

slapping instrument for them to come back to their senses, or it may serve as an affirmative ally and checklist for the many things the universities have been doing in order not to be devoured by commercialization. The effects will surely be alluring, for it shows the gained revenue directly as a result that can be accessible by just compromising, bit by bit, of the universities' essential components of its existence. This book will be highly influential when universities listen to Derek Bok's proposal. It tells us that even if commercialization of the universities and other higher education institutions becomes a trend that is now difficult to stop, the perennial value and mission of what the university should become remain valid and valuable. In defense of the academic values and the intellectual standing of a university and society, Bok's advocacy in this book helps universities to mitigate both the conquerable and the irrevocable effects of commercialization.

Leonard Jay I. Rabuya

Beyer, Gerald J. *Just Universities: Catholic Social Teaching Confronts Corporatized Higher Education*. New York, USA: Fordham University Press, 2021. pp. 417. ISBN: 9780823289974.

Education is one of the most essential pillars of the society. It is a significant contributor to the flourishing of the human person. Education, too, is the means of the Catholic Church to catechize and preach the Gospel. Hence, Catholic Schools form part of the pillars of the Church in teaching its doctrine and values. But can there be instances where education in Catholic institutions becomes anti-Catholic?

In this book, Gerald J. Beyer attempts to resolve this problem by pointing out the dilemma on both *theoretical* and *practical* levels. Beyer points out the wrong principles taken from corporate practices, inspired by neoliberal ideas, that many Catholic Universities and Colleges adopted. As a result, profit became its standards instead of the Gospel and its values enshrined through *Catholic Social Teaching*. Hence, there is a need for a confrontation against these *corporate* practices that contradict the Gospel and Catholic Social Teaching. By *confrontation*, Beyer means dialogue and not *disrespect* to those who are wrongful. Although inspired by Catholic social teaching, Beyer assures that this book is a constructive work not exclusive for Catholic Higher Education institutions alone but also on *Christian ethics* as applied to education because corporatization also threatens *Christian schools, universities, and colleges*.

True to its promise, Beyer did not hesitate to highlight how many Catholic Higher Education Institutions are subscribing to a “beer and circus culture” (p.14) where campuses are more concerned with things that are contingent than to the defense of Christian values, dignity, and rights of the human persons. For instance, the phenomenon of *adjunctification* of many non-tenured track faculty members and the “union-busting effect” (p.72) of some Catholic Universities and Colleges in the USA that instead of making their campuses a model for Catholic Institutions, they have opted to become a *concentration camp* filled with

oppression by their defiance to the Catholic Social Teaching. Added to this is the profit-driven management instead of the *Gospel-driven* form of collaboration. Quality assurance is actually a *quantified assurance* whose basis is only numbers that are *isolated* and *indifferent* to the dignity of the person. This threatens academic freedom insofar as numerous unsatisfactory remarks from *numerical evaluation* alone are equated as an indicator of a bad performance. This is unfair because, for example, a Catholic professor of a Catholic Higher Learning institution does not want to concede to ideologies that are counterintuitive to the vision of Catholic teaching and is evaluated as *dissatisfactory* in performing his duties. After all, the evaluators are politically inclined to implement those values that are not negotiable for their agenda. This shows how this so-called quality assurance can be weaponized. Furthermore, Beyer contends that to make Catholic Higher Learning Institutions *genuinely Catholic*, its policy-making body must give a preferential option to the poor, which is correctly understood as not an exclusive option for the poor, which some Marxists might argue. In doing so, there should be a reform in programs and endowments that will give more opportunities to those living paycheck-to-paycheck but are truly persevering and deserving of being admitted to a program in a Catholic Higher Learning Institution.

