

EDITOR'S PREFACE

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Soon after Perla Q. Makil died in March 1988, her closest colleagues in the social sciences -- many of whom were part of her research team at the Ramon Magsaysay Award Foundation--decided to assemble a number of papers and have them published, in her honor, as a special issue of the *Philippine Sociological Review*. Here is the issue; here, too, is our tribute. Here is our gift and our remembrance. Here is our way of expressing affection to a fellow social scientist, a colleague, a friend, a woman of all seasons.

Pearl prepared a similar tribute soon after her mentor and friend, and for many years editor of the *Review*, Frank Lynch, S.J., passed away in 1978. She contacted Aram Yengoyan of the University of Michigan in Ann Arbor, and together with him, compiled several of Fr. Lynch's classic articles, wrote separate essays on his life and works, and convinced the University of Michigan Press to publish their co-edited volume as a festschrift. This volume now serves as the second most valuable guide to Fr. Lynch's works and concerns, the first guide being the memories of close associates like Pearl Makil who worked and struggled with him for many years at the Ateneo de Manila University.

While Pearl's own works await publication, the spirit which characterized her personal life and scholarly commitment shine through the four essays in this volume. Lorna Pena-Reyes Makil's personal essay illuminates a shade of Pearl's life very few have been privileged to witness and enjoy. Filomeno V. Aguilar, Jr.'s article on street trading demolishes the myth of self-employment in the so-called informal sector, brandishing the kind of debunking motif basic to the sociological imagination which Pearl acquired early in her professional career. Virginia A. Miralao's appraisal of Philippine fertility patterns, while reflecting Pearl's critical stance towards empirical data, also provides indications of Pearl's thoroughness and clarity in her writings. Finally, and certainly not the least, Mayling Simpson-Herbert's discourse on breastfeeding -- a research effort Pearl nurtured when it began at the Institute of Philippine Culture and brought to a successful finish at

the Ramon Magsaysay Award Foundation--reveals Pearl's concern for investigating much-neglected topics and her compassion for underprivileged groups.

It was this same compassion and commitment that Pearl brought to bear in writing about social forestry, squatters and other issues; in travelling throughout Asia to search for outstanding women and men of service for the annual Magsaysay awards; and in immersing herself in social action. Among these involvements was with a group of concerned academics out to desist bulldozers and the police from demolishing a squatter community in Quezon City and while a doctoral student at the University of Michigan, with fellow migrants in supporting two Filipino women who, as nurses in a U.S. Veteran's Memorial Hospital, were accused of poisoning several patients in the hospital's Intensive Care Unit.

To Pearl, these kinds of active participation were embedded in deeper personal and professional concerns. What were these concerns? In August 1982, Pearl was invited by the Bishops-Businessmen's Conference to speak on the squatter problem. After the usual greetings, she made a reference to the case of the two Filipino nurses, and then said:

Of course, the nurses' case and that of the squatters are not to be compared. The first involved two lives unlike the second where the lives at stake are legion. The first involved charges of murder, the second of economic sabotage and landgrabbing. In the first, it was the United States of America, with the full force of her justice system and the FBI, prosecuting two aliens on her shores. In the second, it is our own government, its police and other agencies, tangling with its citizens. And yet the issues are strikingly similar: human rights, justice, freedom from false prosecution, the right to life itself.

Human rights, justice, freedom from false prosecution, the right to life itself: these were the concerns and continuities of Perla Makil's life as a lawyer, sociologist, activist, administrator, colleague, friend, family woman. The zeal in which she dedicated herself to these ideals will dominate our memories of her; act as guides, too, in our own personal and professional quests. May this humble tribute to Perla Q. Makil aid us in these quests. May her ashes enrich the earth and our daily lives as well.

REMINISCENCE: PERLA Q. MAKIL

LORNA PEÑA-REYES MAKIL
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I still remember our first meeting in the rehearsal room of the Silliman University Campus Choristers that June in 1957. She was a new student, having transferred from the University of the Philippines to the school founded in 1901 by American Protestant missionaries in the Central Visayas. Charmed by reports of Silliman's strong liberal arts education and a rich extra-curricular program of cultural activities and athletics, she had decided to spend the last two years of undergraduate work in Dumaguete City.

Now she was going through her first experience of Silliman campus life with the glee club in the company of her brother, Elmo, who had arrived a year earlier. She was distant and aloof and did not smile back readily at us. Being both altos, we sat together and shared sheet music. But as the semester unfolded, Pearl's initial shyness and reserve gave way to her warm and witty nature.

