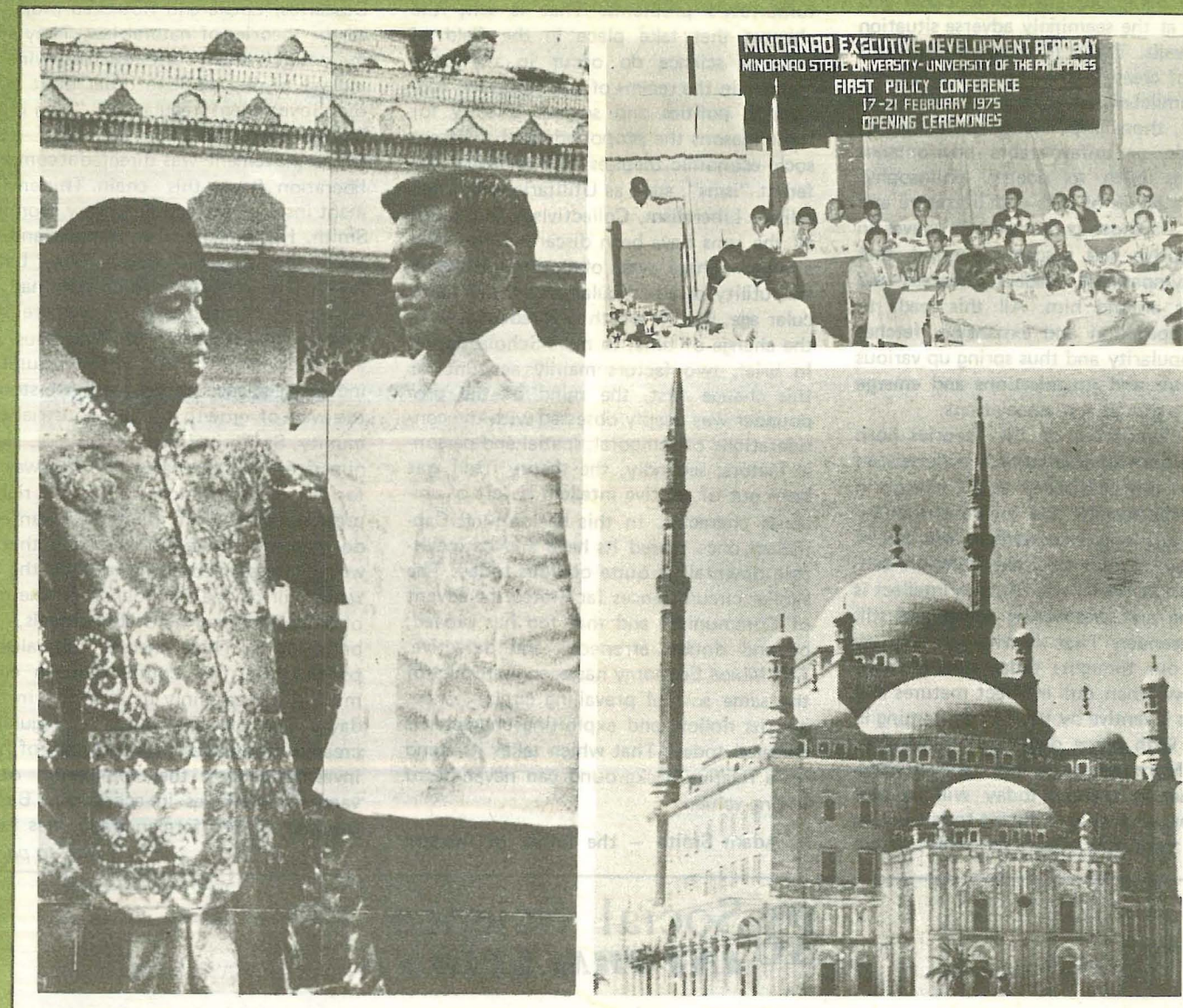


PS SC Social Science INFORMATION

Vol. III No. 3
Quezon City, Philippines
October 1975



In this issue:
Past and present postures on Muslim-Christian relations in insular Southeast Asia

This is your copy of

PS SC Social Science INFORMATION

PS SC Philippine Social Science Council
53-C, A. Rocas Ave., Q.C. Tel. 99-97-64
P.O. Box 665, Greenhills, Rizal 3113

Entered as 2nd CLASS MAIL MATTER on April 3, 1974.
May be opened for postal inspection.

Editor's notes

The very nature of the emotional human mind is to get itself obsessed with the susceptibility of the environment which surrounds it. That is why man's mind cheers up with the charm of favourable and delightful environment and gets dejected at the seemingly adverse situation that prevails. The man endowed with this faculty of creation and conation of expression assimilates, with his intellectual profundity, those impulses generated out of favourable or unfavourable environment and gives birth to poetry, philosophy, various theories of arts and literature and the life. As those create parallel waves in the receptive and susceptible mind, that draws sympathetic readers, devotees and followers around him. All this leads to more propagation and expansion, fetches more popularity and thus spring up various institutions and organisations and emerge numerous groups and associations.

The momentum of the theories born out of expanded mentality and developed and keen intellect brings about change in the human society and the revolutionary impact lasts long. New edifices arise out of the heaps of ruins but that creation cannot be an immortal one. Human intellect is unfolding and discovering newer and still newer avenues. That is why the way we express our thoughts today gets changed tomorrow when our intellect matures and becomes inventive by itself or by coming in contact with more developed intellect of others. Moreover, time itself is everchanging. What is present today will be past tomorrow and what is future today will be present tomorrow. Quite naturally, within

the realm of this relative world, the contribution of intellect is bound to be of relative importance. The arena of intellect being limited, the experiences and expressions of not adequately developed personality cannot penetrate deep into the inmost recesses of human life. So the solution which we offer with our present intellect to the problems of today becomes ineffective due to further complications of tomorrow's problems. That is why the changes that take place in the field of material science do occur in the same manner in the realms of art, literature, economics, politics and so on. Exactly for these reasons the propounders of different socio-economic theories have provided different "isms", such as Utilitarianism, Capitalism, Liberalism, Collectivism, etc. . . But all the isms have been discarded one after another. There was, of course, necessity and utility of a particular theory in a particular age. But its worth was reduced, with the change of time, to mere Scholasticism. In brief, two factors mainly account for this change first, the mind of the propounder was deeply obsessed with the considerations of temporal, spatial and personal factors; secondly, the theory itself was born out of relative intellect bereft of universal character. In this background Capitalism once reared its head and its inevitable downfall is quite obvious today. The similar circumstances facilitated the advent of Communism and that too has proved, beyond doubt, erroneous and defective. The Mixed Economy has been a product of the same sort of prevailing circumstances and its hollow and exploiting character is revealed today. That which takes its stand on a relative background can never be of lasting value.

Adam Smith — the father of modern

capitalist philosophy was deeply influenced by the environment of his age. He was the economist of the Eighteenth Century. In those days when the Physiocrats hurled allegations against the "beggar my neighbour" policy followed by the merchantilists, the business community as a whole stood against the impositions of Government rules and regulations and public finance, the philosophers and thinkers like Descartes, Locke and Rousseau propounded the theories of natural law. They stood for natural order based on the divine will instead of the positive order built up by the Government regulations. "Man is born free but everywhere he is in chains" — their entire movement was directed at complete liberation from this chain. This environment inspired the contemporary economist Smith. He joined this movement and supplied the slogans *Laissez faire, Laissez faire!* The industrial revolution had just started in England and everywhere there were bright prospects of enormous developments with the help of agricultural and industrial science. When the State stood in the way of growth of the industrial community, Smith justified their cause. He enunciated that the nature of man was love for self interest so none has got the right to prevent others from what they wanted to do that end. He further asserted that the world was ruled and guided by the Supreme Will of the Providence. In the mode of living, the less the State controls, the better it is. Thus emerged Liberalism in politics and free competition in economics. It has certainly its necessity in those days. The old and outdated regulations created hindrances in the system of heavy investments for the application of advanced techniques in economics. Besides, England, in her foreign trade, was feeling

(Turn to page 22)

Social Science INFORMATION

Staff:

Dennis G. Teves, editor
Leni S. Diaz
Rebecca T. Ducusin

A quarterly newsletter published by the PHILIPPINE SOCIAL SCIENCE COUNCIL (PSSC), 53-C, A. Roces Avenue, Quezon City with P.O. Box 655, Greenhills, Rizal 3113. Tel. No. 99-97-64.

The PSSC is a nonstock, nonprofit, private association of Philippine social science organizations. Incorporated in 1968, it was NSDB-certified as a tax-exempt science foundation in 1973.

The Council has, since January 1972, been engaged in 13 special programs of research, training, and publications assistance aimed at making Philippine social science more professional, relevant and rewarding.

The PSSC Executive Board for 1976 are: *Loretta Makasiar Sicat*, chairman; *Bonifacio S. Salamanca*, vice chairman; *Vicente B. Valdepeñas*, secretary — treasurer; and *Rodolfo A. Bulatao*, *Gloria D. Feliciano*, *Andrew B. Gonzalez*, *FSC*, *Consuelo L. Gutierrez*, *Raul P. de Guzman*, *Frank X. Lynch*, *SJ*, *Mariano Obias*, *Burton T. Oñate*, *Domingo C. Salita*, and *Zelda C. Zablan*, members. Executive Secretary is *Dennis G. Teves*.

PSSC placement service

B — 1 *Researcher/Interpreter*. Female, single, A.B. Journalism, working knowledge of the French language. Worked as interpreter in a leading French company in the Philippines.

B — 2 *Researcher/Writer*. Female, single, A.B. Journalism 1973. Currently working with a consumer research outfit.

B — 3 *Instructor/writer*. Female, Single, MA Comm student. Has five years research and writing experience.

L-1 *College Instructor /Researcher*. Female, single, 22 years old, A.B. Philippine History with M.A. units. Work experience: research assistant. Minimum acceptable salary: ₱700 a month.

Positions open

Psychologist

- To do testing work
- Do research on existing data
- Do research work initiated by psychologist, himself (must be company objectives related).

Salary ₱600 monthly and up depending on qualifications.

Interested Parties may see Dr. Alfredo V. Lagmay Department of Psychology, Faculty Room 3117, University of the Philippines Diliman, QC.

History Instructor

Write directly to the:

Chairman, Social Science and Humanities Division Philippine Normal College, Taft Avenue, Manila.

Newswriters

DWXB — DWEE new graduates preferred
See:

Mr. Magsipock during office hours at 1648 Taft Ave. PCC Bldg, Manila.

Calendar

October 18 — Opportunities Program Career Training Scholarships during semestral breaks. 10 a.m. Abelardo Hall, University of the Philippines, Diliman.

November 11 — 3rd PSSC Public Lecture. Dr. Carmen Miro. "Women's Status and Population." 2-4 p.m. Rizal Conference Hall, University of Santo Tomas, España, Manila.

Panayam sa Sikolohiya

November 13 — Rogelio Pe and Ma. Carmen Galang "Ang Pagkataong Pilipino at ang Komunidad." 10:30-12:00. Institute of Social Work and Community Development Conference Hall. University of the Philippines, Diliman.

December 4 — Amaryllis Torres "Ang Pag-surong ng Proseso sa Group Dynamics". 10:30-12:00. Benitez Theater, College of Education

April 21 — May 14, 1976. Second Annual Summer Session on Mindanao and Sulu Cultures at the Dansalan College, Marawi City, Lanao del Sur.

Announcements

1976 Dissertation award

The Society for the Psychological Study of Social Issues announces *The Social Issues 1976 Dissertation Award* for the best psychological dissertation concerned with social issues

First prize: \$1,200
Second prize: \$ 500

Eligibility: Any Ph.D. dissertation in psychology (or in a social science with psychological subject matter) accepted January 1, 1975 and March 1, 1976 is eligible.

Criteria: Scientific excellence and potential application to social problems.

How to enter: Send three copies of the dis-

sertation abstract and a certification by the dissertation advisor of the date of acceptance of the dissertation to:

Kurt W. Back, Ph.D.
Department of Sociology
Duke University
Durham, NC 27706

Finalists will be asked to submit copies of their dissertation.

Deadline for entry: March 15, 1976
Announcement of winners: June 15, 1976

Germany offers research grants

The *German Academic Exchange Service* is financing postgraduate studies of Philippine scientists in the Federal Republic of Germany. The duration of these research grants is in general limited to three months.

For further information contact the German Embassy before
October 15, 1975 or February 28, 1976
or

See Mrs. Marlies S. Salazar
Room 1049, Faculty Center
University of the Philippines
Diliman, Q.C.

New graduate program in communication

A new graduate program leading to a diploma in Communication has been opened at the UP Institute of Mass Communication.

As approved by the University Council, the program aims to meet the country's manpower requirements for personnel working within organizations and development agencies with primary or incidental communication responsibility, mass media specialists, and communicators outside these agencies with community influence.

The program is open to all with the minimum requirements of: 1) a bachelor's degree from a recognized institution of higher learning; 2) evidence of high scholarship and seriousness of purpose; 3) reasonable assurance of employment; and 4) certificate of proficiency in the English language for non-English speaking applicants.

Applicants must submit to the Institute the following requirements at least one month before registration: a duly accomplished application form; an official trans-
(Turn to page 31)

Past and present postures on Muslim-Christian relations in insular Southeast Asia

By PETER G. GOWING

Introduction

In the long history of the encounter between Christianity and Islam in island Southeast Asia, it is possible to identify at least four basic postures in their inter-relationship. Each of these postures defies easy description, and only after acknowledging the risk of over-simplification can they be labelled crusade, rivalry, apartheid and dialogue. The first three have a much longer history in the region than the fourth, but it is the thesis of this essay that dialogue may yet be the more lasting condition in relations between the two faiths in that part of Southeast Asia where they are most heavily concentrated: the Malay island world. Our contention is threefold: 1) that postures of religious crusade, rivalry and apartheid are not culturally natural to the peoples of this region; 2) that they are postures induced by influences external to the region; and 3) that as the two religions become more indigenized in the different national societies of insular Southeast Asia, the posture of dialogue will be seen as the one most compatible with the underlying cultural values and inclinations of Malay peoples.

There are over 127.5 million Muslims and 54 million Christians in Southeast Asia. Of these, nearly 125 million Muslims and almost 50 million Christians live in the island region embracing Indonesia, Malaysia, Singapore, the Philippines and the states of Brunei and Portuguese Timor, or

in short the Malay World. Some 90% of the nearly 130 million people of Indonesia are Muslim, making Indonesia the largest predominantly Muslim nation on earth. And some 94% of the 42 million people of the Philippines are Christian (85.6% of them Roman Catholic), making the Philippines the only predominantly Christian nation in Asia. But there is a substantial Christian minority in Indonesia (over 7%) and a substantial Muslim minority in the Philippines (over 5%).¹ In these two nations, as is well known, Christian-Muslim relations are at present under considerable strain. Some strain exists also in Christian-Muslim relations in Malaysia—notably in Sabah—though the dynamics involved are somewhat different than those of the Indonesian and Philippine situations, as we shall see. The point is, the existence of Christianity and Islam in insular Southeast Asia is one of the “givens” of the region as evidenced by the many millions of people who adhere to these two faiths; who worship in churches and mosques seen nearly everywhere in the region; who deal with each other in society, business and government; and who are obliged to live together as fellow citizens of developing nations in search of social, political and economic well-being. That Christians and Muslims in the region *ought* to live together harmoniously for the sake of their common humanity and the up-building of the nations of which they are citizens is as self-evident as the fact that they are not now doing so. To a large ex-

tent, the postures of religious crusade, rivalry and apartheid have contributed to this state of affairs, while the posture of inter-religious dialogue, which is beginning to emerge, holds out promise of a better day in Christian-Muslim encounter.

Crusade

Christianity began its encounter with Islam in Southeast Asia in a spirit of crusade. When the Portuguese Viceroy, Alfonso de Albuquerque, summoned his captains together on the eve of the final and successful assault on Malacca in August of 1511, he gave them two reasons why they should not fail to capture that powerful, rich and strategically placed city. One reason was that by taking Malacca the Portuguese would come to monopolize the lucrative trade in spices which was the foundation of the wealth and influence of Mecca, Cairo and Venice. But even more important in his mind than this was:

...the great service which we shall perform to Our Lord in casting the Moors out of this country, and quenching the fire of this sect of Mafamede (Muhammad) so that it may never burst out again hereafter; and I am so sanguine as to hope for this from our undertaking, that if we can only achieve the task before us, it will result in the Moors resigning India altogether to our rule, for the greater part of them — or perhaps all of them — live upon the trade of this country and are become great and rich and lords of extensive treasure.²

So there it is. The initial European incursion into Southeast Asia was not only a mercantilist and imperialist expansionism, it was also an adjunct to the centuries-old crusade of European Christian against Muslims. More particularly, it was an extension into Southeast Asia of the long centuries of Iberian warfare against the Moors.

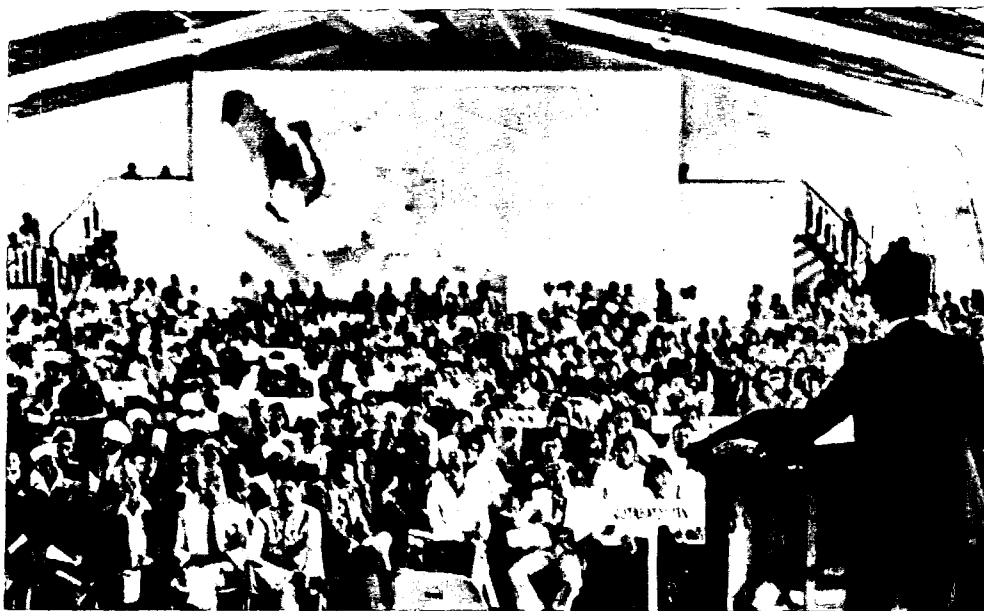
In the second half of the 16th Century, Spain established her rule in the Philippines and joined Portugal in waging what was in effect a crusade in Asia against Islam. The



The text is reprinted from the Dansalan Research Center *Occasional Papers No. 2* dated August 1975 entitled “Past and Present Postures in Christian — Muslim Relations in Insular Southeast Asia.”