Without a doubt, the book is worth reading. However, Beyer should clarify how he used the terms *elitism* (p.45) and *egalitarianism* (p.46), as it might appear that his work is *infusing* woke ideologies to respond to the problem of neoliberalism in Catholic Higher Institutions. Added to that is the last chapter of this book entitled “Gender and LGBTQ Equality in the University: A Challenge for CST in the Age of Corporatized Higher Education,” which needs further clarification and qualitative distinction. A *conservative* reader might interpret it as tolerating *evil* actions; a liberal reader might find a useful ally with it. Hence, I suggest an emphasis on the *personalist* option, which teaches that persons who identify themselves as part of LGBTQ still have the same *ontological dignity*. They are not being judged and corrected because of their orientation and feelings; in reality, they are being judged based on their *willing, choosing, and acting*—which diminishes their moral dignity when evil actions are chosen—especially if they are promoting propaganda against Catholic moral teaching that excludes and threatens persons who identify themselves as heterosexual. This is implicit in Beyer’s argument that “one of the hallmarks of Catholic education is care for the whole person, or *cura personalis*, in Ignatian terms.” (p.234) Finally, Beyer is correct to argue that Catholic Social Teaching means including these human persons in consideration. However, Beyer failed to include that it is also the mandate of a Catholic Higher Institution of Learning to defend and preserve its dogmatic and moral teachings. Otherwise, it will be inherently contradictory to criticize neoliberalism, which equates success with *majority wins*, when one agrees, at the same time, on *demagoguery*. Hence, it must be remembered that an ignorant sympathizer is not a *defender of truth*, for a blind cannot lead a blind man, as Christ himself in the Gospel of Luke already warned (Lk. 6:37-38).

This book is meant for beginners to advanced readers interested in Ethics, Catholic Education, and Catholic Social Teaching. However, this book must be *taken with a grain of salt* and caution because it is prone to misinterpretation if the presuppositions, context, and nuances are not correctly understood. For instance, the initial chapters might give an

impression that Beyer supports a Marxist resolution for struggle. Still, he clarifies that the goal of this struggle for justice in Catholic Universities and Colleges “cannot be the annihilation or forceful suppression of the oppressor.” (p. 77) In any case, wherever necessary, Beyer provides extensive notes to lessen the gap and possibility of misconceptions. This book is prescribed mainly to the administrators of Catholic Higher Institutes who may be practicing *corporate* methodologies without them noticing its inhumane effects on the stakeholders.

Without a doubt, future readers of this book will surely learn that it is only when Catholic Higher Learning Institutions place their trust and thrust to the integration of Catholic Social Teaching that the Catholic Church succeeds in leading its learners to a genuine *conversation* towards conversion.

Blaise D. Ringor

More, Justy Felix. *For God's Sake: The Friar Missionaries and their Evangelization in Aklan (1659-1794)*. Quezon City: Central Book Supply, Inc., 2022. pp. 182. ISBN: 978-621-02-1892-3.

Fr. Justy More's book, *For God's Sake: The Friar Missionaries and their Evangelization in Aklan (1596-1794)*, which deals with the evangelization of the province Aklan spearheaded by the order of San Agustin and continued by the Recollects from 1569 to 1794, spotlights on a neglected topic in Philippine History today. This neglect shows a bias that leans on the Black Legend or “La Leyenda Negra.” The book is therefore a stark counterpoint to the heavy writings on the political-economic aspects of Spanish colonization of the Philippines that is witnessed today, and exposes heavily the ugly face of colonization, forgetting its brighter side, that is tackled by this book in review.

Fr. More's opus describes, in a moving narrative, the laying of what John Ledy Phelan calls the “spiritual district” in the province of Aklan. It is a welcome contribution to the scanty literature on the matter that awaits similar writings by lay as well as religious historians.

The laying of the spiritual districts was an important prerequisite of Spanish colonization, for without them, the mantle of Spanish bureaucracy could not have been effectively laid down. That is why, Spanish colonialism in the country is symbolized by the symbiotic relationship between the Sword and the Cross, that represent the mutual relationship between the state and the church. For in the history of Spain, Catholicism was a catalyst in the achievement of political unity that found glorious expression in its “Siglo de Oro” or Spanish Golden Age. The expulsion of the Moors facilitated by the marriage of King Ferdinand II of Aragon and Queen Isabella I of Castille, signaled Spain's unity and commitment to the Catholic faith.

Out of this, the concept of Royal Patronage was born, and became a strong foundation for the colonization of the Philippines. The formation of towns was a task given