

Editors' Note

This volume of *Social Science Diliman* explores themes of orality and performance as subject matter for the social sciences. The material is rich and vital: narratives, music and speech, local sayings and practices, textured and compelling performances of ourselves to ourselves, real and very articulate voices that are not often enough heard and engaged with in academic discourse. We are pleased to present here articles that are both 'grounded' in social experience and also highly interdisciplinary; the overlapping fields include political science and history, linguistics, philosophy and anthropology.

In this issue attention is turned to different corners of the Philippines on a unique and special historical moment: Central Luzon, Cavite, Palawan, and the national imaginary during the Commonwealth era.

Eduardo Tadem, taking up the challenge to write 'history from below,' traces social upheavals and resiliency in the lives of four peasant villagers—two women and two men who lived through peasant unrest, world war, insurgency, a military base, the Pinatubo eruptions, and government development and modernization projects— finding that indeed the history of the common people is not the same as that of popular movements, and showing how it is misappropriated by State rhetoric and narrative.

Rosella Moya-Torrecampo explores the roots and structures of the local folklore genre "*erihya*," a term stemming from the fused contradiction of 'heresy' and 'heritage' (and taken from their Spanish pronunciation) in Silang, Cavite. She discovers the significance of kinship structure, its association with the sharing of substance, strikingly symbolized in siblings' (unknowing) repast of gruel containing each other's umbilical cords. Tagalog speakers who read through the engrossing structuralist analysis will rediscover the value and meaningful structure of siblinghood— or having *kapatid / kapatol*.

A highland people's lexical and musical and poetic creativity in everyday life derived from keen sensitivity to sounds in the natural surroundings (especially birds), is concisely presented in the article by Nicole Revel. *Palawan Soundscape* is an exploration of phonetic symbolism, perception and sentiment in response to Merleau-Ponty's phenomenological propositions. It also succinctly conveys much of her long-standing and consistent work on the cognition of nature and the oral arts of the Palawan people.

Last but not least, is Michael Charleston Chua's feature article which describes evident themes in the parades and celebration of the nation during the Philippine Commonwealth anniversary commemorations, events that provided opportunities not only for important speeches similar to our present day 'State of the Nation' presidential address, but also for the spectacle of marching men in uniform and for symbolic events like tree planting and cornerstone laying. Chua also searches for the presence of the masses/people in these ritualistic reaffirmations of the vision of a soon-to-be-independent nation (presided over by President Manuel Quezon), celebrations that were to be abruptly cut short by the war.

This issue includes a review of an independent film (Atau for Rent). The critique of Skilty Labastilla potentially applies to most 'Indie' films in the social 'neo-realist' genre, as well as to our review bodies that give ratings to films whose intended audiences are really mainly international. He speaks from the vantage point of one who has been doing research among the urban poor for some time now.

Finally, we have also brief pieces in memory of two very familiar campus figures of UP Diliman who have passed away recently. Both the tough-headed personality and the adventurous ideas of Remigio E. Agpalo have left their mark, if we only note how his writings are to be found in current reading lists of introductory courses on Philippine political institutions. The second man we wish to remember is Alfredo Lagmay, of whom it is an understatement to say that he has contributed much to the development of Filipino psychology. His eulogy was written by F.G. David, another pioneer psychologist who has also passed away recently, and for whom regrettably we do not have any equivalent piece to include in this issue.

In closing, this issue is also offered in the spirit of the UP Centennial, coincidentally a time for the community to gather for lectures, performances and rituals, and for reflection on stories from the past and the heritage of thinking, knowledge, art, and trees that UP has to offer and protect.

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