The author is currently director of the Dansalan Research Center in Marawi City whose main focus is on problems of Muslim-Christian relations. He holds a doctorate in Southeast Asian History from Syracuse University. From 1960 to 1971, he was on the faculty of Silliman University — the last four years of that time as Professor of History and Director of the Southeast Asia Program. For three and a half years, he was regional professor in the Southeast Asia Graduate School of Theology based in Singapore.

Philippine Muslim Information Center



first clash of arms between Spaniards and Filipino and Bornean Muslims occurred in 1569 near Cebu, when twenty *vintas* of marauding Joloanos and some Bruneian allies were driven off. The Spanish conquest of Mindoro Island and the Manila region, in the early 1570's, was stiffly opposed by Filipinos recently converted to Islam and led by chiefs related to the Sultan of Brunei. In 1579, the first of many military expeditions to subjugate the Filipino Muslim sultanates of Mindanao and Sulu was dispatched with these instructions from the Spanish Governor to the expedition's commander:

You shall order the (chiefs of Mindanao and Sulu) not to admit any more preachers of the doctrine of Mahoma, since it is evil and false, and that of the Christians alone is good. And because we have been in these regions so short a time, the lord of Mindanao has been deceived by the preachers of Bornei, and the people have become Moros. You shall tell him that our object is that he be converted to Christianity; and that he must allow us freely to preach the law of Christians, and the natives must be allowed to go and hear the preaching and to be converted, without receiving any harm from the chiefs.³

The Iberian crusade against the Southeast Asian Muslims did not prosper. For 130 years of their occupation of Malacca, the Portuguese were harrassed continually

by the dispossessed sultan, his heirs and allies until in 1641 the city fell to a Dutch-Malay combined force. In the Moluccas, the Portuguese had to settle for an uneasy *modus vivendi* with the powerful sultans in the area in order to reap any profit at all from the spice trade. Portuguese missions did establish Christianity among the animistic peoples of Eastern Indonesia — notably around Ambon and later in the Flores Islands and Timor — who had been little penetrated by Islam. Indeed, the Portuguese wing of the Iberian crusade and mission into Southeast Asia was reduced pretty much to competing with an aroused Islam for the allegiance of uncommitted island peoples. Always spirited, sometimes the competition was violent and resulted in martyrdom for missionaries and their neophytes. In the end, the Christians suffered heavy losses. The number of Christians, for example, at the height of Portuguese missionary activity in Ambon in 1570 was said to be about 47,000, but by 1593 Muslim hostility had made such inroads that the number had been reduced to 25,000; and when the Dutch finally seized the island in 1605, they found only 16,000 Catholic Christians served by two priests.⁴

By the middle of the 17th Century the Dutch, fully exploiting the animosity between the Muslims and the Portuguese, had displaced the latter in the Moluccas and Malacca. Soon most of the Catholic Christians had either been driven off or pressured into becoming Protestants. The result of nearly a century and a half of effort was that the Portuguese and their Catholic missions were able to survive only in Eastern Timor and in one or two small outposts in

the Flores Islands.

The Spaniards quickly succeeded in driving Islam out of the northern and Central Philippines, containing it in Mindanao and Sulu. By the end of the 16th Century, most of the native inhabitants of Luzon and the Visayas — notably excepting the Igorots of the Luzon mountains and the primitive Negritos — had been converted to Christianity. But the Spaniards were never able effectively to subjugate the Muslim sultanates in Mindanao and Sulu. Instead, Islam consolidated its position on those islands, winning the allegiance of some of the interior peoples. Filipino Muslims offered stiff resistance to Spanish expeditions aimed at their conquest and Christianization. For over three centuries down to 1898, the Spaniards fought the costly "Moro Wars", recruiting native Christians as soldiers in their campaigns. The Moros frequently carried the warfare to the coastal towns and villages of the Visayas and Luzon, burning, killing, enslaving and looting in the process. With the full encouragement of Spanish missionaries and officials, the native Christians became conditioned to a crusading spirit against the Filipino Muslims and adopted a negative "Moro image" which lasts to the present time. In this image, the Moros are seen to be "ugly, fierce, blood-thirsty, piratical, faithless and thoroughly unreliable individuals".⁵

When in 1898 Spain was obliged to turn over her sovereignty in the Philippines to the United States, she turned over also the uncompleted task of conquering and incorporating the Moros into the body politic of general Philippine society. That the Spaniards held on to their crusading spirit against Islam to the bitter end is illustrated in the advice of a Spanish Jesuit priest and veteran of service in Mindanao, Fr. Pio Pi, who in 1903 recommended that American officials should direct their political labors to the "reduction" (i.e., "conversion") of "Moroism" and its "perfect assimilation with the remaining population under a common law".⁶

Continuing Crusade

The essence of the posture of crusade in Christian relations with Muslims is that Christ is served by the defeat of Muhammad, that Christianity must advance numerically and spiritually while Islam must decline, and that the Christian faith being

(Turn to next page)

"true" must come to prevail over the Islamic faith which is "false". This, in sum, was the attitude which Iberian Christians carried over from the Mediterranean World into their relations with Muslim peoples in Southeast Asia. Not surprisingly, this posture provoked among Muslims the negative responses of defensiveness, opposition and, from time to time, *jihad*. As we shall see, it was precisely the danger to peace and order — and, hence, to profitable commerce — posed by Muslim resistance to the crusading spirit of Christians that led the Dutch and British colonial regimes to place certain restraints on Christian missions among Muslims in Indonesia and Malaysia. But, sad to say, the American regime which succeeded the Spanish in the Philippines continued in the old crusading tradition.

The American crusade aimed not so much at propagating the Christian religion, though that was involved, as spreading abroad the "blessings and "benefits" of American civilization. President William McKinley aptly summarized the prevailing mood in the explanation he gave to a group of American churchmen as to why the United States decided to assume sovereignty over the Philippines rather than recognize its independence at the end of the Spanish-American War in 1898:

...there was nothing left for us to do but to take them all, and to educate the Filipinos and uplift and civilize and Christianize them, and by God's grace do the very best we could by them, as our fellow-men for whom Christ died.⁷

To educate, uplift, civilize and Christianize (Protestantize?) the Filipinos — including the Filipino Muslims — was America's great self-given mandate in the Philippines. And it was widely supported in the American public and particularly by Protestant churchmen. Said Methodist minister R. C. Hobbs:

The taking of the Philippines is part of one of the holiest wars ever undertaken by men... This is our opportunity to give the Gospel and liberal Western ideas and institutions to a people in the Far East.⁸

When the Americans came to know the Philippines better, they discovered that the majority of the Filipinos were already Christianized and civilized and that the mandate was more appropriately applicable

to the "non-Christian Tribes". There was no question as to what the ambition for the Filipino Muslims was to be. General Samuel S. Summer, commanding U.S. Army occupation forces on Mindanao in 1902 stated it as follows:

It will be necessary to eradicate about all the customs that have heretofore governed (the Moros) habits of life. They are an essentially different people from us in thought, word and action and their religion will be a serious bar to any efforts towards Christian civilization. So long as Mohammadinism prevails, Anglo-Saxon civilization will make slow headway.⁹

Up to now in the southern Philippines "Mohammadanism" has continued to prevail! The Americans picked up where the Spaniards left off in efforts to militarily subjugate the Moros. By dint of superior weaponry and determination, they succeeded where the Spaniards failed. The Moros were "pacified" at enormous cost of blood and treasure, and they were obliged to accept their incorporation into the Philippine state. But they remained firmly loyal to Islam and the Americans found it to be the better part of wisdom not to press for their Christianization. American officials did little, however, to discourage the establishment of Christian missions in Moroland. But they did not need to, for the situation was discouraging enough. The fact is, Christian mission work, except perhaps in the field of general education, was markedly unsuccessful. Very few converts were made among Filipino Muslims.

Muslims today feel that they have been treated as second-class citizens in a nation controlled since 1935 by Filipino Christians. They have watched with alarm as their traditional homeland has been inundated by many thousands of Christian settlers from the northern and central provinces. To their mind, the much vaunted "integration" policy of the national government is actually a program for assimilation and is but a refinement in modern dress of the naked effort of the Spaniards to conquer and Christianize them. For a complexity of reasons, a secessionist struggle, already four years old, is now (1975) being waged in Mindanao and Sulu, presently led by the Moro National Liberation Front. The suffering of both the Muslim and Christian inhabitants is terrible, and certainly the southern Philippines is the flash-point of Christian-Muslim struggle against crusading outsiders.¹⁰

The long-standing and prevailing

negative attitude of the Filipino Christians — influenced by association with Spanish and American attitudes and nurtured in centuries of unfriendly confrontations with Moros — allows little hope for an easy resolution of the conflict.¹¹ Expressive of that attitude is the following excerpt from a letter written in 1972 to former Senator Domacao Alonto, a prominent Filipino Muslim leader and at the time a delegate to the Philippine Constitutional Convention. The letter was written by a "Commander X", a Christian belonging to an anti-Muslim terrorist group called the *Ilagas* (rats). This excerpt, entirely authentic, is quoted here not because it is unusual but because it reflects a view widely held by Filipino Christians:

If the Muslims in the Philippines are poor and backward it is because of their wrong religion and ideology, Islam. You will understand the meaning of what I am saying by just seeing the difference in progress between a Christian and Muslim Filipino. This holds true with regard to their communities. The entire nation would have been united, peaceful and progressive were it not for the mistake of the Muslims in resisting the implantation of the Cross in Mindanao at the time of the arrival of the Spaniards. You and your people should not compound your grievous historical mistake by clinging on to the religion that has only brought poverty, ignorance and darkness to you and your communities.¹²

By way of showing that this is not simply the view of a "crack-pot", the following is quoted from *Mindanao Report*, a booklet published by the Office of Civil Relations of the General Headquarters of the Armed Forces of the Philippines late in 1973. The booklet sets forth the Philippine Government's (and the military's) interpretation of the causes and cures of the current troubles on Mindanao. The following sentence, from page 3, carry essentially the same message as the excerpt from the letter quoted above, but in somewhat more polite and tactful phrasing (underlining added):

Thus it was that (while) the descendants of the Filipinos in the North learned the arts of peace as a consequence of the subjugation of their ancestors, the descendants of the Muslim warriors failed to progress as a result of the victories won by their ancestors. They took pride of their victories, content to keep to themselves, resisting any efforts of

effecting relationship with the Spanish, this rather than conform to the status of Christian slaves.

Professor Cesar Majul, noted Filipino Muslim scholar and Dean of the new Institute of Islamic Studies in Quezon City, has put into words a succinct reply to the attitudes underlying the two preceding quotations:

Muslims who know what they are, and what their Faith signifies, believe strongly that their moral values and ethical standards are in no manner inferior to those of other religions. They maintain, too, that Islam has within it enough principles that can accommodate further ideas leading to a fuller and more creative life in a modern world.¹³

Rivalry

The effects on Christian-Muslim relations of the policies of the Dutch and British colonial powers in Indonesia and Malaysia respectively were different from each other and from the Portuguese, Spanish and American experiences. In Indonesia, Dutch policy promoted a posture of rivalry between Christians and Muslims; while in the territories now collectively known as the Federation of Malaysia, British policy gave rise to a posture of apartheid.

From the early 17th Century, when the Dutch East India Company (V.O.C.) first established its authority over parts of Indonesia, until the effective end of Dutch colonial control in the archipelago in 1942, Christian religious organization and activity was under the administrative supervision of Company or colonial officials. In Company times (i.e., until the late 1790's) Dutch Reformed ministers were employed by the Company primarily to serve its employees and their families. Unlike the Portuguese and the Spaniards, the Dutch had no history of enmity against Islam and no ambition to carry on a crusade against Southeast Asian Muslims. Indeed, their quarrel was with the Iberians, and Dutch incursion into Southeast Asia was in the first instance an adjunct to their war of liberation from Spain (whose monarch, Philip II, also became King of Portugal in 1580). Having successfully ejected Portuguese and Spanish forces from the Moluccas and Malacca, the Dutch decided to stay on and reap the benefits of the Orient trade for themselves.

As Protestant Christians of their time, the Dutch newcomers regarded the Mus-

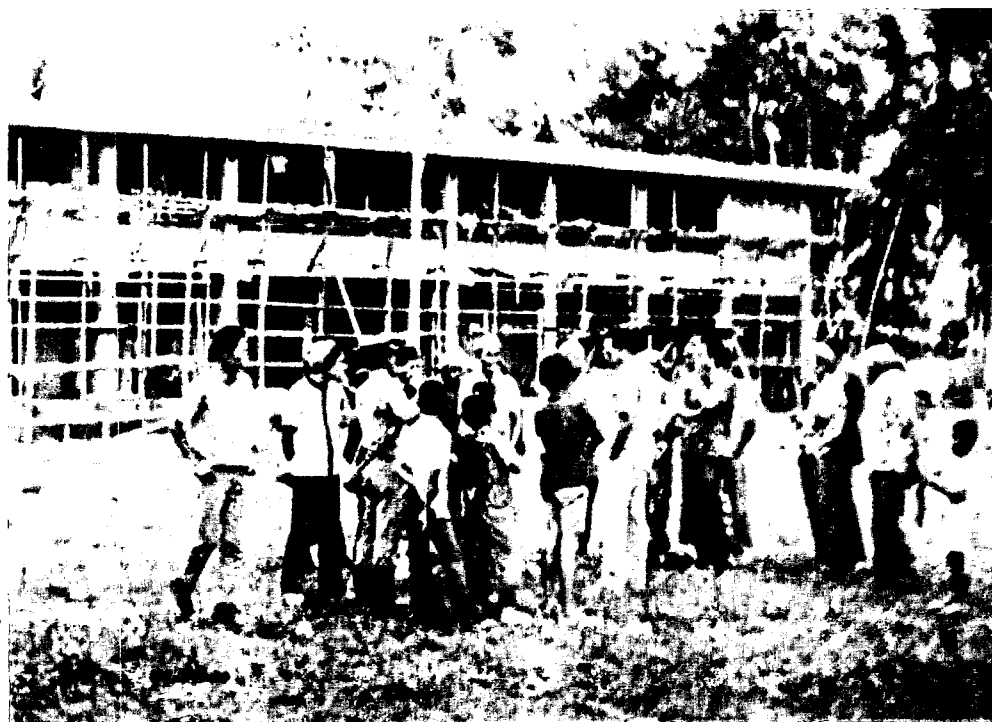
lims and other Indonesian peoples as legitimate objects for Christianization efforts, though in practice they exhibited little interest in converting them. To be sure, in the main centers of early Dutch rule, notably on Ambon, around Batavia and in Malacca, a portion of the native population — some of them formerly Roman Catholics — became Protestant Christians and joined the Reformed Church. Even so, the number of Indonesians (or Malays) won to Christianity in Company times was not impressive. This was mainly for two reasons. One was the strong predestinarian theology which characterized the Dutch Calvinist Protestantism of the time and which tended to regard "heathen" peoples as being in a condition of "ignorance and bestiality" evidently by some immutable design of God. And the second reason, probably the one most influential in the matter, was that commercial interests were always paramount with the Honorable Company which therefore tended to discourage active Christian proselytizing, especially among Muslims, who were notoriously unsettled by such efforts.¹⁴

After the Napoleonic Wars, when Dutch government — under Crown rather than Company officials — was restored in the East Indies following a brief British interregnum, various Christian groups in Europe and America sought permission to evangelize the unreached peoples of the archipelago. This evangelical fervor was part of a great surge of missionary interest then sweeping the Western World, and it resulted in the 19th Century becoming "The Great Century" of Christian advance. But this movement complicated the problems of Dutch colonial officials in Indonesia for the reason that Indonesians, most especially the Muslims, whose religion had long been the rallying point of anti-European feeling, did not welcome Dutch rule and were certainly not disposed to welcome Christian evangelism. The rebellion of Prince Diponegoro of Djokjakarta, who from 1825 to 1830 led his followers in a disastrous "holy war" against them for mixed economic and religious reasons, only confirmed the Dutch in these views. The colonial government therefore adopted a policy of controlling the admission of Christian missionaries from the different groups and strictly regulating where and under what conditions they could work. By and large, the missionaries, which by then included Roman Catholics as well as Protestants, were restricted to activity among non-Muslim Indonesians in the

outer islands. The government forbade Christian missions in such strongly Muslim areas as the Banten District of West Java, Aceh in North Sumatra and the region around Makassar in South Sulawesi. Moreover, until 1928, Dutch policy imposed a sort of "comity" arrangement among the different Christian missions which prevented needless overlapping and competition.

The strict government control of Christian mission activity coupled with other aspects of a rather complicated and varied religious policy, which applied to Islam and to indigenous traditions and customs (*adat*) as well, led to something of a three-cornered rivalry among them for predominance. To some extent the policy sought to keep Islam off balance, for that religion always posed the most serious threat to native acquiescence in Dutch rule. On the one hand, the Dutch found it in the interest of *rust en orde* (peace and order) not only to tolerate Islam but to give it some measure of assistance, as for example, according a place for Islamic law in colonial jurisprudence, promoting the better education of Islamic teachers, and facilitating the Mecca pilgrimage.¹⁵ But on the other hand, the Dutch also found it in their interest to support the *adat* chiefs in their struggles with the Muslim 'Ulama (religious teachers) for influence among the nominally Muslim masses, and to license Christian mission work among the so-called "pagan" peoples of the islands who would otherwise be the object of Muslim proselytism. Towards the end of the 19th and early in the 20th Century, some Dutch policy-makers rather naively concluded that Indonesian acceptance of a perpetuation of European rule might also be facilitated if education on the modern and Western model were made more widely available.¹⁶ The first half of the 20th Century then saw the rise of at least two competing streams of Indonesian nationalism — one based on Islam with aspirations for an independent Islamic state (an ambition given some support by the Japanese occupation authorities during World War II); the other based on a more or less secular ideology, embraced by leaders much influenced by Western ideas, which sought independence and the unification of all Indonesians in a modern state with liberty and equality for all religious groups. In the competition between the two streams, Christians were not surprisingly on the side of the latter.