Pearl was enrolled in the Bachelor of Arts course, majoring in political science for she was preparing to enter the U.P. College of Law after her graduation. She lived in one of the school dormitories and soon adjusted to campus life and the many activities which shape the "Silliman spirit" and form part of the memories of the school's alumni everywhere. We were together in many of them: classes in social science and literature, field trips, church choir and glee club, concerts, church meetings, picnics.

At the time Pearl came to Silliman, the school was starting a program in Southeast Asian Studies. We who were majoring in the social sciences enrolled in the new subjects that were taught by Filipino and American Fullbright professors. This started Pearl's interest in the region that was to continue through postgraduate studies and in the last job she held before her untimely death.

Pearl was born in Galimuyod, Ilocos Sur, the youngest child of Anselmo and Francisca Makil. Although there were five children before her, only three were living when she was born.

The town of Galimuyod is one of the "interior towns" of Ilocos Sur, populated mainly by Itneg farmers who believe that their Tingguian ancestors left their homes in Abra generations ago to start

new communities in the Cordillera foothills of the lowland province of Ilocos Sur. As such, Galimuyod during Pearl's childhood had many of the indigenous ways carried over from their Tinggian culture.

Anselmo Makil was the town mayor when the Pacific War broke out and the Japanese Army invaded the Philippines. Refusing to heed the call for officials of the civil government to surrender, Anselmo fled with his family to the hills.

Life in the hills was difficult. Pearl, then a toddler, became a cry-baby, subjected to the frayed temper of adults around her. This Anselmo's older sister noticed during a visit she was paying them. (Unknown to the Japanese, the town mayor they were seeking had a sister residing in the town.)

Children lived a pampered and care-free life in traditional Itneg culture. They were always carried and fondled affectionately. Seldom scolded or physically punished, their whims were catered to by the adults around them. Young children learning to eat solids were given pre-masticated food. They were told numerous stories for their entertainment.

Pearl's mother tried to maintain this norm, but their unsettled life as evacuees on the run made it extremely difficult to maintain. Taking pity on the little girl, Pearl's aunt offered to take her back with her where a child's life would be more normal. But first, Pearl had to have an "alias" to protect her from discovery. She was given the name "Ansing" by which she was known during those years of separation from her immediate family.

The little girl Ansing thrived under her aunt's and cousins' love and care in the more settled ways of town life. She learned to talk and developed a curious mind, "asking too many questions," her cousins recall. She loved to mimic what they were doing and was given her own small *bila-o*, a flat basket for winnowing rice.

Liberation came, and Pearl was returned to her family. The change was difficult for the little girl who had to re-learn her real name and adjust to her real family. The transition was eased by a devotion she developed for her brother, Elmo, older by two years, a relationship that was to remain affection-

ately close and fiercely loyal through the years.

Pearl's parents were eager for their children to earn a good education for they believed that a college degree and becoming a working professional was the best way their children could get ahead in life. They also believed that this would earn the respect of the Ilokanos around them who were perceived to be prejudiced against their ethnic group. Anselmo Makil was especially concerned about this, having experienced the feeling in his youth. He and his wife encouraged their children to achieve and excel, to be assertive and to stand up for their rights. And like most parents of their time, they chose the courses their children would study in college. For Pearl, they chose the study of law. It was not only prestigious but it would enable her to fight the injustices present in society. They chose medicine for Pearl's older sister, Fe, to fill a long-felt need for a medical practitioner in their community (they had lost two infants to childhood illnesses which the traditional *mannawak* or medicine man was unable to cure, and their eldest son at age 18 to complications caused by a rheumatic heart).

And so formal schooling was an important goal for the Makils. Pearl's first six years of school were spent in the Galimuyod Central School. Despite her small build, her quick mind and feisty nature made her the undisputed class leader. She learned to read ahead of her classmates who were older than she. She finished Grade 6 as class valedictorian.

High school was spent first in a small private school in San Esteban, a fishing community about 25 minutes drive from Galimuyod. The last two years of high school were in the Kalinga Academy in Lubuagan in the Cordillera highlands. Administered by American Protestant missionaries, the school had a good reputation which was attractive to the Makil parents. Besides, her brother was already there, and Pearl wanted to be where he was.

Kalinga Academy had a lively schedule of literary-musical activities and athletics to complement its strong academic program. School life was fun but it was also difficult. (It took three days by bus for Pearl and her brother to reach the school from their lowland home.) Together with other dormitory residents, Pearl had to balance her time between studying, cooking, cleaning, washing clothes

in the Chico River, ironing, and participating in extra-curricular activities. This experience developed her natural talent for managing and coordinating her work as well as of others.

