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Editor's Preface

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Editor's Preface

Perhaps one of the unforeseen effects of Pope John Paul's visit to the Philippines last February was the striking impression of the rich ethnic and cultural pluralism within the Philippine national scene. The local TV coverage of the Pope's enthusiastic receptions in Manila, in the Visayas (Cebu, Bacolod, Iloilo), in Mindanao (Davao) and in southern, central and northern Luzon (Legaspi, Bataan and Baguio), with ethnic-cultural presentations in each region, visibly brought before the TV viewer this diversity-in-unity. In this issue of *PS* we bring together some social science studies on a number of aspects of this diversity, including population migration, segregation, business relations, and folk culture.

Dr. Ricardo Abad's lead article presents a competent survey of the present research findings regarding internal migration in the Philippines. Two dominant trends remain from the 1960s – one movement toward metro Manila, the other toward Mindanao. But to rationalize any effort at guiding future patterns of migration will demand a broader approach than has hitherto been used. This century has seen untold human suffering and exploitation subsumed under impersonal governmental phrases such as "population redistribution," or "urban population equalization." Today we are justifiably chary of such projects. Yet the frightful experience of over-urbanization in some South American countries, with their burgeoning squatter areas and slum proliferation, on the one side, and the picture of burnt-out inner USA cities on the other, cannot be ignored. Some effort at guiding internal migration for the common good is essential, and one necessary condition for such is adequate data supplied by social scientists.

Aspects of migration toward Manila are developed in two other articles: the first, by Norbert Dannhaeuser, tackles the problem of what actually happens when business develops between a center

such as Manila and a provincial city like Dagupan. Two basic contrasting interpretative models are explained, one viewing the relationship as harmful dependence, the other seeing it positively as generating mutual benefits. The consequences of sales and corporate penetration of the Dagupan region by Manila companies are analyzed at length; in balance, the author opts for the positive model of interpreting the relation as generative interdependence.

Lillian Trager's note, the second essay developing the Manila-migration theme, takes the perspective of a case study of a family stretched between an island barrio (Anda), a provincial city (Dagupan) and Manila. She thus brings out the network of personal relationships involved in the broader structural context of Filipino urban migration.

The Mindanao-trend of migration is touched tangentially by Michael Costello's study of residential segregation in Lanao del Sur as a result of intergroup conflict. The Christian-Muslim conflict has intensified in recent years; the effect of this conflict-situation on segregation and out-migration among the eight ethnic groups is analyzed, and a warning sounded on the possible results of this growing separation of the Christian and Muslim groups.

A further study of ethnic particularities is Sr. Leykamm's account of the Oriental Mindoro Mangyans' remedies for sickness. Written from first hand experience while living among the Mangyans, the author puts us in direct touch with both the customs of these mountain people, and with impressive individual practitioners of the healing art.

The mixture of religious faith with social organization and tradition is developed from a different but equally captivating viewpoint by Resil Mojares in his "Folk Drama and Social Organization." Taking the *linambay* (a Cebuano moro-moro) in the barrio of Valladolid, Carcar, in southern Cebu, Mojares skillfully draws out the interrelation between this folk drama and the social structure, attitudes and values of the barrio. Again the reader is left with an intriguing question: what actually creates the communal wholeness of a barrio or town, and how is this wholeness preserved?

Finally we publish an extended review article of Iletto's work on the *Pasyon* by Milagros C. Guerrero, a piece that promises to stir up as much comment as it offers on the original work.

Joseph L. Roche, S.J.