The so-called "secular nationalists" pre-
(Turn to next page)



Philippine Muslim Information Center

ailed during and after the independence struggle under the leadership of Sukarno. An attempt was made to attract the allegiance of the Muslims by positing "Belief in One God" as the first principle of the *Panca Sila* ideology of the Republic and by establishing a Department of Religious Affairs in the Government to look after and promote Islamic interests. These measures, however, did not satisfy Muslim extremists some of whom, beginning in 1949, raised the banner of revolt in the Darul Islam movement which demanded an Islamic State. The revolt, centering mainly in West Java and South Sulawesi, did not succeed. Nor were the political efforts of the activist Muslim political parties (e.g., the Masjumi and the Nahdatul 'Ulama) successful. They garnered only 43% of the votes in the 1955 elections while the secular nationalist came out on top. But the Muslim parties won just enough seats in the Constituent Assembly to block effective government, and the political chaos in the years following the elections led to Sukarno's imposition of "Guided Democracy".¹⁷

The relations between Islam and Christianity in Indonesia can best be understood in terms of this rivalry—with its antecedents in Dutch policy—for predominance between advocates of an Islamic state and those who favor a secular state. Protestant and Catholic Christians and their political parties have consistently supported the latter. The proponents of the Islamic state concept view the opposing secular nationalists as spiritual products of Western influence, no less than the Christians, even

though the vast majority of the former are actually Muslims. The rivalry continues at the present time despite the fact that the Islamic cause has not prospered at any time since independence.

For a moment in the mid-1960's there seemed to be an opportunity for a resurgent Islam to prevail in Indonesia. This was following the abortive GESTAPU coup in 1965 when the nation sought to destroy the threatening power of communism. Zealous Muslims in the name of Islam participated in the bloody purge of Communists and suspected Communists in which many tens of thousands of people were slain. It quickly became very dangerous for people to have only a nominal relationship to formal religion and thus be open to the suspicion of being "Godless Communists". But instead of flocking to the mosques and showing their allegiance to Islam, literally hundreds of thousands of heretofore nominal Muslims, reacting negatively to the fanatical zeal of the Muslim anti-Communists, sought admission into Christian churches. This occurred in many places in Indonesia but was particularly notable in Central and East Java. There was considerable Muslim resentment stirred up against the churches on account of this development, and much anti-Christian propaganda was generated. The Government was accused of aiding and abetting the "Christianization" of Indonesia by allowing the churches to receive so much foreign help; and the churches were charged with attracting converts with bribes and with

boasting about their successes over Islam, etc. Here and there, particularly in West Java and South Sulawesi, anti-Christian violence erupted.¹⁸

The Islamic cause received yet another setback in the elections of July 1971 when the Muslim parties once more made a bid for power on the national scene and were roundly defeated by the government-backed GOLKAR party. While the Islamic State idea seems thus to have been decisively put aside for the time being, Muslim resentment and frustration remain and are to some extent directed at the Christian minorities. Also aggravating to Muslims is the fact that Christians exert an influence out of all proportion to their numbers in Indonesia — the two most widely circulating daily newspapers in Jakarta are Christian-sponsored and some of the highest-ranking officers in the armed forces, including the army Chief-of-Staff, are Christians.

A recent and dramatic indication of the existence of serious tension in recent Christian-Muslim relations was the announcement by the World Council of Churches in August 1974 that it was changing the venue of its 5th Assembly (scheduled for 1975) from Jakarta to Nairobi. Some Indonesian Muslims had made it known that they would not tolerate such a Christian "show of force" as the holding of a great international and ecumenical Christian gathering. The World Council chose not to be the cause of further breakdown in Christian-Muslim relations in the country.¹⁹

Apartheid

Except for Malacca and the islands of Penang and Singapore, the States of the Malay peninsula were independent of foreign rule until the last quarter of the 19th Century. After the Larut Wars in 1874, Britain embarked on a policy of bringing the Malay States under her primacy by imposing treaties upon their native rulers. The treaties provided for British Advisors or Residents to administer the States according to British principles of law and order, but in the name of the rulers. British administration was quickly established in Selangor, Negri Sembilan, Perak and Pahang; and by 1910 Kedah, Perlis, Kelantan, Trengganu and Johore were also incorporated into the system of "Federated" and "Unfederated" States. British control

of the peninsula States was primarily in the interests of insuring the security and viability of the commercially and strategically important Straits Settlements. Certainly Britain had no Christian missionary designs respecting the Malay Muslims and, indeed, her treaties with the Malay rulers were careful to stipulate a policy of non-interference in "Malay Religion and Custom". Colonial policy paid public deference to Islam in such matters as ceremony, holidays and nominal financial support for Islamic institutions. More important, by both administrative decree and law, restrictions were placed on proselyting of Muslims by Christian and other non-Muslim missionaries. Somewhat less stringent restrictions were also placed on missionary work among the animist peoples of the peninsula because the Malay Muslims considered them dependent peoples destined eventually to become Muslims.²⁰

No restrictions were placed on Christian missionary work among the large number of Chinese and Indian laborers who were attracted to the peninsula by British economic policies. In fact, apart from restrictions on proselyting among Muslims, the policy of the colonial administration was to uphold the religious freedom of non-Muslims. Members of any faith could establish places for worship, engage in missionary work among non-Malays, and found schools, hospitals and other institutions. Except for its policy regarding Islam, colonial officials were theoretically impartial towards the different faiths in the country which included Hinduism, Sikhism, Confucianism and Taoism as well as Christianity. In practice, however, Christianity, being the religion of the colonial

power, had some advantages. British administrators not surprisingly found it easier to understand the problems and to be sensitive to the wishes of European and American missionaries than of other religious groups. Church related schools more easily complied with government educational standards (modelled on Western patterns) and so became eligible for grants-in-aid which in turn greatly assisted their expansion.²¹

Because the Straits Settlements were not "Malay States" but Crown colonies, the regulations protecting Islam from Christian proselytism did not apply in them, though British officials did try to discourage missions among the Malay inhabitants. In the British protected states of Sarawak and North Borneo (Sabah), where in any case the Malay Muslim population was small, Christian missions were given free rein. But in the Sultanate of Brunei, also a British protected state, limited mission work was permitted only among non-Muslims.

British colonial policy regarding religion in the territories now comprising the Federation of Malaysia was consistent with the general political and economic policies of protecting the interests of the Malays while developing and exploiting the natural resources of the different states. The Malays were predominantly agriculturalists and fishermen, enamored of their traditional customs and life-ways and little inclined to participate in the tin mining, timber cutting and rubber plantation economy which the British sought to develop. Thus, they remained outside the new economic order and British laws and regulations protected

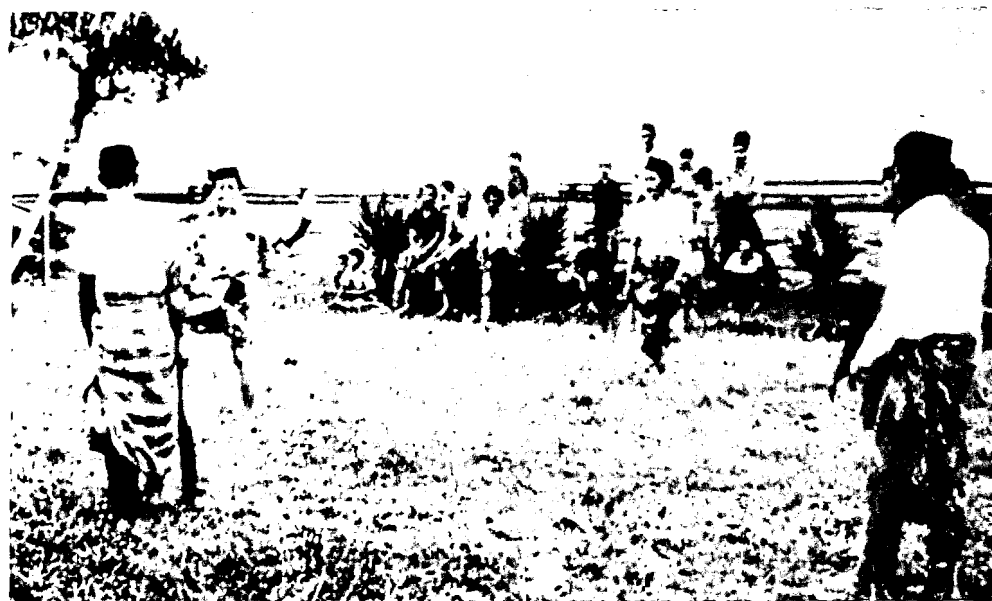
them on their lands and in their religion and customs.

To be sure, British policy was well-intentioned if also self-serving. Perceiving that Islam was a powerful force in Malay life, the British correctly concluded that the co-operation of the Malays, and hence the viability of the British presence in the region, would be impossible if Islam appeared to be threatened. Colonial religious policy therefore sought to reassure the Malays that their religion and traditions would be preserved under British rule. Moreover, from the side of the Malays, this guarantee of preservation and protection for Islam provided an important psychological assurance that the country continued to be theirs despite the influx of vast numbers of Chinese, Indian and European immigrants. Political Scientist Gordon Means has offered a penetrating analysis of the British objectives:

In every respect, the religious policies of the colonial administration were designed to harmonize with the government's general policy toward the Malays. The British sought to gain the support of the Malay royalty and traditional elites in ruling the country, while protecting the Malay peasant from alien exploitation and allowing him to preserve his traditional way of life with minimal adjustment to the modern world. Colonial religious policies were admirably suited to assist in the pursuit of these goals. The colonial authorities correctly assessed the role of Islam in the pre-war years as being a stabilizing and conservative force. They thus attempted to avoid any policies that might disrupt Islam as a "cultural gyroscope" for Malay society.²²

The long range effect of British policy, however, was to create a kind of *apartheid* in communal relations which remains very much part of the present scene. The Malays were in effect separated from the Chinese, Indian and European communities which emerged in the country. The different communities indeed have continued to be more or less strangers to each other, their cultural cleavages seriously delimiting social interaction, with important adverse consequences in the political and economic spheres. One consequence of this apartheid

(Turn to next page)



situation for the Christian religion is that Christianity exists entirely among the non-Malay population of the country and not at all among the Malays. As a matter of fact, in present-day Malaysia, the legal definition of "Malay" includes adherence to Islam. A "Malay Christian" legally is a contradiction in terms.

When the Federation of Malaya achieved independence in 1957 (in 1963 it became the Federation of Malaysia, adding the two northern Borneo states of Sarawak and Sabah and, temporarily, Singapore), Islam was constitutionally made the official religion of the nation, though freedom of religion for the non-Muslim communities was guaranteed. But Malay Islam at the time was pretty much in the condition it had been in 1874: highly traditional with limited intellectual horizons, appealing to a largely rural people and overlaid with custom. As a social institution, Islam represented most fully the culture of the Malays. Nevertheless, it was by no means a predominating force in the nation as a whole. Independence presented Malay Muslims with a brutal challenge by obliging them to contend with powerful, non-Muslim forces — notably the Chinese and Indian communities — which possessed a preponderance of economic power, better education, higher literacy, and social institutions and values seemingly more suited for adapting to the modern world.²³ Still, under the vigorous leadership of Malay statesmen and politicians, and aided by a Constitution and legislation which preserve "Malay Special Rights" and which are weighted heavily in favor of their political and social advancement, the Malay Muslims are proving equal to the challenge. Islam is consolidating its position in the country and is now well organized, generously funded and ably led. Moreover, it is growing. In one state, Sabah, it is aggressively competing with Christianity for the adherence of animistic peoples and winning converts by the thousands.²⁴ All these developments are occurring with the full support of the Malay-dominated government at both the national and state levels.

The word *apartheid* is appropriate as a description of Christian-Muslim relations in Malaysia for the reason that Christianity is found only among non-Malays and because in effect Malays are forbidden to become Christian. Strictly enforced laws exist which on the one hand prevent Christian efforts to teach Christian doctrine to Muslims, and on the other hand make it virtually impossible for a Muslim to convert to



Philippine Muslim Information Center

any other religion. These laws are based on Part II, paragraph 11 of the Constitution which says:

Every person has the right to profess and practice his religion and subject to clause (4) to propagate it.

Clause (4) reads:

State law may control or restrict the propagation of any religious doctrine or belief among persons professing the Muslim religion.

Accordingly, every State except Penang, Malacca and Sarawak has a law which forbids the propagation of any non-Muslim religious teachings to Muslims. Typical of such laws is that found in Kedah's Administration of Muslim Law Enactment, 1962, Section 160, paragraph 2 which states:

Any person, whether or not he professes the Muslim Religion, who propagates any religious doctrine or belief other than the religious doctrine or belief of the Muslim Religion among persons professing the Muslim Religion shall be guilty of an offense cognizable by a civil court and punishable with a fine not exceeding three thousand dollars.

Malaysia has sometimes been described as a "melting pot" of various races and religions. Not so. It is a conglomeration of races and religions which have in no way "melted". The dynamics behind this situa-

tion are infinitely more complex than that the Malay Muslims — 45% of the total — are separated from the others by "special rights" and protective laws. The political, racial and cultural identity feelings of the Chinese and Indian communities contribute heavily to the situation as well. The leaders of the Malaysian government from 1955 to the present (1975) have been able to achieve a sufficient measure of political unity among the various racial groups to hold the nation together, but that unity is precarious and subject to severe strains, internal and external. The situation is so sensitive and explosive that it is forbidden to discuss it publicly in Malaysia. The history of communal violence in the nation (most recently the May 1969 riots in Kuala Lumpur) shows how very important it is not only to maintain the precarious unity which now exists but also to discover imaginative and effective ways to make it deeper, stronger and more lasting.

Ideally, of course, the Christian religion should have a vital role to play in such an effort, but at present it is not playing that role. This is partly because so much energy is consumed in purely communal interests — the Chinese Christians, the Indian Christians and the Iban Christians, and so forth, are far from united among themselves, even within the same denominations. And such a fractionalized, factionalized Christianity, closely bound to communal concerns, is in no position to relate meaningfully to Islam, especially in a social situation characterized by *de facto* apartheid.²⁵

Emerging Dialogue

From the foregoing we can see that Christian-Muslim relations in insular South-

east Asia vary considerably. In the Philippines they continue to be colored by a crusading spirit on the part of the Filipino Christians which is firmly resisted by the Filipino Muslims. In Indonesia, the relationship is characterized by rivalry, with Christians siding with secular nationalists for predominance against highly motivated Muslims committed to ordering Indonesian state and society along Islamic lines. And in Malaysia, Christian-Muslim relations are still very much governed by apartheid rules with a con-committant atmosphere of communal tension. Each of these postures — crusade, rivalry and apartheid — had its origins in the attitudes and policies of the Western colonial powers which for greater or shorter periods of time controlled or influenced the inter-relations of people in insular Southeast Asian societies. And in each situation where any one of these postures or patterns of inter-religious encounter pertains, the consequences are highly unsatisfactory. Fortunately, however, a new pattern — dialogue — has begun to emerge and it holds promise for a better day in Christian-Muslim relations.

NOTES

¹ Statistics quoted in this paper should be regarded as impressionistic rather than precise for the reason that statistics gathering is far from a precise science in most Southeast Asian Nations. With a few exceptions, the figures used are from the *World Congress Country Profiles* prepared by the Research Committee of the International Congress on World Evangelization, Lausanne, Switzerland, 1974.

² Quoted in Harry J. Benda and John A. Larkin (eds.), *The World of Southeast Asia: Selected Historical Writings* (New York: Harper & Row, 1967), p. 78.

³ The full text of Governor Francisco de Sande's instructions to Captain Esteban Rodriguez de Figueroa is found in "Expeditions to Borneo, Jolo and Mindanao" in Emma H. Blair and James A. Robertson, *The Philippine Islands 1493-1898*, 55 Volumes (Cleveland: A. H. Clark, 1903-1909), volume IV, pp. 174-181.

⁴ The Muller-Kruger, *Sedjarah Geredja di Indonesia*, Tjetakas kedua (Djakarta: Baden Penerbit Kristen, 1966), p. 28.

⁵ C. A. Majul, "An Historical Background to the Coming and Spread of Islam and Christianity in the Malay Peninsula, and the Indonesian and Philippine Archipelagos" (unpublished paper read at the Muslim-Christian Dialogue, Hongkong, January 4-10, 1975, 14 pp. mimeographed), p. 6.

⁶ Quoted from Father Pi's essay "The Moros of the Philippines" in *Annual Report of Major General George W. Davis, U.S. Army Commanding, Division of the Philippines, October 1, 1902 to July 28, 1903* (Manila: 1903), Appendix V, p. 149.

⁷ Quoted in James F. Rushing, "Interview with President McKinley", *The Christian Advocate*, LXXXVIII (January 22, 1903), 137-138.

⁸ Rev. R. C. Hobbs, "The Philippine Islands", *The Christian Advocate*, LXXIII (September 1, 1898), 1410 — 1411.

⁹ Quoted in *Annual Report of Major General W. Davis* p. 261.

¹⁰ For a more full exposition of these points see my "Muslim Filipinos Between Integration and Secession", *South East Asia Journal of Theology* 14/2 (1973), 64-77.

¹¹ The prevalent anti-Muslim attitudes of Filipino Christians have been exposed in a number of studies, most recently in Rodolfo A. Bulatao's survey of "Ethnic Attitudes in Five Philippine Cities", the results of which were reported in *PSSC Social Science Information* (Quezon City) 1/3 (January, 1974), 8-11, 13.

¹² The texts of this and some other similar letters to prominent Filipino Muslim leaders, were printed in a newspaper published by Muslim students in Manila, *Dawat Islam* 2/2 (September 15, 1972), 3.

¹³ Majul, *op. cit.*, p. 13.

¹⁴ Cf. Justus M. Van der Kroef, "Problems of Dutch Mission Policy in Indonesia", *Practical Anthropology* 7/6 (November-

December, 1960), 263-264.

¹⁵ *Ibid.*, pp. 264-265.

¹⁶ Nicholas Tarling, *A Concise History of Southeast Asia* (New York: Frederick Praeger, 1966), pp. 165-170.

¹⁷ B. J. Boland, *The Struggle of Islam in Modern Indonesia* (The Hague: Martinus Nijhoff, 1971), pp. 85-98.

¹⁸ *Ibid.*, pp. 224-233.

¹⁹ Cf. "Indonesians Approve of New WCC Assembly Site", *CCA News* (Singapore) 9/15 (September 15, 1974), 2. See also the report of comments on the shift made by Mr. T. K. Thomas in "From Jakarta to Nairobi", *CCA News* 9/17 (October 15, 1974), 2.

²⁰ Gordon P. Means, "The Role of Islam in the Political Development of Malaysia", *Comparative Politics* 1/2 (January, 1969), 271, 274-275.

²¹ *Ibid.*, p. 275.

²² *Ibid.*, p. 276.

²³ Cf. Charles F. Gallagher, "Contemporary Islam: A Frontier of Communalism — Aspects of Islam in Malaysia", *American Universities Field Staff, Inc. Southeast Asia Series* XIV/10 (Malaysia, May, 1966), pp. 10-11.

²⁴ In May of 1974, the United Sabah Islamic Association (USIA) claimed that in the five years of its existence it had "influenced" some 75,000 Sabah residents to embrace Islam. Sabah's Chief Minister, Tun Mustapha, is President of USIA. See *Straits Times* (Malaysia edition), May 20, 1974, p. 8.