Such skills were put to use during summers spent in her hometown. She was leader of the youth group in the town Methodist Church where her parents were respected elders. She also became president of the Community Youth Club and spearheaded the construction of the stage for the town plaza and the cementing of the basketball court. She helped organize cultural presentations for the town fiesta which included musicals and zarzuelas. All too soon those youthful summers ended, with Pearl graduating salutatorian of her high school class.

The years at Silliman University also ended too soon, and Pearl was ready for Law School in the University of the Philippines. Music and church work having become an important part of her life, she found time to sing with the U.P. Protestant Church choir and participate in activities of the U.P. Christian Youth Movement.

Before graduation from Law School, Pearl had to write an original research and concept paper known as the "law thesis," a requirement for all graduating seniors. She chose to write on the need for a laboratory to train law students to dispense simple and basic legal services. This paper on legal internship did not earn a high grade. Many years later, she felt vindicated when law schools put up legal aid bureaus for their students.

Pearl next took the government bar examination for the license to practice law. While waiting in her hometown for the results of the test, something happened which changed the course of her life.

The year was 1964, and the Institute of Philippine Culture (IPC) in the Ateneo de Manila University was preparing for a nationwide survey to evaluate the Peace Corps program in the Philippines. It needed interviewers for the different linguistic regions. One of Pearl's friends, learning about the IPC's need for Ilokano interviewers, sent her a telegram instructing her to report to Manila immediately. Pearl's involvement in the Peace Corps survey proved a turning point in her life. Thereafter, she would immerse herself professionally in the social sciences, specifically in so-

cial science research and teaching.

The Peace Corps survey was directed by Frank X. Lynch, the charismatic Jesuit social anthropologist who had founded and was the first Director of the IPC. Pearl came under his immediate influence which reactivated her interest in academic concerns and social issues, the foundations for which had been laid down during her undergraduate years but which had not been put to much use in Law school.

Pearl stayed on at the IPC after the survey was finished to work on other projects. Working with the country's top social scientists in the Ateneo which included Mary Hollnsteiner and John Carroll, S.J. brought out the best in her. She established a reputation for hard work, arriving early in the office and thinking nothing of staying overnight to finish a task. From field interviewer she gradually rose to become research associate and project director. In 1969 she assumed the position of IPC Chief of Operations.

In one essay (1984:7) Pearl describes how her mentor, Fr. Lynch, challenged her to be a creative and independent researcher:

I never took a course under him, but working with him in various ways during my early years in social science research gave me more than a formal class or two could provide. Dissecting a research problem, firming up a proposal, constructing an instrument, fielding a project, and finally putting things together in a final report, talk, or an article — in all these things he gave instructions, fully and patiently, as we worked together. When I failed to understand, he led me gently and tactfully, without making me feel like a dunce. On the contrary, he made it appear as though initially missing the point was a most natural reaction, and in this way he succeeded in making me feel absolutely brilliant when understanding finally came. In later years, when I doubted my ability to do something, he would say, without so much as a sympathetic word to my wobbliness, "you can do it," leaving me to my own resources to try and do so.

Under Fr. Lynch's guidance, Pearl began to write research reports and publish articles on top-

ics which were to become her special fields of interest. She was a careful writer and developed her own style of using just the right words and phrases to convey her ideas. In later years, she was to be complimented for having "an elegant writing style," a compliment she valued because she had worked hard to achieve it.

Survey research naturally became one of her early interests, and her first published paper, written with Fr. Lynch, described how sociological surveys should be done in the rural Philippines (1967). Her desire to help researchers who were just starting was realized when, in the summer of 1972, she helped organize and train in the Ateneo the first batch of scholars under the Summer Research Training Program of the Philippine Social Science Council (PSSC). Graduates of the program returned to their respective schools in the regions and established the nationwide PSSC Research Network which exists to this day.

Pearl was also interested in the study of influentials or the elite. She studied the Philippine elite before and after martial law (1975) and her Ph.D. dissertation was an exercise in methodology "in search of the Philippine influentials" (1979).

Her high sense of social justice which had been instilled in her by her father, combined with her background in law, made Pearl sensitive to social policy. One of her more important works is a report she finished in 1982 entitled *Toward A Social-Forestry Oriented Policy: The Philippine Experience*. Likewise, policies affecting the Philippine poor were also her concern, accompanied with action when she became a founding member and chairperson of the Concerned Citizens for the Urban Poor (CCUP).

