the fact remains that this was part and parcel of Filipino culture. Filipino, Filipinos, and Pinoy are used interchangeably in this book. These words are referring to the native inhabitants or citizen of the Republic of the Philippines. This is my first attempt to explore this subject, and hoping that many will learn and gather some insights in this essay. Enjoy reading!!!

*Unitas* , 1971

**Clash of Spirits** Filomeno V. Aguilar, 1998-09-01 This text illuminates the oral traditions of the Philippines and the convergence of capitalism and the indigenous spirit world. The author examines the social relations, cultural meanings and political struggles surrounding the rise of sugar haciendas on Negros during the late Spanish colonial period, and their subsequent transformation under the aegis of the American colonial state. Drawing on oral history, interviews and a wide array of sources culled from archives in Spain, the United States, the United Kingdom and the Philippines, the author reconstructs the emergence of a sugar-planter class and its strategic maneuvers to attain hegemony. The book portrays local actors taking an active role in shaping the external forces that impinge on their lives. It examines hacienda life from the indigenous perspective of magic and spirit beliefs, reinterpreting several critical phases of Philippine history in the process.

By analyzing mythic tales as bearers of historical consciousness, the author explores the complex interactions between local culture, global interventions, and capitalist market forces.

Variety Film Reviews ,1983

**Courtship and Marriage Practices Among Philippine Tribes** Nid Anima,1975

Understanding Filipino Values on Sex, Love and Marriages Tomas Donato Andres,1987

**300 Keys to Philippine Culture** IKSOON KIM,2025-07-07 Encyclopedic Scope and Systematic Structure: This book boasts an encyclopedic structure, covering nearly every aspect of the Philippines across 14 parts and 300 detailed chapters, including its geography, history, culture, society, politics, economy, and language. In-depth Analysis of Cultural Keywords: It provides a deep analysis and explanation of core cultural concepts essential for understanding the Filipino psyche, such as Kapwa (Shared Self), Hiya (Shame/Decorum), Utang na Loob (Debt of Gratitude), and Bayanihan (Communal Spirit). Balance of Practicality and Theory: It offers information that satisfies a wide range of readers, from essential tips and etiquette for travelers to the social systems, historical background, political structures, and contemporary issues necessary for business professionals, researchers, and long-term residents. Multi-faceted Perspectives: It helps readers achieve a three-dimensional understanding of the Philippines' diversity by deeply exploring the cultural differences and characteristics of its major regions, including Luzon, Visayas, and Mindanao.

The Diliman Review ,1984 Devoted to letters, the arts and discussion.

**Passionate Revolutions** Talitha Espiritu,2017-04-15 In the last three decades, the dictatorship of Ferdinand Marcos has commanded the close scrutiny of scholars. These studies have focused on the political repression, human rights abuses, debt-driven growth model, and crony capitalism that defined Marcos' so-called Democratic Revolution in the Philippines. But the relationship between the media and the regime's public culture remains underexplored. In *Passionate Revolutions*, Talitha Espiritu evaluates the role of political emotions in the rise and fall of the Marcos government. Focusing on the sentimental narratives and melodramatic cultural politics of the press and the cinema from 1965 to 1986, she examines how aesthetics and messaging based on heightened feeling helped secure the dictator's control while also galvanizing the popular struggles that culminated in "people power" and government overthrow in 1986. In analyzing news articles, feature films, cultural policy documents, and propaganda films as national allegories imbued with revolutionary power, Espiritu expands the critical discussion of dictatorships in general and Marcos's in particular by placing Filipino popular media and the regime's public culture in dialogue. Espiritu's interdisciplinary approach in this illuminating case study of how melodrama and sentimentality shape political action breaks new ground in media studies, affect studies, and Southeast Asian studies.

*One Hundred Acclaimed Tagalog Movies* Mel Tobias,1998

**The National Pastime** Joel David,1990 Samling af artikler om filippinsk film - instruktører, skuespillere, genrer o.a.

*Magill's Survey of Cinema, Foreign Language Films* Frank Northen Magill, 1985

**The University of the Philippines Cultural Dictionary for Filipinos** Thelma B. Kintanar, 1996

**And Life Goes on** Purita Kalaw- Ledesma, Jaime C. Laya, 1994

**The Archival Afterlives of Philippine Cinema** Bliss Cua Lim, 2024-01-05 Drawing on cultural policy, queer and feminist theory, materialist media studies, and postcolonial historiography, Bliss Cua Lim analyzes the crisis-ridden history of Philippine film archiving—a history of lost films, limited access, and collapsed archives. Rather than denigrate underfunded Philippine audiovisual archives in contrast to institutions in the global North, *The Archival Afterlives of Philippine Cinema* shows how archival practices of making do can inspire alternative theoretical and historical approaches to cinema. Lim examines formal state and corporate archives, analyzing restorations of the last nitrate film and a star-studded lesbian classic as well as archiving under the Marcos dictatorship. She also foregrounds informal archival efforts: a cinephilic video store specializing in vintage Tagalog classics; a microcuratorial initiative for experimental films; and guerilla screenings for rural Visayan audiences. Throughout, Lim centers the improvisational creativity of audiovisual archivists, collectors, advocates, and amateurs who embrace imperfect access in the face of inhospitable conditions.

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