²⁵ See George A. Lindbeck's illuminating description of "The Present Ecumenical and Church Situation in West Malaysia and Singapore", *South East Asia Journal of Theology*, 11 (Autumn, 1966), 72-80.

Preliminary findings on the Upper Pampanga River Research Project

By TELESFORO W. LUNA

In an attempt to find out the impact of regional development in a specific area where an important physical resource is being utilized, the present research project has been designed with the intent of assessing the effects of the Upper Pampanga River Project (UPRP) on the growth of Nueva Ecija in Central Luzon.

The research site includes the irrigation service of the UPRP and surrounding region. It is located about 80 kilometers north of Manila lying in the northern part of the Pampanga River Basin, bounded by the Sierra Madre Mountains on the east, the Caraballo Mountains on the north, the Agno River Basin on the west, and the extension of the Central Luzon Plain that ends up in the Bay of Manila on the south.

On the other hand, the UPRP consists principally of the Pantabangan Dam which is scheduled for full operations in the second half of this year. The dam, together with its appurtenant structures, was designed to control and utilize the seasonal flow of the Upper Pampanga River and its tributaries for year-round irrigation of rice fields and farms. It was also designed to provide domestic and industrial water supply, generate hydro-electric power, in part, mitigate flood damage, and serve as a means of recreation and fish conservation. Earlier, a portion of the dam has been rushed to completion to irrigate around 10,000 hectares of ricelands during the dry season of 1974. This dam is designed to store water for the irrigation of 77,000 hectares: 72,000 hectares the whole year round.

It should be mentioned at this point

that the role of irrigation in agricultural development is crucial yet there has been little systematic and integrated effort to effectively harness the available water resources in the Philippines until recently. Of the estimated 1.25 million hectares of land under irrigation only a third can be provided with water throughout the year. This well-watered portion, however, happens to be in the areas of the Philippines where rainfall is evenly distributed throughout the year. Where rainfall is concentrated in a specific part of the year, water for irrigation is only available for that period also.

Water storage for irrigation are still limited. The only major infrastructure for this purpose is the Pantabangan Dam. Studies on the size of other catchment basins and the irrigation potentials of the Philippines vary in detail although the broad outlines have been identified. The major river basins of the country which have been studied include the Agno, Pampanga, Cagayan and Bicol in Luzon; Ilog Hilabangan, Panay and Jalaur in the Visayas; and the Cotabato and Agusan in Mindanao. These nine major river basins still include significant areas of land suitable for lowland rice and other crops which can be brought under cultivation.

The Magat River, a major tributary of the Cagayan River, will be the site of another reservoir estimated to supply water for 104,000 hectares of farm lands. Plans for the development of the Agusan River are also being prepared and so with the Bicol River Basin.

Telesforo Luna, Jr., is a professor and chairman of the Department of Geology and Geography University of the Philippines System. He is the holder of a Professorial chair in Geography, College of Arts and Sciences, UP. He is also the Executive Director of the National Development Research Center. UP.

He earned his Bachelor of Science in Foreign Service from the University of the Philippines in 1953. He holds an M.A. in Geography in 1956 and a Ph. D. in Geography in 1957, both from Clark University.



This paper was read at the 13th Pacific Science Congress held in Vancouver, Canada from August 18-30, 1975.

Other than the above river basins which have relatively large catchment areas, most rivers in the Philippines are small with corresponding small catchment areas. The size of the catchment basins is a direct reflection of the topography, size and shape of the different islands.

Methodology and objectives

The research effort is an inter-disciplinary approach to the study of social change two years "before" and two years "after" though not necessarily soon after the full operations of the UPRP. It involves studies of social change and regional development related to geography, economics, political administration and sociology.

The interdisciplinary approach is used as it is felt to be the method best suited for an adequate study of the conditions of the area and in general in developing countries. The reason for such a contention is that in investigating the developmental process and its determinants, a multitude of complex and interdependent conditions and relations are encountered. Since there are limitations to what a single discipline can conclude, these limitations can be overcome only when they are supplemented by other disciplines.

The main emphasis of the research project is the accumulation of baseline data through interviews with the various sectors of the communities in the area against which future changes will be compared and analyzed. Although the current study is concerned with the "before" phase, the data will be evaluated for both "before" and "after" periods for the preparation of a report on the socio-economic conditions of the sample barrios (villages) within and outside of the UPRP service area.

More specifically, the study attempts to provide information on the following aspects of regional development:

- a) Population growth, spatial distribution and migration in the region;
- b) Social structure and process which entails an analysis of community structure and institutions, income, occupation and other socio-economic structures as well as

attitudes, perceptions and aspirations of the people;

c) Economic potential and performance for which data are taken from an examination of existing employment patterns and structure of primary, secondary and tertiary economic activities, volume of internal and external demands, etc. Based on this analysis, the economic growth of the area can then be projected. Included under this portion of the study will be an analysis of the impact of land reform;

d) Political organization and administration in which an evaluation is to be made of the system by which government services are financed in the region. All government institutions operating in the region, the functions and activities they perform as well as their relationship to each other are to be analyzed; and

e) Physical environmental aspects in which the overall effects of the environment on agricultural development and vice-versa are to be analyzed. In this connection data on prevailing natural hazards and the individual farmer's responses are to be analyzed and evaluated.

To represent the units of study in the area, a sample of 24 barrios have been drawn from a total of 531 barrios and poblaciones (towns' centers) of Nueva Ecija. From the sample barrios, 900 farming as well as non-farming household heads were randomly selected to comprise the final sample used in the study. The total number of sample respondents is about eleven per cent of the household population of the sample barrio. In the selection of the sample barrios even criteria were considered, namely: spatial distribution (in which a



Telesforo Luna

grid system of intersecting latitudes and longitudes on Nueva Ecija maps with scales of 1:50,000 placed at 2.5-minute intervals was used), whether covered by the expected UPRP service area or not, extent of existing irrigation facilities, population size of cultivated area, whether accessible or not, and micro-topographic features.

Government officials from the barrio, municipal and provincial levels were also tapped as additional sources of information. The barrio captain (headman) served as the only respondent on the barrio level. For the town (where the barrio is located) the respondents were the mayor, the treasurer, the BIR collection agent, the agriculturist, the rural health officer, the school principal and heads of whatever government agencies that have local branches like the National Irrigation Administration, the Department of Local Government and Community Development. For the provincial level, it was the heads of government

agencies, particularly those whose functions pertain to finance and agriculture.

Another type of data gathered consisted of variables on economic development and community participation for both town and barrio levels. Standard instruments in the form of a check-list were used to gather the variables.

The questionnaires that were constructed for the study consisted generally of open-ended questions. Furthermore, despite the awareness of the pitfalls of using direct questions and the advisability of using less reactive and more unobtrusive measures, not more than one method was used during the field interviews except when it becomes necessary to do more probing. Secondary data — census, agency and other program records — were also gathered to supplement the data taken from the interviews. However, these data served to provide merely the context of the study and the interview data are to be used for the more substantive aspects of the study.

It has been observed that in surveys which aim to gather baseline information, too many questions are asked resulting in lengthy questionnaires. In the inter-disciplinary approach this problem tends to be aggravated. For example, the geographer would like to ask his questions on environmental perceptions based on natural hazards, so do the economist, political scientist and sociologist; they would also like to ask their standard questions. For the present study, it took time and



Telesforo Luna

(Turn to next page)



Telesforo Luna

patience to really come out with an integrated questionnaire that was not merely a hodge-podge of geographic, economic, political and social items. Each team member was asked to limit himself to the really necessary crucial items and "sacrifice" those of lesser significance. Thus, a workable questionnaire finally came about that took less than an hour to administer. In the pre-tests, it was noted that a questionnaire which takes an hour or more to administer tended to be self-defeating in that respondent fatigue adversely affect the reliability of his responses.

Preliminary findings

It was discovered in the present study that the farmers have other sources of income, for example, piggery and poultry, which survey enumerators in the past did not probe, relying only on the crop harvests the farmers get from the land. Thus, it is apparent that past survey data have not fully imputed the real income of the people. Therefore, to arrive at a more approximate figure, it may be necessary to develop a correction factor. This may come about as more details of the data gathered in the field interviews are completely analyzed.

There are also some indications in the field data that productivity may be inversely related to farm size. This is not the first time though that this fact has been reported. This is something, nevertheless, that can be followed which may serve as a useful guide in setting up what can be a reasonable farm size in connection with the current land reform program of the Philip-

pines.

Another set of information that has been gathered in the study can be called patterns of credit. Initial data analysis seems to indicate that the purposes of credit are most often for what may be broadly termed "consumption" loans rather than for agricultural production loans. This is significant because it may be inhuman not to provide consumption loans especially for emergency or sickness purposes. Again, this knowledge can be helpful in the initiation or modification of a policy that is more relevant to the over-all needs of the farmers as well as the rural population in general.

The types of benefits derived from the UPRP are expected to be diverse. How-

ever, an important question to ask is: Who really will benefit from all the expected changes that the UPRP will bring about? If the changes are to be concentrated in one group or one class, there will be no really significant development.

Closely related is the question: If changes come about in the area, are they changes that can be attributed solely to the river project and the need for the adoption of modern agricultural technologies? Or can such changes be attributed to the land reform program, the improved peace and order situation, other socio-economic development projects in the area, or a combination of all these programs?

From the research data there appear to be a compounding of variables. At any rate, the changes may have to be studied both on the individual and community levels in order to obtain a better perspective.

Other very interesting preliminary findings are the respondents', farmers and non-farmers, assessment of their status vis-a-vis their parents. The respondents were asked questions on how their situation can compare with their parents. More than a third said they are poorer than their parents while only a fourth stated they are better off. The rest answered they are at par with their parents. Those who feel they are poorer than their parents attribute it to non-ownership of the land they till or poor jobs while their parents have their own farms or better jobs. Those who say that their situation is better than their parents attribute it to the better jobs they have.



Telesforo Luna

Many farmers however, are looking ahead of what the UPRP will bring about. About 45 per cent feel that the availability of water for irrigation throughout the year will greatly improve their agricultural output, hence, their level of living. Another nine per cent point out that land reform will help improve their lives.

It is likewise significant to note that a majority of all respondents, farmers and non-farmers, feel that the socio-economic status of their barrios will improve in the future. Only eight per cent feel that their barrios will be worse than what they are now. These respondents will again be interviewed after the UPRP is in full operations and their future responses will be compared with the baseline data.

It was also noted in the field interviews that although people are conscious of government programs, many do not know how to take advantage of them, where to go, or how to go about it. Nevertheless, when confronted with a crisis, most of the people are inclined to seek help from government officials — barrio, municipal or provincial. Only much later will they seek help from private organizations.

With regard to hazard perceptions and how the farmers regard the area as productive or not, exposure to improved farming technologies is an important factor. Among the farmers who have switched to high-yielding rice varieties who must follow rigidly such rules as timely and adequate irrigation, proper application of fertilizers, the need for biocides and weeding, plant pests and diseases are no longer considered



Telesforo Luna

as uncontrollable hazards. This is also true in the case of droughts where water for irrigation during the cropping season or throughout the year is available. Otherwise, the farmers' feeling about other hazards like typhoons and floods is one of acceptance but with noticeable degree of variation. Floods, for instance, can be partially minimized through improved and extensive drainage although when one typhoon comes after another as it was in Central Luzon in 1972, there is practically nothing that can be done but accept the inevitability of floods.

The above represent some of the preliminary findings. They are yet to be confirmed as more data are analyzed. Such findings also represent what several disciplines can together uncover which a single discipline cannot possibly do. The consolidation and integration of the findings into one well-organized report is something that will take time to come out with but it can be done.

One last nagging question which perhaps can be answered in a relatively short time is whether or not water resource development sites and their service areas can become growth points in regional development. The baseline data is available which can be compared with data to be gathered and analyzed three or five years from now after the UPRP is fully operational.

Conclusions

A positive outcome of the UPRP will be an increased and wider distribution of income among the people in the area as a result of the expected increase in agricultural productivity. This will have some

bearing on the social mobility among the different socio-economic classes and sectors. However, as to the narrowing or widening of income gaps between the upper and lower classes, it will be known definitely only after the completion of both the "before" and "after" phases of the study. The effects of the UPRP which are important to the administration and subsequent planning will also be considered to determine their relationships to project operations. This will be useful for similar regional development projects in other parts of the country. Changes other than socio-economic brought about by the development of the project like individual skills, attitudes, behaviors, expectations and aspirations will likewise be studied.

One interesting angle of the research work will be the measure of efficiency of the UPRP. The financial cost of the project will be weighed against its benefits to include analysis of whether the project is achieving its goals at the lowest possible cost and whether the individuals affected by the project recognize or not the benefits of innovation or regional development. Not to be overlooked is the social cost of the project.

The research study on the irrigation service area of the UPRP will, therefore, attempt to provide some insights into the changes that are expected as well as unexpected not only of socio-economic conditions but also those of a physical environmental nature. Not only portions or units of the area will be observed but the whole even only on a broad plane so as to appreciate the more practical aspects of regional development from an interdisciplinary point of view.



Telesforo Luna

PSSC activities

Executive Board elects officers

Loretta Makasiar Sicat, professor of political science at the University of the Philippines, was elected chairman of the Executive Board of the Philippine Social Science Council for Fiscal Year 1976. The election was held at the first board meeting for this year held at the Sulo Hotel's Mutya Conference Room, October 23, 1975.



SICAT

The thirteen-member Board also elected the following officers: Bonifacio Salamanca, dean of the UP College Manila as vice-chairman and Vicente Valdepeñas, chairman of the Department of Economics, Ateneo de Manila University, as secretary-treasurer.



SALAMANCA



VALDEPEÑAS

Appointed to head the various PSSC committees were: Gloria D. Feliciano, *Research*; Frank Lynch, *Institutional Development Committee*; Bonifacio Salamanca, *Modern Philippine History Committee*; Raul de Guzman, *Membership*; Burton Oñate, *Publications*; Vicente Valdepeñas, *Finance and Social Science Center Committees*; and Loretta Makasiar Sicat, *Southeast Asia Fellowship Program*.

PSSC holds annual meeting

The Council elected seven of the 13 Executive Board members at its fifth annual meeting at the Sulo Hotel on September 26, 1975.

Elected were: Zelda Zablan, representing the discipline of demography; Vicente Valdepeñas, economics; Domingo Salita, geography; Bonifacio Salamanca, history; Andrew Gonzalez, FSC, linguistics; Mariano Obias, psychology; Burton Oñate, statistics.

The six other executive Board members are holdovers, having been elected for two-

year terms last year. They are Frank Lynch, S.J., anthropology; Gloria D. Feliciano, mass communication; Loretta M. Sicat, political science; Raul P. de Guzman, public administration; Consuelo L. Gutierrez, social work and Rodolfo A. Bulatao, sociology.

The Council has adopted the two-year term policy to ensure continuity of the programs and activities.

The representatives of seven social science associations which are regular members of the PSSC elected the new Board members. They are Ester de la Cruz, Philippine Sociological Society; Natividad Munarriz, Psychological Association of the Philippines; Rolando Delagoza, Philippine National Historical Society; Angeles Buenaventura, Philippine Statistical Association; Bonifacio Sibayan, Linguistics Society of the Philippines; Georges Piron, Philippine Economic Society; Dominador Rosell, Philippine Geographical Society and Esther Viloria, Philippine Association of Social Work.

Dr. Armand V. Fabella, incumbent chairman, presented the annual report for FY 1975.

Among the more important activities and accomplishments during the period were: training of 40 participants from 21 academic institutions in the basic advanced and specialized courses under the Research Training Program; federation (informally—of the 25 PSSC — related research centers into a Research Network for the purpose of facilitating the contracting of research services; granting of 53 awards, 35 under the Discretionary Research Awards; 1 under the National Survey Research Program; 1, Research Integration Program; 1, Modern Philippine History Program; 13, Travel Assistance Awards; 2, Seminar Awards; increase of regular members from 8 to 9 with the admission of the Philippine Geographical Society.

Sicat represents PSSC to ISSC October meeting

Newly-elected Board Chairman Loretta Makasiar Sicat officially represented PSSC in the Third Meeting of representatives of National Social Science Councils and Analogous Bodies.

The meeting was held at the UNESCO headquarters in Paris from October 6 to 9, 1975. It was conducted through the efforts of the Standing Committee for Coopera-

tion with National Councils of the International Social Science Council (ISSC).

The meeting was held at the UNESCO headquarters in Paris from October 6 to 9 1975. It was conducted through the efforts of the Standing Committee for Cooperation with National Councils of the International Social Council (ISSC).

It is hoped that the exchange of information and view-points concerning areas related to social and economic problems will lay the groundwork for collaboration between councils in the planning and execution of such programs.

The main aim of this meeting, however, is to propose the creation of a federation of councils and analogous bodies (science councils and science academies) as an autonomous body of the ISSC.

3rd Public Lecture set at UST

Carmen Miro will speak on "Women's Status and Population" at PSSC's 3rd Public Lecture co-sponsored by the University of Santo Tomas.

It will be held on November 11, 1975 at 2p.m. at the Rizal Conference Hall, Commerce Bldg, University of Santo Tomas.

Dr. Miro is the director of the Centro Latino Americano de Demografiya and president of the International Union for the Scientific Study of Population.

PSSC has new regular member

The Philippine Geographical Society was recently admitted as a regular member of the Philippine Social Science Council bringing to nine the total number of PSSC regular members.

The Membership Committee is also encouraging social scientists in the remaining four disciplines without any associations to organize themselves. The four disciplines are mass communication, demography, anthropology, and public administration.

Membership in the council is of two types: regular members and associate members.

New grantees

The Philippine Social Science Council awarded several more grants to scholars

under its Discretionary Research Awards Program.

The new grantees are:

1. Josephine C. Angsico, UP Institute of Mass Communication: "Some Factors Related to the Adoption of Leaseholds";



2. Rosita G. Galang, Ateneo University-PNC Consortium: "The Acquisition of the Tagalog Verb Morphology"; and

GALANG

3. Madeline G. Maguon, UP Institute of Mass Communication: "Perceived Information Needs and Information-Seeking Behavior of Household Heads in Selected Urban Communities."



MAG-UYON

Granted under the Travel Assistance Program were:

1. Leslie E. Bauzon, University of the Philippines Department of History: Participation in the XIVth International Congress of Historical Sciences in San Francisco, California, August 22 to 29, 1975;

2. Gloria D. Feliciano, University of the Philippines Institute of Mass Communication: Participation in a meeting of five heads of institutes of social research and/or communication in Nairobi, Kenya, August 12 to 23, 1975;

3. Telesforo W. Luna, University of the Philippines Department of Geology and Geography: Participation in the 13th Pacific Science Congress in Vancouver, British Columbia, August 18 to 30, 1975; and

4. Bonifacio S. Salamanca, University of the Philippines in Manila: Participation in the Asian-Pacific Conference of American Studies Specialists at Fujinomiya City, Japan, September 4 to 7, 1975.

