

GUEST EDITOR'S PREFACE

WILLIAM HENRY SCOTT

University of the Philippines, Diliman

St. Mary's School is a high school operated by the Philippine Episcopal Church in Sagada, Mountain Province, in the Republic of the Philippines. Filipinos native to the area are generally called Igorots (literally, "people of the mountains") and are considered one of the nation's cultural minorities. The term "cultural minority" or "cultural community" is applied to Filipinos whose ancestors were not assimilated into the Spanish Empire or converted to Christianity as the ancestors of the present majority population were. Most of these groups remained preliterate societies until the expansion of public education in the twentieth century, and so have left no written records of their culture, traditions, or history. These conditions have placed Igorot students at a disadvantage in the national educational system. On the one hand, their textbooks reflect the culture of the Filipino majority – or the culture to which the majority aspires – while, on the other, they can read little or nothing about the culture of their own Filipino ancestors. It was for this reason that St. Mary's School began to collect such data during the 1950's, and to circulate them in a mimeographed series called the *Sagada Social Studies*.

As stated in the first number in September 1954, the series was "designed to make available information on the Igorot peoples of Mountain Province, Philippines, which has not been published or is no longer obtainable." Fourteen numbers were issued at irregular intervals between 1954 and 1970, ranging in content from local folklore to anthropological reports and a bibliography on the whole Cordillera region of northern Luzon. (When the series began, Mountain Province also included the present provinces of Kalinga-Apayao, Ifugao, and Benguet). They were well received by amateur and professional social scientists, and Dr. E. Arsenio Manuel, leading Filipino folklorist, has commented of one number, "It is a fine example of how a school could contribute to the preservation of floating literature by recording, compiling, translating, and publishing them." A modest budget limited the original issues to one or two hundred copies, however, so they quickly became unavailable; indeed, there are only one or two libraries in the Philippines or abroad which list the entire series. It is therefore most fortunate that *The Philippine Sociological Review* has generously offered to make most of them available in wider circulation by devoting a special double issue to this purpose and by inviting the Editor of the original series to act as Guest Editor of this issue. As Editor I would express my gratitude and the gratitude of the faculty and student body of St. Mary's School for this service, and as Guest Editor I would again thank the original authors and contributors.

Due to limitations of space, four of the original numbers have not been included here. These are No. 4 (June 1955), *Education in the Mountain Province*, by Pio M. Tadaoan, an abridgement of the M. A. thesis of the present Dean of the Graduate School of the University of Baguio; No. 5 (Sept. 1955), *The History of Besao* by the school teachers of Besao, a public school project whose main source materials first appeared in James A. Robertson's 1914 "The Igorots of Lepanto" (*Philippine Journal of Science*, Vol. 9); No. 11 (March 1962), *Sagada Igorot Conversation Course* by Bartolome Daoas and W. H. Scott, a set of language drills prepared for missionaries studying Northern Kankayan which will appear in *The Archive* (Department of Oriental Languages and Linguistics, University of the Philippines); and No. 14 (January 1970) *Cordillera Bibliography* by W. H. Scott, a second edition of which is presently being published by the National Museum as Publication No. 8.

The authorship of the series ranged from high school students to professional scholars, some deceased, whose heirs gave permission for the use of their work. But whatever the sources or contents of the various issues, their production always involved student participation. Some were actual class projects, and all were prepared, typed, mimeographed, circulated, and sold locally or mailed abroad by St. Mary's students. It was hoped that this participation would heighten these students' consciousness of themselves and their heritage as part of the first Filipino generation to be born and raised in an independent republic, and so enable them to contribute more confidently to the building of that nation.

Twenty years have passed since then, and during this time a new generation of Igorot Filipinos has in fact grown up and graduated from St. Mary's School. Nobody who knows these young men and women today will doubt that they consider themselves, not a cultural minority, but citizens of the Republic of the Philippines. Whether the exercise of producing the *Sagada Social Studies* helped to awaken this consciousness, it is not possible to say. But the Editor would like to think so.