

OPENING REMARKS

LEDIVIÑA V. CARIÑO
PSS President

In the name of the Board of Directors and the Convention Committee, I bid you all welcome to the 1976 Convention of the Philippine Sociological Society, Inc. The Convention this year focuses on the theme "Poverty: Illusion and Reality," in recognition of the fact that while most of our people live in varying conditions of poverty, social scientists have rarely paid distinct attention to it. True we have emphasized instead its obverse, development, but that concept has its own dynamics and can be pursued as many of us have done practically without reference to the stark reality of our current condition. Poverty of course is the starting point of development studies, but it is too grim a starting point, and we quickly run on to visions of factories, of the creation of markets, of the increase of investment.

Today and in the next two, let us move back to that starting point, and study the illusion, and especially the reality of poverty. Through the six main sessions, we will dissect the nature of poverty, the cultural bind that ties us to it, and the many ways we succeed or falter in coping with its terrible intricacies in the barrios and in the cities as well. This morning, in "The Permanent Poor," we shall look poverty straight in the eye, and analyze the concept as it relates to equity, how it affects another crushed majority, the women, and how it inter-

acts with minority status to push the ethnics even further down. This afternoon, we shall focus in "Breakthroughs and Breakdowns," a particular set of coping patterns that many of us would label deviance — mental illness, drugs, and even so called "unclean" employment in the healthful sauna parlors. Tomorrow, we will describe how poverty of the rural and urban varieties have weighed humanity down. These sessions would include papers on one or the other type of poverty, commentaries on poverty studies, and a play *Higaang Marmol* which captures through another medium much of what sociologists write about. On Sunday, man fights back: we have methodology, autobiographies of community leaders and of depressed areas; an exposition and critique of a particular instrument in the struggle. Then on Sunday afternoon, we put ourselves back into the picture: what does all the bluster and misery and suffering mean to us as members of the hallowed halls of academe, as concerned as many of us have been with development, but not so much with poverty? Can we take a value-neutral stance or must we cultivate a scientific conscience? What is that?

It will be heavy, even heady these days, and while we will talk of poverty, I assure you there will be no poverty of ideas.

**PHILIPPINE
SOCIOLOGICAL
REVIEW**

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SELECTED SAGADA SOCIAL STUDIES

<i>Eleanor C. T. Moss</i>	Stories on the Bontoc Igorot People in Alab
<i>The Junior Class, St. Mary's School</i>	The Material Culture of Sagada
<i>Eugenio Bayang</i>	Bayang's Demang Notes
<i>Roy F. Barton</i>	A Collection of Igorot Legends
<i>From the Sagada Postboy</i>	Sagada Clippings
<i>The Teachers of Besao</i>	The Literature of Besao
<i>The Class of 1957, St. Mary's School</i>	Sagada Secular Literature: Prose
<i>The Class of 1957, St. Mary's School</i>	Sagada Secular Literature: Poetry
<i>Daniel K. Folkmar</i>	Social Institutions of the Tinglayan Igorot
<i>Felix M. Keesing</i>	A Brief Characterization of Lepanto Society

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