NSDB grants publications subsidy

The National Science Development Board (NSDB) recently granted ₱34,216.00 from its general grants-in-aid program to the Philippine Social Science Council in support of PSSC's Graduated Publications Subsidy Program.

The program, now on its third year of

operation, is designed to assist journals of PSSC-member associations to ensure their continued publication. The journals are: *Journal of History*, *Philippine Journal of Linguistics*, *Philippine Journal of Psychology*, *Philippine Sociological Review*, *Social Work* and *Philippine Political Science Journal*.

CSS prepares catalogue on social science publications

The Central Subscription Service (CSS) is preparing a catalogue on the social science publications under its sales distributorship.

The catalogue contains a listing of publications, a short narrative on the contents, some physical descriptions like the size of the publication, number of pages, etc. and the price in Philippine currency and the dollar equivalent.

Conceived in an effort to further promote the services of CSS, the catalogue also aims to bring CSS direct to the social scientists and the research institutions.

This catalogue will be available before the end of the year.

Interested institutions who would like their publications to be included in the catalogue should make arrangements with CSS through P.O. Box 655 Greenhills, Rizal 3113.

Social Survey Series Manuals in press

The five Social Survey Series manuals are being prepared for final publication by the Institutional Development Committee of the Philippine Social Science Council.

The manuals will be out of the Ateneo de Manila University Press sometime this school year.

Research Network undertake three national surveys

The PSSC Research Network has been subcontracted to undertake the field work of three national research surveys.

These projects are: The Value of Children to Filipinos — a study on the motivations behind childbearing and childrearing; A Survey on the Role and Status of Women in the Philippine — a study of the place of women in Philippine society; and the Social and Ethical Environment of Sterilization in the Philippines — a study

on conditions and factors that impede acceptance of sterilization as well as physical, social and psychological consequences of sterilization.

The first two projects, are being undertaken for Rodolfo A. Bulatao of the UP Social Research laboratory while the study on sterilization is for the Institute of Philippine Culture, Ateneo de Manila University.

The 16 research centers involved in the survey on children are: Philippine Christian College, St. Paul College of Tuguegarao, St. Ferdinand College (Iligan), University of the Philippines (Baguio), Angeles University, Ateneo de Naga Research and Service Center, Aquinas University (Legazpi City), Central Philippine University (Iloilo), Negros Occidental Research Bureau, Divine Word University (Tacloban), University of San Carlos, Silliman University, Research Institute for Mindanao Culture, Ateneo de Davao, Immaculate Conception College (Ozamiz City) and Urios College (Butuan).

This Survey will be conducted all over the Philippines, excluding Western Mindanao, with more than 2,000 parents, as respondents.

The Office for Social Research, University of San Carlos and the Research office, Ateneo de Davao will undertake the fieldwork for the IPC survey.

All the 22 PSSC — related research centers will participate in the national survey on women.

Rimcu undertakes review function

Institutions who want to avail of the services of the Network in the aforementioned areas are invited to deal directly with Rimcu should this arrangement be more convenient than approaching the Network Coordinator in Manila.

PSSC Research Network prospective clients who would like to have researches done in the Visayas or Mindanao areas should make arrangements with the Research Institute for Mindanao Culture (Rimcu) at Xavier University, Cagayan de Oro City.

Meanwhile, three more educational institutions have organized research centers, bringing to 25 the centers in the PSSC Research Network.

These centers are: Research and Planning center, Angeles University with Dr. Ricardo C. Galang as director; Research Center, Holy Cross College of Figos, Alfredo M. Rodaje, director; and Socio-Economic Research Center, Butuan City, Dionisio Yumo, director.

News briefs

PAP elect officers and board members

The Secretariat of the Psychological Association of the Philippines (PAP) announced recently the new officers and board members for 1975-1977. They are: Natividad Munarriz - president; Virgilio Enriquez - president-elect; Renato Daquiz - executive secretary; Amanda Tayag - treasurer; Angelina Ramirez - P.R.O.; and Pura Flores, Alma Jhocson, Patricia Licuanan, Mariano Obias and Amelou Reyes, board members.

The following were appointed to the different standing committees of the organization: Membership - Renato Daquiz, Angelina Ramirez and Fe Abasolo-Domingo; Finance - Amanda Tayag, Micaela Gonzales and Patricia Lagmay; Program - Virgilio Enriquez, Angelina Ramirez and Mariano Obias; Scientific and Professional Ethics - Natividad Munarriz, Natividad Dayan and Patricia Licuanan. Alfredo Lagmay, Virgilio Enriquez and Patricia Licuanan compose the board of editors of the Philippine Journal of Psychology (P.J.P.).

Meanwhile, last year's editor-in-chief Abraham Felipe informed the Board of Directors that three issues of the P.J.P. will come out sometime this year.

A membership campaign will be launched by the PAP as one of the main activities of the new board of directors.

At the same time, the board approved the proposal to have a permanent secretariat at the Department of Psychology, University of the Philippines, Diliman, Quezon City. The secretariat will house all the records and papers of the P.A.P. and will serve as its headquarters.

Linguists hold election

The newly-elected Board for 1975-1977 of the Linguistic Society of the Philippines elected the Society's new set of officers recently.

Re-elected to the presidency was Dr. Bonifacio P. Sibayan, president of the Philippine Normal College. The other officers

are: Vice-President, Mr. Ponciano Pineda, director of the Institute of National Language; Executive Secretary, Dr. Andrew Gonzalez, F.S.C., academic vice president of De La Salle University; and Treasurer, Dr. Fe T. Otañes, director of the Language Study Center, Philippine Normal College.

The other Board Members are: Dr. Emy Pascasio, director of the Ateneo University Language Center; Mr. Dan Weaver, Executive Director of the Summer Institute of Linguistics; and Dr. Edilberto Dagot, dean of the Philippine Normal College Graduate School.

More grants given to ISSC

The Standing Committee on Comparative Research of the International Social Science Council (ISSC) became richer by DM20,000 when the Volkswagen Foundation gave a second grant to contribute to the continuation of its projects. This grant covers a two-year period.

An earlier grant, made for three years, enabled the Standing Committee to focus on the methodology of cross-national research and to organize three Summer Schools in Cologne, Strathclyde and Amsterdam respectively, devoted to computer-assisted methodology training. This project met with considerable appreciation and success.

This new grant will enable the Committee to pursue the innovating experience already started.

However, the primary concern will be the preparation of *Workbooks* for training in comparative research in a number of specific areas. These will be pre-tested at various ISSC seminars and meetings.

PCF grants support to three Ateneo U departments

Three departments of the Ateneo de Manila University obtained a P79,000 grant from the Institutional Development Project of the Population Center Foundation.

The grant was given in reply to the requests of the Institute of Philippine Culture, the Psychology Department and the Sociology and Anthropology Department. They sought funds for the offering of courses related to population, for the support of M.A. students to pursue graduate degrees with population orientation and for the possible conduct of a training program.

Ateneo hosts UNCTAD meeting

The Ateneo de Manila University has accepted the invitation of the Regional Office of the United Nations Conference for Trade and Development (UNCTAD) to host a national conference in October.

The meeting is expected to supply ideas and suggestions for a regional conference. The regional conference will in turn prepare for a worldwide conference of developing countries to be held in Manila in January 1976. A four-week conference in Nairobi scheduled for May 1976 will cap the earlier meetings. The Nairobi meeting will focus attention on global programs of development and the new international economic order.

Ortañez U to offer courses in Islamic culture

The first serious attempt in the private educational sector to study and promote Islamic culture was launched recently during the Council of Regents meeting of Ortañez University's new Department of Islam Culture.

The program is aimed at fostering better understanding and brotherhood among Christian and Muslim Filipinos.

The new department proposes to set up a complete library, museum and collection of artifacts in the university.

A genuine Muslim community will also be established in a five-hectare lot owned by the university in Taytay, Rizal which will serve as the development academy of Islamic culture and studies.

History Week celebrated

A week-long program of activities marked this year's celebration of "History Week" in the country held September 15 to 21. The Philippine chapter of the International Association of Historians in Asia, the Philippine National Historical Society and the Philippine Historical Association coordinated with the National Historical Institute in the preparation of activities.

Activities included a two-day seminar on Philippine history at the Centro Escolar University, a rolling exposition from Manila to the northern region provinces, a historic tour, and the showing of documentary

films to the public.

The theme adopted by the institute for this year's celebration is "Democratic Revolution: A Turning Point" with the primary aim of involving the citizenry in the celebration.

Psychology majors study Filipino mongoloid

The Filipino Mongoloid is the subject of an ongoing study by a group of psychology majors of the Ateneo de Manila University in cooperation with the St. Joseph of Cupertino School for retardates. It is the first of its kind in the country.

Of particular interest to the students are the physical, mental, social, speech and vocational aspects of the Filipino Mongoloid.

The information gathered will be useful to students of medicine, nursing, education, psychology and sociology in the Philippines.

UN social development center ready

A new United Nations regional institution — the Asian Center for Training and Research on Social Welfare and Development — will be operational within the next few months in Manila.

The announcement was made by the secretariat of the United Nations Economic and Social Commission for Asia and the Pacific (ESCAP) to the first session of ESCAP's new Commission on Social Development held recently in Bangkok.

IDRC, PCFI grants support DLSU behavioral science dept.

The Behavioral Science Department of De La Salle University was honored with a double grant from the International Development Research Centre (IDRC) in the amount of \$37,000 and the Population Center Foundation, Inc. in the amount of P51,000.

The IDRC supports a specialized Resettlement Studies undertaken by Rogelio Lopez, a faculty member, while the PCFI grant supports one scholarship for a Masteral Program in Demography, the development of two courses in Demography and

Sociological Development and three research projects.

Human Relations Center organized

A Human Relations Center (HRC) was formed by the Psychology Department of the Ateneo de Manila University. It will serve primarily as the practicum arm for advanced graduate students in Social Psychology under the close supervision and consultancy of the Psychology faculty.

The Center will offer these services to the Ateneo community and the community at large: sensitivity training, weekend workshops on self awareness and self determination, planning seminars and training programs, group discussion leadership and process consultation.

The Center is conducting human relations training laboratories and workshops for the National Media Production Center, Franciscan Missionaries of Mary, Philippine College of Commerce, UP Village Choir and the Development Bank of the Philippines.

Symposia feature discussion on law and social development

The role of the law in the process of social development served as the main point of discussion in a recently-concluded symposia sponsored by the Philippine Association of Social Workers, the UP Law Center and the Council of Welfare Agencies of the Philippines, Inc.

With its theme "The Law: An Instrument for Social Development", the symposia carried the following objectives:

1. to provide the various publics present in the meeting with an understanding and vision of how the law can be a major instrument for social development;
2. to provide a forum for dialogue and exchange among various professions which have the power and expertise to influence law development;
3. to add to the increasing collection of indigenous materials for teaching in community development and social work in the area of social development; and
4. to inform various sectors in Philip-

pine society about the social welfare sector's role in social planning, particularly for social development.

The symposia was conducted at the Dr. Paulino J. Garcia Memorial Hall of the National Science Development Board. It was held on all five Fridays of August beginning on the 1st and ending on the 29th.

The speakers included Supreme Court Justice Fred Ruiz Castro, Dr. Salvador P. Lopez, Finance Secretary Cesar Virata, and Labor Secretary Blas Ople.

First memorial lecture series on labor inaugurated

The first Andres Bonifacio Memorial Lectures was inaugurated in early September at the Philippine Village Hotel in Parañaque.

The lecture series was sponsored by the Department of Labor, the University of the Philippines Law Center and the Asian Labor Education Center in honor of Bonifacio who is considered the first labor leader in the country.

Guest speaker was Johannes Schregle, chief of the industrial relations and labor administration department of the International Labor Organization. He talked on the theme "Labor Laws in Southeast Asia." An open forum followed with Director Froilan Bacungan of the UP Law Center as moderator.

In dedicating the lecture series to the memory of Bonifacio, the sponsoring organizations cited a major objective of the national hero as a leader of the Katipunan to bring about labor reforms in the country's colonial government of the 19th century.

EMC-Harvard negotiate cooperation program

The Educational Management Center of De La Salle University is currently negotiating a program of cooperation with the Institute for International Development of Harvard University.

Cooperative activity will be developed primarily in the area of Advance Techniques for Analyzing Cost Effectiveness for Educational Systems and Institutions.

(Turn to next page)

New Ford representative assigned to Manila

The Ford Foundation through its Representative for Southeast Asia Eugene S. Staples announced the appointment of Dr. Ozzie G. Simmons as Associate Representative, resident in Manila. He replaces Mr. Brent Ashabranner who has been transferred to Jakarta, Indonesia as Deputy Representative and program officer in charge of the Foundation's population work in that country.

Holder of a Harvard doctorate, he was formerly Director in Peru of the Institute of Social Anthropology of the Smithsonian Institution, Associate Professor of Social Anthropology at the Harvard School of Public Health, Director of the Harvard Community Health Project, Professor of Sociology and Director of the Institute of Behavioral Science, University of Colorado.



Mr. Ozzie G. Simmons, Ford Foundation's Associate Representative in the Philippines is flanked by: (from left to right): Mrs. Florian Alburo, Mrs. Simmons, Mr. and Mrs. Rodolfo Bulatao and Mr. and Mrs. Dennis G. Teves. A reception was held on October 9 at the Hotel Intercontinental to say goodbye to Mr. and Mrs. Ashabranner, Philippine Representative of Ford Foundation and to introduce Mr. and Mrs. Simmons.

Seminars, workshops, conferences

The *Philippine Association for the Development of Educational Management* (PADEM) held recently a three-day seminar on "Strengthening Educational Management" at Los Baños, Laguna. Participants were mostly graduate school deans and professors of educational management all over the country.

Two lecture forums were jointly sponsored by the *UP System Geographic Society* and the *UP Department of Geology and Geography* this semester. The first, a lecture forum on the geographical aspects of national development, featured Dr. Phillip Tilley. A professor of geography at the University of Sydney, he lectured on "A Biogeographer's View of National Development." The second featured William P. Patterson, project manager of the UP/United Nations project "Assistance to the Institute of Environmental Planning" who talked on "Regional Planning: Some Geographical Case Studies."

The *International Association of Universities* (IAU) hosted the Sixth IAU Annual Conference in mid-August held in Moscow, Russia. Considered the most prestigious educational organization in the world, the IAU had as theme for this year's conference "Higher Education at the Approach of the 21st Century."

De La Salle University played host recently to a lecture-workshop on "Some

Viewpoints on Bilingual Education in the United States." The discussion was led by Erik Mortensen, D. Ed., a specialist in bilingual education in New York and an adjunct professor at Teachers College, Columbia University. The workshop was attended by 75 faculty members of the Inter-Institutional Consortium (IIC) and guests from the Institute of National Language. The workshop is part of the program of sharing faculty expertise among IIC members.

The *University of the East* and the *Philippine-American Educational Foundation* jointly conducted the Lecture Series on Educational Management held July 28 to August 2, 1975 at the University of the East auditorium. Dr. Daniel H. Perlman was the main speaker.

Adamson University held its annual special university convocation last August with Jose David Lapuz, professor of politics, social philosophy, international politics and Rizal at the University of Santo Tomas, as the featured speaker. He lectured on the "Philippines and the People's Republic of China: The Winds of Change in South Asia and the Future in World Affairs."

History and development was the focus of this year's "National Conference of Historians" held in Iloilo City September 27 and 28. Sponsored by the *National Historical Institute* and the *Iloilo Provincial Historical Committee* the two-day gathering was attended by about 400 delegates from all over the country. The speakers for the conference included Trade Secretary Troadio Quiazon, Gregorio Zaide, Teodoro Agoncillo, Carlos Quirino and Esteban de Ocampo.

Selected trainors in youth from Asian and Pacific countries arrived in the Philippines in the last week of August to attend the two-week Fifth Regional Training Workshop for Youth Workers on the Training of Trainors. The workshop was held in Manila under the auspices of the *Economic and Social Commission for Asia and the Pacific* (ESCAP). Hosted by the Department of Social Welfare, the workshop aimed at identifying the role of youth in development and formulating training strategies in line with the developmental orientation of youth work.

Social scientists on the move

Patricia B. Licuanan will take her leave from the Ateneo de Manila University from October 1, 1975 to September 30, 1976. She has accepted the position of Regional Coordinator of the UNICEF-EAPRO project on the enhancement of the role of women in development, an action project focusing on the grassroots populations of the different countries in the region. The project aims at helping low income rural and urban women become involved in the development process.

She will be based at the United Nations Children's Fund (UNICEF) East Asia and Pakistan Regional Office in Bangkok, Thailand.

Gregorio C. Borlaza has been designated director of the Philippine Christian College Research Center.

Rev. Raymond Quetchenbach, dean at

the Divine Word University of Tacloban, was recently appointed as Research Associate in History of the Natural History Museum, Los Angeles County.



Aurelio B. Calderon, recently appointed Chairman of the De La Salle University East Asian Studies Program, delivered a series of lectures at Waseda University in Tokyo

on Philippine-Japan Relations. During his month-long stay in Japan, he was affiliated with the Institute of Social Sciences of Waseda University. The trip was funded by the Philippine-Japan Friendship Society, Inc.

Casilda Luzares, of the Literature and Languages Department, De La Salle University, arrived recently after a month-long stay in the United States where she attended the First Annual Summer Institute on the Teaching of English for Science and Technology. The seminar was held at the University of Washington in Seattle. Her trip was financed by the Asia Foundation.

Telesforo W. Luna, chairman of the UP Department of Geology and Geography, arrived from Canada where he attended the 13th Pacific Science Congress at the University of British Columbia Convention Centre. The Congress, held from August 1 to 30, 1975, was sponsored by the Organizing Committee of the Pacific Science Association.

Alfonso de Guzman II was appointed director of the University Press of the Ateneo de Manila University upon the resignation of the former director, Dr. Felixberto Sta. Maria.

De Guzman was chosen one of the first three management-level press personnel from Asia who trained in scholarly-book editing and design at the University of Tokyo Press from September 16 to November 15, 1974.

From 1968 to 1972 he was publications head at Ateneo's Institute of Philippine Culture where he edited its *IPC Papers* and monograph series.

Julio A. Andrews has assumed the post of Resident Representative of The Asia Foundation in the Philippines replacing Dr. William McCrae who has been reassigned to the Home Office.

