

Professor Ma. Luisa T. Camagay, PhD
Editor-in-chief,
Philippine Social Sciences Review

Editor's Introduction

Two of the four articles included in this issue of *Philippine Social Sciences Review* are one in being historical. These are the articles, "The New Building of the Bureau of Science, 1901-1905", by Felino Garcia Jr. and "Survey of Works on Philippine Languages Written by Chinese Authors", by Farah Cunanan. Garcia's article is historical because it focuses on a particular institution in the past while Cunanan's work is historical because it is important and significant in the field of Philippine languages.

The article of Felino Garcia on the construction of a new building of the Bureau of Science during the early part of the American period (1901-1905) is a representation not only of the physical aspect of the modernizing project of the colonial state but also showed an inside/outside dichotomy of space juxtaposing the controlled space of the colonial scientists and the uncontrolled space of the colonial subjects. Mainly a brainchild of Paul Freer, the Bureau of Science evolved from the Bureau of Government Laboratories earlier established. The Bureau of Science building aimed to showcase America's serious attention to arrest tropical diseases as reflected in the modern equipment and facilities it housed. The Philippines in short was to become America's laboratory for tropical diseases.

Equally historical is Farah Cunanan's work on Philippine languages by Chinese authors. Cunanan's work consisting mainly of translations and published theses and dissertation is a valuable research tool for works on Philippine languages authored by a specific ethnic group. Cunanan avers that the bibliography is also

a testimony of the close relationship between the Chinese and the Filipinos.

The article on *Sangbaian Pangigalan*, by MCM Santamaria and the stories of four Filipino Women CEO's stories on separation and annulment by Chiqui Escareal-Go are reflections of contemporary realities. While Santamaria's article interrogates the evolution of the *Sangbaian Pangigalan*, a song-and-dance expression of the Sama-Bajau peoples of southern Philippines and Sabah, Malaysia, Escareal-Go's dwells on the changing views of the Filipino women with regard to marriage and the prospects of annulment and divorce.

Santamaria's interest on the *Sangbaian Pangigalan* began when he witnessed the performance of this song-and-dance expression. According to Santamaria, this genre has a singer performing a song accompanied by a synthesizer while a dancer performs a modern form of the *igal* dance, a Sama-Bajau traditional dance. Santamaria proceeds by investigating the roots of *Sangbaian Pangigalan* and how it relates to the traditional dances of Sulu such as the *pangalay*, the *daling-daling*, and the *pagsangbay*.

According to Escareal-Go, Filipino women from different socio-economic classes share the same marital woes making divorce or annulment an option for women whether rich or poor. Women's groups have often taken the cudgels for poor women who are commonly victims of marital abuse. Women who are economically empowered have often been sidelined by women groups on the assumption that being financially independent, they are able to protect themselves from marital abuse be it physical, mental, emotional, and verbal. For Escarael-Go, divorce or annulment should be an option for women of all socio-economic classes.

Four seemingly disparate articles in a journal but all illustrate the vibrancy of Philippine society and the urgency of documenting developments in a fast changing world.