In 1972, Pearl interrupted her research career in the Ateneo to pursue doctoral studies at the University of Michigan in Ann Arbor. Gayl Ness, a sociologist specializing in Southeast Asia, was her adviser. Pearl spent six happy years there. The writing of her doctoral dissertation was temporarily put off by her thorough involvement in the movement to have two Filipino nurses who were accused of criminal acts in the Midwest acquitted. Their eventual acquittal brought Pearl a sense of victory, but the delay in her return to the Philippines caused her deep grief. Frank Lynch died in 1978 before she came home.

Pearl's delayed return to the Philippines was also partly self-imposed. In 1978 her brother learned from reliable sources that her name was in the computerized master list of people who were to be arrested or were already being held on orders of the National Intelligence and Security Agency (NISA). (No satisfactory explanation could be found for this except for the fact she had written the research report on influentials after martial law.) Forewarned by this discovery, she delayed coming back to Manila until the immediate danger was over.

Upon her return in 1979, she resumed working at the IPC and began teaching in the Department of Sociology and Anthropology at the Ateneo de Manila University. In November 1980, she was appointed IPC Director, a post she held until March 1983 when she moved to the Ramon Magsaysay Award Foundation (RMAF).

Pearl's work at the RMAF at first involved only one type of research which was to look into the background and work of nominees for the annual Ramon Magsaysay Awards (described by many as the equivalent of the Nobel Prize in Asia). This took her to the various countries in the Asia-Pacific region, a task she particularly enjoyed because of her understanding and appreciation of their cultures and socio-political structures.

Pearl believed, however, that the RMAF should develop more programs for wider social impact. She convinced the Board to approve a social research program and a professional Research Group to do the projects. At the time of her death, several projects were on-going and a few had been successfully completed.

Pearl and I were proud of our unusually close sister-in-law relationship, probably made possible because we started as schoolmates and friends before we became in-laws, and also because we respected each other professionally. During weekend visits to her rented home in the last five years of her life, we would attend concerts together or spend hours sitting in her porch, discussing social issues, books we had read, the political situation -as well as planning future research projects to work on together "when we will have more time." Ever the adventurous person, she would organize out-of-town trips for us to give us a break from the noise and pollution of Manila.

Pearl once told me that she was still in high school when she made up her mind not to marry, having assessed the many things she wanted to accomplish in her life. She was affectionate with those she liked and doted on her family, her sister Fe and her son Michael, her brother Elmo and our two daughters, helping us with our problems and sharing in our joys.

Only a few of Pearl's friends and associates knew that she had a mastectomy soon after her return in 1979. It was her wish to keep it private, not wanting the pity that comes with the knowledge that someone has cancer in this country. Her family and friends respected this privacy and cheered her efforts to beat the disease.

Pearl was visiting family friends in Eugene, Oregon in December 1987 when she fell ill and had to be hospitalized. Before that, she had been to Ann Arbor to deliver a lecture in her alma mater and to visit with friends. Her illness puzzled her doctors for it was not directly related to cancer. Moved by her strong will to live, they did their best to save her, but she died in the evening of March 21, 1988, her beloved brother and older sister by her bedside. Her death was attributed to "avian tuberculosis." In keeping with her wishes, she was cremated before the return trip to the Philippines.

Friends of Pearl in the social science community here and abroad initiated a fund campaign to help defray her huge hospital bill. Their generous gesture brought much comfort to the family she left behind for it showed what they thought of her and her work.

Christmas of 1986 was the last time Pearl had visited her hometown. We had travelled with her, bringing fruit tree seedlings to plant in her share of the family farmland. That time, we were brave to dream of the time she would retire to enjoy her orchard.

In May 1988 we brought Pearl home for the last time. A large crowd was waiting for us in the family home, some of them having travelled all the way from Abra and Bontoc beyond Tirad Pass. The old folks observed a purification rite before we were allowed to enter the yard. There was wailing and chanting by the old women on how Pearl was finally coming home, and a chicken was sacrificed and enclosed inside two halves of a coconut shell and buried in a hole by the gatepost. Then the more

modern Roman Catholic mass was held, followed by a program of songs and personal tributes, including the presentation of a posthumous civic award to Pearl by the town mayor who said that "although she did not serve in our community during most of her lifetime, we are proud that she served a wider community outside." Lunch was served, a cooperative affair with families contributing rice, pigs and goats. This was Itneg tradition, we were told, no matter how far the families had to travel to bury a dead kin. A Protestant service was held later in the afternoon to end the day's activities.

Dusk was about to fall when the people started to leave. Some decided to stay, lingering for some last story or memory of the days that used to be, when Pearl's parents were still alive and the community had not seen much change. They remembered a young girl who, although always away at school, managed to return for summer vacations and the activities that made the town come to life.

Yes, Pearl's long journey had ended, and she was back with them again.

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