Fely Panoy-David and **Venancio Cirdales**, research associates from the Social Science Research Unit of Central Philippine University are currently participating in a workshop on methodology for research on rural development at the East-West Center, Honolulu, Hawaii. Slated from October 13 to December 19, 1975, the training is being sponsored by the East-West Center Technology and Development Institute (TDI) in collaboration with Gadjah mada University (Indonesia), Rajshahi University (Bangladesh), and Central Philippine University.



DAVID



CIRDALES

Two foreign economists are currently visiting the UP School of Economics this year. They are **Bryan Boulter** who was appointed as Visiting Associate Professor of Economics effective June 9, 1975 and **Lajman Bin Haji Sirat**, Visiting Research Associate effective February 1, 1975. The former is assistant professor at the Office of Population Research, Princeton University while the latter is a lecturer at the Faculty of Economics and Administration, Universiti Malaya.

The Association of Catholic Universities of the Philippines (ACUP) secretariat announced the re-election of **Fr. Leonardo Z. Legaspi**, rector of the University of Santo Tomas, as president of the association. He will be serving his third term of office.

Zelda Zablan, assistant professor at the UP Population Institute, chaired a session during the seminar on Infant Mortality in Relation to Fertility held in Bangkok recently. The seminar was organized by the International Committee for the Coordination of National Research in Demography (CICRED).

Peter C. Smith, Ph. D. in Sociology, has taken up an appointment as Research Associate at the East-West Population Institute, Honolulu, Hawaii. He was formerly connected with the UP Population Institute as Visiting Lecturer.

Nellie Mangubat represented the UP Population Institute at the recently-concluded Sixth Summer Seminar in Population held at the East-West Center. After the seminar, all participants were taken to Seoul, Korea where they observed a population program in action. They were also given a first-hand description of population activities in Korea.

Jose Encarnacion, Jr., chairman of the Council for Asian Manpower Studies (CAMS) visited the International Development Research Center in Ottawa, Canada and other foundation offices in the United States and Europe in late August. He also read his paper "Income Distribution in the Philippines: the Employed and the Self-Employed" at the Third World Congress of the Econometric Society held August 20 to 26, 1975 in Toronto, Canada.

Another Visiting Lecturer at the UP Population Institute, **James F. Phillips**, left for the United States to enrol in the doctoral program at the University of Michigan, Ann Arbor.

Andrew Gonzales, F.S.C., academic vice president of De La Salle University, is currently on a tour of Europe to follow up the institution's contact agencies and foundations supporting its development activities. In October, he will be an official guest of the British government under the British Council in line with a study grant and visit to various language education and linguistics centers in England. Earlier in August, he represented De La Salle in the Conference of the International Federation of Catholic Universities held in New Delhi and the Conference of the International Association of Universities in Moscow.

Lorenza Mariano project officer of the information systems program of the Development Academy of the Philippines, left recently for Geneva, Switzerland to take part in a three-month feasibility study of the Development Science Information System (Devisis). She will join a core of participants from UN-member countries who will prepare the organizational and financial base for the operation of Devisis. Devisis will be a cooperative international system to retrieve and disseminate information on the social and economic features of development.

(Turn to next page)

Fr. *Nicasio Cruz*, S.J. is back with the Communications Department of the Ateneo University where he teaches a Film Theory course for upperclassmen. He plans to present a Super 8-mm Film Festival later this year. He and Fr. *Alberto Ampil*, S.J., chairman of the Ateneo Department of Communications were part of the organizing committee for the Sonolux-sponsored Audio-visual Seminar held at the East Asian Pastoral Institute, Ateneo University.

The seminar was attended by participants from Australia, Taiwan, India and the Philippines.

Shigeo Minowa, president of the International Association of Scholarly Presses (IASP) and director of the University of Tokyo Press, paid a visit to Ateneo University.

He called on the president and administrative vice president of the university and explored the possibility of the university's hosting the Conference of the Asian group of the IASP in 1977. He also paid a courtesy call on newly-appointed Director Alfonso de Guzman II of the Ateneo University Press.

Fr. *John N. Schumacher*, S.J., professor of history at the Ateneo de Manila University has been appointed new editor of *Philippine Studies*, the university's scholarly journal. He succeeds Fr. *Roque Ferriols*, S.J. who ended his three-year term as editor in June.

Perla Q. Makil, chief of operations, Institute of Philippine Culture enplaned for Ann Arbor, Michigan in late August to complete work on her dissertation for a doctoral degree in Sociology at the University of Michigan. Her research "A Study of Leadership Roles in National Development" replicates her 1969 "Study of Philippine Influentials on Religion and Education." It details similarities and differences between 1969 and 1975. IPC research Associate *Emma Porio* has been designated administrative officer-in-charge of the Institute's Operations section.

The Institute of Philippine Culture Policy Committee approved the appointments of several foreign researchers under its Visiting Research Association (VRA) program. The new VRA's are:

Mark Turner of the Department of Southeast Asian Sociology, The University of Hull, England, for the period May 1975 to August 1976 to conduct research on the social stratification of a nonmetropolitan town in the Philippines;

Norbert Dannhauser, assistant professor of anthropology at the Case Western Reserve University, Cleveland, Ohio to undertake a study from September 1975 to May 1976 on the effects of modern distributive systems upon the traditional market structure of North-Central Luzon.

Robert Thomas Snow and *Michelle J. Owaroff-Snow* who are doing sociological research until April 15, 1976 on the growth and development of Southeast Asian export processing zones;

Ethel Nurge, associate professor at the University of Kansas Medical Center who will conduct a research on "Social Factors and Health in a Philippine Village;"

David John Michael Routledge, Ph. D. who has requested the reactivation of his VRA status to continue his research project "The Social History of Northern Luzon";

Geoffrey Nettleton, also from the Department of Southeast Asian Sociology, The University of Hull, England, from July 1, 1975 to October 1, 1976, who will re-evaluate Ifugao data in the light of Ifugao integration into the society; and

Norbert Dannhauser, assistant professor of anthropology at the Case Western Reserve University, Cleveland, Ohio to undertake a study from September 1975 to May 1976 on the effects of modern distributive systems upon the traditional market structure of North-Central Luzon.

EDITOR'S NOTES

(Continued from page 2)

acutely the necessity of un-limited freedom for exporting finished products of foreign countries and importing the raw materials from them. That is why the impact of this necessity could easily influence the contemporary economists. Adam Smith felt this necessity more than any of his contemporaries and he gave birth to capitalist economy.

But its result was not benign on the whole. The Liberalism and Laissez faire created a tremendous stir in the public mind those days. On the one side, the impact of individualism and unusual growth of production, as a result of free competition added to the affluence of America and England. On the other hand there was abject poverty. "It was an age of achievements and suffering of strident scientific assurances and fading religious faith, of apparent fulfillment and growing emptiness." Labour was reduced to the position of mere commodity. Death pans were placed in the factory compound and the corpses of the children who died of excessive labor were littered there like the carcasses of cats and dogs.

This horrid state of affairs brought in its wake the growth of Trade Unionism. The labourers in desperate bid to find out a way of salvation assembled at dead of night in the huts or behind the hills. Numerous socialist writers in their sympathy for toiling masses advanced various programmes of action against Capitalism. At the same time Germany was astir with vigorous political debates and discussions. Eric Roll says — "The young intellectuals with whom Marx came in contact debated the problem of political emancipation. Republicanism, Constitutional democracy, freedom of thought and press were issues of the day". Karl Marx appeared in an age like this. His sensitive mind was stirred to its depth by the heart rending sight and sobs of exploited masses. His compassionate heart was bleeding for the emancipation of the proletariat and he invented the most deadly weapon for destruction of Capitalism in and through his ceaseless perseverance for years together. He sketched out the design of a new social order. Collectivism was substituted for individualism. He declared, "Individual is an abstraction, class is the reality". He felt inwardly that revolution was a

must for emancipation of the proletariat and it necessitated the awakening of the masses. As such he propounded his theory in such a psychological manner that it unmistakably engendered inspiration, faith and confidence in them. That is why we find that Marxism is but a sentiment and the Marxists are so very dogmatic and emotional.

The environment and impulse in one case gave birth to Capitalism while the same factor in a different context produced Socialism. Adam Smith supported the bourgeoisie whereas Karl Marx stood by the proletariat. While the former attached all important character to individual liberty the latter emphatically declared that the individual must be sacrificed at the altar of the collectivity. Thus arose two extreme doctrines. Being placed in between these two, man's position became helplessly unbearable. Human society definitely does not merely consist of the bourgeoisie alone or the proletariat exclusively. It includes all, excludes none. Collective welfare of the entire society is not at all possible if one's good is attempted at the cost of the other.

Information section

Grantees

Entry format: Name. Nature of grant. Place. Date. Grantor.

Adrienne Agpalza. Urbanization in developing Countries Course. Centre of Urbanization School, London. UP Institute of Planning.

Ranee Pacita Alcoseba. Masters in Agribusiness. University of the Philippines at Los Baños. 1st semester, 1975-1976. Philippine Council for Agricultural Research.

Abdullah R. Cali Scholarship on higher, courses in Islamic and Arabic Studies. King Abdul Aziz University, Saudi Arabia. 1975-1979. Scholarship Committee for Middle East Countries and Mindanao State University.

Milagros Cavan. Ph. D. Sociology (Population). Syracuse University. Philippine-American Educational Foundation/Fund for Assistance to Private Education.

Lita J. Domingo. Fellowship. Harvard School of Public Health. Fall 1975 (10 month period). Harvard Population Committee.

Amoran D. Didato. Scholarship on higher courses in Islamic and Arabic Studies. King Abdul Aziz University, Saudi Arabia. 1975-1979. Scholarship Committee for Middle East Countries and Mindanao State University.

Faridah P. Didato. Scholarship on higher courses in Islamic and Arabic Studies. King Abdul Aziz University, Saudi Arabia. 1975-1979. Scholarship Committee for Middle East Countries and Mindanao State University.

Carmel Espero. Academic grant. Princeton University. Ford Foundation.

Marcial Faigmane. Masters in Policy and Development. University of the Philippines at Los Baños. 1st semester, 1975-76. Philippine Council for Agricultural Research.

Salem L. Moner. Scholarship on higher courses in Islamic and Arabic Studies. King Abdul Aziz University, Saudi Arabia. 1975-1979. Scholarship Committee for Middle East Countries and Mindanao State University.

Potresan S. Moner. Scholarship on higher courses in Islamic and Arabic Studies. King Abdul Aziz University, Saudi Arabia. 1975-79. Scholarship Committee for Middle East Countries and Mindanao State University.

Sr. Josefina Nepomuceno. Ph. D. Social Psychology. University of Virginia, Charlottesville. Philippine-American Educational Foundation/Fund for Assistance to Private Education.

Natividad Reyes. Urbanization in Developing Countries Course. Centre of Urbanization School, London. UP Institute of Planning.

Rachel San Miguel. International Fellowship Grant. Syracuse University. American Association of University Women.

Ma. Lourdes Santiago. Masters in Statistics. University of the Philippines at Los Baños. 1st semester, 1975-76. Philippine Council for Agricultural Research.

Emeterio Solivas. Masters In Statistics. University of the Philippines at Los Baños. 1st Semester, 1975-76. Philippine Council for Agricultural Research.

Aida Soliven. Ph. D. Social Psychology. (Admission to American University still not finalized). Philippine-American Educational Foundation/Fund for Assistance to Private Education.

Bagabong M. Tawano. Scholarship on higher courses in Islamic and Arabic Studies. King Abdul Aziz University, Saudi Arabia. 1975-1979. Scholarship Committee for Middle East Countries and Mindanao State University.

Binolawan M. Tawano. Scholarship on higher courses in Islamic and Arabic Studies. King Abdul Aziz University, Saudi Arabia. 1975-1979. Scholarship Committee for Middle East Countries and Mindanao State University.

Ricardo Venturina. Masters in Agribusiness. University of the Philippines at Los Baños. 1st semester, 1975-76. Philippine Council for Agricultural Research.

Division of City Schools of Manila. Support to enable a Guidance Supervisor of the Guidance Counselling and Special Education Services to complete advanced study in guidance and counselling in the Philippines. Asia Foundation.

National Federation of Women's Clubs. Support to enable family responsibility teams to conduct provincial family planning seminars. Asia Foundation.

West Visayas State College. Partial support to enable faculty member to undertake advanced study in development education at Stanford University. Asia Foundation.

Research projects

Reported current researches and projects contemplated, ongoing, and completed for the period July to September 1975.

Entry format: Title of research/project. Project director. Home institution. Status of project. Source of funding.

Status of research project:

Contemplated — formal proposal drawn
Ongoing - from preparatory activities after proposal is approved to the stage before completion of final write-up
Completed- final write-up accomplished.

A History of Agrarian Reform in the Philippines. University of the Philippines at Los Baños. Ongoing. Philippine Council for Agricultural Research.

A Study on Nonconventional Financing Strategies For Low Cost Housing. Ma. Clara Roldan Burcroff and Fr. William Keyes. Institute of Philippine Culture, Ateneo de Manila University. Completed. United Nations Centre for Housing, Building and Planning, New York.

An Exploratory Study of Research Papers and Reports on Rural Development Approaches in Southeast Asian Countries. Gerard Rikken. Asian Social Institute. Ongoing. Council for Asian Manpower Studies, Ltd.

(Turn to next page)

Annotated Bibliography of Periodicals and Statistical Sources in the Philippine Economy. Belen Angeles, Antonio Dayrit and Alice Co. UP School of Economics. Ongoing.

Comprehensive Development Plan of the Greater Cebu Area. Agustin Kintanar, Jr. UP School of Economics. Ongoing. UP School of Economics.

Disaggregated Economic Model of Nutrition: a Macro-Micro Approach. Dante Canlas. Ongoing. UP School of Economics.

DWU Museum Development Summer Program. Raymond Quetchenbach, Agnes Demetria and Donald Chaput. Divine Word University, Tacloban City. Ongoing. Divine Word University.

Education, Employment and Earnings: The Philippine Case. Ruperto Alonzo. UP School of Economics. Ongoing. UP School of Economics

Educational Implications of the Study of Supernatural Beings in a Tagalog Village. Alta Grace de Gracia. Centro Escolar University Graduate School. Ongoing. Personal funds.

Educational Status, Manpower Development and Occupational Mobility: Scenarios for the Year 2000. Edita Tan. UP School of Economics. Ongoing. UP School of Economics.

Expectation Hypothesis and Interest Rate Movement. Raul Fabella. UP School of Economics. Ongoing. UP School of Economics.

Higher Education in Southeast Asia. Amado Castro. UP School of Economics. Ongoing. UP School of Economics.

Inter-regional Industrial Location Patterns and Inter-regional Productivity Differentials. Casimiro Miranda. UP School of Economics. Ongoing. UP School of Economics.

Kapampangan Folklore. Fidel Galang. Centro Escolar Graduate School. Ongoing. Personal funds.

Poverty and Its Effects on Nutritional Status. Rosa Linda Valenzona. UP School of Economics. Ongoing. UP School of Economics.

Projection of the Distribution of Income from Work: Employed and Self-Employed. Jose Encarnacion, Jr. and Rosa Linda Tidalgo. UP School of Economics. Ongoing. UP School of Economics.

Social Changes in a Bacarra Community. Felimon Lagom. Centro Escolar University Graduate School. Ongoing. Personal funds.

Socialization Patterns in a Tagalog Community: A Case Study. Florentina Ravina. Centro Escolar University Graduate School. Ongoing. Personal funds.

Socialization Patterns in Nueva Ecija: A Case Study. Esther Baylon. Centro Escolar University Graduate School. Ongoing. Personal funds.

Socio-Political History of Cebu Province, Philippines, 1850-1940. Michael Cullinane. Ph. D. dissertation. University of Michigan. Ongoing. Personal funds.

Some Aspects of the Political Economy of Development in the Philippines. Gonzalo Jurado. UP School of Economics. Ongoing. UP School of Economics.

Studies on the Economic Effects of Currency Realignment: The Philippines. Romeo Bautista and Gwendolyn Tecson. UP School of Economics. Ongoing. UP School of Economics.

Survey of Corporations Registered with the Securities and Exchange Commission. Agustin Kintanar, Jr. UP School of Economics. Ongoing. UP School of Economics.

The Creation of Vocational Skills. Edita Tan. UP School of Economics. Ongoing. Council for Asian Manpower Studies, Ltd.

The Educational and Social Characteristics of Manila Migrants. Susan Lopez-Nerney. Institute of Philippine Culture, Ateneo de Manila University. Completed. United Nations Educational,

Scientific and Cultural Organization.

The Filipino Woman as Manpower. Gelia T. Castillo. UP College of Agriculture. Ongoing. Council for Asian Manpower Studies, Ltd.

The Relation Between Social Change and Regional Development. Agustin Kintanar, Jr. UP School of Economics. Ongoing. UP School of Economics.

The Sakdal Movement with Emphasis on Its Relationship to Messianic Movements and Other Socio-Psycho Implications. Carmen T. Enriquez. University of the East. Completed.

Time Allocation, Home Production and Labor Force Participation of Women in Rural Areas. Teresa Jayme. UP School of Economics. Ongoing. UP School of Economics.

Towards Equitable Sharing of Income by the Population of the Year 2000. Mahar Mangahas. UP Institute of Economic Development and Research. Ongoing. UP School of Economics.

Recent publications

Reported publications for the period July to August 1975.

Entry format: Title. Author/Editor. Type. Where published (if it is an article). Vol. No. Date. Page No. Home institution. Price. Where available. Publisher.

A Catalog of the Filipiniana Collection. Lee Dutton. 1975. 100 pp. Northern Illinois University Library, DeKalb, Illinois 60115.

A Demographic Path to Modernity: Patterns of Early Transition in the Philippines. Wilhelm Flieger and Peter C. Smith. Research report. 1975. UP Population Institute. Available at the University of the Philippines Press, Diliman, Quezon City.

A Note on Decompositions of the Gini Ratio by Family and by Type of Income. Mahar Mangahas and Eduardo Gamboa. IEDR Discussion Paper No. 75-6. May 1975. 35 pp. UP School of Economics. Available at photo-

- duplication cost. UP Institute of Economic Development and Research, University of the Philippines, Diliman, Quezon City.
- A Note on the Interdependence Between Economic and Welfare Factors in Rural Filipino Households.* Barry Popkin. IEDR Discussion Paper No. 75-5. April 1975. 26 pp. UP School of Economics. Available at the UP Institute of Economic Development and Research, University of the Philippines System, Diliman, Quezon City 3004.
- America's Colonial Desk and the Philippines, 1898-1934.* Romeo V. Cruz. Book. 1975. University of the Philippines Press, Diliman, Quezon City 3004.
- An Annotated Bibliography of Philippine Bibliographies: 1965-1974.* Donn V. Hart. Occasional Paper. 1974. 160 pp. Center for Southeast Asian Studies, Northern Illinois University, DeKalb, Illinois 60115. Available at the Cellar Book Shop, 18090 Wyoming, Detroit, Michigan 48221, USA.
- An Evaluation of the Fiscal Performance in the Philippines: 1947-1975.* Tomas J. F. Riha. IEDR Discussion Paper No. 75-7. June 1975. 107 pp. UP School of Economics. Available at the UP Institute of Economic Development and Research, University of the Philippines, Diliman, Quezon City 3004.
- Bolinao: A 14th-15th Century Burial Site.* Avelino M. Legaspi. 1974. 29 pp. National Museum of the Philippines. Address all inquiries to Museum Education Division, National Museum of the Philippines, Agrifina Circle, Manila.
- Culture Contact and Ethnogenesis in Mindoro Up to the End of the Spanish Rule.* Violeta B. Lopez. Monograph. Philippine Center for Advanced Studies, University of the Philippines.
- Doctoral Dissertations on Asia.* Frank Joseph Shulman, ed. Journal, Vol. 1, No. 1. Winter 1975. 58 pp. University of Michigan. Address inquiries to the Editor, Center for Japanese Studies, The University of Michigan, 108 Lane Hall, Ann Arbor, Michigan 48104. Published by Xerox University Microfilms.
- Effect of Major Currency Realignment on Philippine Trade Flows: A Quantitative Study.* Romeo Bautista. IEDR Discussion Paper No. 75-8. June 1975. 20 pp. UP School of Economics. Available at the UP Institute of Economic Development and Research, University of the Philippines System, Diliman, Quezon City 3004.
- Income, Time, the Working Mother and Child Nutriture.* Barry Popkin. IEDR Discussion Paper No. 75-9. July 1975. 44 pp. UP School of Economics. Available at the UP Institute of Economic Development and Research, University of the Philippines System, Diliman, Quezon City 3004.
- Lineyte-Samarnon Poems: A Collection.* Compiled by Raymond T. Quetchenbach, SVD. 1975. 132 pp. Divine Word University, Tacloban City. P10.00. Available at Divine Word University, Tacloban City, Philippines.
- Notes on Mansaka Grammar.* Gordon Svelmoe and Thelma Svelmoe. Language Data, Asian-Pacific Series, 6. 1974. 130 pp. Summer Institute of Linguistics, P.O. Box 2270, Manila, Philippines.
- Pay and the New Points System in Chinese Agriculture.* Roberto M. Bernardo. IEDR Discussion Paper No. 75-4. 1975. UP School of Economics. Available at the UP Institute of Economic Development and Research, University of the Philippines System, Diliman, Quezon City 3004 at photoduplication cost.
- Philippine Quarterly of Culture and Society.* Rudolf Rahman, ed. Vol. 3, No. 1. March 1975. 72 pp. University of San Carlos. P7.00, US \$2.00 (Southeast Asian countries), US \$2.50 (all other countries). Available at San Carlos Publications, University of San Carlos, Cebu City, Philippines.
- Philippines Studies: Geography, Archaeology, Psychology and Literature: Present Knowledge and Research Trends.* Frederick L. Werstedt, Wilhelm Solheim III, et. al. Monograph. 1974. 104 pp. Center for Southeast Asian Studies, Northern Illinois University, DeKalb, Illinois 60115. Available at the Cellar Book Shop, 18090 Wyoming, Detroit, Michigan 48221, USA.
- Political Regime and Public Policy: A Comparison of Bacolod and Iloilo Cities.* Howard Leichter. Monograph. 1975. 165 pp. Center for Southeast Asian Studies, Northern Illinois University, DeKalb, Illinois 60115. Available at the Cellar Book Shop, 18090 Wyoming, Detroit, Michigan 48221, USA.
- Questions and Challenges in Philippine Prehistory.* F. Landa Jocano. Monograph. Professorial Chair Lecture Series No. 7. 1975. University of the Philippines Department of Anthropology. Quezon City: University of the Philippines Press.
- Socio-Economic Implications of High Yielding Varieties: Evidence from Primary Data.* Mahar Mangahas and Aida Libro. IEDR Discussion Paper No. 75-10. July 1975. 50 pp. UP School of Economics. Available at the UP Institute of Economic Development and Research, University of the Philippines System, Diliman Quezon City 3004.
- The Culture of the Mamanua (Northeast Mindanao) As Compared with That of the Other Negritos of Southeast Asia.* Marcelino N. Maceda. Book (second edition). 1975. 150 pp. University of San Carlos. P25.00 (hardbound), P15.00 (paperbound). Available at San Carlos Publications, University of San Carlos, Cebu City, Philippines.
- The Turmoil of Change in Philippine-Japan Relations 1565-1945.* Aurelio B. Calderon. Monograph. 1975. De La Salle University. Tokyo: Waseda University. Philippine edition will be published and distributed by De La Salle University, Taft Avenue, Manila and the Philippine-Japan Friendship Foundation, Inc.
- Tuwaang Attends a Wedding.* E. Arsenio Manuel. Book. 1975. 119 pp. University of the Philippines. P18.00 (paperbound), P20.00 (hardbound). Available at the Ateneo de Manila University Press, Loyola Heights, Quezon City, Philippines.
- "A Brief Survey of the Historical and Cultural Background of the Subanons." Emma A. Villaseran. Article. *Northwestern Mindanao Research Journal*. Vol. 1, No. 1. 1974-1975. Immaculate Conception College Graduate School. Available at Immaculate Conception

(Turn to next page)

College Graduate School, Ozamiz City, Philippines.

"A Demographic View of the World Population Plan of Action." Mercedes B. Concepcion. Paper. *Population Tribune*. 1974. Paper delivered at the International Union for the Scientific Study of Population Lecture Series, Bucharest, Romania. UP Population Institute. Padre Faura, Manila.

"An Evaluative Survey of the Responsible Parenthood Service of the Family Life Advisory Center of the Diocese of Ozamiz." Dolores A. Ledesma. Article. *Northwestern Mindanao Research Journal*. Vol. 1, No. 1. 1974-1975. Immaculate Conception College Graduate School. Available at Immaculate Conception College Graduate School, Ozamiz City, Philippines.

"A Survey of the Attitudes of Administrators and Teachers of Tangub City Public Schools Towards the Continuous Progression Scheme." Evangelina C. Comprá. M.A. thesis. *Northwestern Mindanao Research Journal*. Vol. 1, No. 1. 1974-1975. Immaculate Conception College Graduate School, Ozamiz City, Philippines.

"Basketball and Culture: A Problem in Private Transitory Ownership." Michael Cullinane. Article. *Philippine Quarterly of Culture and Society*. Vol. 3, No. 1. March 1975. Pp. 54 - 56. University of San Carlos. P7.00, US \$2.00 (Southeast Asian countries), US \$2.50 (all other countries). Available at San Carlos Publications, University of San Carlos, Cebu City, Philippines.

"Bullets and Boloes." Antonia T. Vigilia. Article. *CAS Horizons*. Vol. 1, No. 1. March 1975. Pp. 82-91. University of the East. Available at the College of Arts and Sciences, University of the East, Recto Avenue, Manila, Philippines. Manila: UE College of Arts and Sciences.

"Cebuano Folk Beliefs and Customs Connected with Planting." Mimi Trosdal. Article. *Philippine Quarterly of Culture and Society*. Vol. 3, No. 1. March 1975. Pp. 31-35. University of San Carlos. P7.00, US \$2.00 (Southeast Asian countries), US \$2.50 (all other countries). Available at San Carlos Publications, University of San Carlos, Cebu City, Philippines.

"Contemporary Value of Tradition." Amador Bala. Article. *The Philippine Signs of the Times*. Vol. 2, No. 2. 2nd semester, 1974-1975. De La Salle University. Available at the Textbook Development Center, De La Salle University, Taft Avenue, Manila.

"Cultural Anthropology: Its Dimensions, Its Limitations, Its Applications" by Mario D. Zamora. Clemens Wein, S.V.D. Book review. *Philippine Quarterly of Culture and Society*. Vol. 3, No. 1. March 1975. P. 68. University of San Carlos. P7.00, US \$2.00 (Southeast Asian countries), US \$2.50 (all other countries). Available at San Carlos Publications, University of San Carlos, Cebu City, Philippines.

"Family Income, Education, Labor Force Participation and Fertility." Jose Encarnacion, Jr. Article. *A Demographic Path to Modernization: Patterns of Early Transition in the Philippines*. 1975. UP School of Economics. Available at the UP Press, Diliman, Quezon City.

"Focus on Laurel-Langley: Bibliographic Sources." Aurelio B. Calderon. Article. *Select*. 1974. Pp.85-87. De La Salle University. Available at the Textbook Development Center, De La Salle University, Taft Avenue, Manila.

"Governor General Francis Burton Harrison and Filipinization." Michael Paul Onorato. Abstract. *Bulletin of the American Historical Collection*. Vol. 3, No. 3. July 1975. Pp. 7-11. California State University, Fullerton.

"Human Aspects of the Population Problem in East and Southeast Asia." Mercedes B. Concepcion. Article. *Population Problems and Catholic Responsibility*. UP Population Institute. The Netherlands: Tilburg University Press.

"Important Filipiniana From Spain," Marcelino Foronda, Jr. Article. *Select*, 1974. Pp. 88-90. De La Salle University. Available at the Textbook Development Center, De La Salle University, Taft Avenue, Manila.

"Import Substitution in the Philippines, 1954-1961: A Historical Interpretation." Amado A. Castro. Article. *Industrial Development in Southeast Asia*. 1975. UP Institute of Economics. Available at the Institute of

Developing Economies, Tokyo, Japan.

"Lanti: Sickness by Fright: A Bisayan Filipino Peasant Syndrome." Donn V. Hart. Article. *Philippine Quarterly of Culture and Society*. Vol. 3, No. 1. March 1975. Pp. 1-19. Northern Illinois University. P7.00, US \$2.00 (Southeast Asian countries), US \$2.50 (all other countries). Available at San Carlos Publications, University of San Carlos, Cebu City, Philippines.

"Lexical Studies on the Cebuano Language." Eugene Verstraelen, S.V.D. and Mimi Trosdal. Article. *Philippine Quarterly of Culture and Society*. Vol. 2, No. 4. December 1974. Pp.231-237. University of San Carlos. P7.00, US \$2.50. Available at the San Carlos Publications, University of San Carlos, Cebu City, Philippines.

"Manila-Maynilad or Maynila?" Joseph Baumgartner, S.V.D. Article. *Philippine Quarterly of Culture and Society*. Vol. 3, No. 1. March 1975. Pp. 52-53. University of San Carlos. P7.00, US \$2.00 (Southeast Asian countries), US \$2.50 (all other countries). Available at San Carlos Publications, University of San Carlos, Cebu City, Philippines.

"Philippine Geography: A 1974 Topography" by Frederick L. Wernstedt. Rudolf Rahman, S.V.D. Book review. *Philippine Quarterly of Culture and Society*. Vol. 3, No. 1. March 1975. P.64. University of San Carlos. P7.00, US \$2.50 (Southeast Asian countries), US \$2.50 (all other countries). Available at San Carlos Publications, University of San Carlos, Cebu City, Philippines.

"Population Dynamics and Population Problems." Mercedes B. Concepcion. Article. *Selected Readings on Population*, 1974. UP Population Institute. Available at the Family Planning Organization of the Philippines.

"Potsherds and Potholes: Philippine Archaeology in 1974" by Wilhelm G. Solheim III. Rosa C. P. Tenazas. Book review. *Philippine Quarterly of Culture and Society*. Vol. 3, No. 1. March 1975. P. 65. University of San Carlos. P7.00, US\$2.00 (Southeast Asian countries), US \$2.50 (all other countries). Available at San Carlos Publications, University of San Carlos, Cebu City, Philippines.

- "Psychology Of, By and For Filipinos" by Lee Sechrest and George Guthrie. James Skerry, S.V.D. Book review. *Philippine Quarterly of Culture and Society*. Vol. 3, No. 1. March 1975. P.66. University of San Carlos. P7.00, US \$2.00 (Southeast Asian countries), US \$2.50 (all other countries). Available at San Carlos Publications, University of San Carlos, Cebu City, Philippines.
- "Report on the Seminar on Scholarly Publishing in Southeast Asia, January 16-19, 1975. Kuala Lumpur, Malaysia." Joseph Baumgartner, S.V.D. Article. *Philippine Quarterly of Culture and Society*. Vol. 3, No. 1. March 1975. Pp. 58-59. University of San Carlos. P7.00, US \$2.00 (Southeast Asian countries), US \$2.50 (all other countries). Available at San Carlos Publications, University of San Carlos, Cebu City, Philippines.
- "Rural Life, Folk Beliefs and Practices in the Fiction of N.V.M. Gonzalez." Gertrudes R. Ang. Article. *Philippine Quarterly of Culture and Society*. Vol. 3, No. 1. March 1975. Pp. 21-30. University of San Carlos. P7.00, US \$2.00 (Southeast Asian countries), US \$2.50 (all other countries). Available at San Carlos Publications, University of San Carlos, Cebu City, Philippines.
- "The Family in East and Southeast Asia: Persistence and Change." Mercedes B. Concepcion. Article. *Many Homes, One Family*. 1974. UP Population Institute. Rome: Educ.-International.
- "The Level and Determinants of Nutrition." Edita Tan and Gwendolyn Tecson. Article. *Philippine Review of Business and Economics*. 1974. UP School of Economics. Address orders to the Managing Editor, Gusaling Conrado Benitez, University of the Philippines, Diliman, Quezon City.
- "The Mindanao Cinnamon." Francisco Mallari, S.J. Article. *Philippine Quarterly of Culture and Society*. Vol. 2, No. 4. December 1974. Pp. 190-195. University of San Carlos. P7.00, US \$2.50. Available at the San Carlos Publications, University of San Carlos, Cebu City, Philippines.
- "The Mountain Negritos of Northern Negros." Hubert Reynolds. Article. *Philippine Quarterly of Culture and Society*. Vol. 2, No. 4. December 1974. Pp. 227-230. University of San Carlos. P7.00, US \$2.50. Available at the San Carlos Publications,
- "The Philippine Population Problem." Mercedes B. Concepcion. Article. *Increasing Family Planning Support Through Home Economists*. UP Population Institute. Available at UP Press, Diliman, Quezon City.
- "The Philippines." Gonzalo M. Jurado, Amado A. Castro and Roberto S. Mariano. Research paper. *The Economic Development of East and Southeast Asia*. 1974. UP School of Economics. The University Press of Hawaii, Honolulu.
- "The Philippines: An Economic and Social Geography" by T.M. Burley. Rudolf Rahman, S.V.D. Book review. *Philippine Quarterly of Culture and Society*. Vol. 3, No. 1. March 1975. Pp. 60-63. University of San Carlos. P7.00, US \$2.00 (Southeast Asian countries), US \$2.50 (all other countries). Available at the San Carlos Publications, University of San Carlos, Cebu City, Philippines.
- "The Philippine Population: Trends and Perspectives." Mercedes B. Concepcion and Eliseo de Guzman. Article. *Asian Economy in Perspective, Interim Country Report*. UP Population Institute. Available at the Institute of Developing Economies, Tokyo, Japan.
- "The Ranis Report on Education and Human Resources: General Education for Development and Progress." Ma. Corona S. Romero. Article. *CAS Horizons*. Vol. 1, No. 1. March 1975. Pp. 35-47. University of the East. Available at the College of Arts and Sciences, University of the East, Recto Avenue, Manila, Philippines. Manila: UE College of Arts and Sciences.
- "The 1973 Constitution and the Bilingual Education Policy of the Department of Education and Culture." Andrew Gonzales, F.S.C. *Philippine Studies*. Vol. 22. 1974. Pp. 325-337. De La Salle University.
- "Three Innovations in the New Constitution." Vicente Albano Pacis. Article. *CAS Horizons*. Vol. 1, No. 1. March 1975. Pp. 24-34. University of the East. Available at the College of Arts and Sciences, University of the East,
- Recto Avenue, Manila, Philippines. Manila: UE College of Arts and Sciences.
- "Types of Leadership in Community Development: A Case Study of a Lower Class Cebuano Urban Community." Rowe V. Cadelina. Article. *Philippine Quarterly of Culture and Society*. Vol. 2, No. 4. December 1974. Pp. 211-226. University of San Carlos. P7.00, US \$2.50. Available at the San Carlos Publications, University of San Carlos, Cebu City, Philippines.

Unpublished papers

Reported unpublished papers for the period July to September 1975.

Entry format: Title. Author. Type. Page no. Home institution. Funding institution. Where presented. Date.

A Descriptive Analysis of the Subanon Language as Morphology and Syntax. Emma Villaseran. M.A. thesis. Immaculate Conception College.

Administration of Services: Possible Factors Affecting Method Selection Among Philippine Family Planning Acceptors. James F. Phillips. UPPI Research Note No. 31. UP Population Institute. 1974.

Agrarian Reform in a Philippine Municipality: Policy, Organizations and Conflict. G. Sidney Silliman. Ph. D. dissertation. Chaffey College. Claremont Graduate School. May 1975.

An Analysis of the Implementation of the New Social Studies Curriculum in the Public Elementary Schools of the Division of Albay, Philippines. Michael Stephen Gerber. Ph. D. dissertation. 1974. 388 pp. New York University. Contact the author at School of Education, Brooklyn College, Brooklyn, NY 11210.

An Economic and Social History of the Province of Cebu (1565-1898). Bruce L. Fenner. Ph. D. dissertation in progress. Cornell University. Contact the author at 2127 Lincolnshire West Apts., DeKalb, Illinois 60115.

An Appraisal of Selected Aspects of Two
(Turn to next page)

- Undergraduate Teacher Education Program at Laguna College, Philippines.* Gertrudis Sahagun Evangelista. Ph. D. dissertation. 212 pp. Indiana State University.
- An Essay on the History of Samar Islands, the Philippines, 1768-1898.* Robert Bruce Cruikshank. Ph. D. dissertation in progress. University of Wisconsin. Contact the author at 7118 Woodland, Springfield VA 22151.
- An Inventory of Behavioral Objectives in Reading with Accompanying Criterion-Referenced Test Items and Suggested activities for Use in the Public Elementary Schools of the Philippines.* Patrocinio Sanie! Gamelo. Ph. D. dissertation. 312 pp. Florida State University.
- Balance-of-Payments Effects of Direct Foreign Investments: A Case Study of the Philippines.* Dakshinamurthy Dasari. Ph. D. dissertation. 223 pp. New York University.
- Characteristics of Eligible Women: NDS 1968 and 1973.* Zelda Zablan. UPPI Research Note No. 26. UP Population Institute.
- Class and Clientelist Systems in the Philippines: The Basis for Instability.* Thomas Claus Nowak. Ph. D. dissertation. 213 pp. Cornell University. Contact the author at Justin Morrill College, Michigan State University, East Lansing, Michigan 48823 USA.
- Commercial Units, Marketing Channels and Trade Networks in a Central Luzon Town Setting.* Norbert Dannhaeuser. Ph. D. dissertation. 495 pp. University of California at Berkeley. Contact the author at Department of Anthropology, Case Western Reserve University, Cleveland, OH 44106, USA.
- Compadrazgo in the Bisayas, Philippines: Urbanization and Institutional Change.* David Leigh Potter. Ph. D. dissertation. 531 pp. Syracuse University. Contact the author at 59 Chelton Avenue, Philadelphia, Pennsylvania 19144.
- Conflict Among Farmers in an Irrigation System in Iloilo Province, the Philippines.* Helen Acupinpin Cruz. Ph. D. dissertation. 1974. 212 pp. Cornell University. Contact the author at 2356
- Raymundo St., San Andres Bukid, Manila, Philippines.
- Decomposing the Reclassification Component of Urban Growth.* Ernest M. Pernia. UPPI Research Note No. 50. UP Population Institute.
- Demographic Characteristics of the Philippine Population.* Zelda Zablan. Paper. UP Population Institute. Presented at the Echo Seminar on Population Education, Manuel L. Quezon University. March 10, 1975.
- Differentials Between Philippine: Migration Streams.* Ernesto M. Pernia. UPPI Research Note No. 52. UP Population Institute.
- Distribution of Population by Age/Sex and Marital Status/May 1973: Urban-Rural and Regional Patterns.* Peter C. Smith. UPPI Research Note No. 19. UP Population Institute.
- Educational Institutionalization: The Effects of Elite Recruitment and Incorporation on Diffuse Socialization Outcomes.* Jose Conrado Behitez. Ph. D. dissertation. 1974. 193 pp. Stanford University.
- El Cadiz Filipino: Colonial Cavite 1571-1896.* Soledad Masangkay Borromeo. Doctoral dissertation. 1973. 248 pp. University of California at Berkeley.
- Estimating the Components of Urban Growth.* Ernesto M. Pernia. UPPI Research Note No. 48. UP Population Institute.
- Fertility in Metropolitan, Other-Urban and Rural Areas: A Decomposition Into Sources of Variation, 1968-1972.* Peter C. Smith. UPPI Research Note No. 23. UP Population Institute.
- Governance of American Empire: American Colonial Administration and Attitudes, 1898-1917.* Franklin Chew Lun Ng. Ph. D. dissertation in progress. University of Chicago. Contact the author at 518-B, North Judd St., Honolulu, Hawaii 96817.
- Indian Influence in the Philippines.* Juan Francisco. Paper. Philippine-American Educational Foundation (Fulbright). Northern Illinois University. April 1975.
- Indicators of Philippine Urbanization in the 20th Century.* Ernesto M. Pernia. UPPI Research Note No. 47. UP Population Institute.
- Implications of Rapid Population Growth on Labor Employment, Education and on Income, Wages and Investment.* Eliseo A. de Guzman. Research report. UP Population Institute, Padre Faura, Manila.
- Interaction and Communication in a Philippine Barrio: A Study of Social Space and Social Distance.* John Sanford Parsons. Ph. D. dissertation. 271 pp. University of Hawaii. Contact the author at 519 10th St., S.E., Washington, D.C. 20003.
- Kabikolan in the Nineteenth Century: Socio-Economic Change in the Provincial Philippines.* Norman Goodner Owen. Ph. D. dissertation in progress. University of Michigan. Contact the author at the Dept. of History, University of Michigan, Ann Arbor MI 48104.
- Knowledge and Use of Contraceptives and Family Planning Clinics Among Rural-Urban Migrants in Manila.* Gerry E. Hendershot. UPPI Research Note No. 14. UP Population Institute, Padre Faura, Manila.
- Life in Manila: Pearl of the Orient.* J. David Williams. Paper. Northern Illinois University. Presented at a lecture series on Southeast Asia. 1975.
- Measurement of Underutilization of Labor Among Filipino Male Household Heads.* Lita J. Domingo. Research report. UP Population Institute, Padre Faura, Manila.
- Measuring Nonverbal Academic Aptitude at the University of the Philippines.* Emeteria Pascual Lee. Ph. D. dissertation. 114 pp. Indiana University.
- Military Professional Socialization in a Developing Country.* Ronald Guy Bauer. Doctoral dissertation. 1973. 398 pp. University of Michigan. Contact the author at 3715 Charter, Ann Arbor, MI 48105.

- Motivation of Freshmen Students at the University of Manila for Higher Education and Their Implication to Educational Administration.* Violeta H. Quinto. Masteral thesis. University of Manila. 1975.
- On Some Determinants of Philippine Urbanization.* Ernesto M. Pernia. UPPI Research Note No. 16. UP Population Institute.
- On the Relative Impact of Migration on City Population Growth.* Ernesto M. Pernia. UPPI Research Note No. 25. UP Population Institute.
- Patterns of Philippine Internal Migration.* Ernesto M. Pernia. UPPI Research Note. No. 36. UP Population Institute.
- Peasant and Hacendero in Nueva Ecija: The Socio-Economic Origins of a Philippine Commercial Rice-Growing Region.* Marshall Seaton McLennan. Ph. D. dissertation. 632 pp. University of California at Berkeley. Contact the author at Dept. of Geography and Geology, Eastern Michigan University, Ypsilanti, MI 48197.
- Personality Unfitness for Marriage: A Study Based on Catholic Annulment Cases.* Fr. Gerardo T. Velasco. M.A. thesis. Centro Escolar University Graduate School. 1975.
- Philippine Bureaucracy and Local Development: The Case of Two Municipalities.* Wilfredo Al. Clemente. Ph. D. dissertation. 1974. 192 pp. Contact the author at Dept. of Political Science, University of Wisconsin, Superior, WI 54880.
- Philippine Migration Streams: Demographic and Socioeconomic Characteristics.* Ernesto M. Pernia. UPPI Research Note No. 51. UP Population Institute.
- Planning and Developing the Philippine Population Program: An Advisor's Perspective.* Donald Stephen Chauls. Doctoral dissertation. 363 pp. Harvard University. Contact the author at 51 Hillandale Rd., Port Chester, NY 10573.
- Political Regime and Public Policy: A Study of Two Philippine Cities.* Howard Martin Leichter. Ph. D. dissertation. 377 pp. Wisconsin University.
- Population Education: What, How and Why.* Eliseo de Guzman. Research report. UP Population Institute, Padre Faura, Manila.
- Preferences for Number and Sex of Children in the Philippines.* Dionisia R. de la Paz. Paper. UP Population Institute. Presented at the Seminar on Sex Preference of Children, East-West Center. June 2-5, 1975.
- Primitive Peasant and Muslim Filipinos.* Donn V. Hart. Paper. Northern Illinois University. Presented at a lecture series on Southeast Asian Studies. 1975.
- Problems Encountered in the Implementation of the Work-Oriented Curriculum in Three Selected Elementary Schools of the Division of City Schools, Manila for the schoolyear 1974-1975.* Blaquita Parker Ayoste. Master's thesis. Philippine Christian College Graduate School.
- Provincial and Urban-Rural Differences in Marriage Pattern: The Evidence for the 1960's.* Ernesto M. Pernia. UPPI Research Note No. 49. UP Population Institute.
- Regional Differences in Characteristics of Households, 1968-1973.* Peter C. Smith. UPPI Research Note No. 23. UP Population Institute.
- Regional Division of the Philippines.* Ernesto M. Pernia. UPPI Research Note No. 45. UP Population Institute.
- Research Note: Experiments for Better Measurement of Labor Utilization.* Lita J. Domingo. Research report. UP Population Institute.
- Social Status and Dissatisfaction with the Government of the Philippines.* Salvador Abonal Parco. Ph. D. dissertation. 134 pp. Pennsylvania State University.
- Society, Policy and Technology: An Analysis of Agricultural Changes in the Western Philippines, 1950-1970.* Bruce Martin Koppel. Ph. D. dissertation. 380 pp. Cornell University. Contact the author at 1610 Kanunu St., Apt. 1405, Honolulu HI 96814.
- Some Socio-economic Changes Among Farmers in the UPLB/SEARCA Social Laboratory, Pila, Laguna, Philippines.* Teodulo C. Anievas. Ph. D. dissertation. Cagayan Valley Institute of Technology. University of the Philippines at Los Baños. 1975.
- Southeast Population Future and Its Economic Impact.* Mercedes B. Concepcion. UP Population Institute. Presented during the Conference on Southeast Asia's Natural Resources and the World Economy, Kuala Lumpur, Malaysia. September 17-20, 1974.
- Teaching and Learning in a Cross-Cultural Setting: Philippine Higher Education as a Case Study.* Harry Yonghoon Pak. Ph. D. dissertation. 354 pp. Contact the author at Silliman University, Dumaguete City, Philippines.
- The Anxiety of Junior High School Students in Araullo Lyceum.* Eloisa G. Mendoza. M.A. thesis. Araullo Lyceum (Cabanatuan City). 1975.
- The Cultural Context of Education Among the Bontoc: A Case Study.* Kate Boteangan. Ph. D. dissertation. Centro Escolar University Graduate School. 1975.
- The Culture of the Dual-Career Families of Barrio Balong-Bato, San Juan, Rizal.* Socorro R. Araullo. Ph. D. dissertation. Centro Escolar University Graduate School. 1975.
- The Filipina Workers and the Problems of Fertility.* Lita J. Domingo. Research report. UP Population Institute.
- The Friar Estates of the Philippines.* Dennis Morrow Roth. Ph. D. dissertation. 213 pp. University of Oregon. Author's address: 531 West Roscoe, Chicago, Illinois 60657.
- The Ifugao of Northern Luzon with Particular Focus on Their Social Organization.* Geoffrey Nettleton. Ph. D. dissertation in progress. University of Hull. Contact the author at the Dept. of Southeast Asian Anthropology and Sociology, University of Hull, Hull HU6 7RX, England.
- The Maguindanaos in Zamboanga del Sur: A Study of Their Folkways, Mores and Religious Beliefs.* Filemon Alfanta. M.A. thesis. Immaculate Conception College.

(Turn to next page)

The Muslim Armed Struggle in the Philippines, 1900-1941. Samuel Kong Tan. Ph. D. dissertation. 237 pp. Syracuse University.

The Philippine Urban Structure. Ernesto M. Pernia. UPPI Research Note No. 25. UP Population Institute.

The Question of the Brain Drain from the Philippines. Ernesto M. Pernia. Article. *International Migration Review* (in press). UP Population Institute.

The Relative Importance of Accessibility Factors in Family Planning Clinics Utilization, National Acceptor Survey 1972. Zelda Zablan. UPPI Research Note No. 21. UP Population Institute.

The Role of Technocrats in National Planning and Implementation in Laos and the Philippines. Richard Hooley. Paper. University of Pittsburgh. Association for Asian Studies Conference, San Francisco, California. March 24-26, 1975.

The Social and Cultural Dimensions of a Philippine Barrio School: A Case Study. Elena L. Benjamin. Ph. D. dissertation. Centro Escolar University Graduate School. 1975.

The Social and Economic Background of Philippine Nationalism, 1830-1892. Rizalino Aquino Oades. Ph. D. dissertation. 1974. 580 pp. University of Hawaii. Contact the author at 6840 Airoso Avenue, San Diego, California 92120.

The Socio-Economic Background of Public Elementary School Unmarried Women Teachers in Manila. Edita P. Valera. Ph. D. dissertation. Centro Escolar University Graduate School. 1975.

The Socio-Economic Background of Selected Married Women Teachers of the Public Elementary Schools of Tondo and Its Implications to Education. Librada M. Ysip. Ph. D. dissertation. Centro Escolar University Graduate School. 1975.

The Time of the Eagles: United States Army Officers and the Pacification of the Philippine Moros 1899-1913. George William Jornacion. Ph. D. dissertation. 306 pp. Maine University. Author's address: 26 Patterson Way, South Boston, MA 02127.

The Tobacco Monopoly in the Philippines, 1782-1882. Edilberto C. de Jesus. Ph. D. dissertation. 198 pp. Cornell University.

The Weekly Tabo-Tabo Held in the Barrios of the Municipality of Lopez-Jaena, Misamis Occidental and Some of the Implications for Education. Praxedito Cantilang. M.A. thesis. Immaculate Conception College.

Trends and Patterns of Philippine Urbanization in the 20th Century. Ernesto M. Pernia. Paper. UP Population Institute. Presented at the Experts' Meeting on Philippine Population Research, Population Center Foundation. October 10-12, 1974.

U.P. and the National Environment. Mahar Mangahas. Paper. UP Institute of Economic Development and Research. Seminar Workshop on Areas of Concern of the University. May 1975.

Urbanization and Internal Migration in Forty-Five Philippine Cities in the 1960s. Vicente Mariano. M.A. thesis. UP Population Institute. 1975.

Urbanization in the Central and Eastern Visayas. Macrina Kilaton-Abenoja. M.A. thesis. UP Population Institute. 1975.

Urban Social Stratification in a Non-Metropolitan Town in the Northern Philippines. Mark MacDonald Turner. Ph. D. dissertation in progress. University of Hull. Contact the author at Dept. of Southeast Asian Anthropology and Sociology, University of Hull, Hull Hull 7RX, England.

Wages and Wage Structure in the Philippines, 1957-1969. Rosa Linda Tidalgo. Ph. D. dissertation. UP School of Economics. University of Wisconsin.

William Cameron Forbes and the Philippines, 1904-1946. Rev. Camillus Gott, O.F.M. Conv. Ph. D. dissertation. 257 pp. Indiana University.

Partial inventory of social scientists

Editor's note: This is the continuation of the initial inventory of social scientists

based on the accomplished directory forms sent back to the PSSC and from data made available to us by educational institutions and research centers. This listing is by no means exhaustive and we are reiterating our call to all social scientists and social science centers that have not yet been sent forms to kindly contact the:

Executive Secretary
Philippine Social Science Council
53-C, A. Rocas Ave., Q.C.

Please indicate the number of forms you need.

Entry format: Name, highest degree obtained, institution where degree was obtained, present position, institutional affiliation.

ANTHROPOLOGY

BECKETT, Jeremy Rex
Ph D Anthropology 1963, Australian National U
Senior Lecturer, Sydney University

HISTORY

LARKIN, John Alan
Ph D History 1966, New York University
Associate Professor, State U of New York at Buffalo

SCHUMACHER, John Norbert
Ph D History 1965, Georgetown U, Washington
Professor, Ateneo de Manila U

MASS COMMUNICATION

ALVERO, Willeta V.
M.A. Communication Research 1975, University of the Philippines

PUBLIC ADMINISTRATION

ANTIOLA, Soledad L.
M.S. Public Administration 1966, U of Columbia
Executive Director, Science Foundation of the Philippines

BATANGANTANG, Ely M.
M.A. Development Administration, American U of Beirut
Supervisor, Agricultural Plans and Programs, Presidential Economic Staff

CALALANG, Liwayway M.

M.S. Public Administration, U of the Philippines
Chief Personnel Division, Department of Labor

ISIDRO, Socorro D.
Masters in Public Administration 1964, U of the Philippines
Supervising Officer Manpower Development, National Manpower and Youth Council

LAGUSCA, Luciano D.
Masters in Public Administration 1971, Philippine Women's U
Training Officer, National Science Development Board

MARALIT, Alejandro A.
M.S. Urban and Regional Planning 1968, U of Wisconsin
Manpower Youth Development Officer, National Manpower and Youth Council

NISPEROS, Nestor M.
Ph. D. Public and International Affairs, U of Pittsburgh
Senior Executive Development Officer and Director of Research, UP Philippine Executive Academy

ZULUETA, Remedios G.
Masters in Public Administration 1968, U of the Philippines
Professor, Manuel L. Quezon U

SOCIOLOGY

CORPUS, Severino F.
Ph. D. Sociology/Education 1951, U of Southern Philippines
Instructor, Mapua Institute of Technology

MEDINA, Jose Jr.
M.S. Rural Sociology, Cornell U
Director Land Reform Plans and Programs, National Land Reform Council

ORTIGAS, Irene Ledesma
Dean, College of Arts and Sciences, Central Philippines U

SABER, Mamitua D.
Ph.D. Sociology 1967, U of Kansas
Professor and Vice President for Research and Extension Services, Mindanao State U

SAMONTE, Virginia Pe Benito
Ph.D. Sociology 1970, U of Missouri
Assistant Professor, UP at Los Baños

ANNOUNCEMENTS

(Continued from page 3)

cript of academic records; two letters of recommendation; and a certificate of English proficiency where necessary.

The diploma will be awarded upon completion of at least 25 units of approved course work including three units of practicum.

Persons interested in the course should address inquiries to Prof. Paulina Bautista, Training Director, Diploma in Communication, UP IMC, UP Diliman, Q.C.

The International Development Research Centre and The Ford Foundation announce

SEAPRAP

The Southeast Asia Population Research Awards Program

Qualification of applicants

The Program is open to nationals of the following countries: Burma, Indonesia, Khmer Republic, Laos, Malaysia, Philippines, Singapore, Thailand and Vietnam. Particular emphasis will be placed on attracting young social scientists in provincial areas.

Applications are invited from the following:

- Graduate students in thesis programs
- Faculty members
- Staff members in appropriate governmental and other organizations

Full-time commitment is preferable but applicants must at least be able to devote a substantial part of their time to the research project. Advisers may be provided, depending on the needs of applicants.

Research proposals may be submitted at any time, in English or in the national language of the applicant.

Selection criteria

- relevance of the proposed research to current issues of population in the particular countries of Southeast Asia;

- its potential contribution to policy formation, program implementation, and problem solving;
- adequacy of research design, including problem definition, method of procedure, proposed mode of analysis, and knowledge of literature;
- feasibility of the project, including time to be taken, budget, and availability; accessibility, and reliability of data.
- applicant's potential for further development.

Duration and amount of awards

Research awards will be made for a period of up to one year. In exceptional cases, requests for limited extension may be considered. The amount of an award will depend on location, type and size of the project. However, the maximum should not exceed US\$7,500

Closing dates of applications:

September 15
March 15

Notification of Awards:

January 2
July 1

Address request for information and application forms

to
SEAPRAP

International Development Research Centre
Tanglin P.O. Box 101
Singapore 10

ARTICLES SOLICITED

Interested parties may submit articles and other news materials for publication in the *PSSC Social Science Information* to:

The Editor
PSSC Social Science Information
P.O. Box 655
Greenhills, Rizal 3113

Feature articles should be relevant, of general interest and expressed in a language simple enough to be understood by all social scientists as well as non-social scientists.

This is your copy of



Social Science
INFORMATION



Philippine Social Science Council

53-C, A. Roces Ave., Q.C. Tel. 99-97-64
P.O. Box 655, Greenhills, Rizal 3113

Entered as 2nd CLASS MAIL MATTER on April 3, 1974.

May be opened for postal inspection.